

LUGHAT-UL-QURAN

Dictionary of Quran

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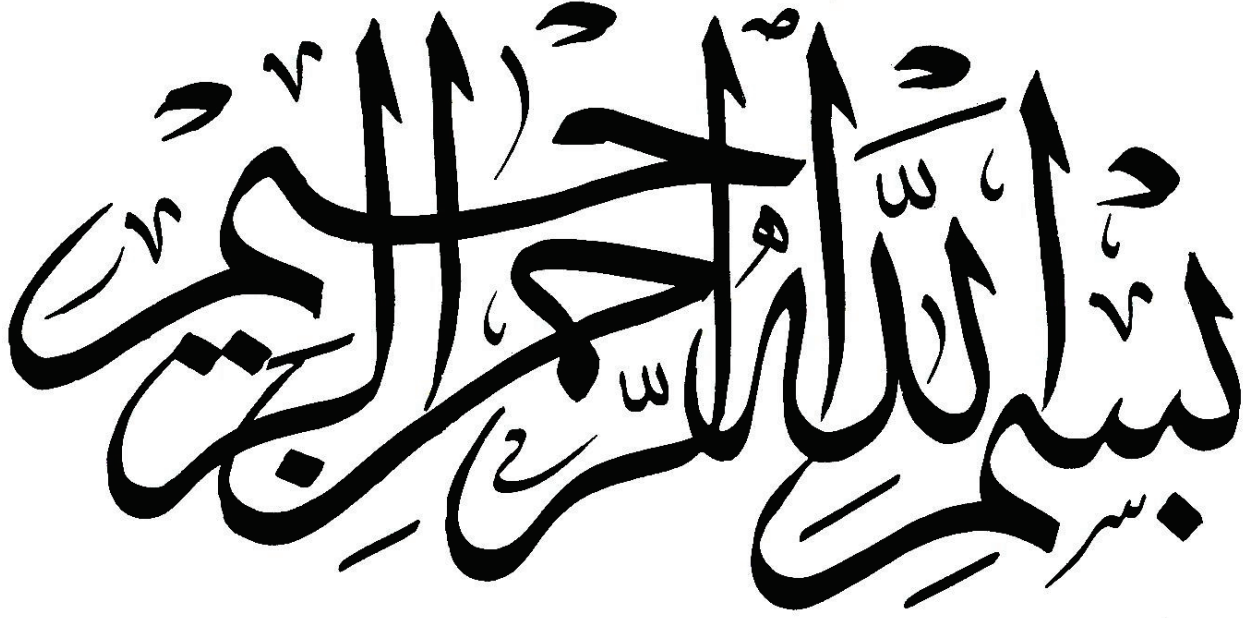
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It is the title of the messenger *Yunus* (Jonah) as used in (68:48). For details, see heading “*Yunus*”.

Saleh

صَالِحٌ

Among the Semitic tribes who had established their governments in the interior of Arabia, the most famous was the tribe of *Thamud*. The time of its peak is that of *Aad* the First. See heading *Hud*. This nation ruled the north eastern part of Arabia called the Valley of *Qara*. *Hijr* was its capitol which was situated on the ancient highway running from *Hijaaz* to *Syria*. This region was very fertile (26:146-147). They used to build castles in the valleys and strong forts at the edge of the mountains which were masterpieces of sculpture (7:74).

Saleh, who was one of them, and was made a messenger for this nation (7:73). He brought the same divine message to them as *Nooh* (Noah) and *Hud* before him had brought to their own people respectively. See headings *Nooh* and *Hud*.

7:73	My people obey God. No one except Him is your God	يَقَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ
7:74	do not rebel and spread chaos in the country	لَا تَعْزُوا فِي الْأَرْضِ مُفْسِدِينَ

As usual, the chiefs of the nation were arrogant full of false pride, and hence opposed this invitation to the message (7:75)

In those days, grazing lands, sheep, herds and springs were considered big sources of wealth. The rich and powerful were wont to reserve the grazing lands and springs for their own animals, and the animals of the poor died of hunger and thirst.

Saleh told his people that the springs and grazing fields should not be restricted to the use of one class, but should be available to all. It was such a reasonable request that they, the powerful people, had no answer for it. Thus they had to agree that it would be so.

Saleh told them that the practical way to do it would be to fix turns so that everyone had his turn and nobody was unjustly treated. They had to agree on this too. Then he presented a female camel and said that it belonged to Allah (as a symbol) and its turn should be fixed as well. If it was allowed to drink on its turn then it would be proved that the powerful people were sincere in their agreement. If they maltreated it, then it would prove that they were still following their old ways (7:73). The rich conspired, planned and killed the camel (7:77) and Allah’s wrath, in the form of lightning and earthquake, destroyed them (7:78).

How physical catastrophes like storms, flood, hurricanes, earthquakes etc. turn into “Allah’s curse”, can be understood from heading *Nooh* in the book titled “*Jooy-e-Noor*”.

Sd-B-A

ص ب أ

“صَبَأًا” (*saba*), “يَصْبَأًا” (*yasba*): to leave one way of life and join another.

Ibn Faris says it basically means to appear and be evident.

“صَبَائِبُ التَّعِيرِ” (*saba naabul ba-ir*): the camel sprouted budding teeth.

“صَبَأًا عَلَيْهِ” (*saba alaih*): mutiny against someone and to be one’s enemy.

“صَبَاءُ النَّجْمِ” (*saba un najam*): the star rose: can be seen {T}.

“الصَّابِئُونَ” (*assa-iboon*): those who enter another way of life by exiting one {T}.

According to *Muheet*, a *Christian* sect respected the stars as the *Muslims* respect the *Ka'bah*.

Some think that this splinter Christian sect was actually star worshipers believing in other gods than Allah.

The author of *Al-Manar* is also of the same opinion, although he also thinks that this sect believed in the famous messengers, but their beliefs were very vague {*Tafseer-ul-Manar*}.

The Quran has mentioned the “صَابِئِينَ” (*Sabaeen*) in (2:62). *Raghib* says that they used to follow Messenger *Nooh*.

Hastings' Encyclopedia of Religions and Ethics says that *Elkesaites* was another name of *Sabaeans*. *Elkesaites* was a Jewish sect which became prominent around the first century B.C. To absolve of sins they used to take baptism. Therefore the Arabs used to call them *mughtasla*, i.e. those who bathe.

The Essene sect of the Jews adopted this modern trend. Some researchers think that during the Fourth Century B.C. the nation around the Dead Sea was called *Elkesati*, or *Sampsense* or *Sampsite*. These people believed in one God and used to wash their hands and faces and bathe before worshipping.

The word means “like the sun”. It is said that the *Elkesaites* were astrologers and had therefore special interest in the stars. At the time of the revelation of the Quran, the Arabs knew this nation well and used to call them “صَابِئِينَ” (*saaibeen*), perhaps because it was believed that *Elkesaites* had entrusted their Holy book to one who was called *Sobiai*. That is perhaps why they were called *Sabians* or for their practice of baptism with water because in the *Arami* language, this is what it meant.

Sd-B-B

ص ب ب

“صَبَّ الْمَاءُ” (*sabbal ma*): he spilled the water from above.

“فَصَبَّ” (*fasabb*): as such the water was spilled. A little liquid that remains in the jug.

“الصَّابِئَةُ” (*as-sabaab*): the slope of a spring or of the road or its lower part.

“الصَّابِبُ” (*asabbu*): the people traversed the slope.

“أَصْبُوا” (*subbar rajul*): the man was finished {*T, R*}.

The Quran says:

80:25	We made it rain from above	أَنَّا صَبَبْنَا الْمَاءَ صَبًّا
89:13	Your Sustainer lashed them with the whip of His punishment	فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوْطَ عَذَابٍ
22:16	Boiling hot water will be drooped from over their heads. (Their stiff (proud) heads will be made to bow and their pride will be destroyed)	يُصَبُّ مِنْ فَوْقِ رُءُوسِهِمُ الْحَمِيمُ

Sd-B-H

ص ب ح

Ibn Faris says that “الصُّبْحُ” (*assubh*) means a basic color out of many colours.

Some say it means red color and “صُبْحٌ” (*subh*) i.e. morning, is called so because of the reddish color we see in the sky at dawn.

“مِصْبَاحٌ” (*misbah*): a lantern because it too is red (because of its flame).

“الصُّبْحُ” (*as-subh*): dawn or the initial part of the day {*T*}

Raghib says it means the part of the day when the horizon is reddish created by the rising sun.

“صَبَاحٌ” (*sabah*) and “إِصْبَاحٌ” (*isbah*) also mean the same thing.

Ibn Faris says that “صَبَاحٌ” (*sabah*) means daylight.

The Quran has used all three words as in (6:97), (37:177) and (81:18).
 “مُصْبِحٌ” (*musbeeh*): that which enters in the morning {T}.

15:83	as soon as it was dawn, a harsh sound enveloped them	فَأَخَذَتْهُمُ الصَّيْحَةُ مُصْبِحِينَ
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“الْمُصْبِحُ” (*al-misbaah*): a lamp, as well as a flame {T} as used in (24:35). Plural is “مَصَابِيحٌ” (*masabeeh*) which also means stars.

“صَبَّحَ” (*sabbah*): to reach somebody in the morning (54:38).

“أَصْبَحَ” (*asbah*): it happened, as in same sense as “” (*kaana*) and “” (*saar*).

“أَصْبَحَ فُلَانٌ عَالِمًا” (*asbaha fulanun aalima*): that man became a scholar {T}

5:30	he became one of the losers	فَأَصْبَحَ مِنَ الْخَاسِرِينَ
3:102	you became brothers (due to guidance of the Quran)	فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا

As said above, “أَصْبَحَ” (*asbah*) means “it happened”, but it seems that it means “it became”.

Sd-B-R ص ب ر

“صَبْرٌ” (*sabr*) means for someone to keep striving persistently for the achievement of a desired goal {T}. As such, its basic meaning holds the connotations of stability, firmness, and continuous struggle.

“الصَّابِرُ” (*as-sabir*): the cloud which is static and does not move e.g. for 24 hours. A mountain is called so as is firmly established and does not move {T}.

“الأَصْبِرَةُ” (*al-asbeera*): flock which return to their owners (after grazing the whole day) and do not stay away from them {L}, {T}.

“الصَّبَارَةُ” (*as-sibaarah*): a piece of wood or metal which is static in one place.

“الصَّابُورَةُ” (*as-saabooraah*): a stone which is kept in the boat to maintain the balance {M}. This makes the meaning of “صَبْرٌ” (*sabr*) clear. Since this action produces desired balance, it is called *sabr*.

“الصُّبْرَةُ” (*as-subrah*): heap of grains {T} which has not been measured. Consider as to how much hard work and persistent effort is needed to produce a heap of grains. Due to its meaning of steadfastness it also got into use as a meaning to prevent someone (from doing something).

Ibn Faris says its meanings include to imprison someone, or to make someone the target for arrows after tying him up.

“يَمِينُ الصَّبْرِ” (*yamiyanis sabr*) is the promise which somebody is forced to make {T}.

Surah *Al-Baqrah* says “فَمَا أَصْبَرْتُمْ عَلَى النَّارِ” (*asbarahum alun naar*) in (2:175). One meaning could be as to how much strength (resistance) they possess against fire. What is that thing which has forced them to withstand the punishment of *Jahannam* (the fire of hell)? Obviously these meanings have the connotation of courage.

The Quran says that *Bani Israel* said to *Moosa*:

2:61	we cannot bear one sort of meal all the time	لَنْ نَصْبِرَ عَلَىٰ طَعَامٍ وَاحِدٍ
2:250	Our Sustainer, grant us power of being resolute and make our actions firm.	رَبَّنَا اقْرِغْ عَلَيْنَا صَبْرًا وَ ثَبِّتْ أَقْدَامَنَا

Here “ثَبِّتْ أَقْدَامَنَا” (*sabbit aqdaamana*) clearly explains the meaning of “صَبْرٌ” (*sabr*), that is, to be steadfast.

Surah *Aal-e-Imran* defines as to what “صَابِرِينَ” (*saabireen*) mean:

3:145	In the way of Allah, whatever difficulties they have to face, they neither slow down nor weaken nor become overpowered	فَمَا وَ هَنُؤَالِمَا أَصَابَهُمْ فِي سَبِيلِ اللَّهِ وَ مَا ضَعُفُوا وَ مَا اسْتَكَاثَرُوا
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In (3:146), it is again likened to “تَبَيَّنْتُ أُقْدَامَنَا” (*sabbit aqdaamina*).

Surah *Al-Furqan* says that deniers used to say that this messenger is leading us astray from our idols:

25:42	if we had not resolutely kept worshipping them (the idols)	لَوْلَا أَنْ صَبَرْنَا عَلَيْهَا
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The same meaning is given in Surah *Saad*:

38:6	And be consistent towards your gods	وَاصْبِرُوا عَلَىٰ آلِهَتِكُمْ
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“صَبَرْنَا” (*sabarna*) has been used against “جَزَعْنَا” (*jazi’na*) in (14:20), where later means to cut the rope from the center. Hence “صَبْرٌ” (*sabr*) would mean to do something continuously.

Surah *Al-Kahf* and Surah Hujrat also use the word “صَبْرٌ” (*sabr*) in the context that we sometime refer to being impatient e.g. “why are you being so impatient?”. (18:68, 49:5).

Surah *Al-Anfaal* declares:

8:65	even if 20 of you resolutely face them then you will overpower 200 of them	إِنْ يَكُنْ مِنْكُمْ عَشْرُونَ صَابِرُونَ يَغْلِبُوا مِائَتِينَ
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They have been called:

2:177	And those who are resolute through suffering and hardship	الصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ
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Surah *Maryam* says:

19:65	Follow God with steadfastness and stability.	وَاصْطَبِرْ لِعِبَادَتِهِ
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This has been described as:

2:153	for the full development of your capabilities utilize <i>sabr</i> and <i>salaat</i>	اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ
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After that it is said:

2:157	God grants victory to those who struggle with steadfastness and resolution for their aims and face all challenges resolutely and continuously. These are the <i>saabir</i> people	أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِنْ رَبِّهِمْ وَرَحْمَةٌ
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This is the Quranic meaning of “صَبْرٌ” (*sabr*). The meanings that are usually taken by us (in the Urdu language) are the opposite. We take “صَبْرٌ” (*sabr*) to mean helplessness and forbear the oppression of the oppressors quietly and shed tears at it.

As such, in complete helplessness we are wont to say “All right, go ahead, do what you please, what can I do except be patient”, and this is the patience we are told to exercise as according to them there is no other way than to be patient. This means that “صَبْرٌ” (*sabr*) generally means abject helplessness and be content with one’s deprivation and reconcile to status quo.

Note how the meaning of a word changes with a change in perspective. The Quranic meaning of “صَبْرٌ” (*sabr*) is to face challenges of life resolutely and never to give up, while wrong meaning of “صَبْرٌ” (*sabr*) is rendering oneself helpless.

In summary, “صَبْرٌ” (*sabr*) means to remain engaged resolutely in the pursuit of righteous deeds and to face the difficulties on the way with courage and steadfastness so that one’s feet remain well established and firm and do not waver.

The Quran has told the Momineen:

3:200	Be steadfast and consistent	إِصْبِرُوا وَصَابِرُوا
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“إِصْبِرُوا” (*isbiru*) means to be steadfast and courageous in one’s work and

“صَابِرُونَ” (*saabiru*) means to compete in resoluteness and surpass each other in it, or to excel others in resoluteness or to help each other’s resoluteness.

No nation in the world can progress if it does not become “الصَّابِرُ” (*as-saabir*) in accordance with the Quranic meaning. Whichever group of people is content with the generally misunderstood meaning of “الصَّابِرُ” (*as-saabir*) cannot make progress.

Sd-B-Ain ص ب ع

“إِصْبَعٌ” (*isbaa*) means finger, or the upper part of the finger. Plural is “أَصْبَاعٌ” (*asabi’a*) as in (2:19).

2:19	he pointed with his finger toward another man (for guidance)	صَبَّعَ فَلَانًا عَلَىٰ فَلَانٍ
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Sd-B-Gh ص ب غ

“الصَّبَّغُ” (*as-sabgh*) basically means change or to bring a change.
 “الصَّبَّغُ” (*as-sabgh*) and “الصَّبَّاعُ” (*as-sibaagh*) mean anything with which a cloth or something is colored.
 “صَبَّغَ الثَّوْبَ” (*sabaghas saub*) means to color cloth.
 “الصَّبَّاعُ” (*as-sabbaagh*): means a man who colors cloth.
 “كَذَّابٌ” (*kazzaab*): someone who colors his talk with exaggeration and lies.

“الصَّبَّغَةُ” (*as-sibghah*): the method of coloring. It also means way of life or community {T}.
 “صَبَّغَ يَدَهُ بِالْمَاءِ” (*sabagha yadahu bil maa’i*): he dipped his hand into the water (for coloring the cloth).
 “صَبَّغَ فَلَانًا فِي النَّعِيمِ” (*sabagha fulanun fin naeem*): so and so man was flooded with benefits.

Curry is also called “صَبَّغٌ” (*sibgh*) because bread is dipped into it for eating {T} (23:20).

The Christians dip their children into water, or spread color on them for Baptism. This is called “صَبَّغَةٌ” (*sibgha*) or “إِصْبَاطٌ” (*istibaagh*) {T}.

The Quran says: ‘Allah’s color, what other color can be more beautiful and balanced’ and then it says to adopt the permanent values:

2:138	And follow the permanent values as directed.	وَتَّخَذُوا لَهٗ عِبَادُونَ
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But what is the meaning of Allah’s color? The rest of the verse seems to answer this question.

“وَتَّخَذُوا لَهٗ عِبَادُونَ” (*nahnu lahu aabedoon*) as used in 2:138 means to fully adopt the laws of Allah. The way color permeates the warp and weft of the cloth and completely changes its color, by homogenizing with Allah’s laws there is a basic change in human life and this change permeates his thinking and one transforms into a completely ‘different’ human being. In other words, his latent capabilities start becoming developed and Godly traits begin to be reflected in him. Just like Allah’s opposing traits never clash with each other but are quite balanced, so those opposing traits also begin to be found in man with complete balance. This thing is only possible within a society (not in isolation). Therefore the color of Allah is not something which can be attained in isolation or through spiritual meditation in some hideout. It is the name of living a life in Quranic society, that is, in a society based on the Quranic values.

2:138	and their result is that they get changed in Allah’s color	تَّخَذُوا لَهٗ مُسْلِمُونَ- تَّخَذُوا لَهٗ عَابِدُونَ
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Ibn Qateebah says it means the way of Allah (*Deen*) {*Al-Qartain* Vol.1 page 63}.

“الصَّبْوَةُ” (*as-sabwah*): the foolishness of teen ages, like having a crush.
 “صَبَبَتِ النَّخْلَةَ” (*sabatin nakhlah*): female date palm leaned towards the distant male date palm.
 “أَصْبَبَتْهُ الْمَرْأَةُ” (*asbathal mar’ah*): the woman enticed the man and made him like her.
 “الصَّبِيءُ” (*as-sabiyyi*): a child which has not stopped suckling, or a kid who is not yet an adult.
 “صَبَّافُلَانٌ يَصْبُو” (*saba fulanin yasbu*): that man was attracted to that thing and started acting like a child {*T, R*}.

Surah *Yusuf* says:

12:33	(so that) I become attracted to them and start acting like teen agers (not mature)	أَصْبَبُ إِلَيْهِمْ
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Ibn Faris says its basic meanings are to attract or be attracted, to make one bow, or to bow self. Another basic meaning is of young attraction, i.e. not to be attracted or pulled towards a thing after due deliberation, but because of childlike emotion.

“صَحِبَ” (*sahib*) means for a thing to be attached to another.
 “أَصْحَبْتُ الشَّيْءَ” (*as-habtuhal shaiyi*): I attached something to that thing.
 “صَحِبَهُ” (*sa-hibah*): he stayed with him. When a man of lower rank stays with a man of higher rank, it is said “إِنَّهُ صَاحِبَ الْأَعْلَى” (*innahu sahibal aala*). As against this, a man of higher rank staying with someone of lower rank will not be called “مُصَاحِبٌ” (*masahib*), even if they live together.
 “الصُّحْبَةُ” (*as-sohbatu*) and “الْمُصَاحَبَةُ” (*al-musahibatu*) mean to stay with someone. The difference here is that this stay should be for a long period. If this stay is not for a long duration, it will be called “اجْتِمَاعٌ” (*ijtima*) {*T, R*}.

Ibn Faris says its basic meanings are to stay with someone or to stay near someone.

“أَصْحَبَ الرَّجُلَ وَلَهُ” (*as habar rajula walahu*) means he became obedient to that man.
 “الْمُصَاحِبُ” (*al-musaahib*): one who always stays firm, obedient and faithful {*T, R*}.
 “أَصْحَبَ فُلَانًا” (*ashaba fulaana*): protected him.

The Quran says:

21:43	None can protect them from Our punishment	وَلَا هُمْ مِنَّا يَصْحَبُونَ
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“الصَّاحِبُ” (*as-sahib*) with plural form “أَصْحَابٌ” (*as-haab*) is one who stays with someone continuously. It means an owner of a thing or a person who has the right to spend or use something {*T, M, R*}. The wife has been called “صَاحِبَةٌ” (*saahibah*) because she stays with her husband (4:102).

The Quran has used “أَصْحَابُ النَّارِ” (*as-haabun naar*) and “أَصْحَابُ الْجَنَّةِ” (*as-habul jannah*). The word “أَصْحَابٌ” (*as-haab*) points to the reality that *jannat* (paradise) and *jahannam* (hell) i.e. these are not physical abodes but states of the self which define inner scales of development of an individual which will always stay with him.

These are the basic meanings of “صَحِبَ” (*sahiba*).

“أَصْحَابُ الْمَيْمَنَةِ” (*as-haabul maimanah*) in (56:8) i.e. those who are at peace and successful while “أَصْحَابُ الْمَشْأَمَةِ” (*as-haabul mash’amah*): those who are in trouble due to their deeds (56:9).

Surah *Az-Zaariyat* says:

51:59	people like them	أَصْحَابِهِمْ
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Raghib says that “صَاحِبٌ” (*sahib*) is said for anyone who stays with a person or animal or house or time, whether this togetherness is physically or conceptually.

“صَاحِبُ الْخَوْتِ” (*saahibul huut*) means fisherman as used in (68:48), i.e. with whom the fish incident happened, i.e. “ذَ النَّوْنِ” (*zannoon*) as in (21:87).

The Quran has referred to many such examples e.g. “أَصْحَابُ الْفِيلِ” (*as-haabul fiil*), “أَصْحَابُ الْأَخْذُودِ” (*as-haabul ukhdood*), “أَصْحَابُ الْأَيْكَةِ” (*as-haabul aikah*), and “أَصْحَابُ الْحِجْرِ” (*as-haabul hijr*). These have been used for different parties and groups. The details of which will be found in the relevant verses of the Quran.

“أَصْحَابُ الْكَهْفِ” (*as-haabul kahf*) and “أَصْحَابُ الرَّفِيعِ” (*as-haabur raqeeem*) have been mentioned in surah *Al-Kahaf*. For the detailed meanings of each see relevant headings.

Surah *At-Taubah* mentions the incident when the Messenger (*pbuh*) was in a cave and there was a companion with him (at the time of his migration from Mecca to Medina). Referring to this event the Quran quotes:

9:2	When the Messenger told his companion, “do not fear and grieve, Allah is with us”	أَذِيْقُولُ لِصَاحِبِهِ لَا تَخُفْ إِنَّ اللَّهَ مَعَنَا
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History tells us that this companion was *Abu Bakar Siddique*. This is why other companions of the Messenger (*pbuh*) are called “صحابه” (*sahaabah*) as well. This verse also points to another important issue of believing in the values of the Quran and then working for the establishment of the system with full conviction and commitment which puts individuals on a path of inner security and freedom from fear (24:55).

Sd-H-F ص ح ف

“الصَّحِيفُ” (*as-saheef*): the earth.

Ibn Faris says this root basically means very wide and has expanse.

“الصَّحَافُ” (*as-sihaaf*): small pools which are made to collect water.

“الصَّحْفَةُ” (*as-sohfah*): big goblet, a very broad cup from which five men can easily drink milk or water

{T}.

“الصَّحِيفَةُ” (*as-saheefah*): the plurals are “الصَّحَافُ” (*as-saha'aif*) and “الصُّحُفُ” (*suhaf*) which means written paper. Generally it means cover or front page of a book {M}. It is used for every spread-out thing

{R}.

“المُصْحَفُ” (*al mus-haf*), “المُصْحَفُ” (*al mus-hif*), “المُصْحَفُ” (*al-mus-huf*) means a collection of different *sahifahs* (written pages) {R}.

“التَّصْحِيفُ” (*at-tasheef*): to recite the Quran. Because of doubtful words or letters, as they are not in the Quran, i.e. due to dubious words, recite the Quran wrongly.

The Quran has used “صِحَافٌ” (*sihaaf*) which has singular “صَحْفَةٌ” (*sahfah*) to mean big trays or cups (43:71). About the Messenger (*pbuh*) it is said:

98:2	Who recites (reads) puritan pages	يَتْلُوا صُحُفًا مُطَهَّرَةً
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In other words, it means to recite the Quranic verses, which are devoid of any human errors and unadulterated by human intellect, by calling the Quranic verses as “صُحُفٌ” (*suhuf*). It has been pointed out that these were being written down from the very beginning of the revelation.

It has been further elaborated in (80:13-15), i.e. “فِي صُحُفٍ مُكْرَمَةٍ” (*fi suhufin mukarramatin*) which means that it is written by the hands of the righteous, which put it down exactly as revealed.

This has been further explained by saying “بِأَيْدِي سَفَرَةٍ كِرَامٍ بَرَرَةٍ” (*bi-aidi safartatin kiram in bararazah*) which means that the Messenger (*pbuh*) had left complete Quran in written form for his followers. It is

not right to believe that the Quran was collected later by the Messenger's companions as referred in some of the historical books.

Aside from the Quran, the books of *Ibrahim* and *Moosa* have also been called “صُحُفِ إِبْرَاهِيمَ” (*suhufi Ibrahima*) and “صُحُفِ مُوسَى” (*suhufi Moosa*) in (87:19), and for commonly written things this word has been used in (81:10) and (74:52).

Sd-Kh-Kh ص خ خ

“الصَّخُّ” (*as-sakh*): to hit iron on iron, or to hit any hard object with another hard object {T, F}. The sound that is produced by hitting one hard thing with another is called “الصَّخَّةُ” (*as-sakh*) as well.
 “الصَّخَّةُ” (*as-sakh kha*) means a very harsh sound which deafens. It also means deep plight.
 “صَخَّيْتُ فُلَانٌ بَعْظِيمَةً” (*sakh khani fulanun bi-azeemah*): he leveled a very big allegation against me {T, F}.

For a great revolution, the Quran has declared:

80:33	the plight which renders one helpless	فَإِذَا جَاءَتِ الصَّخَّةُ
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If it has a connotation of battle, then it could also mean the sound of the weapons in battle. The modern industrial revolution can be termed as a form of “صَاخَةٌ” (*as-sakhkha*).

Sd-Kh-R ص خ ر

“الصَّخْرَةُ” (*as-sakhr*): plural is “صَخْرٌ” (*sakhr*): very hard rock or a piece of a rock:
 “الصَّخْرُ” (*as-sakhr*): the sound which is produced by striking iron against iron {T, M, R}. It means the same as “صَاخَةٌ” (*sakh-kha*). See heading (Sd-Kh-Kh).

Surah *Al-Kahaf* says:

18:63	When we took refuge behind the big stone (or rock)	إِذْ أَوْ تَنَالَى الصَّخْرَةَ
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Surah *Al-Fajr* quotes about the nation of *Samood*:

89:10	They carved big rocks to make their houses in the valley	جَانِبُوا الصَّخْرَ بِالْوَادِ
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Ibn Faris has said the same as *Kitaab-ul-Ashqaaq*, that “صَخْرَةٌ” (*sakharah*) does not mean every big stone but only big rock.

Sd-D-D ص د د

“صَدَّعَتْهُ” (*sadda unhu*), “يَصُدُّهُ” (*yasuddu*), “صُدُّودًا” (*sudooda*): to ignore or avoid someone/something {T, M}.

4:61	you will see that the hypocrites fully ignore you and turn away their faces	رَأَيْتَ الْمُنَافِقِينَ يَصُدُّونَ عَنْكَ صُدُودًا
2:217	to prevent from (following) the way of Allah	وَصَدَّ عَنْ سَبِيلِ اللَّهِ
43:77	your nation cries out at it	إِذْ أَقْوَمَكَ مِنْهُ يَصُدُّونَ

“صَدَّعَتْهُ” (*saf dahu unhu*), “يَصُدُّهُ” (*yasudduhu*), “صَدَّأً” (*sadda*): prevented him from something, removed him, turned him away, stopped him {T, M}.

“صَدَّ” (*sadda*), “يَصُدُّ” (*yasiddu*), “صَدِيدًا” (*sadeeda*): he raised a hue and cry, raised a din {T, M}.

“صَدِيدٌ” (*sadeed*) means boiling, hot water, or the bloody water that seeps out of a wound, or the water that will drip from the skins of the hell dwellers. It also means pus or similar discharge {T, M}. The water in hell has been called “مَاءٌ صَدِيدٌ” (*ma-inn sadeed*) in (14:16). Fields are always nurtured with cold water. Hot, boiling water withers the plants and stops their growth. As such, in a hellish society, people get to maintain their lives but they lives wither away. In verse (47:15) it has been called “مَاءٌ حَمِيمًا” (*ma-un*

hammeem). Stoppage or stultification of human personality's development is what hellish environment is. See heading (J-He-M).

Sd-D-R ص د ر

“الصَّدْرُ” (*as-sadoor*) means chest. Plural is “صُدُورٌ” (*sudoor*). Later it started to mean the front or best or essential part of a thing.

“صَدْرُ الْقَوْمِ” (*sadar-ul-qoum*): the leader or head of a nation {T}.

“صَدَرَ” (*sadar*), “يَصْدُرُ” (*yasduru*): go back, return. It basically means for cattle etc. to return after watering. “وَرُودٌ” (*wurood*): to go to the drinking spot for drinking water.

“صُدُورٌ” (*sudur*): to come back.

“الصَّادِرُ” (*as-saadir*): someone who returns {T}. This word means to go beyond, to go forth and to return. It also means to come out, as it has appeared in (99:6).

“أَصْدَرَ” (*asdar*): to take back, to return something. It has meant to make the animals drink and then to bring them back in (28:23).

“صَدْرٌ” (*sadr*), plural of which is “صُدُورٌ” (*sudoor*) has been used in the meaning of heart in the Quran.

3:28	Whatever you conceal in your hearts	إِنْ تُخْفُوا مَا فِي صُدُورِكُمْ
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Raghib says that where “الْقَلْبُ” (*al-qalb*) has appeared, it means knowledge and intellect, and wherever the word “صَدْرٌ” (*sadr*) has been used, it includes emotions as well as knowledge and intellect, but it is not a rule.

The Quran has called itself “شِفَاءٌ لِّمَا فِي الصُّدُورِ” (*shifaa-ul lima fis sudoor*) in (10:57). It means that it is a treatment and cure for all psychological and mental problems. The Quran deals with the development of the human self which includes the use of emotions, meta cognition, memory, human body, etc. The Quran invites us to this aspect e.g. (59:19) and declares that each self by virtue of possessing a free will is accountable for its deeds in this life. It puts great emphasis on understanding the Quran through the use of human intellect and reasoning and thus understand the purpose of human creation. The acceptance of the Quranic permanent values and then functioning within these values leads to the development of an integrated self which frees one from the struggle of multiselves which create inner conflicts and are the source of many psychological problems. The Quran has made it possible for all of us to access the details of this Integrated Self which provides total freedom from the shackles of all other beliefs. For more details, see under the heading (N.F.S).

Muheet has said that “بَنَاتُ الصِّدْرِ” (*banaatus sudoor*) means worries.

For the explanation of “صَدْرٌ” (*sadr*) see heading (Sh-R-H).

Sd-D-Ain ص د ع

Ibn Faris says it means for something to open up or to become slightly faulty, or to develop a crack in something.

“الصَّدْعُ” (*as-sad'u*) means to drill a hole or cause a split in a hard thing {T, R}.

“الصِّدْعُ” (*as-sid-u*): a group or party of people. It also means a piece of a thing, or half of a torn thing.

“صَدَعَهُ” (*sad'ah*), “صَدَعَا” (*sad'a*): he tore it, turned it into two halves.

“الْمَصَادِعُ” (*al-masadi'u*) means soft paths on hard ground. It also means sharp point of an arrow.

“الصُّدَاعُ” (*as-sooda'a*): headache, the pain which feels as if splitting the head.

“تَصَدَّعَ الْقَوْمُ” (*tasadda ul qoum*) and “أَصْدَعُوهُ” (*as-saddda'u*): the nation started differing.

“صُدِّعَ الرَّجُلُ” (*suddi-ar rujul*): he had a headache {T}.

Surah *Al-Hijr* tells the Messenger (*pbuh*):

15:94	ignore these hypocrites, and organize your own party	فَاصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ
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First part of this verse is explaining the second.

Some say it means “whatever is told to you, relate it clearly to them”, but the former meaning seems more appropriate.

The Quran says:

30:43	the day they will separate	يَوْمَئِذٍ يَصْدَعُونَ
56:19	it will not cause a headache (there will be no mental problem)	لَا يُصْدَعُونَ عَنْهَا
59:21	that which will turn to pieces	خَا شِعَا مُتَصَدَّعًا
86:13	at the time when the plants grow, the ground splits	وَالْأَرْضِ ذَاتِ الصَّدْعِ

The Quran says that everything in the universe has been created to produce constructive results, but we find that some things are also destructive. This destruction is actually the basis of re-construction. For example we seed the earth, then the seed splits and along with it the earth splits too. Apparently this is a destructive act, but this way the crop begins growing, which is totally productive with positive result. This way every constructive act may first be destructive. “لَا إِلَهَ” (*la ilaha*) is necessary before “إِلَّا اللَّهُ” (*ill-Allah*), but if there is only “لَا” (*la*) in some program then it produces only destructive results. Therefore for the earth to be the embodiment of “ذَاتُ الصَّدْعِ” (*zatis-sad'i*) is necessary for human development.

Sd-D-F ص د ف

“الصَّدْفُ” (*as-sadaf*): sea shell, every tall building or wall or mountain {T}.

Ibn Faris says “الصَّدْفُ” (*as-sadaf*) means the side or corner of a mountain because it seems to lean to one side.

The Quran says “إِذَا سَاوَىٰ بَيْنَ الصَّدَفَيْنِ” (*saawa bainas sadafain*) in (18:96). Here “صَدَفَيْنِ” (*sadafain*) means two big mountains.

“الصَّدْفُ” (*as-sadaf*): the slackness in the legs of a camel or horse or bend {T}.

“صَدَفَ عَنْهُ” (*sadafa unhu*) means to ignore somebody, or avoid him {R}.

Ibn Faris says it basically means leaning and predilection.

When “عَنْ” (*un*) is used with it then it will mean to turn the face away (6:158). Sometimes even without “عَنْ” (*un*) it has this meaning.

“صَدَفَ فُلَانٌ” (*sadafa fulanun*) means that he leaned, or turned his face away.

The Quran says:

6:46	These people turn their faces away and ignore even at this	تُمْ هُمْ يَصْدِفُونَ
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“الصَّدُوفُ” (*as-sadoof*): a woman who first shows her face, and then turns it away {T}.

“صِدْقٌ” (*sidq*) is the opposite of “كَيْدٌ” (*kizb*) which, as the heading (K-Dh-B) explains, is when what is in the mind is not being said, even if the spoken matter is in fact true. So “صِدْقٌ” (*sidq*) is used when what is in the mind is also being said even if the spoken matter is not a fact. Hence “صِدْقٌ” (*sidq*) means to tell the truth, as you believe and know it to be. Say a person knows about something which is wrong but he relates it truthfully and faithfully. In this case inner self is one as what is in his mind, he is declaring the same through his spoken word but what he is relating is not true. We will not call such a person a liar but what he is saying would be wrong.

“صِدْقٌ” (*sidq*) also means intensity and power {*T, M*}.

Ibn Faris says it basically means strength, because truth in itself is strong and a lie is inherently weak.

“شَيْءٌ صِدْقٌ” (*shai-un sidqun*) means a solid and hard thing.

“رُمْحٌ صِدْقٌ” (*rumhun sidq*) means a strong spear. As such, whatever words are related to this root would have the connotation of strength. This should be kept in mind.

“الصَّيِّقُ” (*as-sadeeq*): a friend.

“الصَّيِّقُ” (*as-siddiq*): a very truthful person, or a person who has never told a lie. It is used for a person so truthful that a lie is not even expected of him.

“صِدِّي” (*siddiq*) means one who is true in his sayings and belief and verifies it by his deeds.

“صَدَّقَ” (*saddaq*) means to prove true by deeds (details are ahead).

“الصَّدَقَةُ” (*as-sadaqah*) means anything which is given in the way of Allah {*T, M*}. Some think that “صَدَقَةٌ” (*sadaqah*) is not binding but is given as philanthropy and that “زَكَاةٌ” (*zakah*) is binding, as it has been detailed under the heading (Z-K-W). When a Quranic system is implemented, whatever that is above the needs of people, goes towards the welfare of the society and humankind. But in the period before reaching this stage, an Islamic society fixes a sum on every individual, which is generally collected from the people. The ultimate of the system is as declared in the verse (2:219) i.e. keep open for the good of others, what is beyond one’s need.

For this the word “زَكَاةٌ” (*zakah*) has been used, but in emergency situations individuals are appealed to donate. Hence whatever they can give at such a time is called “صَدَقَةٌ” (*sadaqah*). This too is collected collectively and disbursed collectively under the system (9:103, 9:60).

“صَدَقَهُ” (*sadaqah*) means that he proved whatever he said by his deeds.

The Quran says:

33:23	<i>Momineen</i> are those who prove what they promise Allah by their deeds.	مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ
3:150	Verily Allah practically proved his promise towards you to be true	وَلَقَدْ صَدَقَكُمُ اللَّهُ وَعْدَهُ
39:94	Praise to the Sustainer, who has proven the promise He made to us to be true	الْحَمْدُ لِلَّهِ الَّذِي صَدَقَنَا وَعْدَهُ

Surah *Al-Baqrah* says that the virtuous way is not that you face East or West (in worship) but to have the right concept about life and to prove it to be true with your deeds. People who commit such deeds are:

2:177	these are the people who have proven their trust through their deeds	أُولَئِكَ الَّذِينَ صَدَقُوا
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Aside from proving by deeds as to the right concept of life, “صَادِقٌ” (*saadiq*) is one who presents reasoning in support of his claims of way of life (2:111). Whatever is given to atone for not doing what is binding is also called “صَدَقَةٌ” (*sadaqah*) according to (2:196).

Surah *Al-Baqrah* has used the word “صَدَقَاتٌ” (*sadaqaat*) against “الرِّبَا” (*riba*) in (2:276).

“رِيبَا” (*riba*) means to take more than what is due to you, and “صَدَقَةٌ” (*sadaqah*) is to give more than what is binding on you, that is, for the welfare of others.

That is why it is said:

2:276	<i>riba</i> (which you proudly collect) leads to destruction, and <i>sadaqaat</i> increase greatly	يَمْحَقُ اللَّهُ الرِّبَا وَيُزِيلُ الصَّدَقَاتِ
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“تَصَدَّقَ” (*tasaddaqa*) and “أَصَدَّقَ” (*as-saddaq*) means whatever is due to you and binding, to let it go willingly, or to willingly part with it.

For example, if the borrower has become poor or unable to return the loan then to forego the loan (2:280, 5:54, 4:92). A bride’s wedding gift is also called “صَدَقَةٌ” (*sadaqah*) as in (4:4), but the Quran has used “صَدُوقَةٌ” (*saduqa*) for this. The wedding gift is not to be considered as a price for marrying a woman. It is simply a gift which is willingly and happily given by the husband as part of the marriage contract to his wife as an equal partner and it must be given.

“صَدُوقَةٌ” (*saduqa*) has the connotation of sincerity and friendship.
 “صَدِيقٌ” (*sadeeq*) means friend (24:61). It is both singular and plural.

Surah *Yunus* says “We granted the Bani Israel with “مَبِئُوتَ صِدْقٍ” (*mabuwwa sidq*)” in (10: 93). It means a land which is full of strengths, potentialities and delights.

The Quran has used both “صَدَّقَ” (*saddaq*) and “صَدَّقَ” (*sadaq*) to mean to prove true by deed.

The Quran says:

48:27	Verily Allah will make His Messenger’s dream come true	لَقَدْ صَدَّقَ اللَّهُ رَسُولَهُ الرُّءْيَا بِالْحَقِّ-
37:105	you (<i>Ibrahim</i>) made your dream come true	قَدْ صَدَّقْتَ الرُّءْيَا يَا

“صَدَّقَ” (*sadaq*) is also stated as investigation in (48:27) would therefore mean that Allah verified the dream of the Messenger and told him that it would be proven true.

“صَدَّقَ” (*saddaq*) leads to “مُصَدِّقٌ” (*musaddaq*) which means one who makes the dream come true (3:38).

Allah has repeatedly said that this Quran is “مُصَدِّقًا لِمَا مَعَكُمْ” (*musaddaqil lima ma-a-kum*), as in (2:41). This does not mean that the books with people (supposed to be celestial books) are true, because the Quran itself has said that these books have been altered and amended by human beings which have changed the original revelation. As such, how can it say that these books are true if they have been amended and changed?

“مُصَدِّقًا لِمَا مَعَكُمْ” (*musaddeqal lima ma’a-kum*) states a very big truth. Every nation of the world has a set of ordinary principles of moral conduct. For instance, every nation has the moral of not lying and speaking the truth, and not to commit theft, not to bother anybody etc. But these teachings are mere concepts. There is no practical system in which these are to be done. The Quran however, not only teaches such good principles but also gives a system in which these traits are actually practiced.

The whole world says that oppressors do not flourish long, but still we find oppressors flourishing. The Quran also says:

6:135	Indeed, He will not let the wrongdoers succeed.	إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ
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But along with this teaching it also gives a system in which this principle or precept comes out as the truth. This is what “مُصَدِّقًا لِمَا مَعَكُمْ” (*mussaddiqil lima ma’a-kum*) means, i.e. the principles which are merely concepts in other teachings, take practical shape in the Quran, and are thus proven true. Thus the Quran turns these principles, as well as other principles which the Quran contains and which have completed the Divine Guidance, into Truth. The pointers in previous books (Torah and the Bible) about the advent of Messenger *Muhammed (pbuh)* were proven true by his actual advent.

Allama Hamieeduddin Farahmi has written in his book “*Mufardaatul Quran*” that “مُصَدِّقَاتِ يَدَيْهِ” (*musaddi fallima baina yadaih*) are two sentences whose true meanings have escaped most. They thought that the Quran has verified the previous books (which have been changed).

“مُصَدِّقًا” (*musaddiqa*) has two meanings. One is to verify what a man says, or to verify something. The other meaning is to make it true in his expectations. Consider the verse which says “may my life and everything be sacrificed on those brave men on whom all my expectations are proved right”

It has been said in the same connotation that:

34:20	And <i>Iblees</i> proved true his thoughts about them, and they followed him.	وَلَقَدْ صَدَّقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُ فَاتَّبَعُوهُ
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If deliberated upon, one can find out that here the second meaning is right because the Quran and the Messenger (*pbuh*) made their appearance exactly as predicted in the Torah. As such, their advent proved the predictions true. So if they deny the Messenger (pbuh) and the Quran, then it would be a denial of prediction of their own Holy Book. We will leave this debate here and those who are interested in this debate can refer to pages 64-67 of the above mentioned book.

Aside from the above, the following forms of “صَدَقَ” (*sadaq*) have come to mean to tell the truth, or verify.

“صَدَقَ الْمُرْسَلُونَ” (*sadaqal mursaloono*) means to make something come true (36:52).

“أُولَئِكَ الَّذِينَ صَدَقُوا” (*oolaikal lazeena sadaqu*) as in (2:177), and “لَقَدْ صَدَقَ اللَّهُ رَسُولَهُ الرُّءُ يَا” (*sadaqal laahu rasulahu ruya*) in (48:27), as well as “قَدَّمَ صِدْقًا” (*qadama sidq*) in (10:2) means superiority which is for honor and respect.

“مُدْخَلَ صِدْقٍ” (*mudkhala sidqin*) and “مُخْرَجَ صِدْقٍ” (*mukhraj sidq*), as in (17:80), is to proceed with honor and to recede with honor at the right moment, or to enter some affair with veracity and exit it with veracity, or be absolved of the responsibility with veracity.

“لِلسَّانِ صِدْقٍ” (*lisaana sidq*): true fame, because of respect and honor (26:84).

“مَقْعَدِ صِدْقٍ” (*maq-adis-sidq*): a point of stay where all of life’s pleasantries are present (54:55).

“صَادِقٍ” (*saadiq*): truthful, sincere.

“أَصْدَقٍ” (*asdaq*): more truthful.

“تَصْدِيقٍ” (*tasdeeq*): to prove to be true by deeds (12:111).

“مُنْصَدِّقٍ” (*musiddiq*): someone who gives something as a gift or to forego that which is due to him (12:88).

Surah *Al-Hadeed* has called those who give “صدقه” (*sadaqah*) as “مُصَدِّقٍ” (*musaddiq*) in (57:18) i.e. whatever is due over and above that, all this so that they prove their claim that the purpose of their lives is to help self-develop others.

“صَدَقَ” (*saddaqa*) has been used against “كَذَّبَ” (*kazzab*) in (75:31-32).

The above shows that in any form, “صِدْقٍ” (*sidq*) has the connotation of willingness and homogeneity. That is, whatever is given and whatever is accepted is with a good heart, willingly and happily. It should have no element of coercion and use of force. It is the basic point that Quran makes, and that is, whatever a man does, must be done willingly and with a good heart. This element can be a source of strength not only for the doer but also for entire mankind. As such “صِدْقٍ” (*sidq*) holds a great importance.

“الْصَّدَىٰ” (*as-sada*) has a lot of meanings one of which is an echo.
 “أَصْدَى الْجَبَلِ” (*asdal jabal*): the mountain replied to the echo.
 “الْصَّدَا” (*as-sadaa*): complete or final voice.
 “الْتَّصْدِيَةُ” (*at-tasdiyah*): to clap {T}

Raghib says “الْتَّصْدِيَةُ” (*at-tasdiyah*) means any sound which is not tuneful or modulated.

The Quran says that with the Arabs of the early period, *salaat* was nothing but “مُكَاءٌ وَتَّصْدِيَةٌ” (*mukaun wa tasdiyah*) (8:35), i.e. meaningless sounds and movement {R}. For details see heading (M-K-W).

“صَادَاةٌ” (*saadah*): to come in front, to appear before.

“تَّصَدَّى لَهُ” (*tasadda lahu*): to appear before someone with head raised high, or to come before somebody repeatedly. Therefore, it means to return to someone repeatedly like an echo, or to pay attention {M}.

80:6	you attend to it very eagerly	فَأَنْتَ لَهُ تَصَدَّى
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Ibn Faris says it means for something to become open or become evident.

“الْصَّرْحُ” (*as-sarah*): the purity in anything. Some say it means something which is pure and white.

“كَأْسٌ صُرَّاحٌ” (*kaasun surah*): the cup (goblet) which has no adulteration and is pure.

“الْتَّصْرِيحُ” (*at-tasreeh*): make smooth, or to settle a matter, or for a matter to be clean and pure {T, R}.

“لَبَنٌ صَرِيحٌ” (*labanun sareeh*): pure milk in which the foam has settled down.

“الْصَّرَاحِيَّةُ” (*as-suraahiyah*): pure wine.

“الْصَّرَاحِيَّةُ” (*as-surahiyah*): goblet for wine.

“الْصَّرْحَةُ” (*as-sarha*): the top soil or the upper part of the earth, smooth land.

“الْصَّرْحُ” (*as-sarh*): high, engraved, and decorated house which stands out from the others, high building.

Later it began to be used for a palace {T, R}.

Surah *An-Namal* says:

27:44	Indeed it is a place made smooth as glass	إِنَّهُ صَرَّحٌ مُّزْدٌ مِنْ قَوَارِيرَ
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Here it means palace.

Surah *Al-Momin* has used “صَرْحًا” (*sarhan*) in (40:36) to mean a tall building.

“الْصَّرَاخُ” (*as-suraakh*): harsh voice or pleading.

“الْصَّرْحَةُ” (*as-sarkhah*): to cry out loud at the time of difficulty or pleading.

“الْصَّارِكُ” (*as-saarikh*): someone who pleads. It also means one who reaches to help the pleader.

“الْصَّرِيحُ” (*as-sareekh*) also has the same meaning {T, M}.

The Quran says:

36:43	they will have no one to listen to their pleadings (no savior)	فَلَا صَرِيحٌ لَهُمْ
14:22	I cannot plead for you	مَا أَنَا بِمُصْرِحِكُمْ
35:37	they will call out for help in it (plead, implore, beg for help)	وَهُمْ يَصْطَرِّحُونَ فِيهَا

“صَرِيحٌ” (*sareekh*) also is a noun and also means pleading and cries.

“الْمُصْرِخُ” (*al-musrikh*): one who reaches to help on the pleadings (savior), one who reaches for help.
“إِصْرًاخٌ” (*istarakh*): to cry out, shout (in anguish).
“إِسْتَصْرَخٌ” (*istastarakh*): to ask someone for help, to cry out for help (28:18).

Sd-R-R ص ر ر

“الْصَّرَّةُ” (*as-sirrah*), “الْصَّرُّ” (*as-sirru*): cold or the intensity of cold {T}. It also means the cold (frost) which destroys crops {L}.

Zajaaj says that “الْصَّرَّةُ” (*as-sirrah*) means fervent cries for help.

“رِيحٌ صِرٌّ” (*reeun sirruw*) and “صَرَّصَرٌ” (*sar-sar*) means fast wind with a harsh sound.

Ibn Abbas says it also means very hot wind {T}, but “صَرٌّ” (*sarr*) basically means to bind.

Raghib says the word “صَرٌّ” (*sar*) has also come from “صَرَّ صَرٌّ” (*sar sar*), because cold freezes things as well, that is, binds them closely.

“إِصْرَارٌ” (*israar*) means to be resolute on something.

“الْصَّرِيَّةُ” (*as-surrah*) means money bag {T} and the money so bound in the bag is called as “السَّرِيَّةُ” (*sareerah*) {T}

Ibn Faris says this word also means to be high and lofty.

“الْصَّرَارُ” (*as-siraar*) are the high houses which are out of reach of flood waters.

To mean intense cold, this word has been used by the Quran in (3:116). Verse (54:19) uses “رِيْحًا صَرًّا” (*reehun sar sar*)

Surah *Az-Zaariyaat* says “فِي صَرَّةٍ” (*fi sarrah*). It also means to make faces {T} and also means the intensity of crying out and pain {T}. It also means intensity of anything i.e. of wonderment or surprise.

Surah *Aal-e-Imran* says “وَلَمْ يُصِرُّوا” (*walam yusirru*) in (3:135), which means that they do not insist, are not dogmatic on realizing their mistake. After realizing their mistake they give it up and do not go in this direction.

Sd-R-T ص ر ط

“صِرَاطٌ” (*siraat*) is often read as “سِرَاطٌ” (*siraat*) and means to swallow something without chewing.

“صِرَاطٌ” (*siraat*) means a long sword which cuts anything it falls on. In other words, it swallows anything.

“صِرَاطٌ” (*siraat*) means open and clear path, either the traveler keeps swallowing it (traversing it) or it swallows thousands of travelers {T}.

The Quran says “الصِّرَاطَ الْمُسْتَقِيمَ” (*as-sirratim mustaqeem*) in (1:5). At another place it is called “طَرِيقٌ” (*tareeq*) in (46:30). “صِرَاطٌ” (*siraat*) therefore means the same as “طَرِيقٌ” (*tareeq*) which means path or way.

For the meaning of “مُسْتَقِيمٌ” (*mustaqeem*), see heading (Q-W-M).

There is no mention of *pul-e-siraat* (bridge of *siraat*) in the Quran.

“الصَّرْعُ” (*as-sar’u*), “الصَّرْعُ” (*as-sir’u*): to dash on the ground, to spread-eagle.
 “الصَّرْعَةُ” (*as-sura’ah*): the man who spread-eagles a lot of people.
 “الصَّرِيعُ” (*as-saree’u*): one who is spread-eagled (defeated). The plural is “صَرَاعِي” (*sar’ah*) {*T, M, R*}.

The Quran says:

69:7	you will find them spread-eagled in it	فَتَرَى الْقَوْمَ فِيهَا صَرْعَى
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“الصَّرْعُ” (*as-sar’u*) means epilepsy.
 “الصَّرْعُ” (*as-sar’u*), “الصَّرْعُ” (*as-sir’u*): like, similar.
 “بُصَايِرَ عَانٍ” (*huma siraa’aan*): they are equal and similar to one another.
 “الْمِصْرَاعَانِ مِنَ الْبَابِ” (*al-misraani minal baab*): both parts of the door.
 “الْمِصْرَاعَانِ مِنَ الشَّعْرِ” (*almisra-aani minash sher*): both verses of the couplet {*T, M, R*}.

“الصَّرْفُ” (*as-sarf*) means to turn the state of a thing from one to another, or to change it with something else. That is, either to effect a change in the state or condition of a thing, or to change it with some other thing {*R*}. It means to return, to change the direction, to remove {*T*}.

“صَرَفَ الصِّبْيَانَ مِنَ الْمَكْتَبِ” (*sarafas sibyaana minal maktab*): returned children from school.
 “صَرَفَ الرَّسُولَ” (*sarafar rasul*): returning a messenger from where he came {*T*}.
 “تَصَارِيفُ الْأُمُورِ” (*tasareeful umoor*): the juxtaposition of affairs and to put them in place of another.
 “الْمَصْرِفُ” (*al-masrif*): the place where to return, the place from where to move away.
 “تَصْرِيفُ الرِّيَّاحِ” (*tasreefur riyah*): to turn the winds from one direction to another.
 “انْصَرَفَ” (*inn sarafa*): stopped, returned.
 “صَرَفُ الْخَمْرِ” (*saraful khamr*) and “تَصْرِيفُ الْخَمْرِ” (*tasreefal khamr*): to drink alcohol without mixing anything (neat).
 “الصَّرِيفُ” (*as-sareef*): pure silver.
 “الصَّرِيفِيُّ” (*as-sairaafi*): someone who judges coins, or the exchanger of coins.

The Quran says “تَصْرِيفِ الرِّيَّاحِ” (*tasreefir riyah*) in (2:164), i.e. to make the winds blow in various directions, or to change their state.

Surah *Bani Israel* says:

18:54	And We have certainly explained it in the Quran by using various ways	وَلَقَدْ صَرَّفْنَا فِي هَذَا الْقُرْآنِ
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Also see (17:89) and (17:41).

The Quran relates the laws and the truths in many different ways:

17:41	so that people can understand them well (So that all angles are understood by people)	لِيَذَكَّرُوا
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This technique has been adopted by the Quran to make its meanings clear. That is, to bring or relate a thing repeatedly, but in different ways so that all angles and aspects are elaborated and well comprehended. This is what appears as a repetition to some. The Quran recognizes the significance of human emotions and thought processes in association with human memory. Since the Quran emphasizes on the use of human intellect and reasoning, therefore in the process of reflecting on the human conduct and behavior it refers to these issues to answer the questions likely to arise in a probing and questioning mind. This is the reason that the Quran says that there are great signs within it for those who are seeking answers to their questions e.g. (12:7, 101, 25:33).

Surah *Al-Airaaf* says that those whom you follow will deny that they asked you to follow them:

25:19	you will not have the power to refute them, or to turn away our punishment, or remove yourselves from this position	فَمَا تَسْتَطِيعُونَ صَرْفًا
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Surah *Al-Kahaf* says:

18:53	there will be no place where they can take refuge from the consequences (punishment)	وَلَمْ يَجِدُوا عَنْهَا مَصْرِفًا
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Surah *Yusuf* says:

12:34	So Allah turned or removed the women's intrigues from him (protected him from their conspiracies)	فَصَرَفَ عَنْهُ كَيْدَهُنَّ
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Surah *Al-Ahqaaf* says:

46:29	we turned their direction towards you	إِذْ صَرَفْنَا إِلَيْكَ---
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These two verses explain the meaning of “صَرَفَ عَنْ” (*sarafa'un*) and “صَرَفَ إِلَى” (*sarafa'ila*).

Surah *Hoodh* says about punishment:

11:8	nothing will turn it away from them	لَيْسَ مَصْرُوفًا عَنْهُمْ
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Surah *At-Taubah* says:

9:127	to turn away	إِنْصَرَفَ
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“صَرَفَ” (*sarafa*): to turn away from somebody.

Sd-R-M ص ر م

“صَرَمَ” (*saram*), “يَصْرِمُ” (*yasrim*): he cut the rope or the bunch of fruits and removed it.

“صَرَمَ النَّخْلَ” (*sarafal nakhl*): he cut the date fruits.

“صَرَمَ الْحَبْلَ” (*saramal habl*): the rope broke.

“أَصْرَمَ النَّخْلَ” (*asramal nakhl*): the time for cutting the date fruits has arrived.

“الصَّرِيمَةَ” (*as-sareemah*): the field whose crop has been cut away.

“الصَّرِيمَ” (*as-sareem*): cut, detached. It also means barren land in which nothing grows.

Day and night are also called “صَرِيمَ” (*sareem*) because one cuts off another.

“الصَّارِمَ” (*as-saarim*): the one which cuts. It also means lion.

“إِنْصِرَامٌ” (*insiraam*): to be cut off {T}.

Ibn Faris says the basic meaning of this root is to cut or detach.

The Quran says they swore to:

68:17	they will cut the crop as soon as it was morning	لَيَصْرُوْنَهَا مَصْحُوْرًا
68:22	those who cut the crop (get what they deserve)	فَأَصْبَحَتْ كَالصَّرِيمِ

A couple of verses back it is said that the garden became fallow as if its fruits had been picked (68:20).

This in surah *Al-Ambia* has been likened to “حَصِيْدًا” (*haseeda*) (21:15). Usually crop is said to be “حَصَادٌ” (*hisaad*) and garden is “صَرَمٌ” (*sareem*).

“الصَّرِيمَ” (*as-sareem*) also means night as it is dark {T}. Hence it is the symbol of bad luck. If in the above verses (68:20), this meaning is taken, then it would mean that the garden burnt black just like darkness of the night.

See heading (S-T-R).

“صَعِدَ فِي السُّلَّمِ أَوْ الْجَبَلِ وَصَعَدَ عَلَيْهِ وَفِيهِ” (*saa-ida fis sullami awil jabal wa sa'ada alaihi wafih*): he climbed a ladder or a mountain etc. It is also used for going away.
 “أَصْعَدَ فِي الْأَرْضِ” (*as'ada fil ard*): he roamed till afar {T, M}.

The Quran says:

3:152	when you were going afar	إِذْ تُصْعِدُونَ
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“الصَّعِيدُ” (*as-saeed*) means land or earth (18:40, 4:43). It also means dust, or storm, as well as the upper part of the earth. Since going up or climbing makes one breathless, therefore “صَعُودٌ” (*sa-ood*) means a difficult task because it too makes one ‘breathless’.

“تَصَعَّدَ نَيْ دَالِكِ الشَّيْءِ” (*tas adda fi zaalikash shaiyi*): this thing has become very difficult for me {T, M}.

“صَعْدٌ” (*sa-adun*): intense, hard {T, M}

Ibn Faris says it basically means height and hard work.

Surah *Al-Jinn* say:

72:17	gives him severe punishment	يَسْأَلُهُ عَذَابًا صَعَدًا
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Surah *An-Anaas* says that Islam is accepted through the broadening of vision (widening of the chest or heart).. When someone thinks of Islam who has narrow vision and narrow minded they are like:

6:126	as if they are climbing with great difficulty (climbing a height which has an undefined end)	كَأَنَّمَا يَصْعَدُ فِي السَّمَاءِ
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Surah *Al-Faatir* says:

35:10	a pleasant concept of life	إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ
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It is said that one attains great height gradually according to Allah’s scales , but this rise is slow when compared to the human scales. *Ibn Faris* too says this is the basic meaning.

35:10	Good deed ascend it	وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ
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The concept of life, as ordained by Allah, has the ability to rise high, and in normal circumstances these keep rising according to the scaling defined by Allah. If human righteous deeds join hands in these natural scales then the results accelerate and these effects are visible within a short span of time. For example if the Quranic values are followed the poverty can be eliminated within a short span of time.

This aspect is mentioned in:

32:5	In the end all affairs rise up to Him	ثُمَّ يَعْرُجُ إِلَيْهِ
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Sd-Ain-R ص ع ر

“الصَّعْرُ” (*as-sa’ar*) is a sort of sickness among camels in which the neck turns to one side and the face becomes distorted. It also means pride and arrogance.

“صَبِيرٌ” (*sa’era*), “يَصْعُرُ” (*yas’ar*), “صَعْرًا” (*sa’ara*): the face to be distorted, or turn to one side.

“الصَّعَّارُ” (*as-sa’aar*): means pride and vanity, because a proud man sort of turns his neck and lowers his cheek and turns away his face from people (as if in loathing) {*T, M, R*}.

Ibn Faris says it basically means to bend and become crooked.

The Quran says:

31:18	do not avoid people due to pride (do not be averse to people)	لَا تُصْعِرْ خَدَّكَ لِلنَّاسِ
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Sd-Ain-Q ص ع ق

Ibn Faris says its basic meaning is of a harsh sound.

“صَاعِقَةٌ” (*sa’iqah*): the sound of thunder {*T, M*}. The plural is “صَوَائِقُ” (*swa’iq*).

“جَمَارٌ صَعِقٌ” (*himarun sa’iq*): a donkey which brays very harshly.

“صَعِقٌ” (*sa’iq*): fall unconscious and to lose sense and intellect {*T, M*}.

Surah *Al-Baqrah* says about *Bani Israel*:

2:55	to fall unconscious	فَأَخَذْنَاكُمْ الصَّاعِقَةَ
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Also see heading (B-Ain-T) and (M-W-T).

“صَعَتِ الرَّكِيَّةُ” (*sa’iqatir rakiy yah*): it is said when the well collapses and mud begins to fall in from all sides {*T, M*}.

Every deadly punishment as death is also called “صَاعِقَةٌ” (*saa’iqah*) {*T, M*}.

To mean thunder as used in (2:19). To mean annihilation, it has been used in surah *At-Toor* where it is said:

52:44	So leave them alone until they encounter that day wherein they shall swoon (in terror)	فَدَرَّوهُمْ حَتَّى يُلْقُوايَوْمَهُمُ الَّذِي فِيهِ يُصْعَقُونَ
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In surah *Az-Zumr* where “نفخ صور” (*nufikha soor*) is mentioned, it is said:

39:68	lose sense and intellect	فَصَعِقَ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ
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For the meaning of “نفخ صور” (*nufikha soor*), see heading (N-F-Kh) and (Sd-W-R).

Surah *Al-Airaaf* says:

7:143	and <i>Moosa</i> fell unconscious	وَحَزَمُوسَى صَعِقًا
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“الصَّغْرُ” (*as-sighar*), “الصَّغَارَةُ” (*as-sagharah*): it is the opposite of “كِبْرٌ” (*kibr*) and “عَظْمٌ” (*izam*) which means big or great. Hence it means to be small, either in age or stature or physique {T}.
 “أَصْغَارُ” (*as-sagharu*): ignominy and infamy, subjugation {T}.

Surah *Al-Airaaf* says:

7:13	Get out, you will never have greatness	فَاخْرُجْ إِنَّكَ مِنَ الصَّاغِرِينَ
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Greatness and success is achieved if efforts and deeds are according to the values of the Quran. Going against these values ultimately leads to to ignominy and defeat in life.

Surah *Al-Anaam* says about the criminals:

6:125	They will have to submit to Allah’s laws (eventually)	صَغَارَ عِنْدَ اللَّهِ
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It means that they will be forced to follow the laws of the Islamic System established under the Quranic injunctions. This submission of criminals will be forced and they will have to accept it. Also see (7:119) and (27:37). It is obvious from the above explanations that “صَاغِرُونَ” (*saaghiroon*) means to stop being rebellious and to live as peaceful citizens and subjects of a state. This meaning is also gleaned from surah *At-Taubah* where it is said that those who have been granted the Book and are against the system, a fight may be required to force them to submit to the laws of the system. {T}.

It is evident from various verses in the Quran that it allows you to go to war against those who rebel against Allah’s laws and wage war against the Islamic system. Quran’s purpose for war is to subjugate the rebellious and the oppressors. It says that:

9:29	Till they agree to live like peaceful subjects of an Islamic state after paying taxes	حَتَّىٰ يُعْطُوا الْجِزْيَةَ عَن يَدِهِمْ صَاغِرُونَ
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It means that until they agree to live peacefully, they would have to live like subjects in an Islamic state. But this will only be politically. Otherwise they will enjoy all human rights which are granted to every human individual. However, they cannot interfere in the government of an Islamic state.

Surah *Al-Baqrah* says:

2:282	little or much	صَغِيرًا أَوْ كَبِيرًا
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“أَصْغَرُ” (*asghar*): to be smaller (10:61).

“صَغَا” (*sagha*), “يَصْغُو” (*yasghu*) and “صَغَىٰ” (*saghya*), “يَصْغِي” (*yasgha*) means to be attracted, or to lean.
 “صَغَبَتِ الشَّمْسُ” (*safatis shams*): the sun leaned towards setting or sunset.
 “صَاغِيَةُ الرَّجُلِ” (*saaghiyatur rajul*): the man’s supporters.
 “صِغْوُهُ مَعَكَ” (*sighwu ma’aka*): his leaning is towards you.
 “أَصْغَىٰ حَقَّهُ” (*asgha haqqah*): he reduced his right {T}.

The Quran says:

6:114	So that their hearts keep leaning towards it	وَلِتَصْغَىٰ إِلَيْهِ أَفئِدُهُ
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Also see (66:4).

- “الصَّفْحُ” (*as-safh*): the wider part of anything, side or direction.
 “الصَّفْحُ مِنَ السَّيْفِ” (*as-safhu minas saif*): the width of the sword, i.e. not the sharp side but the wide part.
 “المُسَفِّحُ” (*al-musaffah*): wide or broad thing.
 “الصَّفْحَةُ” (*as-safhah*): the surface of paper because of its breadth.
 “المُصَافِحَةُ” (*al-musaafaha*): to shake hand {T, M, R}

Ibn Faris says the root means width.

“صَفَحَ” (*safah*): present one’s profile (by turning away the face). That is, to avoid something or ignore it.
 “صَفَحَ عَنْهُ” (*safdaha unhu*): let him go, pardoned him. This is broader in meaning than “عَفُوَ” (*afu*) because “عَفُوَ” (*afu*) means to pardon after declaring a person a criminal, but in “صَفَحَ” (*safh*), he is not declared criminal at all {T, M, R}.

Surah *Al-Baqrah* uses both these words together in (2:109).

Surah *Az-Zakhrif* says:

43:5	Do you think that We will ignore you and turn these historic truths away from you?	أَفَتَضَرَّبْتُ عَنْكُمْ الدُّرُصَفْحًا
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Surah *Al-Hijr* says:

15:85	Part with them very nicely (and form your own team)	فَاَصْنَحِ الصَّنَحَ الْجَمِيلَ
73:10	Be nice even if you have to part with someone	وَأَخْزُرْهُمْ هَجْرًا جَمِيلًا

The Quran says that to be nice even if you have to part with someone, to part very nicely, in a good manner. It is important to reflect here on the Quranic guidance which is instructing to the believers to part with those who do not agree with the permanent values in a way which is pleasant, courteous, and well mannered. This is part of the training to bring inner change which the Quranic values inculcate within an individual which develop human self to ever increasing standard of righteousness – the upper limit of which is unknown. The Quran never closes the option of coming back to its guidance for anyone as it explains the importance of human creation due to the possession of free will and this life being the only opportunity for each one of us to choose to work for the next life.

“صَفَدَ” (*safad*), “صِفَادٌ” (*sifaad*) means leather strap or iron chain with which a prisoner is bound. It means bond, imprisonment or collar which was made of leather in those days. The plural is “أَصْفَادٌ” (*isfaad*).

“صَفَدَهُ” (*safadah*), “يَصْفِدُهُ” (*yasfedahu*) means to secure somebody with chains, etc.
 “الصَّفْدُ” (*as-safad*) also means such a gift which makes someone obliged and grateful. {T, M, R}.

Ibn Faris says it basically means to bind and to gift.

The Quran says about the criminals:

14:49	they will be bound together with chains	مُقَرَّبِينَ فِي الْأَصْفَادِ
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- “الْصَّفْرَةُ” (*as-sufrah*): yellowness, or the state of being yellow.
 “الْصَّفْرَاءُ” (*as-safra*) means gold {T}. It is the feminine of “الْصَّفْرُ” (*asfar*). In this case, it would mean “of yellow color (for female)”.
 “الْصَّفْرُ” (*as-sifr*) means something which is empty or hollow {T}.
 “صَفْرًا نَأْوُهُ” (*safaira anawu*): his vessel became empty. Proverbially it means “his cattle died” {F}.
 “الصَّافِرُ” (*as-saafir*): a bird which can make different sounds.
 “الصَّفِيرُ” (*as-safar*): the call one makes to cattle so it may come towards the Sheppard for a drink {T, M, R}. Hence it may as well mean the sound of a whistle.

Surah *Al-Baqrah* mentions that the bull of *Bani-Israel* was “صفراء” (*safra*), that it was of golden color (2:69). Surah *Al-Mursalaat* has compared the blaze of Jahannam with golden camels by calling them “جَمَلَاتُ صَفْرٍ” (*jimaalatun sufur*). Some say that “جَمَلَاتُ صَفْرٍ” (*jimaalatun sufur*) actually means black or dark colored camels. Since darkness of a camel color does not come without a shade of yellow, this word has been used in (77:33).

Surah *Az-Zumr* has used “مُصْفَرًا” (*musfarra*) for yellow in (39:21).

Ibn Faris says it has five basic meanings but the Quran has used it for the above meanings only.

Sd-F-F

ص ف ف

- “الْصَّفَفُ” (*as-saff*), “النَّصْفِيُّفُ” (*al-tasfeef*): to form rows, or for things to get in a row.
 “الْصَّفَفُ” (*as-saff*): those who form a row {T, R}.

Raghib says it means to make men or trees stand in a row.

Surah *Al-Kahaf* says:

18:48	they will be presented before your Lord in rows	وَأَعْرَضُوا عَلَىٰ رَبِّكَ صَفًّا
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- “الْصَّفَفُ” (*as-saff*): for birds to spread their wings in the air and not to move them (surf in the air).
 “صَافَاتٌ” (*saffaat*): with wings or arms spread {T, R}.

Surah *An-Noor* says:

24:41	birds with wings spread in the air	وَالطَّيْرُ صَفَّتْ
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Singular form is “صَافَاتٌ” (*saffah*).

- “الصَّافَاتُ” (*as-saffaat*): groups or parties in rows (37:1).
 “صَوَافٍ” (*sawwaaf*), “صَوَافِفُ” (*swafif*): camels standing in a row (22:36).
 This too is the plural of “صَافَةٌ” (*saffah*).
 “مُصْفُوفَةٌ” (*musfoofah*): plants in a row (52:20).
 “الْصَّفَصُفُ” (*as-saf-saf*): smooth and plain land from which grass and all plantations have been removed.

The Quran says:

20:106	plain or level ground	قَاعًا صَفْصَفًا
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- “صَفَّةُ الدَّارِ” (*saffatud daar*): verandah of a house {T}.

“الصَّفْنُ” (*as-safn*): to join two things together so that some parts of one amalgamate with that of another {R}.

“صَفَنَ الرَّجُلُ” (*safanar rajl*): a man placed both his feet in a row {M}.

“صَفَنَ الْفَرَسُ يَصْفُنُ” (*safanal farsu yas fin*), “صُفُونًا” (*sufuna*): a horse with one leg rose in such a way that its hoof keeps touching the ground barely {T}.

A horse standing in this way is called “صَافِنٌ” (*saafin*). Plurals are “صَوَافِينُ” (*sawafeen*) and “صَافِنَاتٌ” (*saafinaat*). Such horses were deemed of high quality among the Arabs.

The Quran says:

38:31	has been used for such pedigree horses	الصُّفُنُ الْجَيَادُ
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“الصَّفْوُ” (*as-safwo*), “الصَّفَاءُ” (*as-safaa*): the pure or clean part of something.

Raghib says its basic meaning is for something to be free of adulteration and be pure.

Ibn Faris too says that this is its basic meaning.

“صَفْوَةٌ كُلُّ شَيْءٍ” (*safwatu kulli shaiyi*): the pure part of everything.

“يَوْمٌ صَافٍ وَصَفْوَانٌ” (*yaumun saafin wa safwaan*): the cool day which is cloudless and the atmosphere is clean too.

“اصْطَفَاءٌ” (*astifaa*): to choose or select clean and pure things.

“اسْتَصْفَاهُ” (*istasfah*): considered him to be sincere, selected him.

“الصَّفِيَّةُ” (*as-safiyah*) with its plural form “صَفَايَا” (*safaya*) means that part of the booty which the leader selects for himself {T, M}.

“الصَّفَاةُ” (*as-afaah*) with its plural form “صَفَوَاتٌ” (*safawaat*) and “صَفَاءٌ” (*safa*) means a very clean and smooth stone on which nothing can grow.

“الصَّفْوَانَةُ” (*as-safwanah*) plural of which is “صَفْوَانٌ” (*safwaan*) also means the same {T}, as used in (2:264). Some think that this is a collective noun. It could be that “الصَّفْوَانُ” (*safwaan*) means big rock and a piece of this rock is called “صَفْوَانَةٌ” (*safwanah*).

The Quran says:

2:130	We freed him of worldly attractions , and selected him for a great purpose	وَلَقَدْ اصْطَفَيْنَاهُ فِي الدُّنْيَا
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About various messengers, the Quran has said:

38:47	Indeed, they are among the chosen ones by Us	وَ إِنَّهُمْ عِنْدَ نَالِمِنَ الْمُصْطَفِينَ الْأَخْيَارِ
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Surah *Bani Israel* says “اصْفُكُمُ” (*as faakum*) in (17:40) which means “to select”, “separate from others and to give preference and stature”.

Surah *Al-Baqrah* says:

2:158	Indeed, the <i>Saffa</i> and the <i>Marva</i> are among symbols of Allah.	إِنَّ الصَّفَا وَالْمَرْوَةَ كَوْمِنَ شَعَائِرِ اللَّهِ
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Saffa and *Marwa* are two hills near Mecca.

Surah *Muhammed* says:

47:15	purified honey	عَسِيلٍ مُّصَفًّ
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“صَكَ” (*sak*): to hit, especially with a broad based thing.
 “صَكَ الْبَابَ” (*sakkal baab*): he closed the door.
 “صَكَهُ” (*sakkahu*), “صَكَهُ” (*sakka*): he pushed him {*T, M*}.

The Quran says about the wife of *Ibrahim*:

51:29	she struck her face with her hand (in disbelief)	فَصَنَّتْ وَجْهَهَا
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But this was only as an expression in amazement as she was not expecting to have a child in her late age as noted in (11:72).

“الصُّلْبُ” (*as-sulb*), “الصَّلْبِيُّ” (*as-saleeb*): strong and hard.
 “بُو صُلْبٌ فِي دِينِهِ” (*buwa sulbun fi deenih*): He is firm in his way of life.
 “صَلَّبَ” (*sallab*): he made it or him strong and hard.
 “الصُّلْبُ” (*as-sulb*): backbone {*T, M*}. Plural is “أَصْلَابٌ” (*aslaab*).

Ibn Faris says the back is also called “الصُّلْبُ” (*as-sulb*) because of its sturdiness and strength.

The Quran says:

4:23	Your sons who are from your back (own womb)	أَبْنَاؤُكُمْ الَّذِينَ مِنْ أَسْلَابِكُمْ
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“الصُّلْبُ” (*as-salb*): to crucify a man to death.

Raghib says it is used for crucifixion because in crucifixion a man’s back is tied to a strong wooden beam.

Some say that “الصَّلْبِيُّ” (*as-saleeb*) means the little water that comes out of a dead man’s mouth or nose. It also signifies the fat which is extracted from bones.

Ibn Faris has said that a man who is crucified is called “مَصْلُوبٌ” (*masloob*), because his face becomes greasy. Later the cross used for crucifixion came to be known as “صَلْبٌ” (*saleeb*).

Raghib’s argument seems stronger, because as the Christians say, a cross is in the shape of a plus sign and a man is crucified till he dies.

The Jews considered crucifixion as the worst form of death. They considered it to be a damned death. They claimed that by crucifying Jesus, they had given him an ignominious death.

The Christians do not believe that it is a damned death to die on the cross, but they do believe that Jesus was crucified. The Quran refutes both the Jewish and the Christian beliefs and says that this tale which they believe is totally wrong.

4:157	They did not kill him, neither did they crucify him. The truth became dubious for them	وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَكِنْ شُبِّهَ لَهُمْ
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Isa (Jesus) had already left the place and some other man they had arrested thinking him to be *Isa*, was crucified instead. Details can be found in the book titled *Shola-e-Mastoor*.

The Quran has outlined different punishments for mutiny against an Islamic state and for creating chaos in society apropos the crime. One of them is “يُصَلَّبُونَ” (*yusallabu*) in (5:33). That is, to crucify or hang. “صَلَّبَ” (*salab*) means to hang a man, and “صَلَّبَ” (*sallab*) means to hang more than one.

“أَصْلَحَ إِلَيْهِ” (*as laha ilaih*) means the same as “أَحْسَنَ إِلَيْهِ” (*ahsana ilaih*). It means that he did such a thing which removed the ills of the other. Hence it means to create a good balance.

“الْصُّلْحُ” (*as sulh*) means mutual co-operation and peace because as compared to the times of war, in times of peace, there is more harmonious balance {T}.

“الصَّلَاحُ” (*as-salaah*) means for the situation to be harmonious with intellect and goodwill {T}. The state in which things should be organized for the establishment of peace, balance, harmony and order {L}.

Surah *Al-Airaaf* has used “صَالِحًا” (*swaleha*) to mean a perfectly healthy child (7:190). Here it means a child which is perfect in every way.

Surah *Al-Ambia* says with regards to a son being born to *Zikriyah* in old age:

21:90	We removed the fault from his wife which was a bar to conceiving a child	وَأَصْلَحْنَا لَهُ زَوْجَهُ
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Surah *An-Noor* says:

24:32	And the righteous ones among your male and female slaves	وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ
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Here it is used for slaves and slave girls who have the potentials and means to get married.

Surah *Yusuf* says that *Yusuf's* brothers discussed among themselves that their father's entire attention is towards Yusuf and his brother. If *Yusuf* is murdered or exiled, then this imbalance can be removed.

12:9	later after carrying out our plan we will become part of righteous (removing imbalance)	وَتَكُونُوا مِنْ بَعْدِهِ قَوْمًا صَالِحِينَ
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Here the word “صَالِحِينَ” (*saleheen*) makes clear that it means for imbalance or inequities to be removed, or for matters to come to an even keel.

The word “سَيِّئَاتٍ” (*sayyiaat*) has often been used by the Quran against “حَسَنَاتٍ” (*hasanaat*), as in (2:81-82). As against “سَيِّئَاتِهِ” (*sayyiatah*), “عَمِلُوا الصَّالِحَاتِ” (*aamilus salihaat*) has been used. Therefore good deeds and “عَمِلُوا الصَّالِحَاتِ” (*aamali salehaat*) mean the same.

So at all other places, as against “مَنْ عَمِلَ صَالِحًا” (*mun amela swalehan*), “مَنْ أَسَاءَ” (*mun asa'a*) has been used, as in (41:46). Under the headings (S-W-A) and (H-S-N) the meanings of these words will become clear. Therefore “عَمِلُوا الصَّالِحَاتِ” (*aamali salehaat*) means deeds which develop man's latent abilities and make them capable of evolving to the higher stages of life. Also, due to which the balance in the society is not disturbed and all disharmony is done away with. Such deeds bring the pleasantness of life with them. Hence it means to act according to the needs of the times and be harmonious with the permanent values of the Quran.

“فَسَادٌ” (*fasad*) or chaos is its opposite. See heading (F-S-D).

The Quran has used “فَسَادٌ” (*fasaad*) or chaos against “صَالِحٌ” (*salaah*) i.e. righteousness in (2:11).

Surah *Al-Qasas* uses “مُصْلِحِينَ” (*musleheen*) against “جَبَّارِ فِي الْأَرْضِ” (*jabbaran fil ard*) in (28:19). A little later, this root has appeared for good dealings (28:27).

In the Quran “وَعَمِلُوا الصَّالِحَاتِ” (*wa amilussalihaati*) it has always been said along with “إِنَّ الَّذِينَ آمَنُوا” (*innallazeena aamano*) to believe in the permanent values of the Quran as explained, and act righteously.

This shows that both conviction in the permanent values and righteous deeds must go together. The deeds which have no inner self involvement are merely rituals, and delivered mechanically. They cannot

produce good results. Similarly the belief which does not motivate towards righteous deeds is merely a belief in words only and cannot produce results as explained in the Quran.

In surah *Ar-Rom* (30:44), by bringing “مَنْ عَمِلَ صَالِحًا” (*man amela swaleha*) opposite “مَنْ كَفَرَ” (*man kafara*) has made it clear that if good deeds do not accompany it, then all ‘worship’ is useless and your claim to have trust in Allah is meaningless. The righteous deeds too are only those which the Quran has so declared and explained, and not the ones which are good or “صَالِحًا” (*saleha*) in our opinion. These righteous deeds within the domain of the permanent values lead to self-development and help to restore balance in a society when carried out at a collective level. We should note that the Quran has not given a detailed list of these righteous deeds and has quoted a number of generic examples and left it to us to figure out within the requirements of the time, how to live righteously within the permanent values. For example the Quran emphasized on the plight of the poor and deprived repeatedly to invite us to prevent it from happening as this hits at the balance within a society at a fundamental level (107:2-3, 70:24-25). Similarly the Quran has emphasized on keeping commitments and to remain within the domain of the permanent values. The transgression of these values means that in the long term the effects will go against the interest of a society and will result in imbalance. The Quran has given the examples of these imbalances which include divisions into parties, mutual rivalries, bullying, exploitation by the powerful and rich, accumulation of wealth in few hands, civil wars, wars, famines, etc (6:43, 6:65). In other words, the Quran declares that in this life we do have a choice to follow a particular course of action; however, we do not have a choice to alter the effects of following the selected course of action. The Quran explains both the courses of action i.e. the path of “سَيِّئَاتٍ” (*aamali salehaa and the path of sayyiaat*) – it is now upto us to choose anyone and then live by the consequences in our life. We should also keep it in mind that in the moral sphere the effects of our deeds take time to materialize and as the life is one continuous stream which is not interrupted by death, therefore the results will show up at some point in time. Therefore we should select the righteous path as defined by the Quran and develop our character which can help us to live righteous life here and then move on to the next part of our life for further development (16:97).

Sd-L-D

ص ل د

“الصَّلْدُ” (*as-sald*), “السِّلْدُ” (*as-sild*) is a solid, smooth stone {T} (2:264).

“الصَّلْدَاءُ” (*as-salda’u*): solid, hard land which does not grow anything {T}.

“صَلْوَدٌ” (*salood*): a miser.

“رَأْسٌ صَلْدٌ” (*raasun sald*): a head totally without hair, bald {T}.

“الصَّلْدُ” (*as-sald*) is a rock on which there is no layer of dust. In the verse of surah *Al-Baqrah* (2:264) the above mentioned meanings are evident.

Sd-L-Sd-L

ص ل ص ل

“الصَّلْصَالُ” (*as-salsaal*) is the pure and wet soil in which sand gets mixed. When it is dried, it produces a sound (when struck). When burnt it is called “فَخَّارٌ” (*fakh-khaar*) {T}. That is, dry and raw. Pebble will be called “صَلْصَالٌ” (*salsaal*), and heated pebble will be called “فَخَّارٌ” (*fakh-khaar*).

About the initial stages of the creation of a human being, the Quran says:

15:26	We created man from (ringing) dry earth	وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ صَلْصَالٍ
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Details can be found in the titled “*Iblees and Adam*”.

Ibn Faris says that the basic meaning of this root is of something that has a little dampness and a little water.

The initial life (cells) appears from the mixture of water and soil as modern science has discovered. At other places it has been called as “طِينٌ لَازِبٌ” (*teenil laazib*) as in (37:11), or the physical appearance of initial stages of human physical life.

Since “صلوة” (*salaat*) is an important part of *Deen*, and since the Quran has used this word in different settings, we will deliberate on it in detail. There are two roots referred to this very important term of the Quran - even if this word is based upon (Sd-L-W), many scholars have raised many good points regarding its use when derived from root (Sd-L-Y). Hence both these roots have been combined together in this heading, despite the fact that we have also presented heading (Sd-L-Y) separately as well.

“الصَّلَاةُ” (*as-salah*) is the middle of the back. It is the place where an animal’s tail grows, or the beginning of the slope of the hip. Both sides of the tail are called “صَلَوَانٌ” (*salawaan*). The plural is “صَلَوَاتٌ” (*salawaat*) or “أَصْلَاءٌ” (*aslaa*) {T}.
 “صَلَاةٌ” (*sala*), “يَصَلُّونَ” (*yaslu*), “صَلَّوْا” (*salwa*) means to strike the “صَلَاةٌ” (*sala*).
 “صَلَّوْتُهُ” (*salautuhu*): I struck him on his “صَلَاةٌ” (*sala*) i.e. on his back.

“صَلَّى الْفَرَسُ تَصْلِيَةً” (*sallal farasa tasliyah*) is said when the runner up horse in a race is running very close behind the victor horse. The horse in front is called “سَابِقٌ” (*saabiq*), and the runner up following extremely close is called “الْمُصَلِّي” (*musalli*).

Thus “صَلَّى” (*salla*) means for someone to follow a winner or leader in such a fashion that he is almost touching the leader in front.

One of Ali’s ® statements say:

The Messenger (*pbuh*) went first (i.e. died) and Abu Baker ® followed him closely, and then Umar ® also passed away, leaving the devils making us lose our senses {T}.

سَبَقَ رَسُولُ اللَّهِ - وَصَلَّى أَبُو بَكْرٍ وَ ثَلَّثَ عُمَرُ وَ
خَبَطْنَا فَتَنَةً

Taj-ul-Uroos says that “صَلَّى” (*salia*) and “اصْطَلَى” (*astala*) mean attachment, i.e. to be attached or stuck to someone. That is why *Raghib* has said, that when Quran says “لَمْ نَكُ مِنَ الْمُصَلِّينَ” (*lum naku minal musalleen*) in (74:43), it means that “we were not among the followers of the messengers”.

Qurtabi writes therefore that “صلوة” (*salaah*) would mean linked to the commandments of Allah. It would mean to remain within the guidance (limits) set by Allah and to be attached to the Book of Allah i.e. the Quran. As such, “” (*tasliyah*) would mean to follow the one in lead almost in tandem, but never try to pass this leader.

These explanations make the meaning of “صلوة” (*salaah*) clear, but first a preamble must be borne in mind. What is the connection between Allah and his creation with a free will i.e. the man? Allah is the name of that personality (Self) which has the attributes which are the most complete, most consolidated, most lofty and most beautiful. He has granted personality (self) to every human being as well, and called it “روحنا” (*rouhana*) i.e. Divine Energy which gives the ability of freedom to choose. See heading “*Rooh*” for more details. This human self is limited and lower in stature as against Allah’s. For developing its self it has to keep the personality of Allah (i.e. His attributes) before it as an ideal self. We cannot understand anything about Allah Himself (and there is no need for this as well), but the attributes He has described about Himself in the Quran, if reflected upon by us, provide a model for developing our personality. The Quran has described these attributes of Allah as “اسماء الحسنیٰ” (*asmaa’al husna*), that is, extremely righteous and infinitely traits. Therefore it is incumbent upon man to keep these traits before him as beacons and to follow them as explained with full commitment to achieve the results as mentioned in the Quran.

The first “صلوة” (*salah*) that we have been invited to desire by the Quran for the attainment of the higher is:

1:5	the desire to find the balanced path which will take us to the higher purpose of our life	إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ
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Surah *Hoodh* declares:

11:56	my Rabb (Sustainer) is on the balanced and established path	إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ
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It is the same balanced and established path on which the whole visible universe (as an evidence) is being directed and managed (as per Laws) by Allah. We are also provided this option through the Quran to choose to traverse this balanced and established path by opting to follow the guidance explained in the Quran. Therefore “صلوة” (*salaah*) means to reflect the attributes of Allah (so far as it is humanly possible) by adhering to the Quran.

Surah *An-Noor* says:

24:41	Have you not noticed that Allah is the one Who is being followed by whatever there is in (& on) the earth and the heavens, and birds with wings spread out, each one knows its <i>salaat</i> and <i>tasbeeh</i>	أَمْ تَرَأَىٰ اللَّهُ يُسَبِّحُ لَهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ وَالطَّيْرِ صُنُفٍ - كُلٌّ قَدْ عَلِمَ صَلَاتَهُ وَتَسْبِيحَهُ
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This means that everything in the universe knows its duties very well as this is inbuilt within them. It knows which path it must traverse and what its destiny is. These things have been called their “صلوة” (*salaah*) and “تَسْبِيحٌ” (*tasbeeh*). However in the case of human beings since we have a free will therefore we cannot be restrained through an inbuilt guidance for example like birds and animals. While our physical body follows the physical laws our self (consists of ‘I’, emotions, thoughts, memory – more details under *N-F-S*) being nonphysical does not follow these laws and needs external guidance as an option, which can be accepted through the use of our free volition. In other words to know our “صلوة” (*salaah*) and “تَسْبِيحٌ” (*tasbeeh*), we need to first have a desire to explore the alternatives available to us as a guidance and then using our intellect and reasoning accept the permanent values given in the Quran. There is nothing inbuilt within us which can direct us to the Quran automatically as this goes against the free will. Since each human being is endowed with this self, he/she has to make a choice at some stage of their life if they wish to make a different choice or are quite happy and satisfied with their existing choice i.e. the choices of the society around them, The Quran has referred to this point at many places e.g. (74:37), (83:26), 78:39). The human self can only develop when it willingly makes a choice to live within the permanent values of the Quran.

2:3	And establish and follow Allah’s laws	وَيَتَّبِعُونَ الصَّلَاةَ
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Recognising that individuals need to change first to conform to the values of the Quran and then work to establish a system based on these values. The collective system will then provide the environment for the self-development which is essential to progress in this direction. This will also provide an environment for those who wish to follow this path of self-development.

This is the reason why the Quran has used plurals for these words, so much so, that it has mentioned the duty of an Islamic state to be:

22:41	These are the people who when get established in the earth work to establish <i>salaat</i> and provide <i>zakat</i> and through this promote good and prevent evil.	الَّذِينَ إِذَا مَكَتَهُمْ فِي الْأَرْضِ أَخَامُوا الصَّلَاةَ وَأَتُوا الزَّكَاةَ وَآمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ
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For the meaning of *zakaat*, see heading (Z-K-W).

At another place they have been called:

9:112	those who do the <i>ruku</i> and <i>sajdah</i>	الرَّكَعُونَ السَّاجِدُونَ
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For the meanings of *ruku* and *sajdah*, see heading (R-K-Ain) and (S-J-D).

This is the reason that *mutual consultation* has been mentioned for settling both affairs of the state and the establishing of the *salaat*:

42:38	they establish the <i>salaat</i> and their affairs are decided by mutual consultation	أَقَامُوا الصَّلَاةَ وَآمَرُوهُمْ شُؤْرَىٰ بَيْنَهُمْ
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Since all matters of the *momineem* are decided according to the permanent values of the Quran, surah *Al-Airaaf* has kept phrases like “تَمَسُّكُ بِالْكِتَابِ” (*tamas suk bil kitaab*) and “أَقَامَتِ صَلَوَةَ” (*aqamatis salaat*) together in (7:170). It means establishing a society in which all individuals follow the laws given by the Quran and thus be attached to the book of Allah. For more details on this point in the Quran, “تَوَلَّى” (*tawalla*) has come opposite to “صَلَّى” (*salla*), as in (75:30-31).

“تَوَلَّى” (*tawalla*) means to turn away from the right path or find ways to circumvent it, or turn away from it. This is all done deliberately. Hence “صَلَّى” (*salla*) would mean to follow the right path as per Allah’s laws. To perform the duties according to the Quran, *Allama Hameeduddin Farahi* says that “صلوة” (*salaah*) means to proceed towards a direction, to face or fix the direction towards something, to be attentive {*Mufardaatul Quran*}.

Surah *Al-Alaq* says:

96:9	when Allah’s servant wishes to discharge his duties	أَرَيْتَ الَّذِي يُنْبِهُهُ عَبْدًا إِذْ أَصَلَّى
96:10	, then his opponent puts obstacles in his path	

These duties encompass every facet of life. As such, the Quran says in surah *Hoodh* that *Shoajib’s* nation said to him:

11:87	Does your <i>salaat</i> tell you that we abandon what our forefathers had been doing, or we cannot even spend our wealth as we wish to?	أَصَلُّوكُمْ تَأْمُرُكُمْ أَنْ تُتْرَكُوا مَا يَعْبُدُ آبَاؤُنَا أَوْ أَنْ نَفْعَلَ فِيهِمْ أَمْوَالَنَا مَا نَشَاءُ
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That is, they did not wish to have a sort of *salaat* which was (as preached by *Shoajib*) encompassing day to day economics? This too explains the meaning of *salaat*, i.e. to follow the permanent values in every facet of life.

The basic issue in this discussion is that whether man should decide his matters of life according to his own wishes or according to the guidance provided by the revelation from Allah? To decide all matters of his life using the Quranic Guidance is what establishment of *salaat* is. By bringing “اقامت صلوة” (*aqamatis salaat*) i.e. establishing *Salaat* and “اتباع جذبات” (*itba-i jazbaat*) i.e. following one’s own desires opposite to each other the Quran has further elaborated.

It is said:

19:59	(After the messengers) people abandoned <i>salaat</i> and started following their own negative desires	فَخَلَفَ مِنْ بَعْدِ خُلْفٍ أَضَاعُوا لصلوةً وَ اتَّبَعُوا الشَّهَوَاتِ -
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This means that by following his own wishes man abandons *salaat*, and by following the permanent values of the Quran he establishes it.

Surah *Al-Anaam* says that whoever protects *salaat* is the one who has belief in the life of the hereafter and this belief is then linked to the Quran (6:92). That is why *Ibn Qateeba* has said that “الصلوة” (*is-salaat*) means the same as “الدين” (*ad-deen*) {*Alqartain Vol.1 page 13*}. In other words, establishing *salaat* means the same as establishing the *Deen*, or the Quranic way of life.

“الصَّلَى” (*as-sala*) also means fire and its fuel.

“صَلَّى عَصَاهُ عَلَى النَّارِ” (*sala asahu alun naar*): he turned his staff soft by heating it in the fire, and straightened it.

“صَلَّى” (*salla*) also means that he removed the fire and moved it away {*Roohul Maani*}.

Looked at from this angle, *salaat* would mean to remove one’s faults.

Al minar says that “صَلْوَةٌ قَوْلًا وَعَمَلًا” (*salaata qaulan wa amlan*) is the acknowledgement of the truth that we need the guidance of a personality that is faultless for removing our own faults.

Qurtabi says that *salaat* means to willingly accept submission to Allah and His obedience.

According to {*Muheet*} One meaning of *salaat* is to subjugate and make someone lean towards itself. This way *salaat* would mean to conquer the universe (dominate it) and make it ‘submit’ i.e. serve one’s purpose or make use of its potentials for the benefit of mankind.

Another meaning of “الصلوة” (*as-salaat*) is to pay respect and gratitude {*T*}, i.e. to pay homage to the Rabb (Sustainer) of the worlds through one’s righteous deeds – to acknowledge through demonstrating the extreme goodness which is associated with the human creation when we follow the permanent values of the Quran. This also makes the connection between “اقامت صلوة” (*aqamatis salaat*), that is, establishment of *salaat*, and provide *zakat*. In other words it would mean to establish a system according to Allah’s laws and to actually follow this program so that the entire mankind is nurtured.

The above meanings of *salaat* make it clear that an obedient person (Muslim) will establish *salaat* by acting on the permanent values of the Quran in every segment of life. There is no need for any particular time, form or place for this *salaat* - **it is something which compasses whole life with no exception.**

Having explained this, there are some verses in the Quran where *salaat* has been used to denote a particular act. For example:

5:6	Believers, when you stand for <i>salaat</i> , then wash your faces and forearms up to the elbows; and caress your hands over your head; and wash your feet up to the ankles; and if you do not have water then do the ‘ <i>tayammuum</i> ’	يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ
4:43	Believers, do not go near <i>salaat</i> when you are in a stupor (drunk or sleepy) until you comprehend what you are saying by mouth	يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَارَىٰ - حَتَّىٰ تَعْلَمُوا مَا تَقُولُونَ
4:102	And when you establish <i>salaat</i> for them than one group should be armed and stand in <i>salaat</i> with you and when they have performed the <i>sajdah</i> before Allah, they should go to the rear and the other group may establish <i>salaat</i> with you and they too should have their weapons with them for their safety	إِذَا كُنْتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلَاةَ فَلْيَقُمْ طَائِفَةٌ مِنْهُمْ مَعَكَ وَلْيَأْخُذُوا أَسْلِحَتَهُمْ - فَإِذَا سَجَدُوا فَلْيَكُونُوا مِنْ وِرَائِكُمْ - وَلْيَأْتِ طَائِفَةٌ أُخْرَىٰ لَمْ يُصَلُّوا فَلْيُصَلُّوا مَعَكَ وَلْيَأْخُذُوا أَعْدَتَهُمْ وَأَسْلِحَتَهُمْ -
4:102	when you have performed (completed) the <i>salaat</i> , then you should remember Allah (The message), whether standing, sitting or lying down; and when you are at peace then perform the <i>salaat</i>	فَإِذَا قَضَيْتُمُ الصَّلَاةَ فَادْكُرُوا اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِكُمْ - فَإِذَا طَمَأْنَنْتُمْ فَأَقِيمُوا الصَّلَاةَ -

The verse before this says:

4:101	And when you are traveling, there is no harm if you shorten your <i>salaat</i> and also if you fear any action from those who deny (opponents may harm you)	فَإِذَا اضْرَبْتُمْ فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ إِنْ خِفْتُمْ أَنْ يَفْتِنَكُمُ الَّذِينَ كَفَرُوا -
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In this respect see also (2:239).

The manner in which *salaat* can be shortened has been given in (4:102).

Surah *Al-Ma'idah* says:

5:58	and when you call for prayers then the opponents make fun of it	وَإِذَا نَادَيْتُمْ إِلَى الصَّلَاةِ اتَّخَذُوا هَاهُنَا وَأُورَاءَ عِبَاءَ -
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Surah *Al-Jumah* says:

62:9-10	When the call to <i>salaat</i> is announced on the day of Friday, then leave whatever you are doing (even if it is business) and come to the remembrance of Allah. If you recognize the importance of this then you would understand how good this is for you. When <i>salaat</i> has ended, then you can spread out in the land and seek the benevolence of Allah, and keep Allah in remembrance a lot so that you prosper in life.	<p>إِذْ تُؤَدَّى لِلصَّلَاةِ مِنَ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ - ذَالِكُمْ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ - فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِن فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ</p>
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After this, it is said that these people are such that if they find some attractions, they run towards them and leave you standing alone. Tell them that whatever you can get of Allah is better than any attraction or business, and that Allah is the best provider of sustenance (62:11).

The above explanations show that the Quran has also used the word *salaat* to mean the congregations of what we call “*namaaz*” or prayer. This word “*namaaz*” is not Arabic but Persian. Note an important thing about these congregations. The worship of Allah does not mean the sort of worship that we see in temples (bowing and scraping etc.). According to the Quran, the worship of Allah is in obeying his orders and act accordingly. This subjugation will, of course, encompass every sector of life, and its practical shape is the system of state that is established according to the Quranic values.

About the management of such a system, it is said:

42:38	These are the people who obey their Sustainer or Lord) and establish the <i>salaat</i> : and their affairs are decided by mutual consultation: and whatever We give them, they keep it available for mankind (hallmark of such a system)	<p>وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَىٰ بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ</p>
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The connection between the obedience of Allah, establishment of *salaat* and mutual consultation in human affairs is to be noted here. It is obvious that for mutual consultations there will have to be congregations and meetings and these will form part of establishment and management of *salaat*.

Another reality which one needs to keep in mind is as mentioned earlier, that man sometimes manifests his emotions through physical movements (body language) and these are entirely reflex movements. Sadness, anger, happiness, surprise, adamanacy, yes and no, are all emotions which are displayed by physical movements of the body. The same applies to the emotions of respect and obedience. For showing respect and obedience, a man can bow his head. Although the Quran keeps the veracity and spirit of the act, and not the forms itself, it does not prevent the forms where the movements signify some act, provided that the form itself is not thought to be everything. The forms of *ruku* and *sajdah* etc. that are part of the *namaz* (prayers) are also for this purpose. It is also obvious that when these movements that display some emotion are collective then they must also be uniform, otherwise there would seem to be disharmony and chaos. To keep discipline in the display of emotions of respect and obedience and faithfulness, is in itself a way to display self-discipline. This then is the strong manifestation of forms of acceptance and obedience which the Quran describes as a necessary part of the meetings and consultation of a group of *Momineen*. We also begin our public meetings with recitations from the holy Quran, although this is done only ceremoniously – the Quran should encompass the business of whole collective life and not for just recitations.

42:38	And these are those who respond to their Sustainer and establish <i>Salaat</i>	<p>وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ</p>
42:38	And their affairs are conducted by consultation among them	<p>وَأَمْرُهُمْ شُورَىٰ بَيْنَهُمْ</p>

In view of the importance of these congregations, the Quran has called them “*كِتَابًا مَّوْقُوتًا*” (*kitabau mauqoota*) in (4:103) which means “particularly fixed duties”, and the second meaning is “a duty which is discharged timely”. The timeliness for the congregations is essential.

As such, the verse of Surah *Al-Jumma* which has appeared before, says that when the call for this congregation is given, then leave aside all business and come immediately to it, and until it has been completed, do not attend any other business.

The life of the *Momineen* is spent in obedience of Allah's laws morning, day and night. But the fixation of timings for congregations is necessary.

The Quran, while demolishing other beliefs of the time about things being lucky or unlucky, has shown by setting timings for prayer during night and day that no time is lucky or unlucky. As far as the prayer congregations are concerned:

17:78	and the entire time from morning to evening, you can establish <i>salaat</i> till the darkness of the night	اقِمِ الصَّلَاةَ لِلذِّكْرِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ وَقُرْآنَ الْفَجْرِ--
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It is pointing to especially when the sun rises, it is overhead or reaches the middle of the day, and when the sun begins to set and actually sets. By pointing to these timings it intended to end the superstitions that so and so time was lucky or so and so time was unlucky.

11:114	Establish <i>salaat</i> at both ends of the day and parts of the night.	وَأَقِمِ الصَّلَاةَ طَرَفِي النَّهَارِ وَرُلُقَامَنَ اللَّيْلِ
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These timings have been mentioned especially with the word *salaat*, but in order to establish *Deen* all times of the day and night have been mentioned. See (3:190), (20:130), (50:39) and (52:49)zsss.

In surah *An-Noor*, the *salaat* of morning and evening have been mentioned where it is said that your servants should ask your permission before coming in at times of privacy.

24:58	Before the morning prayer (early morning), and when you take off your shirts in the afternoon (due to heat) and want to rest (as is done throughout Arabia) and after the <i>salaat</i> at night.	مِن قَبْلِ صَلَاةِ الْفَجْرِ وَحِينَ تَضَعُونَ ثِيَابَكُمْ مِنَ الظُّهُورَةِ وَمِن بَعْدِ صَلَاةِ الْعِشَاءِ
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This shows that during time of the Messenger (*pbuh*), *salaat* was fixed for at least two times a day. That is why the Quran has mentioned these by name.

As far as reciting something during prayer, we have already seen that the Quran has said that you must know what you are saying or reciting (4:43). At another place it is said:

17:110	And do not recite during your <i>salaat</i> in a loud voice or too quietly but adopt a way in between	وَلَا تَجْهَرُ بِصَلَاتِكَ وَلَا تُخَافِتُ بِهَا- وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا
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Some think that here *salaat* means common prayer or mention, but not prayer conducted in gathering. This does appear to be right, since there is an explicit explanation about “ذکر” (*ziker*) or mention in the Quran (7:205). It says that it should be done quietly at heart.

“ذکر” (*ziker*) means the mention of the laws of Allah. That is why this *salaat* can only be prayers.

Qurtabi has said that it means recitation.

The above shows that *salaat* means the congregations of prayer. For it, the verb used, is “صَلَّى” (*salli*) or “يُصَلِّي” (*yusalli*). It means that when the Quran says “اقموا الصلوة” (*aqimus salaat*) it means the establishment of Deen i.e. the formation and strengthening of the system of Allah's laws. The obedience of Allah's laws, the discharge of duties that are incumbent on a *Momin*, but at some places they do mean the congregations of *salaat* which are themselves a part of Deen. At the relevant places one has to see as to what “اقامت صلوة” (*aqaatatis salaat*) means. Similarly, wherever “مصلين” (*musalleen*) has appeared, it will have to be seen whether the entire group of Momineen is meant or only those who take part in the

salaat congregation, because the Quran has also mentioned “مصلين” (*musalleen*) who are extremely righteous . See (70:22-35), and those have also been mentioned for whom there is destruction (107:4-7).

Raghib says “صَلَّى عَلَيْهِ” (*salla alaih*) means to respect, to pray for, to encourage, to nurture, to develop, to allow no ill or chaos to be created.

Keep these meanings in mind wherever this root has appeared with *ala's salah*.

In surah *Al-Ahzaab* the group of *Momineen* has been told:

33:43	Allah and the <i>malaikah</i> (forces of the universe) encourage you and provide the means for your sustenance to develop your efforts.	هُوَ الَّذِي يُصَلِّي عَلَيْكُمْ وَمَلَائِكَتُهُ--
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This has been said about those *momineen* who do not worry or flounder if faced with difficulties while establishing the *Deen*. They do not lose courage but instead fight those difficulties stolidly.

2:157	These people are worthy of commendation before their Sustainer	أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِنْ رَبِّهِمْ
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They have the support of Allah. Allah encourages them, and makes their efforts yield good results and develops them. This is about the common *Momineen*.

About *Muhammed (pbuh)* himself, it is said:

33:56	Allah and his <i>malaika</i> encourage the Messenger.	إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ
33:59	O'group of <i>Momineen</i> , you too must assist the Messenger in making the program successful Help him in his efforts.	أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

This can be done in a practical way by obeying him fully, and showing him respect (4:65).

About the *Momineen* it is said at another place:

7:157	Respect and agreed with him, help him, and follow him and the Book that We revealed to him.	وَعَزَّزُوهُ وَنَصَرُوهُ وَاتَّبِعُوا النُّورَ الَّذِي أُنزِلَ مَعَهُ
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This is how *momineen* should discharge the duty of “صَلُّوا عَلَيْهِ” (*sallu alaihi*).

This is the *salatun* of Allah and His *malaika* on the party of *Momineen* and on the Messenger (*pbuh*) himself, and this is the *momineen's* “صَلَوَاتٌ” (*salawat*) and *salaam* on the Messenger.

Note how great an action plan is called for by the order of “صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا” (*sallu aliaihi wa sallimu tasleema*), i.e. by the complete obedience of Allah's laws to establish this *Deen* on all the *deens* of the World and which was brought to us by *Muhammed (pbuh)*. On the other hand the Messenger (*pbuh*) has been told to accept whatever contributions the *Momineen* bring to him with a view to redistribute it within the needy and deprived to restore the balance.

9:103	And encourage them: because your encouragement and appreciation is cause for much satisfaction to them	وَصَلَّى عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ
9:99	They consider this to be closer to Allah and encouragement and commendation from the messenger.	فُرِيتِ عِنْدَ اللَّهِ وَصَلَوَاتُ الرَّسُولِ

For the meaning of “closeness to Allah”, see heading (Q-R-B).

In the Hebrew language, “صَلَوَاتٌ” (*salawaat*) also means places of worship for Jews. Verse (22:40) uses this word in this meaning.

“صَلَّى اللَّحْمَ يَصْلِيهِ بِالنَّارِ صَلِيًّا” (*sallal lahama yaslihi bin naari salya*): “he barbequed meat”, or “he put the meat into fire to barbeque it”.

“الصَّلَى” (*as-salyu*) actually means to light a fire.

“صَلِيَ بِالنَّارِ” (*saliya bin naar*): he suffered pain of the fire (of burning). He burned in fire.

“صَلَيْتُ الشَّاةَ” (*salaitush shah*): I barbequed a goat {R}.

“أَصْلَاهُ النَّارَ وَصَلَاهُ” (*as laahun naara was salaah*): he put it into fire to burn, made the fire its destination {M}.

“الصَّلَاءُ” (*as-silaa*): a thing which is barbequed. It also means fuel for lighting a fire {T}.

“صَالٌ” (*saal*): that which burns in fire,

“مَنْ بُوَّ صَالِ الْجَحِيمِ” (*mun huwa saalil jaheem*): which goes towards Jahannam (37:163).

“الصِّلَى” (*as-silly*): to burn, to bear the pain of burning (19:70).

The Quran says:

87:12	He who enters or is trapped into a very big fire	الَّذِي يَصْلَى النَّارَ الْكُبْرَى
69:31	then let him enter Jahannam to burn	ثُمَّ الْجَحِيمِ صَلْوُهُ
74:26	I will burn him in hell	سَأُصْلِيهِ سَقَرَ
56:94	to burn in hell	تَصْلِيَةً جَحِيمًا

“إِصْطَلَى” (*istala*), or “إِصْتَلَى” (*istala*): to warm up off fire and get heat from it.

27:7	So you may warm yourself	لَعَلَّكُمْ تَصْطَلُونَ
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“الصَّمْتُ” (*as-samtu*), “الصَّمُوتُ” (*as-sumoot*), “الصَّمَاتُ” (*as-samaat*): to be quiet.

For the difference between “سَكَتٌ” (*sakata*) and “صَمَّتْ” (*samata*), see the heading (S-K-T).

Ibn Faris says it basically means ambiguity.

7:193	you remain quiet	أَنْتُمْ صَامِتُونَ
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“الصَّامِتُ” (*as-saamit*): gold and silver (wealth which cannot speak).

“بِرِخْلَافِ الْأَنْطِقِ” (*an-naatiq*): wealth in the shape of animals.

“الصَّمُوتُ” (*as-samoot*): a sword which strikes deep and gets stuck into its target.

“حَائِطٌ مُصْمِتٌ” (*ha'itun musmut*): a wall without any opening {T, M}.

“الصَّمْدُ” (*as-samd*): a high place, but not as high as a mountain.

“الصَّمْدَةُ” (*as-samdah*): a solid, stone rock.

“الصَّمْدُ” (*as-samad*): the leader which is obeyed and without whom no decision is taken. The being towards whom referral is made (who is looked towards) to meet the needs. Hence it means a being who cannot be done without, or a person who is not bothered by hunger or thirst in battle.

“نَاقَةٌ مِصْمَادٌ” (*naaqatun mismaad*): a she camel which gives milk despite severe cold and lack of fodder {T, M}.

“صِمْدُ الْمِحْرَاثِ” (*simdul hijraat*): a wooden stick of plough which the farmer holds in his hand while sloughing {T, M}.

“الصَّمْدُ” (*as-samd*): to intend to {T, M}.

The Quran has mentioned Allah as “الصَّمَدُ” (*as-samad*) in (112:2). Deliberate on the meanings given above and then wonder as to how deep a concept about Allah the Quran has presented by calling him “الصَّمَدُ” (*as-samad*), i.e. like a high ground or strong and solid rock which is unaffected by the floods around it. People turn to it when they don't find refuge elsewhere and get sanctuary there. Also the being which meets the needs of others but is above all needs. Also that his benevolence is unceasing and his sustenance is continuous. If these traits can be reflected in a nation then it can certainly rise to great heights. In getting to its purpose, hunger and thirst do not bother it, and winter and drought do not deter it from the sustenance of others. It becomes solid as a rock and a solace to the helpless, but totally independent of others' support.

By saying “قُلْ هُوَ اللهُ أَحَدٌ - اللهُ الصَّمَدُ” (*qul hu Allahu ahad, allah hus samad*) in (112:1-2), the Quran has pointed to another great reality. “أَحَدٌ” (*ahad*) means unique. This uniqueness indicates transcendence (or being above). But “صَمَدِيَّةٌ” (*samadiyat*) means that every single breadth a man takes is linked to His sustenance. This shows his immanence which is the quality a Momin should also reflect. That is “أَحَدِيَّةٌ” (*ahadiyat*) and “صَمَدِيَّةٌ” (*samadiyat*), or needlessness.

Allah's personality is the greatest and highest, i.e. it is the most developed, complete and perfect personality. He has endowed man with a personality, but in an undeveloped form. The different names of Allah as defined in the Quran are actually the traits that He possesses, and are the different facets of his personality. Some are particular to Allah only, as for example “هُوَ الْأَوَّلُ” (*huwal awwalu*), but others can be reflected in human beings (to the extent possible for humans). These include “صَمَدِيَّةٌ” (*samadiyat*). This means that as human personality develops, it will be independent of other supports, but be the cause for supporting others. *Freedom and independence are the basic traits of personality.*

More details can be seen under the headings (W-W-H) and (N-F-S).

Sd-M-Ain ص م ع

“الْأَصْمَعُ” (*al-asm*): a man with small ears.

“ظَبْيٌ مُصَمَّعٌ” (*zabyun musamma*): a deer with horns which have pointed ends.

“أَصْوَمَعَةٌ” (*as-sauma'a*): eagle, because it flies high.

“صَوْمَعَةٌ” (*sauma'ah*): a monastic place of worship, because its dome was pointed at the top like that of a church or temple, or because of its narrowness as a man with small ears. But this meaning seems more appropriate with reference to height, because it is said “صَوْمَعٌ بِنَاءٍ هُ” (*sauma'ha bina'hu*): he raised his building.

“أَصْمَعٌ” (*asma'a*): someone who progresses to the top post or place.

“صَمِيحٌ” (*samih*): he was engaged in his thoughts and went past without a care {*T, M, R, Latif-ul-lugha*}.

“صَوَامِعٌ” (*samih*) is the plural of “صَوْمَعَةٌ” (*sauma'ah*) as in (22:40) and means hermitages i.e. the small rooms of the monists {*T, M*}.

Ibn Faris says the basic meanings of this root imply fineness and joining. That is, for something to be fine and at the same time for its elements to be intertwined together.

Sd-M-M ص م م

“صَمَمٌ” (*samam*) means for the ear to close, or to have lack of hearing {*T, M, R*}.

“صِمَامُ الْقَارُورَةِ” (*simamal qaarura*): the cork of a bottle with which its opening is closed.

“صَخْرَةٌ صَمَاءٌ” (*sakhratan samma'u*): solid and hard rock without any opening or hole.

“الْأَصْمُ” (*al-asammu*) means deaf. Plural is “صُمٌّ” (*soomm*). It also means a person who does not pay heed to anyone and who believes that he cannot be prevented from what he wishes {*T, M*}.

“الْمُصَمَّمُ” (*al-musammim*): a camel which does not blabber, and continues onward very stolidly {*T, M*}.

The Quran has used the word “صُمٌّ” (*soom*) for the deaf. It has also been used for those who do not heed the voice of reason and do what they want. They are like animals without the ability to reflect. They do not use their thought and intellect to see the truth (8:22). They do not think with their minds and do not

see reason or brook any reasoning. They simply follow the wrong path as if they were blind, deaf or even dead.

“أَصَمُّ” (*aasam*): to make deaf (27:23).

Sd-N-Ain ص ن ع

“صَنَعَ” (*sana*) means to do something well using technique, craftsmanship and within the law. Therefore this word is a verb (action oriented) and is not used for animals {*R*}.

“صُنْعٌ” (*sunaa*): very good artisanship.

27:88	Allah’s workmanship is wonderful. He has made everything expertly.	صُنْعَ اللَّهِ الَّذِي أَتَقَنَ كُلَّ شَيْءٍ
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“صَنَعَةٌ” (*san’ah*): to make something expertly (21:80).

“الْمَصَانِعُ” (*al-masanih*): buildings, pool or pond in which rain water is accumulated, palaces, forts, dwellings, as well as factories etc.

Ibn Faris says it means a well which is built for irrigation purposes.

Raghib says it means lofty, respected, and awesome places (26:129).

“صَنَعَ الْفَرَسَ” (*sana al fars*) means to train and groom a horse in a good way.

“هُوَ صَانِعِي” (*huwa saniyi*): he is my trainee {*T*}.

In surah *Taha* Allah says about *Moosa*:

20:39	We took you to the palaces of the Pharaoh so that you could be trained there under our Guidance and you learned statesmanship	لِنُصْنَعَ عَلَى عَيْنِي
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This shows that *Moosa* was chosen to be a messenger right from birth. He was brought to Pharaoh’s palace to be trained by the Egyptians in the matters of state. All this was according to God’s plan. This made him capable of holding a great mantle like messenger hood. That is why when the life before messenger-hood of *Moosa* has been discussed, it has been stated that after passing through so many challenges , he had passed the criteria for (holding) messenger hood (20:40),

The messenger-hood is not granted suddenly and in a fickle way, but it is a well thought out, planned and executed divine programme.

“الْإِصْطِنَاعُ” (*alistinaah*) means to work very hard at improving something. It means to train and rectify with great attention and care {*T*}.

Hence the verse further ahead says:

20:40	your training has been undertaken with a certain programme in mind, because We needed you to do ‘our work’	ثُمَّ جِئْتُ عَلَى قَدَرٍ يُمَوِّسِي
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All this has been done for a certain purpose. What is that purpose?

20:24	Go to the Pharaoh: he has transgressed the defined bounds and has become rebellious	إِذْ هَبَّ إِلَى فِرْعَوْنَ إِنَّهُ طَغَى
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The purpose is to deliver humanity from the clutches of oppression through human hands and to train them in a way that they can lead the humanity. This is the purpose for which messengers were trained and which has been described as ‘God’s own interest’. Note that during all this period, a messenger himself

did not know that he was being prepared for the messenger-hood. Therefore, to believe that man can reach the status of a messenger through his endeavors is wrong and an incorrect concept.

Sd-N-M ص ن م

“الصَّنَمُ” (*as-sanam*) means idol or statue. Its plural is “أَصْنَامٌ” (*asnaam*).
 “صَنَّمَ الصُّورَةَ” (*sanamas soorah*) means to make a picture attractive and pleasing to the eye {T}. It also means for something to become foul smelling.

Raghib says that some scholars think that anything which makes man aloof from Allah and turns his attention to others is called “صَنَمٌ” (*sanam*).

“أَصْنَامٌ” (*asnaam*) are all those pleasures and interests that make man shun Allah’s laws.

Raghib says that **Ibrahim’s** prayer means:

14:35	O God, prevent me and my progeny from worshipping <i>asnaam</i>	وَاجْتَنِبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ
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Here this word means such things (as mentioned before) because **Ibrahim** certainly didn’t apprehend that his progeny would indulge in idolatory..

The Quran says:

12:106	Most of them believe in Allah but at the same time assoiiate others with Him	وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُشْرِكُونَ
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We pass by this verse lightly because we think it is not about us because certainly we do not worship any idol. We believe that we do not worship any idols of stones, but we fail to see which (gods) rule our minds (such as greed, celebrities, false beliefs, parents, rulers, our own desires, etc.) which dominate our minds every second, and which we take to the mosques along with us.

What can be more idol worshipping than having other thoughts except Allah’s in our minds? The apprehension that rose in the mind of **Ibrahim** many years ago, are being proven right today. These beliefs affect us and we are unable to be righteous as the Quran has directed us to be.

Sd-N-W ص ن و

“الصَّنَوُ” (*as-sinwu*): the branches which grow from the roots of date palms and other trees. Plural is “صِنْوَانٌ” (*sinwaan*) {T, M, R}. As such, “نَخِيلٌ صِنْوَانٌ” (*nakheelun sinwaan*) is a date palm which has two or more trunks sprouting from the same base (13:4).
 “غَيْرُ صِنْوَانٍ” (*ghairu sinwaan*) are the trunks which grow as single “لِصَّنَوَةٍ” (*as-sanwah*) means real sister, daughter or aunt, while “الصَّنَوُ” (*as-sinwu*) means real brother, son, or uncle, because all these are branches of the same tree.

Sd-He-He ص ه ر

“الصَّهْبُ” (*as-sahr*): hot.
 “شَيْءٌ صَهْبٌ” (*shaiyun sahr*): hot thing.
 “الصَّهْبُ” (*as-sahr*): to melt fat etc by heating it.
 “صَهْرَتُهُ الشَّمْسُ تَصْهَبُ” (*saharatush shamsau tashar*): intense heat of the sun boiled one’s head, melting his fat.
 “صَهْرَتُهُ بِالنَّارِ” (*sartuhu bin naar*): I melted it over fire.
 “الصَّهْبَارَةُ” (*as-suhaarah*): melted fat {T, M, R}.

Surah **Al-Hajj** says:

22:20	Through it (with it), We shall melt whatever there is inside them.	يُصَهِّرُهُمْ مَا فِي بُطُونِهِمْ
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	(Their arrogance and stubbornness will be melted away)	
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“الصَّيْرُ” (*is-sihr*): nearness, closeness. There are many meanings of this word, but most think that family members from ones wife’s side are called “أَصْهَارُ” (*as-haar*) and the husband’s family is called “أَخْتَانُ” (*aakhtaan*).

The Quran says:

25:54	And made relationships of blood and marriage for him	فَجَعَلَهُ نَسَبًا وَصِهْرًا
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“نَسَبُ” (*nasb*) means the relation that is from one’s ancestors’ side, while “صِهْرُ” (*sihr*) is the relationship that is acquired through marriage {*T, M, R*}.

The Quran gives importance to family life, however, righteousness is the most important criterion (49:13). It calls people from both sides of husband and wife as shared relatives.

Sd-W-B ص و ب

“صَابَ” (*saab*), “يَصُوبُ” (*yasoob*), “صَوْبًا” (*sauban*) means to fall, to come down from above, to intend for rain to fall down.

“صَوَّبَ” (*sabun*) and “صَوَّابٌ” (*sawab*) means the opposite of error, i.e. the right thing.

Ibn Faris says that it basically means for something to come down and then reach its destination.

“صَوَّابٌ” (*sawaab*) is a thing which reaches its right place.

“سَهْمٌ صَائِبٌ” (*sahmun saa-ib*) means the arrow which hits the target.

“صَوَّبَ” (*saub*) also means to let flow, drop, and to come down from above. It also means to rain from the skies. “مُصِيبَةٌ” (*museebah*) is the arrow which finds its target. After that, every event and accident came to be known as “مُصِيبَةٌ” (*museebah*).

“تَصَوَّبَ” (*tasweeb*) means to verify something as right.

“الصَّيْبُ” (*as-sayyib*) means rain {*T*}.

Lissan-ul-Arab says that “صَيَّبَ” (*sayyib*) means a cloud that brings rain.

“أَصَابَ مِنَ الْمَرْأَةِ” (*asaba min al-mar’ah*): kissed a woman and had sex with her. That is, fulfilled his need with her {*M*}.

The Quran has used “صَيَّبَ” (*sayyib*) to mean rain (or rain bearing cloud) in (2:18).

Surah *An-Nahal* says:

16:34	The results of the evil deeds which they indulged in, reached them and the coming events which they used to make fun, encircled them	فَأَصَابَهُمْ سَيِّئَاتُ مَا عَمِلُوا وَخَاقٌ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ
38:36	the way he intended to go	حَيْثُ أَصَابَ
78:38	he should say right and correct thing	قَالَ صَوَابًا

Here “أَصَابَ” (*asaab*) means for something to happen.

“أَصَابَهُ الْكِبَرُ” (*asabahul kibar*): he reached old age (2:266).

Surah *An-Nisaa* has used “فَاضَلُ” (*fazl*) against “مُصِيبَةٌ” (*museebah*) in (4:72-73). As such, “مُصِيبَةٌ”

(*museebah*) means economic ill being or lack of success. In (9:50) “مُصِيبَةٌ” (*museebah*) has come against “حَسَنَةٌ” (*hasanah*). Hence it means the unevenness or unpleasantness of life.

Surah *At-Taghabun* says:

64:11	The events and accidents that appear in the	مَا أَصَابَ مِنْ مُصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ
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	universe all happen due to Allah's laws	
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Here "مُصِيبَةٌ" (*museebah*) means event or accident.
 "اذن" (*izn*): law. See heading (A-Dh-N).

Surah *Yusuf* says:

12:56	we impart our benevolence to whom we will according to our Will	نُصِيبُ بِرَحْمَتِنَا مَنْ نَشَاءُ
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This explains that this pleasant phase in life for *Yusuf* was due to Allah's benevolence, but messengerhood is not the result of any human effort.

"بعد ولأنضيق أجراً للمحسنين" (*museebun*) means that which is to take place, or yet to reach (11:81).

Sd-W-T صوت

"الصَّوْتُ" (*as-saut*) with plural form "أَصْوَاتٌ" (*aswaat*) means sound. It means voice of a human or non-human.

"الَصَّاءُتُ" (*as-saa'it*): someone who screams.

"رَجُلٌ صَاتٌ" (*rajulun saat*): a man with a harsh voice {T}.

Muheet says it means sound emitted from the mouth. It is not a word, but is called "صَوْتٌ" (*saut*) some noise.

Raghib says that the air trapped by the clashing of two bodies is called "صَوْتٌ" (*saut*) but this meaning is not clear.

The Quran has used "صَوْتٌ" (*saut*) to mean evil forces (17:63). It means all sorts of wrong propaganda. It is also used to mean a man's voice (31:19), and also for a donkey's sound (31:19) where it is called "أَنْكَرَ الْأَصْوَاتِ" (*ankaral aswaat*).

Surah *Al-Hijrah* says:

49:2	do not raise your voice above that of the Messenger	لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ
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If the real meaning of "صَوْتٌ" (*saut*) is taken here, then it would pertain to courtesy. If symbolic meanings are taken, then it would mean to not to superimpose your decision over that of the Messengers. To give your suggestions but obey his decision (4:65, 33:36).

Sd-W-R صور

"الصُّورَةُ" (*as-surah*): form, shape, the truth of anything or the reality of anything, trait, kind, features that make a man distinct from others or is recognizable (82:8) {T, M, R}.

"صَوَّرَ" (*sawwar*): to create a face (3:5).

