LUGHAT-UL-QURAN

Dictionary of Quran

VOLUME III

Ebook edition

Originally compiled in Urdu by
Allama Ghulam Ahmad Parwez

Edited/Translated by:
Sheraz Akhtar - Quranic Education Society Norway

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Sahib-ul-Hoot

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

Saleh

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

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

| 7:73 | My people obey God. No one except Him is your God |
| 7:74 | do not rebel and spread chaos in the country |

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

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

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

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

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

Sd-B-A

“صنب” (saba), “يصنب” (yasba): to leave one way of life and join another.

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

“صنب الحمر” (saba naabul ba-ir): the camel sprouted budding teeth.
“صنب الله” (saba alaah): mutiny against someone and to be one’s enemy.
“صنب النجوم” (saba un najam): the star rose: can be seen {T}.
“صنب الأبيون” (assa-iboon): those who enter another way of life by exiting one {T}. 
According to *Muheet*, a Christian sect respected the stars as the Muslims respect the *Ka'bah*.

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

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

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

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

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

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

### Sd-B-B

- **Sabbal maʿ** (صلِّبَ الْمَاءَ): he spilled the water from above.
- **Fasabb**: as such the water was spilled. A little liquid that remains in the jug.
- **As-saabab**: the slope of a spring or of the road or its lower part.
- **Asabbu**: the people traversed the slope.
- **As-subbar rajul**: the man was finished *(T, R)*.

The Quran says:

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<tr>
<th>80:25</th>
<th>We made it rain from above</th>
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<td>89:13</td>
<td>Your Sustainer lashed them with the whip of His punishment</td>
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<td>22:16</td>
<td>Boiling hot water will be drooped from over their heads. (Their stiff (proud) heads will be made to bow and their pride will be destroyed)</td>
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### Sd-B-H

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

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

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

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

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

“صُبْحٌ” (sabah) and “إِصْبَاحٍ” (isbah) also mean the same thing.

*Ibn Faris* says that “صَبَاحٌ” (sabah) means daylight.
The Quran has used all three words as in (6:97), (37:177) and (81:18). “اصْبَحَ” (musbeeh): that which enters in the morning \{T\}.

*الصَّبْحُ* (al-misbaah): a lamp, as well as a flame \{T\} as used in (24:35). Plural is “مصَابِئَ” (masabeeh) which also means stars.

*صَبْحَة* (sabbah): to reach somebody in the morning (54:38).

*اصْبَحَ* (asbah): it happened, as in same sense as “" kaana" and "" saar). *اصْبَحَ فَٰٓاَلْمِصْبَأْحَُْ* (asbaha julan aalima): that man became a scholar \{T\}

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

**Sd-B-R** ص ب ر

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

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

*اصْبَحَة* (as-sabireen): flock which return to their owners (after grazing the whole day) and do not stay away from them \{L\}, \{T\}.

*اصْبَرْٰا* (sabr): a piece of wood or metal which is static in one place.

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

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

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

*يَمْيَانِصَبْرٰا* (yamiyanis sabr) is the promise which somebody is forced to make \{T\}.

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

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

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<td>2:61</td>
<td>we cannot bear one sort of meal all the time</td>
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<tr>
<td>2:250</td>
<td>Our Sustainer, grant us power of being resolute and make our actions firm.</td>
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Here “ثبتت انقاصان” (sabbit aqdaamana) clearly explains the meaning of “صاحبین” (saabireen), that is, to be steadfast.

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

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<th>Verse</th>
<th>Translation</th>
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<tbody>
<tr>
<td>3:145</td>
<td>In the way of Allah, whatever difficulties they have to face, they neither slow down nor weaken nor become overwhelmed</td>
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In (3:146), it is again likened to “ﻗْﺪَﺍﻣَﻨَﺎﺍَ ﺛَﺒﱢﺐْ” (sabbit aqdaamina).

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

25:42 if we had not resolutely kept worshipping them (the idols) ﷺ

The same meaning is given in Surah Saad:

38:6 And be consistent towards your gods وَ اﺻْﱪُِوْا ﻋَﻠٰٰ ﺍَﳍَِ

“ﺻِبَرْ” (sabarna) has been used against “ﺟَﺰِﻋْﻨَﺎ” (jazi’na) in (14:20), where later means to cut the rope from the center. Hence “ﺻِبَرْ” (sabr) would mean to do something continuously.

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

Surah Al-Anfaal declares:

8:65 even if 20 of you resolutely face them then you will overpower 200 of them ﷺ

They have been called:

2:177 And those who are resolute through suffering and hardship ﷺ

Surah Maryam says:

19:65 Follow God with steadfastness and stability. ﷺ

This has been described as:

2:153 for the full development of your capabilities utilize sabr and salaat ﷺ

After that it is said:

2:157 God grants victory to those who struggle with steadfastness and resolution for their aims and face all challenges resolutely and continuously. These are the saabir people ﷺ

This is the Quranic meaning of “ﺻِبَرْ” (sabr). The meanings that are usually taken by us (in the Urdu language) are the opposite. We take “ﺻِبَرْ” (sabr) to mean helplessness and forbear the oppression of the oppressors quietly and shed tears at it.

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

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

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

The Quran has told the Momineen:

3:200 Be steadfast and consistent ﷺ

“اِﺻْﱪُِوْا” (isbiru) means to be steadfast and courageous in one’s work and...
“șaibiru” means to compete in resoluteness and surpass each other in it, or to excel others in resoluteness or to help each other’s resoluteness.

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

**Sd-B-Ain**

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

| 2:19 | he pointed with his finger toward another man (for guidance) | صَﺒَﻊَ ﻓُﻼَﻧً ﻓُﻼَﻧً | صَﺒَﻊَ ﺍَ |}

**Sd-B-Gh**

“as-sabgh” basically means change or to bring a change.

“as-sabgh” and “as-sibaagh” mean anything with which a cloth or something is colored.

“as-sabghas saub” means to color cloth.

“as-sibaagh”: means a man who colors cloth.

“kazzaab”: someone who colors his talk with exaggeration and lies.

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

The Christians dip their children into water, or spread color on them for Baptism.

This is called “sibgha” or “istibaagh” {T}.

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

| 2:138 | And follow the permanent values as directed. | وَنَحْﻦُ ﻟَﻪْ ﺍَ |}

But what is the meaning of Allah’s color? The rest of the verse seems to answer this question.

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

| 2:138 | and their result is that they get changed in Allah’s color | ﻢُﺴْﻠِﻤُﻮْنَ ﻢُﺴْﻠِﻤُﻮْنَ | ﻢُﺴْﻠِﻤُﻮْنَ | ﻢُﺴْﻠِﻤُﻮْنَ |}

*Ibn Qateebah* says it means the way of Allah (*Deen*) {Al-Qartain Vol.1 page 63}. 

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as-sabwah: the foolishness of teen ages, like having a crush.

as-sabatin nakhlah: female date palm leaned towards the distant male date palm.

as-baithul mar’ah: the woman enticed the man and made him like her.

as-sabiyi: a child which has not stopped suckling, or a kid who is not yet an adult.

as-safalân yasbu: that man was attracted to that thing and started acting like a child {T, R}.

Surah Yusuf says:

12:33 (so that) I become attracted to them and start acting like teen agers (not mature)

Ibn Faris says its basic meanings are to attract or be attracted, to make one bow, or to bow self. Another basic meaning is of young attraction, i.e. not to be attracted or pulled towards a thing after due deliberation, but because of childlike emotion.

as-sahib means for a thing to be attached to another.

as-habtuul shaiyi: I attached something to that thing.

as-sahibah: he stayed with him. When a man of lower rank stays with a man of higher rank, it is said "inna sahabul a‘lai" (masahib), even if they live together.

as-sohbatu and al-musahibatu mean to stay with someone. The difference here is that this stay should be for a long period. If this stay is not for a long duration, it will be called "ijtima" {T, R}.

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

as-habar rajula walahu means he became obedient to that man.

al-musaahib: one who always stays firm, obedient and faithful {T, R}.

ashaba fulaana: protected him.

The Quran says:

21:43 None can protect them from Our punishment

as-sahib with plural form "as-saabab" (as-haab) is one who stays with someone continuously. It means an owner of a thing or a person who has the right to spend or use something {T, M, R}. The wife has been called "sahibah" because she stays with her husband (4:102).

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

These are the basic meanings of "sahiba".

as-habul mainanah: in (56:8) i.e. those who are at peace and successful while as-habul mash’anah: those who are in trouble due to their deeds (56:9).

Surah Az-Zaariyat says:

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

“صاحب الالحون” (sahibul huut) means fisherman as used in (68:48), i.e. with whom the fish incident happened, i.e. “ذ الدنوون” (zannoon) as in (21:87).

The Quran has referred to many such examples e.g. “صاحب الأخدود” (as-haabul ukhdood), “صاحب الأيناك” (as-haabul aikah), “صاحب الجحر” (as-haabul hijr). These have been used for different parties and groups. The details of which will be found in the relevant verses of the Quran.

“صاحب الرقيم” (as-haabur raqeem) and “صاحب الكهف” (as-haabul kahf) have been mentioned in surah Al-Kahaf. For the detailed meanings of each see relevant headings.

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

9:2 When the Messenger told his companion, “do not fear and grieve, Allah is with us”

History tells us that this companion was Abu Bakar Siddique. This is why other companions of the Messenger (pbuh) are called “صاحب” (sahaabah) as well. This verse also points to another important issue of believing in the values of the Quran and then working for the establishment of the system with full conviction and commitment which puts individuals on a path of inner security and freedom from fear (24:55).

Sd-H-F

"ص ح ف"

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

"ص ح ف" (as-sihaaf): small pools which are made to collect water.

"س ح ف" (as-sohfa): big goblet, a very broad cup from which five men can easily drink milk or water

"ص ح ف" (as-saheefah): the plurals are "صاحب ص ح ف" (as-saha’aif) and "صاحب ص ح ف" (suhaf) which means written paper. Generally it means cover or front page of a book {M}. It is used for every spread-out thing

"ص ح ف" (al mus-haaf), "م ص ح ف" (al mus-hif), "م ص ح ف" (al-mus-huf) means a collection of different sahifahs (written pages) {R}

"ص ح ف" (at-tasheef): to recite the Quran. Because of doubtful words or letters, as they are not in the Quran, i.e. due to dubious words, recite the Quran wrongly.

The Quran has used “صاحب ص ح ف" (sahaaf) which has singular “صاحب ص ح ف" (sahfaah) to mean big trays or cups (43:71). About the Messenger (pbuh) it is said:

98:2 Who recites (reads) puritan pages

In other words, it means to recite the Quranic verses, which are devoid of any human errors and unadulterated by human intellect, by calling the Quranic verses as “صاحب ص ح ف" (suhuf). It has been pointed out that these were being written down from the very beginning of the revelation.

It has been further elaborated in (80:13-15), i.e. "ف ص ح ف م ك ر م" (fi suhufin mukarramatin) which means that it is written by the hands of the righteous, which put it down exactly as revealed.

This has been further explained by saying "بِأ يِدِيِ سَفْرَةَ كَرَام بَرَارَزَةٌ" (bi-aidi safartatin kiramin bararazah) which means that the Messenger (pbuh) had left complete Quran in written form for his followers. It is
not right to believe that the Quran was collected later by the Messenger’s companions as referred in some of the historical books.

Aside from the Quran, the books of Ibrahim and Moosa have also been called "suhuf Ibrahim" and "suhuf Moosa" in (87:19), and for commonly written things this word has been used in (81:10) and (74:52).

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

**Sd-D-R**

- **اصدْر** (as-sadoor) means chest. Plural is **صدْرٌ** (sudoor). Later it started to mean the front or best or essential part of a thing.
- **صدْرَ الْقُومِ** (sadar-ul-qoum): the leader or head of a nation {T}.
- **صدْرٌ** (sadr), **يَصْدُرُ** (yasduru): go back, return. It basically means for cattle etc. to return after watering.
- **صدْرَةً** (wurood): to go to the drinking spot for drinking water.
- **صدْرُ** (sudur): to come back.
- **اصد́رِ** (as-saadir): someone who returns {T}. This word means to go beyond, to go forth and to return.
- It also means to come out, as it has appeared in (99:6).
- **صدْرُ** (sadr): to take back, to return something. It has meant to make the animals drink and then to bring them back in (28:23).
- **صادَرٌ** (sadr), plural of which is **صدْرٌ** (sudoor) has been used in the meaning of heart in the Quran.

3:28 Whatever you conceal in your hearts

Raghib says that where “الْقَلْبُ” (al-qalb) has appeared, it means knowledge and intellect, and wherever the word “صدْرُ” (sadr) has been used, it includes emotions as well as knowledge and intellect, but it is not a rule.

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

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

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

**Sd-D-Ain**

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

- **اصدَّعُ** (as-sad'u) means drill a hole or cause a split in a hard thing {T, R}.
- **اصدِعٍ** (as-sid'u): a group or party of people. It also means a piece of a thing, or half of a torn thing.
- **صادَّعَه** (sad'ah), **صادَّعًا** (sad'a): he tore it, turned it into two halves.
- **اصدَّعَاءً** (as-sooda'a): he tore it, turned it into two halves.
- **اصدَعِاءً** (as-masadi'u) means soft paths on hard ground. It also means sharp point of an arrow.
- **اصدَعَاءً** (as-sooda'a): headache, the pain which feels as if splitting the head.
- **اصدَعَاءً** (as-sadda'u): the nation started differing.

Surah Al-Hijr tells the Messenger (pbuh):

15:94 ignore these hypocrites, and organize your own party

Surah Al-Hijr tells the Messenger (pbuh):

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First part of this verse is explaining the second.

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

The Quran says:

<table>
<thead>
<tr>
<th>Verse</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>30:43</td>
<td>the day they will separate</td>
</tr>
<tr>
<td>56:19</td>
<td>it will not cause a headache (there will be no mental problem)</td>
</tr>
<tr>
<td>59:21</td>
<td>that which will turn to pieces</td>
</tr>
<tr>
<td>86:13</td>
<td>at the time when the plants grow, the ground splits</td>
</tr>
</tbody>
</table>

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

\[\text{Sd-D-F} \quad \text{ص د ف}\]

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

\[\text{Ibn Faris} \quad \text{says “اصدَف” (as-sadaf) means the side or corner of a mountain because it seems to lean to one side.}\]

The Quran says “اذَا سَأَوِىٰ بَيْنَ الصَّدَفِينَ" (saawa bainas sadafain) in (18:96). Here “اصدق” (sadafain) means two big mountains.

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

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

\[\text{Ibn Faris} \quad \text{says it basically means leaning and predilection.}\]

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

“اصدَفَ فَلَانٌ” (sadafa fulanun) means that he leaned, or turned his face away.

The Quran says:

<table>
<thead>
<tr>
<th>Verse</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>6:46</td>
<td>These people turn their faces away and ignore even at this</td>
</tr>
</tbody>
</table>

“اصددَف" (as-sadoof): a woman who first shows her face, and then turns it away \{T\}. 
“صدق” (sidq) is the opposite of “كذب” (kizb) which, as the heading (K-Dh-B) explains, is when what is in the mind is not being said, even if the spoken matter is in fact true. So “صدق” (sidq) is used when what is in the mind is also being said even if the spoken matter is not a fact. Hence “صدق” (sidq) means to tell the truth, as you believe and know it to be. Say a person knows about something which is wrong but he relates it truthfully and faithfully. In this case inner self is one as what is in his mind, he is declaring the same through his spoken word but what he is relating is not true. We will not call such a person a liar but what he is saying would be wrong.

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

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

“شيء صدق” (shai-un sidqun) means a solid and hard thing.

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

“صدق” (as-sadeeq): a friend.

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

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

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

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

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

The Quran says:

<table>
<thead>
<tr>
<th>Verse</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>33:23</td>
<td>Momineen are those who prove what they promise Allah by their deeds.</td>
</tr>
<tr>
<td>3:150</td>
<td>Verily Allah practically proved his promise towards you to be true</td>
</tr>
<tr>
<td>39:94</td>
<td>Praise to the Sustainer, who has proven the promise He made to us to be true</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Verse</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>2:177</td>
<td>these are the people who have proven their trust through their deeds</td>
</tr>
</tbody>
</table>

Aside from proving by deeds as to the right concept of life, “صدق” (saadiq) is one who presents reasoning in support of his claims of way of life (2:111). Whatever is given to atone for not doing what is binding is also called “صدق” (sadaqah) according to (2:196).

Surah *Al-Baqrah* has used the word “صدقات” (sadaqaat) against “الزمن” (riba) in (2:276). “زمن” (riba) means to take more than what is due to you, and “صدق” (sadaqah) is to give more than what is binding on you, that is, for the welfare of others.
That is why it is said:

2:276 *riba* (which you proudly collect) leads to destruction, and *sadaqaat* increase greatly.

"tasaddqa" and "as-saddaq" means whatever is due to you and binding, to let it go willingly, or to willingly part with it.

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

"sadaq" has the connotation of sincerity and friendship.

"sadeeq" means friend (24:61). It is both singular and plural.

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

The Quran has used both "saddaq" and "sadaq" to mean to prove true by deed.

The Quran says:

<table>
<thead>
<tr>
<th>48:27</th>
<th>Verily Allah will make His Messenger’s dream come true</th>
</tr>
</thead>
<tbody>
<tr>
<td>37:105</td>
<td>you (Ibrahim) made your dream come true</td>
</tr>
</tbody>
</table>

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

"saddaq" leads to "musaddaq" which means one who makes the dream come true (3:38).

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

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

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

| 6:135 | Indeed, He will not let the wrongdoers succeed. |

But along with this teaching it also gives a system in which this principle or precept comes out as the truth. This is what "musaddiqil lima ma-a’kum" means, i.e. the principles which are merely concepts in other teachings, take practical shape in the Quran, and are thus proven true. Thus the Quran turns these principles, as well as other principles which the Quran contains and which have completed the Divine Guidance, into Truth. The pointers in previous books (Torah and the Bible) about the advent of Messenger Muhammed (pbuh) were proven true by his actual advent.
Allama Hamieduddin Farahmi has written in his book “Mufaradaatul Quran” that “musaddiqa” (musaddi fallima baina yadaih) are two sentences whose true meanings have escaped most. They thought that the Quran has verified the previous books (which have been changed).

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

It has been said in the same connotation that:

<table>
<thead>
<tr>
<th>Page</th>
<th>Verse</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>34:20</td>
<td>And Iblees proved true his thoughts about them, and they followed him.</td>
<td>وَلَقَدْ ﻋَﻠَّلَهُمْ إِبْليِسَ ﺍِبْ_continuous</td>
</tr>
</tbody>
</table>
"as-sada" has a lot of meanings one of which is an echo.

"asdal jabal": the mountain replied to the echo.

"as-sadaa": complete or final voice.

"at-tasdiah": to clap

Raghib says "at-tasdiah" means any sound which is not tuneful or modulated.

The Quran says that with the Arabs of the early period, *salaaat* was nothing but "mukaun wa tasdiah" (8:35), i.e. meaningless sounds and movement. For details see heading (M-K-W).

"saadah": to come in front, to appear before.

"tasadda lahu": to appear before someone with head raised high, or to come before somebody repeatedly. Therefore, it means to return to someone repeatedly like an echo, or to pay attention.

80:6 you attend to it very eagerly

*Ibn Faris* says it means for something to become open or become evident.

"as-sarah": the purity in anything. Some say it means something which is pure and white.

"kaasun surah": the cup (goblet) which has no adulteration and is pure.

"at-tasreel": make smooth, or to settle a matter, or for a matter to be clean and pure.

"labanun sareeh": pure milk in which the foam has settled down.

"as-suraafiah": pure wine.

"as-surahiyah": goblet for wine.

"as-sarha": the top soil or the upper part of the earth, smooth land. Later it began to be used for a palace.

Surah *An-Namal* says:

27:44 Indeed it is a place made smooth as glass

Here it means palace.

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

"as-suraakh": harsh voice or pleading.

"as-sarkhah": to cry out loud at the time of difficulty or pleading.

"as-saarihah": someone who pleads. It also means one who reaches to help the pleader.

"as-sareth" (as-sareekh) also has the same meaning.

The Quran says:

36:43 they will have no one to listen to their pleadings (no savior)

14:22 I cannot plead for you

35:37 they will call out for help in it (plead, implore, beg for help)

"sareekh" also is a noun and also means pleading and cries.
(al-musrikh): one who reaches to help on the pleadings (savior), one who reaches for help.

(istarakh): to cry out, shout (in anguish).

(istasrakh): to ask someone for help, to cry out for help (28:18).

"ﻟْﻤُﺼْﺮِﻳْﺦُ ﺍَ ( al-musrikh): one who reaches to help on the pleadings (savior), one who reaches for help.

ﺍِﺻْﻄَﺮَﺥَ ( istarakh): to cry out, shout (in anguish).

ﺍِﺳْﺘَﺼْﺮَﺥَ ( istasrakh): to ask someone for help, to cry out for help (28:18).

"ﻟﺼﱢﺮﱠﺓُ ﺍَ ( as-sirrah): cold or the intensity of cold {T}. It also means the cold (frost) which destroys crops {L}.

Zajaaj says that “ﻟﺼﱢﺮﱠﺓُ ﺍَ ( as-sirrah) means fervent cries for help.

ﺍِﺻْﺮَﺍﺭٌ ( israar) means to be resolute on something.

ﻟﺼﱡﺮﱠﺓُ ﺍَ ( as-surrah) means money bag {T}, and the money so bound in the bag is called as "ﻟﺼﱠﺮِﻳْﺮَﺓُ ﺍَ ( sareerah) {T}

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

ﺍِﺻْﺮَﺍﺭْ ﺍَ ( as-siraar) are the high houses which are out of reach of flood waters.

To mean intense cold, this word has been used by the Quran in (3:116). Verse (54:19) uses "ﺭِﻳْﺢٌ ﺻِﺮﱞ ( reeun sirruw) and "ﺻَﺮْﺻَﺮٌ ( sar-sar) means fast wind with a harsh sound.

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

Raghib says the word “ﺻَﺮَ ( sarr) has also come from "ﺻَﺮْ ﺻَﺮٌ ( sar sar), because cold freezes things as well, that is, binds them closely.

ﺍِﺻْﺮَﺍﺭٌ ( israar) means to be resolute on something.

ﻟﺼﱡﺮﱠﺓُ ﺍَ ( as-surrah) means money bag {T} and the money so bound in the bag is called as "ﻟﺼﱠﺮِﻳْﺮَﺓُ ﺍَ ( sareerah) {T}

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

ﺍِﺻْﺮَﺍﺭْ ﺍَ ( as-siraar) are the high houses which are out of reach of flood waters.

To mean intense cold, this word has been used by the Quran in (3:116). Verse (54:19) uses “ﺭِﻳْﺢٌ ﺻِﺮﱞ ( reeun sirruw) and “ﺻَﺮْﺻَﺮٌ ( sar-sar) means fast wind with a harsh sound.

Surah Az-Zaariyaat says “ﻓِﯽ ﻓِﺭِﻳْ

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

( siraat) is often read as “ﺳِﺮَﺍﻁٌ ( siraat) and means to swallow something without chewing. “ﺳِﺮَﺍﻁٌ ( siraat) means a long sword which cuts anything it falls on. In other words, it swallows anything. “ﺳِﺮَﺍﻁٌ ( siraat) means open and clear path, either the traveler keeps swallowing it (traversing it) or it swallows thousands of travelers {T}.

The Quran says “ﻁَﺮِﻳْﻖٌ ﺍَ ( tareequm mustaqeem) in (1:5). At another place it is called “ﻁَﺮِﻳْﻖٌ ﺍَ ( tareeq) which means path or way.

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

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

<table>
<thead>
<tr>
<th>Sd-R-Ain</th>
<th>ص ر ع</th>
</tr>
</thead>
<tbody>
<tr>
<td>69:7</td>
<td>you will find them spread-eagled in it</td>
</tr>
</tbody>
</table>

Surah Bani Israel says:

<table>
<thead>
<tr>
<th>Sd-R-F</th>
<th>ص ف</th>
</tr>
</thead>
<tbody>
<tr>
<td>18:54</td>
<td>And We have certainly explained it in the Quran by using various ways</td>
</tr>
<tr>
<td>17:41</td>
<td>so that people can understand them well (So that all angles are understood by people)</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Sd-R-Ain</th>
<th>ص ر ع</th>
</tr>
</thead>
<tbody>
<tr>
<td>17:41</td>
<td>so that people can understand them well (So that all angles are understood by people)</td>
</tr>
</tbody>
</table>

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

25:19 you will not have the power to refute them, or to turn away our punishment, or remove yourselves from this position

Surah Al-Kahaf says:

18:53 there will be no place where they can take refuge from the consequences (punishment)

Surah Yusuf says:

12:34 So Allah turned or removed the women’s intrigues from him (protected him from their conspiracies)

Surah Al-Ahqaaf says:

46:29 we turned their direction towards you

These two verses explain the meaning of "صارفاً" (sarafa'un) and "صارفاً إلى" (sarafa'ila).

Surah Hoodh says about punishment:

11:8 nothing will turn it away from them

Surah At-Taubah says:

9:127 to turn away

"صارفاً" (sarafa): to turn away from somebody.

Sd-R-M

صارم

صارم، "yasrim": he cut the rope or the bunch of fruits and removed it.
صارم الون، "saramal nakhl": he cut the date fruits.
صارم النخل، "saram habl": the rope broke.
صارم النخل، "asramal nakhl": the time for cutting the date fruits has arrived.
صارم، "as-sareemah": the field whose crop has been cut away.
صارم، "as-sareem": cut, detached. It also means barren land in which nothing grows.

Day and night are also called "صارم" (sareem) because one cuts off another.

صارم، "as-saarm": the one which cuts. It also means lion.
صارم، "insiraam": to be cut off [T].

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

The Quran says they swore to:

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

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

This in surah Al-Ambia has been likened to “خصيداً” (haseeda) (21:15). Usually crop is said to be "خصيداً" (hisaad) and garden is "صارم" (sareem).
صارم، "as-sareem": cut, detached. It also means night as it is dark [T]. Hence it is the symbol of bad luck. If in the above verses (68:20), this meaning is taken, then it would mean that the garden burnt black just like darkness of the night.
See heading *(S-T-R)*.

**Sd-Ain-D**


cصد ر

"صعد في السلم أو الجبل وصعد عليهم وفيهم" "(sa-adun): intense, hard *(T, M)*

Ibn Faris says it basically means height and hard work.

Surah *Al-Jinn* say:

72:17 gives him severe punishment *(yast'adda basadu)*

Surah *An-Anaas* says that Islam is accepted through the broadening of vision (widening of the chest or heart). When someone thinks of Islam who has narrow vision and narrow minded they are like:

6:126 as if they are climbing with great difficulty 
(climbing a height which has an undefined end) *(kana'atayyadu fi l-samaa)*

Surah *Al-Faatir* says:

35:10 a pleasant concept of life *(ilayhi yissaddu kalimatul teeb)*

It is said that one attains great height gradually according to Allah’s scales, but this rise is slow when compared to the human scales. *Ibn Faris* too says this is the basic meaning.

35:10 Good deed ascend it *(wa-al 'umal al 'salam yirrafaa)*

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

32:5 In the end all affairs rise up to Him *(thum yisr 'illaa alyhi)*
“الصعّر” (as-sa’ar) is a sort of sickness among camels in which the neck turns to one side and the face becomes distorted. It also means pride and arrogance.

“(sa’era), “صعراً” (yas’ar), “صعرا” (sa’ara): the face to be distorted, or turn to one side.

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

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

The Quran says:

| 31:18 | do not avoid people due to pride (do not be averse to people) | لَأَكِفِّواَ بَصَارًا بَلْ أَكِفُواَ بَصَارًا |

*Sd-Ain-Q* ص ع ق

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

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

“حيمر صعِق“ (himuran sa’iq): a donkey which brays very harshly.

“صعِق“ (sa’iq): fall unconscious and to loose sense and intellect {T, M}.

Surah *Al-Baqrah* says about Bani Israel:

| 2:55 | to fall unconscious | فَأَخْذُواُمَا الصَّامِدَةَ |

Also see heading (B-Ain-T) and (M-W-T).

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

Every deadly punishment as death is also called “صنقاً“ (saa’iqah) {T, M}. To mean thunder as used in (2:19). To mean annihilation, it has been used in surah *At-Toor* where it is said:

| 52:44 | So leave them alone until they encounter that day wherein they shall swoon (in terror) | فَذَرْهُمْ حَتَّى يَلْقَوْهُمُ الْخَرَامُ وَيَصَعَّقُونَ |

In surah *Az-Zumr* where “نفخ صور“ (nufikha soor) is mentioned, it is said:

| 39:68 | lose sense and intellect | فَصَعَقَ مِنْ فِي النَّارِ وَمِنْ فِي الْأَرْضِ |

For the meaning of “نفخ صور“ (nufikha soor), see heading (N-F-Kh) and (Sd-W-R).

Surah *Al-Airaaf* says:

| 7:143 | and Moosa fell unconscious | وَخَرَامَهُمْ صَعَقًا |
(as-sighar), “as-sagharah” (as-sagharah): it is the opposite of “kibr” (kibr) and “izam” (izam) which means big or great. Hence it means to be small, either in age or stature or physique {T}.

“as-sagharu”: ignominy and infamy, subjugation {T}.

Surah Al-Airaaf says:

7:13 Get out, you will never have greatness

Greatness and success is achieved if efforts and deeds are according to the values of the Quran. Going against these values ultimately leads to to ignominy and defeat in life.

Surah Al-Anaam says about the criminals:

6:125 They will have to submit to Allah’s laws (eventually)

It means that they will be forced to follow the laws of the Islamic System established under the Quranic injunctions. This submission of criminals will be forced and they will have to accept it. Also see (7:119) and (27:37). It is obvious from the above explanations that “saaghiroon” (saaghiroon) means to stop being rebellious and to live as peaceful citizens and subjects of a state. This meaning is also gleaned from surah At-Taubah where it is said that those who have been granted the Book and are against the system, a fight may be required to to force them to submit to the laws of the system. {T}.

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

9:29 Till they agree to live like peaceful subjects of an Islamic state after paying taxes

It means that until they agree to live peacefully, they would have to live like subjects in an Islamic state. But this will only be politically. Otherwise they will enjoy all human rights which are granted to every human individual. However, they cannot interfere in the government of an Islamic state.

Surah Al-Baqrah says:

2:282 little or much

“Asghar” (asghar): to be smaller (10:61).

Sd-Gh-W/Y

“sagha”, “yasghu” and “saghya”, “yasgha” means to be attracted, or to lean.

“sagha”, “yasghu” and “saghya”, “yasgha” means to be attracted, or to lean.

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“sagha”, “yasghu” and “saghya”, “yasgha” means to be attracted, or to lean.

The Quran says:

6:114 So that their hearts keep leaning towards it

Also see (66:4).
“السْفَح” (as-safh): the wider part of anything, side or direction.

“السْفَح من السُّيف” (as-safhu minas saif): the width of the sword, i.e. not the sharp side but the wide part.

“السْفَح” (al-musaffah): wide or broad thing.

“السْفَحة” (as-safhah): the surface of paper because of its breadth.

“Ibn Faris” says the root means width.

“سَفَح” (safah): present one’s profile (by turning away the face). That is, to avoid something or ignore it.

“سَفَحَهُ” (safdaha unhu): let him go, pardoned him. This is broader in meaning than “عَفْوٌ” (afu) because “عَفْوٌ” (afu) means to pardon after declaring a person a criminal, but in “سَفَح” (safh), he is not declared criminal at all {T, M, R}.

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

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

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

The Quran says about the criminals:

14:49 they will be bound together with chains
Sd-F-R

“الصفرة” (as-sufrah): yellowness, or the state of being yellow.

“الصفراء” (as-safra): means gold {T}. It is the feminine of “اصفر” (asfar). In this case, it would mean “of yellow color (for female)”. 

“المصفر” (as-sifr): means something which is empty or hollow {T}.

“صفراء” (safra anawu): his vessel became empty. Proverbially it means “his cattle died” {F}.

“الصفر”: (as-saafir): a bird which can make different sounds.

“الصفر” (as-safar): the call one makes to cattle so it may come towards the Sheppard for a drink {T, M, R}. Hence it may as well mean the sound of a whistle.

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

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

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

Sd-F-F

“الصفر” (as-saff), “الصفيفت” (al-tasfeef): to form rows, or for things to get in a row.

“الصفر” (as-saff): those who form a row {T, R}.

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

Surah Al-Kahaf says:

18:48 they will be presented before your Lord in rows

“الصفر” (as-saff): for birds to spread their wings in the air and not to move them (surf in the air).

“صافات” (saffaat): with wings or arms spread {T, R}.

Surah An-Noor says:

24:41 birds with wings spread in the air

Singular form is “صافات” (saffah).

“صافات” (as-saffaat): groups or parties in rows (37:1).


This too is the plural of “صافات” (saffah).

“مصافات” (musfoofah): plants in a row (52:20).

“الصفرات” (as-saff-saf): smooth and plain land from which grass and all plantations have been removed.

The Quran says:

20:106 plain or level ground

“صافات الدار” (saffatud daar): verandah of a house {T}. 

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“as-safn”: to join two things together so that some parts of one amalgamate with that of another {R}.
“asafanar rajl”: a man placed both his feet in a row {M}.
“safanal farsu yas fin” (sufuna): a horse with one leg rose in such a way that its hoof keeps touching the ground barely {T}.

A horse standing in this way is called “asafin”). Plurals are “sawafen” and “safinaat). Such horses were deemed of high quality among the Arabs.

The Quran says:

38:31 has been used for such pedigree horses

“as-safoo,” “as-safaah” (as-safan): the pure or clean part of something.
Raghib says its basic meaning is for something to be free of adulteration and be pure.
Ibn Faris too says that this is its basic meaning.

“safwatu kulli shaiyi” (as-safwanah): the pure part of everything.
 يوسف صف وصفوان(as-safinaat): the cool day which is cloudless and the atmosphere is clean too.
"as-safafa") (astifaa): to choose or select clean and pure things.
"as-saffaah") (istasfah): considered him to be sincere, selected him.
“as-safiyyah” with its plural form “safaya” (safawaat) and “safa”) (safa) means a very clean and smooth stone on which nothing can grow.
“as-safwanah) plural of which is “safwanah) (safwaan) also means the same {T}, as used in (2:264). Some think that this is a collective noun. It could be that “safwanah) (safwaan) means big rock and a piece of this rock is called “safwanah) (safwanah).

The Quran says:

2:130 We freed him of worldly attractions , and selected him for a great purpose

About various messengers, the Quran has said:

38:47 Indeed, they are among the chosen ones by Us

Surah Bani Israel says “as faakum) (17:40) which means “to select”, “separate from others and to give preference and stature”.

Surah Al-Baqrah says:

2:158 Indeed, the Saffa and the Marva are among symbols of Allah.

Saffa and Marva are two hills near Mecca.

Surah Muhammed says:

47:15 purified honey

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The Quran says about the wife of *Ibrahim*:

| 51:29 | she struck her face with her hand (in disbelief) |

But this was only as an expression in amazement as she was not expecting to have a child in her late age as noted in (11:72).

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**Sd-L-B**

"(as-sulb), “(as-saleeb): strong and hard.

"(buwa sulbun fi deenih): He is firm in his way of life.

"(sallab): he made it or him strong and hard.

"(as-sulb): backbone {T, M}. Plural is "(aslaab).

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

The Quran says:

| 4:23 | Your sons who are from your back (own womb) |

"(as-salb): to crucify a man to death.

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

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

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

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

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

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

| 4:157 | They did not kill him, neither did they crucify him. The truth became dubious for them |

*Isa* (Jesus) had already left the place and some other man they had arrested thinking him to be *Isa*, was crucified instead. Details can be found in the book titled *Shola-e-Mastoor*.

The Quran has outlined different punishments for mutiny against an Islamic state and for creating chaos in society apropos the crime. One of them is “(yusallabu) in (5:33). That is, to crucify or hang. “(salab) means to hang a man, and “(sallab) means to hang more than one.
As Laha ilaih (as laha ilaih) means the same as "Ahsana ilaih (ahsana ilaih). It means that he did such a thing which removed the ills of the other. Hence it means to create a good balance.

As Sulh (as sulh) means mutual co-operation and peace because as compared to the times of war, in times of peace, there is more harmonious balance (T).

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

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

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

21:90 We removed the fault from his wife which was a bar to conceiving a child

Surah An-Noor says:

24:32 And the righteous ones among your male and female slaves

Here it is used for slaves and slave girls who have the potentials and means to get married.

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

12:9 later after carrying out our plan we will become part of righteous (removing imbalance)

Here the word “Salaheen" (saleheen) makes clear that it means for imbalance or inequities to be removed, or for matters to come to an even keel.

The word “Sayyiaat" (sayyiaat) has often been used by the Quran against “Hasanaat" (hasanaat), as in (2:81-82). As against "Aamilus Salaah" (aamili salehaat) has been used. Therefore good deeds and "Aamali salahaat" mean the same.

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

Fasad (fasad) or chaos is its opposite. See heading (F-S-D).

The Quran has used “Fasad" (fasad) or chaos against “Salaah" (salaah) i.e. righteousnessin (2:11).

Surah Al-Qasas uses "Musleheen" (musleheen) against "Jabbaran fil ard" (jabbaran fil ard) in (28:19). A little later, this root has appeared for good dealings (28:27).

In the Quran "Innalazeena aamano" (innallazeena aamano) it has always been said along with " Wa amilussalihaati" (wa amilussalihaati) to believe in the permanent values of the Quran as explained, and act righteously.

This shows that both conviction in the permanent values and righteous deeds must go together. The deeds which have no inner self involvement are merely rituals, and delivered mechanically. They cannot
produce good results. Similarly the belief which does not motivate towards righteous deeds is merely a belief in words only and cannot produce results as explained in the Quran.

In surah Ar-Rom (30:44), by bringing "مَﻦْ ﻋَﻤِﻞَ صَﺎﻟِﺤًﺎ" (man amela swaleha) opposite "مَﻦْ ﻋَﻤِﻞَ كَفَٰرٌ" (man kafara) has made it clear that if good deeds do not accompany it, then all ‘worship’ is useless and your claim to have trust in Allah is meaningless. The righteous deeds too are only those which the Quran has so declared and explained, and not the ones which are good or "صَﺎﻟِﺤٌ" (saleha) in our opinion. These righteous deeds within the domain of the permanent values lead to self-development and help to restore balance in a society when carried out at a collective level. We should note that the Quran has not given a detailed list of these righteous deeds and has quoted a number of generic examples and left it to us to figure out within the requirements of the time, how to live righteously within the permanent values. For example the Quran emphasized on the plight of the poor and deprived repeatedly to invite us to prevent it from happening as this hits at the balance within a society at a fundamental level (107:2-3, 70:24-25).

Similarly the Quran has emphasized on keeping commitments and to remain within the domain of the permanent values. The transgression of these values means that in the long term the effects will go go against the interest of a society and will result in imbalance. The Quran has given the examples of these imbalances which include divisions into parties, mutual rivalries, bullying, exploitation by the powerful and rich, accumulation of wealth in few hands, civil wars, wars, famines, etc (6:43, 6:65). In other words, the Quran declares that in this life we do have a choice to follow a particular course of action; however, we do not have a choice to alter the effects of following the selected course of action. The Quran explains both the courses of action i.e. the path of "اﻟْﻤَﻬَﺎﺕِ ﺍَﻋْﻤِﻠُﻮْ" (aamali salehaa and the path of "سَيِّاءٍ") (sayyiaat) – it is now upto us to choose anyone and then live by the consequences in our life. We should also keep it in mind that in the moral sphere the effects of our deeds take time to materialize and as the life is one continuous stream which is not interrupted by death, therefore the results will show up at some point in time. Therefore we should select the righteous path as defined by the Quran and develop our character which can help us to live righteous life here and then move on to the next part of our life for further development (16:97).

Sd-L-D ص ل د

-as-sald, “as-sild” is a solid, smooth stone {T} (2:264).
-as-salda’u: solid, hard land which does not grow anything {T}.
-salood: a miser.
-raasun sald: a head totally without hair, bald {T}.
-as-sald: a rock on which there is no layer of dust. In the verse of surah Al-Baqrah (2:264) the above mentioned meanings are evident.

Sd-L-Sd-L ص ل ص ل

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

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

15:26 We created man from (ringing) dry earth

وَلَﻘَدْ ﺧَﻠَﻘْﻨَﺎ اﻹِِﻣَﺎنَ ﻣِﻦْ صَﻠْصَلٍ

Details can be found in the titled “Iblees and Adam”.

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

The initial life (cells) appears from the mixture of water and soil as modern science has discovered. At other places it has been called as "طَٰنِئَ لَازِبٍ" (teenil laazib) as in (37:11), or the physical appearance of initial stages of human physical life.
Since the word "صلوة" (salaat) is an important part of Deen, and since the Quran has used this word in different settings, we will deliberate on it in detail. There are two roots referred to this very important term of the Quran - even if this word is based upon (Sd-L-W), many scholars have raised many good points regarding its use when derived from root (Sd-L-Y). Hence both these roots have been combined together in this heading, despite the fact that we have also presented heading (Sd-L-Y) separately as well.

"صلوة" (as-salah) is the middle of the back. It is the place where an animal’s tail grows, or the beginning of the slope of the hip. Both sides of the tail are called "صلوان" (salawaan). The plural is "صلوان" (salawaat) or "اصلامة" (aslaa) {T}.

"صلوان" (salwa), "صلوان" (yaslaa), "صالوان" (salwa) means to strike the "صلوان" (sala) i.e. on his back.

"صلوان" (salautuhu): I struck him on his "صلوان" i.e. on his back.

"صلوان" (sallal farasa tasliah) is said when the runner up horse in a race is running very close behind the victor horse. The horse in front is called "سابق" (saabiq), and the runner up following extremely close is called "المصلان" (musalli).

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

One of Ali’s ® statements say:

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

Taj-ul-Uroos says that "صلوان" (salia) and "امتطان" (astala) mean attachment, i.e. to be attached or stuck to someone. That is why Raghib has said, that when Quran says "لمن نك من المصليين" (lum naku minal musalleen) in (74:43), it means that “we were not among the followers of the messengers”.

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

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

The first "صلوان" (salaah) that we have been invited to desire by the Quran for the attainment of the higher is:

1:5 the desire to find the balanced path which will take us to the higher purpose of our life

Surah Hoodh declares:

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

Surah An-Noor says:

| 24:41 | Have you not noticed that Allah is the one Who is being followed by whatever there is in (& on) the earth and the heavens, and birds with wings spread out, each one knows its salaat and tasbeeh |

This means that everything in the universe knows its duties very well as this is inbuilt within them. It knows which path it must traverse and what its destiny is. These things have been called their "صلاة" (salah) and "تسبيه" (tasbeeh). However in the case of human beings since we have a free will therefore we cannot be restrained through an inbuilt guidance for example like birds and animals. While our physical body follows the physical laws our self (consists of ‘I’, emotions, thoughts, memory – more details under N-F-S) being nonphysical does not follow these laws and needs external guidance as an option, which can be accepted through the use of our free volition. In other words to know our “صلاة” (salah) and “تسبيه” (tasbeeh), we need to first have a desire to explore the alternatives available to us as a guidance and then using our intellect and reasoning accept the permanent values given in the Quran. There is nothing inbuilt within us which can direct us to the Quran automatically as this goes against the free will. Since each human being is endowed with this self, he/she has to make a choice at some stage of their life if they wish to make a different choice or are quite happy and satisfied with their existing choice i.e. the choices of the society around them, The Quran has referred to this point at many places e.g. (74:37), (83:26), 78:39). The human self can only develop when it willingly makes a choice to live within the permanent values of the Quran.

2:3 And establish and follow Allah’s laws

| 22:41 | These are the people who when get established in the earth work to establish salaat and provide zakat and through this promote good and prevent evil |

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

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

| 22:41 | These are the people who when get established in the earth work to establish salaat and provide zakat and through this promote good and prevent evil |

For the meaning of zakat, see heading (Z-K-W).

At another place they have been called:

| 9:112 | those who do the ruku and sajdah |

For the meanings of ruku and sajdah, see heading (R-K-Ain) and (S-J-D).

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

| 42:38 | they establish the salaat and their affairs are decided by mutual consultation |
Since all matters of the momineem are decided according to the permanent values of the Quran, surah Al-Airaaf has kept phrases like “تَﻤَﺴﱡﮏ ﺑِﺎﻟْﮑِﺘَﺎﺏِ” (tamas suk bil kitaab) and “ﻗَﺎﻣَﺖِ ﺻَﻠٰﻮﺓﺍَ” (aqamatis salaat) together in (7:170). It means establishing a society in which all individuals follow the laws given by the Quran and thus be attached to the book of Allah. For more details on this point in the Quran, “تَوَلّٰﯽ” (tawalla) has come opposite to “يَﺻَﻠَّٰ” (salla), as in (75:30-31).

(75:30) أَوْ اَﻧْفَﻊَ ﻓِﯽْ اَﺗْبَﺎﻉ ﺟَﺬَﺑَﺎﺕ“itba-i jazbaat”) i.e. following one’s own desires opposite to each other the Quran has has further elaborated.

It is said:

19:59 (After the messengers) people abandoned salaat and started following their own negative desires

This means that by following his own wishes man abandons salaat, and by following the permanent values of the Quran he establishes it.

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

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

“سَلَّى” (sala asahu alun naar) he turned his staff soft by heating it in the fire, and straightened it.

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

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

Al minar says that salaat means “صلادة قوالان و أملان “ ( salaata qaulan wa amlan) is the acknowledgement of the truth that we need the guidance of a personality that is faultless for removing our own faults.

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

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

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

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

5:6 Believers, when you stand for salaat, then wash your faces and forearms up to the elbows; and caress your hands over your head; and wash your feet up to the ankles; and if you do not have water then do the ‘tayammum’

4:43 Believers, do not go near salaat when you are in a stupor (drunk or sleepy) until you comprehend what you are saying by mouth

4:102 And when you establish salaat for them than one group should be armed and stand in salaat with you and when they have performed the sajdah before Allah, they should go to the rear and the other group may establish salaat with you and they too should have their weapons with them for their safety

4:102 when you have performed (completed ) the salaat, then you should remember Allah (The message) , whether standing, sitting or lying down; and when you are at peace then perform the salaat

The verse before this says:

4:101 And when you are traveling, there is no harm if you shorten your salaat and also if you fear any action from those who deny (opponents may harm you)

In this respect see also (2:239).

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

Surah Al-Ma’idah says:

5:58 and when you call for prayers then the opponents make fun of it
Surah Al-Jumah says:

62:9-10 When the call to salaat is announced on the day of Friday, then leave whatever you are doing (even if it is business) and come to the remembrance of Allah. If you recognize the importance of this then you would understand how good this is for you. When salaat has ended, then you can spread out in the land and seek the benevolence of Allah, and keep Allah in remembrance a lot so that you prosper in life.

After this, it is said that these people are such that if they find some attractions, they run towards them and leave you standing alone. Tell them that whatever you can get of Allah is better than any attraction or business, and that Allah is the best provider of sustenance (62:11).

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

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

42:38 These are the people who obey their Sustainer or Lord) and establish the salaat: and their affairs are decided by mutual consultation: and whatever We give them, they keep it available for mankind (hallmark of such a system)

The connection between the obedience of Allah, establishment of salaat and mutual consultation in human affairs is to be noted here. It is obvious that for mutual consultations there will have to be congregations and meetings and these will form part of establishment and management of salaat.

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

In view of the importance of these congregations, the Quran has called them "kitaban mauqoota" (4:103) which means “particularly fixed duties”, and the second meaning is “a duty which is discharged timely”. The timeliness for the congregations is essential.
As such, the verse of Surah *Al-Jummah* which has appeared before, says that when the call for this congregation is given, then leave aside all business and come immediately to it, and until it has been completed, do not attend any other business.

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

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

17:78 and the entire time from morning to evening, you can establish *salaat* till the darkness of the night

It is pointing to especially when the sun rises, it is overhead or reaches the middle of the day, and when the sun begins to set and actually sets. By pointing to these timings it intended to end the superstitions that so and so time was lucky or so and so time was unlucky.

11:114 Establish *salaat* at both ends of the day and parts of the night.

These timings have been mentioned especially with the word *salaat*, but in order to establish *Deen* all times of the day and night have been mentioned. See (3:190), (20:130), (50:39) and (52:49).

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

24:58 Before the morning prayer (early morning), and when you take off your shirts in the afternoon (due to heat) and want to rest (as is done throughout Arabia) and after the *salaat* at night.

This shows that during time of the Messenger (pbuh), *salaat* was fixed for at least two times a day. That is why the Quran has mentioned these by name.

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

17:110 And do not recite during your *salaat* in a loud voice or too quietly but adopt a way in between.

Some think that here *salaat* means common prayer or mention, but not prayer conducted in gathering. This does appear to be right, since there is an explicit explanation about “ذکر” (*zikr*) or mention in the Quran (7:205). It says that it should be done quietly at heart.

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

*Qurtabi* has said that it means recitation.

The above shows that *salaat* means the congregations of prayer. For it, the verb used, is “صلّى” (*sall*) or “يصلّى” (*yusall*). It means that when the Quran says “الصلاة” (*aqimus salaat*) it means the establishment of *Deen* i.e. the formation and strengthening of the system of Allah’s laws. The obedience of Allah’s laws, the discharge of duties that are incumbent on a *Momin*, but at some places they do mean the congregations of *salaat* which are themselves a part of *Deen*. At the relevant places one has to see as to what “الصلاة” (*aqamatis salaat*) means. Similarly, wherever “صلّى” (*musalleen*) has appeared, it will have to be seen whether the entire group of Momineen is meant or only those who take part in the
salaat congregation, because the Quran has also mentioned “musleen” (مصلین) who are extremely righteous. See (70:22-35), and those have also been mentioned for whom there is destruction (107:4-7).

Raghib says “ صلى الله عليه وسلم (salla alaih) means to respect, to pray for, to encourage, to nurture, to develop, to allow no ill or chaos to be created.

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

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

<table>
<thead>
<tr>
<th>Verse</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>33:43</td>
<td>Allah and the malaikah (forces of the universe) encourage you and provide the means for your sustenance to develop your efforts.</td>
</tr>
<tr>
<td>33:56</td>
<td>Allah and his malaika encourage the Messenger.</td>
</tr>
<tr>
<td>33:59</td>
<td>O’group of Momineen, you too must assist the Messenger in making the program successful Help him in his efforts.</td>
</tr>
</tbody>
</table>

This has been said about those momineen who do not worry or flounder if faced with difficulties while establishing the Deen. They do not lose courage but instead fight those difficulties stolidly.

2:157 | These people are worthy of commendation before their Sustainer |

They have the support of Allah. Allah encourages them, and makes their efforts yield good results and develops them. This is about the common Momineen.

About Muhaammed (pbuh) himself, it is said:

<table>
<thead>
<tr>
<th>Verse</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>33:56</td>
<td>Allah and his malaika encourage the Messenger.</td>
</tr>
<tr>
<td>33:59</td>
<td>O’group of Momineen, you too must assist the Messenger in making the program successful Help him in his efforts.</td>
</tr>
</tbody>
</table>

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

About the Momineen it is said at another place:

<table>
<thead>
<tr>
<th>Verse</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>7:157</td>
<td>Respect and agreed with him, help him, and follow him and the Book that We revealed to him.</td>
</tr>
</tbody>
</table>

This is how momineen should discharge the duty of “ صلى الله عليه وسلم (sallu aliaihi).

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

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

<table>
<thead>
<tr>
<th>Verse</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>9:103</td>
<td>And encourage them: because your encouragement and appreciation is cause for much satisfaction to them</td>
</tr>
<tr>
<td>9:99</td>
<td>They consider this to be closer to Allah and encouragement and commendation from the messenger.</td>
</tr>
</tbody>
</table>

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

In the Hebrew language, “ صلوات (salawaat) also means places of worship for Jews. Verse (22:40) uses this word in this meaning.
Sd-L-Y

The Quran says:

<table>
<thead>
<tr>
<th>Verse</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>87:12</td>
<td>He who enters or is trapped into a very big fire</td>
</tr>
<tr>
<td>69:31</td>
<td>then let him enter Jahannam to burn</td>
</tr>
<tr>
<td>74:26</td>
<td>I will burn him in hell</td>
</tr>
<tr>
<td>56:94</td>
<td>to burn in hell</td>
</tr>
</tbody>
</table>

[(Istala)](“السَّملَة”): to burn, to bear the pain of burning (19:70). **(as-silaa)**: a thing which is barbequed. It also means fuel for lighting a fire. **(as-samut)**: gold and silver (wealth which cannot speak). **(as-sumoot)**: a sword which strikes deep and gets stuck into its target. **(as-samad)**: a high place, but not as high as a mountain. **(as-samd)**: to intend to.

Sd-M-T

**(as-samut)**: gold and silver (wealth which cannot speak). **(as-sumoot)**: a sword which strikes deep and gets stuck into its target. **(as-samut)**: to be quiet. **(as-samadh)**: a solid, stone rock. For the difference between **(as-samut)** and **(as-sumoot)**, see the heading (S-K-T). **(as-samad)**: the leader which is obeyed and without whom no decision is taken. The being towards whom referral is made (who is looked towards) to meet the needs. Hence it means a being who cannot be done without, or a person who is not bothered by hunger or thirst in battle. **(naaqaatun mismaad)**: a she camel which gives milk despite severe cold and lack of fodder. **(ha’itun musmut)**: a wall without any opening.

Sd-M-D

**(as-samad)**: a high place, but not as high as a mountain. **(as-samd)**: a solid, stone rock. **(as-samad)**: the leader which is obeyed and without whom no decision is taken. The being towards whom referral is made (who is looked towards) to meet the needs. Hence it means a being who cannot be done without, or a person who is not bothered by hunger or thirst in battle. **(naaqaatun mismaad)**: a she camel which gives milk despite severe cold and lack of fodder. **(simdul hijraat)**: a wooden stick of plough which the farmer holds in his hand while ploughing. **(as-samd)**: to intend to.
The Quran has mentioned Allah as “ﺍَﻟﺼﱠﻤَﺪُ” (as-samad) in (112:2). Deliberate on the meanings given above and then wonder as to how deep a concept about Allah the Quran has presented by calling him “ﺍَﻟﺼﱠﻤَﺪُ” (as-samad), i.e. like a high ground or strong and solid rock which is unaffected by the floods around it. People turn to it when they don’t find refuge elsewhere and get sanctuary there. Also the being which meets the needs of others but is above all needs. Also that his benevolence is unceasing and his sustenance is continuous. If these traits can be reflected in a nation then it can certainly rise to great heights. In getting to its purpose, hunger and thirst do not bother it, and winter and drought do not deter it from the sustenance of others. It becomes solid as a rock and a solace to the helpless, but totally independent of others’ support.

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

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

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

**Sd-M-Ain**

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

“ﺯَﺒْﻮَ ﮧِﺭْ ﺍَﻟْوَﺭُ” (zabyun musamma): a deer with horns which have pointed ends.

“ﺍَﻟﺼَّﻢْ ﺍَﻟْوَﺭُ” (sauma’a): eagle, because it flies high.

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

“ﺍَﺻَﻤْ ﺍَﻟْوَﺭُ” (asma’a): someone who progresses to the top post or place.

“ﺻَﻢْ ﺍَﻟْوَﺭُ” (samih): he was engaged in his thoughts and went past without a care {T, M, R, Latif-ul-lugha}. “ﺻَﻢْ ﺍَﻟْوَﺭُ” (sauma’ah) as in (22:40) and means hermitages i.e. the small rooms of the monists {T, M}.

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

**Sd-M-M**

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

“ﺻَﻢَمْ ﺍَﻟْوَﺭُ” (simmal gaarura): the cork of a bottle with which its opening is closed.

“ﺻَﻢَمْ ﺍَﻟْوَﺭُ” (sakhratan samma’u): solid and hard rock without any opening or hole.

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

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

The Quran has used the word “ﺹَﻢَمْ” (soom) for the deaf. It has also been used for those who do not heed the voice of reason and do what they want. They are like animals without the ability to reflect. They do not use their thought and intellect to see the truth (8:22). They do not think with their minds and do not
see reason or brook any reasoning. They simply follow the wrong path as if they were blind, deaf or even dead.

“اصم” (aasam): to make deaf (27:23).

**Sd-N-Ain**

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

“صنع” (sunaa): very good artisanship.

<table>
<thead>
<tr>
<th>27:88</th>
<th>Allah’s workmanship is wonderful. He has made everything expertly.</th>
</tr>
</thead>
</table>

“صنعة” (san’ah): to make something expertly (21:80).

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

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

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

“صنع الفرس” (sana al fars) means to train and groom a horse in a good way.

“هو صنيعي” (huwa saniyi): he is my trainee {T}.

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

<table>
<thead>
<tr>
<th>20:39</th>
<th>We took you to the palaces of the Pharaoh so that you could be trained there under our Guidance and you learned statesmanship</th>
</tr>
</thead>
</table>

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

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

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

Hence the verse further ahead says:

<table>
<thead>
<tr>
<th>20:40</th>
<th>your training has been undertaken with a certain programme in mind, because We needed you to do ‘our work’</th>
</tr>
</thead>
</table>

All this has been done for a certain purpose. What is that purpose?

<table>
<thead>
<tr>
<th>20:24</th>
<th>Go to the Pharaoh: he has transgressed the defined bounds and has become rebellious</th>
</tr>
</thead>
</table>

The purpose is to deliver humanity from the clutches of oppression through human hands and to train them in a way that they can lead the humanity. This is the purpose for which messengers were trained and which has been described as ‘God’s own interest’. Note that during all this period, a messenger himself
did not know that he was being prepared for the messenger-hood. Therefore, to believe that man can reach the status of a messenger through his endeavors is wrong and an incorrect concept.

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

"صلم" (as-sinwu): the branches which grow from the roots of date palms and other trees. Plural is "صلم" (sinwaan) {T, M, R}. As such, "صلم صلمن" (nakheelun sinwaan) is a date palm which has two or more trunks sprouting from the same base (13:4).

"صلم غیر صلمن" (ghairu sinwaan) are the trunks which grow as single "صلم صلمن" (as-sanwah) means real sister, daughter or aunt, while "صلم صلمن" (as-sinwu) means real brother, son, or uncle, because all these are branches of the same tree.

Sd-He-He ص ه ر

Surah Al-Hajj says:

22:20 Through it (with it), We shall melt whatever there is inside them.
Their arrogance and stubbornness will be melted away.

(is-sihr): nearness, closeness. There are many meanings of this word, but most think that family members from one’s wife’s side are called “(as-haar) and the husband’s family is called “(aakhttaar).

The Quran says:

25:54 And made relationships of blood and marriage for him

“nash” means the relation that is from one’s ancestors’ side, while “sihr” is the relationship that is acquired through marriage {T, M, R}.

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

Sd-W-B

(saab), “yasoob), “sauban) means to fall, to come down from above, to intend for rain to fall down.

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

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

Surah An-Nahal says:

16:34 The results of the evil deeds which they indulged in, reached them and the coming events which they used to make fun, encircled them

38:36 the way he intended to go

78:38 he should say right and correct thing

Here “asaba means for something to happen. “asabahul kibar): he reached old age (2:266).

Surah An-Nisaa has used “fazl) against “museebah in (4:72-73). As such, “museebah means economic ill being or lack of success. In (9:50) (museebah) has come against “hasanah). Hence it means the unevenness or unpleasantness of life.

Surah At-Taghabun says:

64:11 The events and accidents that appear in the

Surah An-Nahal says:
universe all happen due to Allah’s laws

Here “museebah” means event or accident.
“zn”: law. See heading (A-Dh-N).

Surah Yusuf says:

12:56 we impart our benevolence to whom we will according to our Will

This explains that this pleasant phase in life for Yusuf was due to Allah’s benevolence, but messengerhood is not the result of any human effort.

“museebun” means that which is to take place, or yet to reach (11:81).

Sd-W-T ص وت

“saut” with plural form “aswaat” means sound. It means voice of a human or non-human.
“as-saat”: someone who screams.
“as-saa’it”: a man with a harsh voice.

Muheet says it means sound emitted from the mouth. It is not a word, but is called “saut” some noise.

Raghib says that the air trapped by the clashing of two bodies is called “saut” but this meaning is not clear.

The Quran has used “saut” to mean evil forces (17:63). It means all sorts of wrong propaganda. It is also used to mean a man’s voice (31:19), and also for a donkey’s sound (31:19) where it is called “ankaral aswaat” (11:81).

Surah Al-Hijrah says:

49:2 do not raise your voice above that of the Messenger

If the real meaning of “saut” is taken here, then it would pertain to courtesy. If symbolic meanings are taken, then it would mean to not to superimpose your decision over that of the Messengers. To give your suggestions but obey his decision (4:65, 33:36).

Sd-W-R ص و ر

“surah” form, shape, the truth of anything or the reality of anything, trait, kind, features that make a man distinct from others or is recognizable (82:8) {T, M, R}.
“sawar”: to create a face (3:5).
“al-musawwir”: the one who creates a face. It is Allah’s attribute. Nothing can physically exist without some form. In Allah’s creative program artistry is the stage where meta-physical forces are given a physical form or shape.

“surah” also has the plural as “sawar”, as well as “soor” (78:18), “nafkhia fis soor” in (78:18), it would mean when the rooh would be blown into the forms {T, M, R}, or when according to Allah’s laws, new life would awaken among the nations (renaissance), or a new life in this world as well as a new life in the hereafter.

“soor” also means a trumpet which used to be blown at times of war, which heralds war {T, M, R}. With this meaning in mind, “nufikha fis soor” in (69:13) means when the trumpet will be sounded for the battle of Allah’s laws against evil forces.
“sarash shaiyah yasoorah” to make a thing lean towards something, or to make something lean to one side.

“(saura yaswar)” to be attracted.

“(surta ilash shayi)” was attracted to that thing.

“(suraal)” attended to me.

“(usfur sawwarr)” means a bird which comes at calling.

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

In surah Al-Baqrah, Ibrahim is told:

2:260 familiarize these birds with yourself, make them your pets, make them so familiar that they come to you when called

Ibn Faris, after relating all these meanings, says that the root has so vastly different meanings that guess work is not possible (to determine their meanings).

Sd-W-Ain

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

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

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

Sd-W-F

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

“(saha’ar): goat’s wool.

“(wabar): camel’s wool.

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

Sd-W-M

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

“(saama unil kalaam): stopped talking, kept quiet.

“(saama unil nikaah): abstained from wedlock, or other contract.

“(saama unil sair): stopped walking.

“(saamul ma-u): water became stagnant.

“(masamun): the place to stand {T}.

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

The Quran has itself said:

<table>
<thead>
<tr>
<th>Verse</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>2:183</td>
<td>So that you become capable of looking after the laws of Allah</td>
</tr>
<tr>
<td>2:185</td>
<td>So that you can establish the laws of Allah as given in the Quran and replace the system based on man made laws</td>
</tr>
<tr>
<td>2:185</td>
<td>So that your efforts can produce full results</td>
</tr>
</tbody>
</table>

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

Sd-Y-H

ص ي ح

"صیحٌ" (as-sa‘īhah): a harsh sound emitted with full force.

"صَاهَ ﻳَﺼِﻴْﺢُ" (saaha yaseehu): to scream, make a high sound.

"صَﺒْﺤٌ ﺑِﮩِﻢْ" (seeha bihim): they all were perturbed.

"صَﺒْﺤٌ ﻓِﻴْﮩِﻢْ" (seeha fihim): they were all killed.

"صیحٌ" (as-saihah): looting when it occurs (when it is done against) on a tribe suddenly {T}.

Raghib says that "صَنيعٌ" (saih) actually means to split the sound leading to screaming.

"الْصَّائِحَةُ ﺍِﻟْڪَﺣَابُ أو ﺍِﻟْسوَىُ" (insaahal khashabu awais saub): wood or cloth split, and made a sound {R}

"الْصَّائِحَةُ" (as-sa'ihah): to wail {T}.

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

Surah *Hoodh* says "الْصَّائِحَةُ" in (11:67). In surah *Al-Airaaf* the same thing has been called "الْرَّجْفَةُ" (ar-rajfah) or earthquake {T}.

In surah *Yasin*, this word has been used for sudden destruction (36:29), because at such times there is associated shouting and crying caused by destruction.
“saadah”), “yaseduhu) and “yasaadu) or “istadah): to entrap somebody through a trap, scheme or ruse, to hunt.

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

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

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

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

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

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

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

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

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

“as-sair): the end result. This is also the meaning of “al-sayoor).

“maseerul amr): the result of an affair or matter, or the last destination of something.

“yaseerah): means to detach or cut something off {T}.

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

The Quran says:

3:27 the human self-development can only be achieved by traversing the path that leads to Allah

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

About this surah Ash-Shoorah says:

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

| 25:15 | heaven is the place of the rewards of their (good) deeds and the place where their personality will be completed |

This is the purpose of human creation i.e. to provide them opportunity to use their free will and adopt the path defined within the permanent values (19:10, 45:21).

**Sd-Y-Sd**

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

The Quran says:

| 33:26 | from their forts, in which they defend themselves |

**Sd-Y-F**

"(as-sayf): the summer season {T, R}. It is the opposite of "(shita) or winter season. For details see heading (Sh-T-W). The Quran has used "(rihatash shita was saif) in (106:2), that is, the journeys of the Quresh tribe for business during winter and summer.

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

"(saafa unil hadaf) means that an arrow hit one side of the target, or deviated a little from the middle of the target.

"(yaumun saa-if): hot day.
Zd-A-N

ضا أ ن

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

Zd-B-H

ضا ح

(‘abahatil khailu zabha): the fast moving horses panted.

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

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

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

The Quran says:

100:1 fast horses used in battle

Zd-J-Ain

ضا ج ع

(‘aba’a), and “ضْنِجُ” (as taja): he put his side on the ground, i.e. he lied down.

“ضْنِجُ” (al-muztaja): a place to lie down {T}. The same meaning goes for “المضنج” (al-mazja). The plural is “المضاجن” (mazaji-ah) as in (32:16).

Surah Aal-e-Imran says:

3:153 their places of slaughter (or murder)

That is, the place where the corpse is laid after killing.

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

Surah An-Nisaa says:

4:34 Cut off marital relations within a wedlock.

Zd-H-K

ضا ك

(‘ahika), and “ضْنِحَة” (zahka): cheerful face with pleasure, and to grin due to happiness, to laugh.

(‘ahk): laughter. The first step is to smile.

(‘ahika) also means to laugh in surprise {T}.

(‘ahikar rajul): he was surprised {M}.

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

Surah At-Tauba says:

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

9:82 should cry a lot

"ضاحيكة" (zaahika): being happy (27:19).

Surah At-Tatfeeef says:

83:29 they used to laugh at the Believers

"أمّرةً ضاحيكة" (imra-atun zaahika): the woman who is having her periods {M}.

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

Some say it means that she started menstruating {T}, and this showed that she could still bear a child. 
Raghib says this is not the right meaning, and it means to relate to Ibahims’s wife’s condition.

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

11:73 Do you wonder on Allah’s decree?

