

LUGHAT-UL-QURAN

DICTIONARY OF QURAN

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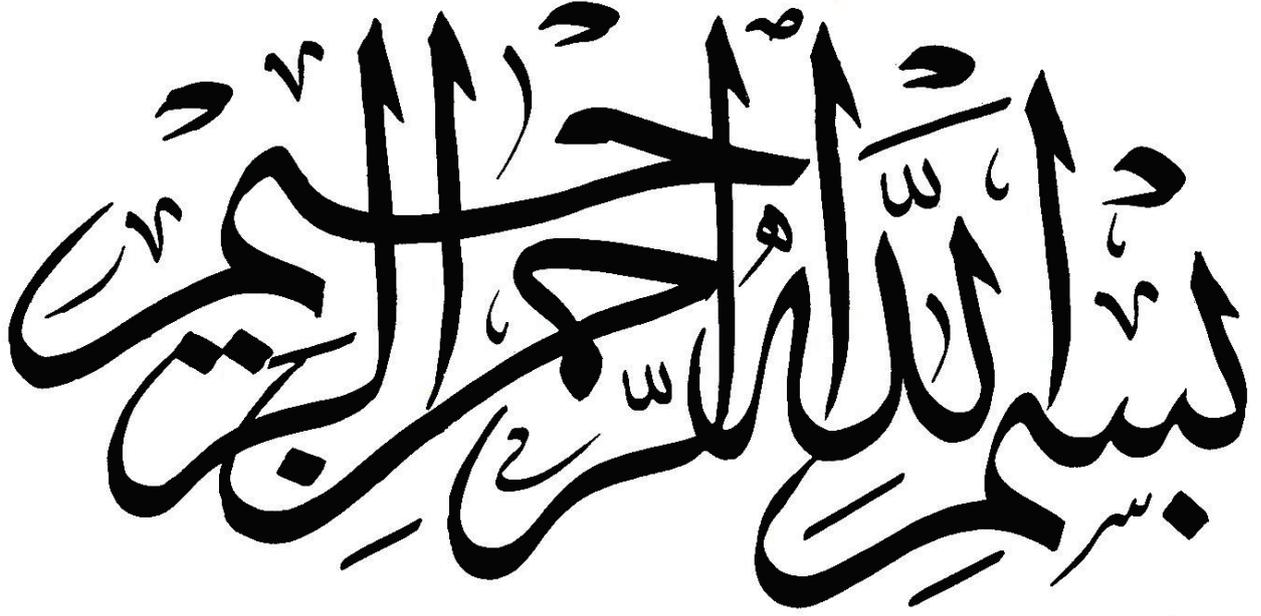
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“ل” (*la*) or “لي” (*li*) are used to mean the following:

1) To express one’s right:

“الْحَمْدُ لِلَّهِ” (*al-hamdu-lillaah*): only Allah has the right to be admired and praised (for His Attributes).

2) To be particular to someone:

“وَلَهُمْ مَا يَشْتَهُونَ” (*walahum ma yastahoon*): they specially want things that they like (16:58).

3) To express possession:

“لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ” (*lahu ma fis samawati fil ard*): whatever there is in the highs and the lows of the universe belongs to Him. (1:33).

4) To express benefit or gain:

“وَ أَنْزَلْنَا الْحَدِيدَ” (*wa alannalahul hadeed*): We made iron soft for him so that he could benefit from it (34:10).

5) To express reason: (in the meaning of ‘so that’):

“وَ أَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ” (*wa anzalna ilaikaz zikra li tubayyinal linnaas*): and we have revealed this Quran unto you so that you disclose it for the benefit of mankind (16:44).

6) To stress the negative:

“مَا كَانَ اللَّهُ لِيُظَلِّعَكُمْ عَلَى الْغَيْبِ” (*ma kaanal laahu li yutli-ukum ala ghaib*): Allah does not inform you at all about ‘*ghaib*’ or unseen (3:178).

7) To mean towards as “*ila*”:

“بِأَنَّ رَبَّكَ أَوْحَىٰ لَهَا” (*bi anna rabbaka au ha laha*): because your Sustainer has sent him the revelation (99:5).

8) To mean “up to”:

“كُلُّ شَيْءٍ يَجْرِي لِأَجَلٍ مُّسَمًّى” (*kullun yajri li-ajalin musamma*): everything is moving as per a defined period (13:2).

“إِلَىٰ أَجَلٍ” (*ila ajalin*): for a fixed period (31:29).

8) To mean ‘above’ as “*ala*”:

“وَ تَلَّهَ لِلْجَبِينِ” (*wa tallahu lil jabeen*): and for this purpose he made him lie face down (37:103).

“عَلَىٰ” (*ala*) is used when something goes against somebody, and “ل” (*la*) appears when it goes to his credit:

“لَهَا مَا كَسَبَتْ وَ عَلَيْهَا مَا كَسَبَتْ” (*as laha ma kasabat wa alaiha mak tasabat*): whoever does good deeds will benefit from them and whoever does bad deeds will reap the consequences (2:286).

9) Sometimes “ل” (*la*) also appears for “على” (*ala*) or “on”:

“وَ إِنْ أَسَأْتُمْ فَلَهَا” (*wa inn asatum falaha*): if you indulge in bad things, then you will be the loser (17:7).

“وَ لَهُمُ الْعَذَابُ وَ لَهُمْ سُوءُ الدَّارِ” (*walahumul la’natu walahum su-ud daar*): for them is deprivation-and as a consequence there is very a bad abode for them (40:52).

10) To mean “في” (*fi*) or “in”:

“وَ نَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ” (*wa naza-ul mawazeenal qista li yaumil qiyamah*): and on the day of the *qiyamat* We will set up scales of justice (21:47).

11) To mean “عند” (*ind*): as “to some”:

“إِقِمِ الصَّلَاةَ لِذُلُوكِ الشَّمْسِ إِلَىٰ عَسْقِ اللَّيْلِ” (*aqimis sallata li dulukis shams-i ila ghasaqil lail*): (17:78).

“لِدُلُوكِ الشَّمْسِ” (*li dulukis shams-i*): near *dulukis shams* or after the *dulukis shams*.

“لَ” (*la*) often comes to mean from. Therefore this verse could mean from “*dulukis shamsi*” to “*ghasaqil laif*” i.e. from the Sun’s decline to the darkness of the night.

12) To highlight the subject:

“لَا تَقُولُوا لِمَنْ يُقْتَلُ” (*la taqulu liman yuqtal*): do not say of those who are killed (2:154).

13) To lay stress:

“لَعَمْرُكَ إِنَّهُمْ لَفِي سَكْرَتِهِمْ يَعْمَهُونَ” (*la-umruka innahum lafi sakratihim ya'mahoon*): swear upon your age that they were being blind in their drunken-ness or stupor (15:72). See heading (*Ain-M-R*).

“نَبِيٍّ فَوْرَ رَبِّكَ لَنَعْتَشِرَنَّاهُمْ” (*faura rabbika lanah shoran nahum*): Swear upon your Sustainer “We will certainly gather them together and bring them” (19:68).

14) Sometimes it is additional e.g.:

“هَاتُوْا حَايَاهَا لِمَا تُوْعَدُوْنَ” (*haihaata haihaata lima tu'adoon*) (23:36). Here “مَاتُوْا عَدُوْنَ” (*ma tu'adoon*) also has the same meaning.

15) Sometimes it is used to begin a sentence (to mean ‘that’):

“إِذْ قَالُوا لِيُوسُفُ وَأَخُوهُ” (*iz qalu li Yusuf wa akhu hu...*): when they said Yusuf and his brother.... (12:8).

16) Sometime it is used to mean ‘certainly’ or for laying stress:

“لَمَسْجِدٍ أُسِّسَ عَلَى التَّقْوَىٰ” (*la masjidun ussisa alat taqwa*): certainly the mosque which has been based on *taqwa* i.e. *righteousness* (9:108).

La لا

“لا” (*la*) expressed negative command.

“لَا تَضْرِبْ” (*la tazrib*): do not hit.

It also comes to mean the following:

1) To mean negative:

2:2	there is no doubt about it	لَا رَيْبَ فِيهِ
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2) To mean “لَيْسَ” (*laisa*) or ‘no’:

10:61	Neither bigger than this nor smaller. They are all in a clear book	لَا أَصْغَرَ مِنْ ذَلِكَ وَلَا كَبَرَ إِلَّا فِي كِتَابٍ مُّبِينٍ
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3) “لَا جَرَمَ” (*la jaram*) is used as a proverb or saying and means “the truth is”, or “the fact is” (16:23).

4) Sometimes it appears as if someone is being replied to

90:11	I present this city as evidence	لَا أَقْسِمُ بِحَدِّ الْبَلَدِ
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5) Sometimes it is redundant:

7:12	when I had ordered you what kept you from genuflecting or performing the bowing	مَا مَنَعَكَ أَلَّا تَسْجُدَ إِذْ أَمَرْتُكَ
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If here “لا” (*la*) is not used then too the meaning will remain the same, as in (38:75).

Allat اللّات

“اللّات” (*allaat*): it was the name of an idol in *Ta-if* for the tribe of *Taqeef* in days before the advent of the Quran. It is feminine and therefore the idol it represents was most likely seen as a goddess (53:19).

Laat لات

This word is used to mean “no”. The Quran says:

38:3	And when there was no more time left to escape	وَلَاتٍ حِينَ مَنَاصٍ
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Some say that in “لّات” (*laat*) the “لا” (*la*) is to mean ‘no’ and “ت” (*ta*) is redundant. But this redundant appears only with “حِينَ” (*heena*). Some think that it is “نَقَصَ” (*naqasa*) and has been made into “لّات” (*laat*). Some say that it is a permanent word and means “no”.

L-A-L-A ل أ ل أ

“لّاتِ الْمَرْأَةِ بِعَيْنَيْهَا” (*la’a la’a til mar’atah bi ainaiha*): the woman brightened her eyes, made eyes.
 “لّاتِ النَّارِ” (*la’a la’a tin naar*): the fire flared up and became illuminated {*T,R,M*}.
 “اللُّلُؤُ” (*al-lu lu’u*): with plural “لّالِيءُ” (*laali*) means “pearl”, because pearls are shiny {*T*}.

Ibn Faris says basically it means to be shiny.

Surah *Al-Hajj* mentions “لُّلُؤُ” (*lu lu’u*) as one of the things of adornment of *jannat* (22:23).

It means golden bangles, pearl, silky dress, i.e. all accoutrements of a luxurious life. Hence (22:23) resembles *jannat* to a society in which all things that signify power, luxury and comfort are present and are to be distributed and used according to the laws of Allah.

Li-alla لِإِلَّا

“لِإِلَّا” (*li-alla*): lest it so happens, so that no...

57:29	so those with the Book know that...	لِفَالَا يَعْلَمُ أَهْلُ الْكِتَابِ
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Here “ل” (*laam*) is redundant.

L-B-B ل ب ب

“أَلْبَّ عَلَى الْأَمْرِ” (*al-abba ala al-amr*): remained steadfast on something and did not give it up.
 “رَجُلٌ لَّبٌّ” (*rajulun labb*): a man who continues to be engaged in his work and does not give up.
 “أَلَلْبُّ” (*al-lab*): to be steadfast on something.
 “أَلْبَّ بِالْمَكَانِ” (*allabba bilmakaan*): he stayed at so and so place {*T*}.

Ibn Faris says it basically means to remain collected and to be with, as well as to be pure and pleasant.

“لَبَّيْكَ” (*labbaika*): I consider being faithful to you as mandatory for me. I owe allegiance to you.

Some say that it is derived from “دَارِي تَلُبُّ دَارَهُ” (*daari talubbu daarah*), i.e. “my house is facing his”. Therefore “لَبَّيْكَ” (*labbaika*) means “my face is towards you” {T}.

“لُبُّ” (*lubb*): the pure part of anything, or the kernel.

“لُبَّ اللَّوْزِ” (*lubb al-lauz*): he broke an almond (shell) and took out its kernel {T}.

“اللَّبَّابُ” (*al-labab*): part of the chest on which a necklace is worn {T}.

“اللُّبُّ” (*al-lubb*): intellect. The plural is “الْبَابُ” (*al-baab*).

Muheet says that this word is derived from the Syrian word “لَبُو” (*libu*) or Hebrew word “لِب” (*lib*) which mean “the heart”. In Arabic the heart is called “اللُّبُّ” (*al-lubb*) because it is covered (like an almond - kernel within a shell) with fat.

Raghib says that “لُبُّ” (*lubb*) means sharp intellect which is pure and free from any adulteration, i.e. which is free of emotions, which is not subservient to emotions.

The Quran says:

3:189	for men of understanding	أُولَى الْأَنْبَابِ
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These are people who do not make the intellect subservient to their emotions and make their mind t work in the light of the revelation. Thus their intellect is used for the good of others. The selfish intellect shows man the way of attaining personal gains, and the intellect directed by the guidance of the revelation shows him the way to universal nourishment and development i.e. for the good of mankind (13:17). That is why the Quran has said after “أُولَى الْأَنْبَابِ” (*oolil albaab*) i.e. “لَّذِينَ يَذْكُرُونَ اللَّهَ” (*allazeena yazkurunallah*) in (3:189-190), i.e. “those intelligent people who keep the revelation in their mind all the time”.

A *momin*'s duty is to employ the intellect in the light of the revelation. If any of these things are missing then he cannot be called a *momin*.

L-B-Th

ل ب ث

“لَبَّيْتُ” (*labisa*), “يَلْبِسُ” (*yalbisu*), “لَبَّسْتُ” (*labsan*), “لَبَّسْتُ” (*lubsaa*), “لَبَّسْتُ” (*labasa*): to stay, to live, to stop, to delay or to wait.

“الْتَلَّبْتُ” (*at-talabbusu*): to wait a moment, or to stay (33:14) {T}.

“لَبَّيْتُ بِالْمَكَانِ” (*labisa bilmakaan*): stayed at some spot resolutely, or stayed there permanently {R}.

“لَبَّيْتُ” (*libis*): someone who stays. The plural is “لَبَّيْتُونَ” (*labison*) and “لَبَّيْتِينَ” (*labisn*) as in (78:23).

The opponents used to ask the Messenger *Muhammed* for the proof of his messenger-hood. The Messenger repliend:

10:16	I have spent a lifetime (before the messenger-hood) among you. Can you not judge whether this sort of life is of a man who speaks truth or tells lies?	فَقَدْ لَبَّيْتُ فِيكُمْ عُمُرًا مِنْ قَبْلِهِ أَفَلَا تَعْقِلُونَ
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He said that “if you use your intellect and reasoning, then my life among you will be a proof of my being truthful and the nature of the revelation being a proof of my messenger-hood. I am not a stranger and you can well judge whether I am a liar or speak the truth”.

Note how great is this claim which the Messenger has used in support of his being a truthful individual. The proof of a truthful individual is that he can claim not among his friends but among his opponents that his previous righteous life is a proof of his honesty and truthfulness.

”لَبِدَ بِالْمَكَانِ“ (*labada bilmakaan*): to stay somewhere and stick to that place.

”لَبِدٌ“ (*libd*): in which wool is stuffed.

”مَالٌ لُبْدٌ“ (*maalun lubd*): abundant wealth, or large accumulated wealth {T}.

Ibn Faris says it means for something to be collected on top of another.

The Quran says:

90:6	I wasted a lot of the collected wealth	أَهْلَكْتُ مَالًا لُبْدًا
72:19	they pounced on him as a crowd	النَّاسُ لُبْدٌ

”يَكُونُونَ عَلَيْهِ لِبْدًا“ (*annaasu lubad*): people gathered.

”لَبِدَ الْقَوْمَ بِالرَّجُلِ“ (*labidal qaumu bir rajul*): people surrounded him and did not leave him {T}.

”لَبَسَ“ (*labas*), ”يَلْبَسُ“ (*yalbis*), ”لَبَسًا“ (*labsa*): to fuse things so that one thing cannot be distinguished from another. It also means to create doubt {T}. Hence it also means to hide one thing into another.

2:42	Do not confuse the truth by mixing it with falsehood	وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ
6:9	the doubt in which they have thrown themselves	وَلَكَبَسْنَا عَلَيْهِمْ مَا يَلْبِسُونَ

”لَبَسَ“ (*labisa*), ”يَلْبَسُ“ (*yabasu*), ”لَبَسًا“ (*lubsa*): to wear.

”الْلُبُوسُ“ (*al-lubus*), ”الْلِبَاسُ“ (*al-libaas*): that which is worn {T}.

”الْلِبَاسُ“ (*al-libaas*): husband or wife {T}.

The Quran says:

2:187	husband and wife are each other's dressing	هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ
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In means that they have nothing in between and are dependent upon each other.

”الْلَبُوسُ“ (*al-lalaboos*): the armour and weapon {T}. The Quran has said ”صَنْعَةَ لُبُوسٍ“ (*san'atah labus*) in (21:80) which means ”to make armour”.

”لَبَسَ فُلَانٌ امْرَأَةً“ (*labisa fulanun imra'ah*): that man enjoyed that woman for a period (had sexual relations with her) {M}.

”أَمْرٌ مُلْبِسٌ“ (*amrun mulbis*), ”مُلْتَبِسٌ“ (*multabis*): doubtful matter {T}.

”الْتَلْبِيسُ“ (*at-talbees*): to hide the reality and to make things appear as opposed to reality.

50:15	These people are doubtful about being raised again (they are confused in this matter)	بَلْ هُمْ فِي لَبْسٍ مِنْ خَلْقٍ جَدِيدٍ
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The Quran expostulate everything clearly so that nothing remains ambiguous. There is no ambiguity in it, and everything is made clear. It thinks that hiding a fact or mixing reality with falsehood is a crime (2:42). Therefore there is no question of truth compromising with falsehood. These two cannot even meet, leave alone falsehood hiding the truth. Mixing truth with falsehood means to make those matters a part of the revelation which are not revealed in the Quran. This is a serious issue as this will never produce the good results which the Quran promises to those who follow the guidance. The Muslims who claim the Quran to be the book of Allah are not benefitting from the guidance as a consequence of this practice of mixing it with the non-Quranic injunctions. The Quran deals with the issues of the human thought process and its decision making is affected if its permanent values are not followed as directed. This what the Quran means when it says do not associate anyone else with Him (18:26).

L-B-N

ل ب ن

“الَّلَّبْنُ” (*al-lalban*): milk {T}.

“الَّلَّبِينُ” (*al-lalbin*): the blocks (or bricks) with which a building is constructed.

The Quran says:

16:66	milk which is delightful for those who drink	لَبَنًا خَالِصًا سَاءًا غَا لِلشَّرِيبِينَ
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L-J-A

ل ج ا

“الَّتَجَاوُ” (*taja'a*), “الَّتَجَا إِلَهِ” (*altaja'a ilaih*): he sought sanctuary with him.

“الَّتَجَاهُ إِلَى كَذَا” (*aliaahu ila kaza*): forced him to it.

“الَّتَجَا فُلَانًا” (*al-ja'a fulana*): he saved him, or took him into protection {T, M}.

“تَلَجَّأَ مِنْهُمْ” (*talajja minhum*): he separated himself from them and their group and leaned towards others

{T}.

“الَّتَجَا” (*al-laja'u*), “الْمَلَجَا” (*al-malja'u*): sanctuary or a place to be safe and to be protected {T} (9:57).

L-J-J

ل ج ج

“الَّلُّجُّ” (*al-lujju w*), “الَّلُّجَّةُ” (*al-lujjah*): deep waters.

“لُجُّ الْبَحْرِ” (*lujj ul-bahr*): the deep spot in a river from where the river banks are not visible.

“بَحْرٌ لُّجَّاجٌ” (*bahrun lujaaj*): vast, wide river.

“الَّلُّجَّاجُ” (*al-lajaaj*): to continue and increase the quarrel even though one's fault has been ascertained, or to insist in a quarrel, or continue to oppose {T, M}. For this, “لَجَّ فِي الْأَمْرِ” (*lajja fil amr*) has been used.

Ibn Faris says the basic meaning of this root is to return to its elements, time and time again.

“الَّلُّجَّاجُ” (*al-lajaaj*): to insist.

“لُجُّ الْبَحْرِ” (*lujjul bahr*): a big part of a sea because the elements of this sea keep on being overturned.

“لُجَّةٌ” (*lujjah*) means to keep coming and to keep turning over {R}.

“لُجَّةُ الْبَحْرِ” (*lujjatul bahr*): waves of the sea which keep on coming and returning {R}.

“لُجَّاجٌ” (*lajaaj*): not to abstain from a deed and to continue to do it {R}.

The Quran says:

67:21	they keep on progressing in their hatred and rebelliousness	بَلَّحُوا فِي عُنُقِهِمْ وَنُفُوزِهِ
27:24	he thought it to be deep waters	حَسِبْتَهُ كَلْبًا
24:40	deep and vast sea	بَحْرٍ لُّجِّيٍّ

L-H-D

ل ح د

According to *Ibn Faris*, the root basically means to move away from the centre to one side.

“الَّلَّحْدُ” (*allahd*): the hole that is dug width wise beside a grave which the dead are buried in.

“الَّلَّحْدُ” (*zarreehun*) is the hole which is dug in the middle.

“لَحَدَ إِلَيْهِ” (*lahada ilaih*): he leaned or bent towards him {T}. The same meaning is of “إِلْتَحَدَ إِلَيْهِ” (*iltahada ilaih*) {R}.

“أَلْحَدَ” (*alhaad*): he turned away from the right *Deen*.

“أَلْحَادُ” (*al-ilhaad*): to turn away, return, or to give up the balanced path and lean towards oppression and wrong {T}.

Surah *Al-Airaaf* says:

7:180	those who turn away from Allah and bend to one side	الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ
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For example the Christians have a belief which associates blank mercy to God and have ignored the law of requital and its consequences. It is a deliberate diversion in *Deen* as revealed in the Quran (4:171).

The Quran says:

41:40	People who practice <i>ilhaad</i> in teh revelation (give up the balanced path and move to one side)	الَّذِينَ يُلْحِدُونَ فِي الْبَيِّنَاتِ
22:25	Whoever display rebelliousness and oppression, and turn away from the righteous path and use <i>kaabah</i> for wrong purposes	وَمَنْ يُرِدْ فِيهِ بِالْحَادِ بِظُلْمٍ
16:103	Language of the one they refer to	لِسَانِ الَّذِينَ يُلْحِدُونَ

In (16:103) “الْحَادُ” (*ilhaad*) means to attribute something wrongly, that is, to move away from the path and to attribute.

“مُلْتَحَدًا” (*multahada*): sanctuary towards which one goes for protection (by shunning his usual way) (18:27). It also means an underground pass or tunnel.

The above verse of Surah *Al-Airaaf* unveils a great truth. The complete verse says:

7:180	All attributes of Allah are duly balanced and proportionate. So call Him with reference to those attributes and leave those who turn away from Him. They will soon be recompensed for what they do	وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا - وَذُرُّوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ - سَيُخْزَوْنَ مَا كَانُوا يَعْمَلُونَ
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The Quran refers to the attributes of Allah in detail and thus defines Him as a model for each one of us for guidance. Each of these attributes which are applicable to us is infinitely balanced and proportionate and when accepted and followed gradually helps us in the self-development. The permanent values given in the Quran define the boundaries within which we live our life and work towards attaining these attributes with a view to establish a system for the good of mankind. Those who acknowledge those attributes but do not maintain proportion in them are “ملحد” (*mulhid*). You must have nothing to do with them. The result of their erroneous ways will soon be before them, so do not follow them.

Note that “ملحد” (*mulhid*) is not one who denies the existence of God or His attributes, but someone who upsets the balance in any of those attributes by going against them. This is a wrong way. Islam means to maintain the balance as explained in the Quran whether it is within the values or the attributes.

L-H-F

ل ح ف

“الْلِحَافُ” (*al-lihaaf*): the clothes that we put over us to ward off the cold in winter or which we wrap around ourselves to keep warm. It can be used for a blanket, quilt, etc. which are put over all those clothes which we are already wearing {T}.

Ibn Faris says this root basically means to wrap, to stick to, or to be with.

“لَحَفَهُ” (*lahafah*): he put the blanket over him.

“إِلْتَحَفَ بِهِ” (*iltahafa bihi*): he wrapped it around himself {T}.

Surah *Al-Bagrah* says:

2:273	they do not pester someone while asking	لَا يَسْأَلُونَ النَّاسَ إِلْحَافًا
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Figuratively it means to do something with great exaggeration or intensity of force **{R}**.

“لِحَقَّةً” (*lahiqah*), “يُلْحَقُهُ” (*yalhaquh*), “الْحَقَّةُ” (*alhaqah*), “الْحَاقَّةُ” (*ilhaaqa*): to get something, to meet with it.
 “الْحَقَّةَ بِهٖ” (*alhaqahu bihi*): made him follow him or made them meet each other.
 “الْمُلْحِقُ” (*al-mulhiq*): the man who leaves his own clan and joins another. Therefore, it means to meet or join somebody.
 “تَلَاخَقَتِ الرَّكَّابُ” (*tala haqatir rikaab*): the transports went on joining each other {*T, R, M*}.

Surah *Al-Yusuf* contains this prayer of *Yusuf*:

12:101	make me meet the <i>saliheen</i> (those who do good deeds) or make me one of the <i>saliheen</i>	وَ اجْعَلْنِي بِالصَّالِحِينَ
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Surah *Al-Jumma* says about the Messenger *Muhammed* and nations which have so far not met him i.e. coming later in the future:

62:3	Because <i>Muhammed</i> is a messenger for all mankind	وَآخَرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا
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In other words, his messenger-hood for the coming generations is the same as it is for the generation he was born in. Therefore to believe that any other messenger will come after *Muhammad* is wrong and totally against the Quranic teachings i.e. the revelation is completed and there is no need for a further revelation from Allah – this becomes evident when we study the Quran as directed and explained within it.

Ibn Faris says it means for one thing to enter another.

“لُحْمَةٌ” (*luhmah*): closeness, relationship, or the weft of the cloth which along with the waft forms the cloth.
 “اللَّحْمُ” (*al-lahm*): meat, because its elements are intertwined with each other.
 “الْمُلْحَمَةُ” (*al-mulhamah*): a fierce battle, or a big event of fratricide {*T, R, M*}.
 “لَحْمُ الْخِنْزِيرِ” (*lahm-ul-khinzeer*): flesh of pork (2:173).
 “الْلَّحِيمُ” (*al-lahim*): the house where a lot of back biting is done {*T, R, M*}.

The Quran has likened back biting to eating a dead brother’s flesh (49:12).

The plural of “لَحْمٌ” (*lahm*) is “لُحُومٌ” (*luhum*) as in (22:37).

“الْلَّحْنُ” (*al-lahn*) basically means to be detracted from the right path {*T, R, M*}

What it actually means is to change the context of a thing or way in which it is usually taken. One way of doing this is to fix secret meanings of words, and when those words are spoken, people take the usual meanings but those who know will take the designated secret meaning. Another way is to change the construction of the word. The third way is to change the meanings of the words or its connotation. A man who is very intelligent and comprehends the connotations is called “لَاحِنٌ” (*lahin*) {*R*}.

Ibn Faris says it has two basic meanings:

- To turn a thing away from its right path.
- Genius and intellect.

The Quran says about the hypocrites:

47:30	the way they twist the words gives them away	وَلْتَعْرِفْنَهُمْ فِي لُحْنِ الْقَوْلِ
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About the Jews Surah *Al-Nisa* says:

4:46	(about the Jews) they say; ‘we hear and we disobey’, and ‘hear, you may not hear’ and with ‘Raina’, with a twist of their tongues...	يَقُولُونَ سَمِعْنَا وَعَصَيْنَا وَاسْمِعْ غَيْرَ مُسْمِعٍ وَارِعْنَا لَيْتًا بِأَلْسِنَتِهِمْ
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“اللَّحْنُ” (*al-lahn*): also means language or dialect, and also to make mistakes while reading.

“لَا حِسْنَ” (*la-hisn*): someone who speaks wrongly.

“قَدْلَحَنَّ لَهُ لَحْنًا” (*qad lahana lahu lahna*): he spoke in such a way so that only he could understand him, i.e. through symbols and innuendos etc. {R}.

L-H-Y ل ح ي

Ibn Faris says “لُحْيٌ” (*lahy*) has two basic meanings. One is “part of the body” or “the jaw” and the second meaning is “to pare something”.

“الْلِّحَاءُ” (*al-lihaa*): bark of a tree.

“الْلِّحْيَةُ” (*al-lihyah*): beard.

“الْلِّحْيُ” (*allahyu*): jaw or the place where the beard grows.

“لَحَيْتُ فُلَانًا أَلْحَاهُ” (*lahaitu fulanun alhaah*): I demeaned him, shamed him.

“لَا حٍ” (*laahin*): one who demeans:

“مَلْحِيٌّ” (*malhiyyun*): the man who is demeaned.

“لَا حَاهُ مَلَا حَاهُ” (*lahaahu mula haatan*): he fought him, or they abused or demeaned each other:

The Quran says:

20:94	Do not hold my beard (do not insult me)	لَا تَأْخُذْ بِلِحْيَتِي
7:150	He caught his brother by the head and pulled him	وَآخَذَ بِرَأْسِ أَخِيهِ يُخْرِئُهُ إِلَيْهِ

Here along with verbal condemnation, movement of the hands is also referred.

L-D-D ل د د

“الْلُّدُّ” (*al-ladu*): a man whose intent is very firm and he cannot be turned away from his purpose. It signifies a man who is very adamant and quarrelsome and does not listen to anyone. Plural is “الْلُّدُّ” (*ludd*).

“الْلِّدْيَانِ” (*al-ladeedaan*): both sides of the neck which are below the ears, or both ends of the valley {T}:

“الْلُّدُّ” (*ludd*) would mean “removed from truth”. It is also used for those who do not listen to reason, or a quarrelsome man who is deaf in a way because he refuses to listen to what others have to say, but only keeps saying what he wants.

“الْتَّدَّعَنَهُ” (*iltudda unhu*): he moved away from it {R}.

“الْدُّدَّتُهُ” (*al-dudtahu*): I found him very quarrelsome {R}.

Ibn Faris says it has two basic meanings. One is “to quarrel” and second is “the edge of something”.

The Quran says:

2:204	he is very quarrelsome	هُوَ الْلُّدُّ الْخِصَامُ
19:97	A hostile nation	قَوْمًا لُّدًّا

“لَدُنْ” (*ladun*): near, or close by.

“مِنْ لَدُنْ” (*min ladun*): from.

“مِنْ لَدُنْ حَكِيمٍ خَبِيرٍ” (*min ladun hakeemin khabeer*): from God, the All-knowing (11:1).

“لَدَا الْبَابِ” (*ladal baab*): near the door (12:25).

In Sufism (mysticism) there is a term “*ilmi ludni*” which means “knowledge which a man gets directly from God”. ‘*kashf*’ or ‘*ilhaam*’ are also mentioned under heading (**L-M-H**). As mentioned therein, the concept of *ilhaam* and *kashf* after the end of the messenger-hood and the messenger **Muhammed** being the last messenger is non Quranic. Whatever knowledge required for guidance is in the Quran. Nobody can otherwise get any knowledge directly from Allah. Direct knowledge from God is called **Wahi** and after **Muhammed**, **Wahi** has stopped and there is no need as the Quran is a complete book of guidance for all times

“لَدَىٰ” (*lada*) appears to mean “لَدُنْ” (*ladun*):

40:18	(when hearts will come) up to the throats or near the throat.	لَدَى الْحَنَاجِرِ
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L-Dh-Dh

ل ذ ذ

“الَّذَةَ” (*al-lazzah*): wish, or the pleasure which one likes. It is the opposite of “الْمُ” (*alum*).

“لَذَّةٌ” (*lazzah*), “لَذِيحٌ” (*lazzabihi*): he found it to be tasty {**M**}.

“وَتَلَذُّ الْأَعْيُنُ” (*wa talazzul ain*): and pleasing to the eyes (43:71).

“الَّذَةَ” (*al-lazzah*): tasty.

The Quran says:

37:46	pleasant or tasty for those who drink it	لَذَّةٍ لِلشُّرَبِ
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Muheet says to comprehend that something is tasty or pleasant to one’s liking is also called “لَذَّةٌ” (*lazzah*).

L-Z-B

ل ز ب

“لِزْبٌ” (*lazbun*): for something to be stable, steadfast and to remain along with.

“لِازِبٌ” (*laazib*): must {**F**}.

“اللزوب” (*al-luzub*): to stick to.

“طين لازب” (*teenil laazib*): sticky mud (37:11).

“اللازب” (*al-lalazib*): a thing which dries up with something, or sticks to it and solidifies with it.

“اللازب” (*lazibat tain*): the mud dried up and became hard.

“اللزبة” (*al-lazbah*): severe draught which seems to have stuck, because days of misery do not go away very easily {**T, R**}.

About human creation it is said in Surah **Az-zaafaat** that man has been created from “طين لازب” (*teenin laazib*) in (37:11). It says that when water mixed with soil, it created the first form of life cells. Scientists believe today that small life cells were created along the edges of water filled ditches. Life has evolved from these life cells. For details, see the book titled **Iblees and Adam** under the heading **Insaan**.

“لَزِمَ” (*lazim*), “يَلْزِمُ” (*yalzam*), “لُزُومًا” (*luzuma*): for something to solidify, be permanent, to stick with and not be separated.

“الْمَلْزَمُ” (*al-milzam*): trap.

“الْمَلْزَمُ” (*al-mulaazim*): he who sticks to somebody. It also means one who embraces {T}.

“لَزِمَ الشَّيْءُ” (*lazimash shaiyi*): the thing was enduring or lasting.

“لَزِمَ الْمَالُ فُلَانًا” (*lazimal maalu fulana*): the money became incumbent upon that man {M}.

“لُزُومُ الشَّيْءِ” (*luzumush shaiyi*): for something to last long {M, T}.

“اللِّزَامُ” (*al-lizaam*): the thing which sticks and does not separate (25:77).

The Quran says that *Nooh* told his nation that the invitation to the guidance which has not clearly been made known to you:

11:28	Can I forcibly impose it upon you?	أَتَلْزِمُكُمْوهَا وَ أَنْتُمْ لَهَا كَارِهُونَ
28:26	He put them on <i>taqwa</i> (the path of righteousness)	وَأَلْزَمَهُمْ كَلِمَةَ التَّقْوَى

Surah *Al-Taha* says about the punishment from Allah:

20:129	it was one to come and stick to them	لَكَانَ لِيْزَامًا
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Ibn Faris says this root means a thing which is very long and fine but does not break.

“لِيسَانٌ” (*lisaan*) the plural of which is “اللسنة” (*al-sinah*) means language, tongue or the speaking power (14:4, 28:34) {T}

In Surah *Al-Maryam* it is said after the mention of the messengers:

16:50	put him in a place where the world respects him {T}	وَجَعَلْنَا لَهُمْ لِسَانَ صِدْقٍ عَلِيًّا
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Or it may mean that he always held the revealed truth high and presented this truth to the world.

The Quran has described the difference of languages as signs of Allah (30:22). The research on languages of the world has in our times acquired the form of a philosophy which in *Ernst Cassier's* words is called “*The Philosophy of Symbolic Forms*” Also *Dr. Bucke* in his book “*The Cosmic Consciousness*” has analysed different languages and described the culture of different nations which reveals how the difference of languages are the signs of God.

It is only the beginning of this research: with the passage of time more research and evidence will come out which will put light on the truth about the Quranic verse (41:53).

“لَطْفٌ” (*latafa*), “يَلْطَفُ” (*yaltaf*): to deal with somebody kindly or softly.

“لَطْفٌ” (*latufa*), “يَلْطَفُ” (*yaltaf*): for something to be small and fine {T}.

“اللطيف” (*al-lateef*): it is one of the attributes of Allah. It could mean that He is aware of very minute details of everything; as well as providing guidance to man for which He resorts to a very fine stance as He knows the ‘secret of the hearts’ and that He is very kind and merciful in bestowing His guidance where required or where asked as per the Quran {R}.

Muheet says it means “very clear” {M}. For God to be *Lateef* also means that His law is so fine that it is imperceptible. A tree grows, it grows leaves, it bears fruit, and the sun revolves. There is a whole series of

changes that take place in the universe, where deeds are formulating their results. But all these changes are imperceptible. All this goes on in a very fine manner.

“اللطيف من الكلام” (*al-lateef minal kalaam*): very fine and difficult matter {T}.
 “اللطائف” (*al-lata-if*): the things which human senses cannot grasp {T}.

Surah *Al-Anaam* says:

6:104	Human eyes cannot behold God, and he can see all because He is <i>Lateef</i> and All Knowing	لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ
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This means that He is viewer of fine details.

Surah *Al-Kahaf* says that the fellowship of the cave said that one of us should go to the habitation and bring something to eat:

18:19	He should be careful lest someone comes to know about us	وَلَيْسَ لَطْفٌ وَلَا يُشْعِرَنَّ بِكُمْ أَحَدًا
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Meaning of “لطف” (*lutf*) is also evident here, i.e. to do something imperceptibly without getting noticed by others.

L-Ze-Y ل ظ ي

“اللاظي” (*al-laza*): fire or flame of fire.

Raghib says it means pure flame of fire, i.e. which is not mixed with smoke.

“تلاظت” (*talazzat*): the fire flared up {T, M}.
 “لظيت النار” (*lazi-atun naaru*).

The Quran says:

70:15	fire with flames	كَأَنَّا إِنَّمَا أَنطَى
92:14	fire which is flaring up	نَارًا تَأطَى

L-Ain-B ل ع ب

“لعب” (*lu-aab*): saliva of the mouth.

“لعب فلان” (*laa-iba fulaan*): he worked without the right aim {T, M}.

Muheet concurs and adds that it also means work which is useless. It also means to like improper matters and to derive pleasure from them, or to turn to useless things instead of engaging in fruitful things.

“لاعب” (*laa-ib*): player {T, L}.

“لاعب” (*la-ibb*) is the opposite of “جد” (*jidd*) which means to do something seriously. Therefore “لاعب” (*la-ibb*) means to be non-serious about a thing.

“لاعب بنا الموج” (*laa-iba minal mauj*) is said when the waves do not take the boat towards its destination.

“لاعب” (*laa-ib*) would mean movement but without result, useless word or deed.

“إنما أنت ل لاعب” (*innama anta laa-ib*): you are not taking it seriously {T, L}. Also see heading (*L-He-W*).

Keys say that “لهو” (*lahuwa*) means to turn away from the truth, and “لاعب” (*laa-ib*) means to turn to falsehood {M}.

Surah *Al-Ma'idah* says:

5:57	Those who take your Deen non-seriously, do not make them your friends:	هُزُواْ وَ أَلْعِبُواْ
6:92	So shun them and let them play with their nonsensical things	وَدَّرَهُمْ فِي خُوضِهِمْ يَلْعَبُونَ

This is about those who think that life is merely a plaything, or a joke – do not take it seriously.

The Quran has directed us to keep our eyes on the future. The future covers many aspects of our life: for example thinking about the oncoming life instead of living it up in the present, the thought about the future generations, the consideration about the welfare of the entire humanity, the pursuit of the higher ideals of life as compared to the immediate benefits of this life, etc. Contrary to this is the way of not thinking at all about the life in the hereafter and live it for the immediate gains and pleasures of this life.

The Quran says this life is merely a plaything:

6:32	To devote all of one's energies towards the luxuries of this life waste of efforts and time	وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا لَعِبٌ وَهُوَ
6:32	those who wish to benefit in the hereafter must understand that the benefits of the future life are something for which they need to make an effort through righteousness	وَلِلْآخِرَةِ الْأَجْرُ خَيْرٌ لِلَّذِينَ يَتَّقُونَ

“*lahwa*” (لَهْوٌ): to turn a man's attention from that which is essential to things which are useless and meaningless. This does not mean that the Quran thinks that the life of this world is lowly - not at all. It says a *momin's* life comprises of the struggle to attain the pleasantness in this life and to conquer the forces of the universe. See heading (**D-N-W**). It simply means that one should not lose sight of the benefits of the future in favour of the immediate benefits of this life. It does not support existence merely on an animal level: it says whenever there is a clash of interests between the benefits of the future life and the benefits of this life then the latter should be sacrificed in *favor* of the former: nations which do not think of the future are destroyed: individuals too: the Quran always advocates to go for the benefits of the future: it does advocate acquisition of the benefits of this life but not at the cost of the future life: if you do not sacrifice the benefits of this life for the benefits of the future, when and if there is confrontation between the two, then it will mean that you take life non-seriously.

Surah *Al-Ambia* says:

21:16	And We have not created this system of the universe without reason	وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا لَاعِبِينَ
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It is not without a serious purpose. It has a great purpose. It has been created as part of a great program.

21:18	Constructive forces continuously are battling destructive forces and destroying them	تَنَادَفُ بِالْحَقِّ عَلَى الْبَاطِلِ فَيَذُ مَعَهُ فَإِذَا هُوَ حَقٌّ
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Thus this system is evolving. It is obvious that a thing which has been created frivolously cannot be like this. The Quran in this verse has also contradicted the belief which is prevalent among the Hindus according to which God has created this universe as a plaything. They say that their *Eshwar* (God) is also called *Nat rajan* which means “the king of plays”.

The Quran says that this concept is nonsense:

21:18	This sort of talk is the basis of destruction and ultimate regret	وَلَكُمْ الْوَيْلُ بِمَا تَصِفُونَ
30:8	The universe has been created with truth (i.e. truly with a purpose).	وَمَا خَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ

As such, every matter regarding the universe or human life must be taken seriously. It should not be thought of as a joke and it should be kept in mind that there is a purpose to this life. This has broken Plato's myth according to which the universe was merely a fraud or a sham, and with it demolished the

structure of *Waidant* or real Monasticism or rebirth and also monasticism. Materialism is also refuted which says life is only physical and materialistic.

La'al

لَعَلَّ

“لَعَلَّ” (*la'al*): creates the following meanings:

1) To mean “so that”.

2:189	protect the laws of God (observe them) so that your fields (lives) are productive	وَ اتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ
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It appears for expectation and hope. So in this light this verse would mean “it is hoped that...” or “it is expected that...”

The Quran has said that “كتاب” (*kitaab*) and “حكمة” (*hikmat*) are both from Allah (2:231, 17:39, 4:113). “كتاب” (*kitaab*) means the laws and “حكمة” (*hikmat*) means the reason for it which that law has been made for. “لَعَلَّ” (*la'alla*) appears to explain this “حكمة” (*hikmat*) i.e. the reason behind an injunction.

“لَعَلَّكُمْ تُفْلِحُونَ” (*la'allakum tuflihoon*) is the book (i.e. law or order) and “وَاتَّقُوا اللَّهَ” (*wat taqul laaha*) is the reason that law, or the result which will accrue if that law is followed.

2) To mean “perhaps” or “maybe”.

42:17	So all of you may know the moment of that revolution may well be near	وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ قَرِيبٌ
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3) To mean as a rhetoric question.

11:12	So you may abandon a part of the guidance (in order to please them)? (no, you will never do so)	فَلَعَلَّكَ تَارِكٌ بَعْضَ مَا يُوحَىٰ إِلَيْكَ
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4) Sometimes it appears to mean ‘as if’ or ‘so that’.

26:129	And you indulge in machinations as if you are to stay here forever	وَتَتَّبِعُونَ مَصَانِعَ لَعَلَّكُمْ تَخْلُدُونَ
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It may also mean “you go to all this trouble of creating things as if they will give you permanence”- note how the Quran refers to the human thought process.

L-Ain-N

ل ع ن

“لَعَنَّ” (*laa'un*): to distance from somebody due to displeasure, to shun somebody {*R*}.

“لَعَنَّتُ” (*la'anat*) from Allah would mean for a man to be deprived of the happiness of life. Obviously this deprivation will be the result of living against the laws of Allah.

“لَعَنَّتُ” (*la'nat*) would mean to be deprived of the good things of life due to the natural result.

“اللَّعِينُ” (*al-laeen*): scare crow {*T*}.

The Quran has said about *Iblees*:

15:34	Then surely you are expelled	فَأِنَّكَ رَجِيمٌ
15:35	And indeed upon you there shall be <i>la'nat</i>	إِنَّ عَلَيْكَ اللَّعْنَةَ

“رَجِمَ” (*rajm*): to throw something away. This too explains the meaning of “لَعَنَّتُ” (*la'nat*)

The Quran says the Jews claimed that the Quran's teachings could never affect them, and that their hearts were covered and protected.

The Quran says:

2:88	It is not that! Due to their denial and rebelliousness their hearts have been sealed (from accepting the Quran)	بَل لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ
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And this has happened due to the natural consequences of not accepting the guidance – note here a reference is made to the human thought process which is affected by the nature of the values and their consequences.

Those who say that “Allah rains “لَعْنَتٌ” (*la'nats*) on those who refuse to believe are wrong: Allah never uses any execrable words. The term simply means the effect of the Law of Requitall, which is that anyone who adopts the wrong path gets deprived automatically of the good things of life i.e. this as well as the hereafter. The result of this wrong path is called “لَعْنَتٌ” (*la'nat*) and those individuals or nations which do so are called “مَلْعُونٌ” (*mala'oon*).

L-Gh-B ل غ ب

“لَغَبٌ” (*laghab*: “لُغْبَاءُ” (*laghba*), “لُغُوبًا” (*lughuba*): to be very tired, exhausted {T}
 “النَّصَبُ” (*an-nasab*): bodily tiredness.
 “اللَّغُوبُ” (*al-laghub*): mental or psychological tiredness {T}.
 “سَهْمٌ لَغِيبٌ” (*sahmun laghib*): the arrow with very bad feathers at its tail end.
 “رَجُلٌ لَغِيبٌ” (*rajulun laghib*): weak and foolish man {R}.

The Quran contains the saying of those who dwell in the *jannat*:

35:35	It will not tire body or mind {T}	لَا يَمَسُّنَا فِيهَا نُصَبٌ وَلَا يَمَسُّنَا فِيهَا لُغُوبٌ
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Note how high and fine are the next stages of life that the Quran promises us. There shall be no physiological tiredness or psychological tiredness. How this condition will prevail in the life after death we cannot say with our present level of knowledge, but obviously that life would be full of energy - the Quran has referred to these states in various verses.

L-Gh-W ل غ و

“اللُّغَةُ” (*al-lugha*): language
 “لَغَاوْتُ” (*laghautu*), “لُغْوًا” (*laghwa*): I spoke.

Some think that “اللَّغْوُ” (*al-laghwu*) means to throw or insert.
 “لَغْوٌ” (*lahwun*): speech because it is also cast {T}.

Muheet says it could have been derived from the Greek word ‘logos’ which means sentence or word {M}.

Ibn Faris says it has two basic meanings. One meaning is of an insignificant thing which deserves no attention. Second meaning is the prominence or ubiquity of a thing or to talk about it all the time.

Therefore as per the previous meaning “اللَّغْوُ” (*al-laghwu*) means the kids of a camel which are not acceptable as compensation, and as per the second meaning “اللُّغَةُ” (*al-lugha*) means language because everyone likes his language and uses it in speech.

“اللُّغَا” (*al-lagha*) and “اللَّغْوُ” (*al-laghwu*) mean the sound of a bird.

”الطَّيْرُ تَلْغَى بِأَصْوَاتِهَا“ (*at-tairu talgha bi aswatiha*): birds make their own sounds.

”لَغْوٌ“ (*laghwu*): meaningless talk or slips of the tongue {T}.

Raghib says ”لَغْوٌ“ (*laghwu*) is the speech which comes out thoughtlessly.

Khaleel says that ”لَغْوٌ“ (*laghwu*) is a speech that comes out without thought {T}.

”كَلِمَةٌ لَا عِيَةَ“ (*kalimatun laaghiyah*): dirty talk.

”لَغَا فِي قَوْلِهِ“ (*lagha fi qaulihi*): he made a mistake in saying.

”الْغَاهُ“ (*al-ghaah*): he was unrequited, or made unsuccessful, or made useless.

”الْلَغَى“ (*al-lagha*): a useless thing {T}.

Surah *Al-Bagrah* says:

2:225	Allah doesn't hold you to your superfluous promises (<i>swearings</i>). Holds you only to those which are truly from your heart.	لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَخِذُكُمْ بِمَا كَسَبْتُمْ قُلُوبَكُمْ
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This makes the meaning of ”لَغْوٌ“ (*laghwu*) clear, that is, the things you say without intent and that come out of your mouth meaninglessly. At another place after ”لَغْوٌ“ (*laghwu*) it is said:

5:89	The firm pacts that you make from your heart	وَلَكِنْ يُؤَخِذُكُمْ بِمَا عَقَّدْتُمُ الْأَيْمَانَ
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It means such a pact that is heartfelt, and that which you fully comprehend and decide with full intent. This too makes the meaning of ”لَغْوٌ“ (*laghwu*) clear.

About the wine of *jannat*, it is said:

52:23	It will neither make man say useless things nor create stupor (56:25)	لَا لَغْوٌ فِيهَا وَلَا تَأْتِيهِمْ
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At another place it is said about the *jannat*:

19:62	It will have everything that promises peace and solidarity: there will be no <i>laghwu</i>	لَا يَسْمَعُونَ فِيهَا لَغْوًا إِلَّا سَلَامًا
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In Surah *Al-Ghaashia*, ”لَا عِيَةَ“ (*laghia*) has appeared in place of ”لَغْوٌ“ (*laghwu*) in (88:11).

Momineen are said to be:

25:72	If they ever have to face something <i>laghu</i> then they pass by very seriously (or avoid it)	إِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا
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Here *laghu* means improper things.

The above examples make the meanings of ”لَغْوٌ“ (*laghu*) clear, that is, useless or improper things, or talk that is not befitting a gentleman, or meaningless talk, or only sounds with no real meaning, or talk which is thoughtlessly indulged in, or work which does not produce any result. In a society of the *momineen*, no such thing will be found.

At one place in the Quran it is said about the *kuffaar* that they used to tell their colleagues that:

41:26	do not listen to the Quran	لَا تَسْمَعُوا هَذَا الْقُرْآنَ
41:26	Wherever the Quran is being recited, indulge in useless talk.	وَالْعَوَافِيهِ

Today, this advice is given to the Muslims i.e. they are advised not to go directly to the Quran but to other books!

This is the way to distract from the Quran: this will help you overcome them (those who invite to the Quran): because if the people ever hear the Quran then they will never be satisfied with your self-created religion.

As such anything, any talk, any concept, any thought, any deed, any ideology, that keeps man away from the Quran is “لَغْوٌ” (*laghu*). We too have been indulging in “لَغْوٌ” (*laghu*) things since centuries and till we cleanse our hearts and minds of these “لَغْوِيَّاتٌ” (*laghwiyaats*), we can never reach the pure **Deen** – as a consequence people will never benefit from the teachings of the Quran.

“لَفَتَهُ” (*lafatahu*), “يَلْفِتُهُ” (*yalfituhu*): to detract someone from his way, or to turn him away from the direction he faces, or to return.

“لَفَتَهُ عَنِ الشَّيْءِ” (*lafatahu unish shaiyi*): turned him away from something or reverted him {T}.

The Quran says:

10:78	Have you come to us to turn us away from the path of our forefathers and take us to another way?	أَجِئْتَنَا لِتَلْفِتَنَا عَمَّا وَجَدْنَا عَلَيْهِ آبَاءَنَا
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“الْتِفَاتٌ” (*iltifaat*): to change direction {T}.

“لَفْتَهُ مَعَهُ” (*liftuhu ma'ahu*): he leans that way {M}.

“الْلَفُوتُ” (*al-lafuut*): a woman with a child from the previous husband and due to the attention she gives him she cannot attend properly to her current husband. It also means a she-camel which continuously looks at the man who milks her and shouts a lot because her child has passed away {T}.

In Surah *Al-Hoodh*, *Luut* has been told to leave his nation and get out of there:

11:81	And none of you should then turn around (leave everything and do not ever think of them again)	وَلَا يَلْتَفِتْ مِنْكُمْ أَحَدٌ
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“لَفْحٌ” (*lafh*): very hot wave of air.

“لَفْحٌ” (*lafhun*): every hot thing {Lissan-ul-Arab}.

“نَفْحٌ” (*nafkhun*): every cold thing {Lissan-ul-Arab}.

“لَفَحْتُهُ النَّارَ بِحَرِّبَا” (*lafhatun naaru harriha*): the fire singed him {T, R, M}.

Muheet says with reference to *Asma-ee*, that anything which is called “لَفْحٌ” (*lafah*) will be hot, and anything called “نَفْحٌ” (*nafah*) will be cold.

Surah *Al-Mominoon* says:

23:104	Fire will devastate their faces	تَلْفَحُ وُجُوهُهُمْ النَّارُ
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Ibn Faris says the word means to insert or throw something.

“لَفِظَهُ” (*lafazah*), “يَلْفِظُهُ مِنْ فِيهِ” (*yalfizuhu min feeh*): he threw it out of his mouth {T, R, M}.

“الْلَفَاطَةُ” (*al-lalafizah*): the sea because whatever is in it, it throws out on the beaches.

It also means birds which feed their young ones because they feed them with whatever they bring in their beaks. It also means grist mill because whatever is put in it (wheat etc.) it throws out after grinding as flour. It also means a goat which stops grazing if a man arrives to milk her and she gets ready to be milked.

“الْلَفَاطَةُ” (*al-lalfaazah*): that which is thrown out of the mouth {T}.

“لَفْظٌ” (*lafz*): the sound that comes out of the mouth.

“لَفْظُ اللَّهِ” (*lafzullah*) is not used but instead it is said “كَلِمَةُ اللَّهِ” (*kalimatil laah*) {M}.

The Quran says:

50:8	he doesn't say anything	مَا يَلْفِظُ مِنْ قَوْلٍ
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“الْلَفُّ” (*al-luff*): to wrap. It is the opposite of “نَشْرٌ” (*nashr*).

“لَفَّ الشَّيْءَ بِالشَّيْءِ” (*luffash shaiya bish shaiyi*): he mixed a thing with another.

“الْلَفُّ” (*al-liff*): party or group, or congregated people, or crowd with different sort of people, or people of different tribes gathered together.

“الْلَفِيفُ” (*al-lilfaafah*): belt.

“الْأَلْفَافُ” (*al-lafaff*): trees growing closely.

“جَنَّتِ الْأَفَاقُ” (*jannatin alfaafa*): dense, thick, abundant trees in a garden (78:16).

Surah *Bani Israeel* says:

17:104	We will bring you together from all around	جَمَعْنَاكُمْ لَفِيفًا
75:29	intensity was added upon intensity (the difficulties kept mounting)	وَ اتَّفَقَتِ السَّاقُ بِالسَّاقِ

“الْتَفُّ” (*iltaff*): for one thing to embrace another, or wrap around another.

“سَاقٌ” (*saaq*): means calf of the leg {*T, R*}.

“الْفَاءُ كَاذِبًا” (*alfaahu kaaziba*): I found him to be a liar.

The Quran says:

12:25	They both found her husband near the door { <i>T</i> }.	وَ الْفَيَا سَيِّدَ هَالِدَى الْبَابِ
2:17	The beliefs we found our forefathers to have	مَا الْفَيْنَا عَلَيْهِ آبَائَنَا

“تَلَاْفَى التَّقْصِيرِ” (*talafat taqseer*): he atoned for the fault.

“الْتَلَاْفَى” (*at-talaafi*): to avenge {*T*}.

“تَلَاْفَى” (*talaafi*): to retrieve something that had gone out of hand.

“تَلَاْفَى مَافَاتٍ” (*talafi mafaat*): to regain that which had been lost.

“الْلَفَاءُ” (*al-lafa'a*): dust and any useless thing {*T*}, i.e. something which is begotten without any labour.

“الْلَقْبُ” (*al-laqab*): a nomenclature which is not really one's name but which is later used for somebody.

Plural is “لِقَابٌ” (*al-qaab*) {*T*}. There is a concession of meaning in his but in “أَعْلَامٌ” (*aalaam*) there is no concession of meaning {*R*}

“لِقَابٌ” (*laqab*) is of three kinds.

“لقب تشریف” (*laqab tashrif*), “لقب تعریف” (*laqab taarif*) and “لقب تسخيف” (*laqab taskheef*). The third kind contains an element of insult {*M*}.

The Quran says:

6:11	do not call each other by bad names (demeaning names)	وَلَا تَنَابَرُوا بِالْأَلْقَابِ
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See heading (*N-B-Z*).

“لِقَاحٌ” (*liqaah*): sperm of camel or horse.

“الْلَفْحُ” (*al-laqah*): conception.

“لِوَأَقِحُ” (*lawaaqih*): pregnant. Plural is “لِوَأَقِحُ” (*lawaaqih*).

“لَقِحَتِ النَّاقَةُ” (*laqihatn naaqah*): she camel became pregnant.

“الْفَحَّتِ الرِّيحُ الشَّجَرَ وَالسَّحَابَ” (*al-fahatis riyahush shajara was-sahaab*): the winds made the trees and the clouds fruitful {*T, R*} (by bringing pollen from other trees and thus fertilizing the trees) and the clouds by vaporizing water of the sea {*Ibn Faris*}.

“وَ أَرْسَلْنَا الرِّيحَ لَوَاقِحَ” (*wa arsalnar riyaaaha liwaaqi'a*): we send fruitful winds (15:22).

“الرِّيحَ الْعَقِيمَ” (*ar reehal aqem*): stormy winds, or barren winds (51:41).

“لَقِطٌ” (*laqat*), “يَلْقِطُ” (*yalqit*), “لُقِطًا” (*laqta*): to pick up some lowly or insignificant thing.

“الْلُقِطَةُ” (*al-luqtah*): anything that is lying on the ground and someone picks it up, or a newly born who is thrown away. It is also called “الْلُقَيْطُ” (*al-laqheet*) {*T, M*}.

Ibn Faris says it means to pick up something from the ground suddenly and of which there is no prior intent. But sometime it can also be with intent.

The Quran says that *Yusuf's* brothers said “put him in the deep well”:

12:10	Some caravan will find him and take him along	يَلْتَقِطُهُ بَعْضُ السَّيَّارَةِ
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About *Moosa* it is said that when his mother set him afloat in the river:

28:2	Pharaoh's people picked him up	فَالْتَقَطَهُ آلُ فِرْعَوْنَ
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Raghib says it means to take something with good expertise and also with cunningness.

“لَقِيفٌ” (*laqif*), “يَلْقِيفُ” (*yalqaf*): to quickly take something that is thrown to you, or to take it or snatch it quickly.

“التَّلْقِيفُ” (*at-talaqquf*), “التَّلْقِيفُ” (*at-talqeef*): to swallow food.

“التَّلْقِيفُ” (*at-talqeef*): while running for horses or camels to use front legs quickly and not let them go the full length towards the belly {*T, R*}.

“تَلَقَّفَ الشَّيْءَ” (*talaqqafash shaiyi*): to take something smartly and quickly {*T, R*}.

The Quran says about the staff of *Moosa*:

7:117	It swallowed the reasoning of the opponents without any reaction	فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ
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It means that the reasons could not stand up to him, or he stretched his hand and snatched them, or he snatched quickly whatever the sorcerers had made out. As the traditional translations go, it means that the fake snakes of the sorcerers were swallowed quickly by *Moosa's* python.

“الَلَّقَمَ” (*al-laqm*): to eat quickly and fast:

“لَقِمَهُ” (*laqimah*): pulled it with his mouth and ate it quickly:

“الَّتَقَمَهُ” (*iltaqamah*): he swallowed it in time {*T, R*}, i.e. first put it in his mouth and then swallowed it.

“لَقِمَ” (*laqima*) and “الَّتَقَمَ” (*iltaqam*): to put something in mouth {*Lisan-ul-Arab*}.

Ibn Faris says it basically means to take mouthful to the mouth with a hand.

In relation to *Yunus* the Quran says:

37:143	A big fish put him in its mouth	فَا لَّتَقَمَهُ الْحُوتُ
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“لَقَمَ الطَّرِيقَ” (*laqamat tareeq*): he closed the entrance to the path {*T, R*}.

“الَلَقَمَهُ الْحَجَرَ” (*al-qamahul hajar*): in a quarrel or heated argument, he silenced his opponent {*M*}.

Luqmaan

لقمان

The Quran has mentioned *Luqmaan* with reference to knowledge and *hikmah i.e. wisdom*.

31:12	And indeed we gave <i>hikmah</i> to <i>Luqmaan</i>	وَلَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ
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But he has not been called messenger, nor has he been described in detail. Only the advices he gave his son are mentioned (31:12-19).

Some say that he was the nephew of *Ayyub* (a messenger who is renowned for his forbearance). Some say he was born in the times of *Dawud* (another messenger). Some think that he was a Negro slave. Some think that he was the famous *Aesop* whose fables are so widely known.

Dr. Spanger thinks that it is the other name of *Elxai* of *Abyuna*. Professor *Hitti* supports this thought.

The Torah's Book of Examples says that his tales resemble those of *Yaqa's* son *Ajwar* (Example 30:1). The tales of *Tawayal* king (31:1) are similar to those of *Luqmaan*. Due to this guess he should belong to the *Bani Ismael*.

But all these are speculations. Further research may lead us to some definite conclusion in the future. But one thing is certain that if *Luqmaan* had access to the revelation (which the Quran has not mentioned) then *hikmah* would mean this guidance. If he was not given this guidance (as the Quran shows), then this would mean that he had the ability to comprehend the *hikmah*, or the laws of the revealed guidance.

In other words, *hikmah* is another name for the revealed guidance, and when this word is with reference to an ordinary human being's own thinking, then it means wisdom.

Imam Raazi says “لِقَاءٌ” (*liqa’a*) means for one body to touch another {T}.

Imam Raghīb says touching is not necessary for “لِقَاءٌ” (*liqa’a*), just to be facing one another is enough. Some say that to comprehend something by visual means or insight is “لِقَاءٌ” (*liqa’a*).

“تِلْقَاءٌ” (*tilqaa’u*): in front {T}.

“يَوْمُ التَّلَاقِ” (*yaumut talaag*): the day in which one confronts or faces another, i.e. when results physically are made known (40:15).

“الِقَاءُ” (*ilqa’un*): to put one thing in front of another {R}.

“لِقَاءٌ” (*liqa’un*): war, when the forces are facing each other {M}.

Johri says that it is also said to mean to throw something away {T}.

Ibn Faris says it has three basic meanings.

- For two things to meet, or come face to face.
- To put something or lay something down.
- Crookedness which is called “الَلْفَوَّةُ” (*al-laqwah*).

The Quran says:

2:14	when they face the <i>momineen</i>	إِذِ الْقَوْمِ الَّذِينَ آمَنُوا
2:37	Hence Adam got the laws of Allah	فَتَلَقَىٰ آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ
15:19	And we casted within (earth) rigid mounts	وَ الْأَقْيُنَا فِيهَا زَاوِاسِي

This word has also been used to mean “to put” in (20:39).

Surah *An-Namal* says that **Suleman** gave a servant his letter and said:

27:28	put this letter in front of her (deliver it to her)	فَأَلْقَاهُ إِلَيْهِمْ
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After this Queen **Saba** is recorded as having said:

27:29	A respected letter has been sent to me	إِنِّي أَلْقِي إِلَيْ كِتَابٍ كَرِيمٍ
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Surah *An-Nahal* says:

16:68	tell him	فَأَلْقُوا إِلَيْهِمُ الْقَوْلَ
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Surah *Al-Kahaf* says:

18:110	he who wants that Allah’s law should come before him in a palpable form must be steadfast on the program presented by the laws of Allah and use all his capabilities as called for by this system and keep this free from any other emotion or selfishness	فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا
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Therefore “لِقَاءِ رَبِّ” (*liqaa’i rab*) means for His system of Sustenance to manifest itself in palpable form, or for results of man’s deeds to manifest themselves according to the law of requital, and also for man never to forget that he is accountable to Allah through the Law of requital for every deed.

Finding inroads in “لِقَاءِ رَبِّ” (*liqaa’i rab*) means finding ways to avoid Allah’s law in one’s own practical life. Remember that according to the Law of requital the results of deeds manifest here in this life as well as the life hereafter, therefore “لِقَاءِ رَبِّ” (*liqaa’i rab*) is in this world as well as in the life hereafter. So far as the “لِقَاءِ رَبِّ” (*liqaa’i rab*) is concerned where man can see it manifest itself in palpable form the Quran asks man to conduct research and try to understand His system, and the law will manifest itself (13:2). But this will be done only by him who does not consider this life as the ultimate end (10:6-8). Such people are deprived of the blessings of Allah (29:32). From the context it can be determined as to what

the Quran means by “لِقَاءِ رَبِّ” (*liqaai rab*); whether it means to see the reference to the sustenance system unveiled or to see the result of deeds which shape up according to the Law of requital whether in this life or in the life hereafter.

Some think that verses about “لِقَاءِ رَبِّ” (*liqaai rab*) mean that man will see Allah in the hereafter, i.e. he will see Him face to face. Here one must be reminded that God’s personality is not material nor do we know that in the hereafter what will be the condition of human life. Therefore, to believe that man and God will face each other in the hereafter like a man faces another man in this world, would be wrong. We do not know how “لِقَاءِ رَبِّ” (*liqaai rab*) would be in the hereafter.

Generally it is believed that God does “الِقَاءِ” (*ilqa*) on a particular issue or thing to some elders. This is supposed to mean that the knowledge regarding a thing or issue was revealed directly by God through *kashf* or *ilhaam* to him. This has no certification from the Quran. Direct knowledge from God was received through the revelation in the past which has now stopped after the demise of the last Messenger *Muhammad*. If anyone says that somebody gets “*ilqa*” from God, it is like breaking the seal of the messenger-hood. Details of all this can be found in the heading (*W-H-Y*) and (*L-He-M*).

We often say that “a thought crossed my mind”, but such event has no connection with the revelation or “الِقَاءِ” (*ilqa*) or any such thing. This is all the working of the un-conscious mind about which we are still learning. Revelation is entirely different from this. That was a definite knowledge which was given directly from God to the messenger. Through the detailed understanding of the Quran all these issues get resolved and one comes to the conclusion that this is the complete book which deals with the human self-development providing guidance to the human intellect and reasoning (as there is no inner guidance) and there is no need for any other guidance as the book has all that is required to deal with the human life. It also provides answers to all the questions which human beings can think of during the course of their physical life and it gives ample understanding of the life in the hereafter. The Quran deals with the human thinking and its issues at a fundamental level and since what is there in the Quran is not the way human beings think, therefore no human mind can produce what is there in the book. The concept of Allah referred in the Quran is unique and is from the Creator Himself - it is an objective standard which cannot be found anywhere else in the world as human beings do not think the way the Quran contains the unique concept of Allah serving as a model for human beings. This model for the human self serves as a standard for guidance which makes one free from all the inner beliefs and chains which restrict human thought and prevent an individual from utilising his free will to its fullest potential. We do not need to see Allah as we do not need to see our inner self which we know exists as we are self-conscious of our own strong sense of identity. Our strong sense of identity, meta cognition, and memory defines our self which has its own existence separate from our physical body. The Quran invites us to ‘meet’ Allah through the signs and the evidence in the world and the universe around us (10:6-7) which is created for each one of us to develop our self and leave this life for another life – the Quran is the book of guidance to help develop our self in order to be able to live beyond the constraints of the physical death.

“يُلَقَّى” (*yulaqqa*) means being given a capability

41:35	And the capability for this (important work) is given to those who observe the laws of God. It can only be begotten by such people.	وَمَا يُلْقَىٰهَا إِلَّا الَّذِينَ صَبَرُوا
10:15	From oneself.	مَنْ يُلْقَىٰءِ نَفْسِي

Likn لِكِنَّ

“لِكِنَّ” (*laakin*), “لِكِنَّ” (*laakinn*) appears to mean ‘but’:

75:31	So he neither confirms nor adopts the right path	فَلَا صَدَقَ وَلَا صَلَّى
75:32	But denies and tries to find ways of avoiding (Allah’s laws)	وَلَكِنَّ كَذَّبَ وَتَوَلَّى

Here if the word is translated to mean ‘rather’ then it will be more appropriate. This word appears both to mean “but” and “rather” or “instead”.

Surah *Al-Bagrah* says:

2:154	Instead the matter is that they are alive but this you do not understand at your present conscious level	بَلْ أَحْيَاءٌ وَلَكِنَّ لَاتَشْعُرُونَ
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Here it means “but” or “instead”, i.e. they are alive but at the present level of your consciousness you cannot comprehend it.

Lum لَمْ

112:3	he gave birth to no one	لَمْ يَلِدْ
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“يَلِدُ” (*yalid*) means to give birth, but with “لَمْ” (*lum*) as a predecessor it comes to mean the past tense and also the negative i.e. “no”, or “did not”, i.e. “did not give birth”.

Lumma لَمَّا

To mean “when”:

28:23	When he reached the watering site in <i>Madyan</i> .	لَمَّا وَرَدَ مَاءَ مَدْيَنَ
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To mean “not so far” or “not until now”:

38:8	They have so far not experienced my punishment	لَمَّا يَذُوقُوا عَذَابِ
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To mean “if”:

86:4	There is no individual that does not have a watchman over him. (There is no individual who doesn’t have an overseer over him)	إِنَّ كُلَّ نَفْسٍ لَمَّا عَلَيْهَا حَافِظٌ
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To mean “all of them”:

11:111	Verily your Sustainer will give all of them the full return for their deeds.	إِنَّ كُلًّا لَمَّا لِيَوْمِ فِتْنَتِهِمْ رِئْكَ أَعْمَاءُ لَهُمْ
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Sometimes it is also redundant:

43:35	And all this are the accoutrements of the physical life	وَأَنَّ كُلَّ ذَلِكَ لَمَّا مَتَاعُ الْحَيَاةِ الدُّنْيَا
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If “لَمَّا” (*lumma*) is taken out then too the meanings will not change. Perhaps “لَمَّا” (*lumma*) means “إِلَّا” (*illa*) here, as mentioned above in (86:4) {*T*}.

“لَمَحَ إِلَيْهِ” (*lamaha ilaih*): to look at someone sharply.

“الْلَمْحَةُ” (*al-lamhah*): to see quickly or to look at something quickly.

“الْمَحْتِ الْمَرْأَةُ مِنْ وَجْهِهَا” (*al-mahatil mar'atu min wajhiha*): the woman gave a glimpse of her beauty and then hid it. This is done generally by a woman with her lover {T}.

“الْلَمْحُ” (*al-lamh*): flash of a lightning because that too shines for a moment and then there is darkness.

“لَمَحَ الْبَصَرُ” (*lamahal basar*): for the eyes to rise towards something.

Ibn Faris says it means for something to shine.

The Quran says:

16:77	(the imminent revolution) is an eye bat away or even nearer than that	كَلَمَحَ الْبَصَرَ أَوْهُوَ أَقْرَبُ
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“الْلَمَزُ” (*al-lamz*): actually it means to indicate with eye, head or lips, and say something secretly, or to criticize to the face. Some also say it means back biting.

“لَمَزَتْهُ” (*lumazat*): a man who back bites and instigates two friends against each other {T, M}:

Ibn Faris says it basically means a fault.

The Quran says:

9:58	Those who criticize you in the distribution of the <i>sadaqaat</i> and thus try to create dissention in the party.	مَنْ يَلْمِزْكَ فِي الصَّدَقَاتِ
49:11	Do not criticize each other	لَا تَلْمِزُوا أَنْفُسَكُمْ
104:1	those who criticize (finder of faults)	هُمَزَةٌ لَمَزَةٌ

Raghib says it means to find fault in others.

“لَمَسَ” (*lomas*), “يَلْمَسُ” (*yalmas*): to touch, or to look for something here and there {T, R}.

“الْتَمَسَ” (*iltamas*): to demand something, or search for something {T, R}.

Surah *Al-Jinn* says:

72:8	We searched the sky and made guesses as to the unseen.	أَنَا لَمَسْنَا السَّمَاءَ
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Ibn Faris says with reference to **Ibn Dureed** that basically it means to touch but later also came to mean a searcher.

Surah *Al-Hadeed* says:

57:13	search for the light, to touch one another with the hand	فَا لْتَمِسُوا نُورًا
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It is said metaphorically for copulation {T, R}. The Quran says “أَوْلَمَسْتُمُ النِّسَاءَ” (*au la mustumun nisa'a*) in (4:43).

“لَمَّ” (*lummah*), “يَلُمُّهُ” (*yalummuhu*), “لَمًّا” (*lummah*): he deposited it.
 “لَمَّ الشَّعْبَ” (*lummash sha'as*): collected the dispersed elements and made them nearer.
 “دَارُنَا لَمُومَةٌ” (*daaru naalumah*): Our house is one to gather people and nourish them.
 “رَجُلُمٌ” (*rajulun milam*): the man who collects together a clan and a nation {T}.

Ibn Faris says the word basically means to congregate, become nearer, and to be joined.

Surah *Al-Fajar* says:

89:16	You alone devour the wealth that you get as inheritance	وَمَا كُنَّا كَالَّذِينَ كَانُوا أَكْبَادًا لَّمَّا
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This expostulates that in a Quranic economic system there is no such thing as individual inheritance. The orders about inheritance contained in the Quran are for the interim period till a Quranic society is formulated. After the establishment of this system there is no need to leave anything in inheritance. Details can be found under relevant heading.

It can also mean that you leave out other heirs from the inheritance, or keep all for yourself. Such situation can exist in an Islamic system for an interim period. An Islamic society can continue with this division, for a short while or in an exceptional circumstance - aside from wealth, things of daily use can also be among the inheritance.

“أَلَمَّ الرَّجُلُ” (*al-ummar rajul*): that man came close to sin, i.e. he didn't actually commit it, but had the intention of doing it.

“لَمَّ” (*lamamun*) means to make a mistake sometime, according to some, but does not repeat this.

“لَمَّ” (*ilmaam*): to do something sometime but no repetition.

“مَا يَزُورُنَا إِلَّا لِمَا” (*ma yazuruna illa limaama*): he comes to our home sometimes.

“لَمَّ” (*lamam*) also means to kiss {T}.

Kalbi says “لَمَّ” (*lamam*) means to look at a person whom it is possible to get married by chance.

Johri says it means to come close to some sin but not to actually do it.

The Quran says about the *mominen*:

53:32	they abstain from big errors and dirty things except mistakes which man one can make without intent	وَالَّذِينَ يَجْتَنِبُونَ كَبِيرَ الْأَثْمِ وَالْفَوَاحِشَ إِلَّا اللَّمَمَ
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Sometimes such errors are not sins but do take one closer to sin. One should be careful lest such things happen again. Note how gradually the Quran adopts psychological reform which is not implemented at once.

If it comes with a transient verb then gives the meaning of the future, creates the sense of the negative, and creates stress in this negative.

Such as “لَنْ تَفْعَلُوا” (*lun taf'alu*) means that “you shall not do so at any cost”.

“لَهَبٌ” (*lahab*): flame of fire.
 “لَهَبٌ” (*laheeb*): the heat of this flame.
 “أَلَهَبَ النَّارَ” (*alhaban naar*): he stoked the fire.
 “فَأَلْتَهَبَتْ” (*faltahabat*): so it flared up {T}.
 “لَهَبٌ” (*lahab*): dust storm {T}.
Raghib says “لَهَبٌ” (*lahab*) also means smoke {R}.

The Quran says:

77:31	He cannot save you from the flame of the fire	لَا يُغْنِيكَ مِنَ النَّهَبِ
111:1	who it has been said will enter <i>naran zaatil lahab</i>	أَيُّ لَهَبٍ

Abu Lahab was the title of the Messenger’s uncle i.e. of **Abdul Azi bin Abdul Muttalib**, probably due to his fiery temper. He was a very strong opponent of Islam. He died a few days after the battle of **Badr** due to some epidemic.

The Quran has mentioned him particularly because he represents a certain type of people with a certain mentality. He was the caretaker of the House of Kaaba and knew that Islam’s success meant the demolishing of his authority and benefits, because Islam was dead against monasticism. He was dishonest to the extent that a golden deer which may have been offered as worship at the **kaaba** was reportedly stolen by him.

He was reported as coward (as those who do no work) that he did not take part in the battle of **Badr** in which nearly all the Quresh leaders took part and sent somebody in his place to the battle because he was indebted to him. As such when he died his relatives didn’t even come near his corpse and slaves had to bury him. Biggest thing of all, being a relative of the Messenger did not do him any good, because in Islam the criterion for closeness is deeds not lineage/relation.

“الْلَهَاتُ” (*al-lahaas*), “الْلَهَاتُ” (*al-lahas*): thirst.
 “الْلَهَاتُ” (*alluhaas*): the intensity of thirst, not be able to even stick out one’s tongue due to thirst, to pant, be tired, be an outcast {T}.

Raghib says that “الْلَهَاتُ” (*lahas*) means for the tongue to hang out due to thirst {R}.
Taj with reference to **Raghib** says that “الْلَهَاتُ” (*lahas*) means to breathe heavily due to tiredness.

“الْلَهَاتُ الْكَلْبُ” (*lahsal kalb*): for a dog to pant with his tongue protruding {**Ibn-e-Qateebah**} (7:176).

“لَيْمَةً” (*lahimah*), “يَلْهَمُهُ” (*yalhamah*), “لَيْمًا” (*lahma*): to swallow something in one go.

“رَجُلٌ لَيْمٌ” (*rajulun lahim*): a voracious eater {*Ibn-e-Qateebah*}.

“أَلْهَمَهُ الشَّيْءَ” (*alhamahus shaiyi*): he made him swallow a thing. “إِلْهَامٌ” (*ilhaam*) has come from this {*M*}.

The Quran says about the human psyche:

91:8	Man has been endowed with constructive and destructive attributes	فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا
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Generally this verse is thought to mean that God has endowed man with the ability of distinguishing between good and bad, good and evil, light and darkness, but this is wrong. Excepting man, every other creature in the known universe has been instinctively granted guidance which it must follow. For example it is in the nature of water to flow downwards on a slope, and a goat instinctively shuns eating meat and eats grass instead. If man had been taught to distinguish between good and evil in the same way, then he would instinctively follow what was directed by his inbuilt instincts. Then every man would follow the right path, like every goat eats grass only. But as we know that is not the case. Every man does not follow the same path and has a choice. This shows clearly that man has not been endowed instinctively to follow the right path and shun the wrong one.

It is believed that man has been given this instinct but the environment and education and upbringing distort this nature of man, and he becomes whatever his parents or society makes him. If he was not affected by external influences then man too, every man would have adopted the same or right path. This is wrong too. Children have been found in jungles that due to some accident were separated from their parents and human society and when they grew up they acted just like animals. Therefore the concept that man has been endowed with the natural instinct of distinguishing between truth and falsehood has been proven wrong. For more details see heading (*F-T-R*).

Verse (91:8) would therefore mean that man has been created with potentials in him by the use of which he can disintegrate his personality. See heading (*F-J-R*). He also has potentials that can save him from this disintegration through his own efforts if he desires so. See heading (*W-Q-Y*).

The “ها” (*ha*) of “فُجُورًا” (*fujuraha*) and “تَقْوَا” (*taqwaha*) clearly show that both are conditions of the self. Therefore this verse means that man has been endowed with these two (constructive and destructive) potentials. Thereafter it is up to man himself to develop these latent bailities and give them whatever shape he likes. Whether he utilizes them for the development of his personality or its destruction (91:9).

As far as the concept of some elderly person getting direct knowledge from God is concerned, note that it has no support from the Quran. According to the Quran there are only two fountainheads of knowledge. One is direct knowledge from God towards a designated messenger. This was particular only to the messengers and with the end of messenger-hood this system has ended. The other source is the human intellect which every man can share. After the end of the messenger-hood we have two things left with us. One is that knowledge which we have received through the revelation via messengers, and the other is human intellect. The right thing now to do is to make decisions as per the human intellect under the light of the revelation; otherwise to believe that anyone gets direct knowledge from God (through *kashf* or *ilhaam*) is to break the seal of the end of messenger-hood. As stated above, the Quran is not at all supportive of the concepts of *kashf* or *ilhaam*. Neither is there any mention of the terms *kashf*, *ilhaam*, *wahi khafi* during the period of the Messenger of Allah. All these terms have been created afterwards and are actually borrowed from other religions. See heading (*W-H-Y*).

If man develops his thought or intent according to a particular fashion then he can perform such feats as seem magical to ordinary human intellect. People begin to think these as miracles and one who possess the power to work them as a person who has *kashf* or *ilhaam* and master of spiritual forces. But these things had nothing to do with *Deen*, but as said before these are elements of will power which any man without any discrimination of color, language or religion can develop and perform these ‘miracles’. It is a

fact that nowadays, in the West, especially in USA, these things are thought to help in overcoming psychological problems and veritable academies for teaching this art are being established.

It must be understood once more that direct knowledge from God could only be had through the revelation and this was done via messengers only. Since now messenger-hood has come to an end, therefore no man can acquire direct knowledge from God. Revelation is not the same as *ilhaam*, nor should one believe that any man can acquire knowledge from God directly.

L-He-W ل ه و

“لَهُو” (*lahu*) and “لَعِبٌ” (*la-ib*) are both words with same meaning. See heading (*L-Ain-B*), but linguist scholars have differentiated between them {*T*}. They say that thing that is similar between them is the meaning that man engages in useless pursuits and meaningless things and pursues emotional and temporary pleasures, but “لَهُو” (*lahu*) is more common than the word “لَعِبٌ” (*la-ib*). Some say that “لَعِبٌ” (*la-ib*) means to attain pleasure quickly and to enjoy it while “لَهُو” (*lahu*) means the pleasure which engages a man’s thought and mind.

Tarsusi says that “لَهُو” (*lahu*) means transient pleasure that detracts man from important things towards unimportant things, or work which has no clear or right direction {*T*}.

Raghib too says “لَهُو” (*lahu*) means work which detracts man from important work {*R*}.

Ibn Faris says it has two basic meanings.

- For the attention to move away from something due to some other thing.
- To let something go.

The Quran says that human life is very precious as it has a great purpose and therefore it must be taken very seriously. Thus any temporary pleasure which detracts from the real purpose of life is “لَهُو” (*lahwun*) or “لَعِبٌ” (*la-ib*). The Quran has termed the transient benefits of this life as “لَعِبٌ” (*la-ib*) and “لَهُو” (*lahu*) in (47:36). The Quran gives a lot of importance to the life here too. It says any transient pleasure that detracts from the great purpose of life is “لَهُو” (*lahu*) and “لَعِبٌ” (*la-ib*).

It says that all that is “لَهُو” (*lahu*) and “لَعِبٌ” (*la-ib*) for which a man leaves the right path in order to be engaged in transient pleasure making in other words is equivalent of living at an animal level and is not living at a human level. These have been described as “لَهُوَ الْحَدِيثِ” (*lahwun hadees*) in (31:6). If “الْحَدِيثِ” (*al-hadees*) is taken to mean the Quran, then “لَهُوَ الْحَدِيثِ” (*lahwun hadees*) would mean things which make man oblivious of the Quran.

The points of view which make man take life frivolously or non-seriously have been called “لَا يَبْتَئُونَ قُلُوبُهُمْ” (*laahiyatam qulubuhum*) in (21:3).

“الْهَى” (*al-haa*): to keep busy, to engage, to shun the real purpose and engage in other things.

The Quran says:

102:1-2	<p>Takaasur has diverted your attention from the important things of life and you keep following that path till you reach your graves</p>	<p>أَلْهَىٰكُمْ التَّكَاثُرُ حَتَّىٰ زُرْتُمُ الْمَقَابِرَ</p>
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Takaasur means the wish to exceed in wealth. Note how the Quran in a few words depicts the entire human history. Now look at those who have acquired enough for their lifetime needs as well for their children, but still they are chasing wealth like mad.

Why do they do this? Simply to compete with others with a view to accumulate more than others. This will to accumulate and exceed others is the basis for all issues in the world. For individuals as well as

nations, man does have the competitive spirit in him and the will to excel. The Quran also supports this instinct but in a different field.

It says:

2:148	If you have to excel one another, then do it in righteous deeds in which everyone's welfare is included	فَاسْتَبِقُوا الْحَيْرَاتِ
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“تَلَاهَىٰ عَنْهُ” (*talah-ha unhu*): to remove attention from him and look the other way (80:10).
 “الْلَهْوُ” (*al-lahwu*), “الْلَهْوَةُ” (*al-lahwa*): the woman who is meant for pleasure. Later “لَهْوٌ” (*lahwun*) came figuratively to mean woman {T}.

Taj-ul-Uroos says that “لَهْوٌ” (*lahwa*) in (21:17) means woman {T}.

Ibn Qatebah says “لَهْوٌ” (*lahwa*) means son, woman and wedlock {*Al-Qurtain*}.

Raghib says that those who think this word means woman or son have taken this word's meaning as particular instead its common use.

Also see heading (*L-Ain-B*) along with *lahwun* to get the whole picture.

Lau لَوْ

“لَوْ” (*lau*) means “if”:

26:102	So if we are allowed to return just once, then we will become <i>momineen</i>	فَلَوْ أَن لَنَا كَرَّةٌ فَنَكُونُ مِنَ الْمُؤْمِنِينَ
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Note that “لَوْ” (*lau*) generally is used for things which cannot possibly happen, i.e. it is said only to express an inequitable wish, as in the verse above where their return is not possible. If its translation is done as ‘supposing’ then it will also be befitting.

It also means “only if” along with “if”, in order to express a wish (15:2, 26:102).

To mean “that” as in:

26:102	Those with the Book include many who want to turn you into disbelievers after that you have believed	فَلَوْ أَن لَنَا كَرَّةٌ فَنَكُونُ مِنَ الْمُؤْمِنِينَ
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“لَا” (*la*) also comes with “لَوْ” (*lau*) to mean the negative, such as:

34:31	if not for you we would be <i>momins</i> surely	لَوْلَا أَنْتُمْ لَكُنَّا مُؤْمِنِينَ
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To mean “why not”, as in:

25:7	why wasn't some angel sent to him	لَوْلَا أَنْزَلَ إِلَيْهِ مَلَكٌ
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“لَوْلَا” (*lau la*) as meaning ‘no’:

10:98	There is no such dwelling which...	فَلَوْلَا كَانَتْ قَرْيَةٌ...
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Sometime instead of “لَوْلَا” (*lau la*), “لَوْ مَا” (*lau ma*) is used:

18:7	If you are from among the truthful then why do you not bring the <i>malaikah</i> (angels) to us?	لَوْ مَا نَأْتِينَا بِالْمَلَائِكَةِ إِنْ كُنْتُمْ مِنَ الصَّادِقِينَ
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The important basic meanings of this root are “to appear” i.e. “to be evident” and “to shine”

“الْأَخَ الْبُرْقُ” (*alaahal burq*): the lightning shone {F}.

“الْلَوْحُ” (*al-lauh*): any wide wood or bone. The plural is “الْوَاهُ” (*al-waah*) {T}.

Surah *Al-Airaaf* says:

7:145	We have made mandatory the morals of all matters for Moosa which are written on the tablets, or which we had gathered together for Moosa	وَكَتَبْنَا لَهُ فِي الْأَلْوَابِ - مِنْ كُلِّ شَيْءٍ مَوْعِظَةً
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Nooh's boat has been called:

54:13	that which is made up of boards and nails	ذَاتِ الْوَاحِ وَدُسُرٍ
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About the Quran it is said:

85:22	In evident safety	فِي لَوْحٍ مَحْفُوظٍ
56:78	A book well-guarded	كِتَابٍ مَكْنُونٍ

This Quran is not only safe with God but is in book form with us too. The knowledge from God that is safe from all types of external influences and change and destruction

“الْلَوْحُ” (*allauh*) means to shine as well as to see.

“لَا حَةَ بِبَصَرِهِ لَوْحَةً” (*lahahu bibasari hi lauhah*): he saw it then it disappeared (or hid), i.e. he saw only a glimpse of it.