"الْمُصَوِّرُ" (*al-musawwir*): the one who creates a face. It is Allah's attribute. Nothing can physically exist without some form. In Allah's creative program artistry is the stage where meta-physical forces are given a physical form or shape.

"صُورَةٌ" (*surah*) also has the plural as "صَوْرٌ" (*sawar*), as well as "صُورٌ" (*soor*) {T, M, R}. As such, where the Quran says "نُفِّخَ صُورٌ" (*nafkha fis soor*) in (78:18), it would mean when the *rooh* would be blown into the forms {T, M, R}, or when according to Allah's laws, new life would awaken among the nations (renaissance), or a new life in this world as well as a new life in the hereafter.

"صُورٌ" (*soor*) also means a trumpet which used to be blown at times of war, which heralds war {T, M, R}. With this meaning in mind, "نُفِّخَ فِي الصُّورِ" (*nufikha fis soor*) in (69:13) means when the trumpet will be sounded for the battle of Allah's laws against evil forces.

“صَارَ الشَّيْءُ يَصُوْرُهُ” (*sarash shaiyah yasoorah*): to make a thing lean towards something, or to make something lean to one side.

“صَوْرَ يَصُوْرُهُ” (*saura yaswar*): to be attracted.

“صُرْتُ إِلَى الشَّيْءِ” (*surtu ilash shayi*): was attracted to that thing.

“صُرْتُ إِلَيَّ” (*suraali*): attended to me.

“عُصْفُوْرٌ صَوَّارٌ” (*usfur sawwar*) means a bird which comes at calling.

“الصَّوَّارُ” (*as-siwaar*) means a herd of cattle (which follows the shepherd’s call).

In surah *Al-Baqrah, Ibrahim* is told:

2:260	familiarize these birds with yourself, make them your pets, make them so familiar that they come to you when called	فَخَذُ اَرْبَعَةً مِّنَ الطَّيْرِ فَصُرَّهُمْ اِلَيْكَ
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Ibn Faris, after relating all these meanings, says that the root has so vastly different meanings that guess work is not possible (to determine their meanings).

Sd-W-Ain ص و ع

“الصَّاعُ” (*as-saa’u*), “الصَّوَّاعُ” (*asiw-wa’u*), “الصُّوَّاعُ” (*as-suwa’u*) is a measurement pot for measuring grain. Some say it does not measure grain but is a vessel which is used for drinking.

The Quran says “صَوَّاعُ الْمَلِكِ” (*suwa al milk*) in (12:72), i.e. “a golden goblet” which was also used for filling water.

Ibn Faris says its basic meaning is to be torn asunder and to part.

Sd-W-F ص و ف

“الصُّوْفُ” (*as-soof*) with its plural form “أَصْوَافٌ” (*aswaaf*) means wool (16:80).

“صُوفٌ” (*soof*): means sheep wool.

“شَعْرٌ” (*saha’ar*): goat’s wool.

“وَبَرٌ” (*wabar*): camel’s wool.

Surah *An-Nahal* mentions all three in (16:80). Some think that “الصُّوْفِيُّ” (*as-sufi*) has a reference to “صُوفٌ” (*suuf*). The word “صُوفِيٌّ” (*sufi*) has appeared nowhere in the Quran. The very concept of *sufi-ism* is non-Quranic and borrowed from others. For details, see the book titled “*Letters to Salim*” vol. III).

Sd-W-M ص و م

“صَامٌ” (*saam*): to stop, to abstain, to be prevented.

“صَامَ عَنِ الْكَلَامِ” (*saama unil kalaam*): stopped talking, kept quiet.

“صَامَ عَنِ النَّكَاحِ” (*saama unin nikaah*): abstained from wedlock, or other contract.

“صَامَ عَنِ السَّيْرِ” (*saama unis sair*): stopped walking.

“صَامَ الْمَاءُ” (*saamul ma-u*): water became stagnant.

“مَصَامٌ” (*masamun*): the place to stand {T}.

The Quran has termed “صِيَامٌ” (*siyaam*) as compulsory (2:183). It means to abstain from morning till night from eating, drinking or having sex (2:187). These are the days of fasting during the month of Ramadan in which the Quran started being revealed. A man who is a resident (not traveling), and healthy (not sick) and his physique is such that fasting does not make him suffer, then “صِيَامٌ” (*siyaam*) is a must for him (2:184). A traveler after a journey and the sick after being healthy must complete the count of the days of fasting (2:184), but he who suffers during fasting should instead feed a needy (2:184).

Fasting is actually a sort of military training for making the *momineen* capable of bearing the difficulties of *jihad*, which is the struggle for establishing Allah's way of life.

The Quran has itself said:

2:183	So that you become capable of looking after the laws of Allah	لَعَلَّكُمْ تَتَّقُونَ
2:185	so that you can establish the laws of Allah as given in the Quran and replace the system based on man made laws	لِتَكْبِرُوا اللَّهَ عَلَىٰ مَا هَدَاكُمْ
2:185	so that your efforts can produce full results	وَلَعَلَّكُمْ تَشْكُرُونَ

“صَائِمٌ” (*saa'imun*): one who abstains from the wrong path, or one who fasts (33:35), or one who controls himself, and one who stays within the limits defined by the Quran. The Quran explains the purpose of its injunctions and in the case of fasting it declares that the purpose is to become righteous as defined in the Quran e.g. (2:183, 2:177, 23:1-9, 17:31-39). At an individual level one should assess the level of self-development on the first of Ramadan and then assess that after completion of the training through fasting what improvements have been made in the personality. The Quran recognises the difficulty of keeping fast and emphasises its importance through the effects it will have on the character development. Therefore it is important to understand the reason behind this value to get maximum benefit and not to follow it as a mere ritual as the latter will not contribute to any improvement despite fasting and remaining hungry/thirsty will result in no self-development.

Sd-Y-H ص ي ح

- “الصَّيْحَةُ” (*as-saiha*): a harsh sound emitted with full force.
- “صَاخَ يَصِيحُ” (*saaha yaseehu*): to scream, make a high sound.
- “صِيحَ بِهِمْ” (*seeha bihim*): they all were perturbed.
- “صِيحَ فِيهِمْ” (*seeha fihim*): they were all killed.
- “الصَّيْحَةُ” (*as-saiha*): looting when it occurs (when it is done against) on a tribe suddenly {T}.

Raghib says that “صَيْحٌ” (*saih*) actually means to split the sound leading to screaming.

- “إِنصَاخَ الخَشَبِ أو النَّوْبِ” (*insaahal khashabu awais saub*): wood or cloth split, and made a sound {R}
- “الصَّاعِيَةُ” (*as-sa'ihah*): to wail {T}.

The Quran has used “الصَّاعِيَةُ” (*as-sa'ihah*) to mean destruction, or the sound which is heard during an earthquake, or the rumble when a volcano erupts.

Surah *Hoodh* says “الصَّيْحَةُ” (*as-sa'ihah*) in (11:67). In surah *Al-Airaaf* the same thing has been called “الرَّجْفَةُ” (*ar-rajfah*) or earthquake ().

In surah *Yasin*, this word has been used for sudden destruction (36:29), because at such times there is associated shouting and crying caused by destruction.

“صَادَهُ” (*saadah*), “يَصِيدُهُ” (*yaseduhu*) and “يَصَادُهُ” (*yasaadu*) or “اِصْطَادَهُ” (*istadah*): to entrap somebody through a trap, scheme or ruse, to hunt.

“الصَّيْدُ” (*as-saeed*): to hunt down. It is used for all beasts whether hunted or not, and also for an animal which has been hunted down {*T, M*}.

The Quran has used “صَيْدُ الْبَحْرِ” (*sayd-ul-bahr*) and “صَيْدُ الْبَرِّ” (*sayd-ul-barr*) in (5:96), which means *saeed* of ocean and *saeed* of land. In Yemeni language, “الصَّيْدُ” (*as-saeed*) means fish {*T, M*}.

Muheet says “صَيْدٌ” (*saeed*) are things which look after themselves and which have no owner.

Raghib says “صَيْدٌ” (*saeed*) means entrapping animals which look after themselves and which are not owned by anybody {*T, M*}.

“صِيدْنَا مَاءَ السَّمَاءِ” (*sidna ma as samaa'a*): we drank rain water {*T, M*}.

Ibn Faris says that it means for a thing to go straight without dithering here or there.

A wild animal is also called “صَيْدٌ” (*saeed*) because it does not look here or there but keeps on running straight.

Ibn Faris says it means a place to return to, or to result in.

“صَارَ” (*saar*): for something to reach some state, or to reach a certain stage. It means for something to attain a certain form.

“الْمَصِيرُ” (*al-maiser*) is the point where waters from all sides meet, that is, a gathering place {*T*}

“الصَّيْرُ” (*as-sair*): the end result. This is also the meaning of “الصَّيُورُ” (*al-sayoor*).

“مَصِيرُ الْأَمْرِ” (*maseerul amr*): the result of an affair or matter, or the last destination of something.

“صَارَهُ” (*sarah*), “يَصِيرُهُ” (*yaseerah*): means to detach or cut something off {*T*}.

Raghib says “صَارَ” (*saar*) means to change from one state to another. This leads to “الْمَصِيرُ” (*al-maseer*) meaning a place where a thing reaches or results in, after a change or move.

The Quran says:

3:27	the human self-development can only be achieved by traversing the path that leads to Allah	إِلَى اللَّهِ الْمَصِيرُ
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The ultimate objective of an individual should be to adopt the attributes of Allah as explained and modelled in the Quran. This is what the Quran invites us to follow by using our intellect and reasoning. Any other path will never lead to the type of self-development which the Quran has projected and is called as “بَيْتُ الْمَصِيرِ” (*be'sal maser*) (2:126) i.e. very bad destination. This state of human personality is termed as *jahannam*, i.e. if the option offered by the Quran is rejected then one essentially rejects the process which helps the self-development. This means that the self will not benefit from the Divine Attributes. To live a life within the permanent values of the Quran and to reflect His Attributes is what is termed by the Quran as “إِلَى اللَّهِ الْمَصِيرُ” (*ilallaahil msaseer*) – going in the direction of Allah.

About this surah *Ash-Shoorah* says:

42:53	All matters are ultimately decided as per Allah's Will (in accordance with Allah's laws):	إِلَى اللَّهِ تَصِيرُ الْأُمُورُ
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Those in heaven are said to be:

25:15	heaven is the place of the rewards of their (good) deeds and the place where their personality will be completed	كَانَتْ لَهُمْ جَزَاءٌ وَ مَصِيرًا
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This is the purpose of human creation i.e. to provide them opportunity to use their free will and adopt the path defined within the permanent values (19:10, 45:21).

Sd-Y-Sd ص ي ص

“الصَّيْبَةُ” (*as-saisatu*) and “الصَّيْبَةُ” (*as-saisatu*): the horns of a cow and deer with which they defend themselves. This led to the meaning of “صَيْبِيَّةٌ” (*saisiyah*) as to that which is used by man to defend himself, for instance, a sanctuary, and a fort. The plural is “الصَّيَّاصِي” (*as-siyaasihi*).

The Quran says:

33:26	from their forts, in which they defend themselves	صَيَّاصِيهِمْ
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Sd-Y-F ص ي ف

“الصَّيْفُ” (*as-sayf*): the summer season {*T, R*}. It is the opposite of “شَيْتَاءُ” (*shitaa*) or winter season. For details see heading (Sh-T-W). The Quran has used “رِحْلَةَ الشَّتَاءِ وَالصَّيْفِ” (*rihlatash shitai was saif*) in (106:2), that is, the journeys of the Quresh tribe for business during winter and summer.

Ibn Faris says this root has two basic meanings. It means period and summer, as well as to bow and move away.

“صَافٍ عَنِ الْهَدَفِ” (*saafa unil hadaf*) means that an arrow hit one side of the target, or deviated a little from the middle of the target.

“يَوْمٌ صَاءٌ” (*yaumun saa-if*): hot day.

“ضَائِنٌ” (*zaa-inn*) with its plural form “ضَائِنٌ” (*zaan*) means a sheep as used in (6:143). It also means weak. An old man is also called “صَائِنٌ” (*zaa-in*) {T}. It means to be like a timid, chicken hearted, i.e. lacking courage.

“ضَبَحَتِ الْخَيْلُ ضَبْحًا” (*zabahatil khailu zabha*): the fast moving horses panted.

Abu Abeerah says that “ضَبْحٌ” (*zabhun*) or “ضَبْعٌ” (*zab-un*) is used for a horse to run at full stretch so that it seems that his legs have come in line with his body, that is, to gallop.

Sahili says that “ضَبْحٌ” (*zabha*) means the panting sound of a camel or horse after it has run and become tired {T, R}.

Ibn Faris says it has two basic meanings. One is of sound, while the second is to change color due to the heat of the fire. He also claims that it originally was “ضَبْعٌ” (*zaa'a*), the meaning of which has appeared above.

The Quran says:

100:1	fast horses used in battle	وَالْغَدِيرِ ضَبْحًا
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“ضَجَعٌ” (*zaba'a*), and “أَضْطَجَعٌ” (*as taja*): he put his side on the ground, i.e. he lied down. “الْمُضْطَجَعُ” (*al-muztaja*): a place to lie down {T}. The same meaning goes for “الْمُضْجَعُ” (*al-mazja*). The plural is “الْمُضْجَعُ” (*mazaji-ah*) as in (32:16).

Surah *Aal-e-Imran* says:

3:153	their places of slaughter (or murder)	مَضَاجِعِهِمْ
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That is, the place where the corpse is laid after killing.

“الْمُضْجَعَةُ” (*almuzaja-ah*) also means intercourse {T}.

Surah *An-Nisaa* says:

4:34	Cut off marital relations within a wedlock.	وَأَهْرُؤُهُمْ فِي الْمَضَاجِعِ
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“ضَحِكٌ” (*zahika*), “يُضْحِكُ” (*yuzha*), “ضَحْكًا” (*zahka*): cheerful face with pleasure, and to grin due to happiness, to laugh.

“ضَحْكٌ” (*zahk*): laughter. The first step is to smile.

“ضَحِكٌ” (*zahika*) also means to laugh in surprise {T}.

“ضَحِكَ الرَّجُلُ” (*zahikar rajul*): he was surprised {M}

Ibn Faris says it basically means to flower and to expose.

Surah *At-Tauba* says:

9:82	Let them laugh a little (celebrate a little)	فَلْيَضْحَكُوا قَلِيلًا
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As against it is:

9:82	should cry a lot	وَأَبْكُوا كَثِيرًا
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“ضاحكاً” (*zaahika*): being happy (27:19).

Surah *At-Tatfeef* says:

83:29	they used to laugh at the Believers	كَانُوا مِنَ الَّذِينَ آمَنُوا يَضْحَكُونَ
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“امرأة ضاحكاً” (*imra-atun zaahika*): the woman who is having her periods {M}.

Surah *Hoodh* says “فَضَحِكْتَ” (*fazahikat*) in regard to when *Ibrahim*’s wife got the news about the birth of a son (11:71).

Some say it means that she started menstruating {T}, and this showed that she could still bear a child.

Raghib says this is not the right meaning, and it means to relate to *Ibrahim*’s wife’s condition.

The truth is that out of surprise she had laughed. The next verse supports this meaning where it is said:

11:73	Do you wonder on Allah’s decree?	أَتَعْجَبِينَ مِنْ أَمْرِ اللَّهِ
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People have most likely thought of menstruation because of verse (21:90) where it is said:

21:90	For him We cured his wife	وَأَضَلَّحْنَا لَهُ زَوْجَهُ
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Often the problem of infertility that needs to be cured is the absence of periods. That is why whatever word that appeared in this context, got translated to mean periods and this use is not right in the context in which this is mentioned in these verses.

Zd-H-W/Y

ض ح و/ي

“الضحى” (*az-zuhya*), “الضحى” (*az-zahiyah*), “الضحوة” (*az-zahwah*), “الضحوة” (*az-zahwu*), “الضحوة” (*az-zahwu*): the time when the day progresses (has dawned fully), or the time after sunrise. Some think that it means the time from sunrise till the day has fully dawned {T}.

Raghib says “الضحى” (*az-zuha*) means for sunrise to spread everywhere and for the day to fully dawn. This time is also termed “الضحى” (*az-zuha*).

“الضحاء” (*az-zahaa*) is the time before half of the day, or when the sun is at a quarter of its height in the sky.

Ibn Faris says it means for sunrise to spread everywhere and for everything to be bright and visible.

79:30	And brought out its light (made the day bright)	وَأَخْرَجَ ضُحَاهَا
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“ضحى” (*zuhia*): for sunrise to engulf everything, to come out in sunlight, to be pained by sunlight and its heat.

“وَلَا تُضْحِي” (*wala tuzha*): will not be troubled by sunlight and its heat (20:119).

“فَعَلَهُ ضَاحِيَةً” (*fa’alahu zaahiya*): he did it openly.

“ضَحَا الطَّرِيقُ ضُحُوًّا” (*zahat tareequ zuhuwa*): road became evident and clear {T}.

“لَيْلَةٌ ضَحِيَاءٌ” (*lailatun zahya*): illuminated night when there are no clouds and the moonlight remains from beginning to end {T}.

Ibn Faris says it means for something to be evident and clear.

“الضِدُّ” (*az-zid*): opposite, which cannot be present at the same time, as blackness and whiteness, life and death. “ضِدًّا” (*az-zidd*): opponent.
 “الْقَوْمُ عَلَيْهِ ضِدٌّ وَاحِدٌ” (*al-qoumu ilaihin ziddun wahid*): the people banded together in opposing him.
 “هُمَا مُتَضَادَّانِ” (*huma mutazaddaan*): they are opposite to each other {T, M, R}.

Surah *Maryam* says:

19:82	they will be their opponents	وَ يَكُونُونَ عَلَيْهِمْ ضِدًّا
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“ضَرْبٌ” (*zarb*) has a lot of meanings. Famous among these is to hit or strike.

Ibn Faris says it also means to mold.

“الضَّرْبُ” (*az-zarbu*) and “الضَّرْبُ” (*az-zirbu*) means to be alike or similar, because one thing is molded into the other’s form.

36:13	relate an example to them (make this thing more explicit to them through an example)	وَ اضْرِبْ لَهُمْ مَثَلًا
13:17	Allah explains falsehood and truth through an example	يَضْرِبُ اللَّهُ الْحَقَّ وَالْبَاطِلَ

It may also mean to clash with each other.

“ضَرَبَ الطَّيْرُ” (*zarabit tair*): the birds flew away in search of food.

“ضَرَبَ فِي الْأَرْضِ” (*zarabna fil ard*) is said when someone goes on a journey in search of a livelihood.

“ضَرَبَ الرَّجُلُ فِي الْبَيْتِ” (*azrabar rajulu fil beit*) means that a man stayed at home.

“ضَرَبَ عَنِ الشَّيْءِ” (*zaraba unish shaiyi*): he abstained from that thing, avoided it. This is also the meaning of “أَضْرَبَ عَنْهُ” (*azraba unhu*).

“ضَرَبَ عَنْهُ الذِّكْرَ وَأَضْرَبَ عَنْهُ” (*zaraba unhu zikra wa azrib unhu*): turned him from the mention and removed him, stopped him.

Modern dictionary says “إِضْرَابٌ” (*izraab*) means “to strike”.

“ضَرَبْنَا عَلَى آذَانِهِمْ” (*zarabna ala azaanihim*): we prevented them from hearing the voice.

“ضَرَبَ إِلَيْهِ” (*zaraba ilaih*): he was attracted towards him.

“إِضْطَرَبَ” (*iztarab*) means for a part of something to strike a part of another. It also means to acquire and to earn.

“إِضْطَرَبَ أَمْرُهُ” (*iztarabas amruhu*): his matter was spoiled {T, M, L}.

“مُضْطَرِبٌ” (*muztarib*): mobile, moving {T, M, L}.

The Quran says:

8:12	to strike	فَأَضْرِبُوا فَوْقَ الْأَعْنَاقِ
2:61	to hit with ignominy and insult	ضَرَبَتْ عَلَيْهِمُ الدَّلَّةُ وَالْمَسْكَنَةُ
4:101	to travel	إِذَا ضَرَبْتُمْ فِي الْأَرْضِ
16:74	do not equate anyone with God (Do not create mental concepts about Him whether He is like so and so etc.)	وَلَا تُضْرِبُوا لِلَّهِ الْأَمْثَالَ
43:5	Will we stop the code of life from you (being applied to you)?	أَفَنَضْرِبُ عَنْكُمْ الذِّكْرَ

Will we not implement the laws of the Quran in your case? And permit you to do whatever you wish and follow whatever path you deem fit? This will not happen!

“ضَرَبَ” (*zaraba masalan*) means to explain a thing through an example. At some places only (*zaraba*) has this meaning.

13:17	Allah explains <i>haq (truth)</i> and <i>baatil(evil)</i> in this manner, (or makes one understand)	كَذَٰلِكَ يَضْرِبُ اللَّهُ الْحَقَّ وَالْبَاطِلَ
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It also means the struggle between *haqq* (truth) and *baatil* (evil).

The Quran says:

43:58	these people do not want to make a point but only desire to pick a quarrel	مَا ضَرَبُوهُ لَكَ إِلَّا جَدَلًا
4:34	with different examples explain to them	وَاضْرِبُوهُنَّ

As such, “وَاضْرِبُوا لَهُنَّ مَثَلًا” (*wazribu hunna maslan*) is that corporal punishment which is awarded by a court, for women to abstain from their natural duties (like giving birth to children) and acting like a man (as it is happening in Europe). This is a social crime which must be punished through the courts and be stopped.

In surah *Taha* and other places, *Moosa* has been told:

20:77	take them through the dry road in the sea	فَاضْرِبْ لَهُمْ طَرِيقًا فِي الْبَحْرِ يَبَسًا
26:63 44:24	take your group across the sea (or by using the staff walk along)	إِضْرِبْ بِعَصَاكَ الْبَحْرَ

At another place it is said:

7:165	Take your group towards the mountain, they will find springs of water there to drink from. (Strike your staff on the rock, this will split the stones or the ground and water will spring forth.)	إِضْرِبْ بِعَصَاكَ الْحِجْرَ
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Zd-R-R ض ر ر

“ضَرَّ” (*zarr*), “يَضُرُّ” (*yazurr*): to harm
 “الضَّرُّ” (*az-zarr*), “الضَّرُّ” (*az-zurr*): loss. It is usually used for financial loss or external illness.
 “الضَّرُّ” (*az-zurr*): the misfortune or loss which is related to human Self.
 “الضَّرُّ” (*az-zurr*): famine, intensity of loss, adverse situation.
 “الضَّرَّاءُ” (*az-zarra'a*): to be disbale, to be lame. It also means poverty, deprivation and ill-fortune.
 “الضَّرِيرُ” (*az-zareer*): blind, sick, weak, ill-fated {*T, M*}.

Ibn Faris says “الضَّرِيرُ” (*az-zareer*) means patience and a tstrong will power.

“الضَّرَرُ” (*az-zarar*): lack of subsistence .
 “الضَّرُورَةُ” (*az-zarurah*): need.
 “الْإِضْطِرَارُ” (*al-iztiraar*): to be compelled by need {*T, M*}.
 “الضَّرَّتَانِ” (*az-zartaan*): two stones of a grindstone, the two wives of a man.
 “الْإِضْرَارُ” (*al-izraar*): to marry another woman while one is already married.
 “تَزَوَّجْتُ الْمَرْأَةَ عَلَى ضَيْرٍ” (*tazawwajtul mar'a ala zirr*): I married that woman while I had a wife. This shows that the Arabs too were aware of the complications and difficulties of having two wives.
 “الْمُضِيرُ” (*al-muzirr*): the one who becomes close {*T, M*}.

This word has appeared in (2:102) against profit or “نَفْعٌ” (*naf'a*), against “خَيْرٌ” (*khairun*) in (6:17) and in (16:53), and to mean corporal pain in (21:83). In (2:174) it is said “أُضْطَرُّ” (*uztur*) which means involuntary condition.

The Quran says:

2:282	the writer must suffer no harm	وَلَا يُضَارُّ كَاتِبٌ
4:95	those who will have no corporal pain(sickness)	غَيْرِأُولَى الضَّرْرِ
9:107	imparting mutual loss	ضِرَارًا
4:12	which does harm each other	غَيْرِ مُضَارٍّ
2:126	I will render them helpless and take them towards the punishment of fire	ثُمَّ اضْطَرُّهُ إِلَى عَذَابِ النَّارِ
2:174	he who becomes helpless	فَمَنْ اضْطُرَّ
27:65	helpless	مُضْطَرًّا

Zd-R-Ain ض ر ع

“الضَّرْعُ” (*az-zar’a*): the teats of cows, goats, etc.: a she-camel’s teats are called “خَيْفٌ” (*khilf*) {*T*}.

Ibn Faris says the basic meaning of this root is softness.

The teats are said to be “ضَرْعٌ” (*zar-un*) because of their softness.

“ضَرَعُ الْبَيْهَمِ” (*zara-ul bahmu*) means the progeny of the four legged animals put their mouths to their mothers’ teats {*L*}. This can make one understand the meaning of “تَضَرَّعَ إِلَى اللَّهِ” (*tazarr’u ilal-laah*), i.e. to approach the real source of nourishment for own sustenance.

7:55	refer to Allah’s law of nourishment for your development	أَدْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً
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For more details of this meaning, see also under the heading (Ain-W-D) the word “تَعَوَّذٌ” (*ta-awwuz*).

Further ahead it is said:

7:55	He does not like rebels who transgress the limits	إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ
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It is obvious from above that the term “تَضَرَّعًا” (*tazarru’a*) has the basic element of obedience to Allah as revealed in the Quran.

Surah *Al-Anaam* says:

6:42	When (due to their deeds) according to the law of requital , results became evident to them, why did they not accept the obedience Our laws?	لَوْلَا إِذْجَاءَهُمْ بَأْسُنَا تَضَرَّعُوا
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“الضَّرْعُ” (*az-zareeh*) is a sort of cactus that grows in *Hijaaz*. The four legged animals do not even go near it (for grazing). It makes one weak if it is eaten. This word also means a smelly grass that grows in stagnant water which animals do not feed on {*T*}. Sometimes the sea throws out such sort of plantation on the beaches and any animal which eats it, becomes weak {*L*}.

Surah *Al-Ghashia* calls the food of the hell dwellers as “ضَرْعٌ” (*zareeh*) in (88:6), i.e. the food which is discarded by others. It is food that depresses human potentials instead of serving as a nourishment. At a community level only weak and enslaved nations get this sort of sustenance. With regards to stopping development, see *jaheem* in heading (J-He-M).

“الضَّرْعُ” (*az-zari’u*) and “الضَّرْعُ” (*az-zari’u*) means every weak and feeble thing {*T*}.

“ضَرَعُ لَهُ” (*zari’a lahu*) and “ضَرَعٌ” (*zara’a*): asked him for something and at the same time described one’s own pitiful condition.

“الضَّرْوُغُ” (*az-zuruh*): to become feeble.

“مَالَهُ زَرْعٌ” (*ma lahu zar-un*) and “لَا ضَرْعٌ” (*la zar-un*): he has nothing {*T*}.

“أَضْرَعَ لِفُلَانٍ مَالًا” (*azra’a li fulanin ma’la*): he spent all his money {*M*}.

However, "تَضَرُّعًا" (*tazarru awn*) means for man to look or go towards Allah for sustenance in order to develop, and obey His laws with his strong belief and willingness. If he does not do this, then he will get "ضَرِيحٌ" (*zaree'un*) to eat. That is, the ignominious food which results in moral and material deprivation thus suppressing the value as a human being.

Zd-Ain-F ض ع ف

"الضَّعْفُ" (*az-za'af*), "الضُّعْفُ" (*az-zoaf*), "الضَّعْفُ" (*az-za'afa*): weakness {T}.

Muheet says that "ضَعْفٌ" (*za'af*) means weakness of an expressed opinion, and "ضُعْفٌ" (*zo'af*) means physical weakness.

Surah *Ar-Rom* has used "قُوَّةٌ" (*zo'af*) against strength in (30:54)

Surah *Al-Anfal* has used "ضَعْفٌ" (*za'af*) to mean military weakness.

Surah *Ibrahim* has used "ضَعْفٌ" (*zo'afa*) against "مُسْتَكْبِرِينَ" (*mustakbireena*) in (10:21).

"ضِعَافٌ" (*zi'aaf*) is the singular of "ضَعِيفٌ" (*za-eef*) and means weak (2:28). Here this word has been used to mean overwhelmed by emotions.

"اِسْتَضَعَفَهُ" (*iztas'afahu*): considered him to be weak, lowly (7:150).

"مُسْتَضَعَفٌ" (*mustaz'af*): he who is considered weak (4:75). It is obvious that the weak have their rights usurped and other undue advantages also taken of their weakness i.e. their weakness is exploited due to their being poor.

Ibn Faris says it has two different meanings. One is of weakness, while the second meaning is of doubling something up.

"ضِعْفٌ" (*zi'foon*) is the singular of "أَضْعَافٌ" (*az-aaf*) and means for something to be similar to another. It also means equal share, more of such. This way the thing is doubled. Some think it means even three times or four times more, not just double. It is also used to mean unlimited in quantity {T}.

The Quran says:

2:245	several times more	فَيَضَعِفُهُ لَهُ أَضْعَافًا كَثِيرَةً
7:38	double	ضِعْفٌ
2:265	Double	فِعْفَيْنِ
3:129	do not gain interest after interest	لَا تَأْكُلُوا الرِّبَا أَضْعَافًا مُضَاعَفَةً

Raghib says "مُضَاعَفَةٌ" (*muza'afah*) in (3:129) actually is from "ضَعِيفٌ" (*za'eef*) not from "ضِعْفٌ" (*ziif*). Therefore this verse is referring to interest "رِبَا" (*riba*) which you think increases the money, but in fact decreases it. Interest decreases a society's wealth and the man who gives money on interest loses his capabilities. With "رِبَا" (*riba*) national wealth decreases and weakness upon weakness is created.

Zd-Gh-Th ض غ ث

“ضَعَتِ الْحَدِيثَ” (*za-asal hades*): to make a matter distorted or ambiguous.

“الضَّغْتُ” (*zaghstu*): intermingling of things.

“ضَعَتِ السَّامَ” (*saghas sinaam*): when it is difficult to say whether the camel is fat or lean, and one has to see physically by holding the hump in the hand whether it has some fat or not.

Therefore ambiguous talk is called “كَلَامٌ ضِغْتٌ” (*kalaamun zighsun*) {*T, M, R*}. Plural is “أَضْغَاتٌ” (*az-ghaas*).

The Quran says:

12:44	dreams which have no clear meaning, disturbing dreams	أَضْغَاتٌ أَحْلَامٍ
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“ضِغْتٌ” (*zighsun*): a fistful of grass, bouquet or branches, a fistful of something {*T, M, R*}.

Surah *Saad* says in the narrative about *Ayub*:

38:44	take a fistful of grass	خُذْ بِيَدِكَ ضِغْتًا
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Ibn Faris says “الضَّغْتُ” (*az-zighsu*) means a fistful of branches or straws. In ancient medicine, and today too, many diseases are treated with herbs and leaves of trees.

Lissanul Arab says it also means a little benefit of this world, a handful.

Zd-Gh-N ض غ ن

Ibn Faris says that the root basically means to cover some facts under false pretense.

“الضَّغْنُ” (*az zighn*): extreme enmity: extreme prejudice, extreme dislike.

“ضَغْنَ عَلَيْهِ” (*zaaghan ilaih*): he held extreme prejudice against him: held extreme enmity.

“فَرَسٌ ضَاغِنٌ” (*farasa zaaghinu*): means a horse which does not trot without being struck.

“اِضْطَقَنَهُ” (*istaghanah*): he hid some thing under his arm: or took it in his lap {*T, M, R*}.

“قَنَاةٌ ضِغْنَةٌ” (*qanatun zaaghinah*): crooked or bent spear. Crooked (evil) and covered.

The Quran says:

47:37 47:29	Allah will expose their prejudices and enmity (i.e. which they are hiding and reveal their conspiracies).	يُخْرِجُ اللَّهُ أَضْغَانَهُمْ
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Zd-F-D-Ain ض ف د ع

“الضَّفْدُغُ” (*az-zifdah*), “الضَّفْدُغُ” (*az-zafdah*): frog {*T*}.

Plural is “ضَفَادِغُ” (*zafadih*) as in (7:133).

“الضَّلَّةُ” (*az-zallah*): surprise, to be surprised, to wander in search of, perplexed, confused, for something to be hidden and disappear, for different things to be so mixed up that they cannot be separated from each other.

“ضَلَّ الْمَاءُ فِي اللَّيْنِ” (*zall al-ma'u fil laban*): a few drops of water got mixed with milk and thus disappeared. It is also used not be able to think of any argument or reason, or to forget and to lose memory {*Ibn Qateebah*}.

“ضَلَّالَةٌ” (*zalaalah*): to move away from the right path, whether intentionally or inadvertently, a little or very much. Since one who loses his way in the desert does not find his destination despite all efforts, therefore for all efforts to fail are also called “ضَلَّ سَعْيُهُ” (*zalla saa yah*). Since wandering in this way in the desert means destruction and annihilation at last, this word is also used in these meanings {L}. It also means to be wasted, to be fruitless.

“ذَهَبَ دُمُّ ضِلَّةٍ” (*zahaba zumuu zillah*): his blood was wasted for nothing, because no compensation or revenge could be taken {T}.

“الضَّلَّالُ” (*az-zalal*): the water which is under a rock or the shade of a tree, and is safe from sunlight.

“ضَلَّنِي فُلَانٌ” (*zallani fulanun*): he went out of my control and I had no power over him {T}.

“الْمُضِلُّ” (*al-muzillu*), “الْمُضَلُّ” (*al-mazallu*): mirage which in the desert sand, shimmers like water {T}.

When the Messenger *Muhammed* was thinking and making effort in search of the Truth, that is, before the revelation of the Quran, the Quran has described that condition as “وَوَجَدَكَ ضَالًّا” (*wawajadaka dalla*) in (93:7). A messenger-to-be, even before the messenger-hood, is unhappy and dissatisfied with the prevalent wrong concepts and beliefs around him of life. Since the true concepts have not yet been revealed to him, therefore he makes effort and struggles in search of the truth. Then he gets guidance from God as a revelation, and this effort succeeds and he gets a new direction within the Divine Guidance.

Surah *Al-Baqrah* uses “ضَلَّالَةٌ” (*zalaalah*) against guidance in (2:16). In surah *Ibrahim*, for deeds to remain without result and efforts to be unsuccessful, is said to be “ضَلَّالٌ” (*zalaal*).

Surah *Al-Kahaf* has “ضَلَّ سَعْيُهُمْ” (*zalla sa'yuhim*) in (18:104). In surah *Ibrahim*, by using this word opposite to stability, it has been shown that this word means destruction and annihilation (14:27). In surah *Al-Hijr*, the result of “ضَلَّالَةٌ” (*zalaalat*) has been described as hopelessness and the deprivation from Allah's benevolence (15:56).

Surah *Al-Airaaf* has “ضَلُّوا عَنَّا” (*zallu unna*) in (7:37), which means that they were lost to us or disappeared. In surah *As-sajdah* where this saying of the deniers has been quoted “إِذَا ضَلَلْنَا فِي الْأَرْضِ” (*iza zalalna fil ard*) in (32:10), it means that “will we after being wasted and turned to dust”.

“تَضَلُّلٌ” (*tazlilun*) means to waste, to make unsuccessful, to divert and to put on the wrong path (105:2).

As such, “ضَالِّينَ” (*zwallien*) would refer to those who instead of seeking guidance from the revelation, pursue their own desires and base pleasures and thus loose direction in life just like a traveler who is lost in a barren desert. He wanders the whole day but the destination eludes him. Thus all his efforts are wasted and as a result he is dead despite making efforts to find the right direction and never reaches his destination. As against this are the “مُنْعَمٌ عَلَيْهِ” (*mun'im ilaih*) (1:6), which are those whose condition is quite the opposite and who benefit from the righteous path.

Surah *Al-Baqrah* says that in matters of business deals, two men should be taken as witnesses and if two men are not available, then one man and two women should be taken. Two women because:

2:282	If one of them mixes up some detail, then the other could remind her	أَنْ تَضِلَّ إِحْدَاهُمَا فَتُذَكِّرْ إِحْدَاهُمَا الْأُخْرَى
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This does not mean that she will forget, as is usually believed, but because a woman is more emotional and shy. She may under pressure of the situation (surrounded by men) get confused especially if there is a controversy. At another place in the Quran it is said:

43:18	She may not be able to be explicit, especially in a controversy in which emotions are certainly flying around	وَهُوَ فِي الْخِصَامِ غَيْرُ مُبِينٍ
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Refined emotions are necessary for a woman's biological compulsion as a mother where she is given the duty of bearing children. Therefore this is not a limitation or weakness. With proper education and training, she can retain these emotions, and be outspoken and articulate as well (56:37) as we can see all around us in the modern world where women are now found working in higher positions of responsibility. See heading (Ain-R-B).

Zd-M-R ض م ر

“الضُّمْرُ” (*az-zumr*), “الضُّمْرُ” (*az-zumur*): to be weak, for the stomach to become so lean as to be seemingly stuck to the back.

“ضَمَرَ الْفَرَسُ” (*zamaral fars*): for a horse to be very weak.

“قَضِيْبُ ضَامِرٍ” (*qazeebun daamir*): a dried and shrunken branch of plant which has lost all freshness {T}.

The Quran says “عَلَىٰ كُلِّ ضَامِرٍ” (*ala kulli daamir*) in (22:27) which means “on very weak and lean rides”.

Raghib says “الضَّامِرُ مِنَ الْفَرَسِ” (*ad daamiru minal faras*) means “the lean horse whose leanness is not due to weakness but due to tough training”.

“الضَّمِيرُ” (*az-zameer*): dried grape, or anything that you hide in your heart.

“أَضْمَرَهُ” (*azmarahu*): he hid him {T}.

Ibn Faris says it has two basic meanings. One is leanness and fineness, and the second is for something to hide or be oblivious.

Zd-M-M ض م م

“الضَّمُّ” (*az-zumm*): to join one thing with another or mix it with another.

“إِضْطَمَّ الشَّيْءُ” (*iztammash shaiyi*): collected something for himself.

“ضَمَمْتُهُ إِلَىٰ صَدْرِي” (*zamamtuhu ila sadri*): I embraced him {T}.

“ضَمَّ عَلَىٰ الْمَالِ” (*zamma alal maal*): he seized all the wealth {R}.

“ضَمَّ جَنَاحَكَ عَنِ النَّاسِ” (*zumma junahaka unin nas*): be kind to people and be courteous with them {T}

Ibn Faris says it means for two things to be in agreement.

Surah *Taha* has:

20:22	In the ensuing event do not be worried and stay calm and continue to relate the bright (or illuminating) principles as related to you through the revelation (Figurative meaning)	وَاضْمُمْ يَدَكَ إِلَىٰ جَنَاحِكَ تَخْرُجَ بَيْضَاءَ مِنْ غَيْرِ سُوءٍ
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And surah *Al-Qasas* says:

28:32	Put your hand into your shirt, it will come out white without any bad effect, and keep your arms around you in fear. (Literal meaning)	أَسْلُكُ يَدَكَ فِي جَيْبِكَ تَخْرُجَ بَيْضَاءَ مِنْ غَيْرِ سُوءٍ وَاضْمُمْ إِلَيْكَ جَنَاحَكَ مِنَ الرَّهْبِ
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For the meaning of “يَدٌ بَيْضَاءٌ” (*yadun baiza-un*), see heading (Y-D-Y). Also see (7:108), (26:33). For the meaning of “جَنَاحٌ” (*janah*), see heading (J-N-H) along with (28:32).

Hence these verses mean that in fear, do not be worried, but remain calm, the way a bird sits with its feathers around it in a calm moment. You will come out of all difficulties. The enemy will not be able to do you any harm.

“الضَّنْكَ” (*az-zank*): narrow (i.e. not expanse).

“الضَّنِيكَ” (*az-zaneeek*): a person who is weak in intellect, opinion or physically, etc. It also means a servant who only works for food.

“رَجُلٌ مُتَضَنِّكَ” (*rajulun mutadaniun*): weak man {*T, M, R*}...

The Quran says that any individual or nation which will ignore the laws of Allah will:

20:124	their economies will be restricted and they will never have prosperity	فَأَنَّ لَهُ مَعِيشَةً ضَنْكًا
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Obviously the nations which are ignoring the laws of Allah, i.e. not abiding by them (today so called Muslims are in the forefront of such nations) are avoiding Allah's laws. This is evident and obvious example and leaves no room for doubt.

“صَنَّ بِالشَّيْءِ يَصْنُ” (*zanna bishaiyin yadann*): to be miserly with desired and favorite things.

“الضَّنِينُ” (*az-zaneen*): the man who is miserly with good things.

“الضَّنُّ” (*az-zinn*): the thing with which miserliness is practiced {*T*}, which is saved and preserved.

The Quran says about the messenger *Muhammed*:

81:24	Whatever he receives as revelation, he is not miserly with making it known to all. (he gives to anyone who wants it)	وَمَا هُوَ عَلَى الْعَيْبِ بِضَنِينٍ
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“الضَّهْبَاءُ” (*az-zahya*): a woman who can neither bear a child nor menstruate, or who has very small breasts and is flat chested. “ضَاهَاةٌ” (*zahahu*), “مُضَاهَاةٌ” (*muzahah*), “ضَاهَاةٌ” (*azahahu*), “مُضَاهَاةٌ” (*muzaaha'ah*): he became like, became similar to. “هُوَ ضَاهِيكَ” (*huwa zahiyok*): he resembles you {*T, M*}.

Ibn Faris says the word basically means for a thing to resemble another.

The Quran says:

9:30	They talk like those who before them adopted the path of denial. These are all of the same type.	بِضَاهِئِهِمْ قَوْلَ الَّذِينَ كَفَرُوا مِنْ قَبْلُ
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“ضَوْءٌ” (*zau'un*) or “ضُوءٌ” (*zu'un*) means light, illumination, as also said under the heading (N-W-R).

“أَضَاءٌ” (*aza'a*) means to illuminate, or be illuminated.

Zamkhisri says that “ضَوْءٌ” (*zau-un*) is a stronger word than “نُورٌ” (*noor*), although both have the same meaning. “ضَوْءٌ” (*zau'u*) means somebody's personal light and “نُورٌ” (*noor*) means the light gained from someone else {*T*}. Probably this is why the sunlight has been called “ضَوْءٌ” (*zau-un*) while moonlight has been called “نُورٌ” (*noor*) as in (10:5) – i.e. the Sun has its own light while the moon has reflected light.

But the Quran has used one word in place of another, as for example the Torah has in (5:44) been called “نُورٌ” (*noor*), and in (21:48) has been called “ضِيَاءٌ” (*zia*).

2:17	when it illuminated the environment	فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ
24:35	its oil (is heated up) that it is near being alighted or illuminated	يَكَادُ زَيْتُهَا يُضِيءُ

”صَارَ فُلَانًا حَقًّا“ (*zaazan fulanun haqqahu*): he reduced his rights.

”قِسْمَةٌ ضَيْرِي“ (*qismatun deeza*): that unjust distribution in which somebody is made to bear a loss, or a distribution which is not just.

”الضُّورَةُ“ (*az-zuwaazah*): that fiber of a wooden branch, which was used for cleaning teeth and, is stuck into ones teeth {*T, M*}. Even such a small bit is oppressive and not right.

Ibn Faris says that this root’s basic meanings are to be crooked, and to loss or decrease.

The Quran says:

53:22	this division then is a very unjust division	تِلْكَ إِذَا قِسْمَةٌ ضَيْرِي
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”الضَّيْرُ“ (*az-zair*): means harm.

”ضَارَةٌ“ (*dara*) and ”ضَّرَّه“ (*sarrah*) also mean to impart harm or loss or hurt someone {*T*}.

The Quran says:

26:50	There is no harm (there is nothing wrong with it).	لَا ضَيْرَ
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”صَاعٌ“ (*zaa*), ”يُضَيِّعُ“ (*yazeeh*), ”ضَيِّعًا“ (*zai’a*): to be killed or wasted.

”صَاعَ الشَّيْءُ“ (*za’ash shamsi*): the thing was left as it was, and it was not looked after.

”صَاعَ الْعِيَالِ“ (*zaa’al ayaal*): the family was left untrained, and was not brought up properly, thus was left on its own.

”تَرَكْتُهُ بِضَيِّعٍ“ (*taraktuhu bidee’ah*): I left him without looking after him

”الضِّيَاغُ“ (*az-ziyah*) is the plural of ”ضَاءِعٌ“ (*zayah*) and means things which are not looked after and are thus wasted {*T, M*}.

”الضِّيْعَةُ“ (*az-zai’ah*) also means property because if it is not kept open for the benefit of mankind, it ultimately gets wasted.

Surah *Al-Baqrah* says:

2:143	Allah is not the one to leave your trust go unrewarded and not look after you and let you go wasted, and without producing any result	وَمَا كَانَ اللَّهُ لِيُضَيِّعَ إِيمَانَكُمْ
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Surah *Maryam* says that after the messengers, such people were born who:

19:59	did not care about the system of <i>salaat</i> and left it unattended and started pursuing their own desires	أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهَوَاتِ
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“الضَّيْفُ” (*az-zaid*) means guest. It is both singular and plural {*T, M*}.

Surah *Hoodh* says:

11:78	Do not disgrace me concerning my quests	لَا تُخْزُونِي فِي ضَيْفِي
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Here “ضَيْفٌ” (*zeef*) has come to mean plural.

“ضَافَ إِلَيْهِ” (*zaafa ilaih*): he leaned towards him, leaned towards, bent, and became close to.

“ضَيَّفَ” (*dayya-if*): to host, to make someone your guest {*T, M*}.

Surah *Al-Kahaf* says:

18:77	they refused to host them	فَأَبَوْا أَنْ يُضَيِّقُوهُمْ
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“الْمُضَافُ” (*almu-zaaf*): sanctuary, to make one incline to someone, lean forward, It also means when someone is encircled all around during a battle.

Ibn Faris says the basic meaning of the root is to lean and incline towards someone.

“ضَاقَ” (*zaaq*), “يَضِيقُ” (*yazeeq*), “ضَيْقًا” (*zeeqan*): to be frustrated, to be bothered.

“ضَيَّقَ” (*zayyaq*): to bother.

“الضَّيِّقُ” (*az-zeequ*) and “الضَّيِّقُ” (*az-zaiq*): constriction. This is the opposite of “الضَّرْحُ” (*ush-sharh*).

Therefore, to comprehend its right meaning, see heading (Sh-R-H). These two roots have appeared opposite each other in (9:126).

“ضَيِّقٌ” (*zayyiq*): narrow (6:126).

“ضَيْقٌ” (*zaiq*): constriction (16:127).

“ضَائِقٌ” (*za'iq*): that which is constricted or narrow (11:12). The connotations of sorrow and sadness are found in them.

11:77	for their protection he found his ability and resources to be inadequate	ضَاقَ بِمِمَّ دُرْعًا
9:118	the earth became narrow for them	ضَاقَتْ عَلَيْهِمُ الْأَرْضُ
9:118	they became fed up of themselves	ضَاقَتْ عَلَيْهِمُ أَنْفُسُهُمْ
65:6	do not bother them	وَلَا تُضَارُوا هُنَّ لَتُضَيِّقُوا عَلَيْهِنَّ

Allah made *Taloot* the commander of the *Bani Israeli* forces that were going to meet *Jaloot's* (Goliath) challenge. He had knowledge as well as physical strength; since these two things are required in a commander. His appointment was opposed by the *Bani Israel* because they said that he was not of royal blood, i.e. he was not from among the aristocrats. To this Allah had replied that a commander's qualities are knowledge of warfare and strength, not wealth and riches (2:247)

Muheet says that it is a non-Arabic word. *Raghib* also supports this.

Ibn Faris says that “طَبَعُ” (*at-tab'u*) is used metaphorically for defining the extreme scale of a thing, e.g. a place where the thing can reach the farthest and ends there.

“طَبَعُ” (*taba'a*): for a glass to be filled to the brim.

“تَطَبَعَ النَّهْرُ” (*tattaba'an nahur*): river got filled.

“أَطَبَعُ” (*at-taba'a*) means to seal.

Abu Ishaq says that “طَبَعُ” (*tab'a*) and “خَتَمُ” (*khatam*) mean the same thing, i.e. to close something and cover it and to make certain that nothing else can be added to it.

“طَبَعْتُ الْمِكْيَالَ” (*taba'tul mikiyaal*): I filled the cup to the brim and now nothing else can be added {T}.

Raghib says that “طَبَعُ” (*tab'a*) is more common than “خَتَمُ” (*khatam*) and more particular than “نَقَسُ” (*naqsh*).

“أَطَبَعُ” (*at-tabi'u*) and “الطَّابِعُ” (*at-tabi'u*) is used for the branding iron with which animals e.g. goats etc. are marked.

“الطَّبَّاعَةُ” (*at-tiba'a*): moulding, printing.

“الطَّبَّاعُ” (*at-tabba'a*): Someone who does moulding work.

“أَطَبَعُ” (*at-tab'a*) is used for something which is moulded or made first.

The Quran says:

23:3	Their hearts were sealed, which resulted in their being unable to think right	فَطَبَعَ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ
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Also see (2:7) and heading (Kh-T-M)

When an individual adopts a way of being biased and prejudiced then he loses the faculty of logical thinking which affects the decision making process. . This prevents him from considering the Quranic values rationally and using his intellect and reasoning to analyse the message. This is what has been described by the Quran as hearts and minds being sealed and it has been clearly stated that this happens due to man's own doings. In fact, this way becomes the seal itself.

83:14	their deeds were like rust on their hearts	رَأَى عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ
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Those wrong deeds which are done willingly, not under duress and coercion become like rust on their hearts and minds (16:106-108).

“الطَّبَقُ” (*at-tabaq*): the lid on anything which fits.

“طَبَّقَهُ تَطْبِيقًا” (*tabbaqahu tatbiqah*): he covered it.

“فَانطَبَقَ” (*fantabaq*): thus he was covered.

“الطَّبِيقُ مِنْ كُلِّ شَيْءٍ” (*at-tabaqu min kulli shaiyi*): anything which is equal to another thing or fits it.

“طَابَقَهُ مُطَابَقَةً وَطَبَّاقًا” (*tabaqahu mutabaqantan wa tibiaaqah*): he became equal and congruent.

“الطَّبِيقُ” (*at-tabaq*): earth, tray or big plate on which food is served, a century or an era, condition.

“الْمُطَابَقَةُ” (*al-mutabaqah*): to be according to or in agreement with. For a horse to walk in such a way as the hind steps follow the front foot marks. A chained man’s walk, since his steps are very equal in size.

“الْمُطَابَقَةُ بَيْنَ الشَّيْءَيْنِ” (*al-mutabaqah bainash shaiyeen*): to make two things according to one another or to place them on top of one another.

The Quran says:

67:3	in accordance with one another	الَّذِينَ خَلَقَ سَبْعَ سَمَاوَاتٍ طَبَّاقًا
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Surah *Al-Inshiqaaq* says about the evolutionary stages of man:

84:19	You will continue to progress from one stage to another	لَتَرْكَبُنَّ طَبَقًا عَن طَبَقٍ
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In other words, humans will keep going up through different stages, or humanity itself will continue to rise step by step. History is the name of these stages. Also see heading (R-K-B).

“طَحَى” (*taha*), “يَطْحَى” (*yatha*), “طَحْيًا” (*tahya*): to spread something, to spread out or lay out. It means to be laid out.

“الطَّاحِي” (*at-taahi*): a thing spread out on the ground or floor. It means a thing which permeates everything due to its abundance.

“مَظْمَنَةٌ طَاحِيَةٌ” (*mazannatun taahiya*): a big shed that is spread out.

“الْقَمَرُ الطَّاحِي” (*al-qamarut taahi*): a high moon whose moonlight is spreading everywhere {T, *Kitab-ul-Ashfaq*}.

The Quran says:

91:6	the earth and the stages which have made it spread out	وَالْأَرْضِ وَمَا طَحَّاهَا
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In other words, the different stages through which the earth’s fiery past condition passed and then became habitable for life.

“طَرَحَ” (*tarah*), “يَطْرَحُ” (*yatrah*), “طَرَحًا” (*tarhaa*): to throw away, to remove,

“الطَّرْحُ” (*at-tirh*): a thing that has been discarded and which no one wants.

“دِيَارُ طَوَارِحَ” (*dyarun tawarih*): a distant town or city.

“الطَّرْحُ” (*at-tarah*): distance, a distant place.

“قَوْسٌ طَرُوحٌ” (*qausun tarooh*): the bow which shoots an arrow afar.

“طَرَفٌ مِطْرَحٌ” (*tarafun mitrah*): the eye that sees far ahead, or foresight {T, M, R}...

The Quran says that *Yusuf*’s brothers said (i.e. they discussed among themselves):

12:9	Kill <i>Yusuf</i> or send him to a distant land	أَوْاطِرْحُوهُ أَرْضًا
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“الطَّرْدُ” (*at-tard*): to distance (remove) someone thinking him to be lowly, outcaste.

“طَرَّنْتُهُ” (*taradtuhu*): I ousted him.

“الطَّرِيدَةُ” (*at-tareedah*): the camels who are frightened away in an attack. It is also used for stolen camels. It also means that prey which is hunted upon.

“أَطْرَدَهُ السُّلْطَانُ” (*atradahus sultaan*): the king exiled him.

“اسْتَطْرَدَ لَهُ” (*istatradalahu*): he feigned retreat but had actually fallen back so that he could regroup and attack again {*T, R*}.

Muheet writes that in the terminology of the Christians, to punish someone in religious matters is called “الطَّرْدُ” (*at-tard*).

The Quran says:

6:52	Those who call on their Sustainer, do not turn them away thinking them to be lowly	وَلَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُمْ
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The same people have been referred to by *Nooh* as:

26:114	I will not turn those <i>momineen</i> away from me, just because they are poor	وَمَا أَنَا بِطَارِدِ الْمُؤْمِنِينَ
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In a non-Quranic System the criterion for status in a society is based on wealth and power while in a Quranic System the criterion is righteousness and ideological conformity. There is no discrimination on the basis of caste, creed, wealth, gender, power, status, colour, etc and righteousness is the only criterion which is used in carrying out the higher level tasks within the system. This is what could not be comprehended by those who were invited to this revolutionary program. They used to contend that “should we by accepting this program and become one of those who we think to be lowly in the society?” Therefore they demanded of the Messenger (*pbuh*) to distance him from them. Only then they would come and accept this program. They were referred to the criterion pronounced by the Quran which is based on righteousness.

“الطَّرْفُ” (*at-tarf*) means sight, or eye {*T*}.

Ibn Faris says that there are two basic meanings of this root. One is the edge of something, and second for any limb to move. It actually appears for an eye to bat a lid.

Raghib says that “الطَّرْفُ” (*at-tarf*) means to bat the eyelids. This has led to the word meaning “to see” {*T*}.

Surah *An-Namal* says:

27:40	before you can bat an eye lid (very soon)	قَبْلَ أَنْ يَرْتَدَّ إِلَيْكَ طَرْفُكَ
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Surah *Ash-Shoora* says:

42:45	to see from the corner of the eye	يَنْظُرُونَ مِنْ طَرْفٍ خَفِيٍّ
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“الطَّرْفُ” (*at-tarf*) also means the edge of anything where it ends, i.e. last frontier {*T*}.

The Quran says “طَرَفِي النَّهَارِ” (*tarafin nahaar*) in (11:114) and “أَطْرَافَ النَّهَارِ” (*atrafan nahaar*) in 20:130.

“أَطْرَافُ الْأَرْضِ” (*atraaful ard*) is the elite of the country {*T, Bustaan*}.

“الطَّرْفُ” (*at-tarf*): a gentleman, or horse of good breed, or man of high descent.

Surah *Ar-Raad* says:

13:41	Do they not see that We are (slowly and gradually) reducing economic resources and the fountainheads of Sustenance from these big people who are currently dominating them?	أَوَلَمْ يَرَوْا أَنَّا نَأْتِي الْأَرْضَ نَنْقُصُهَا مِنْ أَطْرَافِهَا
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The Quran had foretold about fifteen hundred years back that the resources of the world which have been seized by the powerful people will gradually go out of their hands and become the property of society and a Quranic society will use these resources for mankind. Verse (21:44) has pointed to this truth more explicitly.

“طَرْفٌ” (*tarfun*) also means a group or party, or the part of something {*Aqrabal Muuwaarid*}.
 “الطَّرْفُ” (*at-tarf*) also means selected thing {*T*}.

In surah *Aal-e-Imraan*, this word has appeared to mean this:

3:126	a part of them or one of their groups	طَرَفًا مِنَ الَّذِينَ كَفَرُوا
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It may also mean powerful leaders of those who do not accept the permanent values as mentioned earlier.

T e - R - Q ط ر ق

“الطَّرْقُ” (*at-tarq*): to hit, or to hit repeatedly with a hammer, or to hit clearly.

“الطَّرْقُ” (*at-tarq*), “الْمِطْرَقُ” (*al-mitraq*), “الْمِطْرَقَةُ” (*al-mitraqatah*): the stick with which the wool is hit to separate its fiber. It also means to hammer.

“الطَّرْقُ” (*at-tarq*), “الطَّرُوقُ” (*at-turuq*): to come at night.

“الطَّارِقُ” (*at-tariq*): someone who comes at night. It is called “طَارِقٌ” (*tariq*) because it has to knock (at night).

Raghib says “طَارِقٌ” (*tariq*) also means a passerby specially a traveler who arrives at night. Stars are also called “طَارِقٌ” (*at-tariq*) because they shine or come out at night {*T*}.

The Quran says:

86:1	By this <i>sama</i> and this <i>tariq</i>	وَالسَّمَاءِ وَالطَّارِقِ
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Ibn Faris says that this root has four meanings

- To come in the evening.
- To hit.
- For something to be loose.
- To sew something with another thing.

“الطَّرِيقَةُ” (*at-tuirqah*): the path leading to something.

“طَرِيقَةٌ” (*tareeqah*): habit, behavior.

“الطَّرِيقُ” (*at-tareeq*), “الطَّرِيقَةُ” (*at-tareeqah*): habit, a way. Plural is “الطَّرَائِقُ” (*at-tara'iq*) many ways.

Surah *Taha* says:

20:77	then take them by the dry path in the sea	فَأَضْرِبْ لَهُمْ طَرِيقًا فِي الْبَحْرِ يَبَسًا
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Here “طَرِيقًا” (*tareeq*) means path. It also means the elite and influential people at the top who should set a good example for others.

“بُؤْلَاءِ طَرِيقَةً قَوْمِهِمْ وَطَرَاءِقُ قَوْمِهِمْ” (*ha ulayi tareeqatu qoumihi wa tara-iq qoumihim*): these are the elite of the nation.

“مِطْرَاقُ الشَّيْءِ” (*mitraaqush shaiyi*): a sample or specimen of something {*T*}.

Surah *Taha* says that the leaders of the nation said about *Moosa* and *Haroon*:

20:63	they wish to destroy your very good religion (or destroy the elite of your society)	يَذْهَبَا بِطَرِيقَتِكُمُ الْمُثَلَى
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The same surah says later :

20:104	one who adopts the best way	أَمْثَلُهُمْ طَرِيقَةً
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Surah *Al-Jinn* say:

72:17	if they had stuck to the right path	لَوْ اسْتَقَامُوا عَلَى الطَّرِيقَةِ
72:11	we were on different paths (had different beliefs)	كُنَّا طَرَائِقَ قِدَا

“الطَّرِيقَةُ” (*at-tareeqah*): the things which are interlinked.

“الْمَطَارِيقُ” (*al-mataareeq*) are the camels which walk behind each other in a line.

“اطَّرَقَتِ الْإِبِلُ” (*at-taraqatal ibl*): the camels walked behind each other.

“اطَّرَقَتِ الْأَرْضُ” (*at-taraqatil ard*): the soil piled up over soil.

“اطَّرَقَتِ الْأَرْضُ” (*at-tiraaq*): the upper part of a shoe which is sewn by putting it over lower part {T}.

Quran says:

23:17	And certainly We created several paths above you	وَلَقَدْ خَلَقْنَا فَوْقَكُمْ سَبْعَ طَرَائِقَ
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Here “طَرَائِقُ” (*taraiq*) may also mean different sections of a society, or the heavenly bodies which are one above the other, orbiting after each other.

Te-R-W/Y

ط ر و ي

“أَطْرَى” (*at-tariyyu*): new, soft and fresh.

“طَرَى اللَّحْمُ وَطَرَاوَةٌ” (*tarrial lahum wutaru wa tarawah*): for the meat to be tender and fresh {T, R}.

The Quran says that the sea has “لَحْمًا طَرِيًّا” (*lahman tariya*) which means fresh meat like fish etc. (16:14).

Te-Ain-M

ط ع م

“الطَّعَامُ” (*at-tuaam*): when it is said by itself then it means wheat or dates, otherwise it means everything that is eaten and which provide nourishment to human body.

“الطُّعْمَةُ” (*at-tu'amah*): a thing to eat, sustenance, earning a living.

“طَعْمُ الشَّيْءِ” (*ta'amnush shaiyi*): the taste of a thing.

“طَعِمَ” (*ta'ima*) and “تَطَعَّمَ” (*tuta-am*) means to taste {T}.

“طَعِمَ” (*ta'ima*) means he ate his fill.

“طَاعِمٌ” (*ta'imun*) means who has eaten or has a full stomach. It also means someone who does not need nor has no needs {T}.

Ibn Faris says this is its basic meaning i.e. who is self-sufficient.

“الطُّعْمُ” (*at-tu'am*): control and power.

“طَعِمَ عَلَيْهِ” (*ta'ima ilaih*): he had the power to {T}.

The Quran has used “طَعَامٌ” (*tu'aam*) to mean edible in (2:61), and to drink or taste in (2:249).

“أَطْعَمَ” (*at-taam*): he fed (106:4).

“اسْتَطْعَمَ” (*istat'ama*): he asked for food (18:77).

Its general meaning is every kind of thing for sustenance:

107:3	And they do not feel the urge to feed the needy	وَلَا يَجُضُّ عَلَى طَعَامِ الْمِسْكِينِ
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Here it does not only mean to feed food, but also to provide the means of their living, or to make them free from need those who become incapacitated for some reason, or who cannot live a normal life due to some problems.

Surah *Al-Ma'idah* says:

5:96	It is taken to mean the animals in the water that you hunt or those which the sea itself throws out are “halaal” { <i>Ibn Jareer</i> }	أَحِلَّ لَكُمْ صَيْدُ الْبَحْرِ وَ طَعَامُهُ
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Bustaan also says same about (5:96) as noted above.

Taj-ul-Uroos says that which is left behind by the receding sea is “طَعَامُ الْبَحْرِ” (*tu-aamul behr*).

Lissan-ul-Arab says “طَعَامُ الْبَحْرِ” (*tu-aamil behr*) means all those living things that are dependent for their life on the sea.

Te-Ain-N ط ع ن

“طَعَنَهُ بِالرُّمْحِ” (*ta'a-nahu bir rumhi yat'un*): means speared him, spiked him with a spear {*T*}.

“يَطْعَنُ” (*ta'ana feeh*): to find faults in somebody, to be satirical {*T*}.

“طَعَنَ فِيهِ” (*ta-anaa fid deen*): to find faults in Deen, criticize, and be satirical as quoted in (4:46).

Te-Gh-W/Y ط غ و/ي

“طَغَى” (*tagha*): to be out of limits, this is why flooding of a river water which comes out of its banks is called “طُغْيَانٌ” (*tughyaan*).

“أَطْعَى” (*atgha*): made him cross the limit, or limit breaker, instigated him to mutiny, made him rebellious.

“الطَّاغِي” (*at-taaghi*): one who goes out of limits and breaks the law. Plural is “الطَّاغُونَ” (*at-taaghoon*) and

“الطَّاغِيْنَ” (*at-taagheen*).

“طَغْيَةٌ” (*taghya*) is a mountain difficult to climb.

“طَاغِيَةٌ” (*taaghia*): oppressive and proud, foolish and harsh. It also means severe lightning and dangerous storm.

“طُغُوِيٌّ” (*taghwa*) means rebelliousness and breaking the limits {*T, M, Lisan-ul-Arab*}.

“طَاغُوْتٌ” (*taaghoot*) has come from this, which is used for any limit breaker. It is also used for someone who detracts from the right path and puts on the wrong one {*T, M, R*}.

Johri says it means “leader of the rebels”.

Zajaaj says that anything aside from Allah’s system, if followed, is “طَاغُوْتٌ” (*taaghoot*), i.e. every system or law not based on the permanent values of the Quran.

The Quran says about the *Firoun*:

20:43	he has become very rebellious	إِنَّهُ طَغَى
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In verse 2:15 “فِي طُغْيَانِهِمْ يَعْمَهُونَ” (*fi tughyaanahim yaamahoon*), the word “طُغْيَانٌ” (*tughyaan*) means rebellious, and in 78:22 “لِلطَّاغِيْنَ” (*littaagheen*) has been used to mean rebellious as well.

The Quran has used the word “الطَّاغُوْتُ” (*taaghoot*) against Allah at many places, which explains the meaning i.e. every system which is based on human exploitation .

Any force which rebels against Allah’s law:

2:256	the one who believes in Allah and refuses to accept any other system not based on the permanent values	فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ
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“لَا إِلَهَ إِلَّا اللَّهُ” (*la ilaha illal laah*) has this meaning as well. This has been explained as “أَعْبُدُوا اللَّهَ” (4:76) uses “سَبِيلَ اللَّهِ” (*sabilil laah*) and “سَبِيلَ الطَّاغُوتِ” (*sabilil taaghoot*) and has clarified that “طَّاغُوتٌ” (*taaghoot*) means every system against the permanent values. Those who fight for establishing a non-Godly or “طَّاغُوتٌ” (*taaghooti*) system, have been called “أَوْلِيَاءِ الشَّيْطَانِ” (*auliaish shaitaan*), which means “fellowship of rebellious” (4:76). This also shows that “طَّاغُوتٌ” (*taaghoot*) and “شَيْطَانٌ” (*shaitaan*) mean the same thing.

It has been further explained by saying:

4:60	These people want their decisions to be made by non-Godly forces	يُرِيدُونَ أَنْ يَتَّخِذُوا إِلَى الطَّاغُوتِ
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This shows that *shaitaan* and *taaghoot* are not merely mental concepts but *taaghoot* means all those rulers, the courts, those governments, those systems, which do not decide according to the Qurnic values but according to man-made laws. To refer to them is refusal of Allah and following of the non-Quranic values. Those who strengthen such systems are “أَوْلِيَاءِ الشَّيْطَانِ” (*auliyaush shaitaan*), i.e. working against the Quranic values.

The Quran says:

69:11	when the flood came	لَمَّا طَغَى الْمَاءُ
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“الطَّاغِيَةُ” (*at-taghiyah*) has appeared to mean severe thunder and lightning which had killed the nation of *Samood* (69:5). But this punishment was in response to their rebelliousness and establishing a system based on the human exploitation.

In surah *Ash-Shams* it is said:

91:11	<i>Samood</i> rejected the truth through their rebelliousness	كَذَّبَتْ ثَمُودُ بِطَغْوَيْهَا
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Surah *An-Najam* says about the Messenger (*pbuh*):

53:17	his eye neither moved away from the right place, nor transgressed its limit	مَا زَاغَ الْبَصَرُ وَمَا طَغَى
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In other words, the Messenger rightly points to the guidance in the light of the revelation, but up to the point that Allah directed. He could not go beyond that point. As against other human beings, the Messenger’s knowledge due to the fact that he was aware of the source of the revelation, was very vast, but against the knowledge of Allah, it was confined within the defined limits. Allah gave the Messenger the amount of knowledge as He deemed necessary for the human guidance (The Quran). The messenger could not go beyond this defined limit.

T e - F - A ط ف أ

“طَفَيْتِ النَّارُ” (*tafi-atin naar*), “أَنْطَفَأَتْ” (*antafaat*): the flame of the fire subsided and the fired cooled down.
 “أَطْفَأَ النَّارَ” (*atfa-annaar*): he doused the fire.
 “أَطْفَأَتَانَ الْحَرْبِ” (*atfa naaral herb*): he doused the fire of war {T}.

The Quran says:

5:64	whenever they fan the flames of war, God douses them (metaphorically)	كُلَّمَا أَوْقَدُوا نَارًا لِلْحَرْبِ أَطْفَأَهَا اللَّهُ
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“أَطْفَأَ الْفِتْنَةَ” (*atfas’al fitnah*): calming down passions or flames {M}.

Linguist scholars say that a fire which does not have any more flames left, but its ambers are still hot and glowing, is called “خَامِدَةٌ” (*khamidah*), but when the flames cool down and the ambers are cooled too, it is called “هَامِدَةٌ” (*haamidah*) and “طَافَةٌ” (*ta'efah*) {T}.

Raghib says that (9:32) means that “they want to put out the Light of Allah”, and (61:11) means that “they want to adopt a strategy whereby they can put out Allah’s Light, but Allah will certainly complete his Light and this will be done through His system overwhelming all other systems”. Also see (61:9), (9:33).

Te-F-F ط ف ف

- “الطَّيْفُ” (*at-tafeef*): a small amount, incomplete thing, useless or insignificant thing.
- “الطَّفَافَةُ” (*at-tufaafah*): that much space as is left in filling a vessel.
- “طَفَّتْ النَّاقَةُ يُطْفِئُهَا” (*taifun naaqatah yatuffuha*): he tied a camel’s legs (so it couldn’t walk).
- “أَطْفَتِ النَّاقَةُ” (*ataffatin naaqah*): a camel gave birth to an incomplete progeny.
- “طَفَّفَ الْمِكْيَالَ” (*taffafal mikyaal*): he did not fill the cup completely, and left it partially filled {R}.

The Quran says:

83:1	And there is destruction for <i>mutaffafeen</i>	وَيَلِّغُ لِلْمُطَفِّفِينَ
83:2	who are those, who take full measure while taking,	الَّذِينَ إِذَا أَكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ
83:3	<i>but while giving, shorten the measure</i>	وَإِذَا كَالُوهُمْ أَوْ وُزِنُوهُمْ يُخْسِرُونَ

The Quran has said that this action results in destruction and annihilation. This is the description of a society in which the capitalists and the ruling class do not give full returns for the labor of others, but instead they live better at the expense of others. In a capitalist system no one is given the full return for his work. If full compensation is paid, then what will the capitalist get? The capitalist tries to give laborers the lowest possible and keeps the maximum possible for himself. This is what maintains capitalism. The Quran calls this as “تَطْفِيفٌ” (*tatfeef*) and says this system will result in destruction. This word also hints at (like tying the legs of a camel) that the capabilities of the workers are never realized and they remain stilted, incomplete, and shackled. As such, “تَطْفِيفٌ” (*tatfeef*) would mean not only inequity but it would also include lack of respect for humanity.

In whatever way respect for humanity is lowered, is “تَطْفِيفٌ” (*tatfeef*). A society in which human respect is lessened or he is not respected as a human being is a society of “مُطَفِّفِينَ” (*mutffafeen*) and its ultimate result is destruction.

Te-F-Q ط ف ق

- “طَفِقَ يَفْعَلُ كَذَا” (*tafiqa yaf-alu kaza*): he started doing it. This is said when a man starts doing something and remains engaged in it.
- “طَفِقَ الْمَوْضِعَ” (*tafiqal mauzih*): he remained stolid at that place and did not move from there {T, M}.

The Quran says:

7:22	they started to do so	وَ طَفِقْنَا يَخْصِفْنَ
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“الطَّفُلُ” (*at-tafl*): any soft and delicate thing.
 “طُفُلٌ” (*taful*), “طُفَالَةٌ” (*tafalah*), “طُفُولَةٌ” (*tafulah*): to be soft and delicate,
 “الطَّفُلُ” (*at-tifl*): any small thing. It is also used for a child. Plural is “أَطْفَالٌ” (*itffaal*) as in (44:59).
 “طِفْلٌ” (*tifl*) is also used as a plural.

Raghib says a child is called “طِفْلٌ” (*tifl*) till he remains soft and delicate {*R*}.

The Quran says:

22:5	then create you (give birth to you) as a child	ثُمَّ نُخْرِجُكُمْ طِفْلًا
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“الطَّلَبُ” (*at-talab*): the wish to have something in such a way that one has to strive to get it {*M*} or the search or struggle to find something {*R*}. It means to be in search of something and to get it.
 “طَلَّبَ إِلَهِ” (*talabna ilaih*): he asked him for it.
 “كَلَامُطَلِّبٍ” (*kal-un mutlib*): grass that is far from the water and one has to strive to get to it.
 “أُمُّ طَلْبَنِ” (*ummu tilbah*): eagle. This incorporates both, the sense of distance and search {*T, M*}.

The Quran says:

18:41	Then get it after searching	فَلَنْ تَسْتَطِيعَ لَهُ طَلْبًا
22:73	the one who demands and who is demanded	الطَّالِبِ وَ الْمَطْلُوبِ

“الطَّلْحُ” (*at-talh*): a tall tree under whose shade people rest. It has few leaves and thorns aplenty. It is also used for a tree which is used to feed camels.

Abu Ishaq says that it means banana tree.

“طَلْحٌ” (*talhun*) also appears to mean the same as “طَلْعٌ” (*tal'a*). See heading (Te-L-Ain)
 “رَجُلٌ طَالِحٌ” (*rajulun taalih*): means a bad man who has no goodness. It is opposite of “صَالِحٌ” (*saleh*).
 “بَعِيرٌ طَالِحٌ” (*baeerun tilh*): tired and weak camel.
 “الطَّلْحُ” (*at-talah*): by another meaning it also means benevolence {*T, M*}.

Ibn Faris says it basically means a kind of tree and weakness or feebleness.

The Quran says while describing *jannat* or heavenly society:

56:29	row upon row of banana trees	طَلْحٍ مَّنْضُودٍ
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“طَلَعُ” (*tala'a*), “طَلُّوعًا” (*tulu'a*): to appear, become evident (rising of the sun etc.) {*T, M*} (20:130).
 “مَطْلَعُ” (*matla'a*) and “مَطْلَعٌ” (*matl'e*): the place to appear or rise (18:90), or the time to arise. It is also a noun i.e. it also means to appear and be evident.

Surah *Al-Qadar* uses it to mean the time of sunrise (97:5).

“طَلَعَ الْجَبَلُ” (*tala'al jabal*): he climbed the mountain.
 “إِطَّلَعَ عَلَى الْأَمْرِ” (*ittala aslal amr*): he came to know something or became aware of it.
Isma-ee says that “مُطَّلَعٌ” (*muttala*) means a ladder which is used for climbing {*T*}.
 “إِطَّلَعَ عَلَيْهِ” (*ittala ilaih*): he climbed up and looked below.
 “مُطَّلِعٌ” (*muttali*) means one who so looks down (37:54-55).

Fara says “إِطَّلَاعٌ” (*ittil'a*) and “بُلُوعٌ” (*bulugun*) mean the same, i.e. to reach someone (28:38).

“تَطَّلَعُ عَلَى الْأَفْئِدَةِ” (*tattali-u alal af'eda*): which reaches or touches the heart (104:7).
 “إِطَّلَعَ عَلَى بَاطِنِهِ” (*ittala'a ala baatibihi*): came to know his internal condition {*T, M*}.
 “الطَّلُوعُ” (*attulu*): to rise and appear with success and respect {*T, M*}.
 “نَخْلَةٌ مُطَّلَعَةٌ” (*nakhlatur muilti'ah*): the date palm which is taller than the date palms around it {*M*}.
 “الطَّلِيعُ” (*attaali'u*): the arrow which misses the target and hits above it {*T, M*}.
 “أَطَّلَعَهُ عَلَى الْأَمْرِ” (*atla'ahu alal amr*): informed him of the matter (3:178)
 “الطَّلْعُ” (*at-tal'u*): The outer layer of a date-palm which has several pointy segments. See (50:10), (37:65), and (26:148).

“طَلَّقَ” (*talaq*): became free, got liberated.
 “طَلَّقَتِ الْمَرْأَةُ مِنْ زَوْجِهَا” (*talaq til mar'atu min zaujeha*): the woman got separated from her husband.
 “أَطَّلَقَ الْأَسِيرَ” (*atlaqal aseer*): freed the prisoner.
 “نَاقَةٌ طَالِقٌ” (*naaqatun taaliq*): a camel without a lead, liberated.
 “الطَّلِيقَةُ” (*at-taliqah*): the camel which is let free to roam and eat and drink from anywhere.
 “الطَّلِقُ” (*at-talqu*): a deer which is free, or a camel which is not imprisoned i.e. owned by someone.
 “لِلسَانِ طَلِقٌ” (*lisaanun tuluq*), “وَطَلِقٌ” (*watulaq*): sharp tongue with no control.
 “مُطَلَّقٌ” (*mutlaq*) is the opposite of “مُقَيَّدٌ” (*muqayyad*) which means “imprisoned” {*T, M*}.

Surah *Al-Kahaf* says “فَانطَلَقَا” (*fantalaqaha*) in (18:71) which means “both of them left”.
 “وَانطَلَقَ الْمَلَأُ” (*wantalaqal mala'u*): the big leaders (with alacrity) began to say (38:6).

Moosa said to God:

26:13	My tongue will not move freely or easily (e.g. lack of fluency)	لَا يَنْطَلِقُ لِسَانِي
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Perhaps *Moosa* thought this because of staying so long in desert and rural set up and was away from urban areas. Perhaps he thought he would not be able to speak so freely in the Pharaoh's court.

Raghib says “طَلَّاقٌ” (*talaq*) means to free someone from some bondage or to deliver. Later it came to be used for a husband to let a wife go free of wedlock (2:227).

“طَلَّاقٌ” (*talaq*) means to give divorce in (2:236).
 “مُطَلَّاقَةٌ” (*mutallaqah*): a divorced woman. The plural is “مُطَلَّاقَاتٌ” (*mutallaqaat*) as used in (2:241).

According to the Quran, a nuptial contract is a willing pact between an two adults i.e. a man and a woman. See heading (N-K-H). Therefore if a situation arises in which they cannot live peacefully

together then this pact can be dissolved and both can be free from this pact. The Quran has given explicit instructions as to how this pact can be dissolved.

In some parts of the Muslim world there is an un-Quranic custom where the husband has the right to break the nuptial contract at any time by saying thrice the word **talaaq**. Thereafter this pair cannot live together until the woman marries another man and commits **halalah** by sleeping with him one night, then divorce him as well and then get remarried to her first husband, that is, if she desires to live with him again. Otherwise it is thought to be against Islam. This practice is totally non-Quranic (& uncivilized as well).

For the Quranic meaning of “الطَّلَاقُ مَرَّتَيْنِ” (**at-talaqun martaan**), see heading (M-R-R). Here it will suffice to say that a man will say the word **talaaq** when a man and wife will be actually free from the bondage of wedlock i.e. once the decision to implement divorce has been agreed by both parties. The intention to divorce or its initial stages will not be called **talaaq** or divorce – the Quran has outlined the process.

Here one must note that for one the word **talaaq** has come from the word “طَلَّقَ” (**talaga**) which means to become free. Secondly this word has “طَلَّقَ” (**talag**) as noun which means to set free. From understanding the Quran it appears that to dissolve a marriage is not just a matter between a husband and wife, but one has to refer it to the court in this matter. The decision for divorce must be given by a court. This way “طَلَّقَ” (**talaaq**) meaning will be to set free or liberate and this seems most appropriate.

T-e-L-L

ط ل ل

Ibn Faris says that its basic meaning is freshness, softness, and delicacy, as well as to peep, and also to declare something false.

“الطَّلُ” (**at-tal**): light rain, a shower, rather the dew which is witnessed in open air {**T**} (2:265).

“الطَّلَالَةُ” (**at-talah**): happiness, pleasure, beauty, freshness, life’s pleasantness {**T**}.

“الطَّلُّ” (**at-tul**) means light rain because it lends freshness to land.

T-e-M-Th

ط م ث

“الطَّمَّتْ” (**at-tams**) means “to touch”.

“بَدَأَ جَمَلٌ مَّا طَمَّتْهُ حَبْلٌ قَطٌّ” (**haaza jamalun ma tamasahu hablun qat**): this is a camel that no rope has touched (that is, it has always been free of ropes).

“طَمَّتْ الْمَرْأَةُ” (**tamasal mar’ah**): he touched the woman. Some have said it means having sex.

“الطَّمْسُ” (**at-tamsu**) also means accusation, dirt, and chaos {**T**}.

About the women’s honor (purity) in a heavenly society, it is said:

55:56	they have never been touched by anyone whether a stranger or a known man	لَمْ يَطْمِئُنَّنَّ إِنْسٌ قَبْلَهُمْ وَلَا جَانٌّ
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This provides a great satisfaction to know about the modesty of the marrying partner that she is pure and untouched. (This is equally applicable to man as well (24:30-31)).

“طَمَسَ” (*tamas*): was obliterated. Its traces were also removed.
 “طَمَسْتُهُ طَمْسًا” (*tamastuhu tamsa*): I obliterated him, removed even his traces.

The Quran says:

4:47	before we destroy them	قَبْلَ أَنْ نَطْمِسَ وُجُوهًا
10:88	destroys their wealth	رَبَّنَا لِطَمْسِ عَلَى أَمْوَالِهِمْ

“طَمِيسٌ” (*tamees*), “مَطْمُوسٌ” (*mutmoos*): blind, one who sees nothing {T}.

In surah *Al-Qamar* it is been said about the nation of *Loot* that:

54:27	from the volcanoes of Sodom such sulfuric fire and ash was emitted that they went blind	فَطَمَسْنَا أَعْيُنَهُمْ
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It could also means going blind due to being overwhelmed by their desires . See (36:66).

Surah *Al-Murselaat* says:

77:8	when the stars lose their light	فَإِذَا النُّجُومُ طُمِسَتْ
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Raghib says “طَمَعٌ” (*tama*) means for human desire to lean towards something. It has both elements of greed and hope.

Ibn Faris says it means to have an intense desire and hope for something.

“الْمَطْمَعُ” (*al-matmah*): the thing which is hoped for or desired, or something that catches the eye {T}. It also means the bird which is used in a net to attract other birds with a view to trap them in the net {L}.

In the Quran, this word has appeared against “خَوْفٌ” (*khaufun*) in (13:12). “خَوْفٌ” (*khaufun*) means the feeling of loss, therefore “الْمَطْمَعُ” (*tama-un*) is the hope of profit or gain.

The Quran says:

70:38	Does every man in them have this desire?	أَيَطْمَعُ كُلُّ امْرِئٍ مِنْهُمْ
74:15	then he also expects Me to keep increasing it	ثُمَّ يَطْمَعُ أَنْ أَزِيدَ

“طَمَّ الْمَاءُ يَطْمُ” (*tammal ma-u yatumm*): the water covered something and engulfed it.

“طَمَّ السَّيْلُ الرَّكِيَّةَ” (*tammal sailur rakiyyah*): the flood filled the well and made it level {T}.

“طَمَّ الْبَاءُ” (*tammal bi'r*): filled a well with soil and leveled it {F}.

“طَمَّ الطَّيْرُ الشَّجَرَ” (*tammal tairush shajar*): bird sat on high part of a tree.

“الطِّمُّ” (*al-timmu*): Sea, water galore.

“الطَّامَّةُ” (*at-tamma*): the sound of a shriek which engulfs everything {T}.

“الطَّامَّةُ الْكُبْرَى” (*at-tammatal kubra*): Great revolution (79:43). That is, the moment of judgment that engulfs everything like a flood.

“طَامَّةٌ” (*tammah*): an event which levels any highs and lows

“الطَّمَنُ” (*at-tamm*): immobile, unmoving.

“فِيهِ تَطَامُنٌ” (*fihī tatamun*): it has peace and grandeur {R, M}.

Surah *Al-Baqrah* says *Ibrahim* asked Allah how He raises the dead. Allah asked him whether he did not believe this or doubted this. He replied “بلى” (*bala*), “on the contrary, the conviction is there but”:

2:260	I want to know for certain	وَلَكِنْ لِيَطْمَئِنَّ قَلْبِي
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This shows the real meaning of “إِطْمِئِنَّا” (*itminaana*), that is, the belief which turns into conviction requires evidence which is due to seeing with own eyes, which is the result not merely of reasoning alone but based on observation, knowledge, and experience. This is why the Quran has declared “اطمئنان قلب” (*itminaani qalb*), that is, the satisfaction of the mind, to be the opposite of “إِكْرَاهٌ” (*ikraah*) in (16:106). “إِكْرَاهٌ” (*ikraah*) means to get something accepted by force. See heading (K-R-H). Thus “اطمئنان قلب” (*itminaani qalb*) would mean to accept something from the bottom of the heart and mind, that is, with full willingness based on evidence.

Surah *An-Nahal* describes “أَمْنٌ” (*amn*) and “إِطْمِئِنَّا” (*itminaana*) separately (6:112). Although for “إِطْمِئِنَّا” (*itminaana*) the presence of “أَمْنٌ” (*amn*) has been described as necessary (2:103). This shows that if there is “أَمْنٌ” (*amn*) or peace in the country, then hearts also have “إِطْمِئِنَّا” (*itminaana*). “أَمْنٌ” (*amn*) is the name of being safe from external dangers, but “إِطْمِئِنَّا” (*itminaana*) is that condition in which a man is safe from internal struggle or confusion and this is obtained not by escaping the truth but by gaining knowledge and facing reality. This is the condition of a human personality which has been called “*jannah*” (89:27). But this has been made absolutely clear that this cannot be possible through isolation or monasticism. This can only be obtained by living within a society based on the permanent values.

That is why it is said:

89:29	the first condition for entering “ <i>jannah</i> ” is that man lives along with other humans	فَادْخُلِي فِي عِبَادِي
89:30	and there they all live according to Allah’s laws	وَادْخُلِي جَنَّتِي
13:28	real peace of mind can only be gained through living according to Allah’s laws	الَّذِينَ يَتَّبِعُونَ آيَاتِ اللَّهِ يُطْمَئِنُّ الْقُلُوبُ

See heading (Dh-K-R) which will explain clearly that mention of Allah is not to repeat Allah’s name over and over again on a thread of pearls, but it means to keep Allah’s laws in mind all the time i.e. to have knowledge of these values and a desire to refer to them in all matters of life. The first result of this is the abundance of sustenance (16:112). If peace of mind is the ultimate aim of life, (according to every individual), then there will be no distinction between good and evil. When a robber or con man kills someone and then atones at the altar of the *Kali* goddess or some other god, then he gets solace which is no less than one who believes in God. Therefore life’s destiny is not only peace of mind, which is usually close to one’s wishes. The ultimate aim in life is to create a society in which every decision is made according to justice and fair play, so every individual gets peace of mind along with peace of society.

“مُطْمَئِنِّينَ” (*mutmayineen*): those who live satisfied (17:95).

“الطَّهَارَةُ” (*at-tarah*) basically means for something to be free of dirtiness {T}.

Ibn Faris says it means cleanliness and removal of dirt from something.

Taj-ul-Uroos says that “طَهَّرَهُ” (*taharahu*) means to “remove him”, or “distance him”.

The Quran says about *Isa*:

3:54	Allah will distance you from these people (who deny the truth you present) and take you away	وَمُطَهِّرُكَ مِنَ الَّذِينَ كَفَرُوا
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“تَطَهَّرَ” (*tatheer*) means to cleanse something of impurities and make it pure.

“طَاهِرٌ” (*taahir*) means pure and clean.

“مُطَهَّرَةٌ” (*mutah-hirah*) is more intense than “طَاهِرَةٌ” (*taahirah*), that is, very pure.

“طُهورٌ” (*tahoor*) means a thing from which purity is obtained, or it means a pure thing which makes other things pure as well.

The Quran describes rainwater as “مَاءٌ طَهُورٌ” (*ma-un tahoora*) in (25:28) because it is from distillation process, and also cleans other things.

“طُهْرٌ” (*tuhrun*): period or time when a woman is free of menstruation, that is, when a woman is free of menstruation. According to *Ibnul Airaabi*, it is called “طَهْرَتٌ” (*taharat*). When a woman has bathed (after her period has stopped) it is called “تَطَهَّرَتْ” (*tatah harat*) {T}.

The Quran says:

2:222	And do not approach them until they are cleansed, then approach them once they have been purified	وَلَا تَقْرُبُوهُمْ حَتَّىٰ يَطْهَرُوا فَإِذَا تَطَهَّرُوا فَأَنْوَهُنَّ
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The fine difference is explained here i.e. between stopping of period and subsequent cleanliness through washing.

The Quran has used the word “طَهْرَتٌ” (*taharat*) to mean not only cleanliness related to our body, but also cleanliness and purity related to our inner thought process.

The Quran says:

5:41	it is not Allah’s Will to purify their hearts	لَمْ يُرِدِ اللَّهُ أَنْ يَطَهِّرَ قُلُوبَهُمْ
56:79	only those will comprehend the Quranic Values who have purified hearts	لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ

The Quran as a complete book makes it clear that only those can benefit from its values who approach it with unprejudiced mind with no preconceived ideas and beliefs (28:50). They must not be looking support for their own views or the prevalent beliefs of a society. The desire must be to find a higher meaning of life with a view to find solution to the human problems on a universal basis (13:17). This is why the Quran invites us to use our intellect and reasoning to understand every verse and its contents (25:73). The Quran deals with the human self and its thinking process and since it is not a product of the human intellect, therefore it cannot be produced by any human being. It states that no human being can produce any part of the book, because human beings do not think like this. The whole purpose of the Quran is to provide an option to those who look for a higher purpose of life and wish to establish a system based on the permanent values with a view to resolve those issues which human intellect can never solve without the light of the Quran. The important point to note in this term is that it also means remaining distant from the message of the Quran despite reading it or being closer to it or thinking to be close to it. The Quran explains the human thinking process including emotions, desires, free will, memory, death, differences, etc and then provides explanations of the alternative in the light of the permanent values with models. Also see heading (M-S-S). Those who are aware of the importance of this life and wish to safeguard against the vulnerabilities of this life and wish to pursue a defined path of righteousness, are called *muttaqeen*, and it is the *muttaqeen* whom the Quran guides (2:2).

“رَجُلٌ طَابِرُ النَّيَابِ” (*rajulun taahirus siyaab*) means a man who is very pure {M}. The Arabs usually use the word “نَيَابٌ” (*siyaab*) to mean personality or character {M}.
 “وَنِيَابِكَ فَطَهِّرْ” (*wa siyabaka fatah hir*) in (74:4) would mean to remove and eliminate all base thoughts from one’s mind and make himself the embodiment of purity i.e. replacing these thoughts with righteous thinking. If “نَيَابٌ” (*siyaab*) is taken to mean invitation to others then the phrase would mean that you must keep your revolutionary invitation free from all those whose thoughts are not pure and thus will be hindrance in this task of yours . Only those who can purify their thoughts from all not Quranic thinking and concepts, can be included in this team. This will also mean to only include the Quranic concepts in extending this invitation. For the meaning of “نَيَابٌ” (*siyaab*), see heading (Th-W-H).

In surah *Al-Ahzaab* the family of the Messenger (*pbuh*) has been told:

33:33	We will keep you away from all accusations and grant you purity of thoughts.	وَيُطَهِّرْكُمْ تَطْهِيراً
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The trained and puritan companions of a heavenly society are called “أَزْوَاجٌ مُطَهَّرَةٌ” (*azwaajun mutah hira*) in (2:25). This includes wives as well as husbands, as well as other companions. See heading (Z-W-J).

T e - W - D ط و د

- “الطُّودُ” (*at-taud*): High Mountain, or high sand dune.
- “الطَّادُ” (*at-taad*): heavy and stable thing which is stable in its place.
- “طَادَ الشَّيْءُ” (*taadash shaiy’u*): the thing became static at one place.
- “بِنَاءٌ مُنْتَادٌ” (*bina-un muntaad*): high building {T, R}.

The Quran says:

29:63	Like a big rock or dune.	كَالطُّودِ الْعَظِيمِ
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T e - W - R ط و ر

“الطُّورُ” (*at-tuur*): Green Mountain (with vegetation). If the mountain is not green it is not called “طُورٌ” (*tuur*) {T}.

Ibn Faris says that it means for a thing to be long and growing, whether it is concerned with place or time, and a mountain is called “طُورٌ” (*tuur*) because of its length, breadth, and increased height.

“الطُّورُ” (*at-tuur*) is the name of a mount near *Ailah*, which is also called *Saina*, *Sineen* or *Sinai* {T} (95:2, 23:20). The invitation of *Moosa* began from that mount. At the foot of this very mount *Bani Israeel* made a pact with *Moosa* regarding his invitation (2:63).

- “الطُّورُ” (*at-tuur*): times.
- “طُورًا بَعْدَ طُورٍ” (*tauran baa’dataur*): the second time after one time. It also means that which is equivalent to something. “طُورٌ” (*tuur*) also means this.
- “الطُّورَاتُ” (*atwaaar*): different limits or kinds, different stages or conditions or estimates {T}.

The Quran says:

71:14	Allah has passed you through different stages before taking you to the human stage	فَدَخَلْنَاكُمْ أَطْوَارًا
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In other words human creation has been made possible by passing through different stages, or humans have been created through different conditions before reaching the existing condition.

“يَطُورُ” (*yatoor*) means to be close {M}.

“طَاعَ” (*ta’a*) means for something to become wider or vast.

“طَاعَ لَهُ الْمَرْتَعُ” (*ta’a lahul marta’au*): the grazing field became wider for it and he grazed wherever he wanted {T}. This brings the basic meaning of “اطاعت” (*ata’at*) before us. That is to accept a thing with a willingness of the heart (with no reservation).

The Quran has used “طَوَّعًا” (*tu-an*) against “كَرِهًا” (*karha*) in (41:11). “كَرِهًا” (*karha*) means to do something under coercion or unwillingly. As such, “طَوَّعًا” (*tu-an*) would mean to do something willingly and with pleasure .

“اطَاعَ النَّخْلُ” (*atan nakhl*) means when dates are ripened {T}. There is no need to use force to pluck them because they are themselves ready to be plucked.

“اطَاعَ” (*ata’a*) means to follow an order willingly.

“طَاوَعَهُ” (*ta’awa’ahu*) means to be in agreement with him {T}

Ibn Faris says it basically means to be attached to someone and become willingly obedient.

Raghib says “اِسْتَطَاعَ” (*istatah*) means that for the accomplishment of some task, all the necessary abilities, means and resources are available. If some of these means are available and while some are not present then it will be called “مُسْتَطِيعٌ” (*mustateeh*).

Surah *Al-Baqrah* says:

2:158	undergo a little trouble to do some righteous deed	وَمَنْ تَطَوَّعَ خَيْرًا
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It certainly involves willingness, but if one has to bear some hardship to carry out a righteous task then one must accept this hardship and carry out the task (2:184).

Surah *An-Nahal* says about non Godly powers:

16:73	people with no authority	لَا يَسْطِيعُونَ
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In other words, the power and abilities needed for doing and completing some tasks are missing from them.

Surah *Al-Baqrah* says:

2:217	If they come across power to do so, then they will try to turn you away from your Deen	يُرِيدُونَكَ عَنْ دِينِكَ إِنْ اِسْتَطَاعُوا
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Surah *Al-Ma'idah* says:

5:30	His desires made him agree to this work	فَطَوَّعَتْ لَهُ نَفْسُهُ
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The Quran has stressed the need to willingly obey the laws of Allah by using one’s freedom to choose. In fact, the teachings of the entire Quran are focused on this single aspect to invite us to use this option to develop our self and then to team together to establish a system based on the permanent values. This is the system which those of us who will be righteous, will find in the hereafter (82:17-19). The obedience here means to do something with full willingness of the heart and mind - this is only possible when one accepts an ideology through the willing use of all the intellect and reasoning supported by the facts. This obedience cannot be equated with the forced obedience of a man directed system where development of the human self is never accepted as an issue. The whole man driven system is narrowly focused on the economic aspects of the human living and is based on meeting the physical needs. This is what Islam means i.e. to accept the Quran as a complete book which provides guidance for the development of the self within the domain of the permanent values. It is obvious that this sort of obedience can be made possible neither with coercion nor can the obedience be done blindly.

This is why the Quran has explained the effects of following the injunctions and the values and then given historical examples using the messengers as human models. This is not other worldly message and is very much about establishing a system based on the permanent values in this life. This is done through human hands; humans, who willingly accept these values and then come together to establish a system for the good mankind.

The word “تَوَلَّى” (*tawalla*) has come opposite this term e.g. in (3:31). That is, to turn away or find ways of avoiding some values and guidance. One needs to understand there that if there is a slight hesitation in doing something, then it will not be obedience, because obedience embodies the element of willingness. Obedience is done willingly and not made to be done forcibly for it to be effective. Unwitting error is something else (and condonable), but if someone does not want to stay within Allah’s system, then he cannot be made to do so forcibly, nor can anybody be made to come within the system by force.

Therefore, the Quran has declared unambiguously that there is no coercion in *Deen* (2:256). Those who do not accept this system willingly will live in the Islamic state like non-Muslims. They will enjoy all human rights but they will have no say in the running of the affairs of the state. It should be made clear here that in such a system everyone is equal as a human being as far as the basic needs are concerned and since the system has to be managed within the permanent values of the Quran, therefore this cannot be implemented by those who do not accept the Quran willingly as a book of guidance. This is indeed, managing the system on behalf of Allah as explained in the Quran and none can do so, unless the team understands the Quran using full metacognition knowledge, skills and experience – this will need education, training and understanding before taking this massive responsibility whose rewards are infinite (3:133).

“مُطَاعٌ” (*muta’in*): he who is obeyed (81:21).

“مُتَوَّعٌ” (*muttawih*): he who engages in some work with full heart (9:79).

Surah *Al-Ma'idah* says that *Isa’s* companions said:

5:112	Will Allah accept this prayer of ours? {R}	هَلْ يَسْتَسْتَجِيبُ رَبُّكَ أَنْ يُنَزِّلَ عَلَيْنَا مَائِدَةً
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Surah *Al-Momin* says:

40:18	such whose request can be granted	مَا لِلظَّالِمِينَ مِنْ حَسِيمٍ وَلَا شَفِيعٍ يُطَاعُ
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Surah *Al-Kahaf* uses “إِسْطَاعٌ” (*istah*) instead of “إِسْتِطَاعٌ” (*istatyah*) in (18:97).

T e - W - F ط و ف

“طَوَّفَ” (*tauf*) means to go round and encircle.

“طَافَ” (*taaf*), “إِسْتِطَافٌ” (*istaaf*), “تَطَوَّفَ” (*tatawwaf*), “طَوَّفَ” (*tawwaf*): to go around, encircle, to walk a lot around a thing or object {T}{M}.

“الْمَطَافُ” (*al-mataaf*): the place to go around.

“الطَّائِفُ” (*attaa-if*): guard which guards at night. This word is also used as a plural {T}. *Ibn Faris* too says that this is the meaning.

“الطَّائِفَةُ” (*at-taafah*): the piece of something, a group of people which is united because of the same Deen or school of thought and is prominent due to this {M}.

Ibn Faris says that the Arabs did not limit “طائفه” (*taifah*) to any quantity, but he also says it is generally used for a little quantity.

“الطَّوَّافُ” (*at-tawwaf*): a servant who is very soft and courteous in serving {M}.

“الطَّوْفَانُ” (*at-toofaan*): all-encompassing death. It means that event or incident which encircles a community, nation, etc from all sides and overwhelms everything, such as flooding, civil war, mayhem, heavy rains, etc. It also means intense darkness of the night {T}.

The Quran says about the nation of *Nooh*:

29:14	they were engulfed by a storm	فَأَخَذَهُمُ الطُّوفَانُ
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“طَافَ” (*taafa*), “يَطُوفُ” (*rajuuf*): also means to go for defecation {*T*}.

The Quran says:

37:45	a drink will do the rounds on them	يُطَافُ عَلَيْهِمْ بِكَأْسٍ
24:58	they keep moving ground on you	طَوَّافُونَ عَلَيْكُمْ بَعْضُكُمْ عَلَى بَعْضٍ
68:19	a destruction visited them from your Sustainer	فَطَافَ عَلَيْهَا طَائِفٌ مِنْ رَبِّكَ
7:201	a rebellious thought which comes wandering into the mind	طِفْتُ مِنَ الشَّيْطَانِ
3:121	group or party	طَائِفَةٌ
2:125	<i>Kaaba</i> is a central place for those who protect the rights of people (guards of humanity)	أَنْ طَهَّرَاتِنِي لِلطَّائِفِينَ وَالْعَاكِفِينَ

“عَاكِفِينَ” (*aakifeen*) means people, who do not let humanity disintegrate, rather keep them together or united, keep their affairs all right, and maintain a balance in the world affairs. See heading (Ain-K-F).

The Quran has declared that the *momins* as an international community are those whose duty it is to look after the affairs of the whole world. For this purpose the center they will establish is *Kaaba* (2:143). Thus the group which establishes this system which guards humanity is called “طَائِفِينَ” (*tu-ifeen*), or the protector of human rights as enshrined in the Quran. This is why when *Ibrahim* asked Allah whether the system of up keeping the *Kaaba* will continue in his descendants, he was told:

2:124	those who do wrong will not be fit for this responsibility	لَا يَنْبَأُ عَهْدِي الظَّالِمِينَ
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This is what the encircling of the *Kaaba* really means, which is symbolically performed by going round and round the Kaaba. Just like the bowing, genuflecting etc. in prayers are symbolic of obedience to Allah and Allah alone, so is this congregation of *Hajj* the displayable shape of the Islamic nation banding together for the good of mankind.

T e - W - Q ط و ق

“الطَّوْقُ” (*at-tauq*): collar, or anything which encircles.

Raghib says “طَوْقُ” (*tauq*) is the collar one is born with, like the collar of a bird, or artificial collar like golden or silver necklace.

“تَطَوَّقَ” (*tatawwaq*): to wear a collar {*T*}, to make one wear a collar (3:180).

Taj-ul-Uroos, *Raghib*, *Ibn Faris* and *Aqrabil Muwarid* all agree that “الطَّاقَةُ” (*at-taaqah*) means a force which can be employed to do something although unwillingly. That is, the work seems so difficult or disliked as if someone has put a collar around the neck.

They quote the Quran where it says:

2:286	do not burden us with tasks which are difficult for us	لَا تُحْمَلُنَا مَا لَا طَاقَةَ لَنَا بِهِ
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It does not mean that do not burden us with something which we cannot perform, but tasks which are difficult for us {*T*, *M*, *R*}.

About the orders of fasting, the Quran says:

2:184	those who can fast but with difficulty must offer compensation instead of fasting i.e. can give up fasting by giving compensation	وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ
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Ordinarily it is taken to mean that those who have the strength or ability to fast (or to give donation or compensation) can give up fasting by giving donation. These meanings are wrong. If those who can give compensation are exempt from fasting then who is going to fast as a duty?

It means that those who can fast but with difficulty must give compensation instead of fasting, because:

2:185	God does not want to create difficulties for you but to ease it up.	يُرِيدُ اللَّهُ بِكُمْ الْيُسْرَ وَلَا يُرِيدُ بِكُمْ الْعُسْرَ
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Al Munaar says that the Arabs say “أَطَاقَ الشَّيْءَ” (*ayaqash shaiyi*) when the power is insufficient to do a certain thing or one has to face great difficulty in doing something.

“الَّذِينَ يُطِيقُونَهُ” (*al-lazeena yuqetunahu*) means old and weak, disabled, who have no hope of recovering. It is used for the labourers and workers who usually toil for their livelihood, or the prisoners who do hard work. If such people have difficulty in fasting and cannot offer any amount in compensation either, then they can give up fasting {*Tassawaf-ul-Minar*}.

The next part of this verse is:

2:184	the person who does good work with tolerable hard work it is better for him	فَمَنْ تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ
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Here the difference between “يُطِيقُونَ” (*yutiqoona*) and “تَطَوَّعَ” (*tatawwa*) must be noted. “يُطِيقُونَ” (*yutiqoon*) means hard work and “تَطَوَّعَ” (*tatawwa*) has the element of obedience, but with some difficulty. See heading (Th-W-Ain).

T e - W - L ط و ل

“طَالَ” (*taal*), “يَطُولُ” (*yatool*), “طُولًا” (*tula*): to be long, elongated {*Tassawaf-ul-Minar*}.

Ibn Faris says “الطَّوْلُ” (*at-tiwal*) means rope because it is long.

20:86	Because a long time has passed, so you think that there is no longer any need to honor the pact which you made with Me?	أَفَطَّلَ عَلَيْكُمْ الْعَهْدُ
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“طَوْلٌ” (*taul*): vastness, distance, wellbeing, capacity, power, strength {*T*} (4:25, 40:3).

“تَطَوَّلَ” (*tatawal*): for a long time to pass (28:45).

Surah *Bani Israel* uses the word “طُولًا” (*taula*) to mean the height of a mountain (17:37).

”طَوَى الصَّحِيفَةَ يَطْوِيهَا طَيًّا“ (*tawas saheefatah yatveeha tayya*): he rolled (or wrapped) the paper (papyrus).
 ”طَوَى“ (*ittawa*), ”وَأَنْطَوَى“ (*antawa*): he embraced or hugged.

Ibn Faris says this is its basic meaning.

”طَوَى عَنِّي الْحَدِيثَ وَالسِّرَّ“ (*tawa unnil hadeesa wal sir*): he hid the thing or secret from me.

”طَوَى الْبِلَادَ طَيًّا“ (*tawal bilaadi tayya*): he cut the distance between the cities, in other words, wrapped up the roads.

”طَوَى اللَّهُ الْبُعْدَ لَنَا“ (*tawal laahul bu'daalana*): God wrapped up the distance and made it close for us {*T*}.

”الطَّيَّةُ“ (*at-tiyah*: intent): purpose: the state of being wrapped, the ultimate destination {*M*}.

”طَوَى اللَّهُ عَمْرَهُ“ (*tawal laahu umrah*): God ended his life (reduced his age), wrapped up the duration of his life {*M*}.

The Quran says:

21:104	the day we will wrap up the skies like wrapping up a sheaf of papers	يَوْمَ نَطْوِي السَّمَاءَ كَطَيِّ السِّجْلِ لِلْكَتُبِ
39:27	that day the entire earth will be seized by Allah's laws, and the heavens too will be wrapped up in His authority	وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَالسَّمَاوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ

By joining the two طَوَى concepts together it becomes evident that when a society will come into existence based on the Quranic values, the economic centre with its resources and the permanent values will become the same – i.e. both will be managed by one authority. Presently the capitalist system has a grip on the means of subsistence which is controlled by those who do not believe in the permanent values and this has caused all the human problems of inequality, injustice, poverty, exploitation, etc. After stating this, the Quran has declared that this state cannot continue indefinitely and a system will emerge as noted above.

The next verse says:

39:67	These people who by separating the two (economic resources and the permanent values) commit <i>shirk i.e. create conflicts</i> , Allah is far above and beyond this.	سُبْحٰنَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ
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But if ”يوم القيمة“ (*yaumal qiyamah*) is taken to mean the physical end of the world, then ”ارض و سماء“ (*ard o sama'a*) will mean the physical universe.

Surah *Taha* says that when the time to entrust *Moosa* with messenger-hood came, Allah stated God said:

20:14	.. you are at a stage where difference between the human intellect and the divine revelation will be manifested	إِنَّكَ بِالْوَادِ الْمُقَدَّسِ
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The intellectual method to reach the truth or reality is experimental and a long time is required through the process of trial and error before reaching some conclusion. This time may be spread over centuries. This may still not make it possible for the human intellect to discover the truth with certainty with accompanying doubts and suspicion lurking underneath the human reasoning. Contrary to this the revelation wraps up this distance (of trial and error) and shortens it very much by revealing the truth first day as it is e.g. all human beings are equal is a truth and a fact. In *Iqbal's* words, the revelation economizes human efforts. The path of experimentation is long and arduous. The experiments fail and the human effort goes waste and then another experiment is devised which may also fail.. The truth bares itself before a messenger through the revelation. Therefore, messenger-hood means that a messenger does not have to take the long route of experimentation to get to the truth, but instead he is taken to the stage where distances and time are wrapped up (or shortened). This valley or stage has been called ”*tawi*”. The same option is available to us as the Quran is with us as a complete book of guidance.

Raghib has pointed to this meaning as well and also said that if “*tawf*” is joined with “*noudiya*” (which appears in the verse before) then it will mean that *Moosa* was called twice, or that the valley was blessed twice, but these meanings seem unusual.

Te-Y-B

ط ي ب

Raghib says “طَيِّبٌ” (*tayyab*) means a thing which provides pleasure to the human senses as well as his being or personality. In other words, anything which is pleasing to eat, hear, see, smell, as well as be pleasant to his personality, is “طَيِّبٌ” (*tayyab*) to him.

“الْأَطْيَابُ” (*al-atayibu*) and “الْمَطَايِبُ” (*al-mata'yibu*): pleasant and favorite things.

“الطُّوبَى” (*attuba*): it can be the noun as well as the feminine of “أَطْيَبُ” (*atyab*) which means very pleasant life and life of everlasting wellbeing, good luck.

“طَعَامٌ طَيِّبٌ” (*tu-aamun tayyib*): the food which easily goes down the throat (i.e. eaten).

“مَاءٌ طَيِّبٌ” (*ma-un tayyib*): pleasant water.

“الطَّيِّبُ” (*at-teeb*): fragrance {T}.

“طَابَتِ الْأَرْضُ طَيِّبًا” (*tabatul arzu teeba*): the land became fertile, and grass grew on it {T}. As against it, the word “خَبِيثٌ” (*khabees*) has been used.

The Quran says:

7:58	fertile land grows vegetables according to God's law	وَالْبَلَدِ الطَّيِّبِ يَخْرُجُ نَبَاتُهُ بِإِذْنِ رَبِّهِ
7:58	and the land which is not good, grows very little greenery if at all	وَالَّذِي خَبِثٌ لَا يَخْرُجُ إِلَّا نَكِدًا

This explains the meanings of “طَيِّبٌ” (*tayyib*) and its opposite i.e. “خَبِيثٌ” (*khabees*). Likewise “شَجَرَةٌ طَيِّبَةٌ” (*shajarah tayyibah*) has been explained as having strong roots in the ground and branches spread out in the air. It bears fruit all year round.

Against it “شَجَرٌ خَبِيثٌ” (*shajarun khabeesun*) is a tree which has shallow roots and can be uprooted by even a slight push (14:24-26).

In surah *Saba*, “بَلَدَةٌ طَيِّبَةٌ” (*baldatun tayyibah*) has been used to mean a city which has lush green gardens to the right and left and which has abundance of sustenance. This shows that when the Quran says “We endow the *momineen* with *hayaatan trayyibah*” it means a life full of pleasantness or a life in which all favorite things are provided to them in abundance. These are the things which please both hearts and senses.

The Quran says that everything in the universe is permitted to be used, except that which has been declared forbidden. But it has added “طَيِّبٌ” (*tayyib*) to the word permitted.

2:168	eat from among the permitted things that are of your favorite	كُلُوا مِمَّا فِي الْأَرْضِ حَلالًا طَيِّبًا
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This means that aside from the things that the Quran has declared as forbidden, every permitted thing which one favors can be used. This means that nobody can declare a thing as permitted or forbidden, and nobody can force anyone to partake from every permitted thing. If some permitted thing is not liked by someone or if there is some good reason, then it is not necessary for him to eat or use it. A man can eat what he likes from among the permitted things. God has not made any compulsion in this respect and neither should anybody else do so.

“فَعَلْتُ بِطَيِّبَةِ نَفْسِي” (*fa'altu biteebati nafsi*): I have done this of my own free will (without any external coercion) {T}.

Surah *An-Nisaa* says:

4:3	From among the women who have been mentioned earlier, wed which you fancy	فَأَنْكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ
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For wedlock, liking and the willingness of the heart is necessary.

4:4	if they willingly forego something in your favor	فَإِنْ طِبْنَ لَكُمْ
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Surah *Aal-e-Imran* says:

3:37	such progeny as is cause for blessing for parents	ذُرِّيَّةً طَيِّبَةً
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About the success of the *momineen* it has been said:

13:29	there are every kind of pleasantries for them	طُوبَى لَهُمْ
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This word is very composite and encompasses all the vast blessings of a heavenly society, or *jannat*.

Te-Y-R ط ي ر

“طَارَ” (*taar*), “يَطِيرُ” (*yatiru*), “طَيَّرَانَا” (*tayyaraana*): for a bird to move in air with its wings, to fly (6:38).
 “أَطَارَهُ” (*atara*, “طَيَّرَهُ” (*tayyarahu*): to make fly, to fly with somebody.
 “الطَّيْرُ” (*at-tair*) is the plural of “طَائِرٌ” (*taa-ir*), but is also used to mean singular, as in (3:48). As a plural this word has been used in (67:19).

Ibn Faris says that it basically means for something to be light in the air. Thereafter it is used metaphorically for everything fast.

“اسْتَطَارَ” (*istataar*): for something to be different and scatter {*T*}.

“الْمُسْتَطِيرُ” (*al-mustateer*): high and scattered, spreading speedily in the air, which has affected the entire atmosphere (76:7).

“الطَّائِرُ” (*at-taa'iru*): mind. It also means anything which is thought to be lucky or unlucky {*T*}. It may also mean to be an ambitious individual (in righteous sense).

Surah *Aal-e-Imran* says that *Isa* told his nation (*Bani Israel*):

3:48	I create for you an imitation of a bird with mud	إِنِّي آخِضُ لَكُمْ مِنَ الطَّيْنِ كَهَيْئَةِ الطَّيْرِ
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But in fact it means that I will create from the same earth (material) a new system in which you will emerge from your present low existence into a higher existence of better life. See heading *Anjeel. Isa* used to explain things by way of allegories and metaphors i.e. using examples from daily life.

“الطَّائِرُ” (*at-taair*) also means bad omen or luck (destructive results) or punishment for deeds {*T*}.

“الطَّائِرُ” (*at-taairu*) also means luck for the Arabs, but the Quran has used it to mean the result of deeds.

17:13	We have arranged every man's deeds around his neck	كُلُّ إِنْسَانٍ أَلْمَنَهُ طَوْرَهُ فِي عُنُقِهِ
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Here human deeds are called “طَائِرٌ” (*tair*) because man has the choice to do it or not to do it; however, he does not have a right to dictate the result of that deed or to escape its effects, or take a deed back after it has been committed. That means that the effects of a deed are out of control and the result of the deed still hangs around his ‘neck’. We cannot be separated from the effects of our deeds – this is the way the law of requital works.

“الْبَطِيرَةُ” (*at-teerah*): bad luck that is taken to be signified by bad omen.

“تَطَيَّرْنَا” (*tatayyirna*), “طَائِرُكُمْ” (*tairukum*): he thought it to signify a bad omen {*T*} (36:18-19, 27:47).

In (27:47) it has been said in relation to the beliefs of bad omens. This is the result of your own deeds which has been compiled according to the law of requital devised by Allah, and ‘omen’ does not mean anything.

“فَرَسٌ مُطَارٌ” (*farasun mutaar*), “طَيَّارٌ” (*tayyaar*): intelligent and fast horse {*M*}.

Surah *An-Namal* says that the armies of *Suleman* were constituted of *jinn*, *ins* and *tayir*. *Jinn* means human populations lived in rural area away from established communities, while *Ins* means civilized people, and *tayir* means fast horses (cavalry).

Hence it has been said for *Dawud*, (or David) that he had an army of very fast horses (38:19).

It is about them that *Suleman* had said:

27:16	We were taught the languages of the <i>tayir</i> (literal translation)	عَلَّمْنَا مَنْطِقَ الطَّيْرِ
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But it means that we have been trained as how to tame the horses.

Surah *An-Namal* says about *Suleman*:

27:20	And he inspected the <i>tayir</i> and said “How come I am unable to see <i>Hudhud</i> ?”	وَتَفَعَّدَ الطَّيْرَ فَعَالَ مَالِي لَأَرَى الْهُدْهُدَ
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Here “طَائِرٌ” (*tayir*) has been used to mean speedy steeds (or the cavalry) and *Hudhud* was the name of one of the leaders of the infantry. In those days some of the names of men were given after the birds, like quoted in Torah in the book of *Salateen*.

Lissan-ul-Arab says that *Hudhud* was the name of a tribe in Yemen. Therefore every individual of that tribe was called a *hudhud*, but just as *Qizilbaash* is the name of a tribe, every individual of that tribe is also called a *qizilbaash*.

Te-Y-N

ط ي ن

“الطَّيْنُ” (*at-teen*): wet clay or soil {T}.

Raghib says that it means soil mixed with water, even if it nullifies the effect of water. For example, even if it becomes somewhat dry, it will still be called “الطَّيْنُ” (*at-teen*).

“الطَّيْنَةُ” (*at-teenah*): a piece of such mud. It also means a solid type of earth which is used as a seal. Figuratively it also means human instinct {T}. However the Quran has not used the word in this meaning.

Nialabi has said in *Fiqahul Lagha* that when “طِينٌ” (*teen*) dries up it is called “صَلْصَالٌ” (*salsaal*). When it is baked in fire it is called “الْفَخَّارُ” (*al-fakhar*), and when it is sticky like mud it is called “الزَّابُ” (*lazaib*).

The Quran says:

32:7	the creation of man began from <i>teen</i>	بَدَأَ خَلْقَ الْإِنْسَانِ مِنْ طِينٍ
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For details see the book titled ‘*Iblees and Adam*’ heading *Insaan*. Also see heading (Sd-L-Sd-L).

When *Isa* proclaimed to his people that “I will turn you into “طَائِرٌ” (*tair*) from “طِينٌ” (*teen*), then it meant “I will extract you from a lowly existence and make you high flying” (3:48) i.e. the guidance from the revelation will develop yourself to an extent that you will turn into different individuals who will have ‘life’ (8:24). See heading (Te-Y-R).

“طَعَنَ” (*za'un*), “يَطْعَنُ” (*yazun*), “طَعْنًا” (*za'na*): to go on a journey for a purpose, as to look for water, or to search for pastures, or to go from one spring to another or from one city to another.

“طَاعِنٌ” (*zaa-een*): traveler, one who goes on a designated journey.

“الطَّعِينَةُ” (*az-za'eenah*): the ‘howdah’ which contains a woman or a woman herself who is traveling in a howdah (enclosed cabin for the carriage of a female in the old times).

Raghib says “الطَّعِينَةُ” (*az-za'eenah*) signifies a woman even if she is not in a howdah.

“الطَّعُونُ” (*az-za'oon*): a camel which is made ready for a journey {F}.

“الطَّيْعَةُ” (*az-zi'nah*): the state of being in travel {T, M, R}.

Surah *An-Namal* says:

16:80	on the day of a journey (As against <i>aqamah</i> , or to stay foot).	يَوْمَ طَعْنِكُمْ
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“الظُّفْرُ” (*az-zufr*), “الظُّفْرُ” (*az-zufur*): human or animal nail. Some say that herbivorous animals have is

“ظُفْرٌ” (*zufur*) while carnivorous animals have “مِخْلَبٌ” (*mikhlab*), or claw.

“الْأظْفَرُ” (*al-azfar*): having big nails.

“ظَفْرَهُ” (*zafarahu*): he dug his nails into his face.

“الظُّفْرَةُ” (*az-zufrah*): a plant which is similar to a nail while starting to emerge from ground {T, M}.

The Quran says:

6:147	And We forbid all animals with hoofs for the Jews This was to punish them for their rebelliousness.	وَعَلَى الَّذِينَ هَادُوا حَزَمْنَا كُلَّ ذِي ظُفْرٍ حَزَمْنَا لَهُمْ يَبْعِيهِمْ
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There is no mention of “ذِي ظُفْرٍ” (*zi zufur*) among things which have been declared forbidden now in the Quran.

“الظَّفَرُ” (*az-zafar*): to be successful, to get what is desired {T, M, R}.

“الْإِظْفَارُ” (*al-izfaar*): to make success.

Raghib says this meaning has been taken from digging in claws, because a thing in which claws are dug into, comes within a grasp.

Surah *Al-Fatah* says:

48:44	After that, you were made to overwhelm them (made you successful against them)	مِنْ بَعْدِ أَنْ أَظْفَرَكُمُ عَلَيْهِمْ
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Ibn Faris says its basic meanings include anger, success, overpowering and strength.

“أَظْلَى” (*az-zill*) with its plural form “ظِلَالٌ” (*zilaal*) means shade, or the absence of sunlight. Shadow that falls towards west is usually called “ظِلٌّ” (*zill*), that is, the shadow till sunset. The shadow which falls to the east, that is, from the sunset to twilight, is called “فِيءٌ” (*fee'un*) {T}.

Ibn Faris says its basic meaning is for one thing to hide or cover another.

Since Arabia is a hot region and there is a dearth of trees, shade is one of the luxuries of life. Therefore anything luxurious is metaphorically called “ظِلٌّ” (*zill*) {M}. Even the heaven is called “ظِلٌّ” (*zill*), and respect, protection, wellbeing of every kind is also called “ظِلٌّ” (*zill*).

The Quran says:

77:71	Indeed, the righteous ones shall be comfortable	إِنَّ الْمُتَّقِينَ فِي ظِلَالٍ وَعُيُونٍ
4:57	deep shade, deep comfort	ظِلًّا ظَلِيلًا
13:35	its food is everlasting, as well as its comfort	أَكْلُهَا دَائِمٌ وَظِلُّهَا

“أَظْلَى فُلَانٌ” (*azallani fulanun*): he took me under his wing; he protected me and gave me high respect {T}.

“ظِلٌّ” (*zill*): any place where sunlight does not reach, or anything which covers and protects.

“الظَّلَالُ مِنَ الْبَحْرِ” (*az-zilaalu minal bahr*): the big waves of the sea.

“الظَّلَلُ” (*az-zalalu*): water which is in the shade of trees {T}.

“ظُلَّةٌ” (*zullah*) with its plural “ظُلَلٌ” (*zulal*) means everything which covers {T}. It also means clouds

Raghib says it is used for unhappy times.

About the punishment of the people of *Shoaib* is said:

26:186	The punishment of the day engulfed them when thing which came from above covered them	فَأَخَذَهُمْ عَذَابٌ يَوْمَ الظُّلَّةِ
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In other words, it is the day when results of their own deeds overwhelmed them.

“ظَلٌّ يَفْعَلُ كَذَا” (*zallun yaf-ul kaza*): he always kept doing so {M}.

Surah *Ash-Shoora* says that *Ibrahim's* people said:

26:70	We will always keep worshipping these idols	فَنَظَّلْنَا لَهَا عَكْفِينَ
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The Quran says:

16:58	Whenever one of them hears about a girl being born to him, his face turns black (with sorrow or anger)	ظَلَّ وَجْهَهُ مُسْوَدًّا
15:14	If We open kind of a door in the heavens and they climb to it	وَلَوْ فَتَحْنَا عَلَيْهِمْ بَابًا مِنَ السَّمَاءِ فَظَلُّوا فِيهِ يَعْرُجُونَ

Such examples mean that it so happens and will happen so always. That is the reaction that you will always get.

56:55	you will be frustrated	فَظَلْتُمْ تَتَكَفَّوْنَ
39:16	flames of fire which may engulf	ظِلَالٌ مِنَ النَّارِ
26:4	their heads will bow before him	فَظَلَّتْ أَعْنَافُهُمْ لَهَا خَاضِعِينَ

“ظِلٌّ” (*zillun*) has come opposite to heat in (35:21).

Raghib says it means not to keep something in its proper place, either by increasing or decreasing it or removing it from its proper place or time. He says it means to disturb the balance of something {**T, M, R**}.

Ibn Faris says its basic meanings are of darkness, or by crossing the limits and placing a thing in a wrongful place.

“ظَلَّمَ” (**zulm**): to be authoritative in somebody else’s property, to cross a limit. Some say it basically means to make a fault or make less.

“مَظْلَمَةٌ” (**mazlimah**): a thing which is forcibly snatched away.

“الظَّالِمُ” (**az-zaalim**) with its plural forms “الظَّالِمُونَ” (**az-zaalimoona**), “الظَّالِمِينَ” (**az-zaalimeena**), and “الظَّالِمَةُ” (**az-zalamah**) means those people who usurp others’ rights {**T, M, R**}.

“ظَلَّمَ فُلَانًا” (**zalama fulana**): wronged his rights.

“لَمْ تَظْلِمِ مِنْهُ شَيْءًا” (**lam tatlim minhu shaian**): and they did not usurp it.

“ظَالِمٌ” (**zaalim**) would therefore mean “he who usurps human rights”, or “one who does not pay what is due from him”.

This word is commonly used for not keeping a thing in its proper place. The Arabs use an example:

“مَنْ اسْتَرَعَ عَلَى الذُّئْبِ فَقَدْ ظَلَّمَ” (**manis tar-iz zunbi faqad zalam**): he who thinks a wolf will look after a herd has committed **zulm**. In other words, he did not place the wolf in its rightful place i.e. a wolf will never look after a herd.

“ظَلَّمَ الْأَرْضَ” (**zalamal ard**) is said when ground is dug at a place it should not have been dug. This sort of ground is called “مَظْلُومَةٌ” (**muzloomah**), or the one on which **zulm** has been committed.

“ظَلَّمَ الْبَعِيرَ” (**zalamal ba-iir**): he slaughtered a camel even though it had no issue or disease.

“ظَلَّمَ الْوَادِيَّ” (**zalamal waadi**) means for water to reach where it previously had never reached.

As such, **zulm** would mean to excess and break limits.

“ظَلِمْتَهُ” (**zalamtahu**): I used it before an appointed time.

“الظَّالِمَةُ” (**az-zaleematu**) and “الْمَظْلُومَةُ” (**al-muzloomah**): milk which is fermented to make yogurt is consumed before it completes the process and turns into yogurt. i.e. not letting it complete its purpose.

“الظُّلْمَةُ” (**az-zulmah**) and “الظُّلْمَةُ” (**az-zulmah**) means darkness. Plural form is “ظُلُمَاتٌ” (**zulmat**).

Raghib says it means for a light to be extinct, i.e. there being no light where there should have been a light

“أَمْرٌ مُظْلِمٌ” (**amrun muzlim**): a matter about which one cannot decide where to get hold from, i.e. ambiguous matter.

“يَوْمٌ مُظْلِمٌ” (**yauma muzlim**): a day in which severe difficulties have to be encountered.

“ظُلُمَاتُ الْبَحْرِ” (**zulumaatil bahr**): difficulties of sea {**T**}.

“شَعْرٌ مُظْلِمٌ” (**sherun muzlim**): jet black hair.

“نَبْتٌ مُظْلِمٌ” (**nabtun muzlim**): a plant which is so green that it seems near black in color {**T**}.