People have most likely thought of menstruation because of verse (21:90) where it is said:

21:90 For him We cured his wife

Often the problem of infertility that needs to be cured is the absence of periods. That is why whatever word that appeared in this context, got translated to mean periods and this use is not right in the context in which this is mentioned in these verses.

Zd-H-W/Y

ض ح و/ى

"الضِحْوَةُ" (az-zahwu), "الضِحْوَة" (az-zawhah), "الضَحْيَةُ" (az-zahiyah), "الضُحْيَة" (az-zuha): the time when the day progresses (has dawned fully), or the time after sunrise. Some think that it means the time from sunrise till the day has fully dawned {T}.

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

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

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

79:30 And brought out its light (made the day bright)

"ضحى" (zuhia): for sunrise to engulf everything, to come out in sunlight, to be pained by sunlight and its heat.

"ولَا ضحى" (wala zuha): will not be troubled by sunlight and its heat (20:119).

"فعلنا ضحى" (fa’alahu zaahiya): he did it openly.

"ضحا الطريق ضحى" (zahat tareequ zuhuwa): road became evident and clear {T}.

"ليلة ضحية" (lailatun zahya): illuminated night when there are no clouds and the moonlight remains from beginning to end {T}.

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

- **az-zid**: opposite, which cannot be present at the same time, as blackness and whiteness, life and death.
- **az-zidd**: opponent.
- **al-qoumu ilaihin ziddun wahid**: the people banded together in opposing him.
- **huma mutazaddaan**: they are opposite to each other {T, M, R}.

Surah Maryam says:

![Table Example]

\[
\text{Page} 50 \quad \text{of} \quad 336
\]

Zd-R-B

- **zarb** has a lot of meanings. Famous among these is to hit or strike.

**Ibn Faris** says it also means to mold.

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

| 36:13 | relate an example to them (make this thing more explicit to them through an example) | وَاﺿْﺮِبْ مَثَﻼً |
| 13:17 | Allah explains falsehood and truth through an example | ﻲﺿْﺮِبُ ﻛِتْبُوا ﻟِﻠّٰاَمِﺛَﻼَتِ |

It may also mean to clash with each other.

- **zarabit tair**: the birds flew away in search of food.
- **zarabna fil ard**: is said when someone goes on a journey in search of a livelihood.
- **azrabar rajulu fil beit**: means that a man stayed at home.
- **zaraba unish shaiyi**: he abstained from that thing, avoided it. This is also the meaning of **azraba unhu**.
- **zaraba unhz zikra wa azrib unhu**: turned him from the mention and removed him, stopped him.

Modern dictionary says **izraab** means “to strike”.

- **azarina ilaiha**: we prevented them from hearing the voice.
- **zaraba ilaigh**: he was attracted towards him.
- **iztarab**: means for a part of something to strike a part of another. It also means to acquire and to earn.
- **iztarabas amruhu**: his matter was spoiled {T, M, L}.
- **mustarib**: mobile, moving {T, M, L}.

The Quran says:

| 8:12 | to strike | ﻲﺿْﺮِبُ ﻛِتْبُوا ﻟِﻠّٰاَمِﺛَﻼَتِ |
| 2:61 | to hit with ignominy and insult | ﺑِﺈِذْرَارِ ﻲﺿْﺮِبُوا ﻋَلَّهُمْ ﺍﻟْذَّالَةَ وَالْكَفَّارَةَ |
| 4:101 | to travel | ﺑِإِذِ ارْتَفَأُ ﻲﺿْﺮِبُوا ﻋَلَّهُمْ ﺍﻟْأَرْضَ |
| 16:74 | do not equate anyone with God (Do not create mental concepts about Him whether He is like so and so etc.) | ﻻَّا ﻲﺿْﺮِبُوا ﻟِﻠّٰاَمِﺛَﻼَتِ |
| 43:5 | Will we stop the code of life from you (being applied to you)? | ﻦَأْنَفَضُو ﻰﺿْﺮِبُ ﻛِتْبُوا ﻟِﻠّٰاَمِﺛَﻼَتِ |

Will we not implement the laws of the Quran in your case? And permit you to do whatever you wish and follow whatever path you deem fit? This will not happen!
"ضارب مثالاً" (zaraba masalan) means to explain a thing through an example. At some places only "ضارب" (zaraba) has this meaning.

13:17 Allah explains haq (truth) and baatil (evil) in this manner, (or makes one understand)

It also means the struggle between haq (truth) and baatil (evil).

The Quran says:

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

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

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

20:77 take them through the dry road in the sea
26:63 44:24 take your group across the sea
(or by using the staff walk along)

At another place it is said:

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

Zd - R - R

ضاَرْر

"ضار" (zar), "ضْرَبٌ" (yazurr): to harm
"ضار" (az-zarr), "اضْرَٰبَ ﻣَثَلًا" (az-zarr): loss. It is usually used for financial loss or external illness.
"ضار" (az-zurr): the misfortune or loss which is related to human Self.
"مَتْرام" (az-zarwar): famine, intensity of loss, adverse situation.
"ضْرَارًا" (az-zarra'a): to be disable, to be lame. It also means poverty, deprivation and ill-fortune.
"ضْرِيْرًا" (az-zareer): blind, sick, weak, ill-fated {T, M}.

Ibn Faris says "ضارر" (az-zareer) means patience and a strong will power.

"ضارر" (az-zarar): lack of subsistence.
"ضَرْرَةٍ" (az-zararah): need.
"الضَرْرَةٍ" (al-izraar): to be compelled by need {T, M}.
"الضَرَارَا” (az-zartaan): two stones of a grindstone, the two wives of a man.
"الضَرْرَةٍ" (al-izraar): to marry another woman while one is already married.
"تَزوَجْتُ ﻣَرَأَةً ﻋَﻠَى ضَرْرٍ" (tazawwajul mar'a ala zirr): I married that woman while I had a wife. This shows that the Arabs too were aware of the complications and difficulties of having two wives.
"المَلِحْرَر" (al-muzirr): the one who becomes close {T, M}.

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

<table>
<thead>
<tr>
<th>Verse</th>
<th>Translation</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>2:282</td>
<td>the writer must suffer no harm</td>
<td>وَ لا يُضَاغِثُانِ</td>
</tr>
<tr>
<td>4:95</td>
<td>those who will have no corporal pain(sickness)</td>
<td>ﮔَيْرَاءِلِلْمَتْرِ</td>
</tr>
<tr>
<td>9:107</td>
<td>imparting mutual loss</td>
<td>ضِرْرًا</td>
</tr>
<tr>
<td>4:12</td>
<td>which does harm each other</td>
<td>ﮔَيْرَاءِلِلْمَتْرِ</td>
</tr>
<tr>
<td>2:126</td>
<td>I will render them helpless and take them towards the punishment of fire</td>
<td>ﻣَتَٰمًا ﺍٰﺿَﻄَّرَ اﻟْﻨَّاﺭِ اِﻟْمَعْٰدِلِ</td>
</tr>
<tr>
<td>2:174</td>
<td>he who becomes helpless</td>
<td>ﻣَتَٰمًا ﺍٰﺿَﻄَّرَ</td>
</tr>
<tr>
<td>27:65</td>
<td>helpless</td>
<td>ﻣَتَٰمًا ﺍٰﺿَﻄَّرَ</td>
</tr>
</tbody>
</table>

### Zd-R-Ain

ض ر ع

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

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

The teats are said to be “ض ر ع” (zar-un) because of their softness.

"ض ر ع لِلّاَمْيَة“ (zara-ul bahmu) means the progeny of the four legged animals put their mouths to their mothers’ teats {L}. This can make one understand the meaning of “تَضَرُّرَ ﻋَلِىِ اللّاَمْيَة“ (tazarr’u ilal-laah), i.e. to approach the real source of nourishment for own sustenance.

<table>
<thead>
<tr>
<th>Verse</th>
<th>Translation</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>7:55</td>
<td>refer to Allah’s law of nourishment for your development</td>
<td>أَدْعُوا ﺭَيْكُمُ لَصَرْعًا وَ خَلْفَ</td>
</tr>
</tbody>
</table>

For more details of this meaning, see also under the heading (Ain-W-D) the word “تَعْوَذ“ (ta-awwuz).

Further ahead it is said:

<table>
<thead>
<tr>
<th>Verse</th>
<th>Translation</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>7:55</td>
<td>He does not like rebels who transgress the limits</td>
<td>ﻷَلا ﻻ ﺑُيُبِبُ ﺍﻟْمَكْتَدِينِ</td>
</tr>
</tbody>
</table>

It is obvious from above that the term "تَضَرُّرَ“ (tazarr’u) has the basic element of obedience to Allah as revealed in the Quran.

Surah Al-Anaam says:

<table>
<thead>
<tr>
<th>Verse</th>
<th>Translation</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>6:42</td>
<td>When (due to their deeds) according to the law of requital , results became evident to them, why did they not accept the obedience Our laws?</td>
<td>ﻻَوْ لا ﺗَذِهَانِ ﻷَمَّا ﺑَأَتْنَاهَا ﯾَضْرُرُوا</td>
</tr>
</tbody>
</table>

"(az-zareeh) is a sort of cactus that grows in Hijaz. The four legged animals do not even go near it (for grazing). It makes one weak if it is eaten. This word also means a smelly grass that grows in stagnant water which animals do not feed on {T}. Sometimes the sea throws out such sort of plantation on the beaches and any animal which eats it, becomes weak {L}.

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

"(az-zari’u) and "(az-zari’u) means every weak and feeble thing {T}.

"(az-zari’a lahu) and "(zara’a): asked him for something and at the same time described one’s own pitiful condition.

"(az-zuruh): to become feeble.

"(ma lahu zar-un) and "(la zar-un): he has nothing {T}.

"(azra’a li fulanin ma’la): he spent all his money {M}. 
However, “تَﻀَﺮﱡﻋَأً” (tazarru awn) means for man to look or go towards Allah for sustenance in order to develop, and obey His laws with his strong belief and willingness. If he does not do this, then he will get “ﺿَﺮِﻳْﻊٌ” (zaree’un) to eat. That is, the ignominious food which results in moral and material deprivation thus suppressing the value as a human being.

### Zd-Ain-F

**(az-za’af), (az-zoaf), (az-za’afa): weakness** \{T\}.

Muheet says that “ضَﻌْﻒٌ” (za’af) means weakness of an expressed opinion, and “ﺿُﻌْﻒٌ” (zo’af) means physical weakness.

Surah Ar-Rom has used “ﻗُﻮﱠﺓٌ” (zo’af) against strength in (30:54)

Surah Al-Anfal has used “ﺿَﻌْﻒٌ” (za’af) to mean military weakness.

Surah Ibrahim has used “ﺿَﻌْﻒٌ” (zo’af) against “ﻣُﺴْﺘَﮑْﺒِﻴْﺮَيْنَ” (mustakbireena) in (10:21).

“ﺿِﻌَﺎﻑٌ” (zi’aaf) is the singular of “ﺿَﻌِﻴْﻒٌ” (za’eef) and means weak (2:28). Here this word has been used to mean overwhelmed by emotions.

“ﺍِﺳْﺘَﻀْﻌَﻔَهٗ” (iztas’afahu): considered him to be weak, lowly (7:150).

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

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

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

The Quran says:

<table>
<thead>
<tr>
<th>Verse</th>
<th>Word(s)</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>2:245</td>
<td>several times more</td>
<td>ٍفَﻴُﻀٰﻌِﻔَ ﺎَﻟُهُ ﺘَﺤِﻴـْﺮَ ﻏَﺎﻓًٍْ</td>
</tr>
<tr>
<td>7:38</td>
<td>double</td>
<td>ﻣُﻀَﺎﻋَﻔَةً ِْ</td>
</tr>
<tr>
<td>2:265</td>
<td>Double</td>
<td>ﻴَﻀٰﻌٍَْٰ</td>
</tr>
<tr>
<td>3:129</td>
<td>do not gain interest after interest</td>
<td>ﻷ ﺗَﺄْ ﻌَارِ ﺃَﻟْمَٰرِأَ اﻟِّرِّﺑٰﻮا &quot; ﻣُﻀَـﺎـﻋَﻔَةً &quot;</td>
</tr>
</tbody>
</table>

Raghib says “(muza’afah)” in (3:129) actually is from “ﺽِﻌْﻒٌ” (za’eef) not from “ﺽِﻌَﺎﻑٌ” (ziif). Therefore this verse is referring to interest “ﺭِﺑٰﻮ” (riba) which you think increases the money, but in fact decreases it. Interest decreases a society’s wealth and the man who gives money on interest loses his capabilities. With “ﺭِﺑٰﻮ” (riba) national wealth decreases and weakness upon weakness is created.
Zd-Gh-Th

"(za-osal hades): to make a matter distorted or ambiguous.
"(zaghsu): intermingling of things.
"(saghas sinaam): when it is difficult to say whether the camel is fat or lean, and one has to see physically by holding the hump in the hand whether it has some fat or not.
Therefore ambiguous talk is called "(kalaamun zighsun) {T, M, R}. Plural is "(az-ghaas).

The Quran says:

12:44 dreams which have no clear meaning, disturbing dreams

"(zigsun): a fistful of grass, bouquet or branches, a fistful of something {T, M, R}.

Surah Saad says in the narrative about Ayub:

38:44 take a fistful of grass

Ibn Faris says "(az-zighsu) means a fistful of branches or straws. In ancient medicine, and today too, many diseases are treated with herbs and leaves of trees.

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

Zd-Gh-N

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

"(az zighn): extreme enmity: extreme prejudice, extreme dislike.
"(zaaghan ilaih): he held extreme prejudice against him: held extreme enmity.
"(farasa zaaghanihu): means a horse which does not trot without being struck.
"(istaghanah): he hid some thing under his arm: or took it in his lap {T, M, R}.
"(qanatan zaaghanah): crooked or bent spear. Crooked (evil) and covered.

The Quran says:

47:37 47:29 Allah will expose their prejudices and enmity (i.e. which they are hiding and reveal their conspiracies).

Zd-F-D-Ain

"(az-zifdah), "(az-zafdah): frog {T}.

Plural is "(zafadis) as in (7:133).
"az-zallah": surprise, to be surprised, to wander in search of, perplexed, confused, for something to be hidden and disappear, for different things to be so mixed up that they cannot be separated from each other.

"zall al-ma’u fil laban": a few drops of water got mixed with milk and thus disappeared. It is also used not to be able to think of any argument or reason, or to forget and to lose memory {Ibn Qateebah}.

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

"zalab zumuu zillah": his blood was wasted for nothing, because no compensation or revenge could be taken {T}.

"az-zalal": the water which is under a rock or the shade of a tree, and is safe from sunlight.

"zallani fulanun": he went out of my control and I had no power over him {T}.

"al-mazallu", "al-muzillu": mirage which in the desert sand, shimmers like water {T}.

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

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

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

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

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

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

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

| 2:282 | If one of them mixes up some detail, then the other could remind her |

This does not mean that she will forget, as is usually believed, but because a woman is more emotional and shy. She may under pressure of the situation (surrounded by men) get confused especially if there is a controversy. At another place in the Quran it is said:
Refined emotions are necessary for a woman’s biological compulsion as a mother where she is given the duty of bearing children. Therefore this is not a limitation or weakness. With proper education and training, she can retain these emotions, and be outspoken and articulate as well (56:37) as we can see all around us in the modern world where women are now found working in higher positions of responsibility. See heading (Ain-R-B).

**Zd-M-R**

ض م ر

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

“الضمير الفرس” (zamaral fars): for a horse to be very weak.

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

The Quran says “على كلّ ضامير” (ala kulli daamir) in (22:27) which means “on very weak and lean rides”.

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

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

“ضميرة” (azmarahu): he hid him {T}.

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

**Zd-M-M**

ض م م

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

“المتمم الشيء” (iztammash shaiyi): collected something for himself.

“ضميرة إلى صدر” (zamamtuhu ila sadri): I embraced him {T}.

“ضميرة على الماء” (zamma alal maal): he seized all the wealth {R}.

“ضميرة عَن النَّاسِ” (zumma junahaka unin nas): be kind to people and be courteous with them {T}.

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

**Surah Taha** has:

| 20:22 | In the ensuing event do not be worried and stay calm and continue to relate the bright (or illuminating) principles as related to you through the revelation (Figurative meaning) |

| 28:32 | Put your hand into your shirt, it will come out white without any bad effect, and keep your arms around you in fear. (Literal meaning) |

And surah *Al-Qasas* says:

For the meaning of “يدُن بِثَِضَاء” (yadun baiza-un), see heading (Y-D-Y). Also see (7:108), (26:33). For the meaning of “جَانَاح” (janah), see heading (J-N-H) along with (28:32).

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

ضا ن ك

“az-zank”: narrow (i.e. not expanse).
“az-zaneek”: a person who is weak in intellect, opinion or physically, etc. It also means a servant who only works for food.
“rajulun mutadaniun”: weak man {T, M, R}...

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

20:124 their economies will be restricted and they will never have prosperity

Obviously the nations which are ignoring the laws of Allah, i.e. not abiding by them (today so called Muslims are in the forefront of such nations) are avoiding Allah’s laws. This is evident and obvious example and leaves no room for doubt.

Zd -N-N

ضا ن ن

“zanna bishaiyin yadann”: to be miserly with desired and favorite things.
“az-zaneen”: the man who is miserly with good things.
“az-zinn”: the thing with which miserliness is practiced {T}, which is saved and preserved.

The Quran says about the messenger Muhammed:

81:24 Whatever he receives as revelation, he is not miserly with making it known to all.

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

Zd -He-Y/A

ضا ه ي أ

“az-zahya”: a woman who can neither bear a child nor menstruate, or who has very small breasts and is flat chested. “zahahu”, “muzahah”, “muzaaha’ah”: he became like, became similar to. “huwa zahiyok” he resembles you {T, M}.

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

The Quran says:

9:30 They talk like those who before them adopted the path of denial. These are all of the same type.

Zd -W-A

ضا و أ

“zau’un” or “zu’un” means light, illumination, as also said under the heading (N-W-R).
“aza’u” means to illuminate, or be illuminated.

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

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

2:17 when it illuminated the environment

24:35 its oil (is heated up) that it is near being alighted or illuminated
**Zd-W-Z**

- 

  "(zaazan fulunun haqqahu): he reduced his rights.

  "(qismatun deeea): that unjust distribution in which somebody is made to bear a loss, or a distribution which is not just.

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

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

The Quran says:

<table>
<thead>
<tr>
<th>53:22</th>
<th>this division then is a very unjust division</th>
</tr>
</thead>
</table>

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**Zd-Y-R**

- 

  "(az-zair): means harm.

  "(dara) and "(surrah) also mean to impart harm or loss or hurt someone \{T\}.

The Quran says:

<table>
<thead>
<tr>
<th>26:50</th>
<th>There is no harm (there is nothing wrong with it).</th>
</tr>
</thead>
</table>

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**Zd-Y-Ain**

- 

  "(zaa), “(yazeeh), “(zai’u): to be killed or wasted.

  "(zaash shamsi): the thing was left as it was, and it was not looked after.

  "(zaa’al ayaal): the family was left untrained, and was not brought up properly, thus was left on its own.

  "(taraktuhu bidee’ah): I left him without looking after him

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

  "(az-zai’uh) also means property because if it is not kept open for the benefit of mankind, it ultimately gets wasted.

*Surah Al-Baqrah* says:

<table>
<thead>
<tr>
<th>2:143</th>
<th>Allah is not the one to leave your trust go unrewarded and not look after you and let you go wasted, and without producing any result</th>
</tr>
</thead>
</table>

*Surah Maryam* says that after the messengers, such people were born who:

<table>
<thead>
<tr>
<th>19:59</th>
<th>did not care about the system of salaat and left it unattended and started pursuing their own desires</th>
</tr>
</thead>
</table>
"az-zaid" means guest. It is both singular and plural {T, M}.

Surah Hoodh says:

<table>
<thead>
<tr>
<th>11:78</th>
<th>Do not disgrace me concerning my quests</th>
</tr>
</thead>
<tbody>
<tr>
<td>لَا تَخَذِّلْنِ فِيْ ضِيْقٍ</td>
<td></td>
</tr>
</tbody>
</table>

Here "zeef" has come to mean plural.

"zaafa ilaih": he leaned towards him, leaned towards, bent, and became close to.

"dayya-if": to host, to make someone your guest {T, M}.

Surah Al-Kahaf says:

<table>
<thead>
<tr>
<th>18:77</th>
<th>they refused to host them</th>
</tr>
</thead>
<tbody>
<tr>
<td>فَآَبَوْا اَنْ يُضَيِّفُوْ</td>
<td></td>
</tr>
</tbody>
</table>

"almu-zaaf": sanctuary, to make one incline to someone, lean forward, It also means when someone is encircled all around during a battle.

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

Zd-Y-Q ض ي ق

"zaaq", "yazeeq", "zeeqan": to be frustrated, to be bothered.

"zayyaq": to bother.

"az-zeequ" and "az-zaiq": constriction. This is the opposite of "ush-sharh".

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

"zayyiq": narrow (6:126).

"zaiq": constriction (16:127).

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

<table>
<thead>
<tr>
<th>11:77</th>
<th>for their protection he found his ability and resources to be inadequate</th>
</tr>
</thead>
<tbody>
<tr>
<td>ضَقَّ مَرَاعًا</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>9:118</th>
<th>the earth became narrow for them</th>
</tr>
</thead>
<tbody>
<tr>
<td>ضَقَتْ عَلَيْهِمْ الْأَرْضُ</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>9:118</th>
<th>they became fed up of themselves</th>
</tr>
</thead>
<tbody>
<tr>
<td>ضَقَتْ عَلَيْهِمْ أَنْفُسَهُمْ</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>65:6</th>
<th>do not bother them</th>
</tr>
</thead>
<tbody>
<tr>
<td>وَلَا أَضَرِّ أَوْرُكُهمْ عَلَيْهِمْ</td>
<td></td>
</tr>
</tbody>
</table>
Allah made **Taloot** the commander of the **Bani Israeli** forces that were going to meet **Jaloot**'s (Goliath) challenge. He had knowledge as well as physical strength; since these two things are required in a commander. His appointment was opposed by the **Bani Israel** because they said that he was not of royal blood, i.e. he was not from among the aristocrats. To this Allah had replied that a commander’s qualities are knowledge of warfare and strength, not wealth and riches (2:247)

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

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**Taloot** طَالُوتُ

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

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

**Raghib** says that “الطَّبْعُ” (tab’a) is more common than “خَتْمٌ” (khatam) and more particular than “نَاقِشٍ” (naqsh).

---

**Te-B-Ain** طَ ب ع

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

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The Quran says:

| 23:3 | Their hearts were sealed, which resulted in their being unable to think right |
| 83:14 | Their deeds were like rust on their hearts |

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

| 83:14 | Their deeds were like rust on their hearts |

Those wrong deeds which are done willingly, not under duress and coercion become like rust on their hearts and minds (16:106-108).
“ﻁَﺒﱠﻖٗ” (at-tabaq): the lid on anything which fits.
“ﻁَﺒﱠﻘَہٗ” (tabbaqahu ttabiqah): he covered it.
“ﻑَﻁِﻴﻘٗ” (fantabaq): thus he was covered.
“ﻁَﺒﱠﻖٗ ﻣِﻦْ ﮐُﻞﱢ ﺷَﯽْءٍ” (at-tabaqu min kulli shaiyi): anything which is equal to another thing or fits it.
“ﻁَﺒﱠﻘَہٗ ﻣُﻁَﺎﺒَﻘَۃ” (tabqaahu mutabaqanat wa tibaaghah): he became equal and congruent.
“ﻁَﻴﻘٗ” (at-tabq): earth, tray or big plate on which food is served, a century or an era, condition.
“ﻁَﺒﱠﻘَہٗ” (al-mutabaqah): to be according to or in agreement with. For a horse to walk in such a way as the hind steps follow the front foot marks. A chained man’s walk, since his steps are very equal in size.
“ﻁَﺒﱠﻘَہٗ ﻣِﻦْ ﮐُﻞﱢ ﺷَﯽْءٍ” (at-tabaqu min kulli shaiyi): to make two things according to one another or to place them on top of one another.

The Quran says:

67:3 in accordance with one another

Surah Al-Inshiqaaq says about the evolutionary stages of man:

84:19 You will continue to progress from one stage to another

In other words, humans will keep going up through different stages, or humanity itself will continue to rise step by step. History is the name of these stages. Also see heading (R-K-B).

“ﻁَﺤٰٗ” (taha), “ﻁَﺤٗ” (yatha), “ﻁَﺤِیْ” (tahya): to spread something, to spread out or lay out. It means to be laid out.
“ﻁَﺤِیْ” (at-taahi): a thing spread out on the ground or floor. It means a thing which permeates everything due to its abundance.
“ﻁَﺤِیْ” (mazannatun taahiya): a big shed that is spread out.
“ﺍَﻟْﻘَﻤَﺮُ ﺍَـ” (al-qamarut taahi): a high moon whose moonlight is spreading everywhere {T, Kitab-ul-Ashfaq}.

The Quran says:

91:6 the earth and the stages which have made it spread out

In other words, the different stages through which the earth’s fiery past condition passed and then became habitable for life.

“ﻁَﺮُﺡ” (tarah), “ﻁَﺮُﺡ” (yatrah), “ﻁَﺮْﺡ” (tarhaa): to throw away, to remove,
“ﻁَﺮْﺡ” (at-tirh): a thing that has been discarded and which no one wants.
“ﺩِﻳَﺎﺭٗ ﻁَﻮَﺍﺭِﺡٗ” (dyarun tawarih): a distant town or city.
“ﻁَﺮْﺡ” (at-tarah): distance, a distant place.
“ﻕَﻮْﺱٗ ﻁَﺮُﻭْﺡٗ” (qausun tarooh): the bow which shoots an arrow afar.
“ﻁَﺮْﻑٗ ﻣِﻁْﺮَﺡٗ” (tarafun mitrah): the eye that sees far ahead, or foresight {T, M, R}...

The Quran says that Yусuf’s brothers said (i.e. they discussed among themselves):

12:9 Kill Yусuf or send him to a distant land
Te-R-D  طرد

“اترد” (at-tard): to distance (remove) someone thinking him to be lowly, outcaste.

“اتردع” (taradhu): I ousted him.

“اتردا” (at-tareeda): the camels who are frightened away in an attack. It is also used for stolen camels.

It also means that prey which is hunted upon.

“اتراد السمان” (atradahus sultaan): the king exiled him.

“اتردا” (istatradalahu): he feigned retreat but had actually fallen back so that he could regroup and attack again {T, R}.

Muheet writes that in the terminology of the Christians, to punish someone in religious matters is called "اترد" (at-tard).

The Quran says:

| 6:52 | Those who call on their Sustainer, do not turn them away thinking them to be lowly |

The same people have been referred to by Nooh as:

| 26:114 | I will not turn those *momineen* away from me, just because they are poor |

In a non-Quranic System the criterion for status in a society is based on wealth and power while in a Quranic System, the criterion is righteousness and ideological conformity. There is no discrimination on the basis of caste, creed, wealth, gender, power, status, colour, etc and righteousness is the only criterion which is used in carrying out the higher level tasks within the system. This is what could not be comprehended by those who were invited to this revolutionary program. They used to contend that “should we by accepting this program and become one of those who we think to be lowly in the society?” Therefore they demanded of the Messenger (pbuh) to distance him from them. Only then they would come and accept this program. They were referred to the criterion pronounced by the Quran which is based on righteousness.

Te-R-F  طرف

“اترف” (at-tarf) means sight, or eye {T}.

Ibn Faris says that there are two basic meanings of this root. One is the edge of something, and second for any limb to move. It actually appears for an eye to bat a lid.

Raghib says that “اترف” (at-tarf) means to bat the eyelids. This has led to the word meaning “to see” {T}.

Surah An-Namal says:

| 27:40 | before you can bat an eye lid (very soon) |

Surah Ash-Shoora says:

| 42:45 | to see from the corner of the eye |

“اترف” (at-tarf) also means the edge of anything where it ends, i.e. last frontier {T}.

The Quran says "اترفا الف ناها” (ataraf nahaar) in (11:114) and "اترفا الف ناها” (atarafan nahaar) in 20:130.

"اتراف الأرض" (atraafal ard) is the elite of the country {T, Bustaan}.

"اترف" (at-tarf): a gentleman, or horse of good breed, or man of high descent.
Surah *Ar-Raad* says:

| 13:41 | Do they not see that We are (slowly and gradually) reducing economic resources and the fountainheads of Sustenance from these big people who are currently dominating them? |

The Quran had foretold about fifteen hundred years back that the resources of the world which have been seized by the powerful people will gradually go out of their hands and become the property of society and a Quranic society will use these resources for mankind. Verse (21:44) has pointed to this truth more explicitly.

"طَرِيقٌ" (tareeq) also means a group or party, or the part of something {Aqrabal Muuwaarid}.

"الْطَرَقَةُ" (at-tarq): the path leading to something.

"تَارِقَةُ" (tariqah): habit, behavior.

"تَارَقَةٌ" (at-tarqah): to hit, or to hit repeatedly with a hammer, or to hit clearly.

"تَارَقَتْ" (at-tarqat): to separate its fiber. It also means to hammer.

"تَارِقَتْ" (at-tariqat): to come at night.

"تَارَقَتْ" (at-tariqah): someone who comes at night. It is called "تَارِقٌ" (tariq) because it has to knock (at night).

*Raghib* says "طَرِيقٌ" (tariq) also means a passerby specially a traveler who arrives at night. Stars are also called "طَرِيقٌ" (tariq) because they shine or come out at night {T}.

The Quran says:

| 86:1 | By this sama and this tariq |

*Ibn Faris* says that this root has four meanings:

- To come in the evening.
- To hit.
- For something to be loose.
- To sew something with another thing.

"الطَرَقَةُ" (at-tarqah): the path leading to something.

"تَارِقَةٌ" (tariqah): habit, behavior.

"تَارَقَةٌ" (at-tarqah): a sample or specimen of something {T}.

Surah *Taha* says:

| 20:77 | then take them by the dry path in the sea |

Here "تَارِقَةٌ" (tareeqah): path. It also means the elite and influential people at the top who should set a good example for others.

"بُوُأْ لوَأْ تَأَرَقَتَ لَوْمَيْنِ" (ha ulayi tareeqatu qoumihi wa tara-iqu qoumihim): these are the elite of the nation.

"مَطْرَاقَةُ الشَّيْءِ" (mitraaqush shaiyi): a sample or specimen of something {T}. 
Surah *Taha* says that the leaders of the nation said about *Moosa* and *Haroon*:

<table>
<thead>
<tr>
<th>Verse</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>20:63</td>
<td>they wish to destroy your very good religion (or destroy the elite of your society)</td>
</tr>
</tbody>
</table>

The same surah says later:

<table>
<thead>
<tr>
<th>Verse</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>20:104</td>
<td>one who adopts the best way</td>
</tr>
</tbody>
</table>

Surah *Al-Jinn* say:

<table>
<thead>
<tr>
<th>Verse</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>72:17</td>
<td>if they had stuck to the right path</td>
</tr>
<tr>
<td>72:11</td>
<td>we were on different paths (had different beliefs)</td>
</tr>
</tbody>
</table>

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Quran says:

<table>
<thead>
<tr>
<th>Verse</th>
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</tr>
</thead>
<tbody>
<tr>
<td>23:17</td>
<td>And certainly We created several paths above you</td>
</tr>
</tbody>
</table>

Here "طَراَق" (taraiq) may also mean different sections of a society, or the heavenly bodies which are one above the other, orbiting after each other.

**Te-R-W/Y** ط ر و ي

- "طَرَايْف" (at-tarayf): the things which are interlinked.
- "الْمَطاَرِيق" (al-matraareq) are the camels which walk behind each other in a line.
- "الْطَّرَائِقَاتُ الأَلْوَى" (at-taraaqaat alaiw): the camels walked behind each other.
- "الْطَّرَائِقَاتُ الأَرْضُ" (at-taraaqaat alard): the soil piled up over soil.
- "الْطَّرَائِقَاتُ الأَرْضُ" (at-taraaqaat alard): the upper part of a shoe which is sewn by putting it over lower part {T}.

Quran says:

<table>
<thead>
<tr>
<th>Verse</th>
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Here "طَراَق" (taraq) may also mean different sections of a society, or the heavenly bodies which are one above the other, orbiting after each other.

**Te-Ain-M** ط ع م

- "الطَّعَامُ" (at-tu'am): when it is said by itself then it means wheat or dates, otherwise it means everything that is eaten and which provide nourishment to human body.
- "الطَّعَامُ" (at-tu'am): a thing to eat, sustenance, earning a living.
- "طَعْمٌ" (tata'am) and "تَطَعَّمَ" (tata'am) means to taste {T}.
- "طَعْمٌ" (tata'am) means he ate his fill.
- "طَعِمْ" (ta'ima) means he fed (106:4).
- "عَلِيْهِ" (ta'ima ilaih): he had the power to {T}.

*Ibn Faris* says this is its basic meaning i.e. who is self-sufficient.

- "طَعْمٌ" (tata'am): control and power.
- "عَلِيْهِ" (ta'ima ilaih): he had the power to {T}.

The Quran has used "طَعْمٌ" (tu'am) to mean edible in (2:61), and to drink or taste in (2:249).

- "طَعْمٌ" (tata'am): he fed (106:4).
- "عَلِيْهِ" (ta'ima ilaih): he had the power to {T}.

The Quran has used "طَعْمٌ" (tu'am) to mean edible in (2:61), and to drink or taste in (2:249).
Its general meaning is every kind of thing for sustenance:

107:3 And they do not feel the urge to feed the needy

Here it does not only mean to feed food, but also to provide the means of their living, or to make them free from need those who become incapacitated for some reason, or who cannot live a normal life due to some problems.

Surah Al-Ma’idah says:

5:96 It is taken to mean the animals in the water that you hunt or those which the sea itself throws out are “halaal” [Ibn Jareer]

Bustaan also says same about (5:96) as noted above. Taj-ul-Uroos says that which is left behind by the receding sea is “tu-aamil behr”.

Lissan-ul-Arab says “tu-aamil behr” means all those living things that are dependent for their life on the sea.

Te -Ain -N طع ن

“ta’a-nahu bir rumhi yat’un” means speared him, spiked him with a spear {T}. “ta’ana feeh” to find faults in somebody, to be satirical {T}. “ta-anaa fid deen” to find faults in Deen, criticize, and be satirical as quoted in (4:46).

Te-Gh-W/Y طغ و/ي

“tagha” to be out of limits, this is why flooding of a river water which comes out of its banks is called “tughyaan”. “agha”: made him cross the limit, or limit breaker, instigated him to mutiny, made him rebellious. “at-taaghi”: one who goes out of limits and breaks the law. Plural is “at-taghoon” and “at-taagheen”.

“taghya” is a mountain difficult to climb. “taaghia” oppressive and proud, foolish and harsh. It also means severe lightning and dangerous storm. “taghwa” means rebelliousness and breaking the limits {T, M, Lisan-ul-Arab}. “taaghoot” has come from this, which is used for any limit breaker. It is also used for someone who detracts from the right path and puts on the wrong one {T, M, R}.

Johri says it means “leader of the rebels”.
Zajaaj says that anything aside from Allah’s system, if followed, is “taaghoot”, i.e. every system or law not based on the permanent values of the Quran.

The Quran says about the Firoun:

20:43 he has become very rebellious

In verse 2:15 “fi tughyaanihim yaamahoon” means rebellious, and in 78:22 “littaaqghooneen” has been used to mean rebellious as well.

The Quran has used the word “taaghoot” against Allah at many places, which explains the meaning i.e. every system which is based on human exploitation.

Any force which rebels against Allah’s law:
2:256 | the one who believes in Allah and refuses to accept any other system not based on the permanent values

> فَمَنْ يَكْفُرُ بالطَّاغُوتِ وَيَوْمَ يُتَوبُونَ بِاللَّهِ

"(la ilaha illal laah) has this meaning as well. This has been explained as “أَعْلَمُوا اللَّهَ” (4:76) uses "سَبِيلِ اللَّهِ" (sabilil laah) and "طَاغُوتْ" (taaghoot) and has clarified that "سَبِيلِ اللَّهِ" (sabilil laah) means every system against the permanent values. Those who fight for establishing a non-Godly or "طَاغُوتْ" (taaghoot) system, have been called "أُولِيَاءُ السَّيِّئَاتِ" (auliaysh shaitaan), which means “fellowship of rebellious” (4:76). This also shows that "طَاغُوتْ" (taaghoot) and "شَيْطَانٌ" (shaitaan) mean the same thing.

It has been further explained by saying:

4:60 | These people want their decisions to be made by non-Godly forces

> لَيْيَمُونَ أَنْ يَتَحَكَّمُوا إِلَىِّ الْطَّاغِوْنَ

This shows that shaitaan and taaghoot are not merely mental concepts but taaghoot means all those rulers, the courts, those governments, those systems, which do not decide according to the Qurnic values but according to man-made laws. To refer to them is refusal of Allah and following of the non-Quranic values. Those who strengthen such systems are "أَوْلِيَاءُ السَّيِّئَاتِ" (auliaysh shaitaan), i.e. working against the Quranic values.

The Quran says:

69:11 | when the flood came

> لَمْ أَفْتَرِ على النَّاسِ

"(at-taghiyah) has appeared to mean severe thunder and lightning which had killed the nation of Samood (69:5). But this punishment was in response to their rebelliousness and establishing a system based on the human exploitation.

In surah Ash-Shams it is said:

91:11 | Samood rejected the truth through their rebelliousness

> كَذَّبَتْ فَوْقُوا بِالظَّنَّ

Surah An-Najam says about the Messenger (pbuh):

53:17 | his eye neither moved away from the right place, nor transgressed its limit

> مَازَاغَ اَلْبَصَرَ وَمَا ﻣَازَاغَ اَلْبَصَرَ

In other words, the Messenger rightly points to the guidance in the light of the revelation, but up to the point that Allah directed. He could not go beyond that point. As against other human beings, the Messenger’s knowledge due to the fact that he was aware of the source of the revelation, was very vast, but against the knowledge of Allah, it was confined within the defined limits. Allah gave the Messenger the amount of knowledge as He deemed necessary for the human guidance (The Quran). The messenger could not go beyond this defined limit.

The Quran says:

5:64 | whenever they fan the flames of war, God douses them (metaphorically)

> ﴿كُلُّا أَوْ فَوْقُوا فَذَاتِ الْحَرَّبِ أَطْفَأْتُوهَا اللَّهُ﴾

"(atfash al fitnah): calming down passions or flames {M}.

"(tafi-atin naar), "(antafaat): the flame of the fire subsided and the fired cooled down.

"(atfa-annaar): he doused the fire.

"(atfa naaral herb): he doused the fire of war {T}.
Linguist scholars say that a fire which does not have any more flames left, but its ambers are still hot and glowing, is called “ﺧَﺎﻣِﺪَﺓٌ” (khamidah), but when the flames cool down and the ambers are cooled too, it is called “ہَﺎﻣِﺪَﺓٌ” (haamidah) and “ﺕَﺎfatihah {T}.

Raghib says that (9:32) means that “they want to put out the Light of Allah”, and (61:11) means that “they want to adopt a strategy whereby they can put out Allah’s Light, but Allah will certainly complete his Light and this will be done through His system overwhelming all other systems”. Also see (61:9), (9:33).

Te-F-F

“الطِفْفَةُ” (at-tafeef): a small amount, incomplete thing, useless or insignificant thing.

“الطِفْفَاء” (at-tufaafah): that much space as is left in filling a vessel.

“طَفْفَاء” (taifun naaqatah yatuffuha): he tied a camel’s legs (so it couldn’t walk).

“الطِفْفَاء” (at-tuaffatin naaqah): a camel gave birth to an incomplete progeny.

“الطِفْفَاء” (taifal mikaal): he did not fill the cup completely, and left it partially filled {R}.

The Quran says:

| 83:1 | And there is destruction for mutaffafeen |
| 83:2 | who are those, who take full measure while taking, |
| 83:3 | but while giving, shorten the measure |

The Quran has said that this action results in destruction and annihilation. This is the description of a society in which the capitalists and the ruling class do not give full returns for the labor of others, but instead they live better at the expense of others. In a capitalist system no one is given the full return for his work. If full compensation is paid, then what will the capitalist get? The capitalist tries to give laborers the lowest possible and keeps the maximum possible for himself. This is what maintains capitalism. The Quran calls this as “الطِفْفَة” (tatfeef) and says this system will result in destruction. This word also hints at (like tying the legs of a camel) that the capabilities of the workers are never realized and they remain stilted, incomplete, and shackled. As such, “الطِفْفَة” (tatfeef) would mean not only inequity but it would also include lack of respect for humanity.

In whatever way respect for humanity is lowered, is “الطِفْفَة” (tatfeef). A society in which human respect is lessened or he is not respected as a human being is a society of “مطاففين” (mutaafeen) and its ultimate result is destruction.

Te-F-Q

“الطِقْاق يَفْعَلُ كَذَا” (tafiqa yaf-alu kaza): he started doing it. This is said when a man starts doing something and remains engaged in it.

“الطِقْاق المَوْضِع” (tafiqal mauzih): he remained stolid at that place and did not move from there {T, M}.

The Quran says:

| 7:22 | they started to do so |
Te-F-L  ط ف ل

“ﻁﻔِﻞٌ” (at-tafl): any soft and delicate thing.
“ﻁَﻔُﻞَ” (taful), “ﻁَﻔُﻮْﻠَۃً” (tafulah): to be soft and delicate.
“ﻁَﻔَﺎﻝَةً” (tafulah): any soft and delicate thing. It is also used for a child. Plural is “اَﻁَﻔَﺎﻝ” (itffaal) as in (44:59).
“ﻁِﻔْﻞٌ” (tifl) is also used as a plural.

Raghib says a child is called “ﻁِﻔْﻞٍ” (tifl) till he remains soft and delicate {R}.

The Quran says:

22:5 then create you (give birth to you) as a child

Te-L-B  ط ل ب

“ﻁَﻠَﺐَ” (talab): the wish to have something in such a way that one has to strive to get it {M} or the search or struggle to find something {R}. It means to be in search of something and to get it.
“タルب الدّ” (talabna ilaih): he asked him for it.
“كّلَعاً” (kal-un mutlib): grass that is far from the water and one has to strive to get to it.
“عَمْمَة” (umma tilbah): eagle. This incorporates both, the sense of distance and search {T, M}.

The Quran says:

18:41 Then get it after searching
22:73 the one who demands and who is demanded

Te-L-H  ط ل ه

“ﻁَﻠْﺢٌ” (talhun) also appears to mean the same as “ﻁَﻼٍ” (tal’a). See heading (Te-L-Ain)
“رَجُلٌ” (rajulun talalih): means a bad man who has no goodness. It is opposite of “صالح” (saleh).
“بَعِيرٌ” (baeerun tilh): tired and weak camel.
“Tarhun talh”: by another meaning it also means benevolence {T, M}.

Abu Ishaq says that it means banana tree.

Ibn Faris says it basically means a kind of tree and weakness or feebleness.

The Quran says while describing jannat or heavenly society:

56:29 row upon row of banana trees
“ﻁَﻠَﻊَ” (tala’a), “ﻁَﻠَﻎَ” (tulu’a): to appear, become evident (rising of the sun etc.) \{T, M\} (20:130).

“ﻁَﻠَﻎَ” (matu’a) and “ﻁَﻠَﻎَ” (matlu’e): the place to appear or rise (18:90), or the time to arise. It is also a noun i.e. it also means to appear and be evident.

Surah Al-Qadar uses it to mean the time of sunrise (97:5).

“ﻁَﻠَﻊَ ﺍﻟْﺠَﺒَﻞَ” (tala’al jabal): he climbed the mountain.

“ﺍِﻁﱢﻠَﻊٌ ﻋَﻠَﯽ ﺍِلْمْﺮِ” (ittala aslal amr): came to know something or became aware of it.

Ismee says that “ﻁَﻠَﻎَ” (muttala) means a ladder which is used for climbing \{T\}.

“ﻁﱠﻠَﻊَ ﻋَﻠَﻴِهِ” (ittala ilaih): he climbed up and looked below.

Muttali means one who so looks down (37:54-55).

Fara says “ﺍِﻁﱢﻼَﻉٍ” (ittil’a) and “ﺏُﻠُﻮﻍٌ” (bulugun) mean the same, i.e. to reach someone (28:38).

“ﺗَﻄﱠﻠِﻊُ ﻋَﻠَﯽ ﺍِالْﺀِﻓْﺩَﺓِ” (tattali-u alal af’eda): which reaches or touches the heart (104:7).

“ﺍِﻁﱠﻠَﻊَ ﻋَﻠَٰﯽ ﺑَﺎﻁِﻨِہٖ” (ittala’a ala baatibihi): came to know his internal condition \{T, M\}.

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“ﻁَﻠَﻖَ” (talaq): became free, got liberated.

“ﻁَﻠَﻘَﺖِ ﺍﻟﻤَﺮْﺃَﺓُ ﻣِﻦْ ﺯَﻭﺟِﮩَﺎ” (talaq til mar’atu min zaujeha): the woman got separated from her husband.

“ﻁِﻠَﻖَ ﺍِﻠْﺳِﻴْﺮَ” (atlaqal aseer): freed the prisoner.

“نَﺎﻗَۃٌ ﻁَﺎﻟِﻖٌ” (naaqatun taaliq): a camel without a lead, liberated.

“ﻟِﺴَﺎﻥٌ ﻁُﻠُﻖٌ” (lisaanun tuluq), “ﻁُﻠَﻖٌ ﻭَ ﻭَﻁَﻠَﻕ” (watulaq): sharp tongue with no control.

“ﻡُﻁَﻠﱠﻖٌ” (mutlaq) is the opposite of “ﺏُﻘَﺎٰٰ thai`a” (muqayyad) which means “imprisoned” \{T, M\}.

Surah Al-Kahaf says “ﻑﺎﻧْﻁَﻠَﻘَﺎ” (fantalaqaha) in (18:71) which means “both of them left”.

Moosa said to God:

Perhaps Moosa thought this because of staying so long in desert and rural set up and was away from urban areas. Perhaps he thought he would not be able to speak so freely in the Pharaoh’s court.

Raghib says “ﻁَﻼﻕٌ” (talaaq) means to free someone from some bondage or to deliver. Later it came to be used for a husband to let a wife go free of wedlock (2:227).

“ﻁَﻼﻕٌ” (talaaq) means to give divorce in (2:236).

According to the Quran, a nuptial contract is a willing pact between an two adults i.e. a man and a woman. See heading (N-K-I-H). Therefore if a situation arises in which they cannot live peacefully
together then this pact can be dissolved and both can be free from this pact. The Quran has given explicit instructions as to how this pact can be dissolved.

In some parts of the Muslim world there is an un-Quranic custom where the husband has the right to break the nuptial contract at any time by saying thrice the word talaq. Thereafter this pair cannot live together until the woman marries another man and commits halalah by sleeping with him one night, then divorce him as well and then get remarried to her first husband, that is, if she desires to live with him again. Otherwise it is thought to be against Islam. This practice is totally non-Quranic (& uncivilized as well).

For the Quranic meaning of “الطلاق مرتان” (at-talaqun martaan), see heading (M-R-R). Here it will suffice to say that a man will say the word talaq when a man and wife will be actually free from the bondage of wedlock i.e. once the decision to implement divorce has been agreed by both parties. The intention to divorce or its initial stages will not be called talaq or divorce – the Quran has outlined the process.

Here one must note that for one the word talaq has come from the word “طَﻠَﻖَ” (talaqa) which means to become free. Secondly this word has “طَﻠَﻖَ” (talaq) as noun which means to set free. From understanding the Quran it appears that to dissolve a marriage is not just a matter between a husband and wife, but one has to refer it to the court in this matter. The decision for divorce must be given by a court. This way “طَﻼَﻕٌ” (talaaq) meaning will be to set free or liberate and this seems most appropriate.

Ibn Faris says that its basic meaning is freshness, softness, and delicacy, as well as to peep, and also to declare something false.

ٌ ﻳَﻄْﻤِﺜـْاِنْﺲٌ ﻣَﺎطَﻤَثَهٗ ﺣَﺒْﻞٗ ﺍﮨٰﺬَ (haaza jamalun ma tamasahu hablun qat): this is a camel that no rope has touched (that is, it has always been free of ropes).

ﺍَﻟْﻄْﻤْﺚُ (at-tamsu) also means accusation, dirt, and chaos.

About the women’s honor (purity) in a heavenly society, it is said:

| 55:56 | they have never been touched by anyone whether a stranger or a known man |

This provides a great satisfaction to know about the modesty of the marrying partner that she is pure and untouched. (This is equally applicable to man as well (24:30-31)).
“tamás” (tamas): was obliterated. Its traces were also removed.
“tamastuhu tamsa” (tamasthu tamsa): I obliterated him, removed even his traces.

The Quran says:

| 4:47  | before we destroy them |
| 10:88 | destroys their wealth |

“tamees”, “mutmūs” (mutmoos): blind, one who sees nothing {T}.

In surah Al-Qamar it is been said about the nation of Loot that:

| 54:27 | from the volcanoes of Sodom such sulfuric fire and ash was emitted that they went blind |

It could also mean going blind due to being overwhelmed by their desires. See (36:66).

Surah Al-Murselaat says:

| 77:8  | when the stars lose their light |

Raghib says “tama” (tama) means for human desire to lean towards something. It has both elements of greed and hope.

Ibn Faris says it means to have an intense desire and hope for something.

“almatmah” (al-matmah): the thing which is hoped for or desired, or something that catches the eye {T}. It also means the bird which is used in a net to attract other birds with a view to trap them in the net {L}.

In the Quran, this word has appeared against “khaufun” (khaufun) in (13:12). “khaufun” (khaufun) means the feeling of loss, therefore “tama-un” (tama-un) is the hope of profit or gain.

The Quran says:

| 70:38 | Does every man in them have this desire? |
| 74:15 | then he also expects Me to keep increasing it |

Ta-M-M

“tammal mat ta’rūsh shajar” (tammat tairush shajar): bird sat on high part of a tree.
“al-timmu” (al-timmu): Sea, water galore.
“at-tamatal kubra” (at-tamatal kubra): Great revolution (79:43). That is, the moment of judgment that engulfs everything like a flood.
“tammah” (tammah): an event which levels any highs and lows
Te-M-N

(“at-tamm”) immobile, unmoving.
“fihi tatamun”: it has peace and grandeur {R, M}.

Surah Al-Baqrah says Ibrahim asked Allah how He raises the dead. Allah asked him whether he did not believe this or doubted this. He replied “بَلٰٓ يَا” (bala), “on the contrary, the conviction is there but”:

<table>
<thead>
<tr>
<th>2:260</th>
<th>I want to know for certain</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>والْكَيْنَ لِلْتَطْمِنَّ قَلْبٍ</td>
</tr>
</tbody>
</table>

This shows the real meaning of “(itminaan), that is, the belief which turns into conviction requires evidence which is due to seeing with own eyes, which is the result not merely of reasoning alone but based on observation, knowledge, and experience. This is why the Quran has declared “الْتَطْمَئْنُ قَلْبٍ” (itminaani qalb), that is, the satisfaction of the mind, to be the opposite of “(ikraah) in (16:106). “(ikraah) means to get something accepted by force. See heading (K-R-H). Thus “(itminaani qalb) would mean to accept something from the bottom of the heart and mind, that is, with full willingness based on evidence.

Surah An-Nahal describes “(ann) and “(itminaan) separately (6:112). Although for “(itminaan) the presence of “(ann) has been described as necessary (2:103). This shows that if there is “(ann) or peace in the country, then hearts also have “(itminaan). “(ann) is the name of being safe from external dangers, but “(itminaan) is that condition in which a man is safe from internal struggle or confusion and this is obtained not by escaping the truth but by gaining knowledge and facing reality. This is the condition of a human personality which has been called “jannah” (89:27). But this has been made absolutely clear that this cannot be possible through isolation or monasticism. This can only be obtained by living within a society based on the permanent values.

That is why it is said:

| 89:29 | the first condition for entering “jannah” is that man lives along with other humans |
| 89:30 | and there they all live according to Allah’s laws |
| 13:28 | real peace of mind can only be gained through living according to Allah’s laws |

See heading (Db-K-R) which will explain clearly that mention of Allah is not to repeat Allah’s name over and over again on a thread of pearls, but it means to keep Allah’s laws in mind all the time i.e. to have knowledge of these values and a desire to refer to them in all matters of life. The first result of this is the abundance of sustenance (16:112). If peace of mind is the ultimate aim of life, (according to every individual), then there will be no distinction between good and evil. When a robber or con man kills someone and then atones at the altar of the Kali goddess or some other god, then he gets solace which is no less than one who believes in God. Therefore life’s destiny is not only peace of mind, which is usually close to one’s wishes. The ultimate aim in life is to create a society in which every decision is made according to justice and fair play, so every individual gets peace of mind along with peace of society. “(mutmayineen): those who live satisfied (17:95).
Te-He-R

“طَﮨَڑَۃٗ” (at-tarah) basically means for something to be free of dirtiness {T}.

*Ibn Faris* says it means cleanliness and removal of dirt from something.

*Taj-ul-Uroos* says that “طَﮨَڑَہٗ” (taharahu) means to “remove him”, or “distance him”.

The Quran says about *Issa*:

| 3:54 | Allah will distance you from these people (who deny the truth you present) and take you away |

“طَﮩَﺎﺭَہٗ” (tatheer) means to cleanse something of impurities and make it pure.

“طَﮨَڑَہٗ” (taahir) means pure and clean.

“مُطَﮩﱠڑْہٗ” (mutah-hirah) is more intense than “طَﮨَڑَہٗ” (taahirah), that is, very pure.

“طَﮩُوءُرٗ” (tahoor) means a thing from which purity is obtained, or it means a pure thing which makes other things pure as well.

The Quran describes rainwater as “مامّٗ طَﮩُوءُرٗ” (ma-un tahoora) in (25:28) because it is from distillation process, and also cleans other things.

“طُﮩْرٗ” (tuhrun): period or time when a woman is free of menstruation, that is, when a woman is free of menstruation. According to *Ibnul Airaabi*, it is called “طَﮨَڑَہٗ” (taharat). When a woman has bathed (after her period has stopped) it is called “تَطَﮩﱠڑَہٗ” (tatah harat){T}.

The Quran says:

| 2:222 | And do not approach them until they are cleansed, then approach them once they have been purified |

The fine difference is explained here i.e. between stopping of period and subsequent cleanliness through washing.

The Quran has used the word “طَﮨَڑَہٗ” (taharat) to mean not only cleanliness related to our body, but also cleanliness and purity related to our inner thought process.

The Quran says:

| 5:41 | it is not Allah’s Will to purify their hearts |
| 56:79 | only those will comprehend the Quranic Values who have purified hearts |

The Quran as a complete book makes it clear that only those can benefit from its values who approach it with unprejudiced mind with no preconceived ideas and beliefs (28:50). They must not be looking support for their own views or the prevalent beliefs of a society. The desire must be to find a higher meaning of life with a view to find solution to the human problems on a universal basis (13:17). This is why the Quran invites us to use our intellect and reasoning to understand every verse and its contents (25:73). The Quran deals with the human self and its thinking process and since it is not a product of the human intellect, therefore it cannot be produced by any human being. It states that no human being can produce any part of the book, because human beings do not think like this. The whole purpose of the Quran is to provide an option to those who look for a higher purpose of life and wish to establish a system based on the permanent values with a view to resolve those issues which human intellect can never solve without the light of the Quran. The important point to note in this term is that it also means remaining distant from the message of the Quran despite reading it or being closer to it or thinking to be close to it. The Quran explains the human thinking process including emotions, desires, free will, memory, death, differences, etc and then provides explanations of the alternative in the light of the permanent values with models. Also see heading (M-S-S). Those who are aware of the importance of this life and wish to safeguard against the vulnerabilities of this life and wish to pursue a defined path of righteousness, are called muttaqeen, and it is the muttaqeen whom the Quran guides (2:2).
“رَﺟُﻞٌ ﺗَأْﺛِرُ ﺍﻟْﺜِﻴَﺎﺏِ” (rajulun taahirus siyaab) means a man who is very pure {M}. The Arabs usually use the word “ثِﻴَﺎﺏٌ” (siyaab) to mean personality or character {M}.

“وَﺛِﻴَﺎﺑَﮏَ ﻓَﺎﺗُہ” (wa siyabaka fatah hir) in (74:4) would mean to remove and eliminate all base thoughts from one’s mind and make himself the embodiment of purity i.e. replacing these thoughts with righteous thinking. If “ثِﻴَﺎﺏٌ” (siyaab) is taken to mean invitation to others then the phrase would mean that you must keep your revolutionary invitation free from all those whose thoughts are not pure and thus will be hindrance in this task of yours. Only those who can purify their thoughts from all not Quranic thinking and concepts, can be included in this team. This will also mean to only include the Quranic concepts in extending this invitation. For the meaning of “ثِﻴَﺎﺏٌ” (siyaab), see heading (Th-W-H).

In surah Al-Ahzaab the family of the Messenger (pbuh) has been told:

<table>
<thead>
<tr>
<th>Quranic Verse</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>33:33</td>
<td>We will keep you away from all accusations and grant you purity of thoughts.</td>
</tr>
</tbody>
</table>

The trained and puritan companions of a heavenly society are called “ازْوَﺍﺝٌ ﻣُﻄَﮨَﺓٌ” (azwaajun mutah hira) in (2:25). This includes wives as well as husbands, as well as other companions. See heading (Z-W-J).

**Te-W-D**

- "(at-taud): High Mountain, or high sand dune.
- "(at-taud): heavy and stable thing which is stable in its place.
- "(taadash shaiy’u): the thing became static at one place.
- "(bina-un muntaad): high building {T, R}.

The Quran says:

<table>
<thead>
<tr>
<th>Quranic Verse</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>29:63</td>
<td>Like a big rock or dune.</td>
</tr>
</tbody>
</table>

**Te-W-R**

- "(at-tuur): Green Mountain (with vegetation). If the mountain is not green it is not called “طورٌ” (tuur) {T}.

*Ibn Faris* says that it means for a thing to be long and growing, whether it is concerned with place or time, and a mountain is called “طورٌ” (tuur) because of its length, breadth, and increased height.

- "(at-tuur) is the name of a mount near Ailah, which is also called Saina, Sineen or Sinai {T} (95:2, 23:20). The invitation of Moosa began from that mount. At the foot of this very mount Bani Israeel made a pact with Moosa regarding his invitation (2:63).

- "(at-tuur): times.
- "(taurun baa’datur): the second time after one time. It also means that which is equivalent to something. "طورٌ“ (tuur) also means this.
- "(atwaar): different limits or kinds, different stages or conditions or estimates {T}.

The Quran says:

<table>
<thead>
<tr>
<th>Quranic Verse</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>71:14</td>
<td>Allah has passed you through different stages before taking you to the human stage</td>
</tr>
</tbody>
</table>

In other words human creation has been made possible by passing through different stages, or humans have been created through different conditions before reaching the existing condition.

- "(yatoor) means to be close {M}. 
“طَاغٍ” (ta’u) means for something to become wider or vast.

“طَاغُ عَلَى الْمَرْتَﻊُ” (ta’ulahul marta’au): the grazing field became wider for it and he grazed wherever he wanted. This brings the basic meaning of “اطاعت” (ata’ut) before us. That is to accept a thing with a willingness of the heart (with no reservation).

The Quran has used “طَوْعًا” (tu-an) against “كَرْهًا” (karha) in (41:11). “كَرْهًا” (karha) means to do something under coercion or unwillingly. As such, “طَوْعًا” (tu-an) would mean to do something willingly and with pleasure.

“اطاعَة” (atan nakhl) means when dates are ripened. There is no need to use force to pluck them because they are themselves ready to be plucked.

“طَوْعًا” (ata’a) means to follow an order willingly.

“طَوْعًا” (ta’awa’ahu) means to be in agreement with him.

Ibn Faris says it basically means to be attached to someone and become willingly obedient.

Raghib says “استطاع” (istatah) means that for the accomplishment of some task, all the necessary abilities, means and resources are available. If some of these means are available and while some are not present then it will be called “مستطاع” (mustateeh).

Surah Al-Baqrah says:

2:158 undergo a little trouble to do some righteous deed

It certainly involves willingness, but if one has to bear some hardship to carry out a righteous task then one must accept this hardship and carry out the task (2:184).

Surah An-Nahal says about non Godly powers:

16:73 people with no authority

In other words, the power and abilities needed for doing and completing some tasks are missing from them.

Surah Al-Baqrah says:

2:217 If they come across power to do so, then they will try to turn you away from your Deen

Surah Al-Ma’idah says:

5:30 His desires made him agree to this work

The Quran has stressed the need to willingly obey the laws of Allah by using one’s freedom to choose. In fact, the teachings of the entire Quran are focused on this single aspect to invite us to use this option to develop our self and then to team together to establish a system based on the permanent values. This is the system which those of us who will be righteous, will find in the hereafter (82:17-19). The obedience here means to do something with full willingness of the heart and mind - this is only possible when one accepts an ideology through the willing use of all the intellect and reasoning supported by the facts. This obedience cannot be equated with the forced obedience of a man directed system where development of the human self is never accepted as an issue. The whole man driven system is narrowly focused on the economic aspects of the human living and is based on meeting the physical needs. This is what Islam means i.e. to accept the Quran as a complete book which provides guidance for the development of the self within the domain of the permanent values. It is obvious that this sort of obedience can be made possible neither with coercion nor can the obedience be done blindly.
This is why the Quran has explained the effects of following the injunctions and the values and then given historical examples using the messengers as human models. This is not other worldly message and is very much about establishing a system based on the permanent values in this life. This is done through human hands; humans, who willingly accept these values and then come together to establish a system for the good mankind.

The word “تَوَلَّى” (tawalla) has come opposite this term e.g. in (3:31). That is, to turn away or find ways of avoiding some values and guidance. One needs to understand there that if there is a slight hesitation in doing something, then it will not be obedience, because obedience embodies the element of willingness. Obedience is done willingly and not made to be done forcibly for it to be effective. Unwitting error is something else (and condonable), but if someone does not want to stay within Allah’s system, then he cannot be made to do so forcibly, nor can anybody be made to come within the system by force.

Therefore, the Quran has declared unambiguously that there is no coercion in Deen (2:256). Those who do not accept this system willingly will live in the Islamic state like non-Muslims. They will enjoy all human rights but they will have no say in the running of the affairs of the state. It should be made clear here that in such a system everyone is equal as a human being as far as the basic needs are concerned and since the system has to be managed within the permanent values of the Quran, therefore this cannot be implemented by those who do not accept the Quran willingly as a book of guidance. This is indeed, managing the system on behalf of Allah as explained in the Quran and none can do so, unless the team understands the Quran using full metacognition knowledge, skills and experience – this will need education, training and understanding before taking this massive responsibility whose rewards are infinite (3:133).

“مُطَاطَعٍ” (muta’in): he who is obeyed (81:21).
“مُطَّوْعٍ” (muttawih): he who engages in some work with full heart (9:79).

Surah Al-Ma'idah says that Isa’s companions said:

| 5:112 | Will Allah accept this prayer of ours?"  
.Recursive \textcolor{red}{R}| 

Surah Al-Momin says:

| 40:18 | such whose request can be granted |

Surah Al-Kahaf uses “إِسْتَطَّاعَ” (istatyah) instead of “إِسْتَطَاعَ” (istath) in (18:97).

**Tür-W-F**

"طول" (tauf) means to go round and encircle.
"طول" (taaf), "طول" (istaff), "طول" (tawwaaf), "طول" (tawwaf): to go around, encircle, to walk a lot around a thing or object {T}/ {M}.
"طول" (al-mataaf): the place to go around.
"طول" (at-taaf): guard which guards at night. This word is also used as a plural {T}. Ibn Faris too says that this is the meaning.

"الطاقة" (at-taafah): the piece of something, a group of people which is united because of the same Deen or school of thought and is prominent due to this {M}.

Ibn Faris says that the Arabs did not limit "طاقة" (taifah) to any quantity, but he also says it is generally used for a little quantity.

"الطاقة" (at-tawwaaf): a servant who is very soft and courteous in serving {M}.
"الطاقة" (at-toofaan): all-encompassing death. It means that event or incident which encircles a community, nation, etc from all sides and overwhelms everything, such as flooding, civil war, mayhem, heavy rains, etc. It also means intense darkness of the night {T}. 
The Quran says about the nation of Nooh:

29:14 they were engulfed by a storm

"taafa" (tauq), "rajuuf": also means to go for defecation {T}.

The Quran says:

37:45 a drink will do the rounds on them
24:58 they keep moving ground on you
68:19 a destruction visited them from your Sustainer
7:201 a rebellious thought which comes wandering into the mind
3:121 group or party
2:125 Kaaba is a central place for those who protect the rights of people (guards of humanity)

"aakifeen" (ta-ifeen) means people, who do not let humanity disintegrate, rather keep them together or united, keep their affairs all right, and maintain a balance in the world affairs. See heading (Ain-K-F).

The Quran has declared that the momins as an international community are those whose duty it is to look after the affairs of the whole world. For this purpose the center they will establish is Kaaba (2:143). Thus the group which establishes this system which guards humanity is called "ta-ifeen", or the protector of human rights as enshrined in the Quran. This is why when Ibrahim asked Allah whether the system of up keeping the Kaaba will continue in his descendants, he was told:

2:124 those who do wrong will not be fit for this responsibility

This is what the encircling of the Kaaba really means, which is symbolically performed by going round and round the Kaaba. Just like the bowing, genuflecting etc. in prayers are symbolic of obedience to Allah and Allah alone, so is this congregation of Hajj the displayable shape of the Islamic nation banding together for the good of mankind.

Te-W-Q طووق

"at-tauq": collar, or anything which encircles.

Raghib says "tauq" (tauq) is the collar one is born with, like the collar of a bird, or artificial collar like golden or silver necklace.

"tatawwaq": to wear a collar {T}, to make one wear a collar (3:180).

Taj-ul-Uroos, Raghib, Ibn Faris and Aqrabil Muwarid all agree that "at-taaqah" (ta-aaqah) means a force which can be employed to do something although unwillingly. That is, the work seems so difficult or disliked as if someone has put a collar around the neck.

They quote the Quran where it says:

2:286 do not burden us with tasks which are difficult for us

It does not mean that do not burden us with something which we cannot perform, but tasks which are difficult for us {T, M, R}. 
About the orders of fasting, the Quran says:

2:184 those who can fast but with difficulty must offer compensation instead of fasting i.e. can give up fasting by giving compensation

Ordinarily it is taken to mean that those who have the strength or ability to fast (or to give donation or compensation) can give up fasting by giving donation. These meanings are wrong. If those who can give compensation are exempt from fasting then who is going to fast as a duty?

It means that those who can fast but with difficulty must give compensation instead of fasting, because:

2:185 God does not want to create difficulties for you but to ease it up.

Al Munaar says that the Arabs say “اَطَاقَ الشَّيْء” (ayyasha shayi) when the power is insufficient to do a certain thing or one has to face great difficulty in doing something.

“أَلَذِينَ يُطِيقُونَهٗ” (al-lazeena yuqteetunahu) means old and weak, disabled, who have no hope of recovering. It is used for the labourers and workers who usually toil for their livelihood, or the prisoners who do hard work. If such people have difficulty in fasting and cannot offer any amount in compensation either, then they can give up fasting {Tassawaf-ul-Minar}.