It also means thirst {T}.

“لَوْحَهُ بِالنَّارِ تَلْوِيحًا” (*lawwahahu binnari talviha*): heated in the fire.

“لَوْاحُ” (*lawwahun*): that which burns and changes its colour due to the burning {T}.

About the fires of hell, the Quran says:

74:29	That which changes the color of the skin	لَوَّاحَةً لِلْبَشَرِ
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Ibn Faris has said that “لَوْحَةُ الْحَرِّ” (*lawwahahul har*) means “heat burned it and turned it black so that he could be identified at a distance”.

“لَوْحَ الرَّجُلِ تَلْوِيحًا” (*lawwahar rajulu talvihaa*): that man pointed from afar {M}.

“الْأَخَ الْبُرْقُ” (*alaahal burq*): the lightning struck.

“لَا حَ النَّجْمِ” (*laahun najm*): the star shone or twinkled {T}.

As such, “لَوْحُ” (*lauh*) has an element of light and brightness. Every revealed Book has light and brightness as in (4:275). The Quran and the Torah have been called as *noor* or light in (6:92).

“الْلُوذُ بِالشَّيْءِ” (*al-lauzu bish shaiyi*): to hide behind something and thus be safe.

“الْلُوذُ” (*al-lauz*): the edge of a mountain, or a turn of a valley.

“الْمَلَادُ” (*al-malaaaz*): sanctuary, fort.

“الْمَلَاوِذَةُ” (*al-malawazatu*), “الْلِوَاذُ” (*al-liwaaaz*): to hide behind one another or to scheme and avoid {*T, R*}.

The Quran says:

24:63	Those among you who quietly slip away	يَسْتَلْلُونَ مِنْكُمْ لِيَاذًا
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Zajaaj says the next few words of this verse show that this word means “to oppose” {*T, R*}.

But in the former meaning too “avoiding the orders” are clear as “to slip quietly away” is a sort of attempt to avoid orders.

Loot

لُوطٌ

Loot had migrated to Palestine. He was a messenger and God had ordered him to go towards *Sodom*, along the shores of the Red Sea. An old trail of ancient caravans goes up to *Aqba* etc. after passing through *Hijaz* and *Madyan*.

Sodom was situated along this very trail. It is thought that this area was near the present Dead Sea and a big part of it came below this sea due to an earthquake. The people toward whom *Loot* was sent as messenger lived in this area. From the Quran it can be understood that many messengers had come to these people before *Loot* and he too was so long a resident that he was called their *akhuhun* or brother (26:160).

This nation was indulging in the shameful act of homosexuality (26:165). Besides that, it was also involved in crimes of piracy and highway robbery (29:29). He told them to desist from these shameful acts but they paid no heed to him, and as a result this nation was destroyed.

The area of the *Sodom* was full of volcanoes and mines of sulphur. When volcanoes erupt they spew out smoke and rocks which go afar. It appears the nation of *Loot* was also destroyed in this way. The sulphur mines caught fire and earthquakes took place due to which the land collapsed and habitations was buried under the Dead Sea.

The Quran has related these details in different ways:

7:84	We made heavy rain on them	أَمْطَرْنَا عَلَيْهِمْ مَطَرًا
11:82	We rained stones on them which were cooked in the fire	أَمْطَرْنَا عَلَيْهِمْ حِجَارَةً مِنْ سِجِّيلٍ مَنْضُودٍ
15:73	a dreadful sound overtook them	فَأَخَذَتْهُمُ الصَّيْحَةُ
53:34	We sent a storm of stones towards them	إِنَّا أَرْسَلْنَا عَلَيْهِمْ حَاصِبًا

As to how natural phenomenon become the punishment of God, see the heading *Nooh* in the book titled *Jooyi-e-Noor*.

“لَا طَ الشَّيْءِ بِقَلْبِي” (*laatash shaiyi biqalbi*): thing stuck to my heart (mind) {*T, M*}.

Ibn Faris says this is its basic meaning.

“لَامٌ” (*laam*): to scold someone, to shame him, to give someone a dressing down {*T, M*}.
 “لَوْمَةٌ” (*laumah*): insult.
 “لَاِئِمٌّ” (*laa-im*): one who scolds.

14:22	Do not scold me, but blame yourself	فَلَا تَلُؤْمُوْا مُؤْمِنِيْ وَ لَوْمَةٌ اَنْفُسِكُمْ
5:54	They do not fear anyone who calls them bad names or blames them	لَا يَخَافُوْنَ لَوْمَةَ لَائِمٍ

“لَوْمٌ” (*lawwaam*): one who insults too much.
 “مَلُومٌ” (*maloom*): he who has been insulted (51:54).
 “مُلَيْمٌ” (*muleem*): one who deserves insult (37:142).
 “يَتَلَاوَمُوْنَ” (*yatla wammoon*): began blaming or insulting each other (68:30).
 “لَوْمَةٌ” (*loomah*): to wait for something or somebody {*T*}.

Ibn Faris says the basic meanings of this root are “wrath” and “to insult” and “to remove”.

The Quran says “النَّفْسُ اللَّوَامَةُ” (*an-nafasil lawwama*) in (75:2). For its detailed meaning see the heading (*N-F-S*). It will suffice to mention here that there is no such force in man that tells him what the truth is and what falsehood is. Only the revelation can guide in this matter. See heading (*L-H-M*). There is a feeling and thinking (guilt) in man which admonishes him when he does something bad in reference to some standard or belief. This is the force which we call “conscience”. The voice of the conscience however cannot distinguish between truth and falsehood. It will support you on what you think is right and will admonish you for what you think is bad. It will be happy if the son of a *muslim* eats meat but admonish the son of a vegetarian for eating the same sort of meat. Therefore the voice of the conscience cannot be the standard for good and evil. “*Fatwa*” or decree as to how to act should always be sought from the revelation and not from one’s own mind. The conscience of robbers never admonishes or scolds them for robbing people. Highway robbers have no problem in robbing innocent travellers. The robbers barons of today’s world are those in power in strong nations, and are never bothered by their consciences for building palaces with the blood and sweat of weaker nations. Therefore only the guidance of God i.e. the Quran can decide between right and wrong, not man.

“الْلَوْنُ” (*al-laun*): any characteristic that makes one more prominent than others, as kind or type {*T*}.
 Since the most prominent or visible characteristic of anything is its color, therefore “لَوْنٌ” (*laun*) came to mean colour {*T*}.

“الْوَنُّ” (*ilwun*): became colourful.
 “الْمَتَلَوْنُ” (*almutalawwin*): that which does not stay in one color, or keeps changing color.

The Quran has said that the difference of languages and “الْوَانُ” (*alwaan*) or colors is a manifestation of truth for those with knowledge and insight (30:22). Here “الْوَانُ” (*alwaan*) means races, research on which is a big area of human study. But if “الْوَانُ” (*alwaan*) is taken to mean colour, then too this verse points to a great truth. Modern research says if you have to judge the mental level of a nation in some era then you must find out as to how many colours that nation recognizes. The more colours it could identify, the higher is its mental level. That means, distinguishing colours is connected to the development of the mind. For details, refer to *Dr. Bucke’s* book *Cosmic Consciousness*.

Surah *An-Nahal* says:

16:13	And whatever He has multiplied for you in the earth of different kinds	وَ مَا دَاْرَ الْكُفْرِ فِي الْاَرْضِ مُخْتَلِفًا اَلْوَانَةَ
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”لَوَى الْحَبْلَ يَلْوِيهِ لَيًّا“ (*lawal habla yalvihi laiyya*): twisted the rope and doubled it.
 ”لَوَى بِرَأْسِهِ“ (*lawa bi raasihi*): he turned his head away i.e. he avoided {T}.

Ibn Faris says that its basic meaning is to turn something away.

In (63:5) ”لَوَى لِسَانَهُ بِكَذًّا“ (*lawa lisaanuhu bikaza*) is a reference to fabricating lies and guess work {R}.

The Quran uses these words for “to mince words”, or “to lie”, or “to exaggerate” (3:77, 2:46)

”يَلِيْتُهُ عَنْ كَذَا“ (*yalituhu un kaza*): turned him away from something.
 ”لَا تَه“ (*laatah*), ”لَا تَه“ (*aalaatuhu*): reduced it, or did not give its full right {R}.

Ibn Faris says ”الَلَيْتُ“ (*al-leetu*) means “one side of the neck” and ”الَلَيْتُ“ (*al-laitu*) means “to reduce” and that no guess work can be done in case of these meanings.

Surah *Al-Hijraat* says:

49:14	He will reduce nothing from your (good) deeds	لَا يَلِيْتُكُمْ مِنْ أَعْمَالِكُمْ شَيْئًا
52:21	And We will not deprive their deeds in any way	وَمَا أَلْتَنَّهُمْ مِنْ عَمَلِهِمْ مِنْ شَيْءٍ

Some think that it is from ”الَّت“ (*alat*) and ”لَات“ (*laat*) and that ”الَّت“ (*alat*) have the same meaning.
 Some say it is from ”وَلْت“ (*waltun*) so it has been mentioned therein too.

”لَيْتَ“ (*lait*): only if...

”يَلَيْتَنِي مِتُّ قَبْلَ بَدَا“ (*ya laitani mittu qabla haaza*): only if I had died before this... (19:23).

”لَيْسَ“ (*lais*) appears to mean ‘no’.

”لَيْسَ الْبِرَّانُ“ (*laisal birra un...*): it is not the way of righteousness ... (2:177).

This verb is used only to express the different forms of past tense such as ”لَسْتُ“ (*lasta*), ”لَسْتُ“ (*lastu*), ”لَسْتُمْ“ (*lastum*), ”لَسْتُمْ“ (*lastunn*) etc.

”الَلَيْلُ“ (*al-lailu*), ”الَلَيْلَةُ“ (*al-lailah*): night which is the time from sunset to sunrise {T}.

The *Muheet* says that in Hebrew *lail* means night and in Syrian it is called *lilya*.

Its plural is ”لَيَالٍ“ (*liyaal*) and ”الَلَيَالِي“ (*al-liyaali*).

Surah *Al-Maryam* says about *Zakaria*:

19:10	Do not talk to any person for three nights	لَا تُكَلِّمِ النَّاسَ ثَلَاثَ لَيَالٍ سَوِيًّا
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This means not three nights but three days and nights, i.e. three continuous days which also include the nights. This is because in (3:40) the same thing has been called “ثَلَاثَةَ أَيَّامٍ” (*talaata ayyaam*) which means “days”. But there is a fine difference between these two.

3:20	You shall not speak to any person, except with gestures	قَالَ آيَتِكَ إِلَّا تُكَلِّمِ النَّاسَ ثَلَاثَةَ أَيَّامٍ إِلَّا رَمْرًا
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As you see, there is no *illa ramza* or “except with gestures” in (19:10). Therefore the order for the days was different from that for the nights.

Surah *Al-Ibrahim* relates the purpose of the Quran’s revelation:

14:1	So that you can (through it) bring the mankind out of darkness into light	لِيُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ
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Thus this means that before the advent of the Quran the era has been called night or *lail*, i.e. an era in which there was darkness (ignorance) all around. There was no light of enlightenment anywhere. The Quran was revealed at such a time and introduced new standards of morality to the world. In darkness there are dangers lurking for man, whether in reality or in conception, because of the light of enlightenment these fears were dispelled and security was achieved. Later this enlightenment was completed in a way so as not to leave any portion of darkness behind.

“هِيَ حَتَّىٰ مَطْلَعِ الْفَجْرِ” (*hatta matla-il fajr*): entire world was illuminated by God’s light (97:1-5). Therefore, this dark era turned into an enlightened era for man due to the advent of the Quran (44:3).

L-Y-N

ل ي ن

“لَانَ الشَّيْءُ” (*lanashae’i*): a thing got soft.

“الَلْيَيْنُ” (*al-liyin*): softened him/it up {*T, M*}.

“الَلَّيْنُ” (*allabbin*): soft.

About the messenger *Muhammed* the Quran says:

3:159	You dealt gently with them	إِنْتَهُمْ
3:159	And if you had been rude and harsh in your heart...	وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ

Also see heading (*F-Zd-Zd*) and (*Gh-L-Zd*): This softness was for those who had joined the Messenger and had willingly bowed before the truth. Those who were engaged in opposing the truth found the Messenger and his companions to be tough and hard.

About *Dawud* it is said:

34:10	We made the iron soft for him	وَالنَّالَةَ الْحَدِيدِ
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It means that he got the knowledge of softening iron (either by melting or heating).

Surah *Al-Taha* says:

20:44	You two talk to him (the Pharaoh) softly.	فَقُولَا لَهُ قَوْلًا لَّيِّنًا
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“الَلَّيْنَةُ” (*al-leenah*): date palm {*T, M*}.

Taj says that it means the date trees except two kinds which grow high quality dates. Most scholars have listed it under the heading (*L-W-N*).

Maa مَا

This word is used in various contexts as noted below:

1) To mean “whatever”:

16:96	whatever you have will be gone	مَا عِنْدَكُمْ يَنْفَدُ
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2) To mean “which”:

4:22	do not wed women that your fathers have wed:	وَلَا تَنْكِحُوا مَا نَكَحَ آبَاؤُكُمْ مِنَ النِّسَاءِ
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3) To mean “what thing”, or “which thing”:

20:17	And what is this thing....	وَ مَا تِلْكَ
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4) To mean “a condition”:

9:7	Till they respect the agreements made with you, you also abide by them.	فَمَا اسْتَقَامُوا لَكُمْ فَاسْتَقِيمُوا لَهُمْ
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5) To mean “how” and expressing surprise:

2:175	so isn't it surprising for them to remain on the wrong path?	فَمَا أَصْبَرَهُمْ عَلَى النَّارِ
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“ما” (*maa*) does not appear by itself rather as “مَا أَفْعَلُ” (*maa fa'ala*) i.e. combined with another action.

6) To mean “as far as”:

64:16	As far as you can, observe the laws of Allah (i.e. the Quran).	فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ
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7) To mean “no”:

2:16	so their commerce was not beneficial or profitable	فَمَا رَاحَتْ بِجَارِهِمْ
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8) Sometimes it is redundant:

7:10	very few of you are thankful	قَلِيلًا مَّا تَشْكُرُونَ
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Although “ما” (*maa*) here may also mean what “الَّذِي” (*allaazi*) or “those who”.

Note: sometimes instead of “ما” (*maa*) only “م” (*m*) appears:

27:35	what do messengers return with (in reply):	بِمَ يَرْجِعُ الْمُرْسَلُونَ
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9) “مَاذَا” (*maa za*) means ‘what’:

2:215	They ask you as to how much they should keep available?	يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ
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Only “مَا” (*ma*) has been added to “مَاذَا” (*za*) as in (3) above.

“مَأْيَ فِيهِ” (*maa feeh*): exaggerated.
 “الْمَاءَةُ” (*al-mi’ata*): one hundred.

Zamkhashri says it is derived from “مَأَيْتُ الْجِلْدِ” (*maa ait-ul-jild*) which means “I spread out the skin”.

2:259	one hundred years	مِائَةٌ عَامٍ
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And a hundred is indeed a sizeable number.

Ibn Faris says this root means “hundred” as well as to create chaos in a society.

It is probable that “الْمِائَةُ” (*al-mi’atah*) meant hundred because in those days a man with hundred *deenars* or camels would be considered a rich man or a capitalist type, and would be the cause of conflict or chaos in society, as rich men often are.

Majooj

م ا جُوجُ

Refer to “يَا جُوجُ” (*Yajooj*) in heading (A-J-J).

M-R-T

م ا ر و ت

“الْمَرْتُ” (*al-mert*): a barren desert which has no vegetation.
 “الْمَرْتُ” (*al-mert*): to break {T}.
 “الْمَرْتُ” (*al-hartu*) and “الْمَرْتُ” (*al-mert*): to break {T}.
 “مَارُوتُ” (*maaroot*) is a non-Arabic word (2:102). See heading *Haroot*.

M-T-Ain

م ت ع

“مَتَاعٌ” (*mat’a*): things that are needed, anything of utility (16:80). Basically it means all those items which are enough for a journey {T}.

Therefore “الْمَتَاعُ” (*al-mata’u*) means a thing from which a little benefit can be had but it is not enduring {M}.
 “الْمَتَاعَةُ” (*al-mut’ah*): the things needed in a journey {T}. It also means the life’s expenses that a woman gets from the man (her husband) after divorce is also called “مُتْعَةٌ” (*mut’ah*) {T}. It also means earning to break even.

“الْمَرْأَةُ تُمَتِّعُ صَبِيَّهَا” (*al-mar’atu tumatti-u sabiyaha*): that woman is breast feeding her child {T}.

Ibn Faris says it means to benefit from something for long, and also the profit in which there is an element of pleasure or which has an element of evolution and development. To obtain benefit is common between the two meanings.

The Quran has called the earth as “مَتَاعٌ” (*mata*) in (2:36), probably because it is the source of providing the means of sustenance for a man’s life. Every man can benefit from it but cannot seize it. It is “سَوَاءٌ لِلْسَّاءِلِينَ” (*sawa-in lis sa-ileen*) in (41:10), i.e. open for all the needy.

Since there is an element of upkeep in “مَتَاعٌ” (*mata*), therefore “الْمَاتِيُّ” (*al-mati’u*) means everything which is better and longer lasting than others, which has been developed in a good way. It also means a well woven rope as well as dark red wine {M}.

“مَتَعَ النَّهَارُ” (*mata’un nahaar*): the day progressed.

“مَتَعَ الْحَبْلُ” (*mata’al habl*): the rope became hard and strong.
 “الْتَمَتِيعُ” (*at-tam’ti-u*): to prolong, to extend the age, to habitat. The dictionary has other meanings for it too. From it “مَتَاعٌ” (*mata-un*) can be derived which means to give benefit {*M*}.

“أَفَرَاءَ يَتَ إِن مَتَّعْنَاهُمْ سِنِينَ” (*afara’aita inn matta’naahum sineen*) (26:205) have you noted that if they are given years, for benefiting from this life.

“الْمَتْعُ” (*al-mata’u*): secret plan {*T*}.

“أَمَتَّ عَنْهُ” (*amta’a unhu*): he became free from his needs or requirements {*T*}.

M-T-N

م ت ن

“الْمَتْنُ” (*al-matn*): hard, smooth and high land.

“مَتْنٌ” (*mat’un*), “يَمْتُنُ” (*yamtun*): he became hard and strong.

“الْتَمْتِينُ” (*at-tamteen*): the ropes of a tent. It also means to peg a tent.

“الْمِئَانُ” (*al-mitan*): the space between two pillars.

“الْمَتَانَةُ” (*al-matanah*): intensity and strength, hardness and strength.

“سَيْفٌ مَتِينٌ” (*saifun mateen*): a sword with a strong back.

“تَوْبٌ مَتِينٌ” (*saubun mateen*): strong and hard cloth {*T*}.

The Quran says:

7:183	my plan is very stolid, strong and intense (nobody can break it)	إِنَّ كَيْدِي مَتِينٌ
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As such Allah is also called “الْمَتِينُ” (*al-mateen*) in (51:58). This verse means that His laws are well established in the Universe i.e. He is well established and provides strength to others as well who follow His guidance. Some say that “ذُو الْقُوَّةِ” (*zul-quwwat*) is one whose strength also affects others, and “مَتِينٌ” (*mateen*) is one who is steadfast and stolid in his own personality {*T*}. But I think that “مَتِينٌ” (*mateen*) can mean both things.

Mataa

مَتَى

“مَتَى” (*mataa*): “when”.

33:29	When will this promise be fulfilled?	مَتَى هَذَا الْوَعْدُ
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Sometimes “مَتَى” (*mataa*) means “then”, where it is conditional.

M-Th-L

م ث ل

“مِثْلٌ” (*misl*): like or similar or equal to somebody.

“مَسَالٌ” (*masal*): is a description of something which is related to compare it with something.

“مِثَالٌ” (*misaal*): the way, style, form, shape or model according to which something is made. It means a pattern according to which something is measured or cut out. It also means example {*L, T, M*}.

“أَمْسَالٌ” (*amsal*): better. The feminine is “مُثْلَى” (*musla*).

“الطَّرِيقَةُ الْمُثْلَى” (*at-tareeqal musla*): the way which is according to the truth and justice and which it resembles.

“تَمَثَّلَ” (*tamseel*): picture something.

“تَمَثَّلَ” (*tamassul*): to become like someone.

“إِمْتِثَالَ” (*imtisaal*): to follow someones’ path fully.

“مَثَلُ الرَّجُلِ” (*masular rajul*): that man stood erected. It also means to hug the ground {*T*}.

“مَثَلَةٌ” (*muslah*): to kill somebody and amputate the body and distort it {T}.
 “مَثَلَةٌ” (*masulah*) and “مَثَلَةٌ” (*maslah*), plural is “مَثَلَاتٌ” (*masulaat*) means lessons of history or punishments which stand out historically {T} (13:6).

“تَمَثَّلٌ” (*timsaal*): concept. Its plural is “تَمَثَّلَاتٌ” (*tamaseel*).

Taj-ul-Uroos says that the Quran uses “” (*tamaseel*) to mean picture (of events) of the messengers {T}. But the Christians think that “” (*tamaseel*) mean statues, and picture means paintings {T, L, M}.

The Quran says “مَثَلِهِمْ” (*masaluhum*) in (2:17). It means “examples” or “similarities”. When it says “مَثَلٌ” (*misliha*) in (2:106), then it means “which is similar to it”.

Surah *Ar-Raad* says:

13:35	The example of the Jannah which is promised to the righteous is like ...	مَثَلُ الْجَنَّةِ الَّتِي وُعدَ الْمُتَّقُونَ
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Here “مَثَلٌ” (*masal*) means an allegoric description.

Surah *Taha* says:

20:63	The path which is close to the truth, justice, balance, and proportion.	بِطَرِيقَتِكُمُ الْمُثَلَّى
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Aqrabil Muwarid says with reference to *Keys* that here “مَثَلٌ” (*masal*) means the beneficence, i.e. increased and overwhelmed. Thus “أَمَثَلٌ” (*amsal*) came to mean “better” and “overwhelming”. The feminine is “مُثَلَّى” (*musla*). As such “بِطَرِيقَتِكُمُ الْمُثَلَّى” (*bi tareeqatikumul musla*) would mean “a way which is overpowering on other ways”. Every overpowering or strong nation thinks its way or religion is better and overpowering as compared to that of others, no matter how wrong or false that may be.

“أَمَثَلُهُمْ طَرِيقَةً” (*amsaluhum tareeqah*): means a man who is on a way of high quality (30:104).

Surah *An-Nahal* says those people who do not believe in the life of the future have a very weak character.. For them it has been said:

16:60	similitude of evil is applied to those who do not believe in the hereafter; To Allah applies the highest similitude...	مَثَلُ السَّوْءِ وَلِلَّهِ الْمَثَلُ الْأَعْلَى
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Surah *Al-Ambia* calls the idols (or statues) which were worshipped by the nation of *Ibrahim* as “تَمَثَّلَاتٌ” (*tamaseel*) in (21:52). This makes it clear that “تَمَثَّلَاتٌ” (*tamaseel*) means statues. Therefore when in (34:13) it is said that *Suleman* used to have “تَمَثَّلَاتٌ” (*tamaseel*) made then it means statues.

Surah *Maryam* says:

19:17	the angel came before <i>Maryam</i> in the shape of a balanced human being	فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا
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The likely explanation is that it was a dream, i.e. *Maryam* saw all this in a dream.

Surah *Aal-e-Imran* says “مِثْلَيْهِمْ” (*mislihim*) in (3:12) to mean “double than self”.

The Quran says:

2:23	Whatever we have revealed unto our messenger, if you have any doubts about it, then make and bring one (single) verse like it.	وَإِنْ كُنْتُمْ فِي رَيْبٍ مِمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِثْلِهِ
2:24	but you will not be able to do that	فَإِنْ لَمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا...

This challenge has been reiterated at other places too, see (11:13), (10:38).

This challenge has been held out by the Quran to its initial Arab addressees and then has been addressed all times and the entire world, generation after generation but none can take up this challenge. The reason for this is evident from the Quranic guidance which is based on non-human thought process. Human

beings do not think like the Quran and cannot think like it, because they have a free will and desires as a default status. The continuous arousal of desires makes them emotive in thinking and most human beings follow their desires, which only direct them to think for their own good. To counter this default position, individuals need to think hard and overcome their desires and emotions and question the purpose of their life at some point in life. The Quran explains this inner human state in detail and invites us to overcome this default position by studying the Quran using the intellect and reasoning in the light of the presenting evidence from a social set up. The Quranic writing and their meaning and interpretation both are unique because the concepts and realities revealed are beyond human ability to think and reproduce. The human intellect cannot think of these meta-physical facts which are gradually coming to light with the passage of time. According to one **Prof. H.A.R. Gibbs**, the Quran cannot even be translated truly into any language of the world **{Modern Trends in Islam}**.

The truth is that the Quran's style is unique. It is neither poetry nor prose, neither is there any such instance in Arab literature, earlier than the advent of the Quran or later. Therefore one has to concede that the Quran is from God and God alone and is unique. There can be no other example like it.

M-J-D

م ج د

“الْمَجْدُ” (*al-majd*): actually means abundance **{M}**. It is derived from “مَجَدَّتِ الْإِبِلُ” (*majazatilo ibl*) which is used or said when the camels enter a very green grazing land which has fodder in abundance **{R}**.

Ibn Faris says it means to reach the peak in good qualities like kindness and gentleness etc. He says “مَجَدَّتِ الْإِبِلُ” (*majadatil ibl*) means “the camels neared a full stomach”.

“أَمَجَدَنَا فُلَانٌ” (*amjadana fulanun*): that man gave us so much hospitality that it was not only enough for us but there was some to spare.

“أَمَجَدَ الْعَطَاءَ” (*amjadalata'a*): gave him abundant charity.

“أَمَجَدَ الْإِبِلُ” (*amjadal ibl*): gave camels stomach full of fodder **{T}**.

The Arabs considered largesse as a very good trait and they called “الْمَجْدُ” (*al-majd*) the highest trait **{R}**. Scholars say that “مَجْدٌ” (*majd*) and respect are the same and include the trait of forefathers, but the Quran has called Allah as “مَجِيدٌ” (*majeed*) and never “شَرِيفٌ” (*shareef*). This shows that this trait is only personal and has no bearing of the forefathers.

The Quran has said “مَجِيدٌ” (*majeed*) is one of the traits of Allah (85:15, 11:73) i.e. one who gives abundantly whether it be the accoutrements of life or guidance, or one who creates vastness and abundance, or one who takes to extremes. As such he is “حَمِيدٌ” (*hameed*) i.e. one who deserves all praises.

M-J-S

م ج س

“الْمَجُوسِيَّةُ” (*al-majoosia*): an ancient religion which was revived by **Zartasht**. The followers of this religion are called “مَجُوسٌ” (*majoosun*) **{T, M}**. After **Zartasht** died, this religion became distorted. Two forces of good and evil, i.e. **Aharmun** and **Yazdan** were acknowledged. The Quran has mentioned “الْمَجُوسُ” (*al-majoos*) in (22:17) along with the Jews and the Christians. They have not been further introduced by the Quran because in that era (when the Quran was being revealed) the followers of this religion existed and the Arabs were well aware about them. Nowadays they are generally said to be ‘**Parsis**’.

Ibn Faris says that *majoosi* is a Persian word.

M-H-Sd

م ح ص

“الْمَحْصُ” (*al-mahs*): to remove faults of a thing **{R}**.

“مَحَصَ الذَّهَبَ بِالنَّارِ” (*mahsaz zahaban naar*): melted gold over fire and removed its impurities and purified it {*M*}.
 “مَحَصَ السِّنَانَ” (*mahasas sinaan*): he honed the spear, or made it sparkle {*T*}.

The Quran says:

3:153	so that the it removes the impurities that you your hearts have	وَ لِيَمْحَصَ مَا فِي قُلُوبِكُمْ
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“حَبْلٌ مَحْصٌ” (*hablun mahis*): a rope which has become smooth due to use and thus becomes soft.
 “فَرَسٌ مَحْصٌ” (*farsun mahsun*) and “مُمَحَّصٌ” (*mumah’his*): a strong bodied horse {*T*}.
 “مَحْصٌ” (*mahsun*): make strong and sturdy.

In Surah *Aal-e-Imran* this word has been used against “مَحَقٌ” (*mahq*) in (3:140).
 “مَحْصٌ” (*mahsun*) and “مَحَقٌ” (*mahqun*) both have the element of reducing (impurities or faults), but
 “مَحْصٌ” (*mahsun*) has the element of removing or reducing something’s faults or weaknesses and thus making it strong.
 “مَحَقٌ” (*mahqun*) has the element of obliterating something. See heading (*M-H-Q*).

M-H-Q م ح ق

“مَحَقَةٌ” (*mahaqah*): obliterated it so that nothing remained of it {*T*}.
 “الْمَحَقُ” (*al-mahq*): for something to be obliterated entirely so that no part is visible.
 “مَحَقَ الْحَرُّ الشَّيْءَ” (*mahaqul harrish shaiyi*): the heat burned and destroyed it.
 “إِمْتَا حَقِ النَّبَاتِ” (*imtahaqin nabaat*): the plants dried up because of the intense heat {*T*}.
 “الْمَحَقَةُ” (*al-mahaqahu*): destruction {*T*}.

Raghib says it means to be reduced. *Ibn Faris* says this too.

“الْمَحَاقُ” (*al-mahaq*), “الْمُحَاقُ” (*al-muhaaq*) and “الْمِحَاقُ” (*al-mihaaq*) are the last few nights of the lunar month when the moon is not sighted.

Surah *Al-Bagrah* says:

2:276	Allah’s law reduces or destroys the wealth that has been acquired due to interest	يَمْحَقُ اللَّهُ الرِّبَا
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A society which is based on interest can never (ultimately) be successful. Here “يَمْحَقُ” (*yamhaqu*) has come opposite “يُرْبِي” (*yurbi*) which means “to increase”.

Surah *Aal-e-Imran* says “يَمْحَقُ” (*yamhaqu*) against “يُمَحِّصُ” (*yumah’his*) in (3:140). See heading (*M-H-Sd*).

M-H-L م ح ل

“الْمَحْلُ” (*al-mahl*): secret plan, scheme, conspiracy, move, intensity, pangs of hunger, drought, for the rain to stop and for land to become parched.
 “زَمَانٌ مَاحِلٌ” (*zamanun maahil*): dry time when there is no rain.
 “أَرْضٌ مَحِلٌ” (*ardun mahil*): the land where it has not rained in time and due to which it faces drought.
 “أُمَّحَلُ الْقَوْمِ” (*amhalal qaum*): that nation faced drought.
 “مَاحِلَهُ مِخَالًا” (*maahalahu mihaala*): he treated him as an enemy, competed or fought with him so that it was known as to who is stronger.
 “الْمَاحِلُ” (*al-maahil*): an opponent who quarrels {*T, R, M*}.

About Allah the Quran says:

13:13	who holds accountability strictly	هُوَ شَدِيدُ الْمِحَالِ
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In other words it means “a strict punisher”, or “someone who holds accountability with strictness”, or “whose consequential law is very strong and who compiles results of deeds honestly and strictly” and “who makes no concessions”. There is an element of strength here with strictness.

“مَحْلِي يَا فُلَانُ” (*mah hilni ya fulaan*): O man, give me strength {*T, R, M*}.

Some say that “مِحَالٌ” (*mighalun*) is actually derived from “حَوْلٌ” (*hawl*) and “حِيلَةٌ” (*heelah*) and the “م” (*m*) is additional. See (*H-W-L*).

“مَحْنٌ” (*mahn*) actually means to lash.

“الْمَحْنَةُ” (*al-mihnatu*) is a noun and the plural is “مِحْنٌ” (*mihan*), i.e. those travails which are meant as tests.

“مِحْنُ الْبَيْءِ رَمَحْنَا” (*mahanal bi'ra mahna*): he cleaned the well by taking out the mud {T}.

“مَحَنَ الْأَيْمِ” (*mahanal adeem*): he softened the leather, or pared it and made it clean, or he stretched the leather and made it expand.

“مَحَنَ الْفِضَّةَ” (*mahamal fizzaah*): he purified the silver by heating it over the fire and cleansed it {T}.

The Quran says:

49:3	These are the people whose hearts Allah has cleansed and purified to receive <i>taqwa</i>	أُولَئِكَ الَّذِينَ امْتَحَنَ اللَّهُ قُلُوبَهُمْ لِلتَّقْوَىٰ
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“إِمْتِحَانٌ” (*imtihaan*): to find out someone’s internal situation or to test him.

Surah *Al-Mumtahanah* says:

60:10	O you who believe! When <i>momin</i> women come to you after question them about their matters	يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا جَاءَكُمُ الْمُؤْمِنَاتُ مُهَاجِرَاتٍ فَامْتَحِنُوهُنَّ
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“مَحَاهُ” (*mahaahu*), “يَمْحُوهُ” (*yamhuhu*), “مَحْوًا” (*mahwa*): he obliterated, destroyed, ended his signs or influence. It also means rain which removes the signs of drought.

“مَحَا الصُّبْحِ اللَّيْلَ” (*mahas subhul lail*): the day replaced the night by dawning.

“الْمَحْوَةُ” (*al-mahv*): the mark that is seen in the moon.

Ibn Faris says it means to take something away and make it disappear.

The Quran has used “مَحْوًا” (*mahv*) against “تَبَاتٌ” (*isbaat*):

13:39	According to His law, Allah destroys that which is not needed and keeps that which is necessary	يَمْحُو اللَّهُ مَا يَشَاءُ وَيُثَبِّتُ
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It means that He destroys that which has destructive results and gives room to that which has constructive results (42:24) i.e. that which is beneficial for mankind (13:17). This law of requital can be seen operating in every part of the universe and it is also working among nations. That is, the existence of the beneficial that which is good or beneficial for mankind exists (13:17).

It will be noted that the law of survival or existence of that which beneficial for mankind is much superior than what the Darwinian observed in the physical evolution i.e. the Survival of the Fittest. The former is the right principle for the mankind to follow in this life:

13:17	Only that thing is allowed to exist on this earth which is beneficial to mankind	وَأَمَّا مَا يَنْفَعُ النَّاسَ فَيَمْكُتْ فِي الْأَرْضِ
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In other words, the concept or ideology which is beneficial to the entire mankind and not to any particular group, party, nation or country is allowed, so that all men of the world can benefited from it.

“مَخَّرَ” (*makhr*): to split, or to tear asunder {*M, F*}.
 “مَخَّرَتِ السَّفِينَةُ” (*makharatis safeenah*): the boat parted the water and proceeded {*T*}.
 “مَخَّرَ السَّابِحُ” (*makharas saabi’u*): the swimmer parted the water with both hands {*T, M, R*}.

The Quran says:

16:14	And you see the boat ploughing through it	وَتَرَى الْفُلَّكَ مَوَاجِرَ فِيهِ
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Here “مَوَاجِرَ” (*mawakhir*) is the plural of “مَآخِرَةٌ” (*maakhirah*) which means that which splits the body of water to proceed (e.g. like boats).

“مَخَّضَ اللَّبَنَ” (*makhzal laban*): churned the milk (or curd).
 “مَخَّضَ الشَّيْءُ مَخَّضًا” (*makhazash shaiyi makhza*): to move something with force, or to move in a way as is done while churning milk.
 “تَمَخَّضَ الْوَالِدُ” (*tamakh khazal wald*): the child moved in such a way in the pregnant woman’s womb that it indicated that the time of birth was near.
 “الْمَاخِضُ” (*al-maakhiz*): the pregnant woman whose time to give birth is near.
 “مَخَّضَتِ الْمَرْأَةُ” (*makhzatil mar’ah*): the woman started having labour pains {*T, M*}.

Surah *Al-Maryam* says “الْمَخَّاضُ” (*al-makhaas*) means labour pains (19:23).

“مَدَّ” (*mudd*): to pull something lengthwise or to be joined with something lengthwise.
 “مَدَّ” (*mudd*): flood, because in it water seems to extend for a long distance. It also means “to increase”.
 “مَدُّ الْبَحْرِ” (*muddul bahr*): tide of the sea.
 “مَدَّ نَظْرَهُ إِلَيْهِ” (*mudda nazarahu ilaih*): peeped at him, lifted his eyes towards him.
 “مَدَّ” (*mudd*) and “إِمْدَادٌ” (*imdaad*) also means to concede time.
 “مَدِيدٌ” (*madeed*): a long or extended thing.
 “مِدَادٌ” (*midaad*): ink, because it keeps coming continuously from a pen and the ink which comes later mixes with the former ink.
 “مَدَّ” (*mudd*) also means to help {*T, M*}.

Some scholars think that “مَدَّ” (*mudd*) is mostly used for things that are bad and “إِمْدَادٌ” (*imdaad*) for things which are good {*R*}.

“مَادَّةٌ” (*maaddah*): anything that increases another thing {*T, M*}.

Scholars say it also means “الزِّيَادَةُ الْمُتَّصِلَةُ” (*az ziyadaa tul muttasilah*), that is “anything which increases with its elements”. This word is used to mean “matter”. The Quran has not used this word.

The Quran says:

27:36	Will you increase me	أَتَجِدُونَنِي
15:88	do not increase your eyes towards it (do not see greedily at things)	لَا تَمُدَّنْ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا
18:109	Ink to spread the words	مَدَادًا لِكَلِمَاتٍ
56:30	And the error extended	وَوَظِلًّا مَّمْدُودٍ
17:20	Everything that We extended	كُلًّا مُّجَدِّدًا
17:6	And we reinforced you	وَأَمَدَدْنَاكُمْ
19:74	An extension	مَدًّا
19:79	From an extensive punishment	مِنَ الْعَذَابِ مَدًّا
13:3	Allah is one who has spread out the earth	وَهُوَ الَّذِي مَدَّ الْأَرْضَ
2:15	And we prolonged their term	وَبَطَّلْنَاهُمْ فِي طُعْيَانِهِمْ
18:109	As an increased supplement	بِمَثَلِهِ مَدَدًا

M-D-N

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“مَدَنَ بِالْمَكَانِ” (*madna bil makaan*): he stayed at that place.

“الْمَدِينَةَ” (*al-madinah*): big town (36:20). The plural is “مَدَائِنُ” (*mada'een*) which means “many cities” as in (7:111). It also means “fort”. Some say that it has been derived from “دِينٌ” (*deen*). See heading (**D-Y-N**).

“مَدَائِنُ” (*mada-in*) was the name of a big city in *Persia* near *Baghdad*.

“مَدْيَنُ” (*madyanu*) was the name of *Shoaib's* area {*T, M, R*} as it says in (7:85).

“تَمَدَّنَ الرَّجُلُ” (*tamaddanar rajul*): the man became well-to-do.

“تَمَدَّنَ الرَّجُلُ” (*tamaddanar rajul*): he adopted the ways of the city dwellers and was no more uncouth and became civilized.

“مَدَّنْتُ مَدِينَةً” (*maddantu madinah*): I built a city i.e. populated it {*T*}.

Madyan

مَدْيَنُ

The nation towards whom *Shoaib* was sent as a messenger (7:85), or the area towards which *Moosa* went (28:22). For details see heading “*Shoaib*” and heading *Moosa*.

M-R-A

م ر ا

“الْمَرْءُ” (*al-mar'oo*), “الْمُرءُ” (*al-mur'oo*), “الْمِرءُ” (*al-mir'oo*), and “أَمْرُو” (*oomroo*): human being or man.

“الْمَرْأَةُ” (*al-mar'atu*) and “الْإِمْرَأَةُ” (*al-imra'atu*) means woman.

“مُرُوَّةٌ” (*murua'tun*): humanity, manliness.

“مَرِيءُ الطَّعَامِ مَرَاءَةٌ” (*mari at-tu'aamu muru'ah*): the food became delicious.

“هَنِيئٌ” (*haniyun*): delicious food.

“مَرِيئَةٌ مَرِيئَةٌ” (*marri'un*): food which has a fine result (4:4).

“مَرَجٌ” (*marj*): to mix together, or to merge. *Raghib* says “المُرُوجُ” (*al-muruj*) also has this meaning.
 “الْمَرَجُ” (*al-maraj*): tribulations. It also means chaos and disharmony {*T, R*}.

Surah *Al-Qaf* says that these people deny the truth:

50:5	They are in a complex situation. They are confused and troubled. They are in confusion which leads to disbelief.	فَهُمْ فِي أَمْرٍ مُّزِجٍ
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“الْمَارِجُ” (*al-maarij*): a mixed thing, high and intense flame {*T, R*}, but “مَرَجٌ” (*marj*) also means to make free. Therefore “الْمَارِجُ” (*al-maarij*) would mean a flame of fire with no obstruction in front.

Surah *Al-Rahman* says:

55:15	Mixed flame or flaring flame of fire	مِنْ مَّارِجٍ مِنْ نَّارٍ
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“الْمَرَجُ” (*al-marj*) also means vast grazing land and open space where the animals graze freely probably because in grazing freely the animals mingle together {*T, R*}.

“أَمْرَجَهَا” (*amrajahaa*): he left animals to graze freely.

“الْمَرَجُ” (*al-maraj*): camels which are grazing freely without anyone shepherding them.

“الْمَرَجُ” (*al-marj*): to issue, and to let roam free {*T, R*}.

Ibn Faris says the basic meanings are to come and go and be troubled.

The Quran says “مَرَجَ الْبَحْرَيْنِ” (*maraj al-bahrain*) in (25: 53) and (55:19), which means that He has made two rivers which flow side by side – two waters which do not mix due to their different densities e.g. river water and sea water as in an estuary.

“الْمَرْحُ” (*al-marah*): the sort of happiness in which due to intensity a man becomes out of bounds. It also means to preen.

“فَرَسٌ مِمْرَحٌ” (*farsan mimrah*): a horse which is drunk with its own power.

“قَوْسٌ مَرُوحٌ” (*qausan marooh*): strongly strung bow which shoots arrows very fast {*T, R, M*}.

The Quran says:

17:37	Do not walk preening on the earth	وَلَا تَمْشِ فِي الْأَرْضِ مَرْحًا
40:75	These people pride themselves or preen because of no constructive work	بِمَا كُنْتُمْ تَفْرَحُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَبِمَا كُنْتُمْ تَمْرَحُونَ
3:187	They want praise for good work which they have not done.	وَيُحِبُّونَ أَنْ يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا

“مَرَدٌ” (*marad*), “يَمْرُدٌ” (*yamrud*): to rebel.

“مَرَدٌ عَلَى الشَّيْءِ” (*marada alash shaiyi*): he became habitual to it, he kept on performing it.

“تَمَرُّدٌ” (*tamarrud*): to become fond of and be habitual of {*T*}.

The Quran says:

9:101	they have become habitual of hypocrisy	مَرْدُوا عَلَى النَّفَاقِ
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“الْمَرْدَاءُ” (*al-marda'o*): a woman who has no hair on her head {T}.

Ibn Faris says it means to shave off the hair at the top of something.

“الْأَمْرَادُ” (*al-amradu*) is a young man who has not grown a beard yet. The Quran has called the shaitaan as “مَرِيدٌ” (*mareed*) in 4:117. According to the earlier meaning it would mean “rebellious”. “الْمَرِيدُ” (*al-mareed*): a date immersed in milk to soften it.

Raghib says it has been derived from “شَجَرَةٌ مَرْدَاءٌ” (*shajaratan marda'o*) which means a tree which has no leaves. This would mean he, who has been deprived of all good things. These meanings are the same as that of “رَجِيمٌ” (*rajeem*) and “لَعِينٌ” (*la-een*). See heading (R-J-M) and (L-Ain-N).

Ismaee says it means anything which is rubbed till it softens up.

The Quran says “صَرَحٌ مُمَرَّدٌ” (*sarhun mu arrad*) in 27:44 which means “smooth” or “polished”.

Ibn Faris says it also means a tall building.

“الْتَمْرِيدُ فِي الْبِنَائِ” (*at-tamreed fil binaa'i*) means to polish and plaster a building, or to plaster it. “الْمَارِدُ” (*al-maarid*) means high, rebel, devoid of goodness {T} (37:7).

M-R-R

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“مَرَّةً” (*marrah*), “مَرَّيْهِ” (*marrabihi*), “مَرَّعَلَيْهِ” (*marra alaih*): went past him, or went close by him.

“الْمَرَّةُ” (*al-marrah*): once.

“مَرَّتَانِ” (*marrataan*): twice.

“فِي كُلِّ مَرَّةٍ” (*fi kulli marrah*): every time.

“أَوَّلَ مَرَّةٍ” (*awwala marrah*): first time.

“الْمُرُّ” (*al-murru*): bitter {T}.

“إِسْتَمَرَّ الشَّيْءُ” (*istamarrash shaiyi*): the thing remained forever, remained continuously, proceeded on the same path {M}.

“سِحْرٌ مُسْتَمِرٌّ” (*sihrun mustamirr*) in (54:3) means the same as “إِفْكٌ قَدِيمٌ” (*ifkun qadeem*) in (46:11), i.e. “same old lies”.

Surah *Al-Baghr* says:

2:229	Divorce can only be given twice	الطَّلَاقُ مَرَّتَانِ
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This is generally taken to mean that if a man says “طلاق” (*talaaq*) twice or announces it for two months consecutively then it does not mean that the “طلاق” (*talaaq*) has been effective or taken place, but can be reverted. However if a man says it thrice then the matter is decided. Thereafter if these (former) wife and husband want to re-wed, then it is necessary for the woman to wed another man first and have conjugal relations. This is called *halalah* or *tehleel*. This concept and the method of divorce or “طلاق” (*talaaq*) is against the Quran. According to the Quran there is a defined process for divorce or “طلاق” (*talaaq*). First try for mutual understanding, then an effort at reconciliation through their advocates or arbitrators must take place. Then a decision through the court must be issued. If matters reach this stage and there appears no chance for reconciliation then the man and woman can separate. This is the process of “طلاق” (*talaaq*) as explained in the Quran. Even after this if the man and woman want, they can re-wed, but this can happen only twice in the lives of this couple. If there is a need for divorce for third time in their lives, then these two cannot remarry each other. It is another matter if the woman weds another man and becomes a widow or divorcee, she can remarry the same man again (which is very unlikely in a woman's lifetime). This is what the Quran means when it says “الطَّلَاقُ مَرَّتَانِ” (*at-talaaqu marrataan*). Until two persons are freed from wedlock, they cannot be said to be divorced. Therefore “الطَّلَاقُ مَرَّتَانِ” (*at-talaaqu marrataan*) clearly means that freedom from wedlock can be gained only twice within which one can revert. The third time one gets divorced, he or she cannot revert to the same individual.

“الْمَرُّ” (*al-marru*) also means rope.
 “أَمَّرْتُ الْحَبْلَ” (*amrartul habl*): I twined the rope.
 “إِسْتَمَرَّ مَرِيرُهُ” (*istamarra mariruh*): his intent was strengthened.
 “إِسْتَمَرَّ بِالشَّيْءِ” (*istamarra bish shaiyi*): he became capable of lifting the thing.

The Arabs say “أَرَجَى الْعُلَمَانَ الَّذِي يَبْدَأُ بِحُمُقٍ ثُمَّ يَسْتَمِرُّ” (*arjal ghilmaanil lazi yabda-oo bihumqin summa yastamirr*) which means that the most promising lad is one who acts foolishly in the beginning but rectifies later. Thus “الْمِرَّةُ” (*al-mirrah*) means moral strength, intensity and cleverness {T}.

Al-Ashqaaq says that “مِرَّةُ الْإِنْسَانِ” (*mirratu insaani*) means the strength of a man.

Surah *Al-Qamar* says:

54:16	In a time of intensity (a time which is continuously detrimental)	فِي يَوْمٍ نَحْسٍ مُسْتَمِرٍّ
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In surah *Al-Airaaf* the words “فَمَرَّتْ بِمِ” (*famarat bihi*) mean to feel harshness or intensity (7:189).

Surah *An-Najam* calls Allah “ذُو مِرَّةٍ” (*zumirrah*) in (53:6). It can mean the One who possesses power and wisdom and “One whose intentions are firm and schemes are strong”.

And also one who possesses (is the Sustainer) of the many paths of life. Because “مُرُورٌ” (*muroor*) means to pass by, *Muheet* says “مِرَّةٌ” (*mirrah*) means a condition which one follows constantly. As such it would mean “the laws of Allah which never undergo change”.

M-R-Zd م ر ض

“مَرَضٌ” (*maraz*): for imbalance to be created so that some sort of weakness, or decrease in strength takes place.
 “شَمْسٌ مَرِيضَةٌ” (*shamsun mareezah*): the sun when its light has dimmed due to dust, etc.
 “أَرْضٌ مَرِيضَةٌ” (*ardun mareezah*): such land which is weak in strength, or which gives little produce. It also means a land where there is lack of peace or there is chaos.
 “مَرَضٌ” (*marazun*): also means darkness or doubt {T}.

The Quran uses “مَرَضٌ” (*marazun*) against “شِفَاءٌ” (*shifa'un*) in (26:80). Here it means bodily disease. “فِي قُلُوبِهِمْ مَرَضٌ” (*fi qulubihim maraz*) has been used in (2:10) where it means psychological disorder. As such whether it is bodily disease or psychological confusion or disorder, the word “مَرَضٌ” (*marazun*) has been used.

Surah *Al-Baqrah* says “فِي قُلُوبِهِمْ مَرَضٌ” (*fi qulubihim marazun*) in (2:10) to those who pursue their emotive desires or vested interests and labels this kind of mentality as a sickness. It is a kind of disease of the psyche or mind about which human knowledge was unaware in the era before the 20th century.

The Quran says about itself:

10:57	it has the cure and treatment for the mind.	شِفَاءٌ لِّمَا فِي الصُّدُورِ
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If this disease is not treated with the revelation then this disease increases at its own with time (2:10). The Quran presents a very simple and effective solution in creating a balance in human thinking when the guidance is followed within the domain of the permanent values as explained.

“صَفَا” (*safa*) and “مَرْوَة” (*marwah*) are two hills outside the *Masjid-i-Haraam* in *Mecca*. “صَفَا” (*safa*) which is the plural for “صَفَاة” (*safah*), means white stones or rocks and “مَرْوَة” (*marwah*) means white pebbles. With regard to *Hajj*, they are among the “مِنْ شَعَائِرِ اللَّهِ” (*sha'a'iri Allah*) (2:158).

“شَعَائِر” (*sha'a'ir*) are the symbols, in ceremonies, of a state or system, for example, the flag may be the “شَعَائِر” (*sha'a'ir*) of some state. The respect for the flag means respect for that state. The things proclaimed to be “شَعَائِرِ اللَّهِ” (*sha'a'irillah*) are those which are meant to represent the Islamic state and the respect of which is actually the respect for the system of Allah. These symbols have no more significance other than that. See heading (*Sh-Ain-T*).

“مَرَى النَّاقَةَ يَمْرِيهَا مَرِيًا” (*maran naaqatah yamriha marya*): to caress the teats of a she-camel to induce it to produce milk.

“الْمَرِيَّةُ” (*al-miryah*), “الْمَرِيَّةُ” (*al-maryah*): the milk which is obtained in this way. This led to the word meaning to find out about something with effort and difficulty.

“مَرِيَّةُ الْفَرَسِ” (*miryatul fars*): the walk that a horse adopts after being coerced with a whip, etc. {T} “مَرِيَّةُ” (*miryah*) therefore came to mean tribulation in something. It also means doubt and quarrel.

Raghib says these are its meanings and expression of doubt is especially related to this word {R}.

Manawai says “مَرِيَّةُ” (*mira'a*) means to interject with a sarcastic remark and it is done only to belittle.

Fraa says “تَتَمَارَى” (*tatamaara*): to treat as a lie {R}.

“إِمْتَارَى فِيهِ” (*imtarah feehi*), “تَمَارَى” (*tamari*): to doubt.

The Quran says:

42:18	those who are in doubt or confusion about that <i>saa'at</i> (time for the manifestation of results)	إِنَّ الَّذِينَ يُمَارُونَ فِي السَّاعَةِ
18:22	do not quarrel with them about it	فَلَا تَمَارَ فِيهِمْ
2:147	do not be one of the doubters and the confused	فَلَا تَكُونَنَّ مِنَ الْمُتَمَرِّينَ

Maryam is a Syrian word which means high breed or rank. Some say that one who says something very strange is called “يَا مَرِيْمُ” (*ya maryam*) by the Arabs.

“الْمَرِيْمُ مِنَ النِّسَاءِ” (*al-maryamu minan nisa'i*) means a woman who likes to be friendly with men but shuns objectionable or execrable acts {T, M}.

The Quran has said that *Isa's* (Jesus') mother was called *Maryam*. She has been called “إِمْرَأَتُ عِمْرَانَ” (*imra'atu imran*) in (3:34) which means the “wife or woman of Imran”.

Surah *Maryam* says in (19:28) that her people called her “أُخْتُ بُرُونُ” (*ya ukhta haroon*) which means “*Haroon's* sister” which could have two meanings. One that her brother's name was *Haroon* and secondly that she was so called in respect of her forefather, the brother of *Moosa*.

Surah *At-Tehreem* calls her “إِبْنَتُ عِمْرَانَ” (*ibna'ata imran*) in (66:12). Before her birth, her mother had pledged her to the Holy place of the Jews. Hence after her birth she was handed over for the service of this Jewish temple (3:35-36). For details see heading (*H-R-R*).

Jesus has generally been referred as “ابن مريم” (*Ibn Maryam*) or “the son of *Maryam*” in the Quran.

Renaan in his book “*Life of Jesus*” writes that He (Jesus) belonged to the common people. His father Yusuf, and mother *Maryam* both belonged to a poor family and handicraft was their profession. His father died early and thereafter *Maryam* was the head of the family. That is why when someone wanted to single out Jesus from others of the same name, he was called Jesus son of *Maryam*. Details about *Maryam*’s life can be seen in the book titled “*Shola’i’Mastoor*”.

M-Z-J م ز ج

“الْمَزْجُ” (*al-mazj*): to mix.

“مَزَجَ الشَّرَابَ بِالْمَاءِ” (*majash sharaba bil maa’i*): he mixed water with the wine.

“مِزَاجٌ” (*mizaaj*): that thing which is mixed with wine.

“مِزَاجِ الْخَمْرِ كَافُورٌ” (*mizaajal khamri kafoor*): that wine smells like *kafoor* (a substance which reduces the effect of heat and brings coolness) {*M*}.

“مِزَاجٌ” (*mizaaj*): every ingredient of a mixture.

The Quran says about *momineen*:

76:5	they drink from a cup which has a tinge of <i>kafoor</i>	يَشْرَبُونَ مِنْ كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا
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The first rank of an organized group imposes self-discipline on itself, and then they endeavour together in the establishment of *Deen*. For this it is said:

76:17	They drink from a cup which has a tinge of <i>zanjabeel</i>	وَيُسْقَوْنَ فِيهَا كَأْسًا كَانَ مِزَاجُهَا زَنْجَبِيلًا
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“زنجيل” (*zanjabeel*) is a herb whose effect is to produce heat. Both these stages are necessary for this group. Or it means that “they deal with their ilk softly and are harsh against their enemy”

48:29	Firm against the unbelievers and merciful among themselves	أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ
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By creating balance between these opposing forces, hot and cold, the character of the *momineens* is developed. This is what is said as reflecting the “الْأَسْمَاءُ الْحُسْنَى” (*asma-ul hasana*) or “the attributes of Allah”, i.e. to reflect these attributes in oneself with a particular balance and proportion.

M-Z-Q م ز ق

“مَزَقَهُ” (*mazaqah*), “يَمْزِقُهُ” (*yamziquh*): he tore it or drilled a hole in it.

“فَتَمَزَّقَ” (*fatamazzaq*): so it tore open and was torn to pieces.

“الْمِزَقُ” (*al-mizq*): the pieces of a torn cloth etc.

“تَمَزَّقَ الْقَوْمُ” (*tamazzaqal qaum*): that nation became fissiparous and disintegrated {*T*}.

The Quran says:

34:7	When you will become disintegrated	إِذَا مُتَقَشَّمُ كُلُّ مَمْرَقٍ
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This can encompass both the weakness and disintegration of a nation or one’s physical disintegration after death.

“الْمُزْنُ” (*al-muzn*): the white, bright cloud which has rain water in it.

“مُزْنَةٌ” (*muznah*): a piece of such cloud which has rain water in it {T}.

“فُلَانٌ يَتَمَزَّنُ” (*fulanun yatamazzan*): that man is like a cloud, i.e. is a big philanthropist {R}.

The Quran says about water:

56:69	Is it you who bring it down from the clouds?	ءَ أَنْتُمْ أَنْزَلْتُمُوهُ مِنَ الْمُزْنِ
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In other words, all sustenance is from God only.

“الْمَسْحُ” (*al-masah*): to wipe, or to cleanse something that has been soiled with hand.

“مَسَحْتُ رَأْسِي مِنَ الْمَاءِ وَجَبِينِي مِنَ الرَّشْحِ” (*masahtu raasi minal ma'i wajabeeni minar rash*): I wiped the water from my head and the sweat from my forehead.

Abu Zaid says that in Arabic “مَسَحَ” (*masah*) also means to wet or wash, i.e. to cleanse with water.

“مَسَحْتُ يَدِي بِالْمَاءِ” (*masahtul yaadi bil ma'i*): I took a bath {T}.

Ibn Faris says “مَسَحْتَهُ بِيَدِي” (*masahtuhu biyadi*) means “he wiped his hand over his head”.

Surah *Saad* says about *Suleman* that when his horse came in front of him:

38:33	Then he caressed their calves and necks (like riders tend to do over the horses they ride)	فَطَفِقَ مَسْحًا بِالسُّوقِ وَالْأَعْنَاقِ
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“الْمَسْحُ” (*al-masah*), “الْمِسَاحَةُ” (*al-misaahah*): to measure.

“مَسَحَ الْأَرْضَ” (*masahal ard*): he measured the ground or land, or surveyed it {T}.

“الْمِشْحُ” (*al-mish*): path.

“الْمَسِيحُ” (*al-maseeh*): a man who walks too much or is a big traveller {T}.

Ibn Faris says the basic meanings are to spread something out and to make something traverse some path.

Isa (Jesus) has also been called “مَسِيحٌ” (*maseeh*) in (3:44). *Qamoos* has written out fifty instances of this in *Kitaabil Ashqaaq* {T}. One of them is, and *Raghib* has supported it too, that since Jesus used to walk a lot, he was called “مَسِيحٌ” (*maseeh*).

Raghib also says that in those days there were many people who used to roam about and were called “مَشَاعِينٌ” (*masha'een*) or “سَيَّاحِينَ” (*sayyaheen*), and Jesus used to do likewise, hence he was called “مَسِيحٌ” (*maseeh*).

The name of the sect was *Essenees*, for details, see the book titled “*Shola-i-Mastoor*” where *Isa* has been discussed.

Muheet says that kings and astrologers were anointed in those days and since *Isa* too was anointed, he was called “مَسِيحٌ” (*maseeh*) or the *Anointed* one {M} see also heading where you will find that “مَسِيحٌ” (*maseeh*) is a non-Arabic word.

Surah *Al-Ma'idah* says that when you rise for the “صَلَاةٌ” (*salaat*) then:

5:6	wash your faces and hands up to the elbows	فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ
5:6	And wipe your foreheads	وَامْسَحُوا بِرُءُوسِكُمْ

Here “وَأَمْسَحُوا” (*wamsah*) has appeared separately with “فَاغْسِلُوا” (*faghsilu*), therefore it won’t mean “to wash” but just “wipe”.

Further ahead it is said that if you are ill, or traveling, or have come from the loo or you have been copulating or touching women:

5:6	then go for the clean soil	فَتَيَمَّمُوا صَعِيدًا طَيِّبًا
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The indication is that you must wash whatever part of the body that has been soiled. This part must be cleansed with dust. In addition you must wipe your hands and face with it.

In performing abolition one cleans hands and feet, but it also brings about a psychological change which is essential before performing any task. In the absence of water the purpose of washing hands and feet cannot be fulfilled but with “تَيَمُّمٌ” (*tayammum*) that is, performing abolition with dust does make us psychologically ready for the “صَلَاةٌ” (*salaat*).

M-S-Kh م س خ

“الْمَسْكُوحُ” (*al-maskh*): to change somebody’s form or distort it, that is, make it uglier than it was before {*T, R, M*}.

The act of deterioration continues in the body as well as in morals too: but in both cases, it entails ugliness.

“الْمَسِيكُ مِنَ النَّاسِ” (*al-maseekh unin naas*): a man who has no good points or who is weak and foolish.

“لَحْمٌ مَسِيكٌ” (*lahmun maseekh*): meat which has no taste {*T, M, R, F*}.

“طَعَامٌ مَسِيكٌ” (*tu’aamun maseekh*): food, which has no salt, or color and has no taste.

“إِنْسِمَاخُ حَمَاءَةِ الْفَرَسِ” (*insimakhul hamaatil fars*): for the horse leg muscle to become weak.

The Quran says:

36:67	we will make them weak and deprived despite their being powerful (their strength will turn to weakness)	لَمَسْخَنَّهُمْ عَلَىٰ مَكَاتِبِهِمْ
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M-S-D م س د

“الْمَسْدُ” (*al-masd*): to twist.

“مَسَدَ الْحَبْلِ” (*masadal hab*): he twisted the rope.

“الْمَسْدُ” (*al-masad*): the strands of the date palm which are twisted together to make a rope, or a rope made in this way {*T, R*}.

The Quran says:

111:5	a rope made of date palm twine	حَبْلٍ مِّنْ مَّسَدٍ
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The meaning here is of firm grip of the Law of Requital which is applicable to all for all times without any exception.

“مَسُّ” (*muss*): to touch, or to reach something {*T, R*}.

Raghib says that “مَسُّ” (*muss*) is of the same meaning as “لَمَسُّ” (*lams*). The only difference is that “لَمَسُّ” (*lams*) also means to search and grope although it is not necessary to find the thing that is being searched for against “مَسُّ” (*muss*) which is used when that thing has also being comprehended.

The initial effect of a thing is also called “مَسُّ” (*muss*).

“وَجَدَ فُلَانٌ مَسَّ الْحُمَّى” (*wajad fulanun mussal humma*): he felt the initial feeling of fever.

“لَمْ يَجِدْ مَسًّا مِنَ النَّاصِبِ” (*lum yajid massan minan nasab*): he did not feel any tiredness at all, or anything that befalls and any pain is called “مَسُّ” (*muss*). Figuratively it also means craziness {*T, R*}.

“أَلْتَمَسْتُ” (*at-tamaas*): to mutually touch one another. Indirectly or as a passing reference it also refers to copulation {*T, R*} (58:3).

For copulation “مَسُّ” (*muss*) and “مَاسُّ” (*maas*) are used as well {*T, M*}. For copulation “تَمَسُّوُنْ” (*tamassuhun*) has been used in (2:236).

Surah *Al-Taha* says the *Samri* who had created the golden calf for the *Bani-Israeel* was punished:

20:97	he was made to say “I did not touch anyone so nobody should touch me” { <i>T</i> }	أَنْ تَقُولَ لَا مَسَّاسَ
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He was ostracized and had become an untouchable, i.e. all had severed social relations with him.

Muheet says “لَمَسُّ” (*lams*) particularly means “to touch with hand” and “مَسُّ” (*muss*) is a common touch, i.e. to touch with a hand as well as with any part of the body.

The Quran says:

56:79	except those who are pure in character and in thought	لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ
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Here by touching the Quran does not mean only touching it but to be aware of its truths {*T, M*}. This meaning is also supported by *Ruuh-ul-Mu'aani*. Actually in order to grasp the message of the Quran, purity of the mind and heart are essential. A man who approaches it with pre-conceived non-Quranic thoughts, will never comprehend its real meaning. The heart or mind which is full of non-Quranic thoughts, beliefs, and ideas can never be illuminated with the light of the Quran. Only he who comes to the Quran with an open mind when his mind is searching for the truth can benefit from it. Only the pure one can therefore touch or benefit from it.

“الْمَسْكُ” (*al-musk*): skin which encompasses bones and flesh, and skin used for making water bags.

“مَسَكَ بِهِ” (*masaka bihi*), “أَمَسَكَ” (*amsak*), “تَمَسَكَ” (*tamasak*), “اِسْتَمَسَكَ” (*istamsak*), “تَمَسَّكَ” (*tamassak*), “مَسَّكَ” (*massak*) mean to catch somebody, or to stick to something {*T, M*}.

“الْاِمْسَاكُ” (*al-imsaak*): to be miserly {*M*}.

“الْمِسْكُ” (*al-misk*), “مُسْكُ” (*musk*): a kind of perfume taken from the navel of the deer because it is created from the blood that stops in the deer’s navel {*T, M*}.

In Surah *Al-Baqrah*, “اِمْسَاكُ” (*imsak*) has been used against “تَسْرِيحُ” (*tasreeh*) (2:229). In other words, it means “to keep within wedlock”.

In Surah *Bani Israeel* it has been used against “اِنْفَاقُ” (*infuaq*) in (17:100).

In Surah *Al-Faatir* it has come against “فَتَحَّ” (*fatah*) which means to disclose something (35:2). In (35:41) it has come against “زَالَ” (*zaal*) which means “for something to move away from its place”.

In Surah *Saad* verse (38:39), it has been used against “مَنَّ” (*mann*) which means miserliness.

Surah *Al-Tatfeef* says about the “wine” of *jannat*:

83:26	it has been sealed with <i>mushk</i> .	حَتْمُهُ مِسْكٌ
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Surah *Al-Ma'idah* says about hunting animals:

5:4	eat the prey they hold	فَكُلُوا مِمَّا آتَاكُمْ عَلَيْكُمْ
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M-S-W/Y م س و ي

“الْمَسَاءُ” (*al-masa'u*): evening time. It is the opposite of “صَبَاحٌ” (*sabah*) which means morning.

“مَسَاكَ فُلَانٌ وَ أَمْسَى وَ مَسَى” (*masaaka fulanun wa amsa wa massa*): that man promised you but delayed in fulfilling his promise.

“مَسَاكَ اللهُ بِالْخَيْرِ” (*massakal laahul bilk khair*): may Allah grant you a good evening.

“الْمُسَى” (*al-mus'u*) “الْمِسَى” (*al-mis'u*): evening time {M}.

“أَمْسَى” (*amsa*): he entered the evening time.

Ibnul Qatwiyah says that “الْمَسَاءُ” (*al-masa'u*) is the time between *asar* and *maghrib* prayers.

Muhamed says that “الْمَسَاءُ” (*al-masa'u*) is used for *two* timings, as when the sun starts setting and second when it has set {M}. The Arabs figuratively use “مَسَاءُ” (*masa'u*) to mean destruction and the word “صَبَاحٌ” (*sabah*) for pleasantness {M}.

The Quran says:

30:17	So it is purity for Allah when you enter the evening and when you do it in the morning	فَسُبْحَانَ اللَّهِ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ
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This is the traditional translation.

The meaning of the above verse is that Allah is above time. Morning and evening are distinctions for you, while Allah is above these limitations.

Maseeh مسيح

“مَسِيحٌ” (*maseeh*) is another name for *Isa* (Jesus), as used in (3:44). For details see heading (*M-S-He*) and *Isa*. His life details can be seen in the book titled *Shola-e-Mastoor*.

M-Sh-J م ش ج

“مَشَجَ بَيْنَهُمَا” (*mashaja bainahuma*): he mixed these two together {T, R}. *Ibn Faris* too says this is the basic meaning.

“شَيْءٌ مَشِيجٌ” (*shaiyun masheejun*) and “مَشْجٌ” (*mushj*): a mixture or joined thing. Plural is “أَمْشَاجٌ” (*amshaaj*) {T, R}.

The Quran says:

76:2	We created man from a matter which has a mixture of different potentialities	إِنَّا خَلَقْنَا الْإِنْسَانَ مِنْ نُطْفَةٍ أَمْشَاجٍ
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This creates genes in the ovum of the mother

76:2	We so manage it that the latent abilities develop and it is transformed into a human being with hearing and seeing abilities	نَبِّئِيهِ فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا
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“مَشَى” (*mashy*): to walk:

Raghib says that “مَشَى” (*mashy*) means to transfer from one place to another intentionally. Figuratively “مَشَى” (*mashy*) means to get guidance and to seek guidance {*T, M*}.

“الْمَاشِيَةُ” (*al-mashiya*) with plural “الْمَوَاشِي” (*al-mawashi*) means four legged animals like camels, goats, etc.

Taj-ul-Uroos says that “مَشَاءٌ” (*masha-un*) means abundance and to develop.

“إِمْرَأَةٌ مَا شِيئَةٌ” (*imra'atun maashiyah*): a woman with many children {*T, M*}.

Ibn Faris says its basic meanings are “movement of a man” and “develop and abundance”.

The Quran has used “قَامُوا” (*qaamu*) against “مَشَوْا” (*mashyun*) in (2:20) i.e. “to walk”.

Surah *Al-Airaaf* says:

7:159	Do they have legs to walk on?	أَلَمْ لَهُمْ أَرْجُلٌ يَمْشُونَ بِهَا
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Surah *Al-Qalam* says:

68:11	a man who takes the news from one place to another a lot (who backbites a lot)	مَشَاءٌ بِنُومٍ
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“الْمِصْرُ” (*al-misr*): the border or partition between two things.

“مِصْرٌ” (*misrun*): a town, because it is limited.

“مَمْصُورٌ” (*mumsoor*): it has borders around it.

“مِصْرٌ” (*misr*): some town or area.

“مِصْرٌ” (*misr*): a country (Egypt). It also means “red earth” {*T, M, R*}.

The Quran uses “مِصْرٌ” (*misr*) in (2:61) to mean “a city” or a limited dwelling place as against the unlimited open spaces.

Its root is (*S-Th-R*). See heading (*S-N-T-R*).

“الْمُضَغَةُ” (*al-musgha*): a piece of flesh. It can also mean a piece of other things too.

“مُضَغَةٌ مِنَ اللَّحْمِ” (*muzgha minal lahm*): amount of meat which can be put in mouth to chew, i.e. “a mouthful”.

“الْمَضَاغُ” (*al-mazaghu*): thing which is chewed.

“مَضَغَةٌ” (*mazgha*), “يَمْضَغُهُ” (*yamzagha*), “مَضَغًا” (*mazgha*): to chew something with teeth {*T, M, R*}.

Ibn Faris says the basic meaning of this word is to chew.

The Quran has described one of the different stages of the genes in the ovum as “مُضْغَةً” (*muzgha*) (22:5) i.e. the state in which the gene is like a lump of chewable flesh and the bones in it are still not hard.

“مَضَى الشَّيْءُ” (*mazash shaiyi*), “يَمْضِي” (*yamzi*): for something to pass away before or happen before.
 “مَضَى السَّيْفُ مَضَاءً” (*mazas saifu maza'aa*): the sword cut (as it was sharp). The sword (which is sharp) cuts whatever it strikes {T}.
 “الْمَاضِي” (*al-maazi*): lion, because due to its courage it stays in front and does carry out its intentions.

The Quran says:

8:38	The practices of former nations (historical events)	فَعَدَّ مَضَتْ سُنَّتُ الْأَوَّلِينَ
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“الْمَطْرُ” (*al-matar*): the rain as in (4:102) {T}.
 “الْإِمْتَارُ” (*al-imtaar*): the rain of punishment {T}.

Raghib says it means a rain whose effects are good, and “أَمَطَرٌ” (*amtar*) is rain whose effects are detrimental (bad) {R}.

Ibn Faris says “أُمَطِرٌ” (*umtir*) appears only for punishment.

The Quran says about the “” (*azaab*) that the nation of *Luut* faced:

7:84	And We made it rain on them	وَ أَمْطَرْنَا عَلَيْهِمْ مَطَرًا
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“مُمَطِرٌ” (*mumtir*): one who brings rain.
 “بَدَأَ عَارِضٌ مُمَطِرْنَا” (*haaza aarizun mumtirna*): this cloud is about to rain on us (46:24).

“مَطَأًا” (*mata*), “مَطْوًا” (*matwa*): he exerted in walking and walked fast.
 “مُطَوِّئًا” (*mutawa'u*): to stretch and yawn. Mostly it means a stretching that comes at the time of fever.
 “مَطَاوًا” (*matawa*) and “تَمَطَّى” (*tamatta*): to increase, to become long, to extend. *Ibn Faris* says these are its basic meanings.
 “تَمَطَّى النَّبَارُ” (*tamattan anhar*): the day stretched, that is, after the sunrise it progressed.
 “الْتَمَطَّى” (*at-tamatti*): to walk proudly, to extend hands and to spread them while walking {T, R}.

Raghib says “الْمَطَأُ” (*al-mata*) means back and “تَمَطَّى” (*tamatta*) means to raise and extend one's back. This is the condition when one walks rakishly.

The Quran says:

75:34	He went to his companions triumphantly (in a preening way)	ذَهَبَ إِلَىٰ أَهْلِهِ يَمْتَطِي
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Ma'a مَعَ

“مَعَ” (*ma'a*): “with”, “along with”, both physically and figuratively

To mean “being with physically” the Quran says:

12:36	two young men entered the prison along with him	دَخَلَ مَعَهُ السَّجْنُ قَتِيلَيْنِ
8:66	Allah is with those who are persevering	وَاللَّهُ مَعَ الصَّابِرِينَ

It means, Allah’s help is with those who are persevering.

It sometimes appears to mean “عِنْدَ” (*inda*) or “near”.

“جِئْتُ مِنْ مَعَ الْقَوْمِ” (*je'tu min ma'a-il qaum*): I came near (close to) the nation.

M-Ain-Z م ع ز

“مَعَزٌ” (*ma'az*) with its plural form “مَاعِزٌ” (*maa-iz*) has appeared in 6:144.

“الْمَاعِزُ” (*al-maa'iz*): a man with a strong body

“الْمَعِزُ” (*al-m'aaaz*): a goat, because in comparison to “ضَانٌ” (*zaan*) (sheep) it has a kind of hardness.

Ibn Faris says it basically means solidity and intensity in something.

M-Ain-N م ع ن

“الْمَعْنُ” (*al-ma'an*): insignificant and lowly thing.

While it means “short” and “a little” on one hand, on the other it is also used to mean “long” and “abundant” as the water that flows on the surface of the ground.

“الْمَاعُونُ” (*al-maa'oan*): any good deed, as rain because it is received from God without any effort.

Anything that is benefited from; anything which cannot be stopped by those who ask for it; things of nurturing or development.

“مَعَنَ الْفَرَسُ” (*maa'nal fars*): the horse went past while running.

“مَعَنَ الْمَاءُ” (*maa'nal maa'u*): the water flowed.

“مَعَنَ النَّبْتُ” (*maa'anan nabt*): the plants had enough of water.

“مَعِينٌ” (*maeen*): open water that is flowing {*T, M, Lataif-ul-Lughah*}.

Ibn Faris says that it means ease in flow or walk, or something which is done easily.

The Quran says:

23:50	Land which is smooth (even) and in which water flows	ذَاتَ قَرَارٍ وَ مَعِينٍ
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Surah *Al-Ma'on* says:

107:7	They hold back things which Allah has given for the benefit of all	وَيَمْنَعُونَ الْمَاعُونَ
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This means things of nourishment must be kept like flowing water, available to all, whoever needs those things must be able to take them and fulfil his needs.

Some say that “مَعِينٌ” (*maeen*) has been derived from “عَيْنٌ” (*ain*) {*T*}. As such, it has also been mentioned under the heading (*Ain-Y- N*).

M-Ain-Y م ع ي

“الْمَعَى” (*al-maa’u*) “الْمَعَى” (*al-me’aa*): intestine. Plural is “أَمْعَاءُ” (*am-aa’u*) which means “a thing cut to pieces”. “تَمَعَى الشَّرُّ فِيمَا بَيْنَهُمْ” (*tamayyush sharru feema bainahum sharr*): spread among them {*T, M*}.

The Quran in verse (47:15) says that hot water in *jahannam* will be annihilating instead of life-giving “فَقَطَّعَ أَمْعَاءَهُمْ” (*faqatta’a am’aahum*) and will cut their (the people’s) intestines to pieces, their life will be terminated, or the sources of life will cease, or will be deprived of things of sustenance. (Note that intestines area major source in turning the food into assimilative product to become a part of the body).

M-Q-T م ق ت

“الْمَقْتُ” (*al-maqt*): severe enmity against a man who has become habitual of bad things {*R*}.
 “نِكَاحُ الْمَقْتِ” (*nikaahul maqt*): to wed the widow of one’s father. In the pre-Quranic era this was a common practice {*T*}. The Quran has prohibited this strongly in (4:22). This word is used to mean hatred too.

40:10	Allah’s frustration is greater than your frustration	لَمَقْتُ اللَّهِ أَكْبَرُ مِنْ مَقْتِكُمْ أَنْتُمْ سَكُوتٌ
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“مَقْتُ اللَّهِ” (*maaqatil laah*): bad deeds of man whose results are compiled according to Allah’s laws.

61:3	It is highly displeasing to <i>Allah</i> that you say what you do not practice	كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ
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For further details see heading (*Gh-Zd-B*) and (*S-Kh-Th*).

M-K-Th م ك ث

“الْمَكْتُ” (*al-maks*): to wait stolidly at some place.
 “الْمَاكِي” (*al-maakis*): one who lies in wait at some place.
 “الْمَتَمَكِّي” (*al-matamakki*): one who waits.
 “الْمَاكَا” (*al-makaas*): to delay, to wait.
 “الْتَمَكُّ” (*at-tamakkus*): to wait for somebody {*T, M, R*}.

The Quran states that you want longevity or permanence, you want your memories to last, you want life forever, you want your deeds to always be remembered. For that the basic principle is:

13:17	The thing that is beneficial to mankind will remain on earth	مَا يَنْفَعُ النَّاسَ فَيَمْكُتْ فِي الْأَرْضِ
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In the world, “The Survival of the Fittest” is the principle which rules, but here it is the “Principle of the Most Beneficial that survives”. So if you want your name to be remembered then do something beneficial for humanity. Whatever you do in this vein must not be limited to any particular group, individual or nation but it should be beneficial equally for all mankind. This is what the Quran and Islam wants because Allah is Sustainer (*Rabb*) of the Universe.

Surah *Bani Israel* says:

17:106	We have revealed the Quran gradually and have related its subjects separately, so that you can present it to the people in the same gradual way	وَوَرَانًا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَى مُكْتٍ وَنَزَّلْنَاهُ تَنْزِيلًا
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Surah *An-Namal* and Surah *Al-Qasas* say:

27:22	he stayed a short while	فَمَكَتْ عَمْرٍوعَبِيدٍ
28:29	(<i>Moosa</i> told his family) wait here.	أَمْكُتُوا

“الْمَكْرُ” (*al-makr*): secret plan, scheme.

“التَّكْوِيرُ” (*at-tamkeer*): when grain, etc, is secretly hoarded at home.

“الْمَكْرُ” (*al-makr*): war planning or scheming {T}.

Al-manaar says that “مَكْرٌ” (*makr*) is such a secret plan in which targeted person is taken to a stage which he cannot even conceive or imagine {T, *Al-manaar*}.

The Quran terms the schemes of the opponents as “مَكْرٌ” (*makr*), and the reply from the group of *momineen* or the results of their own wrong deeds according to Allah’s laws is “مَكْرٌ” (*makr*) as well {T, R}.

8:30	They were scheming against you and Allah’s law was scheming against them. Allah’s schemes are best, very powerful and effective	وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ - وَاللَّهُ خَيْرُ الْمَاكِرِينَ
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“مَكَّ الْعَظْمُ” (*makk al-azm*): he sucked the bone and removed all its marrow {T, R}. *Ibn Faris* says this is its basic meaning

“مَكَّ الْفَصِيلُ مَا فِي ضَرْعِ أُمِّهِ” (*makkal faseelu maa fee zar-i ummihi*): the camel kid sucked all the milk that was in its mother’s teats.

“مَكَّهُ” (*makkah*): he killed him, decreased him {T, R}.

Yaqoob says that “مَكَّةُ” (*mecca*) means the entire mosque.

There is a difference of opinion as to why the place is called *mecca*:

- 1) for example one opinion is that it is called *mecca* because it decreases or destroys sins
- 2) since water was scarce there, its inhabitants sort of used to suck all its water.
- 3) since this city attracts people towards it and absorbs them it is called “مَكَّةُ” (*mecca*).
- 4) just as “بَكٌّ” (*buck*) means a crowd so does “مَكٌّ” (*muck*) mean a crowd.
- 5) “مُكَكَتُ” (*mukaak*) and “مُكَكَتُ” (*mukaakah*) means bone marrow {T, R}, which is in the centre of the bone and since this city is in the middle of the world it is called *mecca*.

The Quran has used *mecca* to mean the city which holds the mosque of *Ka’ba* (48:46). The same city has also been called “بَكَّةُ” (*bakka*) in (3:95). See heading (B-K-K) too.

It means Mecca. See heading (M-K-K) and (B-K-K).

“الْمَكْنَةُ” (*al-makinah*): grandeur and power or authority

“الْمُكْنَةُ” (*al-muknah*): the ability.

“الْمَكَانَةُ” (*al-makaanah*): peace and respect.

“الْمَكَانُ” (*al-makaan*): a place which is overpowering and encompassing something {T}.

Ibn Faris says “الْمُكْنَاتُ” (*al-muknaat*) means the nests of birds.

Some think that the root of “مَكَانٌ” (*makaan*) is (**K-W-N**), and it also means the method or direction.

The Quran says:

14:17	death will come towards it from all sides	و يَأْتِيهِ الْمَوْتُ مِنْ كُلِّ مَكَانٍ
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This is from the root (**K-W-N**).

The Quran says:

4:20	a wife in place of another wife	زَوْجَ مَكَانَ زَوْجٍ
10:28	to stay in its place	مَكَانَكُمْ
19:57	and We granted him a lofty place	وَرَفَعْنَاهُ مَكَانًا عَلِيًّا
6:167	do what you can as per your power	إِعْمَلُوا عَلَىٰ مَكَاتِكُمْ
36:27	despite their strength we annihilate them (reduce their power to weakness)	لَمَسْخُحْنَهُمْ عَلَىٰ مَكَاتِهِمْ
24:55	He will make their Deen strong and established for them, will make their way of life the way of the world (grant power)	وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمْ
12:56	Thus we granted Yusuf the authority in the land	كَذَٰلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ

“مَكَّنَ الشَّيْءُ” (*makunash shaiyi*): the thing was strengthened and became strong, became solid, became stolid in its place.

“أَمَكَّنَ فُلَانًا الْأَمْرَ” (*amkana fulanal amr*): the work became easy for that man, he overpowered him.

“تَمَكَّنَ مِنَ الْأَمْرِ” (*tamakkana minal amr*): he overpowered him and became successful {T}.

“مَكَانٌ” (*makaan*): respect and value.

“مَكِينٌ” (*makeen*): one with great ability and rank, one who sits stolidly in his place.

“عِنْدَ ذِي الْعَرْشِ مَكِينٌ” (*inda zil arshi makeen*): respectable before the possessor of the heavens (81:21).

“مَكَّنَ” (*makkan*): to fix, to make strong, to make stable.

“أَمَكَّنَهُ مِنَ الشَّيْءِ” (*amkana minash shaiyi*): made him authoritative, gave him power over something.

Surah *Al-Infaal* says:

8:71	so Allah overpowered them	فَأَمَكَّنَ مِنْهُمْ
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The Quran has related three methods of verifying the truth of its claims. One is to deliberate upon the truths or knowledge of the times, or historic truths as to how the nations which adopted the wrong path had been destroyed. The third is the pragmatic test which means “let the system establish itself through human efforts and produce its results” (10:39). The results will speak for themselves.

The Quran believes firmly on its claims that it exhorts taking this pragmatic test as its proof. Therefore, the Messenger **Muhammed** tells his opponents repeatedly to continue working as per your strengths.

6:136	soon the results will decide as to who is successful	فَسَوْفَ تَعْلَمُونَ مَنْ تَكُونُ لَهُ عَاقِبَةُ
6:136	You will see that the nation that slackens in giving humanity its due rights and rebels against Allah’s laws, can never succeed	إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ

This was the way, through which Islam’s truth was established, i.e. to tell the world through its practical results that this system is without parallel. This was the Islamic claim. Nowadays the situation is such that even if some people want to turn to Islam by being impressed by its universal appeal, they are turned away by seeing the practical despondence of the **muslims**, and think that a religion whose followers face the ignominy that is done by the **muslims** presently, can never be the harbinger of emancipation to humankind at large. Even so, if the **muslims** are told that they are not following the **Deen** which Allah had ordained (but something similar to it) then they get so angry that they are ready to fight you. This is because they have refused to test deeds through their results as per the Quran. Now they have no criterion whereby they can judge whatever that is being done by them is right or wrong.

There is only one criterion and that is whether the result of the deeds that the Quran has told us are being produced accordingly or not. If our deeds are producing the said results then the deeds are being done

correctly. If they are not producing the said results, then the deeds are not being performed correctly. It is correct that result of all the deeds will not be manifested before death but there are some results which will definitely be manifested. According to the Quran some results will be manifested in this life too, and they can determine if the deeds we are doing are being done rightly. The ignominy and deprivation in this world means the punishment by Allah, and if we are doing the deeds according to the Quran, these deprivations cannot remain with us.

M-K-W م ك و

“مَكَا” (*maka*), “يَمْكُو” (*yamku*), “مُكَاةٌ” (*muka’a*): to whistle {*T*}.

Ibn Faris says this means by putting the fingers in a particular way in the mouth and whistle.

Raghib says “مَكَا الطَّيْرُ” (*mukat tair*) means “to whistle like a bird” {*R*}.

“الْمُكَاةُ” (*al-mukka’u*) is a small bird which stays in gardens. It got its name because its voice is like a whistle.

The Quran says about the Arabs of the dark period (i.e. before the advent of the Quran):

8:35	Near the House of <i>Ka’ba</i> , their <i>salaat</i> is nothing but some meaningless sounds and meaningless movements	مَا كَانَ صَلَاةَ تَهُمْ عِنْدَ الْبَيْتِ إِلَّا نِكَاةٌ وَتَصْدِيَةٌ
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This means their prayers in which some words are recited and some acts performed (i.e. soulless praying). Just think and observe that today’s prayers where we simply recite some words whose meanings we do not know, and do some movements about which we do not know why these are performed? Although the Quran had directed to establish *salaat* which is a means of bringing change of minds and thinking and the source of bringing a revolution in a society, the society where every man would be aware as to what he was doing and why? And what will be its result? Every aspect of *Deen* has a purpose and helps attain the high ideal of humanity. But when the real purpose of *Deen* becomes obscured then these life giving links of that program (*Deen*) are reduced simply to being a custom, part of a meaningless worship, and the rituals are then performed thinking as if these are the very aim. At this juncture *Deen* (Way of life) is reduced simply to a religion.

M-L-A م ل ا

“مَلَأَ الشَّيْءَ يَمَلِأُهُ مَلَأٌ” (*mala ash shaiyi yamluhu maala*): filled something.

“فَامْتَلَأَ” (*famtala’a*): so it was filled.

“لَأَمْلَأَنَّ جَهَنَّمَ” (*la mala unna jahannam*): I will surely fill the *jahannam* (7:18).

“مِلْيٌ” (*mil un*): the quantity with which something is filled {*T*}.

“مِلْءُ الْأَرْضِ ذَبَابًا” (*mil ul ardi zahaba*): plenty of gold (3:90)

“مَالِيُونَ” (*maaliioon*): those who fill (37:66).