The Quran has used “ظَالِمِينَ” (**zalimeen**) often for some of these categories of people:

- who break the laws (the Quranic permanent values),
- transgress and ignore the limits,
- transgress others’ properties,
- do not pay others their dues,
- exploit others’ labor,
- oppress others,
- commit excess on others,
- people who harm their own self-development through these techniques.
- unjust

Surah *Al-Baqrah* says:

2:272	That which you keep available from your wealth for the development of others will be returned to you in full and injustice will be done to you	وَمَا تَنْفَعُوا مِنْ خَيْرٍ يُؤْفَ إِلَيْكُمْ وَ أَنْتُمْ لَا تَظْلَمُونَ
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In other words, whatever you have given will not be decreased or lost. Here “لَا تَظْلَمُونَ” (*la tuzlamoon*) has been explained by “يُؤْفَ إِلَيْكُمْ” (*yuwaffa ilaikum*) i.e. will be paid back in full. No injustice will be done further reinforces the value.

Similarly, at another place it is said:

2:281	Then every self will be paid what it had earned, and none shall be wronged.	ثُمَّ نُؤْفَىٰ كُلُّ نَفْسٍ مَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ
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Here too “لَا يُظْلَمُونَ” (*la yuzlimoon*) has appeared against “تُؤْفَىٰ” (*tuwaffaa*) – later means to pay back what one is due. This makes things clear.

Surah *Al-Kahaf* gives an example of gardens:

18:33	The (gardens) used to produce fruits in full and made no loss in their produce (i.e. followed laws)	آتَتْ أَكْلَهَا وَهُمْ تَظْلِمٌ مِنْهُ شَيْئاً
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Surah *Al-Baqrah* says:

2:229	Those who transgress Allah’s limits (as explained in the Quran) are <i>zaalimoon</i>	مَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَأُولَئِكَ هُمُ الظَّالِمُونَ
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This is a very comprehensive definition of *zaalimeen*, because human rights can only be judged according to the Quranic values as Allah has ordained them, and one who breaks these laws usurps human rights. As such, one who breaks Allah’s limits (laws) is a *zaalim* because he does injustice to fellow human rights. At the same time, the Quran tells us that one, who does so, thinks that he is usurping others rights and increasing his own wealth, but in fact he is harming his own self-development. This is clarified in this verse.

3:116	And they wronged their own development	وَلَكِنْ أَنْفُسَهُمْ يَظْلِمُونَ
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By violating the human rights, the balance of a society is also disturbed, and the ones who do it, their own self-development is also affected. In a short run, it may not appear to affect much; however, in the long run the effects show up in the form of crimes, poverty, civil wars, lawlessness, discontentment, etc. That is why the Quran has described *zulm* as evil.

Against it “حُسْنًا” (*husna*) has been used in (27:11), which means the best form of balance and equilibrium.

Surah *Al-Baqrah* uses “ظَلَمْتَ” (*zulumaat*) against “نُورٌ” (*nuur*) in (2:17), which signifies the light of Allah’s revelation. Hence “ظَلَمْتَ” (*zulumaat*) are those concepts, beliefs, and superstitions which human beings hold against the teachings and guidance of the revelation from Allah. The permanent values of the revelation are always the same and do not change with time. That is why “نُورٌ” (*nuur*) (Light) has always appeared as singular but “ظَلَمْتَ” (*zulumaat*) is plural. The truth is always singular, while made up stories of human creation are many.

In verse (2:20), “أَظْلَمَ” (*azlam*) has been used opposite “أَصْنَاءَ” (*aza’a*). “أَظْلَمَ” (*azlam*) means to become dark and create darkness. It also means to enter darkness. As such, “مُظْلِمُونَ” (*muzlimoon*) would mean those who remain in the dark by choice (36:37).

In surah *Al-Ambia*, the word “ظَلَمْتَ” (*zulumaat*) has been used to mean such difficulties and problems to which there appears to be no solution (21:87).

Surah *Ibrahim* says:

14:34	if man does not follow this guidance and does what he likes, then he usurps the rights of others, and whatever he gets, is kept hidden	إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنَّاظِرٌ
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Instead, the revelation teaches that whatever you earn must also be kept available for mankind at large and nobody's rights must be usurped.

“ظَلْمٌ” (*zaloom*): exaggeration, that is, one who oppresses a lot. “ظَلَامٌ” (*zallaam*) also has the same meaning in (3:181).

The purpose of the Quranic teaching is to eradicate *zulm* in all its forms through human efforts from the world and establish a society based on the permanent values.

Ze-M-A ظ م ا

“ظَمِيٌّ” (*zamiyy*), “يَظْمَأُ” (*yazma*), “ظَمَأٌ” (*zam'a*), “ظَمًا” (*zama*): to be thirsty, or be very thirsty.
 “ظَمِيٌّ” (*zami-un*), “ظَمَانٌ” (*zam'an*): the thirsty one (24:39).
 “ظَمًا” (*zama'a*): thirst (9:120).

Ibn Faris says its basic meanings are to wither and be short of water.

About the *jannat* of Adam it is said:

20:118	There you do not feel thirsty (i.e. water is in abundance)	لَا تَظْمَأُونَ فِيهَا
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Only the desert dwellers can understand what importance availability of water is, because their lives depend on it. For them shortage of water is the severest difficulty, and abundance of water is a sign of 'heavenly' society. The Quran has pointed to the state of a society based on the permanent values where nobody will have to struggle for basic necessities of life such as food, clothing, shelter, education, support, health, etc. nor is anybody deprived of these (20:118).

“الظَّمُّ” (*az-zimm*) means the space or duration between drinking or sipping water.

Ze-N-N ظ ن ن

“ظَنَّ” (*zunn*) with tis plural “ظُنُونٌ” (*zunun*) means the stronger of the two uncertain beliefs.
 “ظَنَّ” (*zunn*) is not evident or clear knowledge.
 True knowledge i.e. one based on facts is called “عِلْمٌ” (*ilm*).

Manawi says that “ظَنَّ” (*zunn*) is a belief in which there is some doubt. It is used for uncertain and certain both things. *Lataif-ul-Lagha* supports this and *Ibn Faris* too says these are the two meanings

Raghib says “ظَنَّ” (*zunn*) is inference. When these indications are strong then this becomes knowledge, and when it is very weak then the result is nothing more than a superstition.

Johri says that sometimes this word is also used for certain knowledge {*T, R*}.

We have seen above that the scholars say that *zunn* means guess and doubt, as well as knowledge and belief, but it is only their guesswork.

The Quran has, as will be seen later, used this term opposite to certainty or truth. Therefore according to the Qurn *zunn* can never mean Truth.

When a matter or issue is not certain (**Raghib** has also noted this), it has two parts. One is sometimes attracted to the truth and sometimes moves away from it, i.e. oscillates between two thoughts. Both these thoughts are called **zunn**.

Raghib also says that if it is followed by “أَنَّ” (**an**) or “أَنَّ” (**anna**) then the leaning is towards certain knowledge and it almost reaches the truth. See examples in the Quran. Also see (2:46), (2:249), and (69:20).

“الظَّنُونُ” (**az-zanoon**) is a woman who one marries despite her age and there is yet hope for her to bear a child, but not with certainty. It also means a well about which it is not known whether it has water or not. “الَّذِينَ الظَّنُونُ” (**ad-daynuz-zanon**) also means a loan about which it is doubtful whether the loaner will ever return it or not {**T, M**}.

In the Quran, the word “ظُنُونٌ” (**zunoon**) has been used to mean guesswork.

33:10	And you started guessing in this way about Allah	وَتَظُنُّونَ بِاللَّهِ الظَّنُونَا
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In other words, instead of conviction, your hearts had developed doubts. The conviction in the Quranic Values cannot be developed unless one uses intellect and reasoning to their extremities and then relate and applies to the realities on ground. The Quran has provided guidance on this aspect i.e. how to deal with the doubts and suspicions and convert these into conviction.

Surah **Al-Baqrah** uses **zunn** as against knowledge.

2:78	They know nothing of the book, even when they recite it. They only make guesses (doubtful).	لَا يَعْلَمُونَ الْكِتَابَ الْإِمَانِيَّ وَ إِنْ هُمْ إِلَّا يَظُنُّونَ
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Surah **An-Nisa** says:

4:157	They have no certain knowledge in this regard, but they only follow guess work.	مَا لَهُمْ بِهِ مِنْ عِلْمٍ إِلَّا اتِّبَاعَ الظَّنِّ
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Surah **Yunus** has used “ظَنَّ” (**zuinn**) against “حَقٌّ” (**haqq**):

10:36	zunn cannot benefit at all against haqq (truth)	إِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئاً
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The entire structure of **Deen** is built on knowledge and conviction. If we are not sure about some issue as to what is Allah’s direction, then there will exist doubt and uncertainty concerning the solution and our action. Hence **Deen** has to be based on well-established foundations. This is the reason that Allah has declared regarding the protection of the Arabic Text of the Quran. (15:9). This is the very Quran that the Messenger (pbuh) has left for the mankind- fully protected from any human intervention and alteration. Therefore only the Quran provides the truth and the required certainty in **Deen**. Everything else is a guess work. Allah has declared clearly:

10:36	Surely guess-work can be of no avail against Truth	إِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئاً
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Whatever is within the Quran is **Deen**. All other which is not in the Quran needs to be verified and checked using the criterion explained in the book before accepting it.

“الظَّنَّةُ” (**az-zinnah**) means uncertain accusation.

“الظَّنِينُ” (**az-zaneen**) is a person with whom the basis of enmity is on a prejudice {**T, M**}.

- “الظَّهْرُ مِنْ كُلِّ شَيْءٍ” (*az-zahru min min kulli shaiyin*): the outer part of anything as against the internal part, as a man’s back. It also means transport, and also used for abundant wealth which is prominently evident.
- “الظَّهْرُ” (*az-zihra*): helper, backer, back up help {T}
- “ظَهْرِيٌّ” (*zihriyyi’u*): the extra camel which is taken along in case it is needed. Its status is not primary but secondary. Later this word came to mean “to sidetrack somebody” or “ignore somebody”.
- “إِتَّخَذَ حَاجَتَهُ ظَهْرِيًّا” (*ittakhaza haajatahu zihriyya*): considered his need could be ignored {T}.
- “ظَهَرَ الشَّيْءُ” (*zaharash shaiya*): the thing became evident, became prominent, was highlighted and came to the fore {T}.
- “ظَهَرَ عَلَيَّ” (*zahara aliyya*): he helped me.
- “ظَهَرَ بِيهِ” (*zahara bihi*), “ظَهَرَ عَلَيْهِ” (*zahara alaih*): overpowered him.
- “ظَهَرْتُ الْبَيْتَ” (*zahartul bait*): I climbed on top of a house.
- “ظَهَرَ عَلَيَّ السِّرُّ” (*zahara alus sir*): he became aware of the secret.
- “أَظْهَرَهُ عَلَيْهِ” (*azharu aliah*): made him overpower him.
- “الظُّهْرُ” (*az-zuhr*): afternoon, the time when the sun starts to set or decline. It is derived from “ظَهْرَةُ الشَّمْسِ” (*zaheeratush shams*) which means “extreme heat of the sun”, because at that time it is very hot {T}.
- “أَظْهَرَ” (*azhar*): to enter the time of *zuhr* (30:18).
- “ظَاهَرَ” (*zaahara*), “تَظَاهَرَ عَلَيْهِ” (*tazaahara alaih*): helped each other against him.
- “الظَّهْرُ” (*az-zaher*): helper. It is used both for singular and plural.
- “الظَّهْرُ مِنَ الْمَرْأَةِ” (*az-ziharu minal mar’ah*): the husband saying to the wife “you are like my mother’s back”. The Arabs used to say this in order to break sexual relation with wife (58:2) {T}.
- “ظَاهِرُ الْجَبَلِ” (*zaahiru jabal*): the peak of a mountain or its upper part.
- “الظَّاهِرَةُ” (*az-zaahirah*): high land {T}, or for something to be prolific.
- “ظَهَرَ” (*zahar*): be common and to spread out {R}.

The Quran says:

2:85	You all help each other against them	تَظَاهَرُونَ عَلَيْهِمْ
40:29	the overpowering nation (group) in the country	ظَاهِرِينَ فِي الْأَرْضِ
43:33	Steps which they climb	مَعَارِجَ عَلَيْهَا يَظْهَرُونَ
24:58	heat of the afternoon	ثِيَابِكُمْ مِنَ الظَّهِيرَةِ
33:4	to announce <i>ziuharun</i> about the wife	نُظَاهِرُونَ
24:31	they are not aware of the secret things about women	لَمْ يَظْهَرُوا عَلَى عَوَازِ النَّسَاءِ
72:26	He does not tell anyone about His hidings	فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا
2:189	from behind the house (against back yard)	مِنْ ظُهُورِهَا
24:30	let them not exhibit their adornments: excepting those which are self-evident	وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا
24:31	and let them not walk with a heavy tread lest whatever they have as adornments are known to others	وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ

These two last verses refer to jewelry which is worn on the calves and which is commonly hidden and is used by women in various cultures in the past less so now. To make it evident, one stamps on the ground or walks forcefully so that it makes a sound. As far as the jewelry which is worn on the upper part of the body, it is said:

24:31	Let them put their shawls over their bosoms	وَلْيَضْرِبْنَ خُمْرَهُنَّ عَلَى جُجُوبِهِنَّ
33:59	They must have a cloth as overall or as an overcoat.	يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَا بِيَبِهِنَّ

These adornments are to remain hidden from outsiders, not from their own folks (24:31). The things which are self-evident are the rings or bangles, or any jewelry put in the nose. The hands and the nose remain exposed even with an overall or shawl. The Quran has not asked women to cover them. It has

instead directed both men and women to lower their eyes (gaze) and not allow them to be brazen (24:30-31). It is evident therefore that the Quran has no intention for women to hide their faces, because if women hide their faces then there is no need for men (and women) to keep their eyes lowered.

These are the instructions of the Quran about display of adornments and can be understood rationally. Things which display themselves or which are self-evident have not been asked to be covered.

Surah *Hoodh* says that *Shoaib* told his nation:

11:92	you have merely kept God as Zahira	وَاتَّخَذْتُمُوهُ وَرَاءَكُمْ ظَهْرًا
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This means, for you the actual importance is for your own decisions and man-made laws, but you keep Allah's revelation as a backup, so this may be of some use in cases of your choice if required. Note how this is event now prevalent in the Islam being practiced by various sects i.e. the Quran is used when suits to be quoted otherwise ignored as a book of guidance!

In surah *Al-Hadeed* an attribute of Allah has been mentioned as “الظَّاهِرُ” (*az-zaahiru*) (57:3). Here “الظَّاهِرُ” (*az-zaahiru*) does not mean the one who can be seen with the naked eye, because when *Bani Israel* had demanded to see Allah with their own eyes (2:55), they were told that their desire was childish because Allah cannot be seen by humans. Therefore “الظَّاهِرُ” (*az-zaahiru*) in (57:3) means the being on whose existence many visible things of the universe are a testimony. It may also mean the one who overwhelms everything, but His overpower works unfeelingly, i.e. unseeingly, because along with being “الظَّاهِرُ” (*az-zaahiru*), He is also “الْبَاطِنُ” (*al-baatin*), or hidden (57:3). Allah can only be ‘visible’ through His creation. This does not mean that creations are Allah themselves. The sense is that these creations signify the presence of their creator (*ayaat Allah*) i.e. serve as a sign. The laws of Allah permeate through everything i.e. which everything follows in the universe. That is evidence of His authority. This is how Allah is “الظَّاهِرُ” (*az-zaahir*), but nobody can know how or what Allah is. This way, He is “الْبَاطِنُ” (*al-baatin*). According to His laws, His authority is in the universe but not imprisoned in it. The virtue of His personality is above everything in the universe but not separate from the universe. He is “الظَّاهِرُ” (*az-zaahir*) and “الْبَاطِنُ” (*al-baatin*) at the same time, i.e. He is simultaneously immanent and transcendent. He has a personality but not personified. His authority is Divine Energy but not without a personality.

In *Arabia* and neighboring areas like *Syria*, *Iraq* etc. the nations of *Saamia* were scattered. The most important nation among them was that of *Aad*, which on one side had spread from *Haza maut* and *Yemen* to *Iraq* along the Gulf of Persia. On the other, it had gone out of *Arabia* to rule *Syria* and *Egypt*. About 2500 BC this nation seems to be the ruling power in these areas. They are also known as *Aad-e-Irum* after *Aad's* son *Irum*.

The Quran has called them the successors of the nation of *Nooh* (7:69). This shows that they were an ancient nation. Messenger *Hoodh* was sent to this nation. The place of his teachings and preaching was the area of *Ahqaaf*, which means winding sand dunes and desert. The vast Arabian Desert which was called *Ahqaaf* is now called *Ruba khaali*.

The Quran says that according to those times, this nation had abundance of life's achievements. There were springs of water everywhere, gardens full of fruit laden trees, abundance of progeny and cattle (26:132-134). They used to build big buildings at every highway (26:128). They also had knowledge and perception (46:26), but their selfish interests had put them on the wrong path and their knowledge and perception were not used in righteous deeds (29:38). Messenger *Hoodh* warned them about their wrong deeds, but they paid no heed and ignored his warning. They were later engulfed by a storm which destroyed them (69:6-8). They have been called *The first Aad* by the Quran (53:50). Those few who had believed in *Hoodh's teachings* were saved and their progeny as descendants followed and were called *The second Aad*.

Details as to the link between the deeds of this nation and their destruction through natural calamity can be found in the book titled *Jooyi Noor*.

Ain-B-A ع ب ا

“الْعَبَاءُ” (*al-ibb*): burden, load, weight, goods etc.

“مَا عَبَأْتُ بِهِ” (*ma abaatu bihi*): for me it has no weight (burden as well), I do not care about it {*T, M, R*}.

The Quran says:

25:77	What weight (significance) do you hold before my Sustainer? {F}	مَا يَعْبُؤُ بِكُمْ رَبِّي
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Ain-B-Th ع ب ث

“الْعَبَثُ” (*al-abas*): any deed which has no clear direction, or the benefit or use of which is not known. It is used for a person who does not know why he is doing something. In other words, it means to do something without fixing a purpose for carrying out an action or activity. This is why games are called “عَبَثُ” (*abas*) {*T, M, R*}.

“عَبَثَ بِالشَّيْءِ” (*abusa bish-shaiyi*): mixed it with something to adulterate it {*T, M, R*}.

Ibn Faris says the basic meaning of this root is to mix something with the intention to adulterate it.

When a man does something with a purpose in mind, he does not mix it with any work which does not lead towards that purpose. But if no purpose is ascertained, then as we pass time in our life anything can interfere with it as we will not be aware of its consequences.

“عَبِيثَةُ النَّاسِ” (*abeesatun naas*): people of different tribes who do not have a common ancestry.

“الْعَبِيْثَةُ” (*al-abeesah*): mixed herd of goats.

“الْعَبْثُ” (*al-abus*): work which is non-beneficial, work which does not have a definite aim and purpose {*T, M, R*}.

According to the Quran, this entire universe, and everything in it, has been created with a purpose, and the purpose according to the Quran is to hold human beings accountable for their deed as stated in (45:21). The right path is that which leads an individual to do righteous deeds as explained in the Quran and as a consequence be able to develop his self. Those who do not believe in this accountability, their view is that this universe has come into being on its own without any purpose. Therefore they live a life which is not based on the permanent values of the Quran and this aspect has also been referred in the Quran in detail.

Whole edifice of life is built on these two separate concepts of life i.e. accountability as explained in the Quran and absence of accountability and its consequences also explained in the Quran. The explained has referred to both the concepts of life in detail and detailed the consequences as well. This is why the Quran is a complete book of guidance.

In order to highlight this very difference, the Quran has said:

23:115	do you think that We have created you without a definite purpose and meaning	أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا
21:16	We have not created the universe as a sport	وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا لَعِبِينَ

See also (44:37) where instead of “السماء” (*asma*) i.e. Universe it is said “السموات” (*as-samawaat*) which means **Universes**. It means that there is a definite purpose for the creation of this human life. As stated earlier the creation is with a programme and is based on ‘haqq’ or truth (44:38). The universe is created with an aim to produce constructive results.

Just to illustrate with an opposite concept of life, for example according to the Hindu philosophy this entire universe is '*ram leelah*' or a play for the gods. In other words, a drama staged by God in which He Himself plays the biggest role, and that is why He is also called '*nat rajan*' or the king of players.

The Quran has refuted such like concepts and has stressed the reality and seriousness of this life. As per this philosophy, all those things that happen during a person's lifetime without any proper planning hold no value with Him. One of the crimes the Quran relates about the nation of *Aad* which was destroyed, is that they used to build great buildings so that they would serve as monuments. As such, it has compared this to “تَعْبَثُونَ” (*ta'basoon*) in (26:128) i.e. waste of effort. That is, there must be some purpose or benefit of a building or construction. Building a great monument which has no practical value is a waste of time and effort.

Same is happening all over the world including the Muslims who read the Quran regularly and pay little attention to its values. Any construction which has no value for the mankind at large will not find support from the Quran. In this context, any deed of human beings that is not beneficial to humans at large is useless (2:177). Also see (18:103-106). In this context see headings (Th-W-B), (L-Ain-B) and (S-D-Y).

Ain-B-D ع ب د

“عَبْدٌ” (*abad*) actually means a scented plant that holds a lot of attraction for camels. Camels get corpulent if they eat it and also start to give more milk. This plant also produces thirst when camels eat it and need water to drink. As such, this plant holds three characteristics of attraction, producing thirst, which finally produce corpulence and abundance of milk. Therefore its connotation holds initial pain, but ultimate success and comfort. In the same way the Arabs used to rub fat on their boats which made the boats look ugly, but ultimately the boats were kept safe from the effects of water. Therefore the boat was called “سَفِينَةٌ مُعَبَّدَةٌ” (*safinatoon mu-abeydah*).

Ibn Faris has included two meanings as basics for this word, i.e. softness and harshness. Here he refers to the sort of softness which in fact later produces resilience.

According to this basic meaning “عِبَادَةٌ” (*ibadat*) which means to do some deed with heartfelt inclination and which as per its ultimate results is very beneficial even if initially it requires hard work and persistent effort.

2:286	On no self Allah places a burden greater than it can bear...	لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا
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In following the Quran one accepts some bindings on himself which may appear difficult initially but in the long run these hold many benefits and these limits in fact make the character stronger with passage of time. The Quran fully explains the consequences of following the values and their significance.

The Quran has made this meaning clear in three verses where the messenger is being told to:

51:55	continue presenting the Quran Guidance to people because this will benefit those who accept it	وَذَكِّرْ فَإِنَّ الذِّكْرَى تَنْفَعُ الْمُؤْمِنِينَ
51:56	We have created mankind whether urban or rural to follow the divine guidance (<i>It may appear challenging initially, but is beneficial in the long term</i>)	وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ
51:57	(and remember) We do not wish any sustenance or reward from them (<i>for following the Divine Guidance</i>) . Their hard work [<i>in following the Guidance</i>] is for their own benefit	مَا أُرِيدُ مِنْهُمْ مِنْ رِزْقٍ وَمَا أُرِيدُ أَنْ يُطْعَمُونَ

In other words, initially there are hardships as the system is established by individuals accepting the guidance and then making efforts to create a system. There is a strong opposition from those who do not wish to give up their privileges; however, if efforts are continued then the system gets established and all the promised benefits are reaped by everyone.

In order to understand this term “عَبْدٌ” (*abbad*) we need to keep both aspects of difficulties and benefits in mind, which we confront in our life. For example the term “تَعْبِيدٌ” (*ta'beed*) means when a horse is trained enough to harness it for riding. This is called harnessing or breaking of a horse. The term also means to make a road level and smooth, so that people can use it for going from one place to another. The point to note here is that initially all these tasks involve hard work , but later these provide long term benefits. Applying this analogy to the Quranic Guidance means that the values explained in the book will provide long term benefits to anyone who follows it using human intellect and reasoning .

Thus the true meaning of “عِبَادَةٌ” (*ibadat*) is to recognize the need for the Quranic Guidance through free volition and then using our intellect and reasoning to accept it with conviction. The firm conviction in what is stated in the Quran is Truth and that what is being promised is achievable through human efforts. It then becomes a proper programme to educate and train all volunteers in the guidance with a view to work jointly to establish a system for the good of mankind (2:151). This requires time, effort and resources which these volunteers acquire and spend through their free volition as they have developed this infinite conviction that what is in the Quran is Truth from Allah – the Creator of the Universes (9:111).

The Quran declares:

16:36	Be obedient to Allah and do not transgress the defined limits	أَعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ
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The meaning of “طَّاغُوتٌ” (*taghoot*) is all those forces which work against the permanent values e.g. exploitation, slavery, conflicts, wars, etc. Therefore this this verse would mean that harness your own abilities and external forces of nature according to the guidance of the Quran and utilize these for the good of mankind so that your this part of life and the next part of life are successful (2:201).

At another place it is said:

19:44	Do not obey <i>shaitaan</i>	لَا تَعْبُدِ الشَّيْطَانَ
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The meaning of “شَّيْطَانٌ” (*shaitaan*) is the same as explained earlier i.e. the forces which follow human desires and do not accept the permanent values of the Quran.

19:44	Indeed, <i>shaitaan</i> is disobedient to Rahman	إِنَّ الشَّيْطَانَ كَانَ لِلرَّحْمَنِ عَصِيًّا
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The *shaitaan* referred here is the human desires which can never guide to the righteous path and need the Quranic guidance – the attribute of Allah referred here is *Rehman*. See heading (R-H-M). Also See heading (Sh-Te-N).

Also see those verses of the Quran in which it is said:

45:23	Have you not seen him who has made his own desires his god?	أَفَرَأَيْتَ مَنِ اتَّخَذَ إِلَهَهُ هَوَاهُ
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The full verse of Surah *An-Nahal* given above is as follows:

16:36	Every messenger who came with the message from Allah exhorted people to accept Allah's mission and avoid falsehood	وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ
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Thus this makes the meaning of being “*abad* of Allah” clear, because at another place it is said:

4:60	consider the condition of those who in their own minds think that they believe in the Quran and other holy books prior to it	وَيُرِيدُونَ أَن يُتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَن يَكْفُرُوا بِهِ
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They still want all their problems to be solved through ungodly means or laws although they have been ordered to avoid such ungodly laws (2:257). As such it is clear that avoiding “*طَّاغُوتُ*” (*taghoot*), or the ungodly, means that man should solve his problems neither according to his personal thoughts and desires, nor through ungodly means and laws, but through laws that have been made and revealed by Allah. It is this that has been called “*أَعْبُدُوا اللَّهَ*” (*abaidullah*), that is, to adopt the way of Allah as this is the right Quranic meaning of performing “*عِبَادَةٌ*” (*ibadat*) of Allah. The Quran has used the term “*أَعْبُدُوا اللَّهَ*” (*abaidullah*) exactly in the way the word “government” is used nowadays.

Surah *Al-Kahaf* says at one place:

18:110	They should not include anyone else in their <i>abad</i> of their Rabb (Sustainer)	وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا
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At another place it is said about Allah:

18:26	He does not include or let anyone share in His authority	وَلَا يُشْرِكُ فِي حُكْمِهِ أَحَدًا
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In the same way it is said in Surah *Yusuf* that:

12:40	there can be no authority but that of Allah He has ordered not to accept subservience of any other	إِنِ الْحُكْمُ إِلَّا لِلَّهِ أَمْرًا تَعْبُدُوا إِلَّا إِيَّاهُ
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Thus we see how the Quran has used the words authority, government, sovereign, and *ibadah*.

In the narrative covering the messenger *Moosa* he tells Pharaoh that his favors to him when he was a child were of no consequence as compared to keeping the Bani Israel under subjugation. The Quran then quotes the people of Pharaoh:

23:47	(Shall we accept what these two brothers are telling us who are nothing but human beings like us, and) when even their people are our slaves?	وَقَوْمُهُمَا لَنَا عَابِدُونَ
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The Quran makes it very clear that if we wish to benefit in this life and the next then we have only one option i.e. to follow the permanent values as revealed. Allah has declared:

5:44	The people who do not carry out their affairs as per the revelation given by Allah (as contained in the Quran) are a people who reject the guidance (therefore cannot benefit from it)	وَمَنْ لَّمْ يُحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ
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This is the reason that the Quran has declared clearly that the believers will only be given authority if they will establish Deen (24:55) and this will include:

(1) the permanent values are followed (2) no other law is followed.

From the above it becomes clear that “عِبَادَةٌ” (*ibadat*) does not mean worship as practiced in various sects as this type of worship can be carried out under any form of government which has nothing to do with the Quran.

The historical background to this term is that when the oppressed under any oppressive and dictatorial regimes were reprieved, they were called “عَبِيدٌ” (*abeed*). “عَبِيدٌ” (*abeed*), and “عِبَادٌ” (*ibaad*) are the plural of “عَبْدٌ” (*abad*). The plural of “عَابِدٌ” (*abid*) is “عَابِدُونَ” (*abidoon*) and “عَبَدَةٌ” (*abadah*), but the feeling of sympathy for such relieved persons or “عَبِيدٌ” (*abeed*) did not last very long and the people who were freed from the oppressive regime began to be turned into slaves again. As such, the word “عَبِيدٌ” (*abeed*) acquired the connotation of being ruled or subservient. As such, the meaning of “عَابِدٌ” (*abid*) in the Quran came to mean the subservient or the ruled (23:27), and “عَبَّدَ” (*abbad*) came to mean “to make subservient” (26:22), and “عَبْدٌ” (*abad*) came to mean slave, or subordinate (2:178).

This has given the connotation of obedience. As such, “تَعَبَّدَ” (*ta’abbud*) and “تَذَلَّلَ” (*tazallul*) are used in the same meaning, i.e. to submit before the laws of Allah. This is the emotion that is inherent in worship, and thus “عِبَادَةٌ” (*ibadah*) has come to mean worship

The Quran says:

26:71	they said we worship idols	قَالُوا نَعْبُدُ أَصْنَامًا
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These idols are manifestation of the images present in the minds of these worshippers as beliefs and consequently they associate benefits and harms with these beliefs. Therefore these idols are worshipped either in expectation of favors or fear. These beliefs establish firm inner hold on these followers and become so well established over a period of time that these provide emotive satisfaction within a group. Since group benefits are associated with having common beliefs even if wrong, majority never questions it and these continue from generations to generations. The Quran has referred to this state of affairs in many places e.g. (53:23), (43:23). This is also the basis on which any subservience is undertaken.

With reference to the initial hard work, the same matter gives rise to “عَبِدَ يَعْبُدُ” (*abida ya’budu*) which means to express hatred or frustration. As such Surah *Az-Zakhrif* says:

43:81	if there can be a <i>Rehman</i> (Attribute of Allah) who can have children then I shall be the first to disapprove Him	قُلْ إِنْ كَانَ لِلرَّحْمَنِ وَلَدًا فَأَنَا أَوَّلُ الْعَابِدِينَ
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In other words, since there is no question of any son being born to Allah, therefore there can be no question of any acceptance of this position. Now if “أَبِيدِينَ” (*abideen*) is to be considered as derived from “عَبْدٌ” (*abad*), then this verse could also mean that if Allah had a son, then I would have been the first to obey this son, but since this can never be the case, I do not accept this. This whole argument is baseless as it is our self, which is based on our thought process actually defines us as humans, and this we cannot pass it on to our progeny i.e. what defines human self is non-physical and is not governed by the physical laws. The Quran puts repeated emphasis on the acceptance of the revelation as an external standard to manage human affairs based on the permanent values and states that this is a human world and humans have the free will to make their own choices. There is no short cut to this process and this is only possible if we first understand the Quran the way Allah wishes us to understand it. This is all explained in the Quran and this invitation is for all human beings for all times.

“الْعَبْدُ” (*al-abad*) means a human being whether he is free or a slave. Later this word began to be used to mean slave.

To summarise this discussion in relation to this term:

1) Wherever *ibadat* of Allah is mentioned, it will mean to follow the Quran with full acceptance with the full use of human intellect and reasoning. This will bring the inner conviction and one would be able to see the benefits associated with following the guidance. In the process of establishing a system some form of expressing collective emotion in a gathering e.g. to say common prayer to physically demonstrate our desire to follow Allah's laws is mentioned in the Quran. However, to think that it is an end itself, is against the teaching of the Quran and when looked at logically can never be the case, as such gatherings for prayers as we see these, do not solve any human issues as required by following the permanent values. For details, see the topic of *salat* which comes under the heading (Sd-L-W). The bowing and bending before Allah means that we submit ourselves before the laws of Allah, and we accept willfully the laws of Allah. The Quranic guidance is about solving human issues within the permanent values with only one authority i.e. Allah – no human model and this is what means real freedom.

Surah *Al-Baqrah* says “أَسْلَمْتُ” (*aslantu*) and “تَعْبُدُ” (*na'budu*) to mean the same thing. It is this that has been called the way of life (2:131-133) plus the words “مُسْلِمُونَ” (*muslimoon*), “عَابِدُونَ” (*abidoon*) and “مُخْلِصُونَ” (*mukhlisoon*) have also been used in this meaning (2:136-138).

2) Wherever “طاغوت” (*taghoot*) or falsehood is mentioned it would mean man's faithfulness to his own desires or following the orders of other human beings. This obedience will include the loyalty to the oppressive regimes and will also include the teachings of so-called religious leaders. On the contrary Allah's 'worship' would mean following the laws of Allah and of none else.

3) Wherever *ibadat* of gods and goddesses is mentioned, it would mean the superstitious worship of these idols. Faithfulness to them is the same as bowing before kings and queens.

4) “عِبَادُ الرَّحْمَنِ” (*ibadur rahman*) would only mean those people who follow the laws of Allah. These are those who devote all their energies and abilities as directed by the Quran This makes the meaning of “إِيَّاكَ تَعْبُدُ” (*iyaka na'budu*) clear, i.e. “We only perform your *abad*”, or that “We only bow before your laws and obey them, and devote all our energies and abilities in the way that you have ordained for us”.

To rise and bend collectively in traditional prayer is the manifestation of these emotions of being faithful towards Allah, but Allah's *ibadat* is not confined to this form of worship only. *Ibadat* of Allah means to follow His laws with every breath and in every aspect of our lives.

51:56	And I have created <i>Jinn</i> and <i>Ins</i> so they may only obey me.	وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ
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It must also be highlighted here that through following or obeying Allah's laws, man is able to enjoy heavenly bliss on this earth and it makes him capable of rising to new heights of evolution in the world hereafter. Thus this 'governance' or 'obedience' enables man to self-impose the higher values of life over oneself. As said earlier, these are self-imposed restrictions and are not imposed by any external compulsion. Also that *ibadat* here does not mean the sort of worship that the prehistoric man, who was afraid of nature's forces, imposed upon himself in order to please those forces.

“عَبَرَ” (*abara*) means to reach another place or state.
 “عَبَرَ النَّهْرَ” (*abaran nahar*): he crossed a canal, i.e. he reached from one bank of a canal to other bank.
 “عَبَرَ السَّبِيلَ” (*abaras sabeel*): he reduced the distance or traversed it.
 “الْمَعْبَرُ” (*al-mebar*): the means through which he crossed the canal, like a boat or bridge etc.

According to this theory *Raghib* says that “عِبَارَةٌ” (*ibarah*) means the sentence that travels from one’s mouth and reaches another’s ear.

“عِبْرَةٌ” (*ibrah*) is the understanding which one has through observation about some unseen conclusion or result.

“إِعْتَبَرَ الشَّيْءَ” (*itabarash shaiyee*): to evaluate something thoroughly and to decide about it by bringing some example of that thing to fore.

“التَّعْبِيرُ” (*at-tabeer*): to interpret a dream. This word is also used to make the verbs such as “عَبَرَ” (*abara*), “يُعَبِّرُ” (*ya’bur*), “عَبَّرَا” (*abran*) and “عِبَارَةٌ” (*ibarah*) etc.

Ibn Faris has presented a saying from *Khalil* which says “عَبَّرْتُ الدَّنَا نِيرْتَعْبِيرًا” (*abbartu dananeera tabeera*) which means to weigh or evaluate each dinar.

To mean interpretation of a dream, this word has been used in (12:23).

“عِبْرَةٌ” (*ibratun*) has been used in (16:66).

59:2	The people of understanding will take heed of the presenting evidence with a view to	فَاعْتَبِرُوا يَا أُولِيَ الْأَبْصَارِ
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“عَبَرَ السَّبِيلَ” (*abaras sabeel*): cutting short or reducing the distance, has led to “عَابِرِي سَبِيلٍ” (*aabiri sabeel*) as in (2:23), which means “those who cross or travel the distance”.

“عَبَسَ وَجْهَهُ” (*abus wajuhu*): he distorted his face.

“عَبَسَ تَعْبِيسًا” (*abbasa ta’beesa*) also means the same as above.

“الْعَبَّاسُ” (*al-abbas*): a man who has a permanent crease on his forehead.

“الْعَبْسُ” (*al-abus*) means excrement and urine that sticks to a camel’s tail and dries up {*T*}.

The Quran says:

74:22	he then creased his brow (or frowned, or distorted his face)	ثُمَّ عَبَسَ
76:10	a day whose brow is severely creased (a horrific day, a day whose harshness distorts people’s faces)	يَوْمًا عَبُوسًا قَمْطَرِينًا

Raghib says that it means distortion of a face because of adverse inner emotive state of an individual {*R*}.

“عَبْقَرٌ” (*abqar*) was a dwelling place in the desert which the Arabs believed was habituated by *Jinns*. Whenever they saw something unique or strange, they associated it with the dwellers of “عَبْقَرٌ” (*abqar*), i.e. with Jinn, or strangers.

Ibn Syedah says it was the name of a habitation in a city in Yemen which was famous for its engraving of the floors and fancy clothes. Thus whenever beauty and fineness of a work was meant, it was linked to this city. Later “الْعَبْقَرِيُّ” (*al-abqari*) came to mean a complete, unusual and best thing, as well as a tribal chief or high ranking person.

Fara says it means very good and thick floor {*T, M, R*}.

The Quran has said:

55:76	beautiful and unique floors	عَبْقَرِيًّا حِسَانٍ
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Ibn Faris says it basically means hardness and difficulties.

“الْعَنْبَةُ” (*al-atabah*): the thresh hold of a door.

“الْعَنْبَةُ” (*al-atabah*): Stubbornness or hardness in some matter, or very unpleasant thing.

“الْعَنْبُ” (*al-atab*): hard and stony ground {*T, M*}. It also means land which is not favorable for someone who wished to be there {*R*}.

“الْعَنْبُ” (*al-atab*): a camel walking on three legs whose one leg is injured or tied. It is also used for a man who hops around on one leg.

“تَعَنَّبَ عَلَيْهِ” (*ta-attaba alaih*): he became angry with someone.

“الْتَعَا تَبٌ” (*at-ta'aatubu*) and “الْمُعَا تَبَةٌ” (*al-mu'atabnah*): to relate mutual anger and displeasure {*T, M*}.

“عَنْبَاتٌ” (*atabaat*): steps of a ladder, as well as steps of rocky stairs.

“عَنْبَةٌ” (*atabaah*): thresh hold of a door as it is higher than its surroundings.

“الْعَنْبِيُّ” (*al-otbah*): agreement or willingness.

“اِسْتَعْنَبَهُ” (*ista'tabahu*): wanted his willingness and pleasure. It also means that he gave up his displeasure and agreed with him {*T, M*}.

“قَدْ اَعْتَبَيْتَنِي فُلَانٌ” (*qad a'tabini fulan*): He gave up all such issues which had earlier displeased me, and hence he gained my friendship

“اِلِاِسْتِعْتَابٌ” (*ill isti'taab*): demand or ask for an agreement, or to ask pardon, or to ask somebody to give up his displeasure and anger.

“الْمُعْتَبُ” (*al-mo'tab*): the one who has been made to agree, the one from whom anger is removed {*T, M*}.

The Quran says:

41:24	If they want to give up things which have brought them ignominy and punishment and thus seek our pleasure, then they will not be able to do so	وَ اِنْ يَسْتَعِيْبُوْا فَمَا هُمْ مِنَ الْمُعْتَبِيْنَ
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Ignominy and punishment will not leave them, as they will not be pardoned. Also see (16:84).

“عَتِيْدٌ” (*ateed*): ready, present, near {*T*}.

“اَعْتَدَ” (*a'tad*): to make ready, to prepare, to keep present (50:18) {*T*}.

Raghib says it means to stock pile things of need beforehand (4:18) {*R*}.

Since *jahannam* (Hell i.e. consequences of one's deeds) - it comes into existence (though invisible initially) as soon as one starts doing wrong deeds.

The Quran says:

4:18	a painful punishment has been prepared for them	أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا
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It is not a something prepared by Allah in advance. It means, as mentioned earlier, that a man starts preparing his *jannat (paradise)* and *jahannam(hell)* with every step he takes in his/her life, and all this happens according to the law of requital created by Allah. For details see heading *Jahannam* where it has been explained that even today *jahannam* is before us and near to every individual committed to doing wrong.

According to *Ibn Faris* this root's basic meanings are nearness and presence.

Ain-T-Q ع ت ق

“الْعَيْتِيُّ” (*al-itq*): independence, freedom, high descent, respect, beauty.
“عَتَقَ الْعَبْدُ يَعْتِقُ” (*ataq al-abdu ya'tiq*): the slave won his freedom.
“عَتِيقٌ” (*atiqu*) or “عَا تِقٌ” (*at-iqun*) is a slave who gains his freedom {T}.

The Quran calls the *Kaba* as “” (*bait-ul ateeq*) in (2:29), i.e. the center of Allah's system which is free of all slavery and subjugation, which is not affected by anything, physical or mental.
Kitaabal Ashqaaq supports these above meanings.

As a symbol this places it very high if it represents freedom from all types of slavery and the nation which owns it will have a very high status in the community of mankind.

“رَاحُ عَيْتِي” (*raahun ateeq*): that wine whose seal is unbroken, in other words old (vintage) wine.
“عَتَقَ الْفَرَسُ عَتَقًا” (*ataq al-farsu itqa*): the horse galloped ahead {T}.
“عَيْتٌ” (*itq*) means strength in the dictionary {M}.

Ibn Faris says this root is used to mean (1) to be respectable (2) and to be old (antique).

Raghib says “الْعَيْتِيُّ” (*al-ateeq*) means predecessor with regard to time, or place or rank. Therefore for K'aba to be “الْبَيْتُ الْعَيْتِيُّ” (*beitul ateeq*) includes all connotations for it to be free, powerful, according to time and space and ahead of all others. This represents the rank of Muslim nation, because K'aba is merely a symbol of Allah's system as well as the center of its nation, just as a capitol or a flag are symbols of a country. The respect of a flag means the respect of the country that it represents as a symbol.

As far as the *Kaba* being ahead in time is concerned, it means that it came into being (as the Centre of the people of *Ibrahim- who was Muslim*) long before the center of the Jews and Christians (*Baitul Muqaddas*) did.

Ain-T-L ع ت ل

“الْعَتْلَةُ” (*al-atalatah*): an iron rod which is broader at one end (sort of a crow bar). It is used to dig or demolish a ground or a wall. It is also used for cutting branches of a date palm.

“الْعَتْلُ” (*al-atal*) means to drag somebody very harshly, cruelly or to use excessive force.
“أَخَذَ بِرِزَامِ السَّاقَةِ فَعَتَلَهَا” (*akhaza bi zamaam as-saaqatih fa'atalaha*): he caught a camel's reins and pulled it very cruelly.
“هُوَ مَعْتَلٌ” (*huwa mi-u'tal*): he has the power to pull cruelly.

Ibnul Sakeet has said that “عَتْلَةٌ” (*atalahu*) means to push someone very harshly or to pull someone very cruelly towards a prison.

Raghib says this means to hold someone where many of his parts conjoin and pull it with force.

Ibn Faris says it basically means intensity and strength.

Surah *Ad-Dukhaan* says:

44:47	pull him towards the <i>Jahannam</i>	فَأَعْتَلُوهُ إِلَىٰ سَوَاءِ الْجَحِيمِ
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“أَعْتَلٌ” (*al-utul*): one who eats a lot and who saves on wealth (who is miserly with wealth). It means one who abstains from good deeds, or one who is very quarrelsome {*T*}. Being cruel or harsh are meanings included in the connotation.

The Quran says:

68:13	Violent and cruel with all that base born	عُتُلٌ بَعْدَ ذَٰلِكَ زَنِيمٌ
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For the meaning of “زَنِيمٌ” (*zaneem*), see heading (Z-N-M).

ع ت و Ain-T-W

“عَتَا” (*ata*), “يَعْتُو” (*ya’tu*), “عِتْيَا” (*itriyya*), “عُتُوَا” (*utuwwa*): to transgress a defined limit, to disobey a rule.
 “عَتَّتِ الرِّيحُ” (*atatir reeh*): the wind increased in its intensity, i.e. it turned into a storm {*T*}.
 “لَيْلٌ عَاتٍ” (*lailun aat*): very dark night {*T*}.
 “مَلِكٌ عَاتٍ” (*malikun aat*): very cruel and heartless king {*M*}.

Surah *Al-Haqqah* says about the nation of *Aad*:

69:6	they were killed by strong wind (storm)	فَأَهْلَكُوهُم بِرِيحٍ صَرْصَرٍ عَاتِيَةٍ
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Surah *At-Talaq* says:

65:8	Rebellion against the Sustainer (who nurtures him).	عَتَّتْ عَنْ أَمْرِ رَبِّهَا
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Ibn Faris says that it basically means pride.

The Quran says:

25:21	They were very rebellious	وَعَتُّوا عُتُوًا كَبِيرًا
19:69	those who were very persistent in their rebelliousness against <i>Rahman</i>	أَشَدُّ عَلَى الرَّحْمَنِ عِتِيًّا

But in (19:8) this word has been used to mean intensity and extreme.

19:81	I have reached the extreme of old age	وَقَدْ بَلَغْتُ مِنَ الْكِبَرِ عِتِيًّا
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Raghib says that it means to reach an old age where there is no possibility of recuperation or recovery.

ع ث ر Ain-Th-R

“عَثَرَ العِرْقُ” (*asarat irq*): his vein throbbed.
 “عَثَرَ” (*asara*), “عَثُورًا” (*asura*): to be aware of something without intention.
 “عَثَرَ عَلَى السِّرِّ” (*asara alus sir*): he became aware of a secret.
 “أَعَثَرَهُ” (*aa’sarahu*): informed him, made him aware.
 “أَعَثَرْتُ فُلَانًا عَلَى كَذَا” (*aa’saratu fulanan ala kaza*): I informed him of something {*T*}.

The Quran says:

18:21	This way we informed the people about them (people came to know about them)	وَكَذَٰلِكَ أَعَثَرْنَا عَلَيْهِمْ
5:107	if you come to know that they have committed a crime	فَإِنْ عَثَرَ عَلَىٰ أَنَّهُمَا اسْتَحَقَّا إِثْمًا

“الْعَثِيرُ” (*al-isyar*): hidden effect of something. It also means earth.

“عَثَى” (*asaa*) means to create extreme chaos, to destroy to bits {*T*}.

Raghib says that (Ain-Th-Y) and (Ain-Y-Th) mean nearly the same thing, but usually this word of “عَثَى” (*asaa*) was used to mean mental chaos.

Al Manar says that “عَثَا” (*asaa*) means to spread chaos and trouble.

Ibn Faris says basically it means create chaos.

The Quran says:

2:60	Do not create chaos in the land. (i.e Do not spread chaos in a society)	وَلَا تَعَثُوا فِي الْأَرْضِ مَفْسِدِينَ
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“الْعَجَبُ” (*al-ajab*): the part of an animal’s tail joined to the body, or the last part of everything {*T*}.

“تَعْجَبُ” (*ta’ajjub*) is the surprise which a person feels at not knowing something, or if one sees a thing for the very first time and likes it and feels that this sort of thing has been witnessed for the first time.

“عَجَبٌ” (*a’jab*): something which is a cause for surprise or which is denied because it has never before been encountered {*R*}.

“عَجَبٌ” (*a’jab*): the fear and apprehension which is felt when some task is encountered which is thought to be challenging.

“عَجِيبٌ” (*a’jeeb*): the sort of thing which has not been witnessed before.

“الْعُجْبُ” (*al-ujb*) means pride, narcissism {*T*}.

Ibn Faris with reference to *Khaleel* has said that “عَجِيبٌ” (*ajeeb*) is a thing which causes wonderment and “عُجَابٌ” (*ujaab*) is a thing which has crossed the limits of “عَجِيبٌ” (*ajeeb*) i.e. extremely surprised, something witnessed beyond expectation.

The Quran says:

2:204	the matter of life that causes wonderment for you	مَنْ يُعْجِبُكَ قَوْلُهُ فِي الْحَيَاةِ الدُّنْيَا
72:1	this points to a wonderment the cause of which is not known (surprise at the revelation, as to how this Quran was presented)	إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا
33:52	no matter how much their beauty attract you	وَلَوْ أَعْجَبَكَ حُسْنُهُنَّ

In reference to selecting a spouse the Quran has used this root in (2:221)

“عَجَزَ” (*ajuz*): to stay behind or to acquire something when it is almost out of hand. Usually this word means to be unable to do or get something and not being able to do something {*T, R*}.

This meaning seems appropriate where it has been used in (72:1), although these meanings are not to be found in ordinary dictionaries.

Ibn Faris says its basic meanings are “weakness or feebleness” as well as “the hind part of something”. Why this word is used for staying behind, speaks for itself.

“الْعَجْزَةُ” (*al-ijzah*) is said to mean an old man’s last child.

“تَعَجَّرْتُ الْبَعِيرَ” (*ta’ajjatul abeer*): I climbed the hind part of a camel {*T, R*}.

“الْعَجُوزُ” (*al-ajooz*) has about one hundred meanings in the dictionaries.

“عَجُوزٌ عَقِيمٌ” (*ajuzun aqeen*) is used in (51:29) to mean old or weak woman.

“الْعَجْزُ” (*al-ajooz*): hip, the end of anything, the last part. Plural is “الْعَجَازُ” (*aijaaz*). It also means the last part of a tree trunk which is joined to the earth.

“أَعْجَازُ نَخْلٍ” (*aijaazu nakhl*): the trunk with roots of the date palms (54:20).

“أَعْجَزَ” (*aajaz*): to weaken, to consider something to be weak or feeble.

“إِنَّهُمْ لَا يُعْجِزُونَ” (*innahum la yujizoon*): they cannot weaken (8:59).

“مُعْجِزٌ” (*mu’jiz*): one who defeats, or makes someone weaker than himself (26:32).

“مُعَاجِزِينَ” (*mu’aajizeen*): those who try to defeat each other and render helpless (22:51).

The Quran has made very clear that the Law of Requitil works in the universe including the human world. Those who go against it, may appear to be succeeding in the short term, however will always suffer the consequences in the long term. The difference is that if a system is established based on the Quranic values the good results of the system take shape very quickly i.e. within a short time scale. The natural time scale for the law of Requitil to take shape could be thousand years as it takes time for the collective deeds to bear results over a very long time e.g. the rise and fall of nations or civilisations.

The meanings for which we use the world miracle, has not appeared in the Qurani. The believe the messenger had to do something unnatural that may have mesmerized people, or made them helpless, which is not true.

“الْعَجْفُ” (*al-ajaf*): for obesity to be lost gradually.

“أَعْجَفُ” (*aajaf*) the plural is “عَجَافٌ” (*ijaaf*) which means thin or feeble {*T, M*}.

Surah *Yusuf* says:

12:43	seven thin cows	سَبْعَ عِجَافٍ
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“عَجَفَ نَفْسَهُ عَنِ الطَّعَامِ” (*ajafa nafsuhu anit tu’aam*): he abstained from eating though he was hungry {*T, M*}.

Ibn Faris says basically it means weakness, as well as to abstain.

“الْعَجَلُ” (*al-ajal*), “الْعَجَلَةُ” (*al-ajalah*): speed, fastness, haste.

Raghib says it means the desire to acquire something before time.

“أَعَجَلَتِ النَّاقَةُ” (*aajalatin naaqah*): the camel gave birth to still born child before time.

“الْإِعْجَالُ فِي السَّيْرِ” (*salijaalu fis sair*): for a camel to be hasty in getting up, i.e. the rider has not fully accommodated himself on the back, but the camel gets up.

“الْمِعْجَالُ” (*al-mi'jaal*): date palm whose fruit ripens before expected time.

“الْعُجَيْلُ” (*al-ujail*): appetizer.

“مُسْتَعْجَلَاتُ الطَّرِيقِ” (*musta'jalaatut tareeq*): short cuts {*T, M*}.

The Quran says has used “تَعْجَلُ” (*ta'ajalah*) and “تَأَخَّرُ” (*ta-akhhara*) in (2:2-3), and “عَاجِلَةٌ” (*aajilah*) against “أَخِرَةٌ” (*aakhirah*) in (75:20-21).

These two terms of the Quran, “عَاجِلَةٌ” (*aajilah*) and “أَخِرَةٌ” (*aakhirah*) are very important. For details, see heading (A-Kh-R) and (D-N-W). For example, say that there are two farmers. Each of them has a quantity of wheat which they have kept as seeds. There is dearth of food with them. One of the farmers gets the wheat grinded that he had kept for seeding. His shortage of food ends, but the second farmer bears the temporary shortage and sows the seed for the next crop. For some time he faces great difficulty due to shortage of food but then there is abundance of food as the crop matures and he reaps the benefit.

The first farmer acted hastily, i.e. he had his eye on the immediate benefit which was acquired quickly. But the second farmer had his eye on the end benefit, that is, he delayed the self-gratification. This is the difference between “عَاجِلَةٌ” (*aajilah*) and “أَخِرَةٌ” (*aakhirah*). The Quran says that we give quick benefits to those who seek immediate benefits, but they have no part in the happiness of the future (2:200, 17:18). Conversely, those who keep their eye on the happiness of the future also find their future to be blissful, and after the initial turmoil, the present too is beneficial (2:201, 17:19). These are the two groups who are compared in the Quran.

For example:

76:28	One strives for immediate benefits and the other group strives for the happiness of the future	تُجِبُّونَ الْعَاجِلَةَ وَتَذُرُونَ الْآخِرَةَ
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Also see (75:20-21)

The word “future” covers both the coming generations and the life hereafter. The Quran gives us a program which covers both aspects in detail. The life of “عَاجِلَةٌ” (*aajilah*) and “أَخِرَةٌ” (*aakhirah*) provides happiness of in both parts of the life. For example one group thinks that man’s present life is all there is (i.e. physical life) and therefore the benefits are immediate. The other group thinks that man’s life consists not only of his physical life but also the life in the hereafter. His physical life ends here but his self goes on and the benefits for this self are accrued in the “أَخِرَةٌ” (*aakhirah*) against the “عَاجِلَةٌ” (*aajilaah*). These are permanent values. The Quran gives a program which not only benefits his physical life but also helps nurture his self. Thus he gets the benefits of both this world and the hereafter.

“الْعَجَلُ” (*al-ajal*) in the *Humair* dictionary means earth. That is why “خُلِقَ الْإِنْسَانُ مِنْ عَجَلٍ” (*khuliqaal insaana min ajal*) in (21:37) has been taken to mean that man has been created from earth {*M*}. This is supported by other places in the Quran where man’s creation is said to have been initiated from earth (32:7).

Surah *Bani-Israel* says:

17:11	man is hasty	وَكَانَ الْإِنْسَانُ عَجُولًا
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Therefore if this meaning is taken in (21:37) as well, then it seems more appropriate. It is stated:

21:37	..then you will not ask it to be hastened (i.e. punishment as a reward of their deeds)	فَلَا تَسْتَعْجِلُونَا
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It is only the guidance provided by the revelation which enables man to keep an eye on the long term future. Working for immediate benefits makes a man impatient and raises the objection in response to invitation to the guidance that why the results of bad deeds do not show up quickly? According to the Law of Requitul the results of our deeds do not show up quickly and there is a gap between what we do and their effects to show up later. For example there is a time lag between the time we sow seeds and for the crop to mature. Those who live according to the guidance provided by the revelation are not bothered by the fact that the result of their deeds are not immediate. They develop a conviction that on the Law of Requitul works with evidence around them and they live their life with this in mind.

“الْعَجَلُ” (*al-ijl*): a calf. Some think that a month old calf is called “عَجَلٌ” (*ijl*) as in (2:92) and (20:88) {*T*}. Some also think that up to one year old calf is called “عَجَلٌ” (*ijl*).

Raghib says there is a connotation of haste in this word, i.e. a calf is very active and fast but when the calf turns into an ox it is no longer called so.

In surah *Al-Qiyamah* the Messenger (*pbuh*) has been guided:

75:16	Do not move your tongue along with it so that you can grasp it quickly	لَا تُحْرِكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ
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But as it has been said under heading (H-R-K), its meaning becomes clear when taken in consonance with (20:114) where it is said:

20:114	do not make haste about doing something until you are given the whole program about it i.e. revealed further details	وَلَا تَعْجَلْ بِالْقُرْآنِ مِنْ قَبْلِ أَنْ يُقْضَىٰ إِلَيْكَ وَحْيُهُ
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When the revelation expostulate the whole program, then act accordingly. It is also noted under the heading (H-R-K) that it may also mean the human record of deeds. In this case there will be no connection between (20:114) and (75:16), but the meaning of (20:114) is evident even without it.

Ain-J-M ع ج م

In the Arabic dictionary, the meaning of (Ain-J-M) is of being unclear and ambiguous i.e. something which remains unexplained.

“الْأَعْجَمُ” (*al-a'jam*): a person whose meaning is not clear despite him being an Arab. The plurals are “أَعْجَمٌ” (*a'aajim*), “أَعْجَمُونَ” (*aaajamoon*) and “أَعْجَمِينَ” (*aaajameen*). Thereafter “الْأَعْجَمِيُّ” (*al-ajami*) came to be used as a description for every person who was not an Arab, no matter even if he was very eloquent. “الْأَعْجَمُ” (*al-aaajam*): a dumb person.

Lataif-ul-Lugha says that “الْأَعْجَمِيُّ” (*al-jamiyyu*) means being a non-Arab, even if he is eloquent, and “الْأَعْجَمِيُّ” (*al-aa'jami*) means non-eloquent even if this person is an Arab.

“أَعْجَمَ فُلَانٌ الْكَلَامَ” (*aa'jam fulanun kalam*): he kept the matter ambiguous.

“بَابٌ مُعْجَمٌ” (*babun mo'jam*): closed door.

“إِسْتَعْجَمَتِ الدَّارُ” (*ista'jamatid daar*): house became empty and there was no one to answer {*T, M, R*}.

Ibn Faris says it means silence and quiet.

In the Quran, “الْأَعْجَمِيُّ” (*aa'jami-un*) has appeared against “عَرَبِيٌّ مُبِينٌ” (*arabiyyan mubeen*), as in (26:198) and (41:44).

“الْأَعْرَبِيُّ” (*al-arabiyyu*) means eloquent. See heading (Ain-R-B).

“إِعْدَادٌ” (*e'daad*): to prepare, to provide.

“أَعْدَدْتُ لِحَوَائِثِ النَّهْرِ مِنَ الْمَالِ وَالسَّلَاحِ” (*aadudtu: lihawadisid dahar minal maali was silaah*): I have prepared for the vicissitudes of life.

“إِسْتَعَدَّلَهُ” (*ista'addalahu*): prepared and became ready for it.

“عَدَّ” (*adda*), “يَعُدُّ” (*ya-uddu*), “عَدًّا” (*adda*): to count.

“عَدَدٌ” (*adad*) and “عَدِيدٌ” (*adeed*) are nouns that are derived from it {*T, M*}.

14:34	And you count all blessings of Allah , you would not succeed.	وَ إِنْ تَعُدُّوا نِعْمَتَ اللَّهِ لَا تَحْصُوهَا
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“مَعْدُودٌ” (*ma'dood*): counted {*T, M*}.

“أَيَّاماً مَعْدُودَةً” (*ayyaman ma'doodah*): numbered days, or the days which are counted (2:80) {*T, M*}.

When *Yusuf* was sold by the caravan members in the market of Egypt, it is said:

12:20	They sold him for a small amount of coins	دَرَاهِمَ مَعْدُودَةٍ
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“أَيَّاماً مَعْدُودَاتٍ” (*ayyaman ma'doodaat*) has also been used for the days of fasting (2:184). But it has been explained a little later where it is said:

2:185	Those among you who are at home during this month, should fast	فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ
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It is evident from this that fasting is for the entire month of Ramadan.

“عِدَّةٌ” (*iddah*): refers to the period a divorced woman has to wait before remarrying {*T, M*}.

“الْعِدَّةُ” (*al-uddah*) is wealth kept for rainy days {*T, M*}.

“عَدًّا” (*addan*): to count (19:84).

“عَدَدًا” (*adada*): several, counted (18:11).

“عِدَّةٌ” (*iddah*): number, count (9:36).

“عِدَّةٌ” (*uddah*): goods which are ready, which are kept safe to meet any eventuality (9:46).

“أَعَدَّ” (*a'adda*): to prepare, to provide (9:100).

“إِعْدَادٌ” (*itadda*): to count (33:49).

“الْعَدْسُ” (*al-adas*): a kind of lentil {*T, M*}. The Quran uses it in (2:61).

“الْعَدْلُ” (*al-idl*): the goods or weight laden on both sides of a camel, which is equal in weight.
 “عَدْلٌ” (*idl*): each equal part on a weight scale. It basically means to be equal.
 “عَدَلَ الْمِيزَانَ” (*addalal meezaan*): balanced the scales.
 “فَاعَدَلُوا” (*fa’tadal*): thus the scales were balanced.
 “عَادَ لَهُ” (*aadalahu*), “مُعَادَلَةٌ” (*mu’aadalah*): became equal in weight.
 “عَادَلَ بَيْنَ الشَّيْءَيْنِ” (*adala bainash shaiyeen*): made two things equal in weight, made even.
 “عَدَلَهُ فِي الْمَحْمِلِ وَعَادَلَهُ” (*addalahu fi lmahmili wa aadalahu*): ride an animal with someone of equal weight.
 “الْعَدْلُ” (*al-udlu*), “الْعَدْلُ” (*al-idlu*), “الْعَدِيلُ” (*al-adeel*): alike, similar, of equal weight.
 “إِعْتَدَالٌ” (*e’tidaal*): to be between two conditions according to a state.
 “فَعَدَلَكَ” (*fa’adalaka*): God has made man in proportion (82:7). He has kept full balance and proportion while creating him. He has made him stand upright. For him it is necessary to keep balance.
 “عَدْلٌ” (*adal*): the right compensation.
 “أَوْ عَدْلٌ ذَلِكَ صِيَامًا” (*au-adlu zaalika siyaama*): to have equal weight (5:95).

Ibn Faris says “عَدْلٌ” (*adal*) also means compensation.

2:48	no compensation will be accepted from him	لَا يُؤَخِّدُ مِنْهَا عَدْلٌ
6:70	even if he is ready to pay any kind of compensation	وَأَنْ تَعْدِلَ كُلَّ عَدْلٍ
49:9	By justice and equality.	بِالْعَدْلِ وَأَقْسَطُوا

The meaning of “قَسِطٌ” (*qist*) will be related in the heading (Q-S-T).

The Quran has ordered to do “عَدْلٌ” (*adal*) and “إِحْسَانٌ” (*ihsaan*) in (16:90). It means that to give full compensation to someone is doing “عَدْلٌ” (*adal*), and to complete his shortcomings and set his balance right is “إِحْسَانٌ” (*ihsaan*). See heading (H-S-N).

To mean similar and example, this word has been used in surah *Al-Anaam*:

6:151	these people equate others to Allah	وَهُمْ يَرْجِمُونَ
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“عَدَلَ عَنِ الطَّرِيقِ” (*adala anit tareeq*): to move away from a path.
 “عَدَلَ الطَّرِيقِ” (*adalat tareeq*): a road bent towards one side {T}.
 “عَادَلَ الشَّيْءُ” (*aadalash shaiyi*): a thing that became crooked {M}.

Surah *An-Namal* says:

27:60	These are the people who have moved away from the right path	بَلْ هُمْ قَوْمٌ يَعْدِلُونَ
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Ibn Faris says that it has two meanings which are opposite to each other. It means to be smooth as well as to be crooked or bent. But it is generally thought that the meaning to be crooked is derived from the use of “عُنٌ” (*un*).

A Quranic society is based on “عَدْلٌ” (*adal*) and “إِحْسَانٌ” (*ihsaan*), that is, justice and balance. In this society every individual gets full return for his labor, and no excess is committed against anyone. Individuals in such a society decide to take only that which is enough to meet their needs and leave the rest (of the resources) for the sustenance of mankind at large (2:219). The rest will be for such people who due to some reason cannot earn their livelihood, or whose return for labor cannot be enough to meet their needs. To complete their shortcoming is called “إِحْسَانٌ” (*ihsaan*). This “إِحْسَانٌ” (*ihsaan*) is no favor to anyone, neither is it some sort of charity, but the act of creating a balance. The individuals of such society decide that the returns for their labor will be available to all. All this (the resources) is under the administrator of this system and is used for the sustenance of every individual of society who needs it. This is why the Quran along with ordering “عَدْلٌ” (*adal*) and “إِحْسَانٌ” (*ihsaan*) has ordered to abstain from “فَحْشَاءٌ” (*fahsha*) and “مُنْكَرٌ” (*munkar*) (16:90). “فَحْشَاءٌ” (*fahsha*) means miserliness, and “مُنْكَرٌ” (*munkar*)

means the excuses that human intelligence cooks up, which instigate a man to accumulate for himself whatever he can by whatever means.

Ain-D-N ع د ن

“عَدَنَ” (*adan*), “يَعْدُنُ” (*ya’dun*), “يَعْدِنُ” (*ya’din*): to stay somewhere.
“جَنَّاتُ عَدْنٍ” (*jannatu a’dn*): gardens in which one can stay with permanence, a mine, and a place where a thing is born and where it is always found. It means the center of anything.
“المَعَادِنُ” (*al-ma’adin*): roots {*T, M, R*}.

The Quran says “جَنَّاتُ عَدْنٍ” (*jannaati adan*) in 9:72. It means the residences of comfort and luxury.

Ibn Faris says it means gardens to stay in, in other words, such gardens in which one can also live.

Ain-D-W ع د و

“أَلْعَدَاءُ” (*al-adaa’u*) and “أَلْعَدَاءُ” (*al-udawa’u*) means distance.
“أَلْعِدَىٰ” (*al-ida*): strangers who are apart from one another.
“أَلْعُدْوَةُ” (*al-udwah*): a distant place.
“أَلْعِدْوَةُ” (*al-idwah*), “أَلْعُدْوَةُ” (*al-udwah*), “أَلْعُدْوَةُ” (*al-adwah*): corner, bend or bank.
“أَلْعِدَىٰ” (*al-ida*): a sort of wooden wedge, a stick placed between two pieces of wood to separate them.
“تَعَادَىٰ” (*ta’aada*): distant from each other {*T*}, thus this root has a basic connotation of distance.
“عَدُوٌّ” (*aduwwun*) means enemy due to this distance, i.e. the opposite of friend. It is also the opposite of “وَلِيٌّ” (*waliyyu*) which someone who does not help.
“تَعَادَى الْقَوْمُ” (*ta’aadal qoum*): these nations had enmity with each other {*T*}.
“أَلْعِدَىٰ” (*al-ida*): the enemy with whom you are at war.
“أَلْعَادِيَاتُ” (*al-aadiyaat*): the horses of fighters, that is, the horses who run afar.
“عَدَا” (*a’da*), “يَعْدُو” (*ya’doo*), “عَدُوا” (*adwa*), “عَدَوْنَا” (*adawana*), “تَعَدَاءُ” (*ta’da*): to walk fast or run.
“تَعَادَوْا” (*ta’aadau*): they competed in speed {*T*}.

Raghib says “عَدُوٌّ” (*adwun*) means to cross a limit and to be unable to reach mutual agreement or harmony. If it is in disharmony with respect to speed, then it is called “عَدُوٌّ” (*adwun*). If it is with respect to mutual feelings, then it will be called “عَدَاوَةٌ” (*adawah*). If it is with respect to deterioration in *adal* and justice, then it will be called “عُدْوَانٌ” (*udwaan*) {*T*}.

“عَدَا عَلَيْهِ” (*ada alaihi*): he committed excesses on him {*T*}, in other words, crossed the limit.
“تَعَدَاهُ” (*ta’addahu*): he exceeded it, went across.
“عُدْوَانٌ” (*udwaan*) also means to commit the worst of excesses {*T*}.

Ibn Faris says it basically means to exceed a limit in general, or in something in which the laid down limit should have been respected.

“أَعَدَى الْأَمْرَ” (*aad-al-amr*): he proceeded from one thing to another.
“أَعْدَاهُ” (*aa’da*), “أَلْدَاءُ” (*ud-daa’u*): a disease that was passed on to him, or a disease that became infectious {*T*}.
“النَّعَادِي” (*at-ta’aadi*): uneven places {*T*}.
“أَلْعُدْوَىٰ” (*al-adwaa*) means for a disease to be communicable. It also means to ask a king to help deliver from some oppression {*M*}.

The Quran relates in the tale about *Adam* that when the humans instead of living as one united community started a life of parties and divisions, then their individual interests took priority and as a consequence enmity and distances were created among them (2:36). Conversely life should be such in which the hearts should be inter-twined just as a cloud integrates into another (3:102).

Mutual “عَدَاوَةٌ” (*adawah*) creates “الْتَعَادِيَّ” (*at-ta’aadi*), or unevenness. That is why this root has appeared against “مَوَدَّةٌ” (*mawaddah*) in (60:7).

In surah *Al-Baqrah* “إِعْتَدَاءٌ” (*i’tida*) and “عِصْيَانٌ” (*isyaan*) have come to mean similar things (2:61), that is, one who forgets the limits and crosses them, gets rebellious. Similarly the word “عُدْوَانٌ” (*udwaan*) has come opposite to “تَقْوَى” (*taqwa*) in (5:2). “تَقْوَى” (*taqwa*) means to observe the limits defined by Allah in the Quran. Thus “عُدْوَانٌ” (*udwaan*) would mean forgetting the limits or crossing them. In (2:193) the word “عُدْوَانٌ” (*udwaan*) has come to mean the excess which can be termed punishment. That is, “عُدْوَانٌ” (*udwaan*) of oppressors engulfs themselves.

In surah *Al-Ma’idah*, “عَدَاوَةٌ” (*adawah*) and “بَغْضَاءٌ” (*baghda’u*) has come together (5:64).

Surah *Al-Kahaf* says:

18:28	do not ignore them	وَلَا تَعُدُّ عَيْنَاكَ عَنْهُمْ
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“عُدْوَةٌ” (*udwah*): edge (8:42).

The Quran has used terms as “إِسْمٌ” (*ism*) and “عُدْوَانٌ” (*udwaan*) to mean crime. “إِسْمٌ” (*ism*) means that which slows down a man who cannot keep pace with others. See heading (A-S-M). “عُدْوَانٌ” (*udwaan*) means to be rebellious and move ahead. The system of Islam wants all individuals to be mutually helpful and thus proceed together. See heading (S-L-M). He who stays behind is also a criminal. It also means to be rebellious and move ahead of a caravan. That is, a criminal. If “عُدْوَانٌ” (*udwaan*) is taken together with “تَعْدِيَةٌ” (*ta’diyah*), then it would mean such crimes which are infectious or that which affect other individuals of society as well.

Details can be found under the headings (A-D-M) and (Sh-J-R).

And “إِسْمٌ” (*ism*) would mean a crime which only affects the criminal. For details see (A-Th-M).

“عَادٌ” (*aad*): one who breaks the laws or crosses limits (2:173).

“تَعَدَّى” (*ta’adda*): to exceed or cross a limit (2:229).

“إِعْتَدَى” (*i’tada*): to commit excesses (2:178).

“مُعْتَدٍ” (*mo’tid*): one who commits excesses (2:190).

The plural is “مُعْتَدُونَ” (*mo’tadoon*) and “مُعْتَدِينَ” (*mo’tadeen*).

Ain-Dh-B ع ذ ب

There are three elements in the basic meaning of this root.

- 1) The sweetness or delightfulness of water that quenches thirst.
- 2) Difficulties and pain which are an obstacle to a comfortable life.
- 3) Hurdle, to prevent.

To comprehend these meanings one has to conceive of the dwellers of the Arab desert. Water was very short there and sweet water is even harder to get. This commodity was no less than a benevolence which was acquired after great search, hardship and quarrels. Several days had to be spent without it, i.e. one had to live without availability of fresh water for several days.

“الْعَذْبُ” (*al’azb*): delightful, sweet water.

The Quran says:

25:53	one of them is delightful (water)	هَذَا عَذْبٌ فُرَاتٍ
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“إِسْتَعْدَبَ الرَّجُلُ مَاءَهُ” (*asta’zabar rajulu maa’ahu*): that man brought sweet water (potable water).

“أَعْدَبَ الْحَوْضَ” (*aa’zabal hauz*): to clean a pond of straws etc. from the surface of water.

“الْأَعْدَابَانِ” (*al-a’zabaan*): two delightful things, either wine or saliva of one’s mouth {*T, M*}.

“عَذَابٌ” (*a'zab*): straws etc. which rise to the surface of water and thus pollute the drinking water. It also means the pieces of rags which professional women mourners keep with them.
 “عَذْبَةٌ” (*azbah*): a tree toxic to camels. Hence it means punishment, hunger, thirst and pain {*T, M*}.
 “عَذُوبٌ” (*a'zooob*), “عَاذِبٌ” (*aazib*): man, camel or horse who stops eating or drinking due to intensity of thirst.
 “عَاذِبٌ” (*aazib*): he who can spend the night without eating anything. This word is also used for someone who does not enjoy any protection or shade. As such, “عَاذِبٌ” (*aazib*) is used for any sort of deprivation i.e. hunger or thirst or any plight or difficulty. It also means to prevent one from reaching something or somewhere.
 “عَذْبَةٌ عَنِ الشَّيْءِ” (*azaabahu anish shamsii*) and “أَسْتَعَذِبُهُ” (*azabahu*) and “أَعَذَابُهُ” (*asta'zabahu*) means preventing one from something {*T, M*}.

Ibn Faris has said that the matter of this word cannot be superimposed on other words and neither can these words be clubbed to mean the same thing.

The Quran has used “عَذَابٌ” (*azaab*) to mean all the inequities that the Pharaoh's nation incurred on its slaves of *Israelis* (20:27). Quran uses “مُفْلِحُونَ” (*muflihoon*) against “لَهُمْ عَذَابٌ عَظِيمٌ” (*lahum azaaboon azeem*) in Surah *Al-Baqrah* in (2:7), which makes it clear that “عَذَابٌ” (*azaab*) means all the inequities of life and any deprivation. Hence it means any deprivation so severe that it disables one to benefit from the pleasant things in this life.

This word has also been used to mean the punishment that is meted out by the courts (4:25), (24:2). Here the aspect of stopping someone or preventing from something is more prominent than suffering, because the very aim of legal punishment is to stop someone or preventing from committing crimes.

“عَذَابٌ” (*azaab*) from Allah means the destructive result of man's own wrong doings and because of this Allah has also been called “مُعَذِّبٌ” (*mu-azzib*) in (7:164) i.e. ensuring the recompense of what we do. Anyone who tastes such “مُعَذِّبٌ” (*azaab*) is called “مُعَذَّبٌ” (*mu-azzab*) as in (26:213). According to the Quran, a life of deprivation and misery during one's lifetime (20:134) i.e. hunger and fear are a form of “عَذَابٌ” (*azaab*) as in (16:114). The stoppage of heavenly blessing is also “عَذَابٌ” (*azaab*) as in (7:96). Divisions and party differences are forms of “عَذَابٌ” (*azaab*) as in (6:65). Mutual differences are called “عَذَابٌ” (*azaab*) in (3:104). The removal and elimination of differences is a blessing (11:116-118). The above are only a few forms of Allah's “عَذَابٌ” (*azaab*). Its details are noted and covered throughout the Quran.

Ain-Dh-R ع ذ ر

“الْعُذْرُ” (*al-azr*) means the efforts of a man in trying to mitigate his faults {*R*}. It also means the excuse or reason that man presents for some fault, crime or mistake {*M*}.

Ibn Faris says it is only man's way of extenuating his fault or crime, simply through words and not by any action of repentance.

Real meaning of “عِزْرَةٌ” (*azirah*) is the open space in front of houses, but later this word came to be used for the garbage that is thrown in such open grounds {*R*}.

“عَذْرَ الشَّيْءِ” (*azzarash shaiyee*): a thing with which something is adulterated. Later it began to be used for removing faults from man's actions.

“أَعَذَّرَ الْعَلَامَ إِعْذَارًا” (*aa-zaral ghulama izara*): he circumcised his son. Hymen is also called “عُذْرَةٌ” (*uzrah*).

“أَعَذَّرَ الرَّجُلُ إِعْذَارًا” (*aa-zarar rujulko eh-zara*) is said when sins of a man become very copious.

“أَعَذَّرَتِ الدَّارُ” (*aa-zaratid daar*): house has become very dirty.

“أَعَذَّرَتِ الْمَنَازِلُ” (*eh-tazaratil manzil*): signs of houses disappeared i.e. destroyed. {*T*}.

Ibn Faris concludes that there is no room for conjecture here, but every word holds its own meaning.

Surah *Al-Mursalat* says:

77:6	Whether of justification or of warning	عَذْرًا أَوْ تَذْرًا
30:57	No excuses of theirs will avail	مَعَاذِرُهُمْ

In (30:57), “مَعَذِرَةٌ” (*ma-zerah*) can also mean “عَذْرٌ” (*azr*) and its meaning includes excuse or argument {T}.

In the Yemen’s dictionary the word “مَعَاذِيرُ” (*ma-aazeeru*) means wail as well as need. As such, “الْقَىٰ مَعَاذِيرَهُ” (*alqa ma-zeerahu*) would mean hiding or throwing a wail on truth to cover it. It may also mean to present an argument.

Surah *Al-Qiyamah* uses “مَعَاذِيرَهُ” (*ma-aazeerahu*) in (75:15), the singular of which is “مِعْدَارٌ” (*mezaar*). Surah *At-Taubah* says “لَا تَعْتَذِرُوا” (*la tazeru*) in (9:69), which means “to make lame excuses”.

“عَذْرٌ” (*azzara*): present such an excuse which cannot be proven {T}.

Surah *At-Taubah* says “مُعَذِّرُونَ” (*mu-azzeroon*) in (9:60) which means this very thing, or the presenter of lame excuses, or those who are at fault.

Ibn Faris says this means those people who had no excuse but still made false excuses.

“تَعَدَّرَ الْأَمْرُ عَلَيْهِ” (*ta-azzaral amru alaih*): Task became difficult for him.

As such, whenever “عَذْرٌ” (*azr*) or excuse will be heartfelt, it would mean that the person making the mistake genuinely repents it, and he is genuinely explaining why the mistake was made. This sort of “عَذْرٌ” (*uzr*) is appreciated. The other and more usual type of “عَذْرٌ” (*azr*) is when a person gives wrong reason or logic for his mistake and wants to mitigate his mistake simply through verbal excuses.

Ain-R-B ع ر ب

“الْعَرَبُ” (*al-arab*) or “الْعُرَبُ” (*al-arb*) means the people of Arabia.

Raghib writes that the progeny of the messenger *Ismail* is called “الْعَرَبُ” (*al-arab*).

Taj-ul-Uroos says the descendants of *Ya’ru-bubnu qaihtaan* are called “عرب” (*arab*) or “عاربه” (*arba*). This man was the forefather of the Arabic people and was first person to speak in Arabic language {T}. But this explanation does not seem appealing.

“الْأَعْرَابُ” (*al-airaab*) is the plural of “أَعْرَابِيٌّ” (*a-rabbi’u*). This word is used for the Arabic tribes which dwell in the deserts and forests {M}. The Quran has used this word for these desert dwellers in (9:97).

“الْعَرَبِيُّ” (*al-arabiyyu*): one who makes clear, i.e. eloquent {M}.

“الْأَعْرَابُ” (*al-airaab*): to clarify something.

“عَرَبْتُ لَهُ الْكَلَامَ” (*arrabtu lahu kalaam*): I told him about it clearly {T}.

As such, when the Quran says “حُكْمًا عَرَبِيًّا” (*hukman arabiyya*) as in (13:37), or “قُرْآنًا عَرَبِيًّا” (*quranan arabiyya*) in (12:1), or “لِسَانًا عَرَبِيًّا” (*lisanan arabiyya*) in (46:12), it does not mean that Quran is in Arabic language, but it means a clear book, i.e. a book which explains everything very clearly. Therefore Surah *Az-Zumr* explains “قُرْآنًا عَرَبِيًّا” (*quranan arabiyya*) by adding “غَيْرَ ذِي عِوَجٍ” (*ghaira zee iwaj*) to it in (39:28). In other words, it means such a clear book which has no complications and is simple to understand (54:17).

“الْعَرُوبُ” (*al-arub*): a wife who is loved by her husband, and who is madly in love with her husband as well, and expresses that love, and laughs and enjoys life with him {*Ibn Qateeba* vol.2}.

Ibn Faris says that this root basically means to open something up and make it clear. He says that “عَرُوبٌ” (*arub*) would mean purity of soul and body. He also says that it may mean some deformity in body or limb.

By happiness and pure soul one would mean a joyful and happy woman.

“عَرِيَّتٌ مَعْدَنَةٌ” (*aribat ma-e datahu*) would mean that his stomach had roblem.

“إِمْرَأَةٌ عَرُوبٌ” (*imra-atun urub*) also means a woman of bad habits or character. The plural of “عَرُوبٌ” (*arub*) is “عُرُبٌ” (*urub*).

About the wives in a heavenly society, it is said “عُرُبًا أَتْرَابًا” (*uruban atraba*) in (56:37). But from the context it is found that, aside from love that is the basic quality of a good marital relationship, it also means a very civilized and straight forward woman because the Quran has called the women of the era before the advent of the Quran as “غَيْرُ مُبِينٍ” (*ghairu mubeen*) in (43:18). This means a woman who cannot explain her intent clearly due to the environmental effects. However, when such women were trained in a Quranic society, then they became very eloquent, confident, and straight forward.

“التَّعَرُّيبُ” (*al-ta'reeb*): not only to talk clearly but also to talk with reason {T}. Therefore in a Quranic society both men and women talk honestly, clearly and intellectually with reason.

Ain-R-J

ع ر ج

“عَرَجٌ” (*araj*): to climb higher.

“عَرَجٌ فِي الدَّرَجَةِ” (*araja fid daraja*): to climb stairs.

“مَعْرَاجٌ” (*ma'raj*): stairs.

“مَعْرَاجٌ” (*meraj*) with plural form “مَعَارِجٌ” (*ma'arij*) also means a ladder. This word has not been used by the Quran.

“عَرَجٌ” (*araja*), “يَعْرُجُ” (*ya'ruj*): something happened to his leg and he started limping because of it. This limping is only temporary. For permanent limping the term “عَرَجٌ يَعْجُجُ” (*arija ya'ruj*) will be used.

“أَعْرَجٌ” (*aaraju*): a lame man, i.e. a man who walks on level ground as if he is climbing the stairs.

Ibn Faris says that the basic meaning of this matter is

- 1) Temporary or permanent bending to one side or limpness.
- 2) Height and evolution.

“الأَعْرَجُ” (*al-araj*): a lame man, because a lame man walks crookedly.

About the evolution of things in the universe the Quran says:

32:5	Allah decides about a scheme according to His own laws or Will, then starts creating as per His scheme from its lowest form	يُدَبِّرُ الْأُمُورَ السَّمَاوَاتِ إِلَى الْأَرْضِ
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Then that thing rises or evolves to new heights from its basic creation, and every stage in that evolution towards its completion may take a thousand years or even fifty thousand years (70:4). This is why Allah has called Himself “ذِي الْمَعَارِجِ” (*zil ma-arij*) in (70:3), i.e. Creator and Overseer of the evolutionary process.

This means that Allah makes every creation evolves to reach its own completion. In this way He declared Himself to be on the right path (11:56) i.e. on a balanced path and direction - “ذِي الْمَعَارِجِ” (*zil ma'aarij*) means to be on the Right Path, and also means that Allah is taking the Universe forward. The universe is dynamic and moving forward and its movement is linear not cyclic like the Greeks thought. At the same time this universe is also evolving towards its intended purpose. The Quran has stated that the purpose of the universe is to ensure that each one of us is accountable for our deeds and none is dealt unjustly (45:22). This is the concept of the universe that is presented by the Quran. As the universe dynamic, man must not remain static and should constantly strive progressively forward and keep ascending.

Surah *An-Noor* has used “أَعْرَجُ” (*aaraj*) to mean a lame man in (24:11). Since there is a bend in the leg of a lame man, therefore the bended branch of a date palm is also called “عُرْجُونُ” (*urjoon*) as in (36:39) {*T, R*}.

Ibn Faris says “إِنْعَرَجَ الطَّرِيقُ” (*inn arajaz zareeq*) means that there was a bend in the road, or that the road had a bend in it.

“الْعُرْجُ” (*al-arj*): 80 to 90 camels according to *Ibn Faris*.

Ain-R-J-N

ع ر ج ن

“عُرْجُونُ” (*urjoon*): the crooked branch of a date palm (36:39). See heading (Ain-R-J).

Ain-R-R

ع ر ر

“الْعُرُّ” (*al-arru*), “الْعُرُّ” (*al-urru*), “الْعُرَّةُ” (*al-arrah*): disease of scratching.

“الْمَعْرَةُ” (*al-ma'arah*): any sort of difficulty, pain or loss. This word also means mistake, error, or sin.

“عَرَّةٌ” (*arrah*): he was the cause of pain {*T, R*}.

Surah *A-Fatah* says:

48:25	lest you may come to harm because of them	فَتُصِيبُكُمْ مِنْهُمْ مَعْرَةٌ
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“عَرَّةٌ” (*arrah*), “إِعْتَرَّةٌ” (*itarrah*): to go to someone and ask for a favor without begging, or appear before someone to ask pardon.

Ibnul Qitah says “الْمُعْتَرُّ” (*al-mu'atarru*) means one who meets. But a group of linguists says that “الْقَانِعُ” (*an-naafeh*) means the beneficiary and “مُعْتَرٌّ” (*mu-attiru*) is a person who hovers around you for some favor whether he says so or not.

The Quran says:

22:36	he is in misery	الْقَانِعِ وَالْمُعْتَرِّ
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Ibn Faris says this word is used for a deprived man who hovers around you all the time to carry favor. The basic meaning of this matter is to attach something bad to some other thing.

Ain-R-Sh

ع ر ش

“الْعَرْشُ” (*al-arsh*): a member of something, or a pillar supporting a roof, or the roof itself, or any other support on which a roof rests {*T, R*}.

Raghib has said that “الْعَرْشُ” (*al-arsh*) is used for anything with a roof above it. The plural is “عُرُوشٌ” (*uroosh*). It is also used to mean a king's throne. Thus this word came to mean government or authority and kingdom.

The author of *Lataif-ul-lugha* has said it means overpowering and strength.

Ibn Faris says it means the height or ascent in anything that is made or created.

The Quran says:

27:23	She (Queen <i>Saba</i>) had a very big throne	وَلَهَا عَرْشٌ عَظِيمٌ
2:259	The houses in this settlement had fallen on their own roofs or pillars	وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا

“جَنَّتِ مَعْرُوشَاتٍ” (*jannatin marooshaat*): a garden where vines are laid out on lattice work, such as grape vines (6:142).

The Quran has used the word “عَرْشٌ” (*arsh*) to mean Allah quite a few times, for instance:

27:29	He is the creator of the entire universe and also holds the authority and control over it	هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ
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It also means the highest authority and central control. This control is very firm and no weakness can enter this control.

7:54	Then he ascended on his throne	ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ
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“اسْتَوَىٰ” (*istawa*): to sit firmly on something or somewhere, or to be able to overpower fully.

The Quran says:

11:7	His central throne is on water	وَكَانَ عَرْشُهُ عَلَى الْمَاءِ
21:30	We have given life to everything from water	وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ

This point needs further explanation.

This means that the essence of the physical life is water - this is corroborated by modern day research which says that there can be no life without water. Therefore when the Quran says that Allah’s throne is on water, then it means that He has control over every living thing through His laws. Allah’s control is also working in the outer universe according to His laws. He has made laws for everything and none can go against these laws. In the human affairs the revelation is provided as a source of external guidance as an option. It is up to us to accept it or reject and then live by the consequences of our choice. This is called the law of requital i.e. every cause has an effect. This is briefly the explanation that Allah’s throne is spread out over the entire universe.

ع ر ض Ain-R-Zd

“عَرَضٌ” (*arz*): to become apparent or come into full sight, or to present before someone (40:46).

“عَرَضَ لَهُ كَذَا” (*araza lahu kaza*): it so happened with him; he saw something cursorily.

“عَرَضَ عَلَيْهِ كَذَا” (*araza alaihi kaza*): showed him a particular thing.

“عَرَضَ الشَّيْءُ” (*arazash shaiyee*): the thing became apparent.

“الْعَارِضُ” (*al-aariz*): the event that befalls you or thing that comes before you.

“الْعَارِضَةُ” (*al-ariza*): the upper wood of a door frame.

“الْعَارِضُ” (*al-aariz*): the cloud that is spread on the horizon (46:24).

“الْعَرْضُ” (*al-arz*): width of something {T}.

The Quran says about heavenly society:

57:21	the width of which is the same as the entire universe	عَرْضُهَا كَعَرْضِ السَّمَاءِ وَالْأَرْضِ
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“أَعْرَضَ عَنْهُ” (*aaraza unhu*): avoided him, turned away from him.

“عَرَضَ الْفَرَسُ فِي عَدْوِهِ” (*araza alfarasu fe adweh*): the horse ran by leaning his neck and head to one side.

That is, instead of keeping himself straight, the horse ran breadth wise.

“إِعْتِرَاضٌ” (*itiraaz*): for something to come in front to obstruct the way {T}.

“عُرْضَةٌ” (*urzatah*): cover (2:224)

“الْعَرْضُ” (*al-arazu*): household goods, wealth and riches (22:33).

Surah *Al-Airaaf* says:

7:169	these people obtain short sighted benefits or goods and do not worry about the future	يَأْخُذُونَ عَرَضًا هَذَا الْأَدْنَىٰ
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Here the word “عَرَضٌ” (*araza*) means worldly goods {R}.

Raghib has said that “الْعَرْضُ” (*al-arzu*) also means non-lasting or temporary thing.

Surah *At-Tauba* says:

9:42	if there is some benefit that can accrue quickly	لَوْ كَانَ عَرَضًا قَرِيْبًا
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Here too the meaning of “عَرْضُ” (*araza*) is clear.

The Quran has explained “مُعْرِضُونَ” (*murizoon*) by saying “تَوَلَّيْتُمْ” (*tawallaitum*) (2:83, 3:22). Therefore it means those who turn away or avoid, or those who find ways for avoiding the Quran, or those who move to aside.

“أَعْرِضْ عَنِ الْمُشْرِكِيْنَ” (*aariz anil mushrikeen*) in (15:94) has the same meaning as “فَاصْفَحْ” (*fasfah*) in (15:85). That is, to leave them alone or move to aside.

Ain-R-F ع ر ف

“الْعَرْفُ” (*al-arf*): smell, scent.

“عَرَفْتُهُ” (*arafutu*): I found His scent. From here it means to recognize something.

Raghib says that “مَعْرِفَةٌ” (*marifatah*) or “عِرْفَانٌ” (*irfaan*) is to understand something from the signs by using the human intellect and reasoning.

It is obvious that this will not be equal to knowledge and that is why it is said (*Allahu ya'lum*) which means that only Allah knows for certain. “اللَّهُ يَعْرِفُ” (*Allahu yurifu*) is not said because Allah knows with certainty about everything. It means that a man cannot know anything about Allah, except what He has said about Himself in the Quran. But by deliberating on the things in the universe, which are His creations, we can come to understand His Attributes. This is called “مَعْرِفَةٌ” (*ma'arfat*) or understanding Allah {*T*}. The Quran has not used the word “مَعْرِفَةٌ” (*ma'arfat*) or understanding of Allah, but has always used the word ‘knowledge’.

By deliberating on the universe and the truths in the Quran, the knowledge about Allah’s laws can be acquired but nobody can know or conclude about the personae of Allah Himself. This is why the Quran has asked to believe in Allah and understand His attributes in order to use these as a model for the self-development. **Ibn Faris** has said that this root has two basic meanings i.e. two things to occur one after another and the other meaning is - peace and satisfaction.

“الْعُرْفُ” (*al-urfu*) or “الْعُرْفُ” (*al-uruf*): progeny of a horse because it has hair one after another or wave after wave.

“الْعَرْفُ” (*araf*) means to recognize, because an unknown thing causes consternation. If a thing gets recognized and is familiar then peace and satisfaction follows.

“الْعَرْفُ” (*al-arf*): good perfume.

“عَرَفَ” (*arafa*), “يَعْرِفُ” (*ya'rifu*), “مَعْرِفَةٌ” (*ma-rifatan*) and “عِرْفَانًا” (*irfana*) all mean to recognize something.

“مَعَارِفُ الْأَرْضِ” (*ma-ariful arz*): known and recognized paths of the earth {*T*}.

“تَعَارَفُوا” (*ta-arafu*): they recognized each other.

“أَمْرٌ عَرِيفٌ” (*amrun areef*): work that is recognized {*T, R*}.

“الْعَرِيفُ” (*al-areef*): to recognize one’s own men, or introduce them.

“التَّعْرِيفُ” (*at-tareef*): to introduce something {*T, R*}.

This word is used for a lofty thing as well.

“الْعُرْفُ” (*al-urf*): a high sand dune or some high place easy to recognize.

“الْأَعْرَفُ” (*al-arafu*): a high place, as well as the crop that is on both banks.

“قُلَّةٌ عَرَفَاءُ” (*qullatah arfa*): high peak.

“نَاقَةٌ عَرَفَاءُ” (*naaqatun arfa*): a she camel with a high back.

“الْعُرْفَةُ” (*al-urfah*): distinct border between two things {*T, R*}.

“إِعْتَرَفَ بِذَنْبِهِ” (*itarafa bizambeh*): he owned up his sin, or he confessed to his sin {*T, R*} (41:11).
 “عَرَفَ فَلَانَا” (*arafa fulana*): so and so got punished for his crime {*T, R*}.
 “عُرْفًا” (*urfoon*): to come or follow another, or come one after another.
 “جَاءَ الْقَوْمُ عُرْفًا” (*ja’al qoumu urfa*): people came one after another. This led people to say that “وَالْمُرْسَلَاتِ”
 “عُرْفًا” (*walmur-salati urfa*) in (77:1): angels who come one after another {*T, R*}.

The Quran has used “يَعْرِفُونَ” (*yarifoon*) against “يُنْكِرُونَ” (*yunkiroon*) in (16:83).
 Therefore “أَمْرًا بِالْمَعْرُوفِ” (*amrun bil maroofi*) and “نَهْيًا عَنِ الْمُنْكَرِ” (*nahi unil munkar*) has been said at many places as in (3:109).

Surah *Al-Airaaf* says “الْأَعْرَافُ” (*al-urf*) instead of “الْمَعْرُوفُ” (*al-marooif*) in (7:199). “مَعْرُوفٌ” (*ma-roof*) means all those deeds or works which are accepted by a Quranic System, and “مُنْكَرٌ” (*munkar*) are all those deeds that are not accepted by such a system. These two are comprehensive terms of the Quran which incorporate all laws imposed by the Quran and also the daily practices of the members of a Quranic System. It is obvious that the basic principles that govern such customs and practices will remain unchanged because they have been fixed by the Quran, but their form and details shall be framed according to the times and these will keep changing with the changing requirements of the time. As such, the deeds and customs that a Quranic System accepts during an era are called “مَعْرُوفٌ” (*ma-roof*) whether these exist from the past or these have been suggested as new to meet the requirement of the time within the guidance of the Quran. This means that the customs and practices that it upholds in a Quranic System will also be considered “مَعْرُوفٌ” (*ma-roof*). But it must be ensured here that nothing among the customs and practices should be against the overall teachings of the Quran because in that case those will become “مُنْكَرٌ” (*munkar*). See heading (*N-K-R*).

The Quran says:

7:46	And there will be men on heights, recognizing each other by their marks	وَعَلَى الْأَعْرَافِ رِجَالٌ يَعْرِفُونَ كُلًّا بِسِيمَاهُمْ
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Usually “أَعْرَافٌ” (*airaaf*) is taken to mean the place between heaven and hell. Those people, whose good and bad deeds will be equal, are called people of “أَعْرَافٌ” (*airaaf*), and it has not been decided whether they will go to heaven or hell. This is not the right meaning as the Quran mentions only two groups, that is “أَصْحَابُ الْجَنَّةِ” (*as-haabul jannata*) and “أَصْحَابُ النَّارِ” (*as-haabun naar*). There is no mention of any third group.

Secondly the loftiness of the people of “أَعْرَافٌ” (*airaaf*) is said to make them recognize people who will go to hell and heaven. Therefore this ‘loftiness’ which is the right meaning of “أَعْرَافٌ” (*airaaf*), tell us that this is the mention of people on higher places {*Ibn Qateebah* in *Al-Qartain* vol.1}.

People of “الْأَعْرَافُ” (*al-airaaf*) are the loftiest people and these people will appear as witnesses for their groups (4:41). This group is probably that which has been called “السَّابِقُونَ” (*as-sabiquna*) and “الْمُقَرَّبُونَ” (*muqarraboona*) in (56:10-11). This is the group that has also been called “شُهَدَاءَ عَلَى النَّاسِ” (*shuhada’alan naas*) in (2:143).

Among the rituals of *Hajj*, there is also mention of “عَرَفَاتُ” (*arafaat*) in (2:198). This is the ground where Muslims of the whole world recognize each other or gather during *Hajj*.

Surah *Muhammad* says about a heavenly society:

47:6	the heaven which has been made pleasant for them { <i>R</i> }	عَرَفَهَا
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This can also mean that the heaven is quite familiar to them because the Quran has introduced it to them. *Ibn Faris* says it means that Allah has infused perfume or good fragrance in the paradise, but the meaning of mutual recognition and introduction are more appropriate for this word.

Ain-R-M ع ر م

“عَرَامُ الْجَيْشِ” (*aramul jaish*): speed, force and large numbers of an army.
 “الْغَرَامُ مِنَ الرَّجُلِ” (*al-uram minar rajul*): impulsiveness and rudeness, and someone inflicting pain and hurt.
 “الْعَرِمُ” (*al-aram*): dams or other such constructions that are created in the valleys. It also means heavy rain which becomes intolerable {*T, M, R*}.

The Quran mentions “سَيْلُ الْعَرِمِ” (*sailul arim*) which means a very strong flood.

Ibn Faris says the basic meaning of this root is hardness and intensity.

Ain-R-W ع ر و

“عُرْوَةٌ” (*urwatah*): thorny bushes which have firm roots and which do not shed their leaves even in winter. Thus when there is no other plantation for animals to feed on, these bushes come in handy for them. These bushes can be relied on during all seasons. As such, anything that can be depended upon is called “عُرْوَةٌ” (*urwatah*). The handle of a bucket in a well is also called “عُرْوَةٌ” (*urwatah*) {*T*}. Any support that one can hang onto is “عُرْوَةٌ” (*urwatah*) {*R*}.

Ibn Faris says “عُرْوَةٌ” (*urwatah*) can also mean a button hole wherein a button can be fastened.

Surah *Al-Baqrah* says that the belief as defined in the Quran i.e. in Allah is called “الْعُرْوَةُ الْوُثْقَى” (*urwatah wusqa*) in (2:256). This means a solid support that can be relied upon. A law of life that can never make a mistake in its result which is totally dependable regarding its authority, which never fails and never deceives, which never breaks midway, is hence called “عُرْوَةٌ” (*urwatah*).

“عَرَاهُ” (*arahu*), “إِعْتَرَاهُ” (*iterahu*): to come in front, i.e. that thing or reality became evident him without any obstruction whatsoever, or very clearly {*R*}.

Ain-R-Y ع ر ي

“الْعُرْيُ” (*al-uryu*), “عَرِيَ” (*aria*), “يَعْرَى” (*ya'ra*), “عُرْيًا” (*oorban*): to become naked or to be naked {*T*}.

The Quran says “لَا تَعْرَىٰ” (*la yahra*) in (20:118) which means “you will not remain naked”, i.e. you will not have a want for clothes. Dress is one of the basic necessities that will be met in a heavenly society in addition to food and shelter (20:118-119).

“الْعَرَاءُ” (*al-araao*): open space where there is no cover {*T*}.

The Quran says:

37:145	We put him in open ground	فَبَدَّدْهُ بِالْعَرَاءِ
68:49	They should surely have been thrown on the naked shore	نُبَدَّ بِالْعَرَاءِ

“الْعَرَا” (*al-ara*): corner, a corner of porch or wall.

“أَعْرَاءُ الْأَرْضِ” (*aaarao al-ard*): raised portions of the earth {*T*}.

For more on “عَرَاهُ” (*arahu*) and “إِعْتَرَاهُ” (*i'tarah*), see heading (Ain-R-W).

Ain-Z-B ع ز ب

- “عَزَبَ” (*azoob*), “يَعْزُبُ” (*yazab*): disappear, become hidden, and go away.
 “الْمَعْرَابُ” (*al-mezaab*): a man who takes his herd away from all people.
 “الْعَزِيبُ” (*al-azeeb*): a man who goes far away from his family.
 “إِبِلٌ عَزِيبٌ” (*iblun azeeb*): camels which do not return home in the evening {*T, M, R*}.

The Quran says:

10:61	nothing can remain hidden from you Sustainer	وَمَا يَعْزُبُ عَنْ رَبِّكَ---
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It means something which cannot go away, disappear, and go beyond the grip of the laws of Allah.

Ain-Z-R ع ز ر

- “الْعَزْرُ” (*al-azru*) basically means to stop or prevent one.
 “عَزَرْتُ الرَّجُلَ” (*azaratur rajul*): I stopped that man.
 “تَعْزِيرٌ” (*ta'zeer*): discipline. It means to punish someone to such an extent which is enough to discipline him so he may change his current conduct and behaviour. Since this discipline is for the betterment of someone, that is, to give him some time to correct his ways, it has a connotation of respect as well as punishment. Taj-ul-Uroos says it means to furnish power, or to help with either tongue or sword.

Ibn Faris says its basic meaning include respect, punishment and victory.

The Quran says:

5:12	You helped them with respect	وَعَزَّرْتُمُوهُمْ
7:157	So those who believe him and honor him and help him	فَأَلَدَيْنَ آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ
48:9	That you believe in Allah, His messenger, and honor him and respect him.	لِتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَتُعَزِّرُوهُ وَتُوَفِّرُوهُ

In these verses the believers have been exhorted to help their messenger and to respect him.

- “تَعْزِيرٌ” (*azzeruhu*): to protect the messenger in such a way as to protect his message to mankind and also protect his person so that he is saved from all sorts of machinations of opposing people. Thus nothing should be allowed to be attributed to the messenger of Allah which demeans him in any way or reduces his respect among the people.

Ain-Z-Z ع ز ز

- “الْعِزَّةُ” (*al-izzu*): power, intensity, overpowering and protection.
 “عِزَّةٌ” (*izzatun*): to develop such resistance that does not let anything overpower a man.

Kitab-ul-ashfaaq says that meaning of this word is solidity and intensity.

- “اسْتَعَزَّ الرَّمْلُ” (*ista-azzar raml*): sand dune stayed in place and did not fall by becoming loose {*T, M*}.
 “الْمَعْرُوزَةُ” (*al-mauzoozah*): hard ground or that ground on which rain falls and solidifies its sand or soil.
 “تَعَزَّرَتِ النَّاقَةُ” (*ta-azzatin naafah*): openings in a she camel’s teats became narrow and the milk came out with difficulty.
 “تَعَزَّرَ اللَّحْمُ” (*ta-azzazal lahum*): meat or flesh that has hardened.
 “عَزَّةٌ يَعْزُهُ” (*azzaha ba-izzuh*): overpower someone due to one’s power or hardness (38:23).
 “الْعَزِيزَةُ” (*al-azeezahu*): hawk {*T, M*}.
 “عَزَّ” (*azza*): became strong.
 “عَزَّرَهُ” (*az-zazahu*): gave him strength (39:12).

“عَزَّ عَلَيَّ أَنْ تَفْعَلَ كَذَا” (*azza alyya un taf-ala kaza*): it was very displeasing and discomfoting for me to be asked to do this {*T, M*}.

This word has come against “زِلَّةٌ” (*zillatun*) in (3:25), which is said to mean “to get strength and authority”

The Quran says:

18:34	as per tribe and group, I am more authoritative	أَعَزُّ نَفَرًا
38:2	the opponents have been intoxicated with power and have started opposing the Quran in their stupor	هَيْفَىٰ عِزَّةٍ وَشَمَاقٍ
9:128	the thing that gives you pain hurts Him very much	عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ

The Quran has used “الْعَزِيزُ” (*al-azizu*) for Allah in (2:129) i.e. the overpowering authority of the universe belongs only to Allah, and there is no other power which can overpower His laws. In human society, such strength and authority can only accrue to a society which runs according to the laws of Allah (63:8). As has been said before, power and authority belongs to Allah alone, but He has made such laws which if followed by man, can give him power and authority on this earth. These laws are concerning the world as well as the social and collective life of man. The nation that follows these laws can attain power and authority. This is the meaning of (3:26) which means that Allah accords power and authority as per His laws and nothing can take place on its own. It also means that the Quran explains this process and this can be understood if intellect and reasoning is used.

Surah *Yusuf* uses “الْعَزِيزُ” (*al-azizu*) to mean the chief of that area (12:30), or someone with authority. The wife of this very chief had wanted to entice messenger *Yusuf*. This woman has not been named in the Quran. She has only been called “إِمْرَأَتُ الْعَزِيزِ” (*imra-atul azeez*) in (12:30), that is, the woman of the chief.

“الْعُزَّىٰ” (*al-uzza*) is the name of an idol which was worshipped during pre-Islamic era by the tribe of *Ghatfaan* (53:19).

Ain-Z-L ع ز ل

“عَزَّلَهُ عَنِ الْعَمَلِ” (*azzalahu unil amali*), “عَزَّلَهُ” (*azzalhu*): removed him from the job or task.

“فَاعْتَزَلَ” (*fa-tazal*): so he left the job, i.e. was removed to one side.

“مَعْرُورٌ” (*ma-zool*): that which had been removed.

“الْعَزْلَةُ” (*al-uzlatah*): to leave or part from, separation.

“الْإِعْتِزَالَ” (*al-itezaal*): something to part way.

“الْعَزْلُ” (*al-azl*): to stop the sperm from reaching the ovary i.e. to stop insemination {*T, M, R*}.

The Quran says:

18:16	When you left them	وَ إِذَا اِعْتَزَلْتُمْ لَكُمْ
26:21	They were removed (stopped) from listening	إِنَّهُمْ عَنِ السَّمْعِ لَمَعْرُورُونَ
11:42	He was at a separate place, away from them	وَ كَانَ فِي مَعْرِلٍ
33:51	Whom you had separated from	مِمَّنْ عَزَلْتَ
2:222	Stay away from wives during periods (do not go near them till their periods have ended)	وَلَا تَقْرُبُوهُنَّ حَتَّىٰ يَطْهُرْنَ

“إِعْتَرَمَ الرَّجُلُ” (*aatazamer rajul*): he stayed moderate during running, walking, and other things.
 “إِعْتَرَمَ الطَّرِيقَ” (*itazamat tareeq*): he kept on walking straight without turning to any side.
 “عَزَمَ عَلَى الْأَمْرِ” (*azami alal amri*), “أَعْتَرَمَ عَلَيْهِ” (*a'tazam alaih*): decided finally to do something and then stayed firm.
 “عَزَمَ” (*azaam*) and “عَزِيْمَةٌ” (*aazeemah*): to stick to something firmly after deciding about it.
 “مَالِفُلَانٍ عَزِيْمَةٌ” (*maali fulanin azzeematun*): that man never sticks to anything.
 “الْعَزَامُ” (*al-azzaam*): a man of decision.
 “الْعَزَمُ” (*al-azam*): to finally decide about something {F}.

The Quran says:

2:227	If they are firm on their decision to separate or divorce	وَ إِنْ عَزَمُوا الطَّلَاقَ
20:115	We did not find him to be decisive	وَمَا نَجِدُهُ عَزِيْمًا
2:235	do not strengthen the knot of wedlock	وَلَا تَعَزِّمُوا عُقْدَةَ النِّكَاحِ
46:35	those with stolidity	أُولَئِكَ عَزِيْمُونَ
42:43	those who are firm in their commitments	عَزَمَ الْأُمُورَ

The Quran says that the characteristic of all messengers and believers (momineen) is that they all are people of commitment and their aims are very lofty. However, as the it happens over a period of time nowadays “عَزِيْمَةٌ” (*azeemah*) means talisman and “عَزَائِمُ الْقُرْآنِ” (*azai'mul Quran*) means the verses of the Quran which are used for these talismans {R}. The meanings have changed quite contrary to the meanings used in the Quran.

“الْمُعَزِّمُ” (*al-mu'azzim*): a person who prepares these talismans {R}.

“الْعِزَّةُ” (*al-izzah*): a band of people, a group or sect. The plural is “عِزُّونَ” (*e'zun*) and “عِزِينَ” (*e-zeen*) {T, M}. These words are used for groups that are motley and varied (70:37).

Raghib thinks that this word has led to the word “عِزْوَتُهُ” (*azautahu*) which means something referred to someone. Thus this word is used for a group which is said to be affiliated to someone. But it was again **Raghib** who presented a different thought that it has been culled from the word “عِزَاءٌ” (*azaoo*) which means to acquire patience and consolation {R}. Thus this word may mean a group which is quite at peace at being known to be of a certain belief etc. or a group in which its members find peace and consolation with each other.

Ibn Faris says the basic meaning of this word is to be affiliated.

Surah *At-Tauba* says:

9:30	Jews claim that <i>Uzair</i> is the son of Allah	وَقَالَتِ الْيَهُودُ عُزَيْرٌ ابْنُ اللَّهِ
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Uzair enjoys great respect among the Jews. When the Jews returned to Jerusalem after their subjugation in Babylon, they had lost the collection of their Holy Books. Chapter 8 of the book *Yahmiyah* relates in detail the five books in the first series of the Torah which was compiled anew by *Azra nabi* or the so-called messenger. This information is included in the present day Torah wherein *Azra* has related how he compiled these books. This event is four hundred and fifty years before Christ. Details can be found in the book titled *Meraaji Insaniyat*, first Chapter named *Zaharul Fasaad*.

The Jewish literature contains quite exaggerated statements about *Azra*. The Jewish encyclopedia has gone so far as to say that if the messenger *Moses* had not been granted messenger-hood then *Azra* would have been chosen instead.

The Quran has not talked about him beyond this, nor has it mentioned his name among the messengers. As such, we cannot say, as the believers of the Quran, whether *Azra* was a messenger or not. The Jews used to call a big official of their temple as messenger whose name used to be *Kahaant*.

The origin or the parenthood of *Uzair* holds a big importance because the Jews challenge the Quran and say that they never accepted *Uzair* as the son of Allah. However there is a tale among us with reference to *Ibn Abbas* that some Jews in Medina city used to hold this belief. *Ibn Khurram* has written that the *Sadduqi* sect of the Jews which was based in Yemen had this belief {*Arzul Quran* by *Syed Sulaiman Naqvi*}. But the Jews refuse to believe this tale. The present day literature of the Jews also does not support this theory. Keeping the changing beliefs of the Jews and also of some Christians, it can be said that previously they may have held this belief but later gave it up and removed it from their literature. Plus the fact that we are witnessing facts about some historic truth every other day, so who can say what we may see in the days to come? In the face of this fact we can safely say that, like the dead body of the Pharaoh, after more research this belief of the Jews may come to light.

But recently researchers have found out that the *Uzair* whom the Jews thought to be a son of Allah is not *azra nabi* but Egyptian god Osiris who used to be worshipped there. And seeing them do it, the Jews also started worshipping him. Herodotus has named this god as Osiris about two and a half thousand year's back. In Greece, the sound of s after names is always additional. Therefore this god's name is *Uzair* which is just like the *Uzair* mentioned in the Quran. Its name in Egyptian mythology is *Ezari*. The ox worshipped in its name was called *Ezar Habi*. This ox was seen as the manifest of the soul of *Uzair* and used to be seen as avatar or earthly manifestation of the creative God, and son of Allah.

These beliefs had been passed on to Jerusalem after crossing Egyptian borders and it was this calf that was being worshipped in the absence of Moses and which is mentioned in the Quran. The messenger Moses had stopped the Jews from worshipping this calf, but after Moses it started to be worshipped again. Therefore after the division of the Jews state, the monarch of the northern state i.e. *Brobam* first declared the worship of the calf as the state religion in 933 BC and after creating two golden calves made it mandatory to be worshipped among the subjects. It is this *Uzair* god towards which the Quran has pointed. In current times the correction of the Hebrew version of the bible includes the mention of *Uzair* but by mistake the translation of *uzair* was done as *aseer* or prisoner. Now *Legard* has made the correction in his version with Greek translation.

The ruins of Egypt also show that *Uzair* is probably the first to be worshipped as the son of god. As about 4000 years ago this god was the son of God and was called "*amman rah*" and he was the son of the Earth god. Recently a scroll from Egypt has been recovered which mentions *Uzair* and his circumstances.

The above findings show that *Uzair* is the Egyptian god and not *azra nabi*. In any case these are historical guesses. It is possible that later more information may finally settle the debate.

“الْعُسْرُ” (*al-a'sru*): This word comes against “يُسْرٌ” (*yusr*) which means ease, openness, act freely. See heading (Y-S-R). Hence “عُسْرٌ” (*u'sr*) means difficulty, strictness, problematic condition, hardship, discomfort {T}.

Surah *Al-Furqan* says:

25:26	That day will be of a great difficulty for the deniers	وَ كَانَ يَوْمًا عَلَى الْكَافِرِينَ عُسْرًا
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Muheet says that “عُسْرٌ” (*u'sr*) is used when there is lack of openness in issues, or when there is stringency of conduct.

Surah *At-Talaq* says:

65:6	If you feel discomfort among yourselves.	وَ إِنْ تَعَاَسَرْتُمْ
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Ibn Faris says the basic meaning of this root is discomfort and hardship.

“قَدْ تَعَسَرَ الْغَزْلُ” (*qad ta'assar*): yarn got tangled and did not get resolved.

“عُسْرَةٌ” (*u'sra*): uncomfortable and strict environment.

The Quran has declared that the best way to get ease and comfort is to stand up and face difficulties. He who does not face difficulties does not get to face comfort later (94:5). Life is the name of constant struggle. It does not mean that once you get comfort, you may get relaxed and stop struggling. One will even then have to face difficulties which one must try to overcome.

The Quran says:

94:5-6	Certainly along with harshness comes comfort	إِنَّ مَعَ الْعُسْرِ يُسْرًا
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“عَسَعَ اللَّيْلُ” (*a'sa'sal lail*): night came, or departed. Some have said that it means “to go by, or pass, to depart”. Some others have said that this word is among such words which also hold anti meaning of them. Therefore, it can mean “to come” as well as “to depart”. *Lataif-ul-Lugha* has also included this word in this category.

“العَسْعَسَةُ” (*al-a'asa'sah*): conditions of twilight. This condition appears when night is about to pass and morning is about to surface, or when daylight is losing its grip to the darkness of night {T}.

Ibn Faris says that “عَسَسَ” (*a'sa's*) only means for something to come. The word for something to pass is in fact “سَعَسَ” (*sa'sa'*).

“عَسَسَ الشَّيْءُ” (*a'sa'sash shayi*): It gave motion to that thing.

“عَسَسَ الذَّنْبُ” (*a'sa'saz zeeb*): the wolf wandered around at night.

The Quran says:

81:17	And darkness of night when it departs	وَاللَّيْلِ إِذَا عَسَسَ
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This must mean passing of darkness of night, because it is followed by:

81:19	This has been narrated to you by a most respected messenger.	وَالصُّبْحِ إِذَا تَنَفَّسَ
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This means that just like the laws of nature which are implemented by Allah and are unchangeable and firm, so are the truths and the values revealed in the Quran.

Ibn Faris has said that this root basically means distinction or disorder, as well as honey.

”رُمْحُ عَسَالٍ“ (*rumahun a’assal*): a flexible spear.

”الْعَسَلُ“ (*al-a’sal*): air bubbles on surface of water that starts moving because of a breeze.

”عَسَلٌ“ (*a’sal*): honey.

”الْعَسَالُ“ (*al-a’ssal*): a person who takes down a honey bee hive.

”عَسَلَ اللَّهُ فَلَانًا“ (*a’sal-allahu fulaan*): may Allah make that one person distinct among his fellows.

”الْعَسْلُ“ (*al-a’slu*), ”الْعَسَلُ“ (*al-a’nsal*): fast moving camel as compared to other camels.

”الْعُسُلُ“ (*al-u’sul*): righteous people

”الْعَاسِلُ“

” (*al-a’sil*): a nice and sweet person who is distinctively praised with nice words.

”هُوَ عَلَىٰ أَعْسَالٍ مِنْ أَبِيهِ“ (*huwa a’ala a’salin min abyh*): he has his father's distinctive features.

The Quran says ”أَنْهَارٌ مِنْ عَسَلٍ مُصَفًّى“ (*anharun min a’salim masaffa*) about the rivers of *jannah* in (47:15). Its general translation says “rivers of honey”. But as all these references are metaphoric, this may also mean pure, sweet and admirable attributes and characteristics of people. Even today we use phrases like “rivers of milk flow there” for societies where sustenance is available in abundance.

A’saa

عَسَىٰ

This word is generally used in a meaning of being hopeful for an outcome. It is as we would say “may this happen like this” or “let us hope that this result like this”, or “it was possible that it may result like this”, or “it may have such an outcome”.

The Quran says:

17:79	It is very possible that your Sustainer may establish you on the place of great admiration.	عَسَىٰ أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَحْمُودًا
66:5	It is very possible that if he may divorce you, his Sustainer provide him wives better than you.	عَسَىٰ رَبُّهُ إِنْ طَلَّقَكُنَّ أَنْ يُبَدِّلَهُ أَزْوَاجًا خَيْرًا مِنْكَ
2:216	It is very possible that there may be a thing you do not favor, but which is in fact good for you.	عَسَىٰ أَنْ تَكْرَهُهَا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ
2:246	It is likely for you that you may not fight a war which you may be asked to fight	هَلْ عَسَيْتُمْ إِنْ كَتَبَ عَلَيْكُمُ الْقِتَالُ أَلَّا تُقَاتِلُوا

This last verse may also be written like “it may not be probable that you ...”

Ain-Sh-R

ع ش ر

”الْعَشْرَةُ“ (*al-a’sharah*), ”الْعَشْرُ“ (*al-a’shru*): ten.

”الْعِشْرُونَ“ (*al-ishroon*): twenty.

”الْعَشِيرُ“ (*al-a’sheer*), ”الْعَشِيرَةُ“ (*al-ushur*): tenth part.

11:13	Bring forth ten surah	فَأْتُوا بِعَشْرِ سُورٍ
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”عَاشِرُوا“ (*a’shuru*): those people lived intermingled.

”مُعَاشِرَةُ“ (*mu’asharah*): a society of people living together.

”عَشِيرَةُ الرَّجُلِ“ (*a’sheeratur rajul*): close relatives or the tribe of one’s father.

”الْمَعْشَرُ“ (*al-ma’shara*): a group, a party of people.

”ذَبَبَ الْقَوْمِ عَشَارِيَاتٍ“ (*zhabal qoumu usharayaat*), i.e. the nation was disintegrated {M}.

”عَشِيرَةٌ“ (*asheeratah*): tribe, family, or those who live with you (26:214).

“الْعَشِيرُ” (*al-asheer*): companion or friend (22:13).
 “مَعْشَرٌ” (*ma'sher*): party, group (55:33).
 “مِشَارٌ” (*mi'shaar*): tenth part.
 “عِشَارٌ” (*ishaar*): a she camel with ten month old pregnancy (81:4) {F}.
 “عَاشِرٌ” (*aashar*): to live together with amity (4:16).

Rabhib says that it means a group consisting of one's closest people.

Ibn Faris says it basically means ten, as well as intermingling with each other.

Ain-Sh-W/Y ع ش و/ى

“الْعِشَاءُ” (*al-asha*): darkness to fall before the eyes i.e. to become blind {T}.
 “عَشَا عَنْهُ” (*asha unh*): he turned away from him and leaned towards another, avoided him {M}.

Surah *Az-Zakhrif* says:

43:36	he who turns his mind away from the laws of Rahman	وَمَنْ يَعْشُ عَنْ ذِكْرِ الرَّحْمَنِ
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Hence it means one who turns away from the laws of God (Rehman as an attribute).

Raghib says this means one who closes his eyes to the mention of Allah, i.e. turns a blind eye to His laws. Both mean the same thing i.e. to avoid the laws of Allah as per the Quran.

Ibn Faris says it basically means twilight or for light to become dimmer, and for something to become less clear.

“الْعِشَاءُ” (*al-isha*) generally means night, but it can be applied to several occasions, for example, the initial darkness from sunset to “عِشَاءٌ” (*isha*) prayers. From the time the sun starts setting to the next dawn.
 “الْعِشْيُ” (*al-ashiyyu*) and “الْعِشْيَةُ” (*al-ashiyya*): last part of the day, that is, from sunset to total dark.
 “الْعِشْيُ” (*al-ashiyyu*): from the time the sun is on decline, to the next morning. From the time that the sun starts setting to the time of sunset.
 “عِشْيُ” (*ashiyyu*) is thought to be night because this matter contains “عِشَاءٌ” (*isha*) meaning darkness. The evening meal is said to be “الْعِشَاءُ” (*al-isha-u*).
 “صَلَا نَالْعِشْيِ” (*salatal ashiiyi*) means prayers of afternoon (*zuhr*) and late afternoon (*asr*).
 “الْعِشَاءُ أَنْ” (*al-isha-aan*) means the prayers of sunset (*maghrib*) and night (*isha*) {T}.

Surah *Aal-e-Imran* says:

3:41	And glorify Him during morning and evening	وَسَبِّحْ بِالْعِشْيِ وَالْإِبْكَارِ
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Here the word “عِشْيُ” (*ashiyyi*) has appeared against “إِبْكَارٌ” (*ibkaar*) meaning the first part of the day.

Surah *An-Naaziat* says:

79:46	the last part of the day	عِشْيَةً أَوْ ضُحًى
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Surah *Saad* has used the word “عِشْيُ” (*ashiyyi*) in (38:31) to mean the later part of the day.
 Surah *Ar-Rome* has used “عِشْيًا” (*ashiyya*) with “حِينَ تَطْهَرُونَ” (*heena tazharoon*) in (30:18).
 Surah *Yusuf* has simply used “عِشَاءٌ” (*isha*) in (12:16), which may be late part of an evening, i.e. night.
 In Surah *An-Noor* “مِنْ قَبْلِ صَلَاةِ الْفَجْرِ” (*min qabli salatini fajr*) before the morning prayer has appeared against “مِنْ بَعْدِ صَلَاةِ الْعِشَاءِ” (*min baadi salatini isha*) i.e. after the night prayer (24:58).

Ibn Faris says it means to fasten something with something else length wise or around it.

“الْعَصَبُ” (*al-asb*): muscles of body, especially those around joints. It also means best men in a society.

“عَصَبٌ” (*asb*) basically means to twist or ravel. It also means to fasten tightly.

“عَصَبَ الشَّجَرَةَ” (*asabus shajara*): various branches of the tree were fastened by a rope and then the tree was shaken to make it shed its leaves.

“الْعَصَابَةُ” (*al-isabah*): a bandage which is wrapped around {*T, R*}.

“الْأَمْرُ الْعَصِيبُ” (*al-amrul asseeb*): a hard contest {*T, R*}.

“بَدَأَ يَوْمٌ عَصِيبٌ” (*haaza yaumun aseeb*): this is a hard day (11:77).

Raghib says it signifies a day which is hard on somebody from every side or in every way, or which is impossible or difficult for one to avoid.

“الْعَصِيْبَةُ” (*al-asabiyya*): for one to call on people to help his family and to support his party or group, whether this support is right or wrong.

“عُصْبَةٌ” (*asabatun*): party or group, or people who are bound together with a common cause {*T, R*}.

The Quran says that the brothers of messenger *Yusuf* said:

12:8	we are veritable group by ourselves, we lend moral strength to each other	نَحْنُ عُصْبَةٌ
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Ibn Faris has written with reference to *Khalil* that this word is used for a group comprising of at least ten men, and it is not applicable to a lesser number.

According to *Ibn Faris*, “عَصْرٌ” (*asr*) has three meanings:

- 1) Time or era.
- 2) To press or squeeze something.
- 3) To get very close to latch on to something.

“عَصَرَ الْعِنْبَ” (*asaral inb*): squeezed the grapes {*T*}.

Surah *Yusuf* says:

12:36	I have seen myself distilling alcohol	إِنِّي أَرَأَيْتُ أَنْعَصِرُ عَصْرًا
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Also see (12:49)

“الْعَصْرُ” (*al-asr*) may mean day, night, morning or evening time till the sun sets. It also means any long period during which a nations ends with their going into oblivion age or period {*T*}.

Kitab-ul-Ashfaaq has said it means an era.

The Quran says:

103:1	History is witness to the fact that the man who doesn't	وَالْعَصْرِ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ
103:2	follow the revelation always loses	

“الْعَصْرُ” (*al-asr*): to prevent or to stop, i.e. the limits of time within which some event is prevented.

“الْعَصْرُ” (*al-asr*): tribe or family {*T*}, as well as a sanctuary {*F*}.

“الْأَعْصَارُ” (*al-aisaar*): a hot wind that is very severe (2:266).

“الْمُعْصِرَاتُ” (*al-moseraat*): clouds or winds that bring clouds or clouds that shed rain {*T, M, F*} (78:15).

Lataif-ul-Lugha has written that:

“الْمُعْصِرَاتُ” (*al-moseeraat*) means winds that bring rain-

“الْمُبَشِّرَاتُ” (*al-mubash-shiraat*) means winds that bring clouds.

ع ص ف Ain-Sd-F

“الْعَصْفُ” (*al-asf*): vegetables of a field or leaves of the plants in a field that dry up and fall down in small pieces. It also means leaves of the stems of plants, or leaves in a ploughed field. It also means husk of the grains, as well as the grain itself.

The Quran says about fellows of ‘*Feel*’:

105:5	like chewed husk (they were reduced to rubble or dust)	كَعَصْفٍ مَّاكُولٍ
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Kulyaat says that leaves of all plants are called “عَصْفُ” (*asfun*). It is this that produces the grains. The first part is when leaves can be seen, then the stem takes shape and then the fruits or grains are produced (55:12) {*M*}.

It is in this context that the Quran has said:

55:12	The grains which are within the husk	وَالْحَبُّ ذُو الْعَصْفِ
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Some say this refers to those leaves of the stems which dry up and later turn into dust {*T*}.