The next part of this verse is:

2:184 the person who does good work with tolerable hard work it is better for him

Here the difference between “يُطِيقُون” (yutiqoon) and “تَطَاوَّع” (tatawwa) must be noted. “يُطِيقُون” (yutiqoon) means hard work and “تَطَاوَّع” (tatawwa) has the element of obedience, but with some difficulty. See heading (Th-W-Ain).

Te-W-L طول

“طول” (taal), “طول” (yatool), “طول” (tula): to be long, elongated {Tassawaf-ul-Minar}.

Ibn Faris says “طول” (at-tiwal) means rope because it is long.

20:86 Because a long time has passed, so you think that there is no longer any need to honor the pact which you made with Me?

طول (taul): vastness, distance, wellbeing, capacity, power, strength {T} (4:25, 40:3).

طول (tatawal): for a long time to pass (28:45).

Surah Bani Israel uses the word “طول” (taula) to mean the height of a mountain (17:37).
Te-W-Y طوى

"(tawas saheefahat yatveeha tayya): he rolled (or wrapped) the paper (papyrus)."

"(ittawa), "(antawa): he embraced or hugged.

Ibn Faris says this is its basic meaning.

(tawla unnil hadeesa wal sir): he hid the thing or secret from me.
(tawal bilaadi tayya): he cut the distance between the cities, in other words, wrapped up the roads.
(tawal lahu bu'daalana): God wrapped up the distance and made it close for us {T}.
(at-tiyah: intent): purpose: the state of being wrapped, the ultimate destination {M}.
(tawal laahu umrah): God ended his life (reduced his age), wrapped up the duration of his life {M}.

The Quran says:

<table>
<thead>
<tr>
<th>Verse</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>21:104</td>
<td>the day we will wrap up the skies like wrapping up a sheaf of papers</td>
</tr>
<tr>
<td>39:27</td>
<td>that day the entire earth will be seized by Allah’s laws, and the heavens too will be wrapped up in His authority</td>
</tr>
</tbody>
</table>

By joining the two concepts together it becomes evident that when a society will come into existence based on the Quranic values , the economic centre with its resources and the permanent values will become the same – i.e. both will be managed by one authority. Presently the capitalist system has a grip on the means of subsistence which is controlled by those who do not believe in the permanent values and this has caused all the human problems of inequality, injustice, poverty, exploitation, etc. After stating this, the Quran has declared that this state cannot continue indefinitely and a system will emerge as noted above.

The next verse sates:

<table>
<thead>
<tr>
<th>Verse</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>39:67</td>
<td>These people who by separating the two (economic resources and the permanent values) commit shirk i.e.create conflicts , Allah is far above and beyond this.</td>
</tr>
</tbody>
</table>

But if "(yaumal qiyamah) is taken to mean the physical end of the world, then "(ard o sama’a) will mean the physical universe.

Surah Taha says that when the time to entrust Moosa with messenger-hood came, Allah statedGod said:

<table>
<thead>
<tr>
<th>Verse</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>20:14</td>
<td>.. you are at a stage where difference between the human intellect and the divine revelation will be manifested</td>
</tr>
</tbody>
</table>

The intellectual method to reach the truth or reality is experimental and a long time is required through the process of trial and error before reaching some conclusion. This time may be spread over centuries. This may still not make it possible for the human intellect to discover the truth with certainty with accompanying doubts and suspicion lurking underneath the human reasoning. Contrary to this the revelation wraps up this distance (of trial and error) and shortens it very much by revealing the truth first day as it is e.g. all human beings are equal is a truth and a fact. In Iqbal’s words, the revelation economizes human efforts. The path of experimentation is long and arduous. The experiments fail and the human effort goes waste and then another experiment is devised which may also fail. The truth bares itself before a messenger through the revelation. Therefore, messenger-hood means that a messenger does not have to take the long route of experimentation to get to the truth, but instead he is taken to the stage where distances and time are wrapped up (or shortened). This valley or stage has been called “tawi”. The same option is available to us as the Quran is with us as a complete book of guidance.
Raghib has pointed to this meaning as well and also said that if “tawi” is joined with “noudiya” (which appears in the verse before) then it will mean that Moosa was called twice, or that the valley was blessed twice, but these meanings seem unusual.

Raghib says “طيب” (tayyab) means a thing which provides pleasure to the human senses as well as his being or personality. In other words, anything which is pleasing to eat, hear, see, smell, as well as be pleasant to his personality, is “طيب” (tayyab) to him.

“الطيب” (al-tayibu) and “الطيب” (al-mata’yibu): pleasant and favorite things.
“الطَيْب” (attuba): it can be the noun as well as the feminine of “طيب” (atyab) which means very pleasant life and life of everlasting wellbeing, good luck.
“طعام طيب” (tu-aamun tayyib): the food which easily goes down the throat (i.e. eaten).
“ماء طيب” (ma-un tayyib): pleasant water.
“طيب” (at-teeb): fragrance.
“มากมาย الأرض طيبا” (tabatul arzu teeba): the land became fertile, and grass grew on it. As against it, the word “خبيث” (khabees) has been used.

The Quran says:

<table>
<thead>
<tr>
<th>Surah</th>
<th>Verse</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>7:58</td>
<td>fertile land grows vegetables according to God’s law</td>
<td></td>
</tr>
<tr>
<td>7:58</td>
<td>and the land which is not good, grows very little greenery if at all</td>
<td></td>
</tr>
</tbody>
</table>

This explains the meanings of “طيب” (tayyib) and its opposite i.e. “خبيث” (khabees). Likewise “شجرة طيبة” (shajarah tayyibah) has been explained as having strong roots in the ground and branches spread out in the air. It bears fruit all year round. Against it “شجر خبيث” (shajarun khabeesun) is a tree which has shallow roots and can be uprooted by even a slight push (14:24-26).

In surah Saba, “بلدة طيبة” (baldatun tayyibah) has been used to mean a city which has lush green gardens to the right and left and which has abundance of sustenance. This shows that when the Quran says “We endow the momineen with hayaatan trayyibah” it means a life full of pleasantness or a life in which all favorite things are provided to them in abundance. These are the things which please both hearts and senses.

The Quran says that everything in the universe is permitted to be used, except that which has been declared forbidden. But it has added “طيب” (tayyib) to the word permitted.

<table>
<thead>
<tr>
<th>Surah</th>
<th>Verse</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>2:168</td>
<td>eat from among the permitted things that are of your favorite</td>
<td></td>
</tr>
</tbody>
</table>

This means that aside from the things that the Quran has declared as forbidden, every permitted thing which one favors can be used. This means that nobody can declare a thing as permitted or forbidden, and nobody can force anyone to partake from every permitted thing. If some permitted thing is not liked by someone or if there is some good reason, then it is not necessary for him to eat or use it. A man can eat what he likes from among the permitted things. God has not made any compulsion in this respect and neither should anybody else do so.

“فعلت طيب نفسي” (fa’altu biteebati nafsi): I have done this of my own free will (without any external coercion).

Surah An-Nisaa says:

<table>
<thead>
<tr>
<th>Surah</th>
<th>Verse</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>4:3</td>
<td>From among the women who have been mentioned earlier, wed which you fancy</td>
<td></td>
</tr>
</tbody>
</table>

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For wedlock, liking and the willingness of the heart is necessary.

4:4 if they willingly forego something in your favor

Surah Aal-e-Imran says:

3:37 such progeny as is cause for blessing for parents

About the success of the momineen it has been said:

13:29 there are every kind of pleasantries for them

This word is very composite and encompasses all the vast blessings of a heavenly society, or jannat.

Ibn Faris says that it basically means for something to be light in the air. Thereafter it is used metaphorically for everything fast.

Ibn Faris says that Isa told his nation (Bani Israel):

3:48 I create for you an imitation of a bird with mud

But in fact it means that I will create from the same earth (material) a new system in which you will emerge from your present low existence into a higher existence of better life. See heading Anjeel.

Surah Aal-e-Imran says that Isa told his nation (Bani Israel):

3:48 I create for you an imitation of a bird with mud

But in fact it means that I will create from the same earth (material) a new system in which you will emerge from your present low existence into a higher existence of better life. See heading Anjeel.

Isa used to explain things by way of allegories and metaphors i.e. using examples from daily life.

(atair) also means bad omen or luck (destructive results) or punishment for deeds {T}. (ataairu) also means luck for the Arabs, but the Quran has used it to mean the result of deeds.

17:13 We have arranged every man’s deeds around his neck

Here human deeds are called (tair) because man has the choice to do it or not to do it; however, he does not have a right to dictate the result of that deed or to escape its effects, or take a deed back after it has been committed. That means that the effects of a deed are out of control and the the result of the deed still hangs around his ‘neck’. We cannot be separated from the effects of our deeds – this is the way the law of requital works.

(ataarah): bad luck that is taken to be signified by bad omen.

(tatayyirata), (tairukum): he thought it to signify a bad omen {T} (36:18-19, 27:47).

In (27:47) it has been said in realtion to the beliefs of t bad omens. This is the result of your own deeds which has been compiled according to the law of requital devised by Allah, and ‘omen’ does not mean anything.

(farasun mutaar), (tayyaar): intelligent and fast horse {M}. 
Surah An-Namal says that the armies of Suleman were constituted of jinn, ins and tayir. Jinn means human populations lived in rural area away from established communities, while Ins means civilized people, and tayir means fast horses (cavalry).

Hence it has been said for Dawud, (or David) that he had an army of very fast horses (38:19).

It is about them that Suleman had said:

<table>
<thead>
<tr>
<th>verse</th>
<th>translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>27:16</td>
<td>We were taught the languages of the tayir (literal translation)</td>
</tr>
</tbody>
</table>

But it means that we have been trained as how to tame the horses.

Surah An-Namal says about Suleman:

<table>
<thead>
<tr>
<th>verse</th>
<th>translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>27:20</td>
<td>And he inspected the tayir and said “How come I am unable to see Hudhud?”</td>
</tr>
</tbody>
</table>

Here “طَارِقٌ” (tayir) has been used to mean speedy steeds (or the cavalry) and Hudhud was the name of one of the leaders of the infantry. In those days some of the names of men were given after the birds, like quoted in Torah in the book of Salateen.

Lissan-ul-Arab says that Hudhud was the name of a tribe in Yemen. Therefore every individual of that tribe was called a hudhud, but just as Qizilbaash is the name of a tribe, every individual of that tribe is also called a qizlibaash.

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Te-Y-N نَطِيَّةٌ

"الطَنيَّةِ" (at-teen): wet clay or soil {T}.

Raghib says that it means soil mixed with water, even if it nullifies the effect of water. For example, even if it becomes somewhat dry, it will still be called "الطَنيَّةِ" (at-teen).

"الطَنيَّةِ" (at-teenah): a piece of such mud. It also means a solid type of earth which is used as a seal. Figuratively it also means human instinct {T}. However the Quran has not used the word in this meaning.

Nialabi has said in Fiqahul Lagha that when “طَنيَّ” (teen) dries up it is called “صلصال” (salsaal). When it is baked in fire it is called “الفخار” (al-fakhar), and when it is sticky like mud it is called “الأرز” (lazaib).

The Quran says:

<table>
<thead>
<tr>
<th>verse</th>
<th>meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>32:7</td>
<td>the creation of man began from teen</td>
</tr>
</tbody>
</table>

For details see the book titled ‘Iblees and Adam’ heading Insaan. Also see heading (Sd-L-Sd-L).

When Isa proclaimed to his people that “I will turn you into طَنيَّ” (teen) from طَارِقٌ (tayir), then it meant “I will extract you from a lowly existence and make you high flying” (3:48) i.e. the guidance from the revelation will develop yourself to an extent that you will turn into different individuals who will have ‘life’ (8:24). See heading (Te-Y-R).
"ظَعْنَ (za’un), “يَظْعَنَ (yazun), “ظَعُونَ (za’oon): to go on a journey for a purpose, as to look for water, or to search for pastures, or to go from one spring to another or from one city to another.

“ظَعْنٍ (za’na): traveler, one who goes on a designated journey.

"ظَعْنَۃُ ﺍَ (az-za’eenah): the ‘howdah’ which contains a woman or a woman herself who is traveling in a howdah (enclosed cabin for the carriage of a female in the old times).

Raghib says "ظَعْنَۃُ ﺍَ (az-za’eenah) signifies a woman even if she is not in a howdah.

ظَاطِﻦَ (yazun): a camel which is made ready for a journey {F}.

ظَعْنَۃُ (az-zi’nah): the state of being in travel {T, M, R}.

Surah An-Namal says:

16:80 on the day of a journey (As against aqaamah, or to stay foot).

Zd-F-R

ظَفْرٍ (zufr), “ظَفْرُ (al-zufr): human or animal nail. Some say that herbivorous animals have is "ظَفْرٍ (zufr) while carnivorous animals have "مِﺨْﻠَﺐٍ (mikhlab), or claw.

ظَفْرٍ (al-zufr): having big nails.

ظَفْرُ (zafarahu): he dug his nails into his face.

ظَفْرَةُ (az-zufrah): a plant which is similar to a nail while starting to emerge from ground {T, M}.

The Quran says:

6:147 And We forbid all animals with hoofs for the Jews This was to punish them for their rebelliousness.

There is no mention of “ذِئْنَ ظَفْرٍ (zi zufur) among things which have been declared forbidden now in the Quran.

ظَفْرَ (az-zafar): to be successful, to get what is desired {T, M, R}.

ظَفْرَةٍ (al-izfaar): to make success.

Raghib says this meaning has been taken from digging in claws, because a thing in which claws are dug into, comes within a grasp.

Surah Al-Fatah says:

48:44 After that, you were made to overwhelm them (made you successful against them)

Ibn Faris says its basic meanings include anger, success, overpowering and strength.
“ظلم” (az-zill) with its plural form “ظلمان” (zilaal) means shade, or the absence of sunlight. Shadow that falls towards west is usually called “ظلم” (zill), that is, the shadow till sunset. The shadow which falls to the east, that is, from the sunset to twilight, is called “ظلم” (fee’un) {T}.  

*Ibn Faris* says its basic meaning is for one thing to hide or cover another.

Since Arabia is a hot region and there is a dearth of trees, shade is one of the luxuries of life. Therefore anything luxurious is metaphorically called “ظلم” (zill) {M}. Even the heaven is called “ظلم” (zill), and respect, protection, wellbeing of every kind is also called “ظلم” (zill).

The Quran says:

<table>
<thead>
<tr>
<th>Verse</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>77:71</td>
<td>Indeed, the righteous ones shall be comfortable</td>
</tr>
<tr>
<td>4:57</td>
<td>deep shade, deep comfort</td>
</tr>
<tr>
<td>13:35</td>
<td>its food is everlasting, as well as its comfort</td>
</tr>
</tbody>
</table>

“ظلمان” (azallani fulanun): he took me under his wing; he protected me and gave me high respect {T}.  

“ظلم” (zill): any place where sunlight does not reach, or anything which covers and protects.  

“ظلمان” من البحر (az-zilaalu minal bahr): the big waves of the sea.  

“ظلمان” (az-zalalu): water which is in the shade of trees {T}.  

“ظلمان” (zullah): with its plural “ظلمان” (zulal) means everything which covers {T}. It also means clouds.  

*Raghib* says it is used for unhappy times.

About the punishment of the people of *Shoaib* is said:

<table>
<thead>
<tr>
<th>Verse</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>26:186</td>
<td>The punishment of the day engulfed them when thing which came from above covered them</td>
</tr>
</tbody>
</table>

In other words, it is the day when results of their own deeds overwhelmed them.  

“ظلم يفعل كا” (zallun yaf-ul ka): he always kept doing so {M}.  

**Surah Ash-Shoora** says that *Ibrahim*’s people said:

<table>
<thead>
<tr>
<th>Verse</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>26:70</td>
<td>We will always keep worshipping these idols</td>
</tr>
</tbody>
</table>

The Quran says:

<table>
<thead>
<tr>
<th>Verse</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>16:58</td>
<td>Whenever one of them hears about a girl being born to him, his face turns black (with sorrow or anger)</td>
</tr>
<tr>
<td>15:14</td>
<td>If We open kind of a door in the heavens and they climb to it</td>
</tr>
</tbody>
</table>

Such examples mean that it so happens and will happen so always. That is the reaction that you will always get.

<table>
<thead>
<tr>
<th>Verse</th>
<th>Meaning</th>
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<tbody>
<tr>
<td>56:55</td>
<td>you will be frustrated</td>
</tr>
<tr>
<td>39:16</td>
<td>flames of fire which may engulf</td>
</tr>
<tr>
<td>26:4</td>
<td>their heads will bow before him</td>
</tr>
</tbody>
</table>

“ظلم” (zillun) has come opposite to heat in (35:21).
Raghib says it means not to keep something in its proper place, either by increasing or decreasing it or removing it from its proper place or time. He says it means to disturb the balance of something \{T, M, R\}.

Ibn Faris says its basic meanings are of darkness, or by crossing the limits and placing a thing in a wrongful place.

"ظلم" (zulm): to be authoritative in somebody else’s property, to cross a limit. Some say it basically means to make a fault or make less.

"ظلمة" (mazlimah): a thing which is forcibly snatched away.

"ظلم" (az-zaalim) with its plural forms "ظلماء" (az-zaalimoona), "ظلماء" (az-zaalimeena), and "ظلماء" (az-zaalimah) means those people who usurp others’ rights \{T, M, R\}.

"ظلمت" (zulma fulana): wronged his rights.

"ظلم" (lam tatlim minhu shaian): and they did not usurp it.

"ظلم" (zaalim) would therefore mean “he who usurps human rights”, or “one who does not pay what is due from him”.

This word is commonly used for not keeping a thing in its proper place. The Arabs use an example: من استَرْعَى ﻓَدَأ ﻋَلَّم (manis tar-iz zunbi faqad zalam): he who thinks a wolf will look after a herd has committed zulm. In other words, he did not place the wolf in its rightful place i.e. a wolf will never look after a herd.

"ظلم الآرض" (zalamal ard) is said when ground is dug at a place it should not have been dug. This sort of ground is called "ظلمة" (muzloomah), or the one on which zulm has been committed.

"ظلم العين" (zalamal ba-iir): he slaughtered a camel even though it had no issue or disease.

"ظلم الوادي" (zalamal waadi) means for water to reach where it previously had never reached.

As such, zulm would mean to excess and break limits.

"ظلمة" (zalamah) and "ظلمة" (zulumah) means darkness. Plural form is "ظلمة" (zulmat).

Raghib says it means for a light to be extinct, i.e. there being no light where there should have been a light.

"ظلم ملّم" (amrun muzlim): a matter about which one cannot decide where to get hold from, i.e. ambiguous matter.

"ظلم اليوم" (yauma muzlim): a day in which severe difficulties have to be encountered.

"ظلمة البحر" (zulmaatil bahr): difficulties of sea \{T\}.

"ظلمة الشعر" (sherun muzlim): jet black hair.

"ظلمة النبت" (nabtun muzlim): a plant which is so green that it seems near black in color \{T\}.

The Quran has used "ظلماء" (zalimeen) often for some of these categories of people:

- who break the laws (the Quranic permanent values),
- transgress and ignore the limits,
- transgress others’ properties,
- do not pay others their dues,
- exploit others’ labor,
- oppress others,
- commit excess on others,
- people who harm their own self-development through these techniques.
- unjust
Surah *Al-Baqrah* says:

<table>
<thead>
<tr>
<th>2:272</th>
<th>That which you keep available from your wealth for the development of others will be returned to you in full and injustice will be done to you</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Verses 2:272-273</td>
</tr>
</tbody>
</table>

In other words, whatever you have given will not be decreased or lost. Here "لا تُطَلَّمُونَ" (la tuzlamoon) has been explained by "تواففكم" (yuwaffa ilaikum) i.e. will be paid back in full. No injustice will be done further reinforces the value.

Similarly, at another place it is said:

<table>
<thead>
<tr>
<th>2:281</th>
<th>Then every self will be paid what it had earned, and none shall be wronged.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Verses 2:279-282</td>
</tr>
</tbody>
</table>

Here too "لا تُطَلَّمُونَ" (la yuzlimoon) has appeared against "توففكم" (tuwafaa) – later means to pay back what one is due. This makes things clear.

Surah *Al-Kahaf* gives an example of gardens:

<table>
<thead>
<tr>
<th>18:33</th>
<th>The (gardens) used to produce fruits in full and made no loss in their produce (i.e. followed laws)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Verses 18:31-39</td>
</tr>
</tbody>
</table>

Surah *Al-Baqrah* says:

<table>
<thead>
<tr>
<th>2:229</th>
<th>Those who transgress Allah’s limits (as explained in the Quran) are zaalimeen</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Verses 2:229-230</td>
</tr>
</tbody>
</table>

This is a very comprehensive definition of *zaalimeen*, because human rights can only be judged according to the Quranic values as Allah has ordained them, and one who breaks these laws usurps human rights. As such, one who breaks Allah’s limits (laws) is a *zaalim* because he does injustice to fellow human rights. At the same time, the Quran tells us that one, who does so, thinks that he is usurping others rights and increasing his own wealth, but in fact he is harming his own self-development. This is clarified in this verse.

<table>
<thead>
<tr>
<th>3:116</th>
<th>And they wronged their own development</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Verses 3:115-116</td>
</tr>
</tbody>
</table>

By violating the human rights, the balance of a society is also disturbed, and the ones who do it, their own self–development is also affected. In a short run, it may not appear to affect much; however, in the long run the effects show up in the form of crimes, poverty, civil wars, lawlessness, discontentment, etc. That is why the Quran has described *zulm* as evil.

Against it "حسناً" (husna) has been used in (27:11), which means the best form of balance and equilibrium.

Surah *Al-Baqrah* uses "ظلمتُ" (zulumaat) against "نورُ" (nuur) in (2:17), which signifies the light of Allah’s revelation. Hence "ظلمتُ" (zulumaat) are those concepts, beliefs, and superstitions which human beings hold against the teachings and guidance of the revelation from Allah. The permanent values of the revelation are always the same and do not change with time. That is why "نورُ" (nuur) (Light) has always appeared as singular but "ظلمتُ" (zulumaat) is plural. The truth is always singular, while made up stories of human creation are many.

In verse (2:20), "ظلمتُ" (azlam) has been used opposite "أضناء" (aza’a). "ظلمتُ" (azlam) means to become dark and create darkness. It also means to enter darkness. As such, "ظلمتُ" (muzlimoon) would mean those who remain in the dark by choice (36:37).

In surah *Al-Ambia*, the word "ظلمتُ" (zulumaat) has been used to mean such difficulties and problems to which there appears to be no solution (21:87).
Surah *Ibrahim* says:

| 14:34 | if man does not follow this guidance and does what he likes, then he usurps the rights of others, and whatever he gets, is kept hidden |

Instead, the revelation teaches that whatever you earn must also be kept available for mankind at large and nobody’s rights must be usurped.

“ظَلْمٌ” *(zaloom)*: exaggeration, that is, one who oppresses a lot. “ظلم” *(zallaam)* also has the same meaning in (3:181).

The purpose of the Quranic teaching is to eradicate *zulm* in all its forms through human efforts from the world and establish a society based on the permanent values.

### Ze-M-A

ظَمْ ا

- "(zammiy), “ظلمة” *(yazma)*, “ظلم” *(zam'a)*, “ظلم” *(zama)*: to be thirsty, or be very thirsty.
- “ظلمة” *(zamm-e-un), “ظلمة” *(zam'an)*: the thirsty one (24:39).
- "ظلمة” *(zama'a)*: thirst (9:120).

*Ibn Faris* says its basic meanings are to wither and be short of water.

About the *jannat* of Adam it is said:

| 20:118 | There you do not feel thirsty (i.e. water is in abundance) |

Only the desert dwellers can understand what importance availability of water is, because their lives depend on it. For them shortage of water is the severest difficulty, and abundance of water is a sign of ‘heavenly’ society. The Quran has pointed to the state of a a society based on the permanent values where nobody will have to struggle for basic necessities of life such as food, clothing, shelter, education, support, health, etc. nor is anybody deprived of these (20:118).

“ظلمة” *(az-zimm)* means the space or duration between drinking or sipping water.

### Ze-N-N

ظلم ن

- "ظلمة” *(zunn)* with its plural "ظلمة” *(zunun)* means the stronger of the two uncertain beliefs. True knowledge i.e. one based on facts is called “علم” *(ilm)*.

*Manawi* says that “ظلمة” *(zunn)* is a belief in which there is some doubt. It is used for uncertain and certain both things. *Lataif-ul-Lagha* supports this and *Ibn Faris* too says these are the two meanings.

*Raghib* says “ظلمة” *(zunn)* is inference. When these indications are strong then this becomes knowledge, and when it is very weak then the result is nothing more than a superstition.

*Johri* says that sometimes this word is also used for certain knowledge {T, R}.

We have seen above that the scholars say that *ظلمة* means guess and doubt, as well as knowledge and belief, but it is only their guesswork.

The Quran has, as will be seen later, used this term opposite to certainty or truth. Therefore according to the Qurun *ظلمة* can never mean Truth.
When a matter or issue is not certain (Raghib has also noted this), it has two parts. One is sometimes attracted to the truth and sometimes moves away from it, i.e. oscillates between two thoughts. Both these thoughts are called **zunn**.

**Raghib** also says that if it is followed by “أن” (an) or “الن” (anna) then the leaning is towards certain knowledge and it almost reaches the truth. See examples in the Quran. Also see (2:46), (2:249), and (69:20).

“الأئذان” (az-zanoon) is a woman who one marries despite her age and there is yet hope for her to bear a child, but not with certainty. It also means a well about which it is not known whether it has water or not.

“الأئذين” (ad-daynuz-zanon) also means a loan about which it is doubtful whether the loaner will ever return it or not {T, M}.

In the Quran, the word “الأئذون” (zoonoon) has been used to mean guesswork.

| 33:10 | And you started guessing in this way about Allah | وَأَزْوَنَكُمْ بِاَلْلَّهِ الْحَقَّ |

In other words, instead of conviction, your hearts had developed doubts. The conviction in the Quranic Values cannot be developed unless one uses intellect and reasoning to their extremities and then relate and applies to the realities on ground. The Quran has provided guidance on this aspect i.e. how to deal with the doubts and suspicions and convert these into conviction.

Surah Al-Baqrah uses **zunn** as against knowledge.

| 2:78 | They know nothing of the book, even when they recite it. They only make guesses (doubtful). | لايَعْلَمُونَ اَلْكِتَاطَبَ اِلاَءَمَانِيَّ وَ اِنْ هُمْ يَظُنـﱡﻮْنَ اِلاَ |

Surah An-Nisa says:

| 4:157 | They have no certain knowledge in this regard, but they only follow guess work. | ﻣَﺎ هُمْ يَعْلَمُونَ ﻣِﻦْ عِلْمٍ إِلاَ اَلْبَائِعَ اَلْظَّنَّ |

Surah Yunus has used “الأئذون” (zoon) against “الحق” (haqq):

| 10:36 | **zunn** cannot benefit at all against **haqq** (truth) | إنَّ الْظَّنَّ لَا يَغْنِي مِنْ الْحَقَّ شَيْئًا |

The entire structure of **Deen** is built on knowledge and conviction. If we are not sure about some issue as to what is Allah’s direction, then there will exist doubt and uncertainty concerning the solution and our action. Hence **Deen** has to be based on well-established foundations. This is the reason that Allah has declared regarding the protection of the Arabic Text of the Quran. (15:9). This is the very Quran that the Messenger (pbuh) has left for the mankind- fully protected from any human intervention and alteration. Therefore only the Quran provides the truth and the required certainty in **Deen**. Everything else is a guess work. Allah has declared clearly:

| 10:36 | Surely guess-work can be of no avail against Truth | إنَّ الْظَّنَّ لَا يَغْنِي مِنْ الْحَقَّ شَيْئًا |

Whatever is within the Quran is **Deen**. All other which is not in the Quran needs to be verified and checked using the criterion explained in the book before accepting it.

“الأئذن” (az-zinnah) means uncertain accusation.

“الأئذين” (az-zaneen) is a person with whom the basis of enmity is on a prejudice {T, M}. 

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ظُهْرَ

(az-zahrū min kulli shsaiyin): the outer part of anything as against the internal part, as a man’s back. It also means transport, and also used for abundant wealth which is prominently evident.

(az-zihaa): helper, backer, back up help

(zihriyya): the extra camel which is taken along in case it is needed. Its status is not primary but secondary. Later this word came to mean “to sidetrack somebody” or “ignore somebody”.

The Quran says:

| 2:85 | You all help each other against them |
| 40:29 | the overpowering nation (group) in the country |
| 43:33 | Steps which they climb |
| 24:358 | heat of the afternoon |
| 33:4 | to announce ziuharun about the wife |
| 24:31 | they are not aware of the secret things about women |
| 72:26 | He does not tell anyone about His hidings |
| 2:189 | from behind the house (against back yard) |
| 24:30 | let them not exhibit their adornments: excepting those which are self-evident |
| 24:31 | and let them not walk with a heavy tread lest whatever they have as adornments are known to others |
| 24:31 | Let them put their shawls over their bosoms |
| 33:59 | They must have a cloth as overall or as an overcoat. |

These two last verses refer to jewelry which is worn on the calves and which is commonly hidden and is used by women in various cultures in the past less so now. To make it evident, one stamps on the ground or walks forcefully so that it makes a sound. As far as the jewelry which is worn on the upper part of the body, it is said:

| 24:31 | Let them put their shawls over their bosoms |
| 33:59 | They must have a cloth as overall or as an overcoat. |

These adornments are to remain hidden from outsiders, not from their own folks (24:31). The things which are self-evident are the rings or bangles, or any jewelry put in the nose. The hands and the nose remain exposed even with an overall or shawl. The Quran has not asked women to cover them. It has
instead directed both men and women to lower their eyes (gaze) and not allow them to be brazen (24:30-31). It is evident therefore that the Quran has no intention for women to hide their faces, because if women hide their faces then there is no need for men (and women) to keep their eyes lowered.

These are the instructions of the Quran about display of adornments and can be understood rationally. Things which display themselves or which are self-evident have not been asked to be covered.

Surah *Hoodh* says that Shoaib told his nation:

| 11:92 | you have merely kept God as *Zahira* |

This means, for you the actual importance is for your own decisions and man-made laws, but you keep Allah’s revelation as a backup, so this may be of some use in cases of your choice if required. Note how this is event now prevalent in the Islam being practiced by various sects i.e. the Quran is used when suits to be quoted otherwise ignored as a book of guidance!

In surah *Al-Hadeed* an attibute of Allah has been mentioned as “اقةِﮨِرُ” (az-zaahiru) (57:3). Here “ériqueِﮨِرُ” (az-zaahiru) does not mean the one who can be seen with the naked eye, because when *Bani Israel* had demanded to see Allah with their own eyes (2:55), they were told that their desire was childish because Allah cannot be seen by humans. Therefore “ériqueِﮨِرُ” (az-zaahiru) in (57:3) means the being on whose existence many visible things of the universe are a testimony. It may also mean the one who overwhelms everything, but His overpower works unfeelingly, i.e. unseeingly, because along with being “ériqueِﮨِرُ” (az-zaahiru), He is also “ﮨَﺑَﺎطِﻧُ” (al-baatin), or hidden (57:3). Allah can only be ‘visible’ through His creation. This does not mean that creations are Allah themselves. The sense is that these creations signify the presence of their creator (*ayaat Allah*) i.e. serve as a sign. The laws of Allah permeate through everything i.e. which everything follows in the universe. That is evidence of His authority. This is how Allah is “ﺳُؤﺳُورُ” (az-zaahior), but nobody can know how or what Allah is. This way, He is “ﮨَﺑَﺎطِﻧُ” (al-baatin). According to His laws, His authority is in the universe but not imprisoned in it. The virtue of His personality is above everything in the universe but not separate from the universe. He is “ﺳُؤﺳُورُ” (az-zaahior) and “ﮨَﺑَﺎطِﻧُ” (al-baatin) at the same time, i.e. He is simultaneously immanent and transcendent. He has a personality but not personified. His authority is Divine Energy but not without a personality.
In Arabia and neighboring areas like Syria, Iraq etc. the nations of Saamia were scattered. The most important nation among them was that of Aad, which on one side had spread from Haza maut and Yemen to Iraq along the Gulf of Persia. On the other, it had gone out of Arabia to rule Syria and Egypt. About 2500 BC this nation seems to be the ruling power in these areas. They are also known as Aad-e-Irum after Aad’s son Irum.

The Quran has called them the successors of the nation of Nooh (7:69). This shows that they were an ancient nation. Messenger Hoodh was sent to this nation. The place of his teachings and preaching was the area of Ahqaaf, which means winding sand dunes and desert. The vast Arabian Desert which was called Ahqaaf is now called Ruba khaali.

The Quran says that according to those times, this nation had abundance of life’s achievements. There were springs of water everywhere, gardens full of fruit laden trees, abundance of progeny and cattle (26:132-134). They used to build big buildings at every highway (26:128). They also had knowledge and perception (46:26), but their selfish interests had put them on the wrong path and their knowledge and perception were not used in righteous deeds (29:38). Messenger Hoodh warned them about their wrong deeds, but they paid no heed and ignored his warning. They were later engulfed by a storm which destroyed them (69:6-8). They have been called The first Aad by the Quran (53:50). Those few who had believed in Hoodh’s teachings were saved and their progeny as descendants followed and were called The second Aad.

Details as to the link between the deeds of this nation and their destruction through natural calamity can be found in the book titled Jooyi Noor.

**Ain-B-A**

(al-ibb): burden, load, weight, goods etc.

ma abaatu bihi: for me it has no weight (burden as well), I do not care about it {T, M, R}.

The Quran says:

<table>
<thead>
<tr>
<th>25:77</th>
<th>What weight (significance) do you hold before my Sustainer? {F}</th>
</tr>
</thead>
<tbody>
<tr>
<td>مَا</td>
<td>ﻓِي ﺍِﻟْﻤَﺎ</td>
</tr>
</tbody>
</table>

**Ain-B-Th**

(al-abas): any deed which has no clear direction, or the benefit or use of which is not known. It is used for a person who does not know why he is doing something. In other words, it means to do something without fixing a purpose for carrying out an action or activity. This is why games are called "abal {T, M, R}.

(abusa bish-shaiyi): mixed it with something to adulterate it {T, M, R}.

Ibn Faris says the basic meaning of this root is to mix something with the intention to adulterate it.

When a man does something with a purpose in mind, he does not mix it with any work which does not lead towards that purpose. But if no purpose is ascertained, then as we pass time in our life anything can interfere with it as we will not be aware of its consequences.

(abeesatun naas): people of different tribes who do not have a common ancestry.

(al-abeesah): mixed herd of goats.

(al-abus): work which is non-beneficial, work which does not have a definite aim and purpose {T, M, R}.
According to the Quran, this entire universe, and everything in it, has been created with a purpose, and the purpose according to the Quran is to hold human beings accountable for their deed as stated in (45:21). The right path is that which leads an individual to do righteous deeds as explained in the Quran and as a consequence be able to develop his self. Those who do not believe in this accountability, their view is that this universe has come into being on its own without any purpose. Therefore they live a life which is not based on the permanent values of the Quran and this aspect has also been referred in the Quran in detail.

Whole edifice of life is built on these two separate concepts of life i.e. accountability as explained in the Quran and absence of accountability and its consequences also explained in the Quran. The explained has referred to both the concepts of life in detail and detailed the consequences as well. This is why the Quran is a complete book of guidance.

In order to highlight this very difference, the Quran has said:

<table>
<thead>
<tr>
<th>23:115</th>
<th>do you think that We have created you without a definite purpose and meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>21:16</td>
<td>We have not created the universe as a sport</td>
</tr>
</tbody>
</table>

See also (44:37) where instead of "السماء" (asma) i.e. Universe it is said "السمووات" (as-samawaat) which means Universes. It means that there is a definite purpose for the creation of this human life. As stated earlier the creation is with a programme and is based on 'haqq' or truth (44:38). The universe is created with an aim to produce constructive results.

Just to illustrate with an opposite concept of life, for example according to the Hindu philosophy this entire universe is 'ram leelah' or a play for the gods. In other words, a drama staged by God in which He Himself plays the biggest role, and that is why He is also called 'nat rajan' or the king of players.

The Quran has refuted such like concepts and has stressed the reality and seriousness of this life. As per this philosophy, all those things that happen during a person's lifetime without any proper planning hold no value with Him. One of the crimes the Quran relates about the nation of Aad which was destroyed, is that they used to build great buildings so that they would serve as monuments. As such, it has compared this to "البَصُوْنَ" (ta’basoon) in (26:128) i.e. waste of effort. That is, there must be some purpose or benefit of a building or construction. Building a great monument which has no practical value is a waste of time and effort.

Same is happening all over the world including the Muslims who read the Quran regularly and pay little attention to its values. Any construction which has no value for the mankind at large will not find support from the Quran. In this context, any deed of human beings that is not beneficial to humans at large is useless (2:177). Also see (18:103-106). In this context see headings (Th-W-B), (L-Ain-B) and (S-D-Y).

Ain-B-D  ع ب د

"عَبَدُ" (abad) actually means a scented plant that holds a lot of attraction for camels. Camels get corpulent if they eat it and also start to give more milk. This plant also produces thirst when camels eat it and need water to drink. As such, this plant holds three characteristics of attraction, producing thirst, which finally produce corpulence and abundance of milk. Therefore its connotation holds initial pain, but ultimate success and comfort. In the same way the Arabs used to rub fat on their boats which made the boats look ugly, but ultimately the boats were kept safe from the effects of water. Therefore the boat was called "سَفِينَةٌ مُعَبَّدَةٌ" (safinatoon mu-abeydah).

Ibn Faris has included two meanings as basics for this word, i.e. softness and harshness. Here he refers to the sort of softness which in fact later produces resilience.
According to this basic meaning “عبادة” (ibadat) which means to do some deed with heartfelt inclination and which as per its ultimate results is very beneficial even if initially it requires hard work and persistent effort.

In following the Quran one accepts some bindings on himself which may appear difficult initially but in the long run these hold many benefits and these limits in fact make the character stronger with passage of time. The Quran fully explains the consequences of following the values and their significance.

The Quran has made this meaning clear in three verses where the messenger is being told to:

<table>
<thead>
<tr>
<th>Verse</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>51:55</td>
<td>continue presenting the Quran Guidance to people because this will benefit those who accept it</td>
</tr>
<tr>
<td>51:56</td>
<td>We have created mankind whether urban or rural to follow the divine guidance (It may appear challenging initially, but is beneficial in the long term)</td>
</tr>
<tr>
<td>51:57</td>
<td>(and remember) We do not wish any sustenance or reward from them for following the Divine Guidance. Their hard work [in following the Guidance] is for their own benefit</td>
</tr>
</tbody>
</table>

In other words, initially there are hardships as the system is established by individuals accepting the guidance and then making efforts to create a system. There is a strong opposition from those who do not wish to give up their privileges; however, if efforts are continued then the system gets established and all the promised benefits are reaped by everyone.

In order to understand this term “عباد” (abbad) we need to keep both aspects of difficulties and benefits in mind, which we confront in our life. For example the term “تعبيد” (ta’beed) means when a horse is trained enough to harness it for riding. This is called harnessing or breaking of a horse. The term also means to make a road level and smooth, so that people can use it for going from one place to another. The point to note here is that initially all these tasks involve hard work, but later these provide long term benefits.

Applying this analogy to the Quranic Guidance means that the values explained in the book will provide long term benefits to anyone who follows it using human intellect and reasoning.

Thus the true meaning of “عبادة” (ibadat) is to recognize the need for the Quranic Guidance through free volition and then using our intellect and reasoning to accept it with conviction. The firm conviction in what is stated in the Quran is Truth and that what is being promised is achievable through human efforts. It then becomes a proper programme to educate and train all volunteers in the guidance with a view to work jointly to establish a system for the good of mankind (2:151). This requires time, effort and resources which these volunteers acquire and spend through their free volition as they have developed this infinite conviction that what is in the Quran is Truth from Allah – the Creator of the Universes (9:111).

The Quran declares:

<table>
<thead>
<tr>
<th>Verse</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>16:36</td>
<td>Be obedient to Allah and do not transgress the defined limits</td>
</tr>
</tbody>
</table>

The meaning of “طاغوت” (taghoot) is all those forces which work against the permanent values e.g. exploitation, slavery, conflicts, wars, etc. Therefore this this verse would mean that harness your own abilities and external forces of nature according to the guidance of the Quran and utilize these for the good of mankind so that your this part of life and the next part of life are successful (2:201).

At another place it is said:

<table>
<thead>
<tr>
<th>Verse</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>19:44</td>
<td>Do not obey shaitaan</td>
</tr>
</tbody>
</table>

The meaning of “شیطان” (shaitaan) is the same as explained earlier i.e. the forces which follow human desires and do not accept the permanent values of the Quran.
19:44 Indeed, shaitaan is disobedient to Rahman

The shaitaan referred here is the human desires which can never guide to the righteous path and need the Quranic guidance – the attribute of Allah referred here is Rehman. See heading (R-H-M). Also See heading (Sh-Te-N).

Also see those verses of the Quran in which it is said:

45:23 Have you not seen him who has made his own desires his god?

16:36 Every messenger who came with the message from Allah exhorted people to accept Allah’s mission and avoid falsehood

Thus this makes the meaning of being “abid of Allah” clear, because at another place it is said:

4:60 consider the condition of those who in their own minds think that they believe in the Quran and other holy books prior to it

They still want all their problems to be solved through ungodly means or laws which have been ordered to avoid such ungodly laws (2:257). As such it is clear that avoiding “taghoot”, or the ungodly, means that man should solve his problems neither according to his personal thoughts and desires, nor through ungodly means and laws, but through laws that have been made and revealed by Allah. It is this that has been called “abaidullah”, that is, to adopt the way of Allah as this is the right Quranic meaning of performing “ibadat” of Allah. The Quran has used the term “abaidullah” exactly in the way the word “government” is used nowadays.

Surah Al-Kahaf says at one place:

18:110 They should not include anyone else in their abad of their Rabb (Sustainer)

At another place it is said about Allah:

18:26 He does not include or let anyone share in His authority

In the same way it is said in Surah Yusuf that:

12:40 there can be no authority but that of Allah
He has ordered not to accept subservience of any other

Thus we see how the Quran has used the words authority, government, sovereign, and ibadah.

In the narrative covering the messenger Moosa he tells Pharaoh that his favors to him when he was a child were of no consequence as compared to keeping the Bani Israel under subjugation. The Quran then quotes the people of Pharaoh:

23:47 (Shall we accept what these two brothers are telling us who are nothing but human beings like us, and) when even their people are our slaves?

The Quran makes it very clear that if we wish to benefit in this life and the next then we have only one option i.e. to follow the permanent values as revealed. Allah has declared:

5:44 The people who do not carry out their affairs as per the revelation given by Allah (as contained in the Quran) are a people who reject the guidance (therefore cannot benefit from it)
This is the reason that the Quran has declared clearly that the believers will only be given authority if they will establish Deen (24:55) and this will include:

1. the permanent values are followed
2. no other law is followed.

From the above it becomes clear that “عبادة” (ibadat) does not mean worship as practiced in various sects as this type of worship can be carried out under any form of government which has nothing to do with the Quran.

The historical background to this term is that when the oppressed under any oppressive and dictatorial regimes were reprieved, they were called “عبيد” (abeed). The plural of “عبادة” (abid) is “عابدون” (abidoon) and “عبادة” (abadah), but the feeling of sympathy for such relieved persons or “عبيد” (abeed) did not last very long and the people who were freed from the oppressive regime began to be turned into slaves again. As such, the word “عبيد” (abed) acquired the connotation of being ruled or subservient. As such, the meaning of “عبيد” (abed) in the Quran came to mean the subservient or the ruled (23:27), and “عبيد” (abad) came to mean “to make subservient” (26:22), and “عبيد” (abed) came to mean slave, or subordinate (2:178).

This has given the connotation of obedience. As such, “عبيد” (ta‘abbud) and “تذل” (tazallul) are used in the same meaning, i.e. to submit before the laws of Allah. This is the emotion that is inherent in worship, and thus “عبادة” (ibadah) has come to mean worship.

The Quran says:

26:71 they said we worship idols

Quran 26:71

These idols are manifestation of the images present in the minds of these worshippers as beliefs and consequently they associate benefits and harms with these beliefs. Therefore these idols are worshipped either in expectation of favors or fear. These beliefs establish firm inner hold on these followers and become so well established over a period of time that these provide emotive satisfaction within a group. Since group benefits are associated with having common beliefs even if wrong, majority never questions it and these continue from generations to generations. The Quran has referred to this state of affairs in many places e.g. (53:23), (43:23). This is also the basis on which any subservience is undertaken.

With reference to the initial hard work, the same matter gives rise to “عبيد يعبد” (abida ya’budu) which means to express hatred or frustration. As such Surah Az-Zakhraf says:

43:81 if there can be a Rehman (Attribute of Allah) who can have children then I shall be the first to disapprove Him

Quran 43:81

In other words, since there is no question of any son being born to Allah, therefore there can be no question of any acceptance of this position. Now if “أبيين” (abideen) is to be considered as derived from “عبيد” (abad), then this verse could also mean that if Allah had a son, then I would have been the first to obey this son, but since this can never be the case, I do not accept this. This whole argument is baseless as it is our self, which on our thought process actually defines us as humans, and this we cannot pass it on to our progeny i.e. what defines human self is non-physical and is not governed by the physical laws. The Quran puts repeated emphasis on the acceptance of the revelation as an external standard to manage human affairs based on the permanent values and states that this is a human world and humans have the free will to make their own choices. There is no short cut to this process and this is only possible if we first understand the Quran the way Allah wishes us to understand it. This is all explained in the Quran and this invitation is for all human beings for all times.

“العبد” (al-abad) means a human being whether he is free or a slave. Later this word began to be used to mean slave.
To summarise this discussion in relation to this term:

1) Wherever *ibadat* of Allah is mentioned, it will mean to follow the Quran with full acceptance with the full use of human intellect and reasoning. This will bring the inner conviction and one would be able to see the benefits associated with following the guidance. In the process of establishing a system some form of expressing collective emotion in a gathering e.g. to say common prayer to physically demonstrate our desire to follow Allah’s laws is mentioned in the Quran. However, to think that it is an end itself, is against the teaching of the Quran and when looked at logically can never be the case, as such gatherings for prayers as we see these, do not solve any human issues as required by following the permanent values. For details, see the topic of *salat* which comes under the heading (Sd-L-W). The bowing and bending before Allah means that we submit ourselves before the laws of Allah, and we accept willfully the laws of Allah. The Quranic guidance is about solving human issues within the permanent values with only one authority i.e. Allah – no human model and this is what means real freedom.

Surah Al-Baqrah says “*aslamtu*” (aslamtu) and “*na’budu*” (na’budu) to mean the same thing. It is this that has been called the way of life (2:131-133) plus the words “*muslimoon*”, “*abidoon*” (abidoon) and “*mukhlisoon*” (mukhlisoon) have also been used in this meaning (2:136-138).

2) Wherever *taghoot* or falsehood is mentioned it would mean man’s faithfulness to his own desires or following the orders of other human beings. This obedience will include the loyalty to the oppressive regimes and will also include the teachings of so-called religious leaders. On the contrary Allah’s ‘worship’ would mean following the laws of Allah and of none else.

3) Wherever *ibadat* of gods and goddesses is mentioned, it would mean the superstitious worship of these idols. Faithfulness to them is the same as bowing before kings and queens.

4) *Ibadur rahman* would only mean those people who follow the laws of Allah. These are those who devote all their energies and abilities as directed by the Quran This makes the meaning of “*iyyaka na’budu*” (iyyaka na’budu) clear, i.e. “We only perform your *abad*”, or that “We only bow before your laws and obey them, and devote all our energies and abilities in the way that you have ordained for us”.

To rise and bend collectively in traditional prayer is the manifestation of these emotions of being faithful towards Allah, but Allah’s *ibadat* is not confined to this form of worship only. *Ibadat* of Allah means to follow His laws with every breath and in every aspect of our lives.

| 51:56 | And I have created *Jinn* and *Ins* so they may only obey me. |

It must also be highlighted here that through following or obeying Allah’s laws, man is able to enjoy heavenly bliss on this earth and it makes him capable of rising to new heights of evolution in the world hereafter. Thus this ‘governance’ or ‘obedience’ enables man to self-impose the higher values of life over oneself. As said earlier, these are self-imposed restrictions and are not imposed by any external compulsion. Also that *ibadat* here does not mean the sort of worship that the prehistoric man, who was afraid of nature’s forces, imposed upon himself in order to please those forces.
Ain-B-R

“عَبْرَ” (abara) means to reach another place or state.
“عَبَرَ الْنَّهَر” (abarان nahr): he crossed a canal, i.e. he reached from one bank of a canal to other bank.
“عَبَرَ السَّبِيْل” (abaras sabeel): he reduced the distance or traversed it.
“الْمَعْتَرْ” (al-mebar): the means through which he crossed the canal, like a boat or bridge etc.

According to this theory Raghib says that “عِبَارَةٌ” (ibarah) means the sentence that travels from one’s mouth and reaches another’s ear.

“عِبَرَةٌ” (ibrah) is the understanding which one has through observation about some unseen conclusion or result.
“تَعْبِيرُ الْخَيْرِ” (itabarash shaiyee): to evaluate something thoroughly and to decide about it by bringing some example of that thing to fore.
“الْتَعْبِيرُ” (at-tabeer): to interpret a dream. This word is also used to make the verbs such as “عَبَرَ” (abara), “يَعْبُرُ” (ya’bur), “عَبْرَةٌ” (abran) and “عِبَارَةٌ” (ibarah) etc.

Ibn Faris has presented a saying from Khalil which says “ثَعْبِيرَةٌ رَأَرَعْتُهُ” (abbartu dananeera tabeera) which means to weigh or evaluate each dinar.

To mean interpretation of a dream, this word has been used in (12:23).

“Ain-B-S

“عَبْسَ وَجْہٗ” (abus wajhu): he distorted his face.
“عَبْسُ تَعْبِسَا” (abassa ta’beesa) also means the same as above.
“الْعَبَسُ” (al-abbas): a man who has a permanent crease on his forehead.
“الْعَبْسُ” (al-abus) means excrement and urine that sticks to a camel’s tail and dries up {T}.

The Quran says:

74:22 he then creased his brow (or frowned, or distorted his face)
76:10 a day whose brow is severely creased (a horrific day, a day whose harshness distorts people’s faces)

Raghib says that it means distortion of a face because of adverse inner emotive state of an individual {R}.
“عقبة” (abqar) was a dwelling place in the desert which the Arabs believed was habilituated by Jinns. Whenever they saw something unique or strange, they associated it with the dwellers of “عقبة” (abqar), i.e. with Jinn, or strangers.

Ibn Syedah says it was the name of a habitation in a city in Yemen which was famous for its engraving of the floors and fancy clothes. Thus whenever beauty and fineness of a work was meant, it was linked to this city. Later “عقبة” (al-abqari) came to mean a complete, unusual and best thing, as well as a tribal chief or high ranking person.

Fara says it means very good and thick floor {T, M, R}.

The Quran has said:

55:76 beautiful and unique floors

Ibn Faris says it basically means hardness and difficulties.

“عقبة” (al-atabah): the thresh hold of a door.
“عقبة” (al-atabah): Stubbornness or hardness in some matter, or very unpleasant thing.
“عقبة” (al-atab): hard and stony ground {T, M}. It also means land which is not favorable for someone who wished to be there {R}.
“عقبة” (al-atab): a camel walking on three legs whose one leg is injured or tied. It is also used for a man who hops around on one leg.
“عقبة” (ta-attaba alaih): he became angry with someone.
“عقبة” (at-taab): steps of a ladder, as well as steps of rocky stairs.
“عقبة” (atabaah): thresh hold of a door as it is higher than its surroundings.
“عقبة” (al-otbah): agreement or willingness.
“عقبة” (ista'tabahu): wanted his willingness and pleasure. It also means that he gave up his displeasure and agreed with him {T, M}.
“عقبة” (qad a'tabini fulan): He gave up all such issues which had earlier displeased me, and hence he gained my friendship
“عقبة” (ill isti’taab): demand or ask for an agreement, or to ask pardon, or to ask somebody to give up his displeasure and anger.
“عقبة” (al-mo’tab): the one who has been made to agree, the one from whom anger is removed {T, M}.

The Quran says:

41:24 If they want to give up things which have brought them ignominy and punishment and thus seek our pleasure, then they will not be able to do so

Ignominy and punishment will not leave them, as they will not be pardoned. Also see (16:84).

Raghib says it means to stock pile things of need beforehand (4:18) {R}.

Since jahannam (Hell i.e. consequences of one’s deeds) - it comes into existence (though invisible initially) as soon as one starts doing wrong deeds.
The Quran says:

4:18 a painful punishment has been prepared for them

It is not a something prepared by Allah in advance. It means, as mentioned earlier, that a man starts preparing his jannat (paradise) and jahannam(hell) with every step he takes in his/her life, and all this happens according to the law of requital created by Allah. For details see heading Jahannam where it has been explained that even today jahannam is before us and near to every individual committed to doing wrong.

According to Ibn Faris this root’s basic meanings are nearness and presence.

### Ain-T-Q

- **اَﻋْﺘَﺪْﻧَﺎ (al-itq)**: independence, freedom, high descent, respect, beauty.
- **atuq al-abdu ya’tiq** (atiqun) or **اَﻋْﺘَﻖٌ (at-iqun)** is a slave who gains his freedom.

The Quran calls the Kaba as ""**bait-ul ateeq**" in (2:29), i.e. the center of Allah’s system which is free of all slavery and subjugation, which is not affected by anything, physical or mental. Kitaabul Ashqaaq supports these above meanings.

As a symbol this places it very high if it represents freedom from all types of slavery and the nation which owns it will have a very high status in the community of mankind.

- **رااحُ ﺍَﻋْﺘَﻖٌ (raahun ateeq)**: that wine whose seal is unbroken, in other words old (vintage) wine.
- **اَﺗْﻘَ ﺍَﻟْﻔَﺮَﺱُ ﻋِﺘْﻘَ (ataq al-farsu itqa)**: the horse galloped ahead.
- **اَﻋْﺘِﻴْﻖٌ (itq)** means strength in the dictionary.

Ibn Faris says this root is used to mean (1) to be respectable (2) and to be old (antique).

Raghib says ""**الْﻌِﺘَﻖِ (al-ateeq)** means predecessor with regard to time, or place or rank. Therefore for K’aba to be **الْﺒَﻴْﺖِ ﺍَﻟْﻌَﺘِﻴْﻖِ (beitul ateeq)** includes all connotations for it to be free, powerful, according to time and space and ahead of all others. This represents the rank of Muslim nation, because K’aba is merely a symbol of Allah’s system as well as the center of its nation, just as a capitol or a flag are symbols of a country. The respect of a flag means the respect of the country that it represents as a symbol.

As far as the Kaba being ahead is in time is concerned, it means that it came into being (as the Centre of the people of Ibrahim- who was Muslim) long before the center of the Jews and Christians (Baitul Muqaddas) did.

### Ain-T-L

- **اَﻋْﺘَﻠَۃُ (atalahu)** means to push someone very harshly or to pull someone very cruelly towards a prison.
- **اَﻋْﺘَﻠَۃٗ ﻟَوْ (huwa mi-u’tal)**: he has the power to pull cruelly.

Ibnul Sakeet has said that ""**اَﻋْﺘَﻠَۃٗ (atalahu)** means to push someone very harshly or to pull someone very cruelly towards a prison.

Raghib says this means to hold someone where many of his parts conjoin and pull it with force.

Ibn Faris says it basically means intensity and strength.
Surah *Ad-Dukhaan* says:

| 44:47 | pull him towards the *Jahannam* | فَأَعْتَلِوْ ثُمَّ أَلْصَٰبُوهُ مِّنَ الْجَحِيمِ |

العالَّمَ (al-ulal): one who eats a lot and who saves on wealth (who is miserly with wealth). It means one who abstains from good deeds, or one who is very quarrelsome \(T\). Being cruel or harsh are meanings included in the connotation.

The Quran says:

| 68:13 | Violent and cruel with all that base born | ﻓَعَلْتُ ﻏَلَّ ذَٰﻟِكَ ﺔَرَمْاً |

For the meaning of “زانيّم” (zaneem), see heading (Z-N-M).

| 44:47 | pull him towards the *Jahannam* | ﻓَأَعْتَلِوْ ثُمَّ أَلْصَٰبُوهُ مِّنَ الْجَحِيمِ |

**Ain - T - W**

| عَتْ وَ | (ata), (yu’tu), (itriyya), (tutuwwa): to transgress a defined limit, to disobey a rule. (atatur reeh): the wind increased in its intensity, i.e. it turned into a storm \(T\). (lailun aat): very dark night \(T\). (malikun aat): very cruel and heartless king \(M\). |

Surah *Al-Haqqah* says about the nation of Aad:

| 69:6 | they were killed by strong wind (storm) | ﻓَآَلْتَ ﻋَلَّ ﺔَرَمْاً |

Surah *At-Talaaq* says:

| 65:8 | Rebellion against the Sustainer (who nurtures him). | ﻓَأَعْتَلِوْ ﻏَلَّ ﺔَرَمْاً |

*Ibn Faris* says that it basically means pride.

The Quran says:

| 25:21 | They were very rebellious | ﻓَأَعْتَلِوْ ﻏَلَّ ﺔَرَمْاً |
| 19:69 | those who were very persistent in their rebelliousness against Rahman | ﻓَأَعْتَلِوْ ﻏَلَّ ﺔَرَمْاً |

But in (19:8) this word has been used to mean intensity and extreme.

| 19:81 | I have reached the extreme of old age | ﻓَأَعْتَلِوْ ﻏَلَّ ﺔَرَمْاً |

*Raghib* says that it means to reach an old age where there is no possibility of recuperation or recovery.

| عَتْ وَ | (asaratlirq): his vein throbbed. (asara), (ayuza): to be aware of something without intention. (asara alus sir): he became aware of a secret. (aa'sarahu): informed him, made him aware. (aa'saratu fulanan ala kaza): I informed him of something \(T\). |

The Quran says:

| 18:21 | This way we informed the people about them (people came to know about them) | ﻓَأَعْتَلِوْ ﻏَلَّ ﺔَرَمْاً |
| 5:107 | if you come to know that they have committed a crime | ﻓَأَعْتَلِوْ ﻏَلَّ ﺔَرَمْاً |

العُتْر (al-isyar): hidden effect of something. It also means earth.
Ain-Th-Y

“ﻉَﺜَﯽ” (asaa) means to create extreme chaos, to destroy to bits \( T \).

Raghib says that (Ain-Th-Y) and (Ain-Y-Th) mean nearly the same thing, but usually this word of “ﻉَﺜَﯽ” (asaa) was used to mean mental chaos.

Al Manar says that “ﻉَﺜَﯽ” (asaa) means to spread chaos and trouble.

Ibn Faris says basically it means create chaos.

The Quran says:

<table>
<thead>
<tr>
<th>2:60</th>
<th>Do not create chaos in the land. (i.e Do not spread chaos in a society)</th>
</tr>
</thead>
</table>

A-J-B

“الْعَجْبُ” (al-ajab): the part of an animal’s tail joined to the body, or the last part of everything \( T \).

“تَعْجِبُ” (ta’ajjub) is the surprise which a person feels at not knowing something, or if one sees a thing for the very first time and likes it and feels that this sort of thing has been witnessed for the first time.

“عَجَب” (a’jab): something which is a cause for surprise or which is denied because it has never before been encountered \( R \).

“عَجَب” (a’jab): the fear and apprehension which is felt when some task is encountered which is thought to be challenging.

“عَجِيْب” (ajeeb): the sort of thing which has not been witnessed before.

“الْعَجِبُ” (al-ujb) means pride, narcissism \( T \).

Ibn Faris with reference to Khaleel has said that “عَجِيْب” (ajeeb) is a thing which causes wonderment and “عَجَاب” (ajaab) is a thing which has crossed the limits of “عَجِيْب” (ajeeb) i.e. extremely surprised, something witnessed beyond expectation.

The Quran says:

| 2:204 | the matter of life that causes wonderment for you |
| 72:1 | this points to a wonderment the cause of which is not known (surprise at the revelation, as to how this Quran was presented) |
| 33:52 | no matter how much their beauty attract you |

In reference to selecting a spouse the Quran has used this root in (2:221)
“عَجَرْ” (ajuz): to stay behind or to acquire something when it is almost out of hand. Usually this word means to be unable to do or get something and not being able to do something {T, R}.

This meaning seems appropriate where it has been used in (72:1), although these meanings are not to be found in ordinary dictionaries.

Ibn Faris says its basic meanings are “weakness or feebleness” as well as “the hind part of something”. Why this word is used for staying behind, speaks for itself.

“المجرزة” (al-ijzah) is said to mean an old man’s last child.

“تَعْجَزَتْ الْبَعْيْرَ” (ta’ajjatul abeer): I climbed the hind part of a camel {T, R}.

“الْعِجْرُ” (al-ajooz) has about one hundred meanings in the dictionaries.

“عَجْرُ عَلَيْمٍ” (ajuzun aqeem) is used in (51:29) to mean old or weak woman.

“الْعِجْرُ” (al-ajooz): hip, the end of anything, the last part. Plural is “الْعِجْْرَى” (aijaaz). It also means the last part of a tree trunk which is joined to the earth.

“عَجْرُ نَخْلِ” (aijaazu nakhl): the trunk with roots of the date palms (54:20).

“عَجْرُ” (ajoaz): to weaken, to consider something to be weak or feeble.

“إِنْ هُمْ لَا يُعْجِزُونَ” (innahum la yujizoon): they cannot weaken (8:59).

“مُعَعْجِزَيْنَ” (mu’aajizeen): those who try to defeat each other and render helpless (22:51).

The Quran has made very clear that the Law of Requital works in the universe including the human world. Those who go against it, may appear to be succeeding in the short term, however will always suffer the consequences in the long term. The difference is that if a system is established based on the Quranic values the good results of the system take shape very quickly i.e. within a short time scale. The natural time scale for the law of Requital to take shape could be thousand years as it takes time for the collective deeds to bear results over a very long time e.g. the rise and fall of nations or civilisations.

The meanings for which we use the world miracle, has not appeared in the Qurani. The believe the messenger had to do something unnatural that may have mesmerized people, or made them helpless, which is not true.

“الْعِجْرَةِ” (al-ajaf): for obesity to be lost gradually.

“عِجْرَ” (aajaf) the plural is “عِجَافٌ” (ijaaf) which means thin or feeble {T, M}.

Surah Yusuf says:

| 12:43 | seven thin cows |

“جَفَ النَّفْسَةَ عَنِ النَّطَاعَ” (ajafa nafsuhu anit tu’aam): he abstained from eating though he was hungry {T, M}.

Ibn Faris says basically it means weakness, as well as to abstain.
"al-ajal", "al-ajalah": speed, fastness, haste.

Raghib says it means the desire to acquire something before time.

(aajalatin naaqah): the camel gave birth to still born child before time.

(salijalaa fis sair): for a camel to be hasty in getting up, i.e. the rider has not fully accommodated himself on the back, but the camel gets up.

(al-mi’jaal): date palm whose fruit ripens before expected time.

(al-ujail): appetizer.

(musta’jalaatut tareeq): short cuts {T, M}.

The Quran says has used “ta’ajjalah” and “ta-akhhara” in (2:2-3), and “aajilah” against “aakhirah” in (75:20-21).

These two terms of the Quran, “aajilah” and “aakhirah” are very important. For details, see heading (A-Kh-R) and (D-N-W). For example, say that there are two farmers. Each of them has a quantity of wheat which they have kept as seeds. There is dearth of food with them. One of the farmers gets the wheat grinded that he had kept for seeding. His shortage of food ends, but the second farmer bears the temporary shortage and sows the seed for the next crop. For some time he faces great difficulty due to shortage of food but then there is abundance of food as the crop matures and he reaps the benefit.

The first farmer acted hastily, i.e. he had his eye on the immediate benefit which was acquired quickly. But the second farmer had his eye on the end benefit, that is, he delayed the self-gratification. This is the difference between “aajilah” and “aakhirah”. The Quran says that we give quick benefits to those who seek immediate benefits, but they have no part in the happiness of the future (2:200, 17:18). Conversely, those who keep their eye on the happiness of the future also find their future to be blissful, and after the initial turmoil, the present too is beneficial (2:201, 17:19). These are the two groups who are compared in the Quran.

For example:

76:28 One strives for immediate benefits and the other group strives for the happiness of the future

Also see (75:20-21)

The word “future” covers both the coming generations and the life hereafter. The Quran gives us a program which covers both aspects in detail. The life of “aajilah” and “aakhirah” provides happiness of in both parts of the life. For example one group thinks that man’s present life is all there is (i.e. physical life) and therefore the benefits are immediate. The other group thinks that man’s life consists not only of his physical life but also the life in the hereafter. His physical life ends here but his self goes on and the benefits for this self are accrued in the “aakhirah” against the “aajilah”. These are permanent values. The Quran gives a program which not only benefits his physical life but also helps nurture his self. Thus he gets the benefits of both this world and the hereafter.

(al-ajal) in the Humair dictionary means earth. That is why “khuliqal insaana min ajal” in (21:37) has been taken to mean that man has been created from earth {M}. This is supported by other places in the Quran where man’s creation is said to have been initiated from earth (32:7).

Surah Bani-Israel says:

17:11 man is hasty

Therefore if this meaning is taken in (21:37) as well, then it seems more appropriate. It is stated:

21;37 ..then you will not ask it to be hastened (i.e. punishment as a reward of their deeds)
It is only the guidance provided by the revelation which enables man to keep an eye on the long term future. Working for immediate benefits makes a man impatient and raises the objection in response to invitation to the guidance that why the results of bad deeds do not show up quickly? According to the Law of Requital the results of our deeds do not show up quickly and there is a gap between what we do and their effects to show up later. For example there is a time lag between the time we sow seeds and for the crop to mature. Those who live according to the guidance provided by the revelation are not bothered by the fact that the result of their deeds are not immediate. They develop a conviction that on the Law of Requital works with evidence around them and they live their life with this in mind.

"(al-ijl): a calf. Some think that a month old calf is called “ijl” as in (2:92) and (20:88) {T}. Some also think that up to one year old calf is called “ijl”.

Raghib says there is a connotation of haste in this word, i.e. a calf is very active and fast but when the calf turns into an ox it is no longer called so.

In surah Al-Qiyamah the Messenger (pbuh) has been guided:

<table>
<thead>
<tr>
<th>75:16</th>
<th>Do not move your tongue along with it so that you can grasp it quickly</th>
<th>لا تَغْرِكَ يِهِ لِسَانُكَ لِتَعْجَلْ يِهِ</th>
</tr>
</thead>
</table>

But as it has been said under heading (H-R-K), its meaning becomes clear when taken in consonance with (20:114) where it is said:

<table>
<thead>
<tr>
<th>20:114</th>
<th>do not make haste about doing something until you are given the whole program about it i.e. revealed further details</th>
<th>وَلَا تَعْجَلِ بِالْقُرآنِ مِنْ قَبْلِ اَنْ يُفْضِي اِلْيَكْنَ وَلَا يَا هِ</th>
</tr>
</thead>
</table>

When the revelation expostulate the whole program, then act accordingly. It is also noted under the heading (H-R-K) that it may also mean the human record of deeds. In this case there will be no connection between (20:114) and (75:16), but the meaning of (20:114) is evident even without it.