“الْمَلَأَةُ” (*al-mala’o*): to consult among themselves, group. The leaders and elite of a nation, the elite {*T*}

“الْمَلَأُ الْأَعْلَى” (*al-mala ul-aala*): cannot bear or listen to what the elite say (37:8). Here the meaning is that which transpires in the world of God.

“الْمَلَاءُ” (*al-milaa-o*) and “الْأَعْلَى” (*al-mala’o*): rich people, or those people who have everything they need in abundance, or all of those whose needs are fulfilled {*T*}.

The Quran has used “المليه” (*al-mala’o*) in these meanings too:

23:33	who had abundance of life’s accoutrements	أَتْرَفْنَاهُمْ فِي الْحَيَاةِ الدُّنْيَا
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The Quran says that the rich people of the entire nation, whom the messengers were sent to oppose them:

34:34	It has never occurred that We have sent a warner to a	وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِنْ نَذِيرٍ إِلَّا قَالَ مُتْرَفُوهَا إِنَّا بِمَا
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	town, and the wealthy ones did not say “we disbelieve in the revelation ”	أُرْسِلْتُمْ بِهِ كَافِرُونَ
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It is obvious then that the Messengers came with a message that hurt the rich people the most. That is why they opposed the message so vehemently. If the matter was confined only to worship then they would not have opposed the message in such a manner because then it would not be hurtful to them at all. They on the other hand support these programs and give to charities. The Quranic verses are witness to the fact that the program which the messengers brought all entailed the program of snatching the holds on things of sustenance or the resources from the rich and privileged and put them under the law of sustenance as ordained by Allah. This was the reason that particular group of people oppose the revelation because its success meant the elimination of human exploitation and equitable distribution of wealth in a society.

This has been the case since long and will continue to be so. Today too, wherever the revolutionary message brought by the Quran is mentioned, it will be opposed tooth and nail by this group of people, and religious monasticism will be hand in glove with it.

See heading (*Te-R-F*).

M-L-H م ل ح

“الْمِلْحُ” (*al-milḥ*): salt, very salty (brackish) water.
 “الْمَلَّاحُ” (*al-mallah’u*): one who sells salt. It also means “sailor” as he is always at sea (or in brackish water).

The Arabs used to hold salt in great esteem and therefore “الْمِلْحُ” (*al-milḥ*) was also used to mean responsibility and courtesy, and for fine and aesthetic sense too.

Ibn Faris says it means to be white, and salt is so called because it is white.

The Quran has used “مِلْحٌ” (*milḥ*) to mean very brackish water.
 “بِذَا مِلْحٍ أُجَاجٌ” (*haaza milhun ujaaj*): it is very brackish (25:35).

M-L-Q م ل ق

“مَلَقٌ” (*malaq*), “يَمَلِقُ” (*yamliq*): obliterated, softened.
 “الْمَالِقُ” (*al-maalq*): the wooden board with which land is cultivated, or which is used as plough to smooth or made even.
 “مَلَقَ الْأَرْضَ تَمَلِيقًا” (*mallaqal arda tamleeqa*): to even out the land with the wooden board.
 “تَمَلَّقُ” (*tamalluqu*) and “مَلَّقُ” (*malaq*): to soften or smooth someone.
 “انْمَلَقَ” (*inmalaq*): to be smooth.
 “الْمَلَقَةُ” (*al-malagah*): smooth stone {*T, M*}.
 “الْمَلِيقُ” (*al-maliq*): weak and feeble whom the vicissitudes of time have made so.
 “الْمُمَلِّقُ” (*al-mumliq*): a man who has nothing, is a pauper.
 “أَمَلَقَ مَامَعَهُ” (*amlaqa mamahu*): whatever he had, he spent it, and kept nothing back.
 “رَجُلٌ أَمَلَقَ مِنَ الْمَالِ” (*rajulun amlaqu minal maal*): a man who has no wealth left {*T, M*}.
 “إِمْلَاقٌ” (*imlaaq*): poverty.

Ibn Faris says it means to be deprived of something and something to be softened.

The Quran says:

6:152	due to the fear that you will become a pauper, do not kill your children	لَا تَقْتُلُوا أَوْلَادَكُمْ مِنْ إِفْلَاقٍ
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In a Quranic system, it will be the responsibility of the system to arrange for your sustenance and your children too. Responsibilities that Allah has said as his own are fulfilled by this system which is established to implement His laws.

M-L-K

م ل ك

“مَلِكٌ” (*mulk*): to have the capacity, to have the power, to dominate and be overpowering {*M*}. It also means authority and intent, firm basis, the support on which something is established.

That is why water and food and other such things are called “مِلْكٌ” (*milk*) because they support the life on earth.

The Arabs say “لِي فِي الْوَادِي مَلِكٌ” (*li fil waadi milk*) which means “this valley has grazing land, water and cattle and every other thing”. In the desert, water is the greatest life sustaining thing, so it is called “مِلْكٌ” (*milk*).

“لَيْسَ لَهُمْ مَلِكٌ” (*laisa lahum milk*): they do not have water.

The Arabs have a proverb which says “الْمَاءُ مَلِكٌ أَمْرُهُ” (*al-maa'u malak amruhu*) which means “water rectifies everything, or takes care of every matter” i.e. one who has water is independent and everything is sorted out for him {*L*}.

Anything with which any matter is set right and reaches its peak is called “مِلَاكُ الْأَمْرِ” (*milaakul amr*). “مِلَاكٌ” (*milaakun*) also means plaster {*T, F*}, because with it stones, etc. are set right.

“مَلَكُ الْعَجِينِ يَمْلِكُهُ” (*malakal ajeena yamlikhu*): to knead the flour well, so that all its elements become homogenous or mixed well {*T, F*}.

Nawab Siddiq Hassan Khan says that the characteristic of this root (*M-L-K*) is strength and intensity {*Al-ilm-ul-Khafaq*}.

“مَلِكُ الطَّرِيقِ” (*malkut tareeq*), “مِلْكُ الطَّرِيقِ” (*milkut tareeq*), “مُلْكُ الطَّرِيقِ” (*mulkut tareeq*): the limit of a path, and also the middle or big part of a path {*T, F*}.

“مَلَكُوتٌ” (*malakuut*): respect and authority, government and statehood. This word is also used to mean “a great country”, but the word is particular to mean “Allah’s authority”, because complete authority in the universe belongs to Allah. He alone supports the universe and is the basis for it and all operations therein are due to Him.

“مَالِكٌ” (*maalik*): a man of authority and right.

In Surah *An-Nahal* verse (16:73) “لَا يَمْلِكُ” (*la yamliku*) i.e. not have power has been further elaborated by the term “لَا يَسْتَطِيعُونَ” (*la yastati-oon*) i.e. cannot possibly have power.

Similarly “مَمْلُوكٌ” (*mumlook*) has been explained by “لَا يَقْدِرُ عَلَى شَيْءٍ” (*la yaqaadiru ala shaiyin*) in (16:75) i.e. on which there is no authority or right.

Surah *Yasin* has clarified that “مَالِكٌ” (*maalik*) is one who is obeyed by another.

Surah *Al-Bagra* (in respect of *Taalot*) has said:

2:246	appoint some commander for us (so that we fight under his command)
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وَابْعَثْ لَنَا مَلِكًا

A commander is one who has authority. In the verse adjacent to it, the meaning of “مَلِكٌ” (*mulk*) is also authority.

20:87	the promise we made to you, was not broken intentionally {T}.	مَا أَخْلَفْنَا مَوْعِدَكَ بِمَلِكِنَا
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The above explanations make it obvious that while by “مَالِكٌ” (*maalik*) it is meant that Allah has complete right and authority, it is also conceived that it is thus so that the system of the universe proceeds rightly and according to His laws not for some oppressive purpose, and so that everything continues to get what is essential for its existence.

The Quran uses a term “مِمَّا مَلَكَتْ أَيْمَانُكُمْ” (*maa malakat aimanukum*) which literally means “whom your right hands possess”. This phrase has been used to mean several things, for example to mean subordinates who work according to someone’s plan. Household servants etc. are also included in this category. See (30:28, 24:58, 24:31, 16:71, 4:36). It also means the women who have entered wedlock (33:52).

In Surah *Al-Nisa* verse (4:24) if “*muhsinaatu*” is taken to mean chaste women then:

4:24	Chaste women are prohibited for you except those who enter your wedlock	وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ
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If ‘*muhsinaat*’ means ‘women with husbands’ (see heading *H-Sd-N*) then this verse would mean:

4:24	All women with husbands are forbidden for you, except the slave girls or women who are already in your slavery (although they may have husbands somewhere)	إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ
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But in Surah *Al-Mumtihinah* it is said that if the women of the unbelievers come to you then do not make them return to the unbelievers but give them (the unbelievers) the money they have spent on the women and wed them (60:10). These are the ‘women with husbands’ with whom wedlock was allowed. In this vein verse (4:24) could also mean “these women who were married in this way”.

These words have also been used to mean slave girls in other verses like (33:50), (70:30), and (23:6). Before the advent of Islam the Arab society permitted keeping slaves and slave girls. When Islam arrived these slave girls were not turned out and allowed to stay where they were, because turning them out would have caused a lot of ills in the society due to economic reasons. The Quran has used these words to mean these slave girls too.

In Surah *Muhammed* clear directions were given that these prisoners were to be freed either as a favour or after receiving some compensation. Thus Islam ended the major source of slavery, to purchase a human being for keeping him or her as a slave is very much against the teachings of the Quran which advocates respect for human beings (17:70), leave alone allow one man to be master of another and order him around as a slave (3:78).

These explanations make clear that wherever the phrase “مَمْلُوكَةٌ” (*maa malakat*) has been used to mean slave girls, it has been used for slave girls as were there in Arab society before the advent of Islam. These slave girls were gradually absorbed as individuals of the free society and since the system of making new slaves had been prohibited by the Quran. Therefore the system of slavery or slave girls ended from among the *muslims*. As such, those who cite “مَمْلُوكَةٌ أَيْمَانُكُمْ” (*maa malakat aimaanukum*) as an instance for keeping slaves are mistaken and do injustice to the Quran. The benefit of this phrase in the Quran nowadays is that if a nation in which slavery is still prevalent enters or accepts Islam then this verse would provide guidance and direction to end it.

With reference to “مَمْلُوكَةٌ أَيْمَانُكُمْ” (*maa malakat aimaanukum*), also see heading (*Y-M-N*).

For the meaning of “مَلَاحِيكَةٌ” (*mala'ikah*), see heading (*A-L-K*).

”أَمَلْتُ الْكِتَابَ عَلَى الْكَاتِبِ“ (*am laltul kitaaba alal kaatib*): the book I dictated to the writer {M}. To mean this, the root has appeared in (2:284).

Raghib says ”مِلَّةٌ“ (*milah*) has been derived from it. As such, ”مِلَّةٌ“ (*millah*) means “written law”.

”طَرِيقٌ مَلِيلٌ“ (*tareequn maleel*): that clear path which is much used.
 ”مِلَّةٌ“ (*millah*): method, way or path.

Abu Ishaq also supports this meaning and *Asaas* too supports it.

”مِلَّةٌ“ (*millah*) has been derived from it because it means a place where bread is baked and at such a place footprints make their mark from much comings and goings.

”الْمَلَّةُ“ (*al-mallah*): hot sand over which bread is sometimes cooked {T}.

Manavi says ”مَلَالٌ“ (*malaal*) means the tiredness and frustration that is created by doing something continuously {T}.

Ibn Faris says it means to become tired of something and to be tired.

The Quran has used the word ”مِلَّةٌ“ (*millah*) to mean the path or the way, as in:

2:140	Until you follow their way (<i>deen</i>)	حَتَّى تَتَّبِعَ مِلَّتَهُمْ
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Islam has been called ”مِلَّةَ إِبْرَاهِيمَ“ (*millata ibrahim*) in (2:135), i.e. “the way which as per Allah’s directions *Ibrahim* had followed”.

M-L-W/Y م ل و ي

”إِمْلَاءٌ“ (*imla’un*): to extend (to give more time or show laxity).

”مَلَاوَةٌ مِنَ الدُّبْرِ“ (*malaawat minaddabri*), ”مَلِيَّامِنُ الدُّبْرِ“ (*maliyamin naddabri*): a very long period of time {R}.

”الْمَلِيَّيُّنُ“ (*al-maliyyun*): a long period of time. *Ibn Faris* says that this is its basic meaning

The Quran says:

19:46	get away from me for a long period	وَاهْجُرْنِي مَلِيًّا
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”أَمَلَيْتُ الْبُعَيْرَ“ (*amlaliat ul-ba’eer*): I created vastness in the camel’s pen (where it was fastened), so it loosened it {T}.

Surah *Muhammed* says about the *shaitaan* or rebellious forces:

47:25	He keeps making tall promises to them (gives them false hopes)	وَ أَفْلَى لَهُمْ
7:183	I give them time.	وَ أَفْلَى لَهُمْ

”أَمَلَيْتُ الْكِتَابَ“ (*am lait-ul-kitaab*): I dictated the book.

”أَمَلْتُ“ (*amlalt*): dictation {R}.

The Quran says:

2:282	Should get it written down	فَلْيَمْلِكُنَّ
25:5	And they are dictated to him	فَهِيَ تُمَلَّى عَلَيْهِ

See heading (M-L-L).

See heading “مِنُ” (*min*) and heading “مَاءُ” (*maa*). Sometimes its last *alif* is not written and “مِمْ” (*minma*) remains.

Man مَن

“مَن” (*man*): “that”, “which” or “whichever”.

It is used in asking a question, i.e. “who”, “which”:

21:19	Whatever there is in the heavens and the earth belongs to Allah	وَلَهُ مَن فِي السَّمٰوٰتِ وَالْاَرْضِ
36:52	who has awakened us from our sleeping place?	مَن بَعَثَنَا مِن مَّرْقَدِنَا

Min مِّن

“مِّن” (*min*) is used to mean “from”:

17:1	from the <i>masjid-al-haraam</i> , i.e. that was the starting point of the journey	مِّنَ الْمَسْجِدِ الْحَرَامِ
27:30	it is from <i>Suleman</i>	اِنَّهُ مِّنْ سُلَيْمَانَ

“مِّن” (*min*) is used to mean “some from amongst the whole lot”:

2:253	Allah has spoken with some among them	مِنْهُمْ مِّنْ كَلِمَةِ اللّٰهِ
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“مِّن” (*min*) is also used for the entire group:

35:2	whichever beneficence Allah grants mankind	مَا يَفْتَحِ اللّٰهُ لِلنَّاسِ مِّنْ رَّحْمَةٍ
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It does not mean that He sends a part from the beneficence. What is defined as beneficence is entirely beneficence. It will not be a part of the beneficence.

Surah *Al-Airaaf* says:

7:132	Whichever sign you bring to us (we will treat all signs like this)	مَهْمَا تَأْتَيْنَا بِهِ مِّنْ آيَةٍ
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“مِّن” (*min*) is also used for to mean “because of” or “due to”:

71:25	they were drowned because of their sins or wrong doings	بِمَا خَطَبْتَهُمْ أُغْرِقُوا
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“مِّن” (*min*) is also used for to distinguish between one another:

2:220	Allah well knows who is a wrong doer or on the right path (He can easily distinguish one from the other)	وَاللّٰهُ يَعْزَمُ الْمُفْسِدَ مِنَ الْمَصْلِحِ
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“مِّن” (*min*) is also used to mean “one in place of another”:

9:38	Have you become agreeable to the immediate benefit in place of or against the future?	اَرْضَيْتُمْ بِالْحَيٰوةِ الدُّنْيَا مِّنَ الْاٰخِرَةِ
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Also see (43:60).

“مِّن” (*min*) is also used to mean “exhortation” of the negative:

3:61	there is no other god except Allah	وَمَا مِّنْ اِلٰهٍ اِلَّا اللّٰهُ
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“مِّن” (*min*) is also used to mean “along with”:

42:45	they must be watching along with from the corner of their eyes	يَنْظُرُونَ مِّنْ طَرْفِ خَفِيٍّ
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Also see (97:4).

“مِّن” (*min*) is also used to mean “on” or “over”:

21:77	And we made them dominant over that nation.	وَتَصَرَّفْنَاهُ مِّنَ الْقَوْمِ
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“مِنْ” (*min*) is also used to mean “in”:

62:9	When you are called to prayers in Friday	إِذَا تُؤَدَّى الصَّلَاةُ مِنْ يَوْمِ الْجُمُعَةِ
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“مِنْ” (*min*) is also used to mean “from” or “of”:

21:97	We were unaware of them (from their side)	قَدْ كُنَّا فِي غَفْلَةٍ مِنْ هَذَا
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“مِنْ” (*min*) is also used to mean “for him” or “over him”:

58:17	Against Allah, their wealth and progeny will do no good for them	لَنْ نُعْجِبَ عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنْ اللَّهِ شَيْئًا
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“مِنْ” (*min*) is also redundant sometimes:

6:59	No leaves fall without....	مَا تَسْقُطُ مِنْ وَرَقَةٍ
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It can also mean to put emphasis on something.

M-N-Ain م ن ع

Ibn Faris says “مَنْعٌ” (*man’a*) is the opposite of “إِعْطَاءٌ” (*i’ta’un*), i.e. “to not give”. *Raghib* too supports this claim.

“” (*mun’a*): to intervene between a person and the thing that which he wishes to obtain.

“إِمْتِنَاعٌ” (*imtina’a*), “إِمْتِنَاعًا” (*imtina’a*): to abstain, to stop, forbid, one who prevents {T}.

“مَنْعٌ” (*manu’un*) and “مَنْوَعٌ” (*manuu’un*) are more exaggerated than “مَانِعٌ” (*maanih*), i.e. “one who stops very much”.

“مَانِعٌ” (*maanih*), “مَنْعٌ” (*mannah’un*), “مَنْوَعٌ” (*mano’o*): miser who stops and does not let go of anything {R}.

“أَلْمَنْعِيُّ” (*al-mun’a*): to stop, to be safe.

“مَنْعُ الرَّجُلِ” (*manu ar rajul*): the man became safe.

“مَنْبِيعُ حِصْنٍ” (*hisnun manih*): safe and strong fort.

“أَلْمُمَانَعَةُ” (*al-mumana’ah*): to struggle or quarrel to prevent one another {T}.

The Quran says:

2:114	Who can be more oppressive than one who prevents others from reciting Allah’s name (or word) in the mosques	وَمَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسْجِدَ اللَّهِ أَنْ يُذَكَّرَ فِيهَا اسْمُهُ
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Here *mun’un* means “to hinder” or “intervene”.

Surah *Al-Nisa* says:

4:141	Have We not protected you through the believers?	وَ مَنَعْنَاكُمْ مِنَ الْمُؤْمِنِينَ
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Surah *Al-Ma’on* says:

107:7	They hinder things which should be free like flowing water, and possess them personally	وَيَمْنَعُونَ الْمَاعُونَ
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Surah *Al-Ma’arj* says about man’s psychological make-up:

70:21	when a man gets wealth, then instead of keeping it open (or available for others, he keeps it for himself	إِذَا مَسَّهُ الْخَيْرُ مَنُوعًا
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The next verse says that this mentality can be cured through the system of *Salaat*. Verse (29:45) also says so. The same thing is reiterated in Surah *Al-Qaf* by using the words “مَنْعٌ لِلْخَيْرِ” (*manna’i lil-khairi*).

Against this we have a heavenly society will have life's edibles in abundance (50:25), and where nobody will stop it, from being available to everyone (20:118, 20:35) and will be available for the sustenance of all (17:20, 107:7)

- “مَنْ” (*munna*): to obtain any beneficence from God with no major effort.
 “مَنْ عَلَيْهِ” (*munna alaih*): did him a favour, i.e. granted him something without any labour.
 “إِمْتُنَّ عَلَيْهِ” (*imtunna alaih*): grant something without any labour.
 “مَنْ” (*munna*): to assert or remind of a favour which is not thought to be a good act.
 “الْمُنُونُ” (*al-manoon*): one who asserts favours too much. It also means “era” and “death”.
 “رَيْبُ الْمُنُونِ” (*raibul manoon*): the vicissitudes of life.
 “الْمَنَّانُ” (*al-mannan*): one who grants too many rewards {*T, M, Aqrab-al-Muwarid*}.

The Quran says that the Revelation too is “مَنْ” (*munna*) because it has been granted by Allah without any effort on our part (14:11). This “مَنْ” (*munna*) is for the Messenger, and for the Messenger to come to the people with this revelation is “مَنْ” (*munna*) from Allah (3:163). For the nation of *Bani Israel* to be liberated from Pharaoh’s oppression was Allah’s “مَنْ” (*munna*) (28:5).

About the prisoners of war, Surah *Muhaamed* says that they should be allowed to go as “مَنْ” (*munna*) or “فِدَاءً” (*fidyan*) i.e. against some compensation (47:4).

In Surah *Saad*, this word has been used opposite to “أَمْسِكْ” (*imsaak*) which means obstruction (38:39). Thus it is obvious that prisoners of war will have to be released, whether in exchange of compensation or for free.

Surah *Al-Mudassar* says:

74:6	do not do a favour in expectation that you will get better returns	وَلَا تَتَمَنَّوْنَ تَتَمَنَّوْا
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This makes the meaning of “مَنْ” (*munna*) very clear.

Surah *Al-Momin* says that those who spend in the path of Allah do so because:

2:262	They neither expect any return nor be the cause of any mental torture by stressing their favour	لَا يَتَمَنَّوْنَ مَا أَتَوْا بِهَا وَلَا آثَرَ
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“مَنْ” (*munna*) is actually quite weighty {*T, M, Aqrab-al-Muwarid*}, thus stressing the favour means to burden someone with a heavy weight.

“مَنْ” (*munna*) also means “to make tired”, or “to exhaust”, or “to weaken” or “enfeeble”.

“مَنْ النَّاقَةِ” (*munna naaqah*): weakened the camel because of the stress of the journey and enfeebled it. Hence it became weak by walking too much.

“مَنْ السَّيْرِ فُلَانًا” (*munna sairu fulana*): made it weak by walking so much.

“ذَهَبَ بِمَنْتِي” (*zaha ba bi munnatih*): wasted its strength.

“الْمَنِينِ” (*al-maneen*): weak rope or weak man.

“تَوْبٌ مَنِينٌ” (*saubun maneen*): weak and feeble cloth.

“الْمِنَّةُ” (*al-minanah*): spider.

“مَنْ الشَّيْءِ” (*munna shaiyi*): the thing decreased.

“مُنُونٌ” (*manoon*): death or era.

“مَنْ الْحَبْلِ” (*munnal habl*): cut the rope.

Ibn Faris says the basic meanings are

- 1) to cut
- 2) to do a favour.

The Quran says:

95:6	Such returns await them which will not be decreased at all (they will get full return and not an iota less)	فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ
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Also see (84:25) and (41:8).

Hence it means “uncut” or “continuous”. In evolution something can proceed ahead but cannot revert, either it will stop or proceed ahead. It can also mean that this return will be received by them not as a favour but as a matter of right.

52:30	The vicissitudes of time	رَبُّ الْمُنُونِ
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This word is also used for opposite meanings too.

“الْمُنَّةُ” (*al-muunnah*): strength, especially the strength of the heart. Therefore “مَمْنُونٌ” (*mumnoon*) means both strength and weakness {*T, M, Aqrab-al-Muwarid*}.

Ar Rumaani says “الْمُنُونُ” (*al-manoon*) means “death” {*Al-Fazal, Mutaradifa*}.

Lataif-ul-Lugha says it means “الدَّهْرُ” (*ad-dhahar*) or “the times”.

Raghib says that “مَنَّ” (*mun*) and “سَلْوَىٰ” (*salwa*) points to the beneficence of Allah.

The Quran says that the *Bani Israel* used to receive “مَنَّ” (*mun*) in (2:57). This was a kind of sweet gum which used to accumulate on trees {*T, R*}. Even now it can be found and is very tasty.

“مَنَّ” (*mun*) means the favours and “سَلْوَىٰ” (*salwa*) means “the means of contentment” {*T, R*}.

Manaat مَنَوَةٌ

“مَنَوَةٌ” (*manaat*): an idol of the Arab tribes of *Khaza'a* and *Hazeel* {*T, M*} (53:20). *Laat* was the idol of the tribe *Saqeef* and *Uzza* the idol of the tribe *Ghutfaan*. All these three have been mentioned in (53:19) and (53:20).

M-N-Y م ن ي

“مَنَاهُ” (*manahu*), “يَمْنِيهِ” (*yamnaihi*), “مَنْيَاً” (*manya*): estimated it.

“الْمَانِي” (*al-maani*): someone who estimates.

“الْمَنْيُ” (*al-man'yu*): Allah's estimate.

“الْمَنْيَةُ” (*al-maniyah*): death, because its time is estimated {*T, R*}.

“الْمَنْيُ” (*al-muna*) with its singular “الْمَنْيَةُ” (*al-munyah*) means “purpose”, “wishes” or “” (intent), i.e. “works which are estimated before-hand”.

“تَمَنَاهُ” (*tamannaahu*), “تَمَنَّى” (*tamanniya*): intended it, wished it.

“الْمَنْيَةُ” (*umniyyah*) with its plural form “أَمَانِيٌّ” (*amaaniyu*) means “wish” or “intent” {*T, R*}. It also means falsehood and lies.

“تَمَنَّى الْحَدِيثُ” (*tamannal hadees*): fabricated a false hood.

“الْأَمَانِيُّ” (*al-amaaniyyu*): things which are wished for and lies {*T, R*}.

“الْمَنْيُ” (*al-maniyyu*): sperm, as per its meaning of wish or intent, or because a human birth is estimated from it {*Ibn Faris*}.

“تَمَنَّى الْكِتَابَ” (*tamann al-kitaab*): read the book.

“الْمَنْيَةُ” (*umniyyah*): the reading of the book, whatever is read {*Ibn-Qateebah, F*}.

Taj-ul-Uroos has cited verses to prove this meaning.

Ibn Faris says by reading one can estimate the purpose of the book.

The Quran says:

2:78	uneducated are included among them who can only recite the book (but cannot understand its meanings)	
22:52	And any messenger before you that We sent to, then (after him) it so transpired that the book he recited from was interfered with. Thus another messenger was sent by Allah who would remove the	

exaggerations from the Revelation and restore it to its former state.

In this verse God relates how people used to change the Revelation after a messenger and thus another messenger was sent to restore the original message. This continued till the advent of the Quran which was guaranteed safe keeping (from amendments and changes) by God Himself. Now nobody can make any changes in it. This is the true meaning of this verse, but many elaborators have translated "" (*umniyyatihu*) as "wish", and thus created a difficulty for themselves. Then in order to get out of the difficulty and contradiction, they concocted a story to support their transgression.

M-W-T م و ت

"مَوْتٌ" (*maut*): is actually the opposite of life. Figuratively it also means "rest" {*T, M, R*}. Anything in which movement stops due to stagnancy is considered dead. Therefore "مَاتَتِ الرِّيحُ" (*maatatir reeh*) means "the wind stopped and became immobile" {*T, M, R*}.
 "مَاتَتِ النَّارُ" (*maatatin naar*): the fire was extinguished.
 "مَاتَتِ الْخَمْرُ" (*maatatil khamr*): "sleep" or "the stupor of the drink began to be dispelled".
 "مَاتَ الرَّجُلُ" (*maatar rajul*): he went to sleep {*T, M, R*}.

There are different kinds of death:

1) for the strength of growth to be lost, as in:

30:19	Allah enlivens the land after its death	وَيُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا
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2) for the feeling to be lost:

19:23	<i>Maryam</i> said "If only I had died before this and was forgotten and wish I was unable to feel this ignominy and pain"	قَالَتْ يَا لَيْتَنِي مِتُّ قَبْلَ هَذَا وَكُنْتُ نَسِيًّا مَنْسِيًّا
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3) the deterioration of intellect and consciousness:

27:80	You cannot make the dead listen (those who do not employ their intellect)	فَأَنذَرْتُكَ لَا تَسْمَعُ الْمَوْتَى
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4) fear and apprehension which can cause life to be blemished, i.e. difficult situations like poverty, ignominy, a life of subjugation etc.:

14:17	Difficulties from all sides will be approaching but death will not arrive. Only so much will be furnished as charity that will be enough to sustain life barely	وَيَأْتِيهِ الْمَوْتُ مِنْ كُلِّ مَكَانٍ وَمَا هُوَ بِمَيِّتٍ
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"مَوْتٌ" (*maut*): "stupor" and "craziness".

"الْمَيِّتَةُ" (*al-maitah*): the animals which die without being slaughtered.

"الْمَوْتَةُ" (*al-mautah*): a condition akin to madness which seizes some people {*Ibn Faris*}.

The Quran has used "مَوْتٌ" (*maut*) against "حياة" (*hayat*) which means "life" (2:28). Just as life is not merely breathing but it has many aspects, death is not just to stop breathing but it has many aspects as well. The worst sort of that is collective death in which they are neither dead fully nor alive. This sort of life is hellish.

87:13	The message of the Quran is life giving only for those who have the ability to live on	لَهُمْ لَا يَمُوتُ فِيهَا وَلَا يَحْيَى
36:70	To warn he who is alive	لِيُنذِرَ مَنْ كَانَ حَيًّا

Wherever these words have appeared in the Quran, it will have to be determined with reference to the context these contain at that place. At every place "مَوْتٌ" (*maut*) will not mean physical or clinical death. Also see heading (*H-Y-Y*).

- “الْمَوْجُ” (*al-mauj*): wave.
 “مَاجِ الْمَوْجِ” (*maaj al-mauj*): the wave rose
 “الْمَوْجُ” (*al-mauj*): the tribulation of the sea waves.
 “مَاجِ يَمُوجُ” (*maaja yamuj*): surprise and wonder {*T, M, R*}.
 “مَوْجَةُ الشَّبَابِ” (*maujash shabaab*): the swing of youth, the height of youth.

Ibn Faris says that its basic meaning is “tribulation”.

The Quran uses the word “مَوْجُ” (*mauj*) to mean “sea waves” in (10:22).

- “مَارَ الشَّيْءُ يَمُورُ” (*maarash shaiyu yamoor*): for something to come again and again.
 “الْمُورُ” (*al-maur*): to turn around as “wave” and “tribulation”. It also means to flow with speed on the ground and be quickly mobile.
 “مَارَ مَوْرًا” (*maara maura*): he started coming and going.
 “الْمُورُ” (*al-maur*): much traversed, smooth path, fast pace, quickness and soft treading.
 “الْمُورُ” (*al-moor*): dust blown by the wind {*T, R*}.

The Quran says:

52:9	With revolution, those on high ranks will be removed from their place and become very troubled	يَوْمَ تَمُورُ السَّمَاءُ مَوْرًا
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This meaning is derived from the figurative meaning of “سَمَاءُ” (*sama'a*).

- “الْمُوسَى” (*al-moosa*): razor.
 “مَاسَ رَأْسَهُ” (*maasa raasahu*): he shaved off his head with a razor {*T, R*}.

“مُوسَى” (*Moosa/Moses*) is a Hebrew word which has been *Arabised* and it means “that which has been pulled out” {*T*}.

Since the Pharaoh’s people had pulled *Moosa* out of the river when he was a child, he was named so {*M*}.

Ibrahim’s grandson *Yaqoob* had the title of *Israel*. His descendants are called the *Bani Israel*. One of his sons was named *Yahuda*. The *Yahuda* and *Binyamin* tribes were settled in Palestinian area *Judea*. These two tribes were therefore called *Yahudis* and the rest of the descendants as *Bani Israel*. Later this distinction was removed and now *Bani Israel* and *Yahudis* are all referred as Jews.

Yaqoob’s country was *Kanaan* (Palestine), but *Yusuf* (Joseph) who had reached Egypt as per God’s will. See heading *Yusuf* where it is described that he had called his kith and kin to Egypt. Thus the *Bani Israel* were settled in Egypt and gradually turned into a nation by multiplying.

The Pharaoh’s ruled Egypt. Pharaoh was the title of the Kings there and is not used for any particular Pharaoh. Egyptians worshipped many gods and “*Aamn Ra*” (the Sun god) was the biggest of their gods.

The kings of Egypt were thought to be the *awtaar* or representatives of the gods. They were called the *awtaar* of the Sun god. Three thousand years ago, thirty generations of the Pharaohs ruled Egypt. During the time of *Yusuf*, Hyksos’ family ruled Egypt and they were called *Umalaqah*.

In Egypt the **Bani Israel** had started out as a respected lot but gradually they became subjugated by the Pharaohs and began to be treated like slaves. When oppression reached its peak, **Moosa**, who was a great messenger of Allah and a revolutionary, was born among them.

Though he was born in a family belonging to the subjugated **Bani Israel**, God arranged that he was brought up in the Pharaoh's palace and thus became aware of the ways of kings (28:7-13). From here he reached the area called **Madyan** (28:22) where he wedded.

On return from **Madyan** he was endowed with messenger-hood on the mount **Toor** (20:12-13) and he was directed to go to the Pharaohs and deliver the **Bani Israel** from oppression. Along with his brother **Haroon** he reached the Pharaoh (20:43-44, 28:34). There were battles (struggles) with the Pharaoh and his religious people and at last he came away with the **Bani Israel** to Palestine (20:77) and educated them there. God made the **Bani Israel** the lord of the east and west in that blessed land (7:137). According to the **Torah** he died in the land of **Mo'aab** at the age of 120 years. See **Istasnaa** (34:5). **Haroon** had died earlier. The Quran has not discussed these details as these are irrelevant.

He was succeeded by **Joshua** according to the Torah. Thereafter the nation of **Bani Israel** rose to new heights. This was the era in which the grandeur of **Dawood** and **Suleman** was inherited by them. Later they stopped following the way of Allah and ignominy pursued them.

They were first destroyed by **Bakht Nasar** of Babylon in 99 B.C. He demolished Jerusalem and enslaved the Jews and took them to Babylon. Within a hundred years three Persian kings i.e. Cyrus (**Zulqarnain**), **Dara** and **Artakshashhta** agreed to help them and they were able to come and settle once more in Jerusalem. Surah **Al-Bagrah** mentions this destruction and rehabilitation allegorically in verse (2:259). In 332 B.C. **Alexander** of Macedonia attacked their centre i.e. Jerusalem. Then in 320 B.C., **Batlimos** attacked them by way of **Egypt**. He attacked Jerusalem and seized it. During the period of **Antigonus**, this area came under the Greeks and the Jews were badly persecuted. In 66 B.C. their last destruction had begun to take place. Pompeii of Rome advanced towards Palestine and seized it. In this battle, about 12 thousand Jews were killed. Then in 01 B.C. in another battle, about thirty thousand Jews were enslaved. Allah tried to redeem them and sent **Isa** (Jesus) to them for salvation but the way he was treated by them is known to the whole world. After him the moment of reckoning for them had arrived. Titus, the Roman Governor attacked them so badly in 70 A.D that they were destroyed as a nation.

Surah **Bani Israel** talks about the first destruction at the hands of **Bakht Nasar** and this last destruction (17:4-7).

Moosa was Allah's messenger. He was endowed by Allah with a celestial Book:

2:52	Haroon was a messenger too, he too received the book	وَإِذْ آتَيْنَا مُوسَى الْكِتَابَ
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As such, about **Moosa** and **Haroon** it is said:

37:117	And We endowed both of them with a clear Book:	وَآتَيْنَاهُمَا الْكِتَابَ الْمُسْتَبِينَ
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The Quran mentions no separate book for **Haroon** nor is it named (5:44), but Torah is actually the name of the group of books which were given from **Moosa** to **Isa** and all the messengers between them. This group of books is called "The Old Testament".

The Jews had defined it literally (4:46) and figuratively (2:75). Plus they had also made their own additions to it (2:79) and thus their religious book became a mixture of the truth and fabrication (3:71) and therefore bitter controversies had arisen over it (11:110). They were explained by the Quran when it made its advent (5:15). Also see heading **Torah**.

“أَمْوَالٌ” (*al-maal*) with its plural “أَمْوَالٌ” (*amwaaal*) means “everything which you possess”.

Ibnul Ayeer has said that actually “مَالٌ” (*maal*) means gold and silver in your possession. Later a collection of things in your possession also came to be called “مَالٌ” (*maal*), however the Arabs used to call their flock of camels “مَالٌ” (*maal*) because they were wealth to them.

“رَجُلٌ مِثْلٌ” (*rajulum maseel*): a very rich man.

“مُلْتُهُ” (*multuhu*): I gave him wealth.

“تَمَوَّلْتُ” (*tamaw'waltu*) and “اِسْتَمَلْتُ” (*istamaltu*): “I became rich”.

“مَوَّلَهُ” (*mawwalhu*): he made him wealthy {*T, M*}. Most scholars believe that the word “مَالٌ” (*maal*) is derived from the root (*M-W-L*), but *Raghib* has written it under “أَلْمَيْلُ” (*al-mayl*) with roots (*M-Y-L*) because he says wealth is called “مَالٌ” (*maal*) because it favours one for some time and then leaves him to go to another i.e. it doesn't stay with anyone permanently {*R*}. It is possible that wealth is called “مَالٌ” (*maal*) because to obtain it a man has to bend towards one direction. But if *Raghib's* research is correct then the plural of “مَالٌ” (*maal*) would be “أَمْيَالٌ” (*amyaal*) and not “أَمْوَالٌ” (*amwaaal*) as it currently is.

To establish a divine system on earth man has to bear some losses in which “نَقْصٌ مِنَ الْأَمْوَالِ” (*naqsin minal amwaaal*) in (2:155) is included. That is the loss of wealth and riches. But after this the group of believers is made the owner of the wealth of the opponents and they enjoy proliferation of all kinds (33:27). Therefore the proliferation of wealth is the necessary result of establishing the divine system, and the benevolence of Allah. But the wealth that is under the charge of the system of sustenance for the entire nation (9:111) and if every individual collects wealth for his individual benefit then that wealth continues to prepare hellfire whose flames engulf the heart (104:72). The name of this system is Capitalism which the Quran has been sent to humanity to eliminate (9:34-35).

“مَاءٌ” (*ma'a*) was actually “مَوَّةٌ” (*mawat*), but gradually it turned into “مَاءٌ” (*ma'a*). It means “water”. The plural is “مِيَاءٌ” (*miyat*)

“مَاهِتِ السَّيْفِينِ” (*maahatis safinah*): the boat got filled with water.

“بَنُو مَاءِ السَّمَاءِ” (*banu maa-is sama*): this was the nick name for the Arabs who were always in quest of rainfall and went to whatever place, where rain water was to be found {*T, F*}.

The Quran says:

11:7	Allah's throne is on water	كَانَ عَرْشُهُ عَلَى الْمَاءِ
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For the meaning of this verse, see heading (*Ain-R-Sh*).

“مَهْدٌ” (*mahd*): to make a place smooth and soft.

“أَلْمَهْدُ” (*al-muhd*): soft and level ground.

“أَلْمِهَادُ” (*al-mihaad*): bed, because it is soft and smooth {*T*}.

“مِهَادًا” (*mihaada*): the earth (78:6), i.e. vast land that is spread out and is level or smooth.

“أَلْمَهْدُ” (*al-mahd*): a child's bed which is level and soft {*T*}.

“تَمَهَّدُ الْأَمْرَ” (*tamheedul amr*): to smooth out some matter.

Taj-ul-Uroos with reference to *Raghib* says it figuratively also means “to expand or increase wealth and rank”. In other words, it means to make life soft and luxurious.

30:44	Whatever good deeds they do, provide them with luxuries and improve their lives	وَمَنْ عَمِلْ صَالِحًا فَلِأَنْفُسِهِمْ يَمْهَدُونَ
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Surah *Al-Bagrah* calls *jahannam* as “يُنْسِنَ الْمِهَادَ” (*bi’sal mihaad*) in (2:206). Here it means a place to stay or live in.

The Quran calls Allah as:

51:48	And We have spread out the earth, and a good provider of luxuries We are, or provider of an abode	وَالْأَرْضَ فَرَشْنَاهَا فَنِعْمَ الْمَاهِدُونَ
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Surah *Maryam* says that *Maryam* along with her son *Isa* came to the worshippers of Jewish temple. These worshippers got angry because in their opinion she had given up a life of celibacy and was living a normal marital life (as she had a child). In their opinion this was against the rule of monasticism.

Instead of replying, she pointed to the child (which was *Isa*) that he would answer them. At this, the priests said sarcastically:

19:26	How can we talk to someone who is inexperienced? (He is hence beneath our standards)	كَمَا كَيْفَ نُكَلِّمُ مَنْ كَانَ فِي الْمَهْدِ صَبِيًّا
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This makes the meaning of “المهد” (*al-mahd*) as cradle clear.

This is the concept of “تكلم في المهد” (*takallum fil mahd*), i.e. talking about the universal truths at a young age, towards which has been pointed in (3:45, 5:110).

The reply that was given by *Isa* to the priests also shows that it was not a reply from the cradle, i.e. was not the reply of a child. *Isa* said:

19:30	I am on a mission of Allah. He has given me the Book, and made me a messenger	إِنِّي عَبْدُ اللَّهِ - آتَنِي الْكِتَابَ وَجَعَلَنِي نَبِيًّا---
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This shows that this is from a period when *Isa* has been endowed with messenger hood. For more details, see the book titled “*Shola-i-Mastoor*”.

M-He-L م ه ل

“الْمَهْلُ” (*al-mahl*), “الْمَهْلُ” (*al-mahal*), “الْمُهْلَةُ” (*al-muhlah*): peace, contentment, softness,
 “أَمْهَلَهُ” (*amhalah*): treated him softly or gently, did not treat him harshly, granted him more time, gave him more time.
 “تَمْهَلُ فِي عَمَلِهِ” (*tamah hala fi amalih*): he did not hasten in his work, did it peacefully and with equanimity.
 “الْمَهْلُ” (*al-mahl*): aplomb and honour, to proceed in a good deed.
 “الْمَاهِلُ” (*al-maahil*): fast, one who goes ahead {*T, R*}.

Surah *At-Talaq* says:

86:17	treat these opponents gently and give them some time	فَمَهْلِ الْكُفْرَيْنَ أَنهَاهُمْ زُوَيْدًا
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There is a time interval between the deeds and their effects to show up (16:61). This is what extending the time limit means. This takes place according to the Law of requital in the moral world.

Probably due to peace and stability, every metal is called “الْمُهْلُ” (*al-muhl*). Some say that it means molten zinc, copper or iron. Others think that it means olive oil and its dregs. Also this is supposed to mean ash and small bits of ambers which fall off bread when it is taken out of an oven. The *Aamir* tribe says it means poison, however the element of destruction is predominant in this word.

Surah *Al-Ma’arij* mentions this word in verse (70:8). Here if the word is taken to mean “molten metal” then it will be appropriate, i.e. the power of great leaders will turn to water or nought. The water that will be provided to those in *jahannam* will be like “” (*muhl*). Here if the word is taken to mean “poison” then too it will be appropriate and if it is taken to mean “molten lava” then too it will be fine.

Surah *Al-Kahaf* says:

18:26	Things that support life will also prove deadly for them.	يُعَاثُوا بِمَا كَانُوا يَكْفُرُونَ
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Mahma مَهْمَا

“مهْمَا” (*mahma*): anything. Some think that “مهْمَا” (*mahma*) is a compound of “ما” (*maa*) and “مَا” (*maa*), but “ا” (*A*) of the first “ما” (*ma*) has been changed to “هـ” (*he*).

7:132	they said whatever signs you bring	وَقَالُوا مَهْمَا تَأْتِيَانِي مِنْ آيَةٍ
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M-He-N م ه ن

“مَاهِنَةً” (*mahana*): he used it very well, exploited it fully.

“اِمْتَاهِنَةً” (*imtahanahu*): he employed it in his service and thus weakened it.

“الْمَاهِينُ” (*al-maheen*): a camel which has been so weakened with hard labour that it is not useful to sire a camel so that their children may not be born weak as well.

“الْمَاهِينُ” (*al-maahin*): slave and servant.

“الْمِهْنَةُ” (*al-mihnah*): cleverness and expertise in serving.

“الْمِهْنُ مِنَ الرَّجَالِ” (*al-maheenu minar rajul*): lowly being, mean man of unimportant opinion and of weak manners {*T, M*}.

Ibn Faris says it basically means non importance or insignificance and hatred.

The Quran has said:

32:8	(the creation of man happens through) weak and insignificant liquid that is ejaculated (sperm)	سُلَّالَةٍ مِنْ مَاءٍ مِهِينٍ
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This has been said as a comparison, i.e. to create such a fine human being out of this insignificant water is a manifestation of God’s creative power.

M-Y-D م ي د

“مَادًا قَوْمَهُ” (*maada qaumahu*): he brought food for his nation

“مَادَاهُمْ” (*maadahum*), “يَمِيدُهُمْ” (*yameeduhum*): gave them the goods of sustenance.

“الْمُمْتَادُ” (*al-mumtaad*): someone who takes the goods of sustenance.

“مِدْتُهُ” (*midtuhu*) and “اَمِدْتُهُ” (*amidtuhu*): I granted him.

“مَادَنِي فُلَانًا” (*maadani fulaan*): he did me a favour {*T*}. *Raghib* says it also means “he fed me”

“مَادًا” (*maada*): to move with intensity. It also means “to bend”.

“مَادَتْ بِهِنَّ الْأَرْضُ” (*maadat bihin ardu*): the earth revolved along with it.

“الْمَاعِدَةُ” (*al-maa'idah*): food, no matter if a spread accompanies it or not. Some scholars say it means a spread on which there is food. If no food is spread out then the spread is called “خَوَانٌ” (*khwaan*).

Abu Abeer says the spread is called “مِدَّةٌ” (*maa'idah*) because it is given to the guest as a gift and favour {*T*}. *Ibn Faris* says the basic meanings of these words are “movement” and “to benefit”.

5:112	He should endow us with the spread from the sky	أَنْ يُنَزَّلَ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ
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Like every messenger *Isa* too told the people that if they followed the laws of Allah, then He would grant them good sustenance and successes in this world. But the way that nation was facing difficulties

indicated that it could never get the accoutrements of life in abundance. So he felt that these people should be free of bondage to human beings for their sustenance and get it directly from Allah. Then perhaps they would change their ways and follow Allah's laws.

Isa said to his followers that “you are *momins* and you should observe Allah's laws” (5:112). Allah said that He would create such a system (whereby they would get sustenance directly from Allah, i.e. this would be the definite result of their following.

5:115	Anyone who rebels even after this (sustenance directly from Allah), would meet harsh punishment	فَمَنْ يَكْفُرْ بَعْدَ مِنْكُمْ فَإِنِّي أُعَذِّبُهُ عَذَابًا...
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As such, “مَائِدَةٌ مِنَ السَّمَاءِ” (*maa'idatan minas sama'i*) is the second name for the system of sustenance and the definite result of “” (*taqwa*). This is the gist of the verses, not the exact translation.

Surah *Al-Nahal* says about the earth:

16:15	live on it in peace and let it revolve with you all	أَنْ تَمِيدَ بِكُمْ
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An open and vast space is called “الْمَيْدَانُ” (*al-maidaan*) or “الْمَيْدَانُ” (*al-meedaan*). Therefore “مَائِدَةٌ” (*maa'idah*) also has the element of vastness or openness.

M-Y-R م ي ر

“الْمَيْرَةُ” (*al-meerah*): edibles which somebody carries over.

“مَارَ عِيَالَهُ يَمِيرُ” (*maara iyaalahu yameeru maira*): he brought edibles for his family {*T, M*}.

Surah *Yusuf* says:

12:65	We will bring grains (or foodstuff) for our family	وَيَمِيرُ أَهْلَنَا
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M-Y-Z م ي ز

“مَارَ” (*maaza*), “يَمِيرُ” (*yameez*): to separate something, to single out.

“فَامْتَأَزَ” (*famtaaz*): so the thing was separated {*T, M*}.

Raghib says it means “to separate things that look alike” {*R*}

The Quran says:

3:178	until Allah separates the pure from the impure	حَتَّى يَمَيِّرَ الْخَبِيثَ مِنَ الطَّيِّبِ
36:59	O you criminals, be separated now	وَامْتَأَزُوا لِيَوْمِ آيَّهَا الْمُجْرِمُونَ
67:8	he is near explosion due to passion	تَكَادُ تَمَيِّرُ مِنَ الْعَيْظِ

“تَمَيَّرَ” (*tamayyaz*): to become separate.

“تَمَيَّرَ الرَّجُلُ مِنَ الْعَيْظِ” (*tamayyazar rajulu minal ghaiz*): due to anger he broke into pieces {*T, M*}.

“الْتَمَيَّرُ” (*at-tameez*): to distinguish between similar things {*R*}.

Meekaal مَيْكَالُ

Surah *Al-Bagrah* mentions “جِبْرِيلَ” (*Jibreel*) and “مِيكَالَ” (*Meekaal*) in (2:98). The Jews consider the angel *Meekaal* (Michael) to be friendly.

“مَالَ” (*maal*): he bent.

“مَالَ إِلَيْهِ” (*maala ilaih*): he bent or leaned towards him, was attracted to him, was attentive to him.

“مَالَ عَلَيْهِ” (*maala alaih*): he leaned against him, oppressed him, or attacked him (4:102).

“مَالَ عَنِ الْحَقِّ” (*maala unil haqq*): he left the path of justice, or avoided it.

“أَمَّالَهُ” (*amaalahu*): bent it, made it bow.

“مَأَلَّتِ الشَّمْسُ” (*maalatish shams*): the sun leaned towards the west, started setting.

“مَيَّلَ بَيْنَ الْأَمْرَيْنِ” (*mayyala bainal amrain*): he was divided between two deeds as to which to perform, i.e. his heart bent to one thing first then to another to perform {T}.

“مَيْلَةً” (*mailah*): to bend once {T}.

“الْمَيْلُ” (*al-meel*): a mile, or a fixed distance on land. There is difference of opinion as to its length. It can mean a light house, an unlimited distance on land, or the needle of a blackish substance applied to the eyes to make them look beautiful and healthy {T}.

Raghib has listed “الْمَالُ” (*al-maal*) under “مَيْلٌ” (*meil*) and said that “مَالَ” (*maal*) is said so because it is bent towards one sometime and then to another, i.e. “مَالَ” (*maal*) or wealth keeps changing hands {R}, but I have not agreed to this interpretation. See heading (*M-W-L*).

See heading (N-W-N)

“نَأَيْتُهُ” (*na aituhu*), “نَأَيْتُ عَنْهُ” (*na aitu unhu*): I distanced myself from him.
 “نَأَى بِهٖ” (*naaya bihi*): removed him to one side, distanced him, moved him {T}.

The Quran says:

4:26	they stay away from it (the Quran) and keep others too away from it	وَهُمْ يَنْهَوْنَ عَنْهُ وَيَنْهَوْنَ عَنْهُ
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“الْمُنْتَأَى” (*al-munta'aa*): a distant place.
 “الْأَنْأَى” (*an-naayu*): a ditch which is dug around a tent so that rain water does not come into the tent, but stays away from it. This also means separation {T}, as well as “to ignore” {R, F}.

The Quran says:

17:38	Took himself away while abiding and being rebellious, avoided it.	أَعْرَضَ وَنَأَى بِجَانِبِهِ
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“نَأَى فِي الْأَرْضِ” (*naaya fil ard*): he went afar in the country {T}.

1) This pronoun (for two) appears for every plural, masculine and feminine i.e. for all.

2) It appears for first person plural and is used both as masculine and feminine
 “أَضَلَّانَا” (*azzal laana*): these two misled us.

3) It appears for speakers.
 “رَبَّنَا” (*rabbana*): O, our Lord.

The Quran says:

41:29	and those who are kaffir will say “O, our Lord, show us those (point to us) among men and <i>Djinn</i> who misled us”	وَقَالَ الَّذِينَ كَفَرُوا رَبَّنَا أَرِنَا الَّذِينَ أَضَلَّانَا مِنَ الْجِنَّ وَالْإِنْسِ
14:45	what deal we cut with them ...	كَيْفَ فَعَلْنَا بِهِمْ

Ibn Faris says it basically means to come to one place from another.

“نَبَأٌ” (*naba'un*): to give the news.
 “نَبَأٌ” (*naba'u*): “news” because it travels from one place to another.

Raghib says “نَبَأٌ” (*naba'u*) is not any news but that which is beneficial and which is knowledgeable or at least which makes the listener aware. This piece of news must be free of lies, like news given by God or the Messenger {T, L}, but this rule is not correct.

The Quran says:

29:4	If some mischievous person brings you some news, then investigate it (whether that is true)	إِنْ جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوهُ
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Here a news item brought by a “فاسق” (*faasiq*) is also called “نَبَأٌ” (*naba’un*).

“أَنْبَاءٌ” (*anba’a*) and “نَبَأٌ” (*nabba’a*) mean to give news {*T, L*}.

“نَبِّئْ عِبَادِي” (*nabbi ibaadi*): tell my servants for a fact (15:49).

“وَأَتْلُ عَلَيْنِهِمْ نَبَأَ إِبْرَاهِيمَ” (*watlu alihim naba’a Ibrahim*): tell them about the news (tales) of *Ibrahim* (26:69).

“نَبَأٌ” (*naba’a*), “نَبْوَةٌ” (*nabu’un*): to rise or a high ground as a plateau.

“الْأَنْبَاءُ” (*an-nab’ah*): high land.

“الْأَنْبِيَاءُ” (*an-nabi*): a plateau or evident path which rises to be evident {*T, L*}.

In Arabic language, there also is a word called “نَبْوٌ” (*nabu*) based on root (*N-B-W*).

“نَبْوٌ” (*nabwun*) and “نَبْوَةٌ” (*nabwah*) means to rise, be lofty, to be a plateau {*T, F*}.

“الْأَنْبَاءُ” (*an-naba’a*): land which is higher than other lands. It also means “lofty landmark which gives guidance” {*T, L*}.

The Quran has used the word “الْأَنْبِيَاءُ” (*an-nabiyyu*) to mean “messenger”. Some think that it is derived from the word “نَبَأٌ” (*naba’u*) and therefore means “one who gives news”, but this is a concept propagated by the Torah. *Nabi* was the name of a particular rank of an official of the religious order of the Jews, who used to make predictions. That is why in English, *nabi* is translated as prophet, i.e. one who makes prophecies. But from the Quranic concept of messenger-hood or “نَبَاوَةٌ” (*nabuwwat*), one can see that it is derived from “نَبَاوَةٌ” (*nabawah*) which means a lofty place. Thus “نَبِيٌّ” (*nabi*) means “someone who is at a higher place where he can see things clearly”.

Kitab-al-Ashqaaq says that a person called out to the Messenger *Muhammed* as “نَبِيُّ اللَّهِ” (*nabi-allah*) since he meant that the word “نَبِيٌّ” (*nabi*) had been derived from “نَبَأٌ” (*naba’a*), but the Messenger said: “لَسْتُ بِنَبِيٍّ ءِ اللَّهِ وَلَكِنْ نَبِيُّ اللَّهِ” (*lastu binabi –il laahi wala kin nabi-ullah*) which means “I am not a *nabi*’ of Allah, but a *nabi* sent by Allah.

This shows that this word has been derived from “نَبَاوَةٌ” (*nabawah*) which means someone who stands at the lofty place where he is shown both the real and meta-physical universe. He can witness the basic truths of the universe on one hand through the revelation, and delivers these truths to the human world on the other hand. He then implements these truths in the real world of humans.

This was the fact that the Messenger *Muhammed* made when he announced his messenger-hood to the Quresh tribe of *Mecca*. He stood on a high place and asked the people whether they would believe him if he said that a forceful army was ready to attack them from the other side of the mountain? They said surely they would believe him because he had never lied in his life, and also because he was standing at a point where he could see on the other side of the mountain as well and tell what was transpiring. He said “then believe me when I say that your deeds are advancing towards you as a forceful army of destructive results and hence you should give up this way of life and adopt the righteous way”.

This depicts the right picture about “نَبَاوَةٌ” (*nabuwwat*), i.e. the *nabi* (the messenger) is placed at the high place of knowledge where he (through the revelation) witnesses the truths about the universe. This is the right place of “نَبَاوَةٌ” (*nabuwwat*). Then he comes to the people with this knowledge of the revelation so that the people are made aware about the truth, and practically demonstrates how to live as per the Quranic guidance.

This is the duty of a “نَبِيٌّ” (*nabi*), i.e. to deliver the revelation to people. This process ended with the messenger *Muhammed*. Now no human being can receive the revelation from God, because whatever guidance was needed has already been given and contained in the Quran.

As far as the duty of messenger-hood is concerned i.e. demonstrating on how to act according to the revealed guidance and transmitting it to others, this duty was entrusted (after the Messenger **Muhammed**) to the nation or followers who have inherited the Book of Allah. It will be called “تَبْلِيغٌ” (*tableegh*) i.e. accepting the Quranic guidance and then communicating to others for their own good and “اَقَامَتِ دِينَ” (*aqamat-e-deen*) and not “رِسَالَتٌ” (*risalah*) because “رِسَالَتٌ” (*risalah*) can produce confusion as the use of word messenger can be misconstrued. This system will continue till the last man on this planet.

“نَبِيٌّ” (*nabi*) and “رِسَالَتٌ” (*risalah*) is enshrined in one and the same person therefore every “نَبِيٌّ” (*nabi*) is a “رَسُولٌ” (*rasul*) and every “رَسُولٌ” (*rasul*) is a “نَبِيٌّ” (*nabi*). After the termination of the messenger-hood, there can be no messenger now as the Quran is a complete book of guidance. But the duty of taking the message of Allah to others now lies with those who willingly accept and understand the message. Indeed the accepting and benefitting from the guidance produces an inner conviction and a desire to share it with fellow beings for the good of wider mankind. Therefore the group of people who accept the message wherever they are, become the heir to the messenger and willingly take on the duties of passing this message to others. The messenger-hood of **Muhammed** is safe in the Quran and the ‘duty of taking the guidance to others will lie with the momineen wherever they are till the end of time.

Generally it is thought that **Rasul** is a messenger which is given a Book by God and **Nabi** is a messenger who is given no book. This is a wrong concept and is due to absence of an understanding. The Quran has clearly said that Allah gave a book to all messengers (2:213). The same phrase has been used for the **Rasuls** (57:25). These very books of the **Nabis** have been called “وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ” (*ma ootiyannabiyyuna mir rabbihim*) in (2:123). People have been invited to have faith on them.

Isa had said:

19:30	Allah has given me the Book and declared me a messenger (<i>nabi</i>).	أَتَيْتُ الْكِتَابَ وَحَعَلَنِي نَبِيًّا
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These explanations show that every **nabi** is given the Book of guidance. As mentioned earlier “نَبَاوَةٌ” (*nabuwat*) and “رِسَالَتٌ” (*risaalat*) are two faces of the same coin. Thus the **Nabis** have been called **Nabi** at some place and people have been asked to follow them (65:1), and **Rasul** at other places (48:29), so much so that about **Ismail** it has been said:

19:54	A messenger whom we had endowed with messenger hood	وَكَانَ رَسُولًا نَبِيًّا
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The end of messenger-hood means that nobody can receive knowledge directly from God anymore as it is not required. Whatever knowledge for the human guidance was meant to be revealed through the revelation has been completed and is now safe in the Quran -. Therefore the concept of receiving knowledge directly from God through meditation is contradictory to the concept of “The end of messenger-hood”.

We have said earlier that the word “نَبِيٌّ” (*nabi*) is derived from “نَبَاوَةٌ” (*nabawah*), but if it is held to have been derived from “نَبَأٌ” (*naba'un*) then too it will encompass the connotations of high rank and making knowledgeable about things of which are unknown. This would mean that this “unknown knowledge” can only be received via revelation to messengers from God, rather than predictions, claimants to which are found even among the non-Muslims. See heading (*Gh-Y-B*).

N-B-T ن ب ت

“النَّبَاتُ” (*an-nabt*), “النَّبَاتُ” (*an-nabaat*): anything that grows from the earth {R}.
 “الْمُنْبِتُ” (*al-munbit*): the place to grow.

This root also has the connotation of being growing, appearing, and evident.

“نَبَتَتْ تَدَى الْجَارِيَةِ” (*alled nabata sadul jaariyah*): for a girl’s chest to become evident or developed.
 “نَبَتَتْ عَانَةُ الْعُلَامِ” (*nabatat aanahu ghulaam*): for a boy to attain maturity.

“أَنْبَتَ الْغُلَامِ” (*anbatal ghulam*): for a young boy to attain maturity
 “التَّنْبِيْتُ” (*at-tanbaitu*): to nurture, upbringing {T}.

Ibn Faris says it means “growth” in something.

The Quran says:

22:5	The earth grows all kinds of good things	وَ أَنْبَتَتْ مِنْ كُلِّ نَوْحٍ مَيْحِجٍ
3:36	(her <i>Sustainer</i>) brought her (<i>Mariam</i>) up very well	وَ أَنْبَتَهَا نَبَاتًا حَسَنًا

Here the physical upbringing of *Mariam*, as well as moral upbringing is referred.

About mankind it is said:

71:17	Allah nurtures you or brings you up like the plants	وَاللَّهُ أَنْبَتَكُمْ مِنَ الْأَرْضِ نَبَاتًا
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It can also mean that Allah has spread mankind over the earth like the branches of a tree which have one trunk and root. It also means figuratively that Allah has raised man from the earth like he nurtures the plants – in any case the physical life wholly depends on what comes out of the earth. At other places in the Quran it is said that man has been created initially from earth, and thereafter the whole thing advanced. Details about the creation of *Man and the Evolution Theory* can be found in the book titled *Adam and Iblees*.

N-B-Dh ن ب ذ

Ibn Faris says it basically means to throw away or put away.

“نَبَذَ” (*nabaz*): to throw something away because it is found to be valueless.

“الْمُنْبُذُ” (*al-munbuz*): a child which has been abandoned on the road {T, R} (i.e. an illegal birth).

Therefore it means something that is not valued or hated because it is valueless.

“نَبَذَ الْعَهْدَ” (*nabazal ahd*): violated the agreement.

“نَبَذَ الْأَمْرَ” (*nabazal amr*): to leave something useless {M}.

“الْإِنْتِبَازَ” (*al-intibaaz*): to move to one side, to give up on (19:16).

“النَّبِذَ” (*an-nabz*): to put dates or dried grapes with water to one side so that they become “نَبِيزَ” (*nabeez*) or filled with water {M}.

104:4	capitalist and all their wealth will remain (behind) as valueless	كُلًّا لِيُنْبَذَنَّ فِي الْحُطَمَةِ
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For the meaning of “حُطَمَةٌ” (*hutamah*), see heading (*H-T-M*).

Surah *Al-Anfaal* says about the pacts between nations:

8:85	if you fear violation of agreement from some nation then if you are equal to them then lay down the agreement to one side	وَ إِمَّا تَخَافَنَّ مِنْ قَوْمٍ خِيَانَةً فَانْبِذْ إِلَيْهِمْ عَلَى سَوَاءٍ
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It means that you must not violate an agreement simply on apprehensions of violation from the other side, neither think of hurting them, but as you dealt with them while making the agreement, tell them clearly that you have no more faith in them and therefore we will no more abide by any agreement.

“عَلَى سَوَاءٍ” (*ala sawa-inn*): treat them as equals or if in breaking the agreement suddenly they stand to bear some loss, then justice demands that they be spared this loss. This justifiable approach can only be advocated by the Quran.

Conversely, before the advent of Islam those with the book would:

2:100	whenever they entered into an agreement then one group would debunk the agreement	أَوْكَلْنَا عَهْدُوهَا عَهْدًا نَبَذَهُ فَرِيقٌ مِنْهُمْ
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These verses clearly denote the difference between “نَبَذَ” (*nabaza*) and “نَبَذَ عَلَى سَوَاءٍ” (*nabaza ala sawainn*).

- ”النَّبِزُ“ (*an-nabz*): to characterise someone (negative connotation), give somebody a bad nickname.
 ”التَّنَابُزُ“ (*at-tanaabooz*): to shame one another, to call each other by shameful nicknames.
 ”النَّبِيزُ“ (*an-nabeez*): to have disagreeable names for each other.
 ”النَّبِزُ“ (*an-nibz*): the upper covering of a date palm {*T, M, R*}.

The Quran says:

49:11	Do not call each other by sarcastic and hateful names	وَلَا تَنَابَزُوا بِالْأَلْقَابِ
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This also means not to think on these lines in the first place as our thoughts precede our actions and as per the Quran we must be aware of our thoughts on a continuous basis e.g. (11:5).

- ”النَّبِطُ“ (*an-nabat*): when water is initially struck while digging a well.
 ”أَنْبِطَ الْحَافِرُ“ (*ambatil haafir*): the digger reached the water while digging. It also means to dig something out and make it evident {*T*}, or to reach the truth after investigation and then make it evident.

The Quran says:

4:83	Those among them who can reach the truth after investigation.	الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ
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Zajaaj says the word means conclusion {*T*}.

Ibn Faris too says this is what it means, i.e. to draw conclusion from the available facts or to reach its basics or bottom line.

- ”النَّبْعُ“ (*an-naba*): to gush forth from the spring.
 ”الْيَنْبُوعُ“ (*al-yanbuuh*): spring, fountainhead, the place from where the water comes out.
 ”يَنْابِيعُ“ (*yanabih*): plural form.
 ”مَنْبَعُ الْمَاءِ“ (*manba-ul maa-ee*): fountainhead {*T*}.

The Quran says:

17:90	bring forth a spring from this land for us	تَفْخُرْنَا مِنَ الْأَرْضِ يَنْبُوعًا
39:21	then let it (water) flow as springs on the land	فَسَلَكَهُ يَنْابِيعَ فِي الْأَرْضِ

- ”نَتَقُ“ (*nataq*), ”يَنْتُقُ“ (*yantiq*), ”يَنْتُقُ“ (*yantuq*): to move something violently or to shake {*T*}.

7:171	when We shook the mount that was towering over them	وَ إِذْ نَفَثْنَا الْجَبَلَ فَوْقَهُمْ
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”النَّاتِقُ مِنَ الْخَيْلِ“ (*un naatiqu minal khail*): the horse which gives its rider a very rough ride, or throws him off his back.

”النَّتْقُ“ (*un natq*): to shake off and to uproot {*T*}. These are all instances of movements of sorts

Raghib says it means “to pull something so that it becomes loose”.

Ibn Faris says this word means “to pull, to shake or uproot”.

N-Th-R ن ث ر

“نثر” (*nasar*), “يُنثر” (*yansur*), “نثرًا” (*nasran*) and “نثارًا” (*nisaara*): to scatter something.

“فانتثر” (*fantasar*): so it was scattered.

“النثر” (*un-nasar*): to disseminate secrets, to talk too much.

“المنتثر” (*al-muntassar*): a weak man who has no good points in him.

“المنتار” (*al-minsar*): a date palm out of which unripe dates fall off, i.e. the fruit falls off even when it is unripe and is therefore useless {*T, M, R*}.

About the deeds of criminals the Quran says:

25:23	We will render them without any result and useless	فَجَعَلْنَاهُمْ هَبَاءً مَنْثُورًا
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In the scales of the Law of requital they will carry no weight. They will disintegrate in air, i.e. they will not be able to produce any constructive results (this is what result-less means) e.g. (18:105).

Surah *Al-Infitaar* says:

82:2	When the stars will scatter (when they will be scattered around)	إِذَا الْكُوَاكِبُ انْتَثَرَتْ
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N-J-D ن ج د

“النجد” (*un-najd*): the part of land which is high and hard. It also means “high and open road” and “an expert leader” {*T, R*}.

“نجد الأمر ينجد” (*najadal amru yanjud*): the matter became evident and was disclosed {*T, R*}.

The Quran says:

90:10	we showed man both the paths (of truth and falsehood)	وَهَدَيْنَاهُ النَّجْدَيْنِ
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Thereafter he has the right to choose (free will) whichever path he wants

The paths of truth and falsehood have been shown by the Revelation. Man inherently does not have the ability to distinguish between right and wrong without the help of the Revelation. See heading (*L-He-M*) and (*F-Te-R*).

Also only Allah shows the way, through the Revelation, but does not makes one choose the right way. It is up to man himself to choose the right or wrong path. This makes man responsible for every deed he performs and by judging these very deeds he can be said to be on the wrong or the right path. The Quran has clearly sign posted both the paths and we can judge our thoughts and deeds using the criterion explained in the book. The change in our thinking and our conduct in the light of the Quran can be compared and contrasted with our past and with others especially who do not follow the guidance.

N-J-S ن ج س

“النجس” (*an-najas*): it is the opposite of pure, i.e. “impure”. See heading (*Te-He-R*).

“قد نجس ثوبه” (*qad najis saubih*): his cloth was soiled, became impure.

Raghib says there is impurity which can be seen with the eyes, i.e. physical and the other which can be felt with insight like the impurity of inner self.

In these meanings the Quran has said:

9:28	those who attribute divinity to others are surely full of impurities (e.g. weaknesses)	إِنَّمَا الْمُشْرِكُونَ نَجَسٌ
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“دَائِي نَاجِسٌ” (*da'un naajis*): a sickness from which one cannot recover {*T*}.

The Arabs used to make their children wear a *taaweez* (a sort of holy charm) to drive away evil from them. These *taaweez* were generally comprised of impure things, such as the bones of the dead or the cloth which had been used to clean menstruation. These were called “النَّجِيسُ” (*at-tanjees*) {*Gharib-ul-Quran*}.

It is also possible that since this act was done to drive away evil forces, it was called “النَّجِيسُ” (*at-tanjees*).

N-J-M

ن ج م

“النَّجْمُ” (*an-najm*): a star when it can be seen. The plural is “النُّجْمُ” (*anjum*) or “نُجُومٌ” (*nujum*). It also means a plant without a trunk or stalk and which spreads out on the ground {*T, M*}.

55:6	And the stars and the trees both prostrate	النَّجْمُ وَالشَّجَرُ يَسْجُدَانِ
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Ibn Faris says the basic meaning of this root is “to appear” and “to be evident”.

“النَّجْمَةُ” (*un-najmah*): sentence {*T, M*}.

“النَّجْمُ” (*an-najmah*) is generally used to term the gradual revelation of the Quran {*T, M*} but the Quran has not used it to mean this.

“نَظَرَ فِي الْأَمْرِ” (*nazara fil amr*): to deliberate on a matter as to what to do about it.

Surah *Al-Sa'afaat* says:

37:88	Then he glanced a glance at the starts	فَنَظَرَ نَظْرَةً فِي النُّجُومِ
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Here it means “to deliberate” {*T*}, but I think that the right meaning is the one which I have mentioned under the heading (*N-Z-R*), i.e. to criticize or to find fault.

The *Gharib-ul-Quran* says that “النُّجْمُ” (*an-nujum*) means the elite of a nation or small states, as against “الشَّمْسُ” (*ash-shams*) which e.g. at the time meant the state of Persia (81:102). In today's term we can relate it to super power(s) of present time.

N-J-W

ن ج و

“نَجَاءٌ” (*naja-un*), “نَجَاتٌ” (*najatun*), “نَجَايَةٌ” (*najayah*): to be protected from something that is dangerous.

Some say that it has been derived from “نَجْوَةٌ” (*najwah*) which means “high place” or “height”.

“النَّجْوَةُ وَالْمَنْجَى” (*an-najwatu walmunja*): the high place which is safe from flood waters due to its height.

Raghib says “النَّجْوَةُ وَالنَّجَاةُ” (*an-najwatun wun nijaat*) means a place which is distinguished from its environment due to its height {*T, M*}.

“نَجَا” (*naja*), “يَنْجُو” (*yanju*), “نَجَاءٌ” (*naja'un*): to walk past and fast.

A Hadith says “إِذَا سَافَرْتُمْ فِي الْجُدُوبِ فَاسْتَنْجُوا” (*iza saafartum fil judubati fas tanju*): when you pass through dry or drought high land then go through it quickly (included just to explain the meaning of the root).

“نَاقَةٌ نَاجِيَةٌ” (*naqaatun naajiyah*): a fast paced camel {*T, M*}.

Raghib says that “نَجَاءٌ” (*naja'a*) actually means for something to be separate: come apart.

“نَجَا غُصُونُ الشَّجَرَةِ” (*nafa ghusunash shajaratah*): cut the branches of the tree.
“نَجَّالِجِلْدٌ” (*najal jild*): pulled the skin {T, M}.

Ibn Faris has given two meanings for this word which are opposite to each other.

- 1) To pare something off and open it and
- 2) To hide, but at the same time he has said that it (the word) should be used concerning height.

Keeping the basic meanings in mind, one can glean the Quranic meaning of this word. Other religions present the concept that man is imprisoned in the prison that this world is.

The Hindu religion believes that man has come into this world to atone for the sins in his former life, to be liberated from this punishment is “نَجَاءٌ” (*nijaat*). To liberate from it is “نَجَاءٌ” (*nijaat*).

The Christians believe that every child of man comes into this world accompanied by the sins of the first father and mother, and he cannot be freed of these sins till he believes in the atonement of Christ.

Vedaant or the belief of the Hindus is that the human soul has been separated from its whole and is therefore anguished. For this part to be reunited with the whole is “نَجَاءٌ” (*nijaat*) or deliverance. A similar concept is harboured by the Buddhists who believe that every wish or desire is the forerunner of some calamity and by giving up desires a man can be free of these calamities. They call it *nirwaan* briefly. The religion says that man before coming to this was in a good state. He was engulfed by calamities when he entered this world. Now to be free of these difficulties and to regain his former state is the purpose of life.

The Quran categorically refutes all these concepts and declares such beliefs as chains which affect the human conduct and prevents them from using their potentials to the maximum (7:157). It says man does not enter this world either to atone for his former sins nor is burdened with the sins of his first parents when he enters the world. The world is not a prison, liberation from which is the purpose of life. The human soul is not part of God and reuniting with it after getting out of the quagmire of materialism is not the ultimate goal. It says instead that the human child is born with a clean slate, but it has immense realizable potentiality to make these potentialities a reality, and that is the purpose of human life so that it can evolve to a higher form of life through his own efforts. The purpose of life is not being ‘as you were’. Life is for living and developing and getting ahead. The life on the earth is man’s training ground. Here his personality develops where he can find all the happy things of life and this life also prepares him for the next evolutionary step. Therefore to be free of this world is not the purpose of life. To conquer the forces of this world and obtain the good things of life in a manner ordained by the laws of Allah so that his own personality is developed and the betterment of mankind is achieved, is the real purpose of life.

Skirmishes with the forces of evil are essential in this life. This very struggle solidifies and accentuates the human personality. The group or nation which lives as per Allah’s laws is kept free of oppressing forces and free from destruction.

For this the Quran has used the word “نَجَاءٌ” (*nijaat*). Sometimes it so happens that a nation falls into the grip of oppressive forces because of its wrong ways, but after that reverts back to the laws of Allah, it is delivered from these oppressive forces. Here too the word “نَجَاءٌ” (*nijaat*) is used. Just like this the Bani Israel got “نَجَاءٌ” (*nijaat*) from the Pharaoh’s oppression.

As far as “نَجَاءٌ” (*nijaat*) from *jahannam* after death is concerned, the Jews have the concept that due to the sins of their forefathers they will be put in *jahannam* only for some time, but after they have paid for their sins i.e. when the impurities are removed from them, they will be put in heaven (3:23). They think that they will go to *jahannam* for some time, or if they live a pure life then they will go to heaven. This they think is “نَجَاءٌ” (*nijaat*). These two concepts are also against the Quran.

According to the Quran man is not put in *jahannam* for a limited time’s punishment, nor is *jahannam* a laundry where sins are washed away so that then man can enter the *jannat* in a pure state.

The Quran’s concept is that when man lives as per the revelation and his potentials are developed enough to evolve to the next stage, then it is called a life of *jannat* or heaven, but if he lives a life according to

other laws than the revelation, then his development ceases, and it is called a life of *jahannum*. He, whose development ceases, is not capable of traversing the evolutionary stages of mankind and is unable to go to the next stage of development i.e. the life in the hereafter. He stays stagnant at one place {T}.

Note that a life of heaven or hell exists in this life too and in the life hereafter also. Here the life of hell and heaven that is being mentioned is in the life hereafter. Therefore, there is no question of ever getting out of *jahannam*. As such, the concept that man will spend some time in *jahannam* and thereafter having atoned for his sins (or his parents' sins) he will go to heaven, is also proven false as per the Quran. Details about *jahannam* and *jannat* will be found under relevant headings.

“نَجْوَى” (*najwaa*): to whisper secretly.

Raghib says it means to whisper because people used to conspire secretly out of town.

Some say that it has been derived from “نَجْوَى” (*najwaa*), therefore “نَجَاة” (*najaat*) would mean to help each other in getting rid of some misery.

“إِنْتَجَى” (*intaja*): to sit at some high place {T}.

“نَجِيٌّ” (*najiyi*): someone who shares a secret (19:52).

“نَاجِيٌّ” (*naaji*): confidante.

“تَنَاجِيًّا” (*tanaaji*): to whisper mutually.

“نَجْوَى” (*najwa*): a secret, and secret consultations (58:7, 20:62).

Surah *Yunus* says about the drowning of the Pharaoh:

10:92	Although Pharaoh was drowned, his body or corpse was preserved so that it could be a lesson to later generations.	فَالْيَوْمَ نُنَجِّيكَ بِبَدَنِكَ لِتَكُونَ لِمَنْ خَلَقَكَ آيَةً
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Kitaabal Ashqaaq says that here “نُنَجِّيكَ” (*nunajjik*) means “to throw at some high place”.

From the pyramids of Egypt, corpses have been discovered in which the Pharaoh of the times of *Moosa* is also found. Since this is a relatively recent discovery, therefore the writers and historians (from the past) of the Quran could not earlier translate this verse correctly. This is the reason that even *Kitaabal Ashqaaq* translates the word “بَدَنٌ” (*badan*) as meaning armour, i.e. the Pharaoh's armour was thrown out of the water, at some high place, but the recent discovery has made it clear that it here means the Pharaoh's corpse {T}.

About its own facts, the Quran says that as more discoveries are made in man's person (human self and psyche) as well as in the universe, the Quranic truths will be proven through evidence (41:53). One way these facts come to light is for historic truths to be discovered, like the Pharaoh's corpse.

N-H-B

ن ح ب

“النَّجْبُ” (*an-nahb*): the pledge about which it is decided that it is compulsory {R}.

“نَحَبَ الرَّجُلِ يَنْحُبُ” (*najabar rajulu yanhub*): the man made a pledge {M}.

“التَّنْحِيْبُ” (*at-tanheeb*): to work diligently and continuously.

“النَّحْبُ” (*an-nahb*): death, gambling and games of chance, because in the latter wagers are made which must be fulfilled compulsorily.

“النَّحْبُ” (*an-nahb*): great danger, or to cry loudly {T} {*Lissan-ul-Arab*}.

Ibn Faris too says these are the meanings.

The Quran says:

33:23	These include those who have fulfilled their pledge, and	فَمِنْهُمْ مَنْ قَضَىٰ نَحْبَهُ
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	gave their life for the truth.	
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“نَحَتَ” (*nahata*), “يَنْحُتُ” (*yanhutu*) and “يَنْحِتُ” (*yanhit*): to pare something and make smooth {*T*}.
 “النَّحْتُ” (*an-naht*): for a carpenter to pare wood {*Lissan-ul-Arab*}.

The Quran says:

7:74	You build houses by cutting and paring the mountains.	وَتَنْحِتُونَ الْجِبَالَ بُيُوتًا
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“نَحْرُ الصَّدْرِ” (*nahrus sadr*): the upper part of the chest, the part of the chest where a garland is worn.
 “نَحْرَ الْبَعِيرِ يَنْحَرُهُ نَحْرًا” (*nahrul ba-eera yanharahu nahra*): he hit the spear on the spot adjacent to the chest where the throat begins. Camels are slaughtered in this way {*T*}.

Ibn Faris too says that this root has several meanings. It also means the chest as well as to split the chest open.

The Quran says:

108:2	So follow your Sustainer and do <i>wanhar</i>	فَصَلِّ لِرَبِّكَ وَانْحَرْ
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Here the writers/interpreters from past who translated the Quran have written many explanations of “وَانْحَرْ” (*wanhar*) such as:

- 1) To push the chest out while standing for prayer.
- 2) To put the right hand over the left in prayers.
- 3) To slaughter the animals of sacrifice.
- 4) To wrap both hands over the chest in prayer.
- 5) To lift the hands up to the ear when saying and starting a prayer.
- 6) To stand facing towards Mecca direction in prayer.
- 7) To kill desires
- 8) To stand facing Mecca in the morning {*T*}.

“نَحَرَ” (*nahara*): to create reach, to dominate something very well, to obtain something very well, to comprehend some matter thoroughly {*M*}.

“نَحَرْتُ الشَّيْءَ عِلْمًا” (*nahartush shay’a ilma*): I got expert about some matter through its knowledge.

“نَحَرَ الْأُمُورَ عِلْمًا” (*nahara al-amora ilma*): He got the complete knowledge of the matters.

“النَّحْرُ” (*an-nehru*) and “النَّحْرِيُّ” (*an-nehr*): expert, clever, experienced someone who comprehends everything and oversees everything and one who acts upon something very firmly {*M*}.

“وَانْحَرْ” (*wanhar*): to act firmly on something after understanding all its aspects; after dominating it in every way (108:2).

But if “وَانْحَرْ” (*wanhar*) in this verse is taken to mean the slaughter of camels, then it points to another fact.

After migration when the Messenger *Muhammed* came to Medina, the condition of the group of the Muslims was very weak and poor. The Jews were very much calling the shots there. In such conditions weak groups tend to seek the support of strong groups, and even go so far as to sacrifice their principles for this. For the Jews, camels were forbidden but allowed for the Muslims. The Jews thought that the slaughter of camels was forbidden. They thought that due to their dominance in Medina the Muslims will abstain from slaughtering of camels.

At this juncture, the Quran ordered the Muslims to go ahead and slaughter the camels, i.e. in matters of *Deen* do not compromise with the Jews. In a few days this weak group of Muslims became so strong that the Jews (who did not desist from their machinations) had to leave Medina.

Some say that in the Hebrew language, “kosher” means “allowed” and that “الْكَوْثَرُ” (*al-kausar*) in (108:1) is derived from it. Hence verse (108:1) would mean “We allowed you to slaughter camels”, but I do not subscribe to this meaning. See heading (*K-T-R*).

N-H-S

ن ح س

“النُّحَاسُ” (*an-nuhaas*), “النَّحَاسُ” (*an-nihaas*), “النَّحَاسُ” (*an-nahaas*): molten copper. It also means the sparks that fly when zinc or iron are beaten. It also means the smoke which rises and has little heat but no flame in it {*T*}.

Raghib says it means a flame which has no smoke.

“نَحَسٌ” (*nahas*): the sky has become red. The Arabs thought that this was a bad sign {*R*}.

“النَّحَسُ” (*an-nahas*): any dark matter, as well as hard labour, difficulty, loss, harm and tiredness.

“نَحَسَتِ الْإِبِلُ فُلَانًا” (*nahasatil iblu fulaana*): the camels tired the man out.

“النُّحَسُ” (*an-nuhas*): the last three nights of the month when there is no moon.

“تَنَاحَسَ فُلَانٌ” (*tanahasa fulaan*): that man turned over.

“تَنَحَّسَ الرَّجُلُ” (*tanah hasar rajul*): the man went hungry.

“نَحَسَهُ” (*nahasahu*), “نَحَسَا” (*nahsaa*): he was discourteous to him, was unfaithful to him.

Raghib says that “إِيَّامٌ نَحَسَاتٍ” (*ayyamin nahisaatin*) means “very cold days”.

Ibn Faris says it basically means the opposite of “goodness”.

“النُّحَاسُ” (*an-nuhaas*): zinc, because as compared to gold and silver, it has lesser value.

The Quran says “النُّحَاسُ” (*nuhaas*) in (55:35) to mean smoke or sparks as the punishment in *jahannam*.

Surah *Al-Qamar* says about the punishment which the nation of *Aad* faced:

54:19	the days of continuous misery	فِي يَوْمٍ نَحَسٍ مُسْتَمِرٍّ
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“يَوْمٍ نَحَسٍ” (*yaumi nahsin*): a compound addition.

At another place it is said:

41:16	laborious days	أَيَّامٍ نَحَسَاتٍ
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These explanations show clearly that “سعد” (*sa’ad*) and “نحس” (*nahas*) do not hold the meanings that we generally hold them to have. For example, we say that Tuesdays are “نحس” (*nahas*) or unlucky. This is purely a Hindu concept and based on superstition. No day or moment is either lucky or unlucky. If some misery befalls someone due to his own wrong deeds then that day becomes unlucky for him, and the day he encounters successes is good for him. As such, lucky and unlucky results are dependent upon man’s deeds and their consequences. See heading (*S-Ain-D*).

“النَّحْلُ” (*an-nahal*): honey bees {T} (16:86).

“النَّحْلَةُ” (*an-nihlah*), “النَّحْلَةُ” (*an-nuhlah*): the gift that is given not as some compensation or return for anything {R}.

Surah *An-Nisaa* says:

4:4	Give the women their <i>mehar</i> as a gift and not as a compensation	وَأْتُوا النِّسَاءَ صَدُقَاتِهِنَّ نِحْلَةً
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This means that *mehar* (the sum given by man upon wedding a woman) is given by a man to a woman (upon wedding her) without even a thought of it as a return {T}. The meaning of “الْعَطَاءُ بِلَا عَوَضٍ” (*al-ata'u bila iwaz*) is this as the *Lataif-ul-Lugha*, *Ibn Faris* and *Taj-ul-Uroos* say.

Raghib says that this word has been derived from “النَّحْلُ” (*nahal*), i.e. just like the bee gives us a precious gift of honey without any compensation for it, so “نِحْلَةٌ” (*nihlah*) is that precious gift which is given to the woman without thought of any compensation or return. This is the fact about *mehar*.

The Quran has not used this word, i.e. it is not a fixed sum which is mandatory as remuneration, but it is a gift which is given not as compensation but as an expression of love. Its purpose is to give the woman some weightage and importance and value her as an equal partner.

“نَحْنُ” (*nahnu*) is used to mean two masculine or feminine, and for plural first person.

“نَحْنُ رَجُلَانِ” (*nahnu rajulaan*): we are two men.

“نَحْنُ امْرَأَتَانِ” (*nahnu amra'ataan*): we are two women.

“نَحْنُ رِجَالٌ” (*nahnu rijaal*): we are all men.

“نَحْنُ نِسْوَةٌ” (*nahnu niswah*): we are all women.

Surah *Al-Bagrah* says:

2:14	We are joking	نَحْنُ مُسْتَهْزِئُونَ
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“نَخَرَ” (*nakhara*), “يَنْخُرُ” (*yankhur*): to sniff.

“نَخِيرٌ” (*nakheer*): the sound that is emitted from the nose.

“النَّخْرَةُ” (*an-nukhrah*): the nose itself.

“نُخْرَةُ الْأَنْفِ” (*nukhratul anf*): the front part of the nose and its end, that is, the nostril: {T, F}

“عَظْمُنَجْرٌ” (*azmun nakhir*): an old bone which is hollow inside {T}.

The Quran says:

79:11	old bones	عِظَامًا نَخْرَةً
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“نَخِرَاتِ الشَّجَرَةِ” (*nakhiratish shajarah*): there was a sound from the hollow tree. This happens when the tree becomes moth eaten and hollow from inside and develops holes, and when the wind passes through the holes it produces a sound {R}.

“نَخَلَهُ” (*nakhalah*): cleaned it, liked it or selected it {*T*}.

“نَخَلَ الدَّقِيقَ” (*nakhalad daqeeq*): sifted the flour through a sieve {*T*}.

“الْمُنْخَلُ” (*al-munkhal*) and “الْمُنْخُلُ” (*al-munkhul*): sieve.