Raghib writes that anything which may have fallen off the plantation is called “عَصْفُ” (*asfun*) {*R*}.

“الْمُعْصِفَاتُ” (*al-mosefaat*): winds that bring with them clouds and leaves of trees and so on. It also means a heavy wind.

“رِيحٌ طَيِّبَةٌ” (*rabi-oon aasif*): a fast travelling wind or windstorm (10:22). Against this is said “رِيحٌ عَاصِفَتِيْزٌ” (*reehun tayyebah*), which means “a pleasant wind” e.g. breeze.

Surah *Al-Murselaat* says:

77:2	wind that blows away light material, or dust, or dry leaves	فَالْمُصِفَاتِ عَصْفًا
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“الْعَصْفُ” (*al-asf*) also means speed {*T*}.

Ibn Faris says that speed is the real meaning of this word.

Lataif-ul-Lugha says “الْعَوَاصِفُ” (*al-awasifu*) means those strong winds that stir up storms in desert or sea.

“الْفَوَاصِفُ” (*al-awasif*): winds that stir up a storm in sea.

“عَصْمَةٌ” (*ismatun*) actually means to stop or prevent. It also means to secure something. The plural is “أَعْصَامٌ” (*aa-saam*) which also means the muscles in the neck.
 “الْعِصَامُ” (*al-esaam*) means that rope of a saddle with which the saddle is secured on a camel's back. Two such ropes are called “عِصَامَانٌ” (*eesamaan*).
 “الْعِصَامُ مِنَ الدَّلْوِ وَالْقِرْبَةِ” (*al-esaamu minad dalwi wal qirbah*) is the rope of a well bucket which is used to lower and raise the bucket to draw out water.
 “عَصَمَ الشَّيْءَ يَعْصِمُهُ” (*asamash shaiya yahsemooh*): stopped or prevented something.
 “عَصَمَهُ اللَّهُ مِنَ الْمَكْرُوهِ” (*asamahul laahu minal makrooh*): Allah protected him from an unpleasant thing and saved him.
 “عَصَمَ إِلَهِي” (*asama ilahi*) and “إِعْتَصَمَ بِهِ” (*i'samah behi*) means to hold on to something very strongly. This is what “إِعْتَصَامٌ” (*i'tesaam*) also means.

According to *Ibn Faris* “إِعْتَصَمَ بِاللَّهِ” (*i'tasamah billahi*) means to come under Allah's protection and be safe.
 “أَعَصَمَ بِفُلَانٍ” (*aasama bifulaan*): he latched on to him and stuck to him.
 “أَعَصَمَ بِالْفَرَسِ” (*aasama bil faras*): he held on to the horse's mane so that the rider would not fall off due to a sudden stop {T, M, R}.

Ibn Faris says the root of this word means to catch or hold on to something and stick to it.

Surah *Aal-e-Imran* says:

3:100	anybody who holds firmly on to the laws of Allah finds the way to a straight path (balanced life)	وَمَنْ يَعْصِمْ بِاللَّهِ فَقَدْ هَدِيَ إِلَى صِرَاطٍ مُسْتَقِيمٍ
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The same is the meaning noted in (3:102)

Surah *Al-Ma'idah* says:

5:67	O messenger, keep spreading this message to people steadfastly. He shall protect you from (antagonistic) people	وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ
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It is obvious that this verse is not talking about the physical protection of the messenger because it has been said at another place that:

3:134	if he is murdered or dies	أَفَايُنُّ مَاتَ أَوْ قُتِلَ
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This means that the possibility of him being killed is very much there, and as such this verse (5:67) does not point to the messenger's physical protection but the protection of the message of Allah he carried.

“اسْتَعْصَمَ” (*aasim*): someone who protects (11:23).
 “اسْتَعْصَمَ” (*is'taasama*): he wanted to protect himself (12:32).

Ibn Faris says “إِعْتَصَمَ” (*istasama*) means that he avoided or shielded himself from something.

“عِصَمٌ” (*i'saam*) is the plural of “عِصْمَةٌ” (*ismah*) and means the wedlock (60:10), i.e. women who are married to you but do not want to turn into Muslims may be allowed to free themselves from the wedlock.

The basic meaning of “عَصَا” (*asa*) is congregation. It is also used for a staff, because in order to hold a staff, all fingers of a hand have to come together.

“عَصَوْتُ الْقَوْمَ” (*asautul qoum*): I gathered the people, or nation.

Taj-ul-Uroos says that “الْعَصَا” (*al-asa*) means an Islamic group.

“شَقَّ الْعَصَا” (*shaqqul asa*): to create differences within a group, while Raghib says it means to leave a group.

“الْقَى الْمَسَافِرُ عَصَاهُ” (*alqal musafiru asahu*): a traveler laid down his walking stick to indicate that he had reached his destination and now he must rest {T, R}.

The author of *Lataif-ul-Lugha* says “الْعَصَا” (*al-asa*) means the same as “مَعْنَى الْوَيْلِ” (*al-wabeel*) i.e. acute.

Surah *Al-Baqrah* says that messenger *Moses* was told:

2:60	Take your people to the hilly area.	إِضْرِبْ بِعَصَاكَ الْحِجْرَ
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Another meaning of this verse is “hit rocks with your staff and this will remove the mud on it and clean water will start flowing”.

In the same way it was said:

26:62	Take your group towards the sea	إِضْرِبْ بِعَصَاكَ الْبَحْرَ
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It may also mean “using your staff take the path to the sea”.

The staff of *Moses* has been mentioned often in the Quran, for example in (20:18). If this word is taken literally then it would mean staff. But if the figurative meaning of this phrase is taken, then it would mean the rule of Allah or the message of Allah which was the keynote of the messenger's life. It was the means of strength for the Muslims, and compared to which the misguided education and way of life of the Pharaoh did not carry any weight. In this way these verses of the Quran can be interpreted in the light of the relevant context and subject.

“عَصَى” (*asa*), “يَعَصِي” (*yasi*), “عَصِيَانًا” (*isyana*), “مَعْصِيَةً” (*ma'siyah*): to be rebellious, or to be disobedient {T}.

20:121	Adam was rebellious of his Rabb (Sustainer)	وَعَصَىٰ آدَمُ رَبَّهُ
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“الْعَاصِي” (*al-aasi*): camel kid that does not follow its mother and goes hither and thither {T}.

“عَصَى الطَّائِرُ” (*asat ta'ero*): bird flew away.

“عَصَى الْعِرْقُ” (*asal irq*): blood kept flowing from the vein {M}.

“إِعْتَصَبَتِ النَّوَاهُ” (*i'tasatin nawah*): the kernel became hard.

“تَعَصَّى الْأَمْرُ” (*ta'assal amr*): the matter became intense {T}.

The above examples make the meaning of “الْعَصِيَانُ” (*al-isyaaan*) clear.

Surah *Al-Hijraat* says those believers who hate denial and rebellion are “الرَّشِيدُونَ” (*ar-raashiduun*) (49:7) i.e. on the right path as suggested by Allah.

Surah *Al-Mujadala* says “مَعْصِيَةَ الرَّسُولِ” (*ma'siyatir rasul*) in (58:8) i.e. to be rebellious of the messenger has been prohibited.

In Surah *Maryam* “عَصِيًّا” (*asiyya*) has come to mean unfaithful (19:14).

Lataif-ul-Lugha has said that sometimes “مَعْصِيَّةً” (*ma'siyat*) can be applicable to some error also. The fact is that those who follow the laws of Allah tread the right path, and those who divert from this right path pursue a very destructive life. This is “مَعْصِيَّةً” (*ma'siyah*).

Raghib has said that “عَصَى” (*asa*) means to move out of obedience and this is because anyone who is unfaithful tries to defend himself with a staff. Moreover the man who defects from his party or group is said to be “فَلَانٌ شَقَّ الْعَصَا” (*falanun shaqqal asa*). This led to “عَصَى” (*asa*) meaning unfaithful {R}, but this reasoning doesn't seem right. For “عَصَاءً” (*asaa*), see heading (Ain-Sd-W).

Ain-Zd-D ع ض د

“الْعَضُدُ” (*al-azdu*): part of an arm from the elbow to the shoulder, in other words, upper arm.
 “عَضَدَهُ” (*majazan azadah*): helped him, assisted him.
 “الْعَضُدُ” (*al-azadu*): a supporter or one who helps, i.e. right hand man of someone {T, M, R}.

The Quran says:

18:51	I was not one to make them lead astray my helper or my right hand man	وَمَا كُنْتُ مُتَّجِدًا الْمُضِلِّينَ عَضُدًا
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“أَعْضَادُ الْحَوْضِ وَغَيْرِهِ” (*aazaadul hauziwa ghairihi*): the protective paraphernalia around a pool.

Ain-Zd-Zd ع ض ض

“عَضَّ” (*azza*): hold on to something with teeth, to bite using teeth.
 “عَضَّ عَلَى يَدِهِ غَيْظًا” (*azza ala yadehi gaiza*) is said when someone has very antagonistic feeling towards another and commits excesses in vengeance {T}.

Surah *Aal-e-Imran* says:

3:118	their anger towards you is so intense that they bite their own fingers in anger	عَضُّوا عَلَيْكُمْ الْأَثَامِلَ مِنَ الْغَيْظِ
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This proverb is used when somebody hurts himself in anger because he can do no harm to his opponent.

Ain-Zd-L ع ض ل

“الْعَضَلَةُ” (*al-azalatu*): a muscle with thick flesh attached to it, as the muscles in the shin or arm {T}.
 “عَضَلْتُهُ” (*azaltuhu*): I struck his muscle. Later it started meaning “stopping someone from doing something with force”.
 “فَلَا تَعْضُلُوهُمْ” (*fala ta'zulau hunna*): do not stop them (2:232). It also means to bother or force someone into doing something {T}.
 “عَضَلَ عَلَيْهِ” (*azala alaih*): he deprived him or prevented him or stopped him.
 “الْمُعْضَلَاتُ” (*al-mozelaat*): this means complex problems which cannot be solved. It also means hardship or misery {T}.
Ibn Faris says that basic meaning of this root is of misery and complexity.

ع ض و Ain-Zd-W

“أَلْعُضُوُّ” (*al-uzu*) or “أَلْعِضُوُّ” (*a-izu*): a part of a human body {T}. It could mean a hand, nose, ear or leg etc. It may also mean a member of a group, an individual belonging to a party {M}.

Ibn Faris says this word means to divide something into parts.

“أَلْتَعْصِيَةُ” (*ut-ta'ziyah*): to split into parts or to divide, to alienate one from the other.

“أَلْعِضَةُ” (*al-iza*) is a piece of something, a sect.

“عِضْوَةٌ” (*iswatoon*) initially meant lies. The plural forms are “عِضُونٌ” (*izoon*) and “عِضِينَ” (*izeen*). This can also be the plural of “عِضَةٌ” (*izah*) which means sorcery.

“أَلْعَاضِيَةُ” (*al-aazihu*) means a sorcerer {T}, probably because sorcery is performed with the help of a piece of flesh or bone.

Surah *Al-Hijr* says:

15:91	those who divided the Quran or cut it into pieces	الَّذِينَ جَعَلُوا الْقُرْآنَ عِضِينَ
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Ibn Qateebah says that this word is used for those who accept whatever suits them and reject whatever does not suit them. They create self-made laws for things they do not like. The result of such practice can be comprehended from (2:85). This verse says that they used the Quran only for reciting it as some sort of mantra, but not reading it to act upon its sayings.

ع ط ف Ain-Te-F

“عِطْفٌ” (*i'tf*): towards one side.

Ibn Faris says this word basically means to take a turn or become crooked.

“عِطْفَا الرَّجُلِ” (*itfar rajul*): both sides of a man.

“عِطْفَا كُلِّ شَيْءٍ” (*itfa kulli shaiyee*): on both sides of everything.

“أَلْعِطْفُ” (*al-atf*): to return, or to take a turn {T}.

Raghib says this is said when one end of something is turned towards the other end.

The Quran says:

22:9	while avoiding it	ثَانِي عِطْفِهِ
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“عِطْفٌ” (*ataf*), “يَعِطْفُ” (*ya'tif*) or “عِطْفَاءٌ” (*atfa*) means to lean or to favor one side.

“أَلْعَاطِفَةُ” (*al-aatifa*): kindness, blessing etc. {T}.

ع ط ل Ain-Te-L

“عَطْلٌ” (*atalun*), “عُطُولٌ” (*u'tuul*): to be devoid of jewelry.

“عَطَلَتِ الْمَرْأَةُ” (*atilatil mar'a*): the woman became devoid of jewelry.

Such a woman is called “أَلْعَاطِلُ” (*al-aatilu*) or “أَلْعُطْلُ” (*al-utul*).

“أَلْمِعْطَالُ” (*al-me'taal*): a woman who is usually without jewelry.

“أَلْتَعْطِيلُ” (*at-tateel*): to be empty, to leave something after making it useless.

“أَلْعِطْلَةُ” (*al-atilat*): the well bucket which has broken ropes and which cannot be used for fetching water from the well.

“قَوْسٌ عَطْلٌ” (*qausoon utul*): the bow which is not taut.

“بِيْعَرٌ مُعْطَلَةٌ” (*berun mu-attalatun*): the well which has become useless as there is no population near it and it is no more used for drawing water {T, R} (22:45).

Surah *At-Takweer* says:

81:5	when pregnant camels will be abandoned as useless	إِذَا الْعِشَارُ عُطِّلَتْ
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“الْعِشَارُ” (*al-ishaarr*): she camels which are near child birth. The camels had great importance for the Arabs in those days and she camels which were about to give birth to baby camels were of course very important, and to leave alone such camels as useless means that in that era camels would be bereft of their significance.

“عَطَّلَ الْأَجِيرُ” (*atalal ajeer*): an unemployed laborer {*M*}.

ع ط و Ain-Te-W

“الْعَطْوُ” (*al-atwu*): to take or receive, to rise hands and head upwards in order to receive something.

“طَبْيُ عَطْوٍ” (*zabyun atwun*), “طَبْيُ عِطْوٍ” (*zabyun itwun*) and “طَبْيُ عُطْوٍ” (*zabyun utwun*): deer which raises its head to eat off leaves of a tree {*T, R*}.

“الْإِعْطَاءُ” (*al-ita'o*): to give.

“الْعَطَاءُ” (*al-ata'o*) and “الْعَطِيَّةُ” (*al-attiyah*): whatever that is given.

Some people differentiate between “إِنَاءٌ” (*eetaoo*) which means to give, and “إِعْطَاءٌ” (*i'ta'u*) and say that the former word is said when an obligation is met, but the later one is only said when something is given without any obligation {*T, R*}.

“الْإِعْطَاءُ” (*al-i'taoo*): to hand over something to someone.

“أَعْطَى الْبَعِيرُ” (*a't al-ba'eer*): the camel stopped being wild and became tame (gave up resistance).

“قَوْسٌ عَطْوَى” (*qausoon atwa*): a bow that can be stretched easily (gave up its resistance) {*T, R*}.

The Quran says:

92:5	there is no bar on things which have been provided free of cost by your Rabb (Sustainer)	وَمَا كَانَ عَطَاءُ رَبِّكَ مَحْضُورًا
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Therefore when Allah has provided the means of sustenance free of cost then nobody has the right to bar these things from others by commercializing them, as it is done at present and has been done for centuries in the past. That is why Allah has said for those who establish the system of sustenance- ‘those who help others with a view to protect themselves, there is an easy path for them (92:5) and opposite to this:

92:8	one who gathers all for himself and deprives others – there are difficulties for him	مَنْ يَجْلِدْ وَاسْتَعْنَى
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In this way he wants to be free of others or independent but faces difficulty after difficulty.

It is obvious that the growth of any human body depends on the things one eats or drinks. It is not possible that one eats and the growth is seen in another body. But in contrast the human personality develops with anything that a person gives willingly for the good of others He does so quite happily and voluntarily. This is called “إِعْطَاءٌ” (*i'taa*). This is the very basis of the Quranic message, that is to work as hard as possible to earn, and after taking whatever is required from the fruits of that labor that are essential to one’s life, give away the rest for the development of a society. This is how the party of believers should behave. This can only work effectively within the framework of a system established within the permanent values of the Quran.

“الْتَّعَاطَى” (*at-ta'aati*) means to take something which one doesn’t have the right to take. It also means to struggle, to take such a thing, to stand on the end of one’s feet and extend the hand in trying to take something, or to make a big effort {*T*}.

About the man who killed the she camel which was let free by the messenger *Saleh*, it is said:

54:29	he made a big and courageous effort and extended his hand to kill the camel	فَتَّعَاطَى فَعَعَّرَ
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Ibn Faris says it means to achieve something on which one had no right.

Ain-Ze-M ع ظ م

- “عَظْمٌ” (*azm*): the bone in a human body which has a fundamental importance.
 “عَظْمُ الْفَدَّانِ” (*azmul faddaan*): the broad wooden strip of a farmer’s plough which is fitted with an iron grate in front which enjoys a central importance.
 “عَظَمَاتُ الْقَوْمِ” (*azamatul qoum*): chiefs or authority holders in a tribe.
 “عَظْمُ الطَّرِيقِ” (*azamut tareeq*): wider part of a road, because it holds greater significance.
 “عَظْمَةٌ” (*azamatun*): pride, loftiness, respect.
 “الْعَظِيمَةُ” (*al-azeematu*): a hard incident that is encountered {T}.

Ibn Faris says that this root means to be great and strong.

The Quran has used the word “عَظْمٌ” (*azmun*) at several places. Plurals are “عِظَامٌ” (*izaam*) and “أَعْظُمُ” (*aazum*). It means that bones in a human body have a basic importance, for example in (17:49), (16:43), (36:78), and (75:3).

Surah An-Noor uses “عَظِيمٌ” (*azeem*) to mean “importance” against “بَيْنٌ” (*hayyin*), which means “something not so important” (24:15).

- “النَّبَأُ الْعَظِيمُ” (*an-naba’il azeem*): big incident or great revolution (78:2).
 “الْقُرْآنُ الْعَظِيمُ” (*al-quranil azeem*): code of basics in human life (15:87).

With reference to “عَظْمُ الْفَدَّانِ” (*azmil faddaan*), the Quran is the code with the help of which the human life full of conflicts can be made pleasureable just like the barren land which can be brought under cultivation to make it productive. This can help to turn the narrow lanes into a highway which extends into the next life and becomes wider with the passage of time.

Surah *Al-Baqrah* says about Allah:

2:256	the possessor of greatness and loftiness and the provider of loftiness and greatness to human beings	وَهُوَ الْعَلِيُّ الْعَظِيمُ
9:129	Sustainer of the great universe with the control at the fundamental level	رَبُّ الْعَرْشِ الْعَظِيمِ

Ain-F-R ع ف ر

- “الْعَفْرُ” (*al-aferr*): clay, dust.
 “عَفْرَهُ فِي التُّرَابِ” (*aafarah fitturabi*), “يَعْفُرُهُ” (*bafirhu*): covered him in mud, buried him in dust.
 “الْمَعْفُورُ” (*al-ma’fuur*): anything which has been covered with mud.
 “الْعَفْرُ” (*al-ufr*) means fat, or strong. It also means a brave and active man.
 “عَفْرِيَّتٌ” (*ifreet*), “عَفْرِيْنٌ” (*ifir-reen*), “عَفْرِيْنٌ” (*wa-ifreen*), “رَجُلٌ عَفْرٌ” (*rajalun ifrun*): clever and mischievous person. It means someone who is very clever, sharp and has exceptional intelligence. It also means a man with great perseverance, or a strong man who can prevail upon his opponent {T, M, R}.

Surah *An-Namal* says “عَفْرِيَّتٌ مِنَ الْجِنَّ” (*ifreet minal jinn*) about a man in the court who is very strong and very clever individual from among the tribal people who had the capacity to enter or understand matters imperceptibly with his intelligence (27:39). Hence it means a man with great capacity to understand and handle things.

Ifreet عَفْرِيَّتٌ

This was the name of a chief of a tribe who was very strong among the army of the messenger *Suleiman* (27:39). He was very clever and a man of understanding. See heading (Ain-F-R).

“الْعِفَّةُ” (*al-iffa*) means the state of a libido where it can be protected from temptation {R}.
 “عِفَّةٌ” (*iffah*) or “عَفَافٌ” (*afafoon*) means to prevent oneself from forbidden or haram things, or to abstain or stop oneself from forbidden things {M, T}. *Ibn Faris* has also supported this contention

“إِعْتَقَتِ الْإِبِلُ الْبَيْبَسَ” (*e'taffatil ibilul yabees*): camels picked up grass with their tongues after rubbing these with dust. There is a connotation of stopping oneself from something is in the basic meaning of this word.

“الْعَفَافَةُ” (*al-ufafatu*): little milk that remains in the teats of camels after being milked {M, T}.

“عَفَّ الرَّجُلُ” (*a'ffarrajulu*): man stopped himself from something inappropriate.

“تَعَفَّفُ” (*ta'affuf*): to be content with very little, or to prevent one's libido and stay away from temptations, or to shy away from despicable things and not to ask for help even when the need is there due to inner self-respect (2:203).

The Quran says:

24:60	if they are also careful about this then it is commendable	وَأَنْ يَسْتَعْفِفْنَ
22:23	those who do not find the means to enter wedlock should still stay away from temptation	وَلَيْسَتَعْفِفِ الَّذِينَ لَا يَجِدُونَ نِكَاحًا

It is this which is called “عفت” (*iffat*), or purity.

The Quran lays great emphasis on chastity i.e. it permits only one form of sexual relationship and that is through wedlock (formal mutual agreement). Aside from this, sexual contact is deemed to be a crime (against one own self and also in social context). The Quran allows a person in an emergency situation to eat that which is normally not permitted to be eaten, to the extent that it may save a life, but in sexual matters it does not consider this any emergency. Hunger and thirst are desires that are not under the control of human emotions but sexual emotions arise from one's own thoughts. If this is not thought about then sexual urges never arise. Therefore emergency situation does not apply in situations where a person can exercise his control and can use his free will.

“عَفُوٌ” (*afwu*) literally means ‘to give something up’.

“عَفَا عَنْهُ” (*afa unhu*): allowed him to go without punishment, i.e. forgave him {M, T}.

The Quran uses the words “عَفُوٌ” (*afwu*) and “صَفْحٌ” (*safhu*) together in one sentence (2:109). The difference between these two words is that “صَفْحٌ” (*safhu*) is quite comprehensive i.e. to allow going scot free, but in “عَفُوٌ” (*afwu*) it is possible that some advice may be given {T}.

Muheet says the difference between “عَفُوٌ” (*afwu*) and “مَغْفِرَةٌ” (*maghfirat*) is that in “غُفْرَانٌ” (*ghufran*) there is no punishment whatsoever, while “عَفُوٌ” (*afwu*) can take place before or after a punishment.

“عَفُوٌ” (*afwu*) after a punishment would mean to remove the effects of the punishment, because “عَفُوٌ” (*afwu*) also means to remove/eliminate, and “مَغْفِرَةٌ” (*maghirrat*) means to protect from the effects of punishment from the beginning.

“عَفُوٌ” (*afwu*): to remove or be removed.

“عَفَا أَرْءُهُ” (*afa aasaruh*): he was killed, or all traces of him were removed.

“الْعَفَاءُ” (*al-aga-u*): rain which washes away all traces {T}.

“عَفُوُ الْمَالِ” (*afwuul maal*) means the wealth that is more than one's needs {Sahaa}

“أَعْطَيْتُهُ عَفُوَ الْمَالِ” (*aatai-tuhu afwuul maal*): I gave him wealth without his asking for it {T, F}.

“الْعَفْوُ مِنَ الْمَاءِ” (*al-afwu minal maal*): the remaining water after which everyone has quenched their thirst.

“أَسْعُرُ الْبَعِيرِ” (*asha'ru ba'eer*): camels hair grew longer than needed.

“عَفَا عَلَيْهِ فِي الْعِلْمِ” (*afa alaihi fil ilm*): he surpassed him in knowledge and added to it.

“عَفَا الصُّوفَ” (*aas oof*): to cut wool after increasing it {T}.

Lataif-ul-Lugha has said that it has a double meaning i.e. “to remove” as well as “to increase”. Therefore it means “more than needed”.

The Quran says that these people inquire as to how much they should keep for themselves and how much they should spend towards the sustenance of others (2:219). The answer is “قُلِ الْعَفْوَ” (*qul afwu*) i.e. tell them “whatever that exceeds their own needs”. This is the true principal of Islamic sustenance, i.e. every individual in society should strive as hard as he can and keep for himself only that which he needs, and spend the rest for the betterment of the society at large. As against this the capitalist system is based on spare wealth or surplus money. But in a Quranic system, spare wealth cannot remain with any individual because it is handed over for the sustenance of others. All individuals are looked after by the system for their needs. Individuals hand over their surplus money to the system or state, and as such nobody dies of hunger and nobody possesses extra wealth. This eliminates the problems associated with the accumulation of wealth and which is the main cause of disparity and mutual conflicts.

“الْمُعَافَاةُ” (*al-mu’afaat*) means to protect from external harm, or to be protected from diseases and misery {T}.

Ibn Aseer says this sentence means that people are made independent of each other, or that nobody is dependent on another. Hence it means to protect one from harmful effects of another so that nobody is dependent on you, and vice versa.

“الْمُعَفَّى” (*al-mu’affi*): a man who stays with you, but does not expect anything from you {T}.

“أَعْطَيْتُهُ عَفْوًا” (*aatai-tuhu afwa*): he gave him without asking.

“عَفْوٌ” (*afwun*): best thing, or the thing which does not require any tribulation or effort in acquiring {T}.

After relating the mistakes of *Bani-Israel*, it is said in Surah *Al-Baqrah*:

2:5	it removed the effects of that error	ثُمَّ عَفَوْنَا عَنْكُمْ
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This is called overlooking or forgiving. It must be noted that the effects can be removed by undertaking some good work, the good results of which will replace the effects of any mistakes. See heading (S-N-N) and (S-W-A).

It has been used for giving up one’s rights in (2:237). This word has come to mean “go ahead” in (7:95), that is, they increased in number or developed themselves.

Surah *Ash-Shura* says:

42:40	The principle of justice demands that punishment should always be befitting the crime, but if the prosecutor forgives, and in this way paves the way for the reform of the criminal, then Allah will repay such a person.	وَحِزَاءٍ سَيِّئَةٍ سَيِّئَةً مِّثْلُهَا فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ إِنَّهُ لَا يُحِبُّ الظَّالِمِينَ
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Thus justice means repentance or reform. Vengeful punishment is awarded only when there is no chance of the above two conditions. Regarding the forgiveness of sins, see heading (T-W-B), (Gh-F-R) and (H-S-N).

“الْعُقْبُ” (*al-aqbu*), “الْعَاقِبُ” (*al-aqibu*), “الْعَاقِبَةُ” (*al-aaqibah*), “الْعُقْبَةُ” (*al-uqbah*), “الْعُقْبَى” (*al-uqbaay*): all these words mean the end or result of something. This is the basic meaning of this root. All other meanings are derivatives from this basic meaning.

“الْعُقْبُ” (*al-aqibu*): the heel. Plural is “أَعْقَابُ” (*aaqaab*) {T}. It also means progeny, the generation that follows e.g. sons or grandsons.

“الْعَاقِبُ” (*aal-aaqibu*): everything that replaces another or comes after it, or the officer who replaces the chieftain.

“عَقِبَهُ” (*aqabah*): he was his successor.

“تَعَاقَبَ الْمُسَافِرَانِ عَلَى الدَّابِّ” (*ta-aqabal musafiraana alad da-abbah*): two travellers mounted their horse's back one after another, since each comes after another. Therefore this word also means taking turn.

“الْعُقْبَةُ” (*ta-qeebun*): can mean day as well as night, this is because they both follow each other. Hence it also means to take turn or alternate as well.

“تَعُقِبُ” (*ta'qeeb*): to look hither and thither, or turn and look back, or turn back.

“تَعْقَبُ” (*ta'qqaboon*): to follow someone. It also means to arrest someone for a crime and punish him {T}.

Raghib says that “الْعُقْبُ” (*uqbu*) and “الْعُقْبَى” (*al-uqba*) means specifically good return.

“عَاقِبَةُ” (*aaqibah*), “عِقَابُ” (*iqab*) and “عُقُوبَةُ” (*ooqubah*) means punishment as a consequence {R}, but this not a rule.

The Quran has used “عُقْبَى” (*uqbah*) to mean reward for the believers, and also as a punishment for the disbelievers {R} (13:35).

Muheet says that “الْمُعَقَّبُ” (*al-muaqqibu*) also means one who makes excuses {M}.

The Quran says:

13:41	there can be no appeal against the decision of Allah (There can be no other decision after His decision)	وَاللَّهُ يَحْكُمُ لَا مُعَقَّبَ حُكْمِهِ
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“الْعُقْبَةُ” (*al-aqabatu*): a difficult road to climb on a mountain (90:11) {T}.

Ibn Faris says this word has the connotation of loftiness, harshness and difficulty.

By using words related to this root, the Quran has pointed to a very important truth. The law of requital means that there is a result for every deed. This result is either reward or punishment, dependent upon the nature of the deed. As such, reward and punishment are not external factors because they are almost inherent within the deed as if it is part of the deed itself. For example, good health is hidden in the deed of exercise. In other words, good health follows the deed of exercise.

As such, it has been said in Surah *Ar-Raad*:

13:11	Forces of Allah are at work before and behind every deed or every man, which compile the results of the deeds a man performs according to the laws of Allah	لَهُ مُعَقَّبَاتٌ مِّنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ
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This is what a result of any deed is. This is “عَاقِبَةُ” (*aqibatu*) or “عُقْبَى” (*uqba*) of every deed.

13:35	This is the result for those who obey the laws of Allah	تِلْكَ عُقْبَى الَّذِينَ اتَّقَوْا
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Therefore the meaning of “عُقْبَى” (*uqba*) is not only the hereafter but it also means a result. This result manifests itself in this life as well as in hereafter.

The Quran says:

13:22	For those who obey the laws of Allah, the end result in this world is good as well.	أُولَئِكَ هُمْ عُقْبَى الدَّارِ
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The very same meaning is applied to “عَاقِبَةُ الدَّارِ” (*aaqibatud daar*) in (6:136) where the matter has been further explained by saying “فَسَوْفَ تَعْلَمُونَ” (*fa’saufa ta’lamoon*). This means “you will come to know about it very soon” i.e. you will find out for whom these pleasantries of life are.

“يَنْقَلِبُ عَلَى عَقْبَيْهِ” (*yanqalibu ala aaqibehi*): turn back on one’s heels. It has come against “اتباع” (*itb’a*) in (2:143) i.e. following the Quran, while this means to revert to a life style which one was following earlier. For example it will mean to accept Islam and come out of ignorance, but then give up Islam and revert back to ignorance (3:143). This verse means this very thing where it is said that the system of Islam is not only till the messenger of Allah is alive, but also after him. It is said that people should not revert to the old system after his death. With this the Quran has made it clear that the Islamic system is not attached or depends on any one person or group, but moves ahead on the force of its principles. Personalities come and go but as long as the principles on which a system is established are current, the system should keep flourishing. Of course if those principles are given up then that system comes to an end. The end of messenger-hood signified that the Islamic system would no more run on the strength of any personality but that it will move ahead on the basis of its principles. Untill the Muslims follow those principles, the system will work and will come to an end only if the principles are given up. Currently we need a renaissance of this system and that can only be done by sticking strictly to the principles enshrined in the Quran.

Ain-Q-D ع ق د

“عَقَدَ” (*aqd*): to tie a strong knot. This is the opposite of “حَلَّ” (*hull*) which means to untie a knot.
 “عَقَدَ الْعَهْدَ” (*aqadal ahd*): he strengthened the pact {*T*}.

4:33	the people with whom you have entered into a solid pact	الَّذِينَ عَقَدْتَ اِيْمَانُكُمْ
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“الْعَقْدُ” (*al-aqd*): promise or pact {*T*}. The plural is “عُقُودٌ” (*uquud*).
 “اَوْفُوا بِالْعُقُودِ” (*aufu bil uquud*): fulfil your pacts and promises (5:1).
 “الْعُقُودَةُ” (*al-u’qdah*): knot. Plural is “عُقَدٌ” (*u’qad*).
 “عُقْدَةُ النِّكَاحِ” (*uqdatun nikah*): wedding knot (2:235).

20:77	untie the knots in my tongue (give it strength and fluency)	وَاحْلُلْ عُقْدَةً مِّنْ لِّسَانِي
20:78	so that the people of the pharaoh understand me	يَنْفَعُهُمْ قَوْلِي

“عُقْدَةٌ” (*uqdatun*): to strengthen one’s resolve, or the fidelity to the government.
 “الَّتَّقَفْتِ فِي الْعَقْدِ” (*an-naffasati fil uqad*): those parties or groups that try to undermine the government or reduce fidelity to it, or weaken the resolve through psychological means (113:4).
 “الْعُقْدَةُ” (*al-aqedah*): the thing that is embedded strongly in one’s mind or heart {*M*}, but the Quran has not used this word.

Ain-Q-R ع ق ر

“عَقَرَ النَّخْلَةَ” (*aqadan nakhlata*): to cut the upper part of a date palm after which it dries up {*T*}.

Raghib says it means to cut the date palm by its roots. However, both mean to cut the palm tree so that it may no longer bear fruit.
 “الْعَقْرَةُ” (*al-aqra*) means for the ovary to become unable to give birth, i.e. not to be able to conceive.
 “الْعَقْرَةُ” (*al-aqar*): to injure.
 “نَاقَةٌ عَقِيرٌ” (*naqatun aqeer*): a female camel whose throat has been cut {*T*}.

The Quran uses the word “عَاقِرٌ” (*aaqir*) to mean a woman who cannot give birth (3:39, 15:9).
 “عَقَرَ” (*aqar*): to kill a camel (54:29, 91:14).

“عَقْلٌ” (*aqlun*): to stop, to prevent.

“عَقَالٌ” (*iqaal*): the rope with which the lower part of a camel’s leg is tied to its calf.

“أَعْقَلَ لِسَانَهُ” (*oo-taqila lisanuhu*): his tongue stopped, he stopped talking.

“عَقَلَ” (*aqala*): he used his intellect.

“عَقَلَ الشَّيْءَ” (*aqalah shaiyee*): to understand something or deliberate upon something.

“عَقَلَ فُلَانًا” (*aqala fulana*): stopped somebody or imprisoned him.

“الْعَقْلَةُ” (*al-uqalah*): a thing to which someone is tied, for instance fetters etc. It also means a sanctuary because it stops a man and also because it stops an enemy from coming to that place. Hence it also means a high mountain because its height becomes an obstacle for someone from climbing it {T}.

The Quran has exhorted at many places to use one’s intellect. Those who do not use their intellect are said to be worst than animals, and they have been said to be residents of a hellish society (7:179). Those who do not accept the Quranic truths have been asked several times as to why they do not use their intellect and arrive at the truth as the Quran says. They have been asked as to why they do not deliberate upon the sayings of the Quran. They have been challenged to support their logic with proof and reasoning (27:62). In this way we see that intellect enjoys a very lofty place in the Quran; indeed, the Quran declares that it cannot be understood without the continuous use of intellect and reasoning.

“الْعَقِيلَةُ” (*al-aqelah*) among the Arabs it meant a very respectable woman who was veiled. It also meant the tribal chief, rather every rare and high profile thing {T}.

“عَقِيلَةُ النَّجْرِ” (*aqeelatil bahr*) means a pearl.

“الْعَاقُولُ” (*al-aaquul*) means a very deep part of the ocean or a sea wave. The basic matter of this word denotes being precious and being cherished.

The right thing for an intellect is to prevent one from doing the wrong thing, but if this very intellect follows emotions and desires, then it can wreak havoc (29:38). Such an individual or nation, whose intellect becomes subservient to its emotions and desires, starts to traverse the wrong way of life.

45: 23	and its resources of knowledge do not do it any good	وَأَصْلَهُ اللَّهُ عَلَى عِلْمٍ
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Also see (46:26)

Just as the senses of a man in stupor do not work properly, human intellect does not perform properly as well when a man is engulfed in emotions and desires. He then becomes slave of emotions and does whatever the emotions demand without any thought for the consequences. At this point the intellect binds man with the fetters of selfishness and prevents it from working for universal sustenance. Therefore the right thing for the intellect to do is to remain obedient to the revelation after understanding it using intellect and reasoning. In other words, if a man lets his intellect be guided by the revelation, then the intellect can be of a benefit to him (28:50).

In other words, the intellect needs the light of the revelation just like the eyes need light from the sun to be able to see clearly. This is the connection between the intellect and the revelation. Those who employ the intellect in this way are called *Momin* (65:10). The intellect which does not obey the revelation is devilish intellect or *shaaitaan* and *Iblees*. See heading (B-L-S) and (Sh-Te-N).

“عُقْمٌ” (*uqmun*): dry land which does not accept any effect.

“عَقِيمٌ” (*aqeem*): a woman who is unable to become pregnant or infertility {T}, but the usage of this word is not confined to a woman only.

“رَجُلٌ عَقِيمٌ” (*rajulun aqeam*) and “عَقَامٌ” (*aqam*) means a man who has no children (due to infertility).

“رِيحٌ عَقِيمٌ” (*reehun aqeam*): dry wind that does not bring any cloud with it or doesn't make rain or doesn't pollinate trees and plants {T}.

“يَوْمٌ عَقِيمٌ” (*youmun a'qeam*): a hard day, a day without any pleasure.

Muheet says “عُقْمٌ” (*uqam*) means to stop or prevent as well as to cut off {M}.

Ibn Faris says it that when “عَجُوزٌ عَقِيمٌ” (*ajuzan aqeam*) has been used for the wife of Abraham in (51:29), it means an old and infertile woman. The same surah says a little further “الرِّيْحُ الْعَقِيمُ” (*ar-reehul aqeema*) in (5:41) against “رِيْحٌ لَوَافِحٌ” (*riyahun lawafeeh*) (15:22), i.e. a punishment that destroys, or a calamity that destroys the ability of a particular nation to develop and thrive. It is a nation whose roots are uprooted and it remains barren.

“عَكَفَ” (*akaf*): to stop, prevent or to abstain from something.

“عَكَفَ عَلَيْهِ” (*akafa alaih*): moved continuously towards it and did not turn away.

“عَكَفَ” (*akkafa*): to make a chain of it in order to not let it go astray, or be strewn just as pearls are made into a neclace.

“عَكَفَ الْجَوْزُ فِي النَّظْمِ” (*akafal jaharu fin nazm*): pearls were woven into a necklace.

“شَعْرٌ مَعْكُوفٌ” (*shairun makoof*): combed or orderly hair as against hair which is a sign of disarray.

“عَكَفَ” (*akf*): to make matters orderly {T}.

Raghib says that “الْعُكُوفُ” (*al-akuf*) means to advance towards something respectfully and be attached to it permanently.

“عَكَفَ الْقَوْمُ حَوْلَهُ” (*akafal qoumu haulahu*): the nation made an orderly circle around him {T, M, R}.

The Quran says “الْهَدْيَ مَعْكُوفًا” (*al-hadya ma'kufa*) in (48:25). It means an animal that is being taken to Kaaba, probably for sacrifice, but which has been stopped along the way. Here this word means to stop.

Surah Al-Hajj says:

22:25	It has been made a sanctuary for all humanity and its doors are not closed to anybody (nor does anyone enjoy more rights here than any other place)	سَوَاءُنَّ الْعَاكِفُ فِيهِ وَالْبَادِ
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Surah *Taha* says “عَاكِفِينَ” (*aakifeena*) in (20:91) which means to be engaged in some work continuously, or to be committed to something.

About the *Ka'ba* it has been said in the Quran that Allah directed Ibrahim and Ismail to make it pure from “طَائِفِينَ” (*tai'feen*) and “عَاكِفِينَ” (*aa'kifeen*). That is, for the residents and travellers (2:125).

“عَاكِفِينَ” (*aakifeen*): a group or party which does not allow human beings to be separated from one another but binds them all together like pearls in a thread to keep them together. In other words, it combs the hair of humanity and keeps it orderly. Details can be found under heading (-W-F). This is the rightful status of the Muslim nation or the nation of those who have submitted their will to Allah and which has *Ka'ba* as its centre. This nation keeps itself attached to its central point and sorts out matters of humanity, and it has therefore also been called “شُهَدَاءُ عَلَى النَّاسِ” (*shuhada'a alan naas*) in (2:43) which means the observers on all of mankind. But only a group which itself is attached strongly to Allah's system as defined in the Quran and keeps it on top priority can supervise the matters of all humanity.

According to *Ibn Faris* "أَلْعَلَقُ" (*al-alaq*) means to attach or bind something to a lofty thing.

"أَلْعَلَقُ" (*al-alaq*) actually means the wooden frame around which the well's rope goes while lowering or hauling water. It also means the entire contraption along with all necessary accoutrements.

"أَلْعَلَقُ" (*al-alaq*) also means blood, of whatever type. It also means leech which sucks blood. It also means the mud which sticks to one's hands.

"أَلْمَعْلَاقُ" (*al-me'laaq*): anything with which something is hung up, for example two ends of a well bucket which has ropes tied around the two ends.

"أَلْعَلِيقُ" (*al-ullaiq*): a kind of vine which has too many thorns. If something is stuck in it, it is difficult to extricate it from itself.

"أَلْعِلَاقَةُ" (*al-ilaqatu*): love that sticks to one's heart.

"أَلْمُعَلَّقَةُ" (*al-u'allaqah*): a woman who cannot be described as married or divorced because of her husband being untraceable. *Azhari* says it means a woman who is neither accepted nor divorced by her husband; hence she hangs in the middle {*T, M, R*}.

The Quran says:

4:149	so you may leave her as <i>mu-alliqaah</i>	فَتَذَرُوهَا كَالْمُعَلَّقَةِ
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The second stage of the foetus as described in Surah *Al-Momineen* is that of "عَلَقَةٌ" (*alaqata*) in (23:1), i.e. sole shaped or leech shaped.

Surah *Al-Alaq* says:

96:2	Man is created from <i>alaq</i>	خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ
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If "عَلَقٌ" (*alaq*) is taken to mean coagulated blood, then it will be a pointer to the physical shape of the embryo, but if the figurative meanings are taken, then it will mean that if humans are left alone without the guidance of the revelation then they find themselves overwhelmed by their desires and lust which stick to them like a leech and think only of enticing others.

As such "أَعْلَقَ الصَّاعِدُ" (*a'laqas saa'id*) means the victim found itself ensnared in the hunter's net {*T*}.

Ibn Faris has said "أَلْعَلَقُ" (*al-alaq*) means love in which a person is ensnared.

"عَلِمَ" (*ilmu*), "عَلِمَ" (*alima*), "يَعْلَمُ" (*yalamu*): to know about something very well, to recognize, to understand the truth, to gain conviction, to feel, to find out comprehensibly {*T, M*}.

"عَالِمٌ" (*aalim*): one who understands or comprehends reality. The plural is "عَالِمُونَ" (*aalimoon*).

"عَلِيمٌ" (*aleem*): one with deep and solid comprehension. The plural is "عُلَمَاءُ" (*ulema*).

Ibn Faris says that the basic meaning of this root is such sign which distinguishes something from other things.

The Arabs hold "عِلْمٌ" (*ilm*) more sacrosanct than awareness. This is why they use this word for the knowledge of Allah and not comprehension or awareness. As such, Allah can be called "عَالِمٌ" (*aalim*) or "عَلِيمٌ" (*aleem*) but not "مَعْرِفَةٌ" (*ma'rifah*) i.e. one with understanding or one with awareness. To the Arabs there is one other difference between "عِلْمٌ" (*ilm*) and "مَعْرِفَةٌ" (*ma'arfah*) - "عِلْمٌ" (*ilm*) means knowledge while "مَعْرِفَةٌ" (*ma'arfah*) means understanding or comprehension. In order to comprehend something one has to deliberate on rules and effects, but this is not necessary for knowledge.

Secondly the word "مَعْرِفَةٌ" (*ma'arfah*) is used when a thing after comprehension is forgotten and then there is comprehension about it once again. But in "عِلْمٌ" (*ilm*) or knowledge, this is not the case {*T*}. The

example of this “عِلْمٌ” (*ilm*) or knowledge is that it is acquired from the revelation, and is not a product of the human intellect and reasoning (4:52).

The Quran in (2:7) has declared hearing and seeing as the elements through which knowledge is acquired. In verse (17:36) “فَوَادٌ” (*fuwaad*) has been mentioned in place of “قَلْبٌ” (*qalb*). To find the difference between these two words, see heading (F-A-D) and (Q-L-B). This includes both perceptual knowledge and conceptual knowledge and with respect to “فَوَادٌ” (*fuwaad*) it also encompasses human feelings.

Since “عِلْمٌ” (*ilm*) can only be called so when it reaches the stage of being factual, therefore the Quran has described the revelation as “عِلْمٌ” (*ilm*) and its opposite has been described as “هَوَاءٌ” (*ahwa-oon*) in (2:120) which means a man’s own emotional preferences and such beliefs for which he does not have any logical reasoning or proof. This is the reason that the Quran lays a lot of emphasis on the acquisition of the knowledge about the outer world. It is because this knowledge is based on reasoning and is acquired empirically through the use of experiments. There is no room here for emotional feelings and every premise is presented on the basis of reasoning and proof (2:175). Those who oppose this knowledge are also asked to present reasoning and logic in support of their position if they can, but this they have not been able to do and cannot do (27:64).

The Quran is so assured in the truth of its message that it announces clearly and openly to present any contrary evidence to the facts stated in the revelation (23:117). As such, the invitation of the Quran towards Islam is because of the established and proven truths (12:108). These are rational and logical and not just because of some egocentric belief.

“الْعَلَمُ” (*al-alamu*), “الْعَلَامَةُ” (*al-alama*): a sign through which a thing can be recognized e.g. like a border between two agricultural fields {R}.

“عَلَامَةٌ” (*alamat*) or “عَلَمٌ” (*alama*): the signs along the road that we put up as markers.

“عَلَمٌ” (*alamu*): a large mountain. Plural is “أَعْلَامٌ” (*aalaam*) as in (55:24).

“عَلَمٌ” (*alum*): a flag, because it helps one group to recognize another.

“مُعَلَّمٌ” (*mu'allam*): a sign or effect that can lead to a way.

“أَعْلَمٌ” (*aalamu*): a camel whose upper lip is bisected or torn {R}.

“أَعْلَمُ الْفَرَسِ” (*aalamul faars*): coloured wool which ancient Arabs used to tie to their horses’ necks {T}.

“أَعْلَمُ نَفْسَهُ” (*aalama naf'sahu*): painted himself with colours which are used prior to entering a battle {M}.

From this “عَالَمٌ” (*aalam*) was culled, plural of which is “عَالَمِينَ” (*aalameen*) which we generally translate to worlds or universe.

“عَالَمٌ” (*alamun*) means “مَا يُعَلِّمُ بِهِ” (*yulamu behi*) like “خَاتَمٌ” (*khatum*) means “مَا يُخْتَمُ بِهِ” (*khatuma behi*) or like “قَالِبٌ” (*qalib*) means “مَا يُقَلَّبُ بِهِ” (*ma yuqlibu behi*).

Thus “مَا يُعَلِّمُ بِهِ” (*aalam behi*): a thing through which knowledge can be acquired. Since the knowledge about Allah is gained through things He has created in the universe, the universe came to be called as “عَالَمٌ” (*aalam*).

The different angles and phases of the universe came to be called “عَالَمٌ” (*aalam*) as well. For instance:

“عَالَمُ إِنْسَانٍ” (*alam-e-insaan*): “world of humans”.

“عَالَمُ مَاءٍ” (*alam-e-maa*): “world of water”

“عَالَمُ نَارٍ” (*alam-e-naar*): “world of fire”.

Whenever human beings are included with other things in the universe, they are held supreme {R}. It is for this reason that a dynasty or nation is also called “عَالَمٌ” (*aalam*) as also an era and century are called so. The Quran has used the word “عَالَمِينَ” (*aalameen*) often to mean nations. It also includes the contemporary human beings of an era.

2:4	children of Israel were given ascendancy to their contemporaries (due to their righteous conduct)	فَضَّلْنَاكُمْ عَلَى الْعَالَمِينَ
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It also means different types of people or human beings in the world (15:70).

This way “رَبُّ الْعَالَمِينَ” (*rabb-ul-aalameen*) in (1:1) would mean the Sustainer of international humanity in modern day language, i.e. the sustaining quality of Allah for all humans as at present and in future. It also means the Sustainer of the entire universe, in which human beings are also included. It must be understood that although the word “عَالَمٌ” (*aalam*) is used to mean the universe, the Arabs do not use this word to include stones and rocks. The Arabs use this word for particular groups where the individuals are intellectuals or close to be so.

Examples of this are:

- “عَالَمُ الْإِنْسَانِ” (*aalamul insaan*): group of humans.
- “عَالَمُ الْحَيَّوَانِ” (*aalamul haiwaan*): group of animals
- “عَالَمُ النَّبَاتِ” (*aalamun nabaat*): group of vegetation.

It is obvious that work of the Almighty’s sustenance can be observed in these groups because their members possess the ability to absorb Allah’s sustenance. This quality is most obvious in animals which possess life, receive food, reproduce, etc.

Allah’s sustenance towards entire universe, or “رَبُّ الْعَالَمِينَ” (*rabb-ul aalameeni*) should be manifested in a palpable manner. It should not remain a mere thought or a concept. Only this understanding of the meaning of Allah’s sustenance can evoke the emotion of praise towards Him. See heading (H-M-D).

The Quran says:

2:31	Allah bestowed the knowledge of the entire universe to Adam	عَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا
96:5	He taught Adam what he didn’t know before	عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ
66:4	taught him to write with the pen	الَّذِي عَلَّمَ بِالْقَلَمِ
55:3	taught him to speak and express himself	عَلَّمَهُ الْبَيَانَ

All this does not mean that Allah taught every individual like a teacher instructs his students. It means that Allah bestowed all these qualities to man, or created this ability in them.

A distinct example can be found in Surah *Al-Ma’idah* where it is said:

5:4	you teach your hunting dogs to fetch the pray, out of the knowledge that Allah has endowed on you	بِمَا عَلَّمَكُمُ اللَّهُ
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It is obvious that Allah does not teach human beings the ways to train hunting dogs, but He has created that ability in human beings through which they can develop their own ability to learn.

Thus a form of knowledge is that which the messengers get from Allah, i.e. the revelation, and the second form of knowledge is the capability which has been granted to all humans, and any human being can avail of it if he tries hard enough. While going through the Quran this difference between the two types of knowledge should be kept well in mind i.e. the difference between celestial guidance and that which has been ingrained in the human beings. This very difference can also be found between knowledge of a messenger and an ordinary person. A messenger receives one kind of knowledge through the revelation to which no person other than the messengers is privy, and the other type of knowledge is the human ability in which the messenger’s status is like an ordinary human being. It is this status in which messengers have been asked to consult other human beings (3:158).

Surah *Al-Faatir* says:

35:27	Have you not deliberated on the reality that Allah makes the clouds pour rain and with this same rain makes different kinds of fruits grow?	أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ ثَمَرَاتٍ
35:27	you can see different colour streaks in the mountains which are red or black (are of different types and of colour)	وَمِنَ الْجِبَالِ جُدَدٌ بَيْضٌ وَحُمْرٌ مُخْتَلِفٌ أَلْوَانُهَا

In the same way there are different kinds in humans and other living things and animals.

At such places it can be noted that the Quran has spoken about subjects that are purely scientific. After this it is said:

35:28	It is a fact that only the knowledgeable among His missionaries really take caution of Him	وَمِنَ النَّاسِ وَالْأَنْعَامِ مُخْتَلِفٌ أَلْوَانُهُ كَذَلِكَ
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This means that these are the people who really learn about His laws and then they are aware of His power and knowledge. It can be noted that the Quran has used the word “علماء” (*ulama*) in the meaning of “scientists”. The Quran lays a lot of importance on the knowledge of things. Details can be found in the book titled “*Letters to Salim*”.

Ain-L-N ع ل ن

“عَلَنَ الْأَمْرُ” (*al-anal amr*): a thing came to be known and the news travelled around.

“أَلَعَانُ” (*al-ilaan*) or “أَلَا عِلَانُ” (*al-ai'laan*): to do something openly {T}.

“أَلَعَانِيَّةٌ” (*al'alaniyatu*): obvious and manifest as opposite to “سِرٌّ” (*sirra*) which means secretive (2:272) {M, R}.

“أَسْرٌ” (*asarra*) has come against “أَعْلَنَ” (*aa'lana*) which means to cover something up. Hence it means to talk openly about something (71:9).

Ain-L-W ع ل و

“عَدُوُّ الشَّيْءِ” (*ilwush shaiyee*): the highest part of anything as against “سِفْلٌ” (*siflun*) meaning lowest.

“أَلَعَاءٌ” (*al-ala'oo*): honor, loftiness.

“أَعْلَاهُ” (*aa'la'hu*): great.

“عَالِي بِهِ” (*a'laa bihi*), “أَسْتَعْلَاهُ” (*ista'la'hu*): climbed over something.

“أَسْتَعْلَى” (*is'taa'la*): rose high or overpowered.

“أَعْلَاهُ” (*aalahu*): raised him, or raised his status.

“تَعَالَى” (*ta'ala*): he rose (19:3).

“أَلْعَلَاوَةٌ” (*al-i'lawatu*): the extra and additional weight, it is also used in a sense of extra or from a top.

“مَا عَلَوْا” (*ma'a'lau*): whatever they may overpower (17:7).

“عُلُوٌّ” (*uluwun*): revolt (17:4), but when the same word is used for Allah then it means greatness and loftiness (17:43).

“عَالِينَ” (*aaleen*): those who revolt or go against (23:46). The singular is “عَالٍ” (*aalin*) or “أَعَالِي” (*al-aalee*), and feminine form is “عَالِيَةٌ” (*aaliya*).

“لَتَعْلُنَّ” (*lata'lunna*): surely you will revolt (17:2).

11:82	We turned its highest part into the lowest part	وَجَعَلْنَا أَعَالِيَهَا سَافِلَهَا
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“أَلْمُنْعَالُ” (*al'muta'aali*): very lofty, of high rank (13:9)

“أَلْأَعْلَى” (*al'aala*): overpowering everything, the highest (87:1).

“أَلَا” (*ala*): overpowered, one over another (23:91).

“عَلِيُونَ” (*illiyuna*), “عَلِيَّيْنَ” (*illiyeen*): loftiness over loftiness (83:18-19).

Kitaboon Marqoom has described that “عَلِيُونَ” (*illiyuun*) is “the record of deeds”, but such one that takes a man towards loftiness.

Against this is “سَجِيَّةٌ” (*sijjeen*) a record which stultifies the development of human beings (83:7-9).

Surah *An-Namal* says:

27:31	Do not exalt yourselves against me but come to me in submission	أَلَا تَعْلَمُونَ أَعْلَىٰ وَآتُونِي مُسْلِمِينَ
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“تَعَلُّوا” (*ta’lu*) means to be rebellious and “مُسْلِمِينَ” (*muslimeena*) means to become faithful and obedient.

“تَعَالَى” (*ta’aala*): this word is used when those in high places call on those in lower places, but due to overuse this word started being used by all to mean call {M}.

Surah *Al-Ahzaab* says:

33:28	all you women come	فَتَعَالَى
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It must be noted that the basic meaning of the root is loftiness and overpowering, but overpowering is of two types. One type is to overpower an oppressor and help the victims. This overpowering is laudable and one of the basic traits of the believers. The other type of overpowering is to oppress the weak and make them the target of one’s oppression. This sort of overpowering is despicable and an element of revolt. This sort of overpowering has been likened to revolt, because in this one’s strength is used against the directions of the Quran i.e. rebelling against Allah.

The Quran says about the believers:

3:138	do not be dishearten, you will overpower them at last, because you have faith in Allah’s laws	وَلَا تَحْزَنُوا وَلَا تَحْزَنُوا وَاَنْتُمْ الْاَعْلَوْنَ اِنْ كُنْتُمْ مُؤْمِنِينَ
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Here we have reference to the overpowering which conquers false concepts and strengths, and then sets up a just system based on egalitarianism. A believer can never remain overpowered by the deniers.

4:141	Allah will never let the unbelievers overpower the believers	وَلَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلاً
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It is possible that the believers may suffer a temporary setback (3:139) but it is impossible for the unbelievers to remain in an overpowering situation over the believers for long. As such, if those who call themselves believers or *momineen* remain under the domination of unbelievers for long, whether this domination is of power, money or economic, then they should understand that according to the Quranic definition they do not qualify as *momineen*.

A’laa

عَلَى

This letter is used in many ways.

1) It means “on” or “over”, whether literally or figuratively:

23:22	you all mount on the ark	عَلَى الْفُلِكِ تُحْمَلُونَ
2:253	We have given you superiority over others	فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ

2) In the meaning of “near”:

20:10	or if I see a leader near that fire	أَوْ أَجِدُ عَلَى النَّارِ هُدًى
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3) In the meaning of “despite”:

2:177	when they give money to others (through charity), despite their great love towards their wealth	وَ اتَى الْمَالَ عَلَى حُبِّهِ
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4) In the meaning of “from” or “of”:

83:2	when they take from people after due measurement	اِذَا اُخْتَالُوا عَلَى النَّاسِ
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5) In the meaning of “because of”:

2:185	You hold the system of Allah supreme because He has given you guidance. (Because of guidance of the Sustainer you should highlight the system of Allah.)	لِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَاكُمْ
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6) In the meaning of “in”:

28:15	he got in to the city when its residents were unaware	وَدَخَلَ الْمَدِينَةَ عَلَىٰ حِينٍ غَفْلَةٍ مِنْ أَهْلِهَا
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7) In the meaning of “with” or “about”:

7:105	it is incumbent upon me that I do not say anything about Allah that is not true	حَقِيقٌ عَلَىٰ أَنْ لَا أَقُولَ عَلَىٰ اللَّهِ إِلَّا الْحَقَّ
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Here “عَلَىٰ أَنْ لَا أَقُولَ” (*ala an alla aqul*) means “بِأَنْ لَا أَقُولَ” (*bi'al la aqul*) i.e. “I should not speak anything but the truth”.

8) In the meaning of “up to”:

16:9	the moderate or straight path that reaches up to Allah	وَعَلَىٰ اللَّهِ قَصْدُ السَّبِيلِ
15:41	this straight path reaches up to Me.	هَذَا صِرَاطٌ عَلَيَّ مُسْتَقِيمٌ

9) In the meaning of “in front” or “face to face”:

30:39	so that you are trained or brought up before my eyes (in front of me)	وَلِيُصْنَعَ عَلَيَّ عَيْنِي
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10) In the meaning of “against”:

20:61	at least you should not speak untruth about Allah	لَا تَقْتَرُوا عَلَى اللَّهِ كَذِبًا
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11) In the meaning of “according to” or “similar to”:

6:136	work according to your strength or work in your own sphere	إِعْمَلُوا عَلَىٰ مَكَاتِبِكُمْ
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12) Sometime the word is additional and does not mean anything.

13) In the meaning of “through” or “via”:

3:193	O Lord, grant us whatever you have promised us through the messengers	رَبَّنَا وَإِنَّا مَا وَعَدْتَنَا عَلَىٰ رُسُلِكَ
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14) In the meaning of “against”. The Quran speaks of the rights and responsibilities of women:

2:228	Whatever are their responsibilities, so are their rights	وَلَهُنَّ مِثْلُ الَّذِي عَلَيْنَهُنَّ
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The letter “ل” (*laam*) is used to denote some benefit in the Arabic language. Against it “عَلَىٰ” (*ala*) is used.

15) In the meaning of “upon” as a sense of duty:

	the truth is incumbent upon you (you must speak the truth)	عَلَيْكُمْ بِالصِّدْقِ
5:105	the reform of your personae is incumbent upon you (you must always try to reform yourself)	عَلَيْكُمْ أَنْفُسِكُمْ

See heading “عَنْ” (*an*) and “ما” (*maa*).

Ibn Faris says this root basically means solidity and straightness whether it is in things that can be felt or in opinion and intent.

“الْعُمُودُ” (*al-umud*) means the central wooden stake in a tent which supports the tent. Its plural forms are “أَعْمِدَةٌ” (*aamidatun*), “عَمْدٌ” (*umadun*) or “عُمْدٌ” (*umudun*). “الْعَمَدُ” (*al-amad*) also means the columns of marble {*T*}.

The Quran says:

13:2	Allah has arranged planets in space with support of invisible columns	رَفَعَ السَّمَوَاتِ بِعَمَلٍ تَرَوْنَهَا
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The columns which support the planets are of mutual gravity that cannot be seen with the naked eye. “عَمَدٌ” (*amadan*) is plural of “عُمُودٌ” (*umuud*) or “عِمَادٌ” (*imaad*).

Surah *Al-Hamza* says:

104:9	in long columns	فِي عَمَدٍ مُمَدَّدَةٍ
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“الْعُمُودُ” (*al-umud*): tribal chief who can be depended upon in different matters. It may also be used for the head of the army.

“طَوِيلُ الْعِمَادِ” (*taweelul i'maad*): a tall and hefty man.

“عِمَادٌ” (*i'maad*): also means long and length.

Regarding the nation of *Aad*, the Quran says:

89:7	They were possessors of <i>i'maad</i>	إِزْمَ ذَاتِ الْعِمَادِ
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There are different meanings to this:

“الْعِمَادُ” (*al-i'maad*): a tall building. Its singular is “عِمَادَةٌ” (*i'madah*). This way it would mean the nation which was the owner or possessor of big and tall buildings.

“عِمَادٌ” (*i'maddun*) also means tents. Going by this the sentence would mean “people who stayed in tents” {*T*}, or “people who were very tall” {*T*}.

Raghib says “الْعِمَادُ” (*al-i'maad*) means a thing which is leaned against and depended upon.

As such, “ذَاتِ الْعِمَادِ” (*zaatil i'maad*) would mean the possessor of those things on which they relied upon {*R*}.

“الْعَمْدَةُ” (*al-umdatuh*): something that can be relied or depended upon {*M*}.

“الْعَمْدُ” (*al-amd*) or “الْأَعْمَدُ” (*at-ta'ammud*): the work that is undertaken with a purpose and intent. This has been used against “” (*khata-un*) in (3:92-93) and (33:5).

For the meaning of “قتل عمد” (*qatali umad*) and “قتل خطأ” (*qatali khata*), see heading (Q-T-L).

“الْعِمَارَةُ” (*al-imaratu*), is the opposite of “خَرَابٌ” (*kharab*) which mean to make desolate and destroy. As such, “عِمَارَةٌ” (*imaratun*) would mean to habitat.

“الْعُمُرُ” (*al-umur*): the time or period during which a body and soul stay together {*M*}.

“عَمَّرَهُ اللَّهُ” (*ammarhul laah*): Allah extended his life span {*T*}.

Ibn Faris says this root has two meanings:

- 1) Lasting and extension of time
- 2) Something that can be raised or extended, whether it is a voice or something else.

Surah *Al-Baqrah* says:

2:9	may he be allowed to live a thousand years	لَوْ يُعَمَّرُ الْفَتْ سَنَةً
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“أَعْمَرَ الْأَرْضَ” (*aa'maral arz*): found the land inhabited.

“الْعِمَارَةُ” (*al-imarahtu*): that which is needed for inhabiting a land.

“الْعُمْرَةَ” (*al-umratu*): to go to an inhabited place. It also means to perform *Hajj* or go around the *Ka'ba*.

“إِعْتَمَرَ” (*i'tamara*): to perform pilgrimage *Umra* (2:158).

“تَعْمِيرُ النَّوْبِ” (*ta'meerut tawb*): to weave a fine cloth.

“الْعَمْرُ” (*al-amru*): way of life.

The Quran says:

15:72	your way of life is testimony to this truth	لَعَمْرُكَ إِنَّهُمْ لَفِي سَكْرَتِهِمْ يَعْمَهُونَ
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Usually the Arabs use “لَعَمْرُكَ” (*la-amruka*) when they swear by life and existence of somebody.

The Quran says:

9:17	it is not the work of those who attribute partners to Allah to inhabit the mosques of Allah	مَا كَانَ لِلْمُشْرِكِينَ أَنْ يَعْمُرُوا مَسْجِدَ اللَّهِ
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The mosque is the center of a system which is entirely based upon the Quranic values. Those who include man-made laws along with these laws can't be the inhabitants of these mosques. That is why the Quran has called the mosque that was built to create differences within the believers as a fuel of hell (9:106-107). Sectarianism too is a form of attributing man-made laws to Allah (30:32).

Surah *At-Toor* says:

52:4	an inhabited home	وَالْبَيْتِ الْمَعْمُورِ
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Hence it means a place to be kept inhabited, or a place which will always remain inhabited, or will never become desolate or deserted. This has been said for the building of *Ka'ba*.

The Quran has mentioned the progeny of *Imran* or “آل عمران” (*aal imran*) in (3:32). It is said that *Imran* was the name of messenger *Moosa*'s father. Therefore “آل عمران” (*aal imran*) means the children of Israel.

“إِمْرَأَتُ عِمْرَانَ” (*imra'a'tu Imran*) in (3:34) means the woman or wife of *Imran*.

“ابْنَتُ عِمْرَانَ” (*ibnatu Imran*): a girl of the descendants, or daughter of *Imran* (66:12), i.e. *Mariam*, mother of *Isa* (Jesus).

“الْعَمَقُ” (*al-amq*), “الْعُمُقُ” (*al-umuq*) or “الْعُمُقُ” (*al-umuq*): all mean the depth of a well etc.

Raghib says that “عَمَقُ” (*amqun*) actually means the distance downwards or depth.

Ibnul Araabi says with reference to *Ibn Faris* that “عُمُقُ” (*umq*) means the depth or length of a road, or the depth and width of a well.

The Quran says:

22:27	from every distance	مِنْ كُلِّ فَجٍّ عَمِيقٍ
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Muheet says that “الْعُمُقُ” (*al-umq*) and “الْعَمَاقَةُ” (*al-amaqah*) both mean to be long, to be at a distance and to be spreading, as well as being deep {M}.

“عَمَلٌ” (*amal*): work, skill, expertise and work with cleverness. Some linguists think that word “عَمَلٌ” (*amal*) is more intense or particular than ‘deed’.

This is because the word “عَمَلٌ” (*amal*) is used to mean a continuous struggle and that is why the word is not used for Allah, but rather “فَعَلٌ” (*f’ala*). The difference between “فَعَلٌ” (*fa’ala*) and “عَمَلٌ” (*amila*) has been made clear under heading (F-Ain-L).

Raghib says that it means any act committed with intent by a living being.

As against the word “عَمَلٌ” (*amila*) which can be used for animals even if they have committed the act without intent, and even by plants. But the word “عَمَلٌ” (*am’al*) is seldom used for them {T}.

Muheet has said that some linguists and the author of dictionaries think that “عَمَلٌ” (*amal*) is a comprehensive form of “عِلْمٌ” (*ilm*) or knowledge. As under heading (F-Ain-L) it has been said that for “عَمَلٌ” (*amal*) to be used for “عِلْمٌ” (*ilm*) or knowledge is a necessary condition {M}.

“عَمَلٌ” (*amala*): work that has not been undertaken only in the spur of a moment but is always done in a particular way.

“عَامِلٌ” (*aamil*): one who does a work or commits an act. The plurals are “عَامِلُونَ” (*aamiloon*) and “عَامِلِينَ” (*aamileen*).

9:60	those who collect tax	وَالْعَامِلِينَ عَلَيْهَا
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The Quran speaks about the result of deeds or “أَعْمَالٌ” (*aamaal*) i.e. for the deeds that a man does with a purpose and intent.

16:97	Any man or woman, who performs righteous deeds, is definitely given a goodly live and they shall be amply rewarded for the good work that they have been doing.	مَنْ عَمِلَ صَالِحًا مِنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّاهُ حَيٰوةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ
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The focal point of the Quran teachings is developing conviction and doing righteous deeds. This means to accept the permanent values and then believing and acting within these values knowing that these will result in the desired results as noted in the Quran– this is called Islam. It is important to continue doing it with persistence and full intent – this is what this root means i.e. keep doing it because this will always result into positive results.

“أَلْعَمَّ” (*al-amma*): brother of the father i.e. uncle.

The plurals are “أَعْمَامٌ” (*aamaam*), “عُمُومَةٌ” (*umumah*) and “أُوعْمَمٌ” (*a'oomma*).

“أَلْعَمَّةُ” (*al-ammatu*): sister of the father i.e. aunt. Its plural is “عَمَّاتٌ” (*ammaat*).

Raghib says the word has actually been culled from “عُمُومٌ” (*umum*) which means to be included.

Ibn Faris says its basic meanings are many such as length or tallness and height.

“أَلْعَمِيمُ” (*al-ameem*): a tall plant.

“عَمَّةٌ” (*ammah*): a tall date tree.

“عَمَّ النَّسَاءُ عُمُومًا” (*ammash shhaiyee umuma*): the thing became common, i.e. all the people were included in it.

“أَلْعَامَّةُ” (*al-aamma*): ordinary people.

“أَلْعِمَامَةُ” (*al-imamatu*): anything that is worn or tied around the head {*T, R*}.

The Quran says:

4:23	father's sisters (has been forbidden to wed)	عَمَّتِكُمْ
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“عَمَّةٌ” (*amatah*): to roam hither and thither in surprise or consternation after losing the way but not knowing which road or path is the right one.

“أَرْضٌ عَمَّاءُ” (*arzun amha-u*): the land which does not possess any milestones or directions.

“ذَهَبَتْ إِلَيْهِ الْعَمَّيُّ” (*zahabat ibiluhul ummaha*) is said when somebody loses his camels without any trace {*T, M*}.

Ibn Faris says its basic meanings are surprise and wonderment at having very little clue as to the right direction or path. In other words it means that a man is at a loss to understand what he should or should not do, and because of this he is confused and worried.

Lataif-ul-Lugha therefore says that the blindness of insight is called “عَمَّةٌ” (*amah*) and blindness of eyesight is called “عَمَى” (*am'a*).

Raghib and *Zamakhshri* say “عَمَى” (*am'a*) can be used for the blindness of insight as well as eyesight

The Quran says:

24:61	blindness of eyesight	لَيْسَ عَلَى الْأَعْمَى حَرْجٌ
2:18	Deaf, dumb and blind of insight	صُمٌّ بُكْمٌ عُمَى

“عَمَّهَ فُلَانٌ” (*amiha fulan*) is said when a person seems at a loss to present proof or valid argument or reasoning and therefore he seems bamboozled or surprised at this {*T, M*}.

Surah *Al-Baqrah* says:

2:15	After loosing direction are bewildered	فِي طُعْيَانِهِمْ يَعْمَهُونَ
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It denotes the condition of consternation after having lost the way and to be worried on that account.

Surah *Al-Muminoon* says that these people are:

23:74	Those who have moved away from the right path	عَنِ الصِّرَاطِ لَنَّاكِبُونَ
23:75	Bewildered after loosing direction	فِي طُعْيَانِهِمْ يَعْمَهُونَ

This makes the meaning of “عَمَهُ” (*amahun*) clear i.e. to be worried because one has moved away or lost the way to the right path.

Ain-M-Y ع م ي

“عَمَى” (*amiya*), “يَعْمَى” (*ya'myaa*), “عَمَى” (*a'mya*): to be blind in both eyes. If a person is blind in one eye only, he cannot be called “أَعْمَى” (*aama*).

Lataif-ul-Lugha says the loss of insight is called “عَمَهُ” (*a'mah*) and the loss of eyesight is called “عَمَى” (*amya*).

“الْعَمَى” (*al-ama*): loss of insight. See heading (Ain-M-He).

“عَمِيَّةٌ” (*amiyyatun*): to become wayward or lose the way, to become adamant on falsehood.

“الْأَعْمَاءُ” (*al-aama'o*): desolate lands with no sign of habitation.

“الْأَعْمِيَانُ” (*al-aamayaan*): destruction wreaked by fire and flood. When these two calamities come they do not see if the good are caught up in their devastation or the bad. They take their course unseeing or blindly without consideration for anyone.

“الْعَامِي” (*al-aami*): a person who cannot find the way {T}.

“عَمَى عَلَيْهِ الْأَمْرُ” (*amiya alihil amr*): so and so matter became unclear and doubtful for him {M}.

“الْعَمَائِيَّةُ” (*al-amayatu*): waywardness, doggedness and waywardness. It also means the last part of a dark night {T}.

Ibn Faris says this root basically means to cover or hide.

Lissan-ul-Arab says “قَوْمٌ عَمُونَ” (*qoumun amoon*) is a nation that is unable to assess the situation correctly or becomes unable to do so.

The Quran says:

17:72	the man who is blind in this world shall also be blind in the hereafter	وَمَنْ كَانَ فِي هَذِهِ أَعْمَىٰ فَهُوَ فِي الْآخِرَةِ أَعْمَىٰ وَأَضَلُّ سَبِيلًا
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Fara says the meaning of this verse is that a person or a nation which is devoid of bliss in this world shall be devoid of any bliss in the hereafter as well, i.e. he/nation will be so wayward that they will move very far away from the right path.

The truth is that in this verse “وَأَضَلُّ سَبِيلًا” (*wa azallu sabeela*) has made the meaning of “أَعْمَى” (*aama*) clear. It is used for a person who loses the right path and goes far away and becomes a victim to hunger, thirst, deprivation and poor conditions, and in fact cannot enjoy the blessings of life in this world. Such a person can find no landmark to salvation.

This has been explained by the Quran at another place where it has said:

20:124	whoever moves away from the Divine Laws will be deprived of the economic benefits (in this world) and We shall raise him blind on the Day of judgment	وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَىٰ
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As such, by leaving aside the laws of Allah we meet deprivation and humiliation in this world, and anyone whose life is so miserable in this world will have a bad hereafter as well (as two are linked as detailed in the Quran).

The Quran says: “صُمُّ بُكْمٌ عُمَىٰ” (*soomun bookmun umyun*) in (2:18). “عُمِيَانًا” (*umyana*) here means blind. “أَعْمَى” (*aama*) and “عُمِيَانٌ” (*umyanoon*) are the plurals of “عُمَى” (*umyun*).

Surah *Taha* uses the word “بَصِيرٌ” (*basir*) opposite to “أَعْمَى” (*aama*) in (20:125).

Surah *Al-Anaam* has said that whoever lives according to the light of the Divine Message is “بَصِيرٌ” (*basir*). This means that anyone who does not live by the message is “أَعْمَى” (*aama*) (6:50).

Surah *Ha-Meem-Sijdah* uses “الْعَمَى” (*al-ama*) against “الْهَدَى” (*al-huda*) in (41:17). Here the meaning of “أَعْمَى” (*al-ama*) is to lose the right way.

Verse (27:81) says that disrespect is blindness. In verse (13:16) it is said that anyone who does not believe in the truths of the Quran is blind or “أَعْمَى” (*aama*).

Surah *Al-Qasas* says:

28:66	matters have become doubtful on them	فَعَمِيَتْ عَلَيْهِمُ الْأَنْبَاءُ
11:28	such distinct reasoning is not seen by you	فَعَمِيَتْ عَلَيْكُمْ

Surah *Al-Hajj* describes similar condition as having the eyes of the heart or mind blinded:

22:46	To see the truth in front of one's eyes and still not to see the facts clearly.	تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ
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As such, just as our eyes need sunlight to see things clearly, so does our intellect need light of the revelation. In other words, if there is no sunlight then the eyes become blind and cannot see, and same way does intellect if there is no light of the revelation.

The same is applicable at a group level I.e, when nations which remain blind by not living according to the light of the revelation are denuded of the blessings of this life. A nation whose present is dark ultimately has similar future in store i.e. what we sow so shall we reap. It is not necessary that a nation which has a very ‘bright’ present also shall have a future that will be equally pleasant or bright. However, it is a must that a nation which can lay claim to a bright future can only have it through a bright present. This is because a nation which goes by the laws of Allah and enjoys the blessings in this world can also do good deeds in this world which can ensure a bright future in the hereafter as well. The Quran says that the *malaikah* or the instruments of Allah were made to bow before *Adam*. Thus the status of *momin* is that all the forces in nature are subservient to him and man can employ them for his benefit and for the benefit of all humanity, if he makes effort. Contrary to this the nation or the individual who cannot master the elements of nature cannot even reach the status of a human being, leave alone the status of a *momin*. But the individual or nation which can attain the status of a man but not a *momin* will have a blissful life in this world, but not have anything in the hereafter. The life of this world and of the hereafter both can be blissful for a righteous believer who master the forces of nature and live a life according to the revelation.

Un عَن

The term “عَن” (*un*) is used in a lot of meanings, for instance:

1)

24:63	they oppose His orders	يُخَالِفُونَ عَنْ أَمْرِهِ
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2) To go from one place to another, to transfer, to move away:

23:47	they are ones to move away from this path	عَنِ الصِّرَاطِ لَنَا كِبُورٌ
11:74	fear left Ibrahim and went away	ذَهَبَ عَنْ إِبْرَاهِيمَ الرَّوْعُ وَإِبْرَاهِيمُ
	I travelled away from the city and went far away from there	سَافَرْتُ عَنْ الْبَلَدِ

3) In the meaning of “in return” or “from”:

2:48	on that day no person shall make any concession or be able to atone on behalf of another person	يَوْمَ لَا يَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا
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4) In the meaning of “because” or “due to” as in:

11:53	we are not going to stop worshipping our idols just because you ask us to	وَمَا نَحْنُ بِتَارِكِي آلِهَتِنَا عَنْ قَوْلِكَ
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5) In the meaning of “up” or “later”:

84:19	you will go upwards from one state to another or you will pass onto another state after being in one state	لَتَرْكَبُنَّ طَبَقًا عَنِّي طَبَقِي
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6) In the meaning of “from”:

42:45	And it is He Who accepts repentance from his servants .	هُوَ الَّذِي يَقْبَلُ التَّوْبَةَ عَن عِبَادِهِ
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7) In the meaning of “through”:

53:3	he does not include anything (in the Quran) from his own desires	مَا يَنْطَلِقُ عَنِ الْهَوَى
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This means that whatever the messenger says in the Quran is not his own thoughts but the saying of Allah which is transmitted to him through the revelation.

8) In the meaning of “with”, “through” or “via”, or “with the help of”:

	threw or shot the arrow with the help of the bow	رَمَيْتُ عَنِ الْقَوْسِ يَعْنِي رَمَيْتُ بِالْقَوْسِ
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9) It is also used in the meaning of “in”.

10) It is sometime additional or redundant in a sentence. The dictionary has the examples of the above two cases.

Ain-N-B ع ن ب

“الْعَنْبُ” (*al-inb*) the singular of which is “عَنْبَةٌ” (*inabatah*) means grapes. It is also used to mean the grape vine as well as the fruit itself {*T, R*}. “أَعْنَابٌ” (*a’naab*) is the plural of “عَنْبٌ” (*inab*). “الْعَنْبُ” (*al-inb*): wine made from grapes.

Ain-N-T ع ن ت

“الْعُنُوتُ” (*al-anoot*): a hill which is difficult to climb.

Ibn Faris says that there is the sense of struggle, demolition and pain in the basic meaning of this root, and has no connotation of comfort and rightness or correctness in it. As such, it also has the connotation of weakness and difficulty and hard work.

“عَنَتِ الْعَظْمُ” (*anital azm*): the bone became weak and broke.

“عَنَتَ يَدُهُ” (*anitat yadhu*): his hand broke.

“عَنَتَهُ” (*anatahu*): put him into a difficulty or delegated some work to him which was difficult {*T*}.

Ibnul Arabi says “إِعْنَاتٌ” (*inat*) means to burden a man with more work than he can handle.

The author of *Mafarfaat* says that “مَعَانَتُهُ” (*ma’aanatahun*) almost means the same as “مُعَانَدَةٌ” (*mu’anadatun*) which means continuous struggle and enmity but “مَعَانَتُهُ” (*ma’anatun*) is more comprehensive because it also holds the element of fear and killing. As such, “عَنَتَ فُلَانٌ” (*anta fulanun*) is said when a man gets entangled in affairs which have the chance of killing or devastation {*R*}.

The Quran says:

49:7	you would be in difficulty or devastation	لَعْنَتُمْ
3:117	they really want you to face misery or be annihilated or destroyed	وَدَّوْا مَا عَنِتُّمْ

About sexual relations it has been said in Surah *An-Nisa*:

4:25	these are orders for stopping one from stepping into a destructive state	ذَٰلِكَ لِمَنْ خَشِيَ الْعَنَتَ
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“عَنْتٌ” (*anaton*) is a comprehensive word which imparts the sense of chaos, sin, annihilation or destruction, error, slip up, cruelty, oppressiveness, excess, hard labor and facing difficulty {T}.

Ain-N-D ع ن د

“عَنْدٌ” (*anad*), “عِنْدٌ” (*inad*), “عُنْدٌ” (*unad*), “عُنُودًا” (*unuda*), “عَنِ الطَّرِيقِ” (*anit tareeq*): he moved away from the path, moved aside, got separated, or went back on.

Ibn Faris says this root holds meaning of exceeding limit and of losing right path.

“عَنْدَتِ النَّاقَةُ” (*anadatin naaqa*): she-camel separated herself from the other camels and grazed by herself.
 “عِنْدَ الرَّجُلِ” (*anadar rajul*): the man rebelled and knowingly rejected that which was the truth and opposed it.

“عَنِيدٌ” (*anidun*): such a man that rebels and knowingly rejects or opposes the truth.
 “الْعَانِدُ” (*al-aanidu*): the camel which leaves or moves away from the path.
 “الْمُعَانِدَةُ” (*al-mu'aanadahu*), “الْإِعْنَادُ” (*inaad*): to be separated, to leave, oppose continuously.
 “عِنْدَ الرَّجُلِ عَنْ أَصْحَابِهِ” (*anadir rajulu un as'habhi*): he changed his path during the journey and left his friends, or was left behind by his friends.
 “عَانِدَةُ الطَّرِيقِ” (*aanidaatut tareeq*): the way which is removed to one side or away from the right path.
 “الْعَنْدُ” (*al-anadu*): to obstruct, to come in between {T}.

The Quran says:

74:16	he was rebellious towards Our laws	إِنَّهُ كَانَ لِأَيِّنَّا عَنِيدًا
14:15	every oppressor and rebel was annihilated or destroyed	وَنَخَابَ كُلُّ جَبَّارٍ عَنِيدٍ

Inda عِندَ

“عِنْدٌ” (*inda*) is a pronoun and means near.

43:85	the knowledge about the ‘moment’ is with Allah	عِنْدَهُ عِلْمُ السَّاعَةِ
4:78	From Allah’s side	مِنْ عِنْدِ اللَّهِ
58.6	tell them that which you are in such a hurry to witness is not with me	قُلْ لَوْ أَنَّ عِنْدِي مَا تَسْتَعْجِلُونَ بِهِ

Ain-N-Q ع ن ق

Ibn Faris says that this root basically means to sell, whether it is on a height or on land.

“الْعُنُقُ” (*al-unuqu*), the plural of which is “أَعْنَاقُ” (*aa'naaq*) means neck.
 “فَاضْرِبُوا فَوْقَ الْأَعْنَاقِ” (*fazribu fauqal aa'naaq*): hit them on the neck i.e. the head (8:12). It also means a big group or party.
 “الْأَعْنَاقُ” (*al-aanaqu*): those who remain in front. It also means the bigwigs of the nation {T}.

26:4	the bigwigs of their nation shall become humble and bow before you (submit to you)	فَطَلَّتْ أَعْنَاقُهُمْ لَهَا خَاضِعِينَ
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“الْعَنْكَبُوتُ” (*al-ankabuut*): spider.

The Quran has likened the attitude and machinations of those who attribute partners to Allah as the web of a spider (29:41) which can be demolished easily by the finger or some straw i.e. it is so flimsy. The beliefs of these people are based on superstition and unawareness and therefore the intellect and reasoning based on rational thinking can expose them easily.

‘*Shirk*’ means to think that there are more than one powers or personalities which are working within this universe and that there are more than one law designed by these powers which are at work. But the truth is that the laws made by the one and only Allah is at work in the entire universe. As such, it follows necessarily that in the world of humans too, only one law made by Allah should be at work. In any case if there were more than one law at work, then necessarily they would clash with each other very often. To accept only one Allah and only His laws means belief in the oneness of Allah. This is a very concrete concept of life. As against this, every other concept is nothing but a flimsy thing just as a spider’s web.

Ibn Faris says that the basic meanings of this root word are

- 1) To wish for something very intensely
- 2) Humbleness
- 3) For something to come out in the open or become manifest.

Regarding humbleness “الْعَنُوءُ” (*al-unwu*) or “الْعَنَاءُ” (*al-ana’o*) means to be imprisoned, or to become faithful or obedient.

“الْعَنْوَةُ” (*al-anwatu*): extreme anger or forcible.

Taj-ul-Uroos says “عَنْوَةٌ” (*anwatun*) means to take something forcibly, but *Ibn Saida* has said that it also means love. Thus this word seems to have two opposite meanings i.e. anger and forcible but at the same time it means obedient and faithful {T}.

Muheet says that “عَنَا الشَّيْءُ” (*anish shaiyun*) means that he made the thing manifest {M}.

“عَنْتِ الْأَرْضُ بِالنبَاتِ تَعْنُو” (*anatil arzu bin nabaati ta’nu*): the land or soil made plants manifest {T}.

The Quran says:

20:111	the people will stand up to establish the system of Allah and work voluntarily for its success with all their heart	وَعَنْتِ الْوُجُوهُ لِلْحَيِّ الْقَيُّومِ
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Some people have translated it to mean “to bow or submit” but others have translated it to mean “to stand up and work” or “struggle”. This meaning encompasses the overwhelming-ness of the laws of Allah and the obedience of those who submit to Him. It can be said with reference to being manifest, that the hidden talents of these people will also become manifest in this process.

“عَبَدَ الشَّيْءَ” (*ahidash shaiy'o*): to protect and look after something continuously, to oversee it permanently. Going by these meanings of “عَبَدَ” (*ahdun*), the word also started being used for that firm pact where overseeing of which is necessary {*M*}.

When this word is followed by “إلى” (*ila*) then it means “an order” {*T*} like:

2:145	We ordered Ibrahim	عَهَدْنَا إِلَىٰ إِبْرَاهِيمَ
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Ibn Faris says if “إلى” (*ila*) is used after this word then it means that one is advised or counselled to protect a thing which he has been entrusted with.

Raghib says it means to make someone vow to something and make him liable to protect it.

“عَبَدَ” (*ahdun*): responsibility and sanctuary {*T*}.

2:142	We cannot fulfill this responsibility for one who becomes rebellious of Our laws	لَا يَتَأَلَّ عَهْدِي الظَّالِمِينَ
2:41	fulfill the promise that you have made to Me and I will fulfill the responsibilities that I have undertaken on your behalf	أَوْفُوا بِعَهْدِي أُوفِ بِعَهْدِكُمْ
7:102	We have found many of them to be not faithful to their promise.	وَمَا وَجَدْنَا لِأَكْثَرِهِمْ مِنْ عَهْدٍ

“عَبَدَ” (*ahdun*): fidelity {*T*}.

“عَبَدَةٌ” (*uhdatun*): responsibility {*T*}.

“عَبْدٌ” (*ahd*): declarations of kings and rulers.

“عَبْدٌ” (*ahd*): familiarity or meeting.

“عَبَدَ الشَّيْءَ” (*ahidash shaiyee*): recognized a thing {*T*}.

“الْعَبْنُ” (*al-ihnu*): colored wool, wool colored in different colors.

“الْعَبْنَةُ” (*al-uhnatu*): breaking of a tree branch, or to break without being separated from the tree.

“الْعَابِنُ” (*al-aahinu*): a pauper, one whose limbs are loose {*T, R*}.

“قَضِيبٌ عَابِنٌ” (*qazibun aaheenoon*): a piece of wood which is bent and weak.

Ibn Faris says it basically means softness and facility.

The Quran says:

70:9	the mountains will become like multicoloured wool	وَتَكُونُ الْجِبَالُ كَالْعَبْنِ
101:5	coloured wool which has been thrashed	الْعَبْنِ الْمَنْفُوشِ

This means coloured wool that has been taken apart. Hence verse (70:9) is pointing towards a terrible broken down condition of mountains.

“عَوَجٌ” (*awija*) or “يَعْوَجُ” (*ya'waju*) means to be crooked.
 “الْعَوَجُ فِي الْأَرْضِ” (*al-ewaju fil arz*): for the ground to be uneven.
 “عَاجَ عَنْهُ” (*aaaja unhu*): returned from him, returned, abstained {*T*}.
 “مَا أَعُوْجُ بِكَلَامِهِ” (*ma'aaooj bi kalmihi*): I am not enamored with what he says;
 “إِنْعَاجَ عَلَيْهِ” (*al-aaaja aliaihi*): he turned towards him {*M*}.

Raghib says:

“الْعَوَجُ” (*al-awaju*) means the crookedness which can be seen by the naked eye, like the inequities in society and the crookedness of life.
 “الْعَوَاجُ” (*al-iwaju*): crookedness which can be understood through insight and comprehension, like the inequities of the society and the lopsidedness of life in general {*R*}.

Ibn Faris says:

“الْعَوَجُ” (*al-awaju*) means the crookedness in a straight thing like a wall or a piece of wood.
 “الْعَوَاجُ” (*al-ewaju*): crookedness that is present in a hidden thing like some matter or affair.

Surah *Al-Kaif* says about the Quran:

18:1	this is a code of life which has no crookedness (no ambiguity, simple and clear to understand)	وَمَا يَجْعَلُ لَهُ عَوَجًا
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Against it has come “قَيِّمًا” (*qayiman*) in (18:2) which means stability. About its opponents it has been said:

7:45	they want that this straight path may develop unevenness and complexities	يَبْعَثُونَهَا عَوَجًا
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Quran says that when the revolution of the Quran comes, all crookedness and inequities of the bigwigs shall be smoothed out. They will lose all their vigor and pomp (20:105-107). At this time they will follow the man in whose invitation there is no crookedness (20:108).

There are no turns and twists in the right path to which the Quran points. It is straight forward, but the vested interests want to create complexities in it for no apparent reason -their own desires and interests prevent them to come to the Quran (28:50).

“الْعَوْدُ” (*al-audu*): returned. Some say that “الْعَوْدُ” (*al-aud*) means to restart some work all over again i.e. from the beginning.

Raghib and **Zamikhshri** say that “ابتداء” (*ibtidaa*) is also used to mean to do something for the first time.

Muheet has supported this contention, and as proof presented the statement of the messenger **Shoaiib** in which he told the opponents:

7:89	If we agree to accept your way of life then it would mean that we are making false allegations against Allah	قَدْ افْتَرَيْنَا عَلَى اللَّهِ كَذِبًا إِنْ عُدْنَا فِي مِلَّتِكُمْ
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Here “عُدْنَا” (*udna*) does not mean to go back to their religion because **Shoaiib** was never one of their religion in the first place. As such, it means that “we will never accept your religion” {*T, M*}, but this verse has another aspect as well which must be noted. The plural pronoun has been used in this sentence which shows clearly that the answer is from the tribe of **Shoaiib** and the messenger **Shoaiib** is not included in it although the answer is purportedly in his words. This means that this answer is expressing the views of his group. If this meaning is taken then “عُدْنَا” (*udna*) would mean to return because **Shoaiib's** companions used to harbor the beliefs of these opponents previously.

The author of *Taj-ul-Uroos* says that “عاد” (*aad*) means to return but it is also said to mean “it happened”, no matter if he was earlier like that or not.

The Quran says:

58:3	again they revert to what they had said earlier	ثُمَّ يَعُودُونَ لِمَا قَالُوا
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“عاد” (*aa'idun*): someone who returns, the plural of which is “عادُونَ” (*aaidoon*) (44:15).
 “أعاد” (*aa'ada*), “يعيد” (*yu'eedu*): to return (85:13). It may also mean to take one all the way to the destination because “معاد” (*ma'aadun*) also means destination, last point or result.

Surah *Al-Qasas* says:

28:85	Return to the destination	لِرَاكِبٍ إِلَىٰ مَعَادٍ
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Here it would mean to return because the messenger *Muhammad* would eventually return to the city of *Mecca* where he had once been ostracized by the unbelievers. It also means birth place and home country {T}. If “معاد” (*ma'aad*) is taken to mean the wanted destination, then it would be more appropriate because a messenger is free from considerations of a home country. The environment which is conducive for his mission and the spread of the revelation becomes home for him (The universe belongs to Allah). As such, the messenger *Muhammad's* return to *Mecca* was not a travel back to his homeland but the completion of his mission. However it is clear that “يعيد” (*yueed*) does not mean repetition, but to complete a thing by passing it through different phases. One who does this is called “رَبٌّ” (*rabb*) in this context. See heading (R-J-Ain).

“أعادته” (*al-aa'idatu*): favor and good treatment, kindness and benefit {T}.

As such, it is said:

“بِذَا الْأَمْرُ أَعُوذُ عَلَيْكَ” (*haazal amru aa'oodu alaika*): this work or profession is more beneficial for you.

“فَلَنْ مَائِدِيءٌ وَمَا يُعِيدُ” (*fulanun ma yubdioo yueedu wama yueed*): that man has no strategy or plan and hence he cannot do it the first time nor repeat it {T}.

“المُعِيدُ” (*al-mueedu*): a man who can do a work and has become a habitual of it.

“المُعِيدُ” (*mueedun*): a male camel who travels repeatedly but does not get tired. It also means a man of who is experienced and wise {T}.

Ibn Faris says that “أعاد للاء مر” (*a'ada lil aamar*) means “to possess the strength to do some work”.

The above explanations clearly show that “يُبدىء” (*yubdi*) or “يعيد” (*yueed*) in (85:13) does not only mean repetition and intent but also to possess the full might and ability to take something to completion.

For the meaning of “مبدأ” (*mabdaa*) and “معاد” (*ma'aad*), see heading (B-D-A).

“العيد” (*al-eeedu*): the time when happiness or sorrow returns {T}.

“العود” (*al-ood*): every thin or fine piece of wood, as well as wooden fuel {T, M}.

”عَاذٌ“ (*aa'i'zun*): every female who has recently given birth to a child. Plural is ”عُوذٌ“ (*oozoon*) {T, M}.

”عَاذَتْ بِوَالِدِيهَا“ (*aazat bi walidiha*): for a mother to stay with her child for protection when a child is young {T}.

”الْمَعُوذُ“ (*al-mu'awwazu*): the grazing field of camels which is near inhabited houses, so that camels can be watched. With regard to this meaning ”تَعُوذُ“ (*tu'awwaza*) and ”اسْتَعَاذُ“ (*ista'aaz*) would mean to find sanctuary with someone, or to be safe in his protection.

”عَاذَ بِالشَّيْءِ“ (*aaza bish shaiyee*): to stick to something, i.e. hang on to it for life and to adopt it permanently {T, M}.

The party which establishes the system of Allah in this world always needs the support and goodwill of the laws of Allah. But in the early days when there are few people and the opponents are strong and large in number, the protection of Allah's laws and His Sustenance is very much required just like a newly born needs the protection and sustenance from its mother.

This is the stage for which it is said:

113:1	Declare that I am in protection of the Sustainer of the universe	قُلْ أَعُوذُ بِرَبِّ الْعَالَمِ
114:1	Declare that I am in protection of the Sustainer of the mankind	قُلْ أَعُوذُ بِرَبِّ النَّاسِ

This is instruction to always stick to the system and laws of Allah, and never to give them up, and to come under their protection at the slightest sign of danger, and in this way be safe from the machinations of the opposing and rebellious forces.

It has been mentioned above that in the beginning the establishment of Allah's system needs special help and support of Allah's laws and ”تعوذ“ (*taa'wooz*), but this does not mean that once the system is firmly established the ”تعوذ“ (*ta'aw'wooz*) or protection and sustenance of Allah's laws is no more needed. The protection against rebellious emotions and predilections, and safety from rebellious forces is present with every breath of life. In short, in the beginning one has to revert to the center even for the small matters, but when the system is firmly established with trained and experienced team of people, then small dangers and risks are easily managed locally and automatically. However, the reference to the Quranic values is maintained on a continuous basis as this serves as a standard for all times. Any deviation from this standard means that compromise will set in and the system will commence to go into decline just like disease setting its feet in the body and if goes untreated will harm it irretrievably.

Surah *An-Nahal* says:

16:98	And when you recite this Quran ask for <i>aa'ooz</i> of Allah from <i>Shaitanir rajeem</i> (asking for protection from Allah against all the forces whether known or unknown)	فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
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Traditionally this is taken to mean that when you start reading or reciting the Quran then you must say ”اعوذ“ (*aa'ooz*), or pray for protection against the devil. But the actual meaning is that in order to stay linked to the Quran it is incumbent upon man to not become an ally of rebellious and oppressive forces including ones' own emotions and desires.

It has been further explained in the next verse:

16:69	the oppressive forces can never prevail upon those who are believers and firmly rely on the protection of the laws of Allah	إِنَّهُ لَيْسَ لَهُ سُلْطَانٌ عَلَى الَّذِينَ آمَنُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ
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This was the way by which the messenger Moses found protection from the oppressive forces of the pharaoh and he said:

40:27	I seek the protection of the Sustainer from the oppressiveness of every powerful and arrogant man.	إِنِّي عُذْتُ بِرَبِّي وَرَبِّكُمْ مِنْ كُلِّ مُتَكَبِّرٍ
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The foregoing is the real meaning of “تَعَوُّذٌ” (*ta’aw’wazun*), i.e. to be linked with the system more strongly when there is danger and follow the laws of Allah more intensely. As against this the meaning of “تَعَوُّذٌ” (*ta’aw’wuz*) is generally taken simply to mean that we have to recite the word “أَعُوذُ” (*aoozu*) before recitation of the Quran or to make “تَعْوِيذٌ” (*ta’weez*), a written verse and tie the piece of paper around our necks for protection as a talisman. But if we consider the real meaning of “تَعْوِيذٌ” (*ta’weez*) then we will see that there is great change in the meaning. It is true that reciting the Quran is necessary from time to time for believers so that it can be read, understood and be acted upon. But by performing every good deed, especially things pertaining this way of life, we should first seek the protection of Allah from all dark forces, and for that we must say “أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ” (*aa’oozo bil laahi minash shaituwanir rajeem*). This means “I seek protection of Allah from the machinations of the oppressive forces”, then it is only a way of expressing the emotions, but it is not right to believe that the real aim is only to repeat these words.

Words are only a means of expressing emotion, but not the end purpose.

“أَعُوذُ” (*aa’ooz*) and “بِسْمِ اللَّهِ” (*bismillah*) i.e. seeking protection of Allah and asking for His kindness before beginning anything good are the announcement or manifest of the training.

The Quran says:

2:257	anyone who rejects all those rebellious forces and accepts only the laws of Allah, has latched onto a very dependable support that can never fail	فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمَرْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْقِصَامَ لَهَا
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Ain-W-R ع و ر

“الْعَوْرُ” (*al-awaru*): loss of eyesight in one eye.

“أَعْوَرٌ” (*aa’waru*): one eyed. It also means a crow because among the Arabs, a one eyed man and a crow are thought to bring bad luck. The word is also used to mean a weak, a coward, and a foolish man who has never done any good deed. It also means a man giving directions who is himself not aware of the right direction.

“الْأَعْوَرُ مِنَ الْكُتُبِ” (*al’aaoozu minal kutub*): a book whose words have been rubbed off.

“الْأَعْوَرُ مِنَ الطَّرِيقِ” (*al’aaoozi minat tarqi*): a road without any milestone or any other sign.

“الْعَاءِرُ” (*al-aaeeru*): everything that hurts eyes.

“الْعَوْرَةُ” (*al-auratu*): a breach on border which can be used by the enemy for an attack.

Kitaab-ul-Ashfaaq says that “عَوْرَةُ الْقَوْمِ” (*auratul qoum*) means a place from which a nation fears an enemy attack.

Surah *Al-Ahzaab* says “إِنَّ بَيْوتَنَا عَوْرَةٌ” (*inna buyutana auratun*) in (33:13) which means this very thing.

Ibn Faris has also written that “الْعَوْرَةُ” (*al-auratu*) means everything that is vacant or in an empty state which makes its overseeing necessary.

“أَعْوَرَ الشَّيْءُ” (*aa’wazash shjaiyee*): for something to become so manifest that it can be attacked by another.

“الْعَوْرَةُ” (*al-auratu*): every discrepancy which makes prone to fear. It also means everything which invokes shame and modesty, or that which is the cause of distaste. It also means a place of shame of a woman or a man.

The Quran says:

24:31	sexuality of women	عَوْرَاتِ النِّسَاءِ
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This leads to sex related things of women which are generally not spoken about. At another place it is said that it is used to describe the time before the early hours of the morning, and after the night prayer, and in the afternoon when you take rest to straighten your back.

24:58	during these three times your hidden parts are not fully covered	ثَلَاثَ عَوْرَاتٍ لَكُمْ
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The meaning of this verse is that at these times your privacy must be ensured.

Ain-W-Q ع و ق

“الْعَوُقُ” (*al-auqu*): to stop, to give back. It also means a man who has no good in him, as well as a man who stops others from doing good.

“عَاقَتْنِي عَنِ الْأَمْرِ الَّذِي أَرَدْتُ” (*aaqani anil amril lazi adtu*): he stopped or prevented me from doing what I had intended to do.

“النَّعْوِيقُ” (*at-ta'weeq*): to prevent.

“مُعَوَّقٌ” (*mu'awwiq*): someone who prevents {*T, M, R*}.

The Quran has used “الْمُعَوِّقِينَ” (*al-mu'awwaqeen*) in (33:18).

“عَوَاقِقُ الدَّهْرِ” (*awaa'eequd dahr*): the vicissitudes of life which make a man concentrate on himself or his own problems and prevent him from other engagements {*T, M, R*}.

“يَعُوْقُ” (*ya'auqu*) was the name of an idol of the tribe of *Kananah*. Some say that this was the name of an idol during the time of messenger *Nooh* (71:23).

Ain-W-L ع و ل

“الْعَوْلُ” (*al-aul*): anything that is a burden on man that overwhelms him and burdens him {*R*}.

“عَالَ الشَّيْءِ فَلَانًا” (*aalash shaiyee-u fulana*): that which burdened and worried him, overwhelmed him.

“الْعِيَالُ” (*al-iyaaalu*): the expenses for which a man is responsible; under whose burden a man is laboring.

“أَعَالَ الرَّجُلُ” (*a'alar rajul*): that man became one with many children, and also that he became a pauper and deprived.

“عَالَ الْمِيزَانَ” (*aa'lal meezanu*): the scale needed some weight as its scales had become lopsided and uneven. From here it started meaning to do injustice.

“عَالَ فِي الْحُكْمِ” (*aala fil hukm*): he was not just in deciding a matter {*T, Kitab-ul-Ashfaaq*}.

In surah *An-Nisa* where more than one wife has been allowed to meet the needs in an emergency, like during a war time or some other emergency in a society, it has also been said that if you feel that you will be unable to do justice with each wife then only have one wife. The Quran has put strong emphasis on justice and any act which can lead one to injustice will affect the self-development and the Quran accordingly cautions us against this. Our conduct in this life will decide where we go in the hereafter and these injunctions must be seen in this context.

After that it has been said “ذَلِكَ أَذْنَىٰ إِلَّا تَعُوْلُوا” (*zalika adna alla ta'oolu*) in (4:3). One meaning of this verse is that “you should not move away from the truth”. The other meaning is “lest you are burdened by having a large family” {*T*}. Also see the heading (Ain-Y-L).

“الْعَوْمُ” (*al-aumu*): to swim.

“السَّبْحُ” (*as-sabhu*): to swim with your head above water, and in which the swimmer does not take a dive.

“الْعَوْمُ” (*al-aumu*): to swim under water.

“الْعَامَةُ” (*al-aamatu*): a small boat which can be used to cross a river.

“الْعَوَامُ” (*al-awwaam*): a fast horse {T}.

The Quran says about the celestial bodies:

36:40	every one of them is swimming (floating) on its axis	كُلٌّ فِي فَلَكٍ يَسْبَحُونَ
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This “swim” led to the meaning of “year” i.e. the time in which the sun completes its revolution {R}.

Taj-ul-Urooj says that “الْعَامُ” (*al-aam*) and “السَّنَةُ” (*as-sanah*) differ because “السَّنَةُ” (*as-sanah*) means the year when there is drought, whereas “الْعَامُ” (*al-aam*) is said when the year is fruitful and there is contentment {T}. But this is not a rule.

Some say that “السَّنَةُ” (*as-sanah*) means a solar year and “الْعَامُ” (*al-aam*) means a lunar year.

That is why “الْعَامُ” (*al-aam*) is considered smaller compared to “السَّنَةُ” (*as-sanah*).

Surah *Al-Ankabut* says about the messenger *Nooh*:

29:14	He tarried among them a thousand years less fifty	فَلَيْتَ فِيهِمْ أَلْفَ سَنَةٍ إِلَّا حَمِيسِينَ غَامًا
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Here both “سَنَةٌ” (*sinatah*) and “عَامٌ” (*aam*) have been used.

As per *Raghib* “سَنَةٌ” (*saanat*) is the time of difficulties and “عَامٌ” (*aam*) the time of happiness {T}.

For further explanation see heading (S-N-W).

“عَوْنٌ” (*aun*): help, also helper {M}.

“عَوَانٌ” (*awanun*): middle aged, i.e. a man between his younger days and old age {T}.

The Quran says:

2:68	That cow is neither young nor old but in between.	لَا فَارِضٌ وَلَا بَكْرٌ عَوَانٌ بَيْنَ ذَلِكَ
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“مَنْعَاوِنَةٌ” (*mutaa'winatun*): a woman who is not young but her body is well knit and does not reflect the age {T}, i.e. she does not have the flamboyance of early adulthood, nor the effervescence of young age, nor the weaknesses of old age. She has reached the maturity of middle age as far as her mind is concerned but her body is still very attractive.

“إِسْتَعَانَ” (*ista'aan*): to wish for moderation and balance for oneself and seek somebody's help to achieve this end (1:4). By this count Allah is called “الْمُسْتَعَانُ” (*al-musta'aan*) in (21:112).

“أَعَانَ” (*a'aan*): to help somebody (18:95).

“تَعَاوَنَ” (*ta'aawun*): to help one another, or to co-operate (5:2).

Keeping the above given meaning of “إِسْتَعَانَ” (*ista'ana*) in mind, verse (1:4) gets very clear:

1:4	we spend all our might and capability according to the laws of Allah and want moderation within ourselves through them	إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ
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Hence it means the moderation that has both maturity and beauty in proper balance. These two wishes go to make a cycle for our life and turn our capabilities with the help of laws of Allah into a perfect balance

and make us use our abilities according to the laws of Allah, through which the universal humanity can attain that balance. This attained through resolute obedience of the Quranic values.

That is why it has been said:

2:45	through resolution and <i>salaat</i> , achieve the maturity and balance in your capabilities	وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ
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Only this way you can be successful and only by this way you can be helped. This begets the help of Allah (47:7).

Wherever cooperation has been exhorted in the Quran in the works of virtue, this will mean the same co-operation as noted earlier. If someone lacks some ability, then he should be helped in overcoming the weaknesses and this can be turned into his strengths through training and help.

Ain-Y-B ع ي ب

“الْعَيْبُ” (*al-aiibu*): fault, slackness, that which is not right.
 “عَابَ الشَّيْءُ” (*aabash shaiy'o*): that thing became faulty.
 “عَيْتُهُ” (*ibtuhu*): I made it faulty, I found fault with it {T}.

Surah *Al-Kaif* says:

18:79	I wanted to make it faulty	فَأَرَدْتُ أَنْ أَعِيبَهَا
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“الْعَيْبَةُ مِنَ الرَّجُلِ” (*al-aibatu minar rajul*): the secret place of man.
 “الْعِيَابُ” (*al-iyaab*): the chest and the heart, or the baton used in beating cotton wool to make it loose and separate before stuffing it in a quilt or mattress {T}. This highlights the meaning of finding fault and criticism very well.

Ain-Y-R ع ي ر

“الْعَيْرُ” (*al-airu*): a donkey.
 “الْعَيْرُ” (*al-iyru*): a caravan of camels that brings crops or foodstuff, or animals which are used for bringing foodstuff whether the animals are camels, donkeys or mules {T}.

Surah *Yusuf* says:

12:70	O you, the caravan	أَيُّهَا الْعَيْرُ
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Ibn Faris says there are two meanings to this:

- 1) For something to jut out upwards
- 2) Coming and going.

“الْعَيْرُ” (*al-aeru*): a raised bone, like the middle bone of the shoulder, the raised bone on the back of the foot. It also means the animals that are beasts of burden, with reference to the coming and going of a caravan.

Ibrani thinks that this is a Hebrew or Syrian word. *Lais* thinks that this word has been culled from “ایشوع” (*ishoo*) {T}. Perhaps this is a different form of “عیسُو” (*eesu*).

Raghib thinks that if this word is of Arab origin then it might have come from the word “الْعَيْسُ” (*al-eesu*) which means “white colored camel with a blackish tinge”.

Taj says that it means “white camels with a brownish tinge”.

The Quran has used this word as the name of the messenger better known as *Jesus* (3:52). At another place this messenger has been called “الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ” (*al-masih eesa ibn Maryam*) (3:44), i.e. *Eesa* the son of *Mariam*. He is the last of the messengers among the children of Israel.

When the crimes of the Children of Israel reached a peak, in order to complete the condition of warning (as a permanent value), Allah sent him as a messenger to reform them. He invited them to follow the way of Allah as had been preached by all messengers since Noah. This was to obliterate all evil systems like monarchy, eremitism and capitalism from the world and to establish a society that followed Allah’s law. Obviously this invitation went against the wrong thinking religious leaders at that time and also against the Roman Empire. Thus they ganged up and wanted to punish this messenger at a cross, but Allah foiled this scheme and *Eesa* migrated to another place, even before he could be captured.

When the Jews were unsuccessful in this scheme, they tried another tactic. Paul was an extremist Jew. He adopted Christianity and gradually rose to a saint’s status. It must be remembered that people are pronounced saints after their death. So obviously they must have achieved the saintly status when they were alive. Then gradually he started presenting another religion instead of asking people to follow Christ’s way. The concepts of Christ being God’s son, Jesus being God himself, the concept of Jesus’ atonement for the all humanity and eremitism became the basic beliefs in Christianity, although none of these concepts were subscribed by Jesus himself. The Quran, after making its advent, rejected the allegations against Jesus and his mother Mary on one hand, and rejected all false concepts that Paul and his followers had been propagating as the Christian faith. As history gradually reveals some of the truths, recently the documents retrieved from the Dead Sea throw new light over the realities of that time, the reality is being more and more manifested that whatever the Jews were made to believe about the teachings and life of Jesus, something they still believe, is wrong and the correct facts are those which the Quran has revealed. Details of all these matters can be found in the book titled “*Shola’ee Mastoor*”.

Ain-Y-Sh

ع ی ش

“عَاشَ” (*aasha*), “بَعِشَ” (*ya’eeshu*), “عَيْشًا” (*ai’sha*), “مَعَاشًا” (*ma’asha*) and “مَعِيشَةً” (*maee’shata*) all mean “he spent a lifetime”.

“الْعَيْشُ” (*al-aish*): life, to spend a life, since one cannot spend a life without bread.

Even these days “الْعَيْشُ” (*al-aishu*) means bread.

“الْمَعِيشَةُ” (*al-ma’eeshtu*): all edibles, depending on which a life can be spent.

“مَعَايِشُ” (*ma’yish*): the accoutrements of life {T}.

The Quran says:

15:20 7:10	produced the accoutrements or food for life from it	وَجَعَلْنَا لَكُمْ فِيهَا مَعَايِشَ
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As such, all the means of production can be included in the word “land”.

“الْمَعَايِشُ” (*al-ma’aash*): the opportunity to look for the accoutrements of life {T}.

“عَيْشَةٌ” (*eeshatun*): life.

78:11	And we made abundance of livelihood	وَجَعَلْنَا السَّمَاءَ رِجَافًا
101:7	His life is in consonance with the laws of Allah, or is of the type that makes Him happy.	فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ

Surah *Taha* says that heaven in which *Adam* had dwelt had the accoutrements of life in abundance. To attain them he did not have to struggle hard (20:117-118). This was man's ancient life in which the mutual interests of men did not clash. After that, man started a social life in which competition began to take place, to get the accoutrements of life, and man began to struggle. To eliminate this cut-throat competition it was advised to follow the laws of Allah. This will make the attainment of sustenance easy (20:123).

After that it is said:

20:124	and the nation that avoids Our code will find its economy narrowed	وَمَنْ أَعْرَضَ عَنْ دِئْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا
20:124	and We shall raise him blind on the Day of Reckoning	وَنُحْشِرُهُ يَوْمَ الْقِيَامَةِ أَعْمَى

It is quite clear that the nation which does not live according to the laws of Allah has its economy or means of living narrowed or stilted, and that it is deprived of the necessities of life. It becomes penny-less and poor. Then its hereafter also becomes bad.

As such, it is open self-deceit to live a life of paucity in this world and feel confident that this poorness gives rise to our spiritual progress. Affluence and free from deprivation is a life that is a must for the believers in this world because only such a life can ensure good deeds for a *Momin*. Such a life is the necessary outcome of living according to the laws of Allah. Paucity and deprivation are living examples of not living according to the principles enshrined in the Quran. This is the reason why the Quran has given so much importance to the economic life of human beings. In order to achieve this, it has laid down these principles. This is the system which solves all problems, many of which we are facing the world of today. Details of this matter can be found in my book "*Nizaam-e-Rabobiyat*" or "*System of Sustenance*". Also see heading (Ain-M-Y).

Ain-Y-L ع ي ل

Ibn Faris says that the basic meanings of "الْعَيْلَةُ" (*al-ailatu*) are starvation and need.

"عَالَ" (*aala*) or "يَعِيلُ" (*yaeeelu*): to become needy.
 "عَاءِلٌ" (*aa'eelun*): needy or deprived {T}.

93:8	Allah found you in need so He gave you so much that you became independent of all others	وَوَحَّدَكَ عَاءِلًا فَاعْنَى
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"الْعَيْلَةُ" (*al-aalatu*): deprivation.
 "الْعِيَالُ" (*al-eeyaalu*) is the plural of "الْعِيَالُ" (*ayyilun*) i.e. the people who are looked after or those whose needs are fulfilled {T}. The plural is "عِيَالٌ" (*ayeel*).

Ain-Y-N ع ي ن

"عَيْنٌ" (*ainu*) has over hundred meanings, but as a root its basic meaning is the eye. All other meanings are variations of this meaning or derivatives of it {T}.

The Quran has used this word to mean the eye, stream or flowing water. The plural forms are "أَعْيُنٌ" (*a'yeen*) and "عُيُونٌ" (*o'yoon*).

"مَعِينٌ" (*ma'eenoon*): rich or fertile land.

"عَيْنًا" (*ainaa*): stream (2:60).

"عَلَىٰ أَعْيُنِ النَّاسِ" (*ala aayu'nin'naas*): in front of people's eyes (21:61).

The Quran says:

23:5	even and fertile land	ذَاتِ قَرَارٍ وَمَعِينٍ
18:86	in a lake or in a sea	تَعْرُبُ فِي عَيْنٍ
37:45	a cup full of flowing water	كَأْسٍ مِنْ مَعِينٍ

Linguists also liken “مَعِينٌ” (*ma’eenoon*) to the word “عَيْنٌ” (*ainun*) as well as to “مَعْنٌ” (*ma’a’noon*). Therefore it has also been mentioned under the heading (M-Ain-N). For the meaning of “مَاعُونٌ” (*ma’oon*) see heading (M-Ain-N).

“أَعْيُنٌ” (*aayanu*): a man who has an eye like a wild ox {T}. The Arabs thought such eyes to be very beautiful. Its plural is “عَيْنٌ” (*eenoon*).

This word has been used in verse (37:48) and also in (52:20) where it is said “حُورٍ عَيْنٍ” (*hoorin ain*) i.e. eyes like those of “حُورٌ” (*hoor*). For the meaning of this verse see heading (H-W-R).

“عَيْنٌ” (*eenoon*) is also the plural form of “أَعْيُنٌ” (*aayanu*) which is spoken for masculine as well as for “عَيْنَاءٌ” (*aina’u*) which is spoken for feminine. As such, “حُورٌ” (*hoor*) is also plural form of both masculine, as well as the feminine singular forms.

Ain-Y-Y ع ي ع

“عَى الرَّجُلُ بِأَمْرٍ” (*ayyar rajulu bil amr*): a man was unable to do some work.

“عَبَى عَنْ حُجَّتِهِ” (*ai’yi’ya un hujjatihi*): he was unable to present his argument or reasoning forcefully.

“أَعْيَا عَلَيْهِ الْأَمْرُ” (*aaya alaihil amr*): that work became difficult for him.

“أَعْيَا الْمَاشِي” (*aayal maashi*): the walker became tired {T}.

“الْإِعْيَاءُ” (*al-iyao*): the tiredness that comes from weakness and walking.

The Quran says:

46:33	Allah did not tire after creating the universe	لَمْ يَغَى بِخَلْقِهِمْ
50:15	We did not tire after the first creation	أَفْعَيْنَا بِالْخَلْقِ الْأَوَّلِ

This was said in response to those people who were in doubt about further or newer creations. Thus the theory as presented in the Bible has also been contradicted in which it has been said that God created the heavens and the Earth in six days and since He became tired, rested on the seventh day. This 7th day is called the *Yaumi Sabt* or the day of *Sabat* on which the Jews do not work. Allah never gets tired, nor does He sleep/doze (2:45).

“عَبَرَ الشَّيْءُ” (*ghabarash shaiy'o*): something remaining behind or was stopped or left behind.
 “الغَابِرُ مِنَ اللَّيْلِ” (*al-ghabiru minal lail*): remaining part of night.
 “الغَبْرُ” (*al-ghabaru*), “الغُبَارُ” (*al-ghubbaru*) and “الغَبْرَةُ” (*ghabaratu*): clay or dust.
 “الغَبْرُ” (*al-gibru*): enmity or something left hidden in the heart, that is, the misery which leaves its mark even after it is over {R, T}.
 “دَابِئَةُ الْغَبْرِ” (*daahiyatul ghabar*): the misery which remains or which is impossible to fend off {T}.

Surah *Al-Airaaf* says about the wife of the messenger *Loot*:

7:83	she was one of those who lagged behind (stayed behind)	كَانَتْ مِنَ الْغَابِرِينَ
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Surah *Al-Abas* says:

80:40	dust must have settled on the face	عَلَيْهَا غَبْرَةٌ
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This has been said against “مُسْفِرَةٌ” (*musfiratun*), “زَاهِكَةٌ” (*zaahikatun*), “مُسْتَبْشِرَةٌ” (*moostabshiratunn*) in (80:38-39). These words mean sad, worried, and hopeless faces as against smiling and happy faces.

“الْغَبْنُ” (*al-ghabnu*): to misappropriate secretly in some mutual affair or rights against the interests of one's partner or companion. If this misappropriation is done in money matters then it is called “غَبْنٌ فُلَانٌ” (*ghabana fulanun*) but if this misappropriation is in some opinion etc. then it is called “غَبْنٌ” (*ghabina*). Some say the real meaning of “غَبْنٌ” (*ghabnun*) is to hide and “الْغَبْنُ” (*al-ghabanu*): the place where it is hidden {R}.
 “الْمَغْبِينُ” (*al-maghibinu*): the armpit where something is hidden.
 “غَبْنَهُ فِي الْبَيْعِ غَبْنًا” (*ghabanahu fil baiyi ghabna*): he deceived him in business; i.e. gave him some ware in lesser quantity than bargained for or gave him some bad ware {T}.
 “غَبْنُ رَأْيِهِ” (*ghabina raayahu*): his witticism and cleverness became reduced {M}.

The Quran has described *Qiyamat* as “يَوْمُ التَّعَابِنِ” (*yaumut taghaboon*) (24:9).

Raghib says this means that a day when results of the human accountability will manifest i.e. from the perspective of the believers who had pledged their wealth and life according to the guidance of Allah and His laws (9:111). In other words, it means the day on which it will be revealed that the beliefs of the people which they had made in this life were whether right or wrong {R}.

Regarding the manifestation of results the Quran has said that every person will know the value of his deeds and it will also be manifested as to how much is lacking in reaching the standard of success (101:6-8) as such “يَوْمُ التَّعَابِنِ” (*yaumut taghaboon*) (24:6) would mean the time when everyone will know how much the others lack in good deeds; the slackness in good deeds is actually the slackness in the abilities which a person requires to move on to the next stage of life; as such “يَوْمُ التَّعَابِنِ” (*yaumut taghaboon*) is the time of results when everyone's balance will be known; in this world it is time for “تَغَابُنٌ” (*taghaboon*) at every step i.e. at every step you have to struggle against opposing forces and inner temptations to keep your belief (*Iman*) free of adulteration.

“تَغَابُنٌ” (*taghaboon*): to make less or misappropriate the wealth or rights of others, or to deceive each other in a secretive way. The Quran has recorded the mutual accusation of people. As such, according to this explanation it is possible that this day has been called “يَوْمُ التَّعَابِنِ” (*yaumut taghaboon*), although there will be no chance for anyone to misappropriate someone's wealth or rights. Thus it can be understood that on that day the results of the misappropriations, or the deceptions that were carried out in this earthly life, will come to fore.

Gh-Th-W غ ث و

“الْعَنَاءُ” (*al-ghasha'o*): the froth and waste matter, or the garbage and dead leaves that are brought in by a flood. It also means a rotten thing {*T, M*}. This word is also used for the garbage which is of no use at all. This is a word used for anything that is wasted and destroyed in a state of helplessness and which nobody cares about {*R*}.

The Quran says about a nation that is destroyed as a consequence of their wrong doings:

23:41	We turned them into garbage and thus they were destroyed	فَجَعَلْنَاهُمْ عَنَاءً
13:17	Revolution drives away this garbage	فَاخْتَمَلَ السَّيْلُ زَبَدًا رَابِيًا

This is the condition of a nation which is totally destroyed, but there are nations which exist as the subservient nations to powerful ones. Their condition is like the garbage that a flood drives with it and which is totally powerless and has nowhere else to go besides wherever the flood takes it.

Gh-D-R غ د ر

“عَدْرٌ” (*ghadr*): to create a fault in something and leave it;
 “اغْدَرَهُ” (*aghdarahu*), “غَادَرَهُ” (*ghdarahu*): he left it {*T, R*}.

The Quran says:

18:47	We did not spare anyone of them	فَلَمْ نُعَادِرْ مِنْهُمْ أَحَدًا
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“الْعُدْرُ” (*al-ghuduru*): a promise or pact breaker and unfaithful.
 “الْعُدَيْرُ” (*al-ghadeeru*): a pond or the body of water which the flood leaves behind.
 “الْعُدْرُ” (*al-ghadru*): leave someone’s companionship. It is the opposite of faithfulness {*T, R*}.
 “غَدِرَتِ الشَّاةُ” (*ghadaratish shatu*): a goat was left behind by other goats {*Ibn Faris*}.

Gh-D-Q غ د ق

“الْعَدْقُ” (*al-ghadaqu*): too much, prolific, in abundance {*R, Ibn Faris*}.
 “اغْدَقَ الْمَطَرُ” (*aghdqaqal maaru*): it rained a lot.
 “غَدَقَتِ الْأَرْضُ” (*ghadaqatil arzu*): the ground became green.
 “هُمْ فِي عَدَقٍ مِنَ الْعَيْشِ” (*hoom fee ghadaqin minal aish*): those people live a life of wellbeing because they have an abundance of sustenance {*T, Kitab-ul-Ashfaq*}.

The Quran says:

72:116	We grant them abundant sustenance	لَأَسْقِيَنَّهُمْ مَاءً غَدَقًا
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Gh-D-W غ د و

“الْعُدْوَةُ” (*al-ghudwaatu*): early in the morning, or the early part of the day {*R*}.
 “غَدَا عَلَيْهِ غُدْوًا” (*ghada alaihi ghuduwwa*): went to him early morning {*T*}.
 “وَ إِذْ غَدَوْتَ مِنْ أَهْلِكَ” (*wa ghadauta min ahlik*): and when you left early in the morning (3:120).
 “الْعَدَا” (*al-gha*): the coming morrow, tomorrow. This word is also used for the future.
 “مَا قَدَّمْتَ لِغَدٍ” (*ma qaddamat lighud*): i.e. whatever he has saved or sent ahead for the future (59:18).
 “غَدَاءٌ” (*ghada'oon*): the food of the day that is eaten early in the morning (18:63).
 “غَدَا” (*ghada*) is an intransitive verb which means the same as “صَارَ” (*saar*), that is, for something to reach some state {*M*}.

Surah *Airaaf* says “غُدُوْ” (*ghuduwu*) which is plural of “غُدُوَّةٌ” (*ghudawatu*). It has been used against “أَصَالٌ” (*aasalun*) in (7:205).

“غَدَوَةٌ” (*ghadwatun*) has appeared opposite of “عَشِيٌّ” (*ashiyun*) in (6:54). Here it means evening as compared to morning. The “و” (*wao*) in “غَدَوَةٌ” (*ghadwatun*) is silent.

Hence it is pronounced as “غَدَاةٌ” (*ghadatum*).

Surah *Saba* has used “غُدُوٌّ” (*ghuduwwun*) against “رَوَاحٌ” (*rawahun*) in (34:1). That is passing of the morning and the advent of the evening.

Ibn Faris says that this root is concerned with time.

Gh-R-B

غ ر ب

The Arabic dictionary has lots of meanings for “الْغَرْبُ” (*al-gharb*), but the following are more popular:

1) Western direction. Anything connected with west it is called “عَرَبِيٌّ” (*gharbiyyun*).

2) To go.

3] To leave or be separated from {T}.

Ibn Faris says that there is no set rule for the root of this word.

“غُرُوبُ الشَّمْسِ” (*ghurubsh shams*): the disappearance of the sun or the sunset in the west.

“غَرَبَ الشَّمْسُ تَغْرُبُ” (*gharabatish shamsu taghroobu*): the sun set.

“مَغْرِبُ الشَّمْسِ” (*maghrbus shamsi*), “مَغْرِبَانُ الشَّمْسِ” (*maghribush shamsi*) and “مُغَيِّرُ بَانِيهَا” (*mughairi bi' anuha*): the time or place of sunset {T}.

For all references where this word has appeared against “” (*sharq*), see heading (*Sh-R-Q*).

“غَرَبَ فُلَانٌ” (*gharaba fulan*), “غَرَبَةٌ” (*ghurbat*), “غُرْبًا” (*ghurba*): that man went away from the homeland {T}.

“غَرِيبٌ” (*ghareeb*): a traveler or a stranger and

“غُرْبَةٌ” (*ghurbat*): the state of travelling or strangeness.

In Urdu this has led to the term “غريب الوطن” (*gharibul watan*) i.e. a man who has left his home country for abroad.