**Ain-J-M**

In the Arabic dictionary, the meaning of (Ain-J-M) is of being unclear and ambiguous i.e. something which remains unexplained.

"(al-'ajam): a person whose meaning is not clear despite him being an Arab. The plurals are “(aa'ajim), “(aa'ajoom), “(aa'ajmeen). Thereafter “(al-'ajami) came to be used as a description for every person who was not an Arab, no matter even if he was very eloquent. “(aa-aajam): a dumb person.

Lataif-ul-Lugha says that “(al-jamiyyu) means being a non-Arab, even if he is eloquent, and “(al-aa'jami) means non-eloquent even if this person is an Arab.

"(aa'jam fulanun kalam): he kept the matter ambiguous.

"(babun mo'jam): closed door.

"(ista'jamatid daar): house became empty and there was no one to answer {T, M, R}.

Ibn Faris says it means silence and quiet.

In the Quran, “(aa'jami-un) has appeared against “(arabiyyan mubeen), as in (26:198) and (41:44).

"(al-arabiyyu) means eloquent. See heading (Ain-R-B).
And you count all blessings of Allah, you would not succeed.

They sold him for a small amount of coins

Those among you who are at home during this month, should fast

It is evident from this that fasting is for the entire month of Ramadan.

A kind of lentil {T, M}. The Quran uses it in (2:61).
“\(\text{عَدْلٌ}\) (\text{adal\})\) the goods or weight laden on both sides of a camel, which is equal in weight.

“\(\text{عَدْلُ} \rightarrow \text{الْمِيزَان} \) (\text{idl\rightarrow almeezaan\})\) balanced the scales.

“\(\text{فَأَعْتَدَلَ} \) (\text{fa\'atal\})\) thus the scales were balanced.

“\(\text{Usuđٍ} \rightarrow \text{fa\'atal\})\) made two things equal in weight, made even.

“\(\text{داَلَهٗ} \rightarrow \text{ka\}a\)\) to move away from a path.

“\(\text{داَلَة} \rightarrow \text{ka\}a\)\) a road bent towards one side {\text{T}}.

Ibn Faris says “\(\text{عَدْلٌ}\) (\text{adal\}) also means compensation.

2:48 no compensation will be accepted from him  
6:70 even if he is ready to pay any kind of compensation  
49:9 By justice and equality.

The meaning of “\(\text{كِسَّةٍ}\) (\text{qist\}) will be related in the heading (Q-S-T).

The Quran has ordered to do “\(\text{عَدْلٍ}\) (\text{adal\}) and “\(\text{إِحْسَانٍ}\) (\text{ihsaan\}) in (16:90). It means that to give full compensation to someone is doing “\(\text{عَدْلٍ}\) (\text{adal\}), and to complete his shortcomings and set his balance right is “\(\text{إِحْسَانٍ}\) (\text{ihsaan\}). See heading (H-S-N).

To mean similar and example, this word has been used in surah Al-Anaam:

| 6:151 | these people equate others to Allah  |

Ibn Faris says that it has two meanings which are opposite to each other. It means to be smooth as well as to be crooked or bent. But it is generally thought that the meaning to be crooked is derived from the use of “\(\text{عَنّ}\) (\text{un\})

A Quranic society is based on “\(\text{عَدْلٍ}\) (\text{adal\}) and “\(\text{إِحْسَانٍ}\) (\text{ihsaan\}), that is, justice and balance. In this society every individual gets full return for his labor, and no excess is committed against anyone. Individuals in such a society decide to take only that which is enough to meet their needs and leave the rest (of the resources) for the sustenance of mankind at large (2:219). The rest will be for those who due to some reason cannot earn their livelihood, or whose return for labor cannot be enough to meet their needs. To complete their shortcoming is called “\(\text{إِحْسَانٍ}\) (\text{ihsaan\}). This “\(\text{إِحْسَانٍ}\) (\text{ihsaan\}) is no favor to anyone, neither is it some sort of charity, but the act of creating a balance. The individuals of such society decide that the returns for their labor will be available to all. All this (the resources) is under the administrator of this system and is used for the sustenance of every individual of society who needs it. This is why the Quran along with ordering “\(\text{عَدْلٍ}\) (\text{adal\}) and “\(\text{إِحْسَانٍ}\) (\text{ihsaan\}) has ordered to abstain from “\(\text{فَاحْشَاءٍ}\) (\text{fahsha\}) and “\(\text{مَنْكَرٍ}\) (\text{munkar\}) (16:90). “\(\text{فَاحْشَاءٍ}\) (\text{fahsha\}) means miserliness, and “\(\text{مَنْكَرٍ}\) (\text{munkar\})
means the excuses that human intelligence cooks up, which instigate a man to accumulate for himself whatever he can by whatever means.

**Ain-D-N**

*_udun* (adan), *_ya'dun* (ya'din): to stay somewhere.

* _jannatu a'dn_: gardens in which one can stay with permanence, a mine, and a place where a thing is born and where it is always found. It means the center of anything.

* _al-ma'adin_: roots {T, M, R}.

The Quran says *_jannatu a'dn_* in 9:72. It means the residences of comfort and luxury.

*Ibn Faris* says it means gardens to stay in, in other words, such gardens in which one can also live.

**Ain-D-W**

* _ya'adun_ (ya'dun), * _ya'din_ (ya'din): to stay somewhere.

* _jannatu a'dn_: gardens in which one can stay with permanence, a mine, and a place where a thing is born and where it is always found. It means the center of anything.

* _al-ma'adin_: roots {T, M, R}.

Ibn Faris says it means gardens to stay in, in other words, such gardens in which one can also live.

**Raghbih** says *_adwun_* (adwun) means to cross a limit and to be unable to reach mutual agreement or harmony. If it is in disharmony with respect to speed, then it is called *_adwun_* (adwun). If it is with respect to mutual feelings, then it will be called *_adawha_* (adawah). If it is with respect to deterioration in *adal* and justice, then it will be called *_adwaan_* (udwaan) {T}.

* _ada alaihi_: he committed excesses on him {T}. If it is in disharmony with respect to speed, then it is called * _adwun_*. If it is with respect to mutual feelings, then it will be called * _adawha_*. If it is with respect to deterioration in *adal* and justice, then it will be called * _adwaan_*. {T}.

* _a'da_ (a'da), * _ya'doo_* (ya'doo), * _adwa_* (adwa), * _adawana_* (udawaan), * _ta'da_* (ta'da): to walk fast or run.

* _ta'aadau_: they competed in speed {T}.

* _a'daal qoum_: these nations had enmity with each other {T}.

* _a'adal qoum_: these nations had enmity with each other {T}.

* _a'daal qoum_: these nations had enmity with each other {T}.

* _a'daal qoum_: these nations had enmity with each other {T}.

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**Ibn Faris** says it means gardens to stay in, in other words, such gardens in which one can also live.

The Quran relates in the tale about Adam that when the humans instead of living as one united community started a life of parties and divisions, then their individual interests took priority and as a consequence enmity and distances were created among them (2:36). Conversely life should be such in which the hearts should be inter-twined just as a cloud integrates into another (3:102).
Mutual "العذبة" (adawah) creates "العذاء" (at-ta'addi), or unevenness. That is why this root has appeared against "موفدة" (mawaddah) in (60:7).

In surah Al-Baqrah "العذاء" (i'tida) and "العذاء" (isyaan) have come to mean similar things (2:61), that is, one who forgets the limits and crosses them, gets rebellious. Similarly the word "العذاء" (udwaan) has come opposite to "العذاء" (taqwa) in (5:2). "العذاء" (taqwa) means to observe the limits defined by Allah in the Quran. Thus "العذاء" (udwaan) would mean forgetting the limits or crossing them. In (2:193) the word "العذاء" (udwaan) has come to mean the excess which can be termed punishment. That is, "العذاء" (udwaan) of oppressors engulfs themselves.

In surah Al-Ma'idah, "العذاء" (adawah) and "العذاء" (baghda'u) has come together (5:64).

Surah Al-Kahaf says:

18:28 do not ignore them

And "العذاء" (ism) would mean a crime which only affects the criminal. For details see (A-Th-M).

The plural is "المعذدوون" (mo'tadoon) and "المعذدين" (mo'tadeen).

Ain-Dh-B عذ ب

There are three elements in the basic meaning of this root.
1) The sweetness or delightfulness of water that quenches thirst.
2) Difficulties and pain which are an obstacle to a comfortable life.
3) Hurdle, to prevent.

To comprehend these meanings one has to conceive of the dwellers of the Arab desert. Water was very short there and sweet water is even harder to get. This commodity was no less than a benevolence which was acquired after great search, hardship and quarrels. Several days had to be spent without it, i.e. one had to live without availability of fresh water for several days.

"العذب" (al'azb): delightful, sweet water.

The Quran says:

25:53 one of them is delightful (water) هذا عذب ماء

"العذب" (asta'zabar rajulu maa'ahu): that man brought sweet water (potable water).
"العذب" (aa'zabal hauz): to clean a pond of straws etc. from the surface of water.
"العذب" (al-a'zabaan): two delightful things, either wine or saliva of one’s mouth {T, M}.
“عذبة” (a’zab): straws etc. which rise to the surface of water and thus pollute the drinking water. It also means the pieces of rags which professional women mourners keep with them.

“عذوبة” (azbah): a tree toxic to camels. Hence it means punishment, hunger, thirst and pain (T, M).

“عذوبة” (a’zoob), “عذابة” (aazib): man, camel or horse who stops eating or drinking due to intensity of thirst.

“عذبة” (aazib): he who can spend the night without eating anything. This word is also used for someone who does not enjoy any protection or shade. As such, “(azaab) is used for any sort of deprivation i.e. hunger or thirst or any plight or difficulty. It also means to prevent one from reaching something or somewhere.

“عذبة عن الشيء” (azaabahu anish shamsii) and “عذبة” (azabahu) and “استعذب” (asta’zabahu) means preventing one from something (T, M).

Ibn Faris has said that the matter of this word cannot be superimposed on other words and neither can these words be clubbed to mean the same thing.

The Quran has used “عذبة” (azaab) to mean all the inequities that the Pharaoh’s nation incurred on its slaves of Israelis (20:27). Quran uses “مفلحون” (muflihoon) against “لهم عذابا عظيم” (lahum azaaboon azeem) in Surah Al-Baqrah in (2:7), which makes it clear that “عذاب” (azaab) means all the inequities of life and any deprivation. Hence it means any deprivation so severe that it disables one to benefit from the pleasant things in this life.

This word has also been used to mean the punishment that is meted out by the courts (4:25), (24:2). Here the aspect of stopping someone or preventing from something is more prominent than suffering, because the very aim of legal punishment is to stop someone or preventing from committing crimes.

“عذاب” (azaab) from Allah means the destructive result of man’s own wrong doings and because of this Allah has also been called “مغذب” (mu-aazib) in (7:164) i.e. ensuring the recompense of what we do. Anyone who tastes such “عذاب” (azaab) is called “مغذب” (mu-azzab) as in (26:213). According to the Quran, a life of deprivation and misery during one’s lifetime (20:134) i.e. hunger and fear are a form of “عذاب” (azaab) as in (16:114). The stoppage of heavenly blessing is also “عذاب” (azaab) as in (7:96). Divisions and party differences are forms of “عذاب” (azaab) as in (6:65). Mutual differences are called “عذاب” (azaab) in (3:104). The removal and elimination of differences is a blessing (11:116-118). The above are only a few forms of Allah’s “عذاب” (azaab). Its details are noted and covered throughout the Quran.

Ain-Dh-R

“اذر” (al-azr) means the efforts of a man in trying to mitigate his faults {R}. It also means the excuse or reason that man presents for some fault, crime or mistake {M}.

Ibn Faris says it is only man’s way of extenuating his fault or crime, simply through words and not by any action of repentance.

Real meaning of “اذر” (azirah) is the open space in front of houses, but later this word came to be used for the garbage that is thrown in such open grounds {R}.

“اذر الشيء” (azzarash shaiyee): a thing with which something is adulterated. Later it began to be used for removing faults from man’s actions.

“اذر المألاه” (aa-zaral ghulama izara): he circumcised his son. Hymen is also called “عذر” (uzrah).

“اذر الروع” (aa-zarar rujulko eh-zara) is said when sins of a man become very copious.

“اذر الدار” (aa-zaratid duar): house has become very dirty.

“اذر الأثاث” (eh-tazaratil manzil): signs of houses disappeared i.e. destroyed. {T}.

Ibn Faris concludes that there is no room for conjecture here, but every word holds its own meaning.
Surah Al-Mursalat says:

<table>
<thead>
<tr>
<th>77:6</th>
<th>Whether of justification or of warning</th>
</tr>
</thead>
<tbody>
<tr>
<td>30:57</td>
<td>No excuses of theirs will avail</td>
</tr>
</tbody>
</table>

In (30:57), "مَعْذِرَﺓٌ" (ma-zerah) can also mean "عَذْرٌ" (azr) and its meaning includes excuse or argument {T}.

In the Yemen’s dictionary the word "مَعْذِرَﺓٌ" (ma-aazeeru) means wail as well as need.

As such, "لا تَعْذَرُوا " (la tazeru) in (9:60) which means "to make lame excuses".

Surah Al-Qiyamah uses "مَعْذِرَﺓٌ" (ma-aazeerah) in (75:15), the singular of which is "مِعْذَﺍﺭٌ" (mezaar).

Surah At-Taubah says "مُعَذْﺭَﻮْﻥَ" (mu-azzeroon) in (9:60) which means this very thing, or the presenter of lame excuses, or those who are at fault.

Ibn Faris says this means those people who had no excuse but still made false excuses.

"تَعَذْرَﺍ ﻟِّﻟﺎَمْﺮُ ﻋَﻠِيهِ " (ta-azzaral amru alaih): Task became difficult for him.

As such, whenever "عَذْﺭٌ" (azr) or excuse will be heartfelt, it would mean that the person making the mistake genuinely repents it, and he is genuinely explaining why the mistake was made. This sort of "عَذْﺭٌ" (azr) is appreciated. The other and more usual type of "عَذْﺭٌ" (azr) is when a person gives wrong reason or logic for his mistake and wants to mitigate his mistake simply through verbal excuses.

Ain-R-B

"عَرْب" (al-arab) or "عَرْبُ " (al-arb) means the people of Arabia.

Raghib writes that the progeny of the messenger Ismail is called "العَرْب" (al-arab).

Taj-ul-Uroos says the descendants of Ya’ru-bubnu qaihtaan are called "عَرْب" (arab) or "عَرْبِ " (arba). This man was the forefather of the Arabic people and was first person to speak in Arabic language {T}. But this explanation does not seem appealing.

"الْعَرَبَّاتُ " (al-airaab) is the plural of "أَعْرَبِيٌّ " (a-rabbi’u). This word is used for the Arabic tribes which dwell in the deserts and forests {M}. The Quran has used this word for these desert dwellers in (9:97).

"أَعْرَبِيّ " (al-arabiyyu): one who makes clear, i.e. eloquent {M}.

"أَعْرَبْتُ " (al-arab): to clarify something.

"أَعْرَبْتُ لَهُ ﻟَأَدَكَّلْا " (arrabtu lahul kalaam): I told him about it clearly {T}.

As such, when the Quran says "حُكْمَﺍً عَرَبِيّﺍً " (hukman arabiyya) as in (13:37), or "قُرْآنًا عَرَبِيّﺍً " (quranan arabiyya) in (12:1), or "لِسَانًا عَرَبِيّﺍً " (lisanan arabiyya) in (46:12), it does not mean that Quran is in Arabic language, but it means a clear book, i.e. a book which explains everything very clearly. Therefore Surah Az-Zumur explains "قُرْآنًا عَرَبِيّﺍً " (quranan arabiyya) by adding "غِيْرَ ذِى ﺃَوْﺝٍ " (ghaira zee iwaj) to it in (39:28). In other words, it means such a clear book which has no complications and is simple to understand (54:17).

"أَعْرَبْونَ " (al-arub): a wife who is loved by her husband, and who is madly in love with her husband as well, and expresses that love, and laughs and enjoys life with him {Ibn Qateeba vol.2}. 
**Ibn Faris** says that this root basically means to open something up and make it clear. He says that 

“عَرُﻭْﺏٌ” (arub) would mean purity of soul and body. He also says that it may mean some deformity in body or limb.

By happiness and pure soul one would mean a joyful and happy woman.

“اِرْبَاطَةٔ ﻋَﺮِﺑَﺖْ ﻣَ ﺍِ” (aribat ma-e datahu) would mean that his stomach had problem.

“اِمْرَﺎﺕُ ﻋَﺮُﻭْﺏٍ” (imra-atan urub) also means a woman of bad habits or character. The plural of “عَرُﻭْﺏٌ” (arub) is “اِرْبَاء” (urub).

About the wives in a heavenly society, it is said “اِرْبَاءُ اَّ ﻋَرِﺑَﺖْ ﻣَ” (arubaan atraba) in (56:37). But from the context it is found that, aside from love that is the basic quality of a good marital relationship, it also means a very civilized and straight forward woman because the Quran has called the women of the era before the advent of the Quran as “غَﻴْﺮُ ﻣُﺒِﻴْﻦٍ” (ghairu mubeen) in (43:18). This means a woman who cannot explain her intent clearly due to the environmental effects. However, when such women were trained in a Quranic society, then they became very eloquent, confident, and straight forward.

“اَﻟْﻌَﺮَﺝُ” (al-ta’reeb): not only to talk clearly but also to talk with reason \(T\). Therefore in a Quranic society both men and women talk honestly, clearly and intellectually with reason.

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**Ain-R-J**

“عَﺮَﺝٌ” (araj): to climb higher.

“عَﺮَﺝُ ﻓِﯽ ﺍﻟﺪﱠﺭَﺟَﺎﺕِ” (araja fid daraja): to climb stairs.

“مُﻘَرَّاءٌ” (megraaj) with plural form “مَّاْرِﺡٌ” (ma’arij) also means a ladder. This word has not been used by the Quran.

“عَﺮَﺝٌ” (araja), “يَعْﺮَﺝُ” (ya’ruj): something happened to his leg and he started limping because of it. This limping is only temporary. For permanent limping the term “عَﺮِﺝَ يَعْﺮَﺝُ” (arija ya’ruj) will be used.

“اَرِﺡٌ” (araju): a lame man, i.e. a man who walks on level ground as if he is climbing the stairs.

**Ibn Faris** says that the basic meaning of this matter is

1) Temporary or permanent bending to one side or limpness.
2) Height and evolution.

“اَﻟْﻌَﺮَﺝُ” (al-araj): a lame man, because a lame man walks crookedly.

About the evolution of things in the universe the Quran says:

| 32:5 | Allah decides about a scheme according to His own laws or Will, then starts creating as per His scheme from its lowest form |
| 45:22 | This is the concept of the universe that is presented by the Quran. As the universe dynamic, man must not remain static and should constantly strive progressively forward and keep ascending. |

Then that thing rises or evolves to new heights from its basic creation, and every stage in that evolution towards its completion may take a thousand years or even fifty thousand years (70:4). This is why Allah has called Himself “ذِی ﺍﻟْﻤَﻌَﺎﺭِﺝِ” (zil ma-aarij) in (70:3), i.e. Creator and Overseeer of the evolutionary process.

This means that Allah makes every creation evolves to reach its own completion. In this way He declared Himself to be on the right path (11:56) i.e. on a balanced path and direction - “ذِی ﺍﻟْﻤَﻌَﺎﺭِﺝِ” (zil ma-aarij) means to be on the Right Path, and also means that Allah is taking the Universe forward. The universe is dynamic and moving forward and its movement is linear not cyclic like the Greeks thought. At the same time this universe is also evolving towards its intended purpose. The Quran has stated that the purpose of the universe is to ensure that each one of us is accountable for our deeds and none is dealt unjustly (45:22). This is the concept of the universe that is presented by the Quran. As the universe dynamic, man must not remain static and should constantly strive progressively forward and keep ascending.
Surah *An-Noor* has used “عَرْجٌ” (aaraj) to mean a lame man in (24:11). Since there is a bend in the leg of a lame man, therefore the bended branch of a date palm is also called “عُرْجُونٌ” (urjoon) as in (36:39) {T, R}.

*Ibn Faris* says “الْعَرْجُ الْطَرِيقِ” (inn arajaz zareeq) means that there was a bend in the road, or that the road had a bend in it.

“الْعَرْجُ” (al-arj): 80 to 90 camels according to *Ibn Faris*.

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**Ain-R-J-N**

“عُرْجُونٌ” (urjoon): the crooked branch of a date palm (36:39). See heading (Ain-R-J).

---

**Ain-R-R**


“الْعَرْجُ” (al-ma‘ arrah): any sort of difficulty, pain or loss. This word also means mistake, error, or sin.

“الْعَرْجُ” (arrah): he was the cause of pain {T, R}.

Surah *A-Fatah* says:

<table>
<thead>
<tr>
<th>48:25</th>
<th>lest you may come to harm because of them</th>
</tr>
</thead>
</table>

“الْعَرْجُ” (arrah), “اِعْتَرْجة” (itarrah): to go to someone and ask for a favor without begging, or appear before someone to ask pardon.

*Ibnul Qitah* says “الْمَغْتَرِبُ” (al-muatarru) means one who meets. But a group of linguists says that “الْقَانِعُ” (an-naafeh) means the beneficiary and “مُعْتِرَ” (mu-attiru) is a person who hovers around you for some favor whether he says so or not.

The Quran says:

<table>
<thead>
<tr>
<th>22:36</th>
<th>he is in misery</th>
</tr>
</thead>
</table>

*Ibn Faris* says this word is used for a deprived man who hovers around you all the time to carry favor. The basic meaning of this matter is to attach something bad to some other thing.

---

**Ain-R-Sh**

“الْعَرْشُ” (al-arsh): a member of something, or a pillar supporting a roof, or the roof itself, or any other support on which a roof rests {T, R}.

*Raghib* has said that “الْعَرْشُ” (al-arsh) is used for anything with a roof above it. The plural is “عُرُوشٌ” (uroosh). It is also used to mean a king’s throne. Thus this word came to mean government or authority and kingdom.

The author of *Lataif-ul-lugha* has said it means overpowering and strength.

*Ibn Faris* says it means the height or ascent in anything that is made or created.

The Quran says:

<table>
<thead>
<tr>
<th>27:23</th>
<th>She (Queen <em>Saba</em>) had a very big throne</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>2:259</th>
<th>The houses in this settlement had fallen on their own roofs or pillars</th>
</tr>
</thead>
</table>
"jannatin marooshaat" (jannatin marooshaat): a garden where vines are laid out on lattice work, such as grape vines (6:142).

The Quran has used the word "arsh" (arsh) to mean Allah quite a few times, for instance:

<table>
<thead>
<tr>
<th>Verse</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>27:29</td>
<td>He is the creator of the entire universe and also holds the authority and control over it</td>
</tr>
</tbody>
</table>

It also means the highest authority and central control. This control is very firm and no weakness can enter this control.

<table>
<thead>
<tr>
<th>Verse</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>7:54</td>
<td>Then he ascended on his throne</td>
</tr>
</tbody>
</table>

"istawa" (istawa): to sit firmly on something or somewhere, or to be able to overpower fully.

The Quran says:

<table>
<thead>
<tr>
<th>Verse</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>11:7</td>
<td>His central throne is on water</td>
</tr>
<tr>
<td>21:30</td>
<td>We have given life to everything from water</td>
</tr>
</tbody>
</table>

This point needs further explanation.

This means that the essence of the physical life is water - this is corroborated by modern day research which says that there can be no life without water. Therefore when the Quran says that Allah’s throne is on water, then it means that He has control over every living thing through His laws. Allah’s control is also working in the outer universe according to His laws. He has made laws for everything and none can go against these laws. In the human affairs the revelation is provided as a source of external guidance as an option. It is up to us to accept it or reject and then live by the consequences of our choice. This is called the law of requital i.e. every cause has an effect. This is briefly the explanation that Allah’s throne is spread out over the entire universe.

Ain-R-Zd

"arz" (arz): to become apparent or come into full sight, or to present before someone (40:46).
"araza lahu kaza" (araza lahu kaza): it so happened with him; he saw something cursorily.
"araza alaihi kaza" (araza alaihi kaza): showed him a particular thing.
"arazash shaiyee" (arazash shaiyee): the thing became apparent.
"al-aariz" (al-aariz): the event that befalls you or thing that comes before you.
"al-artza" (al-artza): the upper wood of a door frame.
"al-ariza" (al-ariza): the cloud that is spread on the horizon (46:24).
"al-arzu" (al-arzu): width of something {T}.

The Quran says about heavenly society:

<table>
<thead>
<tr>
<th>Verse</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>57:21</td>
<td>the width of which is the same as the entire universe</td>
</tr>
</tbody>
</table>

"aaraza unhu" (aaraza unhu): avoided him, turned away from him.
"aaraza alfarsasi fe adweh" (aaraza alfarsasi fe adweh): the horse ran by leaning his neck and head to one side. That is, instead of keeping himself straight, the horse ran breadth wise.
"itiraaz" (itiraaz): for something to come in front to obstruct the way {T}.
"urzatah" (urzatah): cover (2:224)
"al-arazu" (al-arazu): household goods, wealth and riches (22:33).

Surah Al-Airaaf says:

<table>
<thead>
<tr>
<th>Verse</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>7:169</td>
<td>these people obtain short sighted benefits or goods and do not worry about the future</td>
</tr>
</tbody>
</table>

Here the word "araza" (araza) means worldly goods {R}.
Raghib has said that “الْعَرْضَـَْٰنَ” (al-arzu) also means non-lasting or temporary thing.

Surah At-Tauba says:

| 9:42 | if there is some benefit that can accrue quickly |

Here too the meaning of “عَرْضَـَْٰنَ” (araza) is clear.

The Quran has explained “مَغْرَضُوْنَ” (murizoon) by saying “تَوَالِئُـُمْ” (tawallaitum) (2:83, 3:22). Therefore it means those who turn away or avoid, or those who find ways for avoiding the Quran, or those who move to aside.

(“آرِزُ عَنْ ٱلْمُشْرِكِينَ” ariz anil mushrikeen) in (15:94) has the same meaning as “فَاصْفَحْ” (fasfah) in (15:85). That is, to leave them alone or move to aside.

**Ain-R-F**

“الْعَرْفَـَْٰنَ” (al-arf): smell, scent.
“عَرْفَـَْٰٰ” (urafu): I found His scent. From here it means to recognize something.

Raghib says that “مَعْرِفَةٌ” (marifatah) or “عِرْفَـَْٰٰ” (irfaan) is to understand something from the signs by using the human intellect and reasoning.

It is obvious that this will not be equal to knowledge and that is why it is said (Allahu ya’lum) which means that only Allah knows for certain. “مَعِرَفَـَْٰتَ” (Allahu yurifu) is not said because Allah knows with certainty about everything. It means that a man cannot know anything about Allah, except what He has said about Himself in the Quran. But by deliberating on the things in the universe, which are His creations, we can come to understand His Attributes. This is called “مَعْرِفَـَْٰت” (ma’arfat) or understanding Allah {T}. The Quran has not used the word “مَعِرَفَـَْٰت” (ma’arfat) or understanding of Allah, but has always used the word ‘knowledge’.

By deliberating on the universe and the truths in the Quran, the knowledge about Allah’s laws can be acquired but nobody can know or conclude about the personae of Allah Himself. This is why the Quran has asked to believe in Allah and understand His attributes in order to use these as a model for the self-development. Ibn Faris has said that this root has two basic meanings i.e. two things to occur one after another and the other meaning is - peace and satisfaction.

“الْعَرْفَـَْٰنَ” (al-urf): progeny of a horse because it has hair one after another or wave after wave.
“الْعَرْفَـَْٰنَ” (al-araf): means to recognize, because an unknown thing causes consternation. If a thing gets recognized and is familiar then peace and satisfaction follows.
“الْعَرْفَـَْٰنَ” (arafa), “يَعْرِفُ” (ya’rifu), “مَعِرَفَـَْٰةٌ” (ma-rifatan) and “عِرْفَـَْٰن” (irfana) all mean to recognize something.
“مَعِرَفَـَْٰتَ” (ma-ariful arz): known and recognized paths of the earth {T}.
“تَعَارِفُونَ” (ta-arafu): they recognized each other.
“أَمْرُ عَرِفَ” (amrun areef): work that is recognized {T, R}.
“الْعَرِفَ” (al-areef): to recognize one’s own men, or introduce them.
“الْتَعْرِيقَـَْٰ” (at-tareef): to introduce something {T, R}.

This word is used for a lofty thing as well.

“الْعَرْفَـَْٰنَ” (al-urf): a high sand dune or some high place easy to recognize.
“الْعَرْفَـَْٰنَ” (al-araf): a high place, as well as the crop that is on both banks.
“مَعِرَفَـَْٰةٌ” (qullatah arfa): high peak.
“ناَّقَـَْٰتُ عَرُفَ” (naaqatun arfa): a she camel with a high back.
“الْعَرْفَـَْٰٰ” (al-urfa): distinct border between two things {T, R}.
"itarafa bizambehi": he owned up his sin, or he confessed to his sin \{T, R\} (41:11).

"urufa": "Confess to your crime", or come or follow another, or come one after another.

"ja'al gounu urfa": people came one after another. This led people to say that "walmar-salati urfa" in (77:1): angels who come one after another \{T, R\}.

The Quran has used "yarifoon" against "yunkiroon" in (16:83). Therefore "amrun bil maroofi" and "nahi unil munkar" has been said at many places as in (3:109).

Surah Al-Airaaf says "al-urf" instead of "al-maroof" in (7:199). "Mа-roof" means all those deeds or works which are accepted by a Quranic System, and "Munkar" are all those deeds that are not accepted by such a system. These two are comprehensive terms of the Quran which incorporate all laws imposed by the Quran and also the daily practices of the members of a Quranic System. It is obvious that the basic principles that govern such customs and practices will remain unchanged because they have been fixed by the Quran, but their form and details shall be framed according to the times and these will keep changing with the changing requirements of the time. As such, the deeds and customs that a Quranic System accepts during an era are called "Mа-roof" (ma-roof) whether these exist from the past or these have been suggested as new to meet the requirement of the time within the guidance of the Quran. This means that the customs and practices that it upholds in a Quranic System will also be considered "Mа-roof" (ma-roof). But it must be ensured here that nothing among the customs and practices should be against the overall teachings of the Quran because in that case those will become "Munkar". See heading \(N-K-R\).

The Quran says:

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7:46 And there will be men on heights, recognizing each other by their marks

وَعلى الآخراف رحى يُغْرُفُونَ كَمَا يَبْصِرُونَ
```

Usually "airаaf" (airaaf) is taken to mean the place between heaven and hell. Those people, whose good and bad deeds will be equal, are called people of "airаaf" (airaaf), and it has not been decided whether they will go to heaven or hell. This is not the right meaning as the Quran mentions only two groups, that is "اصْحَابُ الْجَنَّةِ" (as-haabul jannata) and "اصْحَابُ النَّارِ" (as-haabun naar). There is no mention of any third group.

Secondly the loftiness of the people of "airаaf" (airaaf) is said to make them recognize people who will go to hell and heaven. Therefore this ‘loftiness’ which is the right meaning of "airаaf" (airaaf), tell us that this is the mention of people on higher places \{Ibn Qateebah in Al-Qartain vol.1\}.

People of "al-airаaf" (al-airaaf) are the loftiest people and these people will appear as witnesses for their groups (4:41). This group is probably that which has been called "as-sabiquna" and "muqarraboon" in (56:10-11). This is the group that has also been called "شِهَادَةٌ عَلَى النَّاسِ" (shuhada'a alan naas) in (2:143).

Among the rituals of Hajj, there is also mention of "ارَافَاتٍ" (araaafat) in (2:198). This is the ground where Muslims of the whole world recognize each other or gather during Hajj.

Surah Muhammad says about a heavenly society:

```
47:6 the heaven which has been made pleasant for them \{R\}

٤٧:٦ ﺑِلَاءَﻩٖ ﺍِﻟْمَأْمُوُّدَةُ ﺍِﻟْأَهْدَاءِ
```

This can also mean that the heaven is quite familiar to them because the Quran has introduced it to them. Ibn Faris says it means that Allah has infused perfume or good fragrance in the paradise, but the meaning of mutual recognition and introduction are more appropriate for this word.
**Ain-R-M**

عر م

(aramul jaish): speed, force and large numbers of an army.

(afaram minar rajul): impulsiveness and rudeness, and someone inflicting pain and hurt.

(al-aram): dams or other such constructions that are created in the valleys. It also means heavy rain which becomes intolerable {T, M, R}.

The Quran mentions “sailul arim” (sailul arim) which means a very strong flood.

*Ibn Faris* says the basic meaning of this root is hardness and intensity.

**Ain-R-W**

عر و

(urwatah): thorny bushes which have firm roots and which do not shed their leaves even in winter. Thus when there is no other plantation for animals to feed on, these bushes come in handy for them.

These bushes can be relied on during all seasons. As such, anything that can be depended upon is called "urwatah" (urwatah). The handle of a bucket in a well is also called "urwatah" (urwatah) {T}. Any support that one can hang onto is "urwatah" (urwatah) {R}. *Ibn Faris* says “urwatah” can also mean a button hole wherein a button can be fastened.

Surah *Al-Baqrah* says that the belief as defined in the Quran i.e. in Allah is called “urwatah” (urwatah wusqa) in (2:256). This means a solid support that can be relied upon. A law of life that can never make a mistake in its result which is totally dependable regarding its authority, which never fails and never deceives, which never breaks midway, is hence called “urwatah” (urwatah).

“arahu”, “ arousal” (i’tarah): to come in front, i.e. that thing or reality became evident him without any obstruction whatsoever, or very clearly {R}.

**Ain-R-Y**

ع رى

(al-uryu), “ aria”, “ ya’ra”, “oorban): to become naked or to be naked {T}.

The Quran says “la yahra” (la yahra) in (20:118) which means “you will not remain naked”, i.e. you will not have a want for clothes. Dress is one of the basic necessities that will be met in a heavenly society in addition to food and shelter (20:118-119).

“al-araoo): open space where there is no cover {T}.

The Quran says:

| 37:145 | We put him in open ground |
| 68:49  | They should surely have been thrown on the naked shore |

(al-ara): corner, a corner of porch or wall.

“aaroo al-ard): raised portions of the earth {T}.

For more on “arahu” and “i’tarah”, see heading (Ain-R-W).
Ain-Z-B

“عزب” (azoob), “یعزب” (yazab): disappear, become hidden, and go away.
“المزارع” (al-mezaab): a man who takes his herd away from all people.
“لعرب” (al-arez): a man who goes far away from his family.
“یفب” (iblan azeeb): camels which do not return home in the evening {T, M, R}.

The Quran says:

| 10:61 | nothing can remain hidden from you Sustainer |

It means something which cannot go away, disappear, and go beyond the grip of the laws of Allah.

Ain-Z-R

“عزز” (al-azu): basically means to stop or prevent one.
“عزز” (azaratur rajul): I stopped that man.
“عزز” (ta’zeer): discipline. It means to punish someone to such an extent which is enough to discipline him so he may change his current conduct and behaviour. Since this discipline is for the betterment of someone, that is, to give him some time to correct his ways, it has a connotation of respect as well as punishment. Taj-ul-Uroos says it means to furnish power, or to help with either tongue or sword.

Ibn Faris says its basic meaning include respect, punishment and victory.

The Quran says:

| 5:12 | You helped them with respect |
| 7:157 | So those who believe him and honor him and help him |
| 48:9 | That you believe in Allah, His messenger, and honor him and respect him. |

In these verses the believers have been exhorted to help their messenger and to respect him.

Ain-Z-Z

“عزز” (al-izzu): power, intensity, overpowering and protection.
“عزز” (izzatun): to develop such resistance that does not let anything overpower a man.

Kitab-ul-ashfaaq says that meaning of this word is solidity and intensity.

| ی estará بلم: sand dune stayed in place and did not fall by becoming loose {T, M}. |
| ی أضوز: hard ground or that ground on which rain falls and solidifies its sand or soil. |
| ی موزوض: openings in a she camel’s teats became narrow and the milk came out with difficulty. |
| ی عزة لحم: meat or flesh that has hardened. |
| ی عزة لعزة: overpower someone due to one’s power or hardness (38:23). |
| ی عزة لعزز: hawk {T, M}. |
| ی عزة: became strong. |
| ی عزة لعزز: gave him strength (39:12). |
“azza alyya un taf-ala kaza”: it was very displeasing and discomforting for me to be asked to do this {T, M}.

This word has come against “ذِﻟﱠۃٌ” (zillatun) in (3:25), which is said to mean “to get strength and authority”

The Quran says:

<table>
<thead>
<tr>
<th>Verse</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>18:34</td>
<td>as per tribe and group, I am more authoritative</td>
</tr>
<tr>
<td>38:2</td>
<td>the opponents have been intoxicated with power and have started opposing the Quran in their stupor</td>
</tr>
<tr>
<td>9:128</td>
<td>the thing that gives you pain hurts Him very much</td>
</tr>
</tbody>
</table>

The Quran has used “الْعَزِيزُ” (al-azizu) for Allah in (2:129) i.e. the overpowering authority of the universe belongs only to Allah, and there is no other power which can overpower His laws. In human society, such strength and authority can only accrue to a society which runs according to the laws of Allah (63:8). As has been said before, power and authority belongs to Allah alone, but He has made such laws which if followed by man, can give him power and authority on this earth. These laws are concerning the world as well as the social and collective life of man. The nation that follows these laws can attain power and authority. This is the meaning of (3:26) which means that Allah accords power and authority as per His laws and nothing can take place on its own. It also means that the Quran explains this process and this can be understood if intellect and reasoning is used.

Surah Yusuf uses “الْعَزِيزُ” (al-azizu) to mean the chief of that area (12:30), or someone with authority. The wife of this very chief had wanted to entice messenger Yusuf. This woman has not been named in the Quran. She has only been called “إِمْرَﺍﺕُ الْعَزِيزِ” (imra-atul azeez) in (12:30), that is, the woman of the chief.

“الْعَزَّةُ” (al-uzza) is the name of an idol which was worshipped during pre-Islamic era by the tribe of Ghatfaan (53:19).

**Ain-Z-L**

“عَلَّمُ” (azalhu): removed him from the job or task.
“عَلَّمَهُ” (azzalhu): removed him from the job or task.
“عَلَّمَ” (fa-tazal): so he left the job, i.e. was removed to one side.
“مَعْزُوْﻝٌ” (ma-zool): that which had been removed.
“الْعُزْلَۃُ” (al-uzlatah): to leave or part from, separation.
“المَعْزَّاﻝ” (al-itezaal): something to part way.
“الْعُزُّزِ” (al-azl): to stop the sperm from reaching the ovary i.e. to stop insemination {T, M, R}.

The Quran says:

<table>
<thead>
<tr>
<th>Verse</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>18:16</td>
<td>When you left them</td>
</tr>
<tr>
<td>26:21</td>
<td>They were removed (stopped) from listening</td>
</tr>
<tr>
<td>11:42</td>
<td>He was at a separate place, away from them</td>
</tr>
<tr>
<td>33:51</td>
<td>Whom you had separated from</td>
</tr>
<tr>
<td>2:222</td>
<td>Stay away from wives during periods (do not go near them till their periods have ended)</td>
</tr>
</tbody>
</table>
The Quran says:

2:227 If they are firm on their decision to separate or divorce

20:115 We did not find him to be decisive

2:235 do not strengthen the knot of wedlock

46:35 those with stolidity

42:43 those who are firm in their commitments

The Quran says that the characteristic of all messengers and believers (momineen) is that they all are people of commitment and their aims are very lofty. However, as the it happens over a period of time nowadays “عايزه” (azeemah) means talisman and “عزم”的 “القرآن” (azai’mul Quran) means the verses of the Quran which are used for these talismans {R}. The meanings have changed quite contrary to the meanings used in the Quran.

“العزم” (al-mu’azzim): a person who prepares these talismans {R}.

Ain-Z-W

“العزة” (al-izzah): a band of people, a group or sect. The plural is “عزة” (e’zun) and “عزن” (e-zeen) {T, M}. These words are used for groups that are motley and varied (70:37).

Raghib thinks that this word has led to the word “عزة” (azautahu) which means something referred to someone. Thus this word is used for a group which is said to be affiliated to someone. But it was again Raghib who presented a different thought that it has been culled from the word “عزة” (azaoo) which means to acquire patience and consolation {R}. Thus this word may mean a group which is quite at peace at being known to be of a certain belief etc. or a group in which its members find peace and consolation with each other.

Ibn Faris says the basic meaning of this word is to be affiliated.
Uzair enjoys great respect among the Jews. When the Jews returned to Jerusalem after their subjugation in Babylon, they had lost the collection of their Holy Books. Chapter 8 of the book Yahmiyah relates in detail the five books in the first series of the Torah which was compiled anew by Azra nabi or the so-called messenger. This information is included in the present day Torah wherein Azra has related how he compiled these books. This event is four hundred and fifty years before Christ. Details can be found in the book titled Meraaji Insaniyat, first Chapter named Zaharul Fasaad.

The Jewish literature contains quite exaggerated statements about Azra. The Jewish encyclopedia has gone so far as to say that if the messenger Moses had not been granted messenger-hood then Azra would have been chosen instead.

The Quran has not talked about him beyond this, nor has it mentioned his name among the messengers. As such, we cannot say, as the believers of the Quran, whether Azra was a messenger or not. The Jews used to call a big official of their temple as messenger whose name used to be Kahaant.

The origin or the parenthood of Uzair holds a big importance because the Jews challenge the Quran and say that they never accepted Uzair as the son of Allah. However there is a tale among us with reference to Ibn Abbas that some Jews in Medina city used to hold this belief. Ibn Khurram has written that the Sadduqi sect of the Jews which was based in Yemen had this belief (Arzul Quran by Syed Sulaiman Naqvi). But the Jews refuse to believe this tale. The present day literature of the Jews also does not support this theory. Keeping the changing beliefs of the Jews and also of some Christians, it can be said that previously they may have held this belief but later gave it up and removed it from their literature. Plus the fact that we are witnessing facts about some historic truth every other day, so who can say what we may see in the days to come? In the face of this fact we can safely say that, like the dead body of the Pharaoh, after more research this belief of the Jews may come to light.

But recently researchers have found out that the Uzair whom the Jews thought to be a son of Allah is not azra nabi but Egyptian god Osiris who used to be worshipped there. Herodotus has named this god as Osiris about two and a half thousand year’s back. In Greece, the sound of s after names is always additional. Therefore this god’s name is Uzair which is just like the Uzair mentioned in the Quran. Its name in Egyptian mythology is Ezari. The ox worshipped in its name was called Ezar Habi. This ox was seen as the manifest of the soul of Uzair and used to be seen as avatar or earthly manifestation of the creative God, and son of Allah.

These beliefs had been passed on to Jerusalem after crossing Egyptian borders and it was this calf that was being worshipped in the absence of Moses and which is mentioned in the Quran. The messenger Moses had stopped the Jews from worshipping this calf, but after Moses it started to be worshipped again. Therefore after the division of the Jews state, the monarch of the northern state i.e. Brobam first declared the worship of the calf as the state religion in 933 BC and after creating two golden calves made it mandatory to be worshipped among the subjects. It is this Uzair god towards which the Quran has pointed. In current times the correction of the Hebrew version of the bible includes the mention of Uzair but by mistake the translation of uzair was done as aseer or prisoner. Now Legard has made the correction in his version with Greek translation.

The ruins of Egypt also show that Uzair is probably the first to be worshipped as the son of god. As about 4000 years ago this god was the son of God and was called “umman rah” and he was the son of the Earth god. Recently a scroll from Egypt has been recovered which mentions Uzair and his circumstances.

The above findings show that Uzair is the Egyptian god and not azra nabi. In any case these are historical guesses. It is possible that later more information may finally settle the debate.
**Ain-S-R**

"العسْرُ" (al-a’sru): This word comes against “يُسْرٌ” (yusr) which means ease, openness, act freely. See heading (Y-S-R). Hence “عُسْرٌ” (u’sr) means difficulty, strictness, problematic condition, hardship, discomfort {T}.

Surah *Al-Furqan* says:

25:26 That day will be of a great difficulty for the deniers

*Muheet* says that “عُسْرٌ” (u’sr) is used when there is lack of openness in issues, or when there is stringency of conduct.

Surah *At-Talaq* says:

65:6 If you feel discomfort among yourselves.

*Ibn Faris* says the basic meaning of this root is discomfort and hardship.

"قد تَعَسَّرَ الْغُرَّةُ“ (qad ta’assar): yarn got tangled and did not get resolved.

"عُسْرَةٌ“ (u’sra): uncomfortable and strict environment.

The Quran has declared that the best way to get ease and comfort is to stand up and face difficulties. He who does not face difficulties does not get to face comfort later (94:5). Life is the name of constant struggle. It does not mean that once you get comfort, you may get relaxed and stop struggling. One will even then have to face difficulties which one must try to overcome.

The Quran says:

94:5-6 Certainly along with harshness comes comfort

**Ain-S-Ain-S**

"عَسْعَسَةٍ اللَّيْلُ“ (a’sa’sal lail): night came, or departed. Some have said that it means “to go by, or pass, to depart”. Some others have said that this word is among such words which also hold anti meaning of them. Therefore, it can mean “to come” as well as “to depart”. *Lataif-ul-Lugha* has also included this word in this category.

"عَسْعَسَةٍ“ (a’asa’sah): conditions of twilight. This condition appears when night is about to pass and morning is about to surface, or when daylight is losing its grip to the darkness of night {T}.

*Ibn Faris* says that “عَسْعَسَةٍ“ (a’sa’s) only means for something to come. The word for something to pass is in fact “سَعْسَعَ“ (sa’sa’).

"عَسْعَسَةٍ الشَّيْءَ“ (a’sa’sash shayi): It gave motion to that thing.

"عَسْعَسَةٍ الْذَّئْبُ“ (a’sa’saz zeeb): the wolf wandered around at night.

The Quran says:

81:17 And darkness of night when it departs

This must mean passing of darkness of night, because it is followed by:

81:19 This has been narrated to you by a most respected messenger.

This means that just like the laws of nature which are implemented by Allah and are unchangeable and firm, so are the truths and the values revealed in the Quran.
Ibn Faris has said that this root basically means distinction or disorder, as well as honey.

- "rumuhun a’assal": a flexible spear.
- "al-a’sal": air bubbles on surface of water that starts moving because of a breeze.
- "a’sal": honey.
- "al-a’ssal": a person who takes down a honey bee hive.
- "a’salallah fulaan": may Allah make that one person distinct among his fellows.
- "al-a’slu", "al-a’nsal": fast moving camel as compared to other camels.
- "al-u’sul": righteous people
- "al-a’sil": a nice and sweet person who is distinctively praised with nice words.
- "huwa a’ala a’salin min abyh": he has his father's distinctive features.

The Quran says "anharun min a’salim masaffa" about the rivers of jannah in (47:15). Its general translation says “rivers of honey”. But as all these references are metaphorical, this may also mean pure, sweet, and admirable attributes and characteristics of people. Even today we use phrases like “rivers of milk flow there” for societies where sustenance is available in abundance.

A’saa

This word is generally used in a meaning of being hopeful for an outcome. It is as we would say “may this happen like this” or “let us hope that this result like this”, or “it was possible that it may result like this”, or “it may have such an outcome”.

The Quran says:

<table>
<thead>
<tr>
<th>Quranic Verse</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>17:79</td>
<td>It is very possible that your Sustainer may establish you on the place of great admiration.</td>
</tr>
<tr>
<td>66:5</td>
<td>It is very possible that if he may divorce you, his Sustainer provide him wives better than you.</td>
</tr>
<tr>
<td>2:216</td>
<td>It is very possible that there may be a thing you do not favor, but which is in fact good for you.</td>
</tr>
<tr>
<td>2:246</td>
<td>It is likely for you that you may not fight a war which you may be asked to fight</td>
</tr>
</tbody>
</table>

This last verse may also be written like “it may not be probable that you …”

Ain-Sh-R

Wal na a’shar shor

"a’sharah", "a’shru": ten.
"al-ishroon": twenty.
"a’sheer", "al-ushur": tenth part.

11:13 Bring forth ten surah
“الأشه" (al-asheer): companion or friend (22:13).
“المشر" (ma'sher): party, group (55:33).
“ميشار" (mi'shaar): tenth part.
“يشار" (ishaar): a she camel with ten month old pregnancy (81:4) {F}.
“ашار" (aashar): to live together with amity (4:16).

Rabhib says that it means a group consisting of one’s closest people.

Ibn Faris says it basically means ten, as well as intermingling with each other.

Ain-Sh-W/Y

“العشا" (al-asha): darkness to fall before the eyes i.e. to become blind {T}.
“عشاعه" (asha unh): he turned away from him and leaned towards another, avoided him {M}.

Surah Az-Zakhraf says:

43:36 he who turns his mind away from the laws of Rahman

Hence it means one who turns away from the laws of God (Rehman as an attribute).

Raghib says this means one who closes his eyes to the mention of Allah, i.e. turns a blind eye to His laws. Both mean the same thing i.e. to avoid the laws of Allah as per the Quran.

Ibn Faris says it basically means twilight or for light to become dimmer, and for something to become less clear.

“العشاء" (al-isha) generally means night, but it can be applied to several occasions, for example, the initial darkness from sunset to “عشاء" (isha) prayers. From the time the sun starts setting to the next dawn.
“العشية" (al-ashyya): last part of the day, that is, from sunset to total dark.
“العشي" (al-ashyyu): from the time the sun is on decline, to the next morning. From the time that the sun starts setting to the time of sunset.
“عشي" (ashiyu) is thought to be night because this matter contains “عشاء" (isha) meaning darkness. The evening meal is said to be “عشاء" (al-isha-u).
“صلاة العشاء" (salatal ashiyyi) means prayers of afternoon (zuhr) and late afternoon (asr).
“العشي اان" (al-isha-aan) means the prayers of sunset (maghrib) and night (isha) {T}.

Surah Aal-e-Imran says:

3:41 And glorify Him during morning and evening

Here the word “عشي" (ashiyi) has appeared against “إيكر" (ibkaar) meaning the first part of the day.

Surah An-Naaziaat says:

79:46 the last part of the day

Surah Saad has used the word “عشي" (ashiyi) in (38:31) to mean the later part of the day.
Surah Ar-Rome has used “غيير" (ashiyi) with “حين تظاهران" (heena tazharoon) in (30:18).
Surah Tysuf has simply used “عشاء" (isha) in (12:16), which may be late part of an evening, i.e. night.
In Surah An-Noor (min qabli salatin fajr) before the morning prayer has appeared against “من بعد صلاته العشاء" (min baadi salatil isha) i.e. after the night prayer (24:58).
Ibn Faris says it means to fasten something with something else length wise or around it.

\(\text{al-asb}^\text{٣}\\text{Muslim}^\text{١}\\text{or}}\): muscles of body, especially those around joints. It also means best men in a society.

\(\text{asb}^\text{٣}\\text{الصرح}^\text{١}\\text{or}}\): basically means to twist or ravel. It also means to fasten tightly.

\(\text{asabus shajara}^\text{٣}\\text{الصرح}^\text{١}\\text{or}}\): various branches of the tree were fastened by a rope and then the tree was shaken to make it shed its leaves.

\(\text{al-isabah}^\text{٣}\\text{الصرح}^\text{١}\\text{or}}\): a bandage which is wrapped around \{T, R\}.

\(\text{al-amrul asseeb}^\text{٣}\\text{الصرح}^\text{١}\\text{or}}\): a hard contest \{T,R\}.

\(\text{haaza yaumun asseeb}^\text{٣}\\text{الصرح}^\text{١}\\text{or}}\): this is a hard day (11:77).

Raghib says it signifies a day which is hard on somebody from every side or in every way, or which is impossible or difficult for one to avoid.

\(\text{asabatun}^\text{٣}\\text{الصرح}^\text{١}\\text{or}}\): party or group, or people who are bound together with a common cause \{T, R\}.

The Quran says that the brothers of messenger Yusuf said:

12:8 we are veritable group by ourselves, we lend moral strength to each other

Ibn Faris has written with reference to Khalil that this word is used for a group comprising of at least ten men, and it is not applicable to a lesser number.

Ain-Sd-R

According to Ibn Faris, "\(\text{asr}^\text{٣}\\text{الصرح}^\text{١}\\text{or}}\) has three meanings:
1) Time or era.
2) To press or squeeze something.
3) To get very close to latch on to something.

\(\text{asaral inb}^\text{٣}\\text{الصرح}^\text{١}\\text{or}}\): squeezed the grapes \{T\}.

Surah Yusuf says:

12:36 I have seen myself distilling alcohol

Also see (12:49)

\(\text{al-asr}^\text{٣}\\text{الصرح}^\text{١}\\text{or}}\) may mean day, night, morning or evening time till the sun sets. It also means any long period during which a nations ends with their going into oblivion age or period \{T\}.

Kitab-ul-Ashfaaq has said it means an era.

The Quran says:

103:1 History is witness to the fact that the man who doesn’t follow the revelation always loses

103:2 \(\text{al-asr}^\text{٣}\\text{الصرح}^\text{١}\\text{or}}\): to prevent or to stop, i.e. the limits of time within which some event is prevented.

\(\text{al-asr}^\text{٣}\\text{الصرح}^\text{١}\\text{or}}\): tribe or family \{T\}, as well as a sanctuary \{F\}.

\(\text{al-aisaar}^\text{٣}\\text{الصرح}^\text{١}\\text{or}}\): a hot wind that is very severe (2:266).

\(\text{moseraat}^\text{٣}\\text{الصرح}^\text{١}\\text{or}}\): clouds or winds that bring clouds or clouds that shed rain \{T, M, F\}

\text{78:15}.
Lataif-ul-Lugha has written that:

- “الملحصرات” (al-moseraat) means winds that bring rain.
- “المنبررات” (al-mubash-shiraat) means winds that bring clouds.

Ain-Sd-F

ع ص ف

“الاصف” (asf): vegetables of a field or leaves of the plants in a field that dry up and fall down in small pieces. It also means leaves of the stems of plants, or leaves in a ploughed field. It also means husk of the grains, as well as the grain itself.

The Quran says about fellows of ‘Feel’:

<table>
<thead>
<tr>
<th>105:5</th>
<th>like chewed husk (they were reduced to rubble or dust)</th>
</tr>
</thead>
</table>

Kulyaat says that leaves of all plants are called “عصف” (asfun). It is this that produces the grains. The first part is when leaves can be seen, then the stem takes shape and then the fruits or grains are produced (55:12) {M}.

It is in this context that the Quran has said:

<table>
<thead>
<tr>
<th>55:12</th>
<th>The grains which are within the husk</th>
</tr>
</thead>
</table>

Some say this refers to those leaves of the stems which dry up and later turn into dust {T}.

Raghib writes that anything which may has fallen off the plantation is called “عصف” (asfun) {R}.

“الملحصفات” (al-mosefaat): winds that bring with them clouds and leaves of trees and so on. It also means a heavy wind.

“ريح عاصفيات” (rabi-oon aasif): a fast travelling wind or windstorm (10:22). Against this is said “ريح طيبات” (reehun tayyebah), which means “a pleasant wind” e.g. breeze.

Surah Al-Murselaat says:

<table>
<thead>
<tr>
<th>77:2</th>
<th>wind that blows away light material, or dust, or dry leaves</th>
</tr>
</thead>
</table>

“الاصف” (asf) also means speed {T}.

Ibn Faris says that speed is the real meaning of this word.

Lataif-ul-Lugha says “العاصفات” (al-awasif) means those strong winds that stir up storms in desert or sea.

“العاصفات” (al-awasif): winds that stir up a storm in sea.
“عصمة” (ismatun) actually means to stop or prevent. It also means to secure something. The plural is “عَصُمَانَ” (aa-saam) which also means the muscles in the neck.

“عَصَامٌ” (al-esaam) means that rope of a saddle with which the saddle is secured on a camel's back. Two such ropes are called “عَصُامٍ مِنَ الدَّلَّوَ وَالْقَرْبَهِ” (al-esaamu minad dalvi wal qirbah) is the rope of a well bucket which is used to lower and raise the bucket to draw out water.

"عِﺻَمَۃٌ“ (ismah) actually means to stop or prevent. It also means to secure something. The plural is "ﺍَﻋْﺼَﺎﻡٌ“ (aa-saam) which also means the muscles in the neck.

"ﻟْﻌِﺼَﺎﻡُ ﺍَ“ (al-esaam) means that rope of a saddle with which the saddle is secured on a camel's back. Two such ropes are called "ﻋِﺻَامَانٌ“ (eesamaan).

"ﻟْﻌِﺼَﺎﻡُ ﻣِﻦَ ﺍﻟﺪﱠﻟْﻮِ ﻭَﺍﻟﻘِﺮْﺑَۃِ ﺍَ“ (al-esaamu minad dalvi wal qirbah) is the rope of a well bucket which is used to lower and raise the bucket to draw out water.

According to Ibn Faris "ﺍَﻋْﺘَﺼَﻢَ ﺑِـ ﻋَﻠَى ﻷٰ“ (i'tasamah billahi) means to come under Allah's protection and be safe.

"ﺍَﻋْﺼَﻢَ ﺑِﺎ ﻟِّٰ“ (i'tasamah billah) means to hold on to something very strongly. This is what "ﺍِﻋْﺘَﺼَﺎﻡٍ“ (i'tesaam) also means.

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<table>
<thead>
<tr>
<th>Surah Aal-e-Imran says:</th>
</tr>
</thead>
<tbody>
<tr>
<td>3:100 anybody who holds firmly on to the laws of Allah finds the way to a straight path (balanced life)</td>
</tr>
</tbody>
</table>
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The same is the meaning noted in (3:102)

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<table>
<thead>
<tr>
<th>Surah Al-Ma'idah says:</th>
</tr>
</thead>
<tbody>
<tr>
<td>5:67 O messenger, keep spreading this message to people steadfastly. He shall protect you from (antagonistic) people</td>
</tr>
</tbody>
</table>
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It is obvious that this verse is not talking about the physical protection of the messenger because it has been said at another place that:

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| 3:134 if he is murdered or dies |
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This means that the possibility of him being killed is very much there, and as such this verse (5:67) does not point to the messenger's physical protection but the protection of the message of Allah he carried.

"اِﺳْﺘَﻌْﺼَﻢَ“ (asim): someone who protects (11:23).

"اِﺳْﺘَﻌْﺼَﻢَ“ (is'tasama): he wanted to protect himself (12:32).

Ibn Faris says "اِﻋْﺼَمَ“ (i'saam) is the plural of "عِﺻَمَۃٌ“ (ismah) and means the wedlock (60:10), i.e. women who are married to you but do not want to turn into Muslims may be allowed to free themselves from the wedlock.
The basic meaning of "عَصَةٌ" (asa) is congregation. It is also used for a staff, because in order to hold a staff, all fingers of a hand have to come together.

"عَصَةٌ" (asa) means "I gathered the people, or nation."

*Taj-ul-Uroos* says that "العَصَةٍ" (al-asaa) means an Islamic group.

"شَئٌّ لِلْعَصَةٍ" (shaqul asaa): to create differences within a group, while Raghib says it means to leave a group.

"الْعَصَّاءُ عَصَةٌ" (alqal musafiru asahu): a traveler laid down his walking stick to indicate that he had reached his destination and now he must rest {T, R}.

The author of *Lataif-ul-Lugha* says "العَصَا" (al-asaa) means the same as "مَعْنِىُ الْوَبِيَّ" (al-wabeel) i.e. acute.

Surah *Al-Baqrah* says that messenger Moses was told:

<table>
<thead>
<tr>
<th>2:60</th>
<th>Take your people to the hilly area.</th>
</tr>
</thead>
</table>

Another meaning of this verse is “hit rocks with your staff and this will remove the mud on it and clean water will start flowing”.

In the same way it was said:

<table>
<thead>
<tr>
<th>26:62</th>
<th>Take your group towards the sea</th>
</tr>
</thead>
</table>

It may also mean “using your staff take the path to the sea”.

The staff of Moses has been mentioned often in the Quran, for example in (20:18). If this word is taken literally then it would mean staff. But if the figurative meaning of this phrase is taken, then it would mean the rule of Allah or the message of Allah which was the keynote of the messenger's life. It was the means of strength for the Muslims, and compared to which the misguided education and way of life of the Pharaoh did not carry any weight. In this way these verses of the Quran can be interpreted in the light of the relevant context and subject.

The above examples make the meaning of "الْعَصَّاءُ" (al-isyaan) clear.

Surah *Al-Hijraat* says those believers who hate denial and rebellion are "الرَّاشِدُوُنَان" (ar-raashiduun) (49:7) i.e. on the right path as suggested by Allah.

Surah *Al-Mujadala* says those believers who hate denial and rebellion are "الْعَصَّاءُ" (al-isyaan) clear. i.e. to be rebellious of the messenger has been prohibited.
In Surah Maryam "عَصِّیّاً" (asiyya) has come to mean unfaithful (19:14).

Lataif-ul-Lugha has said that sometimes “عَصِیّة” (ma’siyat) can be applicable to some error also. The fact is that those who follow the laws of Allah tread the right path, and those who divert from this right path pursue a very destructive life. This is "عَصِیّة" (ma’siyah).

Raghib has said that “عَصٰی” (asa) means to move out of obedience and this is because anyone who is unfaithful tries to defend himself with a staff. Moreover the man who defects from his party or group is said to be “ﻓَلَانُ ﺷَﻖﱠ ﺍَﻟْﻌَﺼَّا” (falanun shaqqal asa). This led to “عَصٰی” (asa) meaning unfaithful {R}, but this reasoning doesn't seem right. For "عَصَا" (asaa), see heading (Ain-Sd-W).

Ain-Zd-D

<table>
<thead>
<tr>
<th>عَضْدِ</th>
<th>I was not one to make them lead astray my helper or my right hand man</th>
</tr>
</thead>
<tbody>
<tr>
<td>18:51</td>
<td>وَمَا كُنْتُ مُتْخَذَ اﻟْﻤُﻀِﻠﱢﲔَْ عَﻀَﺪًا</td>
</tr>
</tbody>
</table>

Aun -Zd-Zd

<table>
<thead>
<tr>
<th>عَضُدَ</th>
<th>(aazaadul hauziwa ghairihi): the protective paraphernalia around a pool.</th>
</tr>
</thead>
<tbody>
<tr>
<td>عَضْدَﻩُ</td>
<td>(majazan azadah): helped him, assisted him.</td>
</tr>
<tr>
<td>عَضْدًا</td>
<td>(al-azdu): part of an arm from the elbow to the shoulder, in other words, upper arm.</td>
</tr>
<tr>
<td>عَضَدَ</td>
<td>(al-azadu): a supporter or one who helps, i.e. right hand man {T, M, R}.</td>
</tr>
</tbody>
</table>

The Quran says:

This proverb is used when somebody hurts himself in anger because he can do no harm to his opponent.

Ain-Zd-L

<table>
<thead>
<tr>
<th>عَضِلٰ</th>
<th>their anger towards you is so intense that they bite their own fingers in anger</th>
</tr>
</thead>
<tbody>
<tr>
<td>3:118</td>
<td>ﻋَﻀﱡﻮُا ﻋَﻠَﻴْﮑُﻢُ اﻻَْﻧَﺎﻣِﻞَ ﻣِﻦَ اﻟْﻐِﻴْﻆِ</td>
</tr>
</tbody>
</table>

Ibn Faris says that basic meaning of this root is of misery and complexity.
Ain - Zd - W

"الضوء" (al-uzu) or "العضو" (a-izu): a part of a human body \{T\}. It could mean a hand, nose, ear or leg etc. It may also mean a member of a group, an individual belonging to a party \{M\}.

**Ibn Faris** says this word means to divide something into parts.

"العضوى" (ut-ta'ziyah): to split into parts or to divide, to alienate one from the other.
"العضو" (al-iza) is a piece of something, a sect.
"عضوون (iswatoon) initially meant lies. The plural forms are "عضوون" (izoon) and "عضوون" (izeen). This can also be the plural of "عضو" (izah) which means sorcery.
"عضو" (al-aazhu) means a sorcerer \{T\}, probably because sorcery is performed with the help of a piece of flesh or bone.

Surah Al-Hijr says:

| 15:91 | those who divided the Quran or cut it into pieces |

**Ibn Qateebah** says that this word is used for those who accept whatever suits them and reject whatever does not suit them. They create self-made laws for things they do not like. The result of such practice can be comprehended from (2:85). This verse says that they used the Quran only for reciting it as some sort of mantra, but not reading it to act upon its sayings.

Ain - Te - F

"عطف" (i'tf): towards one side.

**Ibn Faris** says this word basically means to take a turn or become crooked.

"عطفاً الجبهة" (ifar rajul): both sides of a man.
"عطفاً شيء" (ifah kulli shaiyee): on both sides of everything.
"عطافا" (al-atf): to return, or to take a turn \{T\}.

**Raghib** says this is said when one end of something is turned towards the other end.

The Quran says:

| 22:9 | while avoiding it |

"عطفا" (ataf), "عطافا" (ya'tif) or "عطاف" (atfa) means to lean or to favor one side.
"العطفا" (al-aatifa): kindness, blessing etc. \{T\}.

Ain - Te - L

"عطل" (u'tuul): to be devoid of jewelry.
"عطلت" (atalul mar'a): the woman became devoid of jewelry. Such a woman is called "عطلت" (al-aatilu) or "عطلت" (al-utul).
"عطلت" (al-me'taal): a woman who is usually without jewelry.
"عطلت" (at-tateel): to be empty, to leave something after making it useless.
"عطلت" (al-atilat): the well bucket which has broken ropes and which cannot be used for fetching water from the well.
"عطلت" (qausoon utul): the bow which is not taut.
"عطلت" (berun mu-atatalatun): the well which has become useless as there is no population near it and it is no more used for drawing water \{T, R\} (22:45).
Surah *At-Takweer* says:

81:5 when pregnant camels will be abandoned as useless

اِذَا اﻟْﻌِﺸَﺎرُ ﻋُﻄِﻠﱠﺖْ

"(al-ishaar): she camels which are near child birth. The camels had great importance for the Arabs in those days and she camels which were about to give birth to baby camels were of course very important, and to leave alone such camels as useless means that in that era camels would be bereft of their significance.

"(atal ajer): an unemployed laborer {M}.

**Ain -Te -W**

ﻋَﻄَﻞَ ﺍَﻟْﻌِﻴْﺮُ

(al-atwu): to take or receive, to rise hands and head upwards in order to receive something.

"(zabyun atwun) and (zabyun utwun): deer which raises its head to eat off leaves of a tree {T, R}.

"(al-ita’o): to give.

"(al-atwun) and "(al-attiyyah): whatever that is given.

Some people differentiate between "(eetaoo) which means to give, and "(i’ta’u) and say that the former word is said when an obligation is met, but the later one is only said when something is given without any obligation {T, R}.

\( \text{\textit{al-i’taoo}} \): to hand over something to someone.

\( \text{\textit{a’t al-ba’eer}} \): the camel stopped being wild and became tame (gave up resistance).

\( \text{\textit{qausoon atwa}} \): a bow that can be stretched easily (gave up its resistance) {T, R}.

The Quran says:

92:5 there is no bar on things which have been provided free of cost by your Rabb (Sustainer)

\( \text{\textit{وجَعَدَ ﻋَرَاءَ وَمَآذَآر}} \)

Therefore when Allah has provided the means of sustenance free of cost then nobody has the right to bar these things from others by commercializing them, as it is done at present and has been done for centuries in the past. That is why Allah has said for those who establish the system of sustenance- ‘those who help others with a view to protect themselves, there is an easy path for them (92:5) and opposite to this:

92:8 one who gathers all for himself and deprives others – there are difficulties for him

\( \text{\textit{وَأَنْقَدَدَ ﺍَلْهُرِّي}} \)

In this way he wants to be free of others or independent but faces difficulty after difficulty.

It is obvious that the growth of any human body depends on the things one eats or drinks. It is not possible that one eats and the growth is seen in another body. But in contrast the human personality develops with anything that a person gives willingly for the good of others He does so quite happily and voluntarily. This is called “(i’taa). This is the very basis of the Quranic message, that is to work as hard as possible to earn, and after taking whatever is required from the fruits of that labor that are essential to one’s life, give away the rest for the development of a society. This is how the party of believers should behave. This can only work effectively within the framework of a system established within the permanent values of the Quran.

\( \text{\textit{اتَأْتَيْ ﻋَرَاءَ}} \)

 means to take something which one doesn’t have the right to take. It also means to struggle, to take such a thing, to stand on the end of one’s feet and extend the hand in trying to take something, or to make a big effort {T}.

About the man who killed the she camel which was let free by the messenger *Saleh*, it is said:

54:29 he made a big and courageous effort and extended his hand to kill the camel

\( \text{\textit{تَأْتَيْ ﻋَرَاءَ}} \)
Ibn Faris says it means to achieve something on which one had no right.

**Ain-Ze-M**

- "ظم" (azm): the bone in a human body which has a fundamental importance.
- "عظم الفداهن" (azmul faddaan): the broad wooden strip of a farmer’s plough which is fitted with an iron grate in front which enjoys a central importance.
- "عظمات الفوم" (azamatul qoum): chiefs or authority holders in a tribe.
- "عظم الطريق" (azamat tareeq): wider part of a road, because it holds greater significance.
- "عظم" (azamun): pride, loftiness, respect.
- "العظمية" (al-azeematuha): a hard incident that is encountered {T}.

Ibn Faris says that this root means to be great and strong.

The Quran has used the word "عظم" (azm) at several places. Plurals are "عظمات" (izaam) and "عظم" (aazum). It means that bones in a human body have a basic importance, for example in (17:49), (16:43), (36:78), and (75:3).

Surah An-Noor uses "عظم الفداهن" (azmil faddaan) to mean "importance" against " شيئ" (hayyin), which means "something not so important" (24:15).

With reference to "عظم الفداهن" (azmil faddaan), the Quran is the code with the help of which the human life full of conflicts can be made pleasurable just like the barren land which can be brought under cultivation to make it productive. This can help to turn the narrow lanes into a highway which extends into the next life and becomes wider with the passage of time.

Surah Al-Baqrah says about Allah:

- **2:256** the possessor of greatness and loftiness and the provider of loftiness and greatness to human beings
- **9:129** Sustainer of the great universe with the control at the fundamental level

**Ain-F-R**

- "عفر" (al-afer): clay, dust.
- "عفر في الرأب" (aafarah fittarabi), "عفره" (bafirhu): covered him in mud, buried him in dust.
- "معفور" (al-ma'fiur): anything which has been covered with mud.
- "عفر" (al-ufr) means fat, or strong. It also means a brave and active man.
- "عفر" (rajalan ifrun), "عفرى" (wa-ifreen), "عفر" (ifir-reen), "عفر" (ifreet): clever and mischievous person. It means someone who is very clever, sharp and has exceptional intelligence. It also means a man with great perseverance, or a strong man who can prevail upon his opponent {T, M, R}.

Surah An-Namal says "عفرى من الجني" (ifreet minal jinn) about a man in the court who is very strong and very clever individual from among the tribal people who had the capacity to enter or understand matters imperceptibly with his intelligence (27:39). Hence it means a man with great capacity to understand and handle things.

**Ifreet**

This was the name of a chief of a tribe who was very strong among the army of the messenger Suleiman (27:39). He was very clever and a man of understanding. See heading (Ain-F-R).
“Affa” (al-iffa) means the state of a libido where it can be protected from temptation {R}. “Affa” (iffah) or “Affoon” (afafoon) means to prevent oneself from forbidden or haram things, or to abstain or stop oneself from forbidden things {M, T}. Ibn Faris has also supported this contention.

"Affa (al-affatatu): little milk that remains in the teats of camels after being milked {M, T}. "Affarrajulu: man stopped himself from something inappropriate.

The Quran says:

<table>
<thead>
<tr>
<th>Verse</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>24:60</td>
<td>if they are also careful about this then it is commendable</td>
</tr>
<tr>
<td>22:23</td>
<td>those who do not find the means to enter wedlock should still stay away from temptation</td>
</tr>
</tbody>
</table>

It is this which is called “Affa” (iffat), or purity.

The Quran lays great emphasis on chastity i.e. it permits only one form of sexual relationship and that is through wedlock (formal mutual agreement). Aside from this, sexual contact is deemed to be a crime (against one's own self and also in social context). The Quran allows a person in an emergency situation to eat that which is normally not permitted to be eaten, to the extent that it may save a life, but in sexual matters it does not consider this any emergency. Hunger and thirst are desires that are not under the control of human emotions but sexual emotions arise from one's own thoughts. If this is not thought about then sexual urges never arise. Therefore emergency situation does not apply in situations where a person can exercise his control and can use his free will.

“Ain-F-W” (afwu) literally means ‘to give something up’. “Affa unhu” (afa unhu): allowed him to go without punishment, i.e. forgave him {M, T}.

The Quran uses the words “Affa” (afwu) and “Maghirat” (maghirrat) together in one sentence (2:109). The difference between these two words is that “Maghirat” (maghirrat) is quite comprehensive i.e. to allow going scot free, but in “Affa” (afwu) it is possible that some advice may be given {T}.

Muheet says the difference between “Affa” (afwu) and “Maghirat” (maghirrat) is that in “Maghirat” (ghufran) there is no punishment whatsoever, while “Affa” (afwu) can take place before or after a punishment.

“Affa” (afwu) after a punishment would mean to remove the effects of the punishment, because “Affa” (afwu) also means to remove/eliminate, and “Maghirat” (maghirrat) means to protect from the effects of punishment from the beginning.

“Affa” (afwu): to remove or be removed.
“Affa aasaru” (afa aasaru): he was killed, or all traces of him were removed.
“Affa al-aghur” (al-agha-ru): rain which washes away all traces {T}.
“Affa al-maal” (afwul maal) means the wealth that is more than one’s needs {Sahaa}
“Affa al-tuhu” (aatathu afwul maal): I gave him wealth without his asking for it {T, F}.
“Affa al-minal maal” (asharul ba‘eer): camels hair grew longer than needed.
“Affa alaihi fil ilm” (afa alaihi fil ilm): he surpassed him in knowledge and added to it.
“ﻋَﻔَﺎ ﺍﻟِﺼﱡﻮْﻑَ” (aas oof): to cut wool after increasing it \{T\}.

*Lataif-ul-Lughah* has said that it has a double meaning i.e. “to remove” as well as “to increase”. Therefore it means “more than needed”.

The Quran says that these people inquire as to how much they should keep for themselves and how much they should spend towards the sustenance of others (2:219). The answer is “ﻗُﻠِ ﺍﻟْﻌَﻔْﻮَ” (qul afwu) i.e. tell them “whatever that exceeds their own needs”. This is the true principal of Islamic sustenance, i.e. every individual in society should strive as hard as he can and keep for himself only that which he needs, and spend the rest for the betterment of the society at large. As against this the capitalist system is based on spare wealth or surplus money. But in a Quranic system, spare wealth cannot remain with any individual because it is handed over for the sustenance of others. All individuals are looked after by the system for their needs. Individuals hand over their surplus money to the system or state, and as such nobody dies of hunger and nobody possesses extra wealth. This eliminates the problems associated with the accumulation of wealth and which is the main cause of disparity and mutual conflicts.

“ﻟْﻌَﺎﻓِﻴَۃُ” (al-aafiyatu) and “ﻟْﻤُﻌَﺎﻓَﺎﺓُ” (al-mu'afaat) means to protect from external harm, or to be protected from diseases and misery \{T\}.

*Ibn Aseer* says this sentence means that people are made independent of each other, or that nobody is dependent on another. Hence it means to protect one from harmful effects of another so that nobody is dependent on you, and vice versa.

“ﻟْﻤُﻌَﻔﱢﯽْ” (al-mu'affi): a man who stays with you, but does not expect anything from you \{T\}.

“ﺍَﻋْﻄَﻴْﺘُهٗ ﻋَﻔْﻮًﺍ” (aatai-tuhu afwa): he gave him without asking.

“ﻋَﻔْﻮٌ” (afwun): best thing, or the thing which does not require any tribulation or effort in acquiring \{T\}.

After relating the mistakes of *Bani-Israel*, it is said in Surah *Al-Baqrah*:

| 2:5 | it removed the effects of that error |

This is called overlooking or forgiving. It must be noted that the effects can be removed by undertaking some good work, the good results of which will replace the effects of any mistakes. See heading (S-N-N) and (S-W-A).

It has been used for giving up one’s rights in (2:237). This word has come to mean “go ahead” in (7:95), that is, they increased in number or developed themselves.

*Surah Ash-Shura* says:

| 42:40 | The principle of justice demands that punishment should always be befitting the crime, but if the prosecutor forgives, and in this way paves the way for the reform of the criminal, then Allah will repay such a person. |

Thus justice means repentance or reform. Vengeful punishment is awarded only when there is no chance of the above two conditions. Regarding the forgiveness of sins, see heading (T-W-B), (Gh-F-R) and (H-S-N).
“ﻟْﻌَﻘِﺐُ ﺍَ” (al-aqibu): the heel. Plural is “ﻋْﻘَﺎﺏٌ ﺍَ” (aaqaab) {T}. It also means progeny, the generation that follows e.g. sons or grandsons.

“ﻟْﻌَﺎﻗِﺐُ ﺍَ” (aal-aaqibu): everything that replaces another or comes after it, or the officer who replaces the chieftain.

“ﻋَﻘَﺒَهٗ” (aqabah): he was his successor.

“ﻟْﻌُﻘْﺒَۃُ ﺍَ” (al-aaqibah), “ﻋِﻘَﺎﺏٌ” (iqab) and “ﻋُﻘُﻮْﺑَۃٌ” (ooqubah) means punishment as a consequence {R}, but this not a rule.

The Quran has used “ﻋُﻘْﺒٰﯽ” (uqbah) to mean reward for the believers, and also as a punishment for the disbelievers {R} (13:35).

Raghib says that “ﻟْﻌُﻘْﺐُ ﺍَ” (uqbu) and “ﻟْﻌُﻘْﺒٰﯽﺍَ” (al-uqba) means specifically good return.

The Quran says: 13:22 For those who obey the laws of Allah, the end result in this world is good as well.

Therefore the meaning of “ﻋُﻘْﺐٰ” (uqba) is not only the hereafter but it also means a result. This result manifests itself in this life as well as in hereafter.

The Quran says: 13:35 This is the result for those who obey the laws of Allah.

As such, it has been said in Surah Ar-Raad: 13:11 Forces of Allah are at work before and behind every deed or every man, which compile the results of the deeds a man performs according to the laws of Allah.
The very same meaning is applied to “ﻋَﺎﻗِﺒَۃُ ﺍﻟﺪﱠﺍﺭِ” (aaqibatud daar) in (6:136) where the matter has been further explained by saying “ﻓَﺴَﻮْﻑَ ﺗَﻌْﻠَﻤُﻮْﻥَ” (fa'saufa ta'lamoon). This means “you will come to know about it very soon” i.e. you will find out for whom these pleasantries of life are.

“يَﻨْﻘَﻠِﺐُ ﻋَﻠَﯽ ﻋَﻘِﺒَﻴْہِ” (yanqalibu ala aaqibehi): turn back on one’s heels. It has come against “ﺍﺗﺒﺎﻉ” (itb’a) in (2:143) i.e. following the Quran, while this means to revert to a life style which one was following earlier. For example it will mean to accept Islam and come out of ignorance, but then give up Islam and revert back to ignorance (3:143). This verse means this very thing where it is said that the system of Islam is not only till the messenger of Allah is alive, but also after him. It is said that people should not revert to the old system after his death. With this the Quran has made it clear that the Islamic system is not attached or depends on any one person or group, but moves ahead on the force of its principles. Personalities come and go but as long as the principles on which a system is established are current, the system should keep flourishing. Of course if those principles are given up then that system comes to an end. The end of messenger-hood signified that the Islamic system would no more run on the strength of any personality but that it will move ahead on the basis of its principles. Until the Muslims follow those principles, the system will work and will come to an end only if the principles are given up. Currently we need a renaissance of this system and that can only be done by sticking strictly to the principles enshrined in the Quran.

**Ain-Q-D**

- "(aqd): to tie a strong knot. This is the opposite of "(hull) which means to untie a knot.
- "(aqadal ahd): he strengthened the pact {T}.

<table>
<thead>
<tr>
<th>4:33</th>
<th>the people with whom you have entered into a solid pact</th>
</tr>
</thead>
</table>

- "(al-aqd): promise or pact {T}. The plural is "(uquud).
- "(aufu bil uquud): fulfil your pacts and promises (5:1).

| 20:77-78 | so that the people of the pharaoh understand me |

- "(uqdatun): to strengthen one’s resolve, or the fidelity to the government.
- "(an-naffasati fil uqad): those parties or groups that try to undermine the government or reduce fidelity to it, or weaken the resolve through psychological means (113:4).
- "(al-agedah): the thing that is embedded strongly in one’s mind or heart {M}, but the Quran has not used this word.

**Ain-Q-R**

- "(aqadan nakhlata): to cut the upper part of a date palm after which it dries up {T}.

*Raghib* says it means to cut the date palm by its roots. However, both mean to cut the palm tree so that it may no longer bear fruit.

- "(al-aqra): means for the ovary to become unable to give birth, i.e. not to be able to conceive.
- "(aqara): to injure.
- "(naqatun aqeer): a female camel whose throat has been cut {T}.

The Quran uses the word “(aaqir) to mean a woman who cannot give birth (3:39, 15:9).
- "(aqar): to kill a camel (54:29, 91:14).
“ﻋَﻘْﻞٌ” (aqlun): to stop, to prevent.
“ﻋِﻘَﺎٰﻝٌ” (iqaal): the rope with which the lower part of a camel’s leg is tied to its calf.
“ﻋْﺘُﻘِﻞَ ﻟِﺴَﺎﻧُهٗ ﺍُ” (oo-taqila lisanuhu): his tongue stopped, he stopped talking.
“ﻋَﻘَﻼٰ” (aqala): he used his intellect.
“ﻋَﻘَﻼٰ ﺍﻟْـُﻟْـٰﻣْـِءْ” (aqalah shaiyee): to understand something or deliberate upon something.
“ﻋَﻘَﻼٰ ﻓُﻼَﻧَاً” (aqala fulana): stopped somebody or imprisoned him.
“ﻋْﺘَﻘِﻠَةٌ” (al-uqalah): a thing to which someone is tied, for instance fetters etc. It also means a sanctuary because it stops a man and also because it stops an enemy from coming to that place. Hence it also means a high mountain because its height becomes an obstacle for someone from climbing it.

The Quran has exhorted at many places to use one’s intellect. Those who do not use their intellect are said to be worse than animals, and they have been said to be residents of a hellish society (7:179). Those who do not accept the Quranic truths have been asked several times as to why they do not use their intellect and arrive at the truth as the Quran says. They have been asked as to why they do not deliberate upon the sayings of the Quran. They have been challenged to support their logic with proof and reasoning (27:62). In this way we see that intellect enjoys a very lofty place in the Quran; indeed, the Quran declares that it cannot be understood without the continuous use of intellect and reasoning.

“ﻟْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْ~

“ﻟْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْ~

“ـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْ~

“ـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْ~

The right thing for an intellect is to prevent one from doing the wrong thing, but if this very intellect follows emotions and desires, then it can wreak havoc (29:38). Such an individual or nation, whose intellect becomes subservient to its emotions and desires, starts to traverse the wrong way of life.

45: 23 and its resources of knowledge do not do it any good

Also see (46:26)

Just as the senses of a man in stupor do not work properly, human intellect does not perform properly as well when a man is engulfed in emotions and desires. He then becomes slave of emotions and does whatever the emotions demand without any thought for the consequences. At this point the intellect binds man with the fetters of selfishness and prevents it from working for universal sustenance. Therefore the right thing for the intellect to do is to remain obedient to the revelation after understanding it using intellect and reasoning. In other words, if a man lets his intellect be guided by the revelation, then the intellect can be of a benefit to him (28:50).

In other words, the intellect needs the light of the revelation just like the eyes need light from the sun to be able to see clearly. This is the connection between the intellect and the revelation. Those who employ the intellect in this way are called Momin (65:10). The intellect which does not obey the revelation is devilish intellect or shaaitaan and Iblees. See heading (B-L-S) and (Sh-Te-N).
"uqmun" (uqmun): dry land which does not accept any effect.

"aqem" (aqem): a woman who is unable to become pregnant or infertility {T}, but the usage of this word is not confined to a woman only.

"rajujul aqem" and "aqaam" (aqam) means a man who has no children (due to infertility).

"rechun aqem" (rechun aqem): dry wind that does not bring any cloud with it or doesn’t make rain or doesn’t pollinate trees and plants {T}.

"youmun a’qem" (youmun a’qem): a hard day, a day without any pleasure.

Muheet says “uqm” (uqam) means to stop or prevent as well as to cut off {M}.

Ibn Faris says it that when “ajuzan aqem" has been used for the wife of Abraham in (51:29), it means an old and infertile woman. The same surah says a little further “ar-rechul aqema" in (5:41) against "riyahun lawafeeh" (15:22), i.e. a punishment that destroys, or a calamity that destroys the ability of a particular nation to develop and thrive. It is a nation whose roots are uprooted and it remains barren.

"akaf" (akaf): to stop, prevent or to abstain from something.

"akafa alaih" (akafa alaih): moved continuously towards it and did not turn away.

"akf" (akf): to make matters orderly {T}.

Raghib says that “al-akuf" (al-akuf) means to advance towards something respectfully and be attached to it permanently.

"akafal qoumu haulahu" (akafal qoumu haulahu): the nation made an orderly circle around him {T, M, R}.

The Quran says “al-hadya ma’kufa" in (48:25). It means an animal that is being taken to Kaaba, probably for sacrifice, but which has been stopped along the way. Here this word means to stop.

Surah Al-Hajj says:

| 22:25 | It has been made a sanctuary for all humanity and its doors are not closed to anybody (nor does anyone enjoy more rights here than any other place) |

Surah Taha says “aakifeena" in (20:91) which means to be engaged in some work continuously, or to be committed to something.

About the "Ka’ba" it has been said in the Quran that Allah directed Ibrahim and Ismail to make it pure from "tai’feen" and "aa’kifeen" (aa’kifeen). That is, for the residents and travellers (2:125).

"aakifeen" (aakifeen): a group or party which does not allow human beings to be separated from one another but binds them all together like pearls in a thread to keep them together. In other words, it combs the hair of humanity and keeps it orderly. Details can be found under heading (-W-F). This is the rightful status of the Muslim nation or the nation of those who have submitted their will to Allah and which has Ka’ba as its centre. This nation keeps itself attached to its central point and sorts out matters of humanity, and it has therefore also been called “shuhada’ a alan naas" (shuhada’ a alan naas) in (2:43) which means the observers on all of mankind. But only a group which itself is attached strongly to Allah’s system as defined in the Quran and keeps it on top priority can supervise the matters of all humanity.
According to Ibn Faris “العلق” (al-alaq) means to attach or bind something to a lofty thing.

“العلق” (al-alaq) actually means the wooden frame around which the well’s rope goes while lowering or hauling water. It also means the entire contraption along with all necessary accoutrements.

“العلقة” (al-me’laaq): anything with which something is hung up, for example two ends of a well bucket which has ropes tied around the two ends.

“العليق” (al-ullaiq): a kind of vine which has too many thorns. If something is stuck in it, it is difficult to extricate it from itself.

“العلاقته” (al-ilaqatu): love that sticks to one’s heart.

“العلاقهة” (al-u’allaqah): a woman who cannot be described as married or divorced because of her husband being untraceable. Azhari says it means a woman who is neither accepted nor divorced by her husband; hence she hangs in the middle {T, M, R}.

The Quran says:

4:149 so you may leave her as mu-alliqah

The second stage of the foetus as described in Surah Al-Momineen is that of “العلقة” (alaqata) in (23:1), i.e. sole shaped or leech shaped.

Surah Al-Alaq says:

96:2 Man is created from alaq

If “العلق” (alaq) is taken to mean coagulated blood, then it will be a pointer to the physical shape of the embryo, but if the figurative meanings are taken, then it will mean that if humans are left alone without the guidance of the revelation then they find themselves overwhelmed by their desires and lust which stick to them like a leech and think only of enticing others.

As such “العلاقة” (a’laqas saa’id) means the victim found itself ensnared in the hunter’s net {T}.

Ibn Faris has said “العلق” (al-alaq) means love in which a person is ensnared.

Ain-L-M

“علم” (ilmu), “علم” (alima), “يعلم” (yalamu): to know about something very well, to recognize, to understand the truth, to gain conviction, to feel, to find out comprehensibly {T, M}.

“عالم” (aalim): one who understands or comprehends reality. The plural is “عالمون” (aalimoon).

“اعلم” (aleem): one with deep and solid comprehension. The plural is “علماء” (ulema).

Ibn Faris says that the basic meaning of this root is such sign which distinguishes something from other things.

The Arabs hold “علم” (ilm) more sacrosanct than awareness. This is why they use this word for the knowledge of Allah and not comprehension or awareness. As such, Allah can be called “عالم” (aalim) or “علم” (aleem) but not “معرفة” (ma’rifah) i.e. one with understanding or one with awareness. To the Arabs there is one other difference between “علم” (ilm) and “معرفة” (ma’arfah) - “علم” (ilm) means knowledge while “معرفة” (ma’arfah) means understanding or comprehension. In order to comprehend something one has to deliberate on rules and effects, but this is not necessary for knowledge.

Secondly the word “معرفة” (ma’arfah) is used when a thing after comprehension is forgotten and then there is comprehension about it once again. But in “علم” (ilm) or knowledge, this is not the case {T}. The
example of this “عِلْﻢٌ” (ilm) or knowledge is that it is acquired from the revelation, and is not a product of
the human intellect and reasoning (4:52).

The Quran in (2:7) has declared hearing and seeing as the elements through which knowledge is acquired.
In verse (17:36) “ﻓَﻮُاﺍﺩٌ” (fuwaad) has been mentioned in place of “ﻗَﻠْﺐٌ” (qalb). To find the difference
between these two words, see heading (F-A-D) and (Q-L-B). This includes both perceptual knowledge
and conceptual knowledge and with respect to “ﻓَﻮُاﺍﺩٌ” (fuwaad) it also encompasses human feelings.

Since “عِلْﻢٌ” (ilm) can only be called so when it reaches the stage of being factual, therefore the Quran has
described the revelation as “عِلْﻢٌ” (ilm) and its opposite has been described as “ﺍﮨْﻮَﺍءٌ” (ahwa-oon)
in (2:120) which means a man’s own emotional preferences and such beliefs for which he does not have any logical
reasoning or proof. This is the reason that the Quran lays a lot of emphasis on the acquisition of the
knowledge about the outer world. It is because this knowledge is based on reasoning and is acquired
empirically through the use of experiments. There is no room here for emotional feelings and every
premise is presented on the basis of reasoning and proof (2:175). Those who oppose this knowledge are
also asked to present reasoning and logic in support of their position if they can, but this they have not
been able to do and cannot do (27:64).

The Quran is so assured in the truth of its message that it announces clearly and openly to present any
contrary evidence to the facts stated in the revelation (23:117). As such, the invitation of the Quran
towards Islam is because of the established and proven truths (12:108). These are rational and logical and
not just because of some egocentric belief.

“ﺍَﻟْﻌَﻠَﻢُ” (al-alamu), “ﺍَﻟْﻌَﻼَمَۃُ ﺍَ” (al-alama): a sign through which a thing can be recognized e.g. like a border
between two agricultural fields {R}.
“ﻟْﻌَﻼَمَۃٌ” (alam or “العامة”) (alam): the signs along the road that we put up as markers.
“ﺍَﻟْﻌَﻠَﻢٌ” (alamu): a large mountain. Plural is “ﺍَﻟْﻌَﻠَﻤِﻴْﻦَ” (aalameen) as in (55:24).
“ﺍَﻟْﻌَﻠَﻢِ” (mu’allam): a sign or effect that can lead to a way.
“ﺍَﻟْﻌَﻠَﻢٌ” (aalum): a camel whose upper lip is bisected or torn {R}.
“ﺍَﻟْﻌَﻠَﻢُ ﺍﻟْﻔَﺮَﺱَ” (aaalamul faars): coloured wool which ancient Arabs used to tie to their horses’ necks {T}.
“ﺍَﻟْﻌَﻠَﻢُ ﻧَﻔْﺴَہُ” (aaalama naf’sahu): painted himself with colours which are used prior to entering a battle {M}.

From this “ﺍَﻟْﻌَﻠَﻢُ” (aalum) was culled, plural of which is “ﺍَﻟْﻌَﻠَﻤِﻴْﻦَ” (aalameen) which we generally translate
to worlds or universe.
“ﺍَﻟْﻌَﻠَﻢُ” (alamun) means “ﺍَﻟْﻌَﻠَﻤِ” (yulamu behi) like “ﺍَﻟْﻌَﻠَﻤِ” (khatum) means “ﺍَﻟْﻌَﻠَﻤِ” (ma yuqlibu behi) or
like “ﺍَﻟْﻌَﻠَﻢٌ” (qalib) means “ﺍَﻟْﻌَﻠَﻤِ” (ma yuqlibu behi).

Thus “ﺍَﻟْﻌَﻠَﻤِ” (aalbeh): a thing through which knowledge can be acquired. Since the knowledge
about Allah is gained through things He has created in the universe, the universe came to be called as
“ﺍَﻟْﻌَﻠَﻢُ” (aalum).

The different angles and phases of the universe came to be called “ﺍَﻟْﻌَﻠَﻢُ” (aalum) as well. For instance:
“ﺍَﻟْﻌَﻠَﻢُ” (alam-e-insaan): “world of humans”.
“ﺍَﻟْﻌَﻠَﻢُ” (alam-e-maa): “world of water”
“ﺍَﻟْﻌَﻠَﻢُ” (alam-e-naar): “world of fire”.

Whenever human beings are included with other things in the universe, they are held supreme {R}. It is
for this reason that a dynasty or nation is also called “ﺍَﻟْﻌَﻠَﻢُ” (aalum) as also an era and century are called
so. The Quran has used the word “ﺍَﻟْﻌَﻠَﻤِﻴْﻦَ” (aalameen) often to mean nations. It also includes the
contemporary human beings of an era.

| 2:4 | children of Israel were given ascendancy to their contemporaries (due to their righteous conduct) |

It also means different types of people or human beings in the world (15:70).
This way “ﺭَﺏّ ﺍﻟْﻌَﺎﻟَﻤِﻴْﻦَ” (rabb-ul-aalameen) in (1:1) would mean the Sustainer of international humanity in modern day language, i.e. the sustaining quality of Allah for all humans as at present and in future. It also means the Sustainer of the entire universe, in which human beings are also included. It must be understood that although the word “ﻉَﺎﻟَﻢٌ” (aalam) is used to mean the universe, the Arabs do not use this word to include stones and rocks. The Arabs use this word for particular groups where the individuals are intellectuals or close to be so.

Examples of this are:

“ﻉَﺎﻟَﻢُ ﺍﻟْﻌَﺎﺋِلَاءِن” (aalamul insaan): group of humans.
“ﻉَﺎﻟَﻢُ ﺍﻟْﻌَﺎﺋِلَاءِن” (aalamul haiwaan): group of animals
“ﻉَﺎﻟَﻢُ ﺍﻟْﻌَﺎﺋِلَاءِن” (aalamun nabaat): group of vegetation.

It is obvious that work of the Almighty’s sustenance can be observed in these groups because their members possess the ability to absorb Allah’s sustenance. This quality is most obvious in animals which possess life, receive food, reproduce, etc.

Allah’s sustenance towards entire universe, or “ﺭَﺏﱡ ﺍﻟْﻌَﺎﻟَﻤِﻴْﻨِﯽْ” (rabb-ul aalameeni) should be manifested in a palpable manner. It should not remain a mere thought or a concept. Only this understanding of the meaning of Allah’s sustenance can evoke the emotion of praise towards Him. See heading (H-M-D).

The Quran says:

<table>
<thead>
<tr>
<th>Verse</th>
<th>Translation</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>2:31</td>
<td>Allah bestowed the knowledge of the entire universe to Adam</td>
<td>ﻋَﻠﱠﻢَ اﻟﻠّٰ ﺍﻟْﻌَﺎﺋِلَاءِن ﻫُ ﺍﻟْـاَدَمَ اﻻَْﲰَْﺎءَ ﮐُـلْ</td>
</tr>
<tr>
<td>96:5</td>
<td>He taught Adam what he didn’t know before</td>
<td>ﻋَﻠﱠﻢَ اﻟﻠّٰ اﻟْـاَدَمَ اﻻَْﲰَْﺎءَ ﻫُ ﺍﻟْـاَدَمَ اﻻَْﲰَْﺎءَ ﮐُـلْ</td>
</tr>
<tr>
<td>66:4</td>
<td>taught him to write with the pen</td>
<td>ﻋَﻠﱠﻢَ اﻟْـاَدَمَ اﻻَْﲰَْﺎءَ ﻫُ ﺍﻟْـاَدَمَ اﻻَْﲰَْﺎءَ ﻫُ ﺍﻟْـاَدَمَ اﻻَْﲰَْﺎءَ ﮐُـلْ</td>
</tr>
<tr>
<td>55:3</td>
<td>taught him to speak and express himself</td>
<td>ﻋَﻠﱠﻢَ اﻟْـاَدَمَ اﻻَْﲰَْﺎءَ ﻫُ ﺍﻟْـاَدَمَ اﻻَْﲰَْﺎءَ ﻫُ ﺍﻟْـاَدَمَ اﻻَْﲰَْﺎءَ ﮐُـلْ</td>
</tr>
</tbody>
</table>

All this does not mean that Allah taught every individual like a teacher instructs his students. It means that Allah bestowed all these qualities to man, or created this ability in them.

A distinct example can be found in Surah Al-Ma’idah where it is said:

<table>
<thead>
<tr>
<th>Verse</th>
<th>Translation</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>5:4</td>
<td>you teach your hunting dogs to fetch the pray, out of the knowledge that Allah has endowed on you</td>
<td>ﻋَﻠﱠﻢَ اﻟْـاَدَمَ اﻻَْﲰَْﺎءَ ﻫُ ﺍﻟْـاَدَمَ اﻻَْﲰَْﺎءَ ﻫُ ﺍﻟْـاَدَمَ اﻻَْﲰَْﺎءَ ﮐُـلْ</td>
</tr>
</tbody>
</table>

It is obvious that Allah does not teach human beings the ways to train hunting dogs, but He has created that ability in human beings through which they can develop their own ability to learn.

Thus a form of knowledge is that which the messengers get from Allah, i.e. the revelation, and the second form of knowledge is the capability which has been granted to all humans, and any human being can avail of it if he tries hard enough. While going through the Quran this difference between the two types of knowledge should be kept well in mind i.e. the difference between celestial guidance and that which has been ingrained in the human beings. This very difference can also be found between knowledge of a messenger and an ordinary person. A messenger receives one kind of knowledge through the revelation to which no person other than the messengers is privy, and the other type of knowledge is the human ability in which the messenger’s status is like an ordinary human being. It is this status in which messengers have been asked to consult other human beings (3:158).

Surah Al-Faatir says:

<table>
<thead>
<tr>
<th>Verse</th>
<th>Translation</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>35:27</td>
<td>Have you not deliberated on the reality that Allah makes the clouds pour rain and with this same rain makes different kinds of fruits grow?</td>
<td>ﻋَﻠﱠﻢَ اﻟْـاَدَمَ اﻻَْﲰَْﺎءَ ﻫُ ﺍﻟْـاَدَمَ اﻻَْﲰَْﺎءَ ﻫُ ﺍﻟْـاَدَمَ اﻻَْﲰَْﺎءَ ﻫُ ﺍﻟْـاَدَمَ اﻻَْﲰَْﺎءَ ﮐُـلْ</td>
</tr>
<tr>
<td>35:27</td>
<td>you can see different colour streaks in the mountains which are red or black (are of different types and of colour)</td>
<td>ﻋَﻠﱠﻢَ اﻟْـاَدَمَ اﻻَْﲰَْﺎءَ ﻫُ ﺍﻟْـاَدَمَ اﻻَْﲰَْﺎءَ ﻫُ ﺍﻟْـاَدَمَ اﻻَْﲰَْﺎءَ ﻫُ ﺍﻟْـاَدَمَ اﻻَْﲰَْﺎءَ ﮐُـلْ</td>
</tr>
</tbody>
</table>
In the same way there are different kinds in humans and other living things and animals.

At such places it can be noted that the Quran has spoken about subjects that are purely scientific. After this it is said:

<table>
<thead>
<tr>
<th>35:28</th>
</tr>
</thead>
<tbody>
<tr>
<td>It is a fact that only the knowledgeable among His missionaries really take caution of Him</td>
</tr>
<tr>
<td>وَمِنَ النَّاسِ وَالدَّوَابِ وَالأَنْعامِ ﻛُثُبْتُ ﺑِذَٰلِكَ ﺍﻟْوَلَىُ ﻛِذَٰلِكَ</td>
</tr>
</tbody>
</table>

This means that these are the people who really learn about His laws and then they are aware of His power and knowledge. It can be noted that the Quran has used the word “ العلماء” (ulama) in the meaning of “scientists”. The Quran lays a lot of importance on the knowledge of things. Details can be found in the book titled “Letters to Salim”.

Ain-L-N

“علَن” (al-anal amr): a thing came to be known and the news travelled around.

“العلان” (al-ilaan) or “الأعلان” (al-alan): to do something openly.

“العلانية” (al-alaniyatu): obvious and manifest as opposite to “سر” (sirra) which means secretive (2:272) [M, R].

“الأولي” (asarra) has come against “ العلماء” (aa'lana) which means to cover something up. Hence it means to talk openly about something (71:9).

Ain-L-W

“علَن” (ilwush shaiyee): the highest part of anything as against “سعر” (siflun) meaning lowest.

“العَلَان” (al-ilaan): honor, loftiness.

“الأiwaa” (aa'lha): great.

“الأغلب” “الأعلى” بـ “العَلَان” “الأعلان” “العَلَان” “الأعلى”: to do something openly.

“العَلَان” “الأعلان” “العَلَان” “الأعلى”: rose high or overpowered.

“الأهل” (aalahu): raised him, or raised his status.

“الأعلى” (ta'ala): he rose (19:3).

“العَلَان” (al-i'lawatu): the extra and additional weight, it is also used in a sense of extra or from a top.

“ما عَلَّى” (ma'a'lau): whatever they may overpower (17:7).

“علَن” (uluwun): revolt (17:4), but when the same word is used for Allah then it means greatness and loftiness (17:43).

“الأعلى” “الأعلى” (aaleen), “الأعلى” (aaliya), and feminine form is “عَايْن” (aalee).

“العَلَان” (lata'lunna): surely you will revolt (17:2).

<table>
<thead>
<tr>
<th>11:82</th>
</tr>
</thead>
<tbody>
<tr>
<td>We turned its highest part into the lowest part</td>
</tr>
<tr>
<td>وَحَلَلْنَا عَلَانَهَا سَفَلَهَا</td>
</tr>
</tbody>
</table>

“العَلَان” (al'muta'aali): very lofty, of high rank (13:9)

“العَلَان” (al'aala): overpowering everything, the highest (87:1).

“العَلَان” (ala): overpowered, one over another (23:91).


Kitaboon Marqoom has described that “عليون” (iliyyuun) is “the record of deeds”, but such one that takes a man towards loftiness.

Against this is “صِيّرون” (sijjeen) a record which stultifies the development of human beings (83:7-9).

Surah An-Namal says:

<table>
<thead>
<tr>
<th>27:31</th>
</tr>
</thead>
<tbody>
<tr>
<td>Do not exalt yourselves against me but come to me in submission</td>
</tr>
</tbody>
</table>
| ﺃَلَا أَتَعْلَّمُوا ﻤَنْ ﺍﻟْوَلَىُ ﻛِذَٰلِكَ ﻛِذَٰلِكَ }
"تَعْلُوّا" (ta’lu) means to be rebellious and "مُسْلِمِيْنَ" (muslimeena) means to become faithful and obedient.

"تَعَٰلَّ (ta’ala): this word is used when those in high places call on those in lower places, but due to overuse this word started being used by all to mean call [M].

Surah Al-Ahzaab says:

33:28 all you women come

It must be noted that the basic meaning of the root is loftiness and overpowering, but overpowering is of two types. One type is to overpower an oppressor and help the victims. This overpowering is laudable and one of the basic traits of the believers. The other type of overpowering is to oppress the weak and make them the target of one’s oppression. This sort of overpowering is despicable and an element of revolt. This sort of overpowering has been likened to revolt, because in this one’s strength is used against the directions of the Quran i.e. rebelling against Allah.

The Quran says about the believers:

3:138 do not be dishearten, you will overpower them at last, because you have faith in Allah’s laws

Here we have reference to the overpowering which conquers false concepts and strengths, and then sets up a just system based on egalitarianism. A believer can never remain overpowered by the deniers.

4:141 Allah will never let the unbelievers overpower the believers

It is possible that the believers may suffer a temporary setback (3:139) but it is impossible for the unbelievers to remain in an overpowering situation over the believers for long. As such, if those who call themselves believers or momineen remain under the domination of unbelievers for long, whether this domination is of power, money or economic, then they should understand that according to the Quranic definition they do not qualify as momineen.

A’laa

This letter is used in many ways.

1) It means “on” or “over”, whether literally or figuratively:

23:22 you all mount on the ark

2:253 We have given you superiority over others

2) In the meaning of “near”:

20:10 or if I see a leader near that fire

3) In the meaning of “despite”:

2:177 when they give money to others (through charity), despite their great love towards their wealth

4) In the meaning of “from” or “of”:

83:2 when they take from people after due measurement

وَاِذَ أَنَاَ أَكْتَابُواَ عَلَىَ النَّاسِ
5) In the meaning of “because of”:

2:185 You hold the system of Allah supreme because He has given you guidance. (Because of guidance of the Sustainer you should highlight the system of Allah.)

6) In the meaning of “in”:

28:15 he got in to the city when its residents were unaware

7) In the meaning of “with” or “about”:

7:105 it is incumbent upon me that I do not say anything about Allah that is not true

Here "(ala an alla aqul) means "I should not speak anything but the truth".

8) In the meaning of “up to”:

16:9 the moderate or straight path that reaches up to Allah

9:41 this straight path reaches up to Me.

9) In the meaning of “in front” or “face to face”:

30:39 so that you are trained or brought up before my eyes (in front of me)

10) In the meaning of “against”:

20:61 at least you should not speak untruth about Allah

11) In the meaning of “according to” or “similar to”:

6:136 work according to your strength or work in your own sphere

12) Sometime the word is additional and does not mean anything.

13) In the meaning of “through” or “via”:

3:193 O Lord, grant us whatever you have promised us through the messengers

14) In the meaning of “against”. The Quran speaks of the rights and responsibilities of women:

2:228 Whatever are their responsibilities, so are their rights

The letter “ل” (laam) is used to denote some benefit in the Arabic language. Against it “(ala) is used.

15) In the meaning of “upon” as a sense of duty:

the truth is incumbent upon you (you must speak the truth)

5:105 the reform of your personae is incumbent upon you (you must always try to reform yourself)
Ibn Faris says this root basically means solidity and straightness whether it is in things that can be felt or in opinion and intent.

(العمود) (al-umud) means the central wooden stake in a tent which supports the tent. Its plural forms are (آميدان) (aamidatun), (عمدان) (umadun) or (عميدان) (umudun).

(al-amad) also means the columns of marble {T}.

The Quran says:

| 13:2 | Allah has arranged planets in space with support of invisible columns |

The columns which support the planets are of mutual gravity that cannot be seen with the naked eye. (عمدان) (amadan) is plural of (عمود) (umuud) or (عميد) (umud).

Surah Al-Hamza says:

| 104:9 | in long columns |

(al-umud): tribal chief who can be depended upon in different matters. It may also be used for the head of the army.

(taweelul i’maad): a tall and hefty man.

(i’maad): also means long and length.

Regarding the nation of Aad, the Quran says:

| 89:7 | They were possessors of i’maad |

There are different meanings to this:

(al-i’maad): a tall building. Its singular is (i’madah). This way it would mean the nation which was the owner or possessor of big and tall buildings.

(i’maddun) also means tents. Going by this the sentence would mean “people who stayed in tents” {T}, or “people who were very tall” {T}.

Raghib says (al-i’maad) means a thing which is leaned against and depended upon. As such, (ذات العماد) (zaati i’maad) would mean the possessor of those things on which they relied upon {R}.

(al-umdatuh): something that can be relied or depended upon {M}.

(al-amd) or (اتا’اممود) (at-ta’ammud): the work that is undertaken with a purpose and intent. This has been used against "(khata-un) in (3:92-93) and (33:5). For the meaning of "قل خطأ" (qatali umad) and "قل خطأ" (qatali khata), see heading (Q-T-L).
Ain-M-R

“العُمْرَةُ” (al-imaratu), is the opposite of “خَرَابٌ” (kharab) which mean to make desolate and destroy. As such, “عَمْرَةٌ” (imaratun) would mean to habitat.

“العُمْراَتُ” (al-umr): the time or period during which a body and soul stay together {M}.

“عَمْرَةُ اللّٰهِ” (ummarhul laah): Allah extended his life span {T}.

Ibn Faris says this root has two meanings:
1) Lasting and extension of time
2) Something that can be raised or extended, whether it is a voice or something else.

Surah Al-Baqrah says:
2:9 may he be allowed to live a thousand years

The Quran says:
15:72 your way of life is testimony to this truth

Usually the Arabs use “الْعُمْرَةُ” (la-amruka) when they swear by life and existence of somebody.

The Quran says:
9:17 it is not the work of those who attribute partners to Allah to inhabit the mosques of Allah

The mosque is the center of a system which is entirely based upon the Quranic values. Those who include man-made laws along with these laws can’t be the inhabitants of these mosques. That is why the Quran has called the mosque that was built to create differences within the believers as a fuel of hell (9:106-107). Sectarianism too is a form of attributing man-made laws to Allah (30:32).

Surah At-Toor says:
52:4 an inhabited home

Hence it means a place to be kept inhabited, or a place which will always remain inhabited, or will never become desolate or deserted. This has been said for the building of Ka’ba.

The Quran has mentioned the progeny of Imran or “آل عمران” (aal imran) in (3:32). It is said that Imran was the name of messenger Moosa’s father. Therefore “آل عمران” (aal imran) means the children of Israel.

“مَرَائِتُ عِمْرَانٍ” (imra’atu Imran) in (3:34) means the woman or wife of Imran.

“ﬁبْنَتِ عِمْرَانٍ” (ibnatu Imran): a girl of the descendants, or daughter of Imran (66:12), i.e. Mariam, mother of Isa (Jesus).
Ain-M-Q 用途

“عَمْقٌ” (al-amq), “عَمْقٌ” (al-umuq), and “عَمْقٌ” (al-umuq): all mean the depth of a well etc.

Raghib says that “عَمْقٌ” (amqun) actually means the distance downwards or depth.

Ibnul Araabi says with reference to Ibn Faris that “عَمْقٌ” (umq) means the depth or length of a road, or the depth and width of a well.

The Quran says:

22:27 from every distance

Muheet says that “عَمْقٌ” (al-umq) and “عَمَلْأَقَةُ” (al-amaqah) both mean to be long, to be at a distance and to be spreading, as well as being deep {M}.

Ain-M-L 用途

“عَمَلٍ” (amal): work, skill, expertise and work with cleverness. Some linguists think that word “عَمَلٍ” (amal) is more intense or particular than ‘deed’.