“النَّخْلُ” (*an-nakhal*) or “النَّخِيلُ” (*an-nakheel*) with singular form “نَخْلَةٌ” (*nakhlah*) mean “date palms” or “coconut palms” etc. (55:68, 19:25, 2:266).

Ibn Faris says it basically means to select and like.

The date palms are called “النَّخْلُ” (*an-nakhl*) because they are among trees with the tallest trunks.

“نِدًّا” (*niddun*): like something, or similar to. But it is used for being “similar” in characteristics.

“نَدًّا البَعِيرُ” (*naddal ba-eer*): the camel balked and went wherever it wished.

“نَدًّا” (*nadd*): hatred, opposition and separation.

“نِدًّا” (*nidd*): opponent, i.e. a man who opposes you, someone who pulls you in a different direction than the one you want to follow, and the more you want to go one way the more he pulls you opposite to it.

“الْتَنَادُ” (*at-tanaadd*): to be different, to be opposite each other {*T, M*}.

Ibn Faris says that it means “to be different and chaotic”.

“تَنْدِيءٌ” (*tandeed*): to highlight someone’s faults and to propagate them.

“لَيْسَ لَهُ نَادٌ” (*laisa lahu nadda*): he doesn’t have sustenance, i.e. he has no animal to balk {*T, M*}.

The Quran says that Allah creates means of sustenance for you:

2:22	then set up rivals to Allah	فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا
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This complete verse relates to the aspect of sustenance provision in this life. The Quran refers to the earth and the heavens and its produce as evidence and then relates to Allah as the creator of all the sustenance which man uses for his benefit. Then the Quran addresses man that having recognised this evidence why does man not follow the guidance revealed by Allah and associates others beside Him.

The same Surah says a little ahead:

2:165	And among the mankind there are those who take others to be equals of Allah. They desire them as they should desire Allah.	وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ أَنْدَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ
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Here “أَنْدَادٌ” (*andadun*) means all such forces which pull one away from Allah, or the attractions which pull man away from Allah towards self, therefore any force towards which you refer due to any fear or favour and in doing this you lose affiliation with Allah, are “نِدًّا” (*nidd*) against Allah. Any concept or system which attains the place which is reserved for Allah only is a manifestation of “انداداً من دون الله” (*andadan min doonil laah*). For the meaning of “يَوْمَ التَّنَادِ” (*yaumat tanaad*) see heading (*N-D-W*).

“نَدَامَةٌ” (*nadamah*): the regret that is over change of opinion over a matter which has now become irredeemable {*T, R*}. It also means to regret something which man has done and say if it had not been so done then it would have been better to repent, to regret {*T*}.

“نَادِمٌ” (*naadim*) with its plural is “نَادِمِينَ” (*naadimeen*) means “someone who regrets or suffers” (5:31).

“النَّادِيمُ” (*un-nadeem*): one who drinks together, a drinking companion {*T, R*}.

Surah *Yunus* says:

10:54	They will hide their regret and chagrin (or the regret will be evident)	وَأَسْرَوْا النَّدَامَةَ
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“النَّدَى” (*un-nadaa*): dampness, dew.

“نَدَى الْأَرْضِ” (*nada al-ard*): the dampness of the earth.

“شَجَرٌ نَدِيَانٌ” (*shajrun nadyaan*): a tree which is fresh and green {*T, R*}.

Ibn Faris says its basic meanings are “to gather” or “to collect” as well as “dampness”.

Since a man whose mouth is damp talks of fine things, and his voice too is high pitched.

Therefore “النَّدَاءُ” (*an-nidaa*) is also “to raise the voice”. It also means “sound that is high pitched and which has no words” {*T, M, R*}. Later it began to mean “talk at a get together”.

“نَادَاهُ مُنَادَاهُ” (*nadaahu munadah*): sat with somebody in some meeting.

“النَّدَى” (*an-nadiyyu*) and “النَّدْوَةُ” (*an-nadwah*): a place where a nation gets together and has mutual discussion.

“النَّدْوَةُ” (*un-nadwah*): a group.

“دَارُ النَّدْوَةِ” (*daarun nadwah*): a house in which the Quresh tribe used to get together.

“النَّدْوَةُ” (*un-naadi*): tribe which was called on for help, companion.

“النَّدَى” (*un-nadaa*): philanthropy and favour or kindness.

“الْمُنْدِيَااتُ” (*al-mundiyaat*): demeaning work by doing which the forehead breaks out in sweat (due to shame) {*T, M, R*}.

“تَنَادَى” (*tanaada*): to call out mutually and call each out to others. This is “يَوْمَ التَّنَادِ” (*yaumit tanaad*) which means “the day when everyone will be concerned about himself and will not respond to someones’s call for help, will not even heed his call for help”. The Quran has used “نِدَاءٌ” (*nidaa’un*) to mean sound (2:171) and “نَادَى” (*naada*), “يُنَادِي” (*yunaadi*), “نِدَاءٌ” (*nida’un*) to mean “call out” (10:52, 18:52).

The Quran says:

19:73	A very good and trusted meeting	أَحْسَنُ نَدِيًّا
29:29	Gathering	نَادِيكُمْ
66:17	Let him call out for his companions or his tribes.	فَلْيَدْعُ نَادِيَهُ
68:21	They called out to each other	تَنَادَوْا
40:32	The day you will be running away. (the day on which you will be calling out to each other for help but nobody will come to help anyone. All will be turning and running away due to fear).	يَوْمَ تُنَادُونَ مُدِيرِينَ
40:33	On that day, there will be nobody to save you from the grip of Allah	مَا لَكُمْ مَنِ اللَّهُ مِنْ عَاصِمٍ

“نَذْرٌ” (*nazar*): something that is self-imposed in order to be safe from some loss, a pledge.
 “نَذْرٌ” (*nazar*): to promise something if a certain condition is met. If someone affirms that if my child recuperates then I will do such and such thing, is also called “نَذْرٌ” (*nazar*).

Raghib says it means “to impose some non-mandatory act upon you if something expected takes place”.
Ibn Faris says it means “to fear and put the fear into that which becomes mandatory”.

“نَذَرَ بِالشَّيْءِ” (*nazira bish shaiyi*): knew about something and was wary of it.
 “انذَارٌ” (*inzaar*): to make aware and fear the harmful effects of something beforehand.
 “نَذِيرَةُ الْجَيْشِ” (*nazeeratul jaish*): advance party, as in the army.
 “النَّذِيرُ” (*un-naazir*): someone who makes aware or warns. It also means the sound of a bow because that makes the prey aware of the danger.
 “نَذِيرٌ” (*nazeer*): old age, because it warns of imminent death {T}. As such “نَذِيرٌ” (*nazeer*) means “someone who warns against the destructive results of traversing the wrong path”, as in (76:7), (22:29). It refers to those matters which are imposed on self.

“انذَارٌ” (*indaaz*): to warn of destructive results, as in (36:11), but the Quran has made it clear that this “” (*inzaar*) or warning can be effective only for those who are ‘alive’ (36:70). For those who do not have the ability to be ‘alive’, it is no use warning them (2:6). “انذَارٌ” (*inzaar*) is only for him who self-imposes something on himself and doesn’t fulfill it. He can be told what harm will come to him if he fails to keep his pledge. But there is no use warning one of the dangers of not fulfilling a pledge if he has not pledged anything at all, or for telling a person who is bent upon suicide that to jump in the river will kill him. Only he who wants to avoid destructiveness heeds this sort of advice. Such a person is called “مُتَّقِي” (*muttaqi*).

The plural of “نَذِيرٌ” (*nazeer*) is “نُذُرٌ” (*nuzur*) as used in (54:23, 54:5).

“مُنذِرٌ” (*munzir*): someone who warns. The plural is “مُنذِرِينَ” (*munzireen*) as in (37:72, 27:92).
 “مُنذَرٌ” (*munzar*): someone who is made aware or warned. The plural is “مُنذَرِينَ” (*munzareen*) as in (37:73).

The Quran has said that messengers are “بَشِيرٌ” (*basheer*) and “مُنذِرٌ” (*nazeer*). It was their duty to tell the people, (as per the Revelation) that living as per the Quran can produce very constructive and delightful results. This is called good news or *bashaarat* and how destructive is their violation, which is called warning or *inzaar*. Those who avail of the warning are called *muttaqeen*, and by availing of the Messenger’s warning they adopted the right way. Those who were heedless of the destruction would not care about these warnings or *inzaar*.

It has been said about them:

2:6	It is the same for them if you warn them or not warn them. They will never believe.	سَوَاءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ
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Today the duty of a *basheer* or *nazeer* is performed by the Quran as a book which is available to all those who wish to follow it. It has stated clearly through reasoning and evidence that such and such way of life has such and such result, and declared afterwards that you can adopt whichever way you want.

“نَزَعَ” (*naza*): to uproot something from its place or dig it out from its embedded place. It also means “to pull”. “انْتَزَعَ” (*intaza*) also means this.
 “انْتَزَعَ” (*intaza*): “to dig out” and “to be uprooted”.
 “نَزَعَ فِي الْقَوْسِ” (*naza’a fil qaus*): pulled the bow.
 “انْتَزَعَ الشَّيْءَ” (*intazash shaiyi*): he abstained from something.

Surah *Al-Airaaf* says:

7:27	made them take off their clothes (pulled away their clothes)	يَنْزِعُ عَنْهُمَا لِبَاسَهُمَا
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It also means “someone that pulls strongly”, or “that which takes out by pulling”.

“وَالنَّزِعَاتِ غُرُقًا” (*wan-naazi-aati gharqa*): pullers (79:1).

Ibn Dureed says with reference to *Abu Abeedah* that “النَّازِعَاتُ” (*an-naaziat*) and “النَّاشِطَاتُ” (*an-naashist*) means “these are the stars which rise and shine at a place and then go away and rise and shine at another place” {T}.

Maulana Obaidullah Sindhi says that these mean “those revolutionary groups which help to pull out latent abilities within people and make the society righteous”

“نَزَعُ” (*naza’un*): to snatch. It is opposite to “إِيْتَاءُ” (*eeta*) which means “to give” (3:25).

Surah *At-Toor* says about the life in heaven:

52:23	they will there exchange one with another a cup	يَتَنَازَعُونَ فِيهَا كَأْسًا
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If it is taken literally then it paints a picture of informal friendliness in which things are shared freely between people and friends. This is the condition in a heavenly society between friends.

As a further explanation of the above this verse would mean “they (the people in the group of the *momineen*) will take the cup of life from each other”. Heavenly life is not individualistic in which every man is for him only. There everyone shares with others (the good things) which nurture and furthers their self-development. The Quran directs to avoid the sort of conflict in which one wants to keep everything for himself (8:46). In a heavenly society all this “give and take” would be done willingly through an inner desire and to promote each other. But in a wrongful society the intent of every man would be to snatch from others and keep everything for him.

“النَّزَائِعُ” (*an-naaza’u*): the winds which blow but away from their rightful path, and keep striking or hitting against one another {T}. This makes clear what conflict is and there is no conflict in an Islamic society, rather mutual harmony and an atmosphere of “أَلْفَ بَيْنٍ قُلُوبِكُمْ” (*allafa baina qulubikum*) (3:102) i.e. camaraderie.

“نَزَعٌ” (*nazah*): to pinch, prick or push into or to criticize {*M*}. Therefrom it came to mean “to enter into something in order to spoil it” or “sabotage” {*M*}.
 “نَزَعٌ بَيْنَهُمْ نَزْعًا” (*nazagha bainahum nazgha*): created disharmony or chaos among them {*T*}.

Ibn Faris says the above stated are its basic meanings.

The Quran says:

12:100	After that the shaitaan (or the feeling of envy) created disharmony among me and my brothers.	مِنْ بَعْدِ أَنْ نَزَعَ الشَّيْطَانُ بَيْنِي وَبَيْنَ إِخْوَتِي
7:200	When (the feeling of self-interest) creates a thing which may create chaos, or make one oppose the other	وَ إِمَّا يَنْزِعَنَّكَ مِنَ الشَّيْطَانِ نَزْعٌ

“الْمِنْزَعَةُ” (*al-minzagh*): the long rod with which the cook pierces the bread during cooking {*T*}, and brings the bread out of a tandoor (oven) by hanging it on the rod.

Ibn Faris says “نَزَفٌ” (*nazf*) means for something to be “cut off” or be “terminated”.

“نَزَفَ مَاءَ الْبَيْرِ” (*nazafa maa'al bi'r*): he pulled all the water out of the well.

“نَزَفَتِ الْبَيْرُ” (*nazafatil bi'r*): the well became empty of all water.

“نَزَفَ فُلَانٌ” (*nuzifa fulaan*): that man became devoid of intellect, he became drunk and unconscious.

“أَنْزَفَ الرَّجُلُ” (*anzafar rajul*): the man became drunk and lost consciousness. The spring of his intellect became dry.

“الْمِنْزَفَةُ” (*al-minzafah*): the small bucket which is tied at the end of a stick and then this stick is tied to another stick which is embedded in the ground for pulling out water from a well {*T, M*}.

The Quran says:

37:47	They will not get drunk from the wine of the <i>jannat</i> (it will be so pure and will produce no stupor)	وَلَا هُمْ عَنْهَا يُنْزِفُونَ
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“سَكْرَانٌ نَزِيفٌ” (*sakraanu nazeef*): the drunken man who has lost his intellect due to drunkenness {*R*}.

Note that Surah *As-Sa'afaat* says:

56:19	Cups of wine in <i>jannat</i> will never go dry there will be no decrease in the taste of that wine	وَلَا يَنْزِفُونَ
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“نَزَلَ” (*nazal*): to descend from a height.

The Quran says “نَزُولٌ” (*nuzool*) as against “عُرُوجٌ” (*urooj*) which means “ascent” (34:3).

“نُزُلٌ” (*nuzul*): destination. It also means the things with which a host is shown hospitality. It also means expansion and gift (18:102, 3:197). It also means “the growth of the crop”.

“أَرْضٌ نَزْلَةٌ” (*arzun nazalah*): land which gets much used for cultivation and where a lot of crops grow.

“النَّزْلُ” (*an-nazalu*): rain.

“نَزْلَةٌ” (*nazlah*): a one-time descent (53:3).

“نَزِيلٌ” (*nazeel*): guest (26:192).

“مَنْزِلٌ” (*manzil*): the place to descend. The plural is “مَنَازِلٌ” (*manazil*).

The main difference between “أنزل” (*anzila*) and “نزل” (*nuzila*) is that the later one is used to mean “descend gradually and steadily”, while *anzila* does not have this condition of slow descend {*Lataif-ul-Lugha*}.

29:63	The rainwater descend gradually from the sky (it does not all descend at once)	نَزَلَ مِنَ السَّمَاءِ مَاءً
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Ibn Faris says that “التنزيل” (*un-nazaeel*) means “to put” or “arrange” something in its proper place.

In the Quran it has come to mean not only “descent” but also “to give”.

“وَ أَنْزَلْنَا الْحَدِيدَ” (*wa anzalnal hadeed*): We gave iron (57:25). It has also come to mean “several things to be discovered”.

Surah *Al-Hijr* says that:

15:21	We have treasures of different things with us but We let them be discovered according to a measure	وَمَا نُنزِّلُهُ إِلَّا بِقَدَرٍ مَعْلُومٍ
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Obviously the things which are not present in the universe, to reveal or make them descend would mean that man should discover them with his efforts and quest. Therefore “إنزال” (*inzaal*) at such places would mean “to provide man with the means whereby he can obtain these things”. The treasure troves of these things are present in the universe and man only has to discover them. Their attainment depends on man’s efforts to obtain them.

The Quran has mentioned the word “تنزيل” (*tanzeel*) and it is meant “to convey that the Revelation” which has been revealed to the Messenger is not a figment of his imagination, i.e. it is not a subjective thing but an objective thing. Therefore Revelation cannot be obtained with one’s effort. This can only be granted by Allah. In the material world, man reveals things by discovering them with his own effort, but in Revelation the truth reveals itself to the Messenger. Therefore the word “إنزال” (*inzaal*) has been used for it, i.e. man himself does not rise to the truth and unveils it but the truth itself descends and reveals itself to him. This is a particular characteristic of the Revelation. But since the process of Revelation has ended with the Messenger *Muhaammed*, therefore this knowledge can now only be obtained by man in two ways. One is by the truths as contained in the Quran, and the other is to discover truths in the physical world. There is no third source of knowledge. The claim of meditation is actually a claim to achieve Revelation in different words. There is no mention of meditation in the Quran. Therefore any such claim is against the Quran. There are some forces in man (like the power of intent or thought) that if developed can develop characteristics that are not normal in a person. People tend to think that they are the manifestations of meditation and consider them to be spiritual gifts. Although spiritualism has no connection with this, nor has *Deen* any connection with it, because any man of any religion can become capable of this with a little practice. Even non-believers and atheists can do this, but the purpose of *Deen* is to turn out righteous human beings, not to create such “magic”.

“مُنزَّلٌ” (*munazzil*): one who makes something descends from a height, someone who reveals someone, who bestows (4:115).

“مُنزَّلٌ” (*munzil*): that which has been descended or revealed (29:34; 6:115).

“مُنزَّلٌ” (*munzal*): that which has been revealed (3:123). It is also used to mean place and time.

23:29	O my Sustainer, descend unto me that which is full of <i>barkat</i>	رَبِّ أَنْزِلْنِي مُنْزَلًا مُبْرَكًا
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Surah *Yusuf* says “” (*munzil*) i.e. hospitable:

12:59	and I am very hospitable	وَ أَنَا خَيْرٌ الْمُنْزِلِينَ
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“تَنْزُلٌ” (*tanazzul*): to descend slowly. “تَنْزَلٌ” (*tanazzal*) has been derived from it (97:4).

- ”نَسَأَ“ (*nas'un*): to scold, to drive, to move back.
 ”نَسَأَ الشَّيْءَ“ (*nasaash shaiyi*): to move something back.
 ”أَنَسَأَهُ“ (*ansa'ah*): moved him away.
 ”نَسَأْتُهُ الْبَيْعَ“ (*nasaatuhul bai*): in trade I dealt in credit and thus deferred the payment.
 ”الَّتَسْتَهُ“ (*attansi'ah*): to delay a deal in which the payment or the thing is delivered later than planned.
 ”بَاعَهُ بِنَسِيئَةٍ“ (*ba'ahu binasiynah*): Made a deal with him on credit.
 ”الْمِنْسَاءُ“ (*al-minsa'ah*): stick with which animals are driven back (33:14).

Ibn Faris too subscribes to all these meanings.

Surah *Tawbah* says:

9:37	Surely forgetting is an addition of denial.	إِنَّمَا النَّسِيءُ زِيَادَةٌ فِي الْكُفْرِ
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”النَّسِيءُ“ (*an-nisyo*): a special thing in Arab society. The Quran has explained it by saying:

9:37	One year they declare it as <i>haraam</i> and the other year they declare it as <i>halaal</i>	يُحْلِقُونَ عَامًا وَ يُحْرِمُونَ عَامًا
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But it is necessary to understand the details of this above verse. The lunar month was observed among the Arabs. *Rabih, Jamaadi, Ramadan* etc. are the months that are said to be linked to the seasons, but the same month could occur in the same season only if the month is solar not lunar. In case the months are lunar, the same months occur during different seasons. The Arabs did not like this and wanted that the month of *Hajj* should occur during the same season every year. For this they used to skip a month every three years (following the Jews) to adjust the months according to the seasons.

This month that they used to leave out was usually after the month of *Zilhajja*. This moving of the month forward and backwards was called ”نَسِيءُ“ (*nasii*), i.e. to bring the year back by one month.

Also four months during the year (i.e. *Rajab, Zi Qadah, Zul Hajja* and *Muharram*) were sacred for them in which murder and robbery etc. were forbidden. To adjust the calendar was the duty of the group of *Banu Kanana* which was called ”نَسَاءُ“ (*nas'ah*). This ”نَسَاءُ“ (*nasa'ah*) sometimes changed these sacred months like saying instead of the month of *Moharram* this year the month of *Rabi'al Awwal* will be the sacred month. Sometimes they moved the month of the third year back or forth. This created chaos in affairs of the society and those who had fore knowledge of this change would profit from it. This too was called ”نَسِيءُ“ (*nasii*).

The Quran put an end to both these kinds of ”نَسِيءُ“ (*nasii*). On one hand it announced:

9:26	According to the laws of Allah, there are twelve months in an year. And to leave a month every third year is a meaningless thing	إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا
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After this announcement (in 10 A.D.) the Arabic calendar began to have 12 months, although this remained lunar. This meant that although these were named as before these do not fall in the seasons as before, such as *Ramadan*, which means “hot summer”, but now it also occurs in winter.

If the solar year is followed, this month falls every year in the same season, and twelve months of the year are completed even so, i.e. the period in which the earth completes its revolution around the sun is divided into 12 months. But the Quran does not limit one to follow the lunar or solar calendar (17:12, 10:5, 6:97).

The Quran ended both kinds of ”نَسِيءُ“ (*nasii*), and has called the extending of the year as ” (ziyadatun *fil kufi*) in (9:37). Thus society was established on a sound basis.

The Quran’s principle is workable still now, that during the month of *Moharram*, war must be ceased in any part of the world. There are many benefits of thus delaying or temporary stoppage to war. In many

cases the ceasefire may lead to the end of a war. All nations are expected to cease fire during this period because then it will be akin to “نَسِيءٌ” (*nasii*) which the Quran has declared to be denial or the refutation of practical instructions.

N-S-B

ن س ب

“النَّسَبُ” (*an-nasab*), “النَّسْبَةُ” (*an-nisbah*): relationship, especially among the forefathers. It also means the similarity between two things.

“النَّسْبَةُ” (*an-naisab*): ants, when they are travelling in a line, i.e. behind each other, hence it also means “the path of the ants” {*T, R*}.

“نَسَبٌ” (*an-nasab*): family relationship.

Ibn Faris says it means a relationship of one thing to another.

The Quran has used “نَسَبًا” (*nasaba*) to mean “relation” in (25:54). The plural is “أَنْسَابٌ” (*ansaab*) as in (23:101).

N-S-Kh

ن س خ

“نَسَخَ” (*naskh*): cancel or delete or remove a thing and replace it with another, to replace something {*Ibn Faris*}.

“نَسَخَتِ الشَّمْسُ الظِّلَّ” (*nasakhatish shamsaz zilla*): the sun removed the shade and brought light in place. Hence it also means “to change into something”.

“نَسَخَتِ الرِّيحُ أَثَارَ الدِّيَارِ” (*nasakhatir reehu aasaarad dyar*): the wind changed the signs of habitation, i.e. the ancient remains or ruins were covered with sand and thus were obscured.

“نَسَخَ الْكِتَابَ” (*nasakhal kitaab*): to copy a book and create a similar book.

“النُّسْخَةُ” (*an-nuskha*): a copied book {*T, M, R*}.

The Quran says:

45:29	We used to have it written	إِنَّا كُنَّا نَسْتَنْسِخُ
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This word has been used to mean “wipe out” and “remove”:

22:52	God obliterates	فَيَنْسَخُ اللَّهُ
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As such “نَسَخَ” (*naskh*) means “to replace one thing with another”. This word is important because this word has a special place in our *Deen*. A wrong meaning uproots the *Deen* and the right meaning establishes the *Deen*.

The general belief is that there are about 500 verses in the Quran which are obsolete, although these are still read (& recited). This means that these are only read for ‘reward’ but have no practical meaning anymore since the orders contained in them are obsolete. Some of the orders have been cancelled by other verses and some have been cancelled by the *hadith*. At the same time there is a belief that some verses are not contained in the Quran but their orders are there, such as that of *rajam* or to stone adulterers, etc.

The following verse is translated as commonly reported:

2:106	We replace the verses we cancel or make forget. Do you not know that Allah is dominant over all things and can do anything?	مَا نَنْسَخُ مِنْ آيَةٍ أَوْ نُنسِئُهَا نَاتٍ بِيْحِرٍ مِنْهَا أَوْ مِثْلَهَا - أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ
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This is a traditional translation based on the interpretations written during the dictatorships from the past.

This essentially means that Allah ordered something and after some time he thought that this order should be cancelled. Hence he revealed another verse which cancelled the former verse. This order was better than the former order. Note that the new verse never contained the information as to which verse was to be cancelled. That is why the so-called cancelled verses are also present in the Quran. This distinction as to which verse is cancelled by which verse has been made by the traditional writers of the Quran either through tradition or by their own thoughts, but not the Quran. Therefore there is always a difference in the number of such verses.

As far as forgetting the verses is concerned, it is believed that Allah revealed the verses but the Messenger **Muhammed** used to forget some of them, so they were replaced by similar verses. This is what “أَوْ نُنْسِيهَا” (*au nunsuha*) is taken to mean.

The verse that is presented in support of this is:

87:6	We will teach you to read, and you shall not forget except that which Allah wants	سَنُقَرِّئُكَ فَلَا تَنْسَى إِلَّا مَا شَاءَ اللَّهُ
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Note that these concepts create negative impressions (& create doubts) about the Quran, Allah, and His Messenger.

- About Allah the concept is that He issues some order but then reviews it because the former order was weak. He cancels the order to issue another in its place.
- About the Quran it is thought that many verses are obsolete but despite this the verses are still recited, and it is nowhere shown which verses are cancelled. It has been left to the people to decide this.
- About the Messenger **Muhammed** it is thought that he used to forget some verses revealed by Allah!

All of this is false as the Quran is a complete book and nothing is cancelled.

The right meaning of “ناسخ” (*naasikh*) and “منسوخ” (*munsookh*), i.e. “cancelled and in force”, will be mentioned ahead. For the right meaning see heading (*N-S-Y*), where it has been fully explained.

Now we will analyse the correct interpretation of this verse. The **Ahl-e-Kitaab** (those with the Book) especially the Jews used to raise many objections to the Messenger **Muhammed**. The Quran answers these objections. One of their important objections was that when God has revealed His orders through other Messengers (such as **Moosa**), what was the need for this new messenger and this new Book. They were told that it is right that God is guiding man since **Nooh** but a part of these orders given in the earlier books have been period specific or pertaining to a certain period only, and they were relevant in the context of the nation to which they were sent. They were to be implemented during the period that they were sent in. Later, when that nation ceased to exist or the situation had changed, then another messenger used to replace him and he used to bring another set of orders based on the same permanent values. Thus the new Revelation used to replace the former Revelation. They themselves were witnesses to this kind of change of many orders of the **Torah** which, **Isa** had changed.

Secondly, human intellect and reasoning is evolving as the time progresses and the revelation from God is according to the evolutionary stage attained by people of a generation. Orders higher than their intellectual level were held back until another nation replaced that nation which would be certainly higher in the evolutionary and intellectual level. Those orders or laws which had been ‘held back’ earlier were then revealed. This principle has been operative in the disclosure of the Revelation throughout.

It has also been seen that after a messenger passes away, his nation gave up certain sections of his teachings or ignored some part of the Revelation. Therefore these ignored parts (which did not need any amendment) were reinvigorated through the Revelation of the messenger that came later. In the period prior to the Quran it was difficult to preserve the contents of the revelation and this led to changes in the text through human hands.

The Jews were told that this had been the practice with the Revelation. Now the time had come when human consciousness and mind would attain higher level of maturity. As such it had now been so

arranged that all such orders that were given to the earlier messengers in accordance with their times, and which were particular to their nation were cancelled, and current laws were sent. Since the system of Revelation was coming to an end (with the Quran), and the laws were to stay unchanged for man till the end, therefore these orders and laws were definitely better than the earlier orders. We should note here that the permanent values noted in the Quran never changed; these remained the same from the appearance of the first man to the last man leaving this world e.g. equality as a human being, accountability, justice, warning, etc.

The laws that were held back because human intellect had not reached the stage where it could understand them or implement them properly, were now too revealed or implemented because the Quran would match man's highest intellectual level till the end of the world.

All such laws that had been ignored by nations of the former messengers or given up or which had been modified/changed were renewed i.e. that orders like them were given.

This is the need for which a new messenger (the Messenger **Muhammed**) and a new Book was sent, and this is the reason why belief in all previous books should be replaced by a belief in the Quran and which must be followed.

Now there is no other guidance except the Quran:

2:137	If they believe (as you) then these people will be able to receive guidance, but if they avoid this path then they will be going opposite to Allah's guidance	فَإِنْ آمَنُوا بِمِثْلِ مَا آمَنْتُمْ بِهِ فَقَدِ اهْتَدَوْا وَإِنْ تَوَلَّوْا فَإِنَّمَا هُمْ فِي شِقَاقٍ
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This is the right meaning of these verses. Now we will see how the literal meanings reflect the figurative meanings.

We have seen what “نَسَخَ” (**nasakh**) means, i.e. “to replace something”. When the Quran says “verse” it does not only mean the verse of the Quran. Every messenger's Revelation has been called the verses of Allah. For example, in the story of Adam, in Surah **Al-Baqrah** it is said that Adam was told:

2:38	whenever guidance (or instructions) from Me are received and whoever follows those instructions will have no fear or grief	فَأَمَّا يَا نَسِيكَم مِّنِّي هُدًى فَمَنِ تَبِعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ
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This shows that wherever instructions have been received from Allah, they have been termed as verses of Allah-.

Verses or instructions do not only mean the instructions given in the Quran, but the change of or replacement of the verses of a former Revelation by the verses of a later Revelation, as it is mentioned in Surah **Al-Nahal**:

16:101	And when we replace one verse by another.	وَ إِذَا بَدَّلْنَا آيَةً مَكَانَ آيَةٍ
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“نَسِيَهَا” (**nunsiha**) has been derived from the word “نَسِيَ” (**nasi'a**) which means “to give something up”, or “to ignore it”. See heading (**N-Y-S**). This word encompasses the fact that former revealed books were not allowed to stay in their original state. As such, the Quran says that after every messenger passed away, rebellious people added something to their books themselves, but Allah kept replacing these adulterated verses or which were given up by those people, through a new Book and a new messenger (22:52). This too clarifies that new verse in place of a former verse means instructions of the former Revelation were replaced, not that one instruction of this Quran is replaced by a new instruction within it.

“نَسِيَ” (**nasi'a**) also means to leave something as it is in its former state. Thus “نَسِيَهَا” (**nunsiha**) of verses would mean that the verses We thought should not be changed were incorporated by Us in the new Revelation as they were before.

Thus the Quran is in this way the “مُهَيَّبِينَ” (*muhai’un*) of all Revelations of former messengers (5:28), i.e. all those laws have been embodied in the Quran, and on the other hand, it completes all the laws that were necessary for mankind:

6:116	Neither is there need for any change or amendment in it by Allah nor can any man change it	وَمَثَّ كَلِمَتَ رَبِّكَ صِدْقًا وَعَدْلًا لَا مُبَدَّلَ لِكَلِمَتِهِ
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Allah Himself has taken upon Himself to keep it intact and safe (15:9).

The question that arises was why did Allah keep the system of Revelation as such? The reply that was given is:

2:106	Allah knows in what proportion (way) things are required (to be done)	إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ
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Therefore He knows when man needs what kind of instructions and when he should receive complete code of conduct. All this occurs according to His estimates upon which he has full grasp. This is the right meaning of *naasikh* and *munsookh*. As far as the Quran is concerned, not one word in it is *munsookh* or cancelled. Every instruction contained in it is unchangeable and un-cancelled, although every order is imposed according to particular circumstances. When a situation changes, the orders change as well. For instance, there is the order for ablution, but if water is not available or a man is sick, then he can perform “تيمم” (*tayamom*) in place of “وضوء” (*wuzoo*) as said in (5:6). When water is available or the sickness is cured, then the order for ablution will be restored and the order for “تيمم” (*tayamom*) will recede into the background.

Or for example, the Quran has fixed a punishment for a thief and a rapist etc. Obviously if in a society these crimes take place then the Quran’s orders (about the punishments for these crimes) will not be implemented. Or if a society does not contain poor people, or beggars then the relevant orders will not need to be implemented, or if a man does not leave any inheritance then the laws about inheritance will not need to be implemented. Obviously these affairs do not have anything to do with *naasikh* or *munsookh*, but these orders remain in place (lest the situation arises where they need to be implemented). *Munsookh* or cancellation means to be cancelled for ever and never to be implemented. There is no such order in the Quran.

If in (2:106) the verse with “مَانَسَخَ” (*manansakh*) or the verse (16:101) in Surah *Al-Nahal*, the word “آيَةٍ” (*aayah*) is taken to mean universal events (which the Quran calls the signs of Allah at many places), then “نسخ آيت” (*naskh aayaats*) or cancelled verses would mean for one universal event to replace another. Scientists are well aware of this phenomenon, but we think that the former meaning is preferable, although the second meaning does broaden the scope of the meaning.

But no matter which meaning among the two is taken, the fact remains that no verse of the Quran stands cancelled. Every word of this unchangeable book is stolid in its place and will remain so.

N-S-R

ن س ر

“النَّسْرُ” (*an-nasr*): vulture, but the Arabs have different names for different kinds of vultures. A vulture has sharp eyes and can fly over long distances. Researchers say “نَسْرٌ” (*nasarun*) was also the name of an idol of the tribe *zil kulaah* in the land of *hammeer* {T}. The Quran has mentioned this word in the context of the nation of *Nooh* (7:23).

Ibn Faris says the basic meaning of this word is “to grab” or “snatch”, and that “النَّسْرُ” (*an-nasr*) means vulture. The Quran has however used it to mean the idol of the nation of *Nooh*.

- “نَسَفَ الْبِنَاءَ يُنْسِفُهُ” (*nasafal bina'a yansifhu*): he uprooted the building.
 “الْمُنْسَفَةُ” (*al-minsafah*): the implement with which a building is uprooted.
 “نَسَفَ الطَّعَامَ” (*nasafat tu'aam*): he thrashed the crop.
 “الْمُنْسَفُ” (*al-insaf*): foam.
 “نَسَفَتِ الرِّيحُ الشَّيْءَ” (*nasafatir reehush shaiya*): the wind blew a thing away, uprooted it and scattered it.
 “نَسَفَ الْبَعِيرُ الْأَرْضَ بِمُقَدِّمِ رِجْلِهِ” (*nasafal ba-eeru arda bi muqaddimi rijlihi*): camel raised dust with its front foot {T}.
 “النَّسَافَةُ” (*an-nusafah*): that which flies off by thrashing.
 “الْمُنْسَفَةُ” (*al-minsafah*): sieve.
 “نَسَفَ الشَّيْءَ” (*nasafa shaiyi*): to pass something through the sieve.
 “النَّسِيفُ” (*an-naseef*): the mark which is produced by spurring the camel on.

Ibn Faris says its basic meanings are “كشف” (*kashf*) or “to open and make obvious”.

Surah *Taaha* says:

20:97	We will let it flow in the river (dismember its elements and throw them in the river)	لَتَنْسِفَنَّ فِي الْيَمِّ نَسْفًا
20:105	your <i>Rab</i> (Sustainer) will uproot them	يَنْسِفُهَا رَبِّي نَسْفًا

- “نَسَكَ الثَّوْبَ” (*nasakas saub*): he washed the cloth and thus cleaned it.
 “أَرْضٌ نَاسِكَةٌ” (*ardun naasika*): green land on which it has rained recently {R}.

Muheet says the real meaning of this word is “to wash and make clean”. All other meanings are related to this meaning. This basic meaning leads to its meaning “to right” or “correct some matter”.

- “نَسَكَ السَّبْخَةَ” (*nasakas sabakha*): he corrected the salinity of the soil.
 “نَسَكَ إِلَى طَرِيقَةٍ جَمِيلَةٍ” (*asaka ila tariqatin jameelah*): he adopted a better way and stuck to it {R}.

In Arabic, “مَنْسَكٌ” (*mansak*) is any place to and from which people are habitual or are familiar with, whether the path leads to evil or good. Later “مَنَاسِكٌ” (*manasik*) came to mean the customs of the *Hajj* (pilgrimage) and “نُسْكٌ” (*nusk*) or “نَسِيكَةٌ” (*naseekah*) meant the animal which is slaughtered or the blood {R}. Thereafter it came to mean anything that has been made mandatory by Allah. Thus “مَنَاسِكٌ” (*manasik*) came to mean the obligations towards Allah {M}.

Ibn Qateebah says it means anything which takes man closer to Allah.

Shah Abdul Qadir, *Shah Rafiudin* and *Maulana Abulm Kalam Azad* in their translations have translated “” (*manasik*) as “worship” or “the elements of Hajj”. The latter has translated “نُسْكٌ” (*nusuk*) as “my Hajj”.

The Quran has said in the context of orders related to Hajj:

2:200	When you are free of (performing) the obligations of hajj	فَإِذَا قَضَيْتُمْ مَنَاسِكَكُمْ
2:162	its compensation will be fasting, or <i>sadaqah</i> or animals for slaughter	فَعِدْيَةٌ مِنْ صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ

Ibn Qateebah has said that here “نُسْكٌ” (*nusuk*) would mean the animals for slaughter {R}.

Ibn Faris too says that it means “animals for slaughter” and “to attain closeness to someone”, but its meaning should not be restricted to the “animals for slaughter”. It can mean any good deed that one may pledge to do.

Surah *Al-Anaam* says:

6:163	Tell them that my <i>salat</i> and my <i>nusuk</i> (my life and my death) are all dedicated to establish/follow the system of Allah	فَلَنْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ
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Obviously here “صلوة” (*salaat*) has come to mean “the complete code of life (i.e. Deen) according to the Quran” and “نُسُكٌ” (*nusuk*) means “every practice in life” {*M*}.

Surah *Al-Hajj* contains a comprehensive verse:

22:67	We had formulated a path for every nation which believed in the messenger of their time and which way it was supposed to follow. Therefore these people should not quarrel regarding its commands. As such, keep on inviting them to the ways of your Sustainer	لِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا هُمْ نَاسِكُوهُ فَلَا يُنَازِعُونَكَ فِي الْأَمْرِ فَادْعُ إِلَى رَبِّكَ
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This shows that “امر” (*amr*) is an unchangeable law which has always remained unchanged, and “مَنَاسِكٌ” (*manasik*) the peripheries or the customs and practices of this system that are adopted to meet the needs of the times in establishing the system. “مَنَاسِكٌ” (*manasik*) have been varying but “امر” (*amr*) cannot differ or be controversial. The invitation that Islam held out was basically towards this unchangeable “امر” (*amr*) but people instead of adopting this, considered the fundamentals of *Deen* to lie in the peripheries or the “مَنَاسِكٌ” (*manasik*) – the evidence for this is all around us and we can relate to it by seeing that these religious practices which do not solve the human problems as the Quran has directed. This is the truth that is not found anywhere except in the Quran – the Quran since deals with the human thought process, therefore it directs our mind to the true reality behind all human issues i.e. makes us see through any human issue. As it takes time to get our thinking in line with the Quranic thinking, the Quran tells us unambiguously that do not doubt this guidance because you are:

22:67	Indeed your are on the straight guided path	إِنَّكَ لَعَلَىٰ هُدًى مُسْتَقِيمٍ
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But it is obvious that if one agrees with this then he will also have to act on the details as proscribed by the *Deen* as an Islamic System. We have to take the Quran as a whole and accept it as a complet book of guidance which provides details of the permanent values which are applicable for all times. While the permanent values remain unchanged the ‘*manasik*’ can vary and can be modified through mutual consultation as these relate to the collective physical conduct to carry out the issues of the daily life. This is a must to establish the system otherwise it will be disrupted {*R*}.

By this count it must be understood that if “مَنَاسِكٌ” (*manasik*) can change during different era then they can also change in different lands according to the different circumstances if they have not been fixed or made mandatory by the Quran. But if the circumstances so demand, this change will be brought about by the system of the Quran and not by individuals.

“النَّسَلُ” (*un-nasl*): for something to separate.

“نَسَلَ الْوَبْرُ عَنِ الْبَعِيرِ” (*nasala wabar unil ba-eer*): the camel’s hair fell off and separated from the camel.

“نَسَلَ الْقَمِيصُ عَنِ الْإِنْسَانِ” (*nasalat gameesu unil insaan*): the shirt parted from the man {*R*}.

“النُّسَالَةُ” (*un-nusaalah*): the wool that falls off, or for a bird’s feathers to fall off {*M*}.

Ibn Faris says it basically means “for something to easily get out and take out”.

“نَسَلَ” (*nasala*), “يَنْسِلُ” (*yansil*): speeded up, ran.

“أَنْسَلَ الْقَوْمَ” (*andalal qaum*): he went ahead of the nation.

“زَيْبٌ نَسُولٌ” (*zi’bun nasul*): a fast wolf {*M, R*}.

“النَّسَالُ” (*an-nas-saal*): speedy.

“النَّسَلُ” (*an-nasal*): milk that drops at its own from teats {*R, M*}.

The progeny is called “نَسَلٌ” (*nasal*) because it comes out of its forefathers, or because the forefathers die and it lives on or proceeds ahead.

The Quran says:

2:205	Destroy land and animal life	يُهْلِكُ الْحَرْثَ وَالنَّسْلَ
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“نَسَلٌ” (*nasl*): creation, progeny and human population. As such, it means “to destroy human generation or crops (without being justified) is forbidden”.

Surah *Al-Ambia* says:

21:66	They will come out fast like the waves in a storm	وَهُمْ مِنْ كُلِّ حَذَبٍ يَنْسِلُونَ
36:51	Will come out fast and rush towards their Sustainer	إِلَىٰ رَبِّهِمْ يَنْسِلُونَ

“النِّسْوَةُ” (*an’niswatu*), “النِّسَاءُ” (*an’nisaa’u*), “النِّسْوَانُ” (*an’niswanu*) are all plurals of the word “الْمَرْأَةُ” (*al-mar’atu*) which means “one woman” and “النِّسَاءُ” (*an’nisaa’a*) which means “more than one woman”.

This word only exists in plural form as “النِّسَاءُ” (*an-nisa’a*), “النِّسْوَةُ” (*an-niswah*) and “النِّسْوَانُ” (*an-naswan*), and their used singular form does not come from the same literal root.

The Quran has used the term “نِسَاءٌ” (*nisa’a*) to mean “common women” as well as “wives”.

2:187	your wives	إِلَىٰ نِسَائِكُمْ
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Figuratively this word has been used for the group of people who are devoid of manliness. For details see Heading (*Dh-B-H*) and (*B-N-W*).

“نَسِيَانٌ” (*nisiyaan*): leave or give up. It is also used for a person who forgets about protecting something which is kept with him for safety, i.e. “to leave protecting or stop protecting something”.

20:115	and verily We had ordered Adam first but he gave it up and We found no determination in him	وَلَقَدْ عَهِدْنَا إِلَىٰ آدَمَ مِنْ قَبْلِ فَتَسِيٍّ وَلَمْ يَجِدْ لَهُ عَزْمًا
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Here *nasi* (نَسِيٍّ) means “to give up” because accountability cannot take place upon forgetting something, plus there is no need for intent and determination in remembering something – it just becomes part of our memory system.

9:67	They ignored the guidance of Allah so as a consequence Allah gave up their protecting them	نَسُوا اللَّهَ فَنَسِيَهُمْ
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We generally say that “we advised you several times (about something) but you forgot them”. Here forgot them does not mean that they got lost from your memory, rather that “you did not act upon those advices” or “you acted upon them for some time but later stopped doing so”. It also means “to let something remain as it is”. In support of this, the author of *Gharib-ul-Quran* by *Mirza Abul Fazl* has related the statement of *Ibn Abbas*.

Surah *Al-Baqrevelation* to earlier messengers:

2:106	if We cancel a former command then We replace it with a better command and that which We leave as it is then We give a similar command through the Revelation to the next messenger	مَا نَنْسَخْ مِنْ آيَةٍ أَوْ نُنسِخْهَا نَأْتِ بِخَيْرٍ مِنْهَا أَوْ مِثْلَهَا
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See details under heading (*N-S-Kh*). Likewise verse (87:7) means that “in this way We shall preserve the revelation so you will not be able to give up anything”. Hence nothing shall escape from it and everything shall be compiled in one place. Its safety is ensured and referred at another place:

17:86	If We want We can take away something from the Revelation (but Our Will is not such)	وَلَيْقُنْ شِمْنَا لَنُدْهَبَنَّ بِالَّذِي أَوْحَيْنَا إِلَيْكَ
87:7	only if the Will of Allah was like this, then anything could be taken away (but this is not the Will of Allah)	إِلَّا مَا شَاءَ اللَّهُ

Therefore nothing in it has been forsaken (17:86), also see (5:101) *{T}*.

The author of the book *Al-minaar* has said that even if this is taken to mean “to forget something” then the phrase “إِلَّا مَا شَاءَ اللَّهُ” (*illa masha'allah*) nullifies it. This means that as has been said before, it will never happen – the proof of this lies in the reading, understanding and analysing the Quranic guidance in relation to the human issues and their solutions.

At another place it is said:

11:108	they will dwell therein, for all the time that the heavens and the earth endure, except as your Lord wills; a gift without break.	خَالِدِينَ فِيهَا مَا دَامَتِ السَّمٰوٰتُ وَالْاَرْضُ اِلَّا مَا شَاءَ رَبُّكَ عَطَاءٌ غَيْرٌ يُجَادُوْا
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To give up protecting something means that the thing was thought unworthy of protection, or that it was thought without importance. Therefore “النَسِيُّ” (*an-nasi'o*) means something which is not thought important and thus given up. Its plural is “النَسَاءُ” (*an-nasao*). Therefore at the time of departure of a caravan, the Arabs used to say “تَتَبِعُوا اَنْسَاءَكُمْ” (*tatabassa'oo ansa'aakum*) which means “collect your small things which you generally think unimportant” *{T}*. On account of this non-importance, the word acquired the meaning of “forgetfulness”.

“أَنْسَأَ إِيَّاهُ” (*ansa’oo iyyahu*): he forgot him.
 “نَسَاءٌ” (*nasaoon*): one who is very forgetful {T}.
 “نَسِيًا مَّنْسِيًّا” (*nasyan mansiyyan*): long forgotten (19:23).

N-Sh-A ن ش ا

“نَشَأَ” (*nasha*), “يُنشَأُ” (*yansha’o*), “نَشَأَتْ” (*nash’atan*): to be alive, to be new, to be manifested, to be highlighted, to be lofty, to increase, and to develop gradually, to grow.
 “نَشَأَتِ السَّحَابُ نَشَأً” (*nasha’atis sahabtun nasha*): the cloud rose.
 “النَّاشِئُ” (*an’naashi*): a boy or girl who is leaving childhood and entering adulthood, or is near that stage.
 “النَّاشِئَاتُ” (*an’naashi’atu*): every moment in which a man keeps standing i.e. does not sleep. This also means “to rise after sleeping” and “every event that happens at night”.
 “تَنَشَأُ فُلَانٌ لِحَاجَتِهِ” (*tanasha fulanun lihaajatihi*): so and so man rose for his work and left.
 “الْمُنشَأُ” (*al-munsha’o*): high sign or flag.
 “الْجَوَارِ الْمُنشَأُتُ” (*al-jawaril munsha’aat*): boats with high sails (55:24).
 “الْإِنْشَاءُ” (*al-insha’o*): to invent something and to train it {R}.
 “النَّشْءُ” (*an’nash’o*): descent {M}.

Ibn Faris says it basically means to be lofty.

Surah *Al-Anaam* says:

6:99	Allah has created you from a single <i>nafas</i> (cell)	هُوَ الَّذِي أَنْشَأَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ
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The details can be found in the book titled *Iblees O Adam*.

Surah *Al-Waqiya* says:

56:35	We developed them in a particular way (developed them with great finesse)	إِنَّا أَنْشَأْنَاهُمْ إِنْشَاءً
56:91	you may be given a new form of birth of which you are unaware	وَنُنشِئُكُمْ فِي مَا لَا تَعْلَمُونَ

“مَا لَا تَعْلَمُونَ” (*ma la ta’lamoon*) makes it obvious that as far as human knowledge is concerned, we cannot know the condition in the hereafter. This has been likened to a new creation at other places (17:39, 17:98, 32:10).

Surah *Al-Waqiya* a little further on says:

56:73	Do you make that tree grow and develop or is it We who continuously do so?	ءَأَنْتُمْ أَنْشَأْتُمْ شَجَرَتَهَا أَمْ نَحْنُ الْمُنشِئُونَ
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The Quran says:

43:18	Who is brought up among jewellery (referring to the environment in which women were brought up)	مَنْ يُنَشَأُ فِي الْحُلِيِّةِ
13:12	He who raises big dark clouds from the sea into the air	وَ يُنْشِئُ السَّحَابَ الثَّقَالَ
55:24	boats with high sails	جَوَارِ الْمُنشِئَاتِ
73:6	The rising in the night	نَاشِئَةَ اللَّيْلِ

To nurture or develop, to progress gradually, to make grow, are all the traits of Allah who is the great Sustainer. Everything in the universe follows the laws of Allah and gradually is developed towards its end. This will have to be done by the humans in this world too, i.e. the development of every individual and beyond in a Society. Every believer will have to strive to enable the development of other individuals of the society and mankind. This is the very purpose of Islam.

“النَّشْرُ” (*an-nashru*): the air, fragrant air or wind, fragrance. The element of spreading all over is predominant in this word {*T, M, R*}.

Ibn Faris says this means “to open something and for that thing to branch out”.

“النَّشِيرُ” (*an'nashbiru*): to open something, or to spread.

“نَشَرَ الخَشَبَةَ” (*nasharal khashabah*): he split the wood.

“الْمَنْشَارُ” (*al-minsharu*): the saw.

“النُّشَارَةُ” (*an'nisharatu*): saw dust that falls while splitting wood.

“النَّشْرُ” (*an'nashru*): to spread the news, or for the leaves to spread. It also means for the trees to be full of leaves.

“نَشَرَتِ الأَرْضُ نُشُورًا” (*nsasharatil arzu nushura*): with the advent of spring the land became alive i.e. plants grew up bountifully.

“النَّشْرُ” (*an'nashru*): dry grass that once again turns green due to rainfall at the end of summer.

“النَّشِيرُ” (*an'nasheeru*): the crops that have been cut but not taken away.

“أَنْشَرَ الأَرْضَ” (*ansharal arz*): he watered the land and thus gave it a new life.

“النَّشُورُ” (*an'nashuur*): new life {*T, R, M*}.

This word has been used by the Quran to mean everything stated above.

The Quran says:

17:13	open book	كِتَابًا... مَنْشُورًا
52:3	within the spreading or overwhelming book;	فِي رَقٍّ مَنْشُورٍ
54:7	spreading, (overwhelming or swarm)	جَزَاءً مُنْتَشِرًا
33:53	After you have eaten then spread out	فَإِذَا طَعِمْتُمْ فَانْتَشِرُوا
77:3	The forces that can spread to a long distance	وَالنَّشِيرَاتِ وَالنَّشْرَاءِ
25:47	Allah has made the night for you so that you may rest and the day to walk around	وَجَعَلَ النَّهَارَ نُشُورًا

In Surah *Al-Furqaan* it is said about the helplessness of the idols:

25:3	they do not possess the power of life or death or of new life after death	لَا يَمْلِكُونَ مَوْتًا وَلَا حَيَاةً وَلَا نُشُورًا
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This new life can be seen in the dead land receiving some life giving water and the latent greenery spreads out on the land. As such, after explaining such condition of land it is said:

35:9	In the same way your new life will be given	كَذَلِكَ النُّشُورُ
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Imagine how explicit this example is of new life, i.e. that thing does possess the ingredients of life, but in their latent form and only with the help of a new process (of creation) that sleep or latent-ness is replaced by awakening.

Those who deny a life after death say:

44:35	we cannot get new life (once we die)	مَا نَحْنُ بِمُنشَرِينَ
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But it is said that this thinking is completely wrong. Allah is one who can give new life to man after he dies in this life:

80:22	A dead body is stagnant and still, but a live person grows and develops. The symbol of life is to grow and spread out.	أَمَاتَهُ فَأَ قَبْرَهُ ثُمَّ إِذَا شَاءَ أَنشَرَهُ
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“النَّشْرُ” (*an-nashr*): anything that does not grow and hence is devoid of life. The nation which is stagnant and does not move ahead is practically dead.

“النَّشْرُ” (*an-nashzu*) and “النَّشْرُ” (*an-nashaz*): a high and lofty place.

“نَشَرَ” (*nashaza*): he climbed the high place and became safe.

“نَشَرَ الرَّجُلُ” (*nashazar rajul*): the man who was sitting stood up.

“نَشَرَ بِالْقَوْمِ فِي الْخُصُومَةِ” (*nashaza bil qaumi fil khusumah*): he stood up or was prepared to fight the nation {*T, Ibn Faris*}.

Raghib says that “نَشَرَ” (*nashaza*) means for something to move away from its place. This has led to “نُشُورٌ” (*nushuz*) which means for the husband or wife to start opposition e.g., to be abhorrent, to fight, to misbehave, to oppose each other, for the woman to stand opposition to the man (3:34) and for the man to oppose the woman (4:128).

In Surah *Al-Mujadlah* this word has appeared to mean “for one to leave a meeting” or “to stand up in a meeting” (58:11).

In Surah *Al-Baqrah* it has appeared to mean “to lift” the bones, or “to make them lofty” and “to highlight” them (2:259).

“نَشَطَ مِنَ الْمَكَانِ” (*nashatal minal makan*): he went out of that place, i.e. he left the place.

“النَّاشِطُ” (*an-naashitu*): the wild ox that goes from one place to another.

“أَنْشَطَ الْعُقْدَ” (*anshatal uqdatah*): he opened the knot {*T*}.

“أَنْشَطَ الْبَعِيرَ مِنْ عِقَالِهِ” (*anshatal ba'eera min iqalihil*): he opened the tether of the camel and freed it {*M*}.

“نَشِطٌ” (*nashutun*): to tie a knot that can be opened easily {*R*}.

“نَشِطٌ” (*nashita*), “يَنْشِطُ” (*yanshatu*), “نَشِطًا” (*nashata*): to be happy at being given some work, or to be happy or prepared to, to be interested in that piece of work. It also means (figuratively) for the knots of the heart to open {*T*}.

Ibn Faris says it basically means to swoon and to move.

The Quran says:

79:3	the planets that revolve fast from one place to another	النَّشِطَاتِ نَشِطًا
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“تَنْشَطَتِ النَّاقَةُ فِي سَيْرِهَا” (*tanash shat tin naaqah fee sairih*): the camel was very fast {*T*}:

“أَنْشَطَ الْحَبْلُ” (*intashatil habl*): he pulled on the rope till it opened.

“نَشِطَ الدَّلْوَمِنَ الْبِئْرِ” (*nashatad dalwa minal bir*): he pulled on the well bucket {*M*} i.e. without moving the wooden frame.

“وَالنَّاشِطَاتِ نَشِطًا” (*wan-na'shitaati nashta*): is a hint at the mutual gravity of the planets, i.e. which revolve quite fast and also maintain their gravitational pull. In other words “they are free or their knots” and are “untied” but at the same time the gravitational pull binds them together.

There is speed and expansion and discipline in it too. In this one word “نَشِطٌ” (*nasht*), the whole world of these planets or stars is reflected.

Maulana Obaidullah Sindhi says that “وَالنَّاشِطَاتِ نَشِطًا” (*wannaa shitaati nashta*) means that the obstacles in the way of man's development are removed by this revolutionary group of the believers. This group has a mission to remove the obstacles in the way of mankind.

Ibn Faris says it basically means “to keep something straight”.

“النَّصْبُ” (*an-nasb*): to support something to stand erect, to highlight something {*R*}.

“نَصَبَ الشَّجَرَةَ” (*nasabash shajaratah*): to plant a sapling in the earth {*M*}.

“النَّصْبُ” (*an-nasb*): embedded flag.

“النَّصْبُ” (*an-nusb*) and “النَّصِيْبَةُ” (*an-naseeb*): anything which is embedded and becomes a symbol or sign.

The plural is “الأَنْصَابُ” (*an-naseeb*) {*T*} which was also used for “raised stones”. Later it came to mean “fixed share” {*R*}.

“النَّصِيْبُ” (*ansaab*) are also the stones embedded around the *Ka'ba* on which animals were slaughtered.

This led to the word meaning “fixed share”.

“النَّصَابُ” (*an-nisaab*): the centre of anything {*T*}.

“جَعَلْتُهُ نُصْبًا عَيْنِي” (*ja'alatahu nusba aini*): I fixed it before my eyes so that I can neither ignore it nor forget it {*T*}, i.e. made it my reason to live.

“نَصِبَ” (*nasiba*), “يُنْصَبُ” (*yansabu*): to become tired and become unrequited and deprived {*T*}. This probably means so because one who is tired is left standing at one place.

“النَّصْبُ” (*an-nasab*): hard labour, tiredness, stress.

“عَيْشًا نَاصِبًا” (*aishoon naasib*): a hard life.

“النَّصْبُ” (*an-nisbu*) and “النَّصْبُ” (*an-nasbu*), “النَّصْبُ” (*an-nusbu*): sickness, misery and trial & tribulation {*T*}.

The Quran says:

15:48	They will not feel any tiredness, labour or any kind of trouble in <i>Jannah</i> .	لَا يَمَسُّهُمْ فِيهَا نَصَبٌ
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Here this has appeared to mean “share” (4:7, 2:202)

Surah *An-Nisaa* says “نَصِيْبٌ” (*naseebun*) and “كِفْلٌ” (*kiflun*) as alternatives in (4:85).

The Quran says:

5:3	The stone or place where sacrifices are made in the name of others than God	وَمَا دُبِحَ عَلَى النَّصْبِ
70:43	as if they are running towards these (sacrificial) places	كَأَنَّهُمْ إِلَىٰ نُصْبٍ يُؤَفَّضُونَ
88:3	The people who are tired after hard labour	عَامِلَةٌ نَّاصِبَةٌ

Every work entails effort. If the labour is done rightly then one gets the desired result, and this sort of hard work does not create any feeling of tiredness, but if the labour is done towards wrong paths then the labour fails to produce the desired result, and the labour creates a feeling of tiredness or futility.

These deeds are “عَامِلَةٌ نَّاصِبَةٌ” (*aamilatun naasibah*) as used in (88:3). They did not work or act according to Allah’s laws, and therefore did not produce the desired results and led to tiredness and deprivation.

Surah *Saad* says that *Ayub* called out to Allah:

38:41	A snake has bit me due to which I am in extreme pain	أَنِّي مَسَّنِيَ الشَّيْطَانُ بِنُصْبٍ
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Surah *Al-Faatir* uses “نَصَبٌ” (*nasabun*) and “لُغُوبٌ” (*laghub*) in (35:35) i.e. physical labour and tiredness.

Surah *Al-Ahzaaf* says that *Moosa* said to his companion:

18:62	I am tired due to this journey	لَقَدْ لَقِينَا مِنْ سَفَرِنَا هَذَا نَصَبًا
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Surah *Al-Inshraah* says:

94:7	Now that opposition has been removed, the second part of your program should begin for which you have to struggle further	فَإِذَا فَرَغْتَ فَانصَبْ
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“تَصَبَّ” (*nasiba*), “يَنْصَبُ فِي الْأَمْرِ” (*yansubu fil amr*): to struggle {*M*}.

Ordinarily a program is completed if there is no more opposition but the establishment of Allah’s program demands that after the opposition ends, the second part of the program begins. The end of opposition is the first or ‘*la*’ part. After it the ‘*illa*’ part (that is, the constructive phase) starts. Thus the entire life of this group (of *momineen*) is spent in making effort.

N-Sd-T

ن ص ت

“تَصَتَّ الرَّجُلُ” (*nasatar rajulu*): the silent man.

“أَنْصَتَ” (*ansat*) is more expressive as compared to “تَصَتَّ” (*nasata*) and means “to become silent”, “to be quiet”, “to quieten in order to listen to someone” {*T, M*}.

“أَنْصِتُوا” (*wansitu*): when the Quran is recited then be quiet and listen to it (7:204).

N-Sd-H

ن ص ح

“نَصَحَ” (*nasih*): to sew and to purify or cleanse honey.

“نَصَحَ الشَّيْءُ” (*nasahash shaiyi*): the thing became pure.

“النَّاصِحُ” (*an-naasih*): pure honey.

“نَصَحَ الْخَيْطُ النَّوْبَ” (*nasahal khayyatus saub*): the tailor sews the cloth very expertly or well {*T, M*}.

Ibn Faris says it basically means “to bring two things together” or “create harmony between two things”.

“النُّصْحُ” (*un-nushu*) and “النَّصِيحَةُ” (*an-naseeha*): the opposite of fraud and defraud.

“النَّاصِحُ” (*un-naasih*) and “النَّصَّاحُ” (*an-nassahu*): a tailor.

“النَّصَّاحُ” (*an-nisaahu*): thread.

“النَّصَّاحُ” (*al-minsahah*): needle.

“النَّصِيحَةُ” (*nash’un*): to mend (a rupture in the cloth), to sew somebody’s ruptured cloth with all pureness of the heart, i.e. with no ulterior motive, to be somebody’s well-wisher {*T, M*}.

The messengers used to tell their people:

7:62	I have come for your correction to correct you or mend your ways	وَ أَنْصَحُ لَكُمْ
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In other words the messengers said that they were all trying with all sincerity to mend the ruptured cloth of humanity and asked their nations to return to Allah’s guidance so that they may not be misled and go astray. These messengers told their people to adhere to this path (Allah’s guidance) very sincerely and adopt it to draw its benefits which will never end.

N-Sd-R

ن ص ر

“نَصَرَ الْعَيْثُ الْأَرْضَ” (*nasaral ghaisul ard*): the rain made the land green again.

“أَرْضٌ مَنْصُورَةٌ” (*ardun mansoorah*): the land where rainfall has taken place.

“النَّوَاصِرُ” (*un-nawasir*) is the plural of “نَاصِرٌ” (*naasir*) or “نَاصِرَةٌ” (*naasirah*) and means “the water courses that have flowed into a valley from afar”.

Abu Haneefah says that “نَاصِرٌ” (*nasirun*) and “نَاصِرَةٌ” (*naasirah*) means “the water which comes a long way and helps the flood advance” {*T, M*}.

Ibn Qatebah says that “نَصْرٌ” (*nasrun*) means “to provide sustenance”.

Ibn Faris says this root basically means bring “to give good things”.

“النَّصْرُ” (*an-nasru*) has also been said to mean “gift” or “award”. Thus it means “the cultivation which makes the land green”.

The Quran calls the group which lives according to the laws of Allah as “مُفْلِحُونَ” (*muflihoon*) as in (2:5), i.e. “those whose fields are green, whose crops are successful”. See heading (**F-L-H**). Allah’s law is that rain which makes their deeds bear fruit. This is why “نُصْرَةٌ” (*nusrat*) means the victory which God provide. Those deeds which are not according to Allah’s law are like the labours of a farmer which are unsuccessful because they lack rain water. These have been called “أَخْسَرِينَ أَعْمَالًا” (*ukhsareena aamala*) and “ضَلَّ سَعْيُهُمْ” (*zalla sa’yuhum*) in (18:103-104) i.e. “those whose efforts were unsuccessful, and their trade gave them a big loss” while they thought they are going in the right direction.

Surah *Aal-e-Imran* has “نَصَرَ” (*nasara*) as against “خَذَلَ” (*khazala*) which means to leave someone’s side. Therefore “نَصَرَ” (*nasara*) means “to side with someone”.

Since water helps crops to grow, “نَصْرٌ” (*nasrun*) means “to help” and “to assist”.

Muheet has explained the difference between help and victory.

“نُصْرَةٌ” (*nusrat*) particularly means to get rid of bad things and “مَعُونَةٌ” (*ma-unat*) is general assistance.
 “إِسْتِنصَارٌ” (*istinsaar*): to call for help.
 “إِسْتَنْصَرَ عَلَى فُلَانٍ” (*istansara ala fulanun*): asked him for help against someone.
 “إِنْتَصَرَ” (*intasar*): he was safe from the oppressor’s oppression, he obtained justice, he was avenged {**T**, **M**}.

Surah *Al-Ambia* says:

21:68	Speak highly of your idols	وَ انصُرُوا آلِهَتَكُمْ
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It has been mentioned earlier that Allah’s “نُصْرَةٌ” (*nusrat*) or help means the fruits that are acquired by adopting His laws. Thus Allah’s “نُصْرَةٌ” (*nusrat*) or help is not received by merely sitting around and doing nothing.

The Quran says:

47:7	Those with conviction, if you help Allah then surely He will help you	يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ
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Helping Allah means to establish His system in this world and follow His laws. If you do so then the benefits of this system will certainly accompany you, and this will result in:

47:7	He will steady your legs: you will be granted stability by him	و يُثَبِّتْ أَقْدَامَكُمْ
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Those who refuse to follow His laws:

47:8	their deeds will remain go waste despite making effort	أَضَلَّ أَعْمَالَهُمْ
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Surah *Al-Hoodh* says:

11:30	Who is able protect me from Allah’s punishment? (Who can help me against Allah?)	مَنْ يَنْصُرُنِي مِنَ اللَّهِ
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If I violate the laws of Allah then who can save me from the destructive results of those deeds?

The Quran says:

42:39	When somebody commits excesses against them then they protect themselves	و الَّذِينَ إِذَا أَصَابَهُمُ الْبَغْيُ هُمْ يَنْتَصِرُونَ
47:4	to avenge oppression	وَلَوْ يَشَاءُ اللَّهُ لَأَنْتَصَرْنَاهُمْ
54:10	I am overpowered (and cannot do anything) so you avenge	أَنْتَى مَغْلُوبٌ فَانْتَصِرْ

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The Quran has used “الْأَنْصَارُ” (*al-ansaar*) against the “the migrants” in (9:100). It means the believers of *Medina* who helped the migrants and thus Allah’s system was established there. Generally “أَنْصَارُ اللَّهِ” (*ansaarullah*) means those who assist the way of Allah (3:52).

Nasara نَصَارَى

“نَصْرَانِيٌّ” (*nasara*): the followers of *Isa* (Jesus) as described in (2:111). The singular is “نَصْرَانِيٌّ” (*nasraaniyyu*) as in (3:66). The plural of “نَصْرَانٌ” (*nasraan*) and “نَصْرَانِيٌّ” (*nasraani*) is “نَصَارَى” (*nasara*).

N-Sd-F ن ص ف

“نِصْفٌ” (*nisf*), “نَصْفٌ” (*nasf*), “نُصْفٌ” (*nusf*): one equal part of something divided in two, or one of two equal parts of something, i.e. “half”.

The Quran says:

4:11	for them it is half	فَلَهَا النِّصْفُ
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“الْإِنْصَافُ فِي الْمَعَامَلَةِ” (*al-insaafu fil mu’aamala*): to provide as much benefit to somebody as one receives from him, to justify your salary, if he demands rights then let him discharge his obligations too {*R*}.

The Quran has used the words “عَدْلٌ” (*adal*) and “قِسْطٌ” (*qist*). It has not used the word “انصاف” (*insaaf*) which we today use for “justice” or “justified equal share”.

Ibn Faris says “الْإِنْصَافُ فِي الْمَعَامَلَةِ” (*al-insaafu fil mu’amala*) means “to be content with half”.

N-Sd-W ن ص و

“النَّاصِيَةُ” (*an-naasiyah*): the front part of the head or the further most hairlines on the front part of the head {*T*}. But most dictionaries do not stress the front part of the head. It also means “the hair near the forehead”. The plural is “النَّوَاصِيُ” (*an-nawasi*). Figuratively this word is used to mean “respect” and “honour” {*T*}.

“فُلَانٌ نَاصِيَةُ قَوْمِهِ” (*fulanun naasiyatu qaumih*): he is the leader of his nation or people {*R*}.

Ibn Faris says it means “to select the better thing” or “a thing to embody grandeur and importance”.

“أَخَذَ بِنَاصِيَتِهِ” (*akhaza unaasiyah*): to catch hold of the forelocks, to make someone helpless and seize him.

Surah *Hoodh* says:

11:56	And every living thing is within Allah’s grasp. (His law is over everybody, nobody is beyond his law, everyone is bound within His laws)	وَمَا مِنْ دَابَّةٍ إِلَّا هُوَ آخِذٌ بِنَاصِيَتِهَا
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Surah *Ar-Rahman* says:

55:41	They will be held by their forelocks and their feet: they will be in full grip.	فَيُؤْخَذُ بِالنَّوَاصِي وَالْأَقْدَامِ
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“نَضِجَ الثَّمَرُ” (*nazijas samara*): the fruit ripened fully.
 “هُوَ نَضِيجُ الرَّأْيِ” (*huwa nazeejur raaya*): he has firm and mature opinion {T}.

Ibn Faris says it means “to ripen something to the ultimate limit”.

Figuratively this word is used to mean “very mature”. This word is also used to mean “cook by fire”.

“أَنْضَجَ الطَّابِي اللَّحْمَ” (*anzajat taahil lahm*): the chef cooked the meat so much that it gave way and its elements separated from each other {T}.

Surah *An-Nisa* says:

4:56	their strength and solidness will end	كَلَّمَا نَضِجَتْ جُلُودُهُمْ
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Here “نَضِجَ” (*nazija*) doesn’t mean “to reach maturity”. It means “to soften” or “disintegrate by being cooked”. For details see (J-L-D).

“نَضَّخَهُ” (*nazakhahu*), “يَنْضُخُهُ” (*yanzakhahu*): sprinkled on him.
 “نَضَّخَ الْمَاءُ” (*nazakhal ma’u*): for water to boil with a gush, for water to gush forth from a stream.
 “عَيْنٌ نَضَّاخَةٌ” (*ainun nazzakhatahu*): a stream which gushes forth {T, M}.

Ibn Faris says it means “a stream with abundant water”.

The Quran while speaking of the gardens of Eden has said they contain:

55:66	Streams which gush forth. (Those fountains which take one to loftiness with their internal strength)	عَيْنٍ نَضَّاخَاتٍ
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“نَضَدَ مَتَاعَهُ” (*nazada mata’ahu*), “يَنْضِدُ” (*yanzid*): stack one’s things one upon another, to put some things over something according to a pattern. The goods kept in this way will be called “نَضِيدٌ” (*nazeedun*), “مَنْضُودٌ” (*munzood*) {T, M, R}.

Hence this root basically means “layer upon layer” (56:29, 50:10).

Ibn Faris says it means “to put some things according to a certain order along with other things, whether they are kept straight or width wise”.

“الْأَنْضَادُ مِنَ الْجِبَالِ” (*al-anzaad minal jibaal*): rocks or mountains which have layers.
 “الْأَنْضَادُ مِنَ السَّحَابِ” (*al-anzaadu minas sahaab*): the clouds which are over one another in layers {T, M, R}.

Surah *Hoodh* says:

11:82	We rained continuously stones on them in layers	وَ أَطْرَقْنَا عَلَيْهَا حِجَارَةً مِنْ سِجِّيلٍ مَنْضُودٍ
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“الْأَنْزَرَةُ” (*an-nazrah*): happiness and well-being, earnings, strength, beauty.

- “النَّضَارَةُ” (*an-nazaarah*): the beauty and brightness of the face.
 “النَّاضِرُ” (*an-naazir*): anything which is dark green in color.
 “النُّضَارُ” (*an-nazar*): the pure element of gold etc.
 “قَدْ أَنْضَرَ الشَّجَرُ” (*qad anzarash shajar*): leaves of the tree turned green {*T, M, R*}.

Ibn Faris says the basic meaning of this root is “beauty and purity”.

The Quran says:

75:22	On that day some faces will be fresh and lively (They will have pleasure and freshness)	وَجُوهٌ هِيَومِيذٍ نَاضِرَةٌ
76:11	You will find their faces to be bright (This will be the characteristic by which they will be recognized)	وَلَقَدْ كَرَّمُوا نَاضِرَةً وَسُرُورًا
83:24	You will find their faces to be bright (This will be the characteristic by which they will be distinguished and recognised)	تَعْرِفُ فِي وُجُوهِهِمْ نَضْرَةَ النَّعِيمِ

This is the situation with those in the heaven.

“نَطَحَ” (*nataha*), “يَنْطِحُ” (*yantihu*): it hit him with the horns.
 “النَّطِيحَةُ” (*an-nateeha*): the animals which die due to another animal hitting them with their horns {*T*}.
 “النَّوَاطِحُ” (*an-nawatih*): miseries and difficulties {*T*}.

The Quran says it is forbidden to partake.

“النُّطْفَةُ” (*an-nutfah*): clear water, rather abundant or little, but this word is particular to mean little water for the Arabs.
 “نُطْفَةٌ” (*an-nutfah*): sperm, sea or river.
 “نَطَفَ الْمَاءُ” (*natafal ma'i*): the water flowed or spilled, or dropped in small parts {*M*}.

Ibn Faris says it basically means “wetness and humidity” and said it is figuratively said in order to become muddy, and it is used mostly in an execrable sense.

“شَيْءٌ نَطْفٌ” (*shaiyun nutfah*): a faulty thing.

The noble Quran has said at a place about the creation of man that it has been created from “نُطْفَةٍ” (*nutaf*).

“نُطِقَ” (*nutq*): to make loud sound with words which give a clear meaning.

The sound of animals is not called “نُطِقَ” (*nutq*) but “صَوَّتَ” (*saut*).

“أَنْطَقَهُ اللَّهُ” (*antaqahul laah*): Allah called him to Him {*T, M*}.

Muheet says that “نُطِقَ” (*nutqis*) particularly means “human speech”. It is also said to make something understandable.

“نَطَقَ الْكِتَابُ” (*nataq al-kitaba*): the book made the matter understandable.

“النَّاطِقَةُ” (*an-naqitah*): womb.

“النَّطَاقُ” (*an-nitaq*): that ribbon, band or belt which is worn around the waist.

Raghib says “نُطِقَ” (*nutq*) is such a word that encompasses the meaning of something.

Ibn Faris says it has two basic meanings:

- 1) Speech or something similar
- 2) A sort of dress which encompasses one's waist.

The Quran says:

21:63	If they talk	إِنْ كَانُوا يَنْطِقُونَ
45:29	This Book of Ours clarifies everything with the truth.	هَذَا كِتَابُنَا يَنْطِقُ عَلَيْكُمْ بِالْحَقِّ

At another place it appears that those who will go to hellish conditions say to their bodies “how dare you present evidence against us” they will say:

41:21	We have been granted the power of speech by Allah who has enabled others to speak	أَنْطَقَنَا اللَّهُ الَّذِي أَنْطَقَ كُلَّ شَيْءٍ
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Obviously here “نُتِقَ” (*nutq*) does not mean “to talk” but to somehow “express the truth”, just as we say that “every move that we make, speaks....”

Surah *An-Namal* says that *Suleman* was taught “مَنْطِقُ الطَّيْرِ” (*muntiqat tair*) in (27:16). It is usually taken to mean “speech of the birds”. It may figuratively mean “the rules of a horse brigade”. See heading (*Te-Y-R*). If it is taken to mean “speech of the birds”, it will mean the movements and sounds with which man can understand what birds are saying. This thing can be obtained by observation and knowing about how the birds behave, but generally we prefer the literal meaning.

N-Ze-R ن ظ ر

“نَظَرَ” (*nazar*), “يَنْظُرُ” (*yanzur*): to see with the eyes, to deliberate upon something, to assess.
 “النَّظَارُ” (*an-nizaar*): eloquence, to give attention.
 “أَنْظُرْنِي” (*unzurni*): pay attention to me or refer to me {*T*}.

Ibn Faris too says that it means “to deliberate” and “to inspect”. The word also means “to wait”.

“نَظَرْتُهُ” (*mazarttyahu*), “النتظرتُهُ” (*antazartahu*): I waited for his arrival.
 “أَنْظَرَهُ” (*anzarahu*): to give more to me.

The Quran says:

15:37	He (<i>Iblees</i>) said “my Sustainer, give time till the day of the rising”. (God said) “You are among those who have been given time”.	قَالَ رَبِّ فَأَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ قَالَ فَإِنَّكَ مِنَ الْمُنظَرِينَ
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Surah *Al-Baqrah* says that if the borrower is “توفقترة إلى ميسرة” (*fanziratun ila maisarah*) i.e. hard pressed, then he should be given more time (to repay the loan) (2:280).

“تَنَازَرَ” (*tanaazar*): to be face to face.
 “النَّظِيرُ” (*an-nazeer*): similarity and to be like something.
 “النَّظَرُ” (*an-nazeer*): this too in similarity.
 “النَّظْرَةُ” (*an-nazarah*): fault and bad shape.
 “الْمَنْظُورُ” (*al-manzoor*): faulty {*T, R*}.

In *Ibrahim*’s case, it has been said:

37:88	That nation worshipped the stars	فَتَنظَرَ نَظْرَةً فِي النُّجُومِ
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Ibrahim deliberated on the stars and told the people what faults they have due to which they could not be gods, i.e. the stars are themselves dependant on something to rise and fall. Thus those who are self-sufficient and independent could never be gods. They are bound to sink. After this he said:

37:89	I reject (am frustrated with) such gods (I cannot worship them)	إِنِّي سَقِيمٌ
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“نَظَرْنَا لَهُمْ” (*nazara lahum*): became sympathetic to them and helped them.
 “نَظَرْنَا بَيْنَهُمْ” (*nazara bainahum*): decided between them {*T, R*}.

Despite that “نَظَرَ” (*nazar*) also means “to reflect” but it has been used by the Quran for its basic meaning, that is “to see”. This is why Quran has distinguished the meaning of “نَظَرَ” (*nazar*) and “بَصَرَ” (*basar*).

The Quran says:

7:198	You shall see that they will be looking at you, but will not be reflecting upon your words.	وَتَرَاهُمْ يَنْظُرُونَ إِلَيْكَ وَهُمْ لَا يُبْصِرُونَ
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Such ‘seers’ are called “الْعُمَى” (*al-ummi*) by the Quran i.e. “blind” (10:43). Those are people whose eyes of the mind go blind (22:46).

“النَّعْجُ” (*an-na’aj*): to be plump.

“تُعَجَّتِ الْإِبِلُ” (*na’ijatal ibl*): the camels became plump.

“النَّاعِجَةُ” (*an-na’ijah*): soft and smooth land which gives good product.

“النَّعْجَةُ” (*an-na’jah*): female sheep, a doe, or mountain goat {T}.

The plural is “بَعَاجٌ” (*ni’aaj*). The Quran has used it both as singular and plural in (38:23) and (38:24).

“النُّعَاسُ” (*an-nu’aas*): the silence and quiet that is produced due to heaviness of sleep {M}.

Muheet says with reference to *Keys*, that sleep or “نَوْمٌ” (*naum*) is a condition where the senses become suspended and “نُعَاسٌ” (*nu’aas*) is the initial stage of that stupor. Some say that “سِنَةٌ” (*sinatun*) is a condition when the head feels heavy due to sleep.

“نُعَاسٌ” (*nu’aas*) is felt when the eyelids become heavy and “نَوْمٌ” (*naum*) is that heaviness which is felt in the heart {M}.

Raghib says that “نُعَاسٌ” (*nu’aas*) is “نَوْمٌ قَلِيلٌ” (*naum qaleel*), that is “short sleep” and says that the Quran refers to peace and quiet by using it in (8:11).

The Quran says:

8:11	when Allah cast <i>nu’aas</i> over you to create peace and contentment	إِذْ يُغَشِّيكُمُ النُّعَاسَ أَمَنَةً
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Also in (3:153) it means peace and contentment, not stupor.

“نُعَاقًا” (*nu’aaqa*), “يَنْعِقُ” (*yan’iq*), “نَعَقَ الرَّاعِي بِعَنَمِهِ” (*na’aqar raahi bighanmihi*), for the shepherd to scold or talk harshly to the herd in order to drive it forward {T, M, F}.

Surah *Al-Baqrah* talks about the people who move on with their eyes and ears closed and blindly follow their elders without thinking. They have been likened to a sheep or goat herd which heeds the call of the shepherd rather than their own intellect. Even the shepherd’s voice is a sound and not anything else which has no meaning as such. Those who follow blindly also do not know any meaning of this sound.

Whatever they are told about the old traditions and customs, they just follow it.

17:1-2	The unbeliever is like someone who is being called but who does not understand anything beyond the call or its sound (those who follow blindly without exercising their intellect)	مَثَلُ الَّذِينَ كَفَرُوا كَمَثَلِ الَّذِي يَنْعِقُ بِمَا لَا يَسْمَعُ إِلَّا دُعَاءً وَنِدَاءً
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Note how correctly the Quran has depicted what we call our ‘*deen*’ today. The masses are like the sheep who have a shepherd at their back (or the *mullas*) who make them follow blindly what their forefathers have told them and they keep reciting them (the verses) without understanding them, and the masses follow them blindly.

Ibn Faris says “نَعْلٌ” (*naal*) basically means for something to be steep or the lower part.

“النَّعْلُ” (*an-naal*): shoe or anything that protects a foot from touching the ground {T}.

Surah *Taha* says that *Moosa* was told:

20:12	Take off both your shoes (sit comfortably and listen with equanimity)	فَاخْلَعْ نَعْلَيْكَ
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For details, see heading (*Kh-L-Ain*).

“نَعِمَ بِهِ عَيْنًا” (*na'ima bihi aina*): he found something to be soothing to the eyes and comforting for the heart.

“تَنْعِيمَةٌ” (*taneemah*): is a plant with very green leaves and grows on water which does not let its freshness lessen.

“نُوبٌ نَاعِمٌ” (*saubun naa'im*): a cloth which is very soft and comfortable.

“نُعَامِي” (*nu'aami*): the south wind which is refreshing and which is more humid than other winds.

“النَّاعِمَةُ” (*an-na'imah*), “الْمُنَاعِمَةُ” (*al-munaa'imatu*) and “الْمُنْعَمَةُ” (*al-munaa*): a woman who is living a happy life and who is very cheerful {T, M}. These words also mean the collectiveness and unity of a nation.

“إِبْنُ النَّعَامَةِ” (*abn-un-a'amah*): that one person who stays besides a well to offer water to others.

“شَا لَتْ نَعَامَتُهُمْ” (*shaalat na'aamatuhum*): they scattered.

“النَّعْمَةُ” (*an-ni'mah*): the condition in which a man feels pleasure {T, M}. It also means happiness, wealth, wellbeing and or philanthropy {T}

These meanings expostulate that “نِعْمَتٌ” (*ne'mat*) means for every facet of social life being soft (or easy), delightful, happy, high and away from any difficulty or misery.

Surah *An-Nahal* says after talking about the paraphernalia of life:

16:81	Thus He completes his favour upon you.	كَذَلِكَ يُبَيِّنُ نِعْمَتَهُ عَلَيْكُمْ
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This makes the meaning clear.

Surah *Luqmaan* calls these paraphernalia of life as “نِعْمَتُ اللَّهِ” (*ne'matullah*) which is taken from one place to another by boats (31:31).

In Surah *Aal-e-Imraan* the victory and spoils of war have also been called “نِعْمَتٌ” (*ne'mat*) (3:173).

In Surah *An-Nahal*, the word “ضَرَرٌ” (*zarar*) which means “loss” or “harm” has been used against “نِعْمَتٌ” (*ne'mat*) and this makes the latter's meaning clear, i.e., to stay away from the miseries and difficulties of life.

Surah *Ad-Dukhaan* calls all the good things in life as “نِعْمَةٌ” (*ne'mat*) (44:27).

Surah *Al-Ghashia* uses “نَاعِمَةٌ” (*na'imah*) against “خَاشِعَةٌ” (*khaashia*) and “نَاصِبَةٌ” (*naasibah*) which mean “frustration” “sadness”, “demeaned” and “insult”. Therefore “نَاعِمَةٌ” (*na'imah*) means “good things in life”.

Surah *Ibrahim* uses “نِعْمَةُ اللَّهِ” (*ne'matul-laah*) against “كُفْرٌ” (*kufur*) in (14:28) which may mean non-acknowledgement or ungratefulness for life's pleasantries. Hence this word refers to loftiness and guidance from Allah.

“نَاعِمَةٌ” (*na'imah*): encompassing freshness and evergreen (8:88).

“تَعَمَّةٌ” (*ne'mah*): wellbeing (44:27).

“نِعْمَةٌ” (*ne'matun*): benevolence, kindness and favour (26:22). The plural is “أَنْعَامٌ” (*anum*). Everything in the universe that has been subjugated to human beings is “نِعْمَةٌ” (*ne'mah*) (14: 32-34).

“نِعْمَةٌ” (*ne'mah*): to get superiority over nations (2:47).

The word “نِعْمَةٌ” (*ne'mah*) has also appeared to mean mental benefits as well as physical (68:2, 52:29), and also to mean physical health and cleanliness (5:1).

The Quran has said that the nation which is at the pinnacle of life is “نِعْمَةٌ اللَّهِ” (*mun'im alaih*), and prayers have been taught to human beings to be able to follow in their footsteps (1:6). By keeping all the above mentioned traits in mind, one can very well glean how a nation with “نِعْمَةٌ” (*ne'mah*) would be – the Quran has explained it. People of such a nation have been said to be *momin*. Therefore those who do not possess all this or who do not struggle to acquire all these cannot be considered to be *momin* according to the Quran.

“نَعْمٌ” (*na'am*): it is very good indeed.

“نِعْمَ الْمَالِدُونَ” (*ne'mal maahidoon*): We are a very good provider of the wherewithal of life (51:28).

“نِعْمًا يَعْطُوكُمْ بِهِ” (*ne'imma yu'izukum bihi*): it is a very good thing he is advising you about (4:58).

“نِعْمًا” (*ne'ma*) is actually “نِعْمٌ” (*nem*) plus “مَا” (*ma*).

“نَعْمٌ” (*na'am*) and “نَعْمٌ” (*na'am*), the plural of which is “أَنْعَامٌ” (*an'aam*) means domestic animals. To the Arabs this word generally means camels, goats or cows. Some have included sheep and other such animals too, but others have said it means camels only {T}.

The Quran has included all four domestic animals in the meaning of this word, i.e. camels, cattle, sheep and goats (39:6, 6:144-45).

The Quran says:

22:30	And are made lawfull to you the cattle except what is recited to you	وَأُحِلَّتْ لَكُمْ بَهِيمَةُ الْأَنْعَامِ إِلَّا مَا يُنْتَلَىٰ عَلَيْكُمْ
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Also see (5:1).

This specific order is a couple of verses later in which the dead, blood, pig meat, and anything which is slaughtered in the name of non-Allah is forbidden (5:3.)

As mentioned under the heading (*B-H-M*), “بَهِيمَةٌ” (*bahimah*) means that which cannot speak. As such “” (*bahimal in'aam*) would mean those animals who do not have the power to speak. Like they say in English “” (the dumb cattle). This means that this word is the characteristic of animals. It does not mean that those animals which are dumb are permitted to eat, and others which can speak are not.

“أَنْعَامٌ” (*an'aam*) are all dumb, and as mentioned above, the Quran has included camels, cattle, goats and sheep among them. But as will be explained ahead, “بَهِيمَةُ الْأَنْعَامِ” (*bahimatl in'aam*) includes all animals which graze.

Surah *Al-Faatir* distinguishes human beings from “ذَوَابٌّ” (*dawa'abb*) in (35:28), although “ذَوَابٌّ” (*dawa'abb*) includes all animals. See heading (*D, B-B*). But here “ذَوَابٌّ” (*dawa'abb*) would mean animals that crawl, and “” (*an'aam*) would mean the four legged animals.

Surah *Taha* says “eat plants or vegetation yourself as well as feed your “أَنْعَامٌ” (*an'aam*) on it (80:32, 79:33, 32:27, 10:24, 30:54). This shows obviously that “أَنْعَامٌ” (*an'aam*) are the animals which graze, which you take for grazing (16:6).