“غَرِيبٌ” (*gharib*) means pauper in Urdu, but in Arabic it means a traveller and a stranger.

“غُرَابٌ” (*ghurabun*): a crow (5:31) because it can go very far {R}.

“غَرِيبٌ” (*ghirbibun*): black colour {T}.

“غَرَابِيبُ سُودٌ” (*gharabibun soodun*): very black, or pitch black (35:27).

“غُرُوبِيهَا” (*gurubiha*) has appeared opposite of sunrise in (20:130).

Gh-R-R

غ ر ر

“غَرَّرَهُ” (*gharrahuh*), “يَغُرُّهُ” (*yaghurrohu*): deceived him and gave him false hope {T}.

“الْمَغْرُورُ” (*al-maghrour*): a man who thinks that the woman he has wedded is a free woman but later finds out that she was a slave {T}.

“غَرُورٌ” (*gharur*): anything that deceives a man or makes him believe in fraud.

“غَارَتِ النَّاقَةُ” (*gharratin naqatu*): the camel’s milk lessened although it was not expected of her. In other words the camel ‘deceived’ {R}.

The basic meaning of this root is deception or to be deceived.

Surah *Aal-e-Imran* says:

3:23	their imaginations deceived them	وَ غَرَّهُمْ
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In Surah *Luqmaan* “غَرُورٌ” (*ghrurun*) (31:33) is used to mean someone who deceives, or anything that may deceive a man.

In Surah *Bani Israel* “غُرُورًا” (*ghururan*) has been used to mean deception (17:64) or while deceiving.

Surah *Al-Infitar* says about the human being:

‘..verily, the promise of Allah is true: let not then this life deceive you ...’ (31:33)

In other words the above verse is saying that you should not be held deceived regarding your Sustainer.

Muheet has said that “مَا عَرَكَ بِرَبِّكَ الْكُرَيْمِ” (*ma gharrka bifulanin*) means “how come you became brave about *fulan*?” or “how did you build up courage against Him?” (82:6).

Another meaning of this verse can also be “how dare you believe in your own laws instead of following laws of the Sustainer?”

“الْغَرَّةُ” (*al-gharra*): the fold of cloth;

“الْغُرَّةُ” (*al-ghurratu*): the best part of anything, the whiteness {*Ibn Faris*}. The Quran has not used these words.

Gh-R-F غ ر ف

“الْغَرْفَةُ” (*al-gharfatu*): to fetch water in the fold of hands.

“الْغَرْفَةُ” (*al-ghirfatu*): the way water is held in the palm of hands.

“الْغَرْفَةُ” (*al-ghurfatu*): that which is held in the palm of hands. Its plural is “الْغُرَافُ” (*al-ghirafu*).

2:249	he took out some water with his hands	إِغْتَرَفَ الْمَاءَ بِيَدِهِ
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“نَاقَةٌ غَارِفَةٌ” (*naaqatun aarifatun*): a fast she camel.

“الْغَرَفُ” (*al-gharraf*): a river with abundant water.

“الْغُرْفَةُ” (*al-ghurfatu*): the upper room, or balcony. Its plural is “غُرَفٌ” (*ghurafoon*) or “غُرَفَاتٌ” (*ghurufaat*) {T}.

Ibn Faris says the various meanings of this word do not follow any rule.

Surah *Al-Furqan* says about the believers:

27:75	They shall be paid according to their <i>gurfatu</i>	أُولَئِكَ يُجْزَوْنَ الْغُرْفَةَ بِمَا صَبَرُوا
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This meaning includes abundance and loftiness. Also see (29:58), (34:37), and (39:20).

It also means to progress in life and to traverse the evolutionary stages nicely.

Note how the Quran has said all this through the use of one composite word. It includes the abundance of the accoutrements of life, successes, to traverse the stages of life successfully, and to traverse from this life to the hereafter.

“غَرِقَ” (*ghariq*), “يَغْرُقُ” (*yaaghraqu*), “غَرَقًا” (*gharaqan*): to be submerged in water.

Some say “غَرَقُ” (*gharqun*) means to take in so much water through the nose that it causes death.

Ibn Faris says the actual meaning of this root is to reach the last and extreme point of anything.

“الْغَرِيقَةُ” (*al-ghariqatu*): land that is very well irrigated.

“أَغْرَقَ النَّارِغُ فِي الْقَوْسِ” (*aghraqun naazi'oo fil qausi*): the man who was stringing the bow stretched it to its extreme limit.

“إِغْرَاقٌ” (*ighraqun*): to pull a bow to its extreme limit.

“غَرَقًا” (*gharqa*) has been used in place of “إِغْرَاقًا” (*izraqan*) in verse (79:1) in meanings of stretching something to its very extreme limit {T}.

“أَغْرَقَهُ” (*agh'raqahu*): drowned him {T}.

Surah *Yunus* says about the Pharaoh:

10:90	when he was about to be drowned	إِذَا أَدْرَكَهُ الْعَرَقُ
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About drowning, Surah *Al-Airaaf* says:

7:136	So We drowned them	فَأَغْرَقْنَاهُمْ
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Those who are drowned will be called “مُغْرَقٌ” (*maghraqun*). Its plural is “مُغْرَقُونَ” (*mughraqoon*) or “مُغْرَقِينَ” (*mughraqueen*) as used in (44:24).

“الْغُرْمَى” (*al-ghurma*): a burdensome woman.

“الْغَرَامُ” (*al-gharaam*): a permanent nuisance. It also means harshness and misery or the intense misery that does not end and is difficult to get rid.

“الْغُرْمُ” (*al-ghurm*): ransom or fine, i.e. unnecessary payment which has to be made, or a fine that has to be paid for no reason. Hence it is also used for a misery which does not leave one alone.

“الْغَرِيمُ” (*al-ghareem*) is used for both the lender and the borrower. It is used for the borrower because he is laboring under the debt and for the lender because “الْمُغْرَمُ” (*al-mughram*) means a lover who follows his beloved wherever he goes or because he has to keep an eye on his loan or the borrower.

Ibn Faris says the basic meaning of this root is to stick to another.

The Quran says “الْغَارِمِينَ” (*al-gharimeen*) in (9:10). It can mean a borrower as well as one who is miserable. It may also mean those who have to pay ransom or face some loss.

“غَرِمَ فِي التِّجَارَةِ” (*al-gharima fit tijarati*): suffered a loss in business.

“مُغْرَمًا” (*maghramun*): ransom or fine for nothing (9:98).

Surah *Al-Waqiya* says:

56:66	We had to face a fine or ransom for no fault of ours	إِنَّا لَمُغْرَمُونَ
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Surah *Al-Furqan* says about the punishment in hell:

2:65	The punishment is such that it will not leave you (You will get stuck with it).	إِنَّ عَذَابَهَا كَانَ غَرَامًا
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“غِرَاءٌ” (*ghira’oon*): a thing that is stuck on to another like glue {*R*}. From this “إِغْرَاءٌ” (*ighra’oon*) started meaning to stick something on to something else.

“أَغْرَى الْكَلْبَ بِالصَّيْدِ” (*aghral kalba bis sayd*): the dog was totally focused on the hunting target {*T*}.

Hence this word means to make somebody pursue someone or to stay on him.

Surah *Al-Ma’ida* says:

5:14	We made enmity compulsory between them	فَأَغْرَيْنَا بَيْنَهُمُ الْعَدَاوَةَ
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“أَغْرَاهُ بِهِ” (*aghrahu bihi*): to make one love something or become fond of something and to incite one to this emotion {*M*}. Therefore it means to make someone pursue someone {*T*}.

Surah *Al-Ahzaab* says:

33:60	We shall make you rise against them	لَتُعْرِيَنَّكَ بِهِمْ
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In other words this verse means “in order to punish them, We shall make you pursue them”.

“غَزْلٌ” (*ghazlun*): to spin thread from raw cotton. It also means the cotton which has been woven into thread {*T, M*}.

The Quran says:

16:92	one who unraveled his own thread that he had spun	نَقَصَتْ غَزْلَهَا
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“الْغَزْلُ” (*al-ghazalu*): to talk sweet to women.

“الْغَزَالُ” (*al-ghazaalu*): the child of a deer when it starts to walk and move around.

“الْغَزَالَةُ” (*al-ghazalatu*): the sun, because it spreads its rays around the earth like threads {*T, M*}.

Ibn Faris says that the above three meanings are the basic meanings of this root even though each one is different from the others.

Surah *An-Nahal* says:

16:92	Beware lest you become like the woman who spins thread and then unravels it herself	وَلَا تَكُونُوا كَالَّتِي نَقَصَتْ غَزْلَهَا مِنْ بَعْدِ قُوَّةٍ أَنْكَاثًا
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This is a point to ponder because it highlights our scientific theories and then unraveling of those theories after further facts come to light whereas the revelation gives us concrete truth without experiment and any effort and prevents us from a loss of time which sometimes can be centuries.

The revelation is inherently more precious than the trial and error method adopted by scientists and saves us a lot of trouble and is never contradicted, while the story of human development is the story of trial and error.

“غَزَاهُ” (*ghazahu*) and “غَزَوَا” (*ghazwa*): intended to do something, planned to do something, called for it. These are the basic meanings of this root, i.e. intent and demand.

“غَزَوِي كَذَا” (*ghazvi kaza*): my intent is this or such {T}.

“مَغْزَى الْكَلَامِ” (*maghzal kalam*): the intent {T}. Later this word came to mean the intent towards an enemy.

“غَزَا الْعَدُوَّ” (*ghazaal aduwwu*): he came out with the intent to fight his enemy.

Thus we see that “غَزَوُ” (*ghazwun*) includes intent, purpose as well as battle. The intent and purpose of the group of believers is always subject to Allah’s will and laws, therefore their battles are only to remove oppression and tyranny and not to harass the weak and for looting them.

Surah *Aal-e-Imran* says:

3:155	Or they are engaged in battle	أَوْ كَانُوا عَزَى
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“الْغَسَقُ” (*al-asaqu*) is the darkness at the beginning of the night {T}. *Raghib* says it means pitch darkness.

Ibn Faris says this root means darkness.

The Quran says:

17:78	till the darkness of the beginning of the night	إِلَى غَسَقِ اللَّيْلِ
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“الْغَاسِقُ” (*al-ghasiq*): the moon when it becomes black due to the eclipse. It also means dark night {T}.

The Quran says:

113:3	And from the devastation darkness when it falls	مِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ
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Raghib says this means the misery or the accident that takes place at night. It is very similar to “طَارِقُ” (*tariq*) which means a person who comes at night {R}.

“غَاسِقٌ” (*ghasiqun*): cold. As such the night is called “غَاسِقٌ” (*ghasiq*) because it is colder than the day {T}.

“غَسَّاقٌ” (*ghassaaq*): a very cold thing, a thing whose coldness creates a burning sensation.

Surah *An-Naba* says in (78:25) that *jahannum* or a hellish society holds “حَمِيمًا” (*hameem*) and “غَسَّاقًا” (*ghassaaqa*). Here “غَسَّاقٌ” (*ghassaaq*) means severe cold, or the coldness which numbs. Hence there is severe heat and cold in *Jahannam*. Both of these are reasons for annihilation. A field of crop can be destroyed by intense heat as well as by frost. Balance of temperature in all sustenance is absolutely necessary. A crop requires water but if the water is excessive then the crop rots and is destroyed. The wind is essential for trees but when the same wind turns into a hurricane then it uproots the trees. Heat in the right amount is necessary for the plants but when this heat is excessive the plants burn up. Thus *jahannum* doesn’t only mean the deprivation from the means of development, but it also means the imbalance in those means. In the latter case the result is even worse. The furnishing of the accoutrements of life in the right balance can be obtained only from the system of Allah’s sustenance which turns this world into a heaven. It will be the same in the hereafter. We should remember that what permanent values are applicable here, the same are applicable in other parts of the universe(s) as well as all is created by Allah.

“غَسَلَ” (*ghasal*): to wash, to clean something by washing it with water {T}.

“فَاغْسِلُوا وُجُوهَكُمْ” (*faghsilu wujuhakum*): wash your faces (5:6).

“اغْتَسَلَ” (*ightasal*): to bathe (4:43)

“مُغْتَسَلٌ” (*mughtassal*): the place where a bath takes place or the water that is used for bathing (38:42) {R}.

Surah *Al-Haqq* says about the people in *jahannum*:

69:36	And they will not have anything to drink besides very hot water	وَلَا طَعَامَ إِلَّا مِنْ غَسِيلِينَ
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Generally it is said to mean water that has been used to wash wound, but *Qamoos* says it means anything very hot. Also see heading (*Gh-S-Q*).

“غَشِيَ” (*ghasia*): to cover something completely or overwhelm it completely.

“غَشَا وَ غَشَاوَةٌ” (*ghishawatun*): the cover that completely covers something or overwhelms it (2:7).

“غَاشِيَةٌ” (*ghasia'tun*): the membrane that covers the heart. The same is said for the leather that covers the sheath of a sword.

“غَشِيَ عَلَيْهِ” (*ghashia alaih*) is said when a person becomes unconscious because this is when a person's senses become completely hidden or nonexistent.

“غَشِيَ فُلَانًا” (*ghashia fulana*): that man came to so and so man.

“غَشِيَهَا” (*ghashiyaha*) and “تَغَشَّهَا” (*ta'ash'shaha*): to have sex with a woman, because in this state the man covers a woman {T, F}.

The Quran says:

7:189	He covers her	تَغَشَّهَا
71:7	they covered their hearts	وَ اسْتَعَشَّوْا ثِيَابَهُمْ

“غَشَاوَةٌ” (*ghishawat*): curtain (2:7).

“غَشِيَ” (*ghashiya*): to cover (20:78).

Surah *Al-Airaaf* has used “مِهَادٌ” (*mahaad*) as opposite of “وَأَشٍ” (*ghiwash*) against it in (7:21), which would mean “to put on or wear”.

“الْغَاشِيَةُ” (*al-ghashiyatu*): a misery that comes from all sides (88:1), i.e. the manifestation of the result of deeds of man which surround man from all sides.

As such it is said:

2:19	necessary consequences of the laws of Allah encircle the unbelievers from all directions	وَاللَّهُ مُحِيطٌ بِالْكَافِرِينَ
9:49	<i>jahannam</i> encircles the unbelievers from all sides	إِنَّ جَهَنَّمَ لَمُحِيطَةٌ بِالْكَافِرِينَ

Gh-Sd-B غ ص ب

“غَصَبَهُ” (*ghasabahu*), “يَغْصِبُهُ” (*baghsibhu*) or “غَصَبًا” (*ghasba*): to snatch something from someone in a rage.

“غَصَبَ الْجِلْدَ” (*ghasabal jild*): to clean a hide of a hair on it by snatching the tufts of the hair, or to snatch the tufts of wool {*T*}. There is an element of snatching in this root.

“غَصَبَ الرَّجُلُ الْمَرْأَةَ” (*ghasabar rajulu mar’atah*): the man forcibly raped a woman {*M*}.

Surah *Al-Kahaf* says:

18:79	the king used to snatch every boat forcibly	يَا نُحْدُ كُلَّ سَفِينَةٍ غَصْبًا
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This is what happens in every man made system i.e. the powerful wrench means of sustenance or the resources from the weak. That is why Allah’s system made its appearance so that the weak are freed from oppressiveness and cruelty and are also saved from exploitation.

Gh-Sd-Sd غ ص ص

“الْغُصَّةُ” (*al-ghussartuh*): for some edible to get stuck in the throat.

“شَرَقٌ” (*sharaqun*): for a liquid to disturb the throat.

“شَجَا” (*shaja*): for a solid thing to get stuck in the throat.

But more often the above difference is not maintained {*T*}.

This word is also used when the throat gets closed due to anger or some other emotion {*M*}.

“أَغَصَّ فُلَانٌ عَلَيْنَا الْأَرْضَ” (*aghassa fulanun alainal ard*): someone made this earth too difficult for us to live on.

“فَغَصَّتْ بِنَا” (*fa’ghassat bina*): the earth became too hot for us {*T*}.

“الْغُصَّةُ” (*al-ghissatu*): also used to mean sadness and worry.

The Quran says about *jahannum*:

73:13	food which gets stuck in throat	وَ طَعَامًا ذَا غُصَّةٍ
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Here it means the food which is begotten through humiliation in this life and is difficult for a man to accept or to reject it. Therefore it means something which is not in line with the revelation and which demeans one and makes one unable to progress in the hereafter. Note that the same sustenance which is necessary for human survival becomes the cause of loss when it is stuck in the throat. This is the difference between something which legitimate and not legitimate under the permanent values.

Gh-Zd-B غ ض ب

Ibn Faris says that basic meaning of this root denotes intensity and power.

“غَضَبٌ” (*ghazabun*): lion. It also means dark red color or any dark red thing {*T*}.

“غَضَبٌ رِضًا” (*ghazaboon riza*) is the opposite of willingness. Some have described the meaning of this word as the sudden flow of blood to the head in vengeance.

The meaning of Allah’s *ghazab* is the punishment received for unfaithfulness towards his laws {*T*}.

“غَضِبَتِ الْفَرَسُ عَلَى الْأَجَامِ” (*ghazibatil farsu alal hijjaam*): a horse who chewed on its bit in anger.

“غَضِبَ” (*ghazabo*): for a fire to flare up.

“غَضْبَةٌ” (*ghazbato*): a pimple that grows on the eye lid.

“غِضَابٌ” (*ghizabo*): a skin disease in which the entire body becomes red (e.g. small pox).

“مَعْضُوبٌ” (*maghzubo*): a patient who suffers from the said disease.
 “غَضَابٌ” (*ghuzaabo*): a man with a thick, hard skin.
 “غَضَائِيٌّ” (*ghuzaabyo*): one who is rather testy with his companions and hard with the opponents {T}.
 “الْغَضْبَةُ” (*al-ghazbat*): a hard rock.
 “الْغَضُوبُ” (*al-ghazoob*): a big snake {F}.

By using “غَضَبٌ” (*ghazabo*) opposite of “نِعْمَةٌ” (*nimat*) in (19:7), the Quran has clarified what Allah’s *ghazab* or rebellion to His laws and denial can beget, i.e. the opposite of every aspect of Allah’s benevolence.

The Quran has made it clear that the consequence of Allah’s *ghazab* is deprivation and demeaning (2:61) by saying “غَضَبٍ مِنَ اللَّهِ” (*azaaboon minallah*). At another place it has been likened to “عَذَابٌ مُهِينٌ” (*azaaboon muheen*) which means demeaning punishment (2:91).

Surah *Al-Ahzaab* has described Allah’s *ghazab* as:

7:71	We uprooted the nation which used to describe our laws as false	وَقَطَعْنَا دَابِرَ الَّذِينَ كَذَبُوا بآيَاتِنَا
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Thus it is clear that Allah’s *ghazab* entails individual and collective destruction. It shows the enormous strength of the Law of reutil. It must be understood here that when the Quran mentions Allah’s *ghazab* then it doesn’t mean the emotional outburst or anger of human beings, because Allah is much above the human emotions. Everything that takes place is according to His law and is well thought out and the best possible manifestation of His laws – all explained in the Quran in detail. As such Allah’s *ghazab* is the natural consequences of human conduct which is not in line with the permanent values as given in the Quran.

Surah *Al-Airaf* has said “غَضِبَانَ” (*ghazbaan*) in (7:150) i.e. in a rage, full of anger.

Surah *Al-Ambiya* says “مُغَاضِبًا” (*mughaziba*) in (21:78) i.e. in anger, in displeasure, but both these words have not been used for Allah. The first mention is about the messenger *Moosa* and the other is about the messenger *Yunus*.

Gh-Zd-Zd غ ض ض

“الْغَضُّ” (*al-ghazza*): to lessen, whether it is by seeing or through the eyes, whether it is in voice, or in some other thing {R}.

“غَضَّ مِنْهُ يَغْضُ” (*ghazza minhu yaghuz*): he lessened it.

“غَضَّ الْغُصْنَ” (*ghazzal ghusna*): he broke the branch, but this breaking is such that the breaking is not done fully, therefore basically it means to make subservient, to force to surrender or to lessen.

“الْغَضِيضُ مِنَ الطَّرْفِ” (*al-ghazizu minat turf*): a look in which eyelids are not raised, i.e. a very shy look.

“الْغَضُّ” (*al-ghazzu*): a fresh thing which has not seen much time.

“إِنْغِضَاضُ الطَّرْفِ” (*al-ghizaazut turf*): the closure of the eyes {T}.

Ibn Faris says this roots basic meanings are to stop and lessen, and also freshness and suppleness.

The Quran says “أَبْصَارًا” (*absar*) in (24:30) where it means to keep the eyes lowered or not to see things which it is forbidden to see {M}.

“صَوْتٌ” (*sau-tun*): to keep the voice lowered (31:19). In both instances there is the element of gentlemanliness as against boldness. Hence it means to make suppliant, or to make less, or to keep controlled, or not allow being intrusive or stare, the eyes as well as voice. This is the way that men and women behave in a Quranic society, i.e. their views are not bold and their voices are not loud or without balance.

Gh-Te-Sh غ ط ش

- “غَطَشَ” (*ghatash*), “يَغْطِشُ” (*baghtishu*): went dark.
 “أَغْطَشَ” (*agh-tasha*), “يُغْطِشُ” (*yugh-tishu*): to darken.
 “لَيْلٌ غَاطِشٌ” (*lailun ghaatishun*): dark night.
 “فَلَاةٌ غَطَشَاءُ” (*falatu ghat-sha'oo*): a desert where one cannot find a way out or find the way.
 “الْغَطَشُ فِي الْعَيْنِ” (*al-ghatashu fil ain*): the dizziness or fuzziness of the eyes.
 “أَغْطَشَ” (*agh-tash*): a man who cannot see clearly {*T, R*}.

The Quran says:

76:28	he turned his night into a dark one	أَغْطَشَ لَيْلَهَا
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Gh-Te-W/Y غ ط و/ي

“الْغِطَاءُ” (*al-ghita'o*): something with which another thing is covered, the cover.

Raghib says that “غِطَاءُ” (*ghita'o*) is a cover i.e. sort of a utensil and “عِشَاءُ” (*ghisa'o*) is a cloth like thing with which another thing is covered.

Misbah says “غِطَاءُ” (*ghita'o*) means curtain.

“الْغِطَايَةُ” (*al-ghitayah*) is the internal wear like a vest which women use as an internal dress and wear another dress over it.

Johri says that if a thing is loftier and longer than some other thing then it is called “غَطَايَتِهِ” (*ghata ilaih*).

“غَطَبَتِ الشَّجَرَةَ” (*ghatit shajaratah*): the branches of a tree became long and spread on ground.
 “غَطَى اللَّيْلَ” (*ghatal lail*): night became dark {*T, M, R*}.

The Quran has used the word “غِطَاءُ” (*ghit'a*) to mean curtain or unawareness.

18:101	their eyes were behind curtain about My laws (they were unaware of My laws)	كَانَتْ أَعْيُنُهُمْ فِي غِطَاءٍ عَن ذِكْرِي
2:7	there is a curtain over their eyes	عَلَى أَبْصَارِهِمْ غِشَاوَةٌ

Gh-F-R غ ف ر

Muheet with reference to the *Keys* has said that “غَفْرٌ” (*ghaf'r*) means to cover somebody in such a wear that protects him from garbage or unclean things etc. {*M*}. As such there are elements of safekeeping and hiding in this word.

“غَفْرٌ” (*ghaf'r*): to hide behind a cover.

“غَفَرَ الْمَتَاعَ فِي الْوَعَاءِ” (*ghafaral mata'aa fil wi'aa'ee*): to hide goods in some utensil {*T*}, and in this way keep it safe.

“الْمِغْفَرُ” (*al-mighfaru*) and “الْغِفَارَةُ” (*al-ghifaratu*): armor built from iron rings that is worn underneath the main armor and which covers the shoulders and neck so that the wearer can be kept safe from any attack of a sword or a spear, etc.

“الْغِفَارَةُ” (*al-ghifaratu*): a band alike wear which women use on their heads so that their head wear is kept safe from the oil in their hair. Then they also wear a cloth sheet over it.

“الْحَمَاءُ الْغَفِيرُ” (*al-hamma'ol ghafitu*): the hood that covers the entire head and thus keeps it safe {*T*}.

“الْغَفْرُ” (*al-ghafru*) and “الْغُفْرَانُ” (*al-ghufraan*) also mean the same thing {*F*}.

So this makes the meaning of “مَغْفِرَةٌ” (*maghfirat*) clear i.e. protection. When a nation adopts the wrong path then the effects of this wrong path start appearing gradually. But if a nation progresses so far down

the wrong road that it is put into annihilation, and repents and adopts the right path, then it undergoes a double effect. One effect is that it is protected from annihilation and the good effects of the right path start appearing on the horizon. In order to make these good results permanent the issue of protection is also quite necessary. This is like first adopting preventive techniques and then undertaking curative procedures. In the same way it is necessary for a healthy man to continue to take a regular diet of healthy food which can contribute to his development.

1) If a nation working on the wrong path at some stage wants to reform and turns for guidance and solace under the laws of Allah then such energy begins to form within itself which protects it from the former wrong path. This is its “مَغْفِرَةٌ” (*maghfirat*).

The process of reforming ones wrongs is called “تَوْبَةٌ” (*taubah*). See heading (*T-W-B*).

2) A nation that follows the laws of Allah is protected from the machinations of the destructive forces which continue to plan the nation’s destruction. This is their “مَغْفِرَةٌ” (*maghfirat*).

3) To create such forces within self that will protect from the effects of destructive elements by following the laws of Allah and collectively continue to provide the means of protection for a nation is to ask for Allah’s protection or “مَغْفِرَةٌ” (*maghfirat*).

As such the author of *Muheet* says that “اِسْتِغْفَارٌ” (*al-istighfaar*) means to strive for reform through words and deed or to ask for Allah’s protection. “مَغْفِرَةٌ” (*maghfirat*) means to save a man from the punishment that he has rendered himself prone to by following a wrong path {*M*}.

Taj-ul-Uroos says “غَفَرَ الْأَمْرَ بِغُفْرَاتِهِ” (*ghafaral amra bighufratih*) means “he straightened the matter in such a way as was required to put it right” {*T*}.

We generally believe that “مَغْفِرَةٌ” (*maghfirat*) means for Allah to forgive the sins of a person. The concept of blessed forgiveness is against the concept of the Quran. With reference to the law of requital every deed has a consequence. Wrong deeds produce wrong results and good deeds produce positive results. The act of blessing forgiveness for a wrong deed which is going to have a wrong result is a meaningless thing. This concept is the product of the monarchy/dictatorships where the king/rules used to forgive the crime or faults of his subjects according to his will.

The Quranic reward for good deeds is the environment of *jannat*. This can only be achieved through good deeds and not through some benevolence. The Quran says that good deeds create a force within a person that protects him from evil forces. This is the Quranic meaning of “مَغْفِرَةٌ” (*maghfirat*) of Allah.

We see that a weakened man is quickly attacked by some disease than others. This means that this man’s protective or defensive forces have become weak hence he cannot fight the germs successfully. The only cure is that this man develops enough strength to fight the germs and defeat them. The creation of such protective forces within oneself is called “اِسْتِغْفَارٌ” (*istighfaar*). Obviously this strength cannot be obtained simply by repeating words like “اَسْتَغْفِرُ اللَّهَ” (*astaghfirullah*) over and over again over some bead string. This can be obtained only through deeds that can develop the growth of a person.

Allah is Merciful i.e. by following His laws this sort of energy can be created and it is incumbent upon the *momins* that they continue to do this “اِسْتِغْفَارٌ” (*istighfaar*), i.e. do good deeds that create this protective force within themselves.

As such the Quran says “مَغْفِرَةٌ” (*maghfirat*) in (2:221) and “غُفْرَانٌ” (*ghufraan*) in (2:285). These words mean protection and sanctuary.

“غَافِرٌ” (*ghaafir*) in (7:155), “غَفُورٌ” (*ghafoor*) in (7:153) and “غَفَّارٌ” (*ghaffar*) in (20:82) would mean one who provides protection with the difference that “غَافِرٌ” (*ghaafir*) is a verbal noun or gerund and “غَفُورٌ” (*ghafoor*) and “غَفَّارٌ” (*ghaffaar*) are nouns of exaggeration.

As has been said under the heading (Ain-F-W), “عَفُوٌّ” (*afwun*) means to remove the effects of the bad deeds after punishment.

“مَغْفِرَةٌ” (*maghfirat*): to protect one even from the beginning of those effects.

As such the Quran has used “مَغْفِرَةٌ” (*maghfirat*) against punishment in (2:175), (3:128).

In verse (2:268) of Surah *Al-Baqrah* “مَغْفِرَةٌ” (*maghfirat*) has been used against “فَقْرٌ” (*faqroon*) to means protection from deprivation and poverty.

Gh-F-L غ ف ل

“غَفَّلَهُ” (*ghaffalahu*) or “تَغْفِيْلًا” (*taghfeela*): covered it, or hid it, or put a curtain over it, neglected it {T}. These are its basic meanings.

“أَغْفَلَهُ” (*aghfalahu*): made him careless about something.

The Quran says:

50:22	you were unaware of it so we lifted the curtains of unawareness	لَقَدْ كُنْتُمْ فِي غَفْلَةٍ مِنْ هَذَا فَكَشَفْنَا عَنْكُمْ غِطَاءَكُمُ
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“غَفَّلَهُ” (*ghafalun*): to leave something and forget it.

Raghib says “غفلت” (*ghafat*) or carelessness is the mistake which occurs due to lack of care and protection {T}.

Actually this means to become careless or unmindful of somebody or of some matter of importance.

“الْغَفُولُ” (*al-ghafool*): a camel whose is careless about its milk being taken by someone {T}.

“الْغَفْلُ” (*al-ghafil*): a man who can neither do well nor is there any fear of him doing badly.

It also means an arrow on which there is no sign. In a game of chance there is no share for such an arrow i.e. it neither does good or bad. It also means a road, on which there are no milestones, or a land which is uninhabited, or any animal which has no sign of ownership, or a man who has no line of descent. It also means a verse which has been said by an unknown poet {T}.

These meanings bring forth the right meaning of this root which is for something to have been neglected.

Ibn Faris says this word means to leave someone due to forgetfulness, but sometimes also means to leave someone deliberately.

But the Quran has used this word to mean unawareness and unfamiliarity in which there is no element of critique.

Surah *Yusuf* says that We tell you the story of *Yusuf* through the revelation:

12:3	although you were not aware of this before	وَ إِنْ كُنْتُمْ مِنْ قَبْلِهِ لَمَنِ الْغَافِلِينَ
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In the same way the Quran says at many places:

2:74	Allah is not unaware of your deeds	وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ
24:23	The chaste, unaware and believing women	الْمُحْصَنَاتِ الْغَافِلَاتِ الْمُؤْمِنَاتِ

This has come for those chaste women who are not even aware about any talk of a bad character.

“غَافِلٌ” (*ghafilun*) is a verb of noun “غَفَلَ” (*ghafal*).

Surah *Al-Ambiya* says about the deniers that they will say:

21:97	we were careless or unaware about it	قَدْ كُنَّا فِي غَفْلَةٍ مِنْ هَذَا
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This means that the thing which they should have kept in mind was forgotten by them.

The dictionaries also say that “غَفْلَةٌ” (*ghafila'tun*) means this very thing.

Gh-L-B غ ل ب

“غَلَبَتْ” (*ghala'bat*) actually means to hold someone by the thick part of the neck {R}.

“غَلَبَ” (*ghaliba*), “يَغْلِبُ” (*yaghlabu*): a man with a small, fat neck bent to one side.

“نَاقَةٌ غَلْبَاءُ” (*naaqatun ghalba'o*): a camel with a fat neck {T}. From this “غَلَبَتْ” (*ghalabat*) came to mean anger and upper hand, to seize someone or to defeat someone. This word is the noun of “غَلَبَ” (*ghalab*).

Surah *Al-Kahaf* says:

18:21	The people who took charge of or overwhelmed their affairs	الَّذِينَ غَلَبُوا عَلَىٰ أَمْرِهِمْ
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Surah *Ar-Rome* says:

30:3	after being overwhelmed	مِنْ بَعْدِ غَلَبِهِمْ
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“مَغْلُوبٌ” (*maghluboon*): on which another is overwhelming (54:10).

“الْغَلْبَاءُ” (*ghalba'o*): a thick garden {T}. The plural is “غُلْبٌ” (*ghulboon*).

80:30	thick gardens	وَحَدَائِقَ غُلْبًا
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Gh-L-Ze غ ل ظ

“الْغَلْظَةُ” (*al-ghilzatu*), “الْغَلْظَةُ” (*al-ghalzatu*), “الْغَلْظَةُ” (*al-ghulzatu*): fatness, harshness, intensity.

“أَغْلَظَ الثَّوْبُ” (*aghlazamn naub*): he found the cloth to be thick {R}.

“غَلِيزٌ” (*ghaleez*): compound, i.e. a thing whose components are much lesser in quantity hence harsh.

“الْغَلْظُ” (*al-ghalzu*): hard and uneven land, i.e. land which is hard but not stony. From here the word started meaning harshness and roughness {R}.

The Quran says that the group of believers should be strong and their harshness should be felt by their enemy (9:123), but their attitude must not be impolite. They must not be “غَلِيزُ الْقَلْبِ” (*ghalizul qalb*) (3:158), i.e. they should be firm and strong and solid against their opponents and should intensely stop them (9:73). Their actions should reflect the laws of Allah which are “غِلَاطُ شِدَادٍ” (*ghilazun shidaad*) i.e. impartial and harsh when they formulate the natural consequences of human deeds (66:9).

“اسْتَغْلَظَ” (*istaghlaz*): for something to become thick and strong. This happens generally when something has reached the peak of its development. Actually this word is spoken when the grains of wheat become thick and strong in their ear of corn {T}.

The Quran says about the purity of Islam that it is “فَاسْتَعْظَمَ” (*fastaghlaz*), that is, it is thick and strong (48:29).

“أَغْلَافُ” (*al-ghilaafu*): protector; the thing which overwhelms the other; for example the shell of an egg, the cover of a bud. The plural is “غُلْفٌ” (*ghulf*) or “غُلْفٌ” (*ghuluf*).
 “سَيْفٌ أَغْلَفُ” (*saifun aghluf*): the sword which is in its sheath.
 “أَغْلَافُ” (*al-ghalafu*): vegetables in abundance {T}.

The Quran has related one saying of the Jews:

2:88	their hearts are enclosed in covers	قَالُوا قُلُوبُنَا غُلْفٌ
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Here there plural form of “أَغْلَافُ” (*aghlaf*) has been used.

Raghib says this means that their hearts are enclosed in covers and that is why they are not affected by the words of the Quran. Some say that their hearts and minds are already full to the brim with knowledge of all kinds and therefore there is no room for any further knowledge. This means that they do not have any room for the new invitation to embrace Islam. They do not need it, i.e. instead of deciding about the invitation through careful deliberation it is said without preamble that new invitation is not required! Obviously such behavior can never be appreciated by those who have insight, vision based on the Quranic knowledge, wisdom, and truth.

“أَغْلَقَ الْبَابَ” (*aghlal baaba*), “يُغْلِقُهُ” (*yughliquhu*): he closed the door.
 “بَابٌ غُلُقٌ” (*babun ghuluq*): closed door {T, R}.

Surah *Yusuf* says about the wife of the high official:

12:23	And the doors were closed	وَعَلَّقَتِ الْأَبْوَابَ
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Raghib says “غَلَّقَ” (*ghallaqa*) is said when a lot of doors have been closed; or a single door has been closed repeatedly; or the door has been closed very firmly.

Ibn Faris says the basic meaning is for one thing to get stuck in another.

“غَلَّلَ” (*ghaflal*): for something to go into the middle spaces.
 “غَلَّلَ” (*ghulal*): the water that flows between the trees.
 “الْغَلُّ” (*al-ghallu*): the thing with which somebody is imprisoned because this way the prisoner’s body parts come within its confines. Its plural is “أَغْلَالٌ” (*aghlal*) as in (7:157).
 “غَلَّ” (*ghulla*): imprisoned him with the help of a bath {R}.
 “مَغْلُولٌ” (*maghluul*): tied or imprisoned {R} (5:64).
 “الْغِيلُ” (*al-ghillu*): the enmity hidden in the heart (59:10). It also means deceit which is carried out secretly, i.e. the element of hiding it is predominant in the meaning.

“لَا يَذُوبُ كَلَامُنَا غَلَالًا” (*la yazhub kalamuna ghalala*): our stuff must not remain hidden from the people {T}.

Ibn Faris says this root basically means for something to pass between other things and to stay put.

“غَلَّ يَغْلِي” (*ghalla yughillu*): to nurture enmity in the heart.
 “غَلَّ يَغْلِي” (*ghalla yaghullu*): to misappropriate {R}.

Surah *Aal-e-Imran* says:

3:160	And it is not for a messenger to defraud	وَمَا كَانَ لِنَبِيِّ أَنْ يُغْلَى
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It is generally translated as noted above; however, it is beneath a messenger to misappropriate. The author of *Al-minaar* says that it does not mean to misappropriate, but means not to misappropriate in the revelation i.e. not to withhold some part of the message. Here some explainers say that “غُلُوْنٌ” (*ghuduul*) means the same as “كَيْمَانٌ” (*kitmanoon*) or to hide. In short the main work of a messenger is to take Allah’s message to the people so that they can live according to it. He should transmit everything that is sent through him without any alteration or aberration. Now if there is anything in the message that goes against someone then the messenger is not responsible for it because he is simply Allah’s messenger and cannot hide some portion of the revelation just because it might offend someone. He transmits every part of the revelation to the people and he can’t make any change in it at his own (10:15).

It is said about the messenger **Muhammed**:

7:157	He shall unburden humans of any false conceptions or myths that had been burdening them for centuries	يَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ
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In other words, He will help remove the superstitions which humans had burdened themselves with and help break the shackles in which humanity was laboring under these beliefs and inner chains. He shall free humans of all bodily, and conceptual bondages and help bring them towards obeying the laws of Allah and thus grant them real freedom.

We can see how lofty the purpose of sending the messenger was and how beautifully the messenger **Muhammed** delivered it to humanity for all times to come i.e. not only the message in words but also by serving as a model through his conduct. But after that the following generations have gradually gathered together every link of the chain that the Quran had helped to break and presently wear all those bondages of wrong beliefs, concepts, assumptions, and superstitions with reverence around their ‘necks’!

Gh-L-M غ ل م

- “الْعُلْمَةُ” (*al-ghulmatu*): the intensity of sexual urge.
- “قَدْ غَلِمَ الرَّجُلُ” (*qad ghalimar rajul*): is said when a man becomes overwhelmed with sexual urge.
- “أَغْلَمَ الْبَحْرُ” (*aghlamal bahru*): the river became rough and began to be turbulent {T}.
- “إِغْتَلَمَ الشَّرَابُ” (*ightalamash-sharab*): the drink got stiff.
- “الْغُلَامُ” (*al-ghulam*): a boy who hits puberty

Taj-ul-Uroos says that a boy is referred to as “غُلَامٌ” (*ghulam*) from his birth to age of maturity. Sometimes the old call their progeny who may be middle aged as “غُلَامٌ” (*ghulam*) too.

Fiqah-ul-Lugha says that although a boy from his birth to his mature age is referred with many words, “غُلَامٌ” (*ghulam*) is the overall term for this entire period.

The Quran has used this word to mean son (3:39) as well as a young man (18:80). The word “غُلَامَانٌ” (*ghilmaan*) has appeared to mean servant boys in (52:25). It is possible that it means the sons in heaven or *jannat* because the wives and children are also supposed to be with those that dwell in heaven provided that they too deserve it (13:23). Please consult the heading (**J-N-N**) to understand the concept of *jannah*.

The real meaning of “غُلُوٌّ” (*ghulu*) is to exceed a limit. If this excess is in terms of things then it is called “غَلَاؤُهُ” (*ghala’o*). If the exaggeration is with regard to dignity and respect then it is called “غُلُوٌّ” (*ghuluwwa*), but if it is in regard to the distance an arrow travels, then it is called “غَلْوٌ” (*ghalwu*).
 “الْمِغْلَى” (*al-mighla*): to shoot an arrow by stringing the bow taut so that the arrow goes beyond its limit.
 “الْغَلْوَةُ” (*al-ghilwah*): is the extreme limit to which an arrow can be shot {M}.
 “الْغَلْيَانُ” (*al-ghalayan*): for a pot to come to boil {M}.
 “إِغْتَالَى الْبَعِيرُ” (*ightalal bayeer*): a camel walked fast and held itself tall till it exceeded a balanced speed {T}.

The Quran says:

44:45	it will boil in the stomach like boiling water	يَغْلَى فِي الْبُطُونِ كَغَلَى الْحَمِيمِ
4:171	..do not exceed the laid down limits in <i>Deen</i> (the way of life defined by the Quran)...	لَا تَغْلُوا فِي دِينِكُمْ

This is what *husn* or balance means. See heading (*H-S-N*). Balance is disturbed both by addition and subtraction in a defined system . As such, if there is exaggeration in *Deen* then its purpose is defeated.

That is why it is said at another place:

7:180	leave those who exaggerate on any one Attribute of Allah, because Allah is the owner of <i>asma’ul husna</i> (all balanced Attributes which serve as a model for the believers)	وَذَرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ
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This means that there is complete balance in all these Attributes, so no addition or subtraction is permitted in them as we cannot get the defined benefits in the life. There is no exaggeration or “غُلُوٌّ” (*ghulu*) whether in beliefs or deeds. At another place it has been forbidden to go any one way (in excess) in taking Allah’s signs to keep everything in its proper place (41: 40). To value everything and to create a balance in everything and maintain that balance is the way to the balanced path. This can only be achieved by following the Quran.

“الْغَمْرَةُ” (*al-ghamrah*): a thing which overwhelms something and covers it completely.

Ibn Faris says that in this covering or hiding there should be an element of harshness and intensity. The Arabs used to put apportion water if it was short in supply and for this purpose put a stone into a cup of water and considered the amount of water that covered the stone as one portion to be distributed to each person. This water was called “غَمْرَةٌ” (*ghamrah*) {T}, and the cup “الْغَمْرُ” (*al-ghumar*) {T}. Then abundant water also came to be known as “غَمْرَةٌ” (*ghamrah*) {T} because it hides or covers whatever enters it.

“مَوْتُ الْغَمْرِ” (*mautu ghamir*): to die by drowning {T}.

“غَمْرَاتٌ” (*ghamaraat*): difficulties and miseries {R}.

“غَمْرَةُ الشَّيْءِ” (*ghamaraatil maut*): Intensity of something and its overwhelming nature. (6:94).

Surah *Al-Mominoon* says:

23:54	Leave them in their confused ignorance for a time (<i>i.e. Time will come when everything will be set right</i>)	فَذَرَهُمْ فِي غَمْرَتِهِمْ حَتَّىٰ حِينٍ
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Raghib says “غَمْرَةٌ” (*ghamrah*) here means unawareness and ignorance that swamps a person.

“غَمَزُ” (*ghamz*): to wink and point to a thing while speaking ill of it {R}.

“غَمَزَ الْكَبْشَ” (*ghamzal kabsh*): he squeezed a sheep to find out whether it is plump or not {R}.

Muheet says “غَمَزُ” (*ghamzun*) also means to prick, squeeze, and to press.

“الْتَّغَامُزُ” (*at-taghaamuz*): point to the weak points of someone by hand or eyes {T}.

Ibn Faris says it basically means to nudge at something. Later it came to be used to mean “to speak ill of someone”.

The Quran says:

83:30	when they passed by them, they used to wink at each other and be sarcastic	إِذَا مَرُّوا بِهِمْ يَتَغَامَزُونَ
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“الْغَامِضُ” (*al-ghaamiz*): very low land.

“أَغْمَضَ النَّظْرَ” (*asghmazan nazar*): he used deep insight {R}.

“قَدْ أَغْمَضَ النَّظْرَ” (*qad aghmazan nazar*) is used when somebody gives a good opinion.

“الْغُمُضُ” (*al-ghumz*): a sleepy nod.

Ibn Faris says it means slope and to enter inside. He says that this is a nod in which eyes become closed.

“غَمَضَ عَيْنَهُ” (*ghamaza ainahu*), “أَغْمَضَهَا” (*aghmazaha*): he closed his eyes.

“إِغْمَاضٌ” (*ighmaaz*): to give time, to be soft and to overlook.

“الْفُغْمِيضُ عَنِ الْإِسَاءِ وَ” (*al-igmaazu fil bai*): not to ask for reduction in price when buying a thing just because it is faulty {T, R}.

The Quran says:

2:267	Do not give such bogus things in the name of Allah's charity which you wouldn't accept yourself	الْإِعْمَاضُ فِي الْبَيْعِ
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And if indeed the need to take them arises, then you would reduce their price due to their faults.

“غَمَّ الشَّيْءَ غَمًّا” (*ghammash shaiya ghamma*): covered it, hid it. These are its basic meanings.

“غَمَّ الْهَيْلَالُ” (*ghummal hilaal*): the moon came under clouds and could not be seen.

“الْغَمَامَةُ” (*al-ghamama*): white clouds. The plural is “غَمَامٌ” (*ghamaam*) (2:57).

“أَغَمَّتِ السَّمَاءُ” (*aghammati sama*): the sky became clouded.

“الْغِمَامَةُ” (*al-ghimaama*): the muzzle that is used for a camel so that it cannot eat. It also means a piece of cloth which is used for blindfolding a camel.

“الْغُمَى” (*al-ghumma*): such difficult problems which are difficult for a man to get out of, or the misery out of which there seems to be no escape.

“الْغَمَى” (*al-ghamma*): dust and darkness, war fever that engulfs a nation.

“الْغَمُّ” (*al-ghammu*): sadness and plight which encompass a man from all sides.

In surah *Aal-e-Imraan* this word has come opposite to “أَمَنَةٌ” (*aamanah*) or peace (3:153).

“الْغُمَّةُ” (*al-ghummah*): surprise. It also means darkness and constriction {T, M}.

Surah *Yunus* says:

10:71	So that your matter is not dubious or surprising for you	لَا يَكُنْ أَمْرُكُمْ عَلَيْكُمْ غُمَّةً
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Gh-N-M غ ن م

“الغَنَمُ” (*al-ghanam*): goats. The singular is “شَاةٌ” (*shah*) which is not derived from this root.

Muheet says that this word can be used for both sheep and goats as in (20:18){*T, M*}.

“الغَنِيمُ” (*al-ghanaim*), “الغَنِيمَةُ” (*al-ghanaimah*), “الغُنْمُ” (*al-ghunm*): war booty {*T*}.

Since in Arabic society domestic animals were considered big wealth, war booty also consisted mainly of these. So this came to be called “غَنِيمَةٌ” (*ghanimah*).

“غَنِمَ” (*ghanim*): to get something as a war booty, or to acquire something without laboring for it {*T*}.

“الغَنِيمَةُ” (*ghanaimah*), “الغَنِيمَةُ” (*ghanaimah*), “الغَنِيمَةُ” (*ghanaimah*): booty. Plural is “مَغَانِمٌ” (*maghaanim*) as in (4:94).

Also see heading (*F-Y-A*) and (*N-F-L*).

Gh-N-Y غ ن ي

“الغَنِيُّ” (*al-ghina*): to be free of needs, to be strong and independent, to be content. It is the opposite of deprivation. If a man has no further needs then he is called “غَنِيٌّ” (*ghani*) (2:263, 4:6).

Ibn Faris says it basically means to have enough.

“الغَايِيَةُ” (*al-ghaaniyah*): a woman who is beautiful enough not to need any external adornment {*T*}.

49:6	God does not need the obedience of men	إِنَّ لَعْنِيَّ عَنِ الْعَالَمِينَ
93:8	their obedience is for their own good	أَعْنَىٰ عَنْهُ

“غَنَاءَ فُلَانٍ” (*ghana'a fulaan*): replaced him, worked like him.

“أَغْنَىٰ عَنْهُ كَذَا” (*aghna unhu kaaza*): that thing was enough for him, or that he was benefitted by that thing.

The Quran says:

111:2	his wealth did him no good	مَا أَغْنَىٰ عَنْهُ مَالُهُ
19:42	which can be of no use to you	لَا يُغْنِي عَنْكَ شَيْئًا
53:28	Verily falsehood does no good against the truth	إِنَّ الظَّلْمَ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا
80:37	that day everyone will be so engaged in his work that it will be enough to grab his entire attention	لِكُلِّ امْرِئٍ مِنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ

“المُغْنِي” (*al-mughni*): he who looks after others’ needs and benefits. The plural is “مُغْنُونَ” (*mughnoon*).

Surah *Ibrahim* says that when the followers see the punishment, they will say to their leaders:

14:21	Can you help us against Allah’s punishment?	فَهَلْ أَنْتُمْ مُغْنُونَ عَنَّا مِنْ عَذَابِ اللَّهِ مِنْ شَيْءٍ
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“أَغْنَىٰ عَنْهُ كَذَا” (*aghna unhu kaza*): removed it from him {*M*}. Thus verse (14:21) may also mean “can you lessen the punishment of Allah?” Also see (40:47).

“اسْتَغْنَىٰ” (*istaghna*): to be free of needs (96:7, 80:5).

“غَنِيَ بِالْمَكَانِ وَفِيهِ” (*ghania bil makaani wa feeh*): he stayed there for a long time.

“كَأَن لَّمْ يَغْنَوْا فِيهَا” (*ka-ul lum yaghnaufiha*): as if they had never lived in those houses (11:68, 7:92). It also means to stay somewhere for a longer period of time, but also to live a happy life.

“الغَنَاءُ” (*al-ghana'u*): to take someone’s place with full ability to work like him.

“الغَنَاءُ” (*al-ghina-i*): a song.

“الْعَوْتُ” (*al-ghausu*), “الْغِيَاثُ” (*al-ghiyas*): help or assistance.
 “اسْتَعَاثَنِي فَلَانُ فَأَعَنْتُهُ” (*istaghaasani falanun fa aghastu*): that man called for help so I helped him.
 “الْإِسْتَاغْسَاةُ” (*al-istaghsaasa*): to call for help or demand help {T}.
 “إِذْ نَسْتَعِينُونَ رَبَّكُمْ” (*istastaghisoonu rabbakum*): when you used to call your Sustainer for help (8:9).

Surah *Al-Kahaf* says:

18:29	..and if they call for help, then they shall be granted water like melted brass... (consequences linked to deeds)	وَإِنْ يَسْتَعِينُوا يُعَاثُوا بِمَاءٍ كَأَلْمُهْلِ
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Raghib says that it can be from “عَوْتُ” (*ghaus*) as well, i.e. to ask for help and from “غَيْثٌ” (*ghais*) too i.e. to ask for water.

“يُعَاثُوا” (*yughasu*) may also have two meanings {R}. See heading (*Gh-Y-T*).

“الْعَوْرُ” (*al-ghaur*): the depth of anything, or distance.
 “رَجُلٌ بَعِيدُ الْعَوْرِ” (*rajulun ba-eedul ghaur*): a man with deep understanding who possesses a lot of experience and knowledge.
 “الْعَوْرُ” (*al-ghaur*), “الْغِيَارُ” (*al-ghiyaar*): to enter into something. For water to permeate into the ground and become inaccessible {T, *Kitab-ul-Ashfaq*}.

The Quran says:

27:30	If your water level drops too low (and does not come up to the required level), then what can you do	إِنْ أَصْبَحَ مَاءُكُمْ عَوْرًا
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“الْغَارُ” (*al-ghaar*): cave (9:40).
 “الْمَغَارَةُ” (*al-maghaarah*): cave. The plural is “مَغَارَاتٌ” (*maghaaraat*) as in (9:57).
 “أَغَارَ” (*aaghaaz*): to be speedy.
 “فَرَسٌ مِغْوَارٌ” (*farsun mighwarun*): a very fast horse.
 “الْغَارَةُ” (*al-gharah*): a regiment of attackers, as well as an attack.
 “أَغَارَ عَلَى الْقَوْمِ” (*aghara al-qaoum*): attacked a nation {T}.

The Quran says:

100:3	horses for attacking and entering the ranks of the enemy	فَالْمَغِيرَاتِ صَبْحًا
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Ibn Faris says this root basically means depth as well as to take steps for taking someone's money by force.

“الْعَوَّصُ” (*al-ghaus*), “الْمَغَاصُ” (*al-maghaas*): to go under water, to dive.
 “الْمَغَاصُ” (*al-maghaas*): the diving place.
 “الْعَوَّصُ” (*al-ghawwaas*): a diver {T, M}.

The Quran says about the story of *Suleman*:

21:92	the rebellious tribe who had been made faithful by <i>Suleman</i> used to dive for him	وَمِنَ الشَّيْطَانِ مَنْ يُعْوِصُونَ لَهُ
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At another place, in verse (38:37), they are the ones whom the Quran calls “عَوَّاصٌ” (*ghawwaas*). It can also mean that they brazenly entered any escapade.

“غَائِصٌ” (*gha'is*): a man who gets to the bottom of a complicated case and solves the matter.

The basic meaning of this root is to proceed towards the core of basics of something and hence is used for entering.

Gh-W-Te غ و ط

“الغَوَطُ” (*al-ghaut*), “الغَايَةُ” (*al-gha'it*): low lying vast land. Since the Arabs used to go for defecation at a low place, therefore low also came to be called “غَايَةُ” (*ghaa-it*). They also used to dispose off such refuse in low lying areas, so human feces came to be called “غَايَةُ” (*ghaa-it*) as well. In verse (4:43) it means to be relieved.

“غَاطُ” (*ghaat*), “يَغُوطُ” (*yaghut*): to enter, or to go inside.

“الغَوَطُ” (*al-ghaut*): to dig {F, T}.

“بِئْرٌ غَوِيْطَةٌ” (*beirun gha-itah*): deep well {T}.

Gh-W-L غ و ل

“غَالٌ” (*ghaal*): to arrest somebody when he is not expecting it or to catch someone by deceiving him.

“الغَوْلُ” (*al-ghaul*): the distance of a ground or desert, because a traveler here may be killed anonymously and nobody may be aware of it {*Ibn Faris*}.

“الغَوْلُ” (*al-ghaul*): also mean misery or annihilation.

“غَالَتْهُ غَوْلٌ” (*gha-iyhu ghaul*): annihilation destroyed him.

“غَالَ الشَّيْءُ” (*ghaalah shaiyi*): he destroyed that thing.

“الغَوْلُ” (*al-ghaul*): headache, stupor, anything which compromises the intellect.

“الغَوَايِلُ” (*al-ghawa-il*): destruction, misery.

“غَوْلٌ” (*ghul*): name of an Arabic ghost. It also means a serpent.

The Quran says about the “drink” of heaven:

37:47	It will not have any misery	لَا فِيهَا غَوْلٌ
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Gh-W-Y غ و ي

“غَوَى” (*ghawa*), “غَيَّأَ” (*ghaiyya*): to lose the way, to be deceived {T, M, R}.

“غَيَّأَ” (*ghaiyya*) has appeared against “رُشْدٌ” (*rushd*) i.e. guidance.

2:256	The right and wrong paths clearly became separated	قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ
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It also means deceived:

53:2	your friend or companion is neither searching for the truth nor has he been deceived	مَاضِلًا صَاحِبِكُمْ وَمَا غَوَى
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It also means to suffer:

20:121	And Adam disobeyed his Sustainer and erred.	وَعَصَى آدَمُ رَبَّهُ فَغَوَى
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Raghib and *Lissan-ul-Arab* says that this verse means the same as “فَسَدَ عَيْشُهُ” (*fasada eeshuhu*), that is, for the economy to be constricted, or for earning for living to become a problem.

Ibn Faris says it has two basic meanings:

- 1) Not to have guidance to the right path or for the matter to be bleak.
- 2) For something to be in chaos.

Surah *Maryam* says:

19:59	Therefore soon they will meet destruction	فَسَوْفَ يَلْقَوْنَ غَيًّا
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Here **Raghib** says that “غَيًّا” (*ghaiyya*) means punishment or destruction {**T, R**}.

Taj and **Raghib** both say that it means to bring destruction upon yourself because of your own deeds.

“غَوِيٌّ” (*ghawwiyyun*): wrong way {**T, R**} (28:18).

“غَاوٍ” (*ghaawin*): he who is destroyed. Plural is “غَاوُونَ” (*ghaawoon*) meaning those who go astray {**T, R**} (26:94).

“أَغْوَى” (*aghwa*): to mislead.

Surah **Hood** says:

11:34	to be destroyed as a consequence of bad deeds { T, R }	يُرِيدُ أَنْ يُغْوِيَكُمْ
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“الْغَوَىٰ” (*al-ghawa*): indigestion, thirst.

“الْغَاوِي” (*al-ghaawi*): swarm of insects {**T, R**}.

Surah **Ash-Shura** says:

26:224	those who follow the poets are deceived	وَالشُّعْرَاءُ يَتَّبِعُهُمُ الْغَاوُونَ
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This is because as it has been explained under the heading (**Sh-Ain-R**) that poetry is based on emotions and not based on facts. Therefore those who follow these emotive utterances and take these as facts, indeed misguide themselves away from the realities of life. It could also mean that their thirst can never be quenched because thirst for knowledge can only be quenched by facts not by aroused emotions. Therefore the poets themselves have been called “يَهِيمُونَ” (*yahimoon*) in (26:225), that is, those who wander hither and thither like a thirsty camel. See heading (**He-Y-M**). It could also mean that poets themselves are deceived or taken in by their followers and fans. They think that their fans are really their followers whilst they are like a swarm and an unthinking crowd only. Millions to look at but without any fixed destiny or purpose of life. The ultimate result of all of them is destruction as they wasted time in this life which is the basis for the next life. If it is looked at with regard to the word meaning “indigestion” then it would mean that the condition of the followers of poets is that whatever thinking they receive is ultimately lost because it is not a part of their own thought process. They only get some words which provide mental entertainment for a while and then become the cause of destruction as noted earlier.

“الْغَيَاةُ” (*al-ghayayah*): dust storm and the darkness it causes.

“الْغَايَةُ” (*al-ghayahu*): a flag, because it casts a sort of shade on people.

“غَايَةٌ” (*ghayah*): the extreme of something, because a flag is a sign of the ultimate existence of an army, according to **Ibn Faris**.

“غَوَى الْفَصِيلُ” (*ghawiyal fasilu*), “غَوَى” (*ghawayah*), “غَوَايَةٌ” (*ghawayatan*), “غَوَى” (*ghawa*): the little camel took a lot of milk and he had indigestion and his stomach was upset {**T**}. This too indicates the destruction to which the “مُتْرَفِينَ” (*mutrafeen*) fall prey. Conversely “غَوَى الْجَدْيُ” (*ghuwiyal jadiyu*) means that a kid was stopped from getting to the milk due to which it became lean and went near death {**T**}. This too manifests the destruction which befalls due to the natural consequences. Also see heading (**Ain-Dh-B**).

One thing is common between all the words of this root used by the Quran. They will indicate man following his desires instead of the laws of Allah, and leaning the other way while giving up the right path. Hence it basically means to go astray, and be deceived. This basic meaning encompasses all.

- “غَيْبٌ” (*ghaib*): anything that is out of sight is. It also means a concept which is not visible.
 “غَائِبَةٌ” (*ghabat*): low land or low land preceded by high land and thus hidden to the eyes.
 “غَابَةٌ” (*ghabah*): dense forest in which you cannot see the land due to thick trees.
 “غِيَابَةٌ” (*ghayabah*): anything which is hidden from view, like a ditch or a well (12:10).
 “غَيْبَاتِ الشَّجَرِ” (*ghayyibaat ush-shajar*): the roots of a tree which are underground and cannot be seen {M}.

The Quran has used the word “شَهَادَةٌ” (*shahadat*) against “غَائِبٌ” (*ghaib*) in (59:22) and thus expostulated this word’s meaning.

- “غَيْبٌ” (*ghaayib*) is something which cannot be seen, or which is not manifest.
 “فَرَسٌ غَائِبٌ” (*farsun ghaayib*): a horse which reserves some strength in a race.
 “فَرَسٌ شَاهِدٌ” (*farsun shahid*): a horse which uses up all its force {L}.

For something to be “غَيْبٌ” (*ghaib*) it must be present somewhere but oblivious to the eyes. When something which is “غَائِبٌ” (*gha-ib*) becomes visible it becomes “شَهَادَةٌ” (*shahadat*) or evident. If it does not exist at all, then that thing cannot be called “غَائِبٌ” (*ghaa-ib*).

- “غَيْبَةٌ” (*gheebah*): to discuss someone’s faults behind his back, because these faults are present in this person but unpleasant for him to hear about them. If that (bad trait) is not present in him at all then it is not “غَيْبَةٌ” (*gheebet*) but “تُهْمَةٌ” (*tuhmat*) or accusation {T}.
 “إِغْتَابٌ” (*ightaab*): to hide something so it is no longer visible (49:12).

The Quran has called God “عَالِمُ الْغَيْبِ” (*aalimul ghaib*) in (59:22). Therefore to have faith does not mean to have blind faith on “بِالْغَيْبِ” (*bil ghaib*), that is “on the unseen God”, but it also means to have faith on the results which start to be built along with a deed itself but manifest later. Similarly the happy results of good deeds are always present in the deeds, but as long as the system is not formulated, those results are not manifested. The group of *momineen* place faith in those unseen results, and they always try to establish that system. In this attempt they sacrifice in every way. If they had not believed on the unseen results of the system then they would not have raised a finger to establish that system. As such, to have faith in those unseen results is a precondition for establishing that system.

A farmer toils in all seasons only because he believes that the seeds he is sowing will one day bring fruit or crop. If this belief is not there then he would not toil even a single day in the field. The group which at first tries to establish the Quranic system does not have the good results of the system before it, because the results are manifest only when the system is established. They continue to sacrifice for this system only because they believe that this system will be fruitful. This is what “إِيمَانٌ بِالْغَيْبِ” (*eeman bil ghaib*) or “belief on the unseen Allah or His system” is. Secondly “الْغَيْبُ” (*al-ghaib*) means all those things which are beyond the physical horizon. In a way it also encompasses God’s personality as well.

Surah *Hoodh* says:

11:123	all those things in the universe which are currently oblivious to man but will be made manifest in the future	وَلِلَّهِ غَيْبُ السَّمُوتِ وَالْأَرْضِ
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They have also been called “مَفَاتِحُ الْغَيْبِ” (*mafaatihil ghaib*) in (6:59) and “غَائِبَةٌ” (*ghaaibah*) in (27:75). This word has been used to mean the future in (19:61) and to mean things of the past which were not known to the people:

3:43	This is the news of the unseen	ذَٰلِكَ مِنْ أَنْبَاءِ الْغَيْبِ
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Surah *Yusuf* says:

15:52	I have made no misappropriations behind him	لَمْ أَحْنَهُ بِالْغَيْبِ
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- “غِيَابَةٌ” (*ghayaabah*): depth of a well (12:10).

The Quran says that nobody except Allah knows about the “غيب” (*ghaib*):

27:65	Say, there is none in the Heavens and the Earth who has any knowledge about unseen (<i>ghaib</i>) but Allah	قُلْ لَا يَعْلَمُ مَنْ فِي السَّمٰوٰتِ وَالْاَرْضِ الْغَيْبَ اِلَّا اللّٰهُ
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Even a messenger does not know about the *ghaib*, although Allah does tell the messengers about some things of *ghaib through the revelation*.

11:31	do not know anything about <i>ghaib</i>	لَا اعْلَمُ الْغَيْبَ
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Surah *Aal-e-Imran* says:

3:43	this is one of the things of <i>ghaib</i> which Allah has made known to you through the revelation	ذٰلِكَ مِنْ اَنْبِاءِ الْغَيْبِ نُوحِيْهِ اِلَيْكَ
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Since revelation is now completed in the Quran, therefore there is no question of any human being aware of anything of *ghaib*. We usually think that *ghaib* means the unseen events of the future still to happen, of even events expected after death. Claims made by people these days to possess such a knowledge is nothing more than a guess (18:22). Any guess work or shot in the dark which sometimes may even turn to be right. The hidden forces of nature can be found out about with scientific research. Until those forces are discovered they too will be *ghaib* since they are present, but not always visible, but when those things are discovered, these will become evident and consequently become *mash-hoodh*. But there are some things about which no human being can know about, for example, God’s personality or the life hereafter. Also see heading (*Sh-He-D*).

Gh-Y-T غ ي ث

“الغَيْثُ” (*al-ghais*): rain which is very wide and very beneficial, or the grass which such rain give rise to.
 “غَاثَ اللّٰهُ الْبِلَادَ” (*ghaasal laahul bilaad*): Allah made it rain over these cities.
 “قَرَسٌ ذُو غَيْثٍ” (*qarasun ghees*): a horse which keeps increasing its speed.
 “بئرٌ ذاتُ غَيْثٍ” (*beyruun zaatun ghayyis*): the well which has a natural spring in it {*T, M*}.

The Quran says:

31:34	Allah makes it rain	وَيُنزِلُ الْغَيْثَ
18:29	And if they call for relief	وَإِنْ يَسْتَعْجِنُوْا

Raghib says that it could have come from “غَوْثٌ” (*ghausu*) which means to ask for help, or from “غَيْثٌ” (*ghaisun*) which means to ask for a drink of water. That is why we have written it under the heading (*Gh-W-T*).

Gh-Y-R غ ي ر

“غَيْرٌ” (*ghairun*) usually means “else”, “except” and “beside” {*T*}.
 “غَيَّرَ” (*ghayyara*): to change, to bring a change {*T*}.
 “تَغَيَّرَ” (*taghaiyara*): to get changed {*T*}.

7:59	there is no God for you except Allah	مَا لَكُمْ مِنْ اِلٰهِ غَيْرُهُ
13:1	God never alters a nation’s condition until.....	اِنَّ اللّٰهَ لَا يُغَيِّرُ مَا بِقَوْمٍ
47:15	whose taste does not change	لَمْ يَتَغَيَّرْ طَعْمُهُ

The Quran has related a principle about the rise and fall of a nation:

8:53	till a nation changes its psychology (i.e. inner self), there is no change in its own condition	اِنَّ اللّٰهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتّٰى يُغَيِّرُوْا مَا بِاَنْفُسِهِمْ
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But this statement has a fine point. The Arabs used to travel by camel and used camels for transportation of goods as well, whether these goods were loaded on a camel's back or whether there was a *kajawah* (a sort of howdah) on the back which became slightly loose in travel. Sometimes the ropes with which these were tied needed repair. Therefore the Arabs while traveling always kept an eye open as to what needed to be repaired and wherever they felt the need for a camel to sit down so they could fasten any loose ropes. This they called “غَيَّرَ عَنْ بَعِيرِهِ” (*ghaiyyara un ba-eerehi*). They took the *kajawah* off a camel's back, repaired it and then loaded it again on the camel.

“تَرَكَ الْقَوْمَ يُعَيِّرُونَ” (*tarakil qoma yaghayyiroon*): he left his people while they were repairing their *kajawas* so that everything was all right during travel {M}.

This is also true for nations. Nations that in their life's journey keep an eye on its goods (deeds and things) and adjusts accordingly, reaches its destination quite comfortably, but a nation which is oblivious to this, loose its “goods” during the journey.

A thing that is noteworthy here is that *Ibn Faris* says this root has two meanings basically:

- 1) Difference between two things
- 2) Reform and benefit.

“غَارَبُكُمْ اللَّهُ بِالْغَيْثِ” (*ghaara humullaah bil ghaisi*): Allah reformed their condition with rain.

“الْغَيْرَةُ” (*al-ghairah*): the goods or things with which a condition is reformed.

“إِنَّ اللَّهَ لَا يُغَيِّرُ” (*annal laahu la yughayyiru...*): here the change will be for the better or for reform.

“غَارَ” (*ghaara*), “يَغَارُ” (*yughaar*): to be chagrined or embarrassed or affronted.

“غَيْرَةٌ” (*ghairun*) is a noun from it. That is, when you own a thing and somebody else interferes in it, then you feel chagrined or affronted.

Gh-Y-Sd غ ي ض

“غَاضَ” (*ghaaz*), “يَغِيضُ” (*yagheez*), “غَيْضًا” (*ghaiza*): for something to be short or useless or to lessen.

“غَاضَ الْمَاءُ” (*ghaazal maa-u*): the water was absorbed or dried out.

“الْغَيْضُ” (*al-ghaiiz*): any pregnancy that is aborted {T, R}.

Ibn Faris says it means for something to decrease and sink to the bottom.

The Quran says:

13:8	By how much the wombs fall short or do exceed	مَا تَغِيضُ الْأَرْحَامُ وَ مَا تَزِدَادُ
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This might mean the children that are born before time or after time (of 9 months). It can also mean more than one child in the mother's womb e.g. twins.

Raghib says that “ما تَغِيضُ الْأَرْحَامُ” (*ma tagheezul arhaam*) means those which the wombs distort and make useless.

Surah *Hoodh* says about the storm of *Nooh*:

11:4	the water decreased (or dried up)	و غِيضَ الْمَاءِ
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“الْعَيْظُ” (*al-ghaiz*): wrath {*T*}.

Raghib says that “الْعَيْظُ” (*al-ghaizun*) means intense wrath, that is, the heat in which a man’s heartbeat increases {*R*}.

Some say that the initial rage or emotion is called “غَيْظٌ” (*ghaiz*), yet others think that “غَيْظٌ” (*ghaiz*) is hidden rage while “غَيْظٌ” (*ghazab*) is obvious rage, or that “غَيْظٌ” (*ghaza*) is the wrath of someone authoritative and “غَيْظٌ” (*ghaizun*) the wrath of a powerless man {*T*}.

Ibn Faris says it means the pain and trouble that a man faces because of another.

“غَاظَهُ” (*ghaazah*): made him angry, enraged him (22: 15).

“غَاظٌ” (*ghaa-iz*) is one who enrages someone. The plural is “غَاظُونَ” (*ghaa-izoon*) as in (26:55).

“الْتَّغَيْظُ” (*at-taghaiyyuz*): the display of rage which is sometimes expressed in a furious manner with a sound {*R*} (25:12).

“ف” (*fa*) produces the following meanings:

1) For a sequence, as in “then this happened”, “then that”, “then thither” etc. As in:

23:14	Later We turn the sperm into a lump, then turn the lump into a lump of flesh, then create bones in this lump of flesh, then put flesh on the bones	ثُمَّ خَلَقْنَا الطُّفْلَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظْمًا فَكَسَوْنَا الْعِظَامَ لَحْمًا
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But it is not a rule that “ف” (*fa*) always comes for a sequence:

7:4	And there are many dwellings in which our punishment visited and We annihilated them. Our punishment came upon them when they were either sleeping or resting	وَكَمْ مِنْ قَرْيَةٍ أَهْلَكْنَاهَا فَجَاءََهَا بَأْسُنَا بَيِّنًا أَوْ هُمْ قَائِلُونَ
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2) To express timeliness, i.e. for an event to happen at the time it should happen:

“تَزَوَّجَ فَوَلَدَ” (*tazawwaja fawuldidalahu*): got married, **then** after the right time (nine months) a child was born. If a child was born after or earlier than nine months then “ف” (*fa*) will not be used.

Surah *Maryam* says:

19:16	And relate the story of <i>Maryam</i> in the Quran when she parted from her people and went to a place towards the east.	وَأَذْكُرْ فِي الْكِتَابِ مَرْيَمَ إِذِ اتَّيَبَتْ مِنْ أَهْلِهَا مَكَانًا شَرْقِيًّا
19:17	Then she drew herself into a curtain, so We sent our “ <i>rooh</i> ” towards her which went to her like a full-fledged man.	فَاتَّخَذَتْ مِنْ دُونِهِمْ حِجَابًا فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا
19:22	Then Maryam conceived a child, then she went along with him to a far off place ...	فَحَمَلَتْهُ فَانْتَبَدَتْ بِهِ مَكَانًا قَصِيًّا
19:23	Then labour-pains brought her near a date palm	فَأَجَاءَهَا الْمَخَاضُ إِلَى جِذْعِ النَّخْلَةِ
19:24	Then from beneath she heard a voice saying “do not be sad”.	فَنَادَاهَا مِنْ تَحْتِهَا

This does not mean that these events took place sequentially one after another at a regular interval continuously. This sequence means that these events happened one after another at the required time interval for such like event and once the first event was over, then the next one came along at the required time interval.

3) For one event to become the cause of another as “I slapped him which made him swoon”.

The Quran says:

28:15	Then <i>Moosa</i> hit him and he died	فَوَكَرَهُ مُوسَى فَقَضَى عَلَيْهِ
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4) To mean ‘and’:

2:36	so the <i>Shaitan</i> induced them from it, and thus was the cause of their exit from there	فَازْلَمْهُمَا الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ
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The “ف” (*fa*) in “فَأَخْرَجَ” (*faakhraj*) could signify the “means”.

5) If it appears after “if” then it means “therefore”:

3:30	if you love Allah then follow Me (<i>i.e. My Guidance</i>)	إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي
3:114	and whatever good deed they perform, will not go unrecognized	وَمَا يَنْعَمُوا مِنْ خَيْرٍ فَلَنْ يُكْفَرُوهُ

6) Sometimes it is redundant:

39:66	Instead obey Allah.	بَلِ اللّٰهِ فَاَعْبُدْ
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7) Sometimes it is used to stress a swearing:

38:82	He said “by your overwhelm and authority”	قَالَ فِعْرَتِكَ
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Here “ف” (*fa*) is redundant, i.e. it has appeared only for continuity and hence has no meaning.

F-A-D ف ا د

“فَأَدَّ الْخُبْزُ بِفَأْدِهِ” (*faadal-khubza bifaaduhu*): heated bread in a fire.
 “فَأَدَّ اللَّحْمَ بِالنَّارِ” (*faadal-lahma binnaar*): to roast meat in a fire.
 “الْخُبْزُ الْمَفْعُودُ” (*al-khubzal-maghnood*): Bread that has been made in fire.
 “الْفَيْدُ” (*al-faidu*): fire {T}.

Ibn Faris says it basically means fever, intensity and temperature.

The Quran has used “قَلْبٌ” (*qalb*) and “فَوَادٌ” (*fuwaad*) to mean the heart.
 “أَفِيدَةٌ” (*af-idah*): the plural form of “فَوَادٌ” (*fuwaad*) (6:111).

Raghib says that a heart is called “فَوَادٌ” (*fuwaad*) when it has a sense of beating.

Taj says that the actual meaning of “فَوَادٌ” (*fuwaad*) is to move and be moved.
 The heart is called “فَوَادٌ” (*fu-aad*) because it beats a lot. When emotions are in question then “فَوَادٌ” (*fuwaad*) will be used, and “قَلْبٌ” (*qalb*) would be used when the mind is in reference.

“فَادَ زَيْدًا” (*fada Zaid*): *Zaid's* heart.
 “فَادَ الْخَوْفَ فَلَانًا” (*faadal-haufu fulana*): a man turned coward because of fear {T}. These things are related to emotions not thoughts.

But as mentioned above, this division of “قَلْبٌ” (*qalb*) and “فَوَادٌ” (*fuwaad*) is not a rule. Both are used to mean the heart. In the Quran it must be seen with reference to context at which point intellect and thought are meant and at which point emotions are referred.

Surah *Bani Israel* says:

17:36	Do not pursue (for finding out) something which you do not know. Remember that your eyesight, hearing and heart will all be questioned as to what they did	إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا
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Here sight and hearing are sense perceptions and “فَوَادٌ” (*fuwaad*) means both mind and emotions. The mind because it concludes whatever the senses have informed it about, and emotions because if the information provided by the senses is affected by emotions then man can never draw a right conclusion. This is why the Quran has laid stress on the use of both to develop conviction in the revelation. This means to evaluate and analyse the facts using the intellect and reasoning and to use emotions i.e. “فَوَادٌ” (*fuwaad*) to get it accomplished – this is all in reference to the Quranic Values (6:111-114).

Surah *Hoodh* says that the reference to the past messengers is quoted to:

11:120	We may strengthen your heart with these references	مَا نُثَبِّتُ بِهِ فُؤَادَكَ
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Surah *Al-Qasas* says that when *Moosa's* mother laid him down in a box and let him drift in the river:

28:10	her heart was bereft of patience	أَصْبَحَ فُؤَادُ أُمِّ مُوسَىٰ فَرِيعًا
28:10	if we had not strengthened her heart then she would have revealed her tribulations	لَوْلَا أَن رَّبَطْنَا عَلَىٰ قَلْبِهَا

Also see heading (*Q-L-B*).

”الْفَيْءُ“ (*al-fe’atah*): a group or a party whose members approach each other for co-operation. It also means reserve battalion which can be depended upon to defend if needed {*T, M*} (8:16).
 ”انْفِيَاءُ“ (*infia-un*): to open {*T, M*}.

”مَا أَفْنَأَيْعَلُ كَذَا“ (*ma’afna’a yaf alu kaza*), ”مَا فَتِيءُ“ (*mafatia*), ”مَا فَتِيءُ“ (*ma’fata*), ”مَا فَتِيءُ“ (*mafatia*): he continued performing that task, or always kept on doing it.
 ”فَتِيءٌ عَنِ الْأَمْرِ“ (*fatia inil amr*): he abstained from it.

Scholars say that ”فَتِيءٌ“ (*fatia*) always follow something negative in a sentence {*T, M, R*}. Hence where the Quran says ”تَاللَّهِ تَفْتَأُ نَذَكْرُ يُوسُفَ“ (*tallaahi taftahu tazkuru yusuf*) in (12:85), then before ”تَفْتَأُ“ (*taftawu*) the ”لَا“ (*la*) is silent. It actually means the same as ”لَا تَفْتَأُ“ (*la taftawu*) which means ”you will never give up remembering *Yusuf*” or ”you will never forget him”.

Ibn Faris says its basic meaning is continuity, i.e. to do something continuously.

”فَتَحَ“ (*fatah*), ”يَفْتَحُ“ (*yafataha*), ”فَتْحًا“ (*fatha*): opened.
 ”فَتَّحَ“ (*fattah*): appears for intensity in opening.
 ”انْفَتَحَ“ (*infatah*): opened up {*T*}.
 ”الْفَتْحُ“ (*al-fath*): water flowing on the surface of land. It also means help, aid or to judge between two opponents in order to settle a dispute among them.
 ”فَتَّحَ الْحَاكِمُ بَيْنَهُمْ“ (*fatahal-haakimu bainahum*): the ruler decided between them.
 ”الْإِسْتِفْتَاْحُ“ (*al-stiftaah*): wanted to have it opened, decided, overpowered, or to be helped (2:89).
 ”أَسْمَفَتْحُ“ (*al-maftah*): treasure.
 ”الْفَتْحَاْحُ“ (*al-fattah*): ruler, judge of big matters, someone who resolves difficult issues, one who exposes facts. It is one of the Attributes of Allah (34:26).
 ”الْفَتْحُ“ (*al-fath*): sustenance which God opens up for someone {*T*}.

The Quran says:

2:76	the things that Allah has made clear to you (the doors of which have been opened to you)	بِمَا فَتَحَ اللَّهُ عَلَيْكُمْ
7:89	Our Sustainer, bring forth the last word or decision between us and our nation	رَبَّنَا افْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا
14:15	They asked for the last or final verdict	وَاسْتَفْتَحُوا
32:29	The moment of decisive revolution	يَوْمَ الْفَتْحِ
28:76	(the treasures of <i>Qaroon</i> are)	مَفَاتِحُهَا
24:61	The overseer of whose goods or wealth you are (which you control)	أَوْمًا مَلَكَتُمْ مَفَاتِحَهُ

(35:2) uses this root against ”إِمْسَاكٌ“ (*imsaak*) or ”to stop”.

Surah *Al-fath* says:

48:1	We have opened the path of living for you (or opened up the doors to knowledge for you)	إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا
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This verse could also mean that ”We have endowed you with a clear and decisive revolution”, or ”the paths of life have been opened up for you by removing any difficulties so that truths can be revealed”. Obstructions to disappear and decisive revolution to take place, is all ”فَتْحٌ“ (*fath*).

- “فَتَّرَ” (*fatar*), “يَفْتُرُ” (*yaftur*), “فَتُّورًا” (*futura*): to be soft after being harsh, or to lessen in intensity.
 “فَتَّرَ الْمَاءَ” (*fataral-maa'u*): the water became less hot.
 “الْفَاتِرُ” (*al-faatir*): semi hot water.
 “فَتَّرَ جِسْمَهُ” (*fatarajismah*): his bodily joints became weak.
 “طَرَفَ فَاتِرٌ” (*tarafun fatir*): weak sight.
 “أَفْتَرَ الشَّرَابَ” (*afatarash sharaab*): the drunk started losing his stupor and he began softening up {T}.
 “تَنَّرَ الْعَذَابَ” (*fattaral-azaab*): lessened the punishment or lightened its intensity (23:75).

Ibn Faris says it means for something to become weak.

Surah *Ambia* says about universal forces or the *malaikah*:

21:20	they are always dedicatedly engaged in carrying out their duties and they never slacken	يُسَبِّحُونَ اللَّيْلَ وَالنَّهَارَ لَا يَفْتُرُونَ
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About the messenger *Muhaammed* it is said that he made his advent:

5:19	when the influence of the past messengers of the Bani <i>Israeel</i> had become weak	عَلَى فَتْرَةٍ مِنَ الرُّسُلِ
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Before the time of the last messenger a messenger was required to reinvigorate the revelation and to invite people to the permanent values. However, as the time passed the revelation was forgotten and a new messenger was required to invite people to establish a system within the domain of the permanent values. The revelation itself got distorted as the human means and civilisation had not developed to the extent to preserve the message in its original text. At the time of the last messenger the means had developed where the message could be put together as a text in a book and then protected in its original form till the last day. The Quran as we know is in its original form, preserved and protected by Allah and the human intellect has developed to the extent where it can understand the message and can benefit by following it. The need now is to understand it and then follow it with a view to establish a system as a model so that it can serve as a specimen of righteousness for others.

“فَتَّقَهُ” (*fataqah*), “يَفْتِقُ” (*yaftiq*), “يَفْتِقُ” (*yaftuq*): he teared it up {T}.

“فَتَّقَ النَّوْبَ” (*fataqas saub*): tore up the cloth and separated its pieces {T}.

“الْفَتْقُ” (*al-fatq*): to separate two things which are joined together, or for expansion and vastness to be created in something {F}.

The Quran says about the earth and the heavens:

21:30	First this whole universe (including the earth and the heavens) were one big ball as a single entity, but later different planets were created from this mass.	كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا
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For details see (*R-T-Q*).

“فَتَّلَ” (*fatal*): winded the rope.

Ibn Faris says that winding something is the basic meaning of this root.

“الْفَتِيلُ” (*al-fateel*): the thin white membrane which is found in the gap between a seed of a date. It is used by the Arabs to signify something that is very little or insignificant {T}.

The Quran says:

4:49	not an iota will be reduced in the development of their personality (they will be rewarded in full)	وَلَا يُظَلَّمُونَ فِتْيَالًا
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Also see (17:71)

“فَتَّنَ” (*fatan*) basically means to melt gold and silver so that their impurity can be removed.

“وَرِقٌ فَتِينٌ” (*wariqun fateen*): heated silver.

“دِينَارٌ مَفْتُونٌ” (*deenaroon maftoon*): a forged coin {T}. It also means to manifest the reality of something.

“الْفَتَانَةُ” (*al-fannaana*): the criteria (stone) on which gold and silver is rubbed to find out if they are real {M}.

“فِتْنَةٌ” (*fitnah*): to make someone angry to test him. It also means to burn.

“فَتَنَتِ النَّارُ الرَّغِيفَ” (*fatnabbin naarur ragheef*): the fire burned the bread.

“فِتْنَةٌ” (*fitna*) also means punishment, misery, and war too. It also means to lead astray {T}.

“فَتَنَهُ” (*fatnahu*), “أَفْتَنَهُ” (*aftnahu*): liked him.

10:85	Our Sustainer, make us not guinea pigs for those who practice oppression.	رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلْقَوْمِ الظَّالِمِينَ
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If these people overpower us then they will believe that they are better than us. Therefore they will more strongly stick to their wrong beliefs {T}.

The Quran has used this root to mean war “فِتْنَةٌ” (*fitnih*) in (4:91), difficulties of war “يُفْتَنُونَ” (*yuftanun*) in (9:126) and to lead astray “بِفَاتِنِينَ” (*bifatineen*) in (37:162), as well as waywardness “فِتْنَةٌ” (*fitnah*) in (39:49). This will also be the meaning in (5:49) and (17:73) where this word means to lead astray.

“فِتْنَةٌ” (*fitnah*) has appeared against “خَيْرٌ” (*khair*) in (22:11), which means something good for all.

Surah *Taha* says about *Moosa*:

20:40	We brought you up by passing you through different challenges and thus made you befitting of messenger hood	وَفَتَّنَكَ فِتْنُونًا
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This means that “فِتْنَةٌ” (*fitnah*) also means to create such opportunities for a man as to bring forth his latent capabilities and the man comes to know as to what extent he has developed. “فِتْنَةٌ” (*fitnah*) is also for human civilization to not be in consonance with the laws of Allah. Overall this word has been used in the Quran to mean those obstructions which come in the way of following Allah’s laws (8:39, 2:193).

This word has also been used to mean pain and misery in (22:11).

It has also come to mean punishment in (37:63), and to mean deception and fraud in (2:102).

“الْمَفْتُونُ” (*al-maftoon*): defrauded and astray (68:6). It has also come to mean punishment in (6:35), and to mean apology and proof in (6:23).

“أَفْتَاءٌ” (*al-fata-u*): youth, prime.

“أَفْتَى” (*al-fata*): young man. Later this word also came to mean slave, whether he be young or old or of any age.

“فَتَى” (*fatan*): slave man

“فَتَاةٌ” (*fataat*): slave woman {T, M}.

Meaning a young man “فَتَى” (*fatan*) has appeared in (21:60). The feminine is “فَتَيَانٌ” (*fatayaan*) as in (12:36). The plural is “فَتِيَّةٌ” (*fityah*) as in (18:80).

“فَتَيَانٌ” (*fityaan*) is also a plural (12:62). The plural of “فَتَاةٌ” (*fataat*) is “فَتَيَاتٌ” (*fatayaat*) as in (4:25).

Ibn Faris says that the root has two basic meanings:

- 1) Freshness and to be new. The meaning youth is derived from this.
- 2) To make a decision or an order evident and explained.

“أَفْتَى” (*aftaa*): to issue an order, to issue an edict, to answer a question. It is said to have been derived from the word “فَتَى” (*fatan*) i.e. youth who has freshness and strength {T, M}. This would mean that to issue an edict one must possess freshness and strength (of knowledge). It may also have been derived from “أَفْتُوهُ” (*al-futuwwah*) which means philanthropy {T, M}.

“أَفْتَى” (*aftaa*) also means to order.

“قُلْ اللَّهُ يُفْتِكُمْ” (*qulil laahu yuftikum*): Say, Allah will answer you about the right decision (4:176)

“اسْتَفْتَى فِتْوَى” (*istafta*): to seek decision or edict (4:176).

“أَفْجَجٌ” (*al-fajju*): vast gorge between two mountains. “فَجَاجٌ” (*fijaa*) is the plural form {T, M}.

The Quran says:

22:27	from every distant door or path	مِنْ كُلِّ فَجٍّ عَمِيقٍ
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“أَفْجَاجٌ” (*al-fujaaj*): distant path.

“أَفْجَجَةٌ” (*al-fajju*): to increase the distance between two things.

“أَفْجَجَةٌ” (*al-fujjah*): the distance between two mountains {T}.

The Quran says:

21:3	we created wide pathways between mountains	وَجَعَلْنَا فِيهَا فِجَاجًا
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“أَفْجَرٌ” (*al-fajr*) actually means to tear asunder or tear apart: it also bears the connotation of leaning or moving to one side.

“فَجَّرَهُ” (*fajarahu*) or “يَفْجُرُهُ” (*yafjuruhu*): divided the water and made it flow.

“فَجَّرَهُ” (*fajjarahu*), “تَفَجَّجِرُهُ” (*tafjeerah*): divided the water and made it flow with force.

“أَفْجَرَ الْيَبُوعَ” (*afjaral-u-yanbu*): tore the spring apart and brought it out.

“إِنْفَجَرَتْ عَلَيْهِمُ الدَّوَابُّ” (*infajarat alihim ad dawahi*): misery accosted them from all sides.

“أَفْجَرٌ” (*al-fajr*): the light of the morning which tears the darkness of the night asunder and appears.

“طَرِيقٌ فَجْرٌ” (*tareequn fajarun*): clear path.

“أَفْجَارٌ” (*al-fijaar*): the paths: {T, M}

Ibn Faris says it basically means wideness and openness.

“فَجَّرَ الرَّكِيبُ فُجُورًا” (*fajarar raakibu fujura*): the rider shifted to one side in his saddle.

“فَجَرَ عَنِ الْحَقِّ” (*fajaral-unil haqq*): he moved away from the truth {T, M}.
 “فَاسِقٌ وَ فَاجِرٌ” (*faasiq faajir*) is said to mean these.
 “الْفَجْرُ” (*al-fajr*): the abundance of wealth and also philanthropy.
 “الْفَاجِرُ” (*al-faajir*): a wealthy man.
 “فَجَارَاتُ الْعَرَبِ” (*fijaaratul arb*): matters of Arab pride.
 “فَجَرَ الرَّجُلُ” (*fajar rajul*): the man became philanthropist.
 “تَفَجَّرَ بِالْكَرَمِ” (*tafajjar bil karam*): he was very generous {T, M}.

Words derived from this root have been used at different places:

- For water springs to come forth out of mountains (2:72, 2: 60).
- For water springs to sprout forth from ground (17:60).
- For canals or streams to gush forth (17:91).

About human self (& ego), Surah *Ash-Shams* says:

91:8	God has kept the knowledge as to what is right or wrong within the human conscience (common translation)	فَأَهْمَهَا فَجُورُهَا وَتَقْوَاهَا
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As to how this differs from the *Quranic* teaching, see heading (L-H-M). Here it is enough to say that “فُجُورًا” (*fujuraha*) and “تَقْوَابًا” (*taqwaha*) have been used which are two conditions of a human personality.

“فَجَرَ” (*fajar*): to tear apart. Therefore for human personality to “فُجُورًا” (*fujuraha*) or “tear apart” would mean disintegration. Since “تَقْوَابًا” (*taqwaha*) has appeared opposite of it, it would mean for the human personality to be whole or to stay integrated. This is why, “مُتَّقِينَ” (*muttaqeen*) has appeared against “فُجُورًا” (*fujjar*) at other places such as (38:28).

“فَاجِرًا” (*fajirun*) has been used in (71:27) where it means “he who has deviated from Allah’s path”. Anyone who deviates from Allah’s path, i.e. does not follow Allah’s laws, has his personality disintegrated. A developed personality’s distinctive feature is that it is integrated (unity of thought with the Attributes of Allah serving as a model), thus the above quoted verse of Surah *Ash-Shams* would mean that the human personality is endowed with the capability of integration or disintegration. Now every human being can consolidate his personality by following the Quranic Values and anyone who does not follow these follows would not benefit from this guidance.

To distinguish between good and bad is not within the human personality, but it can only be developed through the understanding and the application of the revelation. Only the divine message can tell as to what is good and what is not good for the human self. The Quranic guidance deals with the human thought process and that are why the Quran has declared that this is the book which deals with the healing of the hearts (10:58). Without the guidance of the Quran, nobody can distinguish between *khair* (good) and *sharr* (evil). There is nothing within us which can distinguish between the good and the bad. The so called conscience is the internalised society – whatever are the values of a society, those contribute to our conscience, of course depending upon our individual choices.

F-J-W

ف ج و

“الْفَجْوَةُ” (*al-fajwah*): wide space: open space between two Things: vast expanse of land: vast ground or porch.
 “فَجَّابَهُ فَجْوًا” (*fajaaba bahu fajwa*): he opened his door.
 “الْفَجَا” (*al-faja*): the space between two calves or knees, or ankles {T, R}.

The Quran says about the fellowship of the cave:

18:17	they were in an open space inside the cave	وَهُمْ فِي فَجْوَةٍ مِنْهُ
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“الْفُحْشُ” (*al-fuhsh*): to cross limits, to be excessive, for something to be above limit, to exceed limits of courtesy in a talk.

“فُحْشُ الْأَمْرِ” (*fahushal-amr*): the matter crossed limits.

“الْفَاحِشُ” (*al-faahish*): one who exceeds the limit {T}.

The Quran has used “فَحْشَاءُ” (*fahsha-u*) against “عَدْلٌ” (*adlun*) in (16:90) and also against “قِسْطٌ” (*qist*) in (7:28-29).

In surah *Al-Ahzaab* this word has appeared against “قَنْتٌ” (*qanatat*) which means obedience of Allah’s laws (30:31). See heading (Q-N-Y). Therefore “فُحْشٌ” (*fuhsh*) means to be go against the permanent values as defined and explained in the Quran. In other words, “فُحْشٌ” (*fuhsh*) means to be disobedient towards any of Allah’s laws and commit any ignominious act (3:134).

Ibn Faris says the basic meanings include fault in something.

“فَحْشَاءُ” (*fahsha-u*): miserliness.

“فَاحِشٌ” (*faahish*): stingy in spending on others {T}.

“أَفْحَشٌ” (*af-hasha*): he was a miser {M}.

The Quran has used this word to mean miserliness in (2:268) where it has appeared against “فَضْلٌ” (*fazl*) (2:268). “فَضْلٌ” (*fazl*): abundance, proliferation of sustenance. As such “فُحْشٌ” (*fuhsh*) would mean the narrowness or constriction of sustenance, sparseness, or to be miser in spending it. This is what miserliness is. “فَحْشَاءُ” (*fuhsha*) here would mean to acquire wealth from disallowed or unwarranted.

“الْفَوَاحِشُ” (*al-fawahish*): it is the plural of “فَاحِشَةٌ” (*faahisha*) and “الْفَحْشَاءُ” (*al-fah-shaa’u*) is the noun for “فَاحِشَةٌ” (*faahisha*) {T} that is “to ignore the limits”.

Surah *Bani Israel* includes fornication within “فَاحِشَةٌ” (*faahisha*) as in (17:32), but this does not mean that at every place where “فَاحِشَةٌ” (*faahisha*) has appeared it would mean fornication.

Surah *Al-Anam* says:

6:152	do not go near things that are <i>fawahish</i> , whether they be open or hidden	وَلَا تَقْرُبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ
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Therefore “فَاحِشَةٌ” (*fawahish*) includes all sorts of excessiveness and shameful acts.

In surah *An-Nisa* where it has been said:

4:15	and those women among you who are alleged to have committed acts of <i>faahishaa</i> , bring four witnesses against them	وَالَّتِي يَأْتِيَنَّ الْفَاحِشَةَ مِنْ نِسَائِكُمْ فَاسْتَشْهِدُوا عَلَيْهِنَّ أَرْبَعَةً مِنْكُمْ
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Here “فَاحِشَةٌ” (*faahisha*) does not mean fornication or adultery because it is almost impossible to get four eye witnesses for such acts. Secondly, at another place the punishment for fornication is already said to be a hundred lashes (24:2), but here the punishment for “فَاحِشَةٌ” (*faahisha*) has been mentioned as keeping or confining them to home. Therefore at this place “فَاحِشَةٌ” (*faahisha*) is something less than fornication, which if not stopped, may lead to other evils in a society.

About the nation of *Loot* it has been said “فَاحِشَةٌ” (*faahisha*) in (7:80). In the next verse it has been clarified that it means homosexuality and not just fornication in traditional sense (7:81).

The very word “فَوَاحِشٌ” (*fawahish*) denotes that “فَاحِشَةٌ” (*faahisha*) not only means fornication but it also means all other shameful acts. These are the “فَوَاحِشٌ” (*fawahish*) which have been mentioned above. The fact is that the result of fornication (not talking of professional women here) does not take place instantly.

For this a man and woman have to establish a relationship first. Then the relationship develops into further advances. Gradually these advances lead to fornication. The Quran wants us to stop these things which lead to fornication. These are the “فَوَاحِشٌ” (*fawaahish*) which have been mentioned above.

F-K-R

ف خ ر

“الْفَخُورُ” (*al-fakhur*): a female camel or a female goat which has big teats but little milk in them. or has a thin stream of milk {F}. This makes “الْفَخْرُ” (*al-fakhr's*) meaning clear. That is, to talk big and deliver very little, or to be proud of things which are not a part of human personality but may be additional, such as lineage, appearance, status, nationality, wealth, gender, colour, caste, etc {T}.

Ibn Faris says it is something which includes taking pride in the past.

“فَخُورٌ” (*fukhur*): having big teats but little milk (4:36-37).

Surah *Al-Hadeed* says “تَفَاخُرُ بَيْنَكُمْ” (*tafakh-khurun bainakum*) in (58:20). That is, to try to compete with each other with a view to exceed not on the basis of some personal trait of righteousness but on the basis of additional things as noted earlier. Man has the natural urge to compete and prove he is better than others, but the Quran says that instead of additional means, try to excel one another in righteousness (2:148).

“الْفَخَّارُ” (*al-fakh-khaar*): pieces of earthen utensils.

“فَخَّارٌ” (*fakh-khaar*) actually meant vessels to store water, which are empty inside but make a big sound {R}.

The Quran says:

55:14	Man has been created from dried mud like pieces of earthen utensils	خَلَقَ الْإِنْسَانَ مِنْ صَلْصَالٍ كَالْفَخَّارِ
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Details of this topic can be found in the book titled “*Iblees and Adam*”.

F-D-Y

ف د ي

“فَدَاةٌ” (*fadaah*), “يَفْدِيهِ” (*yafdeeh*), “فِدَاءٌ” (*fida-an*) and “فِدَى” (*fidyan*): he saved him from some catastrophe or misery by spending some money.

“تَفَادَى مِنْهُ” (*tafaada minhu*): saved himself from it.

“اِفْتَدَى بِهٖ بِكَذَا” (*iftada bihi bikaza*): he liberated himself in exchange for money.

“فَادَاهُ مُفَادَاةً” (*faadaahu mufaadaat*): scholars have assigned different meanings to the word “فَادَاهُ” (*faadahu*). Among them are: “he liberated him by giving some money”, and also “he let him go after taking something”.

Some say that “مُفَادَاةً” (*mufaddaat*) is to give one man in and liberate another in exchange. But others think that there is no difference between the two meanings {T, M}.

However, the word does contain an element of saving someone.

Ibn Faris says it means to give a thing in exchange of another, in order to save it, protect it or liberate it.

In the Quran this has come to mean compensation to have the prisoners set free (2:58).

About *Ismail* it has been said:

37:107	We saved him from a very big sacrifice	وَقَدَيْنَاهُ بِذَبْحٍ عَظِيمٍ
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Here this verse is referring to the responsibility of being a caretaker of the *Ka'ba* (2:125). This was a very big sacrifice i.e. to devote his entire life in the service of *Ka'ba*. This was the price he had to pay in exchange for his life.

About war, the Quran says:

47:4	Let them go either against money or in exchange of prisoners, in any case, you will have to let them go	فَمَا مَتًّا بَعْدُ وَ إِمَّا فِدَاءً
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It is therefore entirely against the teachings of the Quran to turn prisoners into slaves. This was done in pre Islamic era, but the Quran closed this door to slavery. See details in heading *(M-L-K)*.

It must be noted that the verse (47:4) is not saying that prisoners of war will have to be freed immediately after they are captivated. This means that they cannot be turned into slaves. They may be imprisoned as per the need of times.

“فَسُدُّوا أَلْوَتَاقَ” (*fashuddul wisaaq*): the question of their disposal will arise when victory is achieved (47:4). Then it will be decided either to let them go free as a favour or in exchange of money as compensation.

F-R-T ف ر ت

“أَلْفُرَاتُ” (*al-furaat*): very sweet water:

Zamkhashri says it is called “فُرَاتُ” (*furaat*) because “يَفْرُتُ الْعَطَشَ” (*yafrutul atash*) quenches thirst or breaks the intensity of thirst {T, M, R}.

Surah *Al-Muraasilah* says “مَاءٌ فُرَاتٌ” (*ma'un furaata*) in (77:27).

Surah *Al-Furqaan* says “عَذْبٌ فُرَاتٌ” (*azbun furaat*) in (25:53) i.e. very sweet.

F-R-Th ف ر ث

“أَلْفَرْتُ” (*al-fers*): food, when it is inside the entrails {T}.

Surah *An-Nahal* says that you must note how milk is prepared inside an animal's stomach between the “فَرْتُ” (*faras*) and the blood like a clean source of nutrition (16:66).

“أَلْفَرْتُ” (*al-fars*): that which has been blown to smithereens {F}.

“فَرْتُ” (*faras*): he scattered.

“فَرْتُ الْحُبِّ كَبِدَهُ” (*farasul hubbu kabeedah*): love broke his heart into pieces. Therefore “فَرْتُ” (*fars*) is the condition of food which is broken into pieces inside the liver.

Scholars think that it means dung, but we think that it means the condition of an animal's food in which it is reduced to small bits in order to be digested inside the liver. *Lane* has also explained it as such.

“الْفَرْجُ” (*al-furju*), “الْفَرْجَةُ” (*al-furjah*): the gap between two things {T}.
 “بَابُ مَفْرُوجٍ” (*baabi-un mafrooj*): the gap of an open door.
 “تَفَارِيجُ الْأَصَابِعِ” (*tafaareejul asaabih*): the gap between fingers.
 “الْفَرْجُ” (*al-farj*): genitals, whether of a man or woman, or any and every place of danger.

The Quran says:

77:9	When the sky will be torn asunder (will be forced apart)	إِذَا السَّمَاءُ فُرِجَتْ
84:1	When the sky will be torn asunder	إِذَا السَّمَاءُ انشَقَّتْ
50:6	There is no gap (crack or fault) in between them	مَا لَهَا مِنْ فُرُوجٍ
67:3	Do you see any fault anywhere?	هَلْ تَرَى مِنْ فُطُورٍ

The Quran has laid a lot of stress on protecting one's chastity, as is said about the men and women:

24:30	let them (men) protect their chastity	يَحْفَظُوا فُرُوجَهُمْ
24:31	let them (women) protect their chastity	يَحْفَظْنَ فُرُوجَهُنَّ
21:91	he who protected his chastity	وَالَّذِي أَحْصَنَتْ فَرْجَهَا

These instances make it clear that “فَرْجٌ” (*farj*) does not only mean the genitals, but also chastity or faults. This should be kept in mind when translating whenever the word appears in the Quran.

“الْفَرَحُ” (*al-farah*): the dictionary says that this word is the opposite of “حُزْنٌ” (*huzn*) or sadness.

Raghib says this means palpitation or fast heart beat at temporary pleasure, and “سُرُورٌ” (*suuroor*) is the contentment which is obtained from temporary as well as permanent pleasure. But without regard to this distinction, these words are sometimes used to mean the same {T}.

Surah *Yunus* says about the Quran:

10:58	they should celebrate the advent of the Quran	فَبِذَلِكَ فَلْيَفْرَحُوا
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It also means to preen vainly {T}.

Surah *An-Namal* says:

27:36	You are very proud of your gift (as if it is a great thing)	بَلْ أَنْتُمْ بِحَدِّ بَيْكُم تَفْرَحُونَ
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Surah *Al-Qasas* says that the people of *Qaaron*'s nation told him:

28:76	Do not exult because Allah does not like those who exult	لَا تَفْرَحْ إِنَّ اللَّهَ لَا يُحِبُّ الْفَرِحِينَ
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These places indicate that they point to egotism which is often created in the novae riche.

Surah *Ar-Room* tells the *muslims* not to revert to *shirk* after accepting Islam i.e. not turn into sects in which the condition becomes such that:

30:32	every sect prides itself that it is the only right one and that all others are on the wrong path	كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ
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In surah *Aal-e-Imran*, “تَسْوُبُ” (*tas-uhum*) has appeared against “يَفْرَحُوا بِهَا” (*yafrihu biha*) in (3:119). That is “to feel bad”. In (13:36) “يُنْكِرُ” (*yunkar*) has been used against it, which means to take umbrage. “يَقْنَطُونَ” (*yuqnatoon*) has been used against it in surah *Ar-Room* i.e. “to become without hope” and in surah *Al-Hadeed* it has come against “تَأْسُوا” (*ta'sau*) which means “to feel sorry” (57:23). These examples make the meaning of “فَرْحٌ” (*farah*) clear.

“الْفَرْدُ” (*al-fard*) alone: by himself:

“زَوْجٌ” (*zaujun*): a pair and every one of the pair are called “فَرْدٌ” (*fard*) a thing which has no parallel.

“نَاقَةٌ فَارِدَةٌ” (*naaqatun faaridah*): the camel which grazes away from the others in the grazing field {*T*}.

Raghib says “الْفَرْدُ” (*al-fard*): a thing with which no other thing is mixed.

“مُنْفَرِدٌ” (*munfarid*): unique (different from others) {*R*}.

Surah *Al-Anbia* says that *Zakaria* prayed:

21:89	O' my Lord, do not leave me alone	رَبِّ لَا تَذَرْنِي فَرْدًا
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Since he had prayed for progeny, here it would mean that he wanted children.

Surah *Mariyam* says:

19:95	At the time results of deeds are made known, nobody will be able to interfere in anyone's result	كُلُّهُمْ أِنْتِهِ يَوْمَ الْقِيَامَةِ فَرْدًا
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That is, nobody can be able to support anyone. This has been repeated in (4:95) about laws regarding natural turn of events. The Quran has said that every person only affects himself by the result of his deeds. This shows the individuality or uniqueness of every personality. Freedom and individuality are the basic characteristics of a human personality.

The Quran says:

6:95	And you come to Us with the same individuality that we had created you with	وَلَقَدْ جِئْتُمُونَا فُرَادَى كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ
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Here it is pointed towards the individuality of a human personality. For his self-interest a man makes a lot of companions and creates a lot of means to attain those interests, but the result of his deeds affect his own personality and nobody can share these results nor can all his wealth protect him from those results. This is inbuilt within the human self through the medium of thinking and memory.

The consequential law is a great reality. The entire edifice of humanity is based on it. The result of every deed affects man's own personality. We cannot transfer any of the results of these deeds to anyone else, nor can anyone else transfer his results to us. This is the proof of the unique personality of a man i.e. my pleasures are solely mine and my worries only belong to me.

“الْفَرْدَسَةُ” (*al-fardasah*): vastness and expansiveness.

“صِدْرٌ مُفْرَدَسٌ” (*sadrun mufardas*): a big and expansive chest.

“رَجُلٌ فُرَادِسٌ” (*rajulun furadas*): a man with large bones.

“الْفُرْدَاوسُ” (*al-furdaus*): proliferation in edibles, or a dinner party.

“كَرْمٌ مُفْرَدَسٌ” (*karmun mufardas*): grape vines which are boosted on bamboo sheets.

“فِرْدَاوسٌ” (*firdaus*): a green valley: garden where all kinds of trees abound.

The Syrians used to call gardens and fertile places as “فَرَادِيسُ” (*faradees*). Some think that this word is Syrian or may be Roman, but *Ibnul Qata* says that it is Arabic and derived from “الْفَرْدَسَةُ” (*al-furdasa*) {*T*, *M*}.

The Quran says “جَنَّاتُ الْفُرْدَاوسِ” (*jannatul firdaus*) in (18:107), that is, vast green and fruitful gardens, or a heavenly society in this world where there are all kinds of abundances and every kind of ‘greenery’ and ‘flowering’ in the hereafter.

“أَفْرَأُ” (*al-farr*), “أَفْرَارُ” (*al-firaar*): to run away scared from something {T}.

The basic meaning of this root is to open or liberate something {M, F}.

“فَرَّ” (*farr*): for the animals to bare their teeth.

“إِفْتِرَارٌ” (*iftiraar*): to show one’s teeth while laughing {R}.

“أَفْرَأُ” (*al-farr*): escapers. It is the plural of “فَارٌّ” (*faarr*). “أَفْرَأُ” (*al-farr*) itself is used as a singular word.

“كَتَيْبَةُ فُرَىٰ” (*kateebatun farra*): defeated soldiers who ran away {M, F}.

The Quran has used this word to mean “escape”:

18:18	Escape	فِرَارًا
74:51	Were afraid of the lion and escaped	فَرَّتْ مِنْ قَسْوَرَةٍ
71:6	The more I called them towards me the more they ran away from me	فَلَمْ يَرْدَهُمُ دُعَائِي إِلَّا فِرَارًا
75:10	Where will you run to?	أَيْنَ الْمَفْرُ
5150	to return to Allah (i.e. return to the Law of requital)	فَعَرُّوا إِلَى اللَّهِ

For more details see heading (*R-J-Ain*).

“فَرَشْتُ” (*farsh*): to spread out something on the floor, or to spread something in general.

“أَلْفَرَشُ” (*al-farsh*): the flooring that is spread out in homes, or crop which well spreads out in the land. It also means wide and expansive atmosphere.

“أَلْفَرِيشُ” (*al-fareesh*): the vine that spreads out on the ground {T}.

“أَلْفَرَاشَةُ” (*al-farashah*): a flying insect, like a butterfly etc.

“أَلْفَرَاشُ” (*al-farash*) is the plural as used in (101:4).

“فِرَاشٌ” (*firashun*): anything that is spread out on the ground.

Surah *Al-Anam* says:

6:142	And of the cattle, some are for carrying load and some are to eat.	وَمِنَ الْأَنْعَامِ حَمُولَةٌ وَفَرَشَاءٌ
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Faraa says “حَمُولَةٌ” (*hamulatah*) are animals capable of carrying a load or fit for travelling.

“فَرَشَاءٌ” (*farshun*): animals which are incapable of carrying load and thus unfit for travelling {T}.

Muheet says “فَرَشَاءٌ” (*farsha*) are young camels.

Ibn Faris says its meaning refers to those four legged animals which can be slaughtered and are edible.

Surah *Ar-Rahman* says:

55:54	Reclining on couches	مُتَكَبِّرُونَ عَلَىٰ فُرُشٍ
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It is the opposite of “فِرَاشٌ” (*firaash*), that is, things which have been laid out.

Surah *Az-Zaariyat* says:

51:48	We have spread out the earth	وَالْأَرْضَ فَرَشْنَاهَا
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Surah *Al-Waaqiah* says:

56:34	And companions raised high in status	وَفُرُشٍ مَّرْفُوعَةٍ
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Here “فُرُشٌ” (*furushun*) mean wives.

“مَرُفُوعٌ” (*marfu-aa*): of high rank.

Ibn Faris says that “الْفِرَاشُ” (*al-firaash*) means wife or husband but it is more referred to the meaning of a wife.

F-R-Zd ف ر ض

“الْفَرَضُ” (*al-farz*): to cut something very hard: since one considers as to where the cutting should begin, this word has come to mean to assess:

“الْفَرِيضَةُ” (*al-fareeza*): the designated part: anything which is designated or fixed.

“أَفْرَاضَ لَهُ” (*afraza lahu*): designated or fixed something for him.

“فَرَضَ لَهُ فِي الدِّيَّانِ” (*faraz lahu fid diwaan*): registered him in the salary register.

“إِفْتَرَضَ الْجُنُودُ” (*tarazal-jund*): the army recovered that which was due to it or its salary {T, M}.

Ibn Faris says that since a thing gets marked by cutting into it, “الْفَرَضُ” (*al-farz*) means duty because its parameters are designated.

The Quran says about that a women’s wedding compensation money is “فَرِيضَةٌ” (*fareeza*) because a fixed sum is designated upon oneself (the husband). A part of the heirloom is called “تَصْيِبًا مَّفْرُوضًا” (*naseeban mafrooza*) as in (4:7), because it too is a fixed part.

In surah *At-Taubah* the principle of distribution of “صدقات” (*sadaqah*) has been laid out:

9:60	The principle of division as fixed by Allah’s laws	فَرِيضَةٌ مِنَ اللَّهِ
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Surah *An-Noor* says:

24:1	The surah which was revealed by Allah and the orders given therein were designated as <i>farz</i> (a duty & a responsibility)	سُورَةٌ أَنْزَلْنَاهَا وَفَرَضْنَاهَا
28:85	Without doubt, the personality which has designated the Quran as a duty for you	إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ

The entire gamut of *Quranic* orders are in fact a duty (& a responsibility) from Allah, so all its orders must be carried out to get the benefits which are associated with the following of these permanent values. These benefits are for the good of mankind in this life as well as the next life.

Surah *Al-Baqrah* says about the cow or ox of the Israelis:

2:68	Neither very young nor very old	لَا فَارِضٌ وَلَا يَكْبُرُ
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Johri says that any big or old thing is called “فَارِضٌ” (*faariz*) because it is only an old tree which gets cut down {T, M}.

Whatever the Quran has ordered is “فَرَضٌ” (*farz*) or a duty, and that which it has stopped from doing is forbidden. Therefore other terms which are used with “فَرَضٌ” (*farz*) like “واجب” (*wajib*) and “مستحب” (*mustahib*) etc. or terms like “مكروه” (*makroohi*), “تحريمي” (*tehrimi*) etc. which are used with the word “حرام” (*haraam*) may be words of the dictionary, but these are not the *Quranic* terms.

Surah *At-Tahreem* says:

66:2	It is incumbent upon you to dissolve such commitments which have made declare lawful things as unlawful (i.e. anything which goes against the Quran must be annulled).	قَدْ فَرَضَ اللَّهُ لَكُمْ تَحِلَّةَ أَيْمَانِكُمْ
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Surah *Al-Ahzaab* says:

33:38	things which have been fixed for the messenger have no constriction	مَا كَانَ عَلَى النَّبِيِّ مِنْ حَرَجٍ فِيمَا فَرَضَ اللَّهُ لَهُ
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This is a generality and it has no connection with the foregoing verse which was related to the matter in reference of *Zaid*.

F-R-Te ف ر ط

The basic meaning of “فَرَطَ” (*farat*) is to excel and go beyond {M}.

Ibn Faris says it basically means to move a thing from its place and to move it to one side. One who goes ahead pushes the others back as he goes ahead.

“الْفُرُطُ” (*al-furut*): fast horse which leaves all other horses behind {T}.

The difference between “إِفْرَاطٌ” (*ifraat*) and “تَفْرِيطٌ” (*tafreet*) is that “إِفْرَاطٌ” (*ifraat*) means to proceed towards excess and excellence, while “تَفْرِيطٌ” (*tafreet*) means to go below the prescribed limit {M}.

“فَرَطَ عَلَيْهِ” (*farata ilaih*): committed excess on him, or dealt with him discourteously in a hurry {T}.

The Quran says

20:44	we are afraid lest he commits excesses on us	إِنَّا نَخَافُ أَنْ يُفْرِطَ عَلَيْنَا
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“فَرَطَ” (*farrat*): to be less in something, or to lack, or to waste.

Lataif-ul-Lagha also says that “فَرَطَ” (*farrat*) means to do less in something, and “أَفْرَاطٌ” (*afraat*) is to exceed the limit.

The Quran says:

6:31	They will say we are ashamed at how we underestimated the consequential law.	قَالُوا لِيَحْسُرُنَا عَلَى مَا فَرَطْنَا فِيهَا
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“فَرَطَ” (*farrata*) and “أَفْرَاطٌ” (*afraat*) mean also to let someone stew in his own juice and not bother about him.

“فُرِطَتِ النَّخْلَةُ” (*furritatin nakhlah*): the dates were left on their own.

“أَفْرَطَ الْأَمْرَ” (*afraat-amr*): he forgot that he gave it up {M}.

The Quran says:

16:62	And they will be among those who are left behind	وَأَنَّهُمْ مُفْرَطُونَ
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This means that others will proceed beyond them. This is a basic difference between *jahannam* and *jannat*. In *jahannam* the development of a man is stilted and in *jannat* he continues to go ahead in development. He becomes static in *jahannam*.

“الْأَمْرُ الْفُرُطُ” (*al-amrul furut*): the thing in which man crosses a limit {M}.

The Quran says:

18:28	This matter has crossed the limit	وَكَانَ أَمْرُهُ فُرُطًا
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Raghib says “الْفَرُطُ” (*al-fert*) means to proceed intentionally, that is, there is intent and purpose in it.

Surah *Al-Anam* says that the birds which fly in the air and the animals which traverse the earth are “أمم” (*umam*) like you. After this it is said:

6:39	We have not let the book lack any thing	مَا فَرَطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ
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According to the context, “الكتاب” (*al-kitaab*) here can mean law of nature, but even if it means the Quran itself, then too the meaning is clear, because whatever is said in the Quran has been completely explained. There are no lacunae in it. This has been referred and confirmed at many other places.

F-R-Ain ف ر ع

“فَرَعُ كُلِّ شَيْءٍ” (*far-u kulli shaiyi*): the highest part of anything

“الْفَرَعَةُ” (*al-far’ah*): the peak of a mountain.

“فَارِعَةُ الْجَبَلِ” (*faari’atul jabal*): the highest part of a mountain {T}. Besides height, this word is used to mean length as well.

“السُّفْرُغُ” (*al-mufri’u*): any long thing {T}.

“فَرَعُ الشَّجَرِ” (*far-ush shajar*): a branch of a tree, because as compared to its base or root, it is longer and higher {R}.

The Quran has said:

14:24	its roots are very strong and branches spread out in the sky	أَصْلُهَا ثَابِتٌ وَفُرْعُهَا فِي السَّمَاءِ
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Fir’oun فرعون

It was the title of ancient Egyptian kings. For details see heading “*Moosa*”.

F-R-Gh ف ر غ

“فَرَعٌ” (*faragh*), “فُرُوغًا” (*furugha*): to be empty.

“فَارِعٌ” (*faarig*): empty {T}.

28:10	Moosa’s mother’s heart became bereft of patience	وَأَصْبَحَ فُؤَادُ أُمِّ مُوسَىٰ فَرِيغًا
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In other words, she lost patience, or became disturbed.

“فَرَعَ لَهُ وَآلِيهِ” (*faragha lahu wa ilaih*): to attend to something with full concentration, or to intend to do something {T}.

Surah *Ar-Rahman* says:

55:3	O <i>Saqlain</i> , we will attend to you when it is your turn	سَنَفْرُغُ لَكُمْ أَيُّهَ الثَّقَلَانِ
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But this does not mean that God is busy in some other work.

“الْفِرَاعُ” (*al-firaagh*): the side of a well’s bucket out of which water is poured {T}.

“أَفْرَغُ” (*afragh*): to pour, to spill {T}.

“أَفْرَغْ عَلَيْنَا صَبْرًا” (*afrigh alaina sabra*): pour solidarity and perseverance over us profusely (7:126).

“الْفِرَاعُ” (*al-firaagh*): a big utensil or pool made of leather product {T}.

In Surah *Al-Sharh* the messenger is told that now that all those worries that were breaking your back in implementing Allah’s program have been removed, continue your program with equanimity:

94:7	The initial part of the program in which there were obstructions at every step have been eliminated.	فَإِذَا فُرِّعَتْ فَأَنْصَبْ
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Due to this obstruction the constructive part of this program could not be implemented. The messenger was then told to concentrate on fulfilling this program with all his attention. Usually when a man is out of the woods or difficulties, he rests contently. But when Allah’s program begins and there is no time to be complacent, then more work than before has to be done all the time. This constructive program is for the

development of the entire humanity and is no easy job. The Quranic programme should continue 24/7 on a continuous and sustainable basis.

F-R-Q ف ر ق

“الْفَرْقُ” (*al-farq*): the hairline by which hair is parted on either side of the head. This is its basic meaning.

Ibn Faris says the basic meaning of this root is to separate one thing from another.

- “الْمَفْرَقُ” (*al-mafraq*): the place where hair is parted.
- “مَفْرَقُ الطَّرِيقِ” (*mafraqut tareeq*): the place where a tributary sprouts from a path.
- “الْفَارِقُ” (*al-fariq*): the cloud which, away from other clouds, brings rain.
- “أَرْضُ فَرَقَةٍ” (*ardun fariqah*): the land where plants grow on some distance from each other {T}.
- “الْفَرْقُ” (*al-farq*): to separate one thing from another, or to decide, or to explain something explicitly and separately.
- “فَرَقَ لَهُ الطَّرِيقَ” (*faraqa lahu tareeq*): the path became distinct out of two paths for him.
- “فَرَقَ لَهُ أَمْرٌ” (*faraqa lahu amr*): the thing became clear and was clearly understood {T}.
- “فَرَقَهُ” (*faraqah*): made it distinct.
- “الْفَرْقُ” (*al-farqu*) and “الْفَرْقُ” (*al-faraq*): they meant a measure which was used in *Medina*.
- “فَرَقَ” (*fariqa*): he drank from a utensil {T}.
- “الْفَرِيقُ” (*al-fareeq*): a group which breaks away from the others.
- “تَفْرِيقٌ” (*tafreeq*): to separate or divide with the purpose of creating chaos, or to create division and dissention {T}.
- “الْفِرْقُ” (*al-firq*): the part that breaks away (26:64).
- “الْفِرْقَةُ” (*al-firqah*): a group or a party (9:12).

The Quran has been called “فُرْقَانٌ” (*furqaan*) in (3:3) because it separates the truth and the falsehood from each other. It could also be because it is the criterion which proves the mettle of every man, i.e. the collection of the permanent values. The book revealed to *Moosa* has also been called “فُرْقَانٌ” (*furqaan*) in (21:48, 2:53). Allah’s given guidance has also been called “فُرْقَانٌ” (*furqaan*), i.e. it differentiates clearly between truth and falsehood.

“يَوْمَ الْفُرْقَانِ” (*yaumul fiurqaan*) is usually taken to mean the battle of *Badar* in which the truth and falsehood got clearly positioned (8:41).

In surah *Al-Infal*, *muslims* have been told that if they oversee or observe the laws of Allah:

8:49	Allah will grant you a distinguished life	يَجْعَلْ لَكُمْ فُرْقَانًا
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A *momin* through his own free choice accepts Islam as explained in the Quran using his intellect and reasoning and lives a distinguished life - a life of such high character as defined in the Quran that everyone acknowledges that he is above others who have not accepted the permanent values. The life of a *momin* should distinctly separate the truth from the falsehood in this world.

The Quran says that Allah has declared the *Muslims* as one group or party. The existence of separate groups in this unitary party is a direct form of *shirk* and those who do so are *mushrikeen* (30:32). Such people have no connection with Allah or His messenger (6:159). After this clear decision of the Quran about sectarianism, nothing more needs to be said in this connection!

The unity of the Creator must be reflected in the unity of his creation, i.e. the mankind. Similarly, it is wrong to divide sovereignty as directed in the Quran into pieces because that would be like dividing the humanity. The unity of the humanity is created only by a unitary code of life. Sectarianism means that different sects live their life according to different codes of life, and this is not allowed as this is the cause of all mutual conflicts between human beings.

Surah *At-Taubah* mentions “قَوْمٌ يَفْرُقُونَ” (*qaumun yafraqoon*) in (9:56).

Raghib says “فَرَقَ” (*farāq*) means for the heart to palpitate due to fear or to be confused due to fear. It can also mean that those, whom peace has left, are frightened people.

“فَارَقَ” (*faaraq*): to give up, to part with.
 “فَارِقُوهُنَّ” (*faariquhunna*): part with them (56:2).

F-R-He ف ر ه

“فَارِبُونَ” (*fariboon*), “يَفْرَهُ” (*yafruh*), “فَرُهُ” (*faruh*), “فَارِيهُونَ” (*faarihoon*) and “فَارِيهِينَ” (*faariheen*): to be an expert, to be agile, to be beautiful. Its plurals are “فَارِبُونَ” (*faarihoon*) and “فَارِيهِينَ” (*faariheen*).
 “الْفَارِيهَاتُ” (*al-farihat*): a beautiful slave girl, or a woman who eats excessively.
 “فَرِيهَاتُ” (*farihat*): to be vain and flaunt {T, M, R}.

The Quran says about the nation of **Samood**:

26:149	you carve big palaces and forts out of these mountains	وَتَنْحِتُونَ مِنَ الْجِبَالِ بُيُوتًا لِزِينَتِكُمْ
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Another meaning is “you carve out big houses out of these mountains and are proud of them”. If both meanings are conjoined then the meaning would be such palatial buildings which are made with great expertise and pride.

F-R-Y ف ر ي

“الْفَرِيُّ” (*al-far'yu*): to cut or tear cloth or leather in order to mend or sew it.
 “الْإِفْرَاءُ” (*al-ifra'a*): to cut or tear in order to spoil it.
 “الْإِفْتِرَاءُ” (*al-iftraa*): to change the real meaning: it can have both meanings i.e. to improve it or to create discord in it {T, R}.

Raghib says the Quran uses it to mean exaggeration, lies, and mixing other laws with laws of Allah.

“الْفَرِييُّ” (*al-fariyyu*): a fabricated thing, an invented thing, a great and important thing, or a surprising thing.
 “هُوَ يَفْرِئُ الْفَرِييُّ” (*huwa yafil fariyyu*): he does a surprising thing {T, M}.

The leaders of the Jewish temple said to **Maryam**:

19:27	you have violated our code in living like a hermit	لَقَدْ جِئْتِ شَيْئًا فَرِيًّا
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A second meaning is that Isa was a surprising child whom **Maryam** had brought to them.

Ibn Faris says “الْفَرِي” (*al-fraa*) means to be surprised and wonderstruck.

Al-Muftari says it means one who fabricates or exaggerates.

16:101	They say, ‘you are but a forger’	قَالُوا إِنَّمَا أَنْتَ مُفْتَرٍ
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“مُفْتَرِيٌّ” (*mutara*): fabricated, invented (28:36).
 “إِفْتَرَىٰ عَلَيَّ” (*iftara ala*): to fabricate an accusation and attribute it to others (3:93).

“فَزَّ فُلَانًا عَنْ مَوْضِعِهِ” (*fazza fulana un mauzihi*): removed that man from his place.

“فَزَّ عَنْهُ” (*fazza unhu*): he separated from him, or moved to one side.

“فَزَّ الطَّبِيءُ يَبُزُّ” (*fazzaz zabu bifazz*): the deer was disturbed {T, M}.

“اسْتَفَزَّهُ” (*istafaazahu*): expelled him from his house and disturbed him, or underestimated him to be light-weighted, or shook him and tried to bond with him.

“اسْتَفَزَّهُ الْخَوْفُ” (*istafazzal-khauf*): fear disturbed him, or removed him from his place and carried him along {T, M}.

Ibn Faris says this root basically means to be of low standard.

Therefore it's connotations include disturbance of the heart and to physically move away from one's place, as well as to be light and be displaced. Hence it also means to unbalance someone somehow, and in this way displace him.

The Quran tells the *Iblees*:

17:24	Whom you can overpower or mislead and thus displace them from the right path	وَاسْتَفْزَرُ مِنْ اسْتَطَاعَتْ مِنْهُمْ
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About the Pharaoh it is said:

17:103	He wants to disturb them and move them from their stance	فَأَرَادَ أَنْ يَسْتَفْزِرَهُمْ مِنَ الْأَرْضِ
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It may also mean “to lie in wait” and “to deceive into destruction” {T}.

“الْفَزَعُ” (*al-fazi'o*): palpitation, fear.