This is because the word “عَمَلٍ” (amal) is used to mean a continuous struggle and that is why the word is not used for Allah, but rather “فَعَلَ” (fa’ala). The difference between “فَعَلَ” (fa’ala) and “عَمَلَ” (amila) has been made clear under heading (F-Ain-L).

Raghib says that it means any act committed with intent by a living being.

As against the word “عَمَلٍ” (amila) which can be used for animals even if they have committed the act without intent, and even by plants. But the word “عَمَلٍ” (amal) is seldom used for them {T}.

Muheet has said that some linguists and the author of dictionaries think that “عَمَلٍ” (amila) is a comprehensive form of “علم” (ilm) or knowledge. As under heading (F-Ain-L) it has been said that for “علم” (amal) to be used for “علم” (ilm) or knowledge is a necessary condition {M}.

“عَمَلٍ” (amala): work that has not been undertaken only in the spur of a moment but is always done in a particular way.

“عَمَلٍ” (aamil): one who does a work or commits an act. The plurals are “عَمَلُونَ” (aamiloon) and “عَمَلِينَ” (aamileen).

The Quran speaks about the result of deeds or “أَعْمَالٍ” (aamaal) i.e. for the deeds that a man does with a purpose and intent.

9:60 those who collect tax

The focal point of the Quran teachings is developing conviction and doing righteous deeds. This means to accept the permanent values and then believing and acting within these values knowing that these will result in the desired results as noted in the Quran– this is called Islam. It is important to continue doing it with persistence and full intent – this is what this root means i.e. keep doing it because this will always result into positive results.
Ain-M-M

**“العم” (al-amma):** brother of the father i.e. uncle.

The plurals are “أعمام” (aamaam), “عمومات” (umumah) and “أعمام” (a’oomma).

**“العماء” (al-ammatu):** sister of the father i.e. aunt. Its plural is “أممات” (ammaat).

Raghib says the word has actually been culled from “عاموم” (umum) which means to be included.

**Ibn Faris** says its basic meanings are many such as length or tallness and height.

- **“العميم” (al-ameem):** a tall plant.
- **“عمام” (ammat):** a tall date tree.
- **“اممام” (ammash shhaiyee umuma):** the thing became common, i.e. all the people were included in it.
- **“عمامة” (al-aamma):** ordinary people.
- **“العمامات” (al-imamatu):** anything that is worn or tied around the head {T, R}.

The Quran says:

4:23 father’s sisters (has been forbidden to wed)

Ain-M-He

**“أمثا” (amatah):** to roam hither and thither in surprise or consternation after losing the way but not knowing which road or path is the right one.

**“أرض عمها” (arzun amha-u):** the land which does not possess any milestones or directions.

**“زهات إبليه عمها” (zahabat ibiluhul ummaha) is said when somebody loses his camels without any trace {T, M}.

Ibn Faris says its basic meanings are surprise and wonderment at having very little clue as to the right direction or path. In other words it means that a man is at a loss to understand what he should or should not do, and because of this he is confused and worried.

Lataif-ul-Lugha therefore says that the blindness of insight is called “أمّة” (amah) and blindness of eyesight is called “أمّ” (am’a).

Raghib and Zamakhshri say “أمّ” (am’a) can be used for the blindness of insight as well as eyesight

The Quran says:

24:61 blindness of eyesight

2:18 Deaf, dumb and blind of insight

“أمّ فلأن” (amiha fulan) is said when a person seems at a loss to present proof or valid argument or reasoning and therefore he seems bamboozled or surprised at this {T, M}.

Surah Al-Baqrah says:

2:15 After loosing direction are bewildered

It denotes the condition of consternation after having lost the way and to be worried on that account.

Surah Al-Muminoon says that these people are:

23:74 Those who have moved away from the right path

23:75 Bewildered after loosing direction
This makes the meaning of “عَمَّ” (amahun) clear i.e. to be worried because one has moved away or lost the way to the right path.

**Ain-M-Y**

“عَمَّ” (amia), “إِعْمَيْنَ” (yamaha), “أَعْمَيْنَ” (a’mya): to be blind in both eyes. If a person is blind in one eye only, he cannot be called “أَعْمَيْنَ” (aama).

Lataif-ul-Lugha says the loss of insight is called “عَمَّ” (a’mah) and the loss of eyesight is called “عَمَّ” (amyia).

“إِعْمَيْنَ” (amiyyatun): to become wayward or lose the way, to become adamant on falsehood.

“إِعْمَيْنَ” (al-aamayaan): destruction wreaked by fire and flood. When these two calamities come they do not see if the good are caught up in their devastation or the bad. They take their course unseeingly or blindly without consideration for anyone.

“إِعْمَيْنَ” (al-amayatu): waywardness, doggedness and waywardness. It also means the last part of a dark night.

Ibn Faris says this root basically means to cover or hide.

Lissan-ul-Arab says “قَوْمٌ عَمُوثَنَ” (qoumun amoon) is a nation that is unable to assess the situation correctly or becomes unable to do so.

The Quran says:

| 17:72 | the man who is blind in this world shall also be blind in the hereafter |

**Fara** says the meaning of this verse is that a person or a nation which is devoid of bliss in this world shall be devoid of any bliss in the hereafter as well, i.e. he/nation will be so wayward that they will move very far away from the right path.

The truth is that in this verse “وَاتَّضَلَّ ﻣِنْ ﺳَﺒِﻴْﻼَ” (wa azallu sabeela) has made the meaning of “إِعْمَيْنَ” (aama) clear. It is used for a person who loses the right path and goes far away and becomes a victim to hunger, thirst, deprivation and poor conditions, and in fact cannot enjoy the blessings of life in this world. Such a person can find no landmark to salvation.

This has been explained by the Quran at another place where it has said:

| 20:124 | whoever moves away from the Divine Laws will be deprived of the economic benefits (in this world) and We shall raise him blind on the Day of judgment |

As such, by leaving aside the laws of Allah we meet deprivation and humiliation in this world, and anyone whose life is so miserable in this world will have a bad hereafter as well (as two are linked as detailed in the Quran).

The Quran says: “سُوُمُ ﻦَوْمَكُمْ عَمَيْنَ” (soomun bookmun umyun) in (2:18). “>Email” (umyana) here means blind. “عَمَيْنَ” (aama) and “عَمْيَانَ” (umyanoon) are the plurals of “عَمَيْنَ” (amyia).

Surah Taha uses the word “بَصِيرَةُ” (basir) opposite to “إِعْمَيْنَ” (aama) in (20:125).

Surah Al-Anaaam has said that whoever lives according to the light of the Divine Message is “بَصِيرَةً” (basir). This means that anyone who does not live by the message is “إِعْمَيْنَ” (aama) (6:50).
Surah *Ha-Meem-Sijdah* uses “الَّذِٰٰنَ” (al-ama) against “الْبَيِّنَاتِ” (al-huda) in (41:17). Here the meaning of “الَّذِٰٰنَ” (al-ama) is to lose the right way.

Verse (27:81) says that disrespect is blindness. In verse (13:16) it is said that anyone who does not believe in the truths of the Quran is blind or “الَّذِٰٰنَ” (aama).

**Surah Al-Qasas** says:

<table>
<thead>
<tr>
<th>Verse</th>
<th>Meaning</th>
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<tbody>
<tr>
<td>28:66</td>
<td>matters have become doubtful on them</td>
</tr>
<tr>
<td>11:28</td>
<td>such distinct reasoning is not seen by you</td>
</tr>
</tbody>
</table>

**Surah Al-Hajj** describes similar condition as having the eyes of the heart or mind blinded:

<table>
<thead>
<tr>
<th>Verse</th>
<th>Meaning</th>
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</thead>
<tbody>
<tr>
<td>22:46</td>
<td>To see the truth in front of one’s eyes and still not to see the facts clearly.</td>
</tr>
</tbody>
</table>

As such, just as our eyes need sunlight to see things clearly, so does our intellect need light of the revelation. In other words, if there is no sunlight then the eyes become blind and cannot see, and same way does intellect if there is no light of the revelation.

The same is applicable at a group level i.e, when nations which remain blind by not living according to the light of the revelation are denuded of the blessings of this life. A nation whose present is dark ultimately has similar future in store i.e. what we sow so shall we reap. It is not necessary that a nation which has a very ‘bright’ present also shall have a future that will be equally pleasant or bright. However, it is a must that a nation which can lay claim to a bright future can only have it through a bright present. This is because a nation which goes by the laws of Allah and enjoys the blessings in this world can also do good deeds in this world which can ensure a bright future in the hereafter as well. The Quran says that the *malaikah* or the instruments of Allah were made to bow before *Adam*. Thus the status of *momin* is that all the forces in nature are subservient to him and man can employ them for his benefit and for the benefit of all humanity, if he makes effort. Contrary to this the nation or the individual who cannot master the elements of nature cannot even reach the status of a human being, leave alone the status of a *momin*. But the individual or nation which can attain the status of a man but not a *momin* will have a blissful life in this world, but not have anything in the hereafter. The life of this world and of the hereafter both can be blissful for a righteous believer who master the forces of nature and live a life according to the revelation.

**Un**

The term “عن” (un) is used in a lot of meanings, for instance:

1) 24:63 they oppose His orders

2) To go from one place to another, to transfer, to move away:

<table>
<thead>
<tr>
<th>Verse</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>23:47</td>
<td>they are ones to move away from this path</td>
</tr>
<tr>
<td>11:74</td>
<td>fear left Ibrahim and went away</td>
</tr>
<tr>
<td></td>
<td>I travelled away from the city and went far away from there</td>
</tr>
</tbody>
</table>

3) In the meaning of “in return” or “from”:

<table>
<thead>
<tr>
<th>Verse</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>2:48</td>
<td>on that day no person shall make any concession or be able to atone on behalf of another person</td>
</tr>
</tbody>
</table>

4) In the meaning of “because” or “due to” as in:

<table>
<thead>
<tr>
<th>Verse</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>11:53</td>
<td>we are not going to stop worshiping our idols just because you ask us to</td>
</tr>
</tbody>
</table>

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5) In the meaning of “up” or “later”:

| 84:19 | you will go upwards from one state to another or you will pass onto another state after being in one state | ﻟَﺘـَﺮْﮐَﺒَﻦُ ﻃَﺒَﻖٍ ﻋَﻦْ

6) In the meaning of “from”:

| 42:45 | And it is He Who accepts repentance from his servants. | ﻫُﻮْﻟَﺬِیْ ﻳُﻔْﺴَدُ ﻋَﻦْ ﻋِﺒَﺎدِهِ

7) In the meaning of “through”:

| 53:3 | he does not include anything (in the Quran) from his own desires | ﻣَﺎ ﻳـَﻨْﻄِﻖُ ﻋَﻦِ

This means that whatever the messenger says in the Quran is not his own thoughts but the saying of Allah which is transmitted to him through the revelation.

8) In the meaning of “with”, “through” or “via”, or “with the help of”:

| threw or shot the arrow with the help of the bow | ﺑِـﻟْـﺪِ ﻋَﻦِ ﺑِـﺄَـﻟْـﻔُﻮْﺳٍ

9) It is also used in the meaning of “in”.

10) It is sometime additional or redundant in a sentence. The dictionary has the examples of the above two cases.

**Ain-N-B**

| عَـﻦـِﺐْ | “(al-inb) the singular of which is “(inabah) means grapes. It is also used to mean the grape vine as well as the fruit itself {T, R}. “(a’naab) is the plural of “(inab). “(al-inb): wine made from grapes.

**Ain-N-T**

| عَـﻦَـﺘْ | “(al-anoot): a hill which is difficult to climb.

*Ibn Faris* says that there is the sense of struggle, demolition and pain in the basic meaning of this root, and has no connotation of comfort and rightness or correctness in it. As such, it also has the connotation of weakness and difficulty and hard work.

| عَـﻦَـﺘْ | “(anital azm): the bone became weak and broke. “(anitat yadhu): his hand broke. “(anatahu): put him into a difficulty or delegated some work to him which was difficult {T}.

*Ibnul Arabi* says “(inat) means to burden a man with more work than he can handle.

The author of *Mafardaat* says that “(ma’anatahun) almost means the same as “(ma’anadatun) which means continuous struggle and enmity but “(ma’anatun) is more comprehensive because it also holds the element of fear and killing. As such, “(anta fulanun) is said when a man gets entangled in affairs which have the chance of killing or devastation {R}.

The Quran says:

| 49:7 | you would be in difficulty or devastation | ﻟَﻌَـﻦَـﺘْـﻢْ

| 3:117 | they really want you to face misery or be annihilated or destroyed | وَدَوْا ﻣَـﺎ ﻋَـﻦَـﺘْـﻢْ
About sexual relations it has been said in Surah An-Nisa:

4:25 these are orders for stopping one from stepping into a destructive state

“عَندَ” (anatun) is a comprehensive word which imparts the sense of chaos, sin, annihilation or destruction, error, slip up, cruelty, oppressiveness, excess, hard labor and facing difficulty {T}.

**Ain-N-D**

“عَندَ” (anad), “عَندٌ” (unad), “عَنزلاً” (unuda), “عَندَ التَّرِيَق” (anit tareeq): he moved away from the path, moved aside, got separated, or went back on.

*Ibn Faris* says this root holds meaning of exceeding limit and of losing right path.

“عَندَتِ” (anadatin naka): she-camel separated herself from the other camels and grazed by herself.

“عَندَ الرَّجُل” (anadar rajul): the man rebelled and knowingly rejected that which was the truth and opposed it.

“عَنيْدًا” (anidun): such a man that rebels and knowingly rejects or opposes the truth.

“عَندَ” (al-aanidu): the camel which leaves or moves away from the path.

“عَندَ” (al-mu'aanadahu): to be separated, to leave, oppose continuously.

“عَندَ الوَّجْلَ” (anadir rajulu un as'habhi): he changed his path during the journey and left his friends, or was left behind by his friends.

“عَندَ التَّرِيَق” (aanidaatut tareeq): the way which is removed to one side or away from the right path.

“عَندُ” (al-anadu): to obstruct, to come in between {T}.

The Quran says:

74:16 he was rebellious towards Our laws

14:15 every oppressor and rebel was annihilated or destroyed

**Inda**

“عَندَ” (inda) is a pronoun and means near.

43:85 the knowledge about the ‘moment’ is with Allah

4:78 From Allah’s side

58.6 tell them that which you are in such a hurry to witness is not with me

**Ain-N-Q**

*Ibn Faris* says that this root basically means to sell, whether it is on a height or on land.

“عَنْعَقْ” (al-unuqu), the plural of which is “عَنَاق” (aa’naaq) means neck.

“قَصَرْبَوا فَوْقَ الأَعْنَاق” (fazribu fauqal aa'naaq): hit them on the neck i.e. the head (8:12). It also means a big group or party.

“الأَعْنَاق” (al-aanaqu): those who remain in front. It also means the bigwigs of the nation {T}.

26:4 the bigwigs of their nation shall become humble and bow before you (submit to you)
The Quran has likened the attitude and machinations of those who attribute partners to Allah as the web of a spider (29:41) which can be demolished easily by the finger or some straw i.e. it is so flimsy. The beliefs of these people are based on superstition and unawareness and therefore the intellect and reasoning based on rational thinking can expose them easily.

‘Shirk’ means to think that there are more than one powers or personalities which are working within this universe and that there are more than one law designed by these powers which are at work. But the truth is that the laws made by the one and only Allah is at work in the entire universe. As such, it follows necessarily that in the world of humans too, only one law made by Allah should be at work. In any case if there were more than one law at work, then necessarily they would clash with each other very often. To accept only one Allah and only His laws means belief in the oneness of Allah. This is a very concrete concept of life. As against this, every other concept is nothing but a flimsy thing just as a spider’s web.

Ibn Faris says that the basic meanings of this root word are

1) To wish for something very intensely
2) Humbleness
3) For something to come out in the open or become manifest.

Regarding humbleness ‘العند’ (al-unwu) or ‘العانة’ (al-ana’o) means to be imprisoned, or to become faithful or obedient.

‘العنوة’ (al-anwatu): extreme anger or forcible.

Taj-ul-Uroos says ‘عنوة’ (anwatun) means to take something forcibly, but Ibn Saida has said that it also means love. Thus this word seems to have two opposite meanings i.e. anger and forcible but at the same time it means obedient and faithful {T}. Muheet says that ‘انش الشيء’ (anish shaiyun) means that he made the thing manifest {M}.

‘عنات الأرز بالنباتات’ (anatul arzu bin nabaati tu’nu): the land or soil made plants manifest {T}.

The Quran says:

<table>
<thead>
<tr>
<th>Surah</th>
<th>Verse</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>20:111</td>
<td>the people will stand up to establish the system of Allah and work voluntarily for its success with all their heart</td>
<td></td>
</tr>
</tbody>
</table>

Some people have translated it to mean “to bow or submit” but others have translated it to mean “to stand up and work” or “struggle”. This meaning encompasses the overwhelming-ness of the laws of Allah and the obedience of those who submit to Him. It can be said with reference to being manifest, that the hidden talents of these people will also become manifest in this process.
Ain - He - D

اَهِدَّ الْشَّيْءَ (ahidash shaiy)'o: to protect and look after something continuously, to oversee it permanently. Going by these meanings of اَهِدَّ (ahdun), the word also started being used for that firm pact where overseeing of which is necessary {M}.

When this word is followed by “ala” (ila) then it means “an order” {T} like:

2:145 We ordered Ibrahim to protect and look after something continuously, to oversee it permanently

Ibn Faris says if “ala” (ila) is used after this word then it means that one is advised or counselled to protect a thing which he has been entrusted with.

Raghib says it means to make someone vow to something and make him liable to protect it.

اَهِدَّ (ahdun): responsibility and sanctuary {T}.

<table>
<thead>
<tr>
<th>Verse</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>2:142</td>
<td>We cannot fulfill this responsibility for one who becomes rebellious of Our laws</td>
</tr>
<tr>
<td>2:41</td>
<td>fulfill the promise that you have made to Me and I will fulfill the responsibilities that I have undertaken on your behalf</td>
</tr>
<tr>
<td>7:102</td>
<td>We have found many of them to be not faithful to their promise.</td>
</tr>
</tbody>
</table>

اَهِدَّ (ahdun): fidelity {T}.

<table>
<thead>
<tr>
<th>Verse</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>70:9</td>
<td>the mountains will become like multicoloured wool</td>
</tr>
<tr>
<td>101:5</td>
<td>coloured wool which has been thrashed</td>
</tr>
</tbody>
</table>

This means coloured wool that has been taken apart. Hence verse (70:9) is pointing towards a terrible broken down condition of mountains.

Ain - He - N

اَلْإِحْنَةُ (al-ihnu): colored wool, wool colored in different colors.

<table>
<thead>
<tr>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>اَلْإِحْنَةُ (al-uhnatu): breaking of a tree branch, or to break without being separated from the tree.</td>
</tr>
<tr>
<td>اَلْإِحْنَةُ (al-aahinu): a pauper, one whose limbs are loose {T, R}.</td>
</tr>
<tr>
<td>اَلْإِحْنَةُ (qazibun aaheenoon): a piece of wood which is bent and weak.</td>
</tr>
</tbody>
</table>

Ibn Faris says it basically means softness and facility.

The Quran says:

<table>
<thead>
<tr>
<th>Verse</th>
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<tr>
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This means coloured wool that has been taken apart. Hence verse (70:9) is pointing towards a terrible broken down condition of mountains.
“awija” or “ya’waju” means to be crooked.
“الوُجَف” (al-ewaju fil arz): for the ground to be uneven.
“اَأَجِع” (aaaja unhu): returned from him, returned, abstained {T}.
“مَاالوُجَف” (ma’aaajo bi kalmihi): I am not enamored with what he says;
“افُجُع” (al-aaja aliaihi): he turned towards him {M}.

Raghib says:
“الوُجَف” (al-awaju) means the crookedness which can be seen by the naked eye, like the inequities in society and the crookedness of life.
“الوُجَف” (al-iwaju): crookedness which can be understood through insight and comprehension, like the inequities of the society and the lopsidedness of life in general {R}.

Ibn Faris says:
“الوُجَف” (al-awaju) means the crookedness in a straight thing like a wall or a piece of wood.
“الوُجَف” (al-iwaju): crookedness that is present in a hidden thing like some matter or affair.

Surah Al-Kaif says about the Quran:

18:1 this is a code of life which has no crookedness (no ambiguity, simple and clear to understand)

وَﱂَْ ﳚَْﻌَﻞْ ﻟَ ﻋِﻮَﺟَ ﻃْﻢَ ﻟِنَّ ﻟْ ﻋِﻮَﺟَ ﻃْﻢَ ﻟِنَّ

Against it has come “قَﻴﱢﻤَﺎً” (qayiman) in (18:2) which means stability. About its opponents it has been said:

7:45 they want that this straight path may develop unevenness and complexities

Quran says that when the revolution of the Quran comes, all crookedness and inequities of the bigwigs shall be smoothed out. They will lose all their vigor and pomp (20:105-107). At this time they will follow the man in whose invitation there is no crookedness (20:108).

There are no turns and twists in the right path to which the Quran points. It is straight forward, but the vested interests want to create complexities in it for no apparent reason -their own desires and interests prevent them to come to the Quran (28:50).

Raghib and Zamikhshri say that “اتبِدا” (ibtidaa) is also used to mean to do something for the first time.

Muheet has supported this contention, and as proof presented the statement of the messenger Shoaib in which he told the opponents:

7:89 If we agree to accept your way of life then it would mean that we are making false allegations against Allah

قدِ اَفْتَرَيْنَا عَلَى اﻟﻠّٰ ﺗَأْدَيْنَ ﺟَزَاءَ ﻗَداً ﻋَنْ ﻋَدْنَا

Here “عدنا” (udna) does not mean to go back to their religion because Shoaib was never one of their religion in the first place. As such, it means that “we will never accept your religion” {T, M}, but this verse has another aspect as well which must be noted. The plural pronoun has been used in this sentence which shows clearly that the answer is from the tribe of Shoaib and the messenger Shoaib is not included in it although the answer is purportedly in his words. This means that this answer is expressing the views of his group. If this meaning is taken then “عدنا” (udna) would mean to return because Shoaib’s companions used to harbor the beliefs of these opponents previously.
The author of *Taj-ul-Uroos* says that “عَادٌ” (*aad*) means to return but it is also said to mean “it happened”, no matter if he was earlier like that or not.

The Quran says:

<table>
<thead>
<tr>
<th>58:3</th>
<th>again they revert to what they had said earlier</th>
</tr>
</thead>
</table>

“عَادٌ” (*aad*) (44:15).

(الْعَادَةُ) (*al-aa'idatu*): favor and good treatment, kindness and benefit {T}.

As such, it is said:

(هازَال أَمْرُ أَوْدَعُ عَلَيْكَ) (*haazal amru aa'oodu alaika*): this work or profession is more beneficial for you.

(فَلَانُ مَعَيْدٌ وَمَا يُعيِدُ) (*fulanun ma yueedu wama yueed*): that man has no strategy or plan and hence he cannot do it the first time nor repeat it {T}.

(الْمُعَيْدُ) (*al-mueedu*): a man who can do a work and has become a habitual of it.

(المُعَيِدُ) (*mueedun*): a male camel who travels repeatedly but does not get tired. It also means a man of who is experienced and wise {T}.

*Ibn Faris* says that “عَادَ لِلَّاء مَرٌّ” (*a'ada lil aamar*) means “to possess the strength to do some work”.

The above explanations clearly show that “يُبْدِيَ” (*yubdi*) or “يُعِيِدَ” (*yueed*) in (85:13) does not only mean repetition and intent but also to possess the full might and ability to take something to completion.

For the meaning of “مَبْدَأٌ” (*mabdaa*) and “مَعَادٌ” (*ma’ad*), see heading (B-D-A).

(الْعَوْدُ) (*al-ood*): every thin or fine piece of wood, as well as wooden fuel {T, M}.

Surah *Al-Qasas* says:

<table>
<thead>
<tr>
<th>28:85</th>
<th>Return to the destination</th>
</tr>
</thead>
</table>

Here it would mean to return because the messenger *Muhammad* would eventually return to the city of *Mecca* where he had once been ostracized by the unbelievers. It also means birth place and home country {T}. If “مَعَادٌ” (*ma’aad*) is taken to mean the wanted destination, then it would be more appropriate because a messenger is free from considerations of a home country. The environment which is conducive for his mission and the spread of the revelation becomes home for him (The universe belongs to Allah). As such, the messenger *Muhammad’s* return to *Mecca* was not a travel back to his homeland but the completion of his mission. However it is clear that “يُعِيِدَ” (*yueed*) does not mean repetition, but to complete a thing by passing it through different phases. One who does this is called “رَبِّ” (*rabb*) in this context. See heading (R-J-Ain).
Ain-W-Dh

“اَﻟْﻤُﻌَﻮﱠﺫُ” (al-muwawwzu): the grazing field of camels which is near inhabited houses, so that camels can be watched. With regard to this meaning “اَﻟْﻤُﻌَﻮﱠﺫ” (ta’awwaza) and “اِﺳْﺘَﻌَﺎﺫَ” (ista’aaz) would mean to find sanctuary with someone, or to be safe in his protection.

“اَﻟْﻤُﻌَﻮﱠﺫُ” (al-muwawwzu): the grazing field of camels which is near inhabited houses, so that camels can be watched. With regard to this meaning “اَﻟْﻤُﻌَﻮﱠﺫ” (ta’awwaza) and “اِﺳْﺘَﻌَﺎﺫَ” (ista’aaz) would mean to find sanctuary with someone, or to be safe in his protection.

The party which establishes the system of Allah in this world always needs the support and goodwill of the laws of Allah. But in the early days when there are few people and the opponents are strong and large in number, the protection of Allah’s laws and His Sustenance is very much required just like a newly born needs the protection and sustenance from its mother.

This is the stage for which it is said:

113:1 Declare that I am in protection of the Sustainer of the universe

114:1 Declare that I am in protection of the Sustainer of the mankind

This is instruction to always stick to the system and laws of Allah, and never to give them up, and to come under their protection at the slightest sign of danger, and in this way be safe from the machinations of the opposing and rebellious forces.

It has been mentioned above that in the beginning the establishment of Allah’s system needs special help and support of Allah’s laws and “اَﻟْﻤُﻌَﻮﱠﺫ” (ta’awwaza), but this does not mean that once the system is firmly established the “اَﻟْﻤُﻌَﻮﱠﺫ” (ta’awwaza) or protection and sustenance of Allah’s laws is no more needed. The protection against rebellious emotions and predilections, and safety from rebellious forces is present with every breath of life. In short, in the beginning one has to revert to the center even for the small matters, but when the system is firmly established with trained and experienced team of people, then small dangers and risks are easily managed locally and automatically. However, the reference to the Quranic values is maintained on a continuous basis as this serves as a standard for all times. Any deviation from this standard means that compromise will set in and the system will commence to go into decline just like disease setting its feet in the body and if goes untreated will harm it irretrievably.

Surah An-Nahal says:

16:98 And when you recite this Quran ask for “اَوْزَ” of Allah from Shaitanir rajeen (asking for protection from Allah against all the forces whether known or unknown)

Traditionally this is taken to mean that when you start reading or reciting the Quran then you must say “اَوْزَ” (aa’ooz), or pray for protection against the devil. But the actual meaning is that in order to stay linked to the Quran it is incumbent upon man to not become an ally of rebellious and oppressive forces including ones’ own emotions and desires.

It has been further explained in the next verse:

16:69 the oppressive forces can never prevail upon those who are believers and firmly rely on the protection of the laws of Allah

This was the way by which the messenger Moses found protection from the oppressive forces of the pharaoh and he said:

40:27 I seek the protection of the Sustainer from the oppressiveness of every powerful and arrogant man.
The foregoing is the real meaning of “\(т包容\)\(wazun\)”, i.e. to be linked with the system more strongly when there is danger and follow the laws of Allah more intensely. As against this the meaning of “\(т包容\)\(wuz\)” is generally taken simply to mean that we have to recite the word “\(aooz\)” before recitation of the Quran or to make “\(т包容\)\(weez\)”, a written verse and tie the piece of paper around our necks for protection as a talisman. But if we consider the real meaning of “\(т包容\)\(weez\)” then we will see that there is great change in the meaning. It is true that reciting the Quran is necessary from time to time for believers so that it can be read, understood and be acted upon. But by performing every good deed, especially things pertaining this way of life, we should first seek the protection of Allah from all dark forces, and for that we must say “\(aooz\) \\(b\llah\) \\(min\) \\(shaitan\) \\(rajeem\)”. This means “I seek protection of Allah from the machinations of the oppressive forces”, then it is only a way of expressing the emotions, but it is not right to believe that the real aim is only to repeat these words.

Words are only a means of expressing emotion, but not the end purpose.

\(aooz\)” and “\(bismillah\)” i.e. seeking protection of Allah and asking for His kindness before beginning anything good are the announcement or manifest of the training.

The Quran says:

| 2:257 | anyone who rejects all those rebellious forces and accepts only the laws of Allah, has latched onto a very dependable support that can never fail |

**Ain-W-R**

“\(al\)\(awaru\)”: loss of eyesight in one eye.
“\(aa'waru\)”: one eyed. It also means a crow because among the Arabs, a one eyed man and a crow are thought to bring bad luck. The word is also used to mean a weak, a coward, and a foolish man who has never done any good deed. It also means a man giving directions who is himself not aware of the right direction.
“\(al'aaoozu minal kutub\)”: a book whose words have been rubbed off.
“\(al'aaoozi minat tarqi\)”: a road without any milestone or any other sign.
“\(al\)\(aaeeru\)”: everything that hurts eyes.
“\(al\)\(auratu\)”: a breach on border which can be used by the enemy for an attack.

Kitaab-ul-Ashfaaq says that “\(auratul qoum\)” means a place from which a nation fears an enemy attack.

Surah Al-Ahzaab says “\(inna buyutan\) aurutun” (33:13) which means this very thing.

Ibn Faris has also written that “\(al\)\(auratu\)” means everything that is vacant or in an empty state which makes its overseeing necessary.
“\(aa'wazash shjaiyee\)”: for something to become so manifest that it can be attacked by another.
“\(al\)\(auratu\)”: every discrepancy which makes prone to fear. It also means everything which invokes shame and modesty, or that which is the cause of distaste. It also means a place of shame of a woman or a man.
The Quran says:

<table>
<thead>
<tr>
<th>Verse</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>24:31</td>
<td>sexuality of women</td>
</tr>
<tr>
<td>24:58</td>
<td>during these three times your hidden parts are not fully covered</td>
</tr>
</tbody>
</table>

This leads to sex related things of women which are generally not spoken about. At another place it is said that it is used to describe the time before the early hours of the morning, and after the night prayer, and in the afternoon when you take rest to straighten your back.

The meaning of this verse is that at these times your privacy must be ensured.

**Ain-W-Q**

- "(al-aqu): to stop, to give back. It also means a man who has no good in him, as well as a man who stops others from doing good.
- "(aaqani anil amril lazi adtu): he stopped or prevented me from doing what I had intended to do.
- "(at-ta’weeq): to prevent.
- "(mu’awwiq): someone who prevents {T, M, R}.

The Quran has used "(al-mu’awwaqeen) in (33:18).

- "(awaa’eequd dahr): the vicissitudes of life which make a man concentrate on himself or his own problems and prevent him from other engagements {T, M, R}.

- "(ya’auqu): was the name of an idol of the tribe of Kananah. Some say that this was the name of an idol during the time of messenger Nooh (71:23).

**Ain-W-L**

- "(al-aul): anything that is a burden on man that overwhelms him and burdens him {R}.
- "(aalash shaiyee-u fulana): that which burdened and worried him, overwhelmed him.
- "(aliyaalu): the expenses for which a man is responsible; under whose burden a man is laboring.
- "(a’adar rajul): that man became one with many children, and also that he became a pauper and deprived.
- "(aa’al meezanu): the scale needed some weight as its scales had become lopsided and uneven. From here it started meaning to do injustice.
- "(aa’al fil hukm): he was not just in deciding a matter {T, Kitab-ul-Ashfaaq}.

In surah An-Nisa where more than one wife has been allowed to meet the needs in an emergency, like during a war time or some other emergency in a society, it has also been said that if you feel that you will be unable to do justice with each wife then only have one wife. The Quran has put strong emphasis on justice and any act which can lead one to injustice will affect the self-development and the Quran accordingly cautions us against this. Our conduct in this life will decide where we go in the hereafter and these injunctions must be seen in this context.

After that it has been said "(zalika adna alla ta’oolu) in (4:3). One meaning of this verse is that "you should not move away from the truth". The other meaning is "lest you are burdened by having a large family" {T}. Also see the heading (Ain-Y-L).
Ain-W-N

(aun): help, also helper {M}.

(awun): middle aged, i.e. a man between his younger days and old age {T}.

The Quran says:

2:68 That cow is neither young nor old but in between.

(mutaa’winatun): a woman who is not young but her body is well knit and does not reflect the age {T}, i.e. she does not have the flamboyance of early adulthood, nor the effervescence of young age, nor the weaknesses of old age. She has reached the maturity of middle age as far as her mind is concerned but her body is still very attractive.

(ista’aan): to wish for moderation and balance for oneself and seek somebody’s helped to achieve this end (1:4). By this count Allah is called “al-musta’aan” (21:112).

(a’aan): to help somebody (18:95).

(ta’aawun): to help one another, or to co-operate (5:2).

Keeping the above given meaning of “ista’aana” in mind, verse (1:4) gets very clear:

Hence it means the moderation that has both maturity and beauty in proper balance. These two wishes go to make a cycle for our life and turn our capabilities with the help of laws of Allah into a perfect balance.
and make us use our abilities according to the laws of Allah, through which the universal humanity can attain that balance. This attained through resolute obedience of the Quranic values.

That is why it has been said:

2:45 through resolution and salaat, achieve the maturity and balance in your capabilities

Only this way you can be successful and only by this way you can be helped. This begets the help of Allah (47:7).

Wherever cooperation has been exhorted in the Quran in the works of virtue, this will mean the same cooperation as noted earlier. If someone lacks some ability, then he should be helped in overcoming the weaknesses and this can be turned into his strengths through training and help.

Ain-Y-B

“العيب” (al-aibu): fault, slackness, that which is not right.
“عاب الشيء” (aabash shaiy’o): that thing became faulty.
“عبته” (ibtuhu): I made it faulty, I found fault with it {T}.

Surah Al-Kaif says:

18:79 I wanted to make it faulty

“العيب من الرجل” (al-aibatu minar rajul): the secret place of man.
“الياب” (al-iyab): the chest and the heart, or the baton used in beating cotton wool to make it loose and separate before stuffing it in a quilt or mattress {T}. This highlights the meaning of finding fault and criticism very well.

Ain-Y-R

“العيّر” (al-airu): a donkey.
“عيّر” (al-iyru): a caravan of camels that brings crops or foodstuff, or animals which are used for bringing foodstuff whether the animals are camels, donkeys or mules {T}.

Surah Yusuf says:

12:70 O you, the caravan

Ibn Faris says there are two meanings to this:
1) For something to jut out upwards
2) Coming and going.

“عيّر” (al-aeru): a raised bone, like the middle bone of the shoulder, the raised bone on the back of the foot. It also means the animals that are beasts of burden, with reference to the coming and going of a caravan.
Ibrani thinks that this is a Hebrew or Syrian word. Lais thinks that this word has been culled from “ишوع” (ishoo) \{T\}. Perhaps this is a different form of “يعيس” (eesu).

Raghib thinks that if this word is of Arab origin then it might have come from the word “اليعيس” (al-eesu) which means “white colored camel with a blackish tinge”.

Taj says that it means “white camels with a brownish tinge”.

The Quran has used this word as the name of the messenger better known as Jesus (3:52). At another place this messenger has been called “المسيح عيسى ابن مريم” (al-masihu eesa ibn Maryam) (3:44), i.e. Eesa the son of Mariam. He is the last of the messengers among the children of Israel.

When the crimes of the Children of Israel reached a peak, in order to complete the condition of warning (as a permanent value), Allah sent him as a messenger to reform them. He invited them to follow the way of Allah as had been preached by all messengers since Noah. This was to obliterate all evil systems like monarchy, eremitism and capitalism from the world and to establish a society that followed Allah’s law. Obviously this invitation went against the wrong thinking religious leaders at that time and also against the Roman Empire. Thus they ganged up and wanted to punish this messenger at a cross, but Allah foiled this scheme and Eesa migrated to another place, even before he could be captured.

When the Jews were unsuccessful in this scheme, they tried another tactic. Paul was an extremist Jew. He adopted Christianity and gradually rose to a saint’s status. It must be remembered that people are pronounced saints after their death. So obviously they must have achieved the saintly status when they were alive. Then gradually he started presenting another religion instead of asking people to follow Christ’s way. The concepts of Christ being God’s son, Jesus being God himself, the concept of Jesus’ atonement for the all humanity and eremitism became the basic beliefs in Christianity, although none of these concepts were subscribed by Jesus himself. The Quran, after making its advent, rejected the allegations against Jesus and his mother Mary on one hand, and rejected all false concepts that Paul and his followers had been propagating as the Christian faith. As history gradually reveals some of the truths, recently the documents retrieved from the Dead Sea throw new light over the realities of that time, the reality is being more and more manifested that whatever the Jews were made to believe about the teachings and life of Jesus, something they still believe, is wrong and the correct facts are those which the Quran has revealed. Details of all these matters can be found in the book titled “Shola’ee Mastoor”.

Ain-Y-Sh

(aasha), “بَعِيْشَةُ” (bay’eeshu), “عَيْشَة” (ai’sha), “مَعَاَيِشَة” (ma’asha) and “مَعِيْشَة” (maee’shata) all mean “he spent a lifetime”.

“الْعِيْشُ” (al-aish): life, to spend a life, since one cannot spend a life without bread. Even these days “الْعِيْشُ” (al-aishu) means bread.

“الْمَعِيْشَةُ” (al-ma’eeshu): all edibles, depending on which a life can be spent.

“مَعِيْشَة” (ma’yish): the accoutrements of life \{T\}.

The Quran says:

| 15:20 | produced the accoutrements or food for life from it |

As such, all the means of production can be included in the word “land”.

“الْمَعَالِث” (al-ma’aash): the opportunity to look for the accoutrements of life \{T\}.

“عِيْشَة” (eeshatun): life.
And we made abundance of livelihood

His life is in consonance with the laws of Allah, or is of the type that makes Him happy.

Surah Taha says that heaven in which Adam had dwelt had the accoutrements of life in abundance. To attain them he did not have to struggle hard (20:117-118). This was man’s ancient life in which the mutual interests of men did not clash. After that, man started a social life in which competition began to take place, to get the accoutrements of life, and man began to struggle. To eliminate this cut-throat competition it was advised to follow the laws of Allah. This will make the attainment of sustenance easy (20:123).

After that it is said:

and the nation that avoids Our code will find its economy narrowed

and We shall raise him blind on the Day of Reckoning

It is quite clear that the nation which does not live according to the laws of Allah has its economy or means of living narrowed or stilted, and that it is deprived of the necessities of life. It becomes penny-less and poor. Then its hereafter also becomes bad.

As such, it is open self-deceit to live a life of paucity in this world and feel confident that this poorness gives rise to our spiritual progress. Affluence and free from deprivation is a life that is a must for the believers in this world because only such a life can ensure good deeds for a Momin. Such a life is the necessary outcome of living according to the laws of Allah. Paucity and deprivation are living examples of not living according to the principles enshrined in the Quran. This is the reason why the Quran has given so much importance to the economic life of human beings. In order to achieve this, it has laid down these principles. This is the system which solves all problems, many of which we are facing the world of today. Details of this matter can be found in my book “Nizaam-e-Rabobiyat” or “System of Sustenance”. Also see heading (Ain-M-Y).

Ibn Faris says that the basic meanings of “العِيلَةُ” (al-ailatu) are starvation and need.

“عَالَ” (aala) or “يَعِيلُ” (yaacelu): to become needy.

“عَالَ” (aa’elun): needy or deprived {T}.

Allah found you in need so He gave you so much that you became independent of all others

Illegally demolished غُنِيباءَ فَضِلسَ

“العِيلَةُ” (al-aalatu): deprivation.

“العِيلَةُ” (al-eeyaalu) is the plural of “العِيل” (ayilun) i.e. the people who are looked after or those whose needs are fulfilled {T}. The plural is “عِين” (ayeel).

The Quran has used this word to mean the eye, stream or flowing water. The plural forms are “أَعينَ” (a’yeen) and “يَعينَ” (o’yoon).

“أَعين” (ma’eenoon): rich or fertile land.

“Ain” (ainaa): stream (2:60).

“على أعين الناس” “ala aayu’nin’naas): in front of people’s eyes (21:61).

Ain -Y-L

Ibn Faris says that the basic meanings of “العِيلَةُ” (al-ailatu) are starvation and need.

“Ain -Y-N

“عين” (ainu) has over hundred meanings, but as a root its basic meaning is the eye. All other meanings are variations of this meaning or derivatives of it {T}.
The Quran says:

<table>
<thead>
<tr>
<th>Verse</th>
<th>Translation</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>23:5</td>
<td>even and fertile land</td>
<td>ذات قرار ومعين</td>
</tr>
<tr>
<td>18:86</td>
<td>in a lake or in a sea</td>
<td>نغرث في عين</td>
</tr>
<tr>
<td>37:45</td>
<td>a cup full of flowing water</td>
<td>كأس من عين</td>
</tr>
</tbody>
</table>

Linguists also liken “عين” (ma’enoon) to the word “عين” (ainun) as well as to “معين” (ma’a’noon). Therefore it has also been mentioned under the heading (M-Ain-N). For the meaning of "مععون" (ma’oon) see heading (M-Ain-N).

"عين” (aayanu): a man who has an eye like a wild ox {T}. The Arabs thought such eyes to be very beautiful. Its plural is "عين” (eenoon).

This word has been used in verse (37:48) and also in (52:20) where it is said "حور عين" (hoorin ain) i.e. eyes like those of "حور" (hoor). For the meaning of this verse see heading (H-W-R).

"عين” (eenoon) is also the plural form of "عين" (aayanu) which is spoken for masculine as well as for "عينا" (aina’u) which is spoken for feminine. As such, "حور" (hoor) is also plural form of both masculine, as well as the feminine singular forms.

**Ain-Y-Y**

"عين الرجل بيا الأمر” (ayyar rajulu bil amr): a man was unable to do some work.

"عين عن حبب” (aiyi’ya un hujjatihi): he was unable to present his argument or reasoning forcefully.

"عينا علائه الأمر” (aayal alaheel amr): that work became difficult for him.

"عينا المشي” (aayal maashi): the walker became tired {T}.

"الإغواء” (al-iya’o): the tiredness that comes from weakness and walking.

The Quran says:

<table>
<thead>
<tr>
<th>Verse</th>
<th>Translation</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>46:33</td>
<td>Allah did not tire after creating the universe</td>
<td>لا يعاهد على الحظى</td>
</tr>
<tr>
<td>50:15</td>
<td>We did not tire after the first creation</td>
<td>أعينا نخلين الأول</td>
</tr>
</tbody>
</table>

This was said in response to those people who were in doubt about further or newer creations. Thus the theory as presented in the Bible has also been contradicted in which it has been said that God created the heavens and the Earth in six days and since He became tired, rested on the seventh day. This 7th day is called the *Yaumi Sabt* or the day of *Sabat* on which the Jews do not work. Allah never gets tired, nor does He sleep/doze (2:45).
Gh-B-R


ghabarash shaiy’o: something remaining behind or was stopped or left behind.
(al-ghabiru minal lail): remaining part of night.
(al-ghabar), (al-ghabaru), (al-ghabbaru) and (ghabaratu): clay or dust.
(al-gibru): enmity or something left hidden in the heart, that is, the misery which leaves its mark even after it is over {R, T}.
(daahiyatul ghabar): the misery which remains or which is impossible to fend off {T}.

Surah Al-Airaaf says about the wife of the messenger Loot:
7:83 she was one of those who lagged behind (stayed behind)

Surah Al-Abas says:
80:40 dust must have settled on the face

This has been said against ”musfiratun”, ”zaahikatun”, ”moostabshiratunn” in (80:38-39). These words mean sad, worried, and hopeless faces as against smiling and happy faces.

Gh-B-N

(al-ghabnu): to misappropriate secretly in some mutual affair or rights against the interests of one’s partner or companion. If this misappropriation is done in money matters then it is called ”ghabana fulanun” (ghabina). Some say the real meaning of ”ghabnun” (al-ghabanu): the place where it is hidden {R}.
(al-maghbinu): the armpit where something is hidden.
(ghabanahu fil baiyi ghabna): he deceived him in business; i.e. gave him some ware in lesser quantity than bargained for or gave him some bad ware {T}.
(ghabina raayahu): his witticism and cleverness became reduced {M}.

The Quran has described Qiyamat as ”yuumut taghaboon” (24:9).

Raghib says this means that a day when results of the human accountability will manifest i.e. from the perspective of the believers who had pledged their wealth and life according to the guidance of Allah and His laws (9:111).In other words, it means the day on which it will be revealed that the beliefs of the people which they had made in this life were whether right or wrong {R}.

Regarding the manifestation of results the Quran has said that every person will know the value of his deeds and it will also be manifested as to how much is lacking in reaching the standard of success (101:6-8) as such ”yuumut taghaboon” (24:6) would mean the time when everyone will know how much the others lack in good deeds; the slackness in good deeds is actually the slackness in the abilities which a person requires to move on to the next stage of life; as such ”yuumut taghaboon” (24:6) is the time of results when everyone’s balance will be known; in this world it is time for ”taghaboon” (taghaboon) at every step i.e. at every step you have to struggle against opposing forces and inner temptations to keep your belief (Iman) free of adulteration.

”taghaboon”: to make less or misappropriate the wealth or rights of others, or to deceive each other in a secretive way. The Quran has recorded the mutual accusation of people. As such, according to this explanation it is possible that this day has been called ”yuumut taghaboon”, although there will be no chance for anyone to misappropriate someone’s wealth or rights. Thus it can be understood that on that day the results of the misappropriations, or the deceptions that were carried out in this earthly life, will come to fore.
“غثاء” (al-ghasha’o): the froth and waste matter, or the garbage and dead leaves that are brought in by a flood. It also means a rotten thing {T, M}. This word is also used for the garbage which is of no use at all. This is a word used for anything that is wasted and destroyed in a state of helplessness and which nobody cares about {R}.

The Quran says about a nation that is destroyed as a consequence of their wrong doings:

<table>
<thead>
<tr>
<th>Verse</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>23:41</td>
<td>We turned them into garbage and thus they were destroyed</td>
</tr>
<tr>
<td>13:17</td>
<td>Revolution drives away this garbage</td>
</tr>
</tbody>
</table>

This is the condition of a nation which is totally destroyed, but there are nations which exist as the subservient nations to powerful ones. Their condition is like the garbage that a flood drives with it and which is totally powerless and has nowhere else to go besides wherever the flood takes it.

“غدر” (ghadr): to create a fault in something and leave it;
“غداراه” (aghadarahu), “غادره” (ghadaru): he left it {T, R}.

The Quran says:

<table>
<thead>
<tr>
<th>Verse</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>18:47</td>
<td>We did not spare anyone of them</td>
</tr>
</tbody>
</table>

“غدر” (ghadr): promise or pact breaker and unfaithful.
“غدير” (ghadeeru): a pond or the body of water which the flood leaves behind.
“غدر” (ghadru): leave someone’s companionship. It is the opposite of faithfulness {T, R}.
“غدارت الشاة” (ghadaratish shatu): a goat was left behind by other goats {Ibn Faris}.

“غدق” (ghadaq): too much, prolific, in abundance {R, Ibn Faris}.
“غدا” (ghada): the food of the day that is eaten early in the morning (18:63).
“غداة” (ghada’oon): the coming morrow, tomorrow. This word is also used for the future.

The Quran says:

<table>
<thead>
<tr>
<th>Verse</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>72:116</td>
<td>We grant them abundant sustenance</td>
</tr>
</tbody>
</table>

“غدو” (ghudoo): early in the morning, or the early part of the day {R}.
“غدو” (ghada’aalaih ghuduwwa): went to him early morning {T}.
“غدو مني” (wa ghadaata min ahlik): and when you left early in the morning (3:120).
“غدا” (gha): the coming morrow, tomorrow. This word is also used for the future.
“غداه” (ma qaddamat lighud): i.e. whatever he has saved or sent ahead for the future (59:18).

“غدو” (ghada) is an intransitive verb which means the same as “صار” (saar), that is, for something to reach some state {M}.

Surah Airaaf says “غدو” (ghuduwu) which is plural of “غدو” (ghudawatu). It has been used against “صل” (aasalun) in (7:205).
“ﻏَﺪﻭٰﺓٌ” (ghadwatun) has appeared opposite of “ﻋَﺸِﯽﱞ” (ashiyun) in (6:54). Here it means evening as compared to morning. The “و” (wao) in “ﻏَﺪﻭٰﺓٌ” (ghadwatun) is silent.

Hence it is pronounced as “ﻏَﺪَﻭٰﺓٌ” (ghadatun).

Surah Saba has used “ﻏُﺪُﻭﱞ” (ghuduwun) against “ﺭَﻭﺍﺡٌ” (rawahun) in (34:1). That is passing of the morning and the advent of the evening.

**Ibn Faris** says that this root is concerned with time.

### Gh-R-B

The Arabic dictionary has lots of meanings for “الْغَﺮْﺏُ” (al-gharb), but the following are more popular:

1) Western direction. Anything connected with west it is called “ﻏَﺮْﺏِيْ ﺍَ” (gharbiban).
2) To go.
3) To leave or be separated from {T}.

**Ibn Faris** says that there is no set rule for the root of this word.

- “ﻏُﺪُﻭﱞ” (ghuduwun): the disappearance of the sun or the sunset in the west.
- “ﻏَﺮْﺏِيْ ﺍَ” (gharbiban): the sun set.
- “ﻏَﺮْﺏِيْ ﺍَ” (gharbiban shamsi) and “مُﻐَﻴْﺮِ ﺍَ” (mughairi bi’anuha): the time or place of sunset {T}.

For all references where this word has appeared against “ شرَق” (sharq), see heading (Sh-R-Q).

- “ﻏَﺮِﻳْﺐٌ” (ghareeb): a traveler or a stranger and “ﻏُﺮْﺑَۃٌ” (ghurbat): the state of travelling or strangeness.

In Urdu this has led to the term “ﻏﺮﻳﺐ ﺍﻟﻮﻁﻦ” (gharibul watan) i.e. a man who has left his home country for abroad.

- “ﻏَﺮِﻳْﺐٌ” (ghareeb): a crow (5:31) because it can go very far {R}.
- “ﻏِﺮْﺑِﻴْﺐٌ” (ghirbibun): black colour {T}.
- “ﻏَﺮﺍﺑِﻴْﺐُ ﺳُﻮْﺩٌ” (gharabibun soodun): very black, or pitch black (35:27).
- “ﻏَﺮَﺍﺏٌ” (ghurabun): a crow (5:31) because it can go very far {R}.

The basic meaning of this root is deception or to be deceived.

**Ibn Faris** says that there is no set rule for the root of this word.

- “ﻏَﺮْﺭُ” (gharrurun) (31:33) is used to mean someone who deceives, or anything that may deceive a man.

Surah Aal-e-Imran says:

3:23 their imaginations deceived them

In Surah Luqmaan “ﻏَﺮْﺭُ” (ghurrun) is used to mean someone who deceives, or anything that may deceive a man.
In Surah *Bani Israel* “ghururan” has been used to mean deception (17:64) or while deceiving.

Surah *Al-Infitar* says about the human being:  
‘.verity, the promise of Allah is true: let not then this life deceive you …’ (31:33)

In other words the above verse is saying that you should not be held deceived regarding your Sustainer. *Muheet* has said that “ma gharrk bifulanin” means “how come you became brave about fulan?” or “how did you build up courage against Him?” (82:6).

Another meaning of this verse can also be “how dare you believe in your own laws instead of following laws of the Sustainer?”

“al-gharra”: the fold of cloth;  
“al-ghurratu”: the best part of anything, the whiteness {Ibn Faris}. The Quran has not used these words.

<table>
<thead>
<tr>
<th>Gh-R-F</th>
<th>غ ر ف</th>
</tr>
</thead>
</table>
| “al-garfatu”: to fetch water in the fold of hands.  
“al-ghirfatu”: the way water is held in the palm of hands.  
“al-ghurfatu”: that which is held in the palm of hands. Its plural is “ghurfaat” {T}. |

2:249 he took out some water with his hands

“naaqatun aarifatun”: a fast she camel.  
“al-harr”: a river with abundant water.  
“al-hurratu”: the upper room, or balcony. Its plural is “ghurfaat” (ghurtaa) or “ghurfaat” {T}.

*Ibn Faris* says the various meanings of this word do not follow any rule.

Surah *Al-Furqan* says about the believers:

<table>
<thead>
<tr>
<th>27:75</th>
<th>They shall be paid according to their gurfatu</th>
</tr>
</thead>
<tbody>
<tr>
<td>If only you knew what the gurfaat would bring you</td>
<td></td>
</tr>
</tbody>
</table>

This meaning includes abundance and loftiness. Also see (29:58), (34:37), and (39:20).

It also means to progress in life and to traverse the evolutionary stages nicely.

Note how the Quran has said all this through the use of one composite word. It includes the abundance of the accoutrements of life, successes, to traverse the stages of life successfully, and to traverse from this life to the hereafter.
Gh-R-Q

“غرق” (ghariq), “يغرق” (yaaghraqu), “غرقاً” (gharaqan): to be submerged in water.

Some say “غرق” (gharqun) means to take in so much water through the nose that it causes death.

Ibn Faris says the actual meaning of this root is to reach the last and extreme point of anything.

“الغرفة” (al-ghariqat): land that is very well irrigated.
“غراف النازع في الفوس” (aghraqu naazi’oo fil qausi): the man who was stringing the bow stretched it to its extreme limit.
“غراق” (ighraqu): to pull a bow to its extreme limit.
“غرقاً” (gharaqa) has been used in place of “إغراقاً” (izraqan) in verse (79:1) in meanings of stretching something to its very extreme limit {T}.
“غرقيا” (agh raqahu): drowned him {T}.

Surah Yunus says about the Pharaoh:

| 10:90 | when he was about to be drowned |

About drowning, Surah Al-Airaaf says:

| 7:136 | So We drowned them |

Those who are drowned will be called “مغرق” (maghraqu). Its plural is “مغرقون” (mughraquon) or “مغرقين” (mughraqueen) as used in (44:24).

Gh-R-M

“غرم” (al-ghurma): a burdensome woman.
“غرام” (al-gharaam): a permanent nuisance. It also means harshness and misery or the intense misery that does not end and is difficult to get rid.
“غرم” (al-gurm): ransom or fine, i.e. unnecessary payment which has to be made, or a fine that has to be paid for no reason. Hence it is also used for a misery which does not leave one alone.
“غرم” (al-qareem) is used for both the lender and the borrower. It is used for the borrower because he is laboring under the debt and for the lender because “المغرم” (al-mughram) means a lover who follows his beloved wherever he goes or because he has to keep an eye on his loan or the borrower.

Ibn Faris says the basic meaning of this root is to stick to another.

The Quran says “الغرامين” (al-garimeen) in (9:10). It can mean a borrower as well as one who is miserable. It may also mean those who have to pay ransom or face some loss.
“غرم في التجارية” (al-gharima fit tijarati): suffered a loss in business.
“مغرم” (maghram): ransom or fine for nothing (9:98).

Surah Al-Waqiya says:

| 56:66 | We had to face a fine or ransom for no fault of ours |

Surah Al-Furqan says about the punishment in hell:

| 2:65 | The punishment is such that it will not leave you (You will get stuck with it). |
“غاناء” (ghira’oon): a thing that is stuck on to another like glue {R}. From this “غاناء” (ighra’oon) started meaning to stick something on to something else.

“اغرائه الكبب بالعيد” (aghral kalba bis sayd): the dog was totally focused on the hunting target {T}.

Hence this word means to make somebody pursue someone or to stay on him.

Surah Al-Ma’ida says:

| 5:14 | We made enmity compulsory between them |

“اغرائه بيه” (aghral kalba bis sayd): the dog was totally focused on the hunting target {T}.

Surah Al-Ahzaab says:

| 33:60 | We shall make you rise against them |

In other words this verse means “in order to punish them, We shall make you pursue them”.

“غازل” (ghazlun): to spin thread from raw cotton. It also means the cotton which has been woven into thread {T, M}.

The Quran says:

| 16:92 | one who unraveled his own thread that he had spun |

“الفزان” (al-ghazalu): to talk sweet to women.

“الفزان” (al-ghazaalu): the child of a deer when it starts to walk and move around.

“الفزان” (al-ghazalatu): the sun, because it spreads its rays around the earth like threads {T, M}.

Ibn Faris says that the above three meanings are the basic meanings of this root even though each one is different from the others.

Surah An-Nahal says:

| 16:92 | Beware lest you become like the woman who spins thread and then unravels it herself |

This is a point to ponder because it highlights our scientific theories and then unraveling of those theories after further facts come to light whereas the revelation gives us concrete truth without experiment and any effort and prevents us from a loss of time which sometimes can be centuries.

The revelation is inherently more precious than the trial and error method adopted by scientists and saves us a lot of trouble and is never contradicted, while the story of human development is the story of trial and error.
Gh-Z-W

“ghazahu” and “ghazwa”: intended to do something, planned to do something, called for it. These are the basic meanings of this root, i.e. intent and demand.

“ghazvi kaza”: my intent is this or such {T}.
“maghzel kalam”: the intent {T}. Later this word came to mean the intent towards an enemy.
“ghazaal aduwwu”: he came out with the intent to fight his enemy.

Thus we see that “ghazwun” includes intent, purpose as well as battle. The intent and purpose of the group of believers is always subject to Allah’s will and laws, therefore their battles are only to remove oppression and tyranny and not to harass the weak and for looting them.

Surah Aal-e-Imran says:

3:155 Or they are engaged in battle

Gh-S-Q

“al-asaqu” is the darkness at the beginning of the night {T}. Raghib says it means pitch darkness.

Ibn Faris says this root means darkness.

The Quran says:

17:78 till the darkness of the beginning of the night

“al-ghasiqu”: the moon when it becomes black due to the eclipse. It also means dark night {T}.

The Quran says:

113:3 And from the devastation darkness when it falls

Raghib says this means the misery or the accident that takes place at night. It is very similar to “tariq” {R}.

“ghasiqun”: cold. As such the night is called “ghasiqu” (ghasiq) because it is colder than the day {T}.

“ghassaaq”: a very cold thing, a thing whose coldness creates a burning sensation.

Surah An-Naba says in (78:25) that jahannum or a hellish society holds “hameem” and “ghassaqa”. Here “ghassiq” means severe cold, or the coldness which numbs. Hence there is severe heat and cold in Jannaham. Both of these are reasons for annihilation. A field of crop can be destroyed by intense heat as well as by frost. Balance of temperature in all sustenance is absolutely necessary. A crop requires water but if the water is excessive then the crop rots and is destroyed. The wind is essential for trees but when the same wind turns into a hurricane then it uproots the trees. Heat in the right amount is necessary for the plants but when this heat is excessive the plants burn up. Thus jahannum doesn’t only mean the deprivation from the means of development, but it also means the imbalance in those means. In the latter case the result is even worse. The furnishing of the accoutrements of life in the right balance can be obtained only from the system of Allah’s sustenance which turns this world into a heaven. It will be the same in the hereafter. We should remember that what permanent values are applicable here, the same are applicable in other parts of the universe(s) as well as all is created by Allah.
 Gh-S-L

“ghasal“ (ghasal): to wash, to clean something by washing it with water {T}.

“faghslu wujuhakum“ (faghslu wujuhakum): wash your faces (5:6).

“ightasal“ (ightasal): to bathe (4:43)

“mughtassal“ (mughtassal): the place where a bath takes place or the water that is used for bathing (38:42) {R}.

Surah Al-Haqq says about the people in jahannum:

69:36 And they will not have anything to drink besides very hot water

Generally it is said to mean water that has been used to wash wound, but Qamoos says it means anything very hot. Also see heading (Gh-S-Q).

 Gh-Sh-W/Y

“ghasia“ (ghasia): to cover something completely or overwhelm it completely.

“ghishawatun“ (ghishawatun): the cover that completely covers something or overwhelms it (2:7).

“ghasian‘tun“ (ghasian‘tun): the membrane that covers the heart. The same is said for the leather that covers the sheath of a sword.

“ghasia alaih“ is said when a person becomes unconscious because this is when a person’s senses become completely hidden or nonexistent.

“ghashia fulana“: that man came to so and so man.

“ghashiyaha“ and “ta’ash’shaha“: to have sex with a woman, because in this state the man covers a woman {T, F}.

The Quran says:

7:189 He covers her

71:7 they covered their hearts


“ghashiya“ (ghashiya): to cover (20:78).

Surah Al-Airaaf has used “mhaad“ (mahaad) as opposite of “ghiwash“ (ghiwash) against it in (7:21), which would mean “to put on or wear“.

“al-ghashiyatu“: a misery that comes from all sides (88:1), i.e. the manifestation of the result of deeds of man which surround man from all sides.

As such it is said:

2:19 necessary consequences of the laws of Allah encircle the unbelievers from all directions

9:49 jahannam encircles the unbelievers from all sides
Gh-Sd-B

“غصن” (ghasabahu), “غصب” (baghsibhu) or “غصب” (ghasba): to snatch something from someone in a rage.

“غصب الْجِلْدَ” (ghasabal jild): to clean a hide of a hair on it by snatching the tufts of the hair, or to snatch the tufts of wool. There is an element of snatching in this root.

“غصب الزِّيجِ المَرَّ” (ghasabar rajulu mar'atah): the man forcibly raped a woman.

Surah Al-Kahaf says:

18:79 the king used to snatch every boat forcibly

This is what happens in every man made system i.e. the powerful wrench means of sustenance or the resources from the weak. That is why Allah’s system made its appearance so that the weak are freed from oppressiveness and cruelty and are also saved from exploitation.

Gh-Sd-Sd

“الغصّة” (al-ghussartuh): for some edible to get stuck in the throat.

“شرق” (sharaqun): for a liquid to disturb the throat.

“شجو” (shaja): for a solid thing to get stuck in the throat.

But more often the above difference is not maintained.

This word is also used when the throat gets closed due to anger or some other emotion.

The Quran says about jahannum:

73:13 food which gets stuck in throat

Here it means the food which is begotten through humiliation in this life and is difficult for a man to accept or to reject it. Therefore it means something which is not in line with the revelation and which demeans one and makes one unable to progress in the hereafter. Note that the same sustenance which is necessary for human survival becomes the cause of loss when it is stuck in the throat. This is the difference between something which legitimate and not legitimate under the permanent values.

Gh-Zd-B

Ibn Faris says that basic meaning of this root denotes intensity and power.

“غضب” (ghazabun): lion. It also means dark red color or any dark red thing.

“غضب رضا” (ghazaboon riza) is the opposite of willingness. Some have described the meaning of this word as the sudden flow of blood to the head in vengeance.

The meaning of Allah’s ghazab is the punishment received for unfaithfulness towards his laws.

The Quran says about al-fursu al-hijjaam:

ghazabil farsu al al hijjaam: a horse who chewed on its bit in anger.

ghazabo: for a fire to flare up.

ghazbato: a pimple that grows on the eye lid.

ghizabo: a skin disease in which the entire body becomes red (e.g. small pox).
“maghzubo” (maghzubo): a patient who suffers from the said disease.

“ghuzaabo” (ghuzaabo): a man with a thick, hard skin.

“ghuzaabyo” (ghuzaabyo): one who is rather testy with his companions and hard with the opponents {T}.


“al-ghazoob” (al-ghazoob): a big snake {F}.

By using “ghazabo” (ghazabo) opposite of “nimat” (nimat) in (19:7), the Quran has clarified what Allah’s ghazab or rebellion to His laws and denial can beget, i.e. the opposite of every aspect of Allah’s benevolence.

The Quran has made it clear that the consequence of Allah’s ghazab is deprivation and demeaning (2:61) by saying “azaaboon minallah” (azaaboon minallah). At another place it has been likened to “azaaboon muheen” (azaaboon muheen) which means demeaning punishment (2:91).

Surah Al-Ahzaab has described Allah’s ghazab as:

7:71 We uprooted the nation which used to describe our laws as false

Thus it is clear that Allah’s ghazab entails individual and collective destruction. It shows the enormous strength of the Law of reuital. It must be understood here that when the Quran mentions Allah’s ghazab then it doesn’t mean the emotional outburst or anger of human beings, because Allah is much above the human emotions. Everything that takes place is according to His law and is well thought out and the best possible manifestation of His laws – all explained in the Quran in detail. As such Allah’s ghazab is the natural consequences of human conduct which is not in line with the permanent values as given in the Quran.

Surah Al-Airaf has said “ghazbaan” (ghazbaan) in (7:150) i.e. in a rage, full of anger.

Surah Al-Ambiya says “mughaziba” (mughaziba) in (21:78) i.e. in anger, in displeasure, but both these words have not been used for Allah. The first mention is about the messenger Moosa and the other is about the messenger Yunus.

Gh-Zd-Zd غ ض ض

“al-ghazza” (al-ghazza): to lessen, whether it is by seeing or through the eyes, whether it is in voice, or in some other thing {R}.

“ghazza minhu yaghuz” (ghazza minhu yaghuz): he lessened it.

“ghazzal ghusna” (ghazzal ghusna): he broke the branch, but this breaking is such that the breaking is not done fully, therefore basically it means to make subservient, to force to surrender or to lessen.

“al-ghazizu minut turf” (al-ghazizu minut turf): a look in which eyelids are not raised, i.e. a very shy look.

“al-ghazzu” (al-ghazzu): a fresh thing which has not seen much time.

“al-ghizaazut turf” (al-ghizaazut turf): the closure of the eyes {T}.

Ibn Faris says this roots basic meanings are to stop and lessen, and also freshness and suppleness.

The Quran says “absar” (absar) in (24:30) where it means to keep the eyes lowered or not to see things which it is forbidden to see {M}.

“sau-tun” (sau-tun): to keep the voice lowered (31:19). In both instances there is the element of gentlemanliness as against boldness. Hence it means to make supplicant, or to make less, or to keep controlled, or not allow being intrusive or stare, the eyes as well as voice. This is the way that men and women behave in a Quranic society, i.e. their views are not bold and their voices are not loud or without balance.
The Quran says:

76:28 he turned his night into a dark one

The Quran has used the word “غِائَة” (ghit’a) to mean curtain or unawareness.

18:101 their eyes were behind curtain about My laws (they were unaware of My laws)

2:7 there is a curtain over their eyes

Muheet with reference to the Keys has said that “غَفْر” (ghaf’r) means to cover somebody in such a wear that protects him from garbage or unclean things etc. {M}. As such there are elements of safekeeping and hiding in this word.

“غَفْر” (ghaf’r): to hide behind a cover.
“غَفْر” (ghaf’r): to hide goods in some utensil {T}, and in this way keep it safe.
“الْغَفْر” (al-mighfaru) and “الْغِفَارٰ” (al-ghifaratu): armor built from iron rings that is worn underneath the main armor and which covers the shoulders and neck so that the wearer can be kept safe from any attack of a sword or a spear, etc.
“الْغِفَارٰ” (al-ghifaratu): a band alike wear which women use on their heads so that their head wear is kept safe from the oil in their hair. Then they also wear a cloth sheet over it.
“الْغِفَارٰ” (al-hamma’ol ghafitu): the hood that covers the entire head and thus keeps it safe {T}.
“الْغِفَارٰ” (al-ghaf’r) and “الْغِفَارٰ” (al-ghufraan) also mean the same thing {F}.

So this makes the meaning of “مَغْفِر” (maghfirat) clear i.e. protection. When a nation adopts the wrong path then the effects of this wrong path start appearing gradually. But if a nation progresses so far down
the wrong road that it is put into annihilation, and repents and adopts the right path, then it undergoes a double effect. One effect is that it is protected from annihilation and the good effects of the right path start appearing on the horizon. In order to make these good results permanent the issue of protection is also quite necessary. This is like first adopting preventive techniques and then undertaking curative procedures. In the same way it is necessary for a healthy man to continue to take a regular diet of healthy food which can contribute to his development.

1) If a nation working on the wrong path at some stage wants to reform and turns for guidance and solace under the laws of Allah then such energy begins to form within itself which protects it from the former wrong path. This is its “مَغْفِرَﺓٌ” (maghfirat).

The process of reforming ones wrongs is called “تَﻮْﺑَۃٌ” (taubah). See heading (T-W-B).

2) A nation that follows the laws of Allah is protected from the machinations of the destructive forces which continue to plan the nation’s destruction. This is their “مَغْفِرَﺓٌ” (maghfirat).

3) To create such forces within self that will protect from the effects of destructive elements by following the laws of Allah and collectively continue to provide the means of protection for a nation is to ask for Allah’s protection or “مَغْفِرَﺓٌ” (maghfirat).

As such the author of Muheet says that “الإِسْتِغْفَارَ” (al-istighfaar) means to strive for reform through words and deed or to ask for Allah’s protection. “مَغْفِرَﺓٌ” (maghfirat) means to save a man from the punishment that he has rendered himself prone to by following a wrong path [M].

Taj-ul-Uroos says “غَفُّرَانٌ” (ghufraan) means “he straightened the matter in such a way as was required to put it right” [T].

We generally believe that “مَغْفِرَﺓٌ” (maghfirat) means for Allah to forgive the sins of a person. The concept of blessed forgiveness is against the concept of the Quran. With reference to the law of requital every deed has a consequence. Wrong deeds produce wrong results and good deeds produce positive results. The act of blessing forgiveness for a wrong deed which is going have a wrong result is a meaningless thing. This concept is the product of the monarchy/dictatorships where the king/rules used to forgive the crime or faults of his subjects according to his will.

The Quranic reward for good deeds is the environment of jannat. This can only be achieved through good deeds and not through some benevolence. The Quran says that good deeds create a force within a person that protects him from evil forces. This is the Quranic meaning of “مَغْفِرَﺓٌ” (maghfirat) of Allah.

We see that a weakened man is quickly attacked by some disease than others. This means that this man’s protective or defensive forces have become weak hence he cannot fight the germs successfully. The only cure is that this man develops enough strength to fight the germs and defeat them. The creation of such protective forces within oneself is called “الإِسْتِغْفَارَ” (istighfaar). Obviously this strength cannot be obtained simply by repeating words like “إِسْتِغْفِﺮُ ﷲَّٰ” (astaghfirullah) over and over again over some bead string. This can be obtained only through deeds that can develop the growth of a person.

Allah is Merciful i.e. by following His laws this sort of energy can be created and it is incumbent upon the momins that they continue to do this “إِسْتِغْفَارَ” (istighfaar), i.e. do good deeds that create this protective force within themselves.

As such the Quran says “مَغْفِرَﺓٌ” (maghfirat) in (2:221) and “غُفُّرَانٌ” (ghufraan) in (2:285). These words mean protection and sanctuary.

“غَاَفَّرِ” (ghaafir) in (7:155), “غَاَفَّرِ” (ghafoor) in (7:153) and “غَاَفَّرِ” (ghaffar) in (20:82) would mean one who provides protection with the difference that “غَاَفَّرِ” (ghaafir) is a verbal noun or gerund and “غَاَفَّرِ” (ghafoor) and “غَاَفَّرِ” (ghaffar) are nouns of exaggeration.
As has been said under the heading (Ain-F-W), “ﻋَﻔْﻮٌ” (afvun) means to remove the effects of the bad deeds after punishment.

“مَﻐْﻔِﺮَﺓٌ” (maghfirat): to protect one even from the beginning of those effects.

As such the Quran has used “مَﻐْﻔِﺮَﺓٌ” (maghfirat) against punishment in (2:175), (3:128).

In verse (2:268) of Surah Al-Baqrah “مَﻐْﻔِﺮَﺓٌ” (maghfirat) has been used against “ﻓَﻘْﺮٌ” (faqroon) to mean protection from deprivation and poverty.

In verse (2:268) of Surah Al-Baqrah “مَﻐْﻔِﺮَﺓٌ” (maghfirat) has been used against “ﻓَﻘْﺮٌ” (faqroon) to mean protection from deprivation and poverty.

**Gh-F-L**

“ ghaffalahu” or “tagheela”: covered it, or hid it, or put a curtain over it, neglected it {T}. These are its basic meanings.

“aghfalahu”: made him careless about something.

The Quran says:

<table>
<thead>
<tr>
<th>Verse</th>
<th>Arabic Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>50:22</td>
<td><code>وَلَمْ نَبْنِئَكُمْ مِنْ هَذَا فَتَفَطَّنْنا عَنْكُمْ غَيْبٍ</code></td>
</tr>
</tbody>
</table>

“ghaffalun” (ghaflun): to leave something and forget it.

*Raghib* says “غَفَلْت” (ghaflat) or carelessness is the mistake which occurs due to lack of care and protection {T}.

Actually this means to become careless or unmindful of somebody or of some matter of importance.

“al-ghafool” (al-ghafool): a camel whose is careless about its milk being taken by someone {T}.

“al-ghafl” (al-ghafl): a man who can neither do well nor is there any fear of him doing badly.

It also means an arrow on which there is no sign. In a game of chance there is no share for such an arrow i.e. it neither does good or bad. It also means a road, on which there are no milestones, or a land which is uninhabited, or any animal which has no sign of ownership, or a man who has no line of descent. It also means a verse which has been said by an unknown poet {T}.

These meanings bring forth the right meaning of this root which is for something to have been neglected.

*Ibn Faris* says this word means to leave someone due to forgetfulness, but sometimes also means to leave someone deliberately.

But the Quran has used this word to mean unawareness and unfamiliarity in which there is no element of critique.

Surah Yusuf says that We tell you the story of Yusuf through the revelation:

<table>
<thead>
<tr>
<th>Verse</th>
<th>Arabic Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>12:3</td>
<td><code>وَأَيَّامَ اِنْذَكَرْتُمْ لَمْ يَذْهَبْ مِنْ فَأْتَيْتُكُمْ غَيْبًا</code></td>
</tr>
</tbody>
</table>

In the same way the Quran says at many places:

<table>
<thead>
<tr>
<th>Verse</th>
<th>Arabic Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>2:74</td>
<td><code>وَاللَّهُ لَا يَغْفِرُ الْمُهَادِرَةَ</code></td>
</tr>
<tr>
<td>24:23</td>
<td><code>وَالجَمِيعُ الْمَلَكِیَّةُ الْعَزِيزِ الْمَجِیدِ</code></td>
</tr>
</tbody>
</table>

This has come for those chaste women who are not even aware about any talk of a bad character.

“ghafalun” (ghaflun) is a verb of noun “غَفَلْ” (ghafal).
Surah *Al-Ambiya* says about the deniers that they will say:

21:97 we were careless or unaware about it

This means that the thing which they should have kept in mind was forgotten by them.

The dictionaries also say that “غلبة” (*ghafla’tun*) means this very thing.

**Gh-L-B**

“غلبة” (*ghala’bat*) actually means to hold someone by the thick part of the neck *(R)*.

“غلبة” (*ghaliba*), “غلبة” (*yaghabab*): a man with a small, fat neck bent to one side.

“غلبة” (*naaqatun ghalba’o*): a camel with a fat neck *(T)*. From this “غلبة” (*ghalabat*) came to mean anger and upper hand, to seize someone or to defeat someone. This word is the noun of “غلب” (*ghalab*).

Surah *Al-Kahaf* says:

18:21 The people who took charge of or overwhelmed their affairs

Surah *Ar-Rome* says:

30:3 after being overwhelmed

“مغَلَبَة” (maghluboon): on which another is overwhelming *(54:10)*.

“غلبة” (ghalba’o): a thick garden *(T)*. The plural is “غلب” (ghulboon).

80:30 thick gardens

**Gh-L-Ze**


“غَلِّظَة” (aghlaazun naub): he found the cloth to be thick *(R)*.