Surah *An-Nahal* says that you drink the milk of the “أَنْعَامٌ” (*an'aam*) and acquire other benefits from them (23:21). You eat them and also use them for traveling (23:21), make woollen clothes from their wool (16:5), make tents out of their skins (16:80), use them for transferring loads (16:7). They include “حَمُولَةٌ” (*hamulata*) and “فَرَشَاتٌ” (*farsha*) as described in (6:143), i.e. those which are used for carrying goods and

those which are too small for this purpose, or are close to the ground. See heading (**H-M-L**). Verse (43:13) says about the “أَنْعَامٌ” (*an'aam*) that you travel on their backs.

In Surah *Yasin*, all these benefits of the “أَنْعَامٌ” (*an'aam*) have been described together by saying:

37:72	So they ride some of them and eat some of them.	فَمِنْهَا يُرَكَّبُونَ وَمِنْهَا يَأْكُلُونَ وَهُمْ فِيهَا مَنَافِعٌ وَمَشَارِبٌ
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This verse mentions the benefits from these animals, i.e. about eating them (their flesh), for carrying goods and other benefits.

Surah *An-Nahal* describes the animals which the Arabs used to take out for grazing mornings and evenings (16:6) and the beasts of burden are mentioned separately (16:7).

About the “خَيْلٌ” (*khayal*) (horses), “بِغَالٌ” (*bighaal*) (asses) and the “حَمِيرٌ” (*hameer*) (donkeys) is said:

16:8	They are used for traveling and used for embellishment too	لِيُرَكَّبُوا بِهَا وَزِينَةً
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Surah *Aal-e-Imran* mentions:

3:13	That is marked or cultivated horses and cattle	الْخَيْلِ الْمَسْمُومَةِ وَالْأَنْعَامِ
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Surah *Al-Mumin* says:

40:79	Allah has created four legged animals for you so that you can ride some of them and some you use for eating (their flesh)	اللَّهُ الَّذِي جَعَلَ لَكُمْ الْأَنْعَامَ لِتُرَكَّبُوا مِنْهَا وَمِنْهَا تَأْكُلُونَ
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From these explanations, one can glean that “الْأَنْعَامُ” (*al-in'aam*) means “those animals which graze and their milk is consumed”. They are used for riding and for carrying weights, their wool is use to make woollen cloth, their skins are used for making tents, they are used for embellishment, i.e. for pride, and their flesh is used for eating. These are the things the Arabs of those times used the “الْأَنْعَامُ” (*al-in'aam*) for. Except the ones the Quran has declared as forbidden, all other “أَنْعَامٌ” (*in'aam*) are permitted to be edible. Also see heading (**H-R-M**).

Na'aam نَعَمٌ

“نَعَمٌ” (*na'am*): yes.

“قَالُوا نَعَمٌ” (*qaluu na'am*): they said “yes”, this has happened (7:42).

It is a word which is used to agree.

For “نِعْمٌ” (*ni'im*) and “نِعِمًا” (*na'imma*), see heading (**N-Ain-M**).

N-Gh-Zd ن غ ض

“نَغَّضَ الشَّيْءَ يَنْغُضُهُ” (*naghazash shaiya yanghazahu*): made something move.

“نَغَّضَ الشَّيْءُ” (*naghazash shaiyi*): something moved, became immobile.

“نَغَّضَ رَأْسَهُ” (*naghaza raasahu*): he shook his head, moved his head.

Akhdash says that to move shaky means “نَغَّضٌ” (*naghaz*).

“نَغَّضٌ” (*naghzun*): ostrich, because when it moves its head moves a lot {**T, R**}. *Ibn Faris* also says this.

“أَنْغَضَ رَأْسَهُ” (*anaghzun rasahu*) is said when somebody shakes his head in denial. Some say it means to shake one's head in surprise or in making fun of something {**T, R**}.

The Quran says:

17:51	They will shake their heads with alacrity by way of making fun of you (denying what you say)	فَسَيُنْغِضُونَ إِلَيْكَ رُءُوسَهُمْ
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It also means “to shake one’s head in wonder”.

“تَفَثَ” (*nafasa*), “يَنْفُثُ” (*yanfusuu*): to blow with the mouth slowly so that the spit does not flow out.

Ibn Faris says this root means for something little to come out of the mouth with a small sound. If it is more than that then it is called “تَفَلَّ” (*tufll*).

“تَفَثَ الشَّيْءَ فِي الْقَلْبِ” (*tufatash shaiya fil qalb*): to put something (to suggest) quietly in someone’s heart or mind.

“تَفَثَ الشَّيْءَ فِي الْقَلْبِ” (*imra’atun naffaasah*): a sorceress who blows on knots to prepare magical talismans or items {*T, R, M*}.

“نَفَثَ” (*nafs*): to blow on knots, to create a spell, to put something in the heart or mind {*T, R, M*}.

The Quran says:

113:4	From the evil of the blowers in the knots.	مِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ
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“عُقَدٌ” (*qadun*): strong knots.

“نَفَّاثَاتٌ” (*naffasaatun*): those people who create doubts in people’s hearts or minds, those which blow on firm intent or weaken them.

Maulana Obaidullah Sindhi says it means those groups who create obstacles in the natural development of men through false propaganda. He has also said any act through which or by which the Arabs’ resolve was weakened was called magic or sorcery {*Al-Muqaam-ul-Mahmood*}.

“نَفَحَ” (*nafhun*): for something to move ahead or to lift {*Ibn Faris*}.

“نَفَحَ الطِّيبُ يَنْفَحُ” (*nafahat tiyyubu yanfahu*): the fragrance or spreading of a fragrance.

“نَفَحَتِ الرِّيحُ” (*nafahatir reeh*): the wind blew.

“رِيحٌ نَفُوحٌ” (*reehun nafuh*): fast moving wind.

“نَفْحٌ” (*nafhun*): any cold wind.

“لَفْحٌ” (*lafhun*): warm air, hot wind.

“النَّفْحَةُ مِنَ الرِّيحِ” (*nafhatu minar reeh*): a gust of wind.

“نَفْحَةُ الدَّمِ” (*nafhatud dum*): blood which starts flowing the very first time speedily {*T, R*}.

The Quran says:

21:46	One phase of the punishment of Allah (a part or a glimpse of it)	نَفْحَةٌ مِنَ الْعَذَابِ
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“نَفَخَ” (*nafakha*), “يَنْفُخُ” (*yanfukhu*): to blow with the mouth.

“نَفَخَ فِي النَّارِ” (*nafakha fin naar*): he blew on the fire {*T, M*}.

Surah *Al-Kahaf* says “أَنْفُخُوا” (*unfakhu*) which means “to stoke”.

“إِنْتَفَخَ الشَّيْءُ” (*intafakhash shaiyi*): forgot the thing {*T, M*}.

“إِنْتَفَخَ النَّهَارُ” (*intafakhan nahaar*): the day moved ahead or progressed {*R*}.

“النَّفْحَاءُ مِنَ الْأَرْضِ” (*an-nafkha-u minal ard*): high land.

“النَّفَّاحَةُ” (*an-nuffakhah*): the stones which are above the surface of the water. It also means bubbles {*T, M*}.

Ibn Faris says the root means “to swell” and “to rise”.

The Quran says in connection with the creation of man:

32:9	Breathed into him from His spirit	نَفَخَ فِيهِ مِنْ رُوحِهِ
15:29	Breathet into him of My spirit	نَفَخْتُ فِيهِ مِنْ رُوحِي

As has been mentioned under the heading “رُوحٌ” (*rooh*) which means “the power to decide or intend” which is man’s personality, and has only been given to man among all the creatures. Therefore, “نَفَخَ رُوحٌ” (*nafkhi ruhi*) means not just “to blow” but “breathe soul or the forces” in man, through which a man can attain a high place.

In Surah *Aal-e-Imran, Isa* has said to his people that:

3:48	I will grant you an arrangement through which a new life and force will be created within you, through which you will rise in this world.	أَنِّي أَخْلُقُ لَكُمْ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ فَأَنْفُخُ فِيهِ فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ
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The Quran says “نَفَخَ صُورٌ” (*nafkhi suur*) at several places, as has been said under the heading (*Sd-W-R*). It also means a bugle or trumpet which used to be sounded in times of war. This word is also the plural form as per the former meaning “نَفَخَ صُورٌ” (*nafkha suur*) would mean the declaration of war between right and wrong. According to the latter meaning it would mean to impart a new life, to endow with new strengths, which can help attain loftiness (69:14). See heading (*Sd-W-R*).

N-F-D

ن ف د

“نَفَدَ الشَّيْءُ يَنْفَدُ نَفَادًا” (*nafidash shaiy-u yanfidu nafada*): for a thing to be destroyed, to end.

Zamkhashri says the words which have “فاء” (*fa*) in them mean “to end gradually” and “be obliterated”, such as “نَفَدَ” (*nafada*), “نَفَذَ” (*nafaza*), “نَفَرَ” (*nafar*), “نَفَسَ” (*nafasha*), “نَفَضَ” (*nafaza*), “نَفَقَ” (*nafaqa*) etc. {*T, R*}.

“أَنْفَدَ الْقَوْمُ” (*anfadal qaum*): the people’s supplies and wealth ended {*T*}.

The Quran says:

16:96	That which you have will come to an end, and that which Allah possesses will last	مَا عِنْدَكُمْ يَنْفَدُ وَمَا عِنْدَ اللَّهِ بَاقٍ
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This “بَاقٍ” (*baaq*) has been explained at another place, i.e. that which does not end.

N-F-Dh

ن ف ذ

“الْأَنْفَادُ” (*an-nafaaz*): to pierce something, like an arrow pierces its target, even if it comes out very little at the other end.

“طَعَنَ نَافِذَةً” (*tanfatun naafizah*): for the spear to strike piercingly {*T, R*}.

“أَنْفَذَ الْقَوْمُ” (*anfadal qaum*): he entered the group from behind and moving fast ahead of them.

“النَّافِذَةُ” (*an-naafizah*): a ventilator through which wind and light enter a room.

“نَفَذَ الشَّيْءُ” (*nafazash shaiyi*): he tore something up {*T, R*}.

Ibn Faris says the root basically means to pass through something.

The Quran has thrown light on the possibilities of human evolution. Surah *Ar-Rahman* says:

55:33	O group of ins and jinn! If you have the capability to pierce the ends of this earth and the universe (go beyond it) then do so	يَعْشَرِ الْجِنِّ وَالْإِنْسِ
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“إِنْسٍ” (*ins*) are people who live in the cities and “جِنِّ” (*jinn*) are those who live in desolate places (rural dispersed communities)

But remember:

55:33	You cannot do so without sultan (the capability)	لَا تَنْفَعُوكُمْ إِلَّا بِسُلْطَانٍ
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The Quran has said that man can go out of the limits of this physical universe, but he needs to have a certain capability for this which can overcome physical realities. This strength can be had by following the Revelation. Therefore the Quran has called the Revelation as “سُلْطَانٌ” (*sultaan*). See heading (*S-L-Te*). That is, by following the Revelation man can develop the capability to reach the next stages of life and then live forever. At the usual level life is like that of animals but to live on the human level (i.e. on the levels of *momineen*) can make man capable of life beyond the limits of this life and attain the life beyond. Here the meaning of getting beyond the universe does not mean getting out of the physical universe. Man can fly as high as he wants, but he cannot go beyond the realms of his personality and will always remain within the parameters of the human personality: It is impossible for humans to go beyond the limits of this physical universe in this life. It can only be possible after dying and moving on to the life in the hereafter. Those who claim to go beyond this physical universe on the strength of their spiritual powers only think and they do not really do so. You can go anywhere you want in your thoughts because then you do not need any sultan (or capability) to do so. According to the Quran, man can only go beyond this physical universe after death. He can attain eternal life only in the life hereafter.

N-F-R ن ف ر

“النَّفَرُ” (*an-nafir*): to be restless and get up and move from one’s place {*R*}. It also means to separate, to part {*T, M*}.

Ibn Faris too says that this word means to part and move away. Therefore it means to ignore something and to part from it.

“نَفَرَ إِلَى الشَّيْءِ” (*nafara ilash shaiyi*): to go towards something speedily {*T, M*}.

“نَفَرَتِ الدَّبَّةُ” (*nafaratid da abbahu*), “اسْتَنْفَرْتُ” (*astanfarat*): for an animal to be afraid of someone and move away.

“نَفَرْتُهُ” (*naffartuhu*), “اسْتَنْفَرْتُهُ” (*istanfartuhu*): made him frightened and caused him to go away.

“مُسْتَنْفِرٌ” (*mustanfir*): one who runs away worried or frustrated {*T, M, R*}.

The Quran says:

74:50	The donkeys who balked	حَمْرٌ مُسْتَنْفِرَةٌ
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“نَفَرُوا لِلْأَمْرِ” (*nafaru lil amr*): they came out for this purpose (4:71) {*T, M, R*}.

“النَّفَرُ” (*an-nafar*): the group which stands to help someone (18:34).

“نَفِيرٌ” (*nafeer*) also means this very thing, as in (17:6) {*T, F*}.

“نُفُورٌ” (*nufur*): to scamper away frightened, to hate (67:21).

“المُنَافِرَةُ” (*al-munaafarah*): pride, because people used to say “أَيْنَا أَعَزُّ نَفْرًا” (*ayyuna a-azzu nafara*) i.e. power gives pride {*T, M*}.

Taj-ul-Uroos says that “نَفْسٌ” (*nafas*) has many meanings. This word is use to mean the collection of a man’s internal and external characteristics. It also means the force which distinguishes (awareness and feeling). It also means knowledge and the mind {*T, Lissan-ul-Arab*}. It also has similar meanings as of “عَيْنُ الشَّيْءِ” (*ainush shaiyi*), such as “جَاءَ نِي الْمَلِكُ بِنَفْسِهِ” (*ja’al’ni maliku binafsihi*) which means “the king came to me in person”.

It also means greatness, courage, honor, intent and punishment.

“نَفْسٌ” (*nafas*) also means comrade or a brother {*T, Lissan-ul-Arab*}. It also means the same blood. “نِفَاسٌ” (*nifaas*): the blood that women bleed after childbirth, as well as the childbirth itself {*T, Lissan-ul-Arab*}. The plural is “أَنْفَاسٌ” (*infaas*).

Ibn Faris says it means the exit of soft and light air.

“نَفَسٌ” (*nafas*) also means vastness and broadness and width or expansion. It also means one sip or smoke, and also a long thing.

“نَفَيْسٌ” (*nafees*): abundant wealth.

“شَيْءٌ نَفِيسٌ” (*shaiyun nafeesun*): the good things to which man is quickly attracted.

“تَنَفَّسَ” (*tanaffus*): to breathe.

“تَنَفَّسَ الصُّبْحُ” (*tanaffasus subih*): for the morning to be evident and bright (81:18).

“نَافَسَ” (*naafas*) and “تَنَافَسَ” (*tanaafus*): to excel in some good deed (83:26) {*T, Lissan-ul-Arab*}. It also means “with me”.

Taj-ul-Uroos quotes the example of a verse from Surah *Al-Ma’idah*:

5:116	O my Sustainer! Whatever there is in my heart is known to you, but I do not know what you have in your mind.	تَعْلَمُ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ
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It also means the punishment for bad deeds, as in:

3:27	And Allah warns you regarding himself.	وَيُخَذِرُكُمْ اللَّهُ نَفْسَهُ
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This does not mean that God wants you to be frightened of Him or His Personality. This means that God makes you aware of the results of your deeds that will formulate as per the law of requital, without any external intervention. {*T, Lissan-ul-Arab*}.

“أَنْفُسٌ” (*anfus*) also means “compatriot” or “brother” as in (2:84), and also one’s “self” as in (2:42). At such places it is used as in English they say “me”, or “yourself” or “himself” etc.

This word has also been used by the Quran to mean “human personality” or “ego”. This meaning requires further explanation.

It will not be an exaggeration if one says that the basis of *Deen* is accepting the existence of a Self. One of the concepts of life is that human life consists merely of the physical life, that man lives as per the physical laws. His body follows these laws, grows according to these laws, and finally dies according to these laws. This means as soon as he stops breathing then he ceases to exist. This is called in modern terms the Materialistic Concept of Life which is e.g. generally what western culture mainly believes in. According to this concept one does not have to have belief in Allah as explained in the Quran, nor will feel the need to acknowledge that Revelation is the word of God. Even if the followers of this concept agree to there being a God, they will acknowledge only that God has created this universe and it is progressing according to His laws, but obviously this sort of belief has no effect on a man’s conduct in this life.

If one man says that this universe has been created by God and another says no, this has all come into being by accident or coincidence then this difference of opinion does not really affect their individual or

collective behaviours. This is why the Quran does not give any credence to these sort of beliefs and does not consider them as a faith which will bring any change in the human Self. See (29:61-64, 23:84-88, 31:25, 39:38, 43:9), etc.

One who says that life ends with death in this world i.e. there is no hereafter, then the criterion for good and evil is also self-made. Good is something that is beneficial to him or which is appreciated by a society, and evil is something which is hurtful to him or which is thought to be execrable by a society. He believes that there is no law above those which he imposes on himself or which are imposed by a society in which he lives. The purpose of his life is the acquisition of personal happiness and nothing else. The Quran calls it a life of an unbeliever.

The Quran says

3:27	Have you wondered about the man whose desires are his Lord (or God)	أَفَرَأَيْتَ مَنِ اتَّخَذَ إِلَهَهُ هَوَاهُ
45:23	And this desires-worship seals his ears and heart and turns him blind	وَحَتَمَ عَلَى سَمْعِهِ وَقَلْبِهِ وَجَعَلَ عَلَى بَصَرِهِ غِشَاوَةً
45:23	And the man who reaches this stage cannot be guided to the right path but by Allah's guidance: so don't you learn a lesson by viewing the condition of such people	فَمَنْ يَهْدِيهِ مِنْ بَعْدِ اللَّهِ أَفَلَا تَتَذَكَّرُونَ
45:24	These are the people who say life is confined to this world only: and time alone causes our death (ultimately): or we live and die according to the physical laws:	وَقَالُوا مَا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا يُهْلِكُنَا إِلَّا الدَّهْرُ
45:24	They are unaware of realities : they only guess that this is their concept of life	وَمَا لَهُمْ بِذَلِكَ مِنْ عِلْمٍ - إِنْ هُمْ إِلَّا يَظُنُّونَ

Quran calls this sort of life at an animal level:

47:12	Those who reject a higher form of life, eat and drink and benefit from other things of life like animals and then die	وَالَّذِينَ كَفَرُوا يَتَمَتَّعُونَ وَيَأْكُلُونَ كَمَا تَأْكُلُ الْأَنْعَامُ
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Conversely the other concept of life is that life is not just this physical existence, and that there is another thing beside the human body which is called its Self (consisting of strong sense of identity called 'I', ability to think about thinking, emotions, and memory) or "نَفْسٌ" (*nafas*). It is not governed by physical laws and does not end with death. For example in (23:14) the Quran declares, 'We created out of it another creation' – human Self emerged with the ability to make choices. This is which is addressed by the Quran from the beginning to the end. This lives even after physical death. If lived within the domain of the permanent values, human life can develop the ability to evolve to the other stages of life. Human Self is developed according to the guidance given by God through the messengers and which is now detailed in the Quran. This means that the Quran deals with the issues of the human Self-development or deals with the human thinking. Thus it is seen that the belief in human Self is compatible only with the belief in God, Revelation, messenger-hood and life after death – as this is what is required to bring change in human behaviour which helps to develop inner Self which will bring change in this life and will have the ability to.

What is a human personality? It is not possible to explain, because it is non physical i.e. non visible. Human personality can be gleaned by its attribute of possessing a free will and through its use. Thus we can say that personality contains an ability to choose and is not material. The infinite free will and the ability to choose belong to Allah alone and has been bestowed to a limited extent to man by Him. That is why God has called it "روحنا" (*rouhana*), i.e. "Divine Energy". See heading (**R-W-H**). If man follows Allah's guidance as preserved in the Quran then to a certain extent Allah's attributes are reflected in him. This is what development of the human personality means. It must be noted here that the human personality is not a part of Allah's personality. Personality, whether it be of God or man is an indivisible whole which cannot be divided into parts.

Since every one of man's deeds is based upon his intent, therefore, his every deed affects his personality, even the thoughts which pass through his mind (40:19). This is what constitutes his accountability details of which hang around his neck as per the Quran (17:13).

It will be read by him at the time of the manifestation of result (as to what has he been doing):

17:14	Read your book (results), your own self is enough to hold you accountable by seeing the results	اقْرَأْ كِتَابَكَ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا
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See also (75:15).

This proves the individuality of a human being's personae (that it is not dependant on any other thing) (19:95, 6:95), i.e. every human act affects man's own personality and no one else's. No other can be a partner to it.

6:165	Every individual has to be accountable for his own deeds and no bearer of burdens can bear other's burden	وَلَا تَكْسِبُ كُلُّ نَفْسٍ إِلَّا عَلَيْهَا وَلَا تَزُولُ زُرَّةٌ وَّزْرًا أُخْرَىٰ
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In this context the following verses can also be referred (6:105), (10:108), (17:7), (17:15), (27:92), (29:6), (30:44), (31:12), (35:18), (39:41), (41:46), (45:15), (35:18), (39:7), (53:38).

When the human personality is developed by following the Quran, then it develops the ability to reach the next evolutionary stages of life and this is called the life of *jannat* or heaven. But the personality which does not develop becomes stagnant and its development stops. This is the life of *jahannam* or *jaheem*. See heading (*J-N-N*, (*J-H-M*) and *Jahannam*.

Generally following the values contained in the Quran is required (and this can be done by being a part of the Quranic society) but in this context the Quran has mentioned a point which is very important. A man's body is nurtured by everything he eats or takes in. The development of human personality takes place by all good we do for others.

92:16	He who gives whatever he has or his wealth for the development of others is protected from <i>jahannam</i>	وَسَيُجَنَّبُهَا الْأَتْقَى - الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّى
92:6	He who gives and attains <i>taqwa</i>	مَنْ أَعْطَىٰ وَاتَّقَىٰ

Also see (59:9), (64:16).

Human Self is a potential, ability, a possible force which is neither good nor bad in itself – our inner thought process gives us the ability to think, evaluate and then make decisions. Whatever we think and do goes into our memory and contribute to our self-concept. The way we make decisions using our thinking process makes it good or bad i.e. the consequences of our thinking and deeds. When man uses it for the higher ideals of life within the permanent values of the Quran, it becomes the instrument of good, and this nurtures a man's own Self. And when man uses this force for selfish ends or evil purposes then it turns bad or evil. In this connection to make distinction between bad and good the human Self which follows bad is called "ego" i.e. when it does bad and this occurs at an animal level and the Self related to good occurs at a human level.

When human emotions follow the ego, the Quran calls such behaviour as '*hawa*'. This root has the connotation of lowliness. See heading (*H-W-Y*). And when intellect serves the ego, it is called deception and intrigue.. When emotions and intellect remain subservient to the human Self within the permanent values, these become the highest forms of humanity, and the human society becomes a model of heavenly life as detailed in the Quran.

When ego pushes back some permanent value and goes for some lowly benefit, it is called in the Quran as (*nafasi ammara*).

This term has been borrowed from the Quranic verse where this saying of the wife of the minister of Egypt has been quoted that:

12:53	Verily <i>nafas</i> keeps tempting to do wrong (base desires)	إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ
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This does not mean that *nafas* is completely bad, not at all. This is being said about the ego. After that it is said:

12:53	Excepting the one on whom God is merciful (who enjoys the kindness of God)	إِلَّا مَا رَحِمَ رَبِّي
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This is the level of *nafas* that we term as “human Self”.

Sometimes the human *nafas* feels ashamed of doing something. This is in fact a struggle between the ego and the Self. It has been called “نفس لوامه” (*nafasi lawwama*) by the Quran in (75:2), i.e. the *nafas* that scorns (feeling guilt at doing something). Here it must be understood that the human personality does not have the ability to differentiate between good and evil. This can only be done with the help of the revelation as an external standard. We do not have inner guidance due to the ability to make choices. “نفس لوامه” (*nafasi lawwama*) can only admonish for what it thinks is execrable, but it is not necessary that which it thinks to be bad is in fact bad, and that which it considers commendable is truly commendable – as there is nothing within us which can help us to make a decision. For details see heading (*L-H-M*) and (*F-T-R*).

When man follows strictly the permanent values of the Quran then the struggle between the ego and the Self ends. The developed Self overcomes the lowly emotions by recognising them and then over ruling these temptations using the criterion provided by the permanent values of the Quran (39:29) – this makes it necessary to know the permanent values of the Quran which must be in the human memory (If these are not in our memory we cannot use these values). This has been termed by the Quran as “نفس مطمئنه” (*nafas mutma-innah*) in (89:27) – using these values as an external standard one can then evaluate own contact as detailed in the Quran. A life being lived within these permanent values is termed heavenly or jannah (89:29). In modern language the developed Self using the permanent values as a criterion and with the concept of Allah as a model, will be called an integrated Self – such Self will be free from the inner confusion of multi Self problems. Against this will be the disintegrated Self called Ego. These two conditions of the *nafas* have been called by the Quran as “فُجُورًا وَتَقْوَابًا” (*fujuruha wa taqwaha*) in (91:8-10). For details see heading (*L-H-M*). The Quran terms the development of the Self as the purpose of life and its success and fulfilment is the reason for the creation of the heavens and the earth (45:22).

Since human personality is given to every new born equally, therefore every human being is respectable for being born with it. At the Self level all human beings are equal and all the visible universe including this world is for this Self.

17:70	We have created every human being as respectable	وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ
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This means that no man should be subjugated by another human being. The attribute of free will (the freedom to choose) is a permanent value and is a basic human characteristic. Therefore to usurp someone’s freedom to choose is slavery which is the same as depriving him of human respect. The creation of the conditions on the planet which curtails human freedom to do good is against the Quran and is equivalent of setting up other gods. The Quran says that man should only be subservient to its permanent values which will give him the true freedom – the freedom available within the domain of the permanent values provides infinite thinking ability and choices at the Self level. This is what true ‘worship’ is. See heading (*Ain-B-D*). This obedience is not the obedience imposed externally by some oppressive ruler or of man made laws. A man accepts to work within these permanent values to help own self-development after using his intellect and reasoning and by carrying out a comparison with the relative values and then accepting the permanent values as a better option. It means to impose some limitation with the willingness of the heart, and it is imposed for self-discipline and for the development of the Self as this leads to change in behaviour with a view to work for the good of mankind on a universal basis.

2:286	This very thing i.e. the limits imposed by the revelation develops his Self and does not curb his freedom	لَا يُكَلِّفُ اللَّهُ نَفْسًا إِوْسَعَهَا
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See heading (**K-L-F**).

A Quranic system creates a society in which nobody is subservient to anybody and human Self is not bound by any constraints and its thinking perspective changes to universal level. Thus a man gets heavenly life in this world as well as in the life hereafter.

Regarding the phenomena of sleep the Surah *Az-Zumr* says:

39:42	Allah suspends the <i>nafas</i> in death and in those who are not dead but are sleeping makes the <i>nafas</i> so, and for those whom the time for death has come holds the <i>nafas</i> back and for those who are to live for a fixed time sends the <i>nafas</i> back	اللَّهُ يَتَوَفَّى الْأَنْفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا فَيُمْسِكُ الَّتِي قَضَىٰ عَلَيْهَا الْمَوْتَ وَيُرْسِلُ الْأُخْرَىٰ إِلَىٰ أَجَلٍ مُّسَمًّى
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What does *nafas* in this verse means, which is suspended in death and in sleep but if the man is not dead and awakens from slumber, it is sent back or restored? In the case of death it is not sent back. As far as sleep is concerned we know that everything is present except the consciousness during sleep. So much so that even the sub-consciousness is also present in sleep. Therefore obviously *nafas* is the conscious state as both in death and sleep a man's consciousness is taken away. When the sleeper awakens then his consciousness starts working again. Consciousness to work again after death is called the life hereafter.

At the present level of our knowledge we cannot say how consciousness works, because at this point of time our consciousness is activated only through our bodies. At this point of time we cannot even conceive of consciousness out of our bodies. The Quran has not clarified as to how consciousness works in the life hereafter, nor is there any cause or benefit for doing so because there is no point in explaining or stating a thing which we cannot comprehend at our present level of intellect and consciousness. But still it mentions consciousness after death as a veritable reality. This area requires further research in the field of human psychology from the Quranic perspective e.g. looking at the physical self from the developed human Self's perspective.

N-F-Sh ن ف ش

“نَفْسٌ” (*nafsh*): to soil the wool or cotton with the fingers. Some say that “نَفْسٌ” (*nafsh*) means for every such thing to be scattered for which it is easy to scatter, for example cotton, wool etc. {**T, R**}.

The Quran says:

101:6	coloured wool that has been beaten (or scattered or taken apart)	الْعِهْنِ الْمَنْفُوشِ
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Ibnul Sakeet says “نَفْسٌ” (*nafshun*) means for goats or camels to go away hither and thither without the knowledge of the shepherd at night.

“نَفْسٌ” (*nafshun*) is particularly at night, but “هَمْلٌ” (*hamlun*) does not have to be at night.

The Quran says:

21:78	When people's flock of goats scattered at night while grazing	إِذْ نَفَشْتِ فِيهِ عَنَمَ الْقَوْمِ
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”النَّفْعُ“ (*an-naf'u*): the opposite of loss.

”نَفْعٌ“ (*naf'u*): through which some pleasantness is reached {*T*}. Everyone knows how a shepherd's staff is used to make the herd reach pleasantness, hence his staff is also called ”النَّفْعَةُ“ (*naf'u*).

The Quran has used this word against ”ضَرَرٌ“ (*zarar*) which means “loss” (2:102), and also against ”إِثْمٌ“ (*ismun*) in 2:219. As such ”نَفْعٌ“ (*nafhun*) would mean both internal and external benefits.

”مَنَافِعٌ“ (*manafi'u*): benefits or useful things, as in 2:219. Singular form is ”مَنْفَعَةٌ“ (*manfa'ah*).

”نَفْقٌ“ (*nafqun*): a tunnel with both ends open.

”سَرَابٌ“ (*sarab*): a tunnel which has no exit.

”النَّفَقَةُ“ (*an-nufqah*) and ”النَّافِقَاءُ“ (*an-nafiqah*): one of the holes from among many of a desert wild rat, at the mouth of which is a thin film of mud, and which is opened by striking its head against it when some adversary is after it in the tunnel.

”نَيْفِقٌ“ (*neefaq*), ”نَيْفَةٌ“ (*nifa*): the tunnel of cloth through which the waist band passes with both ends open. Some think that it has been derived into Arabic from the word ”نَيْفَةٌ“ (*neefah*).

”مُنَافِقٌ“ (*munafiq*): a person who ensures that there is a way out before entering some society or group.

”نَفَقَتِ السُّوقُ“ (*nafawatis suuq*): the market warmed up, and there was demand for goods, i.e. which is always open for import and export of goods, or which is always open for the coming and going of goods.

”إِنْفَاقٌ“ (*infaaq*): keep one's wealth open, to make it available, not to hold on to it {*T, F*}.

The Quran has made its meaning clear in (17:100) by bringing ”إِمْسَاكٌ“ (*imsaak*) which means “to preserve” against it.

”نَفَاقٌ“ (*nafaq*): to decrease, or to end, since keeping one's wealth open is the negation of capital {*T, F*}.

”انْفَاقَتِ الْإِبِلُ“ (*anfaqatil ibl*): when the wool of a camel falls off due to plumpness, i.e. is scattered and dirtied and is wasted {*T, F*}.

The Quran says ”إِنْفَاقٌ“ (*infaaq*) to basically mean “to keep the fruits of one's labour open or available for mankind”:

2:219	They ask you how much wealth they should keep available (for the sustenance of others). Tell them “all that is beyond your needs”	وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلْ أَلَيْسَ الْعَمَلُ
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Surplus money which is the basis of capitalism should be left open for others use, and should be available for the sustenance of mankind. It should not stay in some individual's ownership.

This is Quran's basic point and is a permanent value. A *momin's* earning has both ends open and this earning is in the hands of the Quranic system i.e. in control of the system. Every individual contributes to this according to his earnings and the Islamic system spends from it for the benefit of mankind. Since the responsibility for looking after the needs of the individuals is on this system, therefore no one need keep any surplus money with him. Neither does he need to have any worry about his own future or that of his children. All these responsibilities lie with the system which is set up according to the Quranic values.

At these places ”إِنْفَاقٌ“ (*infaaq*) would mean to keep open rather than to spend. “To keep open” would mean “to keep in the custody of the Islamic system for mankind's sustenance”.

”نَفَاقٌ“ (*nafaqah*): anything that is kept open in this way (9:121). At some places though, ”إِنْفَاقٌ“ (*infaaq*) would mean “to spend”.

“نَافِقٌ” (*naafiq*): to be a hypocrite (3:166). Hypocrites are most dangerous for a society. On one hand there are those who with full leaning of their hearts adhere to the system of Allah. These are called *momin*. On the other hand there are those who openly reject this system and stay out of it. They are called *kaafirs*. The third group is of those who join the *momins* due to some exigencies. They stay with the *momins* as long as there is some benefit in doing so, and part with them whenever there is the slightest chance of some trial or loss, or spread disenchantment or chaos within the group. These are called *munafiq* and are the worst of creatures. That is why the Quran says they will be in the lowest part of the *jahannam* (4:145). After the Surah *Al-Fatiha* (which is the first Surah of the Quran) the Quran has mentioned these three groups of people (i.e. *momins*, *kaafirs* and the *munafiqs*). Thereafter these groups are discussed in many verses of the Quran. These groups were not confined to those times only, but these will always be there in a society as they have always been. For further details see relevant headings.

N-F-L

ن ف ل

“النَّفْلُ” (*an-nafl*): every act that is more or addition to the mandatory.
 “انْفَالٌ” (*an-nafal*): spoils of war, share, gift. The plural of both is “انْفَالٌ” (*anfaal*).
 “نَافِلَةٌ” (*naafilah*): the same as “نَفْلٌ” (*nafl*).

The Quran says:

17:79	Get up at some part of the night (to recite the Quran)	وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَكَ
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This is “نفل” (*nafil*) for you

“النَّافِلَةُ” (*an-naafilah*): paternal grandson, because the son is the real thing and grandson is additional (21:72).
 “انْفَالٌ” (*un-faal*): some think it means the spoils of war and some think that it is other than that (8:1).

Ordinarily it is taken to mean “spoils of war”, or “share” or “gift” {T}, but I think that it need not be linked with war only. It can mean all the income of the state which is over that which is due to it (in the shape of taxes etc).

“النَّوْفَالُ” (*un-naufal*): river, sea, gift, a man who is a great philanthropist {T}.
 “نَفَالٌ فُلَانًا” (*nafala fulaana*): gave something to that man as a gift for which no return was sought {T}

Ibn Faris says its basic meaning is “to give something as a gift” as well as “gift” itself.

N-F-Y

ن ف ي

“نَفَى” (*nafa*), “يَنْفِي” (*yanfi*), “نَفَيْتُ” (*nafiytu*): to put to one side, to extract, to separate, to remove {T}.

Ibn Faris says it means to remove something from another thing.

“النَّفْيُ” (*an-nafiyu*): that which comes out of a pot as it comes to boil, like the pebbles etc. which are pushed to one side at the feet when the animals move or walk. It also means the dirt which the winds lay at the bottom of trees. It also means a part of an army which gets separated from the main body.
 “نَفَى شَعْرُ فُلَانٍ” (*nafa sherun fulaan*): that man’s hair was dishevelled, or fell off.
 “نَفَى السَّيْلُ الْغُشَاءَ” (*nafas sailul ghusha’a*): the flood took away the garbage etc.
 “نَفَى” (*nafa*): to deny, refuse.
 “نَفَى الْأَبُ الْإِبْنَ” (*nafal abul ibn*): the father refused to acknowledge the son as his own {T}.

In traditional sense the Quran says that those who try to disrupt the system of Allah or create chaos in it, should be killed, or hung, or cut their hands or feet. See heading (*Q-Th-Ain*). But according to the above given meaning of “نَفَى” (*nafyu*), such verses are talking about exile, not killing (5:33).

Muheet says that “نَفَىٰ فُلَانًا” (*nafa fulaan*) also means to imprison someone {*T*}.

With the addition of “مِنَ الْأَرْضِ” (*min-al-ard*) it would mean “exile” or “to make devoid of freedom and other benefits”. Thus removing someone from the earth would mean to separate him from the rest of the population, not to kill him.

N-Q-B

ن ق ب

“نَقَبٌ” (*naqb*): to drill an opening in the wall: and the opening itself too {*T*}.

Surah *Al-Kahaf* says:

18:67	they could not drill holes in the wall	وَمَا اسْتَطَاعُوا لَهُ نَقْبًا
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“تَنْقَبُ عَنِ الشَّيْءِ” (*tanaqqaba unish shaiyi*): to strive in search of something, wander everywhere in search of something {*M*}.

Surah *Al-Qaf* says:

50:26	They searched the cities in search of some sanctuary	فَتَنْقَبُوا فِي الْبِلَادِ
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Ibn Faris says “نَقَبٌ” (*naqqaba*) means to move in the narrow paths or passes between the mountains.

“النَّقِيبُ” (*an-naqeeb*): a flute, because of its holes.

“النَّقِيبُ” (*an-naqqeebu*): the watchman of the nation, guarantor, leader, someone who keeps himself aware of the conditions of the people, someone who investigates {*T*}.

About the *Bani Israel* it is said:

5:12	We appointed 12 leaders from among them	وَبَعَثْنَا مِنْهُمُ اثْنَيْ عَشَرَ نَقِيبًا
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“النَّقِيبَةُ” (*an-nuqbah*): hole. It also means face, perhaps because it has many holes.

“النَّقَابُ” (*an-niqaab*): the mask that a woman wears to hide her face.

“النَّقَابُ” (*al-munqabah*): matter of pride, high achievements, quality, good trait {*T*}.

N-Q-Dh

ن ق ذ

“نَفَذَهُ” (*nafazahu*), “أَنْقَذَهُ” (*anqazahu*), “أَسْتَنْقَذَهُ” (*astanqazahu*): to liberate him, free him, to get rid of him.

“نَقَذَ الرَّجُلُ” (*naqazar rajul*): the man was liberated and was safe {*T, M*}.

Raghib says this word is used to be rid of some great misery or difficulty.

“نَقَذَ لَكَ” (*naqzan lak*) is said when a person slips or commits an error, i.e. “may Allah keep you safe from harm”.

“النَّقِيزَةُ” (*an-naqeezah*): the horse that is liberated from an enemy {*T, M*}.

The Quran says:

3:102	Then He saved you from that.	فَأَنْقَذَكُمْ مِنْهَا
22:73	He did not manage to free him of that	لَا يَسْتَنْقِذُوهُ مِنْهُ

“تَقْرَهُ” (*naqarah*), “تُقْرَأُ” (*naqra*): hit him with a “مِنْقَارٌ” (*minqaar*) – for meaning see below.
 “الْتَقْرُ” (*an-naqr*): to work a slab or grind a wheel.

Ibn Faris says it basically means to hit a thing on the head so that it causes holes or ditches to appear on that which is stroked. Later this word acquired greater meaning.

“الْمِنْقَارُ” (*al-minqaar*) is the instrument which is held while grinding a wheel. It also means “the beak of a bird” since when beak strikes something it produces the sound of “*khat, khat*”. Hence this word came to mean “sound”, especially a sound in which the tongue sticks to the base of the mouth. This sound is used to spur a horse onwards, or the sound of the fingers (snap).

“التَّقِيرُ” (*an-naqeer*): a sound like a whistle {T}.

Lissan-ul-Arab says that “تَأْفُورٌ” (*naaqur*) means “bugle”.

The Quran says:

74:8	When war will be announced (declared) against the rebellious forces	فَإِذَا تُنْفِرُ الْغَافِرُونَ
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“الْتِقَارَةُ” (*an-nuqaarah*): that little thing which a bird can pick up in its beak {T}.

“التَّقِيرُ” (*an-naqeer*): the small point that appears on the back of the seed of a date {T}. It actually means a small and insignificant thing.

Surah *An-Nisa* says:

4:53	They will give nothing to people	لَا يُؤْتُونَ النَّاسَ نَقِيرًا
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Ibn Qataa says that “تَقْصُ” (*naqsun*) means for something to complete and then for something from it to decrease.

“النَّقْصُ” (*an-naqs*): for the share to decrease.

“النَّقْصَانُ” (*an-nuqsaan*): the amount that is decreased from a thing.

“النَّقِيبَةُ” (*an-naqeesatuh*): fault {T}.

“تَنَاقَاصَ الشَّيْءِ” (*tanaqasash shaiyi*): the thing decreased gradually {M}.

“نَقَصَ” (*naqas*), “يَنْقُصُ” (*yanqus*): decreased it, decreased. It appears both as transitive and intransitive verb.

The Quran says:

2:155	For wealth to decrease	نَقْصٍ مِنَ الْأَمْوَالِ
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One of the losses a *momin* group faces in establishing Allah’s system is also the loss of wealth, but after this system is established all sorts of abundance accrue to the group. If some other system results in the lessening of sustenance then that decrease is *Pharaonic* and punishment from Allah (7:130). To face difficulties in establishing an Islamic system is to be understood in the context of the Quranic guidance. The results of the Quranic system are visibly good event though the opponents create a lot of expected difficulties. These difficulties can include the loss of material and wealth.

“نَقَضَ” (*naaz*): to cover, to break, to open, to break an agreement {*T*}.

“النَّقِصُ” (*an-niqz*): a destroyed building or its ruins. It also means a camel that has become weak due to traveling constantly.

“النَّقِيبُ” (*an-naqeez*): the sound of a person’s joints {*T*}.

“الذِّي أَنْقَضَ ظَهْرَكَ” (*al-lazi anqaza zarak*): the burden (responsibility) which broke your back (94:3).

“تَنَاقُضٌ” (*tanaquz*): the opposite of “نَقَضَ” (*naqaz*) which means “each other’s opposition” i.e. “where one thing refutes the other”.

The Quran has generally used the word “نَقَضَ” (*naqaz*) to mean “breach of agreement” as in (61:91), (2:27).

“نَقَضَتْ غَزْلِيَا” (*naqazat ghazlaha*): broke the thread into pieces, or unwind it (16:92).

“النَّقْعُ” (*an-naq’u*): good land with pure soil in which water accumulates, or the water that accumulates somewhere, or the dust that rises {*T*}.

Ibn Faris says it basically means for some liquid to stop (accumulate) at one place, and a type of sound.

This word has many other meanings too, but the Quran uses it to mean “raise dust” as in:

100:4	the horses of the challenging party which enter the ranks of the enemy raising dust with their hooves	فَأَثَرُنَّ بِهِ نَقْعًا
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“النَّقَمُ” (*an-naqam*): the middle of a way, the middle portion of a path {*T, R*}.

Ibn Faris says this root means to declare something as unfavourable and think it to be faulty.

“الْإِنْتِقَامُ” (*intiqam*) would mean to “call a spade a spade” and take revenge on someone who does bad.

“النَّقْمَةُ” (*an-niqmah*): to punish a crime {*T, R*}. This is what “the Law of requital” is i.e. “tit for tat”.

Allah has been called “ذُو النِّقَامِ” (*zuntiqam*) in (3:4). He is the one according to whose laws the good deeds are rewarded and bad deeds get punished. We use the word “outcome” quite differently, therefore while using the word for Allah we should not attribute the usual meanings of “revenge” to it, but rather the natural turn of events.

Surah *Al-Airaff* says about the nation of the Pharaoh:

7:136	We punished them for their wrong doings	فَأَنْتَقَمْنَا مِنْهُمْ
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Surah *Al-Sajdah* says:

32:22	we give the criminals the return for their deeds	إِنَّا مِنَ الْمُجْرِمِينَ مَنصِقِمُونَ
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“نَقَمَ” (*naqam*): to dislike something, some matter, to think bad about it, to criticize it (5:59).

Surah *Al-Buruj* says:

85:8	And these unbelievers dislike the believers because the latter believe in Allah. (they think bad about their being believers)	وَمَا نَقَمُوا مِنْهُمْ إِلَّا أَنْ يُؤْمِنُوا بِاللَّهِ
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“تَكَبَّ عَنْهُ” (*nakaba unhu*), “يَنْكُبُ” (*yunkubu*), “تَكِبَ” (*nakiba*) and “يَنْكَبُ” (*yankab*): to move away, the path that moves away from the real destination, not to stay in the right direction.
 “طَرِيقٌ يَنْكُوبُ” (*tareequn yankuub*): the path that is different from that of the real destination.
 “الْأَنْكِبَاءُ” (*annakba'oo*): every wind that blows away from its (right) direction {*T, R, F*}.
 “الْمَنْكِبُ” (*al-mankibu*): the corner of anything, plus the shoulder.
 “مَنَاكِبُ الْأَرْضِ” (*manakibul arz*): the curve of the land {*T, R*}

The Quran says:

23:74	they have moved away from the right path	عَنِ الصِّرَاطِ لَنَّاكِبُونَ
67:15	move around in its environs	فَأَمَشُوا فِي مَنَاكِبِهَا

Some have translated it to mean “mountains” because “الْأَنْكَبُ” (*al-ankabu*) is said about a person whose one shoulder is higher than the other {*M*}.

“الْأَنْكُثُ” (*an-niksu*): old blankets or warm clothes which are unwoven so that they can be knit again.
 “نَكَثَ الْعَهْدَ” (*nakasal ahd*): broke the pact.
 “نَكَثَ الْحَبْلَ” (*nakasal habl*): untied the rope.
 “الْأَنْكِثَةُ” (*an-nakisatu*): renegeing on a promise. It also means the weave of a rope {*T*}.

Ibn Faris says it basically means “to break a thing”.

The Quran says:

7:135	they break Pacts or promises	إِذَا هُمْ يَنْكُثُونَ
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“أَنْكَاتًا” (*ankaasa*): pieces or tufts of unwoven wool (16:94).

“نِكَاحٌ” (*nikah*): to gather and make to meet {*M*}, but “make meet” in the way “the eyes meet sleep”. As such it is said “نَكَحَ النَّعَاسَ” (*nakahun na'aas*) which means “sleep intermingled with his eyes” or the way in which raindrops get absorbed in the ground.
 “نَكَحَ الْمَطْرُ الْأَرْضَ” (*nakaha matarul arza*): the rain water was well absorbed by the ground;

This is said when the rain water passes through the dry exterior and reaches the land’s interior which is soft and damp {*T*}.

These examples illustrate what the Quran designates as a family matter between man and wife through wedlock which is called “نِكَاحٌ” (*nikah*). It means that a relationship between a husband and wife should be like the relationship of eyes and sleep. Husband and wife should figuratively be absorbed into each other as sleep gets absorbed by the eyes, or the way in which the rain water is absorbed by the ground. This sort of relationship can last a lifetime only if the couple’s values and beliefs are the same and their way of thinking is alike. This is the basic condition for a successful “نِكَاحٌ” (*nikah*). For details see the book titled “*Letters to Tahira*”.

It is obvious that mutual consent is necessary for such a relationship, and the Quran has also explained that mutual consent is necessary (4:3, 4:19). Mutual consent between a pair can only be possible when the

husband and wife are adults. In verse (4:6) it has been explained by saying “بَلُّغُوا النِّكَاحَ” (*balughun nikah*) which means “mature matrimony”.

In verse (17:35) and (6:153) this has been explained as “حَتَّى يَبْلُغَ أَشُدَّهُ” (*hatta yablughu ashaddahu*), and “أَشُدَّهُ” (*ashaddahu*) has been explained as the age between childhood and old age i.e. “adulthood” (40:67). Therefore the question of someone getting married before adult age does not arise, nor can anyone else’s consent on behalf of a girl or a boy can be considered.

Raghib has said that the word “نِكَاحٌ” (*nikah*) appears for “wedlock”, and for “coupling” the word is used only as a metaphor.

The Quran says:

2:235	The knot of <i>nikah</i> (wedlock)	
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Surah *Al-Yajidun* says:

24:33	the arrangements for wedlock or the goods of <i>nikah</i>	
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It can also mean “relationship” and also “those expenses that are necessary for a household”.

It also means the gift money for a wife. As far as the expenses of wedlock are concerned, they are merely a custom and not a requirement.

According to the Quran, “نِكَاحٌ” (*nikah*) is the agreement between two adults, a man and a woman of good sense, that they will live together to fulfill all the rights and responsibilities as defined by the Quran. For this the Quran has neither reserved any custom nor ceremony. Customs and traditions are only a man made social requirement, however in order to avoid later complexities that may arise, it is necessary for this pact of “نِكَاحٌ” (*nikah*) to have witnesses and a formal social registration.

N-K-D ن ك د

“تَكَدَّ عَيْشُهُ” (*nakidah eeshuhu*): his life became hard and narrow or difficult.

“تَكَدَّتِ الْبَيْرُ” (*nakidatu bish*): water of a well diminished.

“الْأَنْكَدُ” (*un-nukdu*): the she camels whose kids are dead {T}, or who can be milked with difficulty only {R}.

The basic meanings of this word are “lessening” as well as “hardship”.

Ibn Faris says it means “to get one’s demands after hard labour”.

“نَاقَةٌ نَكْدَاءُ” (*naqatun nukda’o*): a she camel who has no milk.

“أَرْضُونَ نِكَادٌ” (*arazuna nikadun*): lands with very little produce {R}.

The Quran says:

7:58	bad lands produce very little (they require much labour and produce very little)	وَالَّذِي خَبَتْ لَا يُجْرُحُ إِلَّا نَكْدًا
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N-K-R ن ك ر

“الْأَنْكُرُ” (*un-nakru*) or “النُّكْرُ” (*un-nukr*): excessive cleverness, the deceit of the intellect.

“رَجُلٌ نَكِيرٌ” (*rajulun nakiroon*): a very clever man.

“الْمُنَاكَرَةُ” (*al-munakaratu*): to deceive one another {T}.

The Quran says:

29:48	Verily <i>as-salaat</i> prevents from dirty and bad things (it stops from doing any deed that has negative consequences)	إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ
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“فَحْشَاءٌ” (*fahsha'o*) also means “stinginess”. See heading (*F-H-Sh*).

“مُنْكَرٌ” (*munkar*) means “the deceit of one’s own intellect which advises it to look after its own interests only” i.e. “to be selfish and let others fend for themselves”.

These meaning are made clearer by the verses (70:23-24) where it is said that if man is left to own intellect and desires only, i.e. without the revelation, then his condition is such that in pain or difficulty, he cries out and in good stead becomes stingy.

But this is not the state of the *musalleen* i.e. of the people who always hold themselves accountable before Allah and follow the system of *salaat* - there is a known share in their income for the needy and the deprived and those who ask for. This fact is known to others as well.

“تَكَرَّرَ الْأَمْرُ” (*nakural amru*): the matter became difficult.

“الْتَكْرَاءُ” (*an-nukra'oo*): misery and hardship.

“تَكَرَّرَ الدَّيْرُ” (*nakra'ood dahr*): the miseries of the time and harshness {T}.

The Quran says:

18:87	strong punishment which they would not have seen before	عَذَابًا نُّكْرًا
54:6	a very miserable thing	شَيْءٌ نُّكْرٍ

“نُكْرٌ” (*nukroon*): a thing which is not of good tiding, that which the heart does not accept, that which is displeasing {Ibn Faris}.

This word has appeared against “فَرَحٌ” (*farahoon*) which means “happiness” (13:36).

Surah *Al-Kahaf* says:

18:74	you have done a very displeasing thing	لَعَدَّ جَحْتٌ شَيْئًا نُّكْرًا
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“أَنْكُرُ” (*ankuur*): very displeasing (31:19).

“الْتَكْيِيرُ” (*un-nakeer*): refusal {T}.

Surah *Ash-Shura* says:

42:47	You will not be able to refuse	مَا لَكُمْ مِنْ نَكِيرٍ
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It also means “the punishment for going against the truth” i.e. destruction.

“نَكِيرٌ” (*nakeer*) also means “to change something which seems bad” {T}.

22:44	So how was My punishment? (how was My reaction to their bad deeds?)	فَكَيْفَ كَانَ نَكِيرِ
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“الْتَكْرَةُ” (*un-nakratu*): not to recognize something.

“الْإِنْكَارُ” (*al-inkaar*): the opposite of “عِرْفَانٌ” (*irfanun*), i.e. “not to recognize” is the opposite of being “familiar”.

Surah Yusuf says:

12:58	Yusuf recognized them (his brothers) but they were not recognizing him	فَعَرَفْتَهُمْ وَهُمْ لَهُ مُنْكَرُونَ
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Surah *Hoodh* says:

11:70	he thought of them as strangers (he expressed surprise at them)	نَكَّرَهُمْ
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Surah *Al-Hijr* says:

5:62	unknown people or strange people	قَوْمٌ نَّكَرُونَ
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“نَكَرَ” (*nakkara*): to change something in a way that it cannot be recognized as its former self (27:41) {*T, R, Ibn Qateebah*}.

The Quran has mentioned “أَمْرٌ بِالْمَعْرُوفِ” (*amri bil'marooif*) and “نَهْيٌ عَنِ الْمُنْكَرِ” (*nahi unil munkar*) quite often as in (3:103). The right meaning of these words i.e. “مَعْرُوفٌ” (*marooif*) and “مُنْكَرٌ” (*munkar*) has been detailed under heading (*Ain-R-F*). In short a Quranic or Islamic society formulates laws and rules under the permanent values of the Quran for its society.

These are called “مَعْرُوفٌ” (*marooif*), i.e. “recognized as acceptable by that society”. Things which are not acceptable to this society are called “مُنْكَرٌ” (*munkar*). These two words describe all acceptable, favourable, pleasant and unpleasant things or deeds.

The concept that “مَعْرُوفٌ” (*marooif*) means “all those things and deeds which are natural” and “مُنْكَرٌ” (*munkar*) are “all those things which are unnatural” is not a Quranic concept. There is nothing within man which can differentiate at its own between right and wrong. If there was something in him like the instinct within animals then there was no need of the revelation at all. See heading (*F-Te-R*) and (*L-H-M*).

“مَعْرُوفٌ” (*marooif*) is that which is acceptable and “مُنْكَرٌ” (*munkar*) is something which is not pleasant according to the revelation. These include governmental laws and rules and actions and the norms of the society, customs, etc.

The revelation, except in some cases, has not provided a list of all things that are “مَعْرُوفٌ” (*marooif*) and “مُنْكَرٌ” (*munkar*) and we have to decide about them under the given guidance and assess is these within the domain of the permanent values. The Quran has merely provided the overall principles under which a Quranic society makes its own list.

As such, “مَعْرُوفٌ” (*marooif*) is that which is recognized by a Quranic society and “مُنْكَرٌ” (*munkar*) is that which such a society does not recognize as acceptable. As such, it is said in Surah *Al-Moomta'hina* that any list of “مَعْرُوفٌ” (*marooif*) will not brook any opposition or disobedience to the Messenger (60:12). This means that everything that a Quranic society recognizes as, will be treated as law, and a Quranic society can only recognize those things as law, as are under the guidance of the Quran. Anything that is against the Quran shall be deemed unlawful, and will be “مُنْكَرٌ” (*munkar*) not “مَعْرُوفٌ” (*marooif*). This is the basis on which “مَعْرُوفٌ” (*marooif*) and “مُنْكَرٌ” (*munkar*) are determined and defined.

N-K-S

ن ك س

“نَكَسَ” (*nakasa*), “يَنْكُسُ” (*yankus*): to overturn something, to turn it over.

“إِنْتَكَسَ فُلَانٌ” (*intakasa fulanun*): so and so flipped.

“الْمُنَكِّسُ” (*al-munakkis*): the horse that walks with a hung head due to some weakness, the horse which cannot keep up with other horses in a race.

“الْنَّاكِسُ” (*un-naakis*): one whose head is hung {*T-R-M*}.

Surah *Al-Ambia* says that the messenger *Ibrahim* had made the leaders and elite of his people understand through reasoning as to why idol worship was beneath human dignity. They accepted his reasoning too, but later their vested interests forced them to revert to their old ways. This has been mentioned by the Quran:

21:65	After reaching the loftiness of high understanding they fell flat on their faces (they reverted and fell back in the depths that they were languishing in before)	ثُمَّ نَكَّسُوا عَلَىٰ رُءُوسِهِمْ
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Surah *Assajdah* says:

32:12	Those who hang their heads in shame	نَاكِسُوا رُؤُوسِهِمْ
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Surah *Yaseen* says:

36:86	He who reaches old age (because of the weakness in the limbs) returns from the loftiness of youth to the depths of old age, and the knowledge he enjoys in young age is also forgotten by him	وَمَنْ نُعَمِّرْهُ نُنَكِّسْهُ فِي الْخَلْقِ
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Also see (36:86), (16:70) and (22:5).

This weakening of the limbs is a general statement and may vary from person to person.

N-K-Sd ن ك ص

“تَكَّصَ عَنِ الْأَمْرِ” (*nakasa unil amr*): to hesitate from doing something, and to move back.

“تَكَّصَ عَلَى عَقْبَيْهِ” (*nakisa ala aki'baihi*): turned away or reverted. It is said that this word means “to turn away from good” but generally means “to come back” {*T, M*}.

“تَكَّصَ عَلَى عَقْبَيْهِ” (*nakasa ala aqi'baihi*): to revert or to turn back on one's footsteps.

Ibn Faris says this encompasses the meaning of “turning back due to fear”. With reference to *Ibn Dureed* says that this word is used to mean “to turn back from goodness”.

N-K-F ن ك ف

“تَكَفَّ” (*nakaf*): to cut something or to separate it and move it to one side {*R*}. *Ibn Faris* too supports this meaning.

“تَكَفَّتِ الدَّمْعُ” (*nakafatid dam'eh*): to separate tears from eyes or cheeks, i.e. to wipe the tears {*R*}.

“اسْتَنْكَفَ” (*istankaf*): to stop, to be shy of some work, to think the work bad and beneath one's dignity {*T*}.

“رَجُلٌ نِكْفُوفٌ” (*rajulun nikfoon*): the man who is hated.

The Quran says:

4:174	Jesus or <i>Maseeh</i> (which Christians think is the son of God) did not flinch from the fact that he was on the mission of Allah.	لَنْ يَسْتَنْكَفَ الْمَسِيحُ أَنْ يَكُونَ عَبْدًا لِلَّهِ
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Thus here it is a case of the witness being more interested than the plaintiff, so to say, because Jesus as a human being is proud of being on the mission of Allah, and you are bent upon making him your God?

N-K-L ن ك ل

“النُّكْلُ” (*un-niklu*): very strong and hard fetters or leg irons. The plural is “انكالات” (*ankaalu*) i.e. “a very hard rein or the iron in a rein. This has led to the word “نَكَّلَهُ” (*nakkilih*) meaning “to stop someone from following the path that he is currently treading”.

“تَنَكَّلَ عَنْهُ” (*nakala unhu*): to turn in one's step, or change one's direction.

“نَكَّلَ بِهِ” (*nakkala bihi*): he received harsh punishment for the crime, because punishment is a deterrent to further crime, and it is an example for others to learn from too {*T, F*}.

The Quran says about the opponents in the Quresh tribe:

73:12	We have very hard fetters for them	إِنَّ لَدَيْنَا انْكَالًا
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Obviously these fetters are that which the opponents were made to wear in the battles of **Badr** and **Hunain** i.e. “they were killed and defeated” or all the ways in which these opponents were stopped from their opposition. These fetters shall be for those to wear who oppose the truth, and these fetters shall be an impediment in their evolutionary process in the hereafter. This is what is called hell or **jahannam**.

Surah **An-Na’zi’aat** says by punishing Pharaoh that Allah made him an eye opening example for posterity. Here “الْحَذَّ” (**akhaz**) will mean the same as “اتَّخَذَ” (**attakhaza**).

As said above, “نَكَالٌ” (**nakalan**) will include all the ways in which a man is stopped from traversing the wrong path and he shall be punished severely.

As such, Surah **Al-Baqrah** says that those among the Jews who defied the orders of observing the Sabbath were given such punishment that they became **nakala** or examples (2:69).

In the same way it is said about the crime of **Sirqa** or theft that the Quran has suggested such punishment as would stop the criminal from further crime, i.e. the punishment will serve as deterrence for similar crimes, i.e. the purpose of punishment is to prevent the crime happening in the first place.

Deterrent punishment after a crime has been committed is also a sort of deterrent, and in agreeable conditions the criminal can be pardoned, if the criminal is ashamed or repentant over what he has done. (5:36-39). This includes both these possibilities.

N-M-R-Q ن م ر ق

“النَّمْرُقُ” (**an-numruq**), “النَّمْرُقَةُ” (**an-numruqah**): cushion or pillow which the rider lays down below the saddle on the back of a horse or a camel {T}.

The Quran says:

88:15	Lined up cushions	نَمَارِقٌ مَصْفُوفَةٌ
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Ibn Faris says the “ق” (**qaf**) in this word is additional. The real word he says is “نَمِيرَةٌ” (**namirah**) which means “a lined blanket”, probably because the cushions were made of such blankets.

N-M-L ن م ل

“النَّمْلُ” (**an-naml**) is the plural of “نَمْلَةٌ” (**namlah**) which means “ants” {T, Qamoos}.

The tale of **Suleman** says:

27:18	Until they came to the valley of namal , then a namlah said, oh you namlahs , enter your dwellings	حَتَّىٰ إِذَا اتَّوَا عَلَىٰ وَادِ النَّعْمِ قَالَتْ نَمْلَةٌ يَا أَيُّهَا النَّعْمُ ادْخُلُوا مَسْكِنَكُمْ
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According to **Taj** the valley of **Namal** is between **Jabreen** and **Asqalaan**. Some say that this valley is in Syria, but if this valley was situated on the road to the country which led to the land of Queen **Saba**, then it would be situated near Yemen. However, the valley of **Namal** is not a place where ants lived, as generally believed and quoted in many translations. It is the name of a residential place of a tribe, and “النَّمْلُ” (**an-namal**) is the name of this tribe. “نَمْلَةٌ” (**namlah**) is the name of a woman of that tribe. It seems women were the head of that tribe, i.e. their culture was matriarchal e.g. like the Queen Sheba of Yemen.

“النَّامِلُ” (**anaamil**) is the plural for “أَنْمَلَةٌ” (**anmulah**) which means “tips of the fingers” (3:118).

- “النَّمِّ” (*an-nam*): to incite, instigate, to garnish a lie further.
 “النَّمِيمَةُ” (*an-namimah*): snide, a whisper, the sound of writing something.
 “النَّمَامَةُ” (*an-nammah*): movement.
 “النَّمَامُ” (*an-nammam*): someone who cannot hold on to a secret and talks about it here and there.

The Quran says:

68:11	one who conveys news from one place to others (in mischief)	مَشَاةٍ يَنْمِيحُ
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Here “نَمِيمٌ” (*nameem*) meant what “نَمِيمَةٌ” (*nameemah*) means, that is, “tremendous lies to create chaos among people” and “one who exaggerates for this purpose”.

- “نَاءٌ” (*naa'a*), “يُنُوءُ” (*yanu'u*), “نُوءٌ” (*nau'un*): to get up with difficulty.
 “نَاءٌ بِالْحِمْلِ” (*naa'a bil himl*): he got up with difficulty under the load.
 “نَاءٌ بِمِ الْحِمْلِ” (*naa'a bihi himl*): the load burdened him and bent him {*T, M*}.

The Quran says about the treasures of *Qaaroon*:

28:76	A powerful group could lift them with difficulty	لَتَنْوَأَنَّ بِالْعُصْبَةِ
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Ibn Faris says “نَاءٌ” (*naa'a*) meant that “he lifted the burden with difficulty”.

- “النَّوْبُ” (*an-naub*): for something to return time and again.
 “نُوبٌ” (*naub*): honey bees, because they return to their hives time and again.
 “نَاءِيَةٌ” (*naa'ibah*): an event or accident. The plural is “نَوَائِبٌ” (*nawa'ib*), because an event returns many times during a lifetime.
 “نُوبَةٌ” (*nubah*), “نَوَابَةٌ” (*naubah*): turn, rather a turn to drink water.
 “الْمَنَابُ” (*al-manaab*): path to go towards the water, because people pass by it by turns.
 “النِّيَابَةُ” (*an-niyabah*): to replace, turn over.
 “أَنَابَ زَيْدٌ عَنْهُ وَكَيْلًا” (*anaaba zaidun unhu wakila*): Zaid replaced himself with a lawyer (represented himself with a lawyer) {*T, M, R*}.

It is a special term of the Quran:

39:54	a honey bee travels far and wide in search of honey	أَيُّبُوا إِلَىٰ رَيْكُم
30:31	it searches for honey in different gardens and valleys, but returns to the hive every time with its payload of honey	مُنِيرِينَ إِلَيْهِ

Wherever a bee goes it returns to the hive or the centre and wherever it may be the hive remains the centre of its thoughts. It does not disappear even for a moment. It is the *qiblah* of all its attention. In the journey of life this condition is for a *momin* too. Wherever in the world it may be and in whichever department, the centre of his attention remains the Quranic values and their establishment. For every decision in his life he refers to these values and refers to these values as a reference for every vent of his life:

2:154	And wherever you are, focus your attention on this centre	وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ
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About the bee it is said:

16:96	Suck the honey from all the fruits (and flowers) and keep faithfully traversing the path ordained by your Sustainer	ثُمَّ كُلِّي مِنْ كُلِّ الشَّجَرَاتِ فَاسْلُكِي سُبُلَ رَبِّكِ ذُلُلًا
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A *momin* gains knowledge on a global basis and becomes expert in science and technology, but his centre is always the Quranic values. Then he uses his skills for the benefit of mankind according to the dictates of the Quran. This is what “إِنَابَتِ إِلَى اللَّهِ” (*inabatillaah*) means, i.e. “to refer to the revelation at every juncture of life and to take guidance from there.

The *Lataif-ul-Lugha* says “توبه” (*taubah*) means for expressing shame or regret when committed a mistake, and to be protected against such mistakes in future, i.e. in “توبه” (*taubah*) a man reverts to the right path after traversing the wrong path, but in “توبه” (*anabat*) he deliberates over which step to take and then takes the right step. Hence it is not only preventive (against future mistakes) but also curative (against past mistakes).

“نَاَحَ” (*naah*): he cried loudly.

“نَوَّحَ” (*nauh*): the women who gather for wailing in this way.

“النَّيَّاحَةُ” (*an-niyahah*): to lament in this way.

“النَّوَّاحُ” (*an-naawuh*): to be in front of each other the way women are while wailing or doing the “نَوَّحَ” (*nauha*) {*T, R*}.

Ibn Faris says that its basic meaning is “to be in front of each other”.

Nouh

نُوحٌ

“نُوحٌ” (*nouh*), or *Noah*, as in (7:59). It is a non-Arabic word. Some say that this is the title of the messenger Noah because he used to plead a lot (before God) {*T, R*}, but the better of the two reasoning seems to be that it is a non-Arabic word.

The Quran has started the stories of the messengers with the mention of *Nuuh*.

Surah *An-Nisa* says:

4:163	Verily We have endowed you with the revelation like We had sent it towards other messengers after <i>Noah</i>	إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ---
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Although at one place, *Noah* has been mentioned along with *Adam*. See heading (*A-D-M*). This shows that the guidance to human beings had been imparted since the time of *Noah*. Scholars have been debating now for a long time as to which part of the world mankind began in and from which descendants, but now the direction of research is that mankind was begun from Arabia where the *Saami* generation was the original human generation. *Noah* was sent towards this nation about six to seven thousand years ago from now. The Quran in this context argues neither about the place where it all began nor the time. It focuses instead on the life and death (or the rise and fall) of nations. It does not concern itself with such historic details as it is not a book of history – the Quran deals with the human self and its development individually as well as in a collective system. The Quran refers to the relative and the permanent values and spells out the consequences of following these values.

Noah was an individual in his nation. Therefore the Quran has called him the brother of his nation:

26:106	When their brother <i>Nuuh</i> said to them...	إِذْ قَالَ لَهُمْ أَخُوهُمْ نُوحٌ
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Although the Quran talks about messenger-hood with the mention of *Noah*, it appears that other messengers before him had also been sent to these people.

The Quran says:

25:37	When the nation of <i>Nuuh</i> denied the messengers, we drowned them	وَقَوْمٍ نُوحٍ لَمَّا كَذَّبُوا الرُّسُلَ أَعْرَضْنَاهُمْ
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It seems that humanity was still in its infancy in those days, and they were unable to fulfill even small requirements of a civilized life. Therefore *Noah* was told or taught how to make a boat:

11:37	We sent our guidance to <i>Nuuh</i> ...so that under our guidance he could make a boat.	وَاصْنَعِ الْفُلْكَ بِأَعْيُنِنَا وَوَحْيِنَا---
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Noah's message was also that which the teaching of Allah is i.e.:

7:59	O' my people, obey Allah. There is no God except Him	يَعْلَمُونَ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ
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This nation used to worship many idols or gods (71:32). If **Noah's** message was only to worship Allah and no idols, then the entire nation would obviously oppose him. However, the Quran says that the lower strata of society welcomed his message (26:111) and the big-wigs of the nation opposed it (11:27). This means that the message was such that the big-wigs saw annihilation in it for them and the poor saw it as livening for them. This was the section of society which was hated by the rich community because they were thought to be lowly (11:27, 26:11).

The big-wigs opposed the message tooth and nail, and went so far as to threaten **Noah** (54:9), and the opposition increased so much that **Noah** feared being overwhelmed (54:10). Then a storm occurred (54:11-12). The opponents were drowned and **Noah** along with the faithful who followed him climbed the boat he built and reached safety.

The Quran has mentioned in this connection that the 'others' who believed in the revelation became his "own", while his own son and wife (who had not believed in his message) were declared to be not from his family (121:46, 66:10). This shows clearly that from day one the revelation had declared that the **muslim** nation is based on an ideology and not descent or any other blood relation.

About **Nouh**, the Quran says:

29:14	He stayed there fifty less than one thousand years	فَلَبِثَ فِيهِمْ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا
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This is taken to mean that **Noah's** age was about 950 years, but in olden times a 'king's life' meant the duration of his family's reign. According to this, **Noah's** 950 years mean the period when his laws and orders prevailed. The other meaning is "سَنَةٍ" (*alaf sanat*) or "the one crop out of the four in a year". As such "أَلْفَ سَنَةٍ" (*alfa sinatin*) means 250 years. Now if 50 years are taken out, then that leaves 200 years which is not feasible. For more details, see (*S-N-W*) and (*Ain-W-M*).

N-W-R ن و ر

"النُّورُ" (*an-nuur*): light (of any kind), or the rays of light. In "ضِيَاءٌ" (*zia*) there is more intensity than light, therefore the Quran uses "ضِيَاءٌ" (*zia*) to mean the sun's light and "نُورٌ" (*noor*) to mean moonlight {T}. See heading (*Zd-W-A*).

10:5	God has created the sun illuminating and the moon bright	هُوَ الَّذِي جَعَلَ الشَّمْسُ ضِيَاءً وَالْقَمَرَ نُورًا
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The difference will only be between "ضِيَاءٌ" (*zia*) and "نُورٌ" (*noor*) if they are used against each other at one place. That difference is that "ضِيَاءٌ" (*zia*) is self-evident and illuminates other things {T}.

Allah has called His Book (the Quran) as "نُورٌ" (*noor*). Surah *Al-Ma'idah* says:

5:15	Verily the light (the Book) has come to you	فَدَخَلْنَاكُمْ مِنَ اللَّهِ نُورًا كِتَابًا مُبِينًا
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Light is reason for itself, i.e. it is not dependant on any other thing for making itself evident. Therefore the Quran is so distinct and self-evident that it needs no illumination or any external light. The other characteristic of light is that it fixes everything in its place. That is, everything can be seen clearly in their places in the light.

In other words, the Quran relates what place everything enjoys and what be its true value. This is what is called "guidance", i.e. "to distinguish between what is right and what is wrong". As such, while Allah has declared the Quran as "نُورٌ" (*noor*), He has also related what He means by it:

5:16	Allah guides anyone who agrees with His laws towards security and completion of personality and thus brings them out of the darkness towards the light and thus guides them to a straight path	يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ سُبُلَ السَّلَامِ وَيُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِهِ وَيَهْدِيهِمْ
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This means that “He guides them towards the balanced path of life”.

6:123

These people take this beacon of light with them everywhere they go.

جَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِي النَّاسِ

“مَنَارَةٌ” (*manaratu*) and “مَنَارٌ” (*manarah*) is the place from where light is emitted, and also a place from where the call to prayers is made.

“مَنَارٌ” (*manar*): the boundary which is created to distinguish between two things {*T*}.

“مُنِيرٌ” (*muneer*): a pleasant thing or lighted thing or man {*T*}. It also means one who lights up or illuminates.

Some say that “النَّارُ” (*an-naar*) and “النُّورُ” (*an-nuur*) are actually the same (2:17).

“نَارٌ” (*naar*): a flame if it can be seen {*T*}.

“النَّارُ” (*an-naar*): a symbol, because the Arabs used to brand their camels with a branding iron and this process was called “نَارٌ” (*naar*) {*T*}.

Taj-ul-Uroos says that “نَارٌ” (*naar*) and “نُورٌ” (*noor*) sometimes are used in the same meaning, but the reasoning for doing so is not very weighty.

“نُورٌ” (*noor*) is thought to be good and “نَارٌ” (*naar*) has the element of hatred and frustration.

“نَارَتِ الْمَرْأَةُ تَنْوُرُ” (*naaratul mar atut tanur*): for the woman to dislike and be frustrated. It is also used for strange animals like deer.

“بَقْرَةٌ نَوَارٌ” (*baqratun nawaar*): a cow which is averse to an ox.

“مُنَاوَرَةٌ” (*munawarah*): to be mutually abusive.

“نَائِرَةٌ” (*naa-irah*): enmity, because it is an internal fire too.

“نَائِرَةُ الْحَرْبِ” (*na-irat-ul-herb*): the chaos of war {*T*}.

“نَارُ الْحَرْبِ” (*naar-ul-herb*): the fire atop a mountain which signified war {*Ruh-ul-Ma’ani*}.

“نَارِ الْقَوْمِ” (*naaral qaum*): the nation accepted defeat {*M*}. This makes the meaning of “عَذَابُ النَّارِ” (*azaabin naar*) clear, i.e. the result of destructive deeds of man which burn life to a cinder, as against *jannat* where canals are flowing. Here the depiction of the opposition of fire and water explains the meanings. See heading (*N-H-R*). This includes the destruction in this life as well as in the life hereafter.

“أَصْحَابُ النَّارِ” (*as’haabin naar*): are the people who are embroiled in “خوف” (*khauf*) and “حزن” (*huzn*) i.e. fear and grief (plight) (2:38:39).

This fire engulfs the hearts:

104:6

The fire that is made by the laws of God and which engulfs the hearts

نَارُ اللَّهِ الْمُوقَدَةُ الَّتِي تَطَّلِعُ عَلَى الْأَفْئِدَةِ

For more details see the heading *Jahannam* and (*J-H-M*).

The Quran has said in verse (38:76) that “ابليس” (*Iblees*) has been created from “نَارٌ” (*naar*). Therefore wherever it has been cautioned or exhorted to avoid “نَارٌ” (*naar*), it means to avoid the ways of *Iblees* who is the embodiment of evil forces.

“عَذَابُ النَّارِ” (*azaabun naar*): destructive deeds which distort man’s social and civilized life as well as his own Self. Thus both his worldly life as well as the life hereafter is wasted.

Surah *Al-Hijr* says:

15:27

And the Jinn We had created earlier from fire.

وَالْجَانَّ خَلَقْنَاهُ مِنْ قَبْلُ مِنْ نَارِ السَّمُومِ

“جَانٌّ” (*ja’anna*) points to all the things or forces that are invisible to man. Here “نَارِ السَّمُومِ” (*naari samoom*), or “very strong fire” may mean the hot state of matter when it has not attained any form, i.e. in the formulated stage like the fires of atom etc. But it can also mean the creatures that inhabited this earth prior to man and which are now extinct. Man is the successor to these creatures. See heading (*Kh-L-H*). Since in those times the earth was hotter, those creatures must have had more capability to stand heat.

Maybe it is said that it was created out of “نَارٌ” (*naar*) or fire just as it has been said that man was created from soil/dust.

For the meanings of *Iblees* and *Jinn* etc. see heading (*B-L-S*) and (*J-N-N*).

Surah *An-Noor* says:

24:35	Allah is the light of the heavens and the earth.	اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ
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This is generally taken to mean that this is a similarity about God himself, but this is not right. Man cannot even visualize about the personae of God. Here Allah has said “مَثَلُ نُورِهِ” (*masali noorih*), i.e. the example of that “نُورٌ” (*noor*) is like (as expostulated ahead).

“نُورُ اللَّهِ” (*noor-ullaha*) or (God’s *noor*) is a very comprehensive word or phrase and has been used at several places in the Quran. Its comprehensiveness can be understood by saying that wherever there be light in the universe God is the source of that light, the light of the intellect, the light (emancipation) of knowledge, the light (Revelation) etc. All are given by God, and this light includes the Quran.

N-W-Sh ن و ش

“النَّوْشُ” (*an-naush*): to take something.

“تَنَاشَى” (*tanawasha-hu*): he took it.

“النَّوْشُ” (*an-naush*): to demand.

“النَّوْشُ” (*an-nawush*): a strong man with a strong grip.

“نَاشَى بِهِ” (*naashun*), “يَبْشَى” (*bihi yanush*): he clung to him and hung onto him {T}.

“نَاشَى فَلَانًا” (*naasha fulana*): he caught him and pulled him by the beard and by the head {T}.

The Quran says:

34:52	How can they believe now as this opportunity has gone far out of their reach?	وَأَنَّى لَهُمُ التَّنَاقُشُ
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N-W-Sd ن و ص

“النَّوْصُ” (*an-naus*): to move back.

Ibn Faris says this root means “to come and go”.

“النَّوْصُ” (*an-naus*): to escape.

“نَاصًا” (*naasa*), “يُنَاصُ” (*yanusu*), “نُوصًا” (*nusa*): to be mobile and go somewhere, to escape by running away.

“نَاصَ عَنْهُ” (*naasa unhu*): he turned back from him, avoided him and eluded him, moved to one side.

“نَاصَ إِلَى كَذَا” (*naasa ila kaza*): he sought sanctuary with him {T}.

The Quran says:

38:3	There was no time for turning back and seeking refuge {F}	وَلَا تَجِدُ مَنَاصِي
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“مَنَاصٍ” (*manaas*): the place which one runs way from and also to run away.

”النَّاقَةُ“ (*an-naaqah*): a she-camel when it attains maturity (almost in the fourth year).

”النَّيْقَةُ“ (*an-neeqah*): to make the food and dress very exquisite, fine-ness (finesse), expertise.

”تَنْوَقُ فِي الْأَمْرِ“ (*qanawwaqa fil amr*): to excel in something, to employ fine-ness (finesse) in some work.

Taj-ul-Uroos says with reference to *Ibn Faris* that this word has been derived from ”نَاقَةُ“ (*naaqah*) because the Arabs consider a she-camel to be a very fine animal. Just as ”جَمَلٌ“ (*jamal*) and ”أَجْمَلٌ“ (*ajmal*) are derived from ”جَمَالٌ“ (*jamal*) which means the most beautiful, ”الْمُنَوَّقُ“ (*al-munawwaq*) and ”تَنْوَقُ“ (*tanawwaq*) have been derived from ”نَاقَةُ“ (*naaqah*) which means ”a cleaned husk (or cover) of the date” {*T, M*}.

Ibn Faris says that the basic meaning of this root is ”to rise and be lofty”. Perhaps a she-camel or camel is called ”النَّاقَةُ“ (*an-naaqah*) because of its height.

The nation of *Samood* had shortage of water. See heading (*Te-M-D*). Whatever water was accumulated was reserved by the big-wigs of the nation for themselves and their animals, while animals of the poor died of thirst. Messenger *Saleh* told these people that to reserve the water for a section of the people which has been provided by God free of cost for all creations is unjust. He told them to desist from this path or they would be destroyed. Thus after a lot of argument they agreed that everyone should water their animals by turn.

Saleh agreed and presented a camel which he would let loose and see whether it was allowed by them to drink water in its turn or not. If it was allowed to drink on its turn then it would mean that they were sticking to the agreement, but if they did not, then it would mean that they had made the agreement only superficially. They as expected, did not stick to their agreement and killed the camel without considering the consequences.

The Quran calls it ”نَاقَةُ اللَّهِ“ (*naaqatul laah*) in (7:73), i.e. ”the camel among Allah’s creatures” which was a symbol ”لَكُمْ آيَةٌ“ (*lakum ayatan*) to determine whether they, (the people) stuck to the agreement they had made with Allah or not. The manner in which Allah has called the ”كعبه“ (*ka’ba*) as ”Allah’s house”, this she-camel has been called ”نَاقَةُ اللَّهِ“ (*naqatil laah*) or ”Allah’s camel” in the Quran.

”النَّيْلُ“ (*an-nayl*), ”النَّائِلُ“ (*an-naa’il*): the gift or benevolence that man receives.

”نَالَ“ (*naal*): he received.

”نَالَ مِنْ عَدُوِّهِ مَطْلُوبَهُ“ (*naala min aduwwahi matlubahi*): wanted to hurt his enemy and he did it {*T, M, R*}, and thus got what he wanted.

”يَأْتِيهِ وَنَيْلُهُ“ (*iyayahu wa niltuhu*): I made him acquire something, or made to reach him.

”نَالَ الرَّجِيلُ“ (*maalar raheel*): the time for departure approached closer.

”تَنْوِيلُ“ (*tanweel*): to bestow.

”النَّوَالُ“ (*an-nawaal*): bestow {*F*}.

”النَّيْلُ“ (*an-neel*): the river Nile.

”عِظْلَمُ“ (*izlam*): a tree used to make the washing blue {*T, M, R*}. This word is Arabized from the word ”Nile”.

Surah *Al-Baqrah* says:

2:124	My promise is not for the rebellious	لَا يَتَّبِعُ عَهْدِي الظَّالِمِينَ
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Those who are rebellious to Allah’s guidance and take away from the human rights, they do not have His promise that they will lead mankind.

The Quran says:

9:120	Neither do they hurt the enemies	لَا يَتَأَلَوْنَ مِنْ عَدُوِّ تَبِلًا
7:49	Allah will not be kind to them (they will not enjoy Allah's mercy)	لَا يَتَأَهُمُ اللَّهُ بِرَحْمَةٍ

N-W-M ن و م

“النَّوْمُ” (*an-naum*): sleep (2:255, 78:9).

“مَنَامٌ” (*manaam*): the place or time to sleep, or sleep and dream (39:42, 37:102). It also means “the eyes” because sleep is in the eyes {T}.

Surah *Al-Anfaal* says:

8:42	Allah made you all appear few in their eyes (to them)	إِذْ يُرِيكُمُ اللَّهُ فِي مَنَامِكُمْ
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Here some scholars have taken the word to mean “the eye” {T}.

“نَامَتِ الرِّيحُ” (*naamatir reeh*): the wind went to sleep or became motionless.

“نَامَتِ النَّارُ” (*naamatin naar*): heat of the fire and its intensity decreased.

“نَامَ عَنْ حَاجَتِهِ” (*naama un haajatih*): he became heedless of his need.

“النُّومَةُ” (*an-numah*): he who is not considered worth attention, he who is considered valueless.

“النَّوِيمُ” (*an-naweem*): the man who is unmindful of his things. It also means “anonymous” {M}.

“إِسْتَنَامَ إِلَىٰ فُلَانٍ” (*istanaam ala fulaan*): he was satisfied at reaching there.

Ibn Faris says it basically means “static” and “for movement to stop”.

N-W-N ن و ن

“نُونٌ” (*noon*) is the pronunciation of the Arabic letter “N”. It is N in the Syrian and Hebrew languages too.

It basically means “a big fish”, because the ancient form of this letter resembled a fish {M, *Lissan-ul-Arab*}.

The Quran has called messenger *Yunus* as “ذَا النُّونِ” (*zun noon*) in (21:87) as well as “صَاحِبِ الْهُوتِ” (*saahib-ul-haut*) in (68:49) i.e. “the man of the fish”. In Surah *As-Saffaat* he has been called *Yunus* (37:139).

As per Taureefat (Definitions) s (*noon*) means “potential knowledge”, which means “inkpot”, because the letters that are framed by the ink are potentially present in the inkpot. This means that the literal meaning of this word is “inkpot” but the figurative meaning is “potential knowledge”.

Surah *Al-Qalam* says:

68:1	whatever the pen (and the inkpot) write (knowledge is witness to...what they write)	وَالْقَلَمِ وَمَا يَسْطُرُونَ
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“نُونٌ” (*noon*) here may be from the terminated words.

Taj-ul-Uroos and *Aqrab-ul-Muwaarid* say that the meaning of “نُونٌ” (*noon*) is also “the sharpness of the blade of the sword”. Verse (68:1) would then mean “the sword and whatever the pen writes are witnesses to the fact that Allah's *Deen* will at last triumph”. Here sword resembles the power to implement and ink resembles the power of written knowledge of the laws of Allah i.e. the revelation.

The Quran and the sword are the argument or evidence which cannot be matched by anything as reason (which cannot be reasoned against), and no claim of the Quran can remain without reason.

Surah *Al-Hadeed* says in this context that Allah sent the messengers and sent the Books of guidance with them as well as the sword:

57:25	Which has strong power and many benefits for mankind	فِيهِ بَأْسٌ شَدِيدٌ وَمَنَافِعُ لِلنَّاسِ
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Note that by saying “the Quran” and “the sword” together does not mean that the Quran will be made acceptable on the basis of the sword. It means that a society will be established in which Quranic laws will be implemented. This force has been symbolized by the sword. The force that is responsible for enforcing justice in this world and which is used against the destructive forces of evil.

N-W-Y ن و ي

“نَوَى الشَّيْءَ يَنْوِيهِ” (*nawash shaiya yanwih*): to decide or intend something, to decide firmly, and to really be attentive towards it.

Ibn Faris says it has two basic meanings:

- The intent about something.
- The seed of anything.

“النِّيَّةُ” (*an-niyatuh*): the direction in which one travels {*T*}, to intend firmly to do something, some think it means to be ready to do something for benefit and to get rid of the loss {*M*}.

“نَوَاكَ اللَّهُ” (*nawakal laah*): may Allah be with you in your journey and may He protect you.

“النَّوِيُّ” (*an-nawi*): companion, or a companion during a journey with the same intent {*T*}.

“النَّوَاةُ” (*an-nawat*): seed. The plural is “النَّوَى” (*an-nawa*) as in (6:66).

“نَوَاةُ التَّمْرِ” (*nawatut tamr*): the seed of a date.

N-He-J ن ه ج

“النَّهْجُ” (*an-nahj*), “الْمِنْهَاجُ” (*al-minhaaj*): clear path.

“النَّهْجُ الطَّرِيقُ وَالْأَمْرُ” (*an-hajat tareequ wal amr*): the path and the matter became clear.

“نَهَجَ الْأَمْرُ” (*nahajal amr*) also means the same thing as above.

“فُلَانٌ اسْتَنْهَجَ طَرِيقَ فُلَانٍ” (*fulanun istanhaja tareeqa fulanin*): that man followed that way {*T, M, R*}.

The Quran uses “مِنْهَاجًا” (*minahaja*) in (5:48). For its detailed meaning, see heading (*Sh-R-Ain*).

N-He-R ن ه ر

Ibn Faris says “نَهَرَ” (*nahr*) basically means for something to open up.

“أَنْهَرْتُ الدَّمَ” (*anharatud dum*): I opened the wound and let the blood flow.

“نَهْرٌ” (*nahr*): the place where water is allowed to flow from. Some think that “نَهْرٌ” (*nahr*) actually means “water” and the place it flows along is called “نَهْرٌ” (*nahr*) too. The plural is “أَنْهَارٌ” (*anhaar*).