Mubaarad has said in his book *Kamil* that “فَزَعٌ” (*fazigh*) means fear. Later it came to mean “to come out quickly to defend in the event of enemy attack” {T}.

Raghib says it means the palpitation and worry caused by a thing of fear {R}.

“الْفَزَعُ” (*al-faza'u*): to plead to someone, to accept pleading, or the thing someone pleads for.

“فَزَعِ النَّبِيَّ” (*afza'a hum*): “frightened them” or “relieved them of fear”.

“فَزَّ عَنْهُ” (*fazza'u*): he frightened him and troubled him.

“أَفَزَّ عَنْهُ” (*fazza-u unhu*): removed palpitation and fear from him {T}.

The Quran says:

21:103	They will not be worried over even the biggest difficulty or palpitation	لَا يَحْزَنُهُمُ الْفَزَعُ الْأَكْبَرُ
27:89	They will be safe from palpitation on that day	وَهُمْ مِنْ فَزَعِ يَوْمِئِذٍ آمِنُونَ
27:87	everything in the universe will be troubled	فَفَزَعَتْ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ
34:23	when tribulation will be removed from their hearts	حَتَّى إِذَا فُزِعَ عَنْ قُلُوبِهِمْ

“الْفَسْحَةُ” (*al-fius*), “الْفَسَاحَةُ” (*al-faahisahhah*): abundance and profusion.
 “فَسَحَ الْمَكَانَ” (*fasuhal-makaan*): the space widened:
 “انْفَسَحَ صَدْرُهُ” (*infasaha sadruhu*): his chest opened: his heart expanded:
 “فَسَحَ لَهُ فِي الْمَجْلِسِ” (*fasaha ahul majlis*): he created a space for him in the seating {T}

The Quran says:

58:11	When you are told to sit comfortably in a gathering, then do that. Allah will create space for you	إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجْلِسِ فَانْفَسِحُوا يَفْسَحِ اللَّهُ لَكُمْ
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“فَسَدَ الشَّيْءُ” (*fasadah shaiyi*): for a thing to go bad, or for it to not remain in its former balanced state.
 “لَحْمٌ فَاسِدٌ” (*lahmun faasid*): meat that has become rotten and useless.
 “فَسَادٌ” (*fasaad*): is the opposite of “صَلَاحٌ” (*salaah*) which means gain balance.

“فَسَادٌ” (*fasaad*) have different uses, as:

- to not be in balance
- for disorder to take place {*T, M, R*}.
- destruction of a generation (2:205).
- not to keep or give full measure
- not to give the full compensation to others' labour.
- create economic unbalance
- suppress people's rights
- to upset a righteous system
- upset the right order of things (27:34)
- committing a crime (12:73)

“فَسَادٌ” (*fasaad*) is actually the creation of non-egalitarianism in society, whatever form it takes.

For a clearer meaning of this root, see the heading (*Sd-L-H*) because you cannot understand the proper meaning of “فَسَادٌ” (*fasaad*) unless the meaning of “صَلَاحٌ” (*salaah*) is well understood.

The Quran has used “مُصْلِحِينَ” (*musliheen*) opposite to “مُفْسِدِينَ” (*mufsideen*) in 2:11.

Those who are intoxicated with wealth and greed do this (7:74).

The scheme of the **Pharaohs** is described as to create different parties within the nation and to create disharmony among these parties. Whereas the Quran guides us by explaining that people should create harmony among themselves on a global basis. It means they only keep according to their needs, and give away rest for the development of others. In this way all will participate in creating balance, and not creating chaos in the world by seizing and accumulating more than necessary (2:60). However, this is only possible on a global basis when people accept the values explained in the Quran and aspire for a higher purpose of life.

Surah *Ash-Shura* calls “مُسْرِفِينَ” (*musrifeen*) as “مُفْسِدِينَ” (*mufsideen*) in (26:151-152).

In surah *Al-Qasas*, this word has appeared against “أَحْسَنَ” (*ahsan*) (28:77).

Surah *Al-Baqrah* says that the **malaikah** objected to the creation of Adam and stated that he would lead to “فَسَادٌ” (*fasaad*) and bloodshed on earth:

2:31	We are always engaged in pursuing your program (by completing it) and go as far as necessary to implement it (then why would you need Adam?)	نَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ
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It is obvious that going against the program which God has given for the humans is also “فَسَادٌ” (*fasaad*). This not only creates chaos in man’s own personality, but also creates disorder in a human society. This vast universal system beyond the human control is running so well, because everything in it is following the one and only program created and directed by God (through His laws). If more than one God’s laws or systems would be at work, then chaos would certainly have resulted.

21:22	Human life can only be lived peacefully and smoothly if it is spent according to the code of Allah only.	لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَت
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F-S-R ف س ر

“الْفَسْرُ” (*al-fasr*): to make evident, to expostulate, to open or make a hidden matter known.
 “فَسِيرٌ” (*fasar*), “يَفْسِرُ” (*yafsir*), and “يَفْسُرُ” (*yafsur*): to make evident.
 “فَسْرٌ” (*fassara*): the same as above, but it also has the connotation of exaggeration.
 “التَّفْسِيرَةُ” (*at-tafsirah*): to test something {*T, M, R*}.

Allah has said about the Quran:

25:33	It has been explained very beautifully by God Himself	وَ أَحْسَنَ تَفْسِيرًا
75:19	It is on Us to make it explain it	ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ

This explaining is done by explanatory verses, i.e. by reiterating a thing in different verses (6:65). Therefore the Quran is itself its own explanation, and its claims are verified by creations in the universe and by historical facts, or by the happy results that will be manifested by implementing its system.

F-S-Q ف س ق

“فَسِقٌ” (*fisq*): to go beyond the circle of the truth.
 “فَسَقَتِ الرُّطْبَةُ عَنْ قَشْرِبَا” (*fasaqatir rutubatu un qisrihsa*): the fat date came out of its cover. There is a membrane over the date fruit, inside which the fruit develops and is nurtured and ripens. This happens with every fruit that it gets nurtured within a membrane or cover. But sometimes this cover or membrane gets damaged, or the fruit comes out of it from one side. Under such conditions this fruit will not reach its full potential and not be as good as a normal one. This condition is described by the Arabs as “فَسَقَتِ الرُّطْبَةُ عَنْ قَشْرِبَا” (*fasaqatir rutuba an qishraha*).

In the pre-Islamic era, this expression existed but was never used for humans {*T, M*}. The Quran used this expression for humans and presented the shell of such a society in which man could attain the right sort of development. The individual or group which goes out of this kind of shell or form is called “فَاسِقٌ” (*faasiq*) and cannot develop properly. Therefore any individual who goes out of the boundaries set by the Quranic system is a “فَاسِقٌ” (*faasiq*).

The Quran has explained the words where it first appears as:

2:26 2:27	<i>Fasiqeen</i> are those who break the pact that they have made with Allah, and break the bond itself into pieces (bond of humanity) and create unevenness in human society.	الَّذِينَ يَتَّبِعُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَ يَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ
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“ظَالِمِينَ” (*zalimeen*) and “كَافِرِينَ” (*kafireen*) has also been called “فَاسِقِينَ” (*faasiqeen*) (2:59, 2:99), as well as those who find ways to avoid the laws of Allah while living in a society (3:81).

In surah *Al-Ma'idah* the word has been used for those who violate Allah’s laws, whether the orders are big or small (5:3). That is, every violator or criminal is a *faasiq*, because even a little opening in the membrane of the date makes the date faulty. *Momin* and *faasiq* are opposites (3:106).

Surah *Al-Baqrah* says:

2:197	No wickedness and no quarrelling during <i>Hajj</i>	لَا تُسْوِقُوا وَلَا جِدَالَ فِي الْحَجِّ
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Generally it is taken to mean swearing or ill manners, but it means that during the congregation of Hajj, nothing should be done or said which can create problems and lead to deviation from the purpose of Hajj.

F-Sh-L ف ش ل

- “فَشِيلٌ” (*fashil*), “يُفْشَلُ” (*yafshal*): to become a coward {T, M}.
- “الْفَشْلُ” (*al-fishal*): the curtain of the howdah behind which the women sit, or the cushion on which a woman sits in a howdah.
- “فَشِيلٌ” (*fashil*): to become fretful or weak like a weak women.
- “الْيَدُ الْفَشْلَاءُ” (*al-yadul fashla-u*): the left hand which is usually weaker than the right {M}. This is a commoner’s language not a dictionary word.
- “فَشْلُونٌ” (*fashlun*) has the connotation of cowardice along with weakness {R}.

The Quran says:

8:46	Do not engage in mutual bickering	وَلَا تَنَازَعُوا فَتَفْشَلُوا
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If you do so, then as a result you will become weak and coward, or weak and bicker like a weak woman {T}.

Ibn Faris says “تَفَشَّلَ الْمَاءُ” (*tafash shalal-ma’u*) means that the water started to flow. This too indicates weakness and lack of stability i.e. for the strengths to go waste and thus be weak.

F-Sd-H ف ص ح

- “الْفَصْحُ” (*al-fas’h*): to become evident and clear. The scholars of *Ashtaqaq* say that there is a connotation of becoming evident in this term. The language which makes the meanings explicitly clear will be called “فَصِيحٌ” (*faseeh*): the man too whose talk is very clear and has no ambiguity will also be called “فَصِيحٌ” (*faseeh*).
- “الْفَصَاحَةُ” (*al-fasahatu*): for the talk to be very clear.
- “أَفْصَحَتِ الشَّاءُ” (*afshatish shah*): clean milk that comes a day or two after colostrum.
- “أَفْصَحَ الصُّبْحُ” (*afshas subh*): the morning became bright and clear.
- “فَصْحٌ” (*fashun*): milk from which all cream has been cleansed.
- “الْفَصْحُ” (*al-fasah*): to clear something that usually gets mixed up with something {T, M, R}

The Quran mentions *Moosa* saying about *Haroon*, his brother:

28:34	He is more eloquent than I am.	هُوَ أَفْصَحُ مِنِّي
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F-Sd-L ف ص ل

- “الْفَصْلُ” (*al-fasl*): the border between two things {*Lataif-ul-Lagha*}. It means to separate a thing from something else so clearly that the distinction gets clear.
- “الْفَاصِلَةُ” (*al-fasilah*): the pearl which comes between two pearls to distinguish them.
- “الْمَفَاصِلُ” (*al-mafaasil*): the joints of a body, or the space between mountains where water flows.
- “فَصْلُ الْخِطَابِ” (*faslul khitaab*): decisive talk (38:20).
- “التَّفْصِيلُ” (*at-tafseel*): to separate, or to make evident and highlight.
- “آيَاتٌ مُفَصَّلَاتٌ” (*aayaatun mufassilaat*): clear indications.
- “الْإِنْفِصَالُ” (*al-infisaal*): to be separated.
- “فَصَالٌ” (*fisaalun*): to make a child leave mother’s milk {T, R} (2:233).
- “فَصَّلَ الشَّيْءَ” (*fassalash shaiyi*): to distinguish different parts of a thing.
- “فَصَّلَ الْكَلَامَ” (*fassalal-kalaam*): “made the sayings clear” or “made it very clear” {M}.

“فَصِيلَةُ الرَّجُلِ” (*fasseelatur rajul*): family {*T, R*} (70:13).
 “فَصَلَ مِنَ الْبَلَدِ” (*fasala minal-balad*): he left the city, or parted with it (2:249).

It is sometimes said that the Quran is “تَفْصِيلُ الْكِتَابِ” (*tafseelal-kitaab*) in (10:37), as well as that it is “الْكِتَابُ مُفَصَّلًا” (*al-kitaab mufassila*) (6:115). Generally tafseel is taken to mean details. That is why when the Quran is said to be “مُفَصَّلٌ” (*mufassil*), it is taken to mean that it has all the details. As seen earlier, tafseel means clarification and hence “مُفَصَّلٌ” (*mufassil*) would mean making things clear. That is, in which everything is related clearly and separately {Ibn Qateebah}

The Quran is a clear and simple book to understand (54:17) and has no ambiguity or confusion, but it does not contain the details about everything. Except some injunctions, it has outlines the permanent values which are unchangeable for all times. The further details of these values will be worked out according to the times by the group or party of the believers with mutual consultation for implementing the Quranic system as a model. With the changing times, these details will also change but the basic values will remain the same.

This is “الَّذِينَ الْقِيَمُ” (*ad-deenul qayyim*) i.e. the Deen as quoted in (30:30) and these are the permanent values “كُتُبٌ قَيِّمَةٌ” (*kutubun qayyimah*) contained within the Quran as a book as referred in (98:3).

“تَفْصِيلٌ” (*tafseel*): definition and explanation.

“مُفَصَّلٌ” (*mufassil*): clear and explicit, distinct and unambiguous, i.e. such that it has the details of all the permanent values required for a balanced human living.

F-Sd-M ف ص م

“فَصَمٌ” (*fasam*): to break something, but in a way that it is still joined.

Abi Abeer says this means to snap but not break away altogether.

“الْفَصْمُ” (*al-fasm*): to break into pieces.

“الْإِنْفِصَامُ” (*infasam*): was broken or cut:

Surah *Al-Baqrah* says that the belief in Allah is a belief on a dependable law which:

2:256	Which can never crack, leave alone break. It can be depended upon completely.	لَا يُنْفِصَامُ لَهَا
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F-Zd-H ف ض ح

“الْأَفْضَحُ” (*al-afzah*): a white thing whose whiteness is not intense.

“أَفْضَحَ الصُّبْحُ” (*afzahas subh*): the morning became clear.

“الْفَضْحُ” (*al-fazahu*): the morning itself.

“فَضَحَهُ فَضْحًا” (*fazahahu fazha*): to reveal someone’s faults.

“إِفْتَضَحَ” (*iftazah*): infamous for some deed, or for one’s faults to become open or known {*T, M*}.

“الْفَضِيحَةُ” (*al-fazeehah*): to give something a bad name

The Quran says:

15:68	Do not give me a bad name	فَلَا تَفْضِحُونِي
15:69	Do not make me ashamed	لَا تُخْزُونِي

“الْفَضُّ” (*al-fazz*): to scatter, to disperse after congregating or to break into pieces.
 “اِنْفَضَّ” (*itfazz*): to scatter after breaking, or to become different.
 “فَضٌّ مِّنَ النَّاسِ” (*fazzun minan naas*): from among different people {T}.

Surah *Aal-e-Imran* says:

3:158	They would have scattered around you (would have left you)	لَا تَفْضُوا مِن حَوْلِكَ
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Surah *Al-Jumah* says:

62:11	(After leaving the congregation) they get attracted towards other things.	اِنْفَضُّوا إِلَيْهَا
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“فِضَّةٌ” (*fizzah*): silver (3:13).
 “فَضَّضَ الشَّيْءَ” (*fazzaz shaiyi*): silver plated a thing.

“الْفَضْلُ” (*al-fazl*): it is the opposite of fault.

Raghib says “فَضْلٌ” (*fazl*) means for something to be more than average.

“فَضْلٌ” (*fazl*) is generally used to denote the good things.

“فُضُولٌ” (*fuzul*): bad or useless things.

“الْفَضِيلَةُ” (*al-fazeelah*): high rank or loftiness. It is the opposite of “نَقِيصَةٌ” (*naqeezah*), or profusion of goodness.

“تَفَضَّلَ عَلَيْهِ” (*tafazzalu alaih*): he excelled him in superiority, favoured him and gave him from his excess wealth.

“فَوَاضِلُ الْمَالِ” (*fawadilul maal*): the profit of wealth or possession, for instance the produce of the land, the rent for the animals’ lending, their milk or wool etc. {T}.

In the Quran this root has come to mean “to give an edge in the good things”:

2:47	granted you superiority over your contemporary nations	وَ فَضَّلْنَاكُمْ عَلَى الْعَالَمِينَ
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For the Messenger to be granted the revelation is called “فَضْلٌ” (*fazal*) in (2:90), but generally this root has appeared to mean well-being:

16:14	the good earning for a living	لَتَبْتَغُوا مِنْ فَضْلِهِ
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The victories in the battle field have also been called “فَضْلٌ” (*fazal*) as in (3:173). It has also appeared opposite of difficulties and unhelpful conditions (4:72-73), as well as against “فَحْشَاءٌ” (*fahsha’u*) i.e. against miserliness (2:268).

As such “فَضْلٌ” (*fazal*) generally means wellbeing and happiness of life which the *momineen* have been instructed to acquire (62:10).

Surah *Bani Israel’s* verse (17:18-21) has explained its meaning clearly, and after pointing to different nations which are following different paths, it is said:

17:18	See how We have granted wellbeing to nations against other nations	اِنظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ
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This is the commonly taken meaning. The special meaning is any benevolence which man receives from God, including the revelation, it is the greatest benefit that has been granted to man. All national distinct factors and special positions are benefits received from God. To be in a prominent position compared to other nations is also a beneficence of God (2:47).

Surah *An-Nahal* says:

16:71	As far as earning a living is concerned, Allah has granted every man with distinct capability	وَاللَّهُ فَضَّلَ بَعْضُكُمْ عَلَى بَعْضٍ فِي الرِّزْقِ
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But this does not mean that those who have been endowed with more earning capability should take it granted that they can earn as much as they like, and that nobody else has a share in it.

16:71	People who have been granted more earning capacity do not share their wealth with the weaker ones in their society because they do not want to bring them to their level	فَمَا الَّذِينَ فَضَّلْنَا بِرَأْدَى رِزْقِهِمْ عَلَى مَا مَلَكَتْ أَيْمَانُهُمْ فَهُمْ فِيهِ سَوَاءٌ
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These people have been called “أَفْبَانِي اللَّهِ يَجْحَدُونَ” (*afabini’matillahi yajhaddoon*) in (16:71). These people deny the benevolence they have been endowed with by God. That is, the earning capacity has been received from God without any cost or effort, but these people deny this fact.

This verse and other such verses as (41:10), (56:63-73), (43:32), (16:53) are the basis of the Quranic economic system. According to this system every man has the right only to the extent of his labour i.e. reward is for the work. The *momins* are bound by duty to strive their utmost, and whatever more than their needs, must be made available for others.

Details of these matters can be found in the book titled *The Quranic System of Sustenance*.

F-Zd-W ف ض و

“الْفَضَاءُ” (*al-faza’u*): porch, vast land, vast place {T}.

“الْفِضَاءُ” (*al-fizaa’u*): water flowing or spilled on the ground {T}.

“أَفْضَى فُلَانٌ إِلَى فُلَانٍ” (*afza fulanun ila fulaan*): a man reached to meet another man.

“أَفْضَى الرَّجُلُ إِلَى الْمَرْأَةِ” (*afzar rujulu ilal-mmar’ah*): to have sex with a woman.

“الْإِفْضَاءُ” (*al-ifzaa’u*): to reach the end. It also points to having sex {T}.

“وَقَدْ أَفْضَى بَعْضُكُمْ إِلَى بَعْضٍ” (*waqad afza-u zukum ila baaz*): you have been meeting each other freely (4:21)

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“الْفَطْرُ” (*al-fatr*): tear asunder, to tear apart the first time- for the first time is included in the connotation.

Ibn Abbas has quoted saying that he did not know what the true meaning of the verse (6:14) “فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ” (*faatiris samawaati wal-ard*) was till two Arabs came to him who were quarrelling among each other over a well. One of them said that I had started digging the well first as noted next in Arabic and used term with this root.

“أَنَا فَطَرْتُهَا” (*ana fatartuha*): I had begun to dig this well.

“أَفَاطَرُ” (*afatar*): to do something for first time.

Ibnul Airaabi says “أَنَا أَوَّلُ مَنْ فَطَرَ بَدَاً” (*ana awwalu mun fatara haaza*) means “I am the first man to begin this digging” {T}. Therefore “فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ” (*faatiris samawaati wal-ard*) means “God is the first to have created the universe” (6:14). He has also been called “بَدِيعَ السَّمَوَاتِ وَالْأَرْضِ” (*badee-us samawati wal-ard*) in (6:102).

Surah *Bani Israel* says:

17:51	Created you for the very first time	فَطَرَكُمْ أَوَّلَ مَرَّةٍ
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Thus this also explains the former verse

“فِطْرَةٌ” (*fitrah*): the universe that has been created by God, the law or technique according to which He first created the universe, or began the creation of the universe.

One misunderstanding must be removed here. Usually “فِطْرَةٌ” (*fitrat*) is taken to mean nature, like human nature. This is taken to mean the characteristics which are naturally inherent in man from the time of birth, and which cannot be changed. However, this meaning of this root is a later development. When the Greek philosophy got translated into Arabic, then the term nature got introduced as well. This word i.e. nature got translated as *fitrat* and thus it acquired the same meaning.

The term Nature also has two interpretations. One is meaning is related to the laws that are operating in the universe. These are called the Laws of Nature. These laws are immutable and inherent in everything. For example the nature of water is to flow downwards on a slope. This meaning of the nature is fine. Instinct too is taken to mean nature because that too is unchangeable. A sheep eats grass and a lion eats meat. As human beings we have a physical self which like animals has the characteristics e.g. needing food, water, sleep, gets sick and also has death, etc. The physical body is like animals similar to other mammals and follows the same laws. We can call it natural as this follows the natural laws as applicable to other mammals. But this becomes objectionable when the *fitrat* of man himself is considered and called nature.

It is sometimes said that man has been created in accordance with God’s *fitrat*, i.e. God’s nature) and that every child is born according to this. Islam is a *Deen* according to the same *fitrat* and it is said that if a child is protected completely from external influences, and then he will spend his life according to Islam. This concept is completely wrong. If a child is left alone in a jungle where there is no human being then he will grow up like a wild animal. This essentially means if a child is left at its own, it will grow up as an animal.

The Quran has referred to many limitations of human beings (without the Divine Guidance) and these characteristics cannot be considered as “فطرت الله” (*fitratullah*). This is true of the human being who do not follows the revelation and instead follow their own desires.

Following are some of the verses from the Quran about human beings:

70:20	a human being is very impatient and dissatisfied. It is very difficult, nearly impossible to satisfy him	إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعًا
33:72	is very unaware and oppressive	إِنَّهُ كَانَ ظَلُومًا جَهُولًا
80:17	is very ungrateful	فَبِلِئَالِ الْإِنْسَانِ مَا أَكْفَرَهُ
17:11	is very hasty	وَكَانَ الْإِنْسَانُ عَجُولًا
18:54	keeps quarrelling in most things	وَكَانَ الْإِنْسَانُ أَكْثَرِ شَيْءٍ جَدَلًا
36:78	is very quarrelsome	فَإِذَا هُوَ خَصِيمٌ مُّبِينٌ

If God had created man in His own image then this is definitely not a good image of His creation. The Quran does not say that man has been created in God’s image. This is taken from an age old false belief according to which it is said, ‘God created man in His own image’.

Based on this wrong concept it is also quoted that there is something in a man which tells him what is wrong and what is right. It is referred as human conscience. This concept too is wrong. There is nothing inside a man which tells him what is absolute right and what is absolute wrong. If there was such a force within a man, then there was no need for any guidance. Any inside guidance would have gone against the freedom to choose available to each one of us as human beings. Animals are pre-programmed to their behaviour and duties and hence cannot be held responsible for what they do. We cannot charge a bear for wounding a human being. In the case of man the external guidance is available in the form of the revelation which used to come through a messenger of God. The last completed message for all times has been revealed in the Quran and there are no more messengers required from God. This means that the Quran has the guidance as an external entity for human beings as a choice – indeed the Quran has explained both the paths (Right & Wrong) and their consequences very clearly. The Quran deals with the

human thought process and the inner self in relation to the higher purpose of life and invites man to the permanent values. It explains the purpose of the human creation (45:21) and holds man responsible for his thoughts and deeds (82:5).

17:11	instead of calling out to righteousness, he beckons evil	يَدْعُ الْإِنْسَانَ بِالشَّرِّ دُعَاءَهُ بِالْخَيْرِ
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If man was endowed inherently with the ability to judge what is wrong and right, then he would not do so. He would not have the right to choose in the first place, like the animals that cannot follow any path other than the one ordained for them. More details can be found in the heading (**L-He-M**). As such it is wrong to believe that God has created man after His own *fitrat* and that Islam is the *Deen* of *fitrat*. Therefore if man is left to his own desires then he will not follow Islam as revealed in the Quran.

Let us come back to the verse which is taken to mean that God has created man after His own *fitrat*. We have already seen that in the Arabic language in which the Quran has been revealed, the word *fitrah* means the law or method according to which a thing is created for the first time.

Allah is “فَاطِرُ السَّمَوَاتِ وَالْأَرْضِ” (*faatiris samawati fil ard*). Hence “فطرت الله” (*fitrat Allah*) means Allah’s technique or law of creation.

30:30	He created the universe according to a law, so did He create man according to a certain law – this the <i>Deen</i> as an established system	فَطَرَتِ اللَّهُ التَّيَّ فِطْرَ النَّاسِ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ - ذَٰلِكَ الدِّينُ الْقَيِّمُ
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There is no change in this Law of creation. This is further noted in the following verse:

30:30	So face yourself towards the upright way of life	فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيمًا
30:31	Therefore guard the laws of God and establish the system of <i>salaat</i> , and do not be from among the <i>mushrikeen</i> .	مُتَّبِعِينَ إِلَيْهِ وَ التَّقْوَةَ وَأَقِيمُوا الصَّلَاةَ وَلَا تَكُونُوا مِنَ الْمُشْرِكِينَ

Aside from the animalistic instincts that man has, there are no unchanging characteristics in man. He has to seek his guidance from the revelation as he has no inbuilt guidance which can guide him to the path of self-development. He has been given the right to accept the guidance or reject it, or adopt any other way of life. This capacity to choose has only been given to man, none else in this world. By virtue of being human every individual shares this right i.e. it is not that some have it and some do not. But this characteristic has been endowed in a latent form (un-developed) which can be developed. This is the special form that God has given man and there is no change in it. If man had some ‘*fitrat*’ that was inbuilt, then he would not have been given the right to choose. In the universe everything has a *fitrat* except man and they cannot deviate from that and have no ability to choose i.e. they don’t have any option. Since man has the right to choose, he has no *fitrat*. A man has a lot of latent potentials in him to develop which is the purpose of his life on this planet. Details of this can be found in the book titled “*Letters to Saleem*”.

We have seen that *fatar* means to dig, tear apart. The Quran says:

82:1	when the sky will tear apart	إِذَا السَّمَاءُ انْفَطَرَتْ
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Also see (19:90)

“مُنْفَطِرٌ” (*munfatir*): that which will tear apart (73:18).

“فُطُورٌ” (*futoor*): gap, faults, blemishes (67:4).

“الْفُظُّ” (*al-fuzz*): the water that the camel stores in his body. When traveling in the desert, water was not available and there was danger of someone dying of thirst, then a camel was torn apart and this stored water was obtained. This water was drunk on compulsion and when forced to. Therefore this word came to be used for a man with whom one did not associate willingly or happily but due to some need or some compulsion. Later this word came to mean a short tempered, harsh man.

“اِفْتَضَّرَ الرَّجُلُ” (*iftazzar rajul*): he made the camel drink and then bound his mouth with rope so that it couldn't graze, and then when he did not find water in his travel, cut the camel's stomach and drank this water {T, R}.

The Quran says about the messenger that he is kind to his companions “لِنْتَ لَهُمْ” (*linta lahum*) and not “فُظًّا” (*fazza*) (3:158). This is how a leader should be, so that people are attracted to him and consider him their brother and best advisor, not one who may cut open the stomach of his beloved camel to get a drink.

Muheet says that “الْفُظُّ” (*al-fooz*) is a man who is very harsh, short tempered, heartless, and harsh in his speech, but also a coward of the sort who is even fearful at places where one should not be

Ibn Faris says it basically means to dislike and abhorrence.

“فَعِلٌ” (*fa'il*): for a man to move, and the means to do something.

Scholars have debated at length in defining “فَعِلٌ” (*fa'il*) and in explaining the difference between “صَنَعَ” (*sana'a*) and “فَعِلٌ” (*fa'il*)

Saghaani has said it means to bring something into being.

Al-Mohkam says that it is used for every act and work.

Ibnul Kamal says it means the effect on someone who exercises the effect on something {T}.

Raghib says it means to have some effect, i.e. either a good or bad effect, intentionally or unintentionally, humans, animals, plants are all included in it. He says this is also the meaning of “عَمَلٌ” (*amal*) and “صَنَعَ” (*sana'a*) is a little more than this {R}.

Muheet says “عَمَلٌ” (*amal*) is something which is done intentionally and with knowledge, but in “فَعِلٌ” (*fa'il*) this is not so. “عَمَلٌ” (*amal*) is work which continues for a long time, but “فَعِلٌ” (*fa'il*) would be said even if the act or work is done one time only. See the heading (*Ain-M-L*).

But this can't be the rule because the Quran has used “فَعِلٌ” (*fa'il*) for Allah, not “عَمَلٌ” (*amal*), and Allah's every act is intentional and with knowledge, and many of his acts have permanence as well. Therefore what the scholars say about “فَعِلٌ” (*fa'il*) could be right as far as humans are concerned, but not for Allah.

“مَنْ فَعِلٌ” (*mun fa'al*): who did this? (21:59).

“فَعِلٌ” (*fa'il*): work or deed (21:73).

“فَعَلَةٌ” (*fa'latun*): a single act, to work once (26:19).

“فَاعِلٌ” (*faa'il*): one who acts (18:23).

“فَعَّالٌ” (*fa'aal*): one who does a lot, great worker (11:107).

“كَانَ مَفْعُولًا” (*kaana maf-oola*): that which has been done, which has been completed (8:44).

The Quran has used it so profusely that it is not possible to recount all of the instances here, nor is that necessary. The meaning of this root is evident at the places it has appeared. There is no complication in its meaning and does not require further clarification.

“فَقَدَّ” (*faqad*), “يَفْقِدُ” (*yafqid*), “فَقْدًا” (*faqda*): to make something disappear {T}.

Raghib has differentiated between “فَقَدَّ” (*faqad*) and “عَدَمَ” (*adum*) by saying that “فَقَدَّ” (*faqad*) means for something to disappear after existing but “عَدَمَ” (*adum*) means “فَقَدَّ” (*faqad*) as well as for something to be non-existent altogether {R}.

Surah *Yusuf* says:

12:74	What have you lost?	مَاذَا تَفْقِدُونَ
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“اِفْتَقَدَ” (*iftaqada*) and “تَفَقَّقَ” (*tafaqqad*): to search for something that is lost.

Raghib says that “اَلتَّفَقُّدُ” (*at-tafaqqad*) means to find out that something is missing {T}.

Lissan-ul-Arb says that it means to search for something, or to demand something which has been lost.

Surah *An-Nahal* relates about *Suleman*:

27:20	<i>Suleman</i> called for riders of fast horses (who were not present there at that time)	وَ تَفَقَّدَ الطَّيْرَ
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See heading (*Te-Y-R*).

“اَلْفَقْرَةُ” (*al-fiqrah*): one vertebra of the spinal cord:

“اَلْفَقِيرُ” (*al-faqeer*): a man with a broken spine, weakling.

“اَلْفَقِيرُ” (*al-faqeer*): the dugout hole in which a date palm is planted {T}.

“فَقِيرٌ” (*faqeer*): any well or ditch in which water accumulates.

“اَلْفَقْرُ” (*al-faqr*), “اَلتَّفَقِيرُ” (*at-tafqeer*): to dig a hole. It also means to punch holes in pearls or to pierce a camel’s nose in order to rein it {T}. Such a camel is called “اَلْفَقِيرُ” (*al-faqeer*) {T}.

These meanings explain the difference between “فَقْرٌ” (*faqr*) and “فَقِيرٌ” (*faqeer*).

The Quran has used the words “فُقَرَاءٌ” (*fuqara’a*) and “مَسَاكِينٌ” (*masakeen*) separately (9:60) due to which scholars have tried to differentiate between them, but nobody could draw a clear line between them.

Generally it has been said that a “فَقِيرٌ” (*faqir*) is one who has something but not enough to meet his needs. The plural is “فُقَرَاءٌ” (*fuqara’a*), but a “مَسْكِينٌ” (*miskeen*) is one who has nothing at all. For the meaning of “مَسْكِينٌ” (*miskeen*) see heading (*S-K-N*). It has also been written that some people call the needy as “فَقِيرٌ” (*faqir*) but a foreigner who comes and settles in an Islamic state and is also needy, is called a “مَسْكِينٌ” (*miskeen*).

The Quran has used the word “فَقْرٌ” (*faqr*) against “غَنَى” (*ghani*) in (3:180) and (2:273). For the meaning of “غَنَى” (*ghani*) see heading (*Gh-Ain-N-Y*). Thus “فَقْرٌ” (*faqr*) would mean need or for the need to remain unfulfilled, i.e. the “فُقَرَاءٌ” (*fuqara’a*) are those people in a society who despite their hard work cannot earn enough to meet their needs (24:32). “فَقْرٌ” (*faqr*) does not only mean physical needs but also the lack of means which are necessary for development of one’s personality.

Moosa had told God that:

28:24	Whatever good you have sent towards me is needed by me	إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ
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This includes both physical means and the means of development. This means that for completion of his personality every man needs the benevolence of God (59:19):

55:29	Everything in the universe needs him	يَسْئَلُهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ
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In other words, His benevolence is needed by everything.

In surah *Al-Faatir* the entire mankind has been told that:

35:15	All of you need the benevolence of Allah, and Allah does not need you for any thing	أَنْتُمْ الْمُقَرَّرَاءُ إِلَى اللَّهِ - وَاللَّهُ هُوَ الْعَنِيُّ الْحَمِيدُ
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For the physical things man needs the means provided by nature, and for the self-development man needs the guidance of the revelation.

In a Quranic society the “فُقَرَاءُ” (*fuqa’ra*) would be those who despite their best efforts cannot produce enough to meet their needs and society would be responsible for fulfilling their needs. This will be initial stages of the establishment of the system. Gradually, once the system is established the environment will be provided which will fulfil both physical needs the needs for the self-development. Since all their needs will thus be looked after, there would in fact be nobody who will be needy. They will be “فَقِيرٌ” (*faqeer*) or needy only till a full Quranic society comes into being. One should note here that since the self-development is related to the inner change, this will still depend on the individual choice whether to accept Allah as a model or to accept others as models. However, as a human being all basic needs will be met and the environment will be conducive for the self-development. The opportunities will be there for the self-development through education, training and gaining application as noted in (62:2).

“فَأَقْرَهُ” (*faaqirah*): misery which can break one’s back (75:25).

F-Q-Ain ف ق ع

“فَاقِعٌ” (*faaqih*): every hard or fast colour or pure and unadulterated colour {T}. In the Quran this word has appeared with the word “صَفْرَاءُ” (*safra’a*) in (2:69) which means dark yellow.

Ibn Faris says that the meaning of this root does not appear according to any rule.

“فَوَاقِعُ الدَّهْرِ” (*fawaqi-ud dahar*): the miseries of life.

F-Q-He ف ق ه

“الْفِقْهُ” (*al-fiqh*): to comprehend and understand something {T}.

The Quran says:

48:15	They understand very little	لَا يَتَفَقَّهُونَ إِلَّا قَلِيلًا
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It means to understand like an animal which understands something instinctively.

“فَحْلٌ فَاقِيَةٌ” (*fahlun faqih*): a camel who can understand as to which she-camel is pregnant and which can be copulated with {T}.

Raghib says that a “الْفِقْهُ” (*fiqh*) means to conclude that which is unknown through the known. That is to conclude about the abstract truths by comprehending the physical facts {R}, that is, by reflecting on the hard facts of the times and understand as to which laws of the *deen* are applicable to them. This is “تَفَقُّهُ فِي” (*tafaqqahu fid-deen*) as mentioned in (9:122).

The Quran has said that the way to “تَفَقُّهُ فِي الدِّينِ” (*tafaqqahu fid-deen*) is for some people from all walks of life to come to the centre and reach consensus or “تَفَقُّهُ” (*tafaqqah*) about the *Deen*. Then they can go back and tell the others about it (9:122). This “تَفَقُّهُ فِي الدِّينِ” (*tafaqqah fid-deen*) is not the exclusive right of any group. This was the way of “تَفَقُّهُ” (*tafaqqah*) in the early stages of the establishment of the *Deen*. But according to the Quran, deliberation, and “تَفَقُّهُ” (*tafaqqah*) is necessary for all *momins* i.e. believers as defined in the Quran.

“*fiqah*” (فقه) was a legal term meaning to work out sub laws under the guiding principles of the Quran and as per the needs of the time. This was the work for an Islamic system, but now “*fiqah*” (فقه) has come to mean the beliefs of a particular Imam (religious scholar), for instance Imam *Abu Hanifa*, or those “*fuqaha’u*” (فقهاء) who were of the same belief.

It is important to note what the Quran meant by “تَفَقَّهَ فِي الدِّينِ” (*tafaqqah fid-deen*) and what has it now become! When *Deen* instead of a collective system becomes an individual matter then this is what happens!

F-K-R ف ك ر

“فَكَرَ” (*fakar*), “أَفَكَرَ” (*afkaar*), “فَكَرَّ” (*fakkar*), “تَفَكَّرَ فِيهِ” (*tafakkara feeh*): to deliberate on something or in some matter with equanimity according to a pattern and to use one’s observation and intellect and to reach the right conclusion {T}.

Mafardaat says that we can only deliberate on things about which we can have a concept. The things which cannot be conceived cannot be deliberated upon.

That is why it is said:

Reflect upon the things in the universe but do not conjecture about the personality of Allah, one cannot conceive about Him (not required as well)	تَفَكَّرُوا فِي آيَاتِ اللَّهِ وَلَا تَفَكَّرُوا فِي اللَّهِ
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Ibn Faris says that “تَفَكَّرَ” (*tafakkar*) means to turn one’s heart this way and look at the Quran from beginning to end in order to learn a lesson. You will at every step find the invitation to deliberate and reflect. It backs every claim it makes by reasoning and asks you to accept them after due deliberation.

The great stress it puts on deliberation can be gleaned from the fact that it makes the Messenger say:

34:46	tell them that I want to advise you about one thing	قُلْ إِنَّمَا أَعِظُكُمْ بِوَاحِدَةٍ
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The fact that the last messenger has only one thing to say indicates that this one must be very important. The Quran then says that it is not something to be taken lightly:

34:46	Do stand-up before Allah in pairs or as single	أَنْ تَقُومُوا لِلَّهِ مِثْلَىٰ شُرَآئِكُمْ
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In other words, the first thing that is stressed is not to go on blindly, but stop, wait, and if not all then in one or two. But with only one thought in mind that of Allah alone and no other. And then it is said:

34:46	then think, reflect, deliberate, and reason	ثُمَّ تَتَفَكَّرُوا
34:46	This invitation that is being brought to you is not the result of the messenger’s madness, obsession or fantasy.	مَا بِصَاحِبِكُمْ مِنْ جِنَّةٍ

Note how much stress is put on deliberation.

But now the situation is such that thinking and reasoning are almost considered as forbidden for us, when it comes to reflecting in the Quran. Whatever the Quranic verse is, the first question that crops up is what have the elders or the forefathers said about it? If whatever you say is not backed by the elders then you are considered to be creating chaos or being an atheist. So much so that whatever was needed to be thought about the Quran has been done and now we are supposed only to follow all that blindly and not deliberate ourselves, although the call made by the Quran to deliberate was not fixed for any time period, but remains the same for all times.

According to the Quran, just like our elders were supposed to deliberate, and so are we. If we do not deliberate then it is an open disregard or violation of the Quranic guidance, but these days we our religious leaders declare thinking, reflection and reasoning in the Quranic guidance as equivalent to

unbelief. Actually when nations lose the will to act then they consider it safe to follow those who have gone before them blindly. Deliberation itself is an act and requires a lot of energy and labour. Then with deliberation one finds and discovers new ways which again require to be acted upon. A nation which is reluctant to think also abhors action. This is the actual reason for running away from deliberation and action, but man calls it following the elders' path. This is only a lame excuse. For example in the US the critical thinking is part of the school syllabus and this puts the nation far ahead of the rest in the world of science and technology.

The nation which does not do critical thinking falls below the level of humanity as it cannot benefit from the natural and human resources which are meant to be used and the Quran has asked us to bring these into use for the good of all (within the domain of the permanent values). The difference between a man and an animal is that man has been given the faculty to think about thinking (meta-cognition) but an animal has not. We can benefit from the work of our elders in historical context, but we do not become atheist or go out of Islam if in the light of latest knowledge and developments, we do not agree with them. The level of human understanding and knowledge is rising all the time, and therefore every coming generation is ahead of its predecessor. Since the Quran is good for all times i.e. till the last day, it must be deliberated and researched on a continuous basis. It has been noted at various places in the Quran to deliberate, reflect and reason on every matter confronting in our life. By studying the Quran one can find all those places, and one will be able to be aware of the harsh treatment which awaits those who refuse to think and reflect. More details can be found in the headings *(Ain-Q-L)*, *(Ain-L-M)*, *(D-B-R)* and *(Q-L-D)*.

F-K-K ف ك ك

- “فَكَهَّ” (*fakkah*), “يَفُكُّهُ” (*yaffukkuhu*), “فَكَأَهُ” (*fakka*): he separated him.
 “فَانْفَكَ” (*fanfak*): so he got separated from him.
 “فَكَكْتُ الشَّيْءَ” (*fakatush shaiyi*): I liberated that thing, moved it from its place.
 “فَكَ الْأَسِيرَ” (*fakkal-aseer*): he liberated the prisoner.
 “فَكَ يَدَهُ” (*fakka yadah*): he opened his hand, i.e. revealed what he was holding in his palm.
 “فَكَ الْخَتَمَ” (*fakkal-khatam*): he broke the seal {*T, R*}.

The Quran says:

90:13	liberate someone	فَكَ رَقَبَةً
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This value includes all what is involved in freeing the oppressed and to save the downtrodden from oppression. This will also include the prevention and elimination of all causes which lead on to human exploitation directly or indirectly at all levels and tantamount to ‘slavery’.

At another place it is said:

98:1	The people with the book could not be liberated from the self-created shackles of their false beliefs and customs till they had received the revelation	لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ مُنْفَكِّينَ حَتَّى تَأْتِيَهُمُ الْبَيِّنَةُ
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That is why it is said about the messenger:

7:157	He has come to free mankind from the burdens it had imposed on itself (or the shackles it had bound itself with) (<i>i.e. anyone without the revelation will be bound by the self-created chains</i>)	وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ
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The purpose of the Quran is to liberate mankind from all types of physical and mental bondages, and the messenger of Allah did help people to do so. But after his death we collected all the shackles that he had helped his companions to break and put them around our own necks voluntarily. Now we are troubled by these shackles as these have hampered our self-development, but at the same time these have become so sacrosanct that it is very difficult for anyone to get rid of them – because we do not think and reflect in the Quran. Only the Quran can help us to break those shackles but we do not want to refer to the Quran, so here we are – and this all is happening in the presence of Allah!

“فَكِيهَ الرَّجُلِ” (*fakihar rajul*): he became cheerful, and full of good humour. Such a man who possesses these qualities will be called “فَكِيهٌ” (*fakihun*) or “فَاكِيهٌ” (*faakihah*).

“الْفَاكِيهَةُ” (*al-faakihah*): any kind of fruit. The plural is “فَوَاكِيهٌ” (*fawakihah*) as in (23:19).

“الْفُكَاكِيَةُ” (*al-fukahah*): cheerful talk, good humour.

“فَاكِهَةٌ” (*faakaha*), “مُفَاكِهَةٌ” (*mufaakahah*): one joked with another {T}.

The Quran speaks about the dwellers of the paradise:

31:55	they will be cheerfully engaged (will converse with each other very cheerfully, or be full of happiness)	فِي شُغْلٍ فَاكِيُونَ
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Ibn Faris has said that “الْمُفَاكِهَةُ” (*al-mufaakahah*) means cheerfulness.

“تَفَكَّهُ مِنْ كَذَا” (*tafakkahu min kaza*): he was surprised at that.

“تَفَكَّهُ الرَّجُلُ” (*tafakkahur rajul*): he was ashamed {T, R}.

“الْأَفْكُوهُ” (*al-ufkuhuha*): a surprising thing, humorous thing.

Surah *Al-Waaqiha* says:

56:65	you will be surprised	فَطَلَّيْتُمْ تَفَكَّهُونَ
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Ibn Faris says that in the Arabic language, initially this word was “تَفَكَّهونَ” (*tafakkanoon*) but later the “ن” (*N*) was replaced by “ه” (*He*) and it became “تَفَكَّهُونَ” (*tafakkahoon*).

“تَفَكَّهونَ” (*tafakkanoon*): to be ashamed.

“الْفَاكِيهُ” (*al-faakihu*): one who is vain {T, M, R}.

The Quran says:

83:31	return in vanity or while preening	ارْتَقَابُوا فَكِهِينَ
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“فَلَّحٌ” (*falah*): to tear apart, to make a gap.

“فَلَّاحٌ” (*fallah*): a farmer because he tills the soil and thus tears it apart to get it ready for sowing {T, M, R}.

“فَلَّاحَةٌ” (*fallahah*): cultivator and to cultivate {T}.

Since the return or compensation of a “فَلَّاحٌ” (*fallahun*) or farmer’s labour is that for each seed he sows he gets hundreds of grains when the crop comes up and matures, thus the word “فَلَّاحٌ” (*falah*) has come to mean multiplied success and well-being {*Ibn Faris*}.

“مُفْلِحُونَ” (*muflihoon*) are those whose crops grow, whose labour is rewarded, and whose labour meets with success. These are the meanings for which the Quran has used this word.

The *momineen* are said to be:

2:5	These are the people who are successful	أُولَئِكَ هُمُ الْمُفْلِحُونَ
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By receiving nourishment for the human personality to grow, it is said:

91:10	whoever nourished it (the personality) becomes successful	فَإِذَا فَلَاحَ مِنْ رُكَّتِهَا
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The Quran has not described the result of good deeds by man as “نِجَاتٌ” (*nijaat*) e.g. emancipation, which means to be rid of some misfortune- i.e. equivalent of deliverance from something negative. A man is sitting and some misfortune befalls him, then he strives to get rid of it and after a struggle manages to do

so. Thus the previous state of the man is restored. This entire struggle (to get rid of such misfortune) bore no positive developments for him (that nothing accrued to him). This is a Christian concept which considers man as a sinner from the birth, and for that each child is to be rid of the misery through salvation. Or it is the belief of the Hindus who believe that man is imprisoned in this world in order to atone for the sins of his earlier creation, and to be delivered of this imprisonment is called freedom. The Buddhists also believe in *vaidant* which says that the purpose of man's struggle and effort is towards this deliverance, i.e. the human soul (being separate from its reality, i.e. God) is crying out in anguish – and its destiny is to get rid of this agony and meet the whole.

The Quranic belief is that a man comes into this world with a clean slate, and by first accepting and then following the path offered by the revelation his personality is gets developed through the righteous deeds and this process of the self-development is sign posted in the Quran. He attains all the defined happiness in this world and also develops the ability which enables him to move on to the next stage of life called the hereafter. That is why they have been likened to “فَلَّاحٌ” (*falaah*). These are positive results, thus they have been likened to “فَلَّاحٌ” (*falaah*), i.e. for the crop to grow or for it to be fruitful.

Surah *Baqarah* says that the *momineen* (believers) are those who using their intellect and reasoning have an assured belief and conviction in the unseen results explained in the Quran which can be obtained through the Quranic system (2:3). Then they engage in establishing this system and when the positive results of this system appear before their eyes, their belief on the unseen turns into reality (2:4). They are like a cultivator who sows a seed and works hard for months, and after a known time later the results of his endeavour comes before his eyes through the crops.

Ibn Qateeba says “الْفَلَّاحُ” (*al-falah*) means perpetuity, i.e. to remain stable and stolid, and “مُفْلِحُونَ” (*muflihoon*) means those who enjoy perpetually. Remember that as stated earlier, this means successful life in this world as well as the hereafter (16:97). Therefore “hereafter” means the future life i.e. the life here and in the life to come.

F-L-Q ف ل ق

“فَلَّقَ الشَّيْءَ” (*falaqash shaiyi*), “يَفْلِقُهُ” (*yafliquhu*) and “فَلَّقَهُ” (*fallaqahu*): he tore up something.
 “فَانْفَلَقَ” (*fanfalaqa*): a thing was torn apart {*T, M*}.
 “فَالِقُ الْإِصْبَاحِ” (*faaliqul isbaah*): someone who tears apart the darkness of the night and brings forth the day (6:97).

Zajaaj says it can also mean the Creator

“الْفَلَقُ” (*al-falaq*): morning. *Zajaaj* says it means for the morning to be evident.

It also means creatures, as well as for the truth to be evident after difficulties {*T, M*}.

113:1	Declare that I seek protection of the Sustainer of the <i>falaq</i>	قُلْ اَعُوذُ بِرَبِّ الْفَلَقِ
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In the universe the evolutionary process is progressing i.e. one thing breaks open and a new thing emerges from it which goes upward and moves ahead and then another thing emerges from it. For example, the bud appears from within the seed, then a branch sprouts, a leaf appears from it then a flower bud, then the flower and then the fruit, then seeds are created in the fruit and then a new system of regeneration begins.

The Quran refers to this process in this verse:

6:96	Allah tears apart the seed. He brings forth life from the dead and brings forth the dead from the living. This is Allah's system of giving life and evolution This is the <i>Rabbil falaq</i> i.e. the God who directs this process (113:1)	إِنَّ اللَّهَ فَالِقُ الْحَبِّ وَالنَّوَى - يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ
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“الْفَلَكَ” (*al-falak*): the big and round part of anything like a sea wave or the circle of stars {*T, F*}.

The Quran says:

36:40	All the heavenly bodies rotate fast in their orbits	كُلُّ نَجْمٍ فَلكٍ يَسْبَحُونَ
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“الْفُلْكَ” (*al-fulk*): a boat (16:14). This is both singular and plural and also masculine and feminine {*T, F*}.

“فُلَانٌ” (*fulanun*) and “فُلَانَةٌ” (*fulanah*) is a reference to human names, first for masculine and second for feminine. With “ا” (*alif*) and “ل” (*laam*) as in “الْفُلَانُ” (*al-fulanu*) and “الْفُلَانَةُ” (*al-fulanah*) is used for other things than humans {*T*}.

Muheet says “فُلَانٌ” (*fulanun*) and “فُلَانَةٌ” (*fulanah*) is used to refer to human names or beings with intellect. For those without intellect “فُلَانًا” (*fulaana*) is used {*M*}.

The Quran says:

25:28	O my misfortune, I wish I had not befriended that man	يَا وَيْلَتَى لَيْتَنِي لَمْ أَتَّخِذْ فُلَانًا خَلِيلًا
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Zajaaj says here “فُلَانًا” (*fulanun*) means *shaitaan* because it is said ahead:

25:29	And at last the <i>shaitaan</i> leaves man's side	وَكَانَ الشَّيْطَانُ لِلْإِنْسَانِ خَذُولًا
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As it has been explained in the chapter about *shaitaan*, under the heading (*Sh-Te-N*), every wicked one is *shaitaan* and therefore here it refers to the friendship with the wicked ones.

“الْفَنْدُ” (*al-fanad*): to become old, or to become senile, or to make a wrong judgement when expressing some opinion {*T*}.

Lissan-ul-Arb says “فَنَدٌ” (*fanad*) means lies {*T*}.

Raghib says it means weakness of judgement or erroneous opinion {*R*}.

“فَنَادَهُ” (*fannadahu*): made him out to be a liar, with weak opinion or senile.

“أَفْنَدَ” (*afnad*): he lied.

“قَدْ أَفْنَدَ” (*qad afnad*): is said when an old man becomes very old, because then he talks away from what is right. Such a woman is not called “مُفْنِدَةٌ” (*mufnidah*) because in the opinion of the Arabs, they are not too strong intellectually even when they are not too old.

Raghib says that when a man talks too much due to old age, he is called “مُفْنِدٌ” (*mufnid*).

Ibn Faris says it means to be heavy and hard, as well as old age with entailing senility.

Surah Yusuf says that *Yaqoob* told his people:

12:94	If you stop saying about me that due to old age I have become senile and talk nonsense ...	لَوْلَا أَنْ تُفْنِدُونَ
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“أَلْفُنُّ” (*al-funn*) with its plurals forms “فُنُونٌ” (*funoon*) and “أَفْنَانٌ” (*afnaan*) means state, kind, type or surprising matter.

“أَلْفَنُّ” (*al-funan*): that branch which has fresh leaves. Plurals are “أَفْنَانٌ” (*afnaan*) and “أَفَانِينُ” (*afaneen*).

“أَلْفُونٌ” (*alfunoon*): mixed people of different tribes.

“رَجُلٌ مِفْنٌ” (*rajulun mifunn*): a man who does surprising things.

“أَفَانِينُ الْكَلَامِ” (*afaneenul kalaam*): different kinds and styles of speech. It also means knowledge and arts {T, R}.

The Quran says that *jannat* has “ذَوَاتَا أَفْنَانٍ” (*zawata afnaan*) which means “different branches” (55:48). In other words, *jannat* is a place where different sciences and art forms are commonly found. According to the Quran one characteristic of the heavenly society is also that it would be the centre of various knowledge and arts.

“أَلْفَنَاءٌ” (*al-fana'u*): opposite of “بَقَاءٌ” (*baqaa*), which means for something to stay in its own condition. See heading (B-Q-Y). Hence this word means for something to be without change.

“أَلْفَنَاءٌ” (*alfana'u*): for changes to appear in something, or for it to not stay in its original condition and for changes to continue to take place in it.

The Quran says:

55:26	Everything on it is in flux	كُلُّ مَرٍ عَلَيْهَا فَاَنٍ وَيَبْقَى وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ
55:27	But the Sustainer remains unchanged	

“فَانٍ” (*faanin*) is a noun verb. It does not mean that a time will come when everything on the earth will disappear and only God will remain. It means that everything there is on the earth undergoes change but God’s personality does not, and He remains constant. “Change” is not really a change in the thing. What happens is that one thing disappears and a new thing appears in its place, but both these things happen in such a subtle manner that it cannot be felt as to when one thing disappears and another thing replaces it.

Beregson has treated this point in detail. He says that personality is a thing in which changes do take place but it never disappears and never ceases to exist. This is what *Bordave* has described it as changelessness in change. Since God’s personality is a complete one, there is no question for it to disappear and reform or be replaced. Our philosophy has reached only this far, but it too throws some light on the verses (55:25-26). But since the thing which undergoes change is replaced by the thing which replaces it therefore “أَلْفَنَاءٌ” (*al-fana'u*) can be said at the time when something ends.

“أَلْفَانِي” (*al-faani*): a very old man who is near the end i.e. death.

“فِنَاءُ الدَّارِ” (*fina-ud daar*): vast ground in front of a house because this is where boundary of a house ends {T, M}.

Ibn Faris says the meanings of this word are not according to any rule.

“فَهْمٌ” (*fahim*), “يَفْهَمُ” (*yafham*), “فَهْمًا” (*fahma*): to comprehend something profoundly.

Some say the difference between knowledge and comprehension i.e. between “علم” (*ilm*) and “فَهْمٌ” (*faham*) is that “علم” (*ilm*) means complete understanding, but “فَهْمٌ” (*faham*) is for the mind to deliberate on the signs of the outer world and then changing direction to other things.

Others say that the concept that comes to mind when one hears words is “فَهْمٌ” (*faham*). Still others say that “فَهْمٌ” (*faham*) is that quality of mind with which it comprehends the meaning {T, R}.

“فَهَّمْتُهُ” (*fahamtu*): I made him understand {T, R}.

The Quran says:

21:79	We made <i>Suleman</i> understand the matter	فَهَّمْنَاهَا سُلَيْمَانَ
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“فَاتَهُ الْأَمْرُ” (*faatahul amr*): the matter went out of his hands, went out of his hands, or went out of his reach {T}. (3:152).

“فَاتَهُ الْأَمْرُ” (*faatahul amr*): the time for doing that deed passed {T}.

“الْفَوْتُ” (*al-faut*): for something to go so far out of man’s reach that it is difficult to reach it (34:52).

The saying is:

that can be seen by him but is out of his reach	هُوَ فَوْتُ فَمِهِ أَوْ فَوْتُ رُجْحِهِ
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“الْفَوْتُ” (*al-faut*): gap, breach. It also means the space between two fingers {T}.

“تَفَاوُتٌ” (*tafawut*): lack of co-ordination and lack of proportion {M}.

Surah *Al-Mulk* says:

67:3	You will not find any absence of balance in the universe created by God (everywhere therein is proportion and balance)	مَا تَرَى فِي خَلْقِ الرَّحْمَنِ مِنْ تَفْوُتٍ
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“الْفَوْجُ” (*al-fauj*), “الْفَآءِجُ” (*al-faa-ij*): a group or party of people, followers of the rich. Plural is “أَفْوَاجٌ” (*afwaaaj*).

Ibn Faris says it basically means to gather and collect.

“أَفَاجٌ” (*afaaj*): he became speedy.

“فَاجِ الْمِسْكِ” (*faajal-misk*): the perfume of the musk spread.

“الْفَوْجُ” (*al-fauj*): an army which passes by with speed {T, M, R}

The Quran says:

27:83	That day or time when We will gather one group from every party	يَوْمَ نَحْشُرُ مِنْ كُلِّ أُمَّةٍ فَوْجًا
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Here this word means speed and profusion as well. One stage of the establishment of *Deen* is that in which a person or two enter the *Deen* after great travails by the messenger. Then due to their struggle a group is formed which accepts their *Deen*. This is the fore runner group which faces innumerable travails.

But after the initial struggle gradually people after seeing the benefits of this system, they start to enter this system in groups. This is the stage which is said to be:

110:2	Enter the Deen of Allah in groups.	يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا
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F-W-R ف و ر

“فَارَ” (*faar*) and “فَوْرًا” (*faura*): to break out, or gush forth.
 “فَارَتِ الْقَدْرُ” (*faaratil qadr*): the pot started to boil.
 “الْفَوَارَةُ” (*al-fawwarah*): the place from where the spring sprouts forth {T}.
 “رَجُلٌ فَيُّورٌ” (*rajulun fayyur*): a short tempered and quickly agitated man {M}.

The Quran says:

11:40	springs sprang forth from the ground with gusto	فَارَاتُ السُّورِ
3:124	they may attack you with all their might and gusto	وَيَأْتِيَنَّكُمْ مِنْ قَوْرِهِمْ
67:7	that will be exerting with gusto	وَهِيَ تَقُورُ

Ibn Faris says it means with gusto.

“فَوْرٌ” (*faur*): to do something quickly and without delay {T, F}.

In Arabic, it is said “عَلَى الْفَوْرِ” (*ala al-faur*) and in Urdu it is said “فورا” (*fauran*).

F-W-Z ف و ز

“الْفَوْزُ” (*al-fauz*): to be rid of some misery. Its other meaning is to get what is wanted or desired {T, F}. It also means to be rid of some misery - this is a negative achievement. The Quran says attaining a heavenly life is a positive achievement. The dwellers of *jannat* are therefore called “فَاءِزُونَ” (*faa-izoon*) in (59:20) i.e. those who attain “جَوْ فَاَزَ فَوْزًا عَظِيمًا” (*faaza fauzan azeema*) great achievement (33:7). This also includes the blessings of life as the Quran has itself explained in (4:73) i.e. great fulfilment of wishes. At another place it is called “مَفَازٌ” (*mafaaza*) (78:31).

Surah *Aal-e-Imran* says that he who was saved from destruction and entered the *jannat* or heaven:

3:184	is the one who will be called successful	فَقَدْ فَازَ
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To be saved from destruction and to attain the blessings of life is success.

This has been related at another place as:

39:61	God protects the <i>muttaqis</i> from destruction with their success.	يُنَجِّي اللَّهُ الَّذِينَ اتَّقَوْا بِمَفَازَتِهِمْ
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In other words they are not only able to avoid the destructive forces but they also attain their aims. World religions say that the purpose of life is to be free of the difficulties that engulf man in life, but the Quran does not say so. It thinks success is avoiding the destruction and reaching one's goal. See headings (*F-L-H*) and (*N-J-W*). This positive success is a life of honour in this world, and the capability of completing more evolutionary stages in the hereafter is what “فوز عظيم” (*fauzil azeem*) is.

”فَوَضَّ إِلَيْهِ الْأَمْرَ تَفْوِضًا“ (*fawwaz ilaihil amra tafweeza*): he referred the matter back to him, or left it to him to decide in the matter {*T, M, R*}.

”الْمَفَاوِضُ“ (*al-mufawazah*): to be equal to somebody and to participate.

”مَتَاعُهُمْ فَوْضَى بَيْنَهُمْ“ (*mata-u-hum fauza bainahum*): their spoils of war or goods belong to all of them collectively.

”قَوْمٌ فَوْضَى“ (*qaumun fauza*): a party in which all are equal, or a nation in which there is no leader and all are equal. In other words, it is a nation where nobody orders anybody {*T, M, R*}. It also means those whose matter is ambiguous and not clear. Hence it means those, among whom nobody accepts responsibility, and passes buck to others.

Nowadays ”فَوْضَوِيَّت“ (*fauzawiyyat*) means anarchy.

The Quran says:

40:44	I leave the matter to God (give Him the right to decide)	وَ أَفْوَضُ أَمْرِي إِلَى اللَّهِ
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Ibn Faris says it basically means “to depend on someone” and “to relinquish it to him”. The group or party of the *momineen* depends on the laws of Allah completely, and by following the Quran they know that all matters will ultimately go in their favour.

”فَوْقُ“ (*fauq*): is the opposite of ”تَحْتُ“ (*tahat*) which means “below”, hence ”فَوْقُ“ (*fauq*) means to be above.

The Quran has also used this word against ”أَسْفَلَ“ (*asfal*) in (33:10).

”فَاقًا“ (*faaqa*), ”فَوْقًا“ (*fauqan*): to be more than someone in some matter.

”فَوْقُ“ (*fauq*) sometimes also means to be lower than something. So when it is said ”فُلَانٌ صَغِيرٌ“ (*fulanun sagheer*) which means “he is small” and in reply it is said ”وَفَوْقَ ذَلِكَ“ (*wa fauqa zaalik*) then here it would mean “even smaller than what you say” {*T, M, R*}. In (2:26) this word has this meaning. Some scholars think that here too this word means “over”.

”أَلْفَائِقُ“ (*al-faa'iq*): the best part of anything.

”تَفَوَّقَ عَلَى قَوْمِهِ“ (*tafawwaqa ala qaumihi*): he excelled in rank in his nation.

In the Quran this word has appeared to mean power and control:

16:50	They are afraid of the supremacy of Allah over them	يَخَافُونَ رَبَّهُمْ مِنْ فَوْقِهِمْ
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”إِفَاقَةٌ“ (*ifaaqah*), ”فَوَاقٍ“ (*fawaq*) and ”فُؤَاقٍ“ (*fuwaaq*): the period between the times when a she camel gives milk, or the resting time when she-camel returns from grazing before milking her {*T*}.

Ibn Faris says the other basic meaning of this word is to return. As such, for milk to return to teats after milking once, is called ”فَوَاقُ النَّاقَةِ“ (*fawaqun naqah*).

The Quran says:

7:143	when he recovered from unconsciousness or swooning (when he was at peace)	فَلَمَّا أَفَاقَ
38:15	there will be no time in between	مَا لَهَا مِنْ فَوَاقٍ

Ibn Faris has said it also means to refer back or return i.e. reiteration and to happen again.

”فُؤَاقٍ“ (*fuwaaq*): hiccup.

“الْفَاقَهُ” (*al-faqah*): need and expectation.
 “اِفْتَقَرَ الرَّجُلُ” (*iftaqar rujul*): that man became needy {T}.

F-W-M ف و م

Some think that in “الْفُومُ” (*al-foom*) in fact was “تُومٌ” (*thom*) but the “ف” (*F*) has replaced “ت” (*Th*) and that this word actually means garlic.

“الْفُومُ” (*al-foom*): wheat as well as bread. It also means all the grains which are used to make bread, like maize etc. Some think “الْفُومُ” (*al-foom*) means chick peas {T, R}. In the Quran this word has appeared in (2:61).

F-W-He ف و ه

“فَاهٌ” (*fah*), “فُوهُ” (*fooh*), “فِيهِ” (*feeh*): mouth.

The plural is “أَفْوَاهٌ” (*afwaaah*) which means spices and also those ingredients which are added for their flavour or fragrance. Hence it also means different kinds of flowers, buds and herbs or various other kinds of things {T}.

Ibn Faris says it basically means openness.

Raghib says that at those places where the Quran has said “فَمٌ” (*fum*) or “فُوهُ” (*foh*), it has referred to lies and falsehoods. That is, they only say that and do not mean it.

3:166	they say things which they have no faith in	يَقُولُونَ بِأَفْوَاهِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ
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Fee فى

“فِي” (*fee*): time or place, like in the mosque, in a few years.

“فَأَصْبَحَ فِي الْمَدِينَةِ” (*fa asbaha fil madinah*): so he came to the city in the morning (28:18).

“غَلِبَتِ الرُّومُ... فِى بَضعِ سِنِينَ” (*ghulibatir rum... fi baaz-i sineen*): the Romans were overpowered, and after being overpowered they will be in power in a few years’ time again (30:2-4).

This word has the following uses as they appear in the Quran:

2:179	for you there is a life in compensation for unintended death	وَلَكُمْ فِي الْقِصَاصِ حَيَوةٌ
7:38	Tell them to enter along with past nations.	قَالَ ادْخُلُوا فِي أُمَّمٍ
12:32	(Governor’s wife said) this is the one for whom you all used to chastise me.	قَالَتْ فَذَلِكُنَّ الَّذِي لُمْتُنَّنِي فِيهِ
20:71	I will put you on a cross of the date palm trunk	وَأَصْلَبْتِكُمْ فِي حُدُوعِ النَّخْلِ
14:9	Then their hands were taken up to their mouths	فَرَدُّوا أَيْدِيَهُمْ فِي أَفْوَاهِهِمْ
16:89	The day We will raise witnesses from every nation.	وَيَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا
9:38	the life of this world against the hereafter (<i>aakhirah</i>) is very short	فَمَا مَتَاعُ الْحَيَوةِ الدُّنْيَا فِي الْآخِرَةِ إِلَّا قَلِيلٌ
11:41	he said board this boat	قَالَ ارْكَبُوا فِيهَا

“فِي” (*fee*) is redundant because “اِكْبُوْا” (*arkabuha*) also has the same meaning.

Surah *Al-Unkaboot* says:

29:69	Those who make concerted effort to come to Us or towards Our Revelation, We guide them to Our paths	وَالَّذِينَ جَاهَدُوا فِيْنَا لَنَهْدِيَنَّهُمْ سُبُلَنَا
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“فِيءٌ” (*fia*): shadow, shade.

Muheet says that the “ظِلٌّ” (*zill*) is the shadow of things created from sunrise to the time when the sun starts setting; and from the time the sun starts to set till sunset, this shadow is called “فَيْءٌ” (*faiyi*).

“فَاءٌ” (*fa'a*): to return or revert.

“أَفَاءٌ” (*afa*): to return or revert.

“فَيْءٌ” (*fai*): to return to the good state.

“فِيءٌ” (*fia*): booty and tax that is returned.

Surah *An-Nahal* says:

16:48	its shadow keeps reverting to the right and left	يَتَقَبَّوْهُ ظِلُّهُ عَنِ الْيَمِينِ وَالشَّمَائِلِ
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Surah *Al-Hijraat* says:

49:9	till he reverts to the laws of Allah	حَتَّى تَفِيءَ إِلَى أَمْرِ اللَّهِ
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The Quran has mentioned “فَيْءٌ” (*fai*) and booty separately. War booty is mentioned in surah *Al-Hashr*:

59:6	And the war booty that Allah granted His messenger, was not due to your efforts (i.e. battle) but Allah is beneficent and gives power His messenger over whom He wishes (i.e. as per His Laws)	وَمَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْهُمْ فَمَا أَوْجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَلَا رِكَابٍ وَلَكِنَّ اللَّهَ يُسَلِّطُ رُسُلَهُ عَلَى مَنْ يَشَاءُ--
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It shows that “فَيْءٌ” (*fai*) is booty which is acquired without battle.

It also includes besides the wealth and goods which are acquired from the enemy, which the provinces send to the Centre. About the division of war booty, it is said that it is for Allah and His messenger and for *zil qurbah*, for the orphans and for the needy and for *ibnis sabeel*. After this it is said:

59:7	so that this wealth does not keep circulating only among the rich amongst you	كَيْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ
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This principle denotes a very important and basic point about national wealth, i.e. wealth should not keep circulating among the rich. Afterwards it is said:

59:7	Take what the messenger gives you and abstain from which he bars you	وَمَا أَنْكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا
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This shows that while the Quran has given the heads under which this wealth is to be distributed, it gives the right to do so to the central authority which will distribute as required.

About war booty the surah *Al-Anfaal* says:

8:41	And understand that whatever you get as booty has a fifth part for Allah and the messenger and <i>zil Qurba, yatama, masakeen</i> and <i>ibnis sabeel</i> .	وَأَعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَإِنَّ لِلَّهِ خُمُسَهُ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ
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About the division of *sadaqaat*, surah *At-Tauba* says that they are to be divided among the needy and those who have very little, and for the workers of the *sadaqaat*, and for liberating those bound in bondage, and for the indebted and misery ridden people and for spending in the way of Allah and for the *ibnis sabeel* (9:60).

About the heads under which war booty can be spent, the book *Ad-dastur-al-Qurani* says that *zil Qurba* does not mean relatives but the people who have been in the forefront of establishing the Islamic system and who have rendered service for the Islamic state. But this gets no confirmation from the Quran although it has confirmed that “ذِي الْقُرْبَىٰ” (*zil qurba*) does not mean prophet’s relatives.

“فَاضَ الْمَاءُ” (*faazal ma-oo*), “يَفِيضُ” (*yafeez*), “فَيْضًا” (*faiza*), “فَيُوزًا” (*fuyuzaa*): for water to overflow from some place.

It also appears for the tears to flow (5:82).

“حَوْضٌ فَاءِضٌ” (*hauzun faa iz*): a pool filled to the brim.

“بَحْرٌ فَاءِضٌ” (*bahrun faaiz*): active sea whose water is almost overflowing.

“الْفَيْضُ” (*al-faiz*): river or canal.

“فَيَّا ضٌ” (*fayyaz*): a canal with abundant water.

“فَاضَ الْمَالُ” (*faazal maal*), “يَفِيضُ” (*yafeez*): the wealth became abundant {T}.

Ibn Faris says the basic meaning of this word is to overflow easily. Later this word began to be used for heavy pedestrian traffic.

“الْإِفَاضَةُ” (*al-ifaaza*): for a large number of people to walk, to walk suddenly.

“إِفَاضَةٌ” (*ifaaza*): sudden departure and return. It also means to drift in talk {T}.

“إِفَاضَةٌ” (*ifaaza*) basically means to drop, or let flow (7:50).

To mean “to walk suddenly”, the word has appeared in the Quran in (2:199). It also means “to be carried away in talk” as in (46:8) and “for being engaged in talk” and “to propagate” in (24:14).

“الْفَيْلُ” (*al-feel*): elephant {T}.

Some think that this word is the Arabized form of “پیل” (*peel*), and the Arabic origin of word “فَيْلٌ” (*feel*) means “weakness”.

“رَجُلٌ فَيْلُ الرَّأْيِ” (*rajulun feel-ur-raae*): a man with weak opinions.

The Quran says:

105:1	Fellowship of elephant.	أَصْحَابُ الْفَيْلِ
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History relates that *Abraha Alsharam* (an ancient king) attacked *Ka'ba* with his army of elephants in order to demolish it, and for this he took a secret path in the mountains, but a lot of vultures, expecting food (in the shape of corpses) began to encircle over them and their presence indicated the Quresh of Arabia that some army was coming towards them. So they climbed the mountains around them and ambushed *Abraha's* army by using stones and rocks. Because of this stoning and due to the stampede of the elephants, *Abraha's* army was disturbed and reduced to rubble. Their plot was destroyed and they retreated.

This whole thing has been related in the surah *Al-Feel*. It was an event which the Arabs had seen with their own eyes so they knew what the Quran was relating to. This was a lesson to stop opposing this way of life that is right or else you too will be destroyed.

The Quran relates that **Moosa** was sent towards **Firoun (Pharaoh)**, **Haamaan** and **Qaroon** (40:24). Like the other two, **Qaroon** was also annihilated (29:39). **Qaroon** was from among the nation of **Moosa** but was an embodiment of capitalism. He has been referred with this character failing in the Quran (28:76, 77). The **Torah** says that **Qaroon** or **Farah bin Zahaar bin Qiyaat bin Laavi** rose to challenge **Moosa** (16:1-4). The famous Jewish historian Joseph writes in his book *Antiquity of the Jews*, that:

“**Qaroon**, who was famous both for his (high) breed and for his wealth, became jealous of **Moosa** and he instigated the entire **Bin Laavi** clan against him” {part 4, chapter 3}.

The Jewish Encyclopaedia says:

Qaroon is mentioned with regard to unusual wealth. He had got hold of one of the treasures which Yusuf had buried in Egypt. The treasure was so big that 300 mules were required only for carrying the keys to his treasure trove {vol.7, page 556}.

The revelation communicated by all the messengers was meant to abolish capitalism, and that is why the Quran has referred to **Qaroon** as an example to illustrate this issue. The mentality of a capitalist is that he thinks that whatever he earns is due to his artisanship and cleverness. Therefore, it is his sole prerogative to own it and nobody else has any share in it or has a right. It is up to me to collect as much as I can and spend it as I wish.

Qaroon, whom Quran has quoted that he used to say this:

28:78	he said that all this has been acquired due to his own expertise	قَالَ إِنَّمَا أُوتِيتُهُ عَلَىٰ عِلْمٍ عِنْدِي
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It needs to be looked at more closely that what a man calls his expertise and intellect to earn and accumulate this wealth, how much of this he gets it through the chance of his birth and how much of it really belongs to his own efforts. For example our intellect and physical abilities including gender, colour, etc are God given which we are endowed at the time of our birth. The lottery of birth puts us in a rich family or a poor family and again this is not a product of our efforts. The capitalist system in which we are born is not our creation and those of us born in a wealthy family get a head start as compared to those who are born in a poor family. So the advantage we get is not through our efforts. In the outer world the land and other means of production have all been given by nature and the first man got them free and then he gradually started drawing lines on the face of the earth to call it mine – something which he got it free. In short only man’s labour is his own and the rest is given by nature. Hence according to the Quran, he has a right only to the returns of his labour, and everything else belongs to Allah. About his own share, Allah says that it should be available to mankind in general. Thus **Qaroon’s** mentality or the mentality of people like him is a violation of these injunctions which puts us in direct confrontation with Allah as per the Quran (2:22). Indeed none of us owns anything except our inner self and the proof lies in our death when we do not take anything with us including our physical self.

Therefore the Quran says about **Qaroon’s** mentality:

28:78	Did he not know that God had earlier destroyed nations which were more powerful and numerous than this?	أَوَلَمْ يَعْلَم أَنَّ اللَّهَ قَدْ أَهْلَكَ مِنْ قَبْلِهِ مِنَ الْقُرُونِ مَنْ هُوَ أَشَدُّ مِنْهُ قُوَّةً وَأَكْثَرَ جَمْعًا
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In the capitalist system, destruction is inherently inbuilt within the system and it is not sustainable on a long term basis.

“الْقَبِيحُ” (*al-qabeeh*): the thing which the eye is abhorrent to look at and the deed which a man hates.
 “مَقْبُوحٌ” (*maqbooh*): the man who is thought to be mean and demeaning and who is ousted, or the thing which has been made execrable. It also means that thing which is kept away from good.

Ibn Faris says “قَبَحَهُ” (*qabahu*) means “removed him” and “distanced him”. He said its basic meaning is the opposite of beauty.

“نَاقَةٌ قَبِيحَةُ السَّخْبِ” (*naqaatun qabeehatush shakhb*): a she-camel, the openings of whose teats are very wide.

“قَبَحَ الْبَيْضَةَ” (*qabahal-baizah*): he broke the egg. This word is used to mean breaking up other things too

“الْقُبْحُ” (*al-qubh*): the opposite of beauty, i.e. ugly.

The Quran says about the criminals:

28:42	They will be deprived of all the happiness of life and face ignominy. (their capabilities will be destroyed)	هُم مِّنَ الْمَعْبُورِينَ
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“الْقَبْرُ” (*al-qabr*): the place where a corpse is buried.

“الْمَقْبَرَةُ” (*al-maqbarah*): graveyard.

“قَبَرَهُ” (*qabarah*), “يَقْبِرُهُ” (*yaqbiruhu*), “يَقْبُرُهُ” (*yaqburuh*): he buried him {T, R}.

Surah *Al-Abus* says:

81:21	Then Allah gives him death and makes him to be placed in the grave (causes him to be buried)	ثُمَّ أَمَّا تَهُ فَأَقْبَرَهُ
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Here “قَبْرَهُ” (*qabarah*) has not been used but “أَقْبَرَهُ” (*aqbarah*) which is used when someone buries someone with his own hands.

“مَقْبَرَةٌ” (*maqbarah*) has “مَقَابِرُ” (*maqabir*) as it's plural.

Surah *At-Takasur* says:

102:2	Until you visit these <i>maqabir</i> (i.e. you die)	حَتَّىٰ زُرْتُمُ الْمَقَابِرَ
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The Quran uses the term (*mun fil qubur*) i.e. those within the graves in (35:22) and (22:7). It is a reference to those who have been deprived of the blessing of life or who have proceeded so far in their bias that no amount of advice would do them any good. For details, see heading (*M-W-T*) and (*H-Y-Y*).

It should be kept in mind that when the Quran says “مَنْ بَعَثْنَا مِنْ مَّرْقَدِنَا” (*mun ba asana min marqadena*) as in (36:53), it does not mean that the dead will be raised from certain places or graves. If this is the case then what about the dead who are not buried? Burial is simply a form of disposing of the dead. Other nations use other methods e.g. cremation. The Quran's purpose is to relate to the life after physical death. Among the Arabs the dead were buried and that is why the Quran has used the word graves, otherwise life after death needs neither graves nor the body which becomes useless at death. As per the Quran, the life after death is certain, but as to what will be its form, cannot be conceived at the stage of our present living. Even otherwise the importance is of life itself, not of the form it might take.

- “الْقَبَسُ” (*al-qabas*): flame which is acquired from a big fire.
 “الْمُقْتَبَسُ” (*al-muqtabas*): a piece of the fire {*T, M*}
 “اِقْتَبَسَ” (*iqtabas*): he took some fire from the bigger fire {*T, M*}.
 “اِقْتَبَسَ الْعِلْمَ” (*iqtabasal-ilm*): to benefit from someone in knowledge {*T, M*}.

Surah *Taha* says:

20:10	I may bring a flame from a fire to you	أَتِيكُمْ مِنْهَا بِقَبَسٍ
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Surah *Al-Hadeed* says:

57:13	May we take some light from your light	نَقْتَبِسُ مِنْ نُورِكُمْ
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- “قَبِضَ عَلَيْهِ بِيَدِهِ” (*qabaza alaihi bi yadihi*): he caught him with his full claw, or grasped him.
 “قَبِضَ يَدَهُ عَنْهُ” (*qabaza yadahu unhu*): he shrank from holding him.
 “قَبِضَ” (*qabaz*): to pull or shrink {*T*}.

Ibn Faris says it basically means “to take something” and “for something to shrink” or “to condense”.

It is the opposite of “بَسَطَ” (*basat*) as in (2:245), which means to expand and make bigger.

Surah *Al-Furqaan* says:

25:46	And then we gradually pull him towards us	ثُمَّ قَبِضْنَاهُ لِنَا قَبْضًا يَسِيرًا
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“قَبِضَةٌ” (*qabzah*): possession.

Surah *Az-Zumr* says:

39:67	During the period of Qiyamah (The Quranic System), all avenues of sustenance will be in the grip of the same God in whose possession this universe is	وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَ السَّمَاوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ
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This above verse means that at that particular time, sustenance will also be in the possession of Allah’s system. It will not be that the universe will run according to the laws of Allah and on the earth there will be a man-made laws regarding human sustenance. To have such a concept is called *shirk*.

“قَبِضَةٌ” (*qabzah*): to adopt.

Surah *Taha* says about the *Samri* sorcerer, who said:

20:94	I have adopted a little from the system of the messenger (<i>Moosa</i>) and then even left that.	فَقَبِضْتُ قَبْضَةً مِنْ أَمْرِ الرَّسُولِ فَنَبَذْتُهَا
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“مَقْبُوضَةٌ” (*maqboozah*): that which is seized, or which has been possessed in the hand (2:283).

About birds, surah *Al-Mulk* says:

67:19	they spread their wings and gathered them in (general meaning)	صَفَّتْ وَ يَمِضُنَّ
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But *Taj* says that “قَبِضَ الطَّائِرُ” (*qabazat taair*) means the bird made haste in flying.

“فَرَسٌ قَبِضُ الشَّدِّ” (*farsun qabeezush shad*): a horse which raises its feet quickly {*T*}. *Ibn Faris* too says it has this meaning.

“قَبْلُ” (*qabl*) is the opposite of later. It also means without.

The Quran says:

30:4	Before and after is the work of Allah	لِلَّهِ الْأَمْرُ مِنْ قَبْلُ وَمَنْ يَعْذُ
18:109	without my Sustainer saying being true or completed {F}	قَبْلَ أَنْ تَنْعَدَ كَلِمَتُ رَبِّي

Here it can also mean before.

“الْقَبْلُ الْقَبْلُ” (*al-qublu al-qubul*) is the opposite of “الذُّبُرُ وَ الذُّبُرُ” (*ad-duburu ad-duburu*). It is the opposite of behind i.e. in front.

Surah *Yusuf* says:

12:26	If his shirt has been torn in front.	وَ إِنْ كَانَ فَمِصُّهُ قُدَّ مِنْ قُبُلٍ
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“الْقَبْلُ” (*al-qubl*): the foot of a mountain (width-wise).

“الْقَبْلُ مِنَ الزَّمَنِ” (*al-qublu minaz zaman*): the initial part of an era.

“الْقَبْلَةَ” (*al-qublah*): kiss.

“قَوَائِلُ الْأَمْرِ” (*qawabilul amr*): the initial part of an issue, as a foreword.

“الْقَابِلَةَ” (*al-qaabilah*): the coming night, or imminent night, or a woman who gives birth {T, M}.

Ibn Faris says it basically means for something to be in front of something. But the word which is the opposite of later does not fall under this meaning.

“قِبْلٌ” (*qibal*): in front, face to face, towards, direction. It also comes to mean close, close by.

Surah *Al-Hadeed* says:

57:14	towards the outside, or from inside, both ways the punishment can come	وظَاهِرُهُ مِنْ قِبَلِهِ الْعَذَابُ
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Surah *Al-Baqrah* says:

2:177	towards the east	قِبَلَ الْمَشْرِقِ
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But if “قِبْلٌ” (*qibl*) is considered to be the plural of “قِبْلَةٌ” (*qiblah*), then it would mean the “قِبْلَةُ” (*qiblah*) of the east and west. See details ahead.

“تَقَبَّلَهُ وَ قَبِلَهُ” (*taqab balahu wa qabilah*): he took it, accepted it {T, M}.

The Quran says:

42:25	He is the one who accepts atonement from his servants (followers)	وَهُوَ الَّذِي يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ
40:3	one who accepts pardon	قَابِلِ التَّوْبِ

“تَقَبَّلَ” (*taqabbal*): to accept something in a way that it becomes deserving of a reward. {T, M}.

5:27	Allah accepts the good deeds of only those who follow His guidance.	إِنَّمَا يَقْبَلُ اللَّهُ مِنَ الْمُتَّقِينَ
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In these verses “to accept” means to take something, like we accept some offerings. It means their deeds get good results according to the Law of Requit, and only those deeds which are in line with the Revelation can produce good results (as noted in the Quran).

About *Maryam*, the Quran relates:

3:36	God accepted it well	فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ
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“قبيل” (*qabeelun*) and “قبول” (*qubul*): openly, face to face. It also means responsible, patron and representative {*T, M*}.

The Quran says:

6:112	We would have brought together all the things in front of them	وَحَشَرْنَا عَلَيْهِمْ كُلَّ شَيْءٍ قُبُلًا
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“القبيل” (*al-qibalu*): strength and force {*T, M*}.

2:37	they wouldn't have the strength to fight our armies: they will not be able to face them	فَلَنَأْتِيَنَّهُمُ الْجُنُودُ لَا قِبَالَ لَهُمْ بِهَا
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“القبيل” (*al-qabeel*): husband. It also means a group of three or more people who belong to the same forefather, or descendants of the same father. Plural is “قبائل” (*qaba-il*) as in (49:13).

“قبايل الرأس” (*qabaa-ilur raas*): the bones of the skull which join each other.

Zajaaj says that for the descendants of the tribe of *Ismail* “قبيلة” (*qabeelah*) is used and for the tribe of *Ishaq* “سبط” (*sibt*) is used. Plural of it is “أسباط” (*asbaat*).

“القبيلة” (*al-qabeelah*): the big rock used to block the mouth of a well.

“أقبل إليه” (*aqbala ilaih*): he came towards him.

“أقبل الرجل” (*aqbalar rajul*): he came to his senses after his foolishness.

“قابله” (*qaabalah*), “مقابله” (*muqaabalah*): he confronted him, came face to face.

“أقبل عليه” (*aqbala alaih*): attended to him.

“أقبل على الأمر” (*aqbala alal-amr*): he engaged in that work and did not leave it, or kept it in front of him.

“تقابلا” (*taqaabala*): they both came face to face {*T, M*}.

The Quran says:

15:47	they will be seated on pedestals in front of each other	إِخْوَانًا عَلَى سُرُرٍ مُتَقَابِلِينَ
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“القبلة” (*al-qiblah*): the actual meaning of this word is direction or trend, but generally it means the direction one faces in prayer {*T, M*}. Therefore it means “the faced direction”, or “the direction one kept in front”, or “the direction which is meant or in mind”.

In *Deen*, the “قبلة” (*qiblah*) has a particular significance. Every system, every republic, every government have a centre as a symbol towards which all refer. It creates a unity of thought and homogeneity of deed among them. This is actually the symbol of that system which has to be kept in mind all the time. By keeping it in view (or mind) one expresses his fidelity to that system.

The “قبلة” (*qiblah*) or centre for the system of God could be only one, about which God has said:

3:95	<i>Ka'ba</i> which has been made the symbol of guidance for all mankind	إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ
3:96	he who enters it, finds peace	مَنْ دَخَلَهُ كَانَ آمِنًا

The importance of the “قبلة” (*qiblah*) can be judged from the fact that following the “قبلة” (*qiblah*) has been likened to the following of *Deen*.

Surah *Al-Baqrah* says:

2:145	Even if you present them with all the verses or reasoning you can, even then they will not follow your qiblah , and neither will you follow theirs and neither will they follow each other's qiblah .	وَلَقَدْ آتَيْنَا الَّذِينَ أُوتُوا الْكِتَابَ بِكُلِّ آيَةٍ مَا تَبِعُوا قِبْلَتَكَ وَمَا أَنْتَ بِتَابِعٍ قِبْلَتَهُمْ وَمَا بَعْضُهُمْ بِتَابِعٍ قِبْلَةَ بَعْضٍ
2:120	The Jews and the Christians will never be happy with you until you follow their way	وَلَنْ تَرْضَىٰ عَنْكَ الْيَهُودَ وَلَا النَّصَارَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ

This shows that **qiblah** is actually the symbol of a way of life or **Deen** and following the **qiblah** means to follow a particular way of life.

The **momineen** have been told that no matter which walk of life they belong to, in whichever part of the world they may be residing, they must fix their direction towards their **qiblah**:

2:150	keep your attention towards it	وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ
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Let your purpose in life be one, and this unity will form the basis of the unity of your nation. The physical form of doing this is to face toward the **qiblah** in prayers. This is the truth which has been stressed and must be followed:

2:177	The path to righteousness is not that you turn your face towards east or west	لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ--
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If **qibaal** is considered as the plural of **qiblah**, then the verse would mean that all the **qiblahs** in the east and the west, be they belong to any nation or religion, are in fact additional and not personal. The things which symbolize a system are important so long as the systems are in place. When they are no longer present, the symbols also lose their significance. These symbols have been called "شعائر الله" (**sha-irillaah**) at another place. See heading (**Sh-Ain-R**). But if the system is no longer present then the respect of the symbols becomes merely customary. This is the point that the Quran wants to make when it says that no matter where you are, keep your attention or direction towards your **Deen**. This will show as to where your fidelity lies, but this also means that turning towards the **qiblah** is not an end in itself – its significance is symbolic.

Then question is that when the system becomes invisible and people who are living individual lives but wish to establish a system, then what **qiblah** should be the centre? Now the question before us is, where should collective life begin? The Quran has pointed to this fact too in the narrative about the **Bani Israel** where it is said that "We sent revelation towards **Moosa**".

In these conditions:

10:87	Make your homes the centre of salaat and begin the system of salaat from there	وَاجْعَلُوا بُيُوتَكُمْ قِبْلَةً وَأَقِيمُوا الصَّلَاةَ
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This means that this system starts from your homes, and gradually this system will encompass everybody and one **qibla** or centre will be established for all.

Baitul Maqaddas was the centre for the Jews, but the Jews confined Allah's **Deen** to their descendants only. Therefore this centre also turned into their national centre but not the centre for the mankind as a whole. But no religion or nation had the concept of a universal bondage of humanity. Conversely the Quran wanted to bring all mankind to one centre. It could only make **Ka'ba** the centre whose foundation was laid by **Ibrahim** for this very purpose i.e. to unify mankind on one **qibla** (2:127).

This place was declared:

2:125	The sanctuary and centre for all mankind	مَثَابَةَ لِنَاسٍ وَأَمْنًا
22:25	for the residents as well as for those who came from outside	سَوَائِنِ الْعَاكِفُ فِيهِ وَالْبَادِ
3:96	it was made to benefit all mankind	لَلَّذِي بَنَاهُ مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ

This was the purpose for which **Ka'ba** was made the centre of Allah's **Deen**. As far as the **Muslims are** concerned, for fixing the **qiblah** for the purpose:

2:143	Thus we have made you an international community so that you watch over the deeds of the nations of the world and the messenger becomes the watchman on your deeds	وَكَذَٰلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا
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In this verse the purpose of the **muslims'** life and modus operandi has been highlighted. **Ka'ba** has been made the centre so that the **Deen** becomes universal, and the duty of the followers of this **Deen** is to watch over the deeds of other nations of the world to see which nation does what for humanity. For this purpose a collective system is necessary. The centre of this system is the Messenger and after him, his real followers.

Until that system was in place, the purpose of the fixation of the **qiblah** was achieved. When it disappeared, neither did the status of the **muslims** remained what it was nor the status of the **qiblah** as it was before.

To inject soul into the "custom" of prayer and facing the **qiblah** the same system needs to be re-established. In the presence of the Quran, the reinvigorating of that system is very easy. The Quran has been protected and preserved so that the system always remains in this world as a concept and , if for some reason this system disappears, then it can be re-established with the help of the Quran. The world seems to be in need of a world order today which is to establish a universal system. This system can be no other than the Islamic system. The day the world can understand this fact, a true new world order will be established, but what is first required is that the **Muslims** who believe in the Quran establish unity and establish such a system in a piece of land as a model. If there are different **qiblahs** for this **nation** or they remain divided into different sects, then a universal **qiblah** cannot be established.

Q-T-R ق ت ر

“الْقَتْرُ” (*al-qatr*), “الْقَتِيرُ” (*at-taqteer*): the economy or earning which barely meets the needs.
 “قَتْرٌ” (*qatar*), “قَتَرٌ” (*qattar*): to be very frugal in order to meet both ends.
 “لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا” (*lum yusrifu walam yaqturu*): neither are they extravagant nor are they miserly (25:67).
 “الْمُقْتِرُ” (*al-muqtir*): hard pressed (2:236). It is the opposite of “الْمُوسِعُ” (*waseeh*) which means a man of abundance.

Surah **Bani Israel** says:

17:100	man (if he does not follow the revelation) is a miser and does not make his wealth available for the benefit of mankind	وَكَانَ الْإِنْسَانُ قَتُورًا
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“الْقَتْرُ” (*al-qatar*): dust cloud, blackness, not clear, hazy, cloudy, dusty colour {**T**}.
 “الْقَتْرَةُ” (*al-qatarah*): dust cloud. Some say that this is the singular for “” (*al-qatarah*).

10:26	they will be engulfed in the blackness of ignominy	تَرْهَقُهَا قَتْرَةٌ
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Also see (80:41).

“الْقَتِيرُ” (*al-qateer*): the corners of the circles of armour {**T**}.
 “رَجُلٌ قَاتِرٌ” (*rajulun faatir*): old man {**R**}.

“أَقْتَلُ” (*al-qatl*): to kill someone by hitting someone with a weapon, or stone, or with poison, etc. It is used when one person fights another, or one wants to murder another {T}.

Raghib says it also means to insult another or to make him bend.

Ibn Faris says it basically means to insult or kill someone.

80:17	those who deny the laws of Allah meet destruction	فَقِيلَ الْإِنْسَانُ مَا كَفَرَهُ
9:31	May Allah demean them	فَاتَاهُمُ اللَّهُ
51:10	destroy or overpower them	فَقِيلَ الْحَرَصُونَ

Raghib says that when Quran says “وَلَا تَقْتُلُوا أَوْلَادَكُمْ حَشِيَّةَ إِمْلَاقٍ” (*wala taqtulu aulaadikum khashiyata imlaaq*) in (17:31) and “وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِنْ إِمْلَاقٍ” (*wala taqtalu aulaadikum min imlaaq*) in (6:152), then it does not mean to actually kill the children but to deprive them of education and a good upbringing. Against this their “إِسْتَحْيَاءٍ” (*istahya*) means to grant them education and insight {R}, i.e. not think that by educating the children expenses will be incurred and add to their poverty.

The expostulation about demeaning or insulting also clarifies the meanings where the killing of the children of the *Bani Israel* is mentioned. See heading (*Dh-B-H*).

“قَتَلَ” (*qatl*) means to insult, demean or to make someone incredulous so that no one gives it any thought or importance. In other words “make him ineffective”.

“أُقْتُلُوا فَلَانًا” (*uqtulu fulaana*): made him like he was among the dead, i.e. his presence and absence will become irrelevant.

“قَتَلَ الشَّرْبَ” (*qatalash sharaab*): to add water to a drink and make it less effective or potent {T}.

“قَتَلَ الشَّيْءَ خُبْرًا” (*qatalash shaiya khubra*): he acquired full knowledge about that thing.

“إِنَّهُ لَقَاتِلٌ شَرًّا” (*innahu laqatlush sharr*): he knows evil very well.

About *Isa* it is said:

4:157	they are completely oblivious of the fact	وَمَا قَتَلُوهُ يَقِينًا
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In the *Al-bustan* too the meaning of “مَا قَتَلُوهُ يَقِينًا” (*maa qatilu yaqeena*) is said to be the same as “لَمْ يُحِيطُوا بِهِ عِلْمًا” (*kum yuheetu bihi ilma*).

“الْمَقْتَلُ” (*al-muqattalu*): a man who is very experienced and knows the truth or facts about things {T}.

As such, everywhere, where the word “قَتَلَ” (*qatl*) appears in the Quran, it would not mean to kill somebody. Its meanings will be determined with reference to the context in which it is used. Sometimes it will be “to kill”, sometimes it will mean “to demean” and “to insult”, other times it will mean “to make ineffective” or “to destroy”. Sometimes it will mean to deprive of education, and at other times to acquire full knowledge etc. It will also mean to try the utmost. As such “إِسْتَقْتَلَ فِي الْأَمْرِ” (*istaqtal-fl amr*) means that he strives so hard that he even laid down his life on the line in the matter {T}.

Surah *Al-Baqrah* says about the Jews:

2:91	they used to demean and insult their messengers (they were bent upon killing or murdering them)	وَيَقْتُلُونَ النَّبِيِّنَ بِغَيْرِ الْحَقِّ
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About *Isa*, it is said at another place that he was not murdered by the Jews, nor was he crucified (4:157).

At another place in the surah it is said:

2:54	bring them to obey Allah's laws	فَا قَتَلُوا أَنْفُسَكُمْ
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Raghib says “قَتَلْتُ فَلَانًا” (*qataltu fulana*) means the same as “ذَلَّلْتُهُ” (*zallaltuhu*) that is “made him obedient and faithful”.

Surah *An-Nisa'a* says not to usurp each other's wealth unjustly. After this it is said:

4:29	Do not destroy yourself by doing this.	وَلَا تَتَّبِعُوا أَنْفُسَكُمْ
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In a society in which people start usurping each other's wealth unjustly, all values get destroyed.

In the Quran the word "قَتَالٌ" (*qitaal*) has generally appeared to mean "battle" as in (2:216), but in (3:153) "كُتِبَ عَلَيْهِمُ الْقَتْلُ" (*kutiba alaihim qatl*) means "those people of the *momineen* for whom battle was made compulsory. This does not mean those who were destined to be killed, firstly because "كُتِبَ عَلَى" (*kutiba alaihim*) means to make something compulsory, and secondly because "قَتْلٌ" (*qatl*) does not only mean to be killed but also to commit murder, as in (2:217), and thirdly if the meaning "they were destined to be killed" is taken then it revolts against all the teachings of the Quran which teaches that man is not helpless and can exercise his own right.

For the punishment of murder see heading (*Q-Sd-Sd*).

Q-Th-A ق ت أ

"قَتَاءٌ" (*qisaa-un*), "قُتَاءٌ" (*qusa-un*): cucumber {*T*}.
The Quran uses "قَتَاءٌ" (*qisaa-un*) in (2:61).

Q-H-M ق ح م

Ibn Faris says it means to implement something strongly.

"الْإِقْتِحَامُ" (*al-iqtihaam*): to enter into a very risky matter.
"قَحَمَ الرَّجُلُ فِي الْأَمْرِ" (*qahamar rajulu fil amr*): he unthinkingly put himself into that thing.
"تَفَحَّمَتْ بِهِ النَّاقَةُ" (*taqah hamat bihin naaqah*): the camel ran away wildly with him.
"قَحَمَتُهُ الْفَرَسُ" (*qah hamatahul fars*): the horse threw him face down {*T*}.

Raghib says it means the horse entered a dangerous place with the rider {*R*}.

38:59	this is a group which will join you blindly	هَذَا فَوْجٌ مُتَّبِعٌ مَعَكُمْ
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"مَحَا لَهَ قَحُومٌ" (*mahalatun qahoom*): a rotary thing that rotates very fast:
"اِقْتَحَمَ الْمَنْزِلَ" (*iqtahamal-manzil*): he burst into the house: it has an element of intensity {*T*}: that is, to come towards a purpose speedily:

Surah *Al-Balad* says:

90:11	does not make haste on the path that is steep	فَلَا اقْتَحَمَ الْعَقَبَةَ
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Man does not enter it brazenly by braving all the storms in his way. Although if he comes to know the reality, then this is the destination he would come towards ardently.

- 1) "قَدُّ" (*qadd*): is used for expressing an event of past as immediate past.
 "قَدَّضَرَبَ" (*qad zararab*): he has surely beaten.

2:242	now that we have been separated from our families and our homes why should we not fight in the way of Allah (for the supremacy of Allah's <i>Deen</i>)	وَمَالْنَا أَلَانَقًا تِلْ فِي سَبِيلِ اللَّهِ وَ قَدَّ أُخْرِجْنَا مِنْ دِيَارِنَا وَ أَبْنَانِنَا
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- 2) To stress along with past tense.

23:1	<i>momin</i> are surely successful (or will be successful)	قَدَّ أَفْلَحَ الْمُؤْمِنُونَ
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- 3) To stress along with present tense

24:64	God surely knows your condition	قَدَّ يَعْلَمُ مَا أَنْتُمْ عَلَيْهِ
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- 4) To mean often or many times:

2:144	We have often see you looking towards the sky	قَدَّ نَرَى تَقْلُبَ وَجْهَكَ فِي السَّمَاءِ
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- 5) Sometimes this word is used to mean 'sometimes':

"قَدَّ بَصَدُقُ الْكُذُوبِ" (*qad tasduqul kuzub*): a liar also sometime tells the truth.

"قَدَّ يَفْتَمُ الْعَايِبِ" (*qad yaddamul ghaaib*): he expects that whoever is not here will come.

"قَدَّ فَعَلَ" (*qad fa'al*): he has already performed this act, or when somebody wants to know someone's welfare, or whether that person is still living or has died. Then in reply it will be said:

"قَدَّمَاتِ فُلَانٍ" (*qad matya fulan*): that man is dead, or he has died.

- 6) By adding "لَ" (*laam*) in front of "قَدُّ" (*qad*) the stress is enhanced i.e. when "لَقَدُّ" (*laqad*) is used, it is said with more surety.

Q-D-H

ق د ح

"الْقَدْحُ" (*al-qidh*): the shaft of an arrow which has no adorning feathers etc.

- 1) For a hole or gap to appear in something for some reason.

- 2) To scoop out something with the spoon, etc.

"الْقَدْحُ" (*al-qadah*): a bowl or cup.

"قَدْحٌ" (*qadah*): an empty cup

"كَأْسٌ" (*kaas*): a full cup is called.

"قَدَّحَ بِالزَّرْنَدِ" (*qadah biz zand*): he made fire from the flint stones.

"قَدَّحَ فِي فُلَانٍ قَدْحًا" (*qadaha fee fulanin qadha*): he cast aspersions on him.

The Quran says:

100:2	the horses which so stamp on stones as to cause sparks to fly	فَالْمُورِيَّتِ قَدْحًا
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“أَقَدُّ” (*al-qadd*): to cut, to cut or split something length wise, to divide a ground, to cut some speech, build or paring off for finesse {*T, Kitab-ul-Ashfaaq*}.

Surah *Yusuf* says:

12:65	that woman tore his shirt	وَقَدَّتْ فَمِيصَهُ
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“الْقِدَّةُ” (*al-qiddah*): piece, sect, a group of people. The plural is “قِدَدٌ” (*qidad*).

The Quran says:

72:11	we were divided into various sects: we had adopted different ways	كُنَّا طَرَائِقَ قِدَادًا
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Hence it means people who have different aims and therefore differ with one another {*T*}.

“قَدْرٌ” (*qadr*): basically means estimate or measure or scale.

“قَدَرْتُ الشَّيْءَ” (*qadartush shaiyi*): I measured that thing: estimated it: assessed its length, breadth, volume etc. estimated what its weight was, how much it was, how proportionate it was etc.

“قَدَرَ الشَّيْءَ بِالشَّيْءِ” (*qadrush shaiyi bishaiyi*): he measured one thing against another and estimated if that thing is equal to other: or what is their mutual proportion.

“قَدَرْتُ عَلَيْهِ التَّوْبَ” (*qadartu alihis saub*): He made clothes as per the measurement.

“قَدَرْتُ عَلَيْهِ الشَّيْءَ” (*qadartu alihish-shaiyi*): I have made such alterations to this thing that it fits perfectly.

“تَقْدِيرٌ” (*taqdeer*): to make one thing according to another.

“مُقَدَّارٌ” (*miqdaar*): the model or pattern or measure according to which something is made.

“قَدْرٌ” (*qadr*): the estimate about something as a measure, volume, bulk, length, breadth etc.

“هَذَا قَدْرُ هَذَا” (*haaza qadru haaza*): this thing is exactly according to the other. Both seem built according to the same model.

“جَاءَ عَلَى قَدْرٍ” (*ja'a ala qadrin*): he came exactly as estimated.

“جَاوَزَ قَدْرَهُ” (*jaawaza qadruhu*): he exceeded his own estimates.

“أَقْدَرُ” (*aqdaru*): a horse which walks so that its hind legs follow the footprints of its forelegs.

“قُدَّارٌ” (*qudaar*): a man of medium height.

“الْمُقْتَدِرُ” (*al-muqtadar*): the middle part of anything.

“كَمْ قَدْرَهُ نَخْلِكَ” (*kam qudratu nakhlik*): what is the distance between your date palms {*T, M, L, R*}.

“الْمُقَدِّرُ” (*al-muqidida*): a man who correctly estimates as to how much crop can be expected from the fruit trees or the fields.

“قَدْرٌ” (*qidr*) with its plural “قُدُورٌ” (*qudoor*) means “a big pot”.

“قَدِيرٌ” (*qadeer*): the meat which is cooked with proper spices in a big cooking pot.

“قُدَّارٌ” (*qudaar*): the cook of such food. It also means a butcher {*T, M, L, R*}.

These instances show that “قَدْرٌ” (*qadr*) and “تَقْدِيرٌ” (*taqdeer*) mean estimate or measure, or to make something according to the estimate or measure. It also means to keep the right balance of something, or to be temperate. These basic meanings will help understand the Quran where these words appear.

2) To make something according to a measure one needs expertise, so “قَدْرٌ” (*qadr*) also means to have full ability and right over something.

“قَدَرْتُ عَلَى الشَّيْءِ” (*qadartu alash shaiyi*): I had the ability to make that thing according to my wishes or my measure.

“مَالِي عَلَيْكَ مَقْدَرَةٌ” (*maa li aliaka maqduratun*): I have no right or power over you.

“مَقْدَرَةٌ” (*qaddara*), “مَقْدَرَةٌ” (*maqdarah*), “مَقْدِرَةٌ” (*maqdira*), “قُدْرَةٌ” (*qudrah*): to prepare something and to deliberate upon some matter in order to perform that deed. It also means to decide {*R*}.

3) When you give something without measuring it, then obviously there is an element of generosity, but measuring a thing while giving it has some miserliness or narrowness implied. “قَدْرٌ” (*qadr*) therefore also means narrowness, i.e. to give someone strictly according to a measure {R}. It also means to respect, i.e. to assess correctly the stage at which something is {R}.

Surah *Ar-Raad* says:

13:17	when Allah makes it rain then rivers etc. fill up according to their capacity and begin flowing	أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَالَتْ أَوْدِيَةٌ بِقَدَرِهَا
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Here the meaning of “قَدْرٌ” (*qadr*) is capacity or measurement clearly.

Surah *Al-Hijr* says:

15:21	There is nothing that we do not have as a treasure with Us, but we bring it forth according to a measurement or estimate	وَإِنْ مِنْ شَيْءٍ إِلَّا عِنْدَنَا خَزَائِنُهُ وَمَا نُنزِلُهُ إِلَّا بِمَقْدَرٍ مَعْلُومٍ
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Surah *Saba* says that the wild men used to make for *Suleman*, among other things, such big pots which were stationed at a place (because of their size):

“قَدْرٌ” (*qadr*) in verse (34:13) means big pot.

The Quran says:

5:34	Before you overpower them	مِنْ قَبْلِ أَنْ تَقْدِرُوا عَلَيْهِمْ
21:87	He though we will not be able to overpower them (will not be able to question him)	فَطَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ
17:30	Indeed your Sustainer extends the provision for those who follow the laws which help to increase it	إِنَّ رَبَّكَ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَ يَقْدِرُ

Here “قَدْرٌ” (*qadr*) has come against “بَسَطٌ” (*bast*) which means generosity or expanse. So “قَدْرٌ” (*qadr*) means narrowness or to get something only in measure (not generously).

To comprehend the right meaning of “تَقْدِيرٌ” (*taqdeer*) see the heading (*Sh-Y-A*) and consider the three meanings which have been mentioned therein. It has been mentioned therein that the first stage is where according to “امر الہی” (*amr ilahi*) or God’s wishes, everything is created. Later laws for its (functioning) are formulated. These particularities and laws are the ‘measurements’ of these things. These are called the *taqdeer* of these things. Like the *taqdeer* of fire is to burn and provide heat, the *taqdeer* of water is that it is liquid, flows towards the slope, turns into vapour at a certain temperature and then condensed or turns back to water again, and if further condensed, turns hard as ice.

Surah *Al-Furqaan* says:

25:2	God has created everything then fixed their scales	خَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ تَقْدِيرًا
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Raghib says there are two forms of a thing’s *taqdeer*, i.e. to create something at once and there will be no lacunae in it till God wants to change something in it or wants to destroy it. Like “سَمَوَاتٌ” (*samawaat*), the latter is that potentialities have been created in things and with time they gradually reach their fruition and cannot turn into anything else. Like the seed has the potentiality of becoming a tree, this is its *taqdeer*.

Raghib’s first statement, that whatever was to be created has been created, could be made only in the era during which he lived. In our times the research shows that things here to fore thought to be without change also undergo a process of change. But these changes are very subtle and almost imperceptible. However, *taqdeer* means to develop a thing on a pattern fixed for it till it reaches completion. That is, for its potentialities to become actualities and thus reach the final stage.

“مَقْدُورٌ” (*maqdoor*): a thing which comes to light according to its fixed pattern.

The Quran says that when **Moosa** was being given messenger-hood, he was told that he was not being given the messenger-hood by chance. For this, he was being prepared and watched from the very beginning.

(**Moosa** was told that) so you were born the way you were, and were so brought up, and so you came towards **Madyan**, so you were a shepherd there and you were thus trained, and so you were made to go through many stages and so:

40:20	O Moosa , then you reached this stage and came up to the criterion that was required for this	ثُمَّ جِئْتَنَا عَلَىٰ مَقَدَّرٍ بِمُوسَىٰ
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All this was due to the program God had fixed {L}. Here the meaning of “قَدَرٌ” (**qadar**) has become explicit.

Surah **Al-Aala** says:

87:2	God is the One who creates different things in the universe	الَّذِي خَلَقَ فَسَوَّىٰ
87:3	Then He creates the right proportion in them (fixes the scales for them, and leads them to the path, so that they can fulfill their potentialities)	وَ الَّذِي يَدْرُسُهُمْ

This is the system of Allah that is working in the universe, and as per which everything reaches its fixed **taqdeer**. The human being too possesses some potentialities, but like other things in the universe it has not been mandatory for him to follow a certain path as no path is fixed for him, or he is not forced to reach his **taqdeer**. He has been given the right to choose the path on which his potentialities can reach fruition or he can chose the other way which will cause his abilities to be stifled. This differentiation can be made with the help of the revelation (which is contained in the Quran). So whichever path man chooses or stops at whichever stage in this path, will be as per the law of Requital as explained in the Quran. The initiative is with man, and Allah’s law is effective as and when man has made a decision and takes action, then the effects show up.

The Quran says:

61:5	When they adopted the crooked (wrong) path, God made their hearts crooked {L}	فَلَمَّا رَأَوْا آرَافَةَ اللَّهِ قُلُوبِهِمْ
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Note that **Moosa** was unaware of the stages, and he was being made to pass through them because before being appointed a messenger one does not even know that he will be appointed messenger. Thus revelation is God given, not acquired by some effort or expertise.

At another place it is said:

51:8	He who turns away from the right path is the one who is made to turn away from the path	يُؤْفِكْ عَنْهُ مَنْ أُفِكَ
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This means that Allah’s law is applied to whatever way man adopts. Man has great possibilities and also the choice of his destinies (the laws of Allah) is very vast. The way he himself becomes, so will his **taqdeer**. A verse of the poet **Iqbal** when translated means that if you are at a stage and the results of Allah’s laws are not good, and then create a change in yourself. This will make another one of Allah’s laws apply to you or your **taqdeer** will change.

The foregoing, according to the Quran, is what **taqdeer** means.

As such when it is said “إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ” (**innallaaha ala kulli shaiyin qadeer**) then it will mean that the laws of Allah are ruling everything and taking everything to fruition or its ultimate end (**taqdeer**), and Allah’s law will apply to man according to where he places himself. It is man’s right as to which place he wants to keep himself at, and thus which **taqdeer** he chooses for himself. But no matter at which stage he keeps himself, he cannot avoid the appropriate law of Allah.

Quran's declaration that God has fixed proportions, balances, laws for everything in the universe is a great revelation in the world of knowledge.

Today scientific discoveries are proving at every step that there are laws at work in the universe and nothing is without a grand scheme. The entire universe is working on a rational basis. Rational is a word which means according to a ratio, and ratio is what measurement, balance, scales, etc.

33:39	everything with Allah is according to a proportion	وَكَانَ أَمْرُ اللَّهِ قَدَرًا مَعْدُورًا
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Here everything is rational, not “blind nature”, nor is man helpless. That which is written beforehand is only the Law, not what we call man's *taqdeer*. A man makes his own *taqdeer* (according to the natural cause and effect). We have seen earlier that the Quran has called the laws of Allah as “قَدْرٌ” (*qadr*). These laws are working in man's world as well as in the external universe. These are the permanent values which are unchanging, and according to which man's deeds produce results. That is why the “night” of revelation has been called “لَيْلَةُ الْقَدْرِ” (*lailatul qadr*) in (97:1-3). Here it means the night or dark times when the light of the revelation was not present, or the night or dark times in which the human world was granted new values. It is these permanent values, through which man is elevated above the level of animals. Whenever anything in the physical life of a man clashes with the permanent values, he is supposed to sacrifice the physical values or interests in favour of the higher values and even one's life. *Deen* is the protector of the permanent values given by the Quran.

Q-D-S ق د س

“قَدَسَ فِي الْأَرْضِ” (*qadasa fil arz*): he went way out {L}.
 “قَدَّسَهُ” (*qaddasah*): he removed all fault.

In the Quran, the *malaika* have said “نُقَدِّسُ لَكَ” (*nuqaddisu lak*) in (2:31).

Zajaaj says that it means “we cleanse ourselves too for yourself and also cleanse all those who obey you” {L}.

But we believe it means what we have mentioned later.

“قُدُّوسٌ” (*quddus*): free of all kinds of faults and blemishes. It is an attribute of God as mentioned in (59:23).

“الْقُدَّاسُ” (*al-qudaas*): valuable rank: also that stone which is placed to measure the quantities of water so that it can be apportioned {T}.

Surah *Al-Baqrah* uses “نُسَبِّحُ” (*nusabbihu*) and “نُقَدِّسُ” (*nuqaddisu*) together in (2:31), therefore also see heading (*S-B-H*), so that the meanings are very clear. Briefly, it would mean to go far out in order to make Allah's program praise worthy. It would also mean to struggle very hard, or to strive utmost.

For the meaning of “رُوحُ الْقُدُسِ” (*Roohul Qudus*) see heading rah, (*R-W-H*).

“الْأَرْضُ الْمُقَدَّسَةُ” (*al-arz ul-muqaddasa*): the land where all the accoutrements of life are available in plenty, or in abundance, i.e. a blessed land (5:21). Also see heading (*B-R-K*). It is also the name of the land located between *Furaat* and *Egypt* {T}, commonly known as *Palestine*.

“الْقَدَمُ” (*al-qadam*): foot (16:94). The plural is “أَقْدَامٌ” (*aqdaam*).

“قَدِمَ” (*qadam*): to move forward, to be the first to move.

“مُقَدَّمَةُ الْجَيْشِ” (*muqaddamatul jaish*), “مُقَدِّمَةُ الْجَيْشِ” (*muqaddimatul jaish*): the front rank of the army.

“مُقَدَّمَةٌ” (*muqaddamah*): the initial part of anything.

“قَدَّمَ” (*qaddama*): to present {T}.

Surah *Al-Hijr* says:

15:5	No nation can advance their term, and neither can delay it.	مَا تَسْبِقُ مِنْ أُمَّةٍ أَجَلَهَا وَمَا يَسْتَأْخِرُونَ
7:34	So when comes their term, they cannot seek to delay that by an hour and cannot advance either	فَإِذَا جَاءَ أَجَلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ

Hence “قَدِمَ” (*qadam*) means to compete and to keep on going ahead, therefore “مُسْتَقْدِمِينَ” (*mustakhireen*) has appeared against “مُسْتَأْخِرِينَ” (*mustaqdimeen*) in (15:24).

At several places, the Quran has used “مَا قَدَّمَ أَيُّدِيهِمْ” (*ma qaddamat aidihim*) as in (2:95). It means “all that which their hands have sent ahead”. This is referring to human deeds. Since a man’s death takes place after he has done what ever deeds he does, therefore the consequences of his deeds go ahead of him. Whatever deed is done, is part of the past and beyond human grasp, and since the results of deeds are also formulated along with the deeds, they have been called “that which have been sent ahead due to which we are facing this punishment” as “مَنْ قَدَّمَ لَنَا بَدَأَ” (*mun qaddama lana haaza*) in (38:61).

As such *jannat* and *dozakh* i.e. heaven and hell are built by man’s deeds himself, but they become evident at a certain time only in this world as well as in the hereafter.

Surah *Yunus* says:

10:2	tell (predict for) those with belief that they will have <i>qadama sidq</i> with their Sustainer	وَبَشِّرِ الَّذِينَ آمَنُوا أَنَّ لَهُمْ قَدَمٌ صِدْقٍ عِنْدَ رَبِّهِمْ
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Here “قَدَّمَ” (*qadam*) means honour, loftiness, high rank and preference, in other words, such development of the abilities with which life can be well prepared to proceed to the next stages. It also means stability and solidness.

Terms like “قَدِيمٌ” (*qadeem*) and “حَادِثٌ” (*haadis*) are not Quranic, although they have been used by the Quran to mean something which is relics of the past.

“الْعُرْجُونَ الْقَدِيمُ” (*al-urjoonil qadeem*): dry branch (36:39).

“إِفْكٌ قَدِيمٌ” (*ifkun qadeem*): the lie or false hood that has sustained over the past or of old (46:11).

“أَقْدَامُونَ” (*aqdamoon*): forefathers, i.e. people of old times (26:76).

The Quran says:

25:23	Do not give preference to your ownself between the authority of Allah’s laws and His Messenger	لَا تُفْعَلُوا بَيْنَ يَدَيِ اللَّهِ وَرَسُولِهِ
49:1	Do not give preference to self over Allah and His messenger (over Allah’s laws) i.e. Do not cross them, rather obey them.	لَا تُفْعَلُوا بَيْنَ يَدَيِ اللَّهِ وَرَسُولِهِ
48:2	The nonsense that they have been talking about you are false accusations.	مَا تَقَدَّمُ مِنْ ذُنُوبِكُمْ

“ذُنُوبٌ” (*zanbaka*): false accusations used against the messenger e.g. sorcerer, obsessed, poet, liar, fabricator etc.

Surah *An-Nahal* says:

16:27	those whom you yourself thought to be my partners (those who posed themselves as my partners)	أَيْنَ شُرَكَائِيَ الَّذِينَ كُنْتُمْ تُشَاقِقُونَ فِيهِمْ
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Here “شُرَكَائِي” (*shuraka'i*) does not mean “my partners”.

2:22	Those that you considered to be my partners on your own	شُرَكَاءُكُمْ الَّذِينَ كُنْتُمْ تَزْعُمُونَ
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As such “ذَنْبِكُمْ” (*zanbika*) would not mean your nonsensical talk, or improper talk (48:2). It means the improper talk with which they blamed you or accused you. See heading (*Dh-N-B*).

Q-D-W ق د و

“الْقِدْوُ” (*al-qidu*): the trunk of a tree from which branches sprout.

“الْقَدْوَةُ” (*al-qadwah*): to progress.

“تَقَدَّتْ بِمِ دَابَّتِهِ” (*taqaddat bihi dabbah*): the animal took its rider on the straight path {T}.

Ibn Faris says this basically means to be like something and to receive guidance from it.

“الْقَدْوَةُ” (*al-qidwah*): he who is followed {T}.

“اِقْتَدَى” (*iqtanda*): to follow.

The Quran after mentioning all past messengers tells the Messenger *Muhammed*:

6:91	These are the people whom Allah had given His guidance, so follow the guidance given to them	أُولَئِكَ الَّذِينَ هَدَى اللَّهُ فَبِهِدْهُمْ اِقْتَدُوا
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In other words the messenger is instructed to follow the guidance which was given to messengers before him and now is preserved in the Quran. As such the Quran is the same path that all past messengers have been following. Following the Quran is following the way all messengers have followed. That *Deen* which was given to them is no more present in its original form, but the very same principles which have also been called permanent values, have been given in the shape of the Quran {T}. Therefore, anyone who follows the Quran follows the path of the messengers from the past. This is the essence of “فَبِهِدْ بُمِ اِقْتَدُوا” (*fabihuda humuqtadiah*) in (6:91).

“اِقْتَدَى” (*iqtanda*) is of the guidance which the messengers have been receiving from God. Any other “اِقْتَدَى” (*iqtanda*) or following is the following of cults which the Quran has opposed at several places, as in (43:23).

Q-Dh-F ق ذ ف

Raghib says it means to throw afar {R}.

This word also means to speak out something, to throw, or to put something. Metaphorically it also means to allege or accuse {T}.

“قَذَفَ” (*qazf*): to throw stones or shoot an arrow etc. {T}. It also means to describe someone’s faults or to criticize someone {R}.

“قَذَفَ الْمُحْصَنَةَ” (*qazafal-muhsinah*): he accused a chaste woman.

“الْقَذَافُ” (*al-qazzaaf*): a sling etc. with which something is shot afar {T}.

Surah *Taha* says about *Moosa*:

20:39	Put him into a coffin and then let the box drift in the river.	أَنْ اِقْدِفِيهِ فِي التَّابُوتِ فَاقْدِفِيهِ فِي الْيَمِّ
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Surah *Ambia* says:

21:18	we keep striking falsehood with truth from time to time	بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ
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Good and evil, or *haq* and *baatil* keep at loggerheads, and the constructive forces prevail at last.

Surah *Saffaat* says:

37:8	they are kept away from all sides	وَيُعَذِّبُونَ مِنَ كُلِّ جَانِبٍ
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Those previous principles (not principles but orders in the light of those principles) which needed any amendment were amended and were put in the Quran. As such, now following God can be done only by following the Quran, as other books have been corrupted by human thoughts and interference over a period of time. Also see heading (*N-S-Kh*).

Q-R-A ق ر أ

“قَرَأَ” (*qara*) basically means to gather {*F*}.

“اَقْرَأَتِ النَّاقَةَ” (*aqraatin naqah*): the sperm of the camel embedded in the female camel’s womb and gathered there or stayed there.

“قَرَأَتِ النَّاقَةُ” (*qara’atin naaqah*): the she-camel became pregnant.

“قَرَأَ” (*qar’un*): for blood to clot in the womb.

“اَقْرَأَتِ الْمَرْأَةُ” (*aqra’atil mir’ah*): when a woman has menstruation {*T*}. The plural of “قَرَأَ” (*qar’a*) is “قُرُوءٌ” (*quru’un*) as in (2:228). This word is also used when a woman is free of menstruation {*Lughat-ul-Lagha*}.

Zajaaj says “قُرْآنٌ” (*qur’an*) also means to gather, or to bring thing closer together to meet

Ibnul Aseer says the Book of Allah is called “قُرْآنٌ” (Quran) because it has gathered all the explanations, judgements about lawful and unlawful, promises, signs, values, models, and verses all together in a book form {*T*}.

Raghib says it is called Quran because it contains the summary of revealed books inside it, or rather contains the root of all knowledge {*R, Al-Qartyain*}.

The Quran says:

75:17	to collect it and keep it safe (like the sperm is kept safe inside the womb) is Our responsibility	إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ
75:18	Therefore when we gather it (complete it and establish or embed it in your heart) so you follow it.	فَإِذَا قُرْآنُكُمْ فَاتَّبِعْهُ
75:19	So to reveal it before the people openly is also Our responsibility.	ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ

This shows that the Quran had been completed and had appeared before the people in its completed form during the time of the Messenger. It is therefore not right to believe that the Messenger had left it in a scattered form and it was collected later. Aside from other evidences, the Quran itself is a witness to the fact that it was available in collected and book form.

“اَلْقِرَاءَةُ” (*al-qiraah*): to join words and letters together.

Ibn Abbas says “فَاتَّبِعْ قُرْآنَهُ” (*futtabih Quranahu*) means to follow the Quran and act according to it.

Some think that “قَرَأَ” (*qara*) is a Hebrew word meaning to announce.

“اِقْرَأْ بِاسْمِ رَبِّكَ” (*iqra bismi rabbika*): announce the sustenance related attribute of your Sustainer (96:1).

This is the same thing that is in surah *Al-Mudassar*:

74:2	Stand up and announce the sustenance related attribute of your	ثُمَّ فَانذِرْ
74:3	Sustainer	وَرَبِّكَ فَكَبِّرْ

According to this, “*Quran*” would mean a public announcement.

The Quran is a Book whose every word is a fact and it brooks certainty and removes every sort of uncertainty (2:2). Whatever Allah had revealed to the Messenger is safe in the Quran (6:19).

- The **momineen** have been asked to follow the Quran and no other dictum (7:3).
- The Messenger of Allah too had been required to follow the Quran (10:109).
- The Holy Messenger used to take decisions according to the Quran (10:109).
- He who does not decide according to the Quranic injunction is not a **momīn** but a denier (5:44).
- Allah's teachings have been included in the Quran and no man can make any amendments (6:116).
- It is the synopsis of all the past teachings (5:48).
- There is no contradictory thing in it (4:82).
- All differences can be resolved with its help (42:10).
- Whatever is said therein has been expostulated by God Himself (75:19).
- It has been called "" (*tibyana likulli shaiyin*) in (16:89). This has been done by repeating verses (17:41), (6:106).
- The Messenger of Allah used to resolve all differences through the Quran (16:64).
- The Messenger used to advise the people with its help (50:45).
- It itself is Light (5:15).
- It illuminates things and has been given to enable man to complete his life's journey in its light (6:123).
- It contains the order to deliberate on it so much (47:24).
- It is made easy and is easy to seek guidance from it (54:16).
- A man must first cleanse his mind of pre-conceived ideas and then seek its guidance (56:79).
- To mix the verses of the Quran with non-Quranic beliefs, thoughts and concepts is **shirk** (42:21) i.e. to do this means the success can never be achieved as declared in the Quran.
- When man is used to personality cults then its advice is very unpleasant for him (40:12, 39:45, 17:46).
- When anyone asks them to look only towards the Quran (besides all other books), they accost him (22:72) and they tell people not to listen to such a person and make a lot of noise so that even others cannot hear him (41:26).
- Not only do they stay away from the Quran themselves but also prevent others from it (2:26).
- There is nothing like the Quran (6:94).
- Opponents wanted to make amendments in it, but the Messenger could not do so (10:15).
- The honour enjoyed by the **momineen** of early era was due to their adherence to the Quran, but when those who came later gave up this adherence, they lost their glory and became a non-entity (43:43). This is the complaint that the Messenger will make to God (25:30).
- **Deen** is only that which is contained in the Quran. By giving up the adherence to the Quran, one gives up the **Deen** itself.

Today we can again adhere to the Quran if we can only understand that the **Deen** and the Quran are one. **Deen** is within the Quran and that which the Quran does not contain is not **Deen** i.e. **Islam = the Quran**. The responsibility for the safety of the Quran has been taken by God Himself (15:9).