“غلِّيظ” (ghaleez): compound, i.e. a thing whose components are much lesser in quantity hence harsh.

“غَلِّظ” (al-ghalzu): hard and uneven land, i.e. land which is hard but not stony. From here the word started meaning harshness and roughness *(R)*.

The Quran says that the group of believers should be strong and their harshness should be felt by their enemy *(9:123)*, but their attitude must not be impolite. They must not be “غلِّبِ العَلْبِ” (ghalizul qalb) *(3:158)*, i.e. they should be firm and strong and solid against their opponents and should intensely stop them *(9:73)*. Their actions should reflect the laws of Allah which are "غلِّاظّ شَدَاذ” *(ghilazun shidaad)* i.e. impartial and harsh when they formulate the natural consequences of human deeds *(66:9)*.

“غَلِّظَ” (istaghlaz): for something to become thick and strong. This happens generally when something has reached the peak of its development. Actually this word is spoken when the grains of wheat become thick and strong in their ear of corn *(T)*.

The Quran says about the purity of Islam that it is "غَلِّظَ" (fastaghlaz), that is, it is thick and strong *(48:29)*.
“اللغلاف” (al-ghilaafu): protector; the thing which overweights the other; for example the shell of an egg, the cover of a bud. The plural is “لغلاف” (ghulf) or “لغلاف” (ghuluf).

“سِيْنبَتْ أَلغلاف” (sainun aghluf): the sword which is in its sheath.

“اللغلاف” (al-ghalafu): vegetables in abundance {T}.

The Quran has related one saying of the Jews:

2:88 their hearts are enclosed in covers

Here there plural form of “لغلاف” (aghlaaf) has been used.

Raghib says this means that their hearts are enclosed in covers and that is why they are not affected by the words of the Quran. Some say that their hearts and minds are already full to the brim with knowledge of all kinds and therefore there is no room for any further knowledge. This means that they do not have any room for the new invitation to embrace Islam. They do not need it, i.e. instead of deciding about the invitation through careful deliberation it is said without preamble that new invitation is not required! Obviously such behavior can never be appreciated by those who have insight, vision based on the Quranic knowledge, wisdom, and truth.

“اغلاق الباب” (aghlaqal baaba), “يغلقه” (yughliquhu): he closed the door.
“باب الغلاف” (babun ghuluq): closed door {T, R}.

Surah Yusuf says about the wife of the high official:

12:23 And the doors were closed

Raghib says “لغلف” (ghallaqa) is said when a lot of doors have been closed; or a single door has been closed repeatedly; or the door has been closed very firmly.

Ibn Faris says the basic meaning is for one thing to get stuck in another.

“اغطا الف” (aghfala): for something to go into the middle spaces.
“لغلف” (ghulal): the water that flows between the trees.
“اللغلف” (al-ghallu): the thing with which somebody is imprisoned because this way the prisoner’s body parts come within its confines. Its plural is “لغائف” (aghaal) as in (7:157).
“لغلف” (ghulla): imprisoned him with the help of a bath {R}.
“لغلف” (mahghluul): tied or imprisoned {R} (5:64).
“لغلف” (al-ghallu): the enmity hidden in the heart (59:10). It also means deceit which is carried out secretly, i.e. the element of hiding it is predominant in the meaning.

“لا يذيب كلا منا غلاف” (la yazhub kalamuna ghallala): our stuff must not remain hidden from the people {T}.

Ibn Faris says this root basically means for something to pass between other things and to stay put.

“غلف يغلف” (ghalla yughillu): to nurture enmity in the heart.
“غلف يغلف” (ghalla yaghullu): to misappropriate {R}.

Surah Aal-e-Imran says:

3:160 And it is not for a messenger to defraud
It is generally translated as noted above; hover, it is beneath a messenger to misappropriate. The author of Al-minaar says that it does not mean to misappropriate, but means not to misappropriate in the revelation i.e. not to withhold some aprt of the message. Here some explainers say that (ghudul) means the same as (kitmanoon) or to hide. In short the main work of a messenger is to take Allah’s message to the people so that they can live according to it. He should transmit everything that is sent through him without any alteration or aberration. Now if there is anything in the message that goes against someone then the messenger is not responsible for it because he is simply Allah’s messenger and cannot hide some portion of the revelation just because it might offend someone. He transmits every part of the revelation to the people and he can’t make any change in it at his own (10:15).

It is said about the messenger Muhammed:

7:157 He shall unburden humans of any false conceptions or myths that had been burdening them for centuries

In other words, He will help remove the superstitions which humans had burdened themselves with and help break the shackles in which humanity was laboring under these beliefs and inner chains. He shall free humans of all bodily, and conceptual bondages and help bring them towards obeying the laws of Allah and thus grant them real freedom.

We can see how lofty the purpose of sending the messenger was and how beautifully the messenger Muhammed delivered it to humanity for all times to come i.e. not only the message in words but also by serving as a model through his conduct. But after that the following generations have gradually gathered together every link of the chain that the Quran had helped to break and presently wear all those bondages of wrong beliefs, concepts, assumptions, and superstitions with reverence around their ‘necks’!

Gh-L-M

غ ل م

(al-ghulmatu): the intensity of sexual urge.
(qad ghalimar rajul): is said when a man becomes overwhelmed with sexual urge.
(aghlamal bahr): the river became rough and began to be turbulent {T}.
(ighetalamash-sharab): the drink got stiff.
(al-ghulam): a boy who hits puberty

Taj-ul-Uroos says that a boy is referred to as غلام (ghulam) from his birth to age of maturity. Sometimes the old call their progeny who may be middle aged as غلام (ghulam) too.

Fiqah-ul-Lugha says that although a boy from his birth to his mature age is referred with many words، غلام (ghulam) is the overall term for this entire period.

The Quran has used this word to mean son (3:39) as well as a young man (18:80). The word غلامان (ghilmaan) has appeared to mean servant boys in (52:25). It is possible that it means the sons in heaven or jannat because the wives and children are also supposed to be with those that dwell in heaven provided that they too deserve it (13:23). Please consult the heading (J-N-N) to understand the concept of jannah.
The real meaning of “غُلُﻮﱞ” (ghulu) is to exceed a limit. If this excess is in terms of things then it is called “غَﻼَءٌ” (ghala'o). If the exaggeration is with regard to dignity and respect then it is called “غُﻠُﻮﱞ” (ghuluwwa), but if it is in regard to the distance an arrow travels, then it is called “غَﻠْﻮٰ” (ghalwu).

“المَغيِّ” (al-migla): to shoot an arrow by stringing the bow taut so that the arrow goes beyond its limit.

“الْغِلْوَاء” (al-ghilwah): is the extreme limit to which an arrow can be shot [M].

“الْغِلَائِن” (al-ghalayan): for a pot to come to boil [M].

“IGHŁAL BAYEER” (ightalal bayeer): a camel walked fast and held itself tall till it exceeded a balanced speed [T].

The Quran says:

| 44:45 | it will boil in the stomach like boiling water |
| 4:171 | ..do not exceed the laid down limits in Deen (the way of life defined by the Quran)… |

This is what husn or balance means. See heading (H-S-N). Balance is disturbed both by addition and subtraction in a defined system. As such, if there is exaggeration in Deen then its purpose is defeated. That is why it is said at another place:

| 7:180 | leave those who exaggerate on any one Attribute of Allah, because Allah is the owner of asma’ul husna (all balanced Attributes which serve as a model for the believers) |

Thais means that there is complete balance in all these Attributes, so no addition or subtraction is permitted in them as we cannot get the defined benefits in the life. There is no exaggeration or “غُلُﻮﱞ” (ghulu) whether in beliefs or deeds. At another place it has been forbidden to go any one way (in excess) in taking Allah’s signs to keep everything in its proper place (41: 40). To value everything and to create a balance in everything and maintain that balance is the way to the balanced path. This can only be achieved by following the Quran.

Ibn Faris says that in this covering or hiding there should be an element of harshness and intensity. The Arabs used to put apportion water if it was short in supply and for this purpose put a stone into a cup of water and considered the amount of water that covered the stone as one portion to be distributed to each person. This water was called “غَمْرَةٌ” (ghamrah) [T], and the cup “غَمْرَةٌ” (al-ghummar) [T]. Then abundant water also came to be known as “غَمْرَةٌ” (ghamrah) [T] because it hides or covers whatever enters it.

“MAUTU GHAMIR” (mautu ghamir): to die by drowning [T].

“GHAMARAT” (ghamaraat): difficulties and miseries [R].


Surah Al-Mominoon says:

| 23:54 | Leave them in their confused ignorance for a time (i.e. Time will come when everything will be set right) |

Raghib says “غَمْرَةٌ” (ghamrah) here means unawareness and ignorance that swamps a person.
Gh-M-Z

“غمز” (ghanz): to wink and point to a thing while speaking ill of it {R}.
“غمز” (ghamzal kabsh): he squeezed a sheep to find out whether it is plump or not {R}.

Muheet says “غمز” (ghamzan) also means to prick, squeeze, and to press.

“ات-تاَّغاَمَعْز” (at-taghaamuz): point to the weak points of someone by hand or eyes {T}.

Ibn Faris says it basically means to nudge at something. Later it came to be used to mean “to speak ill of someone”.

The Quran says:

83:30 when they passed by them, they used to wink at each other and be sarcastic

Gh-M-D

“الغَامِضُ” (al-ghaamis): very low land.
“اغْمَضَ ﺍﻟْﮑَﺒْﺶَ” (aghimzal kabsh): he squeezed a sheep to find out whether it is plump or not {R}.
“قد غَمَضَ ﺍﻟْﻠَّبَارَ” (qad aghimaam al-labar): is used when somebody gives a good opinion.
“الغَامِضُ” (al-ghumz): a sleepy nod.

Ibn Faris says it means slope and to enter inside. He says that this is a nod in which eyes become closed.

“اغْمَضَ ﻋَِّيْﻨَهُ” (aghmaza ainaahu), “اغْمَضَ ﻋَِّيْﻨَهَا” (aghmazah): he closed his eyes.
“اغْمَضَ” (aghmaaz): to give time, to be soft and to overlook.

The Quran says:

2:267 Do not give such bogus things in the name of Allah’s charity which you wouldn’t accept yourself

And if indeed the need to take them arises, then you would reduce their price due to their faults.

Gh-M-M

“غمَّة” (ghammash sha'ya ghamma): covered it, hid it. These are its basic meanings.
“غَمَّة” (ghammal hilaal): the moon came under clouds and could not be seen.
“غَمَّة” (ghamama): white clouds. The plural is “غَمَّة” (ghamaam) (2:57).
“غَمَّة” (aghhammati sama): the sky became clouded.

The Quran says:

In surah Aal-e-Imraan this word has come opposite to “أمنة” (aamanah) or peace (3:153).

“غَمَّة” (ghummah): surprise. It also means darkness and constriction {T, M}.
Surah Yunus says:

10:71 So that your matter is not dubious or surprising for you

Gh-N-M

غ ن م

"الغنى" (al-ghanam): goats. The singular is "شاة" (shah) which is not derived from this root.

Muheet says that this word can be used for both sheep and goats as in (20:18) [T, M].

"الغنى" (al-ghaneem), "الغنى" (al-ghanaimah), "الغنى" (al-gunnhum): war booty [T].

Since in Arabic society domestic animals were considered big wealth, war booty also consisted mainly of these. So this came to be called "غَنىَةٌ" (ghanimah).

"الغنى" (ghanim): to get something as a war booty, or to acquire something without laboring for it [T].

Also see heading (F-Y-A) and (N-F-L).

Gh-N-Y

غ ن ي

"الغنى" (al-ghina): to be free of needs, to be strong and independent, to be content. It is the opposite of deprivation. If a man has no further needs then he is called "غَنيٍّ" (ghani) (2:263, 4:6).

Ibn Faris says it basically means to have enough.

"الغانية" (al-ghaaniah): a woman who is beautiful enough not to need any external adornment [T].

49:6 God does not need the obedience of men

93:8 their obedience is for their own good

The Quran says:

111:2 his wealth did him no good

53:28 Verily falsehood does no good against the truth

80:37 that day everyone will be so engaged in his work that it will be enough to grab his entire attention

The plural is "مغْنُونَ" (mughnoon).

"الغنى" (al-mughni): he who looks after others’ needs and benefits. The plural is "مغْنُونَ" (mughnoon).

Surah Ibrahim says that when the followers see the punishment, they will say to their leaders:

14:21 Can you help us against Allah’s punishment?

"الغنى" (aghna unhu kaza): removed it from him [M]. Thus verse (14:21) may also mean “can you lessen the punishment of Allah?” Also see (40:47).

"أَسْتَغْنِيْ" (istaghna): to be free of needs (96:7, 80:5).

"أَسْتَغْنِيْ" (istaghna): to be free of needs (96:7, 80:5).

"إِنْ اَﻟْظَـْﻦَ ﻻَيْـِنَّ ﻣِنَ اﳊَْﻖﱢ ﺷَـِـْ ﺷَـْ

80:37 that day everyone will be so engaged in his work that it will be enough to grab his entire attention

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Gh-W-T

"غوث" (al-ghausu), "غيث" (al-ghiyas): help or assistance.

"الغاشي" (istaghassani falanun fa aghastu): that man called for help so I helped him.

"الإسغافنة" (al-istaghshaasa): to call for help or demand help {T}.

"الهستغافون الزيم" (istastaghisona rabbakum): when you used to call your Sustainer for help (8:9).

Surah Al-Kahaf says:

18:29 ..and if they call for help, then they shall be granted water like melted brass… (consequences linked to deeds)

Raghib says that it can be from "غوث" (ghaus) as well, i.e. to ask for help and from "غيث" (ghais) too i.e. to ask for water.

"يغثا" (yughasu) may also have two meanings {R}. See heading (Gh-Y-T).

Gh-W-R

"غور" (al-gaur): the depth of anything, or distance.

"رجل بعدين غور" (rajulun ba-eedul gaur): a man with deep understanding who possesses a lot of experience and knowledge.

"الغور" (al-gaur), "الغيار" (al-ghiyaar): to enter into something. For water to permeate into the ground and become inaccessible {T, Kitab-ul-Ashfaq}.

The Quran says:

27:30 If your water level drops too low (and does not come up to the required level), then what can you do

Ibn Faris says this root basically means depth as well as to take steps for taking someone’s money by force.

Gh-W-Sd

"غوص" (al-ghaus), "المغاص" (al-maghaas): to go under water, to dive.

"المغاص" (al-maghaas): the diving place.

"المغاص" (al-maghaas): a diver {T, M}.

The Quran says about the story of Suleman:

21:92 the rebellious tribe who had been made faithful by Suleman used to dive for him

At another place, in verse (38:37), they are the ones whom the Quran calls "غوصان" (ghawwaas). It can also mean that they brazenly entered any escapade.

"غاص" (gha'is): a man who gets to the bottom of a complicated case and solves the matter.
The basic meaning of this root is to proceed towards the core of basics of something and hence is used for entering.

**Gh-W-Te**

\(\text{غلّط} (\text{gha'it}):\) low lying vast land. Since the Arabs used to go for defecation at a low place, therefore low also came to be called \(\text{غلّط} (\text{gha'it}).\) They also used to dispose off such refuse in low lying areas, so human feces came to be called \(\text{غلّط} (\text{gha'it})\) as well. In verse (4:43) it means to be relieved.  
\(\text{غّط} (\text{ghuat}), \text{يغّط} (\text{yaghut}):\) to enter, or to go inside.  
\(\text{غلّط} (\text{ghaat}):\) to dig \{F, T\}.  
\(\text{بيئّ غويّة} (\text{beirun gha-itah}):\) deep well \{T\}.

**Gh-W-L**

\(\text{غلّل} (\text{ghaal}):\) to arrest somebody when he is not expecting it or to catch someone by deceiving him.  
\(\text{غلّل} (\text{ghaul}):\) the distance of a ground or desert, because a traveler here may be killed anonymously and nobody may be aware of it \{Ibn Faris\}.  
\(\text{غلّل} (\text{ghaul}):\) also mean misery or annihilation.  
\(\text{غلّل} (\text{gha-iyhu ghaul}):\) annihilation destroyed him.  
\(\text{غلّل} (\text{ghaadal shaiyf}):\) he destroyed that thing.  
\(\text{غلّل} (\text{ghaual}):\) headache, stupor, anything which compromises the intellect.  
\(\text{غلّل} (\text{ghawala-il}):\) destruction, misery.  
\(\text{غلّل} (\text{ghul}):\) name of an Arabic ghost. It also means a serpent.

The Quran says about the “drink” of heaven:

<table>
<thead>
<tr>
<th>37:47</th>
<th>It will not have any misery</th>
</tr>
</thead>
<tbody>
<tr>
<td>لا فيها غول</td>
<td></td>
</tr>
</tbody>
</table>

**Gh-W-Y**

\(\text{غوى} (\text{ghawa}), \text{غّيّة} (\text{ghaiyya}):\) to lose the way, to be deceived \{T, M, R\}.  
\(\text{غّيّة} (\text{ghaiyya})\) has appeared against \(\text{رشدى} (\text{rushd})\) i.e. guidance.

<table>
<thead>
<tr>
<th>2:256</th>
<th>The right and wrong paths clearly became separated</th>
</tr>
</thead>
<tbody>
<tr>
<td>قد تبّينا الرشد من الغوى</td>
<td></td>
</tr>
</tbody>
</table>

It also means deceived:

<table>
<thead>
<tr>
<th>53:2</th>
<th>your friend or companion is neither searching for the truth nor has he been deceived</th>
</tr>
</thead>
<tbody>
<tr>
<td>ماضلا مناجمكم وما غوى</td>
<td></td>
</tr>
</tbody>
</table>

It also means to suffer:

<table>
<thead>
<tr>
<th>20:121</th>
<th>And Adam disobeyed his Sustainer and erred.</th>
</tr>
</thead>
<tbody>
<tr>
<td>وعثى آدم رتّة غوى</td>
<td></td>
</tr>
</tbody>
</table>

*Raghib and Lissan-ul-Arab* says that this verse means the same as “فسدا عيشوه” \(\text{fasada eeshuhu} \), that is, for the economy to be constricted, or for earning for living to become a problem.  

*Ibn Faris* says it has two basic meanings:  
1) Not to have guidance to the right path or for the matter to be bleak.  
2) For something to be in chaos.

**Surah Maryam** says:

<table>
<thead>
<tr>
<th>19:59</th>
<th>Therefore soon they will meet destruction</th>
</tr>
</thead>
<tbody>
<tr>
<td>فسوف يلقون غوى</td>
<td></td>
</tr>
</tbody>
</table>
Here Raghib says that “غِيْيا” (ghaiyya) means punishment or destruction (T, R).

Taj and Raghib both say that it means to bring destruction upon yourself because of your own deeds.

“غِويٌّ” (ghawiyuun): wrong way (T, R) (28:18).
“غاَوِ” (ghawin): he who is destroyed. Plural is “غاَوُوْنَ” (ghaawoon) meaning those who go astray (T, R) (26:94).
“اغِواً” (aghwa): to mislead.

Surah Hood says:

| 11:34 | to be destroyed as a consequence of bad deeds (T, R) |

(al-ghawa): indigestion, thirst.
(al-ghaawi): swarm of insects (T, R).

Surah Ash-Shura says:

| 26:224 | those who follow the poets are deceived |

This is because as it has been explained under the heading (Sh-Ain-R) that poetry is based on emotions and not based on facts. Therefore those who follow these emotive utterances and take these as facts, indeed misguide themselves away from the realities of life. It could also mean that their thirst can never be quenched because thirst for knowledge can only be quenched by facts not by aroused emotions. Therefore the poets themselves have been called “يِهِيمُوْنَ” (yahimoon) in (26:225), that is, those who wander hither and thither like a thirsty camel. See heading (He-Y-M). It could also mean that poets themselves are deceived or taken in by their followers and fans. They think that their fans are really their followers whilst they are like a swarm and an unthinking crowd only. Millions to look at but without any fixed destiny or purpose of life. The ultimate result of all of them is destruction as they wasted time in this life which is the basis for the next life. If it is looked at with regard to the word meaning “indigestion” then it would mean that the condition of the followers of poets is that whatever thinking they receive is ultimately lost because it is not a part of their own thought process. They only get some words which provide mental entertainment for a while and then become the cause of destruction as noted earlier.

(al-ghayayah): dust storm and the darkness it causes.
(al-ghayahu): a flag, because it casts a sort of shade on people.
(ghayah): the extreme of something, because a flag is a sign of the ultimate existence of an army, according to Ibn Faris.

(ghawiyal fasilu), (ghawayah), “غُوايَا” (ghawayatan), (ghawa): the little camel took a lot of milk and he had indigestion and his stomach was upset (T). This too indicates the destruction to which the “مَتْرِفِينَ” (mutrafeen) fall prey. Conversely “غِوْى” (ghuwiyal jadiyu) means that a kid was stopped from getting to the milk due to which it became lean and went near death (T). This too manifests the destruction which befalls due to the natural consequences. Also see heading (Ain-Dh-B).

One thing is common between all the words of this root used by the Quran. They will indicate man following his desires instead of the laws of Allah, and leaning the other way while giving up the right path. Hence it basically means to go astray, and be deceived. This basic meaning encompasses all.
“ghaib” (ghaybat): low land or low land preceded by high land and thus hidden to the eyes.
“ghabar” (ghaybat): dense forest in which you cannot see the land due to thick trees.
“ghaybah” (ghayyabat ush-shajar): the roots of a tree which are underground and cannot be seen {M}.

The Quran has used the word “shahadat” (shahadat) against “ghaib” (ghaib) in (59:22) and thus expostulated this word’s meaning.

For something to be “ghaybat” (ghaybat) it must be present somewhere but oblivious to the eyes. When something which is “ghabar” (ghaib) becomes visible it becomes “shahadat” (shahadat) or evident. If it does not exist at all, then that thing cannot be called “ghaib” (ghaaib).

“ghaybat” (ghaybat): to show someone’s faults behind his back, because these faults are present in this person but unpleasant for him to hear about them. If that (bad trait) is not present in him at all then it is not “ghaybet” (ghaybet) but “tuhamat” (tuhamat) or accusation {T}.

“ightaab” (ighetaab): to hide something so it is no longer visible (49:12).

The Quran has called God “aalimul ghaib” in (59:22). Therefore to have faith does not mean to have blind faith on “ghaib” (ghaib), that is “on the unseen God”, but it also means to have faith on the results which start to be built along with a deed itself but manifest later. Similarly the happy results of good deeds are always present in the deeds, but as long as the system is not formulated, those results are not manifested. The group of momineen place faith in those unseen results, and they always try to establish that system. In this attempt they sacrifice in every way. If they had not believed on the unseen results of the system then they would not have raised a finger to establish that system. As such, to have faith in those unseen results is a precondition for establishing that system.

A farmer toils in all seasons only because he believes that the seeds he is sowing will one day bring fruit or crop. If this belief is not there then he would not toil even a single day in the field. The group which at first tries to establish the Quranic system does not have the good results of the system before it, because the results are manifest only when the system is established. They continue to sacrifice for this system only because they believe that this system will be fruitful. This is what “eeman bil ghaib” (eeman bil ghaib) or “belief on the unseen Allah or His system” is. Secondly “al-ghaib” (al-ghaib) means all those things which are beyond the physical horizon. In a way it also encompasses God’s personality as well.

Surah Hoodh says:

| 11:123 | all those things in the universe which are currently oblivious to man but will be made manifest in the future |

They have also been called “mataaithil ghaib” (mataaithil ghaib) in (6:59) and “ghaaibah” (ghaaibah) in (27:75).

This word has been used to mean the future in (19:61) and to mean things of the past which were not known to the people:

| 3:43 | This is the news of the unseen |

Surah Yusuf says:

| 15:52 | I have made no misappropriations behind him |

“ghaybah” (ghaybah): depth of a well (12:10).
The Quran says that nobody except Allah knows about the "ghaib":

\[
\text{Say, there is none in the Heavens and the Earth who has any knowledge about unseen (ghaib) but Allah.}
\]

27:65

Even a messenger does not know about the ghaib, although Allah does tell the messengers about some things of ghaib through the revelation.

11:31

Surah Aal-e-Imran says:

3:43

This is one of the things of ghaib which Allah has made known to you through the revelation.

Since revelation is now completed in the Quran, therefore there is no question of any human being aware of anything of ghaib. We usually think that ghaib means the unseen events of the future still to happen, of even events expected after death. Claims made by people these days to possess such a knowledge is nothing more than a guess (18:22). Any guess work or shot in the dark which sometimes may even turn to be right. The hidden forces of nature can be found out about with scientific research. Until those forces are discovered they too will be ghaib since they are present, but not always visible, but when those things are discovered, these will become evident and consequently become mash-hoodh. But there are some things about which no human being can know about, for example, God's personality or the life hereafter. Also see heading (Sh-He-D).

Gh-Y-T

 غیث ث

(al-ghais): rain which is very wide and very beneficial, or the grass which such rain give rise to.

(ghasal laahul bilaad): Allah made it rain over these cities.

(qarasun geees): a horse which keeps increasing its speed.

(beyruun zaatun ghayyis): the well which has a natural spring in it {T, M}.

The Quran says:

31:34 Allah makes it rain

18:29 And if they call for relief

Raghib says that it could have come from "ghausu" (ghausu) which means to ask for help, or from "ghayrist" (ghaissun) which means to ask for a drink of water.

That is why we have written it under the heading (Gh-W-T).

Gh-Y-R

 غیر ر

“ghairun” (ghair) usually means “else”, “except” and “beside” {T}.

“ghayri” (ghayyara): to change, to bring a change {T}.

“taghaiyara”: to get changed {T}.

The Quran has related a principle about the rise and fall of a nation:

8:53 till a nation changes its psychology (i.e. inner self), there is no change in its own condition
But this statement has a fine point. The Arabs used to travel by camel and used camels for transportation of goods as well, whether these goods were loaded on a camel’s back or whether there was a kajawah (a sort of howdah) on the back which became slightly loose in travel. Sometimes the ropes with which these were tied needed repair. Therefore the Arabs while traveling always kept an eye open as to what needed to be repaired and wherever they felt the need for a camel to sit down so they could fasten any loose ropes. This they called غَيْرَـٰ ُّلْٰٰ ﻲٰ ﻧَّ ﻣُّ َُّ ﺟُـَرَ (ghaifyara un ba-eerehi). They took the kajawah off a camel’s back, repaired it and then loaded it again on the camel.

“تركَتْ ُّ ﻳٰ ﻧَّ ﻣُّ َُّ ﺟُـَرَ (tarakil qoma yaghayyiroon): he left his people while they were repairing their kajawas so that everything was all right during travel [M].

This is also true for nations. Nations that in their life’s journey keep an eye on its goods (deeds and things) and adjusts accordingly, reaches its destination quite comfortably, but a nation which is oblivious to this, lose its “goods” during the journey.

A thing that is noteworthy here is that Ibn Faris says this root has two meanings basically:

1) Difference between two things
2) Reform and benefit.

أَرْفَعُوهُ ُّٰ ثَٰ ٰ ﻏَِّ ﺑَٰ ﺟُـَرَ (ghaara humullaah bil ghaisi): Allah reformed their condition with rain.

إِنَّ ُّلْٰٰ َّ ﻣُّ َُّ ﺟُـَرَ “(annal laahu la yughayyiru…): here the change will be for the better or for reform.

“(ghaara), (yughaar): to be chagrined or embarrassed or affronted.

“(ghairun) is a noun from it. That is, when you own a thing and somebody else interferes in it, then you feel chagrined or affronted.

The Quran says:

13:8 By how much the wombs fall short or do exceed

This might mean the children that are born before time or after time (of 9 months). It can also mean more than one child in the mother’s womb e.g. twins.

Raghib says that “”ma tagheezul arhaam” (ma tagheezul arhaam) means those which the wombs distort and make useless.

Surah Hoodh says about the storm of Nooh:

11:4 the water decreased (or dried out)
(al-ghaiz): wrath \{T\}.

Raghib says that “al-ghaizun” (al-ghaizun) means intense wrath, that is, the heat in which a man’s heartbeat increases \{R\}.

Some say that the initial rage or emotion is called “ghaiz” (ghaiz), yet others think that “ghaiz” (ghaiz) is hidden rage while “ghazab” (ghazab) is obvious rage, or that “ghaza” (ghaza) is the wrath of someone authoritative and “ghaizun” (ghaizun) the wrath of a powerless man \{T\}.

Ibn Faris says it means the pain and trouble that a man faces because of another.

“ghaazah”: made him angry, enraged him (22: 15).

“ghaa-iz” is one who enrages someone. The plural is “ghaa-izoon” (ghaa-izoon) as in (26:55).

“at-taghaiyyuz”: the display of rage which is sometimes expressed in a furious manner with a sound \{R\} (25:12).
“فَ” (fa) produces the following meanings:

1) For a sequence, as in “then this happened”, “then that”, “then thither” etc. As in:

<table>
<thead>
<tr>
<th>Verse</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>23:14</td>
<td>Later We turn the sperm into a lump, (\text{then}) turn the lump into a lump of flesh, (\text{then}) create bones in this lump of flesh, (\text{then}) put flesh on the bones</td>
</tr>
</tbody>
</table>

But it is not a rule that “فَ” (fa) always comes for a sequence:

<table>
<thead>
<tr>
<th>Verse</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>7:4</td>
<td>And there are many dwellings in which our punishment visited and We annihilated them. Our punishment came upon them when they were either sleeping or resting</td>
</tr>
</tbody>
</table>

2) To express timeliness, i.e. for an event to happen at the time it should happen:

“تزوج فولدته” (tazawwaja fawulidalahu): got married, \(\text{then}\) after the right time (nine months) a child was born. If a child was born after or earlier than nine months then “فَ” (fa) will not be used.

Surah Maryam says:

<table>
<thead>
<tr>
<th>Verse</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>19:16</td>
<td>And relate the story of Maryam in the Quran when she parted from her people and went to a place towards the east.</td>
</tr>
<tr>
<td>19:17</td>
<td>Then she drew herself into a curtain, (\text{then}) We sent our “rooh” towards her which went to her like a full-fledged man.</td>
</tr>
<tr>
<td>19:22</td>
<td>Then Maryam conceived a child, (\text{then}) she went along with him to a far off place …</td>
</tr>
<tr>
<td>19:23</td>
<td>Then labour-pains brought her near a date palm</td>
</tr>
<tr>
<td>19:24</td>
<td>Then from beneath she heard a voice saying “do not be sad”.</td>
</tr>
</tbody>
</table>

This does not mean that these events took place sequentially one after another at a regular interval continuously. This sequence means that these events happened one after another at the required time interval for such like event and once the first event was over, then the next one came along at the required time interval.

3) For one event to become the cause of another as “I slapped him which made him swoon”.

The Quran says:

<table>
<thead>
<tr>
<th>Verse</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>28:15</td>
<td>Then Moosa hit him and he died</td>
</tr>
</tbody>
</table>

4) To mean ‘and’:

<table>
<thead>
<tr>
<th>Verse</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>2:36</td>
<td>so the Shaitan induced them from it, and thus was the cause of their exit from there</td>
</tr>
</tbody>
</table>

The “فَ” (fa) in “فَأخرج” (faakhraj) could signify the “means”.

5) If it appears after “if” then it means “therefore”:

<table>
<thead>
<tr>
<th>Verse</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>3:30</td>
<td>if you love Allah then follow Me (i.e. My Guidance)</td>
</tr>
<tr>
<td>3:114</td>
<td>and whatever good deed they perform, will not go unrecognized</td>
</tr>
</tbody>
</table>
6) Sometimes it is redundant:

39:66 Instead obey Allah.

F - A - D

7) Sometimes it is used to stress a swearing:

38:82 He said “by your overwhelm and authority”

Here “فَت” (fa) is redundant, i.e. it has appeared only for continuity and hence has no meaning.

Ibn Faris says it basically means fever, intensity and temperature.

The Quran has used “قلب” (qalb) and “فوائد” (fuwaad) to mean the heart.

Raghib says that a heart is called “فوائد” (fuwaad) when it has a sense of beating.

Taj says that the actual meaning of “قلب” (qalb) is to move and be moved.

The heart is called “فوائد” (fuwaad) because it beats a lot. When emotions are in question then “فوائد” (fuwaad) will be used, and “قلب” (qalb) would be used when the mind is in reference.

But as mentioned above, this division of “قلب” (qalb) and “فوائد” (fuwaad) is not a rule. Both are used to mean the heart. In the Quran it must be seen with reference to context at which point intellect and thought are meant and at which point emotions are referred.

Surah Bani Israel says:

17:36 Do not pursue (for finding out) something which you do not know. Remember that your eyesight, hearing and heart will all be questioned as to what they did

Here sight and hearing are sense perceptions and “فوائد” (fuwaad) means both mind and emotions. The mind because it concludes whatever the senses have informed it about, and emotions because if the information provided by the senses is affected by emotions then man can never draw a right conclusion. This is why the Quran has laid stress on the use of both to develop conviction in the revelation. This means to evaluate and analyse the facts using the intellect and reasoning and to use emotions i.e. “فوائد” (fuwaad) to get it accomplished – this is all in reference to the Quranic Values (6:111-114).

Surah Hoodh says that the reference to the past messengers is quoted to:

11:120 We may strengthen your heart with these references

Surah Al-Qasas says that when Moosa’s mother laid him down in a box and let him drift in the river:

28:10 her heart was bereft of patience

28:10 if we had not strengthened her heart then she would have revealed her tribulations

Also see heading (Q-L-B).
F-A-W

“لفايت” (al-fe’atah): a group or a party whose members approach each other for co-operation. It also means reserve battalion which can be depended upon to defend if needed {T, M} (8:16).
“لفتي” (infa-un): to open {T, M}.

F-T-A

“لفت” (ma’fata), “لفتة” (ma’fna’a yaf alu kaza): he continued performing that task, or always kept on doing it.
“لفت عن الأمر” (fatia): he abstained from it.

Scholars say that "لفت” always follow something negative in a sentence {T, M, R}. Hence where the Quran says "للفت” (tallaahi taftahu tazkuru yusuf) in (12:85), then before "للفت” (la taftawu) the "لا” (la) is silent. It actually means the same as “لا للفت” (la taftawu) which means “you will never give up remembering Yusuf” or “you will never forget him”.

*Ibn Faris* says its basic meaning is continuity, i.e. to do something continuously.

F-T-H

"فتح" (fatah), "يفتح” (yaftaha), "فتحة” (fatha): opened.
"فتح” (fatah): appears for intensity in opening.
"فتح” (infatah): opened up {T}.
"الفتح” (al-fath): water flowing on the surface of land. It also means help, aid or to judge between two opponents in order to settle a dispute among them.
"فتح الحاكم بينم” (fatahal-haakimu bainahum): the ruler decided between them.
"المفتاح” (al-stiftaah): wanted to have it opened, decided, overpowered, or to be helped (2:89).
"المفتاح” (al-maftah): treasure.
"الفتاح” (al-fattah): ruler, judge of big matters, someone who resolves difficult issues, one who exposes facts. It is one of the Attributes of Allah (34:26).
"الفتح” (al-fath): sustenance which God opens up for someone {T}.

The Quran says:

<table>
<thead>
<tr>
<th>Verse</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>2:76</td>
<td>the things that Allah has made clear to you (the doors of which have been opened to you)</td>
</tr>
<tr>
<td>7:89</td>
<td>Our Sustainer, bring forth the last word or decision between us and our nation</td>
</tr>
<tr>
<td>14:15</td>
<td>They asked for the last or final verdict</td>
</tr>
<tr>
<td>32:29</td>
<td>The moment of decisive revolution</td>
</tr>
<tr>
<td>28:76</td>
<td>(the treasures of Qaroon are)</td>
</tr>
<tr>
<td>24:61</td>
<td>The overseer of whose goods or wealth you are (which you control)</td>
</tr>
</tbody>
</table>

(35:2) uses this root against “مساكنك” (imsaak) or “to stop”.

Surah *Al-fath* says:

<table>
<thead>
<tr>
<th>Verse</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>48:1</td>
<td>We have opened the path of living for you (or opened up the doors to knowledge for you)</td>
</tr>
</tbody>
</table>

This verse could also mean that “We have endowed you with a clear and decisive revolution”, or “the paths of life have been opened up for you by removing any difficulties so that truths can be revealed”. Obstructions to disappear and decisive revolution to take place, is all “الفتح” (fath).
F-T-R

“fatar,” “yaf’tar,” “futur” (futura): to be soft after being harsh, or to lessen in intensity.
“fatural-maa’u” (al-faatir): semi hot water.
“fatara jismah” (fatara jismah): his bodily joints became weak.
“tarafun fafir” (tarafun fafir): weak sight.
“afterash sharaab” (afterash sharaab): the drunk started losing his stupor and he began softening up. (T).
“fattaral-azaab” (fattaral-azaab): lessened the punishment or lightened its intensity (23:75).

*Ibn Faris* says it means for something to become weak.

Surah *Ambia* says about universal forces or the *malaikah*:

| 21:20 | they are always dedicatedly engaged in carrying out their duties and they never slacken | يستبقاءُ الأَلَّمُ وَ النَّهَارُ بَيْضَمْنَ | 

About the messenger *Muhaammed* it is said that he made his advent:

| 5:19 | when the influence of the past messengers of the Bani *Israeel* had become weak | علىَ فَتْرَةٍ مِنَ الرَّمْلِ | 

Before the time of the last messenger a messenger was required to reinvigorate the revelation and to invite people to the permanent values. However, as the time passed the revelation was forgotten and a new messenger was required to invite people to establish a system within the domain of the permanent values. The revelation itself got distorted as the human means and civilisation had not developed to the extent to preserve the message in its original text. At the time of the last messenger the means had developed where the message could be put together as a text in a book and then protected in its original form till the last day. The Quran as we know is in its original form, preserved and protected by Allah and the human intellect has developed to the extent where it can understand the message and can benefit by following it. The need now is to understand it and then follow it with a view to establish a system as a model so that it can serve as a specimen of righteousness for others.

F-T-Q

“fataqah,” “yaf’tiq,” “yaf’tuq” (yaf’tuq): he teared it up (T).
“fatqaas saub” (fatqaas saub): tore up the cloth and separated its pieces (T).
“al-fatq” (al-fatq): to separate two things which are joined together, or for expansion and vastness to be created in something (F).

The Quran says about the earth and the heavens:

| 21:30 | First this whole universe (including the earth and the heavens) were one big ball as a single entity, but later different planets were created from this mass. | كَالْأَرْضُ وَ الْجَهَّاَنُ كَانَ كَالْأَرْضِ مَعَهُ مَنْظَفَهَا | 

For details see *(R-T-Q)*.
F-T-L

“fatal” (fatal): wound the rope.

*Ibn Faris* says that winding something is the basic meaning of this root.

“al-fateel” (al-fateel): the thin white membrane which is found in the gap between a seed of a date. It is used by the Arabs to signify something that is very little or insignificant (*T*).

The Quran says:

4:49 not an iota will be reduced in the development of their personality (they will be rewarded in full)

Also see (17:71)

F-T-N

“fatan” (fatan) basically means to melt gold and silver so that their impurity can be removed.

“warikut fateen” (warikut fateen): heated silver.

“deenaroon maftoon” (deenaroon maftoon): a forged coin (*T*). It also means to manifest the reality of something.

“al-fannaana” (al-fannaana): the criteria (stone) on which gold and silver is rubbed to find out if they are real (*M*).

“fitnah” (fitnah): to make someone angry to test him. It also means to burn.

“fitnah” (fitnah): the fire burned the bread.

“fitna” also means punishment, misery, and war too. It also means to lead astray (*T*).


10:85 Our Sustainer, make us not guinea pigs for those who practice oppression.

If these people overpower us then they will believe that they are better than us. Therefore they will more strongly stick to their wrong beliefs (*T*).

The Quran has used this root to mean war “fitnah” (fitnah) in (4:91), difficulties of war “yufitanun” (yufitanun) in (9:126) and to lead astray “bifatineen” (bifatineen) in (37:162), as well as waywardness “fitnah” (fitnah) in (39:49). This will also be the meaning in (5:49) and (17:73) where this word means to lead astray.

“fitnah” (fitnah) has appeared against “khair” (khair) in (22:11), which means something good for all.

Surah *Taha* says about *Moosa*:

20:40 We brought you up by passing you through different challenges and thus made you befitting of messenger hood

This means that “fitnah” (fitnah) also means to create such opportunities for a man as to bring forth his latent capabilities and the man comes to know as to what extent he has developed. “fitnah” (fitnah) is also for human civilization to not be in consonance with the laws of Allah. Overall this word has been used in the Quran to mean those obstructions which come in the way of following Allah’s laws (8:39, 2:193).

This word has also been used to means pain and misery in (22:11).

It has also come to mean punishment in (37:63), and to mean deception and fraud in (2:102).

“al-maftoon” (al-maftoon): defrauded and astray (68:6). It has also come to mean punishment in (6:35), and to mean apology and proof in (6:23).
Meaning a young man “فتي” (futan) has appeared in (21:60). The feminine is “فتية” (fatyan) as in (12:36). The plural is “فتات” (fataat) as in (4:25).

Ibn Faris says that the root has two basic meanings:
1) Freshness and to be new. The meaning youth is derived from this.
2) To make a decision or an order evident and explained.

The Quran says:
22:27 from every distant door or path

The Quran says:
21:3 we created wide pathways between mountains

Ibn Faris says it basically means wideness and openness.

F-J-J

(al-fajju): vast gorge between two mountains. “فجأت” (fijaa) is the plural form {T, M}.

The Quran says:
22:27 from every distant door or path

The Quran says:
21:3 we created wide pathways between mountains

F-J-R

(al-fajr) actually means to tear asunder or tear apart: it also bears the connotation of leaning or moving to one side.

(al-fajarahu) or (yafjuruhu): divided the water and made it flow.

(al-fajrarahu), (tafjeerah): divided the water and made it flow with force.

(al-fajarar-u-yambu): tore the spring apart and brought it out.

(al-infajarat alikim ad dawahi): misery accosted them from all sides.

(tareequn fajarun): clear path.

(al-fijaa): the paths: {T, M}

Ibn Faris says it basically means wideness and openness.

(al-fajarar raakibu fujura): the rider shifted to one side in his saddle.
“فَجَآرٌ” (fajar-unil haqq): he moved away from the truth {T, M}.
“فَاسِقٌ وَ فَآجِرٌ” (faasis faajir) is said to mean these.
“الْفَجْرُ” (al-fajr): the abundance of wealth and also philanthropy.
“الْفَآجِر” (al-faajir): a wealthy man.
“فِجَآرَاتُ الْأَرْبِ” (fijaaratul arb): matters of Arab pride.
“فَآجِرُ الرَّجُل” (fajar rajul): the man became philanthropist.
“تَفَآجْرِي بِكَرْمٍ” (tafajjar bil karam): he was very generous {T, M}.

Words derived from this root have been used at different places:
- For water springs to come forth out of mountains (2:72, 2: 60).
- For water springs to sprout forth from ground (17:60).
- For canals or streams to gush forth (17:91).

About human self (& ego), Surah Ash-Shams says:

91:8 God has kept the knowledge as to what is right or wrong within the human conscience (common translation)

As to how this differs from the Quranic teaching, see heading (L-H-M). Here it is enough to say that “فِجْرُ” (fujuraha) and “تَقْوَا” (tawqaha) have been used which are two conditions of a human personality.

“فَجَآر” (fajar): to tear apart. Therefore for human personality to “فِجْرُ” (fujuraha) or “تَقْوَآ” (tawqaha) would mean disintegration. Since “تَقْوَآ” (tawqaha) has appeared opposite of it, it would mean for the human personality to be whole or to stay integrated. This is why, “مُتَّقِيْنَ” (muttaqeen) has appeared against “فَجَآر” (fujjar) at other places such as (38:28).

“فَآجِرُ” (fajirun) has been used in (71:27) where it means “he who has deviated from Allah’s path”. Anyone who deviates from Allah’s path, i.e. does not follow Allah’s laws, has his personality disintegrated. A developed personality’s distinctive feature is that it is integrated (unity of thought with the Attributes of Allah serving as a model), thus the above quoted verse of Surah Ash-Shams would mean that the human personality is endowed with the capability of integration or disintegration. Now every human being can consolidate his personality by following the Quranic Values and anyone who does not follow these would not benefit from this guidance.

To distinguish between good and bad is not within the human personality, but it can only be developed through the understanding and the application of the revelation. Only the divine message can tell as to what is good and what is not good for the human self. The Quranic guidance deals with the human thought process and that are why the Quran has declared that this is the book which deals with the healing of the hearts (10:58). Without the guidance of the Quran, nobody can distinguish between khair (good) and sharr (evil). There is nothing within us which can distinguish between the good and the bad. The so called conscience is the internalised society – whatever are the values of a society, those contribute to our conscience, of course depending upon our individual choices.

F-J-W

“الْفِجْرُ” (al-fajwah): wide space: open space between two Things: vast expanse of land: vast ground or porch.
“فِجَآرْبَا بَعْلَ فَجَآرٍ” (fajaaba bahu fajwa): he opened his door.
“الْفَجْر” (al-faja): the space between two calves or knees, or ankles {T, R}.

The Quran says about the fellowship of the cave:

18:17 they were in an open space inside the cave
F-H-Sh

“الفحش” (al-fuhsh): to cross limits, to be excessive, for something to be above limit, to exceed limits of courtesy in a talk.

“فاحشة الأمر” (fahshal-amr): the matter crossed limits.

“الفاحش” (al-faahish): one who exceeds the limit {T}.

The Quran has used “الفحشة” (fahsha-u) against “عدل” (adlun) in (16:90) and also against “قسط” (qist) in (7:28-29).

In surah Al-Ahzab this word has appeared against “الفحشة” (fahsha) as in (17:32), but this does not mean that at every place where “الفاحشة” (faahisha) has appeared it would mean fornication.

Ibn Faris says the basic meanings include fault in something.

“الفحشة” (fahsha-u): miserliness.

“الفاحش” (faahish): stingy in spending on others {T}.

“إف حشة” (af-hasha): he was a miser {M}.

The Quran has used this word to mean miserliness in (2:268) where it has appeared against “فضل” (fazl) (2:268). (fazl): abundance, proliferation of sustenance. As such “الفحشة” (fuhsh) would mean the narrowness or constriction of sustenance, sparseness, or to be miser in spending it. This is what miserliness is. “الفحشة” (fuhsha) here would mean to acquire wealth from disallowed or unwarranted.

“الفواحشة” (al-fawahish): it is the plural of “الفاحشة” (faahisha) and “الفحشة” (fahsha-u) is the noun for “الفاحشة” (faahisha) {T} that is “to ignore the limits”.

Surah Bani Israel includes fornication within “الفاحشة” (faahisha) as in (17:32), but this does not mean that at every place where “الفاحشة” (faahisha) has appeared it would mean fornication.

Surah Al-Anam says:

6:152 do not go near things that are fowahish, whether they be open or hidden

Therefore “فواحشة” (fawaish) includes all sorts of excessiveness and shameful acts.

In surah An-Nisa where it has been said:

4:15 and those women among you who are alleged to have committed acts of fahishaa, bring four witnesses against them

Here “فاحشة” (faahisha) does not mean fornication or adultery because it is almost impossible to get four eye witnesses for such acts. Secondly, at another place the punishment for fornication is already said to be a hundred lashes (24:2), but here the punishment for “فاحشة” (faahisha) has been mentioned as keeping or confining them to home. Therefore at this place “فاحشة” (faahisha) is something less than fornication, which if not stopped, may lead to other evils in a society.

About the nation of Loot it has been said “فاحشة” (faahisha) in (7:80). In the next verse it has been clarified that it means homosexuality and not just fornication in traditional sense (7:81).

The very word “فواحشة” (fawahish) denotes that “فاحشة” (fahsha) not only means fornication but it also means all other shameful acts. These are the “فاحشة” (fawahish) which have been mentioned above. The fact is that the result of fornication (not talking of professional women here) does not take place instantly.
For this a man and woman have to establish a relationship first. Then the relationship develops into further advances. Gradually these advances lead to fornication. The Quran wants us to stop these things which lead to fornication. These are the "fawaahish" (fawaahish) which have been mentioned above.

**F-K-R**

> (al-fakhur): a female camel or a female goat which has big teats but little milk in them, or has a thin stream of milk. This makes (al-fakhur) meaning clear. That is, to talk big and deliver very little, or to be proud of things which are not a part of human personality but may be additional, such as lineage, appearance, status, nationality, wealth, gender, colour, caste, etc.

*Ibn Faris* says it is something which includes taking pride in the past.

> (fukhur): having big teats but little milk (4:36-37).

Surah Al-Hadeed says (tafakh-khurun bainakum) in (58:20). That is, to try to compete with each other with a view to exceed not on the basis of some personal trait of righteousness but on the basis of additional things as noted earlier. Man has the natural urge to compete and prove he is better than others, but the Quran says that instead of additional means, try to excel one another in righteousness (2:148).

> (al-fakh-khaar): pieces of earthen utensils.

> (fkh-khaar) actually meant vessels to store water, which are empty inside but make a big sound.

The Quran says:

55:14 Man has been created from dried mud like pieces of earthen utensils

Details of this topic can be found in the book titled “Iblees and Adam”.

**F-D-Y**

> (fadaah), "yafdeeh), (fida-an) and (fidyan): he saved him from some catastrophe or misery by spending some money.

> (tafaada minhu): saved himself from it.

> (iftada bihi bikaza): he liberated himself in exchange for money.

> (faadahu mufaddaat): scholars have assigned different meanings to the word “mufadaat” (faadahu). Among them are: “he liberated him by giving some money”, and also “he let him go after taking something”.

Some say that “mufaddaat” is to give one man in and liberate another in exchange. But others think that there is no difference between the two meanings /T, M/. However, the word does contain an element of saving someone.

*Ibn Faris* says it means to give a thing in exchange of another, in order to save it, protect it or liberate it.

In the Quran this has come to mean compensation to have the prisoners set free (2:58).

About *Ismail* it has been said:

37:107 We saved him from a very big sacrifice
Here this verse is referring to the responsibility of being a caretaker of the Ka’ba (2:125). This was a very big sacrifice i.e. to devote his entire life in the service of Ka’ba. This was the price he had to pay in exchange for his life.

About war, the Quran says:

| 47:4 | Let them go either against money or in exchange of prisoners, in any case, you will have to let them go |

It is therefore entirely against the teachings of the Quran to turn prisoners into slaves. This was done in pre Islamic era, but the Quran closed this door to slavery. See details in heading (M-L-K).

It must be noted that the verse (47:4) is not saying that prisoners of war will have to be freed immediately after they are captivated. This means that they cannot be turned into slaves. They may be imprisoned as per the need of times.

"فَلْيُفْرَقاَتْ ﻭَإِنَّا ﻣَنِيتُونَكُمْ” (fashuddul wisaaq): the question of their disposal will arise when victory is achieved (47:4). Then it will be decided either to let them go free as a favour or in exchange of money as compensation.

**F-R-T**

"الفرات" (al-furaat): very sweet water:

Zamkhashri says it is called "فرات" (furaat) because "يَفْرُتُ ﺍﻟْﻌَﻄْشَ" (yafrutul atash) quenches thirst or breaks the intensity of thirst \(\{T, M, R\}\).

Surah Al-Muraasilah says "مَاءً ﻓُﺮَﺍﺗﺎً" (ma'un furaata) in (77:27).
Surah Al-Furqaan says "عَذْﺏٌ ﻓُﺮَﺍﺕٌ" (azbun furaat) in (25:53) i.e. very sweet.

**F-R-Th**

"الفرات" (al-fers): food, when it is inside the entrails \(\{T\}\).

Surah An-Nahal says that you must note how milk is prepared inside an animal’s stomach between the "فراث" (faras) and the blood like a clean source of nutrition (16:66).
"الفراث" (al-fars): that which has been blown to smithereens \(\{F\}\).
"فراث" (faras): he scattered.

"فَرَﺙُ ﺍﻟْﺤُﺐﱡ ﮐَﺒِﺪَﻩٗ" (farasul hubbu kabeedah): love broke his heart into pieces. Therefore "فراث" (fars) is the condition of food which is broken into pieces inside the liver.

Scholars think that it means dung, but we think that it means the condition of an animal’s food in which it is reduced to small bits in order to be digested inside the liver. Lane has also explained it as such.
F-R-J

F-R-H

The Quran says:

77:9 When the sky will be torn asunder (will be forced apart)

84:1 When the sky will be torn asunder

50:6 There is no gap (crack or fault) in between them

67:3 Do you see any fault anywhere?

The Quran has laid a lot of stress on protecting one’s chastity, as is said about the men and women:

24:30 let them (men) protect their chastity

24:31 let them (women) protect their chastity

21:91 he who protected his chastity

These instances make it clear that “farj” (farj) does not only mean the genitals, but also chastity or faults. This should be kept in mind when translating whenever the word appears in the Quran.

F-R-H

(al-farah): the dictionary says that this word is the opposite of “huzn” (huzn) or sadness.

Raghib says this means palpitation or fast heart beat at temporary pleasure, and “suroor” (suroor) is the contentment which is obtained from temporary as well as permanent pleasure. But without regard to this distinction, these words are sometimes used to mean the same /T/.

Surah Yunus says about the Quran:

10:58 they should celebrate the advent of the Quran

It also means to preen vainly /T/.

Surah An-Namal says:

27:36 You are very proud of your gift (as if it is a great thing)

Surah Al-Qasas says that the people of Qaaroon’s nation told him:

28:76 Do not exult because Allah does not like those who exult

These places indicate that they point to egotism which is often created in the novae riche.

Surah Ar-Room tells the muslims not to revert to shirk after accepting Islam i.e. not turn into sects in which the condition becomes such that:

30:32 every sect prides itself that it is the only right one and that all others are on the wrong path

In surah Aal-e-Imran, “tas-uhum” (tas-uhum) has appeared against “yafruhu biha” (yafruhu biha) in (3:119). That is “to feel bad”. In (13:36) “yunkar” (yunkar) has been used against it, which means to take umbrage. “yuqnatoon” has been used against it in surah Ar-Room i.e. “to become without hope” and in surah Al-Hadeed it has come against “tassau” (ta’sau) which means “to feel sorry” (57:23). These examples make the meaning of “farj” clear.
"F-r-d" (al-fard) alone: by himself:
"F-r-d-z" (zaujun): a pair and every one of the pair are called "F-r-d (fard) a thing which has no parallel.
"F-r-d-n" (naqatun faaridah): the camel which grazes away from the others in the grazing field {T}.

Raghib says "F-r-d" (al-fard): a thing with which no other thing is mixed.
"M-f-r-d" (munfarid): unique (different from others) {R}.

Surah Al-Anbia says that Zakaria prayed:

21:89 O’ my Lord, do not leave me alone

Since he had prayed for progeny, here it would mean that he wanted children.

Surah Mariyam says:

19:95 At the time results of deeds are made known, nobody will be able to interfere in anyone’s result

That is, nobody can be able to support anyone. This has been repeated in (4:95) about laws regarding natural turn of events. The Quran has said that every person only affects himself by the result of his deeds. This shows the individuality or uniqueness of every personality. Freedom and individuality are the basic characteristics of a human personality.

The Quran says:

6:95 And you come to Us with the same individuality that we had created you with

Here it is pointed towards the individuality of a human personality. For his self-interest a man makes a lot of companions and creates a lot of means to attain those interests, but the result of his deeds affect his own personality and nobody can share these results nor can all his wealth protect him from those results. This is inbuilt within the human self through the medium of thinking and memory.

The consequential law is a great reality. The entire edifice of humanity is based on it. The result of every deed affects man’s own personality. We cannot transfer any of the results of these deeds to anyone else, nor can anyone else transfer his results to us. This is the proof of the unique personality of a man i.e. my pleasures are solely mine and my worries only belong to me.

"F-r-d-s" (al-fardasah): vastness and expansiveness.
"S-d-rn m-f-r-ds” (sadrun mufardas): a big and expansive chest.
"R-jl-n f-r-ds” (rajulun furadas): a man with large bones.
"A-f-r-ds” (al-furdaus): proliferation in edibles, or a dinner party.
"K-r-mn m-f-r-ds” (karmun mufardas): grape vines which are boosted on bamboo sheets.
"F-r-ds” (firdaus): a green valley: garden where all kinds of trees abound.

The Syrians used to call gardens and fertile places as “F-r-d-s” (faradees). Some think that this word is Syrian or may be Roman, but Ibnul Qata says that it is Arabic and derived from "F-r-d-s” (al-furdasa) {T, M}.

The Quran says “J-nn-t f-r-ds” (jannatul firdaus) in (18:107), that is, vast green and fruitful gardens, or a heavenly society in this world where there are all kinds of abundances and every kind of ‘greenery’ and ‘flowering’ in the hereafter.
The basic meaning of this root is to open or liberate something \( \{M, F\} \).

\( \text{افْرَﺍﺭُ} \) ( \text{al-firaar} ), \( \text{افْرُﺍﺭٌ} \) ( \text{iftiraar} ): to show one’s teeth while laughing \( \{R\} \).

\( \text{افْرُ} \) ( \text{farr} ), \( \text{افْرَ} \) ( \text{faarr} ): for the animals to bare their teeth.

\( \text{kateebatun farra} \): defeated soldiers who ran away \( \{M, F\} \).

The Quran has used this word to mean “escape”:

<table>
<thead>
<tr>
<th>Verse</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>18:18</td>
<td>Escape</td>
</tr>
<tr>
<td>74:51</td>
<td>Were afraid of the lion and escaped</td>
</tr>
<tr>
<td>71:6</td>
<td>The more I called them towards me the more they ran away from me</td>
</tr>
<tr>
<td>75:10</td>
<td>Where will you run to?</td>
</tr>
<tr>
<td>5150</td>
<td>to return to Allah (i.e. return to the Law of requital)</td>
</tr>
</tbody>
</table>

For more details see heading \( \text{R-J-Ain} \).

\( \text{فَرَﺵٌ} \) ( \text{farsh} ): to spread out something on the floor, or to spread something in general.

\( \text{افْرَﺵُ} \) ( \text{al-farsh} ): the flooring that is spread out in homes, or crop which well spreads out in the land. It also means wide and expansive atmosphere.

\( \text{افْرِﻳْﺵُ} \) ( \text{al-fareesh} ): the vine that spreads out on the ground \( \{T\} \).

\( \text{افْرَﺍﺷَﺓُ} \) ( \text{al-farashah} ): a flying insect, like a butterfly etc.

\( \text{افْرَﺍﺵُ} \) ( \text{al-farash} ) is the plural as used in \( \{101:4\} \).

\( \text{فِﺮَﺵَ} \) ( \text{farshun} ): anything that is spread out on the ground.

Surah \text{Al-Anam} says:

6:142 And of the cattle, some are for carrying load and some are to eat.

\text{Faraa} says "\( \text{حَمُوْﻟَۃً} \) (hamulatah) are animals capable of carrying a load or fit for travelling.

\text{Muheet} says "\( \text{فَﺮْﺵَ} \) (farsha) are young camels.

\text{Ibn Faris} says its meaning refers to those four legged animals which can be slaughtered and are edible.

Surah \text{Ar-Rahman} says:

55:54 Reclining on couches

It is the opposite of "\( \text{فِﺮَﺍﺵٌ} \) (firaash), that is, things which have been laid out.

Surah \text{Az-Zaariat} says:

51:48 We have spread out the earth

Surah \text{Al-Waaqiah} says:

56:34 And companions raised high in status
Here “ﻓُﺮُﺵٌ” (furushun) mean wives.

“ﻣُﺮْﻓُﻮْﻋَۃٍ” (marfu-aa): of high rank.

Ibn Faris says that “الْﻓِﺮَﺍﺵُ” (al-firaash) means wife or husband but it is more referred to the meaning of a wife.

F-R-Zd

“ﻓَﺮِﻳْﻀَﺔٌ” (fareeza): because a fixed sum is designated upon oneself (the husband). A part of the heirloom is called “ﻧَﺼِﻴْﺒﺎً ﻣَﻔْﺮُﻭْﺿﺎً” (naseeban mafrooza) as in (4:7), because it too is a fixed part.

In surah At-Taubah the principle of distribution of “ﺻﺪﻗﺎﺕ” (sadaqah) has been laid out:

9:60 The principle of division as fixed by Allah’s laws

Surah An-Noor says:

24:1 The surah which was revealed by Allah and the orders given therein were designated as farz (a duty & a responsibility)

28:85 Without doubt, the personality which has designated the Quran as a duty for you

The entire gamut of Quranic orders are in fact a duty (& a responsibility) from Allah, so all its orders must be carried out to get the benefits which are associated with the following of these permanent values. These benefits are for the good of mankind in this life as well as the next life.

Surah Al-Baqrah says about the cow or ox of the Israelis:

2:68 Neither very young nor very old

Johri says that any big or old thing is called “ﻓَﺎﺭِﺽٌ” (faariz) because it is only an old tree which gets cut down {T, M}.

Whatever the Quran has ordered is “ﻓَﺮْﺽٌ” (farz) or a duty, and that which it has stopped from doing is forbidden. Therefore other terms which are used with “ﻓَﺮْﺽٌ” (farz) like “وَاحِﺑٌ” (waajib) and “مَسْتَﺣِﺑٌ” (mustahhib) etc. or terms like "مَكْرُوحٌ" (makroohi), "تَحْرِيميِ" (tehrimi) etc. which are used with the word “اِﻣ” (haraam) may be words of the dictionary, but these are not the Quranic terms.

Surah At-Tehreem says:

66:2 It is incumbent upon you to dissolve such commitments which have made declare lawful things as unlawful (i.e. anything which goes against the Quran must be annulled).
Surah *Al-Ahzab* says:

| 33:38 | things which have been fixed for the messenger have no constriction |

This is a generality and it has no connection with the foregoing verse which was related to the matter in reference of *Zaid*.

**F-R-Te**

The basic meaning of "فرط" (farat) is to excel and go beyond {M}.

*Ibn Faris* says it basically means to move a thing from its place and to move it to one side. One who goes ahead pushes the others back as he goes ahead.

"الفرط" (al-furat): fast horse which leaves all other horses behind {T}.

The difference between "فرط" (ifraat) and "فرط" (tafreet) is that "فرط" (ifraat) means to proceed towards excess and excellence, while "فرط" (tafreet) means to go below the prescribed limit {M}.

"فرط علىَه" (furata ilaih): committed excess on him, or dealt with him discourteously in a hurry {T}.

The Quran says

| 20:44 | we are afraid lest he commits excesses on us |

"فرط" (farrata): to be less in something, or to lack, or to waste.

*Lataif-ul-Lagha* also says that "فرط" (farrat) means to do less in something, and "أفرط" (afraat) is to exceed the limit.

The Quran says:

| 6:31 | They will say we are ashamed at how we underestimated the consequential law. |

"فرط" (farrata) and "فرط" (afrat) mean also to let someone stew in his own juice and not bother about him.

"فرط النخلة" (furritatin nakhlah): the dates were left on their own.

"أفرط الأمر" (afrats-ul-amr): he forgot that he gave it up {M}.

The Quran says:

| 16:62 | And they will be among those who are left behind |

This means that others will proceed beyond them. This is a basic difference between *jahannam* and *jannat*. In *jahannam* the development of a man is stilted and in *jannat* he continues to go ahead in development. He becomes static in *jahannam*.

"الأمر الفرط" (al-amrul furut): the thing in which man crosses a limit {M}.

The Quran says:

| 18:28 | This matter has crossed the limit |

*Raghib* says "الفرط" (al-fert) *means to proceed intentionally, that is, there is intent and purpose in it.*

Surah *Al-Anam* says that the birds which fly in the air and the animals which traverse the earth are "أم" (umam) like you. After this it is said:

| 6:39 | We have not let the book lack any thing |

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According to the context, “الكتاب” (al-kitaab) here can mean law of nature, but even if it means the Quran itself, then too the meaning is clear, because whatever is said in the Quran has been completely explained. There are no lacunae in it. This has been referred and confirmed at many other places.

**F-R-Ain**

**فارع** (far-u kulli shaiyi): the highest part of anything
**الفارع** (al-far’ah): the peak of a mountain.
**قمة الجبل** (faari’atul jabal): the highest part of a mountain /T/. Besides height, this word is used to mean length as well.
**المفرغ** (al-mufr’i’u): any long thing /T/. 
**فرع الشجر** (far-ush shajar): a branch of a tree, because as compared to its base or root, it is longer and higher /R/.

The Quran has said:

14:24 its roots are very strong and branches spread out in the sky

**Fir’oun**

**فرعون**

It was the title of ancient Egyptian kings. For details see heading “Moosa”.

**F-R-Gh**

**فرغ** (faragh), **فرغًا** (furugha): to be empty.
**فارغ** (faarig): empty /T/.

28:10  *Moosa’s* mother’s heart became bereft of patience

In other words, she lost patience, or became disturbed.

**فرغ لِوَ الْأَيُّهَا** (faragha lahu wa ilaih): to attend to something with full concentration, or to intend to do something /T/.

Surah *Ar-Rahman* says:

55:3  *O Saqlain*, we will attend to you when it is your turn

But this does not mean that God is busy in some other work.

**الفراغ** (al-firaagh): the side of a well’s bucket out of which water is poured /T/.
**الأفراغ** (afraagh): to pour, to spill /T/.
**الأفراغ على منصَّرًا** (afrigh alaina sabra): pour solidarity and perseverance over us profusely (7:126).
**الأفراغ** (al-firaagh): a big utensil or pool made of leather product /T/.

In Surah *Al-Sharh* the messenger is told that now that all those worries that were breaking your back in implementing Allah’s program have been removed, continue your program with equanimity:

94:7  The initial part of the program in which there were obstructions at every step have been eliminated.

Due to this obstruction the constructive part of this program could not be implemented. The messenger was then told to concentrate on fulfilling this program with all his attention. Usually when a man is out of the woods or difficulties, he rests contently. But when Allah’s program begins and there is no time to be complacent, then more work than before has to be done all the time. This constructive program is for the
development of the entire humanity and is no easy job. The Quranic programme should continue 24/7 on a continuous and sustainable basis.

The Quran has been called "furqaan" (3:3) because it separates the truth and the falsehood from each other. It could also be because it is the criterion which proves the mettle of every man, i.e. the collection of the permanent values. The book revealed to Moosa has also been called "furqaan" (21:48, 2:53). Allah’s given guidance has also been called "furqaan", i.e. it differentiates clearly between truth and falsehood.

"yaumul furqaan" (8:41) is usually taken to mean the battle of Badar in which the truth and falsehood got clearly positioned.

In surah Al-Infaal, Muslims have been told that if they oversee or observe the laws of Allah:

8:49 Allah will grant you a distinguished life

A momin through his own free choice accepts Islam as explained in the Quran using his intellect and reasoning and lives a distinguished life - a life of such high character as defined in the Quran that everyone acknowledges that he is above others who have not accepted the permanent values. The life of a momin should distinctly separate the truth from the falsehood in this world.

The Quran says that Allah has declared the Muslims as one group or party. The existence of separate groups in this unitary party is a direct form of shirk and those who do so are mushrikeen (30:32). Such people have no connection with Allah or His messenger (6:159). After this clear decision of the Quran about sectarianism, nothing more needs to be said in this connection!

The unity of the Creator must be reflected in the unity of his creation, i.e. the mankind. Similarly, it is wrong to divide sovereignty as directed in the Quran into pieces because that would be like dividing the humanity. The unity of the humanity is created only by a unitary code of life. Sectarianism means that different sects live their life according to different codes of life, and this is not allowed as this is the cause of all mutual conflicts between human beings.

Surah At-Taubah mentions “قوم يفرقون” (9:56).
Raghib says “فَرَقٌ” (faraq) means for the heart to palpitate due to fear or to be confused due to fear. It can also mean that those, whom peace has left, are frightened people.

“فَرَق” (faaraq): to give up, to part with.
“فَأْرَاقُونَ” (faariquhunna): part with them (56:2).

F-R-He

فَرِه

“فَرَحُ،” “يُفْرَحُ” (yafrah): to be an expert, to be agile, to be beautiful. Its plurals are “فَأْرَاقٌ،” “فارِاقْوِينُ” (faarirhoon) and “فارِقِينِ” (faariheen).
“الفَرِيقَة” (al-faariquh): a beautiful slave girl, or a woman who eats excessively.
“فَرِيء” (farih): to be vain and flaunt {T, M, R}.

The Quran says about the nation of Samood:

26:149 you carve big palaces and forts out of these mountains

Another meaning is “you carve out big houses out of these mountains and are proud of them”. If both meanings are conjoined then the meaning would be such palatial buildings which are made with great expertise and pride.

F-R-Y

فَرِى

“الفَرِّيُّ” (al-fariyyu): a fabricated thing, an invented thing, a great and important thing, or a surprising thing.
“يُفْرِي” (huwa yafil fariyyu): he does a surprising thing {T, M}.

The leaders of the Jewish temple said to Maryam:

19:27 you have violated our code in living like a hermit

A second meaning is that Isa was a surprising child whom Maryam had brought to them.

Ibn Faris says “الفَرِّي” (al-fraa) means to be surprised and wonderstruck.

Al-Muftari says it means one who fabricates or exaggerates.

16:101 They say, ‘you are but a forger’

Ibn Faris says “الفَرِّي” (al-fraa) means to be surprised and wonderstruck.

Al-Muftari says it means one who fabricates or exaggerates.

“مُفْتَرِيًّ” (mutara): fabricated, invented (28:36).
“إِفْتَرَاءً عَلَى” (iftara ala): to fabricate an accusation and attribute it to others (3:93).
F - Z - Z

(فزانا عن موضٍ) (fazza unhu): removed that man from his place.
(فزانا عن) (fazza unhu): he separated from him, or moved to one side.
(فزعزعندي بز) (fazzaz zabu bifazz): the deer was disturbed {T, M}.
(إستفز) (istafazahu): expelled him from his house and disturbed him, or underestimated him to be light-weighted, or shook him and tried to bond with him.
(إستفز الخوف) (istafazzal-khauf): fear disturbed him, or removed him from his place and carried him along {T, M}.

*Ibn Faris* says this root basically means to be of low standard.

Therefore it’s connotations include disturbance of the heart and to physically move away from one’s place, as well as to be light and be displaced. Hence it also means to unbalance someone somehow, and in this way displace him.

The Quran tells the Iblees:

| 17:24  | Whom you can overpower or mislead and thus displace them from the right path | وَاتَفَزَزْ مِن اسْتَطَعْتُمُ سَيْنَهُمْ |
| 17:103 | He wants to disturb them and move them from their stance | فَأَرَادَ اَنَ مِنَ الْاَرْضِ يَتَفَزْهُمْ |

About the Pharaoh it is said:

| 17:103 | He wants to disturb them and move them from their stance | فَأَرَادَ اَنَ مِنَ الْاَرْضِ يَتَفَزْهُمْ |

It may also mean “to lie in wait” and “to deceive into destruction” /T/.

F - Z - Ain

(فزَع) (al-fazi’o): palpitation, fear.

*Mubaarad* has said in his book *Kamil* that (فزَع) (fazigh) means fear. Later it came to mean “to come out quickly to defend in the event of enemy attack” {T}.

*Raghib* says it means the palpitation and worry caused by a thing of fear {R}.

(فزَع) (al-faza’u): to plead to someone, to accept pleading, or the thing someone pleads for.
(فزَعُ الْيَمِ) (afza’a hum): “frightened them” or “relieved them of fear”.
(فزَعْ) (faza’a): he frightened him and troubled him.
(فَازَعٌ) (fazza-u unhu): removed palpitation and fear from him {T}.

The Quran says:

| 21:103 | They will not be worried over even the biggest difficulty or palpitation | لاَفَخَِرْهُمْ الْغَرْبَاءَ الأَكْبَرَ |
| 27:89  | They will be safe from palpitation on that day | وَهُمْ مِنْ فَزَعٍ يَهْمِدُ أَمْذَانَ |
| 27:87  | everything in the universe will be troubled | فَفَزَعَ مِنْ غَيْرِ السَّمَوَاتِ وَمِنْ فِي الْاَرْضِ |
| 34:23 | when tribulation will be removed from their hearts | حَتَّى أَذَ أَفْسَحَ مِنْ فَزَعٍ}
The Quran says:

<table>
<thead>
<tr>
<th>Quranic Verse</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>58:11</td>
<td>When you are told to sit comfortably in a gathering, then do that. Allah will create space for you</td>
</tr>
</tbody>
</table>

F-S-D

<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>فساد (fasaad)</td>
<td>for a thing to go bad, or for it to not remain in its former balanced state.</td>
</tr>
<tr>
<td>لحم فاسد (lahmun faasid)</td>
<td>meat that has become rotten and useless.</td>
</tr>
<tr>
<td>صلاح (salaah)</td>
<td>is the opposite of فساد (fasaad) which means gain balance.</td>
</tr>
</tbody>
</table>

"فساد (fasaad)" have different uses, as:
- to not be in balance
- for disorder to take place {T, M, R}.
- destruction of a generation (2:205).
- not to keep or give full measure
- not to give the full compensation to others’ labour.
- create economic unbalance
- suppress people’s rights
- to upset a righteous system
- upset the right order of things (27:34)
- committing a crime (12:73)

"فساد (fasaad)" is actually the creation of non-egalitarianism in society, whatever form it takes.

For a clearer meaning of this root, see the heading (Sd-L-H) because you cannot understand the proper meaning of "فساد (fasaad)" unless the meaning of "صلاة (salaah)" is well understood.

The Quran has used "مصلحين (musliheen)" opposite to "مفسدين (mufsiden)" in 2:11.

Those who are intoxicated with wealth and greed do this (7:74).

The scheme of the Pharaohs is described as to create different parties within the nation and to create disharmony among these parties. Whereas the Quran guides us by explaining that people should create harmony among themselves on a global basis. It means they only keep according to their needs, and give away rest for the development of others. In this way all will participate in creating balance, and not creating chaos in the world by seizing and accumulating more than necessary (2:60). However, this is only possible on a global basis when people accept the values explained in the Quran and aspire for a higher purpose of life.

Surah Ash-Shura calls "فسدة (musrifeen)" as "مفسدين (mufsiden)" in (26:151-152).
In surah Al-Qasas, this word has appeared against "أحسن (ahsan)" (28:77).

Surah Al-Baqrah says that the malaikah objected to the creation of Adam and stated that he would lead to "فساد (fasaad)" and bloodshed on earth:

<table>
<thead>
<tr>
<th>Quranic Verse</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>2:31</td>
<td>We are always engaged in pursuing your program (by completing it) and go as far as necessary to implement it (then why would you need Adam?)</td>
</tr>
</tbody>
</table>
It is obvious that going against the program which God has given for the humans is also “فساد” (fassaad). This not only creates chaos in man’s own personality, but also creates disorder in a human society. This vast universal system beyond the human control is running so well, because everything in it is following the one and only program created and directed by God (through His laws). If more than one God’s laws or systems would be at work, then chaos would certainly have resulted.

21:22  Human life can only be lived peacefully and smoothly if it is spent according to the code of Allah only.

F-S-R

ف س ر

“فسر” (al-fasr): to make evident, to expostulate, to open or make a hidden matter known.

“فسر,” “يفسر,” “يافسرون,” “يافسرون” (yafsur): to make evident.

“فسر” (fassara): the same as above, but it also has the connotation of exaggeration.

“تفسيرة” (at-tafsirah): to test something {T, M, R}.

Allah has said about the Quran:

25:33  It has been explained very beautifully by God Himself

75:19  It is on Us to make it explain it

This explaining is done by explanatory verses, i.e. by reiterating a thing in different verses (6:65). Therefore the Quran is itself its own explanation, and its claims are verified by creations in the universe and by historical facts, or by the happy results that will be manifested by implementing its system.

F-S-Q

ف س ق

“فسق” (fisq): to go beyond the circle of the truth.

“فسق” (fisq): to go beyond the circle of the truth.

“فسقت الرطبة عن فشرا” (fasaqatir rutubatu un qisrite): the fat date came out of its cover. There is a membrane over the date fruit, inside which the fruit develops and is nurtured and ripens. This happens with every fruit that it gets nurtured within a membrane or cover. But sometimes this cover or membrane gets damaged, or the fruit comes out of it from one side. Under such conditions this fruit will not reach its full potential and not be as good as a normal one. This condition is described by the Arabs as “فسقت الرطبة عن فشرا” (fasaqatir rutuba an qisrahi).