“النَّهْرُ” (*an-nahr*), “نَهْرٌ” (*nahr*): vastness and expansion:

The Quran says:

54:54	The righteous will be in the paradise and will have abundance of everything	إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَنَهْرٍ
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- “النَّهْرُ” (*an-naheer*): abundant and prolific {T}.
 “النَّهَارُ” (*an-nahaar*): day (light), i.e. the opposite of “الليل” (*lail*) (night).
 “النَّهْرَةُ” (*an-nahrah*): to snatch something away.
 “نَهَرَ الرَّجُلُ نَهْرًا” (*naharar rajulu nahra*): the man attacked in the daytime {T}.
 “نَهَرَ الرَّجُلُ” (*naharar rajul*): he scolded (talked harshly) that man.
 “الْمَنْهَرَةُ” (*al-manharah*): the open space in front of a house where garbage is kept or thrown {T}.

93:10	Do not think the needy are lowly	وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ
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About parents it is said:

17:23	Do not scold them or talk harshly to them (do not demean them and talk to them nicely)	فَلَا تَقْمَأْهُمَا أَفَّ وَ لَا تَنْهَرْهُمَا وَ قُلْ لَهُمَا قَوْلًا كَرِيمًا
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The Quran talks time and again about the *jannah*:

2:25	Canals will be flowing beneath those gardens	تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
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In Arabic, “النَّهْرُ” (*la nahr*) means the body of water which flows between two pieces of land. This may include river or the sea or canals which irrigate fields and gardens {L}.

Wherever *jannah* refers to an ideal worldly society, its canals mean that it shall always be flourishing:

13:35	Its fruits and benefits will be everlasting	أَكْثُهَا دَائِمًا وَظِلُّهَا
14:25	it keeps producing its fruits (benefits)	أَنْهَارًا

And *jannah* means the life hereafter and all its details that are related and are symbolic only (47:15, 13:35). Therefore the canals mentioned there are also not those that come to our mind as we think of canals in this life.

The Quran has said that water is life (21:30) and everyone knows this for a fact. Therefore in a society where there is abundance of water, there will be a flourishing of life. For canals to be flowing in the gardens is an allegory to flourishing life.

N-He-Y ن ه ي

“نَهَاهُ” (*nahahu*), “يَنْهَاهُ” (*yanhahu*), “نَهْيًا” (*nahya*): is the opposite of “أَمَرَ” (*amar*), i.e. “to prevent”, “to stop”, “to make abstain”.

“انْتَهَى” (*intaha*): to abstain, to stop.

“النُّهْيَةُ” (*an-nuhyah*): the extreme limit of anything.

“النَّهْيَانِيَّةُ” (*an-nihaya*): the same as above {T}.

Ibn Faris says this root’s basic meaning is “to reach the limit”. Everything stops after reaching the limit and therefore this word means to stop.

“النُّهْيَةُ” (*an-nuhyah*): intellect, because it stops man from doing certain deeds. The plural is “النُّهْيَاتُ” (*an-nuha*) {T}. It also means “intellect” or “to stop”. See heading (*Ain-Q-L*).

“رَجُلٌ مَنَهَاتٌ” (*rajulun manhaat*): a man on whose opinion people depend {T}.

The Quran says:

3:109	if they desist from fighting	يَنْهَوْنَ عَنِ الْمُنْكَرِ
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“مَعْرُوفٌ” (*ma’roof*) and to stop from that which is “مُنْكَرٌ” (*munkar*). This is the duty of the *muslim ummat (Islamic System)*: (for the meanings of *ma’roof* and *munkar*, see heading (*N-K-R*) and (*Ain-R-F*)).

“أُولِي النُّهَى” (*oolin nuha*): the intellectuals (20:54).

“إِنْتَهَى” (*intaha*): to stop (2:275).

“الْمُنْتَهَى” (*al-muntaha*): the extremity, last limit (53:14).

For the meaning of “سِدْرَةٌ” (*sidrah*), see heading (*S-D-R*).

He ه

“ه” (*ha*): this pronoun is used at the end for the singular non-present subject.
“يُصْرُونَ” (*yansaroonah*): those who would help him (28:81).
“مَكَانَهُ” (*makaanah*) in (28:82), its place:

This pronoun is pronounced “هـ” (*hi*) or “هِي” (*bihi*), “مَايِيه” (*maahiya*) and “كِتَابِيه” (*kitaabiyah*).

Ha (verb) هَا

“هَا” (*ha*): this is used for singular, feminine subject that is not present, as “إِنَّهَا” (*innaha*) (2:71) and “لَوْنُهَا” (*launaha*) (2:69).

Ha هَا

“هَا” (*ha*): is used to mean “catch it”.

“هَآؤُمْ أَقْرَأُ وَآ كِتَابِيه” (*haa-umuq kitabiyah*): here, read my book (69:19). Here “أُمْ” (*oom*) has been increased to mean plural.

It also comes to mean “admonish”.

“هَآ أَنْتُمْ أَوْلَآءُ” (*haa antum oola-i*): yes, you are the one.

When “هَا” (*ha*) appears after “أَيُّ” (*ayyu*), then it comes to mean “call upon”.

“أَيُّهَا الرَّجُلُ” (*ayyuhar rajul*): O man!

Often before “أَيُّهَا” (*ayyuha*), “يَا” (*ya*) is added, like “يَا أَيُّهَا” (*ya ayyuha*).

The Quran says “يَا أَيُّهَا النَّاسُ” (*ya ayyuhan naas*) to mean “O’ you people”.

For the meaning of “هَكَذَا” (*hakaza*) see heading *Haaza*.

Ha-oolai هَآؤُلَآءُ

It is the plural of both “هَآءُ” (*haaza*) and “هَآءِيه” (*haazihi*). It means “all these” (masculine and feminine).

For masculine only it is said “هَآؤُنْتُمْ هَآؤُلَآءُ” (*ha’antum ha-oolai*) in (2:65), which means “beware, you are the people who...”

For feminine only, it is said “هَآؤُلَآءُ بَنَاتِي” (*ha’oola-i binaati*) in (11:78), which means “all these are my daughters”.

Ha-oom هَآؤُمْ

See heading *Ha*.

Haaza

هَذَا

“هَذَا” (*haaza*): this (masculine). “هَذَانِ” (*haazani*): this (feminine)
“هَذَيْنِ” (*haazani haaz*): both these (for masculine and feminine both).
“هَذِهِ” (*haazih*): this (singular feminine).
“هَاتَانِ هَاتَيْنِ” (*haataani haatain*): these two (for feminine)
“هَؤُلَاءِ” (*ha oola-i*): all these (plural).
“هَكَذَا” (*haakaza*): like this, such as this.
“أَلَمْ يَكُنْ عَرْشُكَ” (*ahaakaza arshuk*): was your throne similar to this? (27: 42).

Haaroot

هَارُوتُ

“الْهَارُوتُ” (*al-hart*): to pierce with the spear, to tear up a cloth to pieces.
“الْهَارَاتُ” (*al-harat*): for the ends of the mouth to be wide.
“الْهَارِيْتُ” (*al-hareet*): someone with wide ends of the mouth.
“رَجُلٌ هَارِيْتُ” (*rajulun hareet*): the man who is abusive and keeps nothing undisclosed {T}.
“هَارُوتُ” (*haaroot*): story tellers have made up many stories about **Suleman**. One of them is that there were two angels, named **Haaroot** and **Maruut**. They used to teach sorcery. The Quran has refuted these fabrications (2:102).

It is a non-Arabic word. Also see headings **Maruut** and **Babel**.

Haroon

هَارُونُ

“هَارُونُ” (*Haroon*): this is a non-Arabic name. It was the name of **Moosa**'s brother and a messenger of the **Bani Israel**.

In pure Arabic language, “الْهَيْرُونُ” (*al-hairoon*) means “a fine quality date” {T}.

In support of their contention that there are messengers without a book too, some present the case of **Haroon** as evidence. They say that **Moosa** was granted a Book and **Haroon** was with him as messenger but was not granted a book. The Quran has clearly stated that the revelation as a Book was given both to **Moosa** and **Haroon** jointly:

37:117	And we gave them both the clear book	وَآتَيْنَاهُمَا الْكِتَابَ الْمُسْتَبِينَ
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For more details see the heading (**N-B-A**).

Haamaan

هَامَانَ

The Quran says that **Moosa** was sent towards the Pharaoh, **Haamaan** and **Qaaron** (40:24) and these were among those who were to be destroyed (29:39) i.e. the system which they represented.

If we look at the history, we will find religious monastic more dominant than kingship anywhere. A king used to be a king only but a religious entity used to play god, a domination in which the king too was his subject. In Egypt **Aaman Ra** (the Sun God) was thought to be the greatest god. The high priest of his temple occupied a very prominent place in their society.

Dr. Standrof in his book “The Religion of the Ancient Egyptians” writes:

“The head astrologer (priest) of the **Aaman** god was called the first **nabi** (messenger). He was also an officer of the Works Dept. {probably religious buildings are referred here}. He was also responsible for

the embellishment of the temple. He was also the general of the soldiers of the temple. He was also the administrator of the treasury. He not only was the undisputed ruler of the temple of **Aaman** but he was the chief officer of all the temples of Thebes and western Egypt. It may be noted that Thebes's city alone had ten percentage of all Land in Egypt. Such was the grandeur of the head priest of the temple of **Aaman Ra**.

This very high priest is what is referred **Haamaan** in the Quran which is a change from the name **Aaman** over a period of time (just like the name **Aoron** changed to **Haroon**). Under the heading “**Egypt**”, the **Encyclopedia Britannica** says: “From the time of the 18th family of the Pharaohs, the priests of the temples had attained a great importance. At this time the conquered areas of Asia had been dedicated to the priest of **Aamam Ra** (which was situated in Thebes) due to which he (the high priest) was the owner of immense wealth and power”.

Dr. Brestead too in his book “The History of Egypt” has written that the High Priest of **Aaman** had a large army under him.

Thus one can understand why the Quran mentions the armies of **Haamaan** along with the Pharaohs (28:6) and why had the Pharaoh asked the **Haamaan** (or the high priest who was in charge of the building department) to build a high building or tower by climbing which he could peep at **Moosa's** God (40:36).

The fact is that whenever the message of the revelation was pronounced for the good of people at large, it was never opposed openly by the dictatorships of the time e.g. king, ruler, political leader, etc. It was the priesthood as a religious representative who raised the opposition and the political leadership took the backseat. The reason was that the religious priesthood controlled the emotions of the masses who blindly followed the hierarchy. This is what the Pharaoh did. He kept in the background and forced **Hamaan** and his sorcers to go forward to confront **Moosa**, but the staff of **Moosa** foiled all their aims:

7:117	And suddenly it swallowed what they were falsifying	فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ
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Dictatorships (human laws in all forms), priesthood, and capitalism, all three are great evils for mankind. The Quran has mentioned all three in detail while relating the events about the **Bani Israel**. The Pharaoh was the embodiment of oppression, exploitation, and cruelty.

Hamaan is the representative of the evil deeds of monasticism and **Qaroon** the embodiment of the evils of capitalism. The guidance through the revelation delivers mankind from all these three evils. The cure for these evils is in establishing a Quranic system in which there is no slave of any other human being and neither dependant on any other man. This is the true freedom which the Quran has advocated for a human being through the acceptance and the implementation of the permanent values.

He-B-T ه ب ط

“هُبُوطٌ” (**hubut**): to climb down:
 “هَبَّطَ أَرْضَ كَذَا” (**haata arda kaza**): he landed on that land {T}.

Raghib says that it means to climb down under pressure or forced to climb down.
Muheet says “هَبَّطَ مِنْ مَوْضِعٍ إِلَى مَوْضِعٍ” (**habata min mauzin ila mu'azih**) which means “he transferred from one place to another”.

The Quran says about the **Bani Israel** “إِهْبِطُوا مِصْرًا” (**ihbitu misra**) in (2:61), which means “you move from this life in the desert to some city”.

Raghib says that when the word “هُبُوطٌ” (**hubut**) is spoken for men, then it contains the element of insult, as opposed to **inzaal** which Allah has used at different places for respectable things too {R}.

“هَبَّطَ الْمَرَضُ لَحْمَهُ” (**habatal maraza lahmahu**): the sickness reduced his flesh, made him weak.
 “الْهَبْطَةُ” (**al-habatu**): low land.

“الْهَبْتُ” (*al-habt*): loss. This word also means “to fall into ignominy” and “evil”.

“الْهَبَيْطُ” (*al-habeet*): a weak camel {*Ibn Faris*}.

“هَبُوتٌ” (*hubut*) means “the change from one state to another while the second state is inferior than the first state”.

The story about *Adam* in the Quran says that if men live as a single nation according to the guidance provided by the revelation, then this is the success of mankind, but if they live like enemies then it will be a return to a lower place.

2:36	We said now you go towards a lower place from this high place: now you will be each other's enemy	فَقُلْنَا اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ
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From this “هَبُوتٌ” (*hubut*) means that “mankind can return to the former high state if they live their lives according to the revelation (2:38). Details about this can be found under the heading (*A-D-M*) and (*Sh-J-R*).

He-B-W ه ب و

“الْهَبَاءُ” (*al-haba'u*): haze caused by dust, a very thin haze which looks like smoke in the atmosphere, or the fine dust which is seen as sunlight peeps in some dark room. It also means the dust raised by the hooves of horses {*T, R, M*}.

“الْهَبْوَةُ” (*al-habwah*): dust.

“هَبَا الْعَبَارُ” (*habal ghubaar*): the dust rose {*T, R, M*}.

“جَاءَ يَهْبِي” (*ja'a yatahabba*): he came empty handed raising dust.

“الْهَابِي” (*al-haabi*): the earth which falls into the grave (while burying a dead person) {*T, R, M*}.

The Quran says in the scale of the Law of requital - the (good deeds) of the criminals will have no weight, no good result will be formed for them:

25:23	then We will make him turn to dust	فَجَعَلْنَاهُ هَبَاءً مَنْثُورًا
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He-J-D ه ج د

Ibn Faris says that the basic meaning of this root is “to stay put at some place”.

Lata-iful Lagha says this word has opposite meanings.

Raghib says that “الْهَاجِدُ” (*al-haajidu*) means someone who sleeps.

Muheet says “هَجُودٌ” (*hujudn*) means “to sleep in the day” and “هَجُوعٌ” (*hujuh*) means “to sleep at night”.

“الْهَجُودُ” (*al-hujud*), “الْتَهَجُدُ” (*at-tahajjud*): sleeping, as well as wakening {*T*}.

“هَجَّجْتُهُ، فَتَهَجَّجْتُ” (*hajjatuhu fatahajjad*): I removed his sleep, or I drove away his sleep so he woke up. (Like

“مَرَّضْتُهُ” (*marrasztuhu*) means I removed his sickness, or looked after him {*R*})

The Quran says:

17:79	Waken or stay awake for some part of the night (with the Quran).	وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ
73:2	stand at night but a little part of the night	فَمِ اللَّيْلِ الْقَلِيلَ

In the early days of the Quranic program, a lot of study, discussion, and planning is required to work out the details. There is a need for education and training the new entrants into the fold of Islam. The program demands total commitment from the pioneers and will require long working hours. In today's world the developed nations work round the clock to keep their supremacy.

“الْبَجْرُ” (*al-hajr*), “الْبِجْرَانُ” (*al-hijraan*): to give something up, to abstain from something, to separate, to cut off, to cut off relations with, or to avoid.

Raghib says the word means “separation” whether it be personal, physical or of the heart.

Ibn Faris says the basic meanings are “to cut off or separation” and “to fasten tightly”.

The Quran says:

73:10	To disengage nicely from them (and be engaged in the building up of your team)	وَأَهْجُرُهُمْ هَجْرًا حَسِينًا
15:85	So overlook with gracious forgiveness	فَأَصْمَحِ الصَّفْحَ الْجَمِيلَ

“بِأَجْرَاتٍ” (*haajiraat*): bad things, dirty things or talk, things which demean, things which should be given up {T}.

23:67	(The arrogant people) speak evil about it by night	بِهِ سِيمِرَاءً تَهْجُرُونَ
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Some say that “تَهْجُرُونَ” (*tahjiroon*) means “to talk nonsense”.

“الْهَجْرَةُ” (*al-hijrah*): to travel from one area to another.

“بِأَجْرٍ” (*haajar*) is a verb derived from this root.

Azhari says that for the desert dwellers to transfer to the cities, was called “المُهَاجِرَةُ” (*al-muhaajirah*).

Then a man who gives up his residence and goes and resides in another place was called “مُهَاجِرٌ”

(*muhaajir*) {T}.

The Quran has used it in particular meaning. According to the Quran a messenger’s duty or a *momin’s* duty in life is to establish the system of Allah on earth. He begins with the place he resides in, but if he sees that the atmosphere there is not conducive then he should not stop his efforts. Instead he should leave that place and migrate to some other place where the atmosphere is conducive to his struggle. A *momin* cannot remain attached to a particular land as the earth belongs to Allah and the *momin* is a right heir. His world is everywhere, he is not born to live and die at a particular place; he is born to establish Allah’s *Deen*. For this purpose he gives up readily whatever he has e.g. wealth, grandeur, power, relatives, country, etc. Giving up all this is called “هَجْرَةٌ” (*hajrah*), and one who does so is called “مُهَاجِرٌ” (*muhaajir*). But this does not mean that he just gives up, but he keeps struggling even after giving, in order to achieve this goal.

The Quran says:

2:218	giving up is also part of the struggle	هَاجِرُونَ وَ جَاهِدُونَ
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“هِجْرَةٌ” (*hijrat*) or “migration” is not the name for escape from difficulties. This means “to shift to a conducive atmosphere for attaining one’s purpose” (that of establishing God’s *Deen* (system of life) on earth).

The Quran says:

25:30	And the messenger will say before God: O, my Sustainer, my nation has turned the Quran into a “مُهْجُورٌ” <i>mahjur</i> (gave up)	وَقَالَ الرَّسُولُ يَا رَبِّ إِنَّ قَوْمِي اتَّخَذُوا هَذَا الْقُرْآنَ مَهْجُورًا
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Generally it is taken to mean “given up”, but “مُهْجُورٌ” (*mahjur*) has a deeper meaning. A cow that is wont to run away has a rope fettered at one end to a hind leg and the other end to a horn or the neck but the rope is kept tight so that the animal’s head is taut or bent. The animal is thus tethered so tightly that it

cannot take even one step freely (and cannot thus run away). An animal tied this way is called “مَهْجُورٌ” (*mahjur*), and “الْبَجَارُ” (*al-hijaar*) is the rope which is used to thus fasten the animal {T}.

The messenger of Allah will appeal to Allah that the Muslims had left the Quran (left abiding by it) and turned it into a “مَهْجُورٌ” (*mahjur*) of self-created ideas, beliefs, thoughts, customs, traditions, laws, values, etc. without which man could not lift even one step freely. They had not really given up the Quran, but had usurped all the independence it had granted, and it was only allowed to move only so far as the rope of their self-created religion allowed them to move and the Quran was made subservient to these self-created chains. This is the real meaning of making the Quran “مَهْجُورٌ” (*mahjur*).

Ibn Qateebah says “بُحْرٌ” (*hujr*) also means “to talk crazy” {*Al-qartain*}. Thus the above verse would mean that they had turned the Quran into some sort of “mantra”.

He-J-Ain ه ج ع

“الْبُهْجُوعُ” (*al-hujuh*): sleep at any time but especially at night. Sometimes it means “not to sleep but just to rest”.

“الذَّبْجَاعُ” (*an-nahjaa*): nap.

“رَجُلٌ بُجَعَةٌ” (*rajulun huja'a*): a foolish, happy-go-lucky, ignorant, and carefree person {T, M, R}.

The Quran says:

51:17	He used to sleep very little at night	كَانُوا قَلِيلًا مِّنَ اللَّيْلِ مَا يَهْجَعُونَ
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This is in reference to the preparation for the great change the messenger was to bring and the work which he had taken upon himself in the light of the Quranic guidance. He was willingly engaged day and night and spent a little time at night in sleep (73:4).

He-D-D ه د د

“الْهَيْدُ” (*al-hudd*): to drop something very hard with a sound, to demolish.

“الْهَيْدُ” (*al-haad*): the sound of the sea which to those at the coast sounds like a boom, and sometimes this sound is the precursor of an earthquake.

“الْهَيْدَةُ” (*al-haad'dah*): boom (of the clouds) {T, M}.

“الْهَيْدَةُ” (*al-huddah*): the sound of something falling.

“بَدَدْتُ الْبَقْرَةَ” (*haddat tul-baqrah*): I threw the cow on the ground to slaughter it.

“الْهَيْدُ” (*al-hidd*): that which has fallen {R}.

“بَدَدَهُ تَهْدِيدًا” (*hadadahu tahdeedah*): he threatened him and made him frightful {T, M}.

Surah *Maryam* says:

19:90	the mountains will fall loudly and be torn to pieces	وَتَخَرَّ الْجِبَالُ هَدًا
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“الْهَيْدُ” (*al-hudhud*): the pigeon who makes a lot of noise, or any bird which speaks too much. It also means a particular bird {T, M, R}.

The “بُهِدٌ” (*hudhud*) mentioned in the tale of *Suleman* was an officer of his army (27:20). In those days men and even tribes were named after birds. This continues till today among the Christians. The names Fox and Lamb can still be found in abundance. Even among the Hindus like *Tota* (parrot) and *Chuhamal* (rat) are still found. The *Lissan-ul-Arab* says that “بَدَاهِدٌ” (*hadahid*) was the name of a Yemeni tribe.

Taj-ul-Uroos says that “بَدَدٌ” (*hadad*) was the name of a king of *Hameer* who was a contemporary of *Suleman*.

“الْهُدُودُ” (*al-hud hud*) in the Quran has appeared along with “أ” (*alif*) and “ل” (*laam*). This leads one to think that this was not the name of a man, but he was so called in respect of his tribe.

He-D-M ه د م

“الْهَدْمُ” (*al-hadm*): to demolish a building.
 “التَّهْدِيمُ” (*at-tahdeem*) also means the same as above, but it contains a lot of intensity.
 “الْهَدْمُ” (*al-hadm*): to break the back.
 “الْهَدَامُ” (*al-hudaam*): sea sickness.
 “انْهَدَمَ الْبِنَاءُ” (*inhadamal bina’u*): the building fell down.
 “تَهَدَّمُ الْبِنَاءُ” (*tahaddamal bina’u*): the building fell down little by little.
 “دِيمَاؤُهُمْ هَدَامٌ” (*dima’uhum hadam*): their blood got wasted {*T, R*}. In (22:40) the places of worship are demolished or may also mean desecrated.

He-D-He-D ه د ه

For “الْهُدُودُ” (*al-hudhud*), see heading (*He-D-D*).

He-D-Y ه د ي

“هُدًى” (*huda*) basically means “to be prominent and light up”, and “to be in the forefront” and “to lead others”.

“هُدًى” (*huda*): the day.

“هَادِيَةٌ” (*haadiyah*): raised rock which can be seen from afar at sea {*T, M*}.

The Quran says:

20:128	Was it not made evident, and clear to them?	أَفَلَمْ يَهْدِ لَهُمْ
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Ibn Faris says it has two basic meanings as “to go ahead in order to show the way” and “to send a gift”.

“هَادٍ” (*haad*) was actually “هَادِيٌّ” (*haadi*) and means “the front part of something” because it can be seen from afar first. The neck of animals is called “الْهَادِيُّ” (*al-haadi*) because it is in front, in relation to rest of the body.

“هُدْيٌ” (*hudyun*) and “هَادِيٌّ” (*haadiyun*): the animal which was taken to the *kabah* for slaughter during *Hajj*, because that animal was kept in front.

“هَادِيَّةٌ” (*hadiyyah*): a gift, i.e. something which is given without expecting the return or payment for anything. It is given in such a way that it reaches there earlier than when it is actually needed.

“هُدًى” (*huda*): to make the way familiar, to make it evident, to guide {*T, M*}.

Sometimes “هُدًى” (*huda*) means the guide himself as in “أَوْاجِدُ عَلَى النَّارِ هُدًى” (*au-ajidu alan naari huda*) (20:11){*T*}.

Surah *Al-Baqrah* says:

2:196	The animal which is slaughtered at the time of <i>Hajj</i> in Mecca.	حَتَّىٰ يَبْلُغَ الْهَدْيُ مَحَلَّهُ
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All types of goods that are sent there.

“هَادِيَّةٌ” (*hadiyyah*): gift (27:35).

“هَادٍ” (*haad*): guide, beacon (13:7).

(*muhtad*): he who has received guidance (57:26).

Deen is based on this basic fact that the human intellect cannot formulate the permanent values nor reveal them and as a consequence cannot achieve required self-development. These values are received from Allah and the guidance is called the revelation (The Quran). The Quran was revealed to the Messenger **Muhammed** and is a complete book of guidance i.e. what is required by mankind for all times is within the book. Human intellect needs the Quran just as the human's eye needs the light of the sun (in order to see). If human life is lived under the guidance of the Quran, then the present life on earth will become a heavenly life. Otherwise it will be chaotic and hellish and the mutual conflicts will continue and will never get resolved. This guidance of the Quran is called the guidance from God which takes man towards the balanced way of life.

2:120	Indeed, this guidance of Allah is the only guidance	إِنَّ هُدَى اللَّهِ هُوَ الْهُدَىٰ
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As against it, the guidance devised by human beings is not guidance but waywardness (2:16). This is the right path and all other are wrong paths(3:7). The messengers came into this world with this Divine guidance, but they were responsible only to make the people aware of this guidance, not to make the people follow the right way (28:56, 2:272). Man can traverse the right path only out of his own will. He cannot be forced by anyone to traverse this path, because there is no coercion in **Deen** (2:256).

Allah Himself has made the path bright and evident for humans. He has not created them so that they follow only the right path automatically:

76:3	we have made the road evident for him: he can either adopt it or reject it	إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا
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The word guidance itself testifies to the fact that there is no coercion in this matter. The way is shown only to those who want to undertake the journey to reach the destination and want to avoid the difficulties of being misled. These people are called **muttaqeen**. The Quran has called itself “بُدَىٰ لِّلْمُتَّقِينَ” (**hudal lil muttaqeen**) in this sense (2:2) i.e. “those who want to avoid the wrong path, it is guidance for them to the right path”.

He-R-B ه ر ب

- “هَرَبَ” (**herb**), “يَهْرُبُ” (**yahrub**), “هَرَبًا” (**haraba**): he ran away.
- “هَرَبَ فِي الْأَرْضِ” (**haraba fil ard**): he went far on this earth.
- “هَرَبَهُ” (**harrabahu**): he made some other man run away.
- “هَرَبَ مِنَ الْوَتْدِ نِصْفَهُ” (**haraba minal watadi nisfihu**): the peg was pushed halfway.
- “أَهْرَبَ فُلَانٌ” (**ahraba fulaan**): that man was engaged in that matter, immersed in that matter.
- “أَهْرَبَتِ الرِّيحُ” (**ahrabatir reeh**): the wind blew the dust {**T, R**}.
- “هَرَبَ” (**harab**), “يَهْرُبُ” (**yahrab**): he went far (a distance) on land {**M**}.

The Quran says:

72:12	And we think that we cannot defeat Allah by running away or escaping (we cannot defeat him by running away from the Law of equital)	وَأَنَّا ظَنَنَّا أَن لَّن نُّعْجِزَ اللَّهَ فِي الْأَرْضِ وَلَٰكِن نُّعْجِزُهُ هَرَبًا
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He-R-Ain ه ر ع

“الْبِرْعُ” (*al-hara*), “الْإِبْرَاعُ” (*al-ihraa*): to drive harshly, to make run fast {*T, R*}.
 “بَرَعَ إِلَيْهِ” (*hara-i ilaih*): reach him eagerly and speedily.
 “الْإِبْرَاعُ” (*al-ihraa*): the intensity of eagerness.
 “الْمُبْرَعُ” (*al-muhri*): lion {*T, R*}.

Ibn Faris says the basic meaning of this root is “movement” and “tribulation”.

Uhrir Rajul says it means “he trembled with fear”.

“أَبْرَعَ الرَّجُلُ” (*hum yuhra-oona ilaih*): they came to him in droves.

The Quran says about the nation of *Luut*:

11:78	His nation came towards him running with eagerness	هُمْ يُهْرَعُونَ إِلَيْهِ
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“يُهْرَعُونَ” (*yuhra-oon*) includes the intensity of eagerness and fervent-ness. This one word, therefore, depicts their real emotional state.

“يُهْرَعُونَ” (*yuhra-oon*): their emotions were instigating them to do so.

He-Z-A ه ز ء

“بَزِيَءٌ” (*hazeeyun*), “بَزُوأٌ” (*hazwa*), “بَزُوءٌ” (*huzuwan*) and “بَزُوأٌ” (*huzuwa*) mean “make fun of”.
 “رَجُلٌ بَزِءٌ” (*rajulun huz'ah*): a man who is made fun of by people, laughing stock.
 “مَفَاذَةٌ بَزَاءَةٌ بِالرَّكْبِ” (*mafazatun haazi'atun bir rakb*): a desolate jungle which makes fun of riders (due to whose vastness and awe people are belittled) {*T*}.

The hypocrites used to tell their party leaders in private that they had told the *muslims* that they had believed, but it was done only jocularly (that there was no sincerity in their words) (2:14).

The Quran says in answer to them that the Law of requital is in fact making fun of these people. They think mirages are for real and struggle to get to them and finally find out that their efforts were useless. For them to be deceived is itself a joke with them. The law of Allah gives them time which allows them to proceed with their wrong ways and make a joke of themselves in a world of reality:

2:14	We are simply mockers	نَحْنُ مُسْتَهْزِئُونَ
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Surah *Al-Hijr* says that the people who think that someone else is also authoritative in the universe beside God or some other law is also at work in this universe, then these people are in way playing a joke on God:

19:95	We are sufficient to deal with on your behalf with the people who worship other idols beside Allah	إِنَّا كَفَيْكَ الْمُسْتَهْزِئِينَ الَّذِينَ يَجْعَلُونَ مَعَ اللَّهِ إِلَهًا آخَرَ
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This makes it very clear that “to joke with Allah” means to share His stature with others, or to take the concept of God lightly, and not to reflect on the realities of life seriously.

Surah *Al-Baqrah* says:

2:67	They asked “are you joking with us?”	قَالُوا أَتَتَّخِذُنَا هُزُوًا
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“هَزَّ” (*hazzah*), “هَيَّزُهُ” (*yahuzuhu*), “هَزَّأَ” (*hazza*): to move something (either by pulling, by pushing, or by moving to the right or left).

Raghib says that “هَزَّ” (*hazun*) means “to move with intensity, to move violently” {*T, R*}.

Surah *Maryam* says:

19:25	move it hard towards yourself	وَهَزَّيْنَا إِلَيْكَ
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“هَزَّ الْحَادِيَّ الْإِبِلَ هَزًّا” (*hazzal haadi il ibla hazza*): the *haddi* maker made the camels pleased with his *haddi*, therefore they became happy and started walking lightly.

“الْهَزُّ هُ” (*al-hizzah*): stupor (which makes man swoon with happiness).

“إِهْتَزَّتْ النَّبَاتُ” (*ihazzun nabaat*): plants began to swoon in the wind {*T, R*}.

The Quran says:

22:5	when We make it rain then the plants swoon (due to the rain)	فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ
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At another place this word has been used opposite “خَاشِعَةً” (*khaashiah*) which means “downcast” (41:39).

“الْهَزْلُ” (*al-hazl*): not to take some issue seriously, i.e. take it jocularly or lightly.

“هَزِيلٌ” (*hizzil*): one who jokes a lot.

“الْهَزَالَةُ” (*al-huzaalah*): joke.

“الْهَزَالُ” (*al-huzaal*): weakness {*T*}.

Ibn Faris says it basically means “feebleness”.

Raghib says that “الْهَزْلُ” (*al-hazl*) means everything which has no use or which is of no consequence (not important) {*R*}.

The Quran says about itself:

86:14	This is a decisive reality, not just something for amusement.	إِنَّهُ لَقَوْلٌ فَصْلٌ وَ مَا هُوَ بِالْهَزْلِ
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The Quran discusses the realities of human living and needs careful and serious attention. Every word in it must be very seriously deliberated upon. These should not be taken lightly nor must it be thought that these contain only advice. The Quran is a proven reality. Whatever is said in it is a fact not just make-believe or something to frighten. It answers all the possible questions which all human beings for all times can possibly think e.g. the purpose of their creation, the issues of their lives, interaction, death, their thinking and the related issues, the permanent values, the concept and attributes of Allah, human weaknesses and strengths, etc.

“هَزَمَ” (*hazm*): to press a dry thing to breaking point {*R*}. Later the word came to mean break {*T*}.

“تَهَزَمَتِ الْقَوْسُ” (*tahazzamatil qaus*): the bow broke with a loud noise.

“الْهَزِيمُ” (*al-hareem*): boom with a cutting edge in it.

“هَزَمَ الْعَدُوَّ” (*hazamal aduwu*): defeated enemy {*R*} (2:251).

“جُنُدٌ... مَهْرُومٌ” (*jundun... mahzoom*): defeated army (38:11).

Surah *Al-Qamar* says:

54:45	this party will be defeated	سَيُهْزَمُ الْجَمْعُ
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He-Sh-Sh ه ش ش

“هَشُّ” (*hash*): to move. It is close to the meaning of “هَزُّ” (*hazza*) and is generally said for soft things, like moving leaves etc. {R}.

“هَشُّ الْوَرَقِ” (*hushal waraq*): to shed leaves from the trees {*Ibn Faris*}.

It also means “to be happy”.

“أَنَا بِي هَشُّنٍ بَشُّنٍ” (*ana bihi hush-un bash-un*): I am very happy with him.

“الْهَشِيئِيُّ” (*al-hasheesh*): a philanthropist who is very happy when someone asks him for something {T}.

Surah *Taha* says that when *Moosa* received the revelation, Allah asked him about his opinion about the message and he replied it will support him and guide him throughout his life.

20:18	through this I will create nutrition for the soul of my flock of sheep (<i>the Bani Israel</i>)	أَهَشُّ بِهَا عَلَيَّ عَنَمِي
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The literal meaning of this verse is “with this (staff) I bring down (shed) the leaves of trees for my flock of sheep”.

He-Sh-M ه ش م

“الْهَشْمُ” (*al-hashm*): to break a dry thing or to break anything that is not difficult to break.

“الْهَشِيمُ” (*al-hasheem*): broken, the grass which has dried and broken into little pieces (like sawdust), dry grass or trees {T, R, M}.

Surah *Al-Kahaf* says:

18:45	It becomes dry (brittle) and breaks into small pieces	فَأَصْبَحَ هَشِيمًا
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Surah *Al-Qamar* says:

54:31	It became rubbish like the rubbish which falls off a fencer's fence (totally useless, or waste)	فَكَانُوا كَهَشِيمِ الْمُحْتَظِرِ
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“تَهَشَّمَ النَّاقَةُ” (*tahash shaman naaqah*): he milked the camel with his full hand (milked the teats dry).

“هَاشِمٌ” (*haashim*): someone who breaks bread or one who breaks it into small pieces. It was the title for *Umr-ul-Ala* who was the father of *Abdul Muttalib* because he used to make caps for the pilgrims to earn his living. Hence it means “to put broken pieces of bread into the curry, or have a mouthful”.

“الْهَشِيمُ” (*al-hashim*): a philanthropist.

“الْهَشْمُ” (*al-hashm*): low, dry, land {T, M, R}.

He-Zd-M ه ض م

“هَضَمَ” (*hazm*): to trample or break a soft thing, to reduce something.

“هَضَمَ فَلَانًا” (*hazama fulana*): he oppressed that man, oppressed him and usurped his rights.

“الْهَضَامُ” (*al-hazzaam*): lion.

“هَضَمَهُ حَقًّا” (*hazamahu haqqahu*): he reduced his right.

“الْهَضِيمُ” (*al-hazeem*): soft, fine, solid, delightful, a thing which has penetrated another thing partly {T, M, R}.

Ibn Faris says these are its basic meanings.

The Quran says:

20:112	Then he shall not fear any injustice or deprivation.	فَلَا يَخَافُ ظُلْمًا وَلَا هَضْمًا
26:14	Whose flowers are laid on top of one another and which penetrate each other	طَلَعَهَا هَاضِمًا

He-T-Ain ه ط ع

“هَطَعَ” (*hata'a*), “هَطَعًا” (*hatan*) and “هَطُوعًا” (*hutu'a*): to move fast, and fearfully towards something, or to move towards something with the gaze fixed on it and unwavering. “أَهْطَعَ” (*ahta'a*) also means this.

“أَهْطَعَ الْبَعِيرُ فِي سَيْرِهِ” (*ahta'al ba-eeru fi sairih*): camel straightened his head and stretched his neck while walking {T, M, R}.

The Quran has depicted the harassment during battle and said “مُهْطِعِينَ” (*muhti-een*) (14:43) which means people will be so frightened that they will not be aware of the whereabouts. They will be fearful and running straight (without being aware what is to the left or the right) {T, M, R}.

Ibn Faris says it has the connotation of facing something, moving towards something, to obey and follow something.

Hal هَلْ

This word appears to ask something:

18:103	Do you want Me to tell you about the people whose deeds will make go wasted?	هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا
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Sometimes it means the same as “قَدْ” (*qad*) which means “verily”.

76:1	Surely, man has been through such long time ...	هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ
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In (55:60) the Quran says, 'Is there any reward for doing good other than good?' This means the reward for doing good is inbuilt within the deed itself i.e. one gets further self-development by doing good to others.

He-L-Ain ه ل ع

“أَهْلَعُ” (*al-hala'u*): tribulation, impatience, too much, to cross the limit, and the worst kind of fretting, sadness and gloom.

“أَهْلُوغٌ” (*al-haluh*): greedy and extremely miserly, narrow minded, one who displays impatience.

“هَلَعَ” (*halia*), “يَهْلَعُ” (*yahla'a*): he became hungry {T, M}.

When a man is greedy, as well as hungry, then a situation is created that the greed doesn't subside even if a lot is eaten and he keeps wailing about it being not enough.

Ibnas Sakeet says that “رَجُلٌ يَلْعَهُ” (*rajulun hal'atah*) means a man who loses patience and hope quickly and cries out in desperation {F}.

The Quran says:

70:20	if man is left to his own devices then his greed is never satiated	إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعًا
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It is only the system of *salaat* which creates satiation in him and removes his wailing of insufficiency (70:22). The Quran helps us change our thinking towards the good of mankind and thus moves us away from our selfish desires (28:50).

He-L-K ه ل ك

“هَلِكٌ” (*halak*), “يَهْلِكُ” (*yahlik*): to die, although the people use it to mean “a bad death” {T, M}.

Ibn Faris says it basically means to break and fall.

Raghib says that “هَلَاكٌ” (*halaak*) means punishment, fear, and poverty.

“اسْتَهْلَكَ الْمَالُ” (*istahlak al-maal*): the wealth was squandered away, the draught years.

“أَهْلَكَ الْمَالُ” (*al-hullaak al-maal*): . He sold his produce/things.

“أَهْلَاكٌ” (*al-hallak*): poor, helpless people, or those who go on a journey to get help but instead get lost.

“أَهْلَاكِيَّةٌ” (*al-haalikah*): greedy self.

“أَهْلَاكِيَّةٌ” (*at-tahlukah*): anything which ultimately leads to destruction {T, M}.

Raghib says it means “for something not to stay with someone” and “for something to go bad” or “to die” or “for something to be wasted”.

The Quran has mentioned the fall of nations (or civilisations). There is no doubt that in ancient times some dwellings may have been completely destroyed by a natural calamity, as earthquake, or volcanic eruption, but generally fall of nations means their ignominy and weakness and subjugation, i.e. if some nation enjoys good standing then its falling from this position is akin to its destruction.

This is the destruction about which the Quran says:

2:195	Keep your wealth open (available) for the system of Allah. If you do not do this then you will yourself bring annihilation unto yourselves.	وَ اتَّقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ
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Sometimes a nation suffers due to some natural calamity, but as soon as the calamity is over it recovers.

This is called its renaissance or new life or “نَشْأَةٌ ثَانِيَةٌ” (*nishaat-i-saaniah*), as has been said in the story of *Bani-Israel*:

2:56	We gave you new life after your death	ثُمَّ بَعَثْنَاكُمْ مِنْ بَعْدِ مَوْتِكُمْ
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In Surah *Al-Isra* the first condition has been described as “punishment” and the second condition as “annihilation” (17:58, 21:95), but this is not a rule. There are exceptions to this.

Surah *Al-Qasas* says:

28:88	It is taken to mean that the entire universe will be destroyed and only God will stay intact	كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ
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In support of this meaning, the following verse of Surah *Ar-Rahman* is presented:

55:26	Everyone who is on it, shall perish.	كُلٌّ مِنْ عَلَيْهَا فَأِنَّ
55:27	But the face or the Sustainer shall remain who is the owner of the Majesty and Honour.	وَيَبْقَى وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ

But this is not the right meaning of these verses (and the words) (55:27)

“هَالِكٌ” (*haalik*) in the first verse and “فَانٍ” (*faani*) are both noun-verbs, and till noun verbs are specifically linked to the future, they reflect the present i.e. as it is happening now. For instance, “اِنْنِي جَاعِلٌ” (*inni ja'ilun*) does not mean “I will make”, but rather “I am making it”. As such, “هَالِكٌ” (*haalik*) and “فَانٍ” (*faani*) do not mean that “this universe will one day come to an end” {T}. It means that (the termination)

is taking place now . Everything in the universe is going towards its termination. Termination does not mean “to be obliterated”, but “to undergo change”, i.e. not “to stay in the same condition”. “بلاكت” (*halakaat*) (i.e death) too means “for the force (power, strength, energy) to be reduced”, therefore this verse means that “nothing in the universe remains in the same state”. That is, “it undergoes change every moment in time”. There are changes in things which take place all the while. Their strength or force is reduced every moment, but the universal law of Allah which leads to universal development, is unchanging. It is safe from the effects of any change. This is what permanent value means. Therefore this verse means that everything in the universe is subject to change, excepting the permanent values which are determined according to the laws of Allah (as noted in the Quran), and which result in universal development, or in Allah’s sustenance. Therefore, the ideology, the system of life, the nation which can be safe from such change, is that which adheres itself to the permanent values. The nation which does not do so, is bound to be weakened in its strength till it is eliminated completely.

Surah *Al-Haqqah* says:

69:29	My power was gradually lost, my strength gradually turned into weakness.	هَلَكْتُ عَنْيْ سُلْطَانِيَّةً
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In the verses quoted above, the reference to “*wajha rab*” (55:27) may also mean Allah {*T*}.

What will be end of the universe is a mystery as much as the beginning of the universe is – this question does cross our mind as we go through our life. At our present level of understanding we cannot fully comprehend these matters. However, we know that God has created the universe and it is sustained according to His laws and the universe will end according to His laws as well. The universe is not permanent, i.e. not permanent like the permanence of the existence of God. For us, it is also a futile thing to worry about as to what will be the end of the universe, because we have to depart from this present life one day anyway – our life’s timescale is tiny as compared to the age of the universe. The best thing for us to do is to add to the world’s beauty while living within the permanent values as long as we live in this life.

He-L-L

ل ل ل

“إِبْلَالٌ” (*ihlaal*) actually means “to raise the voice” {*T*}.

Raghib says it was a high sound that was made at the sighting of the new moon. Later it was used to make any sound {*R*}.

“إِبْلَ الرَّجُلِ” (*hullar rajul*): the man screamed.

“إِسْتَهْلَ الصَّبِيُّ” (*istahalas sabiyyu*): the child started crying as soon as it was born.

“أَلْهَالُ” (*al-hilaal*): the first and second day of the moon. Some say that it is also used to mean even the third day or up to the seventh day of the moon (also referred to the 26th / 27th night of the moon in a lunar calendar).

“هَالٌ” (*hilaal*): new moon, because when people sight the moon they announce to others about it {*T*}.

Ibn Faris says it basically means “to raise the voice”.

“أَهْلَ الشَّيْرِ” (*ahlash shajr*): sighted the moon for the month {*T*}.

“أَلْهَالُ” (*al-halaal*) and “أَلْهَالُ” (*al-hilaal*): the first rain but a rain which falls with a sound {*T*}.

“أَلْهَالُ” (*al-halal*): the brain of an elephant about which it is said that is veritable poison {*T*}.

“هَالٌ” (*hallal*): the Jews and the Christians recite this word while reciting the beads which is a Hebrew and Syrian word {*M*}.

“هَالٌ” (*hallal*): to say as we say لا إِلَهَ إِلَّا اللَّهُ” (*ilaaha illal laah*) {*M*}.

The Quran says in respect of forbidden things:

2:173	Anything which is sacrificed or given in a name other than Allah’s	وَمَا أَهْلًا بِهِ لَعَبْرَ اللَّهِ
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As per the Quran anything which is dedicated to anyone else other than Allah, is forbidden. According to the Quran any other concept (the idol) except Allah is shirk for a *momin*. This aspect needs to be understood as to why this prohibition has been detailed in the Quran. For example a sheep is a permitted animal for human consumption, but since it has been dedicated to someone other than Allah, it becomes forbidden. Similarly when it is said that this food is “*niyaaz*” or “dedicated to” so and so, then the food, although it is pure and permitted, becomes forbidden because it has been dedicated to other than Allah. Because “*shirk*” is reflected in such a dedication, it is against the concept of “the oneness of Allah”. The Iman as defined in the Quran deals with human thinking where beliefs and concepts are formed which ultimately direct our physical self to carry out daily living (2:177). Whatever we do, is preceded by our thoughts and these decisions manifest themselves as visible acts. The acceptance of any deity other than Allah at a thinking level means that our thought process has been affected and which in the long run will divert us from the righteous path. The Quran is the book which deals with the human thought process which precedes our decision and any ‘contamination’ at this level will lead to influencing our Iman. This will compromise our conduct in real life and we will not be able to carry out the righteous deeds within the domain of the permanent values and will fail to establish a system based on these values.

The Quran wants to keep man’s beliefs free from any shadow of “*shirk*”, because “*shirk*” leads to the downgrading of human self which possesses free will.

Halam

هَلُمَّ

“هَلُمَّ” (*hallum*): to come.

“هَلُمَّ إِلَيْنَا” (*halluma ilaina*): come to us, bring to us.

“هَلُمَّ شُهَدَاءَكُمْ” (*hallum shuda’akum*): bring your witnesses (6:151).

Hoom

هُمَّ

“هُمَّ” (*hoom*) signify the plural third person agency towards which an action is directed.

“هُمَّ رِجَالٌ” (*hoom rijaalun*): they are all men.

“هُمَّ الَّذِينَ يَقُولُونَ” (*humullazeena yaqulun*): they are the ones who say (63:7)

“ضَرَبَهُمْ” (*zarabahum*): he thrashed all of them.

“ثُمَّ عَرَضُوهُمْ عَلَى الْمَلَائِكَةِ” (*summa a’ra zuhum a’la al-mala’ikah*): then they were presented to the *malaaiakah* (2:31)

“غُلَامَهُمْ” (*ghulamuhum*): slave to all of them.

“حَبَا لَهُمْ وَعَصِيَّهُمْ” (*hibaalahum wa isiyuhum*): their ropes and their sticks.... (20:66)

Huma

هُمَا

“هُمَا رَجُلَانِ” (*huma rajulaan*): they are both men.

“هُمَا امْرَأَتَانِ” (*huma imra’ataan*): both are women.

“إِذْهُمَا فِي الْغَارِ” (*iz huma fil ghaar*): when both were in the cave (9:40)

“ضَرَبَهُمَا” (*zarabuhuma*): he beat both of them.

“فَأَزَلَّهُمَا الشَّيْطَانُ” (*fa’azal la humash shaitaan*): so *shaitaan* induced both of them... (2:36).

“غُلَامَهُمَا” (*ghulamahuma*): the slaves of both. This is for masculine as well as feminine.

“بِسِحْرِهِمَا” (*bi-sihrihima*): (these two) due to their sorcery (20:63).

He-M-D

ه م د

“الْهُمُودُ” (*al-humud*): for the fire to be extinguished.
 “خَمَدَتِ النَّارُ” (*khamaditan naar*) is said when flames of a fire die out.
 “هَمَدَتِ هُمُودًا” (*hamadat humuda*) is said when flames die out completely.
 “هَبَّابُهُ” (*haba yahbu*): it is said when a fire turns into ashes.
 “الْهُمُودُ فِي الْأَرْضِ” (*al-humudu fil ard*): for life to be extinguished from the earth, i.e. for it to be minus vegetation and for no rain to fall in it {T}.

The Quran says:

22:5	you find the land dead where there is no sign of life	وَتَرَى الْأَرْضَ هَامِدَةً
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He-M-R م ر ه

“بَمَرِ الْمَاءِ يَبْمِرُهُ” (*hamaral ma’a yah’mirhu*): he spilled the water, or dropped it.
 “بَمَرِ الدَّمْعِ” (*haarad dam’a*): he shed tears.
 “إِنْبَمَرَ الدَّمْعُ وَالْمَطَرُ” (*inhamarad dam’u wal matar*): tears and rain flowed.
 “الْهَمَارُ” (*al-hammaar*): a cloud which rains profusely {T}.

He-M-Z م ز ه

“الْهَمَزُ” (*al-hamz*): to pinch, to push and beat, to bite.
 “الْهَامِزُ” (*al-haamizu*): one who pinches, who creates division in the party, one who creates division among friends, one who indulges in back-bite. This meaning with exaggeration is of “الْهَمَزَةُ” (*al-hoomzah*).
 “الْمِهْمَزُ” (*al-mihmaz*), “الْمِهْمَازُ” (*al-mihmaaz*): a pointed thing made of iron, a sort of spike which is fixed to a rider’s boot which he uses to spur the animal {T, M}.

Raghib says that “الْهَمَزُ” (*al-hamz*) means to wring or back-bite {T, M}.

Ibn Faris says its basic meaning is to press or wring.

“هُمَزَةٌ” (*hoomzah*) and “هَمَّازٌ” (*hammaaz*): one who finds faults.

Surah **Al-Mominoon** says:

23:97	All the schemes of the opponents with which they plan to create division among the momineen	هُمَزَاتِ الشَّيْطَانِ
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Surah **Al-Qalam** says:

68:11	Defamer	هَمَّازٍ
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Surah **Al-Humazah** says “هُمَزَةٌ” (*humazah*) in (104:1). The meaning of the word is the same in every place i.e. “those who create or intend to create division with their machinations”.

Maulana Abeedullah Sindhi says that it means “a person who perceives the darker side of everything and who finds fault with everyone’s work and has no appreciation for any of the good things in the universe, or appreciates any good work”. For example, this is a capitalist mentality. A capitalist thinks, because he has so much wealth and he possesses all the good things of the world, and whoever is poor in comparison possesses no quality {*Al-maqamal Mahmood*}.

He-M-S م س ه

“الْهَمْسُ” (*al-hams*): secret voice, a slight sound of a tread.
 “الْهَمِيسُ” (*al-hamees*): the sound of the camel’s tread {T, M, R}.

The Quran says:

20:108	you will not hear anything but a faint murmur.	لَا تَسْمَعُ إِلَّا هَمْسًا
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“الْهَمْسُ” (*al-hams*): to chew food with the mouth closed so that no sound emits. It also means “to wring, to beat forcibly and repeatedly”.

“الْمُهَامَسَةُ” (*al-muhamasa*): for a group to murmur quietly among themselves {T, M, R}.

Ibn Faris says “هَمٌّ” (*hum*) word basically means “to melt”, “to flow” and “crawl slowly”.

“الْهَمُّ” (*al-hum*): sadness and sorrow.

“هَمٌّ” (*hum*) and “غَمٌّ” (*gham*) differ in that “غَمٌّ” (*gham*) is the feeling of sadness that is produced after some event has taken place, and “هَمٌّ” (*hum*) is the pain which one experiences at the thought of some catastrophe which is about to take place {*T*}.

“هَمَّهُ” (*hammahu*) and “أَهَمَّهُ” (*ahammah*): made him sad and restless.

Surah *Aal-e-Imran* says:

3:153	A party that is disturbed by its own thoughts	وَطَائِفَةٌ قَدْ أَهَمَّتْهُمْ أَنْفُسُهُمْ
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Here the meaning is that the people of this group were not actually experiencing some misery, but they were being troubled by the thought of what could happen.

“الْهَمُّ” (*al-humm*): to intend to do something, to resolve to do something {*T*}.

“هَمَّ بِالشَّيْءِ” (*humma bish shaiyi*): intended to do something but did not actually do it {*M*}.

Surah *Yusuf* says:

12:24	The governors’ wife decided (in her heart) to entice <i>Yusuf</i> and maybe <i>Yusuf</i> would have become inclined too if Allah’s thought had not come clearly before him	وَلَقَدْ هَمَّتْ بِهِ وَهَمَّ بِهَا لَوْلَا أَنْ رَأَىٰ هَانَ رَبِّهِ
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The governors’ wife only had her passion before her and nothing else that would stop her from her evil intentions, but *Yusuf* had Allah’s thought that prevented him from going along with her desire. Whenever there is a tie between human desire and a permanent value, then a *momin* sacrifices human desire in favour of the permanent value. This is what belief in the permanent values means.

Surah *Al-Momin* says:

40:5	Every nation tried or made schemes to hurt their messenger, or intended to	وَ هَمَّتْ كُلُّ أُمَّةٍ بِرَسُولِهِمْ لِيَأْخُذُوهُ
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“الْهَمَّةُ” (*al-himmah*): a deed for which firm intent is made, firm intent, beginning of intent {*T*}.

“الْمُهَيْمَاتُ مِنَ الْأُمُورِ” (*al-muhimmaatu minal umur*): very important matters {*T*}.

Huna

هُنَا

“هُنَا” (*huna*), “هَاهُنَا” (*hahuna*): here, at this place.

“إِنَّا هَاهُنَا قَاعِدُونَ” (*inna hahuna qaa’idoon*): we are seated here (5:24, 69:35).

“هُنَالِكَ” (*hunalik*): there.

“هُنَالِكَ دَعَا زَكَرِيَّا” (*hunalika da’a zakariyya*): *Zakaraiyya* called out there (3:37).

33:11	The time came to call out the <i>Momineen</i> there	هُنَالِكَ ابْتُلِيَ الْمُؤْمِنُونَ
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“الْهَيْئَةُ” (*al-hani'u*): anything in possessing which there is no harm and which has no bad effect. This word is used to mean “food” although it is also used for other things {R}.

“طَعَامٌ هَنِئِيٌّ” (*ta'aamun haniyun*): delightful food.

“الْتَهْنِئَةُ” (*at-tahni'ah*): against the law, to congratulate {T}.

Surah *An-Nisa'a* says:

4:4	Eat it happily (bring it readily to use)	فَاْكُلُوْهُ هَنِيْئًا مَّرِيْنًا
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“هُنَّ نِسْوَةٌ” (*hunna nisatun*): they are all women.

“ضَرَبَهُنَّ” (*zarabahunna*): he thrashed all those women.

“غُلَامُهُنَّ” (*ghulamuhunna*): the slave of all those women.

Surah *Al-Baqrah* says:

2:187	They are like clothing for you	هُنَّ لِيْسَانٌ لَّكُمْ
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Surah *An-Nisa* says:

4:25	Bring them into <i>nikaah</i> with the permission of their owners and give them their <i>Mehar</i>	فَاَنْكِحُوْهُنَّ بِاِذْنِ اَهْلِهِنَّ وَاْتُوْهُنَّ اَجُوْرَهُنَّ
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“هُوَ رَجُلٌ” (*huwa rajhulun*): he is a man.

“هُوَ اللّٰهُ الَّذِي” (*huwal laahul lazi...*): indeed it is Allah (59:22).

“الْهُودُ” (*al-haud*): to claim to be close towards the truth with ease and facility {T, M, R}.

The Quran says:

7:156	We look towards you (refer to you, turn to you)	اِنَّا هُنَّا اِلَيْكَ
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“الْهُودُ” (*al-huud*): Jews {T, M, R}.

“هَادٍ” (*haad*): he became a Jew.

“يَهُودًا” (*yahuda*): it was the name of one of *Yaqaob's* sons {T, M, R}.

The Quran says:

2:111	Except those who are Jews	اِلَّا مَنْ كَانَ هُوْدًا
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Surah *Al-Ma'idah* says:

5:69	And the people who became Jews	وَالَّذِيْنَ هَادُوا
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For details see heading “*Moosa*”.

The nation of *Nouh* was replaced by the nation of *Aad* (7:69). Details can be found under the heading “*Noah*”. Towards this nation, his brother *Hoodh* was sent as a messenger (7: 65). These people were physically very strong and were well built (7:69) and had fertile lands (26:134). They were ahead of the nation of *Noah* in terms of their development and their culture. They used to build very strong forts (26:169) and used to build monuments in mountains (26:128) i.e. technically advanced. They also had knowledge and wisdom (46:26) but were oppressive. They used to hold the poor and the oppressed in their iron grip (26:130).

Hoodh delivered the same message to them that *Nouh* before him had given to his nation, i.e:

7:65	O my nation, bow before Allah’s laws. None other than His laws are worth following.	يَعُوذُ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ
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As usual, there was opposition to this message (7:66) and they became so blind in their opposition that their wisdom too did not serve them (46:26) and they had to be destroyed by a destructive storm (41:42) and their roots were uprooted (7:72). The Quran has called this nation as “*Aad*, the first” (53:50).

What was the relationship between nations that were destroyed through natural calamities and their deeds can be found in the book titled *Jooy-i-Noor* under the heading “*Noah*”.

He-W-R

ه و ر

- “بَارَ الْبِنَاءِ بَوْرًا” (*haaral bina’a haura*): he demolished the building.
 “فَبَارَ” (*fahaar*): so it was demolished.
 “اِنْبَارَ” (*inhaar*): to blow up and demolish.
 “وَبُوَ بَارِزٌ وَبَارَ” (*wahuwa haa’iroon wa-haar*), “تَهْوَرَ” (*tahawwar*): he was demolished.
 “تَهْوُورٌ” (*tahawwur*): for something to fall into the pond or well.
 “تَهْوَرَ الرَّجُلُ” (*tahawwarar rajul*): the man entered the situation without thinking, i.e. fell into it like the banks of a river cave in suddenly {T, M, R}.
 “تَهْوُورٌ” (*tahawwur*): the edge that falls down {T, M, R}.

The Quran says:

9:109	On the edge of a bank that will fall and which can take you down with it	عَلَى شَفَا حُرْفٍ هَارٍ فَأَنْهَارِيهِ
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He-W-N

ه و ن

- “هَانَ” (*haan*), “يَهُونُ” (*yahoon*), “هُونًا” (*huna*): to be insulted, demeaned.
 “هَانًا” (*haana*), “هُونًا” (*huna*): to become easy. This word appears for softness and facility and also for insult and demeaning {T}.

Ibn Faris says that it basically means, peace, quiet, and contentment.

Raghib says that when man adopts humility then this humility is commendable, but if some powerful force creates humility in a man forcibly then there is an element of insult in this act, and this is bad {R}.

- “بَوْنَ الشَّيْءِ وَأَيَّانَهُ” (*hawwanash shaiya wa’ahanahu*): to consider something as lowly, to demean it.
 “الْهَيِّنُ” (*al-hayyin*): easy.
 “الْهَوَانُ” (*al-hawanu*), “الْمَهَانَةُ” (*al-mahana*): weakness and feebleness, insult and hatred {M}.
 “هَيِّنٌ” (*hayyin*): static and content.
 “إِمْرَأَةٌ بَوْنَةٌ” (*imra’atun haunah*): a content woman who works with dignity and with ease.

“سَارَ عَلَى بَيْنَتَيْهِ” (*saara ala heenatihi*): as was his habit that he walked softly and with ease.

Surah *An-Nahal* says that when anyone of these desert dwellers is told about the birth of a girl, then his face becomes sad and he tries to avoid facing other people and thinks:

16:59	Should he let the girl (about whose birth he has been given the news) live or bury her out of fear of ignominy or insult	أَتَمْسِكُهُ عَلَى هُونٍ أَمْ يَدُسُّهُ فِي التُّرَابِ
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These thoughts accompanied the birth of a girl-child at that time and is still prevalent in many cultures across the world.

The Quran says:

25:69	And he will abide forever within, humiliated. (This contains the element of insult and infamy.)	يَخْلُدُ فِيهِ مُهَانًا
19:9	It is easy for me	هُوَ عَلَيَّ هَيِّنٌ
24:15	You consider it an insignificant matter although according to the laws of Allah it is a big issue.	تَحْسِبُونَهُ هَيِّنًا وَهُوَ عِنْدَ اللَّهِ عَظِيمٌ
9:16	to weaken in respect and demeaned in respect of sustenance	رَبِّي أَهَانَنِي

Thus wherever in the Quran it is said “عَذَابٌ مُهِينٌ” (*azaabun muheen*), as in (2:90), it means “the punishment which not only demeans but also weakens a nation”. In subjugation, both these two things happen, i.e. “demeaning” and “weakening”. It also means the nations which are dependent on others.

Surah *Al-Furqaan* says about those who follow Allah’s laws:

25:63	They move about in this world with complete equanimity	يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا
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It means that there is neither furtiveness nor fear for them, because they are not weakened and demeaned, but are dominant over all (3:138). If this holds a meaning of speed, then this means that they adopt a medium instance and do not preen (31:17-18). If “يَمْشُونَ عَلَى الْأَرْضِ” (*yamshuna alal ard*) means “power” and “dominance” in this world then it would mean that their government is not oppressive.

As said earlier, Surah *Al-Fajr* says that when man faces the punishment or shortage in the means of sustenance, then he says “رَبِّي أَهَانَنِي” (*rabbi ahanun*) (89:16) which means “my Sustainer has demeaned me for nothing”.

The Quran says that Allah never demeans anybody for nothing. Every man’s deeds make him successful as well as demeaned. You were demeaned because you had plenty of sustenance but:

89:17	You did not respect those who were left alone in a society	لَا تُكْرِمُونَ الْيَتِيمَ
89:18	and did not encourage others to feed those who suffered some setback.	وَلَا تَحْضُونَ عَلَى طَعَامِ الْمَسْكِينِ
89:19	You used to collect all inheritance and gobble it up, and used to collect wealth from all deirections	وَتَأْكُلُونَ التَّرَاثِ أَكْلًا لَمًّا

Then the Quran concludes (89:21-22) that due to your such deeds, you are now reaping the consequences of your earlier wrong system which was based on human exploitation.

He-W-Y ه و ي

“هَوَىٰ” (*hawa*), “يَهْوَىٰ” (*yahwi*), “هَوِيًّا” (*hawiyya*): to fall down rom up.

“هَوَى الشَّيْءُ” (*hawashshaiyi*): the thing fell down from above.

“هَوَتْ الْعُقَابُ نَهْوَىٰ هَوِيًّا” (*hawatil uqaabu tahwi huwiyya*): the eagle dived downwards in order to grab its prey.

“الْمَهْوَىٰ” (*al-mahwah*): atmosphere or space, and also the low land between two mountains {T}.

“الْهَوِيُّ” (*al-hawiyyu*): ears to ring, the humming sound {M}

“هَوَاءٌ” (*hawaa'in*): every empty space especially the space between the earth and the heavens. It also means “coward” {T}.

“الهِوَى” (*al-hawa*): human desire or wish.

“هَوِيَّ” (*hawiyah*), “يَهْوَاهُ” (*yahwahu*), “هَوَى” (*hawyan*): to like, or love.

“اسْتَهْوَى” (*istahwa*), “اسْتَهْوَاهُ” (*istihwa*): (6:71) he wanted to fell him, to bring him down, take away his intellect, or garnish his desire for him.

“هَوَى صَدْرَهُ يَهْوَى” (*hawa sadruhu yahwi*): his chest became bereft {T}.

Ibn Faris says that basically this root means “to be empty” and “to fall”.

The Quran says:

53:1	(the rising) star is witness to it when it is going down	وَالنَّجْمِ إِذَا هَوَىٰ
22:31	The wind may blow it away to a far off place.	أَوْ تَهْوَىٰ بِهِ الرِّيحُ فِي مَكَانٍ سَحِيحٍ
53:54	He vacated or dropped the destroyed dwellings	وَالْمُؤْتَفِكَةَ أَهْوَىٰ
14:43	Their hearts were being bereft of courage	وَأَقْبَدَتْهُمُ هَوَاءٌ
14:37	And make it so, that people’s hearts lean towards them	فَجَعَلَ أَفْعَادَهُ مِنَ النَّاسِ تَهْوَىٰ إِلَيْهِمْ
2:87	You turned away and became rebellious if the messengers were not to your liking	لَا تَهْوَىٰ أَنْفُسُكُمْ— اسْتَكْبَرْتُمْ

Human thoughts are called “هَوَى” (*hawa*) as compared to the “وَحَى” (*wahi*) in Surah *An-Najam*:

54:4	This Quran (whatever it says) is not comprised by the personal thoughts of the messenger instead it is the <i>wahi</i> (from God) which is sent to him	عَنِ الْهَوَىٰ إِنَّ هُوَ إِلَّا وَحْيٌ يُوحَىٰ
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Surah *Al-Baqrah* says:

2:120	If you follow their personal thoughts after receiving the knowledge of <i>wahi</i> ...	وَلَمَّا كَثُرَتْ أَهْوَاءُهُمْ بَعْدَ الَّذِي جَاءَكَ مِنَ الْعِلْمِ—
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This makes it obvious that the Quran is not against all human desires (3:13). It is against the desires and thoughts which are not kept in check according to the knowledge of the *wahi*:

6:120	Most of them are those who, because they do not have the guidance of the <i>wahi</i> , mislead people away from the right path.	وَأَنَّ كَثِيرًا مِّنَ الضَّالِّينَ بِهِمْ بِأَهْوَاءِهِمْ بَعِثَ عِلْمٌ
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These are the emotions or feelings which make man climb down from the loftiness of human quality and bring it down to an animal level:

20:81	And whoever followed the wrong path and was deprived of our Blessings fell into the depths of ignominy	وَمَنْ يَخْلُلْ عَلَيْهِ عَصِيْبٌ فَقَدْ هَوَىٰ
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The *wahi* aims to take man up to higher purpose and loftiness, but man instead diverts from this path and follows his own self-interests. As a consequence falls into disrespect and lowliness:

7:176	If he (man) had followed Our Will (or Our laws), then We would have taken him to loftiness, but he clung to his desires (e.g. economic interests)	وَلَوْ شِئْنَا لَرَفَعْنَاهُ بِهَا وَلَكِنَّهُ أَخْلَدَ إِلَى الْأَرْضِ وَاتَّبَعَ هَوَاهُ
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That is, he gave up the *wahi* and instead started following his own desires and interests.

This is the lowly life that has been called “هَوَايَةٌ” (*haawiyah*) (101:9-10), i.e. a life in which one’s intellect fails to show him the way and the man wanders around in difficulties and ignominies, i.e. “a lowly existence”. In the words of the Quran “نَارٌ حَامِيَةٌ” (*naarun haamiyah*) which means “raging fire” – an inner fire of unhappiness, discontent, frustration, negative thoughts, inner conflicts, hypocrisy, negative emotions, emptiness, self-gratification, absence of higher purpose of life, etc.

As such, if man lives according to the permanent values he can live a heavenly life, and if he becomes unbridled and rebellious (which is said as giving in to the devil) then it results in a hellish life.

It is important to understand that as per the Quran human emotions are not despicable, and it is wrong to think that by suppressing these one can attain some kind of “spiritualism”. The Quran simply says that when human desires and the guidance of the *wahi* are in conflict, then for the sake of higher ideals, these desires must be modified and brought in line with the permanent values or to be sacrificed if required. The emotions for a higher life are linked to the permanent values given by the *wahi*. To keep human desires within the bounds of the *wahi* is what leads to the human self-development.. When the two are not in conflict, then satisfying the human desires is not condemnable.

Hiya هِيَ

“هِيَ امْرَأَةٌ” (*hiya imra’atun*): she is a woman.
 “هِيَ حَيَّةٌ” (*hiya hayyah*): a snake (21:20).

He-Y-A هِيَ أ

“هِيَئًا الْأَمْرَ تَهَيَّئُهُ” (*hayya al-amra tahyi’ah*): he sorted the matter, readied it, or smoothed it {T}.

Surah *Al-Kahaf* says:

18:10	Make the right situation available for us	وَهَيَّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا
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“الْهَيْئَةُ” (*al-hai’ah*): some thing’s condition or situation or form {M}.

Raghib says “الْهَيْئَةُ” (*al-hai’ah*) can also be felt, i.e its form *etc.* and it can be unseen too, i.e. the mental image or the feelings in the heart which are not before us palpably, but with insight we can glean them.

Surah *Aal-e-Imran* says that *Isa* said to the *Bani Israel*:

3:49	for you I will make a shape like the bird out of earth (Literal meaning)	إِنِّي أَخْلُقُ لَكُمْ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ
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Figuratively it means “I will give you a renaissance which will enable you to rise from the dust and fly into the heavens”, i.e. “you will attain the heights of knowledge, intellect, and conduct”. Here the *haiyat* (form) is not palpable, but is meant figuratively (which can be seen through an insight).

He-Y-T هِيَ ت

Faraa says that “هَيْئَتُ لَكَ” (*haita laka*) is the title of the *Hurons* which somehow travelled to *Mecca* and the people there started using it. Some think that it has been derived from the Hebrew word *hailakh* which means “come here”, or “come quickly” {Lane}.

Ibn Faris says it basically means to shout and “هَيَّيْتُ بِهِ” (*hayyat bih*) means “called out to him”.

Mujahid says it is a word which is said to instigate, i.e. “to buck up” {T}.

“هَيْئَتٌ” (*haita*) is also an exclamatory word.

“الْهَيْئَةُ” (*al-heet*): very low land {T}.

Surah *Al-Baqrah* says:

2:11	Present your evidence, bring it forth quickly	هَاتُوا بُرْهَانَكُمْ
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Khalil says that “هَاتُوا” (*haat*) actually is derived from “أَتَى يُوتَى” (*aata yuti*), and its “ا” (*alif*) has been replaced by “ه” (*he*).

Surah *Yusuf* says:

12:23	Come here	هَاتِ لَكَ
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- “الْبَيْحُ” (*al-haij*): to become mobile, to bring into motion.
 “بَاجِ الْأَيْلِ” (*haajal ibl*): he disturbed the camels at night (when they were at peace).
 “بَاجِ الْبَحْرِ” (*haajal bahr*): the sea became choppy and disturbed {M}.
 “بَاجَتِ الْأَيْلُ” (*haajatil ibl*): the camels became thirsty.
 “بَاجِ النَّبْتِ” (*haajan nabt*): the vegetables dried up {M}.
 “بَاجِ الْبَقْلِ” (*haajal baqal*): for a vegetable to be long and yellow and for it to dry up {T}.
 “الْبَاءِجَةُ” (*al-haa'ijah*): land where vegetables (grow on it) have become yellow and dried up {T}.

The Quran says about the crop:

39:21	then they dry up	ثُمَّ يَبْجُ
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Ibn Faris says this word basically means “to flare up” and “for plants to dry up”.

- “بَالَ عَلَيهِ التُّرَابُ” (*haala alaihit turaaba*), “بَيْلًا” (*hailan*), “بَيْلَهُ” (*haiyyelahu*) and “أَبَالَهُ” (*ahlahu*): he put mud over it, i.e. he buried it.
 “فَأَبَالُ” (*funhaala*), “تَهَيَّلُ” (*tahaiyyala*): so the soil was put on it, or fell from above.
 “رَمَلٌ بَالٌ وَ أَبَيْلٌ” (*ramlun haalin wa aheel*): sand in motion (blown by the wind).
 “الْأَبَيْلُ” (*al-hai-lu*) and “الْأَبَالُ” (*al-haal*): sand that falls down.
 “كَهَيْبِ أَبَيْلٍ” (*kaseebun aheel*): sand dune whose sand falls down.
 “الْأَبْيُولُ” (*al-huyuul*): the specs which can be seen in the light that comes in through ventilators.
 “الْأَبَالَةُ” (*al-haalah*): the circle seen around the moon {T}.

Ibn Faris says that it means “to give without measuring a thing which can be measured”, that is, “to push something along, just like the way shifting sand shifts”.

The Quran says:

73:14	The time when the earth or the mounts will shake up and mountains will become like sand dunes which fall down (because they have become loose) on their own	يَوْمَ تَرْجُفُ الْأَرْضُ وَالْجِبَالُ وَكَانَتِ الْجِبَالُ كَثِيْبًا مَهِيْلًا
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This is a very appropriate likeness of big wigs at the time of the Quranic revolution, that is, seemingly they will appear very powerful like the mountains, but their power would have ended like a crumbling sand dune at the banks of a river. This is indeed the condition of the wrong sort of culture. It cannot face the vicissitudes of time and the moment it is faced with the Quranic revolution, it falls down like a crumbling sand dune.

Ibn Faris says it means “extreme thirst”.

- “الْأَبْيَامُ” (*al-huyaam*): extreme thirst, a sickness due to which a camel becomes so thirsty that it is difficult to satiate it {T}.
 “الْأَبْيَمُ” (*al-ahyam*): the camel which is afflicted by the sickness of thirst and which cannot be satiated.
 “بَيْمَاءُ” (*haima'u*): the feminine camel as described above and “بَيْمٌ” (*heem*) is the plural form {T}.

The Quran says:

56:55	You will drink (fervently) like the camels who drink thirstily as if they are afflicted by the thirst sickness	فَشَارِبُونَ شُرْبَ الْهَيْمِ
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“رَجُلٌ بَيْمَانٌ” (*rajulun hai-mun*): a thirsty man.
 “رَجُلٌ بَاعِمٌ” (*rajulun haayim*), “بَيُومٌ” (*huyum*): a surprised man.
 “بَاءَمَ فِي الْأَمْرِ يَبِيْمٌ” (*haama fil amri yaheem*): he was at a loss in the matter.
 “الْحِيَامُ” (*al-hiyaam*): the sand which if held in the hand does not stay but slips away gradually from the hand {T}.

Raghib says it means “dry sand”.

“الْحَيْمَاءُ” (*al-hai'ma*): a desolate desert that has no water {T}.
 “بَامَتِ النَّاقَةُ تَبِيْمٌ” (*haamat naaqatu thayeem*): a she camel went around grazing at will in any direction.
 “لَيْلٌ أَيْمٌ” (*lailun aheem*): a starless night, and therefore travellers are lost and cannot fix their direction.
 “الرَّيْمُ” (*al-heem*): lands which are porous or sandy, and absorb water {T}.

Let us view the above meanings and reflect on what the Quran has said about poetic mentality. The Quran has said that poetry is not befitting of a messenger (36:86). See heading (*Sh-Ain-R*). A messenger brings with him the revolutionary message of Allah, and he has a grand purpose before him. His every step leads towards this purpose from which he never dithers. He does not follow his own emotions, but traverses the straight path willingly and guided by the revelation. On the other hand, a poetic mentality is “فِي كُلِّ وَادٍ” *fi kulli waadin yaheemun*, i.e. like a camel who is extremely thirsty and is wandering in extreme thirst in the desert of his own emotions (26:225). He wanders aimlessly and without direction because his thirst is unquenchable. All his life he wanders this way and his poetry produces no concrete results.

This is the difference between a Messenger and a poet. A poet wanders thirstily in a land of his emotions just like a camel in thirst whose thirst can never be quenched because he is suffering from a sickness. This journey is bleak because there are no landmark stars on the way. As against this, a Messenger calmly traverses on his way towards his fixed destination. Poetry is the following of emotions and messenger-hood is the following of truths. A *Muslim* was entrusted with the “messenger-hood”, i.e. not only to follow Allah’s laws oneself but take the message to others as well. But he gave this up and now wanders aimlessly and without direction, like a thirsty camel which wanders in a desolate place, but doesn’t find any place where he can quench his thirst. Thirst for him is like a sickness because the thirst is not real. How deplorable this depiction is. The irony is that this nation (of *muslims*) which has turned into a community of poets also has this book (the Quran) under its arm. It is like having the stream in front of one and still be in search of water for quenching the thirst. How could such a thirsty camel’s thirst be quenched?

He-Y-M-N

ه ي م ن

“بِيْمَنَ الطَّاءِرُ عَلَى فِرَاحِهِ” (*hai munit taa'iru ala firaakhihi*): the bird spread its wings over its young ones in order to protect them.

“بِيْمَنَ عَلَى كَذَا” (*hai mana ala kaza*): he became his protector {T}.

Allah has called the Quran “مُهَيْمِنٌ” (*mahai-mun*) of all previously revealed books (5:48). This means “the preserver of all truths noted in those previous books”. Even Allah is “الْمُهَيْمِنُ” (*al-muhai'mun*) himself, i.e. He protects the universe like a mother bird protects its young ones.

Ibn Faris says that “الْمُهَيْمِنُ” (*al-mhaimun*) is derived from “أَمْنٌ” (*amn*).

“الْبَيْتِ” (*al-hai’hu*): one who is removed to one side because of his dirty clothes.
 “بَيِّنَات” (*hai’haat*) is a word which means “better if it is removed” {T}.

The Quran speaking in the words of the unbelievers of the life after death says:

23:36	How farfetched is the thing which you are being told will definitely occur	هَيْهَاتَ هَيْهَاتَ لِمَا تُوعَدُونَ
23:37	Our earthly life is what it is. We live, we die and do not get revived.	إِنْ هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا نَحْنُ بِمَبْعُوثِينَ

In other words, they tell their friends “the messenger tells you that you will be raised to life after your death, how impossible is this to believe?”

Waw وَ

1) “وَ” (*wa*): and.

32:37	Their four-legged (animals) and they themselves	أَنْفُسُهُمْ وَ أَنْفُسُهُمْ
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2) “وَ” (*wa*): along with.

10:71	Consolidate your matter along with your partners	فَأَجْمِعُوا أَمْرَكُمْ وَ شُرَكَاءَكُمْ
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3) “وَ” (*wa*): or.

3:111	Through Allah’s promise or through people’s promise	بِحَبْلِ مِنَ اللَّهِ وَ حَبْلِ مِنَ النَّاسِ
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4) “وَ” (*wa*): so that.

6:27	If only we were sent back (to the world) so that we could not be among the unbelievers	يَلَيِّنَا نُرْذُ وَ لَا تُكَذِّبَ
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5) “وَ” (*wa*): that is.

21:69	O fire, cool down on <i>Ibrahim</i> , that is , become peaceful	فُلْنَا يَا نَارُ كُونِي بَرْدًا وَ سَلَامًا عَلَىٰ إِبْرَاهِيمَ
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According to the context, the translation of “وَ” (*wa*) here would be more appropriate as ‘that is’.

6) “وَ” (*wa*): to mean “a promise” or “swear”.

103:1	Swear upon the times (the time is witness to that....)	وَ الْعَصْرِ
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7) “وَ” (*wa*) is sometimes additional.

37:103	So when they both bent over and he made his son lie down face down, then We called out	فَلَمَّا أَسْلَمَا وَنَلَّهَ لِلْحَبِيبِ وَنَادَيْنَاهُ
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Here even without “وَ” (*wa*) the meaning of the phrase remains the same.

8) “وَ” (*wa*): although.

2:44	Although you follow the Book	وَ أَنْتُمْ تَتْلُونَ الْكِتَابَ
2:42	Although you well know	وَ أَنْتُمْ تَعْلَمُونَ

W-A-D و ا د

Ibn Faris says the basic meaning of this root is heavy and harshness.

“الْوَادُ” (*al-waadu*) and “الْوَعْدُ” (*al-wa’eed*): loud and harsh voice, the mumbling of a camel.

“وَادٌ فُلَانًا” (*waada fulana*): it burdened that man {*T, M*}.

“وَعْدٌ” (*wa’eed*): the camels’ heavy tread due to carrying load.

“وَادَ الْبِنْتَ يَءَدُوْا أَدًا” (*a’adal binta ya’edan waada*): buried the girl alive in the ground, and buried her under tons of earth, burdened her with the load of the earth. During the dark period, the *Kunda* tribe of the Arabs used to bury their daughters alive.

A girl who was buried alive this way was called “المؤودة” (*al-mau’oodat*) and “الويدة” (*al-wa’eedah*).

The Quran says:

81:8-9	When the girl buried alive will be asked as to why she was buried alive	وَ إِذَا الْمَوْءُودَةُ سُئِلَتْ بِأَيِّ ذَنْبٍ قُتِلَتْ
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The Messenger *Muhammed* used to make the women agree that they would not kill their daughters (60:12). It may be that the word “قَتَلٌ” (*qatal*) here means “to keep them without education” out of fear of spending money on them with no result. See heading (*Q-T-L*) and (*Dh-B-H*).

This refers not only to the girls during the dark era but all the girls (even in today’s world) for all times who are “buried alive” i.e. who spend their entire lives as cattle, like they are neither dead nor alive. They are buried in a way in their houses from where they cannot be go out and use their potentials. Until the marriage and divorce is according to the Quranic system (and not that which we think is the way), girls and women will continue to suffer and their abilities will remain un-realised. The women in the west have now managed to get some rights in terms of education, training, etc.

W-A-L و ا ل

“وَأَلَّ إِلَيْهِ” (*wa’ala ilaih*), “يَبْتَئِلُ وَالِيًّا” (*ya’ilu waala*): sought refuge some place, went towards him with alacrity, turned towards him.
 “وَأَلَّ مِنْهُ” (*a’ala minhu*): to seek refuge.
 “أَلْوَالُ” (*al-waalu*), “أَلْوَالٌ” (*al-mu’ilau*), “أَلْمَوَالَةُ” (*al-mawalah*): a place for deliverance and refuge, sanctuary.

Ibn Faris says it means “to congregate” and “to seek refuge”.

Surah *Al-Kahaf* says:

18:58	Place of refuge	مُؤْوَلًا
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W-B-R و ب ر

“أَلْوَبِيرٌ” (*al-wabar*) with its plural form “أَوْبَارٌ” (*au-baar*) means hair of the camel, goat or fox.
 “أَهْلُ الْوَبِيرِ” (*ahlul wabar*): those who live in the desert.

The Quran uses the word “أَوْبَارٌ” (*au-baar*) in (16:80). Also see heading (*Sd-W-F*).

W-B-Q و ب ق

“مَوْبِقًا” (*maubiqah*), “وَبِقًا” (*wabaqa*), “وَبَقًا” (*yabaq*), “وَبِقٌ” (*wabaq*): to be annihilated.
 “أَلْمَوْبِقِ” (*al-maubiq*): a place where killing takes place, like an altar.
 “مَوْبِقٌ” (*maubiq*): an obstruction and barrier, a prison.
 “أَوْبَقَهُ” (*au-baqahu*): stopped him, imprisoned him, killed him {*T, M, R*}.
 “وَبِقٌ” (*wabaq*): to be annihilated.

Ibn Faris says that “أَلْمَوْبِقِ” (*al-maubiq*) means “anything that acts as a barrier between two things”.

Surah *Al-Kahaf* says:

18:52	Built a barrier between them (Made their relationship a means of their annihilation).	وَجَعَلْنَا بَيْنَهُمْ مَوْبِقًا
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Surah *Ash-Shura* says:

42:34	destroy them	أَوْ يُؤْبِقَهُنَّ
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As such “أَلْمَوْبِقَاتُ” (*al-mubiqat*) means “sins which lead to destruction” {*T, M, R*}.

“الْوَيْلُ” (*al-wabl*), “الْوَابِلُ” (*al-waabil*): heavy rain (2:264).
 “الْوَيْبِلُ” (*al-wabeel*): intense {T}.

73:16	So We seized him in a ruinous seizure	فَأَخَذْنَا مِنْهُ أَخْذًا وَبِيَالًا
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“ضَرْبٌ وَبَيْلٌ” (*zarbun wabeel*): hard strike.
 “وَبَيْلٌ” (*wabeelun*): the staff of the washer man with which he beats the clothes {T}.
 “الْوَيْبَالُ” (*al-wabaal*): intensity, harshness, dislike, chaos, misery, disagreeable, unsuitable {T}.
 “وَيْبَالُ أَمْرِهِ” (*wabaala amrihi*): the bad results of one’s deeds (5:95).

Ibn Faris says its basic meanings include the element of intensity.

This root also means “to congregate”.

“الْوَتْدُ” (*al-watad*): peg. The plural is “أَوْتَادٌ” (*autaad*).
 “وَتْدٌ” (*watada*), “الْوَتِيدُ” (*al-watida*), “يَتِيدُهُ” (*yatidahu*), “وَتْدَاءٌ” (*watda*): he drove a peg into the ground or wall.
 “الْمَيْتِيدُ” (*al-meetad*): the hammer with which the peg is driven.
 “الْوَاتِيدُ” (*al-waatid*): a profound or established (pegged) thing.
 “وَوَتْدًا فُلَانٌ رِجْلَهُ فِي الْأَرْضِ” (*wattada fulanun rijlahu fil ard*): they established themselves there.
 “أَوْتَادُ الْأَرْضِ” (*autaadul ard*): mountains.
 “أَوْتَادٌ مِنَ الْبِلَادِ” (*autaadun minal bilaad*): the elite of the city {T, R}.

The Quran has called the pharaoh as “ذُو الْأَوْتَادِ” (*zul autaad*) in (38:12), which means “having very powerful forces”. It is also used for someone whose pegs are driven far and wide. Mountains have also been called “أَوْتَادًا” (*autaada*) in (78:7) because they are pegged into the ground.

The terms of “أَبْدَالٌ” (*abdal*) and “أَوْتَادٌ” (*autaad*) which exist in the language of the Sufism, are not Quranic.

“الْوَتْرُ” (*al-watr*), “الْوَتْرُ” (*al-witr*): individual or individual thing, as against “شَفْعٌ” (*shaf'a*) {T, R}.

The Quran says:

89:3	Odd figure as against even	وَالشَّفْعِ وَالْوَتْرِ
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“وَوَتْرَهُ مَالَهُ وَحَقِّبَهُ” (*watarahu maalahu wa haqahu*): he reduced his wealth and right.

The Quran says:

47:35	He will not reduce anything which you have earned with your deeds	وَلَنْ يَرْكُمَ أَعْمَالَكُمْ
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“وَوَتْرٌ” (*watara*): to avenge and commit excesses. It also means to separate a pair {T, R}.
 “الْوَتْرُ” (*al-witr*): enmity due to killing {M}.
 “تَتْرَىٰ” (*tatra*) which actually was “وَوَتْرَىٰ” (*watara*) but was later changed, mena “for things to appear so that there is a gap between them”. If such objects continue to come without gaps, they will not be called

”مُتَوَاتِرٌ“ (*mutawatir*) or “continuous” but ”مُتَتَابِعٌ“ (*muta'taabih*) or ”مُتَدَارِكٌ“ (*muta'daarik*) or ”مُتَوَاصِلٌ“ (*mutawasil*).

”جَاءَتِ الْخَيْلُ تُتْرَى“ (*ja'atil khilu tatra*): the horses came one after the other with gaps in between.

”مُؤَاتِرَةُ الصَّوْمِ“ (*muwataratus saum*): to fast one day and abstain for a couple of days from fasting.

”مُؤَاتِرَةٌ“ (*muwatarah*) must have a gap in between. If there is no gap then it will be called ”مُدَارِكَةٌ“ (*mudaarakatun*) or ”مُؤَاصَلَةٌ“ (*muwasalah*) {*T, R*}.

The Quran says:

23:44	then We kept sending Our messengers from time to time continuously	ثُمَّ أَرْسَلْنَا رُسُلَنَا تَتْرًا
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”أَلْوَيْرَةٌ“ (*al-wateerah*): to hesitate in some work.