“قَرِيبٌ” (*qareeb*) as against “بَعِيدٌ” (*ba'eed*) means to be close (21:109).
 “الْقُرْبُ” (*al-qurb*): to be closer to someone (with reference to distance).
 “الْقُرْبَةُ” (*al-qurbah*): to be close to somebody with reference to rank.
 “الْقُرْبَى” (*al-qurba*) and “الْقَرَابَةُ” (*al-qaraabahu*): to be close to someone with reference to relation, that is, to be a relative.
 “ذِي الْقُرْبَى” (*zil qurbah*): those who are related (2:83).

Surah *Shura* says:

42:23	tell them that I demand no compensation for being a messenger excepting that you love my relatives (General meaning)	قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى
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This translation is not only against the dictionary but also against the Quranic teachings.

“الْقُرْبَى” (*al-qurb*): as mentioned earlier it means relativity but not relatives.

Lissan-ul-Arab says this verse means “O, Messenger, tell them that I demand no remuneration for my Messenger hood, but at least fulfil the obligations that are due you as my relative” {T}.

17:26	give your relatives their right	أَبِ ذَا الْقُرْبَىٰ حَقَّهُ
2:177	he gave money to his relatives	آتَى الْمَالَ عَلَىٰ حُبِّهِ ذَوِي الْقُرْبَىٰ

Hence verse (42:23) would mean “your own relatives” i.e. “قُرْبَاكُمْ” (*qurbaakum*). That is, if you absolve yourself of your obligations towards your relatives, that is, my remuneration.

This is the same thing which has been described in surah *Saba*:

34:47	tell them the remuneration I want is for your own good	قُلْ مَا سَأَلْتُكُمْ مِنْ أَجْرٍ فَهُوَ لَكُمْ
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Whatever the meaning, it is a fact that the Messenger of Allah did not ask anyone for remuneration nor did any messenger announce that he wanted any remuneration for messenger hood (26:109, 26:14, 35:26).

“التَّقَرُّبُ” (*at-taqarrubu*): to want to be close to someone and strive for this purpose {T}.

“الْمُقَارَبَةُ” (*al-muqarabah*): to come close to one another.

“الْقُرْبَانُ” (*al-qurbaan*): the thing (offering) with which God’s proximity is desired {T}.

Surah *Al-Ma'idah* mentions two of Adam’s sons, i.e. two men about whom it is said:

5:27	When they presented some sacrifice and the sacrifice of one of them was accepted	إِذْ قَرَّبْنَا قُرْبَانًا فَتَقَبَّلَ مِنْ أَحَدِهِمَا
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The Quran gives no details about the sacrifice as to what it was and how it was presented. It could well be something presented as an offering or some good deed which had been done to get closer to God.

The Quran does not mention the word sacrifice for the animals slaughtered at the time of Hajj. The closeness to Allah is not with reference to distance or place. The more a man starts to reflect Allah’s qualities in him, the more he becomes closer to Allah, and the way to reflect Allah’s qualities is to follow Allah’s guidance.

Surah *Al-Alaq* says:

96:19	do not agree with a man who finds ways to avoid the laws of Allah, instead obey these laws of Allah and thus come closer to Allah	لَا تُطِيعُهُ وَاسْجُدْ وَاقْتَرِبْ
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In other words, one may achieve qualities of Allah through reflection upon and actions according to the law of Allah. This is what is meant by the awakening of man and the stability of his personality.

Aulia-e-Allah (the friends of Allah) do not belong to a separate group rather every *momin* is an **aulia-e-Allah**. The laws of Allah can be followed by being part of a society and under a system. It cannot be down as an individual hermit nor in monasticism and neither can Allah's proximity be attained through any other deity's recommendation. See verse (46:28). Such a Deity is only one and it is only Allah.

“قُرْبَةً” (*qurbah*): the way to attain closeness. Plural is “قُرْبَاتٌ” (*qurbaat*) as in (9:99).
 “عَرَضاً قَرِيْباً” (*aradan qareeba*): immediate benefit, or quick return (9:42).

In the old ages, people slaughtered their animals and offered them as a sacrifice to please their gods. The Jews used to incinerate these slaughtered animals. Thus sacrifice by fire is often mentioned in the Torah.

Surah **Aal-e-Imran** says:

3:183	A sacrifice which the fire consumes	بِضْرِيَانٍ تَأْكُلُهُ النَّارُ
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This verse is a reference to this sort of sacrifice. They believed that if the sacrifice is accepted then the fire consumes the offering. About man's effort to be close to Allah, see heading (**D-Ain-W**).

Q-R-H ق ر ح

“الْقَرْحُ” (*al-qarh*) and “الْقُرْحُ” (*al-qurh*): the wound from a weapon.
 Some say that “الْقَرْحُ” (*alfarh*) means a sword wound.
 “الْقُرْحُ” (*al-qurh*): burning and other sensations due to the wound.
 “بِهِ قُرْحٌ مِنْ قَرْحٍ” (*bihi qurhun min qurh*): he is aching due to his wound {**T, F**}.

Raghib while supporting this meaning says that a wound caused by external sources is “قَرْحٌ” (*qarh*) and that wound which is internal is “قُرْحٌ” (*qurh*).

The Quran has used this word to mean war losses in (3:139), or the trouble suffered due to this kind of loss. Basically both meanings are the same.

Q-R-D ق ر د

“الْقَرْدُ” (*al-qarad*): tangled wool or useless wool {**T**}. It means wool which cannot be woven and is hence thrown away as useless. Later this word started to mean ignominy and humiliation .
 “اَقْرَدَ الرَّجُلُ” (*aqradar rajul*): that man became immobile due to deprivation and destitution, or was insulted and pretended to be dead {**T**}.
 “الْقِرْدُ” (*al-qird*): monkey. The plural is “الْقِرْدَةُ” (*al-qiradah*).
 “الْقِرَادُ” (*al-qiraadh*): lice or bugs which infest camel's hair {**T**}.

The Quran says that the Jews who had violated the orders of Sabbath had been turned into “قِرْدَةٌ خَاسِيَةٌ” (*qiradah khaasi'un*) (2:65). See heading (**Th-B-T**). The meaning of “خَاسِيَةٌ” (*khaasi'un*) is insulted, demeaned, or useless. See heading (**Kh-S-A**).

Surah **An-Nisa** says that they were insulted (4:47), i.e. they were deprived of the pleasantness in life

Verse (7:163-167) explains this by saying that Allah ordered such people to overbear them as would give them different kinds of punishments or perpetrate travails. This shows that this was the same sort of punishment which at another place has been called “زِلَّةٌ” (*zillah*) and “مَسْكَنَةٌ” (*maskanah*) as in (2:61).

In surah **Al-Ma'ida** the hypocrites have also been called “قِرْدَةٌ” (*qiradah*) and this has been explained by saying “عِبَادَ الطَّاغُوتِ” (*abadat ta'ghoot*) in (5:60). It means those who obey evil or falsehood, or those who

do not follow the permanent values.. This very thing is called “لعنت” (*laanat*) and “غضب” (*ghazab*) i.e. not getting the true benefits of life.

These explanations show that “كُونُوا قِرَدَةً خَاسِئِينَ” (*kunu qiradatan khasiyeen*) in (2:65) does not mean that they were really turned into monkeys. It means that that they were truly insulted and lived miserable lives. This was because of instead of following the guidance through the revelation they used to differ on this with each other (16:124). This is the condition of every nation which starts violating the permanent values. They lose character. For example, the loss of character was evident when they did not follow the Sabbath.

Q-R-R ق ر ر

“الْقَرَارُ” (*al-qiraar*): for something to stop, stay put in one place or the place where a thing stops.
 “الْقَرَارَةُ” (*al-qaraarah*): low land where water stops or collects. “قَرَارٌ” (*qaraar*): is also said to mean this.
 “قَرَرًا لِمَكَانٍ” (*qarra bilmakaan*): to reside somewhere, to stop and stay there.
 “اِسْتَقْرَارٌ” (*istiqaar*): to stop, to be unmoved.
 “اَقْرَرُ” (*aqarra*): to make something stop at a place, to make it stay. It also means to accept and agree.
 “مُسْتَقْرَرُ الْحَمْلِ” (*mustaqarrul hamal*): the last part of the womb where pregnancy takes place {*T, F*}.

2:84	then you accepted or confessed	ثُمَّ اَقْرَرْتُمْ
2:36	for you the earth has been made a place to rest upon	وَلَكُمْ فِي الْاَرْضِ مُسْتَقَرٌّ

The addition of “إِلَى حَيِّنٍ” (*ila-heen*) here has shown that this stay on earth is temporary or for a fixed period. But this does not mean that Adam was somewhere else before this and then he was sent to the earth. This whole story is about this earth,. See the word *Adam* under the heading (*A-D-M*). See heading (*W-D-Ain*) for meanings of “مُسْتَقَرٌّ” (*mustaqarrun*) and “مُسْتَوْدَعٌ” (*mastudah*) as used in (6:99).

6:67	every news has a point at which it is either confirmed or denied	لِكُلِّ نَبَأٍ مُسْتَقَرٌّ
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It means that every deed has a result, and every event goes to a certain point where it stops and its results are made evident. This is its “مستقر” (*mustaqar*).

36:38	The sun is (beside revolving) also taking its system towards its <i>mustaqir</i> speedily	الشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا
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“الْقَرُّ” (*al-qarr*): a thing which is a cross between the palanquin of a camel and the saddle of horses which is used by men for riding. It also means a howdah which is used by women for sitting on camels {*T, F*}.
 “اَقْرَأَ اللهُ عَيْنَهُ” (*aqral-laahu eenahu*): may Allah grant him so much wealth that he would not need to look at people’s wealth greedily or enviously {*T, F*}. The other meaning of this verse is “may Allah keep him happy”.
 “قُرَّةَ الْعَيْنِ” (*qurratul ain*): that which provides solace to the eyes (and contentment to the heart).

The Quran has used “قُرَّةَ أَعْيُنٍ” (*qurratah ain*) in (25:74) and “وَقَرَّى عَيْنًا” (*qarri aina*) in (19:26).

“الْقَرُّ” (*al-qarr*): coldness.
 “الْقَرُّ” (*al-qarru*): the cold of winter.
 “بَرْدٌ بَرٌّ” (*bard*): any cold weather in summer or winter {*T*}.
 “قَرَّ عَلَيْهِ الْمَاءُ” (*qarra ilahil ma’a*): put water over him or on him.
 “الْقَارُورَةُ” (*al-qaarurah*): any container, especially of glass, in which wine is stored. The plural is “قَوَارِيرٌ” (*qawareer*) as in (76:15-16). Later glass itself came to be called “قَوَارِيرٌ” (*qawaryar*). By extension, women were also called so.

The word “قَرَشٌ” (*qarsh*) has a lot of meanings in the dictionary.

Faraa says that this word was the fore runner of the word “قُرَيْشٌ” (*quresh*) which means to collect things from here and there. Since the tribe of *Quresh* were gatherers, they came to be called so.

“تَقَرَّشَ الْقَوْمُ” (*taqarrashal-qoum*): the people gathered. Some think that the *Quresh* were so called because they used to buy trading goods quickly because “تَقَرَّشٌ” (*taqarrash*) also means to purchase trading goods first.

Some say that one day *Nazar Bin Anana* (the forefather of the *Quresh* tribe) wrapped himself in cloth and thus the tribe came to be called *Quresh*. Some say that one day the people of his tribe said to him “كَأَنَّهُ جَمَلٌ قُرَيْشِيٌّ” (*ka annahu jamalun quresh*), which means that he looks like a strong camel. And thus he was called *Quresh*. Some say that “قُرَشِيٌّ” (*qarshi*) was called “قُصِّيٌّ” (*qussi*) and he gave this name to the *Quresh* tribe. Some say that this word means the river monster *qirsh* (whale) which all sea animals were afraid of. Some say this nomenclature stuck because of *Quresh Bin Mukhallad Bin Fahr* who was the leader of their caravan and people used to say that “the *Quresh* caravan has arrived”. Some say that they acquired this name because trading was their only subsistence as they were landless and couldn't do farming.

“فُلَانٌ يَتَقَرَّشُ الْمَالَ” (*fulanun yataqarrashul maal*): that man collects wealth {T}.

Ibrahim made his son *Ismail* settle in *Hijaz* in order to look after the *Ka'ba*. He had twelve sons and *Qidaar* was famous among them.

His descendants divided into a vast number of families. *Quresh* was one of the families and was considered to be considerably honoured and powerful, and respected. Among them *Fahad* (approx. 325 A.D.) and *Qussi Bin Kilaab* (425 A.D.) are very famous. The messenger *Muhammed* was born in this tribe.

By virtue of being the caretakers of the *Ka'ba*, the *Quresh* were respected far and wide. Trade was their profession. They had pacts with several tribes which ensured safety for their caravans. This has been pointed out by the Quran when it says:

106:1	due to the pacts which the <i>Quresh</i> had with others their caravans travel safely during winter and summer	لَا يَلْفُ قُرَيْشٌ إِتْلَفَهُمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ
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After this the Quran says. This is due to their being the caretakers of the *Ka'ba*. Therefore they should obey the Sustainer of the *Ka'ba*:

106:3	Sustainer of <i>Ka'ba</i> gave them food when they were hungry and provided them peace and security when they were in fear	فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ وَآمَنَهُمْ مِنْ خَوْفٍ
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This is fine reasoning. People enjoy benefits in the name of God but worship others. This is not a fair thing. If they benefit in the name of God then they should also obey His laws. And if others are to be obeyed then they should stop linking themselves to God!

“الْقَرْضُ” (*al-qarz*): to cut, delink.

“قَرَضَ الْمَكَانَ” (*qarazal-makaan*): he avoided some place {*T*}.

“قَرَضَ فِي سَيْرِهِ” (*qaraza fi sairih*): he bent right or left while walking {*T*} (18:17).

“قَرَضَ” (*qarz*): something which is lent or some deed performed in the hope of getting a return {*T*}.

“أَقْرَضَ” (*aqraz*): give something or perform some deed in the hope of getting some return.

“قَرَضَ حَسَنًا” (*qarzun hasan*): to deal amiably (metaphorical meaning).

The Quran has used this metaphor as in (2:245). This verse means “In the initial stages when Allah’s system is being established then anything which is required should be provided collectively and every effort, every type of bodily or material sacrifice that is needed should be made available happily”

All this mentioned above would be “قَرَضَ حَسَنًا” (*qarzun hasan*). But if other meanings of “قَرَضَ” (*qarz*) too are included with this meaning then the meaning would be more clear.

“الْقَرَضُ” (*al-qarz*): to chew {*T*}.

“الْقَرِيضُ” (*al-qareez*): a ball of fodder that a camel regurgitates and then chews on, and when it is digestible, returns it to the stomach for making it part of his body {*T*}.

In the system of Allah, whatever the individual gives to the society is a form of “قَرِيضًا” (*qareez*). The society spends it at the proper places to obtain the best results. As such, that which the individual had provided comes back to him as an individual of the society.

This is why it is said:

2:245	Is there someone who wants to give <i>qarz hasanah</i> to Allah so that He may return it manifold?	مَنْ ذَا الَّذِي يُعْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضْعِفُهُ أَضْعَافًا كَثِيرَةً
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This increase is with respect to results. Nothing is loaned to Allah directly but to His followers. Therefore a society formulated on the lines of the permanent values, fulfils all the obligations towards the individual that which Allah says are His responsibilities, and recovers the dues which have been imposed by Allah. Everything the individuals in such a society do or give will all be called “قَرَضَ حَسَنًا” (*qarz-i-hasanah*).

“الْقَرِطَاسُ” (*al-qirtaas*), “الْقَرِطَسُ” (*al-qirtus*), “الْقَرِطَاسُ” (*al-qartas*): paper or anything which is written upon {*T, R*}.

Plural is “قَرَاتِيسُ” (*qratees*) as in (6:92).

“الْقَرِطَاسُ” (*al-qirtass*) also means the skin which was hung as a target for shooting arrows {*T*}.

Muheet says that “الْقَرِطَاسُ” (*al-qirtaas*) means a paper or something that is written upon. Otherwise that something on which nothing is written is called “طِرْسُ” (*tirs*) and “كَأَغْدُ” (*kaghaz*). It is also the opposite {*T, M*}.

The Quran says:

6:7	If we had even revealed a book written on paper.	وَلَوْ أَنزَلْنَا عَلَيْكَ كِتَابًا فِيهِ قَرِطَاسٍ
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“الْقَرْعُ” (*al-qara*): to strike a thing on another {*F*}.

“قَرَعَ رَأْسَهُ بِالْعَصَا” (*qarahu raasahu bil asa*): Hit the stick on his head.

“قَرَعَ الْبَابَ قَرَعًا” (*qara'al-baaba qar'aa*): knocked on the door.

“الْقَرَاعَةُ” (*al-qara'a*): a flinted stone.

“الْمِقْرَاعُ” (*al-miqraa'u*): hammer etc. which is used to break stones with. There is a connotation in this word of harshness, misery, and intensity.

“الْقَرَاعَاءُ” (*al-qar'aa'u*): a garden which has been eaten up or grazed by animals.

“رِيَاضٌ قَرْعٌ” (*riaazun qara'un*): a good sword {*T*}.

The Quran has mentioned “الْأَقْرَعُ” (*qaari'ah*) which means severe misery which nations face due to pursuit of wrong deeds.

The Quran says:

13:31	Due to their deeds, some misery or other ill continue to meet or befall them	تُصِيبُهُمْ بِمَا صَنَعُوا قَارِعَةٌ
69:4	<i>Thamud</i> and <i>Aad</i> denied the striking calamity	كَذَّبَتْ ثَمُودُ وَعَادٌ بِالْقَارِعَةِ

It refers to the misery which had to come upon them due to natural turn of events. It was this “قَارِعَةٌ” (*qaari'ah*) which the *Quresh* tribe met due to their rebelliousness against the messenger and his companions, and this is the “الْقَارِعَةُ” (*al-qaari'ah*) which every nation that is rebellious will meet. This is seen nowadays due to the mutual conflict among nations. The details in surah *Al-Qaariah* include the clashes that will take place in this world as well as the accountability that will be conducted in the hereafter.

“الْقُرْعَةُ” (*al-qur'ah*): part, luck.

“الْقَاءُ الْقُرْعَةُ” (*ilqaa'ul qur'ah*): balloting {*M*}. The Quran does not use this word “قُرْعَةٌ” (*qur'ah*) to mean to draw straws or lottery.

In reference to *Maryam*, it is said:

3:43	They drew their ballots (through bows)	إِذْ يُلْقُونَ أَقْلَامَهُمْ
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The Jews used to decide many things by balloting. The bible mentions this. The Quran however advocates decision making by using the intellect and wisdom. It does not leave decision making to chance but makes them on a rational basis.

“الْقَرْفُ” (*al-qirf*): the bark of a tree, or the peel of a pomegranate, etc.
 “الْقَرْفُ مِنَ الْأَرْضِ” (*al-qiru minal-ard*): the crust of the soil which is uprooted along with the vegetables.
 “الْقَرْفَةُ” (*al-qirfah*): to obtain and earn.

Ibn Faris has said it means to wear something, or for something to be indiscriminately mixed with another.

“اِقْتَرَفَ” (*iqtaraf*): to earn.
 “اِقْتَرَفَ الْمَالَ” (*iqtarafal-maal*): He collected wealth.
 “رَجُلٌ قَرْفَةٌ” (*rajulun qurafah*): an earning man {T}.
 “اِقْتَرَفَ” (*iqtaraf*): to labour and earn whether the work is good or bad, but usually it has the connotation of doing bad work {R}.

Surah *Al-Anaam* says:

6:114	So that they may continue what they are doing. Let them be engaged in things they are busy in.	وَلْيَعْتَرِفُوا مَا هُمْ مُقْتَرِفُونَ
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“الْقَرْنُ” (*al-qarn*): the horn of an animal, or that part of a man’s head where the animal has its horns, or the upper part of the head.
 “الْقَرْنُ مِنَ الْقَوْمِ” (*al-qarnu minal-qoum*): the head of a tribe or a nation {T}.

Ibn Faris says it basically means a thing that is highlighted or comes strongly and with intensity to the surface, and to gather one thing with another.

“الْقَرْنُ” (*al-qarn*): fixed period. There is difference of opinion as to how long this period is, but generally it is said to be a hundred years. Some say that some part of a period is called “قَرْنٌ” (*qarn*) and its limit is not fixed. Or it means contemporary or a nation which has been obliterated or occurred in the past.
 “الْقَرْنُ” (*al-qirn*): contemporary or equal {T}.

Surah *Al-Anaam* says:

6:6	former nations	أَمْ يَرَوْنَكَ أَمْ يَرَوْنَاكَ مِنْ قَبْلِهِمْ مِنْ قَرْنٍ
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The plural of “قَرْنٌ” (*qarn*) is “قُرُونٌ” (*quroon*).

“الْقَرْنُ” (*al-qarn*): to tie something with another or to mix with it, or to tie two camels with one rope {T}.
 “قُرْنَتِ الْأَسَارَى فِي الْجِبَالِ” (*qurrinatil usaara fil hibaal*): the prisoners were rounded up and tied to a rope {T}.

The Quran says:

14:49	tied together in chains	مُغْرَضِينَ فِي الْأَصْفَادِ
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“قَرْنُ الشَّيْطَانِ” (*qarnush shaitaan*): the disciples of the devil or his force {T}.
 “اِقْرَأْ لِلْأَمْرِ” (*aqrana lil amr*): He had a say in the matter. He had the capacity for some work {T}.

The Quran uses the word “مُغْرَضِينَ” (*muqrineen*) in (43:13) to mean “those with power and authority”.
 “الْقَرِينُ” (*al-qareen*): companion, friend, tied together in one rope or in one cause {T}.

The Quran uses the word “قَرِينًا” (*qareena*) to mean companion or friend in (4:38).

Muheet says “الْقَرِينَةُ” (*al-qarinah*) means wife.

Surah *Al-Kahaf* mentions “ذِي الْقَرْنَيْنِ” (*zulqarnain*) in (18:83). It has many recounts but modern research shows that it refers to a king *Kaikhusr* or Cyrus. His two horns or hats mean the two kingdoms of *Media* and *Faaris* that he ruled. About a hundred years ago, a statue was discovered from the ruins of *Istakhar* which has two horns on the head, because in Iran a country was represented by “قَرْنٌ” (*qarn*) or horn. This was the king who had delivered the Jews from Babylon’s dreadful captivity and at whose hands the predictions of the messengers *Daanial*, *Yasiah*, and *Yeremiah* were proven true. These predictions are present in the *Torah* even today. *Daanial* had dreamt of a hippo with two big horns. He was told by *Jibreel* that it was the king of two big states who would deliver the Jews from the Babylonians. This deliverer was famous by the name of *Zulqarnain* among the Jews.

Sir Percy Sykes has given the photo of this king Cyrus in his book “*A history of Persia*” in Volume 1.

In the predictions of the messenger *Yasiah* the man with the horns has been called *Khars*. So when this king *Khars* conquered Babylon and liberated the Jews, the messenger *Daanial* showed him or told him about this prediction of the messenger *Yasiah* which had been made about a 150 years back.

This king first moved towards the west from Iran and reached Lydia (a country of north west Asia minor) and conquering its capital *Sardas*, reached the sea coast where the sun could be seen setting (18:86). Later he went to *Bakhtar* (18:90). His third sojourn was towards the *Koh* pass where he built a wall so that the people of the south were protected from the attacks of the wild tribes of the north (18:94). These were the followers of king *Zartasht*. Quran has acknowledged the high character of this king (18:95-98). More details can be found in the book titled “*Barq-e-Toor*” and under the heading “*Zulqarnain*”.

However, these are the facts that modern research has been able to reveal until now. Some other facts that are revealed, may throw light on some other details. The reason that the Quran has mentioned king *Zulqarnain*, can be achieved even without determining historically as to which king is referred in the Quran.

Q-R-Y ق ر ي

“الْقَرْيَةُ” (*al-qaryah*): big city, any city or any place where many dwellings are situated alongside each other {T}. Plural is “قَرَى” (*qura*).

Raghib says it means any place where people gather. It also means the people who gather {R}.

Muheet says that a walled city is called “الْمَدِينَةُ” (*al-madinah*) but “قَرْيَةٌ” (*qaryah*) and “بَلْدَةٌ” (*balдах*) are cities which are not walled {M}.

“قَرَى الْمَاءَ فِي الْحَوْضِ” (*qaral-ma’a fil hauz*): filled the pool, or collected water in a pool.

Ibn Faris says its basic meaning is to collect and to congregate.

In surah *Al-Baqrah* “قَرْيَةٍ” (*qaryah*) has appeared to mean a dwelling. (2:259)

In surah *Al-Ambia* “قَرْيَةٍ” (*qaryah*) has come to mean the people of a dwelling.

In surah *Az-Zakhrif* “الْقَرْيَتَيْنِ” (*qaryatain*) has appeared which means the dwellings or the twin cities of *Mecca* and *Ta’if* (43:31). The dictionary has expostulated that whenever “الْقَرْيَتَيْنِ” (*al-qaryatain*) is said, these two cities of *Mecca* and *Ta’if* are meant {M}.

“قَسَرَهُ عَلَى الْأَمْرِ” (*qasarahu alal-amr*): he compelled him to it.
 “قَسَرَهُ” (*qasarahu*): he dominated him or overpowered him.
 “الْقَسُورَةُ” (*al-qasoorah*): Lion. It also means the hunter and archer {R}.

Ibn Faris says it basically means “overpowering with intensity”.

The Quran says:

74:51	They are running away from the lion (So that it may not eat them)	فَرَّتْ مِنْ قَسْوَرَةٍ
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“الْقَيْسُ” (*al-qiss*): to demand something, to search for something.
 “فُلَانٌ قَيْسٌ إِبِلٍ” (*fulanun qissu ibil*): that man is a scholar on camels, i.e. one who stays with camels all the time and is well aware of their habits and ways.

Raghib says that it actually means to struggle for something at night {R}.

“الْقَيْسِيُّ” (*al-qasees*): scholarly leader in knowledge about Christians (5:82).

Muheet says that it is a Hebrew word, and it means “*sheikh*”. Its rank is below that of the bishop in the Christian church hierarchy {M}.

“الْقِسْطُ” (*al-qist*): the part that is just, even or right {T}, or equal portion, quantity, luck {T, M}.
 “تَقَسَّطُوا الشَّيْءَ بَيْنَهُمْ” (*taqassatush shaiyi bainahum*): they divided it equally among themselves {T, M}.
 “قِسْطَاسٌ” (*qistaas*): Scales (26:182, 17:35).

According to the *Lata'if-ul-Lugha* it means the right scales or measurements, or the rightest scales.

“أَقْوَمُ الْمَيَازِينِ” (*aqwamul mayazeen*): is used to mean “الْقِسْطُ عَدْلٌ” (*al-qistu adal*) which means fair justice.

The Quran says:

5:42	Then judge fairly between them	فَاَحْكُمْ بَيْنَهُمْ بِالْقِسْطِ
7:29	Say, my Rabb has commanded justice (i.e. be just)	قُلْ اَمَرَ رَبِّي بِالْقِسْطِ
49:9	Then make peace between them with justice and act justly. Indeed Allah loves those who act justly	فَاَصْلِحُوا بَيْنَهُمَا بِالْعَدْلِ وَاَقْسِطُوا اِنَّ اللّهَ يُحِبُّ الْمُقْسِطِينَ

But “قَسَطٌ” (*qasat*) and “يُقْسِطُ” (*yuqsitu*) also means to move away from the truth and to be oppressive {T}. In other words this word means the opposites. *Ibn Faris* shares this opinion.

In verse (72:15)

“قَاسِطُونَ” (*qaasitoon*): those who oppress, or those who are unjust (72:15).
 “مُسْلِمُونَ” (*muslimoon*) has been used against it in (72:14), i.e. a *Muslim* is one who is never unjust.
 “الْقَسَطُ” (*al-qasatu*): for the neck to dry up.

As said before, “قِسْطٌ” (*qist*) and “عَدْلٌ” (*adal*) both mean justice but the fine difference in them is that “عَدْلٌ” (*adal*) would mean to do justice between two men, “قِسْطٌ” (*qist*) would mean to fulfil someone’s rights in a fair manner.

Surah *An-Nisa* says:

4:3	If you fear that you will not be able to fulfil the rights of the orphans and the women	إِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَى
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Here there is no question of measuring the rights against anyone. The question is of fulfilling the rights of women and orphans themselves.

Ahead it is said:

4:129	You do not have the capacity to do justice between the women.	وَلَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ النِّسَاءِ
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Here the question is of treating different women equally and hence “عَدْلٌ” (*adl*) is used.

Q-S-M ق س م

“قَسَمَ” (*qasam*), “يُقْسِمُ” (*yaqsim*): to divide something in parts, or to divide.

“فَأَنْقَسَمَ” (*fanqasam*): it was divided into parts.

“الْقِسْمَةُ” (*al-qismah*): division {*Gharib-ul-Quran*}.

“قِسْمَةٌ ضَيْرَىٰ” (*qismatun zaiza*): unjust division (53:22).

The Quran says:

43:32	We have divided between them (apportioned between them) worldly accoutrements of life	نَحْنُ قَسَمْنَا بَيْنَهُمْ مَعِيشَتَهُمْ فِي الْحَيَاةِ الدُّنْيَا
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This does not mean that God blindly distributes sustenance. For its division there is a law, which says:

53:39	Man gets for whatever he strives	لَيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَى
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This division that we see in this world is not according to the laws of Allah but is man-made.

“مَقْسُومٌ” (*maqsoom*): that which is divided (15:44).

“مُقَسِّمٌ” (*muqassim*): the divider (51:4).

“الْمُقْتَسِمِينَ” (*al-muqtasmeen*): those who divide among themselves (15:90).

“اِئْتَسَمَ” (*igtassam*): to demand division.

In the era before Islam, animals were divided by using arrows or dices. The Quran has advised against it, because by doing this, man renders himself open to vagaries of chance rather than deciding on the basis of rationale. This is an insult to humanity. This is why gambling and balloting is not permitted. For gambling see heading (*Y-S-R*) and for balloting see heading (*Z-L-M*).

“قَسَمَ” (*qasam*): reasoning and evidence {*Gharib-ul-Quran*}, or that which separates truth and falsehood.

56:76	The evidence that I am presenting, is a great evidence	وَإِنَّ لِقَسَمٍ لَوْ تَعْلَمُونَ عَظِيمٍ
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“أَقْسَمَ بِالشَّيْءِ” (*aqsama bish shaiyi*): to present something as the reasoning or evidence (90:1), but when these words are referring to common folk then it would mean ‘swearing’.

“يُقْسِمُ الْمُجْرِمُونَ” (*yuqsimul mujrimoon*): the criminals will swear (30:55).

About *Iblees* it is said:

7:21	He told them both by swearing.	وَقَامَهُمَا
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The *momineen* are wont not to swear but to present evidence and reasoning in support of their claims. The compensation for breaking a promise has also been fixed so that swearing is kept at a minimum.

- “قَسْوَةٌ” (*qaswah*): for something to become hard.
 “قَسْوَةٌ” (*qaswatun*) or “قَسْوَةُ الْقَلْبِ” (*qaswatul qalb*) means heartless.
 “حَجْرٌ قَاسٍ” (*hajaroon qaas*): solid and hard rock.
 “أَرْضٌ قَاسِيَةٌ” (*arzun qaasiyah*): harsh land which grows nothing.
 “لَيْلَةٌ قَاسِيَةٌ” (*lailatun qaasiyah*): very dark night {T}.

Nawab Siddiq Kasan Khan says that the speciality of the root (**Q-S-W**) is that it denotes strength and congregation {R}.

The Quran says:

2:74	Then your hearts hardened after that So they are like rocks, or even harder	ثُمَّ قَسَتْ قُلُوبُكُمْ مِنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدَّ قَسْوَةً
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Here “كَالْحِجَارَةِ” (*kalahijrah*) means hard like rocks, rather even harder than them.

Surah *Al-Hajj* says:

22:53	Whose hearts are hard, or who are unrelenting	وَالْقَاسِيَةِ قُلُوبُهُمْ
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In surah *Az-Zumr*, this has been explained by saying that they are the opposite of those:

39:22	whose chests are opened by Allah (to accept Islam)	مَنْ شَرَحَ اللَّهُ صَدْرَهُ لِلْإِسْلَامِ
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As such the “قساوت” (*qasaawat*) of the heart would mean to stick to one’s wrong stance without deliberating and thinking about what is said and thus become unable to hear and accept that which is right. This is what dogmatism is. See heading (**Sh-R-H**) and (**Sd-D-R**).

- “الْقَشَاعِرُ” (*al-qusha’ir*): that which is harsh and rough to touch {T}.
 “إِفْشَعَرَ جِلْدَهُ” (*aqsharrah jilduhu*): his skin started palpitating, shivering {T}.

Aqrab-al-Muwaarid says it metaphorically means “out of fear”.

Surah *Az-Zumr* says:

39:23	It sends a shiver down their spine	تَفْشَعِرُهُ مِنْهُ جُلُودٌ--
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”قَصِدُ“ (*qasd*): to intend, to be attentive, to proceed towards something and to stand up for it, whether this is done moderately or not.

”الْقَصْدُ فِي الْأَمْرِ“ (*al-qasu fil amr*): to be moderate in some matter.

”قَصَدَ فُلَانٌ فِي مَشْيِهِ“ (*qsada fulanun fi mashih*): he adopted a moderate stance in his speed.

”سَفَرًا قَاصِدًا“ (*safaran qaasidan*): moderate in journey (9:44).

”الْقَصْدُ“ (*al-qasdu*), ”الْتَقَصِيدُ“ (*at-taqseed*): to cut something in middle or to break something into two {T}.

”اِقْتَصَدَ فِي أَمْرِهِ“ (*iqtasada fi amrihi*): he was stolid and moderate or did not get distracted this way or that.

”الْقَصْدُ“ (*al-qasdu*): for the way to be straight and clear {T}.

The Quran says:

16:9	To make the truth clear, (evident or straight) is Allah's responsibility	عَلَى اللَّهِ قَصْدُ السَّبِيلِ
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He has done so and only He can do so. But people adopt the wrong way instead of taking the right path. If ”على“ (*ala*) is taken to mean the same as ”إلى“ (*ila*) in this verse, then it would mean that the path to Allah is the ‘middle’ path. Not those paths which are crooked and lead one astray.

Raghib says that ”الْاِقْتِصَادُ“ (*al-iqtisaad*) is of two kinds. One is completely virtuous and its two ends are positive and negative which are given up and the middle path adopted.

”وَاقْصِدْ فِي مَشْيِكَ“ (*waqsid fi masheek*): adopt moderation in your walk or in your affairs, because neither speed nor slowness is good in walk (31:19). But in the other kind of moderation is that one end is good and the other end not. That is, like justice and oppressiveness and injustice. A man who fluctuates between these two ends is called ”مُقْتَصِدٌ“ (*muqtasid*) {R}.

Raghib's words need consideration. At one end is wastefulness and at the other end is miserliness. Both these extremities are bad. The good way is between the two, i.e. neither to be a big spender nor be miserly. This moderation is laudable. Take another example. On one end is the truth and at the other end falsehood. Only one end here is good, not the other. Thus to be in the middle here is no big deal. Only he is laudable who adopts the path of the truth, not moves in between. The truth is stolid in its place. He who moves one inch away from it adopts falsehood.

Take another example. On one side is justice and at the other end is oppression or injustice. He who adopts justice is laudable but the person who adopts the middle way between justice and oppression is sometimes just and sometimes not, or is neither just nor oppressive. This means that if he is indifferent, then that person's deed is not laudable. Only those come up to the Quranic criterion will always do justice.

An example is found in surah *Al-Faatir* where it has been said:

35:32	We have selected one nation for being heir to our book and there are some who excel in virtues	فَمِنْهُمْ ظَالِمٌ لِّنَفْسِهِ وَمِنْهُمْ مُقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ
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See also (5:66).

This group among the three mentioned above is the best obviously, while those who do injustice are the worst. But between them is a group which does proceed in either virtuous deeds or evil. This will be better than the oppressive group but below the third. Its modus operandi will not be laudable, according to Quranic criterion. Only those who do justice will fulfil the Quranic criterion.

These examples make it clear that as it is generally said that such and such nation is moderate, is not right. Islam is the path of truth, and not the middle path between the truth and falsehood. The righteous nation is one which adopts the way of truth, not which moves in between truth and falsehood. See heading (*W-S-Te*), for the meaning of ”وَسَطًا“ (*wast*).

“أَقْصِرُ” (*al-qasr*), “أَقْصِرُ” (*al-qisr*): not to be long or lengthy, but to keep within some limit.
 “أَقْصِرُ” (*al-qasr*): to stop, to limit within some boundary.
 “صَرَ الشَّيْءَ” (*qasarash shaiyi*): to shorten the length of something.
 “قَصَرَ الشَّعْرَ” (*qasarash shair*): shortened the hair {*T, R*}.

Surah *An-Nisa* says:

4:101	shorten the <i>salaat</i>	أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ
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Ibn Faris has two basic meanings for this root. One is for something to reach its peak or limit, and second is to stop, to imprison.

“إِمْرَأَةٌ مَقْصُورَةٌ” (*imra atun madsurah*): veiled woman, or a woman who observes veil.
 “الْمَقْصُورَةُ” (*al-maqsurah*): a vast house or a small room surrounded or protected by walls {*T*}.

About the women in Quranic societies, the Quran says:

55:72	Safely kept in tents	مَقْصُورَاتٌ فِي الْخِيَامِ
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They have also been called “قَاصِرَاتُ الطَّرْفِ” (*qaasiraatit tarf*) which means “those who keep their eyes lowered or within bounds due to shyness, or those who do not let their eyes be brazen” (37:48) {*T*}.

“أَقْصِرُ” (*al-qasr*): thick pieces of woof for burning as fuel. It also means the roots of trees {*T*}.
 “قَصَرَ عَنِ الْأَمْرِ” (*qasara ban al-amr*): to abstain from something.
 “قَصَرَ عَنْهُ” (*qsara unhu*): when a man is unable to do something, or not capable of doing it {*Ibnus Sakeet*}.
 “أَقْصَرَ عَنْهُ” (*aqsar unhu*): when the capability is there but one abstains from doing it {*T*}.

Surah *Al-Airaaf* says:

7:202	They do not stop, never are lacking	لَمْ يَلَا يُقْصِرُونَ
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Surah *Al-Fath* uses “مُقْصِرِينَ” (*muqassireen*) in (48:27) which means “those who get their hair cut”.
 “قَصَرَ سَهْمَهُ عَنِ الْهَدَفِ” (*qasara sam-uhunil hadaf*): his arrow failed to reach the target {*T*}.
 This makes the meaning of “تَقْصِيرٌ” (*taqseer*) clear, that is “fault”.

“قَصَّ أَثَرَهُ” (*qassa asarahu*), “يَقْصُ” (*yaqussu*), “قَصًّا” (*qassan*), “قَصَّصًا” (*qasasa*): to follow in someone’s footprints {T}.

Ibn Faris says the basic meaning of this root is to follow and to struggle. (28:11, 18:64).

“قَصَّ عَلَيْهِ الْخَبَرَ قَصَّصًا” (*qassa alaihil khabara qasasa*): told him the news, made him aware of it {T}.

The Quran says:

12:3	We narrate to you events in the best way	نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ
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“الْقَاصُّ” (*al-qaassu*): story teller.

A hadith says “إِنَّ بَنِي إِسْرَائِيلَ لَمَّا قَصُّوا بَلَّكُوا” (*inna bani israeela lamma qassu halaku*) which means “when *Bani Israel* fell into storytelling, they were destroyed”, or “they were destroyed when they gave up God’s way and started following their ancestors”. The same thing happened with the *Muslims*.

“الْقِصَّةُ” (*al-qissah*): news, matter, event {T}.

“قَصَّ الشَّعْرَ” (*qas shas shair*): he cut hair.

“الْمِقْصُ” (*al-miqassu*): scissors.

“الْقِصَاصُ” (*al-qisaas*): to pursue a criminal and see that he is punished for his crime, or to punish a criminal for his crime, or for a law to pursue criminals.

Raghib says it means compensation for murder.

The Quran has used it to mean the punishment for murder. Since this is an important topic let us discuss it in detail.

According to the Quran, human life is so important that it has said:

5:32	He who commits murder, except in exchange for a life or as a punishment for spreading chaos in society, is like he has murdered the entire mankind	مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا
5:32	He who saves a soul is like he has saved the entire humanity.	وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا

This shows that according to the Quran, murder is a serious crime. Anyone who commits murder or spreads mayhem in the country can be punished by being killed.

About the chaos in the country there are orders contained in (5:33), but since we are not discussing that topic here, we can leave it to latch on to our main topic of individual murder.

About the crime of murder the first verse is in surah *Al-Baqrah* says:

2:178	Compensation for murder has been made mandatory on you.	كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلِ
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In this verse “قصاص” (*qasaas*) is generally taken to mean the punishment of death, but this is not right. As stated earlier, “قصاص” (*qasaas*) means to pursue someone. Therefore “قصاص” (*qasaas*) means to pursue the criminal or to follow him, not to let him go scot free so that he is punished for his crime. The *momineen* have been addressed in this verse to do this job.

If a society does not have collective method to fight crime then the punishment of the crime is left to individuals who have been affected. For example if a man is murdered, it is incumbent upon the heirs of the murdered man to pursue the criminal, and avenge themselves, and if the criminal is beyond their reach, then just sit tight and be unable to do nothing in the matter. But the Quran presents a collective system in which it is not left to the individuals to avenge the crime. It tells the society that the crime is against the society itself, and not just against the heirs of the murdered one. Therefore, it is the duty of the

society and not of the heirs of the murdered, to make the criminal pay for his crime. It is incumbent upon the society to avenge the affected individuals. In modern day language it may be said that the Quran has made murder a crime in which the police can intervene and in this the prosecution is the responsibility of a state. Therefore it is the duty of the Islamic government to pursue the criminals and do justice.

Ahead it is said:

2:178	Free man for free man, <i>abid</i> for <i>abid</i> , and female for female	الْحُرُّ بِالْحُرِّ وَالْعَبْدُ بِالْعَبْدِ وَالْأُنْثَىٰ بِالْأُنْثَىٰ
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This part of this verse relates an important principle that in this matter let not the position of the murderer or the murdered have any relevance. No matter how important the murderer is, and however lowly the murdered, because both are equal in the eyes of the law. This because every human life, be that of a free man or slave man or woman, is equally important.

This does not mean that if a free man “حُرٌّ” (*hur*) has been murdered then a “حُرٌّ” (*hur*) may be killed in exchange, even if the murderer is a slave. It does not mean that if the murdered is a slave then a slave should be hanged for the murder, even if the murderer is a free man. The Quran has stressed the principle of general equality here and said that only he who is the murderer should be punished, regardless if that person is a free man or a slave.

Further ahead it is said:

2:178	He who has been pardoned by his brother (heir of the murdered one), should try to fulfil his obligation honestly	فَمَنْ عَفِيَ لَهُ مِنْ أَحِبِّهِ شَيْءٌ فَاتَّبِعْ بِالْمَعْرُوفِ وَ آدَاءٌ إِلَيْهِ بِإِحْسَانٍ ذَلِكَ تَخْفِيفٌ مِّن رَّبِّكُمْ وَرَحْمَةٌ
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There is reduction and benevolence from your Sustainer. There is no mention of punishment here, but rather reducing the punishment is mentioned. “To be forgiving” shows that it is not connected to the punishment by death, because there is no letting up even a little in a death sentence. To forgive somewhat can be done when the punishment is monetary. This is called “ديت” (*diyat*).

The crime of murder is mentioned also in surah *An-Nisa* where punishments according to the different types of crimes are mentioned. It is said:

4:92	And he who kills a <i>momin</i> by mistake must free a slave and pay compensation to the heirs of the murdered man, except if they pardon the murder	مَا كَانَ لِمُؤْمِنٍ أَنْ يَتَّئِلَ مُؤْمِنًا إِلَّا خَطَاً
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This makes it clear that murder by mistake is not punishable by death but compensation is required which will be given to the heirs of the murdered man. The monetary value will be fixed by the court, and the heirs of the murdered man have been given the right to pardon some or all of the money. As such the verse (2:178) has said that murder by mistake is punishable by compensation.

The verse (4:92) says about a case where the murdered man is from amongst your enemy or one with which you have a pact. In this case too, compensation has been proscribed.

The next verse says:

4:53	And he who murders a <i>momin</i> wilfully then his punishment is <i>jahannam</i> in which he will stay and the wrath of Allah will befall him and a severe punishment has been prepared for him.	وَمَنْ قَتَلَ مُؤْمِنًا خَطَاً فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَدِيَةٌ مُّسَلَّمَةٌ إِلَىٰ أَهْلِهِ إِلَّا أَنْ يَصَدَّقُوا
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Here the Quran has said that a first degree murder or intentional murder is punishable by extreme punishment. There is no compensation or blood money here. Although there can be different types even in intentional murder. For example a man cold bloodedly contemplates that if such and such man is killed then all his property will come to me. He prepares a scheme and murders the man according to a well thought out scheme. This sort of crime should have the harshest possible punishment. Another example is that of a man who finds that his wife’s chastity is being violated or threatened. He is chagrined and murders the attacker in anger. This too is intentional murder but there is a gulf of difference between this and the first example. Therefore, every intentional murder will not incur the same sort of punishment.

Punishment will differ as per the crime. This leads one to the thought that by saying “جَزَاؤُهُ جَهَنَّمُ” (*jaza-u’hu jahannam*). Allah’s wrath, his insult and disregard are all different forms of punishments, for example, sole imprisonment, rigorous imprisonment, solitary confinement, disqualifying one from rights enjoyed by other members of the society, etc.

It is possible that some may think that here the punishment is to be received in *jahannam* and not in this world. But at another place, this has been clarified by God himself. It has been said that the punishment for wilful murder is generally death.

Surah *Bani Israel* says:

17:33	Do not kill him whom God has forbidden (who is innocent)	فَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ
17:33	If somebody is killed unjustifiably then let not the murderer think that there is no supporter or backer of the heirs of the murdered	فَمَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لَوْلِيَّهِ سُلْطٰنًا

Hence a person should not think that because of this he can be brazen and he will not be held accountable for the murder. He should not have this false concept. God has made the entire society as a whole the supporter of the heirs of the murdered and it will help in avenging the murder.

17:33	Thus the society will definitely end up avenging the murder	إِنَّهُ كَانَ مُنْصُورًا
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But the society has also been admonished not to exceed the limit in punishing the criminal by death.

For instance a man kills four or five people of a family. After the crime is established the court, despite being angered at this crime, is not allowed to punish excessively by allowing four or five people of the murderer’s family to be hanged, because that will be wasteful murder.

Nor does this part of the verse mean that the heir of the murderer has the right to kill the murderer.

The orders for “قصاص” (*qasaas*) are for the society or society’s set up and not for the individuals. They are not allowed to take the law into their own hands. The crime of murder is crime against the society. The position of the heirs of the murdered is, because the society will be the prosecution. As such “فَلَا يُسْرِفُ فِي الْقَتْلِ” (*fala yusrif fil qatl*) is also for the society or its justice system.

Thus two things are hereby clarified.

“وَمَنْ قُتِلَ مَظْلُومًا” (*waman qutila mazluma*) means to deliberate murder, because in a murder by mistake the murderer will not be called the oppressor and the murdered as a person on whom oppression is perpetrated. He who commits murder due to some mistake or error is not the oppressor. Rather he is ashamed of what he has done. Therefore the murdered will be called “مظلوم” (*mazloom*) only when somebody has deliberately murdered him.

The powerful in society must not believe that due to their being powerful they can murder at will and that nobody will hold them accountable. The entire social power will be behind the heirs of the murdered and will help him avenge the death of his near and dear one.

The punishment for deliberate murder is death, but the limit will not be crossed in this too.

When this verse is read along with that of surah *An-Nisa*, that is “ذَا فَلَا يُسْرِفُ فِي الْقَتْلِ” (*fajaza’u’hu jahannamu*) then it will be explicit that their *jahannam* would mean the punishment of death, and ‘the wrath of Allah’ would mean greater punishments that the society will determine.

The above show that according to the Quran.

- The crime of murder is a crime against humanity.
- The crime of murder is not a crime against the individual but a crime against a society. Therefore, pursuing the criminal and punishing him is a duty of the society not the individual.
- It will be the court that will decide whether it was wilful murder or by mistake.
- If it is murder by mistake, then the punishment will be compensation.
- The heirs of the murdered have the right to pardon the murderer fully or reduce the amount of compensation.
- In wilful murder the punishment is not compensation, and therefore the heirs have no right and the court will decide the punishment, which can be death penalty or according to the circumstances something less than that, like life imprisonment etc.
- The statement that no *momin* is wont to murder another *momin* except erroneously does not mean that a *momin* can go around killing those who are not *momins*. Not at all. The life of a *momin* and a non-*momin* are sacrosanct similarly (5:32) but *momins* are each other's brothers and it does not befit a brother, no matter how peeved he may be, to kill his brother, but this can happen by mistake. In such a case, he will have to pay compensation, so that he is careful against such mistakes in future. But if a *momin* kills another *momin* deliberately, then that will incur the harsh *punishmen* of death.

The Quran while giving extreme value to life, has acknowledged that murders can take place, i.e. life can be taken where truth and justice so demands. That is, as punishment for the murder of an innocent, or in battle with the enemy, or to stop those who create chaos or mayhem in an Islamic society. But this too as to how life can be justly taken will be made by the society or the court, and not by any individual.

Therefore, not even the heirs of the murdered victim have the right to kill the murderer themselves. This is the form of "قصاص" (*qisaas*) that Quran says, in which the collective good of your society lies (2:179).

Q-Sd-F ق ص ف

"قَصَفَ" (*qasafa*), "يَقْصِفُ" (*yaqsaf*) and "قَصْفًا" (*qasfa*): to break something.
 "رَعْدٌ قَاصِفٌ" (*raadun qaasif*): a harsh boom.
 "الْقَصِيفُ" (*al-qaseef*): dried and broken parts of a tree, or anything which has broken into two halves.
 "عَصَفَتِ الرِّيحُ فَقَصَفَتِ السَّفِينَةَ" (*asafatir reehu faqasafatis safeenah*): strong winds blew and broke the boat {T}.

The Quran says:

17:69	Such strong winds as would break the boat	قَاصِفًا مِنَ الرِّيحِ
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Lataif-ul-Lugha says that "الْعَوَاصِفُوهُ" (*al-awaasif*) are those winds which stir up a storm in plains and deserts and "الْقَوَاصِفُ" (*al-qawasif*) are the winds which whirl up a storm in seas.

Q-Sd-M ق ص م

"قَصَمَ" (*qasama*), "يَقْصِمُ" (*yaqsimu*), "قَصْمًا" (*qasma*): to break something, whether it separates after breaking or not {F}.

"هُوَ أَقْصَمُ النَّبِيِّ" (*huwa aqsamu sannah*): his front tooth is half broken.

"سَيْفٌ قَصِيمٌ" (*saifun qaseem*): the sword with a dull blade or broken (dull) sharpness {R}.

"قَصَمَهُ اللَّهُ" (*qasamahullaahu*): May Allah demean him {R}.

Surah *Al-Ambia* says:

21:11	We have demeaned many habitations into ignominy (destroyed them as a punishment for their crimes)	وَكَمْ قَصَمْنَا مِنْ قَرْيَةٍ
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“فَصَاعَتْهُ” (*qasa unhu*): he went away from him, or was distanced from him.
 “فَصَا الْمَكَانُ” (*qasal-makaan*): the place became distant, or was distanced from him.
 “قَصِيٌّ” (*qasiyyiah*): far or distant. The plural is “أَقْصَاءُ” (*aqsa*).
 “الْقُصْوَى” (*al-quswa*): far to the farthest limit, or very far {*T, M, R*}.
 “بِالْعُدْوَةِ الْقُصْوَى” (*bil-udwatil quswa*): at the far end (8:42).
 “مَكَانًا قَصِيًّا” (*makaan qasiyya*): a distant place {*T, M, R*}.
 “الْمَسْجِدُ الْأَقْصَى” (*al-masjidil aqsa*): very distant mosque. Commonly it means *Bait-ul-Muqaddas* in Jerusalem, but we think it means the city of *Medina* which is about three hundred miles away from *Mecca* and where the Messenger migrated and which was to become the place of “سجده” (*sajdah*), that is, for the group of *momineen*. In other words, it became a “مسجد” (*masjid*) or a centre of the Islamic System established within the the Quranic values.

“قَضَبَهُ” (*qazabah*): he cut him off.
 “فَانْقَضَبَ” (*fanqazab*): so he was cut off.
 “قُضَابَةُ الشَّيْءِ” (*quzaabatush shaiyi*): the part which is cut off from the whole, or that which breaks off from the branches of a tree.
 “الْقَضْبُ” (*al-qazb*): the branches of a tree which are cut from a tree for making bows and arrows, or the tree wood which is used to make arrows and bows, or every tall and spread out tree {*T*}.

Raghib says that the branches of a tree are called “قَضِيْبٌ” (*qazeeb*) and the branches of vegetables are called “قَضْبٌ” (*qazb*).

The Quran says “عِنْبًا وَقَضْبًا” (*enaban wa qazban*) in (80:28) which means vegetables.

Faraa says that those who lived in *Mecca* used to call a type of fodder as “قَضْبٌ” (*qazb*).

“قَضَّ” (*qazza*), “يَقْضُ” (*yaquz*), “قَضًّا” (*qazza*): to beat something or drill a hole into it.
 “قَضَّ الْوَيْدَ” (*qazzal-watid*): he uprooted the stake.
 “الْقَضَّةُ” (*al-qazzah*): small pellets of stone, or that which breaks off from them.
 “انْقَضَّ الْجِدَارُ” (*anqazal-jidaar*): the wall developed a crack but it has not fallen down until now {*R*}. But *Ibn Faris* and *Taj* both say that it means that the wall fell.

The Quran says:

18:77	The wall that was about to fall down.	جِدَارًا يُرِيدُ أَنْ يَنْقَضَ
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Ibn Faris says that the root has three basic meanings

- 1) For something to fall down
- 2) For a thing to be uneven and rough
- 3) To drill a hole into something.

Surah *Al-Kahaf* has used this word to mean “fall down”.

“الْقَضَاءُ” (*al-qaza'u*) has many different meanings. But the basic meanings are for something to be cut off, or de-linked as well as to be completed {T}.

Ibn Faris says it means to make something more steadfast and take it ahead on the path it should go.

“الْقَضَاءُ” (*al-qaza*): to separate and cut off {R}.

“قَدْ قَضَىٰ دَيْنَهُ” (*qad qaza deenahu*): he paid back the debt fully and thus ended his obligation to the lender.

“الْقَضَىٰ” (*al-qaziyyu*): death.

“قَضَىٰ إِلَيْهِ” (*qaza ilaih*): took the matter to its end {T}.

“الْقَضَاءُ” (*al-qaza*): to create something fully and to fix its proportions. It also means to make something explicitly clear {T}.

“الْتَقَاضِي” (*al-taqazi*): to demand {T}.

The Quran says about God:

2:117	When he has decided about something or he makes a decision	إِذْ أَقْضَىٰ أَمْرًا
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Surah *Taha* says that the sorcerers of the Pharaoh said:

20:72	you can decide what you wish	فَأَقْضِي مَا أَنْتَ قَاضٍ
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Surah *Al-Qasaas* says that *Moosa* hit a “” (*qubti*) with his fist which caused his death:

28:15	sent him to death, or terminated his life	فَقَضَىٰ عَلَيْهِ
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A little ahead is said that *Moosa* said to his father-in-law:

28:28	Whichever time period among the two I complete	إِنَّمَا الْأَجَلَيْنِ قَضَيْتُ
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Surah *Az-Zakhrif* uses this word against “مَكْتٌ” (*maks*) which means “to endure”, therefore “يَقْضُ” (*yaqz*) in (43:77) would mean “to terminate”.

Since the decisions of God regarding the human world reach humans through the Divine Revelation:

15:66	We sent the revelation to him (let him know about our final verdict through the revelation)	وَقَضَيْنَا إِلَيْهِ
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The Quran says:

17:4	We had sent this decision to the <i>Bani Israel</i> via this book	وَقَضَيْنَا إِلَىٰ بَنِي إِسْرَائِيلَ فِي الْكِتَابِ
17:37	Your Sustainer made the order known to the humans through the revelation	وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِلَاءَهُ
28:44	When we sent the revelation to <i>Moosa</i> .	إِذْ قَضَيْنَا إِلَىٰ مُوسَىٰ
41:12	thus created many planets out of it (created them and fixed their proportions)	فَقَضَاهُنَّ سَبْعَ سَمَاوَاتٍ
6:2	Allah is the one who created you from earth and made it proportionate (fixed a time period for the humans on earth)	هُوَ الَّذِي خَلَقَكُمْ مِنْ طِينٍ ثُمَّ قَضَىٰ أَجَلًا
2:36	Hence you will stay on this earth for a time and benefit from it for a time	وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ
40:20	Allah decides justly	وَاللَّهُ يَفْضِي بِالْحَقِّ
19:21	Decided matter, fixed law.	أَمْرًا مَّقْضِيًّا

“الْقَطْرُ” (*al-qatar*): drops, or a thing which is formed by drops like rain. Singular is “قَطْرَةٌ” (*qatrah*).

“سَحَابٌ قَطُورٌ” (*aahaban qurtur*): a cloud which rains very profusely.

“الْقَطْرُ” (*al-qitru*), “الْقَطِرُ” (*al-qatir*): melted copper or some kind of copper (18:96) {T}.

“الْقَطِرَانُ” (*al-qatiraan*), “الْقَطْرَانُرَالُ” (*al-qatra nural*): saliva or a kind of sticky liquid which is prepared by heating the sap from *sanobar* trees (14:50) {T}.

“الْقُطْرُ” (*al-qutr*): end, towards, corner. The plural is “أَقْطَارٌ” (*aqtaar*) which also means environs as used in (55:33).

Ibn Faris has said that this root does not follow any defined pattern.

“الْقَطُّ” (*al-qatt*): to cut something width-wise.

Ibn Faris has added “to cut fast” in the basic meaning of this root.

“قَدٌّ” (*qadd*): cutting length-wise

“إِنْقَطَ الشَّيْءُ” (*inqattash shaiyi*): a thing was cut {T}.

“الْقِطُّ” (*al-qitt*): a fixed portion (that was cut and separated), or a scroll on which the award for somebody is written. In other words, it may mean any written scroll. Some say that the book of accountability is called “قِطُّ” (*qitt*).

The Quran says:

38:16	O my Sustainer, decide quickly about us (i.e. sort out our punishment quickly)	رَبَّنَا عَجِّلْ لَنَا قِطَّنَا
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It also means the portion or the book of accountability.

“قَطَعَ الشَّيْءُ” (*qatash shaiyi*): cut that thing off.

Raghib says it can also be applicable to things which are visible to us.

“قَطَعَ اللَّحْمُ” (*qatal-lahm*): to cut meat. It is also said for things which are figuratively cut.

“قَطَعَ السَّبِيلَ” (*qata'us sabeel*): to commit dacoity and cut off communications.

“قَطَعَ لِسَانَهُ” (*qata'a lisaanuhu*): to shut somebody off by doing him a favour {M}.

The Quran says (figurative meaning):

2:27	they break Allah's Covenant after it is ratified	يَنْقُطُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُؤْصَلَ
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In other words, they cut off the links of humanity which God has ordered to be kept connected, or divide the humanity into parties.

“قَطَعَ خَصْمَهُ بِالْحُجَّةِ” (*qata'a khasmahu bil hujja*): he overpowered the opponents with his reasoning {T}.

“قَطَعَ رَحِمَهُ قَطِيعَةً” (*qata'a rahimhu qatee'ah*): he cut himself off from his relatives.

“أَقْطُرِعَةً” (*uqtua'h*): the thing which is sent to signify cutting off of relations {F}.

“قَطَعَ عُنُقَ دَابَّاتِهِ” (*qata'a unuqa dabbatihi*): does not mean that he actually slaughtered his animal but that he sold it off {T}.

“قَطَعَتْ لِسَانَهُ” (*qute'at lisaanuhu*): that the tongue which used to wag incessantly did not so remain {T}.

“قَطَعَتْ يَدَهُ” (*qute'at yaduhu*): his hand due to some ailment became useless {T}.

Surah *Yusuf* says:

12:31	And cut their hands .. (i.e. their hands stopped from what they were doing)	قَطَعْنَ أَيْدِيَهُنَّ
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This means that their hands stopped working, or in surprise they injured their hands.

“قَطَّاعُ الطَّرِيقِ” (*qutt at-tareeq*): highway robbers {*T*}. The Quran says this in context of *Loot's* nation.
 “قَطَعَ السَّبِيلَ” (*qata'us sabeel*): or in this verse “تَقَطَّعُونَ السَّبِيلَ” (*taqta-oonas sabeel*) means to close the way for human regeneration unnaturally (29:29).
 “قُطِعَ بِهِ” (*quti'a bihi*): something intervened between him and his hopes. He became disappointed.
 “قَطْعُ مِنَ اللَّيْلِ” (*qit'un min al-lail*): The part of night which is from the first part of the night to the third part. The last part is also so called {*T*}. See (11:81).

Ibn Faris says it means any part of the night.

“قُطِعَ الرَّجُلُ” (*quti-ar rujul*): that man lost hope and became vulnerable {*M*}.
 “قَطَعَ الْأَمْرَ” (*qata'al-amar*): To decide ultimately.

27:32	I am not one to make the last decision in any matter	مَا كُنْتُ قَاطِعَةً أَمْرًا
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Surah *Al-Maidah* says about theft:

5:38	cut off their hands	فَأَقْطَعُوا أَيْدِيَهُمَا
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But it can also mean ‘adopt some way whereby their hands desist from stealing’. This meaning is supported by the remainder of the verse:

5:38	This is the punishment for them (thieves) as from Allah as a deterrent (i.e. taking measures to deter others to resort to stealing)	جَزَاءٌ بِمَا كَسَبُوا نَكَالًا مِنَ اللَّهِ
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For the meaning of “نَكَالًا” (*nakalan*) see heading (*N-K-L*). That is, adopt measures whereby their hands desist from stealing.

Ahead it is said:

5:38	and the criminal who is repentant for his crime and reforms himself should be forgiven	فَمَنْ تَابَ مِنْ بَعْدِ ظُلْمِهِ وَأَصْلَحَ فَإِنَّ اللَّهَ يَتُوبُ عَلَيْهِ
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Now this repentance could be after or before the punishment is given to him. But if his hands are cut off as punishment then what can be achieved by forgiving him? On the other hand, if “أَيْدِي” (*aidi*) is taken to mean “authority”, then “قَطَعَ يَدَ” (*qata yud*) would mean to withdraw that authority, or ability which enables someone to steal. This encompasses all sorts of misappropriation. See heading (*N-D-Y*).

Surah *Al-Mai'dah* says ahead about the rebels of the state:

5:33	Kill them or put them on the cross, hang them, expel them from the country or cut their hand and feet from the opposite direction.	أَنْ يُقْتَلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِنْ خِلَافٍ أَوْ يُنْفَعُوا مِنَ الْأَرْضِ
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Here besides putting them on a cross or hanging them or killing them, the punishment of “قَطَعَ أَيْدِي وَ أَرْجُلَ” (*qataee aidi wa arjul*) is also present or mentioned. It can also mean to imprison them with the opposite sides (hands and feet) in shackles i.e. with handcuffs and leg irons. The very same words have been used for punishing the sorcerers of the *Pharaoh's* court.

“قطع يد” (*qata yad*) can also be taken to mean ‘adopt some way so that the stealing hands can be made to desist from stealing’. We too sometimes say that by signing that document you have cut off your hands, i.e. thereby that you have become helpless by doing so i.e. bound by an agreement.

If “قطع يد” (*qata yad*) actually means to cut off the hands then it is an extreme sort of punishment which can be adopted only when these crimes become frequent and there is no other way to stop them excepting awarding this punishment. Like smuggling has become so common in recent years that it has become incumbent to award harsh punishment for this crime in order to deter them. The border police is therefore authorized to shoot smugglers at sight. Although death penalty can be awarded only for deliberate murder or mutiny, but even this is after that the accused is provided with full opportunity to defend himself and if the crime is proven beyond doubt. Under these circumstances stealing can be punished by cutting the hand and feet, or when the system of Allah is prevalent in a society and everyone’s needs are taken care of by a society. To steal in such conditions can verily be punished severely {T}. Some say dacoits and robbers are also included in this punishment.

Not to establish an Islamic system and even then to punish a thief by cutting off his hand and leg is to implement Allah’s system in part and not look at the whole. The result of which is mentioned in (2:85).

Q-Te-F ق ط ف

Ibn Faris says this root basically means for something to break off (especially for picking fruits from trees).

“الْقُطْفُ” (*al-qitf*): a recently picked bunch of grapes. The plural is “قُطُوفٌ” (*qutuf*).
 “الْمِقْطَفُ” (*al-miqtafu*): the scissors with which fruits are cut off from branches {T}.

The Quran says:

69:23	Their bunches grow close together	قُطُوفُهَا دَانِيَةٌ
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Q-Te-M-R ق ط م ر

“الْقِطْمِيرُ” (*al-qitmeer*): the breach or gap in the seed of the dates, or the thin membrane that covers the date seed. This word is spoken to mean a small thing {R}.

The Quran says:

35:13	They do not enjoy even a little authority	مَا يَمْلِكُونَ مِنْ قِطْمِيرٍ
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“الْقُعُودُ” (*al-qu’ud*): to sit. It is the plural of “الْقَاعِدُ” (*al-qaid*) which means “he who sits”.
 “الْمَقَاعِدُ” (*al-maq’ad*): to sit and also the bottom (which one uses to sit on). The plural is “مَقَاعِدُ” (*miqaa’id*).
 “الْقُعُودُ” (*qu-ud*) and “جُلُوسٌ” (*julus*) are of the same meaning. Some say that “الْقُعُودُ” (*qu-ud*) means to sit down while standing, and “جُلُوسٌ” (*julus*) means to sit while lying down or getting up from prostration and sitting. Some scholars say “الْقُعُودُ” (*qu-ud*) means to sit enduringly (tight). The foundations of a house are called “قَوَاعِدُ الْبَيْتِ” (*qawa-idul bayt*), not “جَوَالِسُ الْبَيْتِ” (*jawalisul bayt*).
 “الْقَاعِدَةُ” (*al-qa’idah*): the root or foundation on which a building is built. The plural is “قَوَاعِدُ” (*qawa’id*).
 “أَفْعَدَ الرَّجُلُ” (*uqedar rajul*): he was bedridden and due to sickness lost the ability to sit or walk.
 “قَعَدَ لِلْحَرْبِ” (*qa’ada lil herb*): he prepared the braves who would fight in the battle {T}.

Zajaaj says that “قَوَاعِدُ الْبَيْتِ” (*qawa’idul bayt*) means the columns on which a building stands {T, M, R}. The Quran has used “الْقَوَاعِدُ مِنَ الْبَيْتِ” (*alqawa’id minal-bayt*) in (2:127), and used it against “قَعَدَ أَنْبِعَاتُ” (*qada unbi’aas*) in (9:46).

Surah *Al-Buruj* says:

85:6	When they were sitting or ready (to do battle)	إِذْ هُمْ عَلَيْهَا قُعُودٌ
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Raghib says that one who is lazy in doing something is called “قَاعِدٌ” (*qaa’id*) {R}.

In (4:95) “الْقَاعِدُونَ” (*al-qaidoon*) has appeared against “الْمُجَاهِدُونَ” (*al-mujahidoon*) in these meaning.
 “الْقَاعِدُ” (*al-qa’eed*): a man who gives you company, sits with you like an overseer (51:17) {T}.
 “الْقَاعِدُ” (*al-qa’id*) or “مِنَ النِّسَاءِ” (*minan nisaa’i*) is an old woman who has lost hope of menstruation, a husband or a child. The plural is “الْقَوَاعِدُ” (*alqawaid*) or “مِنَ النِّسَاءِ” (*minan nisaa’i*) (24:60).
 “مَقَاعِدُ” (*maqa’id*): central places (3:120).

Surah *Al-Qamar* says:

54:55	A place where all the pleasantries of life are present	فِي مَقَاعِدٍ صِدْقٍ
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See heading (*Sd-D-Q*). But this place (*jannat*) is only a place to sit i.e. a transitory place not a place for permanent abode.

Surah *Al-Jinn* (for the supply houses of *Jinns* and astrologers) says:

72:9	The place for listening	مَقَاعِدَ لِلسَّمْعِ
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“الْقَعْرُ” (*al-qa’ar*): the ultimate depth of anything.
 “قَعْرُ الْبَيْرِ” (*qa’reul biyr*): the depth of a well.
 “قَعْرُ النَّخْلَةِ” (*qa’aran nakhlah*): he uprooted the date palm.
 “فَانْقَعَرَتْ” (*fanqa’arat*): so it was uprooted {T, R}.

The storm that engulfed the nation of *Aad* was so strong that it uprooted everything:

54:20	As if they were uprooted date palms	كَأَنَّهُمْ أَعْجَازُ نَخْلٍ مُنْقَعِرٍ
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One meaning is that they seemed like they were already uprooted, and also that they were being pulled out of their roots as if they had shallow roots, i.e. that nation thought itself to be very established. It thought that it was so deep set that nobody could uproot it, but a single storm destroyed it.

Surah *Al-Haqqah* says:

69:7	Like hollow tree trunks	أَعْجَازُ نَخْلٍ خَاوِيَةٍ
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“قَفَلَ” (*qafal*), “يَقْفُلُ” (*yaqfilu*), “يَقْفُلُ” (*yaqfal*), “قَفُولًا” (*qufula*): for somebody to return from a journey.

Some think that “قَفُولٌ” (*qufool*) means for the army to return from a war.

“أَقْفَلُ الْجَيْشِ” (*aqfalal-jaish*): the army returned.

“الْقَافِلَةُ” (*al-qaafilah*): those companions of the journey who are returning {*F*}. But those going on a journey are also so called with the hope that they will return safely, or hoping for their safe return they are called “الْقَافِلَةُ” (*qaafilah*), even while going on the journey {*T, R*}.

“قَفَلَ الطَّعَامَ” (*qafalat tuaam*): he stored foodstuff.

“قَفَلَ الشَّيْءَ” (*qafalash shaiyi*): he estimated a thing.

“أَقْفَلَ الْبَابَ” (*aqfalal-baab*): He closed the door.

“الْقِفْلُ” (*al-qufl*): lock which is used to lock the door {*T, R*}.

“اسْتَقْفَلَ الرَّجُلُ” (*istaqfalar rajul*): that man was a miser.

The Quran says:

47:24	their hearts (and minds) are locked, so that they do not think rightly	أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا
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“الْقَفَا” (*al-qafa*), “الْقَافِيَةُ” (*al-qaafia*): the back of the neck.

“الْقَفْوَةُ” (*al-qifwah*): the tail. It also means accusation.

“قَفَوْتُهُ قَفْوًا” (*qafautuhu qafwa*): I followed him.

“قَفَيْتُهُ زَيْدًا” (*qafiyatuhu zaida*): I sent him after Zaid.

“هُوَ قَفِيَّتُهُ” (*huwa qafiyatuhu*): he is his heir {*T, R*}.

“الْقَفِيَّةُ” (*al-qafiyah*): also means superiority {*T, R*}.

Ibn Faris too says it means to follow someone.

Surah *Al-Hadeed* says:

25:57	Then we sent more messengers after them	ثُمَّ قَفَّيْنَا عَلَى آثَارِهِم بِرُسُلِنَا
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Also see (3:87)

Surah *Bani Israel* says:

17:36	And do not pursue a thing if you do not have knowledge about it (i.e. acquire knowledge first). Remember that the sight, the hearing, the mind, will all be questioned as to their use	وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْأَفْئِدَةَ كُلُّهُنَّ لَدَيْهِمْ يَسْئَلُهُنَّ
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Great facts have been related in this verse. The first thing is that without deliberating just out of custom or tradition, one should not continue to do something. One should undertake research himself. The other thing is the Quran has emphasised that knowledge should have evidence of the eyesight (observation) and hearing. Knowledge can accrue through hearing and sight. This is perceptual knowledge, and whatever information sight and mind relay to the mind, should not lead to conclusions through emotions (i.e. no personal bias) but through reasoning within the permanent values. Provide any possible information about everything and then conclude dispassionately using the Quran as a criterion.

Raghib too says while explaining this verse that it means not to make decisions based on guesswork or speculation. He says “قَفِيَّةٌ” (*qiyafah*) is actually derived from “اِقْتِفَاءٌ” (*iqtifaa*) i.e. speculating.

“قَلْبٌ” (*qalb*) basically means to keep turning something up and down, or to keep changing a thing.
 “قَلَبَ الشَّيْءَ يَقْلِبُهُ” (*qalabash shaiya yaqlibhu*): to turn and overturn a thing, or to keep turning upside down.
 “قَالَبًا” (*qallaba*) also has this meaning as above but with exaggeration.
 “تَقَلَّبَ” (*taqallaba*): to turn from side to side like a snake does on hot hand.
 “قَلَبَ الْخُبْزَ” (*qalab al-khubz*) is said when the bread has been cooked on its surface and is being overturned to cook it from its inside too.
 “مِقْلَابٌ” (*miqlab*): the piece of iron which the farmer uses to turn over the earth for cultivation {T}.

Since man’s heart too is never the same and keeps changing, it is called “قَلْبٌ” (*qalb*), and since intellect and insight also look at things from all angles (or turn them over and inspect them) and then form a conclusion, they are also termed “قَلْبٌ” (*qalb*).

Ibn Hashaam has mentioned four of the meanings of “قَلْبٌ” (*qalb*):

- Heart.
- Intellect.
- The synopsis of everything
- The best part of anything.

Ibn Faris describes two basic meanings of this root.

- The pure or unadulterated or valued part of anything
- To turn one thing from facing one way to another.

The Arabs say “هَذَا عَرَبِيٌّ قَلْبٌ” (*haaza arabiiyun qalb*). This man is a pure Arab.

Kitaab-al-Ashfaaq says that every pure thing is called “قَلْبٌ” (*qalb*).

The Quran has used two words “قَلْبٌ” (*qalb*) and “فُؤَادٌ” (*fuwaad*).

“فُؤَادٌ” (*fuwaad*) is derived of “فَأَدَ” (*fa’ad*), which means to roast or heat up. These two words differ broadly in that “قَلْبٌ” (*qalb*) is the source of intellect and deliberation, and “فُؤَادٌ” (*fuwaad*) is the depository of emotions.

Surah *Al-Airaaf* says about the dwellers of *jahannam* that they are the people who:

7:179	They do have <i>qalb</i> but do not use it for understanding	لَهُمْ قُلُوبٌ لَا يَتَمَمُّوْنَ بِهَا
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Surah *Al-Kahaf* says:

18:57	Their <i>qulub</i> are covered by veils and therefore they are unable to understand	إِنَّا جَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَتَمَمَّوْهُ
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Surah *Al-Hajj* says that “قَلْبٌ” (*qalb*) is used to mean to understand (22:46)

Surah *An-Nahal* says:

22:46	Defrauding or misleading intellects	لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا
16:22	Their hearts refuse to understand	قُلُوبُهُمْ مُنْكَرَةٌ

See heading (*N-K-R*). Also see headings (*S-M-Ain*) and (*B-Sd-R*) where *qalb* is meant as being the source of intellect and insight.

Surah *Al-Baqrah* says about the hypocrites:

2:9	They do not deceive anyone else excepting themselves but do not understand this.	وَمَا يَخْدَعُونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ
2:10	their minds are sick i.e. do not understand the implications of their conduct	فِي قُلُوبِهِمْ مَرَضٌ

Here the adverse condition of both the mental and psychological condition is meant. This shows that the Quran has used the word *qalb* to mean both intellect and emotion. Therefore the English word 'mind' can be meant both by *qalb* and *fuwaad*. In the Quran too both these words have been used for alternate meanings. See heading (F-A-D).

“تَقَلَّبُ” (*taqallub*) has been used to mean struggle (40:4, 16:46).

The Quran says:

26:18	When you stand (in prayer) before them who genuflect before God, then he watches you	الَّذِي يَرْتَكِبَ حِينَ تَقُومُ وَتَقُوبُكَ فِي السَّاجِدِينَ
2:144	When you are looking towards the heavens eagerly time and again (in expectation) We do watch your inner state ...	قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ

Therefore “تَقَلَّبُ” (*taqallub*) would mean both physical and mental states affected by the circumstances and the challenges faced by individuals/groups

“مُنْقَلَبٌ” (*munqalabun*): a place to return to (18:36).

“مُنْقَلِبٌ” (*munqalib*): one turns back.

The Quran says:

9:48	(These people kept on planning to) upset matters for you (they kept on scheming as how to spoil your plans)	وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّيِّئِينَ
18:42	He was left wringing his hands	يُنْقَلِبُ كَفَيْهِ
47:19	The time or place to be engaged in struggle	مُنْقَلِبِكُمْ

Q-L-D ق ل د

“قَلَدَ الْحَبْلَ” (*qalan nahabl*): wound the rope.

“الْإِقْلِيدُ” (*al-iqleed*): the nose ring of the camel through which a rope is passed in order to rein it.

“الْمِقْلَادُ” (*al-miqlaad*): key as well as treasure. The plural is “مَقَالِيدُ” (*miqaleed*) {T, M}.

The Quran says:

93:63	All the treasure in the highs and lows of the universe belongs to God.	مَقَالِيدُ السَّمُوتِ وَالْأَرْضِ
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“الْقِلَادَةُ” (*al-qilaadah*): necklace. The plural is “الْقِلَائِدُ” (*al-qila'idu*).

The Quran says:

5:2	Nor of the animals brought for sacrifice nor the garlands that mark out such animals	وَلَا الْهَدْيَ وَلَا الْقَلَائِدَ
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Raghib says “قِلَادَةٌ” (*qilaadah*) means a winded string or silver strand which is worn around the neck but later it came to mean anything which was worn around the neck or which encircles anything i.e. surrounds it {R}.

This helps us comprehend the meaning of “تَقْلِيدٌ” (*taqleed*), that is, a collar around our neck with the leash in someone else's hands and then to follow it like a dog.

“تَقْلِيدُ الْوَلَاةِ الْأَعْمَالِ” (*taqleedul walatil aamaal*): for the bosses to designate various servants to various functions {T, M}.

Muheet says that “التَّقْلِيدُ” (*at-taqleed*) means the beliefs and customs for the Jews and the Christians which are nowhere mentioned in their holy books but which they have heard of from their elders and follow them for centuries.

The Quran has made its advent to free man of the shackles of personality cults which hung around his neck like millstones and which he was following like slaves (7:156). So the messenger **Muhammed** with the help of the Quran broke these shackles into pieces, but after him the **muslims** again gathered these shackles together and hung them around their neck more tightly than before. This is “تَقْلِيدٌ” (**taqleed**) that destroys man’s faculty of freedom of thought and deed. The Quran invites man to conquer the universe and not to be enslaved to humans or their beliefs. “تَقْلِيدٌ” (**taqleed**) is the worst form of slavery because in slavery only man’s body is enslaved while in “تَقْلِيدٌ” (**taqleed**) man’s faculty of thought is also enslaved i.e. it leads to egocentric thinking where people feel comfortable with their false beliefs and do not wish to question them.

The Quran calls for the use of intellect and reasoning at every step and cautions against the blind following of the ways of our elders or for that matter others. In fact, it says that this is done by those who deny the permanent values. It says that whenever a messenger called people towards God, he was opposed by people saying that whatever he taught went against what their elders believed and they would follow (even blindly) their elders and not the revelation.

Nooh was the first to get this reply from the people (33:24). **Saleh** too got the same response (11:61-62). **Ibrahim** was told the same (21:53). **Shoab** got the same reply (11:87) and **Moosa** too (10:78). The last messenger **Muhammed** was given the same response (38:7). In short, every messenger was opposed on the same grounds (43:23-24). It was only opposed on the grounds that its teachings went against that of their forefathers (2:170, 5:104).

The Quran says that this is not the way the humans should behave as they have been endowed with intellect and reasoning where they can make choices. It is like animals that cannot make decisions and follow their natural instincts. As such in the life of **jahannam**, one is living more in the past (33:66-67). He is unable to see forward (36:8-9), and the past seems bright to these people as a result their future is bleak (59:18).

This is precisely the state of the nations including the Muslims who do not critically reflect on their backwardness and underdevelopment Those who have the Quran oppose it on the grounds that it is against the beliefs of their forefathers The Quran invites us to check and assess all beliefs in the light of the permanent values and then accept these for their optimum results. The reasoning that the elders had understood the Quran and then believed and we need to follow what they believed is rejected by the Quran, which invites us repeatedly to reflect as of today. The reason for this is, that the life is about going forward and as the technology develops and scope of the human intellect widens the Quran helps us to relate to its values to help us develop our mind further (41:53). The reference to the past is only to learn lessons. The Quran is preserved till the last day for this very reason, and every generation is invited to reflect into the Quran so that they could find out for themselves what the Quran has said regarding the higher purpose of human creation. The criterion for right and wrong is the Quran as it deals with the human intellect and the reasoning processes and provides guidance in making optimum choices within the permanent values.

Q-L-Ain ق ل ع

- “قَلَعَ” (**qala**), “قَلَعُ” (**qalla’a**), “اِقْتَلَعَ” (**iqtala**): uproot a thing from its base and to remove it from its place.
 “الْمَقْلُوعُ” (**al-maqlooh**): a dethroned leader.
 “الْقَلْعُ” (**al-qal’u**): the safe place where the shepherd keeps his belongings.
 “الْقَلْعَةُ” (**al-qal’ah**): the date plant which is uprooted from near the date tree.
 “الْاِقْلَاعُ عَنِ الْاَمْرِ” (**al-iqlaa’u unil amar**): to stop from doing something {**T, M**}.

The Quran while relating about the storm of **Nooh** says:

11:44	the rain was directed to stop raining	يَسْمَاءُ أَقْلَعِي
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- “الْقُلُّ” (*al-qull*): little, meagre.
 “الْقَلَّةُ” (*al-qillah*): it is the opposite of abundance, shortage.
 “قَلَّ” (*qalla*), “يَقِيلُ” (*yaqillu*): to be meagre.
 “قَلِيلٌ” (*qaleelun*): little
 “أَقْلَهُ قَلَّهُ” (*aqllahu qallalah*): reduced it.
 “الْأَقْلُّ” (*al-aqullu*): very little {T}.
 “الْقَلَّةُ” (*al-qullah*): the head, the hump or the upper part of the mountain. It also means party {T}.
 “الْقَلَّةُ” (*al-qillah*): the shivering that is due to greed or anger {T}.
 “اسْتَقَالَ الرَّجُلُ” (*istaqalar rajul*): that man got up in anger.
 “اسْتَقَلَّهُ” (*istaqallahu*): Lifted him, elevated him.
 “اسْتَقَلَّتِ السَّمَاءُ” (*istaqallatis sama'i*): the sky became high.
 “الْإِسْتِقْلَالُ” (*al-istaqlaal*): to be lofty, to stand on one's own feet, or to make something special for oneself.
 “هُوَ لَا يَسْتَقِيلُ بِذَا” (*huwa la yastaqillu bihaaza*): he is incapable of it, or he cannot lift it {T}.
 “قَلَّ” (*qalla*): to be little.
 “مَتَاعٌ قَلِيلٌ” (*mata-un qaleel*), “قَالَلَا” (*qallala*): to reduce (3:196, 8:44).
 “أَقْلَى” (*aqalla*): to lift {T} (7:57) i.e. to lift it thinking it to be lightweight.

Ibn Faris says its basic meanings are for something to be little and not to stay in one place.

Ibn Faris says the basic meaning of “قَلَمٌ” (*qalm*) is to pare something to make it smooth.

“الْقَلَمُ” (*al-qalam*): the pen with which we write. It also means scissors, or an arrow without any feathers at the tail and without any blade, or those arrows which were used in gambling (game of chance). The plural is “أَقْلَامٌ” (*aqlaam*).

Surah *Aal-e-Imran* says that the Jewish scholars used to draw ballots for fending for Maryam in (3:43). Here “أَقْلَامٌ” (*aqlaam*) means this.

At other places “أَقْلَامٌ” (*aqlaam*) means pens with which one writes:

68:1	By the pen and what it writes	وَالْقَلَمِ وَمَا يَسْطُرُونَ
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Muheet says a pen is only called “قَلَمٌ” (*qalam*) when it is pared to work as a pen. Before that it is called either “يَرَاعَةٌ” (*yara'tun*) or “قَصَبَةٌ” (*qasabatun*). These words show that the Arabs in those days could write. The Quran itself says when you are dealing with each other then write it down (2:282)

Consider the verse of surah *Al-Alaq* in which it is said:

96:4	Allah is the one who taught man through pen	الَّذِي عَلَّمَ بِالْقَلَمِ
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Here written knowledge is emphasized, and secondly God cannot directly teach man through a pen. Therefore, the meanings of this verse and others like it mean that God has endowed man with the ability to acquire such knowledge. If this point is kept in mind, it will greatly in understanding the Quran where the human actions are related to Allah.

“أَلْقَى” (*al-qila*): the intensity of enmity and prejudice.

Ibn Faris says that it means to move away from something and to go away from it.

“قَلَى بِقَلَى” (*qala yuqli*): have enmity against someone and to express extreme dislike and to part with him.

“قَلَى بِقَلَى” (*qala yuqli*): part with someone.

“قَلِيهِ بِقَلَاهُ” (*qaliyah yuqlahu*): have enmity.

Actually “قَلَى” (*qalyun*) means to roast meat, etc.

Ibn Faris says it means to be light and fast.

“قَلَاهُ” (*qalahu*): he fried it in the pan.

“أَلْقَاهُ” (*al-falla'u*): one who makes pans.

“أَلْقَاهُ” (*al-miqla*), “أَلْقَاهُ” (*al-miqlah*): zinc or earthen pan used for frying meat etc. {*T, M, R*}.

The Quran says about the Messenger:

93:3	Your Sustainer has neither abandoned you nor is annoyed with you	مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَى
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In surah *Ash-Shura* Loot's statement is related:

26:168	I am extremely annoyed with your deeds. (I do not want to have anything to do with you)	إِنِّي لِعَمَلِكُمْ مِنَ الْفَالِئِينَ
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“قَمَحَ الْبَعِيرُ قُمُوْحًا” (*qamahal-ba-eeru qumuha*): camel raised his head at drinking place and refused to drink.

“قَامَحَتْ إِبِلُكَ” (*qaamahat ibiluka*): your camels did not drink despite having come to the drinking place and stood with their heads raised.

“أَقْمَحَ الرَّجُلُ” (*aqmahar rajul*): that man raised his head but lowered his eyes.

“أَقْمَحَ الْغُلَّ الْأَسِيرُ” (*aqmahal-ghul lul aseer*): due to the shackles being narrow the prisoner was forced to keep his head raised {*T, M, R*}. In that era shackles also had a collar around the neck.

36:8	Their heads are tense and raised.	فَهُمْ مُقْمَحُونَ
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Actually “قَمَحُ” (*qamh*) means wheat, while ground wheat made from it is called “قَمِيْحَةٌ” (*qameeha*). For eating the ground wheat one has to raise the head, and this is called “أَقْمَحُ” (*qamhu*). Later it meant to raise the head no matter for what reason {*T, M, R*}.

“الْقَمَرُ” (*al-qamar*): the moon from the third to the 25th night. First, second, and the moon of the 26th night is called “هِلَالٌ” (*hilaal*) {T}.
 “تَقَمَّرَ الْمَرْأَةُ” (*taqamaral-mar’ah*): wedded a woman and took her away. It also means to spend a conjugal night at full moon.

Raghib says these meanings are derived from “قَمَرَهُ” (*qamarahu*) which means to overcome. As such the moon is called “قَمَرٌ” (*qamar*) because its light overcomes that of other stars {R}.

“قَمَرْتُ فُلَانًا” (*qamatu fulana*): I deceived that man {R}.
 “الْقِمَارُ” (*al-qimaar*): gambling.
 “الْقَمِيرُ” (*al-qameer*), “مَقَامِرٌ” (*muqamir*): Gambler {M}.

Gharib-ul-Quran says that in the pre-Islamic era the national symbol of the Arabs was the moon, or “قَمَرٌ” (*qamar*). Just as the national symbol of the Persians was the sun.

The Quran has said:

54:1	The hour is approaching and the <i>qamar</i> is about to tear apart	اِقْتَرَبَتِ السَّاعَةُ وَانْشَقَّ الْقَمَرُ
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It actually means that a clash between the *momins* and the Quresh is imminent. See heading (*S-W-Ain*). At that time Arabia’s dark era will end and the flag of the Islamic Sytem established with the permanent values will be raised for the good of mankind. See heading (*Sh-Q-Q*)

75:9	And <i>shams</i> and <i>qamar</i> gets joined	وَجُمِعَ الشَّمْسُ وَالْقَمَرُ
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It points to the Arabs and the Persians being together which took place after the *muslims* conquered Persia. If in this verse “شَمْسٌ” (*shams*) and “قَمَرٌ” (*qamar*) are literally taken to mean the sun and the moon then their physical changes seem to be the case. About this we can’t say anything definitely.

“قَمَصَ الْفَرَسُ” (*qamasal-farasu*), “يَقْمُصُ” (*yaqmusu*), “يَقْمِصُ” (*yaqmissu*), “قَمَصًا” (*qamsan*) and “قِمَاصًا” (*qimaasa*): for a horse to raise its forelegs together and then bang them together on the ground.
 “الْقِمَاصُ” (*al-qimaas*): to jump or to hop. It also means repentance and tribulation.
 “الْقَمُوصُ” (*al-qamoos*): the animal which starts jumping with the rider on its back.
 “الْقَمِيصُ” (*al-qamees*): a mule which jumps too much {T}.

Ibn Faris says that it has two basic meanings. One is to don something and wrap oneself in it. The second meaning is for something to jump and move.

“قَمَصَ الْبَحْرُ بِالسَّيْفِيَّةِ” (*qamasal-bahru bis safeenah*): the river waves made the boat rock {*Maqabees-ul-Lugha*}.

“الْقَمِيصُ” (*al-qamees*): The shirt which one wears. In the Arabic language this word is masculine but sometimes it is used as a feminine too. The plural forms are “قُمُصٌ” (*qumus*), “اَقْمِصَاتُ” (*aqmisatah*) and “قُمَصَانٌ” (*qumsaan*):

Ibnul jazri says that “الْقَمِيصُ” (*al-qamees*) means a sewn cloth which has two sleeves and which is not open from below. This cloth or garment is made of stuffed cotton. If the garment is made of stuffed wool then it can’t be called “قَمِيصٌ” (*qamees*). It is not that such shirt cannot be made of wool at all, although often it is not made of wool.

“الْقَمِيصُ” (*al-qamees*) also means a thin membrane over the heart {T}.

The Quran says in relation to **Yusuf**:

12:93	(Yusuf said) take my shirt and put it before my father (as a sign). He will comprehend the whole matter	إِذْهَبُوا بِقَمِيصِي هَذَا فَأَلْقُوهُ عَلَىٰ وَجْهِ أَبِي يَأْتِ بَصِيرًا
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In those days and even today, the dress of the high ranking people has held importance and is the way of showing their higher status with a social heirarchy. The shirt of **Yusuf** was a symbol of his high rank. Thus he sent his shirt to his father so that with his shirt he would know the high rank that his son **Yusuf** had attained.

But this verse can have another meaning. Earlier it has been said that:

12:84	Due to crying over Yusuf , his father Yacoob's sight became weak	وَأَبْيَضَّتْ عَيْنَاهُ مِنَ الْحُزَنِ
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Later **Yusuf's** "قَمِيصٌ" (*qamees*) was presented before him. This caused a psychological effect and his senses became strong due to which his sight improved. Sometimes immediate good news causes this psychological change. In the narrative of **Yusuf**, the shirt or "قَمِيصٌ" (*qamees*) is first mentioned when his brothers douse it in blood and brought it to their father (as a proof of **Yusuf's** death) (12:18). The second time his shirt is used to prove his innocence (12:26-27) and the third time as the proof of his being alive and his status.

"قَمَصَه" (*qammasahu*), "قَمِيصًا" (*qameesan*), "فَتَقَمَّصَ" (*fataqammas*): he made him wear the shirt and he donned it. Some scholars say that if the opening for the head in the shirt is on the chest then it is called "دِرْعٌ" (*dir'un*) but if it is on the shoulders, then it is called "قَمِيصٌ" (*qamees*) {T}. "الْقُمَاصُ" (*al-qumaas*) is a camel disease which makes the camel restless and it cannot stand still {T}.

Q-M-T-R ق م ط ر

"الْقِمَطَرُ" (*al-qimatar*): a wooden leg shackle which was used to be put on the prisoner's legs so that he couldn't escape {T, M, R}. This used to cause the prisoners much pain in moving about. Later this word came to mean pain and trouble. Due to the pain, the creases that form around the eyes and the eyebrows were called "قَمَطَرِيْرٌ" (*qamtreer*).

"إِقْمَطَرَ الْيَوْمَ" (*iqmattaral-yaum*): the day became harsh.

"شَرُّ مُقْمَطِرٍ" (*sharrun muqmatirrun*): Severe evil {T, M, R}.

The Quran calls the time when the results are made known as:

76:10	a period of great harshness and trouble	يَوْمًا عَمُوسًا قَمَطَرِيْرًا
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Ibn Faris too says this is the basic meaning of this root.

Q-M-Ain ق م ع

“الْمِقْمَعَةُ” (*al-miqma’ah*): an iron weight lift, or an ankus or the weapon that is used to kill an elephant. Its plural is “مَقَامِغٌ” (*muqaamih*) {*T, M, R*}.

The Quran says about those in *jahannam* i.e. state of hell:

22:20	They will have iron bails to restrain them from escaping the law and the implementing force (57:25)	وَهُمْ مَقَامِغٌ مِنْ حَدِيدٍ
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“قَمَعَهُ” (*qamahu*), “قَمَعًا” (*qamaa*): he overcame him, and demeaned him.

“قَمَعَ فَلَانًا” (*qama’a fulana*): he stopped him from his intent.

“الْمَقْمُوحُ” (*al-maqmuh*): insulted, treated meanly {*T, M, R*}.

“مَقَامِغٌ” (*maqamih*): the force with which a rebel is prevented from rebelling. It also means to make the oppressor helpless by overpowering him and thus make those who are oppressed safe from his oppression (22.20).

Ibn Faris says that it basically means to demean or overpower someone.

Q-M-L ق م ل

“الْقُمَّلُ” (*al-qamuloon*), “الْقُمَّلُ” (*qummalu*): small ants or lice (7:133). Some say this is an insect which infests crops and causes destruction {*T*}.

Kishaaf has said that it means pest and *Raghib* says it means small flies.

Ibn Faris says that some words are derived from its root whose basic meaning denote insult and hatred.

Q-N-T ق ن ت

“قَنَتَ” (*qanat*): to stand up and to stop speaking.

Zajaaj says that “قَاءَمَ بِأَمْرِ اللَّهِ” (*qa-imun bi amrillah*) means the same as “قَانِيتٌ” (*qaanit*) which means someone who establishes the laws of Allah, or someone who stands up with the laws of Allah to implement them {*T*}.

“سِقَاءٌ قَنِيتٌ” (*siqa’un qaneet*): a canter that holds water without wasting a drop {*T*}. Therefore its right meaning would be to preserve one’s strength and to use it only according to Allah’s guidance. This sort of obedience is called “الْقُنُوتُ” (*al-qunut*) {*T*}.

Muheet says it means to do something with preparation and with endurance {*M*}.

The Quran says about things in the universe:

2:116	Nothing among them wastes its energy and uses it according to Allah’s law	كُلٌّ لَهُ قَانِشُونَ
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All are busy in fulfilling the Will of Allah, i.e. as ordained by Allah. All are engaged in sustaining the system of the universe. This same attribute is found in *momin* men and women.

33:35	They are all <i>qanit</i> men and women	الْقَانِتِينَ وَالْقَانِتَاتِ
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About *Ibrahim* it is said:

16:120	He was not a mere individual but a complete nation was hidden within his person.	كَانَ أُمَّةً قَانِتًا لِلَّهِ
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He represented a nation which stands up with an invitation towards Allah and uses all its forces and strength towards this invitation, in other words a completely obedient nation.

Ibn Faris says it basically means obedience. For this subject see heading (A-M-M).

Q-N-Te ق ن ط

”الْقَنْطُ“ (*al-qanat*): to prevent.

”قَنْطَ مَاءً عَنَّا“ (*qanata ma-un unna*): he stopped the water to us.

”الْقُنُوطُ“ (*al-qunoot*): to lose hope.

”قَنْطَ يَاقُنُوتُ“ (*qanata yaqnut*), ”قَنْطَ يَاقُنِيتُ“ (*qanata yaqnit*), and ”قَنْطَ يَاقُنَاتُ“ (*qanita yaqnat*): to be desperate.

”قَاءَانِيتُ“ (*qaanit*): someone who loses hope {T} (15:55-56).

The Quran has used ”يُتُّوسُ“ (*yu'aus*) and ”قُنُوطُ“ (*qanut*) together in (41:49)

Surah *Az-zamar* says:

39:53	Say: O my servants who have transgressed their own selves, despair not the mercy fo Allah; for Allah’s system has protection for all acts and He is all protecting and His guidance can help in the self development (see next verse 39:54)	قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْعَفُوفُ الرَّحِيمُ
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Some people have taken this verse as a sort of license for committing crimes , because Allah’s mercy and forgiveness will pardon all this.

This concept is clearly against the teachings of the Quran that it needs no further explanation. The Quran has indeed , through this verse (39:53) refuted the Christian concept that man is born a sinner and this sin can never be absolved. And there is only one way to atone for it and that is by believing in the atonement of Jesus. The Hindu religion also believes that nothing can atone for a sin once committed. For this sin man has to be involved in the rebirth in different forms. The Jews too have the concept that the sin committed by their forefathers by worshipping the calf will send them to *jahannam* or hell for some time.

The Quran refuted the theory that a human child is born with the sins of his parents upon his shoulders. If ever a man commits a sin, then it doesn’t make him a sinner forever. He can always recover from its effects by doing righteous deeds. So anyone who wants Allah’s forgiveness can always do so. But how do the doors to this path open and how does one know that this has been forgiven or if he has the required protection? At another place this question is answered by the Quran itself:

15:56	doors to kindness and forgiveness are closed only to those who give up the path of Allah and adopt other paths	وَمَنْ يَقْنَطُ مِن رَّحْمَةِ رَبِّهِ إِلَّا الضَّالُّونَ
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Thus one who adopts the path defined by the Quran, gets the protection and mercy as explained in the book. The Quran has sign posted both paths clearly and explained through examples of the messengers and the righteous as models. The quran clearly states that if they could do it through their own choice so can others. The practical way for this is:

11:115	Mitigate the destructive effects of errors and mistakes with life giving results of righteousness	إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ
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For more details, see heading (R-H-M).

Surah *Ar-Rom* mentions ”قَنْطُ“ (*qanita*) against ”فَرِحَ“ (*fariha*) in (30:36).

Lataif-ul-Lugha says ”يَأْسُ“ (*yaas*) commonly means hopelessness, while ”قُنُوطُ“ (*qanut*) means a more intense type of hopelessness.

”الْقَنْطَرَةُ“ (*al-qantara*): bridge or tall building.

”قَنْطَرْنَا عَلَيْنَا“ (*qantara alaina*): He stayed with us for a long time {T}. This word has a connotation of abundance.

Raghib says ”الْقَنْطَرَةُ مِنَ الْمَالِ“ (*al-qantaratul minal-maal*) means that unascertained quantity of wealth which is enough for somebody {R}. The plural is ”الْقَنْطَارِيرُ“ (*al-qanaateer*).

”الْقَنْطَارِيرُ الْمُقْتَنَرَةُ“ (*al-qanaateerul muqantarrah*): the wealth which has been collected bit by bit (3:13) {R}. This includes a connotation of painstakingly, i.e. very much {M}.

In this verse (3:13), wealth is said to have attraction and temptation for man. The Quran does not advocate hatred for wealth. It does implore every man to come up to the accountability regarding wealth, but not confine his wealth to himself. He should use what is required to meet his needs and to spend the rest for the good of mankind. As a corollary to this verse, a *momin's* character has been described as ”الْمُنْفِقِينَ“ (*al-munfiqeen*), i.e. those who keep their wealth open (for others). The Quran emphasises this point repeatedly i.e. to keep it available for common good. Those who do not do so, have been promised painful punishment e.g. (9:34), that is, wealth hoarded becomes the cause for going to *jahannam*.

”قِنَاعٌ“ (*qina*): the covering with which women cover their heads {T}.

Raghib says anything which is used to cover the head is ”قِنَاعٌ“ (*qina*).

”قِنَاعٌ“ (*qaania*): that man put something on his head in order to hide his poverty {R}.

”قَانِيهِ“ (*qaanih*): a person who does not disclose his poverty or need to others.

”الْقِنَاعَةُ“ (*al-qanaati*): hiding of needs.

Raghib says ”قَنَعَ“ (*qana'a*) means that she lifted her cover and exposed her head i.e. bared her head, or revealed her needs to others. But ”قَنُوحٌ“ (*qunuh*) also means to be content with what a person gets, and to become happy with even a little bonus.

”الْقَانِيهِ“ (*al-qaanih*): a person who stays with someone (in his employment), and doesn't demand too much from him.

”قِنَاعَةٌ“ (*qana'ah*): to be happy with little {T}.

”قَانِيهِ“ (*qaanih*): a beggar who is happy with what he gets and does not insist on more {R} (22:36).

Ibn Faris says it means to refer to others to meet one's needs.

”إِقْنَاعٌ“ (*iqnaah*): to walk with head raised or high.

”أَقْنَعَ رَأْسَهُ“ (*aqna'a raasahu*): he raised his head. But this word has opposing meanings as well. It also means to lower.

”أَقْنَعْتُ الْإِنَاءَ فِي النَّهْرِ“ (*aqnatul ina-i fin nahr*): I put my vessel against the flow of the water so that it could be filled with water. This word is also spoken to mean to be attracted towards somebody.

”قَنِعَتِ الْإِبِلُ“ (*qaani'atul ibil*): the camels were inclined towards their grazing lands or their pen {T}.

In surah *Ibrahim*, the Quran has depicted the condition that engulfs a defeated nation. Their condition is such that:

14:43	Racing ahead with heads raised	مُهْطِعِينَ مُنْجِعِي رُؤْسِهِمْ
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”مُهْطِعِينَ“ (*muhti-eena*): to scamper in a disturbed state. See heading (*H-Th-Ain*).

”مُقْنِعِي رُؤْسِهِمْ“ (*muqni-ee ru-usihim*): some say it means “to run away” or “scamper with raised head” i.e. wherever the fancy takes one (in a disturbed state).

“الْقِنْوَةُ” (*al-qinwah*), “الْقُنْوَةُ” (*al-qunwah*): earning.
 “قَنْوَتَهُ” (*qanautah*): I earned it, or acquired it or hoarded it for myself.
 “اِقْتِنَاءُ الْمَالِ” (*iqtina-ul maal*): acquire wealth and hoard it.
 “الْقِنَاءُ” (*al-qanaat*): Stick.
 “قِنَاءُ الْحَائِطِ” (*qana-ul haa-it*): the shadowy part of a wall, which is away from the light. It also means a drain or a pipe from which water finds its way out {*T, R*}.
 “الْقِنْوُ” (*al-qinwu*), “الْقُنْوُ” (*al-qunwu*): bunch of dates.

The plural are “الْقِنْوَانُ” (*al-qinwaanun*), “الْقُنْوَانُ” (*al-qunwaanun*).
 “قِنْوَانُ زَانِيَةٍ” (*qinwanun zaniyah*): the hanging bunches which are hanging near (6:100).

“الْقِنْيَةُ” (*al-qinyah*), “الْقُنْيَةُ” (*al-qunyah*): earning acquired by a man. It also means accumulated wealth.
 “قَنَى الْمَالَ يَفْنِي” (*qanal-maala yaqini*): he earns money.
 “اَقْنَاهُ اللَّهُ” (*aqnaat-ullaah*): Allah gave him things after acquiring which he became peaceful and content. Those things also fulfilled his immediate requirements and he was able to save them for the future too.
 “ارْضٌ مَقْنَاءُ” (*arzun maqnaat*): the land which becomes suitable for one who lands there, where he finds everything and thus he is happy with it.
 “اَقْنَى” (*aqna*): to make happy {*T, R*}.

The Quran says:

53:48	Allah is the one who makes man independent and gives him that which keeps him happy and content.	وَ أَنَّهُ هُوَ أَعْنَى وَ أَقْنَى
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“الْقَاهِرَةُ” (*al-qaahirah*): the upper part of anything, like the chest, armpit etc. It also means loftiness.
 “جِبَالٌ قَوَاهِرٌ” (*jibaalun qawahir*): high mountain, overwhelming.
 “الْقَاهِرُ” (*al-qahru*): to hold on to someone from the upper part to overcome him. It also means domination, authority, overcoming, grip.
 “قَاهِرَةً” (*qaharah*): he overcame him. It also means to make obedient.
 “لَحْمٌ مَقْهُورٌ” (*lahmun maqhoor*): meat which is kept on the fire to be roasted while juice is still dripping {*T*}.

The Quran mentions an attribute of Allah as “الْقَهَّارُ” (*qah'haar*) in (12:39). The word “جَبَّارٌ” (*jabbar*) has already been explained under the heading (*J-B-R*) which means “he who casts strongly broken bones in a cast”.

“الْقَهَّارُ” (*al-qah'haar*) would mean “one whose law engulfs everyone”, or “someone whom nobody can defeat”, or “he whom no one can overpower”.

Surah *Al-Anaam* says:

6:18	He is dominant on his servants	وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ
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This attribute befits Allah because he enjoys domination over the entire universe, but when a man claims or attributes this quality to him then he is being rebellious. The Quran has related this to the statement of the Pharaoh:

7:127	And we (Pharaoh's people) are dominant over <i>Bani Israel</i>	وَ إِنَّا فَوْقَهُمْ قَاهِرُونَ
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The Quran says:

93:9	Do not be harsh with somebody who becomes alone in society thinking him to be without any help or friend,	فَأَمَّا الْيَتِيمَ فَلَا تَغْهَرْ
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(do not think him to be demeaned, and do not be harsh towards orphans).

It is allowed to conquer the things in the universe with a view to benefit, but it is wrong to be oppressive against fellow human beings or to think them to be lowly. It is however essential to dominate or overpower oppressive forces. Thus this trait for the group of *momineen* would be a good trait and would reflect an attribute of Allah. Note that power by itself is not evil.

No attribute of Allah is bad. Its usage determines whether it is good or evil. If force is used to oppress weaklings then the force is evil, but if the same force is used to prevent someone from oppression then it is good. Since Allah is goodness all the way, his every attribute is constructive. The same is applicable to a group of *momineen*.

Q-W-B ق و ب

“قَابُ” (*qaab*): the distance between the middle of the bow to one end. It also means quantity.

The Quran has referred to the status of the messenger-hood and has stated:

53:9	And they were closer than the distance off two bows, or less	فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ
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Before the advent of Islam, the Arabs used to take two bows when they made a firm pact. They used to align one with the other and thus used to align their “قَابُ” (*qaab*). Then they would pull the bow strings of both the bows and shoot a single arrow. This was meant to reflect that they were one soul but two bodies. One’s agreement is the other’s agreement, and hence a pact was made *{Rooh-ul-Ma’ani}*.

In a pact whatever one wishes, the other wishes too. Both vow to live in tandem. The Quran says that a messenger is so obedient to Allah and makes his life so harmonious with the laws of Allah that his relation with Allah’s laws becomes as if they are two men or friends who have made a pact like “قَابُ قَوْسَيْنِ” (*qaaba qausain*), or even closer than that. This is the reason that the strength which the truth gets at the hands of the messenger is attributed towards Allah himself.

The relation between the messenger and Allah is such. The messenger attains this stage and then to fulfil his aims prepares a group.

Thus, Allah’s program is implemented by the party which comes into being for this very purpose. They are the ones who raise the flag of the truth. They so merge themselves with Allah’s decisions that their decisions and deeds become the criteria for good and evil in the world and their archery become the archery of Allah.

These explanations show that Allah’s relationship with man is that of mutual friendliness. According to the messenger *Muhammed*, Allah is the greatest friend. It is man’s duty that he remains engaged till his death in implementing Allah’s program. This agreement with Allah is called *Iman* and to act according to it brings the proximity and grace of Allah, i.e. to be homogenous with Allah’s program.

“الْقُوتُ” (*al-qoot*): sustenance or food enough to keep a man alive {T}. The plural is “أَقْوَاتٌ” (*aqwaat*).

The Quran says about the earth:

41:10	have created the capacity to produce food in it	وَقَدْ رَفِعْنَا أَقْوَاتَهَا
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It means that God has formulated a law according to which it grows food in different seasons.

“الْمُقَيْتُ” (*al-muqeet*): guard or protector, or he who provides sustenance to everybody according to his needs, or he who provides sustenance to the creatures {T}.

Ibn Faris says this word also means “protector” and “authority”.

Raghib says it means “he who guards something and provides food for it”.

The Quran says:

4:85	he who guards everything in the universe and provides food for them	وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ مُّقِيتًا
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“الْقَوْسُ” (*al-qaus*): bow.

The Quran says “قَابَ قَوْسَيْنِ” (*qaaba qausain*) in (53:9). For its meaning see heading (*Q-W-B*).

“قَاسَ الشَّيْءَ بِغَيْرِهِ” (*qaasas shaiya bighairihi*): to assess something with the help of something {*Ibn Faris*}.

“” (*al-miqoos*): the starting place at a horse race, which is a rope tied in the shape of a bow and the horses for the race are placed behind it. When the race begins, the rope is dropped to the ground and horses are allowed to go in the race.

Nawab Siddiq Hasan Khan says that words in which “ق” (*qaf*), “و” (*waw*) and “س” (*seen*) appear denote intensity and congregation.

“قَوْسٌ” (*qaus*) includes an element of harshness, and for it’s both ends to meet indicates togetherness.

“قَوْلٌ” (*qaul*): a statement, or something said, or that thought which is still in the mind but not spoken. It also means belief, thought and opinion {T}. It has a lot of meanings, for instance, to hit, to overcome, to die, to receive comfort, to be attentive etc. {T}.

“تَقَوَّلَ عَلَيْهِ قَوْلًا” (*taqawwala alaihi qaula*): fabricate something and attribute it to someone else (69:44).

To think is called “وَيَقُولُونَ فِي أَنفُسِهِمْ” (*yaquluna fi anfusihim*) as in (58:8). The plural of “قَوْلٌ” (*qaul*) is “أَقْوَالٌ” (*aqwaal*) and its plural are “أَقَاوِيلٌ” (*aqaweel*), as in (69:44).

“قِيلٌ” (*qeel*): to say, or to have a conversation, or the call of the heart, as in (43:88).

Nawab Siddiq Hasan Khan says that the words with “ق” (*qaf*), “و” (*waw*) and “ل” (*laam*) together have the indication of moving and to flutter.

“قَوْلٌ” (*qaul*) includes the movement of the tongue or the lips {*Ilm-ul-Akhlaaq*}. But as said earlier, this is its initial meaning. Figuratively it also may mean the belief in the heart.

This word has been used at many places in the Quran. It is difficult to mention them all, but at every place its meaning can be determined easily, so we do not need go into detail.

Q-W-M ق و م

“قَامَ” (*qaam*), “قِيَامًا” (*qiyama*): to stand or to be balanced, or for some matter to be balanced, or to be in proportion, to be solid and smooth, or to be steadfast and enduring, or to do some work always, or to stop, or to stop at some place. It also means to be feisty {T}.

“أَقَامَ” (*aqaaama*): corrected and straightened, or made to stand up.

“قَامَ الرَّجُلُ الْمَرْأَةَ وَقَامَ عَلَيْهَا” (*qaamur rajulul mar’ata waqaama alaiha*): the man patronized the woman, fulfilled her needs and was responsible for them, or brought her supplies.

“قَوَّامٌ” (*qawwaam*): provider of sustenance, because with sustenance the balance of the social life is maintained {T}.

The Quran says:

4:34	<i>Ar-rijal</i> are protectors of <i>an-nisa</i>	الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ
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According to the division of work or responsibility (between man and woman) a man is supposed to be the women’s patron and they be the fulfillers of the needs of women because women are engaged and associated with the upbringing and training of the children (4:34). For example “قَوْمَ الشَّيْءِ” (*qoumunash shaiyi*) means to smooth something out or to correct it {T}.

“قَوَّامٌ” (*qawamun*): balance or proportion. It also means goods for sustenance which are required to live. It also means enough sustenance to meet the needs of life.

“قِيَامٌ” (*qiyaam*): the thing on which some matter hinges. It also means that thing which can support a thing as enough earning to support a man.

“فُلَانٌ قِيَامٌ أَهْلِ بَيْتِهِ” (*fulanun qiyamu ahli baitihi*): that man provides for his family {T}.

“قَامَةٌ” (*qaamat*): a man’s height, or a moderate height, or a good height {T}.

“قِيَمَةٌ” (*qeema*): the return for something {T}.

“قِيَمَةٌ” (*qeemat*): when something is replaced by another and thought to be equal to the former.

“إِسْتَقَامَ الْأَمْرُ” (*istaqaamul amr*): for some matter to become proportionate and moderate, or to have a right balance {T}.

“مُسْتَقِيمٌ” (*mustaqeem*): moderate and balanced, or having the right balance {T}.

“تَقْوِيمٌ” (*taqweem*): to correct the balance and proportion {T}.

“تَقْوِيمُ الْبُلْدَانِ” (*taqweemul buldaan*): a map. Nowadays “تَقْوِيمٌ” (*taqweem*) is used to mean a calendar, etc. {M}.

“مَقَامٌ” (*maqaam*): the place to stand {T}

“قَيُّومٌ” (*qayyum*), and “قِيَامٌ” (*qayyaam*): to plan the matters of his creation in such a way as to provide for their birth, and to give them sustenance and to be aware of their dwellings. Hence it also means someone who oversees everything.

“قَيُّومٌ” (*qayyum*) also means someone who is always there and enduring, i.e. someone who is not dependant on anyone for his existence but without whom nothing can even be thought of coming into existence. (20:11, 2:255) {T, *Lataif-ul-Lugha*}.

“أَمْرٌ قَيِّمٌ” (*amrun qayyim*): balanced deed or moderate and balanced work {T}.

“خُلُقٌ قَيِّمٌ” (*khulqun qayyim*): balanced courtesy.

“دِينٌ قَيِّمٌ” (*deenun qayyim*): balanced laws which distinguish the truth from falsehood.

“كُتُبٌ قَيِّمَةٌ” (*kutubun qayimat*): the laws which clearly differentiate between the truth and falsehood.

“قَوْمٌ” (*qoum*): a group of men and women, or only men’s party {T}.

Raghib say “قِيَامٌ لِلشَّيْءِ” (*qiyaamun lish shaiyi*) means that it indicates the protection of something. Sometimes “قِيَامٌ” (*qiyaam*) points to firm and resolute intent.

“قِيَامٌ” (*qayaam*) and “قَوَّامٌ” (*qiwaam*): something with which something can stay resolute and steadfast.

“قَيُّومٌ” (*qayyum*): the overseer of everything. That which provides balance, protection, and provider of everything which are required for its existence.

“قِيَامَةٌ” (*qiyamah*) actually means for a man to stand up at once.
 “الْقِيَامَةُ” (*al-qiyamah*): for that particular moment to take place in which man stands up at once.
 “إِقَامَةُ الشَّيْءِ” (*iqamatush shaiyi*): to completely fulfil the obligations.
 “لِقَامَةٌ فِي الْمَكَانِ” (*la qamatu fil makaan*): to stay somewhere resolutely {R}.
 “مُقِيمٌ” (*muqem*): Someone who always lives.

The explanations show that this word basically means to maintain the balance. Therefore all words that stem from this root will have the connotation of balance, whether this be physical balance or of thought or civic balance, or psychological balance. A thing that is out of balance cannot stand up (last long).

The Quran refers to a wall in relation to some orphans:

18:77	The wall was about to fall down so he straightened it (made it <i>qaaim</i>)	جِدَارًا يُرِيدُ أَنْ يَنْقَضَ فَأَقَامَهُ
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The same surah *Al-Kahaf* says:

18:1-2	(before mentioning <i>qayyima</i>) <i>there is no crookedness in the book</i>	لَمْ يَجْعَلْ لَهُ عِوَجًا
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It shows that “قَيِّمٌ” (*qayyim*) can only be a thing which has no fault or blemish.

“دِينٌ الْقَيِّمَةُ” (*deenul qayyimah*): the balanced way of life (98:5).

“كُتُبٌ قَيِّمَةٌ” (*kutubun qayyimah*): balanced writing (98:3).

The Quran says that it shows a way which is “أَقْوَمٌ” (*aqwam*) in (17:6) i.e. the straightest and most balanced path. About man it is said that he has been created “أَحْسَنَ تَقْوِيمٍ” (*ahsani taqweem*) in (95:4) (i.e. the best proportion, or having the best proportion).

“الْأَسْطَاسِ الْمُسْتَقِيمِ” (*al-qistaasil mustaqeem*): straight scales or the right scales not tampered. i.e. not only a straight path but such that even a little addition or subtraction may impair the balance (17:35).

Surah *Al-Furqaan* says that between the ways of addition and subtraction, the moderate way has been called “كَانَ بَيْنَ ذَلِكَ قَوَامًا” (*kaana baina zaalika qawama*) in (25:67).

In surah *Al-Baqrah* “مَشَى” (*mashi*) has been used against “قَامٌ” (*qaam*) in (2:20) where it means to stop, and to stay. In (16:80) “إِقَامَةٌ” (*iqamah*) has been used again against “ظَعْنٌ” (*za'an*).

Surah *Hoodh* uses “قَائِمٌ” (*qa'im*) for uprooted or destroyed dwellings (11:100) which shows that it means inhabited and bustling.

“سَبِيلِ مُقِيمٍ” (*sabeelin muqem*): busy paths (15:76).

Surah *At-Takweer* says:

81:28	For whoever among you who wishes to walk on a straight (& balanced) path	لِمَنْ شَاءَ مِنْكُمْ أَنْ يَسْتَقِيمَ
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This makes the meaning of traversing the “صِرَاطٌ مُسْتَقِيمٌ” (*siraatun mustaqeem*) or the “balanced path” in (1:5) clear.

“قِيَامَةٌ” (*qiyamah*): one of the comprehensive and composite terms of the Quran, and has many connotations.

As mentioned above, *Raghib* says that it means something that happens at once. The “قِيَامَةٌ” (*qiyamah*) of a nation in this world is its renaissance which takes place due to a revolution. That is, that nation stands up suddenly, and the second life after the death is a revolutionary thing in itself. The meanings of words like “قِيَامَةٌ” (*qiyamat*), “آخِرَةٌ” (*aakhirat*), “سَاعَةٌ” (*sa'aat*), “بَعْثٌ” (*bo'as*) etc. is evident at the places they appear because the context makes it clear what the word there means. That is, if it means revolution and renaissance or the establishment of the life after death.

The other meaning of “حشر” (*hashar*) refers to the congregation after death. This means that the term “قيامت” (*qiyamat*) would be used to refer to the stay in this life as well as after death.

“قوم” (*qoum*) or nation. When man began civilized life, it had to begin from family life. Thus a family (and as an extension a tribe) became a unit in which the cause for unity was descent or being from the same clan. When one group’s interests clashed with that of another’s then the groups became each other’s enemies. Thus feelings of mutual acrimony within a clan and between a clan and another were created. Thus man became disunited and divided into various groups. In today’s language this is called nationality or nationalism which has pitted nations of the world against each other and has turned the world virtually into a hell. The only addition to this whole situation is that instead of a family or clan, all those who live within the boundary of a country i.e. within a geographic boundary have been declared as a nation.

Islam based on the Quran changed this concept of division of humanity, and declared that people are members of the same brotherhood, as long as they have the same ideology of life (regardless of descent, language, or country). Those who share a different ideology are members of a different community. In Quranic language it is called the difference between *Iman* and *Kufr* and in modern day language it is termed as different ideology. Therefore, according to the Quran, there are only two nations. One is that which is in line with the Quran and follows the permanent values and the other is the one which refuse to follow the permanent values and wish follow their own desires (64:2).

Applying this criterion, Nooh was told that his own son was not one of his group because he was not one of the believers (11:46). Similarly when **Loot** was told that his wife was not from among his group because she had not accepted Iman and refused to be part of his group, this was also in line with the differentiation based on ideology. When **Ibrahim** had clearly told his father and his nation that unless they believe in Allah they could not be considered as his own, then that too was a declaration of the same principle (60:4). He had also declared that those who obey or follow him were his people (14:36).

According to this criterion, the last messenger **declared through the Quran:**

49:10	All <i>momins</i> are brothers no matter what their colour, descent, language, or geographical origin be.	إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ
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This is the right criterion for the formulation of a nation (and not that which we have created) according to which the Quran wants to create an international brother-hood. Today the world seems to realize that the right criterion or platform for human unity is the acceptance of one ideology. The truth is that until the world adopts the Quranic way of life there cannot be lasting peace in the world. Because only Islam as explained in the Quran has the potential to provide guidance which can help create a universal brotherhood which will rise above the man made chains and limits. This is the ultimate aim and purpose of the Quran.

The Quran has described the concept and code of life as the “صِرَاطٍ مُسْتَقِيمٍ” (*siraati mustaqeem*) in (1:5) i.e. “straight and balanced way of life”. This points towards a great truth that before the advent of the Quran, scholars and thinkers thought that life was cyclic. When naturalists observed that the planets were round in shape they thought that nature was round (or cyclic) and did not traverse on a straight path. Thus first they thought that life was cyclic. They thought that it was turning round and round in a circle and not moving ahead. This led Pythagoras to conceive of what is akin to rebirth i.e. human soul comes back into this world but in different forms, and for the soul to get out of this cycle is deliverance, and the purpose of life is to be free of these cycles and meet the whole again. This is the Hindu philosophy too and the basis of their ideology. They think that human soul is actually a part of God and being separated from it has been entangled in the cycle of life. They believe that the purpose of life is to be free of these cycles and meet the whole again. This same concept is borrowed by the *Monasts* and this same ‘*wahdatul wajud*’ (the concept of man and God being one) concept is the basis of Sufism (mysticism) or meditation. The same ‘cycle’ is found in Christianity and Judaism. The Christians believe that every child is born with the sin of its first parent and if he believes in the atonement of Jesus then he is absolved of his sins and goes to heaven. The Jews believe that the mistake their forefathers had made (of worshipping the calf) will make them go temporarily to hell after which they will be delivered.

Note that all these philosophies believe that man will become what he at first was. That is, there is no question of development or progress for him. The purpose of life is to be ‘as you were’. Cyclic movement means to move in a circularly fashion and reach ultimately from where life began.

The Quran refuted all these ideologies and declared that life is not to go round and round in a circle like an ox tied to a mill. It is supposed to move forward and rise as well. God is leading the universe on a straight path and newer creations are coming into existence on a continuous basis.

11:57	Indeed my Sustainer is on a straight path	إِنَّ رَبِّي عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ
35:1	He increases things in his creation according to His laws	يَزِيدُ فِي الْخَلْقِ مَا يَشَاءُ

Man too has been created to traverse the *siratin mustaqeem* i.e. the straight path. Man has been endowed with possibilities and he has been given a vast field of opportunities to face challenges and also to create challenges. He who lives according to the permanent values, will be converting his possibilities “مشهود” (*mash-huud*) i.e. evident and will keep on going ahead in life. Thus his life’s journey will not be in a circle but on a straight and balanced path. This will elevate the level of his life and he will continue to traverse the evolutionary stages.

As the Quran points to this process by declaring:

84:20	You will definitely rise by degrees and from stage to stage	لَنَرْكَبَنَّ طَبَقًا عَن طَبَقٍ
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This because Allah is not only the Sustainer of the straight path, but also “ذِي الْمَعَارِجِ” (*zil ma’arij*) (70:3), i.e. “Sustainer of stages”, or “He who can take towards loftiness”. Therefore, according to the Quran the purpose of the human life is not to be ‘as you were’, but to progress and to proceed forward on a continuous basis by traversing these stages. The entire universe is following this law of evolution.

The concept of “life’s cycle “ was not only the product of ancient minds , but even today many thinkers are misled by this line of thinking. The human mind has in some cases not been enlightened by the revelation. Germany’s *Nische’s* concept of eternal recurrence is a reflection of this concept. *Hegel’s* theory of opposites is also a reflection of this thought. It says that a concept is born into this world, it grows, and when it reaches its peak, another concept takes its birth which contradicts it. The new concept replaces the old one. This process of one concept replacing another concept is continuing in the universe on a continuous basis.

Marx says that this is the case with social orders too. One economic system is created, then it reaches its peak, then it is rejected and another economic system is tried, then it too reaches its peak and another system is born and it gets replaced by another one. First it was the time of capitalism, and then in its wake came communism which has now disappeared in its original form and a modified form of the capitalism is taking shape. Whenever human intellect tried to design a system on its own (and without the revelation, it resulted in failure and created more problems). Only the light of the revelation can lead man unerringly. It leads to the straight path. The Quran neither teaches to be static nor cyclic, but it teaches only to traverse the smooth and straight path of life.

”قُوَّةٌ“ (*quwwah*): one turn of the rope. If three thin ropes are intertwined to make a strong rope then each rope will be one butt or turn of the rope. Plural is ”الْقَوِيُّ“ (*al-qawaa*).

”حَبْلٌ قَوِيٌّ“ (*hablun qawiyin*): a rope with different turns.

”الْقُوَّةُ“ (*al-quwwah*): power, authority. It is the opposite of weakness which may be of the body or of the intellect. Plural is ”قِيَّوِيٌّ“ (*qiwayyin*) and ”قُوَّيٌّ“ (*quwayan*).

”الْقَوِيُّ“ (*al-qawiyun*): strong and powerful. It is one of the attributes of Allah, because He alone is the possessor of the infinite strength and all types of power (11:66).

”فَرَسٌ مَّقْوِيٌّ“ (*farsun maqwin*): strong horse {*T, M*}.

Ibn Faris says the basic meanings of this word are hardness, strength and power, but the other basic meanings are the lack of goodness or the paucity of wealth and other good things.

”الْقَوَاءُ“ (*al-qawa'u*): barren land.

”الْقَوِيُّ“ (*al-qawa*): starvation. Actually it means to be empty.

”أَقْوَتِ الدَّارُ“ (*aqwatid daar*): the house became empty.

”الْقَوَاءُ“ (*al-qawa'u*) is a barren land which has been emptied of vegetation.

”الْقَاوِيَّةُ“ (*al-qawiyah*): the egg shell out of which the chicken has been born.

”السَّنَةُ الْقَاوِيَّةُ“ (*sanatul qaawiyah*): a year with very little rainfall.

”أَقْوَى الرَّجُلُ“ (*aqwar rajul*): he became poor and starved. He had nothing to eat despite the fact that he is living in his own home and in his own country {*T, M*}.

The Quran says that the product of the land is ”مَتَاعًا لِلْمُقْوِينَ“ (*mata-un lilmuqween*) (56:73). He is one of those of the society who have nothing to eat. The produce of the land is for the nurturing of humanity and not for making personal properties.

Muheet says ”مُقْوِينَ“ (*muqween*) means those whose tiffin carriers or lunch boxes or stomachs are bereft of food or the people who alight on land where there is nothing to eat or drink. Both mean the same, that is, the needy folk of a society. At another place they are called ”سَوَاءٌ لِلْسَّاءِلِينَ“ (*sawaa lis saaeleen*) as in (41:10), that is, land should remain open and available for all those who need it.

The Quran says:

19:12	And adhere to this Godly code strongly (Resolve firmly that you will obey it)	حٰذِ الْكِتٰبَ بِقُوَّةٍ
51:58	Having great power	ذُو لَقُوَّةٍ مَّعِيْنٍ
53:5	The <i>momin</i> is (as far as humans can be) also of great strength and not weak	شَدِيْدٌ الْقُوَّةِ

A nation which is weak must understand that according to the Quranic criteria a weak nation cannot be a nation of *momineen*. A nation of *momineen* will use their strength and power to organise a just and egalitarian system and not to loot and plunder the weak on this earth. When force is used to stop the oppressors then it is a virtue but when it is used to plunder the weak then it is an evil.

“الْقَيْضُ” (*al-qaiiz*): the white shell of the egg.

“قَيْضٌ” (*qayyaz*): to stick to something and also overpowers it. Just like the eggshell which is dominant over the egg yolk {*T, M, R*}.

The Quran says:

41:25	And We have made them dominant over their peers	وَقَيَّضْنَا لَهُمْ قُرَنَاءَ
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“الْقَاعُ” (*al-qaa*): smooth low land with no vicissitude. It has neither stone or pebbles nor trees. Level land without any hills or mounds.

“قَاعَةُ الدَّارِ” (*qaatud daar*): front porch of a house.

Saghaani says that this root basically means to spread at some place {*T, M, R*}.

Ibn Faris says its basic meaning is vastness or width in a place.

The noble Quran says:

20:106	Plain land where there are no ups and downs	قَاعًا صَفْصَفًا
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The plural is “قَيْعَةٌ” (*qeeaa*) which also means the same as “قَاعٌ” (*qaa'un*).

Surah *An-Noor* says:

24:39	Like a mirage in plain (desert like) land.	كَسْرَابٍ بِقَيْعَةٍ
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“قَالَ” (*qaal*), “يَقِيلُ” (*aqeel*), “قَيْلًا” (*qaila*), “قَيْلُولَةً” (*qailulah*): to take a nap, or to rest in the afternoon whether one sleeps or not.

“الْقَيْلُ” (*al-qail*): milk which is drank in the afternoon or to drink something in the afternoon.

“الْمَقِيلُ” (*al-maqeel*): the place where resting is done as in (25:24) {*T*}.

The Quran says:

7:4	When they are having their afternoon nap or rest	أَوْهُمْ قَائِلُونَ
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ك

Ka (preposition)

“ك” (*ka*) is used to compare likeness as well as to denote purpose:

7:179	They are like animals	أُولَئِكَ كَالْأَنْعَامِ
2:198	recall it (that law) because it has given you guidance	وَأَذْكُرُوهُ كَمَا هَدَاكُمْ

- 1) These meanings are related by *Mirza Abul Fazal* with reference to *Akhfash* although it can also mean recall the way He has guided you.
- 2) Sometimes it is redundant as in *Laisa Kamitlihe Shaiy'u* (42:11).

Ka (pronoun)

ك

“ضَرَبَكَ” (*zarabaka*): he hit you.
 “غُلَامِكَ” (*ghulamuka*): your slave.

The Quran says:

2:186	when followers ask you about Me	إِذَا سَأَلَكَ عِبَادِي عَنِّي
2:35	you and your wife reside in jannah	أَسْكُنُ أَنْتَ وَزَوْجُكَ الْجَنَّةَ

Ki (pronoun)

ك

The Quran says:

3:41	Allah made you (<i>Maryam</i>) respectful and absolved you	إِنَّ اللَّهَ اصْطَفَىٰكِ وَطَهَّرَكِ
12:29	For his own error (or fault).	لِذُنُوبِكِ

K-A-S

ك ا س

“قَدَحٌ” (*al-kaas*): a drinking cup with something to drink in it. Without anything it will be called “قَدَحٌ” (*qadah*) not “كَاسٌ” (*kaas*) {T}.

Lataif-ul-Lugha says an empty cup will be called “زُجَاجَةٌ” (*zujaajah*) but *Raghib* says that an empty cup can also be called “كَاسٌ” (*kaas*) {R}. Also *Taj-ul-Uroos* has supported this.

37:45	A cup full of flowing water	كَاسٍ مِنْ مَعِينٍ
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Kanna

كَأَنَّ

“كَأَنَّ” (*kanna*) is a compound of “ك” (*ka*) and “أَنَّ” (*inna*), where the first word is for similarity and the last one for emphasis.

“كَأَنَّ” (*kanna*) is used when the similarity is very strong:

27:42	He said this is very much like that (as if it is the same)	قَالَتْ كَأَنَّهُ هُوَ
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Sometimes its “” (*tashdeed*), or mark used for emphasis, is done away with, like:

10:12	As if we had never been implored	كَأَن لَّمْ يَدْعُنَا
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“كَأَيِّنْ” (*kaaayyin*): many- mostly used when there is a doubt in numbers or to indicate many (in counting numbers):

3:145	Many messengers have passed	وَكَأَيِّنْ مِنْ نَبِيٍّ
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That is, no fixed number is available but it is not few.

K-B-B

ك ب ب

“كَبَّهَ” (*kabbahu*), “يَكْبُهُ” (*yakubuhu*), “كَبَّأَ” (*kabba*): he turned him over, face down.
 “كَبَّ لُوْجِهِهِ فَانْكَبَّ” (*kabbahu liwajhihi fankabb*): he threw him face down so he fell facing down.
 “كَبَّكَبَّ الشَّيْءَ” (*kabkabash shaiyi*): he threw that thing towards a ditch.
 “كَبَّكَبَّهُ” (*kabkabahu*): overturned him and spread-eagled him.

Scholars of dictionary say that there is a connotation of being overturned in “كَبَّكَبَّ” (*kabkaba*), i.e. something which is thrown tends to turn over and remain in a low place {*T, R, M*}.

Ibn Faris thinks this root means to gather.

“الْمُكَبِّبُ” (*al-mukibbu*): a man whose head is lowered so his eyes are towards the ground.
 “اَكْبَبَ الرَّجُلُ” (*akabbar-rajul*): he fell face down.
 “اَكْبَبَ الرَّجُلُ عَلَى عَمَلٍ” (*akanar rajulu ala amal*): he got busy in some work {*T, R, M*}.

The Quran says about those in hell:

26:94	They will hopelessly be thrown into it face down	فَكَبَّكَبُّوا فِيهَا
27:90	They were pushed into hell face down	فَكَبَّتْ وُجُوهُهُمْ فِي النَّارِ

Surah *Al-mulk* has used it in opposite meanings:

67:22	Those who adopt a path that leads to destruction	مَنْ يَمْشِى مُكَبِّبًا عَلَى وَجْهِهِ
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In other words it means people with overturned heads who do not use their intellect and keep on treading the wrong path heads down. Against them are those who tread the right path and tread the balanced and straight path.

K-B-T

ك ب ت

“كَبَّتْ” (*kabt*): actually means the same as “كَبَّ” (*kabb*), i.e. “to throw face down”. Hence it means “to demean” and “to insult”, or “to send back defeated”.

Azhari says that in reality “كَبَّتْ” (*kabbat*) is the same as “كَبَّدْ” (*kabd*) which means “to make the enemy return along with all his anger” {*T*}.

Raghib says it means to force someone back demeaned and insulted.

Ibn Faris says it means to demean and to move someone from something or turn away.

The Quran says:

3:126	will demean them	أَفَيَكْفُرْتُمُ
58:5	The way those before them were demeaned, they too will be demeaned and insulted	مُجْتَبَا كَمَا كُفِّرْتُمُ الَّذِينَ مِنْ قَبْلِهِمْ

“الْكَبِيدُ” (*al-kabid*), “الْكَبِيدُ” (*al-kabidu*), “الْكَبِيدُ” (*al-kabid*): heartache.
 “الْكَبَادُ” (*al-kabad*): hard labour, hardness, dune or centre of a sky. It also means moderation and solidity.

The Quran says:

90:4	We have created man with complete balance and proportion { <i>Faraa</i> }	لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ
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Some say that it means “We have created man so that he can face all kinds of difficulties and adverse situations”. It can also mean that through clashing with difficulties, he can develop his traits.

Ibn Faris says it means “strength” and “intensity” in something.

“كَبِيرٌ” (*kibr*) and “كُبْرٌ” (*kubr*): to be big. It is the opposite of “صِغْرٌ” (*sighr*) which means “small”.

“الْكَابِرُ” (*al-kaabir*) and “الْكَبِيرُ” (*al-kabeer*): Big.

“كَبْرٌ” (*kabur*): to be big in structure or rank, etc.

“كَبِيرٌ” (*kabir*): to be aged.

“الْكَبِيرُ” (*al-kibr*): the large part of something.

The Quran says:

24:11	He among them who dealt with the larger part (took a lead) of a matter	وَالَّذِي تَوَلَّى كِبْرَهُ مِنْهُمْ
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In other words it means he who takes a larger part of responsibility on his shoulders, or the one with the bigger part of any responsibility.

“كِبْرِيَاءُ” (*kibriya'u*): government and state. In today’s parlance it means “sovereignty”.

The Quran has clearly said:

45:37	Sovereignty in the universe exclusively belongs to Allah . He is Powerful and Wise	وَلَهُ الْكِبْرِيَاءُ فِي السَّمٰوٰتِ وَالْاَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ
95:8	He is the only one with the command.	اَحْكَمَ الْحَاكِمِيْنَ

This is also the meaning of “لَا إِلَهَ إِلَّا اللَّهُ” (*la ilaha illal-laah*), i.e. “Sovereignty exclusively belongs to Allah and no one else”.

When *Moosa* invited Pharaoh’s people , they replied:

10:78	We know that you brothers (<i>Moosa</i> and <i>Haroon</i>) want to be the sovereigns of this land	تَكُونُ لَكُمْ اَلْكِبْرِيَاءُ فِي الْاَرْضِ
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“تَكَبَّرَ” (*takabbar*) and “اِسْتَكْبَرَ” (*istakbar*): to pose as the big one, or to rebel against Allah’s laws.

“اَبَى وَاِسْتَكْبَرَ” (*ana wastakbar*) or “كَبُرَ عَلَيْهِ الْاَمْرُ” (*kabura alaihil amr*): the matter was unpleasant (2:34).

“الْكَبِيرُ” (*al-kabeer*): leader, teacher or mentor.

“اَكْبَرَتِ الْمَرْأَةُ” (*akbaratil marah*): is said when a woman has menstruation.

“اَكْبَرَارَ الرَّجُلُ” (*akbarar-rajulu*): when a male person hits puberty.

“اَكْبَرْنَاهُ” (*akbarnah*): the matter was expelled (12:31)

Mujahid says that when verse (12:31) mentions the women who saw *Yusuf* it means that they started to menstruate when they saw him. However, this meaning does not make sense when studied in the context of the verse. More appropriate meaning is that when these women saw *Yusuf* they found him to be a great personality i.e. to be of strong character.

The Quran says “اِسْتَكْبَرَ” (*istakbar*) against obedience (16:49, 2:34) and against weak and old people too.

14:21	To those who were arrogant	لِلَّذِينَ اسْتَكْبَرُوا
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“اَكْبَرُ” (*akbar*) has been used against “اَدْنَى” (*adna*) in (32:21).

Surah *Bani Israel* says:

17:51	(Whether you turn in to stone or iron or any other creature) that you think in your heart is difficult to create	اَوْخَلَقًا مِّمَّا يَكْبُرُ فِي صُدُورِكُمْ
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“اَلْمُتَكَبِّرُ” (*al-mutakabbir*): the possessor of all greatness. It is an attribute of Allah as in (59:23). Since it is good to reflect the attributes of Allah in oneself, therefore it is good to be “مُتَكَبِّرٌ” (*mutakabbir*) as a *momin*.

The Quran says:

3:138	you will be superior (if follow the Quran)	اَنْتُمْ اَلْاَعْلَوْنَ
7:146	Those who show arrogance (<i>takabbur</i>) in the land without any justification.	يَتَكَبَّرُونَ فِي الْاَرْضِ بِغَيْرِ الْحَقِّ

If the word is taken to mean sovereignty, then “تَكَبَّرُ” (*takabbur*) can be said only for Allah and not for a man. Thus the meaning of verse (7:146) would be that sovereignty only belongs to Allah. That is, sovereignty can only be attributed to Allah’s laws and not to man-made laws.

“كَبِرُ” (*kibr*) has the connotation of not to be subjugated. Thus it is not permitted for human beings to follow or be subservient to any other law but Allah’s.

“كُبَّارٌ” (*kubbaar*): very big (71:22).

“اَلْكُبُرُ” (*al-kubar*): very great miseries (74:35).

In surah *Al-mudassar* the messenger was told:

74:2	Rise, and make people aware about the wrong way of life they are set on	فُمْ فَاَنْذِرْ
74:3	Establish such a system or make such conditions prevail that it becomes clear that Allah’s laws, and this system is better than any other in the world	وَ رَيْكَ فَكَبِّرْ

To prevent people from traversing the wrong path was the initial part, this second part is constructive.

Every nation holds this opinion that its system is the best of all. However, the Quran invites momineen to implement a system which serves as a model so that everyone calls out that all greatness definitely belongs to Allah.

This has been called “وَكَبِّرْهُ تَكْبِيرًا” (*wakabbirhu takbeera*) in (17:111) and “وَلْيُذَكِّرْ اللهُ اَكْبَرُ” (*wal-zikrullaahi akbar*) in (49:45).

In the call out for prayers “الله اكبر” (*allah ho akbar*) is a declaration of the fact that Allah’s system is the best in the world. This is the declaration due to which during the ten years of the Messenger’s life in *Medina*, about 275 square miles were daily added in the Islamic State. During the time of *Omar* its area had increased to 2.2 million square miles. This word “اَكْبَرُ” (*akbar*) has not been used by the Quran for Allah, but there is no doubt in Him being great. He alone is the greatest or “اَكْبَرُ” (*akbar*).

The Quranic system had overcome the Persian and Roman systems. Note how great this declaration was which today has been reduced merely to a custom.

“كَتَبَ” (*katab*): the Arabs used to sew a kind of iron lid in front of female camel’s vagina so they could be kept safe from being made pregnant from all sorts of lowly breed male camels.
This process was called “كَتَبَ النَّاقَةَ” (*kataban naaqah*). This is even done today to pure breed mares.

Ibn Faris too supports this meaning.

Similarly, the Arabs used to sew the nostrils of their female camels shut so they could not smell their young ones. This was also referred as “كَتَبَ” (*katab*) {T}.

“كَتَبَ” (*katab*) also means to close a sack by sewing its end, or to close a water bag.

“كَتَابَ” (*kitaab*): to gather separate pages and to sew them together in the shape of a book in order to preserve them together, or to pack goods together in a sack or a bag. *Ibn Faris* too has said, this is the basic meaning of this word.

This shows that when the Quran calls itself “الْكِتَابَ” (*al-kitaab*), then it means that Quran was never on scattered pages nor written on bones or leaves of date palms (as generally quoted), but was a composite book.

If it had been in a dispersed state, then it could not have been called “كِتَابٌ” (*kitaab*).

“كَتَابَ” (*katab*): came to mean “he wrote”, since scattered thoughts are written and thus kept safe,

“اِكْتَتَبَ” (*iktatab*): he wrote himself or had it written or dictated to someone (25:5). *Raghib* says it means to fabricate.

“كِتَابٌ” (*kitaab*) also means “order” or “decision” {T}.

The Quran says:

2:178	Prescribed for you is this legal retribution.	كُتِبَ عَلَيْكُمُ الْقِصَاصُ
2:183	Prescribed for you is the fasting	كُتِبَ عَلَيْكُمُ الصِّيَامُ

Hence this word has appeared to mean incumbent and necessary.

In other words it means “that which is declared mandatory”. Therefore the group of laws are collectively called “كِتَابٌ” (*kitaab*) because the Quran contains different types of laws in it.

Ibn Faris and *Lataif-ul-Lugha* too has said that “الْكِتَابَ” (*al-kitaab*) means duty and order. As such when the Quran has been called “الْكِتَابَ” (*al-kitaab*), then it means “set of laws”.

Surah *An-noor* says:

24:33	Those among your followers who want to make a pact (regarding their freedom)	وَالَّذِينَ يَبْتَغُونَ الْكِتَابَ
2:235	(When the period of <i>iddat</i>) which has been fixed as per laws of Allah, reaches its maturity	حَتَّىٰ يَبْلُغَ الْكِتَابَ أَجَلَهُ

Surah *Yunus* says:

10:69	Every nation has a fixed term	لِكُلِّ أُمَّةٍ أَجَلٌ
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Here “fixed” does not mean that such and such nation will rise till such and such period after which it will fall. It means:

13:38	for every period there is a law	لِكُلِّ أَجَلٍ كِتَابٌ
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That is, the life and death of nations (or the rise and fall of nations). The nation which so wants can increase its time period of life (or peak) while adopting the relevant law. The law (scales related to deeds and their effects) is fixed by Allah. Every nation can rise or fall according to this law.

Surah *Aal-e-Imran* says:

3:144	Nobody can die without being so ordained by the law of Allah	مَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ كِتَابًا مُؤَجَّلًا
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This very law defines the period of one's life:

35:11	The increase or shortening of age takes place according to the laws of Allah	وَمَا يُعَمَّرُ مِنْ مُعَمَّرٍ وَلا يُنْقَصُ مِنْ عُمُرِهِ إِلَّا فِي كِتَابٍ
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Man has been made aware of this law. As such, whoever wants to increase his life may do so by acting on this law. Conversely if he doesn't act on this law, then his life becomes shortened. A man can die when he wants to (commit suicide or take his own life whenever he wants) and shorten it by being careless e.g. about his diet. But according to this law, when the period of one's life terminates then it can't be delayed or extended e.g. being terminally ill due to cancer (63:11).

Tafseer-ul-Minar says that "كِتَابٌ" (*kitaab*) means "مَكْتُوبٌ" (*maktoob*), and by saying "ذَلِكَ الْكِتَابُ" (*zaalikal-kitaab*) in (2:2), the Messenger was only asked to put down the Quran in writing. Thus the Quran was presented and existed in book form as pointed out in this verse.

The Quran has also mentioned "كِتَابٌ" (*kitaab*) to mean the laws of Allah. Therefore it is the book of Allah, i.e. the collection of Allah's laws in compiled and protected form.

The basic point of the Quran is the Law of requital and it explains this process in detail covering its various aspects. In other words, no thought and act of man can be without result. This point has been explained in the Quran (45:22). Surah *Al-infitaar* says:

82:10	Such forces hover over you (sent by Allah)	وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ كِرَامًا كَاتِبِينَ يَعْلَمُونَ مَا تَعْمَلُونَ
82:11	Which are watching over you.	
82:12	They are respected writers who know whatever you do.	

"كِرَامًا كَاتِبِينَ" (*kiraaman katibeena*) has been explained by "يَعْلَمُونَ مَا تَعْمَلُونَ" (*ya lamuna ma tafaloon*) i.e. "those who are aware of your deeds".

In these meanings this word "كَتَبَ" (*katab*) has also appeared at other places.

In surah *At-toor* "يَكْتُبُونَ" (*yaktaboon*) means "to know".

In surah *Al-ambia* "وَإِنَّا لَهُ كَاتِبُونَ" (*kaatiboon*) means "those who keep score" (21:94)

In surah *An-namal* "كِتَابٌ" (*kitaab*) has been used to mean a letter (27:28). This is the letter which has been mentioned in (27:40).

The Quran has used "كِتَابٌ" (*kitaabun*) and "حِكْمَةٌ" (*hikmatun*), and both have been called "منزل من الله" (*manzil minal-laah*). See heading hah, (*H-K-M*)

"كِتَابٌ" (*kitabun*): law.

"حِكْمَةٌ" (*hikmat*): the purpose of a law.

That is why it has been said:

2:183	fasting has been prescribed for you	كُتِبَ عَلَيْكُمُ الصِّيَامُ
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Here "كِتَابٌ" (*kitab*) means "law". The purpose of this law has been described as "حِكْمَةٌ" (*hikmat*):

2:183	so that you may develop <i>taqwa</i>	لَعَلَّكُمْ تَتَّقُونَ
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Hence the purpose of this law of fasting is that you can be a *muttaqi* (e.g. defined in 2:177).

The Quran while laying down laws has stated their purpose too so that we can judge for ourselves whether that purpose of the law is being fulfilled or not. If the result of our actions is manifesting as mentioned by the Quran, then the law is being acted upon correctly. But if the declared results are not being created then the law is being fulfilled only in ritual form. This is a very big reality which the Quran has invited us to use as a criterion to judge our actions. The prayers and fasting as part of worship across the world by those who claim to be the followers of the Quran are not producing the desired results as noted in the Quran. Therefore the conclusion is that the Quran is not being followed as directed by Allah and explained in the book. From the Quranic perspective this life and the next life are one life. However, in this life each one of us is accountable for what we do and the effects of this conduct influence our character building. This is part of the self-development process to which the Quran has referred frequently. The Quran has clearly sign posted the righteous path and its benefits and it is up to us to use this criterion and achieve its benefits here as well as in the hereafter. If the results of our deeds are not being produced as the Quran says, then there is something wrong with our deeds, and we should remember that these will also fail to produce the desired results in the hereafter.

“كِتَابٌ” (*kitabun*) and “حِكْمَةٌ” (*hikmatun*) or the law and their results are the basic points of *Deen*, i.e. acting according to the Quranic dictum which will produce happy results in this world as well as in the hereafter. Therefore while it is necessary to keep in mind what the Quranic law says in some matter that we should also keep in mind its declared result so that we can judge for ourselves if we have acted correctly. In the absence of the external guidance of the Quran as a criterion we cannot judge our thoughts and deeds as we do not have any internal guidance. If the Quranic permanent values are not in our memory or if we do not refer to them on a regular basis through our own desire (freedom to choose), then we cannot regulate our thoughts and deeds and as a consequence we cannot get the desired effects.

K-T-M

ک ت م

“كُتِمَ” (*katm*): to hide.

“رَجُلٌ كَتُومٌ” (*rajulun katum*): a man who hides secrets.

“سِرِّكَاتِمٌ” (*sirrun katim*): a secret {T}.

The Quran has used “كُتِمَ” (*katm*) against “اِبْدَاءٌ” (*ibdaa'un*) which means “to come forth”. It has also come against “اِخْرَاجٌ” (*ikhraaj*) which means to oust (2:73), and also against “بَيِّنٌ” (*bayyan*) which means “to make evident” (2:159, 3:186), and also against “جَهْرٌ” (*jahrun*) in (21:110). These make the meanings of “كُتِمَ” (*katm*) clear.

Lataif-ul-Lugha says that “كُتِمَ” (*katm*) means “to keep the meaning hidden” and “سَتْرٌ” (*satar*) means “to hide materialistic things”.

Surah *Aal-e-Imran* says:

3:70	Why do you mix truth with falsehood and hide the truth?	لِمَ تَلْبِسُونَ الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُونَ الْحَقَّ
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This means as per the Quran both mixing these two and hiding the truth are crimes. Truth should always be unadulterated and must be manifested as it is. The truth in the Quran is unadulterated. The Quran is unadulterated truth. Therefore the Quran should never be mixed with anything else if we wish draw its benefits, and must be proclaimed clearly and truthfully.

“الْكُتْبُ” (*al-kasb*): to gather something and make a heap out of it, or to spill water, etc. from a height.
 “انْكَبَ الرَّمْلُ” (*inkasabar ramal*): sand got collected {*M*}.
 “الْكَيْتَبُ” (*al-kaseeb*): sand dune.
 “الْكَيْبَاءُ” (*al-kas ba'u*): earth {*T*}.

The Quran says that at the time of the great revolution, the leaders of a nation, which are referred to as “جِبَالٌ” (*jibaal*), will become “كَيْبَاءٌ مَهِيَلًا” (*kaseeban maheela*). This means that they will become like sand dunes which will leave their places from the bottom and come down as sand dunes do (73:14).
 “اَكْتَبَ الصَّيْدُ” (*aksabas sayd*): the prey came within the reach of the hunter {*R, F*}.

“كَثْرَةٌ” (*kasrah*): profusion, abundance, to be much. It is the opposite of shortage or “قِلَّتٌ” (*qillat*).
 “اَكْتَرَّ الرَّجُلُ” (*aksarar rajul*): the man became very wealthy.
 “اِسْتَكْتَرَّ مِنَ الشَّيْءِ” (*istaksara inash shaiyi*): to be inclined towards taking more out of something {*T*}.

The Quran says:

74:6	Do not be kind to someone with the intent of taking more in return than you give.	وَلَا تَمُنُّ بِرِسْوَتِكَ
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“الْكَوْثَرُ” (*al-kausar*): anything that is abundant and good.

Maulana Abeerullah Sindhi writes in his book *Al-maqaam Al-mahmood* that “الْكَوْثَرُ” (*al-kausar*) means the Quran itself because its guidance has been termed by God himself as abundant goodness and the Quran is an embodiment of goodness.

When the Messenger and his followers were being prosecuted in every way and things were very difficult, so much so that the Messenger’s migration to another land seemed probable, then the Messenger was told to be forbearing because the initial stage of the establishment of Allah’s system was coming to an end. After some time the results of the struggle began manifesting.

108:1	We have granted your with <i>al-kausar</i>	اِنَّا اَعْطَيْنَاكَ الْكَوْثَرَ
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After the migration (to *Medina*) this statement turned into a reality.

It is also thought that in the *Hebrew* language the word *kosher* means permissible. The animals which the Jews slaughter for consumption is still called *kosher*, and that “كَوْثَرٌ” (*kausar*) is the Arabic form of this word. Accordingly the verse (108:1) would mean “We gave you camel in permissible form. For the explanation of this see heading (*N-He-R*). But I think that the meaning of abundant goodness is more suitable.

“كَثُرَ” (*kasur*): to be abundant (4:7).
 “كَثَّرَ” (*kassar*): to increase, or to make more (7:86).
 “اَكْتَرَّ” (*aksar*): to increase (11:32).
 “تَبَاكَرْتُمْ” (*takasar*): to compete with each other in wealth (102:1).
 “اِسْتَكْتَرَّ” (*istaksar*): to acquire too much (7:188) or to benefit a lot (2:129).

The Quran says:

102:1	To compete with a view to acquire more than each other makes you oblivious of the real purpose of life	اَلْهٰكُمُ التَّكَاثُرُ
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According to the Quran, wealth is the adornment of life (7:32). Therefore to intend to acquire it is not bad, but to consider the acquisition of wealth as the sole purpose of life so that one can have more than others, is a low mentality (57:20). The Quran says that this lust for wealth can never end and at any stage,

no matter how wealthy a man becomes. All his life man becomes engaged in this acquisition and he loses the true purpose of life which is self-development within the domain of the permanent values.

102:2	Till he reaches the grave	حَتَّىٰ رُزِمَ الْمَقَابِرَ
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The Quran says that competition is not bad but it should be in a different field. Competition must be in developing one's personality and to excel in righteous deeds which result in *jannat* (83:26). Wealth is a means of attaining something for fulfilling some purpose, not an end in itself. So much so, that a man's entire life is also a means to achieve a lofty ideal, and not an end in itself. To consider wealth or pleasures of physical life, as the purpose of life is a big mistake. The objective should be to develop the human personality which can be only be achieved through working within the permanent values for the good of mankind on universal basis. Wealth should remain a means towards that end and that's it.

K-D-H ك د ح

“الْكَدْحُ” (*al-kadh*): strife and struggle. Persistent struggle and continuous effort.
 “كَدَحَ رَأْسَهُ بِالْمَشْطِ” (*kadaha raasahu bilmusht*): he combed his hair with a comb.
 “كَدَحَ لِإِيَالِهِ” (*kadaha li iyaalihi*): he earned for his family with great effort {*T, R, F*}. It has an element of strife which is back breaking.
 “بِهِ كَدْحٌ” (*bihi kadh*): the wound is rather deep {*T, R, F*}.

The Quran says:

84:6	O mankind, indeed you are laboring to your Sustainer with exertion and you will meet Him	يَا أَيُّهَا الْإِنْسَانُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدْحًا فَمُلَاقِيهِ
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After this it is said that he who will be handed the list of his deeds in the right hand, will return happily to his companions, but who will be given his list of deeds from behind his back, will wish he was dead (that is, it will be so bad).

This verse can be interpreted in two ways.

- **Taj** and **Muheet** say that “كَدَحَ لِنَفْسِهِ” (*kadaha linafsihi*) means “he performed good or bad deeds for himself”. This verse would in fact mean that whether a man does good deeds or bad, their results are bound to be manifested. To meet the Sustainer means “to face the consequences as per the law of requital”.
- But if this verse is translated to mean “O man, you will have to bear rigors in order to go towards your Sustainer”, then this would mean that man will ultimately have to reach his destination that has been fixed by his Sustainer. But for this he will have to struggle hard. If he obeys the Revelation then he will face strong opposition and may even be persecuted by the opponents, but this is the easier path in terms of quicker results. However, if he does not follow the path of the Revelation, then he will struggle towards the destination through a process of trial and error over a period of centuries. His self-interests will pull him towards the past while demands of the time would ask him move forward.

Human history is a living proof of this phenomenon. Mankind is gradually moving to this destination but since has adopted the path of intellect without the light of the revelation it has to meet different travails on the way. Note how much mutual fights and blood shedding is resulting in the absence of the guidance of the revelation and this only leads to few steps forward. If he had adopted the way shown by the revelation then his life's journey would have been much easier and the life on this spaceship called Earth would have been extremely pleasant as noted in the Quran.

“الْكُدْرَةُ مِنَ الْأَلْوَانِ” (*al-kudrahatu minal-alewaan*): murkiness, or for a colour to be unclear.

Some say that “كُدْرَةٌ” (*kudrah*) is used specifically with reference to colour and “كُدُورَةٌ” (*kudurah*) is used for water and springs, while “كَدْرٌ” (*kadarun*) can be used for everything.

“كِدْرٌ” (*kidrun*), “كَدِيرٌ” (*kadeer*): anything which is murky or dirty and which is not clean.

“الْكُدْرَةُ مِنَ الْحَوْضِ” (*al-kadaratul minal-hauz*): dirt which settles at the bottom of a pool or algae which is on its surface.

“الْكُدْرَةُ” (*al-kadarah*): a big piece of earth or a big stone which has been uprooted from its ground.

“إِنكَدَرَ” (*inkadar*): plunged speedily downwards.

“الْإِنكَدَارُ” (*al-inkidaar*): The change which is caused by something which scatters {*R*}.

“” (*inkadara ilaihil qoum*): the nation attacked him in groups {*T*}.

“إِنكَدَرَ عَلَيْهِ الْقَوْمُ” (*inkadar*) also means fast wind.

Ibn Faris says its basic meanings are murkiness, i.e. the opposite of cleanliness, and movement.

The Quran says:

81:2	when the stars become dull, or when they scatter	وَإِذَا النُّجُومُ انْكَدَرَتْ
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Figuratively it would mean “when the small states will scatter or disappear”.

This because if “الْقَمَرُ” (*al-qamar*) is taken to mean the Arabian state and “الشَّمْسُ” (*as-shams*) to mean the Persian state (see headings *(Sh-M-S)* and *(Q-M-R)*, then “النُّجُومُ” (*an-nujum*) would mean “satellite states”. In the existing world this may mean changes in the world relating to the powerful nations under the capitalist system. If it means changes in the universe related to stars then the literal meanings of this verse would apply.

“الْكُدْيَةُ” (*al-kudyah*): hard land, or very hard rock.

“أَكْدَى الرَّجُلُ” (*akdar rajul*): he was miserly.

“أَكْدَى الْحَافِرُ” (*akdal-haafir*): the digger met hard land or hard rock and stopped digging further.

“أَكْدَى الْمَطَرُ” (*akdal-matar*): the raining decreased {*T, M*}.

The Quran says:

53:34	He gives a little then turns hard, like a rock { <i>F</i> }	أَعْطَى قَلِيلًا وَ أَكْدَى
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A *momin* keeps for him only that which is necessary to meet his needs and makes everything else available for the needs of others. Someone who is with the group of *momineen* without having heartfelt belief in their system and stays with the group only due to some expedience, always tries to find inroads (53:33). In other words, he gives little and then desisting and making excuses.

“الْكَذِبُ” (*al-kazab*): to knowingly give wrong news or information. But some say that this very word will be used whether wrong news is delivered deliberately or not {*T*}.

“أَكْذَبَ الرَّجُلُ” (*akzabar rajul*) is said when a man is called out and he pretends to be asleep.

“كَذْبَةٌ” (*kazzaban*): the cloth which is printed or coloured in different colours {*Aqrib-ul-Muwarid*}.

“كَذَّبَ فِي سَيْرِهِ” (*bazaba fi sairih*): the camel became slow, i.e. did not maintain the speed it could, or adopted a bad stance {*T*}.

“كَذَّبَ” (*kazaba*): sometimes mean “to be compulsory” {*T*}.

The Quran has said in surah *Al-munafiqoon* that “O Messenger, when these hypocrites come to you, they say that they are witness to the fact that you are the messenger of Allah. Then, although Allah knows that you are His messenger”:

63:1	Indeed, these hypocrites are liars	إِنَّ الْمُنَافِقِينَ لَكَاذِبُونَ
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Here the meaning of “كَذِبٌ” (*kazib*) becomes clear, i.e. although something may well be true as per the evidence, but if the heart does not support the tongue, then it is “كَذِبٌ” (*kazib*). But if the heart and tongue are one about something even if the matter is not as it appears then it will not be called “كَذِبٌ” (*kazib*). It will be taken as beyond his knowledge. That is, he is not aware of the right thing (and not lying): The Quran has warned not to pursue something about which we are unaware (17:36). Therefore only that which is known for certain must be spoken.

Surah *Yusuf* says:

12:18	fake blood	بَدِمَ كَذِبٍ
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- “كَاذِبٌ” (*kaazib*): liar (11:93).
- “كَذَّابٌ” (*kazzab*): a very big liar (40:28).
- “مَكْذُوبٌ” (*makzooob*): the lie (11:65).
- “كَذَّبَ” (*kazzab*): denied (23:25).
- “تَكْذِيبٌ” (*takzeeb*): to deny (85:19).
- “مُكَذِّبٌ” (*mukazzib*): he who continues to deny and never accepts (56:51).

The revelation i.e the Quran presents all its values based on knowledge and evidence and supports it with logic and reasoning. It also calls upon its opponents to present reasoning and evidence if their counter claims are valid (2:112). This is the right way to arrive at the truth. But if someone has predecided that something is to be denied at all costs then the truth can never be reached. This “تَكْذِيبٌ” (*takzeeb*) or denial has been declared by the Quran to be a serious crime against oneself and others. “تَكْذِيبٌ” (*takzeeb*) also means that one’s deeds are not compatible with the beliefs.

Surah *Al-ma’oon* clarifies this reality:

107:1	Have you seen the one who denies this Deen (through deeds)?	أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالدِّينِ
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After this it is said that this is such a person who pushes away orphans and does not instigate feeding poor. These are the so called devotees who are oblivious of the real purpose of *Deen*. They only consider the genuflection as their *Deen* and block the sources of sustenance which should be kept open for all (107:2-7). So now we can well understand as to who commit “تَكْذِيبُ دِينٍ” (*takzeeb ad-deen*) or denial of this *Deen* or way of life)

K-R-B ك ر ب

- “الْكَرْبُ” (*al-karb*) denotes severe sadness.
- “كَرْبُ الْأَرْضِ” (*karb-ul-ard*): to cultivate land.
- “كَرْبَتِ الشَّمْسِ” (*karibatish-shams*): sun neared its set.
- “الْكَرْبُ” (*al-karb*) also means to wind a rope, as well as to tighten the chains on a prisoner. It also means the rope which is tied to a bucket of a well, and as it is dipped in water. Every time the bucket is used to extract water from the well, it petrifies quickly.
- “كَرَبَ النَّاقَةَ” (*karaban naaqah*): he loaded a camel.
- “الْكَرْبُ” (*al-kareeb*): land which has never been cultivated {T, R}.

Ibn Faris says its basic meaning is intensity and strength.

These meanings make the meaning of “الْكَرْبُ” (*al-karb*) clear. That is, severe sadness in which a man is engulfed. He becomes hopeless, and his heart is burdened. There is only one way to get rid of this “كَرْبٌ” (*karb*) and that is by obeying the laws of Allah.

6:64	Say: It is Allah Who delivers you from these and all other distresses..	قُلِ اللَّهُ يُخْرِجُكُم مِّنْهَا وَمِنْ كُلِّ كَرْبٍ
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Also see (21:76).

“الْكَرُّوْبِيُّوْنَ” (*al-karbiyyun*): angels those are close to God {*M*}. This is Arabic form of the Hebrew word *karubeam*. The Quran has not used this word.

K-R-R ك ر ر

“الْكَرُّ” (*al-karr*): to return something, or bend it, or make it turn back.

“كَرٌّ” (*karr*): a thick rope {*M*}.

“التَّكْرِيْرُ” (*at-takrerr*): to reiterate, or to repeat.

Ibn Faris says it basically means to gather and to turn back, or not to say a thing more than three times and repeat, or to stress a thing. But in repetition these two things are not necessary {*T*}.

The Quran reiterates this wish of the unbelievers at several places:

2:167	If once we can go back to life then we will do this and that.	لَوْ اَنَّ لَنَا كَرْوًا
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But this has been refuted (39:58-59) because life is like a flowing spring. The water that flows ahead can never turn back. Similarly, nobody can return to this world stage. To return to this world as per the concept of reincarnation is against the teachings of the Quran. The law of evolution does not brook reiteration or repetition. Either one must move ahead (to *jannat*) or be static (in *jahannam*).

The Quran says:

79:12	This coming alive after dying will be very harmful	تَلْكَ اِذَا كَرْوًا حَاسِرَةً
17:6	Then we made the events be according to your liking and against your enemies	ثُمَّ رَدَدْنَا لَكُمُ الْكَرَّةَ عَلَيْهِمْ

K-R-S ك ر س

“الْكَرْسُ” (*al-kirs*): basis {*T, M, R*}.

“الْكَرْسِيُّ” (*al-kursiyyu*): chair which is used to sit on.

“الْكَرْسِيُّ” (*al-kursiyyu*), “الْكَرْسِيُّ” (*al-kursi*): governance and power, or knowledge. The scroll which contains knowledge is called “كُرَّاسَةٌ” (*kurraasa*). Some say that “كُرَّاسَةٌ” (*kurraasa*) means pages which have been bound together.

“التَّكْرِيْسُ” (*at-takrees*): to join the part of anything with another part {*T, M, R*}. Nowadays this word is used to mean “copy”.

Ibn Faris says the basic meaning of this word is to accumulate one over another.

The Quran says:

2:255	Allah’s ‘ <i>kursi</i> ’ or authority encompasses the entire universe	وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ
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Here according to the dictionary and according to *Al-Manar* too, it means the knowledge of Allah, although it may also mean authority. “Knowledge” seems more befitting because earlier it has been said:

2:255	They cannot comprehend anything which is in His knowledge excepting that which he wills.	وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ اِلَّا بِمَا شَاءَ
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Surah *Saad* uses this word to mean the government of *Suleman* (38:34). There too “كُرْسِيُّهُ” (*kursiyyuhi*) does not mean “seat” but “authority” or “power”; all signify authority.

“الْكَرَمُ” (*al-karam*) is a trait opposite to meanness. Since meanness was considered the worst trait among Arabs, “كَرَمٌ” (*karam*) was the best trait. It actually means to bear the burden of protecting a nation, or to spend for the collective benefit of a nation or strive for it.

“كَرَمٌ” (*karam*): provide benefit without any consideration of personal gain. It also means sincerity.
 “الْإِكْرَامُ” (*al-ikraamu*) and “التَّكْرِيمُ” (*al-takreem*): to provide benefit to someone in which there is no shame for anyone for being in need of help, and the benefit that is provided is also noble {T}.

“الْكَرِيمُ” (*al-kareem*) is a composite term among the Arabs which encompasses all sorts of goodness. It is used for a person who has not even an inkling of bad trait. It also means free and gentle, philanthropic, or he who keeps himself safe from violating the injunctions of the Quran. It also means a person who is soft spoken, kind, broad minded, possessor of good traits and respectful. It also means a horse on which battle is fought, or a camel on which water is laden and fetched. It also means every likeable and selected thing {T}. Abundant rain is also called “كَرِيمٌ” (*kareem*).

“أَرْضٌ مَّكَرَمَةٌ” (*ardun makramah*): land which is prepared well for cultivation after manure, etc. It also means a good land which can give good crop.
 “كَرُمَتْ أَرْضُهُ الْعَامَ” (*karumat arduhul aam*): a good crop was produced this year due to the use of fertilizer.
 “كَرَّمَ السَّحَابُ تَكْرِيماً” (*karramas sahaabu takreema*): the cloud rained very well {T}. No one can be called “كَرِيمٌ” (*kareem*) until he has not shown “كَرَمٌ” (*karam*) {R}.

The Quran says about the shade of *jahannam*:

56:44	There is no coolness in it, or pleasantness, or benefit of any kind.	لَا بَارِدٍ وَلَا كَرِيمٌ
25:72	when they face some meaningless and non-sensible matter they pass by it in a very decent way	إِذْ أَمَرُوا بِاللَّعْنَةِ كَرَامًا

Surah *Al-Alq* calls Allah as “الْأَكْرَمُ” (*al-akram*) in (96:3).

This has also been called “ذُو الْجَلَالِ وَالْإِكْرَامِ” (*zul jalaali wal-ikraam*) in (55:27).

“كَرَمٌ” (*karrama*) and “الْكَرَمُ” (*akram*): to bestow respect (17:62, 89:15).

“تَكْرِيمٌ” (*takreem*) has come against “أَهَانَ” (*ahaann*) in (89:16).

“عِبَادٌ مُّكْرَمُونَ” (*i’badun mukramoon*): respected followers (21:26).

“مُكْرِمٌ” (*mukrim*): one who bestows respect (22:18).

“رِزْقٌ كَرِيمٌ” (*rizqun kareem*): respectable sustenance (8:4). This is one of the particularities of a *jannati* society that respectful sustenance will be available there. That is, the accoutrements of life in abundance and with respect too. A nation which gets such sustenance is indeed lucky, but this can only be had by living according to the permanent values outlined by the Quran (in this world as well as in the hereafter).

The Quran says:

17:70	We have made all <i>Bani Adam</i> (human race) as <i>kareem</i> or respectful and good	وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ
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The Quran was the first to declare man’s respectability, i.e. every human being is respectful by virtue of possessing a free will. This fundamental right to respect man was first given by the Quran. After this a man gains respect as he moves along in life.

49:13	He who safeguards them most (that is observes the laws the most) becomes the most respectable	إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقْوَمُ
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Note how the Quran replaced the old criteria of respect such as gender, family, status, caste, wealth, ancestry, nationality, etc. and gave new criterion for respect according to which every man simply by virtue of being human is respectful. In other words instead of additional traits, personal traits are considered the criteria for earning additional respect. This criterion alone takes away all the so-called respect of royalty or monasticism, and all old systems of hierarchy. Every human child whether he is born in a king’s palace or in a beggar’s hut deserves equal respect simply for being a human. In order to

be more respectable for deciding the position of responsibility within a society his personal traits and deeds will count.

K-R-He ك ر ه

“الْكُرْهَ” (*al-karh*) or “الْكُرْهَ” (*al-kurh*): extreme dislike. It also means hard and disliked work.

Some scholars say that something which is unpleasant to you but you force yourself to do is called “كُرْهٌ” (*kurh*) and for something for which someone else forces you to do is “كَرْهٌ” (*karh*).

Raghib says that the pain which is inflicted from external sources is “كَرْهٌ” (*karh*) and that which is self-inflicted is “كُرْهٌ” (*kurh*).

Ibn Faris says “كُرْهٌ” (*kurh*) is hard labour and “كَرْهٌ” (*karh*) is something which you are forced to do unwillingly.

The Quran has used “كَرْبًا” (*karhan*) against “طَوْعًا” (*tu'an*) in (3:82).

“طَوْعًا” (*tu'an*): willingly

“كَرْبًا” (*karhan*): forcibly.

The Quran says:

2:216	To do battle has been made compulsory for you by law although it is unpleasant for you	كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهٌ لَّكُمْ
46:15	His mother spends her days of pregnancy with great difficulty and her childbirth was also very painful	حَمَلَتْهُ أُمُّ كُرْهًا وَوَضَعَتْهُ كُرْهًا

Surah *An-namal* uses “اِكْرَاهًا” (*ikrah*) to mean forcibly. That is, which is done unwillingly (16:106).

In surah *Al-baqrah*, “كَرْهًا” (*kariha*) has come opposite to “اِحْبَابًا” (*ahabba*) (2:216).

Similarly in (47:6) “كَرْهًا” (*karrah*) has been used against “حُبْبًا” (*hubbaba*).

“كَارِبُونَ” (*karihoon*): those who dislike (11:28).

“مَكْرُوهًا” (*makruhun*): unpleasant.

The party with whose assistance the Quran wishes to bring the revolution, accepts this system with gladness and not forcibly. Therefore it says:

2:256	One can only become a member of this society willingly and not forcibly	لَا اِكْرَاهًا فِي الدِّينِ
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The messenger was told:

10:99	Do you want to force people to believe?	اَفَاَنْتَ تُكْرِهُ النَّاسَ حَتَّىٰ يَكُونُوا مُؤْمِنِينَ
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The forced acceptance of a belief can be physical as well as mental. For example, if we threaten with a gun and make him accept something. But it can also be mental, like when we show someone a magical trick and make him believe in something.

The third type of “اِكْرَاهًا” (*ikraah*) or coercion is to implant the age old customs of society and the practices of our ancestors in our minds even if they are not supported by the Quran, or regardless of the fact that they meet the criteria of our intellect and reasoning. This is the most severe form of coercion. What can be more severe than the coercion of the wrong sort of education and upbringing? The Quran does not permit any sort of coercion or “اِكْرَاهًا” (*ikraah*) for including one in the party of Allah’s system. It presents everything backed by reasoning and makes one agree to it with complete agreement of mind and heart, and conversely if there is no coercion to make one enter this party then there should be no coercion for leaving the party too. If the exit is closed then it would mean that you force people to stay within this party. As such, the belief that the punishment for someone who leaves *Islam* is death is against the Quran. The Quran says that nobody should forcibly be made a *muslim* nor should anyone be forced to remain a *muslim* if his heart is not happy at remaining so.

Surah *An-nahal* says:

16:106	He who turns against Islam after once accepting it incurs the wrath of Allah and severe punishment. But it does not include a person whose heart is agreeable to Islam but he is forced to denial, at least by word of mouth or acts.	مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيمَانِهِ إِلَّا مِنْ أَجْرٍ وَقَلْبُهُ مَطْمَئِنٌّ بِالْإِيمَانِ - وَلَكِنْ مَنْ شَرَحَ بِالْكُفْرِ صَدْرًا فَعَلَيْهِمْ عَذَابٌ مِنَ اللَّهِ وَهُمْ وَعَذَابٌ عَظِيمٌ
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“**kufr**” (*kufr*) is denial when it is adopted with full willingness. Thus coercion can neither make one accept or give up **Islam**. A **momin** is one who accepts all that the Quran says with all his heart and willingly stays adhered to this ideology. Even with a little coercion one’s trust becomes questionable. So much so that the Quran even refuses to accept those as **momins** who accepted **Islam** by seeing the grandeur of the **Islamic** state during the time of the Messenger **Muhammed**.

The Quran says they had become subservient to the **Islamic** state rather than having accepted **Islam** because their hearts were bereft of belief (49:14). **Momins** are those who do not fall like blind and deaf upon the verses of the Quran, not to mention other beliefs like customs, etc. They accept them only with full conviction.

25:73	Do not fall upon them deaf and blind	لَمْ يَكُونُوا عَلَيْهَا صُمًّا وَ عُمِيًّا
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Here it must be understood that nobody can forcibly be made to accept **Islam**. But this does not mean that if somebody has willingly entered **Islam**, he cannot be forced to follow the rules of the system. Till he is member of this system, he will have to follow its rules and regulations. If he does not want to follow the rules and the regulations then he must quit this system, but it can’t be that a person can remain a member of the system and accept only those principles which suit him and reject those which don’t.

K-S-B ک س ب

“**كسب**” (*kasb*): basically means “to collect”. Later it started to also mean “to earn”, as well as “to acquire something” {T}.

2:79	The profession they had adopted (i.e. Making changes in Deen) will lead to their destruction	وَيَا لَكُمْ بِمَا كَسَبْتُمْ
2:81	he who created unevenness	مَنْ كَسَبَ سَيِّئَةً

Here “**كسب**” (*kasab*) means “to create”. This verse verbally means “he who gathered unevenness for himself”.

The Quran says:

2:286	For him what he earned, and against him what he earned	لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ
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Ordinarily it is taken to mean that the benefits of good deeds are for him who has done them, and the harm done by bad deeds is for him who has done them.

But good deeds have been called “**كسب**” (*kasab*) and bad deeds “**اكتسب**” (*iktasab*).

Raghib says that “**كسب**” (*kasab*) means to do something that is done for one’s own benefit as well as for the benefit of others, and “**اكتسب**” (*iktisaab*) means work which is undertaken only for the benefit of one’s ownself. According to **Raghib**, verse (2:286) would mean that beneficial work is only that which is done for the good of self as well as for the benefit of others. But deeds in which only self-interests are intended do not develop one’s personality.

This is according to the Quranic teachings which says, ‘..what is good for mankind remains on earth..’ (13:17):

Lataif-ul-Lugha says that “كَسَبُ” (*kasab*) means good and “اِكْتَسَبَ” (*iktasab*) is used to mean evil. But what *Raghib* and *Lataif-ul-Lugha* say is not a rule. The Quran has used “كَسَبُ” (*kasab*) and “اِكْتَسَبَ” (*iktisaab*) in opposite of these meanings too.

K-S-D

ك س د

Ibn Faris says “كَسَدَ” (*kasad*) means for something to be so bad that nobody is inclined to it.

“كَسَادٌ” (*kasaad*): to go astray. Later it started to mean slackness in the market, or for some goods to be little in demand.

“كَسَدَ الْمَتَاعُ” (*kasadul mata'u*): the item is not moving in the market.

“كَسَدَتِ السُّوقُ” (*kasadatis sooq*): the market was cold.

“الْكَسِيدُ” (*al-kaseed*): cheap, or of lower quality {*T, M*}.

The Quran says:

9:24	That business whose loss scares you	وَبِجَارَةٍ تَخْشَوْنَ كَسَادَهَا
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K-S-F

ك س ف

“الْكَسْفَةُ” (*al-kisfah*): piece of something. Plurals are “كَسَفٌ” (*kisaf*) and “كَسْفٌ” (*kisfu'on*) as in (30:48) and (17:62).

Ibn Faris says it basically means for something to develop a fault which is disliked. It also means to cut one thing off from another and to separate it.

Surah *At-toor* says:

52:44	If they were to see a portion from the sky ...	إِنْ يَرَوْا كِسْفًا مِّنَ السَّمَاءِ
26:187	uncalled for sudden destruction	فَأَسْقِطْ عَلَيْنَا كِسْفًا مِّنَ السَّمَاءِ

“كَسَفَ التُّرَابُ” (*kasafas saub*): he cut some cloth.

“كَسَفَتِ الشَّمْسُ وَالْقَمَرُ” (*kasafatish shamsu wal-qamar*): the sun and the moon went into eclipse.

“كَسَفَتْ حَالَهُ” (*kasafat haaluhu*): his condition became bad.

“رَجُلٌ كَاسِفٌ الْبَالِ” (*rajulun kaasiful baal*): a man in bad condition.

“يَوْمٌ كَاسِفٌ” (*yaumun kaasif*): a day of extreme pain or the day the sky is torn asunder {*T, R*}.

K-S-L

ك س ل

“الْكَسَلُ” (*al-kasal*): to show laziness in something in which it must not be shown.

“الْكَسَالُ” (*al-kisak*): the bow and string for separating cotton from the bow {*T, M*}. Obviously both are present but due to them being separated, cotton can't be separated. Both are thus useless.

Ibn Faris says it basically means to express laziness in doing something and be lazy in completing it or doing it.

Keeping this meaning in mind and then note down what the Quran says about the behaviour of the hypocrites- ‘they come to salat without earnestness and that they offer contributions unwillingly’ (9:54) The Quran invites us to have a unity of thought in carrying out the righteous deeds and making sure that the desired results are produced as promised by Allah.

Also see the word “سَاهُونَ” (*saahoon*) as in (107:5) under heading (*S-He-W*).

“الْكِسْوَةُ” (*al-kuswah*) and “الْكِسْوَةُ” (*al-kisah*): clothing which is worn {*T, R*}.
 “رِزْقُهُنَّ” (*rizquhunna*) and “كِسْوَتُهُنَّ” (*kiswatumhunna*): their food and clothing (2:233).
 “كَسَاهُ” (*kasaahu*), “كَسَاهُ” (*kaswah*): made him wear the clothing {*T, R*}.
 “فَكَسَوْنَا الْعِظَامَ لَحْمًا” (*fakasaunal-izaama lahma*): we adorn the bones with flesh (23:14), i.e. “we cover bones with flesh”.

“الْكَشْطُ” (*al-kasht*): to remove something that is covering something.
 “كَشَطَ الْغَطَاءَ عَنِ الشَّيْءِ” (*kashatal-ata'a unish shaiyi*): he removed the lid off that thing.
 “كَشَطَ الْجِلْدَ عَنِ الْجَزُورِ” (*kashatal-jilda unil jazoor*): he skinned the slaughtered camel.
 “الْكِشَاطُ” (*al-kishat*): the skinned skin.
 “كَشَطَهُ” (*kashatahu*): he opened him {*T, R*}.
 “إِنْكَشَطَ رَوْعَهُ” (*inkashata rau'u*): fear left him {*R*}.
 For example the Quran has used this term in (81:11) by saying, ‘when the world on high is unveiled’. This way the hidden forces (knowledge) in the universe will get exposed or known.

“الْكَشْفُ” (*al-kashf*): to lift the veil, or to disclose something {*T*}.

The Quran says:

50:22	We lifted the veil from your eyes and thus the truth dawned upon you	فَكَشَفْنَا عَنْكَ غِطَاءَكَ
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It also means to remove as surah *Al-airaaf* says:

7:135	If We would remove this punishment ...	لَئِنْ كَشَفْنَا عَنْكَ الرِّجْزَ
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“كَشَفَ الصُّرَّةَ” (*kashfaz zurri*): to remove the pain (17:56).

“كَاشَفَ” (*kaashif*): one who removes, or disclose (6:17).

The Quran says:

27:44	And she (queen of <i>Saba</i>) uncovered her shins	وَ كَشَفَتْ عَنْ سَاقَيْهَا
68:42	The time period shall be uncovered from the shin	يَوْمَ يُكْشَفُ عَنْ سَاقٍ

This was an Arabic proverb which was spoken when a very difficult situation was faced {*T, R*}.

Raghib has said that it has come from “قَامَتِ الْحَرْبُ عَلَى سَاقٍ” (*qaamatil hurbu ala saaq*), which literally means that the battle stood on its calf. In other words it means that it went into full cry.

“سَاقٌ أَمْرٌ” (*saaqun amr*): intense. Some say that it has come from “تَذْمِيرُ النَّاقَةِ” (*tazmirun naaqah*) which means for a man to reach inside the womb of a camel and deliver its baby.

At such a time “كَشَفَ عَنِ السَّاقِ” (*kushifa unis saaq*) is said {*R*}. However, it means intensity and to be troubled.

There is no support from the Quran for the concept of “كشف” (*kashf*) and “الهام” (*ilhaam*) which is prevalent in some parts of the Islamic world. To believe that after the termination of messenger hood anybody can have direct knowledge from God is equivalent to denying the end of messenger hood, because only a messenger can get direct revelation from God. Now as the messenger-hood has been terminated, man can only learn from two sources, (1) from the Quran based on the revelation, (2) the human intellect. See details in heading (*L-He-M*).

“الْكُظْمُ” (*al-kazm*) or “الْكُظْمُ” (*al-kazam*): throat or mouth, or the opening from which the breath comes out {*T*}, {*Lataif-ul-Lugha*}. It basically means for something to exit.

“الْكُظُومُ” (*al-kuzum*): for the breath to stop {*R*}.

“كَظَمَ التَّعِيرُ” (*kazamal-ba-eer*): for the camel not to munch, and to stop inside that which it has eaten {*R*}.

“كَظَمَ الْبَابَ” (*kazammal-baab*): to close a door {*M*}.

“الْكُظُومُ” (*al-kuzum*): to be quiet {*M*}.

“الْكَاظِمُ” (*al-kazim*): a camel whose water in the stomach has dried up and it is very thirsty {*T*}.

“كَظِيمٌ” (*kazeem*) and “مَكْظُومٌ” (*makzoom*): a very sad, troubled, restless and thoughtful man {*M*}.

The Quran says:

40:17	When their hearts will be in their mouths and they will be intensely worried (they will be holding their hearts lest they come out).	إِذِ الْقُلُوبُ لَدَى الْحَنَاجِرِ كَاطِمِينَ
68:49	He was restless and troubled	وَهُوَ مَكْظُومٌ
12:84	He was restless due to separation from his son <i>Yusuf</i> .	فَهُوَ كَظِيمٌ

Surah *Aal-e-Imran* describes a characteristic of the *momineen*:

3:133	when these forces surge in them they channel them to constructive work	كَاطِمِينَ الْغَيْظَ
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Ordinarily it is taken to mean those who suppress their anger. This is not the right meaning. The Quran does not advocate suppressing anger. For the right meaning of this verse one has to understand the meaning of “كَظَامَةٌ” (*kizaamah*). In countries where water is scarce (like in *Saudi Arabia*) a well is dug near an existing well and a subterranean channel is built between them which joins the two wells. If the water in a well decreases, then the water from the well which has relatively more water transfers to this well. This channel is called “كَظَامَةٌ” (*kizaamah*) {*T, F*}.

Therefore the channelization is called “كَظَامَةٌ” (*kizaamah*). In modern day language or psychology this is called sublimation, i.e. “to drive the excessive forces into another channel and thus maintain the balance”. It also means “the needle of a scale” which indicates the weight as to which is heavier. When both the scales are equal in weight, this needle stops in the middle {*T, F*}.

“الْكَاظِمَةُ” (*al-kazeema*) also means a tiffin box in which additional food is kept. Thus “كَاطِمِينَ الْغَيْظَ” (*kaazimeenal-ghaiz*) would mean those who channel excess energy into channels where it is required and thus maintain the balance of a society. The Quranic society keeps an eye on these excessive forces and diverts them where they are needed so that balance is maintained and affairs remain right. Thus there will be balance not only in a man’s personality but also in a society, and the party of the *momineen* will become “الْكَاظِمِينَ الْغَيْظَ” (*al-kaazimeenal-ghaiz*). Remember that rational means to have right ratio.

Since the *momineen* maintain the balance in their personality as well as in the society, thus everything they do is rational, and this ratio is maintained through “كَظِيمَةٌ” (*kizaamat*). “حسن” (*husn*) is used for a condition when the balance is right. That is why the Quran has termed “حسنات” (*hasanat*) to deeds of virtue and goodness, and the attributes of Allah have been called “اسماء الحسنیٰ” (*asma ul hasanaat*), or the balanced traits. Details of these matters can be found under the heading (*H-S-N*).

“الْكَعْبُ” (*al-ka’ab*): joint of bones, or bridge of the foot or the junction of foot and ankle.

Surah *Al-ma’idah* says:

5:6	Both ankles	كَعْبَيْنِ
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“الْكَعْبُ” (*al-ka’ab*), “الْكَعْبَةُ” (*al-ka’abah*): square piece of bone which has figures on it and which is thrown while playing a game of chance (dice) {*T*}.

“كَعْبَةٌ” (*ka’bah*): high and square place, or every square house {*T*}, but “الْكَعْبَةُ” (*al-ka’bah*) has become particular to the house of “كَعْبَةٌ” (*kabah*)

“الْكَعْبُ” (*al-ka’ab*): respect and seniority.

“الْكَعْبُ” (*al-ku’ab*): raised breast.

“الْكَاعِبُ” (*al-kaa-ib*): a young girl. Plural is “كَوَاعِبُ” (*kawa-ib*).

Surah *An-naba* calls a women of a heavenly society as “كَوَاعِبُ أَنْرَابًا” (*kawa-iba atraba*) in (78:33).

At another place they have been called “عُرُبًا أَنْرَابًا” (*uruban atraaba*) in (56:37) and it has been explained by saying a little earlier “فُرُشٌ مَرْفُوعَةٌ” (*furushin marfu’a*) in (56:34), that is, high ranking, lofty women. That is why “الْكَعْبُ” (*al-ka’ab*) also has the connotation of the health of youth and respect too. See heading (*Ain-R-B*) and (*T-R-B*). As to what is the right status of the “كعبه” (*ka’bah*), see heading (*Q-B-L*).

“كَفَاءَةً عَلَى الشَّيْءِ” (*kafa’ahu alash shaiyi*), “مَكْفَأَةً” (*mak-ufat*), “كِفَاءً” (*kifa’a*): he returned it.

“كَافَأَهُ” (*kaa’fa’ahu*): he equalled him, became equal to him.

“تَكَافَأَ الشَّيْءَانِ” (*takafa’ash shaitan*): both things became equal. These are its basic meanings.

“كَفُوهُ” (*kufuhu*), “كَفُوهُ” (*kafuhu*), “كِفُوهُ” (*kifuhu*): like it, or similar to it.

“الْكَفَاءَةُ فِي النِّكَاحِ” (*al-kafaa’atu fin nikaah*) has been derived from it which means for a husband to be equal to a wife in lineage, etc. {*T*}.

The Quran says about Allah:

112:4	Nobody is like him, there is no parallel	وَمَا يَكُنْ لَهُ كُفُوًا أَحَدٌ
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This is one of His personality traits. Every personality is unique, and since Allah’s personality is complete and absolute, therefore its individuality is also unique. Surah *Ikhlaas* especially defines the uniqueness of Allah’s personality. Not being born of a mother shows that personality does not come into being as a matter of physical birth and “كفووا” (*kufuwan*) points to its individuality. For further details see relevant headings.

“كَفَتَ الشَّيْءَ إِلَيْهِ” (*kafatash shaiya ilaih*): thing inside it.

“كَفَتَ الشَّيْءَ” (*kafatash shaiyi*): seized the thing, or gathered it {*T*}.

Raghib says “كَفَتٌ” (*kagfat*) also means to drive fast.

“كَفَتَ الطَّائِرُ” (*kafatash ta’ir*): the bird gathered its wings and flew speedily.

“الْكَفَاتُ” (*al-kifaat*): the place where something is gathered.

“كَفَاتُ الْأَحْيَاءِ” (*kifaatil ahya*) was said to be houses.

“كَفَاتُ الْأَمْوَاتِ” (*kifaatul amwaat*): means grave {*T*}.

The Quran says:

77:25	Have we not made the earth a <i>kifaat</i> ?	أَلَمْ نَجْعَلِ الْأَرْضَ كِفَاتًا
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It means that God has gathered many things in earth like plants, animals, water, air, etc.

As said earlier “كَفَّتَ الطَّائِرُ” (*kafatat ta'ir*): the bird flew fast (and in doing so gathered its wings).

“فَرَسٌ كُفَّتٌ” (*farasun kufat*): a horse which bucks suddenly and it becomes difficult for the rider to be stable {T}. Therefore “كَفَاتٌ” (*kifaat*) in relation to the earth would mean that it is moving fast. If the two meanings are gathered together then the meaning would be that it is moving with all the things within it.

K-F-R

ك ف ر

“كُفِّرَ” (*kufir*): to hide and cover.

Ar Rumaani says that “أَخْفَى” (*akhfaa*) and “سَتَرَ” (*satar*) and “أَجَنَّ” (*ajann*) as the alternatives to “كُفِّرَ” (*kufir*) {*Al-Alfaaz Mutaraadifa*}.

Ibn Faris too says the basic meanings are to hide and cover. Therefore a man whose body is hidden due to the armour he wears is called “كَافِرٌ” (*kaafir*). It also means the river and the sea because they hide a lot of things within them. The night is also called “كَافِرٌ” (*kaafir*) because its darkness covers everything. The farmer is also called “كَافِرٌ” (*kaafir*) because he hides a seed in soil {T}.

“الْكَفْرُ” (*al-kufir*): grave according to *Taj* and *Lataif-ul-Lugha*. In the light of these meanings a “كَافِرٌ” (*kaafir*) as against a *momin* is who wants to hide hard facts. He who hides the permanent truths given by God and does not permit them to become highlighted, or one who hides his own and other’s abilities and not allow them to be manifested, or does not let them develop.

From the meaning of hiding it also came to mean to deny.

“كُفِرَ” (*kufir*) against “إِيمَانٌ” (*iman*) also means denial. That is, to deny the Quranic truths.

“كُفِرَ” (*kufir*) is also used against “شُكْرٌ” (*shukr*) because “شُكْرٌ” (*shukr*) means for something to be evident.

See heading (*Sh-K-R*).

“كُفِرَانَ نِعْمَتٍ” (*kufiran-e-naimat*): to hide the benevolence, or not to keep them open for the benefit of mankind.

“كَفَّارَةٌ” (*kaffara*): to hide or cover the results of a bad deed {T}.

“كَفَرَ” (*kafar*) has three nouns, “كُفْرَانٌ” (*kufraan*), “كُفْرٌ” (*kufir*) and “كُفُورٌ” (*kufur*).

“كُفْرَانٌ” (*kufraan*) is generally used to deny the benevolence, and “كُفْرٌ” (*kufir*) to deny the *Deen* matters while “كُفُورٌ” (*kufur*) is used to mean both {T}.

Taj says with reference to *Albasa-ir* that often the plural of “كَافِرٌ” (*kaafir*) i.e. the deniers of *Deen* are “كُفَّارٌ” (*kuffaar*) as in (48:29), which is the plural of “كَافِرٌ” (*kaafir*).

“كَفَرَةٌ” (*kafarah*): deniers of benevolence {T}, as in (80:42).

But I think that the Quran uses all these terms like “كُفَّارٌ” (*kuffar*), “كَفَرَةٌ” (*kafarah*), and “كَافِرُونَ” (*kaafiroon*) to mean the deniers of *Deen*.

“كَافُورٌ” (*kaafur*): the covering which is around flower bud {T}. But it is also the name of a medicine which reduces the heat.

“كَفُورٌ” (*kafur*): very unthankful, or being denier of truth. It has the exaggeration of being more than a “كَافِرٌ” (*kaafir*) as in (31:34).

“كَفُورٌ” (*kaffar*) also means the same as “كَفُورٌ” (*kafur*), but it has more intensity than “كَفُورٌ” (*kafur*) as in (50:24) {R}.

The Quran has used “كُفْرٌ” (*kufir*) against “إِيمَانٌ” (*iman*) at several places, such as in (3:4), (2:6), and against “شُكْرٌ” (*shukr*) as in (14:7).

Surah *Al-ambia* says about a *momin*:

21:94	he will be repaid in full (they will not remain unpaid or without results (<i>shukr</i>))	فَلَا كُفْرَانَ لِسَعْيِهِ
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It means to get full results for efforts. Verse (3:114) also means this. That is, “their every good deed will produce full results”.

In surah *Al-baqrah*, “*kufir bit-taghoot*” has been stressed (2:256). This has been clarified in other places:

The Quran says:

16:36	Avoid evil forces	كُفْرٌ بِالطَّاغُوتِ
4:60	these people want their matters to be decided by evil forces although they have been asked to abstain from these	يُرِيدُونَ أَنْ يُتَحَكَّمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ

“إِيمَانٌ بِاللَّهِ” (*iman bil laah*): to decide according to the laws of Allah.

“كُفْرٌ بِالطَّاغُوتِ” (*kufir bit taghopot*): to avoid evil forces (against the Quranic values)

This shows that “إيمان” (*iman*) and “كفر” (*kufir*) are not mere concepts but practical matters that are not confined to the mind only i.e. not confined to just beliefs. They are related to life’s conceptual and practical issues.

To believe in the veracity of the laws of the Quran and then to live according to them is *iman* and to go against them is *kufir*. Therefore “كُفْرٌ” (*kafar*) has come against “عَمِلَ صَالِحًا” (*amila saleha*) in (30:44). It also means to be free of something.

Surah *Ibrahim* says:

14:22	you make me a partner (in your deeds or beliefs) but I am free of it	إِنِّي كَفَرْتُ بِمَا أَشْرَكْتُمُونِ
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“كُفَّارٌ” (*kuffar*) is the plural of “كَافِرٌ” (*kaafir*) has been used in (57:20). Plural of “كَافِرَةٌ” (*kaafirah*) is “كَوَافِرَةٌ” (*kawafir*) as in (60:10).

“كَفَّارَةٌ” (*kaffarah*): the deed or thing which atones for an error (5:45).

Surah *Al-Insaaan* says the flavour of the ‘wine of *jannat*’ is “كَافُورًا” (*kaafura*) in (76:5). This means that one which soothes. But this is the first phase of human reform. The next stage is in which this wine’s flavour is described as “زَنْجَبِيلًا” (*zanjeela*) in (76:17), which means one which produces balanced power and energy.

The balance between two extremes e.g. freezing cold and heat is a *momin*’s trait.

According to the Quran the word *kaafir* is not a bad word or an abuse, but a statement of fact – it describes a state of thought of an individual who does not wish accept a way of life. If you form a part then those who join it are called members and those who do not, are called non-members. The members of an *Islamic* society are called *momin* whereas those who refuse to be member of this party are called *kaafirs*.

The punishment that these *kaafirs* or *non members* face or await is due to their own wrong path which they adopt instead of the right way. That is, they leave the right way (2:38) and adopt the wrong path and thus face destruction (2:271) as a consequence of their own thoughts and deeds.

“كَفَّرَ عَنْهُ” (*kaffara unhu*): to remove (2:271).

The Quran has used the word “كفر” (*kufar*) against the term “عَمِلَ صَالِحًا” (*amali swaleh*) in (30:44). Therefore *iman* and *kufir* are not merely theoretical concepts but actually are the definitions of the righteous belief and the wrong belief.

At the beginning of surah *Al-baqrah* it is said that the Quran guides those towards the right path who wish to be protected from the destructive or wrong path.

The next verse says:

2:6	for the <i>kaafirs</i> it is the same whether you show them the right path or not, they will never have <i>iman</i>	إِنَّ الدِّينَ كَفَرُوا سَوَاءً عَلَيهِمْ أَمْ أَنْذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ
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“كافر” (*kaafir*) are generally thought to be *non-muslims* i.e. those who do not have faith. Do not accept *Islam*. This raises the question that if preaching is not for those who deny then who is the preaching for. Since it does no good to the deniers and the *momineen* do not need it? Also when the messenger *Muhammed* started preaching then the whole world was “كافر” (*kaafir*). If the messenger’s invitation was useless for the “كفار” (*kafar*) then the purpose for messenger hood is itself defeated?

These views indicate that in this verse “كُفَّارٌ” (*kuffar*) did not mean all *non-muslims*. “كُفَّارٌ” (*kuffar*) is thus the name of a particular group among the *non-muslims*. So far as *non-muslims* are concerned the aborigines of *Africa* and *Australia* and the *Eskimos* of north-*America* do not yet know what a *muslim* is and they are *non-muslims*. But they will not be counted among the “كُفَّارٌ” (*kuffar*). As mentioned earlier “كُفَّارٌ” (*kuffar*) appears as against *iman*. Take a man who is presented with the truths of the Quran. He is told their meanings and connotations. He accepts them willingly. This is called *iman*. As against this take another man who is similarly told the truths of the Quran, but he refuses to accept them. This is called *kufir* or denial. There are several reasons for such refusal. These reasons have been detailed at different places in the Quran. The Quran has also said that they oppose the truth and are rebellious of the truth. Not only do they themselves abstain from accepting the truth but also prevent others from accepting it.

This shows that every *non-muslim* is not a *kaafir*. *Kaafirs* are only those who refute the truth and do not accept *Islam* despite all the reasoning and evidence. The Quran has mentioned this mind-set of the *kuffar* and their inner struggle against it.

1) About those with the book it says:

2:89	When that which they recognized came to them then they refuse to accept it	فَلَمَّا جَاءَهُمْ مَا عَرَفُوا كَفَرُوا بِهِ
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At another place it is said that they want the *muslims* who had accepted *iman* to revert to the old ways:

2:109	even after that truth came to them as evident	مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْحَقُّ---
47:32	those who adopt the path of denial, after the guidance has come to them	إِنَّ الدِّينَ كَفَرُوا--- مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْهُدَىٰ

These places make it clear that to deny after truth has come is *kufir*. The truth is that the Quran has distinguished between the truth and the *kufir*, after that truth has been manifested.

The Quran says:

18:29	Now tell them that the truth has arrived from you Sustainer. Now whosoever wants can believe and whosoever wants can adopt the way of <i>kufir</i> .	وَأَمَّا الْحَقُّ مِنْ رَبِّكُمْ- فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ
76:3	We have shown man the way, now it is up to him whether to value it or if wants he can refuse to do so	إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا
43:30	And when the truth came to them they said it is a lie and we refute it	وَلَمَّا جَاءَهُمُ الْحَقُّ قَالُوا هَذَا سِحْرٌ وَإِنَّا بِهِ كَاذِبُونَ

These instances show that **kufir** is to deny the truth after it has manifested itself clearly. Those who have not faced truth at all, although on the wrong path, are not **kaafirs**. They will be counted among the “ضَالِّينَ” (**zwalleen**) i.e. those who have lost the way, or those who traverse the wrong path.

2) In surah **At-taubah**, those with **iman** have been told not to befriend even their fathers and brothers:

9:23	If they prefer kufir against iman	إِنْ اسْتَحَبُّوا الْكُفْرَ عَلَى الْإِيمَانِ
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This makes evident that **kufir** is something which is also done deliberately.

Surah **An-nahal** says “كُفْرًا” (**kufir**) is for him whose:

16:106	Those who open their chests to kufir (embraces kufir willingly)	مَنْ شَرَحَ بِالْكُفْرِ صَدْرًا
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3) Therefore **kufir** is something which is accepted willingly and deliberately. The **kufir** or deliberate denial has many reasons e.g. regarding the people of the book the Quran says that due to arrogance or prejudice they do it (2:90).

Regarding the common Arabs who opposed the message, the Quran has noted e.g. (35:42) that they had acquired a position of power through exploitation and force and did not wish to give it up. Also see (45:31).

Surah **An-namal** says:

27:14	They denied our verses out of sheer rebelliousness even though that their hearts had believed in them	وَجَحَدُوا بِهَا وَاسْتَيْقَنَتْهَا أَنفُسُهُمْ ظُلْمًا وَعُلُوًّا
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4) Sometimes a man refuses to accept something in the heat of the argument, that is, if once no is said then the denial will continue because of the first denial. Such people have been mentioned in **Sursh Al-airaaf**:

7:101	and verily messengers came to them with evident reasoning but they were not such as to accept something which they had once denied.	وَلَقَدْ جَاءَهُمْ رَسُولُهُمْ بِالْبَيِّنَاتِ - فَمَا كَانُوا لِيُؤْمِنُوا بِمَا كَذَّبُوا مِنْ قَبْلُ
7:101	This sort of mentality results in their intellects and hearts being locked.	كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى قُلُوبِ الْكَافِرِينَ

5) These people deny truth due to dogmatism, jealousy, and adamant and pride and also stop others from it lest they accept it.

6:26	They not only stay away from it but also prevent others (from going near it)	وَهُمْ يَنْهَوْنَ عَنْهُ وَيَنْهَوْنَ عَنْهُ
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At another place it is said:

47:32	Verily those who adopt the way of kufir and stop others too from the way of Allah (hurt only themselves as they can't do any harm to Allah)	إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ
47:32	They keep telling others not to heed the Quran.	وَقَالَ الَّذِينَ كَفَرُوا لَا تَسْمَعُوا لِهَذَا الْقُرْآنِ
47:32	And wherever it is being propagated, make much noise	وَالْعَوَافِيهِ

“لَعَلَّكُمْ تَغْلِبُونَ” (**la'allakum tughliboon**): perhaps you can overpower them in this way (41:26).

These are the people whom:

2:6	Whether you make them aware about the destructive path they are traversing or not , it is the same for them (they will never listen)	سَوَاءٌ عَلَيْهِمْ أُنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ
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This is, because the way they are going, results in their losing the faculties of seeing, hearing sand understanding (2:7).

These are the people about whom the Quran has said:

7:179	Their destination is jahannam or hell, they have minds but they do not use them to understand. They have eyes but they do not see. They have ears but they do not hear (the truth): These people appear to be humans but actually they behave like animals, rather even more misled, because at least the animals follow their instincts.	هَمْ قُلُوبٌ لَا يَفْقَهُونَ بِنَا - وَهُمْ أَعْيُنٌ لَا يُبْصِرُونَ بِنَا وَهُمْ أَدَانٌ لَا يَسْمَعُونَ بِنَا أُولَئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ
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The question now is, what is the life of **kufr**? There is a physical life in which one eats, drinks, lives, has children and then dies. That is the end. Another concept is that life is just not the corporeal self. There is another thing in humans which is called personality. By nurturing or developing that personality man can have life forever. Death as we know it, makes no difference to personality. Animals have no personality. God has only bestowed it on humans by providing free will which is the ability to make choices.

In **kufr** man exists at an animal level:

47:12	Those who live the life of kufr enjoy life and die after eating and drinking. Their destination is jahannam or hell. They do not wish to believe in the higher values of life. They pursue their desires. And get so immersed in these emotions that they lose the faculty of thought and deliberation	وَالَّذِينَ كَفَرُوا يَتَمَتَّعُونَ وَيَأْكُلُونَ كَمَا تَأْكُلُ الْأَنْعَامُ - وَالنَّارُ مَثْوًى لَهُمْ
47:12	Have you ever wondered about him who has turned his desires into his god?	أَفَرَأَيْتَ يَتَّخِذُ إِلَهَهُ هَوَاهُ

The result of doing so is

45:23	The law of Allah, despite his knowledge, doesn't bring forth the right way of life before him?	وَأَضَلَّهُ اللَّهُ عَلَى عِلْمٍ
45:23	By being engulfed in desires his condition becomes so that his ears are like they are sealed and his eyes are like they are veiled	وَحَتَمَ عَلَى سَمْعِهِ وَقَلْبِهِ وَجَعَلَ عَلَى بَصَرِهِ غِشَاوَةً
45:23	And obviously no other law excepting that of God can lead him to the right path	فَمَنْ يَهْدِيهِ مِنْ بَعْدِ اللَّهِ
45:23	Do these people not learn from this?	أَفَلَا تَذَكَّرُونَ

Why do people pursue their desires and do not follow the road to the higher values of life? Because:

45:24	And they say the life is only in this world	وَقَالُوا مَا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا
45:24	(they say) we live and die according to the physical laws.	نَمُوتُ وَنَحْيَا
45:24	With the passage of time our limbs weaken and we ultimately die.	وَمَا يُهْلِكُنَا إِلَّا الدَّهْرُ

This is their concept of life. The Quran says:

45:24	They have no knowledge about the reality. All this is guess work	وَمَا لَهُمْ بِذَلِكَ مِنْ عِلْمٍ إِنْ هُمْ إِلَّا يَظُنُّونَ
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Also see (6:29).

This is what **kufr** is, i.e., the denial by one with regard to his own personality. After this denial there is no need for belief in Allah (2:177, 28:50), or the revelation or even messenger-hood. And then the question of belief in the life hereafter does not even arise. As such **kufr** is the other name for materialism. According to this concept, only the satisfaction of one's desires is the purpose of life and there is no question of adhering to the high ideals of life as revealed in the Quran. When man takes this concept as the truth, then to make him aware of the deeds which hurt the lofty ideals of life is as good as not telling him. You cannot teach an animal to be honest and that dishonesty leads to ignominy!

“الْكُفُّ” (*al-kaff*): the hand from the elbow to the palm (13:14). A man uses it to defend himself and prevent another from hurting others.

“كَفَفْتُهُ عَنْهُ” (*kafaf-tuhu unhu*): I prevented him from it (5:11), or moved him, or turned him away.

“فَكَفَّ هُوَ” (*fa kaffa huwa*): so he stopped.

Ibn Faris says it basically means to hold and condense {T}.

“كُفٌّ” (*kuff*): the hand, because it holds things.

“الْكُفْفَةُ” (*al-kuffah*): extremity of anything that something can't exceed.

This is also called “كِيفَافُ الشَّيْءِ” (*kiffush shaiyi*).

“كِفْفَةٌ” (*kiffah*): one of the balances of scales.

“كَأَفَّةٌ” (*ka'affah*): something which takes another thing to its extreme.

The Quran says:

9:36	Do battle with the <i>mushrikeen</i> so that it stops them from oppression or which stops affecting you.	وَقَاتِلُوا الْمُشْرِكِينَ كَافَّةً كَمَا يُقَاتِلُونَكُمْ كَافَّةً
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This would mean fight to the last. *Raghib* says it means to fight the *mushrikeen* with collective strength, i.e. collectively or as a group.

According to the general dictionaries the meaning of “كَأَفَّةً” (*ka'affah*) in this verse is “total” or “whole”.

But the Quran calls for battling with the *mushrikeen* who are opposing and at war, and not every *mushrik* anywhere.

2:208	Reach the extreme limit in <i>Islam</i> . (do not stop midway but reach the limit)	أَدْخُلُوا فِي السَّلْمِ كَافَّةً
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Raghib says that it means collectively:

34:28	We have sent you as the one who prevents sins {R}.	وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ
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“يَكْفُونَ” (*kaffah*) has appeared to mean prevent or to stop (21:39, 48:24). It has also been used against “بَسَطٌ” (*bast*) in (5:11).

“الْكُفْفُ مِنَ الرِّزْقِ” (*al-kafafa minar rizq*): that amount of sustenance which prevents man from becoming dependant on other human beings {T}.

“الْكُفُّ” (*al-kuffu*): benevolence.

“الْكُفْلُ” (*al-kafil*): the hip or the lower part of the hip {T}.

“اِكْتَفَلَ بِهِ” (*iktafal-bihi*): drove him or pushed him back {T}.

“الْكَافِلُ” (*al-kaafil*) or “الْكَافِيلُ” (*al-kafeel*): responsible for or guarantor.

“كَفَّلَهُ” (*kaffalahu*): looked after him, spent for him {T}.

Ibn Faris says it means for something to be included into another thing or merge with it.

The Quran says:

28:12	Those who get it, happen to have it may nurture it.	يَكْفُلُونَهُ
16:61	you have made Allah your guarantor	قَدْ جَعَلْتُمُ اللَّهَ عَلَيْكُمْ كَفِيلًا
38:23	hand over that sheep to me	اَكْفُلْنِيهَا
3:36	put <i>maryam</i> under <i>zakaria</i> 's patronage	وَكَفَّلَهَا زَكَرِيَّا

“الْكَفْلُ” (*al-kifl*): share, luck. This is said when along with one somebody else is also given {T} (4:85).
 “كَفْلَيْنِ” (*kiflain*): two shares (57:28).

Raghib says “كَفْلَيْنِ” (*kiflain*) means “not two shares but the continuity of benevolence” and it also has the connotation as needed.

Surah *Al-ambia* mentions the name “ذَا الْكِفْلِ” (*zalkifl*) in (21:85) in the context of messengers. Some think this is *Hazqeel* who has been mentioned in the *Torah* {R}. Some say that “ذَا الْكِفْلِ” (*zalkifl*) is an indication towards *Kapila vastu* or *Budha*.

Since the Quran has not gone into details about him, so no need to discuss it any further. Also see heading “ذَا الْكِفْلِ” (*zalkifl*).

K-F-Y ك ف ي

“الْكَفَايَةُ” (*al-kifaayah*): the thing which fulfils the need and purpose {R}.

Ibn Faris says the root means for a thing to be in the required quantity to fulfil the need so nothing else is needed.

“كَفَاكَ الشَّيْءُ يَكْفِيكَ” (*kafakush shaiy'u yakfeek*): for you, that thing is enough.

“الْكَفْيَةُ” (*al-kufyah*): food which is sufficient for life.

“كَفَاهُ مُنَاتَهُ” (*kafahu munatah*): that man undertook his hard work and saved him from the toil {T}.

“كَفَيْتَهُ شَرَّ عَدُوِّهِ” (*kafaitahu sharra uduwwahi*): I protected him from his enemy's harm and saved him {T}.

“رَجُلًا كَافٍ وَكَفَى” (*rajulun wa kaafin wa kaffi*): something that is sufficient for you after which you do not need anything.

“كَافَاهُ مُكَافَاةً” (*kaafahu mukafah*): he was sufficient for him {M}.

“الْكَفِيُّ” (*al-kaffi*): rain.

“كَفَى عَنْهُ الشَّيْءُ” (*kafa unhus shaiyi*): removed or turned that thing away from him {T}.

The Quran says:

15:95	We are enough to protect you from their acts. (Our law which you are following will protect you against them and you will also achieve your aim).	إِنَّا كَفَيْنَاكَ الْمُسْتَهْزِئِينَ
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In “كَفَى” (*kafa*) both these things are included. The very same thing is said in (2:137).

Surah *Az-zumr* says:

39:36	Those who obey Allah's guidance the Law of Requitat not only protects but also helps achieve its purpose	الَّذِينَ آمَنُوا بِاللَّهِ بِكَافٍ عِبَادَهُ
39:36	These people frighten you with non-Godly forces; there is no cause to fear them	وَيُخَوِّفُونَكَ بِالَّذِينَ مِنْ دُونِهِ

This is the basic characteristic of following Allah's Guidance. Surah *Ar-raad* says:

13:43	Allah is enough for <i>shahadat</i> or overseeing	كَفَى بِاللَّهِ شَهِيدًا
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The Quran provides the guidance in this life which provides all the necessary protection against the destructive forces and also helps in the self-development. Since this life and the next life are joined together therefore the Quran gives glad tidings to the believers in both parts of the life (16:97). This is all explained in the Quran in detail.

“كَلَّأَ” (*kala*), “يَكْلَأُ” (*yakla*), “كَلَّأَ” (*kalan*), “كِلَاءٌ” (*kilaa-un*) and “كِلَاءَةٌ” (*kila’atan*): to protect, guard, or to watch over {T}.

“الْمَكَلَّاءُ” (*al-makalla’u*): the bank of a canal, beach, port or any place where sanctuary is sought {M}{T}.

Ibn Faris says it means to hang on to something very strongly.

The Quran says:

21:42	Who protects you? (Who is your guardian?)	مَنْ يَكَلِّفُكُمْ
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“الْكَلْبُ” (*al-kalb*): a grip with which goods are hanged. Also used for dog. Lion.

“الْكَلْبَةُ مِنَ الْعَيْشِ” (*al-kulbatu minal-aish*): the paucity of earning {T}.

“الْمُكَلِّبُ” (*al-mukallib*): a trainer who trains hunting dogs. Later it came to mean “to train every hunting animal”.

Surah *Al-ma’idah* says:

5:4	(and it has been allowed for you) that which you train your hunting dogs to hunt for you by the virtue of the knowledge that has been endowed to you by Allah	وَمَا عَلَّمْتُمْ مَنِ الْجَوَارِحِ مُكَلِّبِينَ تُعَلِّمُونَهُنَّ مِمَّا عَلَّمَكُمُ اللَّهُ...
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Another thing that is notable in this verse is that it says “you teach or train dogs by virtue of the knowledge which you have been endowed by Allah”. Obviously this knowledge is not imparted directly to the trainers. He has endowed man with the ability to learn. Now man, if he so wants, can learn it. Allah has made a reference to himself because he has given man the potential to learn. Therefore that which a man does as per the laws fixed by Allah, can be attributed to Him. By comprehending this point we can have clarification about many verses of the Quran, where Allah has related human acts to Himself. For example see (2:222).

“كَلَّحَ” (*kalah*), “يَكْلِحُ” (*yaklah*), “كُلُوْحًا” (*kuluhan*), “كُلَاْحًا” (*kulaha*): to bare one’s front teeth in anger, or to make a face, or to make a very bad face. “الْكَوْلِحُ” (*al-kaulah*): an ugly man. “الْكُلَاْحُ” (*al-kulaah*): drought years.

Ibn Faris too has said that this root means a terse and ugly face.

Surah *Al-mominoon* says:

23:104	they will be making faces at this	هُمْ فِيهَا كَالْحِيَوْنِ
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- “الْكُفُّ” (*al-kalf*): blackish yellowness.
 “الْكُفَّةُ” (*al-kulfah*): blackish yellow, or work which is tolerated despite being very laborious. It also means every plight that is tolerated despite the plight or toil.
 “الْكُؤُفُ” (*al-kuluf*): an unpleasant happening.
 “التَّكْلِيفُ” (*at-takleef*): to make some work mandatory which is difficult for someone.
 “تَكَلَّفَ الْأَمْرَ” (*takallafal-amr*): he tolerated work which was very difficult for him to perform.
 “تَكَلَّفَ الشَّيْءَ” (*takallufush shaiyi*): to do something with a pleasant demeanour although doing it may be difficult or unpleasant.
 “كُفِّتَ” (*kulfah*): labour and
 “تَكَلَّفَ” (*takalluf*): do something which is done merely for appearance sake.

Surah *Saad* says:

38:86	I am not doing it for appearances only.	وَمَا أَنَا مِنَ الْمُتَكَلِّفِينَ
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At several places in the Quran is said:

2:286	Allah makes nothing mandatory for someone beyond his limit	لَا يَكْلِفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا
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The limit of a person is that which he reaches with ultimate effort, not that a person reaches without trying his best. He should not satisfy himself that Allah does not make more than what his self-proclaimed limit allows him. Human beings have tremendous potentials which are required to be explored through the use of both intellect and physical self.

Raghib says the meaning of this verse is that the limits that Allah fixes for a man are there to create wider scope in his personality for further self-development. Therefore those limits are not for curtailing his freedom but these help create greater potentials for further development. It is just like a ‘fall’ which increases the velocity of the flowing water in a stream. It should be seen with reference to the context in the Quran as to which meaning is more appropriate for this word.

“كُلُّ” (*kull*): all the parts or elements of a thing, that is, the total. It is used both as masculine and feminine. Sometimes it is used to mean ‘some’.

Ibn Faris says it basically means to surround one thing with another.

“كَلٌّ” (*kall*): lawyer, advocate, statue, a new plight, orphan child, a family man, etc. It also means a useless man who is a pure burden on another and who has no saving grace {*T*}.

16:67	He is a burden on his boss.	هُوَ كَلٌّ عَلَىٰ مَوْلَاهُ
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“كُلُّ” (*kullun*), “كَلَالٌ” (*kalaal*), “كَلَالَةٌ” (*kalalah*): to be fed up of or to be tired of {*T*}.

The Quran uses “الْكَلَالَةُ” (*al-kalalah*) at two places (4:14, 4:177). Scholars have debated at length as to what “كَلَالَةٌ” (*kalalah*) means. A group thinks, and most agree with it, that “كَلَالَةٌ” (*kalalah*) means a person who neither has children nor parents {*T*}.

Ibn Qateebah with reference to *Abu Abeeedah* says that this word has come from “تَكَالَى النَّسَبُ” (*takalla latun nasb*) which means “descent reached his environs”. Parents and children are the ends of a man. If he so dies in a state when he neither has parents nor children, then he is called “كَلَالَةٌ” (*kalalah*) {*Al-Qartain*}.

Al-Maghrif says at page 159 vol.2 that an heir excepting the father or child is called “كَلَالَةٌ” (*kalalah*).

Lissan-ul-Arab with reference to *Akhfash* and *Faraa* maintains that “كلالة” (*kalalah*) means every ‘relative’ which is beside the father or the son.

The Quran has described it in four words. Surah *An-nisa* says:

4:177	If a man dies and he has no children but has a sister, then (her share will be thus)	إِنْ أَمْرُوا هَلَكَ لَيْسَ لَهُ وَلَدٌ لَهُ أُخْتُ فَلَهَا
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At the beginning of this surah it is said:

4:12	If he has a brother or sister then.....	وَلَهُ أَخٌ أَوْ أُخْتُ
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Hence there are two conditions to be a “” (*kalalah*). One is that he must have no children and the other is that he must have a brother or a sister. There is no condition about there being a father or mother. If he has parents then according to (4:12) the heirloom will be divided in a different way. If they do not exist then it will be divided in another way.

“أَلْكَالِ” (*al-ikeel*): crown.

“أَلْكَالِ” (*al-kalal*): condition.

“كُلٌّ” (*kul*): “total” as stated above, but sometimes it means “some”.

In the tale about *Ibrahim* where he has been told to fetch birds and train them:

2:260	Then put them all on <i>jabal</i> (hills)	ثُمَّ اجْعَلْ عَلَى كُلِّ جَبَلٍ مِنْهُنَّ
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Here “كُلِّ جَبَلٍ” (*kulli jabalin*) means some mountains. But “كُلٌّ” (*kulli*) could also mean “all”, i.e. at the place it is said, could have only two or four mountains. This would mean “كُلٌّ” (*kulli*) i.e. “all of them”.

Surah *Al-kahaf* says about *Zulqarnain*:

18:84	We had given him all kinds of things.	وَآتَيْنَاهُ مِنْ كُلِّ شَيْءٍ سَبَبًا
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Here “كُلِّ شَيْءٍ” (*kulli shaiyi*) does not mean goods of all kinds but the wherewithal of the state and within that wherewithal i.e. ‘some part’ – whatever required for the state.

“أَنْ نَافِيَةٍ” (*un naafiah*) has appeared before “كُلٌّ” (*kull*) followed by “إِلَّا” (*illa*) has appeared, which means that there was none like that.

“كُلُّمَا أَضَاءَ لَهُمْ مَشْوَأْفِيهِ” (*kullun illa kazzabar rusul*): there was nobody who did not refute the messengers.

This means that all refuted.

“كُلُّمَا” (*kullama*): whenever.

2:20	Whenever it provides the light they follow in that light.	كُلُّمَا أَضَاءَ لَهُمْ مَشْوَأْفِيهِ
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“كَلَّا” (*kalla*) and “كِلَا” (*kilaa*) must be seen under separate headings as they are separate words.

Kalla

كَلَّا

1) It generally appears like when we say “No, it is not like that but rather...”:

89:17	Not at all, but the thing is that you do not respect the orphans (you scold, or reject, or demean or insult them)	كَلَّا بَلْ لَأَكْفُرُنَّ بِالْبَيْتِمْ
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2) To mean ‘the truth is’, ‘the fact is’:

96:6	The truth is, (actual fact is) that man is rebellious.	كَلَّا إِنَّ الْإِنْسَانَ لَيْطَغِي
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3) *Mirza Abul Fazal* with reference to *Nazar bin Shimel* writes that it also means ‘yes’:

102:3	Yes, soon you shall know	كَلَّا سَوْفَ تَعْلَمُونَ
102:4	Then yes, soon you shall know	ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ
102:5	Yes, if you have the knowledge of certainty	كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْبَاقِينَ

These instances disclose the meaning of “كَلَّا” (*kalla*), i.e. to deny that which is against the facts and verify the truth.

Killa كِلَا

“كِلَا” (*kilaa*) (masculine), “كِلْتَا” (*kilta*) (feminine) means “both”
 “كِلَاهُمَا” (*kila huma*): both (father and mother) (17:23).
 “كِلْتَا الْجَنَّتَيْنِ” (*kiltal-jannatain*): these two gardens (18:33).

K-L-M ك ل م

“كَلِمَةٌ” (*kalimah*): one word, or one matter, or one sentence, or one eulogy, or one speech.

It is written as “كَلِمَةٌ” (*kalimah*), or “كَلِمَةٌ” (*kalmah*) or “كَلِمَةٌ” (*kilmah*).

“كَلَامٌ” (*kalam*): speech {*T, M*}.

“كَلِمَاتٌ” (*kalimaat*) which is plural of “كَلِمَةٌ” (*kalimah*) also means “matters”.

The Quran says:

2:124	When the Sustainer provided <i>Ibrahim</i> with several instances of development of personality or when different aspects of life came before him, or he met different events, or he met with several events, or different matters were made his responsibility.	وَ إِذَا بَدَأْنَا بِكَلِمَاتٍ
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“كَلِمَاتٌ” (*kalimaat*) has all these above meanings.

“اَلْكَالِمُ” (*al-kalm*): to injure {*T, M*}.

Ibn Faris says the basic meanings are “to talk” and “to injure”.

Surah *An-namal* says:

27:82	We shall bring forth for them a creature from this earth speaking to them	اَخْرَجْنَا لَهُمْ دَابَّةً مِّنَ الْاَرْضِ تُكَلِّمُهُمْ
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Here “تُكَلِّمُ” (*tukallim*) can mean “to injure” as well as “to talk”.

For the meaning of this verse see heading (*D-B-B*).

Nawab Siddiq Hasan Khan says that the connotation of a word which has “ك” (*K*) and “ل” (*L*) and “م” (*M*) is intensity and strength.

“اَلْكَالِمُ” (*al-kalm*) is an example which means strength.

“اَلْكَالَامُ” (*al-kulaam*): harsh land {*Al-ilm-ul-Khafaq*}.

In today’s parlance “كَلِمَةٌ” (*kalimah*) means ideology, as surah *Ibrahim* says.

14:24	A righteous ideology is like a staunch tree (firmly rooted) with branches extending to the heavens.	كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ اَصْلُهَا ثَابِتٌ وَفُرْعُهَا فِي السَّمَاءِ
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“كَلِمٌ” (*kalam*): to talk to someone (19:26).

“تَكَلَّمُ” (*takalum*): to converse with someone (24:16).

“تَكَلِّمُ” (*takleem*): to talk to somebody (4:164). It is also used to express doubt.

Surah *Aal-e-Imraan* says:

3:44	O <i>Maryam</i> , Allah heralds good news	إِنَّ اللَّهَ يُبَشِّرُكَ بِكَلِمَةٍ مِنْهُ
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Ahead it is said that the good news is about *Isa (Jesus)*. In Christianity “كَلِمَةٌ” (*kalima*) Words or Logos are a special term around which the entire philosophy about *Isa’s* patronage revolves. But the Quran does not involve itself into such far-fetched philosophies.

Surah *Yunus* says, as it also appears at other places:

10:33	In this way what your Sustainer said was proven to them	وَكَذَلِكَ حَقَّتْ كَلِمَةُ رَبِّكَ
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At these places the *kalimah* of Allah simply means Allah’s saying, but Allah’s sayings are obviously Allah’s laws. Therefore this word has profusely been used to mean Allah’s law. A part of Allah’s law is operative in the universe. These are called laws of nature. The second part of those laws concerns the human world. These laws are revealed through the revelation and are now preserved in the Quran.

About the Quran itself, it is said:

6:116	The laws of Allah have been completed with truth and justice.	وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا
6:116	These laws do not change.	لَا مُبَدِّلَ لِكَلِمَاتِهِ

This means that with the end of the messenger hood, i.e. when the code of life given by Allah is completed and there can be no change in it, then there is no need for any messenger any more. This also makes it clear that the *momin* group or party is bound to remain within these laws which can never be changed or amended. These very limits determine the freedom and limit of an *Islamic* System as well. Not even the state itself can change any law. But while remaining within these laws, one can, according to the needs of the time, make adjustments as explained in the Quran and through mutual consultation (42:38).

Kam كَمْ

It has following meanings:

- 1) How much (i.e. what quantity).
- 2) How many (number).
- 3) What period (of time).

23:112	How long have you stayed on earth?	كَمْ لَبِثْتُمْ فِي الْأَرْضِ
2:249	There were many small parties which overcame bigger parties	كَمْ مِنْ فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةً

“Many” or “several” make the meaning clear.

Kum كُمْ

“ضَرَبَكُمُ” (*zarabakum*): he beat you all.

“غُلَامَكُمُ” (*ghulamukum*): your *ghulam (slave, servant)*.

The Quran says:

48:21	Allah has made you a promise	وَعَدَكُمُ اللَّهُ
3:50	From your Sustainer	مِنْ رَبِّكُمْ

“كُـمَا” (*kuma*) is used for masculine as well as feminine.
 “ضَرَبَ كُـمَا” (*zarabukuma*): he beat both of you (men or women).

12:37	Come to both of you	يَا أَيُّهَا كُـمَا
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“غُلَامُ كُـمَا” (*ghulamukuma*): slave of both of you (for both male and female).

20:47	I am with you both	إِنِّي مَعَكُـمَا
20:49	O <i>Moosa</i> who is your Sustainer (of both of you brothers).	فَمَنْ رَبُّكُـمَا يَمُوسَىٰ

“الْكَـمَالُ” (*al-kamaaltu*): be complete.
 “الْتَمَامُ” (*at-tamaam*) also means the same. For the slight difference between the two see heading (*T-M-M*).
 “كَمَلُ” (*kamula*): to be complete.
 “اَكْمَلَهُ” (*akmalah*) and “كَمَلَهُ” (*kammalah*): completed it and made it look good.
 “أَعْطَاهُ الْمَالَ كَمَالًا” (*aa'taahul maala kamala*): gave him the full payment or riches {*T, R*}.

Raghib says “كَمُلْ ذَالِكَ” (*kamula zaalik*) means “whatever was needed from him was fulfilled” {*Ilm-ul-Khafaq*}.

“لِتُكْمِلُوا الْعِدَّةَ” (*litukmilul iddah*): to complete the count of fasting (days) (2:185).
 “اَكْمَلْتُ لَكُمْ دِينَكُمْ” (*akmaltu lakum deenakum*) in (5:3) it can have two meanings. One is that the *Deen* is completed for you. This gives evidence of *Islam* being the last and complete *Deen* (way of life). The other meaning is “now you have been made to overpower the opponents completely”, or “your dominance has been made complete”. This is about the group of *momineen* of that time. Then it is said that is why your opponents have been completely disappointed (5:3).

Nawab Siddiq Hasan Khan says that the connotation of a word which has “ك” (*K*) and “ل” (*L*) and “م” (*M*) is intensity and strength. The secret to the excellence of something lies in its power {*Ilm-ul-Khafaq*}.

“الْكَـمَّةُ” (*al-kum*): the sleeve.
 “الْكَـمِيمُ” (*al-kim*): the covering of a flower or bud. Its plural is “اَكْمَامٌ” (*akmaam*) as in (41:47, 55:11).
 “كُمَّتِ النَّخْلَةُ” (*kummatin nakhlah*): the date palm has sprouted buds.
 “مَكْمُومٌ” (*makmoom*): a tree with buds.
 “الْكَـمَامُ” (*al-kimaam*) is the covering on a camel’s mouth to prevent it from biting anyone.
 “الْكَـمَّاهُ” (*al-kummah*): round cap {*T, M, R*}.

Ibn Faris says its basic meaning is for a thing that covers.

“الْكَمَّةُ” (*al-kamah*): blindness by birth. Such a blind man will be called “الْأَكْمَهُ” (*al-akmah*). But some say that this word means to be born blind and be blind otherwise as well.

“كَمِيَ النَّهَارُ” (*kamihan nahaar*): the sun was covered by mist and the day became dark.

“كَمِيَ فُلَانٌ” (*kamiha fulanun*): that man lost his intellect, i.e. lost his sight.

“الْأَكْمَهُ” (*al-kaamih*): the man who gets up and gets going wherever he so wants {*T, M, R*}.

Surah *Aal-e-Imran* says that *Isa* said to his nation:

3:48	I will grant sight to the blind	وَأُبْرِئُ الْأَكْمَةَ
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This verse has following meanings, metaphorically speaking:

- I will give sight to those who have lost it.
- I will show those a way who are traversing a path without thinking.
- I will give them a destination.

This is what a messenger does through the revelation. At several places the Quran has called those who are misled as blind and those who traverse the right path as those with sight.

“كَانَدَ الشَّيْءُ” (*kanadal-shaiyi*), “يَكْنُدُهُ” (*yaknudah*): he cut that thing {*T, M*}.

Ibn Faris says this is its basic meaning.

“كَانَدَ النِّعْمَةَ” (*kanadan ne'mah*): he was ungrateful for the benevolence.

“الْكَانُودُ” (*al-kanuud*): it is said of a man who is a loner. Who doesn't help people and is cruel with the slaves. Or one who recounts the misfortunes but forgets the good things {*T, M*} i.e. ungrateful. It also means the land which does not produce anything.

“الْكِنْدَةُ” (*al-kindah*): a piece of the mountain. {*T, M*}

The Quran says:

100:6	If man is left on his own then he becomes a loner and doesn't share the bounties given by the Sustainer with anyone	إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ
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This means that he becomes like the barren land which does not produce anything. This is what happens due to being ungrateful in life.

“الْكَانِزُ” (*al-kanz*): buried treasure, or wealth hidden under ground. The plural is “كُنُوزٌ” (*kunuuz*).

“كَانَزَ” (*kanaz*), “يَكْنِزُ” (*yakniz*): to gather riches {*T, M*}.

Ibn Faris says it means to collect in something.

9:34	And those who hoard	وَالَّذِينَ يَكْتُمُونَ
9:35	This is what you have hoarded	هَذَا مَا كَنْتُمْ
9:36	What you used to hoard	مَا كُنْتُمْ تَكْتُمُونَ

According to the Quran, for individuals to collect wealth for selfish ends is like preparing a *jahannam* or hell for their self. There is no reason to acquire or collect surplus money in an *Islamic* System. Every man works his utmost in such a society. He takes what he needs from the returns and turns the rest over to the society for the good of fellow beings. The system guarantees all the needs for him and his children. As such there is no need of acquiring or collecting excessive wealth. Note that property is also part of the

wealth. For example housing and their price levels are closely monitored in the developed capitalist countries.

Surah *Al-kahaf* says:

18:28	their buried (hidden) wealth	كَانُوا لَهُمَا
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Surah *Al-qasas* uses “كَانُوا زُ” (*kanuuz*) as well as “مَفَاتِيحُ” (*mafatih*) to mean treasure (28:76). “الْكَنْبِزُ” (*al-kaneez*): those dates which are stored in baskets or utensils for the winter {*T, M*}.

K-N-S ك ن س

“كَانَسَ الظَّبْيُ يَكْنِسُ” (*kanasaz zabi’u yaknis*): the deer hid in its hiding place (the bushes).
 “الْكِنَاسُ” (*al-kinas*): wild grass where wild animals take refuge.
 “الْكِنَاسَةُ” (*al-kanaasah*): garbage dump, or garbage {*M*}.

Ibn Faris says that this root has two basic meanings. One is to remove something from the upper part of something. The second meaning is to hide.

The Quran says:

81:14	Such stars which disappear while revolving (hiding)	الْجَوَارِ الْكُنَّسِ
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See heading (*K-N-S*).

“الْكَنِيسَةُ” (*al-kaneesah*): the place of worship for the Jews or the Christians {*Lataif-ul-Lugha*}. It also means a beautiful woman {*T*}.

Raghib says this word has come from a Greek word *iklisia* which means congregation or a party {*M*}.

K-N-N ك ن ن

“الْكِنُّ” (*al-kinn*), “الْكِنَّةُ” (*al-kinnah*), “الْكِنَانُ” (*al-kinaan*): the covering of everything and veil.
 “الْكِنُّ” (*al-kinnu*): the place where something is kept safe {*T*}.

The plural for “الْكِنُّ” (*al-kinnu*) is “الْكِنَانُ” (*aknaan*) and for “الْكِنَانُ” (*al-kinaan*) is “الْكِنَّةُ” (*akinnah*): a place of safe keeping (41:5, 17:46, 18:57).

“كَانَهُ” (*kannah*), “أَكَنَّه” (*akannah*): hid it {*T*}.

In 27:74 this word has appeared opposite to “يُعْلِنُونَ” (*yu’linoon*):

27:74	Your Sustainer knows or is aware of the things which you hide in your bosoms and that which you disclose	إِنَّ رَبَّكَ لَيَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ وَمَا يُعْلِنُونَ
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“مَكْنُونٌ” (*maknoon*): safely kept, safe (37:49).

The Quran has been called “كِتَابُ مَكْنُونٌ” (*kitaab-un-maknoon*) in (56:78), i.e. the book that has been kept safe, or a safe book. This has been also said with words like “فِي لَوْحٍ مَّحْفُوظٍ” (*fi lauhin mahfooz*) in (85:22).

“كُنَّ” (*kunna*): is used for plural feminine present.
 “ضَرَبَكُنَّ” (*zarabkun*): he beat you all women.

The Quran says “طَلَّقُكَ” (*tallaqakun*) in (66:5) which means “if he divorces you”.

Surah *Yusuf* says:

12:28	Verily the machinations of women is great	إِنَّ كَيْدَ نِسَاءٍ عَظِيمٌ
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K-H-F

ك ه ف

“الْكَهْفُ” (*al-kahaf*): a big cave or a house dug out in the mountain. A small cave is called “غَارٌ” (*ghaar*). It also means “sanctuary”.

“تَكَهَّفُ” (*takah haf*), “اِكْتَهَفُ” (*iktahaf*): he entered the cave, or lived in the “كهف” (*kahaf*) {*T, R, M*}.

“أَصْحَابُ الْكَهْفِ” (*ashaabul kahaf*) has been used in (18:9) to signify young righteous men who sought refuge in a cave. For details see heading (*R-Q-M*).

18:9	Fellowship of the cave	أَصْحَابُ الْكَهْفِ
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K-H-L

ك ه ل

“الْكَهْلُ” (*al-kahl*): middle age as thirty, or the age from thirty (or thirty three) to fifty years.

Azhari says that at this is an age when a man reaches the peak of his youth and abilities, and starts going downhill from there on.

“نَعْجَةٌ مُكْتَهَلَةٌ” (*na'jatun muktahilah*): a sheep that has reached full age {*T, R, M*}.

“نَبْتُ الْكَهْلِ” (*nabtun kahl*): the plant or tree which has reached the age of full growth {*T, R, M*}.

Ibn Faris says that “كهل” (*kahl*) basically means for strength to be created in something and for its form and structure to be completed.

“الْمُكَاهَلَةُ” (*al-mukahalah*): to wed.

Surah *Aal-e-Imran* says about *Isa*:

3:45	He will talk to people in a young age as well as in maturity	وَيُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا
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This shows that *Isa* (Jesus) had started talking against the ills of society from a very young age. As it is, he was endowed with messenger-hood at rather an early age, at of the age of thirty, as history tells us. But the Quran does not mention it.

By saying “كهلاً” (*kahla*) the Quran has pointed to the age of 31/32 when according to the jews he was crucified and as the Christians believe he went to the heavens, is not right. He remained among the people till old age and continued talking about his mission and the revelation.

“الْكَاهِنُ” (*al-kaahin*): a man who claimed to know secrets and used to inform about events in the world and the universe. {T}.

Raghib says that “كَاهِنٌ” (*kaahin*) meant a man who tells secrets of past, while “عَرَّافٌ” (*ar-raaf*) was a man who foretold about the future {R}.

Muheet says that among the Jews and the Christians “كَاهِنٌ” (*kaahin*) was a man who used to present animals for sacrifice on behalf of the worshippers. The Arabs used “كَاهِنٌ” (*kaahin*) for a foreteller who told the future by tossing pebbles {M}.

Since the Arabs did not actually understand the importance of the messenger-hood they thought that *Muhammad*, was a “كَاهِنٌ” (*kaahin*) or poet. The Quran refuted it and declared:

52:29	By the grace of Allah, you are not a <i>kaahin</i> nor <i>majnoon</i>	فَمَا أَنْتَ بِنِعْمَتِ رَبِّكَ بِكَاهِنٍ وَلَا مَجْنُونٍ
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Under the prevalent religious environment in some parts of the Muslim world, the one who tells about the future is considered to be closer to Allah – this happens when human beings do not seek guidance from the Quran.

“الْكَوْبُ” (*al-koob*): a cup with no handle {T, R}. The plural is “اَلْكَوَابُ” (*akwaab*).

The Quran says “اَلْكَوَابُ” (*akwaab*) in (43:71) where it has been used for such cups.

“كَادَ” (*kaad*), “كَوَدَ” (*kawid*): he came close to doing someone’s work.

“كَادَ يَفْعَلُ” (*kaada yaf’al*): he was close to doing it, or he was about to do it, i.e. he was about to do so but did not do it or stopped from doing it {T, M}.

“كَادَ زَيْدٌ يَفْعَلُ” (*kaada zaidun yaf’al*): Zaid was close to doing it but he did not do it.

Surah *Bani Israel* says:

17:74	If we did not keep you steadfast, it was possible that you would have leaned a little, but you did not.	لَوْلَا أَنْ تَبَيَّنَّاكَ لَقَدْ كِدْتُمْ تَزْكُنُ إِلَيْهِمْ شَيْءًا قَلِيلًا
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This word also means “to intend”:

17:76	They had decided that they will uproot you, (weaken your stand) and send you in exile.	وَ إِنْ كَادُوا لَيَسْتَفْرِزُونَكَ مِنَ الْأَرْضِ لِيُخْرِجُوكَ مِنْهَا
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Surah *Taha* says that when Allah ordered *Moosa* to go towards Pharaoh and to rise against him he said:

20:15	Indeed, the hour is coming. I have delayed it a bit (or kept it secret so far) so every soul shall be recompensed what it strives for	إِنَّ السَّاعَةَ آتِيَةٌ أَكَادُ أُخْفِيهَا لِتُخْرِجَ كُلَّ نَفْسٍ بِمَا تَسْعَى
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Here the part “أَكَادُ أُخْفِيهَا” (*aakadu ukhfihaa*) is notable. Going by the ordinary meaning of “كَادَ” (*kaada*), this verse would mean “I wanted to keep it secret but it could not be done”. But obviously, the reference is to Allah Himself, this cannot be the correct meaning of this verse.

It would therefore mean that the time of the manifestation of the results has been so preserved by Allah that ordinary folk or man cannot know when it will occur. But those people who employ their knowledge and insight can guess the imminent moment. Also according to the Law of Requit change in the world

and a society give early indications if facts are analysed in the light of the Quran about the type of events to come in the future.

“أَكَادُ أَخْفِيهَا” (*akaadu ukhfihaa*): that we have kept hidden as well as evident.

K-W-R ك و ر

“تَكَرَّرُ الْعِمَامَةَ” (*kaur-ul-imaama*): to wrap up the head gear or turban. It is also called “تَكَرَّرُ الْعِمَامَةَ” (*takreer-ul-imaama*).

This verb is also used to mean to lift or makeover powering.

“إِكْتَارَ الرَّجُلُ” (*iktara rajul*): the man tied the turban.

“الْمِكْوَارُ” (*al-mikuwar*): a turban

“الْكُورُ” (*al-kaur*): one turn of the turban {T}.

Ibn Faris says it basically means to turn (around) and congregate.

“كَوَّرَهُ تَكْوِيرًا” (*kavvarahu takveera*): to spread-eagle.

“كَوَّرَ الرَّجُلُ تَكْوِيرًا” (*kavvarar rajul takveera*): he threw the man down.

“كَوَّرْتُهُ فَتَكَوَّرَ” (*kavvartuhu fatakavvar*): I threw him down so he fell {T}.

The Quran says:

36:5	He makes the night overlap the day and the day overlap the night.	يُكَوِّرُ اللَّيْلَ عَلَى النَّهَارِ وَيُكَوِّرُ النَّهَارَ عَلَى اللَّيْلِ
81:1	When the sun will be wrapped up (or will be taken down)	إِذَا الشَّمْسُ كُوِّرَتْ

Both meanings are the same, i.e. the end of the *Persian* Empire at the hands of the *Muslims*. The flag of *Persia* was embedded with a sign of the sun, and hence the wrapping of this flag would mean the downfall of *Persia*. See heading (*Sh-M-S*). If the actual sun is taken to be meant here, then this verse signifies some universal change in the future.

K-W-K-B ك و ك ب

“الْكَوْكَبُ” (*al-kaukab*): star. The plural is “كَوَاكِبُ” (*kawakib*).

Raghib says it means a star which shines and is evident as in (6:77) {R}.

Figuratively it is used to mean a number of things. For example:

- dust that falls into eyes,
- tall trees,
- head of a nation,
- a rider,
- intensity of heat,
- sword,
- water,
- armed man,
- or spring of a well {T}.

“الْكَوْكَبَةُ” (*al-kaukabah*): party {M}.

“كَانَ” (*kaan*) means the following:

1) “Is”:

33:51	Allah knows all and is the Judge.	كَانَ اللَّهُ عَلِيمًا حَكِيمًا
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2) “Was”:

16:120	Verily <i>Ibrahim</i> was not merely an individual but an entire faithful nation in him.	إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ
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3) “Will be”:

76:6	Whose evil will be (or is) contagious.	كَانَ شَرُّهُ مُسْتَطِيرًا
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4) “Happened” or ‘was done”:

2:34	He denied, became rebellious, and thus became one of the deniers or those who do not accept.	أَبَىٰ وَاسْتَكْبَرَ ۖ كَانَ مِنَ الْكَافِرِينَ
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5) “Befitting”:

3:78	It is not befitting a man that God grants him government and messenger-hood and he...	مَا كَانَ لِيَشْرَ أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ---
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6) “Stress”:

26:113	I do not know what they do	وَمَا عَلِمِي بِمَا كَانُوا يَعْمَلُونَ
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7) Sometime redundant:

26:113	I do not know what they do	وَمَا عَلِمِي بِمَا كَانُوا يَعْمَلُونَ
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Only *bima tamilun* would also have this same meaning, but if this verse is taken to mean whatever they have been doing, then *kaanu* is not redundant.

“كُنَّ” (*kun*):

2:228	If she had faith in Allah	إِنْ كُنَّ يُؤْمِنُ بِاللَّهِ
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“أَكُ” (*aku*):

19:20	I am not a law breaker	وَمَا أَكُ بَعِيًّا
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The *nuun* has fallen out here. Actually it was “اَكُنَّ” (*akun*) earlier.

“تَكُ” (*tak*):

11:109	do not be in doubt	فَلَا تَكُ فِي مَرْتَبَةٍ
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It was actually *takun* but the *nuun* has dropped out.

“يَكُ” (*yuk*):

8:53	He doesn't change the benevolence	لَمْ يَكُ مُعَيَّرًا
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It was earlier *yakun* but the *nuun* has fallen out.

“نَكُ” (*nak*):

74:43	We were not <i>musalleen</i>	لَمْ نَكُ مِنَ الْمُصَلِّينَ
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“كَانَ” (*kaana*): for something to be born or created or formed, or to happen.

“كَوْنُ” (*kaun*): something which takes place suddenly, but if something is born or happens gradually then it is called “حَرَكَتٌ” (*harkat*) or movement.

Some say “كَوْنٌ” (*kaun*) means for something to take material shape.

Raghib says “كَوْنٌ” (*kaun*) is used when a thing changes its element for a higher element. But if it devolves into a lower element it is called “فَسَادٌ” (*fasaad*).

“كَوْنُ اللَّهِ الْأَشْيَاءَ” (*kaunal-laahul ashya*): Allah created things.

“الْكَأِئِنَّةُ” (*al-ka'inah*): accident, event, that is, to come into being suddenly {T}.

Ibn Faris says it means to inform about some event, whether in the past or present.

The Quran says:

2:117	God brought this universe from nothing into existence	بَدِيعَ السَّمَوَاتِ وَالْأَرْضِ
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That is “إِبْدَاعٌ” (*ibdaah*) means to invent something or to bring something into existence for the very first time. How did this happen? It is related in the next verse:

2:117	when he decides about something, He says <i>kun</i> , so that <i>amr</i> or matter takes place or forms	وَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ
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“أَمْرٌ” (*amr*) is the state when things have not taken on a physical form. When a particular *amr* formulates according to Allah’s Will then it takes shape. We cannot even conceive of a thing without its form. Allah gives form to the formless things. We do not know anything about the world of *amr*, because it does not have a form. Allah gives form to a thing (55:24). That is why he has been called “الْمُصَوِّرُ” (*al-musawwir*) or the artist. How a thing comes into existence cannot be comprehended by us. All this takes place according to the law which Allah has created for the formulation of things.

“الْمَكَانُ” (*al-makaan*): site, place.

“الْإِسْتِكَاانَةُ” (*al-istakaana*): to be very sincere {T}, or to express helplessness. Some think that this word has come from “سَكَنَ” (*sakan*). That is why we have given its meaning under heading (S-K-N) as well.

“الْمُكَوَانَةُ” (*al-mukawanah*): battle and warfare {T}.

K-W-Y

ك و ي

“كَوَاهُ” (*kawahu*), “يَكْوِيهِ” (*yakvihi*), “كَيَّأُ” (*kayya*): branded him with a hot iron etc.

“الْمِكْوَاهُ” (*al-mikwah*): branding instrument {T}.

Ibn Faris says while the word has these meanings it also means he stared at him.

The Quran says that those who amass wealth (and do not keep it available for human kind will be heated in the fire of *jahannam* (9:35) and their sides and foreheads will be branded with it (as the criminals in those days were branded), so that they can be recognized from afar and people can avoid them and be safe from their criminal activity. According to the Quran, capitalism is a crime and one who amasses wealth, is a big criminal.

Kai كَي

“كَي” (*kai*): is used to express reason. That is to mean ‘so that’.

59:7	So that wealth does not keep circulating among the wealthy only.	كَي لَا يَكُونُ دَوْلَةٌ بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ
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“لِيَكَيْلًا” (*li kaila*): “لِ + كَي + لَا” (*li+kai+la*): so it may not happen like that.

K-Y-D ك ي د

“كَيْدٌ” (*kaid*): reason or excuse and technique {*T*}.

Muheet says it means to harm someone secretly {*T, M*}.

This word is also used to mean struggle and strife. Some scholars have said that “كَيْدٌ” (*kaid*) and “مَكْرٌ” (*makr*) are of the same meaning. Others think that “كَيْدٌ” (*kaid*) mean to harm and “مَكْرٌ” (*makr*) means secret scheming and harming. Still others think that “كَيْدٌ” (*kaid*) means to secretly apprehend, but it is not necessary that the subject discloses to the object what he wants. In “مَكْرٌ” (*makr*) this condition is necessary {*T*}, but still this is not the rule.

Raghib thinks that “كَيْدٌ” (*kaid*) means a sort of excuse and trick which can be used in a good as well as a bad behaviour, but is often used to mean bad {*R*}.

“كَادَ” (*kaada*): to intend, as well as to do battle {*T*}.

“كَيْدٌ” (*kaid*) also means to plan secretly or openly against the enemy.

The Quran says:

3:19	Their scheming and plans will not hurt you	لَا يَضُرُّكُمْ كَيْدُ هُمْ شَيْئًا
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The gimmickry of the sorcerers of the Pharaoh’s court has also been called “كَيْدٌ” (*kaid*):

20:69	Whatever they had created was gimmickry or deception only	إِنَّمَا صَنَعُوا كَيْدًا سَاحِرٍ
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Surah **Yusuf** says that the governor of **Egypt** said to his wife:

12:28	This is merely your conspiracy, and the conspiracies of women run deep.	إِنَّهُ مِنْ كَيْدِ كُرَىٰ - إِنَّ كَيْدَ كُرَىٰ عَظِيمٌ
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God has called his own planning as “كَيْدٌ” (*kaid*):

86:15	They are also planning and so am I	إِنَّهُمْ يَكِيدُونَ كَيْدًا وَ كَيْدٌ كَيْدًا
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Surah **Yusuf** says:

12:76	Thus we created a nice plan in which Yusuf was the gainer. (it was according to his wishes)	كَذَٰلِكَ كَيْدَنَا لِيُؤَسَّفَ
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Surah **Al-ambia** says that **Ibrahim** told his nation:

21:87	By Allah, I will certainly work out a plan to harm your idols	وَتَاللَّهِ لَا كَيْدَ لَنَا أَصْنَاكُمْ
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Surah **At-toor** says “مَكِيدُونَ” (*makidoon*) in (52:42) to signify those who are prone to a conspiracy.

“كَيْفَ” (*kaifa*): “how”, or “in what meaning”.

“كَيْفَ تَكْفُرُونَ بِاللَّهِ” (*kaifa takfaroona billaah*): how can you deny Allah? (2:28)

“كَيْفَ فَعَلَ رَبُّكَ” (*kaifa fa’ala rabbuk*): how did your Sustainer do this? How did he deal with them? (105:1).

“كَالَ الطَّعَامِ” (*kaalat tuaam*), “يَكِيلُهُ” (*yakeeluhu*), “كَيْلًا” (*kaila*): measured the grain {T}.

“إِذَا كَالُواهُمْ” (*iza kaaluhum*): when they measure it and give them.

“إِكْتَالَ” (*iktaal’asla*): to take from someone by measuring (83:2).

Taj says that “كَالَ” (*kaal*), “إِكْتَالَ” (*iktaal*) have similar meanings, but the difference is that “كَالَ” (*kaal*) is used when you measure something yourself and give to somebody, “إِكْتَالَ” (*iktaal*) is used when you measure something to keep it for yourself {T}.

Raghib says “كَلَيْتُ لَهُ الطَّعَامَ” (*kiltu lahut tuaam*) means “I measured the grain for him”, and “كَلَيْتُ الطَّعَامَ” (*kiltuhut tuaam*) means “I weighed the grain and gave it to him”.

“إِكْتَالَتْ عَلَيْهِ” (*iktaltu alaih*): I took it from him after weighing {R}. *Ibn Faris* supports this opinion.

“كَيْلٌ” (*kail*), “مَيْكِيَالٌ” (*Mikyaal*): the measure with which the crop or grain etc. is weighed (6:153). The crop which is weighed is also called as referred in (12:59).

“كَيْلٌ بَعِيرٍ” (*kaila ba-eer*): grain, or the weight of a camel, or weight which a camel can carry (12:65).

The Quran stresses that “لَا تَنْقُصُوا الْمَيْكِيَالَ وَالْمِيزَانَ” (*la tunqisul mikyaala wal-meezaan*) in (11:83).

Although it literally means “do not cheat in weighing”, but it can mean as a social rule too. It means to establish a social justice in which everyone’s rights are given so that none draws more than required and none retains more than required. This rule will finish the capitalism.

If a factory owner or landowner gives everything to the worker which he produces, then nothing is left for himself. This is what the Quran intends, i.e. the remuneration will be for the labour and not the return for the capital. Those who keep something back from the labourers are *mukhsireen* (26:181).