Ibn Faris says the many words from this root are very dissimilar and have their own separate meanings (i.e. these are not related to the root).

W-T-N و ت ن

”أَلْوَاتِينُ“ (*al-waatin*): a thing which is always stolid in its place.

”أَلْمَاءُ الْوَاتِينُ“ (*al-maa'ul waatin*): water that flows forever and does not stop.

”أَلْوَاتِيْنُ“ (*al-wateen*): the vital chord which makes a man die if cut {*T*}.

The Quran says:

69:46	then We cut his vital chord	ثُمَّ لَقَطَعْنَا مِنْهُ الْوَاتِينَ
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W-Th-Q و ث ق

”وَتَأَقُّ“ (*wisaaq*), ”وَتَأَقُّ“ (*wasaaq*): is the rope etc. with which something is fettered. Some say ”وَتَأَقُّ“

(*wasaaq*) means to tie and ”وَتَأَقُّ“ (*wisaaq*) is the fetter itself.

”أَوْثَقَهُ“ (*ausaqah*): tied it firmly with a rope {*T*}.

”وَوَثَّقَ الشَّيْءُ“ (*wasaaq-ashay*): that thing became firm and tight.

The Quran says:

89:26	the thing became entrenched and established	وَلَا يُؤْتِقُ وَثَاقَهُ أَحَدٌ
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The Quran says ”أَلْعُرْوَةُ الْوُثْقَى“ (*al-urwatul-wusqaa*) which has been explained by saying ”لَا أَنْفِصَامَ لَهَا“ (*la an fisaama laha*) in (2:256) i.e. “which does not break”.

”مَيْتَأَقُّ“ (*maisaaq*) and ”مَوْثِقٌ“ (*mausiq*): firm promise, solid commitment.

”وَوَيْقَ بِهِ“ (*wasiq bihi*): to trust someone, to think him to be trust worthy {*T*}.

”إِسْتَوْثِقَ مِنْهُ“ (*istawsiq inhu*): obtained a trust worthy pledge from him {*T*}.

”كِبَالًا مُوْتِقًا“ (*kala'un musaq*): enough fodder to make one believe that it will be enough for one year.

Raghib says ”أَلْمَيْتَأَقُّ“ (*al-meesaq*) means an agreement which is linked with swearing or promises {*R*}.

“وَتَنَّ بِالْمَكَانِ” (*wasana bil makaan*): he stayed somewhere, became a resident somewhere.

“الْوَائِنُ” (*al-waasin*): established and stolid and resident which does not move from its place.

“وَتَنَّ بُتٌ” (*wasanan but*): a statue which cannot move from its place {*T, R*}. The plural is “أَوْتَانٌ” (*ausaan*) as in 29:17.

Taj and *Kitaabal Ashqaaq* say that “وَتَنَّ” (*wasan*) means “a small statue”. As per this meaning, every system that is static and does not progress is “وَتَنَّ” (*wasan*), i.e. “a small idol of sorts”, which every dead nation worships.

The Quran is a code of life revealed for the entire mankind for all times and whenever it is given a practical shape (i.e. it is fully acted upon), then it creates an extremely dynamic society. Staying within the parameters of the permanent values of the Quran, a society stays with the times and moves ahead. Thus this system attains the shape of a dynamic movement and if it stops and becomes static at some point, then it turns into idol worship. This takes place among nations which suffer from mental and practical inertia. We consider that stone statues are not worth worshipping, but do not mind the hidden idols in the form of false beliefs in our hearts and minds!

“وَجَبَّ الْبَعِيرُ تَوَجُّبًا” (*wajjabal ba'eeru taujeeba*): the camel sat on the ground and sat staunchly {*T, R*}.

“الْمَوْجِبُ” (*al-muwajjib*): the camel which due to plumpness cannot get up.

“وَجَبَّ الْحَائِطُ” (*wajabal haa*): the wall fell down.

“وَجَبَّ الرَّجُلُ وَجُوبًا” (*wajabar rajulu wujuba*): the man died, i.e. fell down so that he never got up.

“الْوَجْبَةُ” (*al-wajabah*): for something to fall down with a sound.

“الْمَوْجِبُ” (*al-maujib*): death {*T, R*}.

About the camels which are slaughtered, the Quran says:

22:36	when they fall on their sides (when they become cold (due to death))	فَإِذَا وَجَبَتْ جُنُوبُهَا
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Ibn Faris says it basically means to fall down, or some event to take place.

“وَجَبَّ الشَّيْءُ” (*wajabash shaiyi*): for something to become firm or become necessary and obligatory.

“أَوْجَبَهُ” (*au jabahu*), “وَجَّبَهُ” (*aj-jabahu*): he established it and made it firm.

“اسْتَوْجَبَهُ” (*istaujabahu*): he became deserving of it {*T*}, he thought it mandatory {*T*}.

“وَأَجَبَ لِفُلَانٍ حَقَّهُ” (*waajabal li fulanin haqqahu*): he conceded his right {*T*}.

“وَجَدَ” (*wajada*), “وَجُودًا” (*wujuda*): to acquire something. It is also sometimes used to mean to know something, and gain knowledge about it, but it is also used with certain changes to mean other things.

“مَوْجِدَةٌ” (*maujidatan*), “وَجْدَانًا” (*wajidaana*): anger.

“وَجَدَ عَلَيْهِ” (*wajada alaih*): he was angry at him.

“وَجَدَ يَجِدُ” (*wajada yajid*): to be wealthy and care free.

“الْوَجْدُ” (*al-wijd*), “الْوَجْدُ” (*al-wajd*), “الْوَجْدُ” (*al-wujd*): wealthiness, vastness and expansion.

“وَجَدَ بِيهِ” (*wajada bihi*), “وَجَدًا” (*wajda*): loved him or her.

“إِنَّهُ لَيَجِدُ بِفُلَانَةٍ وَجْدًا شَدِيدًا” (*innahu layajidu bifulanah wajdan shadeeda*): he loves that woman and becomes sad in her absence.

“وَجَدَ بِيهِ” (*wajada bihi*): he loved her and was sad.

“الْوَجِيدُ” (*al-wajeed*): level ground {*T, M*}.

“الْوَّاجِدُ” (*al-waajid*): rich, strong, wealthy {*T, M*}.
 “وُجْدٌ” (*wujd*): capacity, power (65:6).

The Quran says:

2:96	You will find them to be most greedy	وَلَتَجِدَنَّهُمْ أَخْرَصَ النَّاسِ
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This word has been used mostly in this meaning.

“وُجُودٌ” (*wujudun*) or “مَوْجُودٌ” (*maujuud*) are words which are not found in the Quran. These are the terms coined by the linguists.

W-J-S و ج س

“الْوَّجْسُ” (*al-wajs*): secret voice or the voice of your heart.
 “الْوَّاجِسُ” (*al-wajis*): the thought that crosses your heart (mind).
 “الْإِيْجَاسُ” (*al-eejaas*): to feel something in the heart and to keep it concealed. A passing thought in which there is no element of fear {*T*}.

The Quran says about *Ibrahim*:

11:70	he felt a little fear of them in his heart	وَأَوْجَسَ مِنْهُمْ خِيفَةً
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W-J-F و ج ف

“وَجَفَّ السَّيِّءُ” (*wajafash shaiyu*): for something to be disturbed.
 “قَلْبٌ وَاجِفٌ” (*galbun waajif*): a troubled heart (that beats fast) {*T, R*}.

The Quran says:

79:8	That day, hearts will be troubled and worried	قُلُوبٌ يَوْمَئِذٍ وَاجِفَةٌ
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“وَجَفَّ الْفَرَسُ” (*wajafal fars*): for a horse to run fast.
 “أَوْجَفْتُهُ” (*au jafthu*): I made it run fast.

The Quran says:

59:6	So you have not raced horses and camels there.	فَمَا أَوْجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَلَا رِكَابٍ
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W-J-L و ج ل

“الْوَّجَلُ” (*al-wajal*): fear and worry.
 “وَجَلٌ” (*wajil*), “يُوجَلُ” (*yaujal*): to worry, to fear, one who fears and worries is called “وَجِلٌ” (*wajil*). The plural is “وَجِلُونَ” (*wajiloon*) as in (15:52).
 “الْوَّجِيلُ” (*al-wajeel*), “الْمَوْجِلُ” (*al-maujil*): a ditch in which water accumulates.
 “الْوُّجُولُ” (*al-wujul*): old folk {*T*}.

Raghib says that “الْوَّجَلُ” (*al-wajal*) means to fret in one’s heart or fret secretly {*R*}.

The Quran says that one of the characteristics of the *momineen* is:

8:2	When God is mentioned, they get a feeling of fear (lest they are not doing what He wants)	إِذَا ذُكِرَ اللَّهُ وَجِلْتُمْ فَطُوبَاهُمْ
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As mentioned at other places “fear of God” is “to fear the destructive results that wrong deeds bring”, or “to fear the destructive results if the guidance is not followed”.

Ibn Faris says it basically means for something to appear.

“وَجَاهُ الشَّيْءِ” (*wajhush shaiyi*): against something or to be face to face {M}.

“الْوَجْهَ” (*al-wajhu*): the part of anything that is seen first.

“الْوَجْهَ” (*al-wajhu*) is part of the human body which appears first of all.

Since man’s face appears first, it is called “وَجْهٌ” (*wajhu*) {M, T, *Lataif-ul-Lugha*}. But later this word came to mean personality {M, T, *Lataif-ul-Lugha*}.

Verse (2:112) says “مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ” (*mun aslama wajhahu lillaah*). Here “وَجْهٌ” (*wajhun*) means the entire person not just the face.

Surah **Bani Israel** says:

17:7	Lest they make your condition very bad (they turn the condition of your leaders as very bad)	لَيْسُوا، وَجْهَكُمْ
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“وَجْهُ الْقَوْمِ” (*wajhul qaum*): the head of the nation or very respected person of a nation.

“وَجْهُ النَّهَارِ” (*wajhun nahaar*): the initial part of the day.

“الْوَجْهُ مِنَ الدَّيْرِ” (*al-wajhu minad dahr*): the early part of the era, i.e. part of the times (era) which appears initially.

“الْوَجْهَ” (*al-wajhu*): rank, respect too.

“الْوَجِيهَ” (*al-wajih*): man with respect or rank.

“الْوَجِيهَةَ” (*al-wajihah*): a cloth which is similar on both sides.

About **Moosa** it has been said:

33:69	a respectful man	وَكَانَ عِنْدَ اللَّهِ وَجِيهًا
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“وَكَانَ عِنْدَ اللَّهِ وَجِيهًا” (*wajhun*): purpose, object, the way which is adopted to reach the destination, course, direction, the destination towards which one is moving.

“وَجْهَ الطَّرِيقِ” (*wajhut tareeq*): the path which leads to the destination {L}.

“وَجْهَ الْأَمْرِ” (*wajhul amr*): the purpose of something and the right way.

“جِهَةٌ” (*jihatun*) and “وَجْهَةٌ” (*wijhatun*) also means as above, or purpose, reason, raison d’etre.

“مَتَوَجَّهٌ” (*mutawajjah*): the place towards which one is going.

The Quran says about the deeds:

2:272	Seeking the purpose ordained by Allah	إِتِّعَاءَ وَجْهِ اللَّهِ
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Generally it is translated to mean for Allah’s pleasure or to make him agreeable. This turns one’s minds towards the emotions of displeasure or pleasure. God is above such emotions.

“وَجْهِ اللَّهِ” (*wajhil laah*): the purpose which Allah has ordained, the destination towards which the laws of Allah take us, i.e. every deed must be for the purpose as ordained by Allah, every deed of man should be for reaching the destination that Allah’s law has ordained or fixed for it.

Surah **Ar-Room** says:

30:39	Whatever you give for the development of mankind is meant to take you to your intended objective	وَمَا آتَيْتُمْ مِنْ زَكَاةٍ تُرِيدُونَ وَجْهَ اللَّهِ
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This makes the meaning of the verse clear in which it is said:

28:88	Whatever man does undergoes change	كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ
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This is what “هَيْكَلٌ” (*haalaka*) means, but permanence is enjoyed only by the deeds which are made to reach the destination which Allah’s laws have destined, or that every worldly way undergoes change excepting the way that takes one to the destination fixed by Allah {M}.

This is also meant by these verses of Surah *Ar-Rahman*:

55:25	Every path is subject to change excepting the one which takes one to the great development	كُلُّ مَنْ عَلَيْهَا فَانٍ وَيَبْقَى وَجْهَ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ
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This has been called:

92:20	Every nation in the world has its own objective in life and every individual too	إِنِّيَعَاءَ وَجْهِ رَبِّهِ الْأَعْلَى
2:148	The group of <i>momineen</i> is such that wherever in the world it may be, and in whichever sphere, its purpose in life focuses on the destination fixed by the laws of God	وَلِكُلِّ وِجْهَةٍ هُوَ مُوَلِّئُهَا
2:115	So wherever you turn, you find yourself according to Allah’s intend. (His laws are operational everywhere)	فَأَيْنَمَا تُوَلُّوا فَانَّم وَجْهَ اللَّهِ

W-H-D و ح د

“الْوَّاحِدُ” (*al-waahid*): the number “one”.

“وَاحِدٌ” (*waahid*) and “أَحَدٌ” (*ahad*) both mean “one” but there is a difference in their usage. When it is said “مَا آتَانِي مِنْهُمْ أَحَدٌ” (*ma atani minhum ahad*), it will mean “nobody from among them came to me”. But when it is said “جَاءَ نَبِيٌّ مِنْهُمْ وَاحِدٌ” (*ja’a nabi minhim waahid*), then it would mean that “only one person came to me (not two)” {T}.

Ibn Faris has said that “هُوَ وَاحِدٌ قَبِيلَاتِهِ” (*huwa wahidihu qabililatih*) means “he is outstanding among his tribe”.

Raghib prefers the meaning given above.

The Quran has used the term “وَاحِدٌ” (*waahid*) to mean Allah too (12:39) as well as “أَحَدٌ” (*ahad*) as in (112:1).

Muheet says that He who is alone in His personality is “أَحَدٌ” (*ahad*) as well as “وَاحِدٌ” (*waahid*), and nobody shares His traits or qualities. As such “أَحَدٌ” (*ahad*) would mean without parallel, unique. The basic characteristic of a personality is, i.e. it is “unique”.

“قُلْ هُوَ اللَّهُ أَحَدٌ” (*qul huwal laahu ahad*) relates this uniqueness of Allah’s personality (112:1).

“الْأَحْدَانُ” (*al-uhdaanu*): arrows which are unique and unparalleled {T}.

“الْمِيعَادُ” (*al-meehaad*): a dune which stands alone and away from other dunes {M}.

“إِنْتَحَدَ الشَّيْءَ أَنْ” (*it-tahadash shaiyaan*): both things intermingled. Figuratively this word means “to agree”.

All Quranic teachings are based on the “Oneness of God”, that is, upon the fact there is only one power (Sovereign) which enjoys total domination and power. There is no other law or power except His. As such, in the world of humans too, His law must operate.

18:110	(Therefore <i>momin</i> is he) who does not include anyone else in the Laws of his Sustainer.	لَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا
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That is, a *momin* is someone who does not bow his head before anyone’s law but His (which He has revealed in the Quran). Also see heading (*A-H-D*).

- “الْوَحْشُ” (*al-wahsh*): wild animal. The plural is “وُحُوشٌ” (*wuhush*). Singular is “وَحْشِيٌّ” (*wahshi*).
 “وَحْشِيٌّ” (*wahshi*): inhabited and desolate place {*R*}.
 “مَكَانٌ وَحْشٌ” (*makaanun wahsh*): vacant place.
 “بَلَدٌ وَحْشٌ” (*baladun wahsh*): an area which is desolate and un-inhabited.
 “بَاتَ وَحْشًا” (*baata wahsha*): he spent the night hungry (he was with empty stomach) {*T*}.
 “الْوَحْشُ” (*al-wahsh*): the opposite of “الْأَنْسُ” (*al-ins*) {*R*}, that is “not familiar”, “wild”.
 “ذَالِكَ مِنْ وَحْشِ النَّاسِ” (*zaalika min wahshin naas*): this man is from among the lowly people and those who hate humans {*M*}.

The Quran says:

81:5	And when the “unfamiliar” are gathered	وَإِذَا الْوُحُوشُ حُشِرَتْ
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Here the word can mean “unfamiliar” as well as “wild animals” and “wild and uncouth people”.

- “الْوَحْيُ” (*al-wahyu*): quick indication.
 “وَحَيْتُ لَكَ بِخَيْرٍ كَذَا” (*wa haitu lak bi khabari kaza*): I signalled you about that thing, informed you quietly {*T, R*}.

Surah *Maryam* says that *Zakariya* was told not to speak to people:

19:11	As such he signalled the people (used sign language)	فَأَوْحَى إِلَيْهِمْ
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Raghib says and *Taj* supports him in this, that “الْوَحْيُ” (*al-wahi*) means a quick signal.

- “شَيْءٌ وَحِيٌّ” (*shaiyun wahi-un*): the thing that comes quickly.
 “أَمْرٌ وَحِيٌّ” (*amrun wahiyyun*): quick matter.
 “الْوَحْيُ” (*al-waha*): to be speedy.
 “أَوْحَى الْعَمَلُ” (*auhal amal*): he was fast in work.
 “الْوَحْيُ” (*al-wahi*): to write.
 “وَحَيْتُ الْكِتَابَ” (*wa hait-ul-kitaab*): I wrote that book.
 “وَاحٍ” (*waahin*): someone who writes.
 “الْوَحْيُ” (*al-wahyu*): that which is written.
 “أَوْحَى” (*au-ha*): to order.

Johri says that “الْوَحْيُ” (*al-wahyu*) means “الْكِتَابُ” (*al-kitaab*), i.e. the Quran itself. *Lataif-ul-Lugha, Ibn Faris* and *Raghib* support this.

Surah *Al-Ma'idah* says:

5:111	Revelation sent to the companions	وَإِذْ أَوْحَيْتُ إِلَى الْحَوَارِيِّينَ
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Hence here it means the written order that was given through the Revelation which, according to *Raghib*, was sent through *Isa* in written form.

Taj says in the afore-mentioned verse that to *wahi* towards the fellowship of *Isa* means that “God had ordered them” {*T, R*}, and this *wahi* was relayed to the fellowship through *Isa* (Jesus) {*R*}.

Ibn Faris says that anything which you impart to others, and they become aware of it is called “وَحْيٌ” (*wahi*), regardless of the condition you impart it in, may be secretively or otherwise.

Surah *As-Sajdah* says:

41:12	he imparted the <i>wahi</i> in all the heavens	وَ أَوْحَى فِي كُلِّ سَمَاءٍ أَمْرَهَا
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To *amr* the *wahi* means “to appoint the laws made by God according to which everything in the universe carries on.

This has been related in Surah *An-Noor* as:

24:41	everything in the universe knows what its obligations are and it must do what has been ordained for it	كُلُّ قَدْعَلَمَ صَلَاتَهُ وَتَسْبِيحَهُ
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This is the *wahi* which is operative in all the things, i.e. the *amr* or “the will of Allah”, or “Allah’s law”.

About this, Surah *Az-Zalzaal* says:

99:5	for this purpose, God has made <i>wahi</i> towards the earth (ordered the earth about it)	بِأَنَّ رَبَّكَ أَوْحَىٰ لَهَا
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Hence it is the law about the earth from God.

Surah *An-Nahal* says:

16:68	God has made the <i>wahi</i> towards the honey bee (God’s law ordains that it should operate in such a way)	وَ أَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ
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Everything in the universe is operating according to Allah’s *wahi* (order). This *wahi* has been ingrained in everything. This is called “law of nature” or for living things it is called “instinct”. This law or order is not created by those things themselves but has been created by God.

Man is a part of the universe and therefore for it too it is necessary that it must live or exist as per some law which has not been created by him but is given by some external source. As far as his corporeal self is concerned, it is guided by the same principles that apply to other animals, i.e. to eat, sleep, wake up, reproduction, sickness, death; all are similar and follow the same law. These laws are not self-made.

Humans have a social and civilized life too, aside from their physical life. They also have a Self consisting of their strong sense of identity, meta cognition, emotions and memory. For this man needs a law as well and that law must also not be self-made but given to it by some external source. This law too is called *wahi*, but difference is that everyone does not get this *wahi* individually. God willed that this *wahi* be given to a man who would relay it to others and that man used to be called a “messenger”. This *wahi* was particular to such messengers.

Nothing in the universe has the right to accept or reject the law which has been ordained for it, but man has been given the right whether he wants to live according to this *wahi* or not. This is because for the development of his personality, it is necessary that he exercises his right to choose how he wants to live. The reason behind no man getting the *wahi* individually but through the messenger is also to let man choose his own way, because the things of the universe which get the *wahi* directly and individually are not allowed to deviate from the *wahi*. They have to follow the *wahi* at all costs as it is inbuilt and other than man, none else has the freedom to choose.

Man has been given the right to choose which way he wants to live, but he has not been given the right to change the results of the deeds that he chooses to do, i.e. good deeds will get good results and bad deeds will inevitably get bad results in terms of their consequences, and nobody can change this. Man can easily take poison or throw it away, but he does not have the right to make the poison produce the result as a piece of harmless sweet would. Indeed the purpose of the creation of humans with a free will is to hold them accountable for what they do (45:22).

The messengers did not get this *wahi* due to their own efforts but got selected by Allah. No man can reach up to the *wahi* but the *wahi* comes from its place and reaches man, i.e. it is revealed by God. In other words, it is not a subjective thing but objective. Man through his efforts can indeed discover the secrets of the things in the universe, but the truths that he gets through the *wahi* are acquired only through the messengers. This means that through the *wahi*, truth manifests itself upon the messenger (and through him to mankind, a messenger cannot himself unveil the truth). This is called the revelation of the *wahi*.

2:97	<i>Jibrail</i> has revealed it unto your heart	فَأَنزَلْنَاهُ عَلَى قَلْبِكَ
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Since *wahi* was revealed only to the messengers as far as this world is concerned, we can never understand in what circumstances or how it was revealed. We can only develop our belief through the use of our intellect and reasoning and rational thinking it is from Allah and passed on to us by the messenger (although we are able to see some of the evidence presented). Also through the results of the orders of the *wahi*, we can judge the pragmatic truths in the *wahi*. The messengers sometimes got this *wahi* secretly and sometimes openly, but we can only get the *wahi* through the messenger’s teachings.

This fact has been related by the Quran in Surah *Ash-Shura*:

42:51	And it is not upto any human that Allah should speak to him, except that he received <i>wahi</i> , or is spoken from behind a veil, or that messenger has been sent to him who reveals the <i>wahi</i> , according to the plans of Allah	وَمَا كَانَ لِيَشْرَ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَائِهِ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا فَيُوحِيَ بَأْذَنِهِ مَا يَشَاءُ
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In this it has been related how Allah “speaks” to man. Man is of two kinds, the messengers and other than the messengers (the common men). The first kind, i.e. the messengers, receive the message or *wahi* through the medium selected by Allah, like it has been said about the Messenger *Muhaammed*. Or it gets received by a voice which is directly heard, like from behind a curtain (as in the case of Moses). As for the second category of humans, they only receive the *wahi* through the messengers. Now this message is within the Quran, not anywhere outside it. In a way this Quran has also been revealed unto us (3:71, 2:105). That is, it has been revealed to us through the Messenger *Muhammed*. Since after the Messenger’s death, *wahi* has been discontinued, and no man can now receive it directly – this is because the Quran is a complete book of guidance which deals with the human thought process.

Now only two fountainheads of knowledge are remaining for man. One is the *wahi* of Allah as contained in the *Quran*, and the second is man’s own intellect. No man can get any knowledge aside from these two sources. Meditation and other such ideas find no credence with the Quran. See heading (*L-H-M*). If the Quran and man’s intellect get together, they complete the human knowledge. The concept that the Messenger *Muhammed* received two kinds of *wahi*, one which is in the Quran and one which is out of it or in traditions only is a non-Quranic concept.

There is no mention of such a division of the *wahi* in the Quran (6:19). This was a concept which prevailed among the Jews and adopted by the *Muslims*. During the time of the Messenger there is no mention of *wahi-matlu* and *ghair-matlu* anywhere. At this point only these details about the *wahi* will be discussed. If more details are needed they can be seen in the book titled *Iblees and Adam* which discusses these things in greater detail.

“أَوْحَى إِلَيْهِ” (*auha ilaih*): to send as messengers.

“أَوْحَى الرَّجُلُ” (*auhar rajul*): he sent his trusted messenger to his trusted servant as an envoy {T}.

Ibnul Anbari says that *wahi* is called so because the angel brings it secretly to the person towards whom it is sent.

“إِيْحَاءُ” (*eeha*) actually means to “talk secretly” with someone.

Abu Ishaq says that *wahi* actually means “إِعْلَامٌ فِي خَفَاءٍ” (*i’laam fi khafa-in*). That is why the Quran says it is something to put in the heart.

“أَوْحَتْ نَفْسُهُ” (*auhat nafsuhu*): there was fear in his heart, he fretted in his heart, and his heart developed a fear.

About *Isa’s* mother, the Quran says:

20:38	We inspired <i>Moosa’s</i> mother’s heart to feed the baby, and let the baby flow in the river in a box if she developed any fear	أَوْحَيْنَا إِلَىٰ أُمِّ مُوسَىٰ
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As mentioned earlier, “وَحْيٌ” (*wahyun*) is anything that is sent toward anybody so that he or she becomes aware of it, or to send knowledge towards somebody no matter how it is done. Thus to send *wahi* towards *Isa’s hawaris* or fellowship of *Isa* means to send order towards them (through *Isa*). In the same way, to send *wahi* towards the mother of *Moosa* would mean to send an order or news through somebody to her.

Wahi to messengers was particular only to them. To believe from the word “أَوْحَيْنَا” (*awhaina*) that a common human being could also receive the *wahi* like the messengers, is to go against the teachings of the Quran.

Note here that that which is called *wahi* to messengers, was received for the last time by the Messenger *Muhammed*, and is now safe in the Quran. After this no human being received nor will receive any other guidance directly from God as it has been completed. Anyone who claims to have done so, is either deceiving himself or is trying to deceive others.

Since *wahi* does not include any human wish or thought, the Quran has called it “الْعِلْمُ” (*al-ilm*) which is totally free of human thought (2:120) i.e. human beings do not think like the Quran and this is why no human being can produce verses like the Quran (2:23-24). At another place it has been said that there is no thought of the messenger himself in the *wahi* (i.e., it is entirely from God):

53:35	He does not say anything on his own but this is the <i>wahi</i> which has been sent towards him:	وَمَا يَنْطَلِقُ عَنِ الْهَوَىٰ - إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ - عَلَّمَهُ شَدِيدُ الْقُوَىٰ
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He has been given this knowledge by the Great One (God). As has been said earlier, nobody except a messenger can receive this knowledge directly. Therefore the Messenger announces:

7:62	I know that (with the help of God) which you do not know	أَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ
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Therefore the truths that are revealed through the *wahi* are not discoverable by human intellect. The human intellect needs the light of the *wahi* like the eye needs the sunlight. The path which has been defined by the *wahi* is the dependable guidance and will always lead to the truth and to the direction of the self-development. Note that the words of the *wahi* too are not the messengers’ but God’s.

“الْوَحْيُ” (*al-wahi*) also means the same as “الطَّرِيقُ الْمُعْتَمَدُ” (*at-tareeq ul-mu’tamad*), that is “dependable path” {*Lataif-al-Lagha*}.

W-D-D و د د

“الْوُدُّ” (*al-wudd*), “الْوَدَادُ” (*al-wadaad*): friendship, love.

Raghib says it means “to love something” and “to wish to belong to something”.

“الْمَوَادَّةُ” (*al-mawaddah*): love.

“الْوُدُّ” (*al-wudd*): peg, although some think that it is a form of “الْوَتَادُ” (*al-watad*) whose root is (*W-T-D*) {*T*}.

The Quran says:

2:96	Every one of them so wishes	يَوَدُّ أَحَدُهُمْ
19:96	Allah the Kind, will create love (or good feeling) for them	سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا
85:14	Allah is very kind (who is very ‘loving’).	الْوُدُّودُ

Surah *Ar-Room* says about connubial relationship:

30:21	created mutual love between you (made you join each other so that you became supportive of each other)	جَعَلَ بَيْنَكُمْ مَوَدَّةً
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This verse points to the marital issues i.e. this is something which we need to use as a criterion to live happily within the contract of a marriage. If affection is missing then this needs to be worked at to create it through the study of the Quran.

Surah *Al-Mumtahuna* has used "مَوَدَّةً" (*mawaddah*) against enmity (60:7).

Surah *Ash-Shura* says:

42:23	Tell them "I demand no compensation for it (i.e. for communicating this guidance)" (I just want relationship to be maintained)	قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ
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For its right meaning, see heading (*Q-R-B*).

Wadd

وَدَّ

"وَدَّ" (*wadd*), "سُوَاعٌ" (*suwa-u*), "يَغُوْتُ" (*yaghus*), "يَعُوْقُ" (*ya-ooq*) and "نَسْرٌ" (*nasr*) were idols that got worshipped during the period of *Noah* (71:23). The Arabs were well aware of these names. The idol named "وَدَّ" (*wudd*) was worshipped by the tribe of *Banu Kalb*.

W-D-Ain

وَدَع

"وَدَع" (*wada'a*), "يَدَعُ" (*yada'u*): something stopped, became static.
"وَدَع" (*wada'a*), "وَدَّع" (*wawadda*): left, gave up.

Ibn Faris says that this root basically means "to give up" and "to empty".

"تَوَدَّعَ الْفَرِيقَانِ" (*tawada'al fareeqaan*): both opponents ceased fire.
"وَدَّيْعٌ" (*wadeeh*): ceasefire agreement. Later this word came to mean any type of agreement.
"الْوَدَّيْعُ" (*al-wadee'ah*): something which is kept in trust.
"الْوَدَّيْعَةُ" (*taudi'us saub*): to keep cloth in a safe place so that it is free of dust etc.
"تَوَدَّيْعُ النَّوْبِ" (*tawadda-hu*): kept it in a safe place {T}.
"الْوَدَّيْعُ" (*al-wadeeh*): a quiet and stolid man.
"الْوَدَّعُ" (*al-wad'u*): a tomb where the dead lies in peace.
"الْمُسْتَوَدَّعُ" (*al-mastauda*): the place where something is kept safely.

The Quran has mentioned the dynamic and static condition of every living thing i.e. every living thing evolves in steps: see (11:6), (6:99)

The rule about the organic evolution is that everything stays in a certain place and state for sometime, and then from there it evolves to the next stage, and thus evolves to its completion. These places at which it in a way stops, are its stations, but even in this station a thing is not entirely static. Changes keep taking place in it, but that change is so imperceptible that we do not feel it. We feel the change when it has actually taken place and visibly manifests itself. We call it the next stage of that thing.

"وَدَّعَهُ" (*wada'ahu*), "وَدَّعَا" (*wad'aa*), "وَدَّعَهُ" (*wadda-u*), "تَوَدَّيْعَا" (*taudee'aa*): to say goodbye to someone, to see somebody off.

"وَدَّعُ" (*wada'u*) along with "دَعَتْ" (*da'atah*) means "luxurious living". The one who sees somebody off prays that "may God keep the traveller protected from the travails of the journey and makes him reach his destination comfortably". Later this word came to mean "send somebody off" or "see somebody off". Later it came to mean "to give up" or "to leave" {R}.

The Quran says:

93:3	Your Sustainer has not forsaken you, and neither is he displeased with you	مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ
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Ibn Faris says it basically means “to arrive” and “be familiar”.

Muheet says the basic meaning of this root is “to come close” and “to be attracted” {M}.

“وَدَقَ إِلَيْهِ” (*wadaqa ilaih*): came closer to him.

“وَدَقَ الْمَطَرُ” (*wadaqal matar*): it rained from the sky.

“الْوَدْقُ” (*al-wadaq*): rain, since it comes from the skies.

“وَدَقَتِ الدَّابَّةُ” (*wadaqatid da’abbatu*) and “اسْتَوَدَقْتُ” (*astadaqat*): for the female four-legged to secrete as the male wants, or according to his wish.

“وَدْقٌ” (*wadqun*): the mist that is seen when it is raining hard.

“وَدِيقَةٌ” (*wadeeqah*): the shimmering in the air due to heat {R}.

Taj says that every type of rain whether it is light or heavy is called “وَدْقٌ” (*wadq*).

The Quran has used the word “الْوَدْقُ” (*al-wadq*) to mean rain, and when it comes out of the clouds (24:43).

“وَدَى الشَّيْءُ وَدِيًا” (*wadash shaiy-u wadua*): the thing started flowing {T}.

“الْوَادِي” (*al-wadi*): the place where water flows. This is the word’s real meaning, but later it started meaning the wide land between two mountains {R}.

The plural is “أَوْدِيَةٌ” (*audiyah*) as in (46:24). Later it figuratively began to mean “way” or “belief”. “Style” was also called “وَادٍ” (*waad*).

“فُلَانٌ فِي وَادٍ غَيْرِ وَاذِيكَ” (*fulaanun fi waadin ghairi waadika*): that man has a way which is different than yours {R}.

The Quran says about emotional people:

26:25	Do you not see how they act like a thirsty camel who needs satiation and wanders from one concept to another in search of the concept that will satisfy them	أَلَمْ تَرَ أَنَّهُمْ فِي كُلِّ وَادٍ يَهِيمُونَ
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For more details see heading (*Sh-Ain-R*).

“أَوْدَاهُ” (*audah*): he killed him {R}.

“أَوْدَى الرَّجُلُ” (*audar rajul*): the man was killed {T}.

“الْدِّيَّةُ” (*ad-diyah*): the wealth which is given as compensation by the murderer to the heirs of the murdered {M}, i.e. money given in compensation for taking a life (4:92).

“الْوَذْرَةُ” (*al-wazrah*): small piece of meat which is boneless.

“ذَرَهُ” (*zarhu*): to give it up or leave it.

“هُوَ يَذَرُهُ” (*huwa yazaruhu*): he gives it up, the word is alternate of “تَرَكَ” (*tarak*) which means “to give up”.

The Quran says:

73:11	Leave those (who rebel against our laws) to us (leave them to us, do not worry about them, our law will deal with them)	وَذَرْنِي وَالْمُكَذِّبِينَ
2:234	and leave their wives behind	وَيَذَرُونَ أَزْوَاجًا

“وَرِثَ أَبَاهُ” (*warisa abah*): he became heir to his father.
 “أَوْرَثَهُ” (*aurasahu*), “أَبُوهُ” (*abuh*): his father made him the heir.
 “الْوَرِثُ” (*al-wirs*), “الْإِرْسُ” (*al-irs*), “الْتَرَاثُ” (*at-turaas*): inheritance.

Some say that “وَرِثَ” (*wars*) and “مِيرَاتُ” (*meeras*) is in relation to inheritance or wealth and “إِرْسُ” (*irs*) is with relation to descent.

“الْوَارِثُ” (*al-wars*): a fresh thing.
 “الْوَارِثُ” (*al-waaris*) is a Godly trait {T, M}.

Ibn Faris says it basically means “to possess a thing and then for that thing to be transferred to others”. Thus for God to be “الْوَارِثُ” (*al-waaris*) is explained.

Raghib says real inheritance is something that does not impose any responsibility, and for which a man is not held accountable. Anything which is acquired without any effort is called “قَدْوَرِثُ كَذَا” (*qad warisa kaza*). To give someone as gift to someone is called “أَوْرَثَ” (*awras*). Inheritance is not confined to wealth only.

“وَرِثْتُ عِلْمًا مِنْ فُلَانٍ” (*waristu ilman min fulanin*) also means that “I benefited from that man in knowledge” {R}.

Zikriah when he had prayed to God to grant him a son, said:

19:6	Who will inherent me from the family of <i>Yaqub</i> ?	يَرِثُنِي وَ يَرِثُ مِنْ آلِ يَعْقُوبَ
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Here he meant inheritance of knowledge, not messenger hood, that is, messenger-hood is not hereditary as inheritance in other things is.

Messenger-hood is granted by Allah only. It is another matter that Allah may select a man for messenger-hood whose father was also a messenger. This post was given to the son not as an inheritance but by Allah’s own criterion in making such a decision.

Surah *Al-Bagrah* says “الْوَارِثُ” (*al-waaris*) in verse (2:233). Here it means “inheritance”.

Surah *Aal-e-Imran* says:

3:180	And the heritage of heaven and earth is for Allah	وَلِلَّهِ مِيرَاتُ السَّمَوَاتِ وَالْأَرْضِ
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Here “ميراثُ” (*meeraas*) means “country as inheritance”.

The Quran says:

89:16	These people collect the inheritance and gobble it up	وَتَأْكُلُونَ التَّرَاثَ أَكْلًا لَمًّا
7:43	This is the heaven which has been made your inheritance as a consequence of for your (good) deeds	بَلَّغْنَاكُمْ الْجَنَّةَ أَوْرِثْتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ

This means that heaven has been promised in return for your righteous deeds. This shows that not only those who inherit have been called as heirs, but also those who get the return for their labour and hard work have also been called heirs. This is an important point noted by the Quran for our consideration. Inheritance of the earth too has this meaning, for which capability is one of the must conditions (21:105).

“الْوَرْدُ” (*al-ward*): the flowers of any tree. The singular is “وَرْدَةٌ” (*wardah*). Later this word was mostly used for the rose {*T, M, R*}, and even later to mean “the colour red or pink”.

The Quran says:

55:37	It will turn red like <i>dihaan</i>	فَكَانَتْ وَرْدَةً كَالدِّهَانِ
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For the meaning of “دِيهَانٌ” (*dihaan*) see heading (*D-He-N*).

“الْوَرْدُ” (*al-wird*): port or jetty where animals drink, or for animals to reach the drinking spot, whether it is entered or not {*T, M, R*}.

Ibn Faris too says that this word means to reach something, like people or animals who reach their drinking spots.

“الْمَوَارِدُ” (*al-mawarid*): water hole.

“الْمَوْرِدَةُ” (*al-mawridah*), “الْوَارِدَةُ” (*al-waridah*): path, or specifically that path which leads to a water hole (water source).

“الْوَرْدُ” (*al-waarid*): one who reaches the water hole {*T, M, R*}, or the man who reaches the water hole first and draws water for the animals in the caravan to drink {*T, M, R*}.

“الْوَارِدُ” (*auradah*): brought him to the drinking spot.

“الْوَرْدَةُ” (*al-wareed*): the vein to the heart {*T, M, R*}.

Surah *Hoodh* says:

11:98	How execrable is the drinking spot at which they land	وَيُبْسِ الْوَرْدُ الْمَوْرُودُ
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Surah *Maryam* says:

19:86	We will drive the criminals to the <i>jahannam</i> like animals are driven to their wale hole.	وَنَسُوقَ الْمُجْرِمِينَ إِلَىٰ جَهَنَّمَ وِرْدًا
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Surah *Yusuf* has used the word “وَارِدٌ” (*waarid*) to mean “one who goes ahead of the caravan and brings water (12:19).

Surah *Maryam* says about the *jahannam*:

19:71	There is nobody among you who can be <i>waarid</i> on her	وَإِنْ مِنْكُمْ إِلَّا وَارِدُهَا
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This verse is taken to generally mean that all human beings will first enter hell, then the believers will be taken out and the unbelievers will remain there. As confirmation of this, the next verse (19:72) is presented. But this concept is wrong (not compatible with the rest of the Quran) because there is nothing to suggest that anybody will be taken out of “جهنم” (*jahannam*) which is not a place or abode which one can leave after paying for his crimes or bad deeds. It is actually a state in which one trails behind in the evolutionary process, so getting out of this state after leaving this life is impossible.

It is for this reason that the Quran has said about the *momineen*:

21:101	They will be kept away from it, so far that they will not even be able to hear its sound	أُولَئِكَ عَنْهَا مُبْعَدُونَ لَا يَسْمَعُونَ حَسِيسَهَا
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Therefore the aforesaid verse (19:71) refers not to all humans but only to those who made wrong choices in this life and who do not believe in the accountability and the life after death.

Verse (19:72) says “ثُمَّ نُنَجِّى الَّذِينَ اتَّقَوْا” (*summa nunajjil lazeenat taqu*). Here “ثُمَّ” (*summa*) does not mean “after this”, but is in relation to another thing. See heading *Summa*. Hence “نِجَاتٌ” (*nijaat*) also means “to protect” or “to keep safe from punishment”. See heading (*N-J-W*).

But if one insists that in (19:71) “مِنْكُمْ” (*minkum*) means “all humanity”, i.e. the believers as well as the unbelievers, then it is not necessary to enter “” (*wird*). It only means “to reach a certain spot”. This means that in order to reach *jannah* one will have to pass through travails whether worldly, or in the life hereafter. This criterion will have to be passed through at every step in this world to reach heaven. Anyone who is found weak or who escapes his trial, will land in the destruction of the *jahannam*. He who is stolid in misery and is careful, will be protected from this hell. At several places in the Quran it has been said that in order to reach *jannah* one will have to pass through travails, as in (2:214), (3:141), (9:16), and (33:10). This does not mean that in the life hereafter one will have to go through travails first and only then he will be able to enter *jannah*. It means that the messengers of truth will face travails at the hands of the opponents in this world. He who bears these travails of opponents of truth will be qualified to go to *jannah*. Such a person will go straight to *jannah* after death. Whether one goes to *jannah* or *jahannam*, is decided by the deeds one does in this world.

This can be said philosophically that the creative process is such that every creative idea before being manifested as a concrete thing is in a state of internal chaos or an internal churning. These are called labour pains. A successful genius is one who comes out of this internal conflict successfully, while the unsuccessful is lost in the struggle. If we look at history we find many unsuccessful thinkers or philosophers who are found to have been engulfed in this conflict. Messenger- hood is above this process, because it is not created by the messenger’s own thoughts.

W-R-Q ورق

Ibn Faris says it basically means goodness and riches, and muddy color.

“الْوَرَقُ” (*al-waraq*): the leaves of a tree.
 “وَرَقَةٌ” (*warq*): means one leaf {*T, M*}.

The Quran says:

6:59	And even a leaf does not fall without Him knowing of it.	وَمَا تَسْقُطُ مِنْ وَرَقَةٍ
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Abu Abeeda says that “الْوَرَقُ” (*al-waraq*) means “silver”.

Abul Haisham says “الْوَرَقُ” (*waraqn*), “الْوَرِقُ” (*al-wariq*) and “الْرَقَّةُ” (*ar-riqah*) means silver coin {*T, M*}.

Surah *Al-Kahaf* says:

18:19	So send one of you with the silver coin of yours	فَابْعَثُوا أَحَدَكُمْ بِوَرِقِكُمْ
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Muheet says that in the olden days “وَرَقٌ” (*waraq*) meant the skins which were used for writing, i.e. parchments {*T, M*}. This leads to the meaning of leaves of a page or pages of a book.

W-R-Y وری

This root means both “to hide” and also “to be manifest”. It has both connotations of “hiding” as well as “making manifest”, like fire is a potential hidden within flint stones. When the fire comes out of them, it becomes manifest.

“وَرَّتِ النَّارُ” (*waratin naar*): the fire flared up.
 “أُورِيَ النَّارَ” (*auran naar*): the fire was stoked.
 “وَرَّاهُ تَوْرِيَةً” (*warrahu taureeyah*): hid him.
 “وَرَّى الزَّنْدَ” (*araz zanad*): fire erupted out of the flint stones.
 “وَرَّى الْخَبَرَ” (*warral khabar*): hid the real thing and expressed it in another way {*T*}.
 “وَارَاهُ” (*waaraahu*): hid it.
 “يُورِي” (*yuwaari*): hide (5:31).

“تَوَارِي” (*tawaari*): hidden {T}.
 “تَوْرِيَّةٌ” (*tasuriyah*): place to hide
 “الْوَرَاءُ” (*al-wara'u*): grandson {Ibn Qateeba}.

11:71	<i>Ibrahim</i> got the premonition of his son <i>Ishaq</i> and beyond <i>Ishaq</i> a grandson in the person of <i>Yaqoob</i> .	وَمِنْ وَرَاءِ إِسْحَاقَ يَعْقُوبُ
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Torah is supposed to be from this root according to some {T}. If so, it would then mean “a thing which can give fire or light”. For the meaning of Torah the Book, see heading *Taurah*.

“وَرَاءَ ذَلِكَ” (*wara'a zaalik*), “سِوَى ذَلِكَ” (*siwa zaalik*): something beyond it {M}.

The Quran says:

2:91	deny anything that is beyond it too	وَيَكْفُرُونَ بِمَا وَرَاءَهُ
56:71	have you ever wondered about the fire which you light up	أَفَرَأَيْتُمُ النَّارَ الَّتِي تُؤْرِقُونَ
100:2	the horse whose hooves send out sparks when they hit the ground	فَالْمُورِقَاتِ فَدَحًا

“وَرَاءُ” (*wara'u*), “وَرِي” (*waryun*): both in front and back {T}. At different places in the *Quran*, the meanings of this word will be determined as per the context.

W-Z-R و ز ر

“الْوَزْرُ” (*al-wazar*): high and safe mountain, a mountain which can be sought for refuge, any sanctuary {T}.

The Quran says:

75:11	There is no place where they can run away to and seek refuge	كَلَّا لَا وَزَرَ
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“الْوِزْرُ” (*al-wizr*): heavy load or burden, very big responsibility. The plural is “أَوْزَارٌ” (*auzaar*).

Ibn Faris says this root has two meanings. One is of “sanctuary” and the second one is “heaviness in something” or “something being burden-some”.

“وَزَرَ” (*wazar*): he lifted the load.
 “وَأَزَّرَ” (*waazir*): one who lifts the load {T}.

The Quran says:

6:165	No one will lift someone else’s burden in the hereafter:	لَا تَنْزِرُ وِزْرَهُ وَنَزَرَتْ أُخْرَى
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Everyone will have to fulfil his own responsibility and nobody shall be punished or rewarded for someone else’s deeds. Nobody will have a share in the returns of any one’s deeds. This is a great principle of the Law of requital which the Quran has described here. One will be responsible for himself only and get the returns for his own deeds only, unlike today’s happenings in which somebody labours and somebody else reaps the benefits. Somebody commits a crime and others pay for it. One makes the mistakes and others pay for it. This all will not happen in a Quranic society or in the life hereafter.

“لَا تَنْزِرُ وِزْرَهُ وَنَزَرَتْ أُخْرَى” (*la taziru waazirah wazir ukhra*): he who sows will also reap will be the unchangeable principle there.

“وَزِيرٌ” (*wazirun*), “مُؤَاذِرٌ” (*muwaazir*): he who is responsible, he who shares the burden.

Raghib says “المُؤَاظِرَةُ” (*al-muwazarah*) means “assistance” and “وَزِيرٌ” (*wazir*) means “assistant” as well as “someone who shares the burden or bears the load of the leader” {**R**}.

The Quran says:

20:29	Make someone share the burden from among my family	وَاجْعَلْ لِي وَّزِيرًا مِّنْ أَهْلِي
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“أَوْزَارُ الْحَرْبِ” (*auzaar-ul-herb*): the weapons or implements of war (47:4).

The Quran says the *momineen* go to war or do battle so that war gives up its weapons, or that peace is established, so there can be peace in the world.

47:4	until war gives up its weapons (or lays down/surrenders its weapons)	حَتَّى تَضَعَ الْحَرْبُ أَوْزَارَهَا
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W-Z-Ain و ز ع

“وَزَعْتُهُ” (*waza'tuhu*), “أَزَعُهُ” (*waza'uhu*), “وَزَعًا” (*waz'aa*): I stopped him, prevented him.

“فَاتَّزَعَهُ” (*fattaza'a*): so he stopped.

“الْوَازِعُ” (*al-waazih*): someone who prevents or stops. It is also used to mean leader or ruler. It also means “someone who enforces the law” and also “an army strategist” and “administrator” or “commander” {**T**, **R**}.

Surah *An-Namal* says about the armies of *Suleman*:

27:17	They were organized and very orderly	فَهُمْ يُوزَعُونَ
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It means that they were administered that they obeyed orders, and were never rebellious, nor did they ever oppress anyone.

The same Surah relates the prayer of *Suleman*:

27:19	O my Benefactor, stop me all from the things which prevent me from thanking you for your Benevolence, give me the courage to use all my capabilities towards the path ordained by you.	رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ
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Scholars say that here “أَوْزِعْنِي” (*au zi'ni*) means “the power”, “the understanding”, and “to make fond of something”. When someone is prevented from following the wrong path, then it means that he is given the capability of following the right path or given the guidance.

Surah *As-Sajdah* says about the dwellers of *jahannum*:

41:19	They will be stopped	فَهُمْ يُوزَعُونَ
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For its meaning, see heading *Jaheem* under (**J-H-M**).

W-Z-N و ز ن

“الْوَزْنُ” (*al-wazn*): to weigh something with a hand, to assess something with a hand {**R**}.

“وَزْنٌ” (*wazn*): for something to be light or heavy.

“وَزْنٌ” (*wazn*): for one thing to be equal in weight to another {**Lais**}

“وَزَنَ” (*wazan*), “يَزِنُ” (*yazin*): to weigh, to weigh and give {**T**}.

Ibn Faris says that its basic meaning is stolidity and balance and proportion, and also for making two things equal in weight.

The Quran has given a lot of importance to “وَزْنٌ” (*wazn*) and given it a particular meaning. By deliberating on the universe one can easily understand that this whole system is founded on balance. If the balance between things is disturbed, then the whole system will go awry.

55:7	God has created the universe and kept a balance in everything	وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ
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The mutual gravity between planets is just one example of this great fact. Since man is also a part of the universe, it is essential that his world too carries this balance.

55:8	In order that you do not transgress balance	الآتَطَعُوا فِي الْمِيزَانَ
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Social and economic life always follows the principle:

55:9	Uphold the social and economic balance and never let the social balance go awry	وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ
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Obviously this balance cannot be upheld simply by having a law which in fact is words. It is also necessary to formulate a practical system which upholds this value. This is why the Quran has not only given us the code of laws but has also given us “الْمِيزَانَ” (*al-meezaan*) or the practical system to establish this balance. In other words:

57:25	A system which truly determines the ‘weight’ or value of everything.	وَ أَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ
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But no system in the world can be stable if not backed by power or authority and therefore it is said:

57:25	for this we have given you the iron (or the sword)	وَ أَنْزَلْنَا الْحَدِيدَ
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This is what a true Quranic system is, i.e. the code of permanent laws from Allah and a system in order to establish this code, and the sword too (was given) in order to implement this system. About iron it is said:

57:25	Its strength does away with the forces or elements which create chaos and disharmony in society	فِيهِ بَأْسٌ شَدِيدٌ وَمَنَافِعُ لِلنَّاسِ
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Thus this strength is the cause for the benefit of mankind. The characteristics of this system is that anything acquired in it is begotten according to one’s efforts and deeds:

101:9	He whose scale of intent and (good) deeds tips will live a luxurious life and whoever’s scale is light (as against the other scale) will live a life of misery and ignominy	فَأَمَّا مَنْ تَمَلَّتْ مَوَازِينُهُ فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ فَأُمُّهُ هَاوِيَةٌ
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“مَوَازِينُ” (*mawazeen*) is the plural of “مِيزَانٌ” (*meezaan*). In this system everything will be weighted (or valued) correctly (7:8).

“وَالْوَزْنَ يَوْمَ الْحَقِّ” (*wal wazni yau maizininil haq*): and all the efforts which are against the system will become unsuccessful:

18:105	the balance will not be raised for those who worked against the system as there will be nothing to weigh	فَلَا نُعِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَزْنًا
15:19	according to a particular proportion	وَ أَنْبَأْنَا فِيهَا مِنْ كُلِّ شَيْءٍ مَوْزُونٍ

“وَزِينُ الرَّأْيِ” (*wazeenar raya*): a man with a very correct and weighty opinion.

“رَاجِحُ الْوَزْنِ” (*raajij-ul-wazn*): a man who’s opinion is very intelligent and wise.

“أَوْزَنُ الْقَوْمِ” (*auzan-ul-qaum*): the best or most respected person in the nation {M}.

“الْوَسْطُ” (*al-wast*): the middle part of anything, or the point which is equidistant from both sides.
 “وَسُوْطُ الشَّمْسِ” (*wusutush shams*): for the sun to be in the middle of the sky.
 “مُوسِطُ الْبَيْتِ” (*musitul bayt*): that thing which is located in the middle of a house {T}.

Muheet says that “الْوَسْطُ” (*al-wasat*) and “الْوَسْطُ” (*al-wast*) is the middle point which is equidistant from all sides {M}.

Since mean point is taken to be an average therefore this takes into account the extremes i.e. lows and highs therefore this word is used to mean something pleasant and good.

“وَاسِطَةُ الْقِلَادَةِ” (*waasitul qilaadah*): the middle part of a necklace which is usually the best part.
 “وَاسِطَةُ الدَّنَانِيْرِ” (*wasatatut dananeer*): the best coin {T}.
 “الْوَأْسِطَةُ” (*al-waasitah*): medium, intermediary and the reason or cause for anything {M}.
 “الْوَسِيْطُ” (*al-waseet*): intermediary who intervenes between two opponents {T}.

The Quran says about the horses in a battle:

100:5	they enter the ranks of the enemies	فَوَسَّطَنَ بِهِ جَمْعًا
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The Quran says about the nation of the *Muslims*:

2:143	Thus we have made you a balanced community so that you guard the conduct of all mankind	وَكَذَٰلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ
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For a nation to be able to do this it must be international in its status and equidistant from every nation. So that everyone is equal in its eyes, just as the centre is at an equal distance from every point within a circle. It is obvious then that this position can be attained only by a nation which never moves an inch away from justice. Only such a nation can oversee the deeds of mankind. Thus “أُمَّةً وَسَطًا” (*ummati wast*) means a nation which enjoys a central position internationally which oversees the deeds of all nations internationally and resolves all international disputes with full justice. The Quran had fixed this place for the nation of the *Muslims*. It is noteworthy that the Quran had suggested this system for the resolution of international conflicts at a time when the world was even unaware of the concept of the internationalism.

“وَسِعَ” (*wasia*), “يَسَعُ” (*yasa'u*), “سَعَةً” (*sa'ah*): to have the power, the capability, the right.
 “مَا أَسَعُ ذَٰلِكَ” (*ma as'a-u zaalik*): I do not have the power to do this.
 “هَٰذَا الْإِنَاءُ يَسَعُ عِشْرِينَ كَيْلًا” (*haazal ina'u yasa'u ishreena kaila*): this pot has the capacity to contain twenty measures.
 “الْوَأْسِعُ” (*al-waasi'o*), “الْوَسِيْعُ” (*alwasee'u*): wide, vast.
 “الْوَسْعُ” (*al-was'u*), “الْوَسْعُ” (*al-wis'u*), “الْوَسْعُ” (*al-wus'u*) and “السَّعَةُ” (*as'sa'ah*): abundance of sustenance, well-being, power and capacity.
 “الْوَسَاعُ” (*al-wasaa'u*): a horse which gallops {T}.

Ibn Faris says the meaning of this word is “opposite to poverty and strictness”.

Raghib says “وَسْعٌ” (*wusuh*) is the power which is slightly more than needed for the work assigned.

The Quran says:

2:286	God only assigns work to man which is within the capability he possesses to do the work	لَا يَكْفُلُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا
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“الْمُوسِعُ” (*al-wasih*): one of the attributes of Allah {T}.

The Quran uses “الموسع” (*al-musih*) opposite to “المقتتر” (*al-muqteer*) in (2:236), which means “he who receives abundance in sustenance”. The same meaning is in Surah *An-Noor*:

24:22	well to do people	أُولُو السَّعَةِ
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The Quran says:

51:47	We are the possessor of Vastness (abundance). (We possess great power and capability and We also grant abundance in sustenance)	إِنَّا لَمُوسِعُونَ
2:255	His knowledge encompasses the entire universe (not only knowledge but also his Mercy and Benevolence) (40:7).	وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ
2:286 6:153 7:42 23:62	Allah’s orders do not benefit Him (They are there only so that (by following them) the human personality develops, the power or the capability of man expands, he gains expansion and development)	لَا يَكْلِفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا
7:42	abundance is a life of heaven	أُولَئِكَ أَصْحَابُ الْجَنَّةِ

This verse refers to the abundance or happiness in this life as well as the development in the human personality which in the life hereafter enables man to traverse higher stages of evolution. This is heaven which encompasses the heavens and the earth (57:21).

Raghib writes that verse (2:286), (6:153), (7:42), (23:62) means that “this is the fruit of following Allah’s guidance”, i.e. “to be in heaven”.

In support of this meaning at another place it is said:

2:185	Allah only orders that which is not beyond man’s capacity	يُرِيدُ اللَّهُ بِكُمْ الْيُسْرَ وَلَا يُرِيدُ بِكُمْ الْعُسْرَ
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This is the general meaning attributed to this verse, but in certain places the former meaning seems more appropriate, which is to live according to the teachings of the Quran. This results in the development of the human personality and in turn expands a person’s abilities and understanding.

W-S-Q و س ق

“وَسَقٌ” (*wasqa*), “يَسِيقُ” (*yasiqu*), “وَسَقًا” (*wasqa*): to join things, to gather different things, to carry a load, to take something inside.

“وَسَقَتِ النَّاقَةُ” (*wasqartin naaqah*): she-camel kept the sperm in its womb and closed the womb’s mouth, i.e. became pregnant.

“اسْتَوْ سَقَتِ الْإِبِلُ” (*istausaqatil ibl*): the camels gathered together {*T, R*}.

Nawab Siddiq Hasan Khan writes that the words in which *W-S-Q* appear have the connotation of intensity and gathering {*Al-ilm-ul-Ashqaaq*}.

IbnFaris says the basic meaning is to pick something up.

The Quran says:

84:17	night and everything which it gathers (darkness, moon and the stars)	وَاللَّيْلِ وَمَا وَسَقَ
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“وَسَقٌ” (*wasq*): a camel load, or sixty.

“اِتِّسَاقٌ” (*ittisaaq*): to get everything and for its elements to gather {*R*}.

The Quran says:

84:14	For the moon to be full	وَالْقَمَرَ إِذَا أَتَمَّقَ
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“اِتِّسَاقُ الْقَمَرِ” (*ittisaaqul qamar*): for the moon to be full, complete and even. This condition prevails from the 13th to the 16th night of the month.

W-S-L و س ل

“اَلْوَسِيْلَةُ” (*al-waseelah*): to reach something eagerly with liking, according to the meaning this word is more particular than the word “اَلْوَصِيْلَةُ” (*waseelah*) (with a *Saad*) because “وَسِيْلَةُ” (*waseelah*) with a *Seen* means “to reach something eagerly” while “وَصِيْلَةُ” (*waseelah*) with a *Saad* only means “to reach something” {*R*}. It also means “status”, “value” and “high rank” {*R*}. It also means “anything through which closeness to something is acquired”.

“قُرْبِيَّةٌ” (*qurbah*): to be near somebody or close to someone with regard to rank or place {*T, M*}.

“تَوَسَّلَ اِلَيْ بِكَذَا” (*tawassala ilaiyya bikaza*): he came close to me through that thing {*Ibn Qateeba*}.

Taj and *Muheet* say “وَسِيْلَةُ” (*waseelah*) with a *Seen*, mean “rank, stage, closeness, and relation”.

“تَوَسَّلَ اِلَى بِكَذَا” (*tawassala ilal laahi tawussala*): he did something due to which he became close to Allah.

“وَسِيْلَةُ” (*al-waasil*): to acquire someone’s closeness eagerly {*T, M*}.

There is a verse in Surah *Al-Ma’idah* who’s wrong (traditional or prevalent meaning) has turned a *Deen* like Islam into a personality cult.

This verse is:

5:35	O’ you who Believe, adopt <i>taqwa</i> of Allah and seek ‘ <i>waseela</i> ’ towards him, and struggle in His path so that you may be successful	يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا اَتَّقُوا اللّٰهَ وَاِتَّعُوا اِلَيْهِ الْوَسِيْلَةَ وَجَاهِدُوْا فِيْ سَبِيْلِهِ لَعَلَّكُمْ تُفْلِحُوْنَ
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I have let the word “*waseela*” remain intact because that is the prevalent meaning. According to the meanings of the word “*waseela*” that I have given earlier, the meaning of this verse would be: “Believers, protect (or observe) the laws of Allah, and seek rank or closeness to Allah”. The way to do it to struggle (to follow) in His path at your utmost, and thus you will be successful in attaining the purpose of life. In other words, this is the way to attain position with Allah and continue struggling in this way.

If this word, “*waseela*”, is translated to mean “means” (as it is generally done), then the verse would mean “seek the means or medium through which you can acquire rank or closeness to Allah, and struggle in this path”. In both meanings the meaning is the same, that is, “struggle or conduct jihad purely for Allah’s *Deen* and this will make you close to Allah. But generally this verse is taken to mean that in order to reach close to Allah, certain “means” or medium is required, and that *waseela* or means is thought to be one’s religious godfather or priest. Therefore one cannot get closer to Allah without this godfather or mentor figure.

When “*waseela*” was taken to mean the “means” or “mentor”, “*jaahidu*” is taken to mean “jihad” against one’s self, which is termed as the greatest jihad or struggle. This would mean that the way of life which has been revealed to us to banish idol worship by establishing a link directly between man and God through the *Quran* has now become advocate of seeking some man’s intervention on behalf of people with God.

Allah had announced that:

2:186	when my workers ask you (O, messenger) about Me, then tell them that I am close to them. I reply to, or respond to anybody who calls me (for help)	اٰجِبْ دَعْوَةَ الدّٰعِ اِذَا دَعَا
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But for this there is the condition that:

2:186	They should be faithful to Me, and have faith upon Me, so that they are guided (to the right path)	فَلْيَسْتَجِيبُوا إِلَىٰ وَلِيِّكُمْ أَوْ لِعَلَّكُمْ يَرْشُدُونَ
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Hence the issue is very clear. Anybody who has faith on the laws of Allah and obeys them, gets the guidance for which people seek a spiritual guide. There is no such spiritual guide other than Allah himself. (18:17). His laws can be obeyed by establishing His laws in practice. The characteristic of this system is that, no other power intervenes between God and his servants. This is the freedom from all else for enforcing which the Messenger **Muhammed** had been sent (7:157). But instead of enjoying that freedom we bind ourselves with the chains of personality cults so that no part of our thought or deed was allowed to remain free. Remember, man can only exist with his head raised high when he instead of bowing to human beings, bows to Allah's laws only.

W-S-M و س م

- “الْوَسْمُ” (*al-wasm*): to brand with a branding iron.
 “الْوَسَامُ” (*al-wisaam*): the mark which is so branded.
 “وَسَمَ” (*wasama*), “يَسِمُ” (*yasimu*), “وَسْمًا” (*wasma*): to brand an animal.
 “السِّمَّةُ” (*as-simah*): sign, brand.
 “فَلَانٌ مَّوْسُومٌ بِالْخَيْرِ” (*fulanun masumun bil-khair*): that man has a mark of goodness.
 “مَوْسِمُ الْحَجِّ” (*masimul hajj*): the time which is fixed for hajj.
 “تَوَسَّمُ” (*tawassum*): comprehension and understanding.
 “الْوَسْمِيُّ” (*al-wasmi*): the first rain of spring (which signifies beauty and life).

The Quran says:

28:16	we will brand his nose (insult him)	سَنَسِمْهُ عَلَىٰ الْحَرْطُومِ
15:75	It has indications for those who have comprehension or understanding, for those who try to understand things from its signs	إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّمَنْتَوَسَّمِينَ

W-S-N و س ن

- “الْوَسْنُ” (*al-wasn*), “السِّنَّةُ” (*as-sinah*): the beginning of sleep or the grogginess of sleep. The next part is “نَوْمٌ” (*naum*). It also means “unawareness”.
 “هُوَ فِي سِنَةٍ” (*huwa fi sinah*): he is unaware {*T, R*}. It also means “the heaviness of sleep or intensity”.

The Quran says about Allah:

2:255	he is not even unaware of anything, leave alone being oblivious	لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ
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W-S-W-S و س و س

- “الْوَسْوَأْسُ” (*al-waswaas*): a slight sound, a hunter's tread, the sound which is produced when treading softly, the slight sound of ornaments while walking is also called so (which conjure up strange things in the mind of the listener) {*T, R, M*}. It also means for different sort of thoughts to cross the mind, or any indistinct sound in which many voices are heard together, or a speech which is disorganised {*T, R, M*}.

Raghib says “الْوَسْوَأْسُ” (*al-waswas*) is the passing of bad thoughts through the mind.

The Quran says:

7:20	Then the <i>shaitaan</i> put ‘ <i>waswasa</i> ’ in their hearts (or minds).	فَوَسْوَسَ لَهُمَا الشَّيْطَانُ
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This means the thoughts of self-interest which emotions produce in the heart (or mind), or which mischievous people incite in someone's mind.

114:4-5	he who comes quietly and puts <i>waswasa</i> in the hearts of people	الْوَسْوَاسِ الْخَنَّاسِ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ
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Such people produce chaos in an Islamic society. It has been advised to be careful and chary of them.

“الْوَشْيُ” (*al-weshi*): to make different designs on clot. This is the basic meaning {T}.

Raghib says it means to paint a different colour from a thing's own colors {R}. Thereafter this word came to mean to mix more colours.

“وَشَى النَّمَامُ كَلَامَهُ” (*wush shan namamu kalamah*): the snitcher lied and coloured his talk {T}.

The Quran says about the cow of the **Bani Israel**:

2:71	It is spotless (it does not hold any color that is against its body color)	مُسَلَّمَةٌ لَا شَيْءَ فِيهَا
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“وَصَبَّ” (*wasaba*), “يَصِيبُ” (*yasib*), “وَصُوبًا” (*wusuba*), “أَوْصَبَ” (*au-saba*): for something to last, be durable.

“وَصَبَّ عَلَى الْأَمْرِ” (*wasaba alal amr*): he concurred and did it beautifully.

“مَفَازَةٌ وَاصِبَةٌ” (*mafaazatun waasibah*): very vast desolate land seemingly without end.

“الْوَصْبُ” (*al-wasab*): sickness that will always remain, not go away.

“الْأَوْصَابُ” (*al-auasab*): patients {T, R}.

The Quran says:

16:52	Everything in the universe is obeying the laws of Allah and is doing this with agreeableness, and has been carried out perennially (It is therefore necessary for man to do same).	وَلَهُ الدِّينُ وَاصِبًا
37:10	Punishment will be mandatory.	وَهُمْ عَذَابٌ وَاصِبٌ

“الْوَصِيدُ” (*al-waseed*): porch, veranda, threshold, a pen made from stones (boundary) for the camels in the mountains {T, R}.

Surah **Al-Kahaf** says that their dog sat with his forelegs in the “وَصِيدٌ” (*waseed*) (18:18). Here it means the portion in front of the cave or the threshold. Threshold makes the meaning clearer:

“أَوْصَدَ الْبَابَ” (*ausadal baaba*) and “أَصَدَهُ” (*asadahu*): he closed the door.

“أَوْصَدَ الْقِدْرَ” (*ausadil qidr*): he covered the pot (with the lid) {T, R}.

Ibn Faris says it basically means to join one thing with another.

Verse (104:8) says “إِنِّهَا عَلَيْهِمْ مُّوَصَّدَةٌ” (*Innaha alaihim musadah*). For its meaning see heading (**A-Sd-D**).

“وَصَفَ الشَّيْءَ يَصِفُهُ” (*wasafash shaiya yasifahu*), “وَصْفًا” (*wasfa*): to describe something or its condition.
 “الصِّفَةُ” (*as-sifah*): the condition of something, state, situation {T}.

Ibn Faris says that its basic meaning is to describe something. It also “الصِّفَةُ” (*as-sifah*) is a sign which always accompanies something.

Almost everyone in this world agrees that God is there, but the difference lies in what they think God is or how He is? Nobody’s intellect can tell him for certain as to how or what God is like. God is beyond the comprehension of human intellect, therefore only that can be held true about God which God himself relates, and there can be no other source for what he says but the revelation which in its final form is contained in the Quran. Therefore the concept that the Quran presents about God is the only true one. Any concept that is in conflict with the Quranic concept will not be true.

Therefore, after relating such concepts (that are produced by the human mind) the Quran says:

6:101	God is far above and free of the concepts these people produce about Him	سُبْحَانَهُ وَتَعَالَىٰ عَمَّا يُصِفُونَ
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This is the reason that the Quran even invites those people (who believe in God) to have faith and accept Islam, so that you have the right concept of God, and this can only be the concept that God has explained about Himself and which is now preserved in the Quran. This is through His attributes. In other words, we are quite incapable of understanding much about God. Nobody who is finite (man) can really understand the infinite (God). Therefore God has only related His attributes, and we can have an idea about Him through these traits. God is All Knowing, Aware, Seer, etc. But God who is all these things, is actually what? We can neither comprehend nor make someone understand. As per the Quran what is detailed in the Quran is enough for the human self-development in this life – it is about what we do in this life with Allah’s attributes serving as a model.

“وَصَلَ” (*wasl*): to join a thing with another, to join. It is the opposite of “cut-off”.

“أَوْصَلَهُ” (*au-salahu*), “إِصْطَالَ” (*eesaala*): made it reach it or joined with it. In (2:27) “إِصْطَالَ” (*weesaal*) has come opposite to “قَطَعَ” (*qat’un*) which means to demean or kill.

“وَصَلَ الشَّيْءَ” (*wasalash shaiyi*) or “إِلَى الشَّيْءِ” (*ilash shaiyi*): reached that thing.

“وَصَلَ فَلَانٌ رَحِمَهُ” (*wasala fulanun rahimah*) is spoken against “قَطَعَ الرَّحِمَ” (*qata’ar rahim*). For the meaning of “رَحِمَهُ” (*rahima*) see heading (*Q-Th-Ain*).

“الْوَصِيلَةُ” (*al-waseelah*): the goat which gives birth continuously in seven pregnancies to two females in each birth and the seventh time gives birth to one male and one female kid (5:103). Before the Islamic period the Arabs did not slaughter this male kid and the women did not partake the milk of this mother-goat and this goat was left alone or let loose in the name of the deities (as sacred).

Scholars say a female camel instead of a she-goat is meant here {T}. However, this signifies the superstitions that were prevalent there before the advent of Islam.

We say sometimes when some big religious personality passes away that the man has met “وَصَالَ” (*wisaal*). This concept has come from the Hindu concept of *Vedant*, which says that man is part of God which unfortunately has been imprisoned in this corporeal self. After parting with this body, man’s soul will rejoin with its whole (God). For this rejoining the word ‘*wisaal*’ is used, i.e. that he becomes rejoined with God. This is the teaching of the modern day *Muslims*, or at least in some parts of the muslim world. All these concepts are non-Quranic. Similar is the concept of ‘*urs*’, which has come from the Christian concept of monasticism, which means “to wed”. Christians believe that the nuns are wedded to Christ

whom they think is God, and in a way they are the brides of God. This concept seems to have made inroads in sufism within the *muslims*, where it is thought that if a religious person or elder dies, he is reunited with God. All such concepts are non-Quranic.

W-Sd-Y و ص ی

“وَصَى الشَّيْءُ بِهِ وَصِيًّا” (*wasash shaiyu bihi wasya*): to be joined, to join.
 “وَصَاهُ بِهِ يَصِيهِ” (*wasahu bihi yasih*): joined it with it.
 “وَصَى النَّبْتُ” (*wasan nabt*): the plants intertwined and entwined each other.
 “أَرْضٌ وَاصِيَةٌ” (*arzun waasiyah*): the land in which the plants are planted close to each other and are intertwined.
 “فَلَاةٌ وَاصِيَةٌ” (*falaatun wasiyah*): the desert which is conjoined to another wasteland {*T, M*}.

Raghib has said that “الْوَصِيَّةُ” (*al-wasiyyah*) means to advise somebody before an event takes place {*R*}. It also means duty and order.

“أَوْصَى” (*ausa*), “يُوصِي” (*yusi*): to declare mandatory and to hand over the matter to somebody.
 “أَوْصَى” (*ausa*) and “وَصَى” (*wassa*): to make agreement or promises, or to make someone the owner (after one’s death).
 “الْوَصِيُّ” (*al-wasi*): one who makes out a will, and also one who is advised.

The Quran says:

2:132	Ibrahim ordered his sons to do it (took this further up to them)	وَوَصَىٰ بِهَا إِبْرَاهِيمُ بَنِيهِ
4:11	Allah orders you about your children	يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ

Surah *Yasin* uses the word “تَوْصِيَةٌ” (*tauseeyah*) in (36:50). Surah *Al-Asr* describes one of the characteristics of the group of *momineen*:

103:3	They advise each other to be patient and follow the right path	تَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ
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But as per the connotation contained in the root’s meaning, it also means that due to the truth and stolidity, they are joined together. The cause of mutual bond between them is true and strong. The reason for their being strong is that they share the same ideology of ‘*Iman*’ and work together for the establishment of the system for the good of mankind.

“مُوصٍ” (*moos*): one who makes a will (2:182).

The Quran says:

2:180	Those who face death, and who leave behind them inheritance (or wealth), must make out a will for their parents and other relatives according to the proscribed rule	كُتِبَ عَلَيْكُمُ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ إِنْ تَرَكَ خَيْرًا الْوَصِيَّةَ لِلْوَالِدَيْنِ وَالْأَقْرَبِينَ بِالْمَعْرُوفِ - حَقًّا عَلَى الْمُتَّقِينَ
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This shows that it is one’s duty to make out a will for the parents and other relatives, but if someone cannot make a will due to some reason, or the will does not cover the entire inheritance, then God has apportioned shares. This is the reason that while relating about those shares, the Quran has repeatedly said:

4:11	After completing his will or after repaying any loan	مِنْ بَعْدِ وَصِيَّةٍ يُوصِي بِهَا أَوْ دَيْنٍ
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This order is so plain and straight forward that there is no cause for any deliberation on this, but it is said that inheritance can only be made for one third of the inheritance, as well as for the heirs. A tradition (not any verse of the Quran) is presented in support of this contention, because obviously there can be no hadith that is repugnant or opposed to the Quran. But in order to prove that this tradition is right it is even

said that a hadith can over-rule the Quranic verses. Therefore this hadith has cancelled the relevant verses of the Quran. This concept is a direct contravention of the Quran.

Remember, no verse of the Quran has been cancelled – a detailed study of the Quran indicates that everything contained in the Book is required at some stage of our individual and collective life. No verse within it cancels any other verse nor does anything outside it can cancel any verse within it. Every word of God stands solidly as the truth. For more details see heading *(N-S-Kh)*. Even if the Messenger *Muhammed* had said it, it is possible that due to some exigency the Messenger had advised someone at that time to make out a will for one third of his inheritance in somebody's favour. If that is so then it was a temporary thing and does not enjoy permanence and is not applicable as for as the Quranic injunction is concerned.

Also note that laws about inheritance will be employed only if the deceased has extra wealth. If a society is established in which one hands over his extra wealth to the Quranic system (for the sustenance of others to be distributed by the Quranic state), see heading *(Ain-F-W)*, then there is no question of any inheritance, which is the ultimate objective of the system. The Messenger *Muhammed* himself had done so, neither did he keep wealth more than what he needed nor did he leave an inheritance. He did not accumulate any property nor was there a need to be distributed. Thus the laws of inheritance need not be applied to him. This will be the condition of all *momin* when a Quranic society is created. Till that time every *momin* should make out a will for the inheritance he leaves behind. It is his duty indeed and he has full right to do with his inheritance as he wills. The fact is that one can understand his affairs himself. A man gave his elder son higher education, sent him to London for education, made him do law, he is now doing well and very happy. Recently another son was born to him, all expense regarding his bringing up, education are still to be made, i.e. will have to be made. According to the law the will he can bequeath all his inheritance to this child, but if this will is not made out then the elder son stands to get half of the inheritance, although his father has already spent a lot on him. After giving the right to will his inheritance as he likes, the Quran has also said that if someone's will is not just, then the court has the right to arbitrate between the heirs according to laws (2:182). The will has been given so much importance by the Quran that in Surah *Al-Mai'dah* it has itself related the procedure for evidencing or witnessing (5:106).

W-Zd-Ain و ض ع

“وَضَعَ الشَّيْءَ مِنْ يَدِهِ يَضَعُهُ” (*wazash shaiyi min baadihi yaza-uhu*): he dropped something from his hand, put it down {*T, R*}.

“وَضَعَ الشَّيْءَ فِي الْمَكَانِ” (*wazash shaiya fil makaan*): put something somewhere {*T, R*}.

The Quran says:

18:49	And the Book will be placed	وَضَعَ الْكِتَابَ
55:7	And He has set up the balance	وَضَعَ الْمِيزَانَ
3:35	Put him, placed him	وَضَعَهُ

“وَضَعُ تِيَابٍ” (*waza'a unhu*): to move away, to remove, to drop (94:2).

“مَوْضِعٌ” (*waza-u siyab*): to take off the clothes and lay them down.

“مَوَاضِعٌ” (*mawazih*): places, chances.

“مَوْضُوعَةٌ” (*mauzu'ah*): laid down (88:14).

“وَضَعَتِ النَّاقَةَ” (*waza'atin naaqah*): the camel sped fast.

“وَضَعَ الرَّجُلُ” (*waza'ar rajul*): the man ran.

“أَوْضَعْتُهُ” (*auza'tuhu*): I made him run {*T, R*}.

Surah *At-Taubah* says:

9:47	they would strive to create chaos among you (would work very hard for this)	وَلَا أَوْضَعُوا جِلْدَكُمْ
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“وَضَنَّهُ” (*wazanah*): he arranged it one over other systematically.
 “الْمَوْضُونَةُ” (*al-mauzunah*): armour, i.e. whose clips are linked to one another, or the thing which jewels are sewn onto, or the thing which has been arranged by layers (i.e. one upon another).
 “سَرِيرٌ مَوْضُونٌ” (*sareerun mauzun*): a double woven bed {*T, R, M*}.

The Quran says:

56:15	double woven beds (or beds decorated with jewels)	سَرِيرٌ مَوْضُونٌ
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“وَطَّهَ” (*watiffahu*), “يَطُوهُ” (*yata-uhu*), “وَطْأَ” (*wat’a*): to trample something.
 “وَطِئَ الْمَرْأَةَ يَطُوئُهَا” (*wati’al mar’ata yata’uhu*): to have sex with a woman.
 “وَوَطُوْا يَوُطُوْا” (*watu’a yautuhu*): to be soft or easy {*T, R*}.

Ibn Faris says this word basically means to press and make something spread out in order to make it level or smooth.

The Quran says:

48:25	which you trample unknowingly	لَمْ تَعْلَمُوهُمْ أَنْ تَطَافُوهُمْ
33:27	a land which your feet have not trampled	وَ أَرْضًا لَمْ تَطَافُوهَا

“الْمَوْطَأُ” (*almauta’uw*) and “الْمَوْطِئُ” (*al-mauti*): a place to put a step
 “وَلَا يَطِئُونَ مَوْطِئًا” (*almauta’uw al-mautia*): they do not walk on such a land (9:120) {*T, R*}.
 “مُؤَاطَاةٌ” (*muwata’ah*): to follow in the footsteps.
 “رَجُلٌ مُؤَاطَاةٌ الْعَقِبِ” (*rajulun muwatta’ul aqib*): a man who is followed in what he says {*T, R*}.
 “مُؤَاطَاةٌ” (*muwata’uh*): to agree and concur with {*T, R*}.

The Quran says:

9:37	So that in this way they make it synchronize with the numerical count	لِيُؤَاطِئُوا عِدَّةَ
73:5	To get up at night develops your capabilities and quells rebellious emotions (a man’s will power becomes a mixture or blend of his intent and decision) { <i>M</i> }	إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْأً

This relates to the Messenger *Muhammed* as in the early days of spreading the *Deen* of Allah he used to be busy day and night. To sacrifice one’s rest at night in the achievement of one’s purpose is obvious evidence of keeping one’s emotions under control as continuously thinking rationally within the revealed values of the Quran, especially when this sacrifice is made not for any personal gain but for the good of the mankind.

“الْوَطْرُ” (*al-watar*): need, a need which requires special arrangement to fulfill, a special need {*R*}.

The Quran has mentioned “قَضَائِ وَطْرٍ” (*qazai witr*) in (33:37) which means “to fulfill the need” i.e. “to cut off relations”, or “to decide that marriage is no more needed-not working”. This is what decision “to cut off relations” means.

“الْوَطْنَ” (*al-want*): homeland. It figuratively also means “the place where cattle and goats are tethered”.
 “وَطْنَ بِهٖ” (*watana bihi*), “يَطِنُ” (*yatin*), “أَوْطَنَ” (*autan*): to stay or reside.
 “إِسْتَوْطَنَهُ” (*istaunahu*), “وَأَنْطَنَهُ” (*wattanahu*), “وَتَوَطَّنَهُ” (*wattanahu*), “وَتَوَطَّنَ بِهٖ” (*tawattan bihi*): he made it his homeland.
 “الْمَوَاطِنُ مِنَ الْحَرْبِ” (*al-watinu minal herb*): battlefield {*T, M*}. The Quran has used this word in this very meaning.

Surah *At-Taubah* states:

9:25	Surely Allah helped you in many battle fields	لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ
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“وَعَدَ” (*wa’ad*), “يَعِدُ” (*ya’id*), “وَعَدَا” (*wa’d’un*) and “وَعَدَهُ” (*wa’idah*): to make a promise, whether of a good thing or bad. If the good or bad is not specifically mentioned with “وَعَدَ” (*wa’ad*) then it means “a good promise”, and if not then “أَوْعَدَ” (*au’ad*) is used to mean “a promise about a bad thing”.

Lataif-al-Lagha says that “الْمِيعَادُ” (*alme’e’aad*) means “the time or place of the promise” {*T, M*}.

“مَوْعِدٌ” (*mau’id*): promise or pledge, and also the place of promise or the time of the promise {*T, M*}.

Surah *Al-Kahaf* uses this word to mean the time of fulfillment (18:58).

“الْوَعِيدُ” (*al-wa’eed*): for the male camel to murmur at the time of attack. This word is used to mean “a threat”.

“أَوْعَدَهُ” (*au’adahu*) and “تَوَاعَدَهُ” (*tawa’adah*): to threaten somebody {*T, M*}.

Surah *Al-Baqrah* state “وَأَعَدْنَا مُوسَىٰ” (*wa’adna moosa*) in verse (2:51). This includes both fixing a time period by Allah and for its acceptance by *Moosa*.

“مُؤَاعَدَةٌ” (*muwa’adah*): to have a mutual pact.

“Allah’s promise” means “the results of acting on Allah’s laws which never change”. Similarly unchanging and inevitable are the results of being rebellious to those laws and are called “وَعِيدٌ” (*wa’eed*).

The Quran says that the good results of good deeds are also called “وَعَدَ” (*wa’ad*) as in (24: 55), and for the bad results of wrong deeds too as in (9:68).

Surah *At-Taubah* says:

9:114	This was only due to (in honour of) a promise which he had made.	إِلَّا عَنْ مَوْعِدَةٍ وَعَدَهَا إِيَّاهُ
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Wherever in the Quran it appears that “Allah promises you” or “Allah had promised”, then it will mean the inevitable result that will be produced by acting on Allah’s laws. In other words the phrase is expressing the inevitable result of acting upon His law. It is not like some of us (humans) make promises with each other. This also shows that when it is said that “Allah’s promises are true” then it means that the result of Allah’s laws are inevitable and these can never be otherwise.

“وَعَظًا” (*wa'az*): to tell someone of the good and bad results of a thing to soften one’s heart.

Ibn Faris says with reference to *Khalil*, that “الْوَعْظُ” (*al'wa'iz*) means “style”. It also means to talk of good so that one’s heart is softened.

Muheet says it does not mean “to reach” but “to order” i.e. “to order someone to stop him from doing something which will produce bad result”

Raghib says it means such warning in which a threat is also implied {R}.

The Quran has often used the word “مَوْعِظَةً” (*mau'izat*), and even the Quran has been said to be “مَوْعِظَةٌ مِنْ رَبِّكُمْ” (*mau'izatun mir rabbikum*) in (10:57). This includes the meaning “to make others aware of the execrable results of wrong ways and to prevent them, and to order individuals to stop from wrong things within a system”.

Surah *An-Nahal* says:

16:90	Indeed, Allah commands for justice and balance... He admonishes you so that you may take heed.	إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ --- يَعْظُمُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ
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Here the word “*amr*” appears first i.e. first Allah orders you to be just and kind, and “يَعْظُمُكُمْ” (*ya izukum*) appears at the last, therefore for those who are *mumineen* “*amr*” and “*waaz*” is the same thing. Here it must be understood that Allah’s order is not the order of some dictator. Allah orders but also explains the purpose of that order, and fairness of the order, as well as its benefit. Order and understanding together constitute “وَعَظًا” (*waaz*).

Surah *Al-Bagrah* says:

2:231	The fair book (the Quran) which God has revealed is to make you fear of wrong deeds, and thus makes you abstain from them.	وَمَا أَنْزَلْنَا عَلَيْكُمْ مِنَ الْكِتَابِ وَالْحِكْمَةِ يَعْظُمُكُمْ بِهِ
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For the pious it is “مَوْعِظَةً” (*mau'izat*) (2:66). In any case this book will be used to warn everybody (not just the pious).

About the hypocrites it is said:

4:63	ignore them and keep warning them of the results of their bad deeds in a nice way	فَاعْرِضْ عَنْهُمْ
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As such, in case of “*waaz*” to non-*muslims*, it would mean “advice in respect of invitation towards *Deen*” and for the *muslims*, “the orders contained in the Quran and directions issued by an Islamic System”, the benefits of which have been explained in such a way that one leans towards them.

W-Ain-Y و ع ي

“وَعَاهُ يَجْبِرُ وَعَيْاً” (*wa aahun ba’ihi wa ya*), “أَوْعَى” (*au’ai*), “يُوعَى” (*yu’ee*), and “إِيعَاءٌ” (*ee’aa*): to safe keep something, memorize, to collect something in a utensil {*T, M*}.

“وَعَى” (*wa’aa*): memorize and to safe keep in memory.

“أَوْعَى” (*au’aa*): to safe keep things {*R, F*}.

“الْوَعَاءُ” (*al-wi’aa’u*), the plural of which is “أَوْعِيَةٌ” (*auweeah*) means “the thing (a sack, utensil etc.) in which other things are collected and kept (12:76).

Surah *Al-Ma’arij* says about those who possess capitalist mentality:

70:19	He collects wealth and keep it safe (prevents others from getting to it)	وَجَمَعَ فَأَوْعَى
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Surah *Al-Anshaqaaq* says:

84:42	Allah very well knows whatever they keep safe (or hidden)	وَاللَّهُ أَعْلَمُ بِمَا يُوعُونَ
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“أُذُنٌ وَأَعِيَةٌ” (*uznun wa iyah*): i.e. an ear which deliberates on the thing that it hears and does not go out with it (not discloses it) (69:12) {*T, M*}.

Surah *Al-Haqq* says:

69:12	and the remembering ears that remember it	وَتَعِيهَا أُذُنٌ إِيَّاهُ
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W-F-D و ف د

Ibn Faris writes that it basically means “to peep” and “to jut out”.

“الْوَفْدُ” (*al-wafd*): the sand dune whose peak overhangs.

“الْوَأْفِدُ” (*al-waafid*): the camel which goes in front of all others.

“الْإِيْفَادُ” (*al-eefaad*): for something to be high and to overhang, to walk fast, to hurry up.

“هُم عَلَى أَوْفَادٍ” (*hoom ala aafaad*): people who are in a journey.

“الْإِيْفَادُ” (*al-eefaad*): to send someone as an envoy.

“وَفَدَ فُلَانٌ” (*wafada fulaan*): he went to the king as an envoy {*T*}.

“الْوَفْدُ” (*al-wafd*): the people who reach the king’s court for congratulating him on an auspicious occasion {*M*}.

Raghib says “الْوَفْدُ” (*al-wafd*) are those people who go to kings for fulfilling their need {*R*}.

Surah *Maryam* says:

19:85	The day We will collect the pious before <i>rahman</i> as “wafd”	يَوْمَ نَحْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ وَفْدًا
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According to the connotation of the meaning ‘wafd’ encompasses loftiness and greatness, closeness, respect, and the receipt of gifts or accoutrements for nourishment etc. It can also mean that the pious will be kept ahead of all (at the time of rewarding for good deeds). Here too the element of respect is present.

“الْوَفْرُ مِنَ الْمَالِ وَالْمَتَاعِ” (*al-wafru minal maali wal mata*): wealth on a vast scale which does not lack anything.

“وَفْرَ الْمَالِ” (*wafaral maal*): wealth in abundance which is enough.

“أَرْضٌ وَفْرَاءٌ” (*ardun wafra*): land which has profuse vegetation.

“وَفَّرَهُ تَوَفِيرًا” (*waffarahu taufeera*): he completed it and requited it.

“الْوَفْرَاءُ” (*al-wafra'u*): a thing which is filled.

“الْوَأْفِرَةُ” (*al-waafirah*): big tail of a lamb.

“الْمَوْفُورُ” (*al-maufur*): anything which has been completed {*T, R, M*}.

The Quran says:

17:63	full return or compensation (from which nothing has been taken)	جَزَاءٌ مَوْفُورًا
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“وَفَضَّ” (*wafada*), “وَفُضًّا” (*yafidu*), “وَفَضَّ” (*wafad*): he ran quickly.

“اِسْتَوْفَضَّ” (*istaufad*): he hurried.

“نَاقَةٌ مِيفَاضٌ” (*naaqatun meefaad*): a fast camel.

“الْأَيْفَاضُ” (*al-eefaad*): to pick up the arrows and run fast.

“الْوَفْضَةُ” (*al-wafdatu*): a leather container for arrows which has no wooden part. It also means a sack in which the shepherd keeps his food and other things {*T, R*}.

The Quran says:

70:43	as if they are running towards a goal	كَأَنَّهُمْ إِلَىٰ نُصُبٍ يُوفِضُونَ
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“الْوُفْقُ” (*al-wafq*): for two things to be in tandem, to be in agreement {*T*}.

“أَوْفَقَتِ الْإِبِلُ” (*au-faqatil ibl*): the camels were all equal and stood in a row {*T*}.

“الْإِتِّفَاقُ” (*al-ittifaq*): for a man's deeds to be according to an estimate or a standard (destiny) {*R*}.

“الْتَوْفِيقُ” (*at-taufiq*): to provide the means which is necessary to attain the goal {*M*}.

“وَفَّقَ بَيْنَ الْقَوْمِ” (*waffaqa bainal qaum*): he arbitrated among the nation {*M*}.

Surah *An-Nisa* says that if a husband and wife are at loggerheads with each other then try to make amends between them:

4:35	Allah will create harmony between them	يُوفِقِ اللَّهُ بَيْنَهُمَا
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The results of deeds have been called “جَزَاءٌ وَفَاقًا” (*jaza'un wifaaqa*) in Surah *An-Naba* (78:62), i.e. “deed and its result, full consonance”. According to the Quran, good or bad result is the other name for a deed.

Surah *Hood* says:

11:88	to get the required means for attaining Allah's purpose	وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ
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This can only be according to Allah's law. There is no other way this can happen.

“تَوَفِيقًا” (*taufiqan*): to reform and refine, i.e. to make in accordance (4:62).

- ”وَفِي السَّيِّئِ وَفِيًّا“ (*wafash shaiyu wafiyya*): the thing was completed, became excessive or in abundance.
 ”وَفِيٌّ وَوَأَفِيٌّ“ (*wafiyyun waafi*): completed and in profusion.
 ”أَوْفَانِي حَقِّي“ (*au faani haqqi*): he fulfilled my rights completely, did not reduce a bit.
 ”وَأَفِيٌّ“ (*waffa*): the foregoing, i.e. to give fully {R, M}.
 ”أَسْتَوْفِي فُلَانٌ حَقَّهُ“ (*istaufa fulanun haqqahu*): he fully realized his rights.
 ”الْوَفِيُّ“ (*al-wafiyyu*): the man who fulfills rights and realizes them fully too. It also means “very faithful”.
 ”الْوَفَاءُ“ (*al-wafaa*): to fulfill a promise, to respect an agreement.
 ”الْوَفَاةُ“ (*al-wafaat*): death, i.e. to complete one’s days on earth.
 ”تَوَفَّاهُ اللَّهُ“ (*tawaffah-ul-laah*): Allah gave him death {R, M}.
 ”الْوَفَى“ (*al-waif*): high ground.
 ”الْمُؤَافَى“ (*al-muwafi*): something which appears suddenly {R, M}.

In the Quran “ايفاء عهد” (*eefa’ay ahad*) (fulfilling a promise) has come opposite “نقض” (*naqaz*) (breaking of a promise), i.e. fulfilling a pledge has appeared opposite to breaking a pledge (16:91, 3:43).

”وُفِيَّتْ“ (*wuffiyat*) has been explained by ”لَا يَظْلُمُونَ“ (*la yazlamoon*), i.e. “not to fall short of”, or “to be found lacking”.

Surah *Hood* says:

11:109	And indeed We will surely pay them in full of their share without being diminished.	وَأَنَا لَمُؤَفِّوهُمْ نَصِيبُهُمْ غَيْرَ مَنقُوصٍ
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This explains ”تَوْفِيَّةٌ“ (*taufih*), i.e. to complete without any deduction or reduction.

Surah *An-Nahal* says:

16:70	Allah creates you. Then He gives you death and makes some of you reach old age in which the organs weaken.	وَاللَّهُ خَلَقَكُمْ ثُمَّ يَتَوَفَّاكُمْ وَمِنْكُمْ مَنْ يُرَدُّ إِلَى أَرْذَلِ الْعُمُرِ
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These meanings describe the various phases in a man’s life as childhood, youth and old age, but if ”يَتَوَفَّاكُمْ“ (*yatawaffakum*) is taken to mean “gives you death” then it would actually mean that some people die even before old age is reached and some die after reaching old age.

Surah *Al-Anaam* says:

6:61	Until death comes to you and our agents give you death	حَتَّىٰ إِذَا جَاءَ أَحَدَكُمْ الْمَوْتُ تَوَفَّتْهُ رُسُلُنَا
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According to the physical laws created by God, his days are over and he dies.

About Jesus it is said in Surah *Al-Ma’idah*:

5:117	Then when you gave me death, You were overseeing them.	فَلَمَّا تَوَفَّيْتَنِي كُنْتُ أَنْتَ الرَّقِيبَ عَلَيْهِمْ
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”مُتَوَفِّ“ (*mutawaff*): one who gives death.

”إِنِّي مُتَوَفِّيكَ“ (*Inni mutawaffika*): Allah says to Jesus that these people (the opponents) are making schemes to arrest you and crucify you but We are also scheming against them and our plan is surely better than theirs.

3:53	Result of my (Allah’s) scheme will be that they will neither be able to arrest you nor crucify you but you will die your own death (in time)	وَمَكْرُؤًا وَّمَكَرَاللَّهِ وَاللَّهُ خَيْرُ الْمَاكِرِينَ
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History tells us that before they could lay their hands on Jesus, he had migrated from there according to a plan. This was God’s scheme that was successful. More details can be found in the book titled *Shola-e-Mastoor*.

“الْوَقْبُ” (*al-waqb*): a depression in a mountain or rock in which water has accumulated.

“الْوَقْبَةُ” (*al-waqbah*): a high hole that is a man or two men’s length in smooth ground in which water has accumulated. Thereafter “الْوَقْبُ” (*al-wagb*) was used to mean any hole. It also means to enter something and disappear in it.

“وَقَبَتِ الشَّمْسُ” (*waqabatish shams*): the sun set.

“وَقَبَ الظَّلَامُ” (*waqabaz zalaam*): darkness fell, i.e. people and everything entered in it and disappeared {*T, M, R*}. *Raghib* says it means “to disappear”.

The Quran says:

113:3	when darkness falls all around (when evil lurks in the darkness)	وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ
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(See heading *Gh-S-Q*).

Maulana Abeedullah Sindhi writes that “غَاسِقٍ إِذَا وَقَبَ” (*ghaasiqin iza waqab*) means “the thing that sets and creates darkness by setting”. It also means anything whose absence halts development, like when the moon goes down. It is harmful for the plants. We seek the protection of God from the ills of life so that He protects us and provides us with better accoutrements of life {*Al-maqaam al-Mahmood*}.

“الْوَقْتُ” (*al-waqt*): the limit of time fixed for some work, therefore this word is not used for indefinite time {*R*}. Indefinite time period cannot be called “الْوَقْتُ” (*al-waqt*). Any deed for which a definite period is fixed is called “مُوقَّتٌ” (*muwaqqat*).

“الْوَقْتُ” (*al-qatuwat*) and “التَّوَقُّتُ” (*at-tauqeet*): to fix the time.

“المِيقَاتُ” (*al-meeqaat*): fixed time or place.

“مِيقَاتُ الْحَاجِّ” (*meeqaat-ul-haj*): the place where the pilgrims put on the particular un-sewn cloth for the pilgrimage of *Hajj* {*T*}.

The Quran says:

77:11	When the time for the messengers shall be fixed	وَإِذَا الرُّسُلُ أَقْبَتَتْ
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Surah *An-Nisa* says “كِتَابًا مَّوْقُوتًا” (*kitabau mauquta*) in verse (4:103) about the *salaat*. One meaning of this phrase is particularly “designated duty” and the second meaning is “a duty for which the time has been fixed”.

Ibn Faris says that “المَوْقُوتُ” (*al-mauqutu*) means “a thing for which a limit has been set”.

Surah *Al-Baqrah* says about the new moon:

2:189	It is an indicator of the periods for mankind	مَوَاقِيْتُ لِلنَّاسِ
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The plural of “مِيقَاتُ” (*meeqaat*) is “مَوَاقِيْتُ” (*mawaqeeet*). Surah *An-Naba* says that “the time for the results is fixed according to the Law of requital by using words “كَانَا مِيقَاتًا” (*kaana meeqata*) in verse (78:18).

”وَقَدَّ“ (*waqad*): fire, and for the fire to be bright.

”وَقُودٌ“ (*waquud*): the wood which is used to start a fire.

The author of *Lataif-ul-Lugha* has said that ”الْحَطْبُ“ (*al-hatab*) means “the wood that is used as fuel for the fire” and the wood is called ”وَقُودٌ“ (*waquud*) when it is lighted for the fire.

”اَوْقَدَ“ (*auqad*) and ”اِسْتَوْقَدَ“ (*istauqad*): to light a fire {T}.

Roohul Ma'aani says it was a custom with the Arabs to light a fire on top of a mountain when a battle was announced. This was called ”نار العرب“ (*naar-ul-herb*) or the fire of war (5:64).

The Quran says:

2:17	He kindled a fire	اِسْتَوْقَدَ نَارًا
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Surah *Al-Mai'da* says ”اَوْقَدَ“ (*auqad*) against ”اَطْفَأَ“ (*atfa*) in verse (5:64), which means “to extinguish the fire”.

Surah *Al-Qasas* while relating the story of the Messenger *Moosa*, the *Pharaoh* said to *Hamaan*:

28:38	O Haman, kindle for me (a brick) on clay...	فَاَوْقِدْ لِيْ يٰهَامَنْ عَلٰى الطِّيْنِ
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”وَقُودٌ“ (*waquud*): fuel (2:25, 66:9, 85:5).

”مَوْقَدَةٌ“ (*moqqadatah*): the fire which is alighted (104:6).

”اَلْوَقْدُ“ (*al-waqzu*): the force of the blow.

Basa'ir says that ”مَوْقُودَةٌ“ (*mauquzatu*) means an animal which has been killed by a blow with a stick or with stones, and which is not slaughtered as done now., and that the stones with which the animal has been killed are not sharp {T}. Before the advent of Islam or in the era of ignorance this sort of killed animal used to be eaten.

Ibn Faris says this word basically means “to kill with a blow of the stick”.

”مَوْقُودَةٌ“ (*mauquzatah*): an animal which has been killed with a blow of the stick. The Quran says such an animal is forbidden to be eaten (5:3).

Abu Saeed says ”اَلْوَقْدُ“ (*al-waqzu*) means “to hit behind the neck so hard that it topples the mind” {T}.

The Quran has also declared that ”اَلْمَيْتَةُ“ (*al-maitatu*), i.e. the animal which is dead as forbidden (for eating). This has been explained by saying that this is not incumbent on the animals which die a natural death only, but it also includes those animals which die of suffocation or who die due to some blow.

”اَلْمَوْقُودَةُ“ (*al-mauquzatah*): that which falls from a height and dies, or which dies due to being hurt with the horns of another animal, or which has been hunted by the carnivorous animals. But if the animal is slaughtered according to the Islamic way, then it will not be forbidden (5:3).

“الْوَقْرُ” (*al-waqr*): heaviness in the ears, or loss of hearing {*T, M, R*}.

The Quran says:

6:25	And there is deafness in their ears	وَفِي أذُنِهِمْ وَقْرًا
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“الْوَقْرُ” (*al-wiqr*): heavy burden.

“الْوَقَارُ” (*al-waqaar*): seriousness, greatness.

“جَنَانٌ وَقِيرٌ” (*jananoon waqir*): a courageous heart which is not ruffled {*T, M, R*}. This too clarifies the meaning of “وقار” (*waqaar*).

The Quran says:

71:13	What has gotten over you that you do not ask Allah for seriousness or sobriety?	مَا لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَارًا
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Here the reference is to the condition in which man is not ruffled by every little thing but a solidity of the sort in which the jolt of death too is unable to ruffle him. But this meaning will be true only when “لِلَّهِ” (*lillah*) is taken to mean “مِنَ اللَّهِ” (*minal laah*), otherwise it will mean “why don’t you believe in the greatness of Allah?”

“وَقَّرَ” (*waqqara*): to respect someone.

“تُعَزِّرُوهُ وَتُقِرُّوهُ” (*tu’azziru’hu wa tawaq’qiruhu*): strengthen it and respect it (48:9).

In Surah *Al-Ahzaab* the wives of the Messenger have been told:

33:34	stay within your homes with dignity and seriousness, and do not display any sort of nonsense	وَقَرْنَ فِي بُيُوتِكُنَّ
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This is the meaning if the phrase is taken from “وَقَّرَ” (*waqar*), but *Abu Abeer* says that this is from “وقار” (*waqaar*).

“وَقَعَ” (*waqa’a*), “يَقَعُ” (*yaqahu*), “وَقُوعًا” (*wuquaa*): all mean “the thing fell down”.

“وَقَعَتِ الْإِبِلُ” (*waqa’atil iblmeans*): the camels sat down.

“وَقَعَ رَبِيعٌ بِالْأَرْضِ” (*waqa’a rabi’oon fil arz*): the first rain of spring rained down.

“مَوَاقِعَ الْغَيْثِ” (*mawaqi’ool ghais*): the places where it rained.

“وَقَعَتِ الطَّيْرُ” (*waqa’atit tayr*): the birds alighted on the ground after flying in the air.

“الْوَقْعُ” (*al-waqaoo*): the stones.

“الْوَقِيْعَةُ” (*al-waqiyatu*): battle, or an episode.

“وَقَاءُ عِ الْعَرَبِ” (*waqae ul-arab*): the battle days for the Arabs.

“الْوَقِيْعَةُ” (*al-waqiyatu*): a hammer {*T*}.

“الْوَقُوْعُ” (*al-waqiyatu*): an event which is distasteful and abhorrent {*R*}.

Raghib says “الْوَقِيْعَةُ” (*al-wuqu’a*) means for something to fall or be proven.

Zajaj says that anything which is sure to happen is called “وَقِيْعَةٌ” (*waqiyah*) {*T*}.

The Quran says:

22:65	Allah (as per law) makes it rain when needed and He rations it so that it may not start raining at its own when it is not needed	وَيُنسِكُ السَّمَاءَ أَنْ تَقَعَ عَلَى الْأَرْضِ
4:100	his compensation became incumbent upon Allah	وَقَعَ أَجْرُهُ عَلَى اللَّهِ

7:118	the truth was proven as it had manifested itself;	وَقَعَ الْحَقُّ
52:7	Verily Allah's punishment must take place	إِنَّ عَذَابَ رَبِّكَ لَوَاقِعٌ
56:1	When the thing which is bound to happen will take place	إِذَا وَقَعَتِ الْوَاقِعَةُ
56:2	There is no lie in its occurrence	لَيْسَ لَوْفَعَتِهَا كَاذِبَةٌ

“مَوَاقِعُ” (*mawaqi'o*): the place where it will happen
 “مُؤَاقِعُ” (*muwaqi'oon*): one who goes and does it (18:53).
 “أَوْقَعُ” (*auqa'a*): to put in (5:61).

W-Q-F و ق ف

“وَقُوفًا” (*waqufa*): he kept standing in his place.
 “وَقَفْتُ” (*waqaftuhu*), “وَقَفًا” (*waqafa*): I made him stay, I furnished lodging for him.

The Quran says “وَقُوفُهُمْ” (*waqifuhum*) in verse (37:24) meaning “make them stay”, or “furnish lodging for them”.

“الْمَوْقِفُ” (*al-mauqifu*): the place where to stand or stay.
 “الْتَّوْقِيفُ فِي الْحَدِيثِ” (*at-tauqifu fil hadees*): to make something clear {T, M}.
 “الْتَّوْقِيفُ” (*islahat tauqifu*): to fix some talk.

W-Q-Y و ق ي

“وَقَى الشَّيْءَ بَيِّنَةً وَقِيًّا وَوَقَايَةً” (*waqash shaiyee 'a baqihhi aqba aqaaba*): to protect something; to oversee and supervise, to save one from harmful and painful thing.

As such, when a horse walks carefully due to the absence of a horse shoe or due to some injury in his toe or due to pain in his foot or due to the land being hard, then it is called “وَقَى الْفَرَسُ مِنَ الْحَفَا” (*waqal farasu minal hafa*) {T}.

“وَقَايَةً” (*waqayah*): carefulness or a preservative {L}.
 “سَرْجٌ وَاقٍ” (*sarjuw waaq*): a saddle which is just right for the horse's back and it will not injure or hurt him.

The Quran has used the term “وَاقٍ” (*waaq*) to mean “one who saves from harm or protects”.

13:37	There will be none to save or protect you excepting Allah	مَا لَكَ مِنَ اللَّهِ مِنْ وَّالِيٍّ وَلَا وَاقٍ
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At another place the matter has appeared to mean “to be careful” and “to protect oneself”, like “فَاتَّقُوا النَّارَ” (*fattaqun naar*) in (2:24) which means “protect yourself from hellfire” or “be careful about it”.

“وَاتَّقُوا اللَّهَ” (*wattaqul laah*) appears in the Quran time and again and means “observe the laws of Allah” i.e. “to oversee them and obey them and live according to them”. This meaning has been made clear at another place. In Surah *Al-Ma'ida*, “عُدْوَانٌ” (*udwaan*) has been used against “تَقْوَى” (*taqwa*). Since “عُدْوَانٌ” (*udwaan*) means “rebellion”, thus “تَقْوَى” (*taqwa*) means “the obedience of Allah's laws”.

In Surah *Aal-e-Imran* this has been made clear:

3:101	O, ye who believe, observe the <i>taqwa</i> of Allah as <i>taqwa</i> must be observed	يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقْوَاهُ
3:102	follow Allah's guidance during your entire life	وَلَا تَمُوتُوا إِلَّا وَأَنْتُمْ مُسْلِمُونَ
3:103	all together should follow the Quran given by Allah	إِعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا

These examples make clear that “وَاتَّقُوا اللَّهَ” (*wat taq-ul-laaha*) means to observe the laws of Allah (the Quran), and to live as per the dictates of the Quran. That is why those who do “تَقْوَى” (*taqwa*) have been declared so against “غَاوِينَ” (*ghaween*) in Surah *Ash-Shura* (96:90-91). “غَاوِينَ” (*ghaween*) are those who leave Allah’s laws and follow their own desires or other laws, hence the *muttaqeen* are those who follow Allah’s laws. Regarding this complete coordination with the laws of Allah, surah *Saad* says “مُنْفِيْنَ” (*muttaqeen*) as against “فُجَّارٌ” (*fujjaar*) (38:28). “فَجِيرٌ” (*fajir*) is something that explodes and separates. See heading (*F-J-R*). Thus *muttaqi* is one who sticks to the Quranic guidance.

With reference to disintegrating and separation and integration, surah *Ash-Shams* says that Allah has put both these traits in human personality:

91:8	If a man wants, he can stick to the code of life given by Allah and thus achieve crystallization of his personality, and if he wants he can move away from it according to his wishes and create confusion and chaos in his personality	فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا
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About these two groups it is said in Surah *Muhammad* that one group is such which follows its own desires and wishes, but the other group is of those people who follow the revelation. This second group finds its *taqwa* (47:17), but only he can achieve it.

Here “يَتَزَكَّى” (*yatazakka*) means “development of personality” (92:17-18), i.e. whoever donates his surplus wealth for the sustenance of humanity, provides for his own growth and development (2:219).

As such *muttaqeen* are those who avoid the wrong way of life and develop their own personality by following the Quranic values and by avoiding the bad deeds. This is what it means to remain with the permanent values of the Quran i.e. to read, understand, and then accept these values willingly and bring one’s thoughts and deeds in line with the Quranic teaching. This is like “sticking in a way like the saddle fits the horse’s back without hurting him”.

The Quran has stated in the beginning that it is “بُدَىِّ لِّلْمُتَّقِينَ” (*hudal lil muttaqeen*) (2:2), i.e. it guides those who wish to stay away from the wrong path and wish to adopt the righteous path i.e. the path defined by the Quran. Anyone who wants to be destroyed by following his own desires or anyone else’s, can have no interest in the right and wrong of life. The one who is bent upon committing suicide it is useless to advise him about the benefits of living a righteous life.

While studying the Quran, it is important to see the context in which the righteousness (*muttaqeen*) is being referred e.g. whether it is about following the permanent values or to take precautions from the destructive effects of various events.

For example:

- “وَقِنَّا عَذَابَ النَّارِ” (*waqina azaabun naar*) in (2:601)
- “قُوا أَنْفُسَكُمْ” (*quwa anfusikum*) in (66:6)
- “مَنْ يُوقِ شُحَّ نَفْسِهِ” (*myn yuqa shuha nafsihi*) in (59:9)
- “وَقِهِمُ السَّيِّئَاتِ” (*waqihimus sayyi’aati*) in (40:9)
- “وَاتَّقُوا اللَّهَ” (*mun taqas sayyiaat*) (59:18).

In all the above verses the meaning is to save or avoid from harm by following the Quran. The term “وَاتَّقُوا” (*wattaqu*) in (59:18) means to avoid the adverse consequences of one’s deeds. This means “save yourself (from the consequences) of breaking the laws of Allah, or avoid rebellious to them. This very thing is called “تَقْوَى” (*taqwa*) and whoever upholds the laws of Allah is the most respectable in Allah’s eyes (49:13) and benefits from the good effects in the long run.

The word *taqwa* is a very comprehensive and frequent term in the Quran and this *taqwa* is so important that it has become a word in its own right, which has been used by the Quran to create more words related to it. It does not mean “abstinence” since “abstinence” is at best a negative virtue, i.e. it is the absence of not doing something which is not good or a sin. But *taqwa* has the connotation of saving oneself from the

pitfalls in life and to observe the laws of Allah all during one's adult life. This means that along with negative virtue, it also has a positive side or deed which is more important and dominant.

As mentioned above, the term *taqwa* is very comprehensive and cannot be explained by one simple sentence. A man with *taqwa* possesses the traits of high moral character and this aspect encompasses both the mind and the physical conduct. The definition of character is very difficult and western scholars too are not united on any one definition, but the Quran has an easy explanation to this human aspect. According to the Quran, there are two levels of a man's life. One is the level of animals whose demands and functions are the same as any animal such as self-preservation, self-assertion, and procreation. The urge of self-preservation is so strong that no individual gives preference to another where this is concerned. The second level is one which may be called "human life". In this life the main purpose is the development of human Self (see N.F.S).

This development can be achieved through upholding the permanent values which have been given to us through the Quran. The Quran acknowledges that the demands and needs of the first or animal level must be carried out but if it so happens that those values come in conflict with the permanent values, then the permanent values should prevail. This is called *taqwa* which is character, not national but individual character. This must be followed and at some stage even if one has to sacrifice one's life to uphold the permanent values then he should do so. The Quran says that those who think that the physical life is everything and they do not believe in the human character are in denial of their own 'Self' (45:24, 47:13, 59:19). To believe in the human Self and to be aware of the inner thought process is the trait of a believer or a *momin*. This is the level at which a *momin* accepts Allah with all His attributes as a model and refers back to the Quranic permanent values to seek guidance in this life. This is what helps him to sign post his character development as noted in (35:10, 14:24)

The Quran also acknowledges that self-interest should generally be kept in mind and that it is only a demand of the intellect to save oneself from loss, and one who knowingly goes into loss is generally thought to be foolish. But for a believer the preservation of the developed Self is more important than any animal level instincts. When the animal instinct and upholding the permanent values clash, one should uphold the thing of greater benefit, that is, "human Self" and sacrifice the thing of little value i.e. "animal instinct". This is why the Quran declares that the Quranic believers are those who are extremely self-conscious, understanding, analytical, rational thinkers, and continuously aware of the permanent values e.g. (3:189), (8:24), (25:63). They continuously refer their thoughts to the Quranic values and evaluate these thoughts and then take decisions – this is important to understand as the decisions taken in line with the Quranic criterion will benefit in the long term i.e. encompassing this life and the life to come (59:18).

Therefore to conclude:

The Quran does not simply make a verbal appeal to man to uphold the permanent values, but it appeals based on reasoning and logic and tells the human intellect how it is good, advantageous, and beneficial for itself to do so. This is the reason that it invites man to believe in one Allah based upon reasoning and logic (12:108). And the basic characteristic of believers is that they do not believe in the Quranic values blindly, i.e. without the use of intellect, reasoning, and logic (25:73). This is what "تَقْوَىٰ" (*taqwa*) according to the Quran is, and those who adopt it are declared "مُتَّقِينَ" (*muttaqeen*).

W-K-A

و ك ا

"تَوَكَّلْ عَلَى السَّبِيءِ" (*tawakkal alash shaiyee*): he took the support of the thing and leaned against it.

"تَوَكَّلْ عَلَى السَّبِيءِ" (*attukaatu*): the stick which is leaned upon while walking, a man who needs a lot of support {*T, M*}.

Surah *Taha* says that the messenger *Moosa* said:

20:12	This is my staff on which I lean and take support of;	هِيَ عَصَايَ اتَّوَكَّلْتُ عَلَيْهَا
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This figuratively means the laws or commandments (that I have received from Allah) are like a staff for me on which I support myself in order to meet the challenges of this life.

Surah *At-Toor* says:

52:20	Reclining on thrones lined up	مُتَّكِئِينَ عَلَى سُرُرٍ مَّصْفُوفَةٍ
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Surah *Yusuf* says in the context of the dinner thrown by the wife of the Egyptian official:

12:31	And she prepared a banquet for them	وَأَعْتَدَتْ لَهُنَّ مُتَّكًا
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Zajjaj says that “مُتَّكًا” (*muttaka*) in (12:31) means the thing or the pillow, which one leans against during the feast.

Some say it means “food”. As such, it is said “إِتَّكَانَا عِنْدَ زَيْدٍ” (*ittikana inda zaid*) which means “we dined with *Zaid*”.

W-K-D و ك د

“الْوَكَادُ” (*al-wikaad*): the rope with which the cow’s hind legs are tied together while milking it. It also means the strap with which the saddle is secured.

“الْوَاكِيذُ” (*atta wakeed*), “الْتَّأَكِيذُ” (*attakeed*), “الْمَيَاكِيذُ” (*al-myakeed*): the leather straps with which the front or rear parts of a saddle are tied tightly.

“وَكَّدَ الرَّحْلُ” (*wakkadar rakh*): he tied a seat on a camel tightly.

“وَكَّدَ الْعَهْدُ” (*wakkadal ahda*), “الْعَقْدُ” (*al-akda*), “الْكَدْبَمَا” (*akkadahuma*): he made the wedding pact very staunch and strong, tied the knot very strongly {*T, M, R and Ibn Faris*}

Khalil says that the word “الْكَدْتُ” (*akkadtu*) is more appropriate for meaning the strength of promises and “وَكَّدْتُ” (*wakkatu*) for the strength of said statement {*R*}. Some have said that “تَوَكَّيْتُ” (*taukeed*) as compared to “تَأَكَّيْتُ” (*ta’keed*) is more comprehensive (8:91) {*T*}. The Quran says “do not break your promises after committing to them”.

W-K-Z و ك ز

“الْوَكْزُ” (*al-wakz*): to push, to hit with a fist, to deliver a blow, to hit the chin with a fist.

“وَكَّزَهُ بِالرُّمْحِ” (*wakzahu bir rumh*): he put the lance into him.

“وَكَّزْتُ أَنْفَهُ” (*wa kaztu anfahu*): I broke his nose {*T, M, R*}.

Surah *Al-Qasas* says:

28:15	<i>Moosa</i> hit him with a fist.	فَوَكَرَهُ مُوسَىٰ
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W-K-L و ك ل

“رَجُلٌ وَكَلٌ” (*rajulun wakulun*), “مُؤَاكِلٌ” (*muwakil*): a man who himself is weak and looks for support from other people in doing every work.

“تَوَاكَلُوا” (*tawakulu*), “تَوَاكَلُوا” (*tawakala*): people started delegating each other’s work to one another.

“إِتَّكَلَ عَلَيْهِ فِي أَمْرِهِ” (*ittakal alaihi fee amrihi*): he trusted him in his affair.

“أَوْكَلْتُ عَلَىٰ أَخِيكَ الْعَمَلَ” (*au kaltu ala akhikal amal*): I left everything completely to your brother.

“الْوَكِيلُ” (*al-wakeel*): supervisor or one who looks after the affairs of another {*T*}. It also means “one responsible for something” {*T*}.

We are used to “تَوَكَّلْ عَلَى اللَّهِ” (*tawakkul al allaah*) meaning delegating all work to Allah and not doing anything on your own. This meaning of “تَوَكَّلْ” (*tawakkul*) is against the Quranic meaning because at every step the Quran advocates continuous struggle with strong resolve and *Iman* in the permanent values.

If you throw a man into the sea he will drown if he cannot swim. If you throw a piece of iron into the water it will sink immediately, but if you build a ship out of iron sheets according to a particular design then the contraption will float on the water, and it will also carry many people.

We sail ships on the sea with equanimity and also board such ships with complete equanimity. Where does this equanimity come from? The equanimity is born of the belief that the ship will not sink because it has been built according to the laws of Allah in which a ship built to a certain size and design will not sink. These laws can be fully relied upon, and they will not deceive us if followed honestly. This hope will not diminish or disappear. This support will not give way. This is what “تَوَكَّلْ” (*tawakkal*) is.

The Quran says that in the same way that Allah’s laws about things in the universe can be relied upon, and they shall never deceive us, so do social laws of Allah given to us through the Quran can be relied upon, and they will never deceive us. If human beings follow those social laws then good results will definitely come out of them. This is called “تَوَكَّلْ عَلَى اللَّهِ” (*tawakkal al-allah*) and in these meanings Allah is “الْوَكِيلُ” (*al-wakeel*) or one whose laws can be fully depended upon. (*azm*) or the solid intent of doing something is a necessary condition of this “تَوَكَّلْ” (*tawakkal*) (3:158). The group of believers is one which has full belief with intent on the laws of Allah. Such people are called “مُتَوَكِّلِينَ” (*mutawakkileen*) as in (3:158). Anyone who believes in any other law is a *mushrik* (one who attributes other laws to Allah’s laws) and cannot benefit in the long term (16:99,100)

“وَكَّلَ” (*wakkala*): to delegate the matter to someone (6:90).

Surah *As-Sajdah* says:

32:11	to whom you have been assigned	وَكَّلَ بِكُمْ
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W-L-T و ل ت

“الْوَلْتُ” (*al-walt*): to minimize the loss.

“وَلَّاتَهُ” (*walatah*), “حَقَّقَهُ” (*haqqah*), “يَلِّتُهُ” (*yalituh*), “أَوْلَّاتَهُ” (*awlatah*): all mean “he lessened his right” {T, M}.

The Quran says:

52:21	We shall not depreciate their deeds	مَا أَلَّتْنَهُمْ مِنْ عَمَلِهِمْ
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This has also been written under the heading (*L-Y-T*), (*W-L-J*).

W-J-L و ل ج

“وَلَّجَ” (*walja*), “يَلِّجُ” (*yalju*): to enter {T, M}.

Raghib says “الْوُلُوجُ” (*al-wuluj*) means “to enter a narrow space”.
Some think it means “to enter slowly” {T, M}.

“الْوَالِيَجَةُ” (*al-waleejah*): bosom friend, sincere friend, a man who is not your kith or kin, but who is very reliable to you (who is in a way insider to your clan), confidante (9:16).

Surah *As-Saba* states “وَلَّجَ” (*walaja*) against “خَرَجَ” (*kharaja*) in (34:2).

At another place it is stated:

31:29	He makes the day enter night and night enter day.	يُزِيلُ اللَّيْلَ فِي النَّهَارِ وَيُزِيلُ النَّهَارَ فِي اللَّيْلِ
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“الْوَالِدُ” (*al-walad*): whom somebody has given birth to. It is used for singular, plural, masculine and feminine.

The plural is “أَوْلَادٌ” (*aulaad*), “وَالِدَةٌ” (*wildah*) and “وَالِدٌ” (*waldun*) {T}.

But it is also used to mean for a “foetus in the womb” {M}.

“الْوَالِيدُ” (*al-waleed*): a child, till it remains a young. It also means “slave” or “servant”.

“وَالِدَانٌ” (*wildaan*): the plural of “الْوَالِدُ” (*al-walad*).

“أَلْوَالِدُ” (*al-waalid*): father.

“أَلْوَالِدَةُ” (*al-waalidah*): mother.

“أَلْوَالِدَانُ” (*al-wildaan*): mother and father, parents.

“مَوْلِدٌ” (*mauluud*): the time and place of birth.

“مِيلَادٌ” (*milaad*): the time of birth {T}.

Muheet says that “التَّوَالِدُ” (*at-tawallud*) means “some organic thing to be produced without parents in the heat of summer”, like organisms are born in water {M}. This is probably a term of that time because we have later found out that even germs are not born without “parents”, although the process of their birth is rather different to that of “تَوَالِدٌ” (*tauleed*).

At several places in the Quran it has been said that God has no “وَالِدٌ” (*wald*) or father (4:171). This does not only contradict what the Christians believe that Jesus is the son of God, it is also meant by this that God has not created the universe through the process of “تَوَالِدٌ” (*tauleed*), (or from a mother and father), but was created (parentless) by God. In pro-creation or “تَوَالِدٌ” (*tauleed*), that which is born contains a part of the pro-creator (genes), and that part is reduced in the pro-creator, but in the process of creation, no portion of the creator is passed on to the creation. Therefore, “creation” does not produce any deficiency in the creator.

God is the Creator and He wants man to be creative too. As far as birth is concerned, it is a biological process which both animals and humans share. Man attains the level of humanity when he is creative but procreation only gives it an animal level (although for reproduction this too is necessary). Man should see as to how much “creation” he has made, not how much he has pro-created, how many kids he has produced. Creation is a duty for the human beings. This is the reason that the Quran accepts that beside Allah, there are other creators. It calls Allah as “أَحْسَنُ الْخَالِقِينَ” (*ahsanul khaaliqueen*) or the “best of creators”, i.e. “He, whose creation is the best” (23:14).

The *Lataif-ul-Lugha* says that “وَالِدٌ” (*al-wald*) means “the son” as well as “his son”, i.e. “grandson”, but “المَوْلُودُ” (*al-mauluud*) only means “the true son” (who is direct).

While giving the orders about inheritance, the Quran says:

4:11	Allah instruct you this in regards to your children	يُؤْتِيكُمْ اللَّهُ فِي أَوْلَادِكُمْ
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“أَوْلَادٌ” (*aulaad*) is the plural of “وَالِدٌ” (*walad*) and therefore not only means “sons and daughters” but also their sons and daughters. If some deceased’s son is alive then he will be the deceased’s “وَالِدٌ” (*walad*). But if a man has died, and his son is alive (that is, the grandson) then he will be the “وَالِدٌ” (*walad*) of the deceased son and he will inherit from the grandfather’s inheritance. Similarly a man’s children will also inherit, or will be included among the “أَوْلَادٌ” (*aulaad*). Similarly only the living parents will not inherit but the grand-parents too.

Surah *Al-Baqrah* has stated that mothers should suckle their children for two years:

2:233	And the responsibility of their provision is on their father	وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ
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The responsibility or of the upkeep of the mother and the child is on the father. The Quran has used the words “مَوْلُودٌ لَهُ” (*mauludun lahu*) i.e. “he for whom the woman has given birth to the child”, thus if the father is present then these words will apply to him. If he is not present then these words will apply to whoever (male) takes his place.

W-L-Y

و ل ی

“الْوَالِيُّ” (*al-walyu*): to get closer to someone. *Ibn Faris* too says this is the meaning of the word.

“دَارٌ وَّالِيَةٌ” (*daarun waliyyah*): house nearby {T}.

“الْوَالِيُّ” (*al-walyu*): for the next thing to be adjacent to the first thing without any border or barrier in between {T}.

Raghib says that “الْوَالِيَّةُ” (*al-wal'u*) and “الْتَّوَالِيُّ” (*at tauli*) means for two things to appear one after the other in such a way that nothing comes in between them, which is dis-similar to them.

“وَالَيْتِ الْأَرْضُ” (*waliyatil ard*): the land had the first rainfall of spring.

“أَوْلَىٰ لَكَ فَأَوْلَىٰ” (*aula laka fa aula*): destruction is imminent. This way this metaphor is used to mean “near” {R}.

Ibn Faris too says this is a warning, and is said when an opportunity has been missed (gone out of hand).

“هُوَ أَوْلَىٰ بِكَذَا” (*huwa aula bikaza*): he is more deserving or capable (33:6).

“الْوَالِيُّ” (*al-waliyyu*): friend and helper.

“الْمُؤَاوَلَةُ” (*al-muwalah*): to love each other and be friendly, to have an agreement, to be near one another, to appear continuously. It also means to intervene for establishing peace between two quarrelling individuals.

“إِسْتَوْلَىٰ عَلَى الشَّيْءِ” (*istaula alash shaiyi*): to take over something by force.

“إِسْتَوْلَىٰ عَلَى الْأَمْرِ” (*istaula ilal amr*): to be dominant in some matter {T}.

“الْوِلَايَةُ” (*al-wilaayatu*): statehood {M}.

“وَالٍ” (*waalin*): administrator or ruler.

“أَوْلَيْتُهُ الْأَمْرَ” (*aulaituhul amr*): I made him administrator in the thing or matter.

“الْوَالِيُّ” (*al-waliyyu*): ruler and administrator {T}.

“تَوَلَّاهُ” (*tawallahu*): made him the *wali* (16:100).

“تَوَلَّى الْأَمْرَ” (*tawal lal amr*): he accepted the responsibility in the matter.

“وَالِيٌّ” (*walla*) has differing meanings, as “to refer to someone” and also “to avoid someone”.

“وَالِيٌّ بَارِبًا” (*walla haariban*): turned away and ran.

“فَوَالِيٌّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ” (*fawalli wajhaka shataril masjidil haraam*): face towards the sacred mosque in *Mecca*.

“تَوَلَّاهُ” (*tawalla unhu*): avoided him, neglected him {T}.

“تَوَلَّاهُ” (*tawallahu*): to follow it and to adopt it (16:100).

The Quran uses this root in the following opposite meanings:

- To face someone (2:115) and to turn the face away (2:142) and to become the ruler (2:205)
- Overwhelm and overpower (18:45), and helper or supporter (7:111)
- Heir (19:5, 17:33), a distant relative (4:33, 10:5).

One way is to bow willingly before an ideology or belief and make this the purpose of one’s life, which is called “إِيمَانٌ” (*imaan*), and then follow it fully, this is called Islam. But the other path is to find ways and excuses to get around the first way. This is circumvention or avoidance. This is called “تَوَلَّى” (*tawall*). As such in (2:137), this word has been used opposite to “إِيمَانٌ” (*imaan*), and in (3:19) opposite to “أَسْلَمَ” (*aslama*). Also see (16:81-82), (4:80).

This word is used against “إِطَاعَةٌ” (*ita'at*) which means “obedience”, thus “تَوَلَّى” (*tawall*) not only means “to defect to another way of life” but also “to follow it partly and find ways to avoid it while remaining

within a religion or a system”. That is why “تَوَلَّى” (*tawalla*) has been used against “صَلَّى” (*salla*) in (75:31, 32). “صَلَّى” (*salla*) means “to follow completely or obey completely, to follow in somebody’s footsteps”. In opposition to “صَلَّى” (*salla*), “تَوَلَّى” (*tawalla*) means to shun the *Deen* (way of life) prescribed by the Quran and in its place “to consider self-created practices as the way of life, and to consider this as the observance of the (real) *Deen*”.

Ordinarily the Quran has described the relationship between man and Allah as friendly. If man follows the laws of Allah then Allah becomes a friend and *wali*, and the enlivening results accompany man. As a consequence through man’s following these laws, Allah’s universal program gets implemented (i.e. the universe becomes a better place). Thus man too becomes the “*wali* of Allah”. Therefore on one hand the Quran calls Allah the *wali* of man (2:257), and on the other hand has called the *momineen* as “أَوْلِيَاءَ” (*auliya*) of Allah, meaning “friends of Allah” (10:62).

“أَوْلِيَاءَ” (*auliyah*) is the plural form of “وَلِيٌّ” (*waliyyun*). Remember that there is no particular group of the *auliya* of Allah. According to the Quran every *momin* is an *aulia* of Allah. It has been clearly stated as *aulia* of Allah:

10:63	Those who have faith in the Quran and live according to its laws	الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ
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Their characteristic, it says:

10:64	They enjoy the pleasantness of life here (in this world) as well as in the life hereafter	لَهُمُ الْبُشْرَىٰ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ
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Nobody can obviously see the life hereafter, but the life in this world can indeed be witnessed. Therefore *auliya* of Allah are those who enjoy life in this world and make efforts to establish Deen in this world because it is through this system that successes in this world as well as in the hereafter can be achieved. This group of people has been called the “حِزْبُ اللَّهِ” (*hizbullah*) or “the party of Allah” (58:22). Those who remove themselves from them or oppose them are those who live in rebellion to this system, and are hence “حِزْبُ الشَّيْطَانِ” (*hizbush shaitaan*) (58:19) i.e. those who follow their own desires. Any other concept of *aulia* of Allah other than this is non-Quranic and is borrowed from others.

In Surah *Muhammed* it has been stated that if the conditions of former nations are considered, then one can find out what happened to those who went against the permanent values. Those who are rebellious even now will share the fate of those rebellious nations. After that it is said:

47:11	This is because those who believe in what the revelation has brought them, have Allah as their <i>maula</i> (friend, companion, benefactor), and those who oppose this way, do not have any <i>maula</i>	ذَٰلِكَ بِأَنَّ اللَّهَ مَوْلَىٰ الَّذِينَ آمَنُوا وَأَنَّ الْكَافِرِينَ لَا مَوْلَىٰ لَهُمْ
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This means that the nations which oppose the permanent values of the Quran cannot be saved by anyone from the destructive results of their deeds. Thus nobody can be their *maula*.

“أَنْتَ مَوْلَانَا” (*anta maulana*): you are our *malula* (2:286).

But Surah *At-Tahreem* says:

66:4	His <i>maula</i> is Allah and <i>Jibreel</i> and <i>Saleh momineen</i>	فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ وَجِبْرِيلُ وَصَالِحُ الْمُؤْمِنِينَ
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Obviously the way in which Allah can be the *maulah* (friend) of somebody, none other can. Therefore the friendships of Allah, *Jibreel* and the *momineen* are obviously of different types. To consider them to be *maula* in the same way is wrong. Nobody’s friendship can provide any help against the laws of Allah.

44:41	The day when no friend can help any friend	يَوْمَ لَا يُعْنِي مَوْلَىٰ عَنْ مَوْلَىٰ شَيْئًا
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The Quran has reiterated the fact repeatedly that *momineen* can be each other’s *wali* but a *momin* cannot be the *wali* of a non-*momin*. It is obvious that only those people can befriend each other who share the same purpose in life. Those who have different purposes in life will obviously have different paths to

achieve them, so how can they be each other's companions and confidantes? Non-*momins* can be co-operated within good things, but they cannot be made one's confidantes. In this context see verse (3:27), (3:117), (4:89), (4:139), (4:144), (5:51-55), (8:73), (9:10,, 23, 37), (47:12,13), (58:22) and (60:104).

W-N-Y

و ن ي

“الْوَنَى” (*al-wana*): tiredness, exhaustion.

“وَنَى” (*wana*), “يَنَى” (*yani*), “وَنِيًا” (*wanya*): to be idle, to weaken, to be weak and old.

“نَاقَةٌ” (*naaqatu*), “وَانِيَةً” (*waaniya*): tired camel.

Ibn Faris says that this word basically means “weakness and senility”.

“الْمِينَا” (*al-meena*) and “الْمِينَاءُ” (*al-meena*): port, place where ships rest after arriving.

“الْمِينَا” (*al-meena*): the pieces of stone which are used to make ceramics {*T*}.

Surah *Taha* calls upon *Moosa* and *Haroon* to go to the Pharaoh:

20:42	And never slacken in the struggle to further the code cause of Allah. (Your struggle should not slacken a bit for this purpose.)	وَلَا تَبَيَّنَا فِي دِكْرِي
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W-He-B

و ه ب

“وَهَبَ” (*wahaba*), “يَهَبُ” (*yahabu*), “وَهْبًا” (*wahba*), “هَبَّةً” (*hibah*): to endow, to give.

“الْهَبَّةُ” (*al-hibah*): the gift which is not given as compensation nor involves any interest of the giver.

“الْمَوْهَبَةُ” (*al-mauhibah*): a cloud which rains down over the place where it hovers.

“أَوْهَبْتُ لِأَمْرٍ كَذَا” (*au habtu li amri kaza*): I dominated the matter (or *amr*) {*T, M*}.

The Quran says:

33:50	If he surrenders himself to the messenger	إِنْ وَهَبْتَ نَفْسَهَا
19:19	He said that I have brought you a message from your Sustainer, which is that “I will endow you with a chaste and developed child”.	قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكِ لِأَهَبَ لَكِ غُلَامًا زَكِيًّا
26:21	Allah has granted me (<i>Moosa</i>) the messenger-hood. (Messenger-hood cannot be acquired through any personal effort)	فَوَهَبَ لِي رَبِّي حُكْمًا...

Allah has the trait of being “الْوَهَّابُ” (*al-wahhab*) as mentioned in (3:7). Here it means that Allah bestows abundantly without expecting anything in return.

Surah *Saad* has used this word to mean “return”:

38:43	to endow for those who are lost	وَوَهَبْنَا لَهُ أَهْلَهُ
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To be found again is a sort of gift too.

W-He-J و ه ج

“وَجِبَتِ النَّارُ” (*wahajatin naar*), “وَجَّأَ” (*wahja*): for the fire to be alight and burn bright.
 “الْوَيْجُ” (*al-wahaj*): the sun and the heat of fire.
 “تَوَجَّجَ الْجَوْهَرُ” (*tawah-hajal jauhar*): the jewel shone brightly {*T, R*}.

The Quran says:

78:13	We created the sun as a lamp which gives out light and heat abundantly.	وَجَعَلْنَا سِرَاجًا وَهَّاجًا
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W-He-N و ه ن

Lais says that “الْوَيْنُ” (*waahin*) means “for a man to be feeble in some matter or work”.

“وَابِنٌ” (*al-wahn*): to be found weak in some matter or weak in body.
 “مَوْهُونٌ” (*mauhun*): a man who is bodily weak {*T*}.

Surah *Ale-e-Imran* uses “وَيْنٌ” (*wahn*) along with the words to mean “weak and feeble” (3:145). This expostulates the meaning of this word.

“وَابِنٌ” (*wahna*): became weak and feeble.
 “أَوْيِنٌ” (*wahana*): made weak.

Surah *Al-Anfaal* says:

8:18	Allah will weaken or foil the plans of the opponents	أَنَّ اللَّهَ مَوْهِنٌ كَيْدِ الْكَافِرِينَ
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The *muslims* have been told:

3:138	You shall have no weakness, neither physical nor of knowledge, intellect or insight	وَلَا تَهِنُوا
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This is said so because the Quran has considered it necessary to have both sorts of strengths, physical as well as mental (2:247), nor any weakness in character.

This shall result in:

3:138	you will rise above all (if you follow the Quran)	أَنْتُمْ الْأَعْلَوْنَ
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W-He-Y و ه ي

“الْوَيْيُ” (*al-wahyu*): for a gap to appear in anything, for the fasteners of anything to loosen.
 “أَوْهَاهُ” (*awhah*): he made him weak, he weakened him.
 “الْحَايِطُ يَهِي” (*al-haaitu yahi*): the wall is about to fall {*T, R*}.
 “رَجُلٌ وَاهٍ” (*rajulun wah*): feeble, infirm, weak or unreliable.
 “حَدِيثٌ وَاهٍ” (*hadeesun wah*): very weak matter {*T, R*}.

The Quran says:

69:16	The sky will be torn asunder and its fastenings will become loose.	وَأَنْشَقَّتِ السَّمَاءُ فَهِيَ يَوْمَئِذٍ وَاهِيَةٌ
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“ويْ” (*wy*): this word is used to express wonder or sorrow.

The Quran says:

28:82	Alas! Oh, we thought it was like this, but it so appears that the matter was opposite to it...	وَيْ كَانًا
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“ويْلٌ” (*wayl*): for evil to take place.

This word is a static noun and has no verb *{T}*. This word is used to express pain and sadness, or punishment and misery, or a bad result.

“أَلُوْ يَلَةٌ” (*al-weila*): ignominy, destruction and annihilation *{T}*.

“ويْلٌ” (*wayl*): destruction (104:1).

“ويْلَكَ” (*weilaka*): repentance (46:17)

“يُوَيْلَتِيْ” (*ya-wailati*): mixed emotions of shame and surprise (taken a back) (11:72).

Y ی

When this letter comes at the end of a word, it associates the words property factor.

It is used for both masculine and feminine.

“غُلَامِي” (*ghulami*): my slave.

“نَعْمَتِي اللَّيْلِي” (*nemati yallati*): My favour which I ... (2:40).

Sometimes it is removed or only implied like in “وَلِيَّ دِينٍ” (*wali-ya deen*). Here “ي” (*ya*) after “دِينٍ” (*deen*) has been removed and only “دِينٍ” (*deen*) is remained.

Ya يَا

It is a word for addressing in the meaning of “O’ you”.

“يَا أَرْضُ ابْلَعِي” (*ya ardubla’i*): O’ Earth, swallow it.

Sometimes it is only implied:

“رَبِّ لَا تُذَرْنِي فَرْدًا” (*rabbi la tazarni farad*): (21:89) (O my Sustainer, do not let me be alone.

Here the word before Sustainer is only implied, not actually written.

After “يَا” (*ya*), the word “أَيُّهَا” (*ayyuhal*) is added:

“يَا أَيُّهَا الَّذِينَ آمَنُوا” (*ya ayyuhal lazeena aamau*): O’ you, who believe (9:28).

Y-A-S ي ا س

“الْيَاسُ” (*alyaas*): to despair and lose hope.

“يُؤَسُّ” (*yaw’os*), “يُؤَسُّ” (*ya’oos*): someone who loses hope.

“إِسْتِيَاسٌ” (*istayaas*): lost hope {T}.

Surah *Yusuf* says:

12:80	when they lost all hope in him	فَلَمَّا اسْتَأْيَسُوا مِنْهُ
12:87	do not despair of Allah’s mercy (nobody but the unbelievers do so)	وَلَا تَأْيَسُوا مِنْ رُوحِ اللَّهِ إِنَّهُ لَا يَأْيَسُ
13:31	do they not come to know about it	أَفَلَمْ يَأْيَسِ الَّذِينَ آمَنُوا

Ibn Faris says that among the basic meanings we have “to know” or “to comprehend”.

Raghib says that this is a figurative meaning.

Surah *Al-Mumtahina* says:

60:13	the denial which is born of hopelessness	قَدْ يَسُّوا مِنَ الْآخِرَةِ
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Consider the above verse of Surah *Yusuf* once more. You will find a great principle about the rise and fall of nations in it. This verse says:

12:87	do not despair of Allah’s benevolence because nobody despairs of God’s mercy (<i>rehmat</i>) except those who do not believe	وَلَا تَأْيَسُوا مِنْ رُوحِ اللَّهِ إِنَّهُ لَا يَأْيَسُ مِنْ رُوحِ اللَّهِ إِلَّا الْقَوْمُ الْكَافِرُونَ
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At another place this has been said as:

A **momin** believes in the laws of Allah, i.e the result of righteous deeds and their veracity, and he traverses the righteous path with the belief that if due to some difficulty or due to some error on his part he may come to suffer a loss, this does not shake his belief and he never loses hope. He staggers but recovers, rectifies the wrong he has committed and once more starts following the right path. This is what is meant by not losing hope in Allah's mercy i.e. referring all thoughts back to the Quran for guidance. One who loses hope is one who is following a path that is based on conjecture and speculation. When he meets failure then he stops right there and loses hope of ever reaching his destination, but he who believes in the path being correct which is determined in the light of the Quran never loses hope. This is the reason that the Quran says hopelessness and devilishness (**Ibleesiyat**) are akin. See heading (**B-L-S**). But Allah's mercy is not invoked by sitting around and doing nothing.

It has been said:

7:56	in order to be free of misery and to invoke benefit, call upon the laws of Allah and have faith that Allah's mercy is near those who live a balanced life	إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِنَ الْمُحْسِنِينَ
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Another important issue needs our attention here. A man is engulfed in misery and he finds no way out, but he does not lose hope. He is not disappointed. He takes it as an inevitability of the events. He does not let hopelessness set in him. This man does not despair of Allah's mercy and kindness. But if he decides when facing some setback that he is not able to face the challenge then despondence sets in. Anyone who has faith, and who is confident never lets despondence set in i.w. he has confidence and is therefore hopeful. But a man who loses faith in himself and lets despondence set in, becomes a victim of depression. He becomes frustrated and this might even in some cases lead to committing suicide. He who commits suicide considers himself valueless. He thinks there is no cause any more for him to remain alive. He falls from grace in his own eyes. Since all depends on materialistic means in a materialistic concept of life, therefore when those means come to an end for some reason, then one becomes despondent. However, the possibilities of human endurance and inner Self are infinite and none should say at any time, that I can do no more. He can acknowledge that he is out of materialistic means, but he should never lose faith in his Self.

“كفر” (**kufir**) is actually a denial of one's Self and also denial of another Truth i.e. the denial of the infinitely developed Self of Allah as a model. Besides, by having hope in the human Self, one learns to feel the need for the permanent values which one gets through the revelation – these values prevent him from avoiding the tribulations in life and facing these trials and tribulations do not let him be despondent. He is not even afraid to face the physical death because he knows that death is only a taste for his Self (29:57) and he gradually develops the assurance based on evidence that his Self will survive to the next life. Note that why despondence or hopelessness is actually “كفر” (**kufir**) and how the Quran helps to replace it with *Iman* in Allah and turns it into hope and leads to real happiness.

Yajooj/Majooj يَا جُوجُ / مَا جُوجُ

The nation on behalf of whose protection from attacks **Zulqarnain** had built a wall (18:94). Details can be found under the heading (**A-J-J**).

Yaqoot

يَاقُوتُ

“الْيَاقُوتُ” (**al-yaqoot**) is a Persian word which is also used in Arabic. It is used for a hard and clear stones of different colours, usually red.

The Quran says:

55:58	As if they are <i>yaqoot</i> and <i>marjaan</i>	كَانَتْهُنَّ الْيَاقُوتُ وَالْمَرْجَانُ
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Ya laita يَلَيْتَ

It is the compound of “يا” (*ya*) and “لَيْتَ” (*lait*) which means “only if”. See heading “يا” (*ya*) and “لَيْتَ” (*lait*).

Y-B-S ي ب س

“يَبِسَ” (*yabisa*): for something which is damp, to dry up.

“الْيَبْسُ” (*al-yabsu*): a thing which is wet and then it dries up.

“شَاةٌ يَبَسٌ” (*shah to-yabas*): a goat whose teats dry up and it stops giving milk {*T*}. “الْيَبْسُ” (*al-yaabisaatu*): a place which has water and then it dries up {*M*}. In Torah the word (*al-yabsu*) has been used for the dry land.

The Quran says that *Moosa* was directed:

20:77	Lead the <i>Bani Israel</i> by the way which was under water previously but which is now dry	فَاضْرِبْ لَهُمْ طَرِيقًا فِي الْبَحْرِ يَبَسًا
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Surah *Al-Anaam* says:

6:59	there is no wet or dry thing (wet or dry fruit) in the universe which does not have the necessary laws in the book of nature	وَلَا رَطْبٌ وَلَا يَابِسٌ إِلَّا فِي كِتَابٍ مُبِينٍ
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Y-T-M ي ت م

“الْيَتِيمُ” (*al-yutm*): to become lonely and alone i.e. by oneself. This is its basic meaning.

Usma’i says that “الْيَتِيمُ” (*al-yateem*) means sandy land which is different from the surrounding lands.

Ibnul Airaabi says that “الْمَيْتَمُ” (*al-maitam*) is said for anything which is lonely and by itself.

Raghib thinks that any unique and lonely thing is “يَتِيمٌ” (*yateem*) {*T, R, M*}

“دُرَّةٌ يَتِيمَةٌ” (*durratun yateemah*): a unique pearl which is one of its kind:

An orphan is also called “يَتِيمٌ” (*yateem*) because he is left alone.

Haraali says that for the father not to be present when he is needed is called “يَتِيمٌ” (*yutm*). This is why until the child attains maturity he is called “يَتِيمٌ” (*yateem*), but after maturity he is no more called so. As against this, a girl is called “يَتِيمَةٌ” (*yateemah*) until she is wedded even though she may be adult. Among animals a young one is called “يَتِيمٌ” (*yateem*) if he loses his mother, because in animals it is the mother which nurtures the young. They do not really need the father after birth. If a human child’s mother dies, then the child is not called “يَتِيمٌ” (*yateem*). It is called “مُنْقَطِعٌ” (*munqati’un*) or “عَجِيٌّ” (*ajji’yun*). If it loses both mother and father then it is called “لَيْتَمٌ” (*lateem*). The plural is “أَيْتَامٌ” (*aitaam*) as well as “يَتَامَى” (*yataama*).

“إِمْرَأَةٌ مَوْتِيمٌ” (*imra’atun mu’tim*): a woman whose children become orphans, i.e. whose husband dies {*T, R, M*}.

Lissanul Arb says that “يَتِيمٌ” (*yateem*) means a woman who has no husband, i.e. he has either died or was not there in the first place. The Quran says “يَتِيمَى النَّسَاءِ” (*yataman nisaa’i*) in (4:127) and refers to such lonely women.

Keep these meanings of “يَتِيمٌ” (*yatama*) in mind and then recall Surah *An-Nisa*'s verse which says:

4:3	If you find that you will not be able to do “justice” with the <i>yutama</i> (will not be able to fulfill their rights), you can wed either two, or three, or four of them	وَأِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَثَلًا وَتَلَّتْ وَرَبَّعَ
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After the advent of Islam the small group of *muslims* had to fight many battles in which many women became (imprisoned and were turned slave-girls (as was the practice). Many adult girls could not find husbands. This was a problem which needed to be solved quickly.

The difficulty was due to:

- the ordinary order of the Quran is to wed one woman (4:3)
- the *muslim* women were not permitted to marry the *kaafir* (the unbelievers) or the *mushriks* (those who also followed other laws). They had to wed *muslim* men only and their numbers were greatly reduced as stated earlier.

To overcome this emergent problem the Quran had temporarily relaxed the rule for monogamy and said that these women who were left without husbands or had become widows or were unmarried can due to these exceptional circumstances, marry as advised in (4:3). Subject to one's choice, these women were provided the protection (of a man or husband). This is the only verse in the Quran where polygamy or more than one marriage has been allowed. If such conditions do not prevail then the law of a single marriage i.e. one man to one man will prevail.

“يَتِيمٌ” (*yatim*), “يَتِيمًا” (*yatma*): to weaken or become feeble, to become unable or become tired, also to become an outcast.

“يَتِيمٌ” (*yatm*): sadness and worry and also to delay or neglect, because delay is made often in helping the orphans or they are neglected.

“الْيَتِيمِ” (*al-yatam*): need or requirement {T, R, M}.

The Quran exhorts looking after the orphans and describes the reason for the destruction caused by the capitalist system.

89:17	You do not honour the <i>yateem</i>	لَا تُكْرِمُونَ الْيَتِيمَ
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Here “يَتِيمٌ” (*yateem*) does not only mean, those whose fathers are dead, it also means all those people who have been left helpless in a society. It means anyone who feels that he is alone in a society (can be physical or mental or both isolations) and nobody is there to help him and his misery is entirely his own (and not shared by anyone). Hence it means someone who feels that there is nobody to commiserate with him or help him. A society that does not respect such a person gets eventually destroyed. The Quran creates a society (& a world) in which nobody feels that he is left alone, and that there is nobody to help him.

That is why Allah has told the Messenger *Muhammed*:

93:6	Is not it a fact that he found you to be <i>yateem</i> and provided the means for your upkeep	أَلَمْ يَجِدْكَ يَتِيمًا فَآوَىٰ
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This makes it clear that a “يَتِيمٌ” (*yateem*) is someone who is without sanctuary, and to provide shelter or sanctuary for such a person is the responsibility of the society that is established in the name of Allah based on the Quranic values.

“يحيى” (*Yahya*) has been said to be among the messengers of the *Bani Israel* by the Quran (6:85). He was the son of *Zakariyah* (9:7), a messenger with a book and a firm and a decisive man since childhood (19:12), and man of many righteous traits (19:13-15). Some think that *John*, as mentioned by the Bible, is the same person as *Yahya*. The Bible in respect of “*John*” says that “I tell you that verily nobody greater than *John* has been born who baptizes”.

Renan in his book, *Life of Jesus*, writes that the centre for *John's* education was *Judea* but he was famous far and wide and *Jesus* had also visited him. He further writes, that *John* and *Jesus* established a strange but revolutionary system in the desert until in the year 29, *John* was arrested after which *Jesus* had returned to his homeland.

Y-D-Y

ي د ي

“الْيَدُ” (*al-yad*): hand (feminine). The plural is “أَيْدٍ” (*aydin*), but this word is used to mean so many things that it is not possible or relevant to mention all of them here. It is used as we use the word “hand” in *Urdu*, like place and honour, protection, expertise, power and authority, dominance and over-powering, helper, help and reply to call for help, a reward or favour.

This word also means “shame and chagrin insult”.

The Quran says about the Messengers:

38:45	They possessed both strength and insight	أُولَى الْأَيْدِي وَالْأَبْصَارِ
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On the other hand, about their opponents it is said that they always tried to:

14:9	prevent them from speaking	فَرَدُّوا أَيْدِيَهُمْ فِي أَفْوَاهِهِمْ
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Ibn Qateebah has said it also means that in their anger or frustration, they begin to wring or cut their own hands {R}.

This word will be translated according to the context in the Quran wherever it appears. The Quran uses the phrase “بَيْنَ يَدَيْهِ” (*baina yadaihi*) at several places which literally means “between his both hands”, i.e. “in front”.

The Quran has called itself “مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ” (*musaddiqal lima baina yadaih*). As such, “لِمَا بَيْنَ يَدَيْهِ” (*lima baina yadaih*) means that which is in front of it. The Quran calls itself the supporter of the moral values which had been sent before its advent and some of these were present in the society even at the time of the advent of the Quran, such as “do not lie” and “do not steal” etc. The Quran supported such values. It did not support the entire earlier books existing at the time because it considers these books as “tampered with”. For the right meaning of “مصدق” (*musaddiq*), see heading (*Sd-D-Q*).

The Quran has used this term, some of these are noted below:

51:47	We have created the heavens (the planets or space) with power and authority	وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْدٍ
9:29	(the people with the book act according to it in return for) living in peace which it enables them to	عَنْ يَدٍ
25:27	to chew one's hands (one's fingernails) in anger	يَوْمَ يَعْضُ الظَّالِمُ عَلَى يَدَيْهِ
2:95	all that their hands have sent before them (effects of their deeds as per the Law of requital)	بِمَا قَدَّمْتُمْ أَيْدِيَهُمْ
2:195	do not destroy yourself with your hands	وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ

49:1	In reference to orders and decisions	لَا تُقَدِّمُوا بَيْنَ يَدَيْ اللَّهِ وَرَسُولِهِ
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For explanations regarding cutting of the hands of a thief, see heading (**Q-Th-Ain**), and “يَدِ بَيْضَاءَ” (*yadi baiza*) in the heading (**B-Y-Zd**) and (**Zd-M-M**).

Y-S-R

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“الْيَسْرُ” (*al-yasar*), “الْيُسْرُ” (*al-yusr*): softness.

“الْيُسْرُ” (*al-yusr*): ease, abundance, the abundance of comforts, strength, well-being economically. It is the opposite of “عُسْرٌ” (*usr*) which means “paucity” {*T*}.

“يَسِرَ” (*yasira*) and “يَسُرُ الْأَمْرَ” (*yasuril amr*): the matter became easy, made the work or matter easy.

“يَسَّرَ” (*yassara*): made this issue easy

“تَيَسَّرَ” (*tayassara*), “اسْتَيْسَّرَ” (*astaisar*): became easy, became available easily {*T*} (73:20, 2:296).

Ibn Faris says it basically means “to open and be easy”.

“الْيَسَارُ” (*al-yasaar*): left hand, to the left side. It is the opposite of “يَمِينٌ” (*yameen*) {*T*}.

“الْيَيْسِرُ” (*al-yaseer*) and “الْمَيْسُورُ” (*al-yasoor*): easy, small thing {*T*}.

“الْمَيْسَرَةُ” (*al-maisaratu*) and “الْيَسَارُ” (*al-yasaar*): strength, well-being, free from need {*R*} (2:280).

“الْمَيْسِرُ” (*al-maisir*): gamble, chance, the camel which is won or lost in gambling {*T*}.

The Quran has used “يُسْرٌ” (*yusr*) against “عُسْرٌ” (*usr*) in (2:185).

Surah *Bani Israel* says:

17:27	talk to them politely (softly)	فَقُلْ لَهُمْ قَوْلًا مَّيْسُورًا
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Surah *Al-Ahzaab* says “يَسِيرًا” (*yaseera*) in (33:14) which means “at least, very few, few in number, for some time or few in number”.

Surah *Al-Baqrah* says about drinking and gambling:

2:219	There is a great sin and some benefit in both of them for the people, the sin in both is far greater than the benefit.	فِيهِمَا إِتْكَبِيرٌ وَمَنْافِعٌ لِلنَّاسِ وَإِنَّهُمَا أَكْبَرُ مِنْ نَفْعِهِمَا
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“مَيْسِرٌ” (*maisirun*), has come from “يُسْرٌ” (*yusr*) which basically means “ease”. Although the Arabs call every type of gambling “مَيْسِرٌ” (*maisar*), but if it is not confined to the particular type of gambling which is played by arrows in a certain manner and in which a camel’s meat was divided accordingly (win or lose), then it would mean any wealth or riches that a man gets easily.

Although this type of wealth that is acquired easily is generally welcomed, it produces laziness and slackens the will to work. See heading (**A-T-M**). Such earnings are more hurtful in the long run than the benefits derived. Therefore, this sort of wealth has been forbidden to acquire.

As such it has been called “رَجْسٌ مِنْ عَمَلِ الشَّيْطَانِ” (*rijsoon min amalish shaitaan*), that is, “a work of the devil” (5:90). This has been said to be a hurdle in the system of *salaat* advocated by the Quran (5:91). The Quran teaches that a man should earn through his efforts, and whatever is more than his needs, should be made available for the sustenance of others (2:219).

Obviously wealth, if acquired easily without much effort, will make a man habitual of such effortless acquisition and will thus weaken his abilities as the human Self develops when it participates actively in meeting the challenges of life. The easily acquired wealth increases the lust for more wealth, and instead of sharing it with others, man is always trying to grab whatever he can for himself, like any gambler wishes to do. Therefore any wealth that is acquired without much effort is “مَيْسِرٌ” (*maisar*). Under the

capitalist system most large businesses are based on the exploitation of the labour class especially those in the so called developing world and actually comes under “مَيْسِرٌ” (*maisar*). If one goes deep into the basic meaning then he will find that the entire capitalist system is “مَيْسِرٌ” (*maisar*). In this system every man endeavours to reap the benefits of the work of others and those at the lower end of the society become poorer with every passing day. This is the state of the world as we see it today.

The Quran has said that if you want to acquire real ease and comfort in life, then face difficulties:

94:5	Indeed, in hardship, there is ease	إِنَّ مَعَ الْعُسْرِ يُسْرًا
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The individual or nation which is shy of facing difficulties can never really acquire ease which creates real happiness, although he can attain “يُسْرٌ” (*yusr*), i.e. “easy money” which makes it habitual of laziness and weakness and which ultimately leads to self-destruction.

Yaqoob يعقوب

Ibrahim’s son was *Ishaq* and his son was *Yaqoob*. Allah has mentioned him among the messengers.

2:136	And We gave the revelation to <i>Ibrahim</i> and <i>Ismail</i> and <i>Is-haaq</i> and <i>Yaqoob</i>	وَمَا أَنْزَلْنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ
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His (*Yaqoob*’s) title was *Israeel* (man of Allah) and his descendants were called *Bani Israel* (descendants of *Israel*).

Surah *Aal-e-Imraan* says:

3:92	Except of which Israel had forbidden for themselves	إِلَّا مَا حَرَّمَ إِسْرَائِيلُ عَلَىٰ نَفْسِهِ
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Surah *Maryam* says:

19:58	The progeny from <i>Ibrahim</i> and <i>Israeel</i>	مِنْ ذُرِّيَّةِ إِبْرَاهِيمَ وَإِسْرَائِيلَ
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Yusuf was his son.

Ya’ooq يَعُوقُ

This was the name of an idol of the nation of *Noah* (71:23). The Arabs were well familiar with this name. The tribe of *Banu Hamdaan* used to worship an idol of this name as well.

Yaghoos يَغُوثُ

It was also an idol of the nation of *Noah* (71:23) and the Arabs were familiar with this name as well. The tribe of *Banu Murad* used to worship an idol of this name.

Yaqteen يَقْتِينُ

“الْيَقْتِينُ” (*al-yaqteen*): a vine which spreads out on the ground, like that of melons, gourds, etc. Some say that “يَقْتِينُ” (*yaqteen*) means a gourd vine, and also that “يَقْتِينَةٌ” (*yaqteenah*) means gourd {*T, M, R*}.

Taj-ul-Uroos says that a plant with the life of one year is called “يَقْتِينُ” (*yaqteen*) and that every big leaf is called “يَقْتِينُ” (*yaqteen*).

The Quran says:

37:146	a plant with short leaves but which provides shade	شَجَرَةً مِنْ يَتُّطِنِ
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“الْيَقِظَةُ” (*al-yaqzha*): awakening. It is the opposite of “نَوْمٌ” (*naum*) which means “sleep”. It has the connotation of astuteness (being wide awake).

“رَجُلٌ يَقِظُ” (*rajulun yaqizu*), “يَقِظُ” (*yaqa'iz*): a man awake. Its plural is “أَيَقَاطُ” (*ai-qaaz*) as against “رُقُودٌ” (*raqud*) (18:18).

“أَبُو الْيَقِظَانِ” (*abul yaqzaan*): a rooster (the masculine of hen) {*T*}.

“يَقِينُ الْأَعْمَرَ” (*yaqinal amra*), “أَيَقَنَهُ” (*aiqanahu*), “أَسْتَيْقَنَهُ” (*astaiqanahu*), “تَيَقَّنَهُ” (*tayaqqanah*): he came to know about the matter and found out the truth about it.

“يَقْنُ” (*yaqnun*), “يَقَانُ” (*yaqan*): for some matter to be evident and proven.

“يَقِينُ” (*yaqeen*): it is the opposite of doubt, i.e. for doubts to be removed and to be proven as true {*T*}.

Death too is called “يَقِينُ” (*yaqeen*) because every living being has to face it, and daily events give testimony to this {*T*}

Surah *Al-Anaam* says about *Ibrahim*:

6:67	He reached the truth after observing the universal laws	مَلَكُوتِ السَّمَاوَاتِ وَالْأَرْضِ
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Surah *Al-Hijr* says:

15:99	You continue following the laws given by your Provider till your claims (that following this system will prove very rewarding) are proven as a truth	وَأَعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ الْيَقِينُ
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Thus “إِيمَانٌ” (*imaan*) would mean “to trust someone that he is telling the truth” and “يَقِينُ” (*yaqeen*) would mean “for it to be proven as palpable truth” (74:47).

102:6	you will see it as a proven fact	لَتَرَوُنَّهَا عَيْنَ الْيَقِينِ
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The Quran says that the *momineen* have “يَقِينُ” (*yaqeen*) on the “آخِرَتِ” (*aakhirah*). This means that they have faith on the future results of their deeds (2:3). When they establish this system (of Allah), these results are factually made evident. This way their “إِيمَانٌ” (*imaan*) turns to “يَقِينُ” (*yaqeen*) (2:2). This is what belief or faith in the “آخِرَتِ” (*aakhirah*) means. This way man travels from “إِيمَانٌ” (*imaan*) to “يَقِينُ” (*yaqeen*) and has faith that in the life “آخِرَتِ” (*aakhirat*) too is a reality.

The distinction drawn between “يَقِينُ” (*yaqeen*) and “إِيمَانٌ” (*imaan*) is only for the convenience of readers to understand the two terms otherwise “إِيمَانٌ” (*imaan*) is another name for “يَقِينُ” (*yaqeen*), and “يَقِينُ” (*yaqeen*) cannot be produced without “إِيمَانٌ” (*imaan*). These two words are alternatives to express the same inner state of a momin: or one can say that “يَقِينُ” (*yaqeen*) takes birth when the “إِيمَانُ” (*imaan*) is proven by the results:

“الْيَمَامُ” (*al-yamaam*): to intend {*T, M*}.

“الْيَمُّ” (*al-yumm*): river. It also means sea {*T, M*} (28:40, 28:7, 20:39).

“الْيَمِّمُ” (*an-nayammum*): to intend to do something, to intend {*T, M*} (5:6, 4:43, 2:267).

Also see heading (*M-S-He*).

“الْيَمِينُ” (*al-yumn*): profusion, not physically but in effect.

“الْمَيْمَنَةُ” (*al-maimanah*): profusion towards the right side.

“الْيَمَانُ” (*al-yaman*): on the right side.

“الْيَمِينُ” (*al-yameen*): right hand, on the right side. It also means “strength” {R}.

“يَمِينٌ” (*yameen*): to promise or to swear. The plural is “أَيْمَانٌ” (*aimaan*). The Arabs used to strike their right hand over the other when they swore {T, M}.

Surah *Al-Kahaf* says:

18:18	On their right and their left sides	ذَاتِ الْيَمِينِ وَذَاتِ الشِّمَالِ
28:30	From the corner of the blessed valley (or from the right corner of the valley)	مِنْ شَاطِئِ الْأَيْمَنِ

To mean “oath” the word “أَيْمَانُكُمْ” (*aimaanukum*) has been used in (2:224).

For “marriage” the words “عَقَدْتُ أَيْمَانُكُمْ” (*a'qadat aimaanukum*) has been used in (4:33).

To mean “blessing”, the words “أَصْحَابِ الْيَمِينِ” (*ashaabil yameen*) have been used in (56:27), and also “أَصْحَابِ الْمَيْمَنَةِ” (*ashaabul maimanah*) in (56:8), but they can also mean “those on the right side”.

“الطُّورِ الْأَيْمَنِ” (*at-tooril aiman*): power (19:52).

Surah *As-Sa'afuat* says:

37:93	<i>Ibrahim</i> struck the statues (idols) with full might or power	فَرَأَى عَلَيْهِمْ ضَرْبًا بِالْيَمِينِ
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In the same surah a little earlier it is said:

37:28	they will say that you used to come to us with tremendous strength and means (and thus used to prevent us from adopting the path of the truth)	قَالُوا إِنَّا كُنَّا نَمْنَعُكُمْ عَنْ الْيَمِينِ
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At several places the Quran has said “مَا مَلَكَتْ أَيْمَانُكُمْ” (*ma malakat aimaanukum*). Literally it means “whose possessors”. At some places this phrase means “those who are your subordinates or under you” as in (4:36). But at other places it means “slaves” and “slave-girls”.

Surah *An-Noor* says:

24:33	Those slaves of yours who enter a pact in writing with you (enter into a pact for their freedom)	وَالَّذِينَ يَبْتِغُونَ الْكِتَابَ بِمَا مَلَكَتْ أَيْمَانُكُمْ
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Before Islam's advent slavery prevailed in the Arab culture. Slaves used to work outside the home and slave-girls within. This was the society in which Islam made its advent. When the Arabs turned to *Islam* they had these slaves and slave-girls. Islam had made its appearance to free mankind but if it advocated freedom for all slaves (who were present in the society at that time) at once, then this would have created imbalance in the society as these freed human beings had nowhere to go to earn a living. Young women in such large numbers without husbands (the slave-girls), if let loose in a society, would certainly create chaos and would have given rise to more corruption in the society. Therefore *Islam* didn't order them all to be freed from bondage at once, but closed the door to any more slavery for ever. At the same time it gave such orders for slaves and the slave girls then present in the society, that they would gradually induct as free men and women in the society as respectable equal human beings. Till they did so, they would be treated humanely. Whatever has been referred in the Quran under this term “مَا مَلَكَتْ أَيْمَانُكُمْ” (*ma malakat aimaanukum*) has been said about these slaves and slave women. Thereafter, the door to further slavery was closed – the Quran at a fundamental level does not want any human being to be subservient to any other human being at a Self level (82:19).

Therefore there was no further need for these orders, although if a situation arises again in the future like when a nation accepts Islam and comes out of paganism, then the orders about slaves and slave-women would also apply to them.

As per the above meanings of “ماملكت أيمانكم” (*ma malakat aimanukum*) if we view various places in the Quran where the phrase has appeared, it will become clear that these orders are for the slaves and slave-girls of that time, and that’s all (not for all times).

7:29	those who protect their chastity or go only to those	وَالَّذِينَ هُمْ لِأُزْوَاجِهِمْ حَفِظُونَ الْأَعْلَىٰ أَرْوَاجِهِمْ
7:30	women (for having sex) whom they possess	أَوْ مَمْلَكَاتٍ أَيْمَانُكُم

Everywhere this subject has cropped up, the past tense has been used.
For more details, see heading (*M-L-K*).

It is unfortunate that *Muslim* rulers in the past found it a convenient way to open the door to slavery and presented these verses of the Quran as an argument in support of their deeds.

Y-N-Ain ى ن ع

“يَبَعُ النَّخْرُ” (*yana’as-samar*), “يَبَعُ” (*yain a’u*), “يَبَعُ” (*yan’a*): for the fruit to ripen and be ready for picking.
“الْيَبِيعُ” (*al-yanih*): fully ripened fruit.
“الْيَابِعُ” (*al-yaani’u*): mature red fruit {*T, M*}.

The Quran says:

6:100	The ripening of the fruit (for it to become red due to ripening)	وَ يَبِيعُهُ
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Yahood يهود

This is the other name of the nation of *Bani Israel*.
For details, see heading “*Moosa*” and heading (*He-W-D*).

Yusuf يوسف

Ibrahim was the father of *Ishaq*, his son was *Yaqoob* and his son was *Yusuf*.

The Quran has mentioned the story about him in a single Surah. No other messenger’s story has been related in such detail in one go. In childhood his brothers had put him in an abandoned well (12:15). From there, a caravan took him to Egypt. Thereafter going through various stages, he became the leader of that nation in an authoritative way (12:56, 12:101).

He brought over his family, kith and kin to live with him in Egypt. In this way, the *Bani Israel* i.e. descendants of *Yaqoob* shifted to Egypt from *Kan’aan*. Surah *Al-Anaam* mentions *Yusuf* while speaking of other messengers (6:85) and in Surah *Al-Momin* a *momin* man of the court of the Pharaoh describes *Yusuf* as a messenger (40:34). This shows that *Yusuf* had communicated his message (about Allah’s system) to the nation of Egypt.

The story of *Yusuf*’s life and his wonderful characteristics can be found the book titled ‘*Jooy-e-Noor*’.

“يَوْمٌ” (*yoom*): day, the time from sunrise to sunset. This word is used by the Arabs to mean a certain time or era. There is no distinction in it for day or night, morning or evening. It could mean “one year” or “a century”, “a thousand years” or even “fifty thousand years”. Like with “وَقْتٌ” (*waqt*) and “سَاعَةٌ” (*saa’at*), after “يَوْمٌ” (*yoom*), “إِذٌ” (*iz*) is added and “يَوْمَانِ” (*yaumaizin*) almost means the same thing as “وَقْتَانِ” (*waqtaizin*) and “سَاعَتَانِ” (*saataizin*) {T, M}.

So, “وَقْتٌ” (*waqt*), “سَاعَةٌ” (*saa’a*) and “يَوْمٌ” (*yoom*) are nearly of the same meaning, i.e. “time period”. The plural of “يَوْمٌ” (*yoom*) is “أَيَّامٌ” (*ayyaam*) {T, M}.

Ibn Faris says “يَوْمٌ” (*yoom*) means “day” and he has also said that figuratively it means “a great thing”.

It also means “government”, “power” and “wealth” {R}.

3:140	And we alternate these <i>ayyam</i> among the people	تِلْكَ الْأَيَّامُ نُدَاوِلُهَا بَيْنَ النَّاسِ
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Here “أَيَّامٌ” (*ayyam*) means government and state {R}.

“أَيَّامٌ” (*ayyam*) also appears to mean “the great and unforgettable events of history”, like “أَيَّامُ الْعَرَبِ” (*ayyamul Arab*) which means “the era of the Arabs” {R}. At various places in the Quran (*ayyamul-laah*) has come to mean this.

14:5	And remind them of the <i>ayyam</i> of Allah	وَذَكِّرْهُمْ بِأَيَّامِ اللَّهِ
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For the confrontation between the Pharaoh and *Moosa*, it has been said that these “أَيَّامُ اللَّهِ” (*ayyamul-laah*) occurred because:

45:14	So that a nation was punished for its (evil) deeds	لِيَجْزِيَ قَوْمًا بِمَا كَانُوا يَكْسِبُونَ
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Therefore some scholars say that “أَيَّامٌ” (*ayyam*) means “the results of bad deeds” and “punishments” too {T}.

The evolution as created by Allah continues unbridled in the universe. About this the Quran says that when Allah, according to His will wants to bring forth some scheme, then He creates a complete blueprint for this plan in the world of *amr*. Then its implementation begins from the lowest stage:

Then that scheme rises up by going through its evolutionary stages. These stages are completed in “يَوْمٌ” (*yooms*) which according to man’s calculations could be a thousand years long:

32:5	Then it will ascend to him in a day which will have the length of a thousand years of your count	ثُمَّ يَعْرُجُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ أَلْفَ سَنَةٍ مِمَّا تَعُدُّونَ
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Obviously here “يَوْمٌ” (*yoom*) means either stage or era or evolutionary period. This “يَوْمٌ” (*yoom*) is sometime fifty thousand years long as noted in (70:4). Researchers about evolution are better qualified to testify as to how long these evolutionary periods are.

Therefore, wherever the word “يَوْمٌ” (*yoom*) is used in the Quran, it will not mean “a day” which is only 24 hours long. The meaning would be “time”, or “period”, or “era”, or some “stage”:

1:3	The era when all opponents (of Islam) are defeated and only the laws of Allah enjoy supremacy and dominance	مَالِكِ يَوْمِ الدِّينِ
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Or this would mean “the era in which the results of men are compiled as per justice”, or “the time of manifestation of results”.

82:19	the era when predominance will only be to Allah's laws	وَالْأَمْرُ لِلَّهِ يُؤْمِعُ اللَّهُ
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For more details, see heading **(D-Y-N)**.

Yunus

يونس

Yunus is among the messengers of **Bani Israel**. His Hebrew name was **Jonah** which in Arabic became **Yunus**. The **Torah** mentions his story in the **Book of Jonah**.

His time is guessed to have been around 700 BC.

The Quran says:

37:139	Indeed Yunus was from among the messengers	إِنَّ يُونُسَ لَمِنَ الْمُرْسَلِينَ
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In the **Torah** (in the Book of Jonah) there are details about him, but against the usual style of the **Torah**, it contains things about him which are not befitting a messenger. The Quran has only said that he became disappointed with his nation and came out intending to go somewhere other than that place and on the way boarded some boat. The boat was entrapped in some whirlpool. The sailors probably decided to throw some boarders into the sea (to lighten the boat and save most of the passengers). He too was thrown into the river where a big fish swallowed him, but ultimately he survived and reached the shore. See (37:139-146), (21:87-88).

Messengers have generally migrated to a place more conducive to their missions if their present place of abode was found not conducive to their mission. But this migration took place only when told to do so under Allah's orders. It seems that **Yunus** migrated from his nation at his own accord, i.e. his decision to do so was not in compliance to Allah's orders. It was before time. Therefore later he repented this decision (37:142).

Messenger **Muhammed** was warned not to be like the "Fish Man" (68:28) i.e. like **Yunus**. Also see heading **(A-B-Q)**.

The Quran has also said that the dwelling **Nainwa**, which he was sent to as a Messenger had a population of over one hundred thousand. In other words it was a very big city of those times. The residents of **Nainwa** initially denied his invitation to accept **Islam**, but later accepted **Islam** and so avoided the punishment which would have befallen them if they had not (37:148). The residents managed to avoid destruction a bit by doing this, but after some time (in nearly 690 BC) they returned to the previous path again. Another messenger of the **Bani Israel**, whom the Quran has not mentioned but who is mentioned in the traditions of the Jews, warned them of the punishment from or wrath of God. They did not desist and as a result they were attacked on one side by the Babylonians and on the other they faced a big flood, and so the city of **Nainwa** was destroyed.

The Quran has called him "زَا النُّونِ" (**zan-nun**) in (21:87) and also as "صَاحِبِ الْحُوتِ" (**ashaab-il-huut**).

Lillah-il-hamd

Thanks to Allah, *Lughat-ul-Quran* is hereby completed.

Thanks to Allah that by its completion the labour of my life has been protected in this book. I guess that in the presence of the *Lughat-ul-Quran* there will be no difficulty in comprehending the Quran.

This, however, is a human endeavour which is subject to errors. I have laid a foundation in comprehending the Quran and others can improve it.

Reflection and deliberation in the Quran can never end, and therefore there can be no last human word in this context.

Ghulam Ahmad Parwez.