In the pre-Islamic era, this expression existed but was never used for humans {T, M}. The Quran used this expression for humans and presented the shell of such a society in which man could attain the right sort of development. The individual or group which goes out of this kind of shell or form is called “فساق” (faasiq) and cannot develop properly. Therefore any individual who goes out of the boundaries set by the Quranic system is a “فساق” (faasiq).

The Quran has explained the words where it first appears as:

2:26  2:27  

<table>
<thead>
<tr>
<th>2:26</th>
<th>2:27</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Fasiqeen</strong> are those who break the pact that they have made with Allah, and break the bond itself into pieces (bond of humanity) and create unevenness in human society.</td>
<td></td>
</tr>
</tbody>
</table>

The word “فساق” (faasiq) has also been called “فاقيين” (faasiqen) (2:59, 2:99), as well as those who find ways to avoid the laws of Allah while living in a society (3:81).

In surah Al-Ma’idah the word has been used for those who violate Allah’s laws, whether the orders are big or small (5:3). That is, every violator or criminal is a faasiq, because even a little opening in the membrane of the date makes the date faulty. Momin and faasiq are opposites (3:106).
Surah *Al-Baqrah* says:

2:197 | No wickedness and no quarrelling during *Hajj*

Generally it is taken to mean swearing or ill manners, but it means that during the congregation of *Hajj*, nothing should be done or said which can create problems and lead to deviation from the purpose of *Hajj*.

The Quran says:

8:46 | Do not engage in mutual bickering

If you do so, then as a result you will become weak and coward, or weak and bicker like a weak woman {T}.

*Ibn Faris* says “تُفْشَّلُ الْمَاءَ” (*tafash shalal-ma’u*) means that the water started to flow. This too indicates weakness and lack of stability i.e. for the strengths to go waste and thus be weak.

The Quran mentions *Moosa* saying about *Haroon*, his brother:

28:34 | He is more eloquent than I am.

The Quran mentions *Moosa* saying about *Haroon*, his brother:

28:34 | He is more eloquent than I am.
It is sometimes said that the Quran is "tafseel kitaab" (6:115) as well as that it is "Mufassil" (tafseel mufassil) (70:13). Generally tafseel is taken to mean details. That is why when the Quran is said to be "mufassil," it is taken to mean that it has all the details. As seen earlier, tafseel means clarification and hence "Mufassil" (mufassil) would mean making things clear. That is, in which everything is related clearly and separately {Ibn Qateebah}

The Quran is a clear and simple book to understand (54:17) and has no ambiguity or confusion, but it does not contain the details about everything. Except some injunctions, it has outlines the permanent values which are unchangeable for all times. The further details of these values will be worked out according to the times by the group or party of the believers with mutual consultation for implementing the Quranic system as a model. With the changing times, these details will also change but the basic values will remain the same.

This is ad-deenul qayyim (30:30) and these are the permanent values kutubun qayyimah (98:3).

F-Sd-M

"Fasam" (fasam): to beak something, but in a way that it is still joined.

Abi Abeed says this means to snap but not break away altogether.

F-Zd-H

"Alafzah" (al-afzah): a white thing whose whiteness is not intense.
"Afzahs subh" (afzahs subh): the morning became clear.
"Alfazahu" (al-fazahu): the morning itself.
"Fazahahu fazha" (fazahahu fazha): to reveal someone’s faults.
"Iftazah" (iftazah): infamous for some deed, or for one’s faults to become open or known {T, M}.
"Al-fazeelah" (al-fazeelah): to give something a bad name

The Quran says:

| 15:68 | Do not give me a bad name |
| 15:69 | Do not make me ashamed |
"Fazz" (al-fazz): to scatter, to disperse after congregating or to break into pieces.
"Fazz" (itfazz): to scatter after breaking, or to become different.
"Fazz min naas" (fazzun minan naas): from among different people {T}.

Surah Aal-e-Imran says:

| 3:158 | They would have scattered around you (would have left you) | فَضَّلْنَاهُمْ عَلَى النَّاسِ |

Surah Al-Jumah says:

| 62:11 | (After leaving the congregation) they get attracted towards other things. | إنْفَضْلُ إِلَيْهَا |

"Fazzah" (fizzah): silver (3:13).
"Fazz shaiyi" (fazzaz shaiyi): silver plated a thing.

"Fazz" (al-fazl): it is the opposite of fault.

Raghib says "Fazz" (fazl) means for something to be more than average.
"Fazz" (fazl) is generally used to denote the good things.
"Fazul" (fuzul): bad or useless things.
"Fazeezah" (al-fazeelah): high rank or loftiness. It is the opposite of "naqeezah", or profusion of goodness.
"Fazzalu alaih" (tafazzalu alaih): he excelled him in superiority, favoured him and gave him from his excess wealth.
"Fawadilul maal" (fawadilul maal): the profit of wealth or possession, for instance the produce of the land, the rent for the animals’ lending, their milk or wool etc. {T}.

In the Quran this root has come to mean “to give an edge in the good things”:

| 2:47 | granted you superiority over your contemporary nations | فَضَّلْتُكُمْ عَلَى النَّاسِ |

For the Messenger to be granted the revelation is called "Fazz" (fazal) in (2:90), but generally this root has appeared to mean well-being:

| 16:14 | the good earning for a living | يَبْتَغُوا فِي فَضْلِهِ |

The victories in the battle field have also been called "Fazz" (fazal) as in (3:173). It has also appeared opposite of difficulties and unhelpful conditions (4:72-73), as well as against "Fahsha’u" i.e. against miserliness (2:268).

As such "Fazz" (fazal) generally means wellbeing and happiness of life which the momineen have been instructed to acquire (62:10).

Surah Bani Israel’s verse (17:18-21) has explained its meaning clearly, and after pointing to different nations which are following different paths, it is said:

| 17:18 | See how We have granted wellbeing to nations against other nations | الْفَضْلُ فَطَنُّا بِغَفَلِهِمْ عَلَى نَفْعٍ |

This is the commonly taken meaning. The special meaning is any benevolence which man receives from God, including the revelation, it is the greatest benefit that has been granted to man. All national distinct factors and special positions are benefits received from God. To be in a prominent position compared to other nations is also a beneficence of God (2:47).
Surah *An-Nahal* says:

<table>
<thead>
<tr>
<th>16:71</th>
<th>As far as earning a living is concerned, Allah has granted every man with distinct capability</th>
</tr>
</thead>
</table>

But this does not mean that those who have been endowed with more earning capability should take it granted that they can earn as much as they like, and that nobody else has a share in it.

<table>
<thead>
<tr>
<th>16:71</th>
<th>People who have been granted more earning capacity do not share their wealth with the weaker ones in their society because they do not want to bring them to their level</th>
</tr>
</thead>
</table>

These people have been called "*(afabini’matillahi yajhadoon)*" in (16:71). These people deny the benevolence they have been endowed with by God. That is, the earning capacity has been received from God without any cost or effort, but these people deny this fact.

This verse and other such verses as (41:10), (56:63-73), (43:32), (16:53) are the basis of the Quranic economic system. According to this system every man has the right only to the extent of his labour i.e. reward is for the work. The *momin* are bound by duty to strive their utmost, and whatever more than their needs, must be made available for others.

Details of these matters can be found in in the book titled The Quranic System of Sustenance.

**F-Zd-W**

فو ض و

الفضاء ("al-faza’u"): porch, vast land, vast place \{T\}.

الفضاء ("al-fiza’u"): water flowing or spilled on the ground \{T\}.

افضائ فلانون الـ فلاان ("afza fulanun ila fulaan"): a man reached to meet another man.

افضى الرجل إلى المرأ ("afzar rujulu ilal-mmar’ah"): to have sex with a woman.

افضي ("al-ifzaa’u"): to reach the end. It also points to having sex \{T\}.

وفد افضاي بغضكم إلى بغض "(waqad afza-u zumuk ila baaz): you have been meeting each other freely (4:21)

**F-Te-R**

فطر

الفطر ("al-fatr"): tear asunder, to tear apart the first time- for the first time is included in the connotation.

*Ibn Abbas* has quoted saying that he did not know what the true meaning of the verse (6:14) "فَاطَرَ السَّمَوَاتِ وَالْأَرْضَ (faatiris samawaati wal-ard)" was till two Arabs came to him who were quarrelling among each other over a well. One of them said that I had started digging the well first as noted next in Arabic and used term with this root.

انا فاطرها ("ana fatartuha"): I had begun to dig this well.

افطار ("afatar"): to do something for first time.

*Ibnul Airaabi* says "انا أول من فطرها ("ana awwalu mun fatara haaza)" means "I am the first man to begin this digging" \{T\}. Therefore "فاطر السَّمَوَاتِ والأَرْضَ (faatiris samawaati wal-ard)" means "God is the first to have created the universe" (6:14). He has also been called "بديع السَّمَوَاتِ والأَرْضِ (badee-us samawaati wal-ard)" in (6:102).

Surah *Bani Israel* says:

<table>
<thead>
<tr>
<th>17:51</th>
<th>Created you for the very first time</th>
</tr>
</thead>
</table>

Thus this also explains the former verse.
"fitrah": the universe that has been created by God, the law or technique according to which He first created the universe, or began the creation of the universe.

One misunderstanding must be removed here. Usually "fitrat" (nature) is taken to mean nature, like human nature. This is taken to mean the characteristics which are naturally inherent in man from the time of birth, and which cannot be changed. However, this meaning of this root is a later development. When the Greek philosophy got translated into Arabic, then the term nature got introduced as well. This word i.e. nature got translated as fitrat and thus it acquired the same meaning.

The term Nature also has two interpretations. One is meaning is related to the laws that are operating in the universe. These are called the Laws of Nature. These laws are immutable and inherent in everything. For example the nature of water is to flow downwards on a slope. This meaning of the nature is fine. Instinct too is taken to mean nature because that too is unchangeable. A sheep eats grass and a lion eats meat. As human beings we have a physical self which like animals has the characteristics e.g. needing food, water, sleep, gets sick and also has death, etc. The physical body is like animals similar to other mammals and follows the same laws. We can call it natural as this follows the natural laws as applicable to other mammals. But this becomes objectionable when the fitrat of man himself is considered and called nature.

It is sometimes said that man has been created in accordance with God’s fitrat, i.e. God’s nature) and that every child is born according to this. Islam is a Deen according to the same fitrat and it is said that if a child is protected completely from external influences, and then he will spend his life according to Islam. This concept is completely wrong. If a child is left alone in a jungle where there is no human being then he will grow up like a wild animal. This essentially means if a child is left at its own, it will grow up as an animal.

The Quran has referred to many limitations of human beings (without the Divine Guidance) and these characteristics cannot be considered as "fitratullah" (fitratullah). This is true of the human being who do not follows the revelation and instead follow their own desires.

Following are some of the verses from the Quran about human beings:

<table>
<thead>
<tr>
<th>Quran Verse</th>
<th>Human Being Characteristic</th>
</tr>
</thead>
<tbody>
<tr>
<td>70:20</td>
<td>a human being is very impatient and dissatisfied. It is very difficult, nearly impossible to satisfy him</td>
</tr>
<tr>
<td>33:72</td>
<td>is very unaware and oppressive</td>
</tr>
<tr>
<td>80:17</td>
<td>is very ungrateful</td>
</tr>
<tr>
<td>17:11</td>
<td>is very hasty</td>
</tr>
<tr>
<td>18:54</td>
<td>keeps quarrelling in most things</td>
</tr>
<tr>
<td>36:78</td>
<td>is very quarrelsome</td>
</tr>
</tbody>
</table>

If God had created man in His own image then this is definitely not a good image of His creation. The Quran does not say that man has been created in God’s image. This is taken from an age old false belief according to which it is said, ‘God created man in His own image’.

Based on this wrong concept it is also quoted that there is something in a man which tells him what is wrong and what is right. It is referred as human conscience. This concept too is wrong. There is nothing inside a man which tells him what is absolute right and what is absolute wrong. If there was such a force within a man, then there was no need for any guidance. Any inside guidance would have gone against the freedom to choose available to each one of us as human beings. Animals are pre-programmed to their behaviour and duties and hence cannot be held responsible for what they do. We cannot charge a bear for wounding a human being. In the case of man the external guidance is available in the form of the revelation which used to come through a messenger of God. The last completed message for all times has been revealed in the Quran and there are no more messengers required from God. This means that the Quran has the guidance as an external entity for human beings as a choice – indeed the Quran has explained both the paths (Right & Wrong) and their consequences very clearly. The Quran deals with the
human thought process and the inner self in relation to the higher purpose of life and invites man to the permanent values. It explains the purpose of the human creation (45:21) and holds man responsible for his thoughts and deeds (82:5).

17:11 instead of calling out to righteousness, he beckons evil

If man was endowed inherently with the ability to judge what is wrong and right, then he would not do so. He would not have the right to choose in the first place, like the animals that cannot follow any path other than the one ordained for them. More details can be found in the heading (L-He-M). As such it is wrong to believe that God has created man after His own fitrat and that Islam is the Deen of fitrat. Therefore if man is left to his own desires then he will not follow Islam as revealed in the Quran.

Let us come back to the verse which is taken to mean that God has created man after His own fitrat. We have already seen that in the Arabic language in which the Quran has been revealed, the word fitrah means the law or method according to which a thing is created for the first time.

Allah is “faatiris samawati fil ard). Hence “fitrat Allah” (fitrat Allah) means Allah’s technique or law of creation.

30:30 He created the universe according to a law, so did He create man according to a certain law – this the Deen as an established system

There is no change in this Law of creation. This is further noted in the following verse:

30:30 So face yourself towards the upright way of life
30:31 Therefore guard the laws of God and establish the system of salaat, and do not be from among the mushrikeen.

Aside from the animalistic instincts that man has, there are no unchanging characteristics in man. He has to seek his guidance from the revelation as he has no inbuilt guidance which can guide him to the path of self-development. He has been given the right to accept the guidance or reject it, or adopt any other way of life. This capacity to choose has only been given to man, none else in this world. By virtue of being human every individual shares this right i.e. it is not that some have it and some do not. But this characteristic has been endowed in a latent form (un-developed) which can be developed. This is the special form that God has given man and there is no change in it. If man had some ‘fitrat’ that was inbuilt, then he would not have been given the right to choose. In the universe everything has a fitrat except man and they cannot deviate from that and have no ability to choose i.e. they don’t have any option. Since man has the right to choose, he has no fitrat. A man has a lot of latent potentials in him to develop which is the purpose of his life on this planet. Details of this can be found in the book titled “Letters to Saleem”.

We have seen that fatar means to dig, tear apart. The Quran says:

82:1 when the sky will tear apart

Also see (19:90)
F-Ze-Ze

“الفظ” (al-fuzz): the water that the camel stores in his body. When traveling in the desert, water was not available and there was danger of someone dying of thirst, then a camel was torn apart and this stored water was obtained. This water was drunk on compulsion and when forced to. Therefore this word came to be used for a man with whom one did not associate willingly or happily but due to some need or some compulsion. Later this word came to mean a short tempered, harsh man.

“الفظ الرجل” (ifa'azzar rajul): he made the camel drink and then bound his mouth with rope so that it couldn't graze, and then when he did not find water in his travel, cut the camel’s stomach and drank this water {T, R}.

The Quran says about the messenger that he is kind to his companions “لَﮩُﻢْ لَﮩُﻢْ” (linta lahum) and not “فظ” (fazza) (3:158). This is how a leader should be, so that people are attracted to him and consider him their brother and best advisor, not one who may cut open the stomach of his beloved camel to get a drink.

Muheet says that “الفظ” (al-fooz) is a man who is very harsh, short tempered, heartless, and harsh in his speech, but also a coward of the sort who is even fearful at places where one should not be

Ibn Faris says it basically means to dislike and abhorrence.

F-Ain-L

“فعل” (fa'il): for a man to move, and the means to do something.

Scholars have debated at length in defining “فعل” (fa'il) and in explaining the difference between “صنع” (sana'a) and “فعل” (fa'il)

Saghaani has said it means to bring something into being.

Al-Mohkam says that it is used for every act and work.

Ibnul Kamal says it means the effect on someone who exercises the effect on something {T}.

Raghib says it means to have some effect, i.e. either a good or bad effect, intentionally or unintentionally, humans, animals, plants are all included in it. He says this is also the meaning of “عمل” (amal) and “صنع” (sana'a) is a little more than this {R}.

Muheet says “عمل” (amal) is something which is done intentionally and with knowledge, but in “فعل” (fe'l) this is not so. “عمل” (amal) is work which continues for a long time, but “فعل” (fa'il) would be said even if the act or work is done one time only. See the heading (Ain-M-L).

But this can’t be the rule because the Quran has used “فعل” (fa'il) for Allah, not “عمل” (amal), and Allah’s every act is intentional and with knowledge, and many of his acts have permanence as well. Therefore what the scholars say about “فعل” (fa'il) could be right as far as humans are concerned, but not for Allah.

“من فعل” (mun fa'al): who did this? (21:59).

“فعل” (fa'il): work or deed (21:73).

“فظة” (fa'latun): a single act, to work once (26:19).

“فاعل” (faa'il): one who acts (18:23).

“فاعل” (fa'al): one who does a lot, great worker (11:107).

“كان مفَعولة” (kaana maf-oola): that which has been done, which has been completed (8:44).

The Quran has used it so profusely that it is not possible to recount all of the instances here, nor is that necessary. The meaning of this root is evident at the places it has appeared. There is no complication in its meaning and does not require further clarification.
“فَقَدَ” (faqad), “يَفْقَدُ” (yafqid), “فَقْدًا” (faqda): to make something disappear {T}.

Raghib has differentiated between “فَقَدَ” (faqad) and “عَدَمٌ” (adum) by saying that “فَقَدَ” (faqad) means for something to disappear after existing but “عَدَمٌ” (adum) means “فَقَدَ” (faqad) as well as for something to be non-existent altogether {R}.

Surah Yusuf says:
12:74 What have you lost?

“إِفْتَقَادَ” (iftaqada) and “تَفَقَّادَ” (tafaqqad): to search for something that is lost.

Raghib says that “الْتَفْقَاد” (at-tafaqqad) means to find out that something is missing {T}.

Lissan-ul-Arb says that it means to search for something, or to demand something which has been lost.

Surah An-Nahal relates about Suleman:
27:20 Suleman called for riders of fast horses (who were not present there at that time)

See heading (Te-Y-R).

“الْفِقْرَةُ” (al-fiqrah): one vertebra of the spinal cord:
“الْفَقِير” (al-faqeer): a man with a broken spine, weakling.
“الْفَقْرٌ” (faqr): the dugout hole in which a date palm is planted {T}.
“الفَقِير” (faqeer): any well or ditch in which water accumulates.
“الفَقْر” (faqr), “الْتَفْقِير” (at-tafqeer): to dig a hole. It also means to punch holes in pearls or to pierce a camel’s nose in order to rein it {T}. Such a camel is called “الفَقِير” (faqir) {T}.

These meanings explain the difference between “فَقْرٌ” (faqr) and “الفَقِير” (faqir).

The Quran has used the words “فَقْرَة” (fuqara’a) and “مَسْكِئُون” (masakeen) separately (9:60) due to which scholars have tried to differentiate between them, but nobody could draw a clear line between them. Generally it has been said that a “الفَقِير” (faqir) is one who has something but not enough to meet his needs. The plural is “الفَقْرَاء” (fuqara’a), but a “مَسْكِئُون” (maskeen) is one who has nothing at all. For the meaning of “المَسْكِئ” (miskeen) see heading (S-K-N). It has also been written that some people call the needy as “الفَقِير” (faqir) but a foreigner who comes and settles in an Islamic state and is also needy, is called a “المَسْكِئُون” (miskeen).

The Quran has used the word “فَقَر” (faqr) against “غِنَّي” (ghani) in (3:180) and (2:273). For the meaning of “غِنَّي” (ghani) see heading (Gh-Ain-N-Y). Thus “فَقَر” (faqr) would mean need or for the need to remain unfulfilled, i.e. the “الفَقْرَة” (fuqara’a) are those people in a society who despite their hard work cannot earn enough to meet their needs (24:32). “فَقَر” (faqr) does not only mean physical needs but also the lack of means which are necessary for development of one’s personality.

Moosa had told God that:
28:24 Whatever good you have sent towards me is needed by me

This includes both physical means and the means of development. This means that for completion of his personality every man needs the benevolence of God (59:19):
In other words, His benevolence is needed by everything.

In surah Al-Faatir the entire mankind has been told that:

| 35:15 | All of you need the benevolence of Allah, and Allah does not need you for any thing |

For the physical things man needs the means provided by nature, and for the self-development man needs the guidance of the revelation.

In a Quranic society the “فُقَرَاء” (fuqa’ra) would be those who despite their best efforts cannot produce enough to meet their needs and society would be responsible for fulfilling their needs. This will be initial stages of the establishment of the system. Gradually, once the system is established the environment will be provided which will fulfill both physical needs the needs for the self-development. Since all their needs will thus be looked after, there would in fact be nobody who will be needy. They will be “فَقِيرٌ” (faqeer) or needy only till a full Quranic society comes into being. One should note here that since the self-development is related to the inner change, this will still depend on the individual choice whether to accept Allah as a model or to accept others as models. However, as a human being all basic needs will be met and the environment will be conducive for the self-development. The opportunities will be there for the self-development through education, training and gaining application as noted in (62:2).

"فاَقِيرٌ“ (faaqirah): misery which can break one’s back (75:25).

F-Q-Ain  ف ق ع

“فَاﻗِﻊٌ” (faaqih): every hard or fast colour or pure and unadulterated colour {T}. In the Quran this word has appeared with the word “صَفْرَاء” (safra’a) in (2:69) which means dark yellow.

**Ibn Faris** says that the meaning of this root does not appear according to any rule.

"فَاﻗِﻊٌ ﻟْﻔِﻘْہُ اَ” (fawaqi-ud dahar): the miseries of life.

F-Q-He  ف ق ه

"الْفِقهُ” (al-fiqh): to comprehend and understand something {T}.

The Quran says:

| 48:15 | They understand very little |

It means to understand like an animal which understands something instinctively.

"فَاحْلُ ﻓَاقِि” (fahlun faqih): a camel who can understand as to which she-camel is pregnant and which can be copulated with {T}.

**Raghib** says that a “الفْقهُ” (fiqh) means to conclude that which is unknown through the known. That is to conclude about the abstract truths by comprehending the physical facts {R}, that is, by reflecting on the hard facts of the times and understand as to which laws of the deen are applicable to them. This is "تَفَﻘُّهٌ ﻓِﯽ ﺍﻟﺪﱢﻳْﻦِ” (tafaqqa fid-deen) as mentioned in (9:122).

The Quran has said that the way to "تَفَﻘُّهٌ ﻓِﯽ ﺍﻟﺪﱢﻳْﻦِ” (tafaqqa fid-deen) is for some people from all walks of life to come to the centre and reach consensus or "تَفَّاقَحٌ” (tafaqqa) about the Deen. Then they can go back and tell the others about it (9;122). This "تَفَّاقَحٌ” (tafaqqa) is not the exclusive right of any group. This was the way of "تَفَّاقَحٌ” (tafaqqa) in the early stages of the establishment of the Deen. But according to the Quran, deliberation, and "تَفَّاقَحٌ” (tafaqqa) is necessary for all momins i.e. believers as defined in the Quran.
“فقه” (fiqah) was a legal term meaning to work out sub laws under the guiding principles of the Quran and as per the needs of the time. This was the work for an Islamic system, but now “فقه” (fiqah) has come to mean the beliefs of a particular Imam (religious scholar), for instance Imam Abu Hanifa, or those “فقهاء” (fuqaha’a) who were of the same belief.

It is important to note what the Quran meant by “تفاقه في الدين” (tafaqqah fid-deen) and what has it now become! When Deen instead of a collective system becomes an individual matter then this is what happens!

F-K-R

"فَکَرْ" (fakar), "افکار" (afkaar), "فیکّر" (fakkar), "تَفَکْکَرَ فِيه" (tafakkara feeh): to deliberate on something or in some matter with equanimity according to a pattern and to use one’s observation and intellect and to reach the right conclusion [T].

Mafardaat says that we can only deliberate on things about which we can have a concept. The things which cannot be conceived cannot be deliberated upon.

Refine upon the things in the universe but do not conjecture about the personality of Allah, one cannot conceive about Him (not required as well)

Ibn Faris says that “تَفَکّر” (tafakkar) means to turn one’s heart this way and look at the Quran from beginning to end in order to learn a lesson. You will at every step find the invitation to deliberate and reflect. It backs every claim it makes by reasoning and asks you to accept them after due deliberation.

The great stress it puts on deliberation can be gleaned from the fact that it makes the Messenger say:

tell them that I want to advise you about one thing

The fact that the last messenger has only one thing to say indicates that this one must be very important.

The Quran then says that it is not something to be taken lightly:

Do stand-up before Allah in pairs or as single

In other words, the first thing that is stressed is not to go on blindly, but stop, wait, and if not all then in one or two. But with only one thought in mind that of Allah alone and no other. And then it is said:

then think, reflect, deliberate, and reason

This invitation that is being brought to you is not the result of the messenger’s madness, obsession or fantasy.

Note how much stress is put on deliberation.

But now the situation is such that thinking and reasoning are is almost considered as forbidden for us, when it comes to reflecting in the Quran. Whatever the Quranic verse is, the first question that crops up is what have the elders or the forefathers said about it? If whatever you say is not backed by the elders then you are considered to be creating chaos or being an atheist. So much so that whatever was needed to be thought about the Quran has been done and now we are supposed only to follow all that blindly and not deliberate ourselves, although the call made by the Quran to deliberate was not fixed for any time period, but remains the same for all times.

According to the Quran, just like our elders were supposed to deliberate, and so are we. If we do not deliberate then it is an open disregard or violation of the Quranic guidance, but these days we our religious leaders declare thinking, reflection and reasoning in the Quranic guidance as equivalent to
unbelief. Actually when nations lose the will to act then they consider it safe to follow those who have gone before them blindly. Deliberation itself is an act and requires a lot of energy and labour. Then with deliberation one finds and discovers new ways which again require to be acted upon. A nation which is reluctant to think also abhors action. This is the actual reason for running away from deliberation and action, but man calls it following the elders’ path. This is only a lame excuse. For example in the US the critical thinking is part of the school syllabus and this puts the nation far ahead of the rest in the world of science and technology.

The nation which does not do critical thinking falls below the level of humanity as it cannot benefit from the natural and human resources which are meant to be used and the Quran has asked us to bring these into use for the good of all (within the domain of the permanent values). The difference between a man and an animal is that man has been given the faculty to think about thinking (meta-cognition) but an animal has not. We can benefit from the work of our elders in historical context, but we do not become atheist or go out of Islam if in the light of latest knowledge and developments, we do not agree with them. The level of human understanding and knowledge is rising all the time, and therefore every coming generation is ahead of its predecessor. Since the Quran is good for all times i.e. till the last day, it must be deliberated and researched on a continuous basis. It has been noted at various places in the Quran to deliberate, reflect and reason on every matter confronting in our life. By studying the Quran one can find all those places, and one will be able to be aware of the harsh treatment which awaits those who refuse to think and reflect. More details can be found in the headings (Ain-Q-L), (Ain-L-M), (D-B-R) and (Q-L-D).

The Quran says:

90:13 liberate someone

This value includes all what is involved in freeing the oppressed and to save the downtrodden from oppression. This will also include the prevention and elimination of all causes which lead on to human exploitation directly or indirectly at all levels and tantamount to ‘slavery’.

At another place it is said:

98:1 The people with the book could not be liberated from the self-created shackles of their false beliefs and customs till they had received the revelation

That is why it is said about the messenger:

7:157 He has come to free mankind from the burdens it had imposed on itself (or the shackles it had bound itself with) (i.e. anyone without the revelation will be bound by the self-created chains)

The purpose of the Quran is to liberate mankind from all types of physical and mental bondages, and the messenger of Allah did help people to do so. But after his death we collected all the shackles that he had helped his companions to break and put them around our own necks voluntarily. Now we are troubled by these shackles as these have hampered our self-development, but at the same time these have become so sacrosanct that it is very difficult for anyone to get rid of them – because we do not think and reflect in the Quran. Only the Quran can help us to break those shackles but we do not want to refer to the Quran, so here we are – and this all is happening in the presence of Allah!
F-K-He

"fakihar rajul": he became cheerful, and full of good humour. Such a man who possesses these qualities will be called "fa'akah" (fa'akah) or "fa'akah" (fa'akah).

"al-faakuhah": any kind of fruit. The plural is "fa'akahah" (fa'akahah) as in (23:19).

"al-fuhakahah": cheerful talk, good humour.

"faakaha", "mufaakahah": one joked with another {T}.

The Quran speaks about the dwellers of the paradise:

31:55 they will be cheerfully engaged (will converse with each other very cheerfully, or be full of happiness)

"fakkah": he became cheerful, and full of good humour. Such a man who possesses these qualities will be called "fa'akah" (fa'akah) or "fa'akah" (fa'akah).

"fa'akahah", "fa'akahah": cheerful talk, good humour.

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"al-fuhakahah": cheerful talk, good humour.

"faakaha", "mufaakahah": one joked with another {T}.

Inn fakkahun fa'akahah, fa'akahah.

The Quran speaks about the dwellers of the paradise:

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"faakaha", "mufaakahah": one joked with another {T}.

The Quran speaks about the dwellers of the paradise:

31:55 they will be cheerfully engaged (will converse with each other very cheerfully, or be full of happiness)

Ibn Faris has said that "al-mufakkahah" means cheerfulness.

"tafakkahur rajul": he was ashamed {T, R}.

"al-ufkuhuha": a surprising thing, humorous thing.

Surah Al-Waaqiha says:

56:65 you will be surprised

Ibn Faris says that in the Arabic language, initially this word was "tafakkanoon" (tafakkanoon) but later the "N" (N) was replaced by "He" (He) and it became "tafakkahoon" (tafakkahoon).

"tafakkahoon": to be ashamed.

"al-ufkuhuha": a surprising thing, humorous thing.

The Quran says:

83:31 return in vanity or while preening

F-L-H

"falih": to tear apart, to make a gap.

"falih": a farmer because he tills the soil and thus tears it apart to get it ready for sowing {T, M, R}.

"falih": cultivator and to cultivate {T}.

Since the return or compensation of a "falih" (falihun) or farmer’s labour is that for each seed he sows he gets hundreds of grains when the crop comes up and matures, thus the word “falih" (falih) has come to mean multiplied success and well-being {Ibn Faris}.

"muflihoon": those whose crops grow, whose labour is rewarded, and whose labour meets with success. These are the meanings for which the Quran has used this word.

The momineen are said to be:

2:5 These are the people who are successful

By receiving nourishment for the human personality to grow, it is said:

91:10 whoever nourished it (the personality) becomes successful

The Quran has not described the result of good deeds by man as “nijaat" (nijaat) e.g. emancipation, which means to be rid of some misfortune- i.e. equivalent of deliverance from something negative. A man is sitting and some misfortune befalls him, then he strives to get rid of it and after a struggle manages to do
so. Thus the previous state of the man is restored. This entire struggle (to get rid of such misfortune) bore no positive developments for him (that nothing accrued to him). This is a Christian concept which considers man as a sinner from the birth, and for that each child is to be rid of the misery through salvation. Or it is the belief of the Hindus who believe that man is imprisoned in this world in order to atone for the sins of his earlier creation, and to be delivered of this imprisonment is called freedom. The Buddhists also believe in vaadantaat which says that the purpose of man’s struggle and effort is towards this deliverance, i.e. the human soul (being separate from its reality, i.e. God) is crying out in anguish – and its destiny is to get rid of this agony and meet the whole.

The Quranic belief is that a man comes into this world with a clean slate, and by first accepting and then following the path offered by the revelation his personality is gets developed through the righteous deeds and this process of the self-development is sign posted in the Quran. He attains all the defined happiness in this world and also develops the ability which enables him to move on to the next stage of life called the hereafter. That is why they have been likened to “فَلااح” (falaah). These are positive results, thus they have been likened to “فَلااح” (falaah), i.e. for the crop to grow or for it to be fruitful.

Surah Baqarah says that the momineen (believers) are those who using their intellect and reasoning have an assured belief and conviction in the unseen results explained in the Quran which can be obtained through the Quranic system (2:3). Then they engage in establishing this system and when the positive results of this system appear before their eyes, their belief on the unseen turns into reality (2:4). They are like a cultivator who sows a seed and works hard for months, and after a known time later the results of his Endeavour comes before his eyes through the crops.

Ibn Qateeba says “الفلااح” (al-falah) means perpetuity, i.e. to remain stable and stolid, and “مُفَلِّحُون” (muflihoon) means those who enjoy perpetually. Remember that as stated earlier, this means successful life in this world as well as the hereafter (16:97). Therefore “hereafter” means the future life i.e. the life here and in the life to come.

F-L-Q

فَلِقَ اﻟْﻌَيْنَيْنَ (Falaqash shaiyi)”, “قُلْ ﺑِمَنْ ﻣَاتَ فَيَاﻟْﻬُ (Qul biman man maut faaahu) and “قُلْ اَﻓَلْقِ ﺑِمَنْ ﻣَاتَ فَيَاﻟْﻬُ (Qul afalqahum man mat faaahu): he tore something.

“قُلْ ﺑِمَنْ ﻣَاتَ فَيَاﻟْﻬُ (Qul biman man mat faaahu): a thing was torn apart {T, M}.

“قُلْ اَﻓَلْقِ ﺑِمَنْ ﻣَاتَ فَيَاﻟْﻬُ (Qul afalqahum man mat faaahu): someone who tears apart the darkness of the night and brings forth the day (6:97).

Zajaaj says it can also mean the Creator

“الفلااح” (al-falaq): morning. Zajaaj says it means for the morning to be evident.

It also means creatures, as well as for the truth to be evident after difficulties {T, M}.

113:1 Declare that I seek protection of the Sustainer of the falaq

In the universe the evolutionary process is progressing i.e. one thing breaks open and a new thing emerges from it which goes upward and moves ahead and then another thing emerges from it. For example, the bud appears from within the seed, then a branch sprouts, a leaf appears from it then a flower bud, then the flower and then the fruit, then seeds are created in the fruit and then a new system of regeneration begins.

The Quran refers to this process in this verse:

6:96 Allah tears apart the seed. He brings forth life from the dead and brings forth the dead from the living. This is Allah’s system of giving life and evolution. This is the Rabbil falaq i.e. the God who directs this process (113:1)
F-L-K

(al-falak): the big and round part of anything like a sea wave or the circle of stars \(\{T,F\}\).

The Quran says:

| 36:40 | All the heavenly bodies rotate fast in their orbits |

(al-fulk): a boat (16:14). This is both singular and plural and also masculine and feminine \(\{T,F\}\).

F-L-N

“فلانون” (fulanun) and “فلانة” (fulanah) is a reference to human names, first for masculine and second for feminine. With “ال” (alij) and “ال” (laam) as in “الفلانون” (al-fulanu) and “الفلانة” (al-fulanah) is used for other things than humans \(\{T\}\).

Muheet says “فلانون” (fulanun) and “فلانة” (fulanah) is used to refer to human names or beings with intellect. For those without intellect “ فلانان” (fulaana) is used \(\{M\}\).

The Quran says:

| 25:28 | O my misfortune, I wish I had not befriended that man |

Zajaaj says here “فلانون” (fulanun) means shaitaan because it is said ahead:

| 25:29 | And at last the shaitaan leaves man’s side |

As it has been explained in the chapter about shaitaan, under the heading \(\{Sh-Te-N\}\), every wicked one is shaitaan and therefore here it refers to the friendship with the wicked ones.

F-N-D

(al-fanad): to become old, or to become senile, or to make a wrong judgement when expressing some opinion \(\{T\}\).

Lissan-ul-Arb says “فند” (fanad) means lies \(\{T\}\).

Raghib says it means weakness of judgement or erroneous opinion \(\{R\}\).

“فند” (fannadahu): made him out to be a liar, with weak opinion or senile.

“فند” (afnad): he lied.

“فند” (qad afnad): is said when an old man becomes very old, because then he talks away from what is right. Such a woman is not called “مفتنة” (mufnidah) because in the opinion of the Arabs, they are not too strong intellectually even when they are not too old.

Raghib says that when a man talks too much due to old age, he is called “مفتنة” (mufnid).

Ibn Faris says it means to be heavy and hard, as well as old age with entailing senility.

Surah Yusuf says that Yaqoob told his people:

| 12:94 | If you stop saying about me that due to old age I have become senile and talk nonsense … |
**F-N-N**

“الفَنَّٰ” (al-funn) with its plurals forms “فَنْوْن” (funoon) and “أَفْنَان” (afnaan) means state, kind, type or surprising matter.

“الفَنَٰن” (al-funan): that branch which has fresh leaves. Plurals are “أَفْنَان” (afnaan) and (afaneen).

“الفَنْوْن” (alfunoon): mixed people of different tribes.

“رَجُلٌ مِفَنَٰن” (rajulun mifunn): a man who does surprising things.

“الفَائِنِينَ الْكَلَامِ” (afaneenul kalaam): different kinds and styles of speech. It also means knowledge and arts {T, R}.

The Quran says that *jannat* has “ذَاوَا أَفْنَان” (zawata afnaan) which means “different branches” (55:48). In other words, *jannat* is a place where different sciences and art forms are commonly found. According to the Quran one characteristic of the heavenly society is also that it would be the centre of various knowledge and arts.

**F-N-Y**

“الفَنَا’ٰ” (al-fana’u): opposite of “بَقَآءٌ” (baqaa), which means for something to stay in its own condition.

See heading (B-Q-Y). Hence this word means for something to be without change.

“الفَنَا’ٰ” (alfana’u): for changes to appear in something, or for it to not stay in its original condition and for changes to continue to take place in it.

The Quran says:

<table>
<thead>
<tr>
<th>Verse</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>55:26</td>
<td>Everything on it is in flux</td>
</tr>
<tr>
<td>55.27</td>
<td>But the Sustainer remains unchanged</td>
</tr>
</tbody>
</table>

“فَائِن” (faanin) is a noun verb. It does not mean that a time will come when everything on the earth will disappear and only God will remain. It means that everything there is on the earth undergoes change but God’s personality does not, and He remains constant. “Change” is not really a change in the thing. What happens is that one thing disappears and a new thing appears in its place, but both these things happen in such a subtle manner that it cannot be felt as to when one thing disappears and another thing replaces it.

Beregson has treated this point in detail. He says that personality is a thing in which changes do take place but it never disappears and never ceases to exist. This is what Bordave has described it as changelessness in change. Since God’s personality is a complete one, there is no question for it to disappear and reform or be replaced. Our philosophy has reached only this far, but it too throws some light on the verses (55:25-26). But since the thing which undergoes change is replaced by the thing which replaces it therefore “الفَنَا’ٰ” (al-fana’u) can be said at the time when something ends.

“الفَائِن” (alfaiin): a very old man who is near the end i.e. death.

“فَائَنُ الْدَآر” (fina-ud daar): vast ground in front of a house because this is where boundary of a house ends {T, M}.

*Ibn Faris* says the meanings of this word are not according to any rule.
F-He-M

**فُهم** (fahim), **يُفْهِم** (yafham), **فِهمًا** (fahma): to comprehend something profoundly.

Some say the difference between knowledge and comprehension i.e. between “عالم” (ilm) and “فهم” (faham) is that “عالم” (ilm) means complete understanding, but “فهم” (faham) is for the mind to deliberate on the signs of the outer world and then changing direction to other things.

Others say that the concept that comes to mind when one hears words is “فهم” (faham). Still others say that “فهم” (faham) is that quality of mind with which it comprehends the meaning {T, R}.

“فهمت” (fahamtu): I made him understand {T, R}.

The Quran says:

21:79 We made Suleman understand the matter

F-W-T

**فوت** (faatahul amr): the matter went out of his hands, went out of his hands, or went out of his reach {T}. (3:152).

“فَاتَهُ الْأَمْرُ” (faatahul amr): the time for doing that deed passed {T}.

“الفَؤْتُ” (al-faut): for something to go so far out of man’s reach that it is difficult to reach it (34:52).

The saying is:

that can be seen by him but is out of his reach

F-W-J

**فوج** (afwaaj): a group or party of people, followers of the rich. Plural is “الفُؤْجُ” (afwaaj).

Ibn Faris says it basically means to gather and collect.

“افُجًا” (afaaj): he became speedy.

“افُجاء” (fauja-misk): the perfume of the musk spread.

“افُجُ” (al-fauj): an army which passes by with speed {T, M, R}

The Quran says:

27:83 That day or time when We will gather one group from every party

Here this word means speed and profusion as well. One stage of the establishment of Deen is that in which a person or two enter the Deen after great travails by the messenger. Then due to their struggle a group is formed which accepts their Deen. This is the fore runner group which faces innumerable travails.
But after the initial struggle gradually people after seeing the benefits of this system, they start to enter this system in groups. This is the stage which is said to be:

110:2 Enter the Deen of Allah in groups.

**F-W-R**

“فاَر” (faar) and “فوُارّ” (faura): to break out, or gush forth.
“فاَذَر” (faazarah): the pot started to boil.
“الفِوْارَة” (al-fawwarah): the place from where the spring sprouts forth {T}.
“رَجَالٌ فوُار” (rajalun fayyur): a short tempered and quickly agitated man {M}.

The Quran says:

<table>
<thead>
<tr>
<th>11:40</th>
<th>springs sprang forth from the ground with gusto</th>
</tr>
</thead>
<tbody>
<tr>
<td>3:124</td>
<td>they may attack you with all their might and gusto</td>
</tr>
<tr>
<td>67:7</td>
<td>that will be exerting with gusto</td>
</tr>
</tbody>
</table>

*Ibn Faris* says it means with gusto.

“فوُارّ” (faura): to do something quickly and without delay {T, F}.

In Arabic, it is said “على الفوار” (ala al-faur) and in Urdu it is said “فوارات” (fauuran).

**F-W-Z**

“الفَوْز” (al-fauz): to be rid of some misery. Its other meaning is to get what is wanted or desired {T, F}. It also means to be rid of some misery - this is a negative achievement. The Quran says attaining a heavenly life is a positive achievement. The dwellers of jannat are therefore called “فاَزَوْنَ” (faa-izoon) in (59:20) i.e. those who attain “جَوَّ فَازَ فَوْزًا عَظِيمً” (faaza fauzan azeema) great achievement (33:7). This also includes the blessings of life as the Quran has itself explained in (4:73) i.e. great fulfilment of wishes. At another place it is called “مَفَازَ” (mafaaza) (78:31).

Surah Aal-e-Imran says that he who was saved from destruction and entered the jannat or heaven:

| 3:184 | is the one who will be called successful |

To be saved from destruction and to attain the blessings of life is success.

This has been related at another place as:

| 39:61 | God protects the muttaqis from destruction with their success. |

In other words they are not only able to avoid the destructive forces but they also attain their aims.

World religions say that the purpose of life is to be free of the difficulties that engulf man in life, but the Quran does not say so. It thinks success is avoiding the destruction and reaching one’s goal. See headings (F-L-H) and (N-J-W). This positive success is a life of honour in this world, and the capability of completing more evolutionary stages in the hereafter is what “فَوْزٌ عظِيم” (fauzil azeem) is.
F-W-Zd

ف و ض

"فُوَّضَ اِلّٰهُ اَلْأُمَرَّ فُوَّضَاً" (fawwaz ilaihil amra tafweezah): he referred the matter back to him, or left it to him to decide in the matter {T, M, R}.

"الْمَفَاوْضَاً" (al-mufawazah): to be equal to somebody and to participate.

"مَـٰتَٰـاْفُوْضٰـيَ بَـيْنَـاْمْ" (mata-u-hum fauza bainahum): their spoils of war or goods belong to all of them collectively.

"فَوْاضٰي" (qaumun fauza): a party in which all are equal, or a nation in which there is no leader and all are equal. In other words, it is a nation where nobody orders anybody {T, M, R}. It also means those whose matter is ambiguous and not clear. Hence it means those, among whom nobody accepts responsibility, and passes buck to others.

Nowadays “فُوَاضِيْنِ" (fauzawiyat) means anarchy.

The Quran says:

40:44 I leave the matter to God (give Him the right to decide)

Ibn Faris says it basically means “to depend on someone” and “to relinquish it to him”. The group or party of the momineen depends on the laws of Allah completely, and by following the Quran they know that all matters will ultimately go in their favour.

F-W-Q

ف و ق

"فْوَاَقٰ" (fauq): is the opposite of "تَـحْـتُ" (tahat) which means “below”, hence "فْوَاَقٰ" (fauq) means to be above.

The Quran has also used this word against "اَـسْـفَـاَلَا" (asfal) in (33:10).

"فْوَاَقٰ" (fauq), "فْوَاَقٰ" (fauqan), "فْوَاَقٰ" (fauqa), "فْوَاَقٰ" (fauq) sometimes also means to be lower than something. So when it is said "فِلَанُ صَغِيرٌ" (fulanun sagheer) which means “he is small” and in reply it is said "فَوَاَقٰ ذَا لْکَ" (wa fauqa zaalik) then here it would mean “even smaller than what you say” {T, M, R}. In (2:26) this word has this meaning. Some scholars think that here too this word means “over”.

"الْفَـَاَيْـيَ" (al-fee'aq): the best part of anything.
"تَفَـاوْقَ عَلَى قَوْمِهٖ" (tawawaqa ala qaumih): he excelled in rank in his nation.

In the Quran this word has appeared to mean power and control:

16:50 They are afraid of the supremacy of Allah over them

"فْوَاَقٰ" (fauqaqah), "فْوَاَقٰ" (fawaq) and "فْوَاَقٰ" (fuwaq): the period between the times when a she camel gives milk, or the resting time when she-camel returns from grazing before milking her {T}.

Ibn Faris says the other basic meaning of this word is to return. As such, for milk to return to teats after milking once, is called "فَوَاَقٰ الْنَّاَحٰا" (fawaqun naqah).

The Quran says:

7:143 when he recovered from unconsciousness or swooning (when he was at peace)
38:15 there will be no time in between

Ibn Faris has said it also means to refer back or return i.e. reiteration and to happen again.

"فْوَاَقٰ" (fuwaq): hiccup.
“الفاقه” (al-faqah): need and expectation.
“إفتاق الرجل” (iftaaqar rujul): that man became needy \( T \).

<table>
<thead>
<tr>
<th>F-W-M</th>
<th>فوم</th>
</tr>
</thead>
<tbody>
<tr>
<td>Some think that in “الفوم” (al-foom) in fact was “ثوم” (thom) but the “ث” (Th) has replaced “ث” (F) and that this word actually means garlic.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>F-W-He</th>
<th>فوه</th>
</tr>
</thead>
<tbody>
<tr>
<td>The plural is “الفواه” (afwaah) which means spices and also those ingredients which are added for their flavour or fragrance. Hence it also means different kinds of flowers, buds and herbs or various other kinds of things ( T ).</td>
<td></td>
</tr>
</tbody>
</table>

*Ibn Faris* says it basically means openness.

*Raghib* says that at those places where the Quran has said “فوم” (fum) or “ثوم” (foh), it has referred to lies and falsehoods. That is, they only say that and do not mean it.

<table>
<thead>
<tr>
<th>Fee</th>
<th>في</th>
</tr>
</thead>
<tbody>
<tr>
<td>This word has the following uses as they appear in the Quran:</td>
<td></td>
</tr>
</tbody>
</table>

| 2:179 | for you there is a life in compensation for unintended death |
| 7:38 | Tell them to enter along with past nations. |
| 12:32 | (Governor’s wife said) this is the one for whom you all used to chastise me. |
| 20:71 | I will put you on a cross of the date palm trunk |
| 14:9 | Then their hands were taken up to their mouths |
| 16:89 | The day We will raise witnesses from every nation |
| 9:38 | the life of this world against the hereafter (aakhirah) is very short |
| 11:41 | he said board this boat |

“ف” (fee): time or place, like in the mosque, in a few years.
“فوم” (feeh): mouth.

*Surah Al-Unkaboot* says:

| 29:69 | Those who make concerted effort to come to Us or towards Our Revelation, We guide them to Our paths |
"fi'a") to return or revert.
"afa") to return or revert.
"fai") to return to the good state.
"fai") booty and tax that is returned.

Surah An-Nahal says:
16:48 its shadow keeps reverting to the right and left

Surah Al-Hijraat says:
49:9 till he reverts to the laws of Allah

The Quran has mentioned “fai") and booty separately. War booty is mentioned in surah Al-Hashr:

59:6 And the war booty that Allah granted His messenger, was not due to your efforts (i.e. battle) but Allah is beneficent and gives power His messenger over whom He wishes (i.e. as per His Laws)

It shows that “fai") is booty which is acquired without battle.

It also includes besides the wealth and goods which are acquired from the enemy, which the provinces send to the Centre. About the division of war booty, it is said that it is for Allah and His messenger and for zil Qurba, for the orphans and for the needy and for ibnis sabeel. After this it is said:

59:7 so that this wealth does not keep circulating only among the rich amongst you

This principle denotes a very important and basic point about national wealth, i.e. wealth should not keep circulating among the rich. Afterwards it is said:

59:7 Take what the messenger gives you and abstain from which he bars you

This shows that while the Quran has given the heads under which this wealth is to be distributed, it gives the right to do so to the central authority which will distribute as required.

About war booty the surah Al-Anfaal says:

8:41 And understand that whatever you get as booty has a fifth part for Allah and the messenger and zil Qurba, yatama, masakeen and ibnis sabeel.

About the division of sadaqaat, surah At-Tauba says that they are to be divided among the needy and those who have very little, and for the workers of the sadaqaat, and for liberating those bound in bondage, and for the indebted and misery ridden people and for spending in the way of Allah and for the ibnis sabeel (9:60).

About the heads under which war booty can be spent, the book Ad-dastur-al-Qurani says that zil Qurba does not mean relatives but the people who have been in the forefront of establishing the Islamic system and who have rendered service for the Islamic state. But this gets no confirmation from the Quran although it has confirmed that “zil Qurba) does not mean prophet’s relatives.
"faazal ma-oo" (فاژال ماء): for water to overflow from some place.
It also appears for the tears to flow (5:82).
"hauzun faa iz" (حوزن فاءيض): a pool filled to the brim.
"bahrun faaiz" (بحران فائض): active sea whose water is almost overflowing.
"al-faiz" (الفائض): river or canal.
"fayyaz" (فييض): a canal with abundant water.
"faiza" (فيضاء): the wealth became abundant (T).
Ibn Faris says the basic meaning of this word is to overflow easily. Later this word began to be used for heavy pedestrian traffic.

"al-ifaaza" (الفيضاء): for a large number of people to walk, to walk suddenly.
"ifaaza" (يفيضاء): sudden departure and return. It also means to drift in talk (T).
"ifaaza" (يفيضاء) basically means to drop, or let flow (7:50).

To mean “to walk suddenly”, the word has appeared in the Quran in (2:199). It also means “to be carried away in talk” as in (46:8) and “for being engaged in talk” and “to propagate” in (24:14).

"al-feel" (الفيل): elephant (T).
Some think that this word is the Arabized form of "peel", and the Arabic origin of word "feel" means “weakness”.
"rajulun feel-ur-raaee" (رجل فيل الرأي): a man with weak opinions.

The Quran says:

| 105:1 | Fellowship of elephant. |

History relates that Abraha Alsharam (an ancient king) attacked Ka’ba with his army of elephants in order to demolish it, and for this he took a secret path in the mountains, but a lot of vultures, expecting food (in the shape of corpses) began to encircle over them and their presence indicated the Quresh of Arabia that some army was coming towards them. So they climbed the mountains around them and ambushed Abraha’s army by using stones and rocks. Because of this stoning and due to the stampede of the elephants, Abraha’s army was disturbed and reduced to rubble. Their plot was destroyed and they retreated.

This whole thing has been related in the surah Al-Feel. It was an event which the Arabs had seen with their own eyes so they knew what the Quran was relating to. This was a lesson to stop opposing this way of life that is right or else you too will be destroyed.
Qaroon

The Quran relates that Moosa was sent towards Firoun (Pharoah), Haamaan and Qaroon (40:24). Like the other two, Qaroon was also annihilated (29:39). Qaroon was from among the nation of Moosa but was an embodiment of capitalism. He has been referred with this character failing in the Quran (28:76, 77). The Torah says that Qaroon or Farah bin Zahaar bin Qiyaat bin Laavi rose to challenge Moosa (16:1-4). The famous Jewish historian Joseph writes in his book Antiquity of the Jews, that:

“Qaroon, who was famous both for his (high) breed and for his wealth, became jealous of Moosa and he instigated the entire Bin Laavi clan against him” [part 4, chapter 3].

The Jewish Encyclopaedia says: Qaroon is mentioned with regard to unusual wealth. He had got hold of one of the treasures which Yusuf had buried in Egypt. The treasure was so big that 300 mules were required only for carrying the keys to his treasure trove {vol.7, page 556}.

The revelation communicated by all the messengers was meant to abolish capitalism, and that is why the Quran has referred to Qaroon as an example to illustrate this issue. The mentality of a capitalist is that he thinks that whatever he earns is due to his artisanship and cleverness. Therefore, it is his sole prerogative to own it and nobody else has any share in it or has a right. It is up to me to collect as much as I can and spend it as I wish.

Qaroon, whom Quran has quoted that he used to say this:

<table>
<thead>
<tr>
<th>28:78</th>
<th>he said that all this has been acquired due to his own expertise</th>
</tr>
</thead>
<tbody>
<tr>
<td>قال إمآ أوَلِيَتةً عَلِيٌّ عِلْمٍ عِندَهُ</td>
<td></td>
</tr>
</tbody>
</table>

It needs to be looked at more closely that what a man calls his expertise and intellect to earn and accumulate this wealth, how much of this he gets it through the chance of his birth and how much of it really belongs to his own efforts. For example our intellect and physical abilities including gender, colour, etc are God given which we are endowed at the time of our birth. The lottery of birth puts us in a rich family or a poor family and again this is not a product of our efforts. The capitalist system in which we are born is not our creation and those of us born in a wealthy family get a head start as compared to those who are born in a poor family. So the advantage we get is not through our efforts. In the outer world the land and other means of production have all been given by nature and the first man got them free and then he gradually started drawing lines on the face of the earth to call it mine – something which he got it free. In short only man’s labour is his own and the rest is given by nature. Hence according to the Quran, he has a right only to the returns of his labour, and everything else belongs to Allah. About his own share, Allah says that it should be available to mankind in general. Thus Qaroon’s mentality or the mentality of people like him is a violation of these injunctions which puts us in direct confrontation with Allah as per the Quran (2:22). Indeed none of us owns anything except our inner self and the proof lies in our death when we do not take anything with us including our physical self.

Therefore the Quran says about Qaroon’s mentality:

<table>
<thead>
<tr>
<th>28:78</th>
<th>Did he not know that God had earlier destroyed nations which were more powerful and numerous than this?</th>
</tr>
</thead>
<tbody>
<tr>
<td>أَوَيْلَمْ أَنَّ اللَّهَ قَدْ أُدْكِثْنَا مِنْ قَبْلِهِ مِنَ الْقُروُنِ مِنْ هَذَا أَشْدَدُ مِنَ الْقُوَّةِ وَأَكْثَرَ</td>
<td></td>
</tr>
</tbody>
</table>

In the capitalist system, destruction is inherently inbuilt within the system and it is not sustainable on a long term basis.
Q-B-H

“Q-B-H” (al-qabeeh): the thing which the eye is abhorrent to look at and the deed which a man hates.

“Q-B-R” (maqbooh): the man who is thought to be mean and demeaning and who is ousted, or the thing which has been made execrable. It also means that thing which is kept away from good.

*Ibn Faris* says “qabahu” means “removed him” and “distanced him”. He said its basic meaning is the opposite of beauty.

“Q-B-R” (nanaatun qabeehatush shakhb): a she-camel, the openings of whose teats are very wide.

“Q-B-H” (qabahal-baizah): he broke the egg. This word is used to mean breaking up other things too.

“Q-B-H” (al-qubh): the opposite of beauty, i.e. ugly.

The Quran says about the criminals:

28:42 They will be deprived of all the happiness of life and face ignominy. (their capabilities will be destroyed)

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Q-B-R

“Q-B-R” (al-qabr): the place where a corpse is buried.

“Q-B-R” (al-maqbarah): graveyard.

“Q-B-R” (qabarah), “yacbiru”, “yacburuh” (qaqaburu): he buried him {T, R}.

Surah Al-Abus says:

81:21 Then Allah gives him death and makes him to be placed in the grave (causes him to be buried)

| Page 233 of 336 |

It should be kept in mind that when the Quran says “mun ba asana min marqadena” as in (36:53), it does not mean that the dead will be raised from certain places or graves. If this is the case then what about the dead who are not buried? Burial is simply a form of disposing of the dead. Other nations use other methods e.g. cremation. The Quran’s purpose is to relate to the life after physical death. Among the Arabs the dead were buried and that is why the Quran has used the word graves, otherwise life after death needs neither graves nor the body which becomes useless at death. As per the Quran, the life after death is certain, but as to what will be its form, cannot be conceived at at the stage of our present living. Even otherwise the importance is of life itself, not of the form it might take.
Q-B-S

(al-qabas): flame which is acquired from a big fire.
“الْفَقْسَةُ” (al-muqtabas): a piece of the fire {T, M}
“الْفَقْسَةُ” (iqtabas): he took some fire from the bigger fire {T, M}.
“الْفَقْسَةُ” (iqtabas-ul-ilm): to benefit from someone in knowledge {T, M}.

Surah Taha says:
20:10 I may bring a flame from a fire to you

Surah Al-Hadeed says:
57:13 May we take some light from your light

Q-B-Zd

“قَبَضَةٌ” (qabzah): possession.

Ibn Faris says it basically means “to take something” and “for something to shrink” or “to condense”.

It is the opposite of “بَسَﻂ” (basat) as in (2:245), which means to expand and make bigger.

Surah Al-Furqaan says:
25:46 And then we gradually pull him towards us

Surah Az-Zumr says:
39:67 During the period of Qiyamah (The Quranic System), all avenues of sustenance will be in the grip of the same God in whose possession this universe is

This above verse means that at that particular time, sustenance will also be in the possession of Allah’s system. It will not be that the universe will run according to the laws of Allah and on the earth there will be a man-made laws regarding human sustenance. To have such a concept is called shirk.

“قَبْﻀَۃٌ” (qabzah): to adopt.

Surah Taha says about the Samri sorcerer, who said:
20:94 I have adopted a little from the system of the messenger (Moosa) and then even left that.

Surah Al-Mulk says:
67:19 they spread their wings and gathered them in (general meaning)

But Taj says that “قَبَضَةُ الطَّائَر” (qabzat taa-ir) means the bird made haste in flying.

“قَبْﻀَۃٌ فِي يَدِ” (farsun qabeezush shad): a horse which raises its feet quickly {T}. Ibn Faris too says it has this meaning.
“قَبْلُ” (qabl) is the opposite of later. It also means without.

The Quran says:

<table>
<thead>
<tr>
<th>Verse</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>30:4</td>
<td>Before and after is the work of Allah</td>
</tr>
<tr>
<td>18:109</td>
<td>without my Sustainer saying being true or completed {F}</td>
</tr>
</tbody>
</table>

Here it can also mean before.

“الْقُبْلَةُ” (al-qublu al-qubul) is the opposite of “الْدُّبْرُ وَ الْدُّبْرُ” (ad-duburu ad-duburu). It is the opposite of behind i.e. in front.

Surah Yusuf says:

<table>
<thead>
<tr>
<th>Verse</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>12:26</td>
<td>If his shirt has been torn in front.</td>
</tr>
</tbody>
</table>

Ibn Faris says it basically means for something to be in front of something. But the word which is the opposite of later does not fall under this meaning.

“قَبْلَةٌ” (qibl): in front, face to face, towards, direction. It also comes to mean close, close by.

Surah Al-Hadeed says:

<table>
<thead>
<tr>
<th>Verse</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>57:14</td>
<td>towards the outside, or from inside, both ways the punishment can come</td>
</tr>
</tbody>
</table>

Surah Al-Baqrah says:

<table>
<thead>
<tr>
<th>Verse</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>2:177</td>
<td>towards the east</td>
</tr>
</tbody>
</table>

But if “قَبْلَةٌ” (qibl) is considered to be the plural of “قِبْلَةٌ” (qiblah), then it would mean the “قِبْلَةٌ” (qiblah) of the east and west. See details ahead.

“تَقَبَّلَهُ وَ قَبِلَهُ” (taqabalu wa qabilah): he took it, accepted it {T, M}.

The Quran says:

<table>
<thead>
<tr>
<th>Verse</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>42:25</td>
<td>He is the one who accepts atonement from his servants (followers)</td>
</tr>
<tr>
<td>40:3</td>
<td>one who accepts pardon</td>
</tr>
</tbody>
</table>

“تَقَبَّلَ” (taqabbal): to accept something in a way that it becomes deserving of a reward. {T, M}.

<table>
<thead>
<tr>
<th>Verse</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>5:27</td>
<td>Allah accepts the good deeds of only those who follow His guidance.</td>
</tr>
</tbody>
</table>

In these verses “to accept” means to take something, like we accept some offerings. It means their deeds get good results according to the Law of Requital, and only those deeds which are in line with the Revelation can produce good results (as noted in the Quran).
About *Maryam*, the Quran relates:

<table>
<thead>
<tr>
<th>3:36</th>
<th>God accepted it well</th>
</tr>
</thead>
</table>

““قَبِيْلَ” (qabeelun) and “قُبُلٌ” (qubul): openly, face to face. It also means responsible, patron and representative {T, M}.

The Quran says:

<table>
<thead>
<tr>
<th>6:112</th>
<th>We would have brought together all the things in front of them</th>
</tr>
</thead>
</table>

““قُبِيلٌ” (al-qibalu): strength and force {T, M}.

<table>
<thead>
<tr>
<th>2:37</th>
<th>they wouldn’t have the strength to fight our armies: they will not be able to face them</th>
</tr>
</thead>
</table>

““قَبِيْلَ” (al-qabeel): husband. It also means a group of three or more people who belong to the same forefather, or descendants of the same father. Plural is “قَبَائِلٌ” (qaba-il) as in (49:13).

““قَبِيْلَةٌ” (qabeelah): the big rock used to block the mouth of a well.

Zajaaj says that for the descendants of the tribe of *Ismail* “قَبِيْلَةٌ” (qabeelah) is used and for the tribe of *Ishaq* “سِبْطٌ” (sibt) is used. Plural of it is “اَﺳْﺒَﺎﻁٌ” (asbaat).

The Quran says:

<table>
<thead>
<tr>
<th>15:47</th>
<th>they will be seated on pedestals in front of each other</th>
</tr>
</thead>
</table>

““قَبِيْلَةٌ” (al-qibla): the actual meaning of this word is direction or trend, but generally it means the direction one faces in prayer {T, M}. Therefore it means “the faced direction”, or “the direction one kept in front”, or “the direction which is meant or in mind”.

In *Deen*, the “قِبْلَةٌ” (qiblah) has a particular significance. Every system, every republic, every government have a centre as a symbol towards which all refer. It creates a unity of thought and homogeneity of deed among them. This is actually the symbol of that system which has to be kept in mind all the time. By keeping it in view (or mind) one expresses his fidelity to that system.

The “قِبْلَةٌ” (qiblah) or centre for the system of God could be only one, about which God has said:

<table>
<thead>
<tr>
<th>3:95</th>
<th>Ka’ba which has been made the symbol of guidance for all mankind</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>3:96</th>
<th>he who enters it, finds peace</th>
</tr>
</thead>
</table>

The importance of the “قِبْلَةٌ” (qiblah) can be judged from the fact that following the “قِبْلَةٌ” (qiblah) has been likened to the following of *Deen*. 
Surah *Al-Baqrah* says:

<table>
<thead>
<tr>
<th>2:145</th>
<th>Even if you present them with all the verses or reasoning you can, even then they will not follow your qiblah, and neither will you follow theirs and neither will they follow each other’s qiblah.</th>
</tr>
</thead>
<tbody>
<tr>
<td>2:120</td>
<td>The Jews and the Christians will never be happy with you until you follow their way, and neither will you follow theirs and neither will they follow each other's qiblah.</td>
</tr>
</tbody>
</table>

This shows that qiblah is actually the symbol of a way of life or *Deen* and following the qiblah means to follow a particular way of life.

The *momineen* have been told that no matter which walk of life they belong to, in whichever part of the world they may be residing, they must fix their direction towards their qiblah:

| 2:150   | keep your attention towards it |

Let your purpose in life be one, and this unity will form the basis of the unity of your nation. The physical form of doing this is to face toward the qiblah in prayers. This is the truth which has been stressed and must be followed:

| 2:177   | The path to righteousness is not that you turn your face towards east or west |

If qibaal is considered as the plural of qiblah, then the verse would mean that all the qibalas in the east and the west, be they belong to any nation or religion, are in fact additional and not personal. The things which symbolize a system are important so long as the systems are in place. When they are no longer present, the symbols also lose their significance. These symbols have been called "*sha-irillaah*" (شاعرillaah) at another place. See heading (*Sh-Ain-R*). But if the system is no longer present then the respect of the symbols becomes merely customary. This is the point that the Quran wants to make when it says that no matter where you are, keep your attention or direction towards your *Deen*. This will show as to where your fidelity lies, but this also means that turning towards the qiblah is not an end in itself – its significance is symbolic.

Then question is that when the system becomes invisible and people who are living individual lives but wish to establish a system, then what qiblah should be the centre? Now the question before us is, where should collective life begin? The Quran has pointed to this fact too in the narrative about the *Bani Israel* where it is said that “We sent revelation towards *Moosa*”.

In these conditions:

| 10:87   | Make your homes the centre of *salaat* and begin the system of *salaat* from there |

This means that this system starts from your homes, and gradually this system will encompass everybody and one qibla or centre will be established for all.

*Baitul Maqaddas* was the centre for the Jews, but the Jews confined Allah’s *Deen* to their descendants only. Therefore this centre also turned into their national centre but not the centre for the mankind as a whole. But no religion or nation had the concept of a universal bondage of humanity. Conversely the Quran wanted to bring all mankind to one centre. It could only make *Ka’ba* the centre whose foundation was laid by *Ibrahim* for this very purpose i.e. to unify mankind on one qibla (2:127).

This place was declared:

<table>
<thead>
<tr>
<th>2:125</th>
<th>The sanctuary and centre for all mankind</th>
</tr>
</thead>
<tbody>
<tr>
<td>22:25</td>
<td>for the residents as well as for those who came from outside</td>
</tr>
<tr>
<td>3:96</td>
<td>it was made to benefit all mankind</td>
</tr>
</tbody>
</table>

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This was the purpose for which Ka’ba was made the centre of Allah’s Deen. As far as the Muslims are concerned, for fixing the qiblah for the purpose:

2:143 Thus we have made you an international community so that you watch over the deeds of the nations of the world and the messenger becomes the watchman on your deeds

In this verse the purpose of the Muslims’ life and modus operandi has been highlighted. Ka’ba has been made the centre so that the Deen becomes universal, and the duty of the followers of this Deen is to watch over the deeds of other nations of the world to see which nation does what for humanity. For this purpose a collective system is necessary. The centre of this system is the Messenger and after him, his real followers.

Until that system was in place, the purpose of the fixation of the qiblah was achieved. When it disappeared, neither did the status of the Muslims remained what it was nor the status of the qiblah as it was before.

To inject soul into the “custom” of prayer and facing the qiblah the same system needs to be re-established. In the presence of the Quran, the reinvigorating of that system is very easy. The Quran has been protected and preserved so that the system always remains in this world as a concept and, if for some reason this system disappears, then it can be re-established with the help of the Quran. The world seems to be in need of a world order today which is to establish a universal system. This system can be no other than the Islamic system. The day the world can understand this fact, a true new world order will be established, but what is first required is that the Muslims who believe in the Quran establish unity and establish such a system in a piece of land as a model. If there are different qiblahs for this nation or they remain divided into different sects, then a universal qiblah cannot be established.

Q-T-R

QATR, (al-qatr): the economy or earning which barely meets the needs.
QATAR, (qatara): to be very frugal in order to meet both ends.
QATR, (lum yusrifu walam yaqturu): neither are they extravagant nor are they miserly (25:67).
AL-MUQTIR, (al-muqtir): hard pressed (2:236). It is the opposite of "waseeh" which means a man of abundance.

Surah Bani Israel says:

17:100 man (if he does not follow the revelation) is a miser and does not make his wealth available for the benefit of mankind

10:26 they will be engulfed in the blackness of ignominy

Also see (80:41).

AL-QATEER, (al-qateer): the corners of the circles of armour {T}.
RAJULUN FAATIR, (rajulan faatir): old man {R}.
Q-T-L

ﻗَتْﻞُ (al-qatl): to kill someone by hitting someone with a weapon, or stone, or with poison, etc. It is used when one person fights another, or one wants to murder another {T}.

Raghib says it also means to insult another or to make him bend. Ibn Faris says it basically means to insult or kill someone.

- 80:17 those who deny the laws of Allah meet destruction
- 9:31 May Allah demean them
- 51:10 destroy or overpower them

Raghib says that when Quran says "ولا تظَنُّوا أنَّكمَ حَصَّنًا إِلمَلَاقًا (wala taqtilu aulaadakum khass yathim imlaaq) in (17:31) and "ولا تظَنُّوا أنَّكمَ مِنْ إِلمَلَاقًا (wala taqtilu aulaadakum min imlaaq) in (6:152), then it does not mean to actually kill the children but to deprive them of education and a good upbringing. Against this their "استخيا (istahya) means to grant them education and insight {R}, i.e. not think that by educating the children expenses will be incurred and add to their poverty.

The expostulation about demeaning or insulting also clarifies the meanings where the killing of the children of the Bani Israel is mentioned. See heading (Dh-B-H).

"قاتِلٌ (qatl) means to insult, demean or to make someone incredulous so that no one gives it any thought or importance. In other words “make him ineffective”.

- Uqtulu fulaana: made him like he was among the dead, i.e. his presence and absence will become irrelevant.
- Qatalash sharaab: to add water to a drink and make it less effective or potent {T}.
- Qatalash shaiya khubra: he acquired full knowledge about that thing.
- Innuh laqatalush sharr: he knows evil very well.

About Isa it is said:

- 4:157 they are completely oblivious of the fact

As such, everywhere, where the word “قاتِلٌ (qatl) appears in the Quran, it would not mean to kill somebody. Its meanings will be determined with reference to the context in which it is used. Sometimes it will be “to kill”, sometimes it will mean “to demean” and “to insult”, other times it will mean “to make ineffective” or “to destroy”. Sometimes it will mean to deprive of education, and at other times to acquire full knowledge etc. It will also mean to try the utmost. As such "استقلِف فِي الأمرَ (istaqtal-fil amr) means that he strives so hard that he even laid down his life on the line in the matter {T}.

Surah Al-Baqrah says about the Jews:

- 2:91 they used to demean and insult their messengers (they were bent upon killing or murdering them)

As such, everywhere, where the word “قاتِلٌ (qatl) appears in the Quran, it would not mean to kill somebody. Its meanings will be determined with reference to the context in which it is used. Sometimes it will be “to kill”, sometimes it will mean “to demean” and “to insult”, other times it will mean “to make ineffective” or “to destroy”. Sometimes it will mean to deprive of education, and at other times to acquire full knowledge etc. It will also mean to try the utmost. As such "استقلِف فِي الأمرَ (istaqtal-fil amr) means that he strives so hard that he even laid down his life on the line in the matter {T}.

Surah Al-Baqrah says about the Jews:

- 2:91 they used to demean and insult their messengers (they were bent upon killing or murdering them)

About Isa, it is said at another place that he was not murdered by the Jews, nor was he crucified (4:157). At another place in the surah it is said:

- 2:54 bring them to obey Allah’s laws

Raghib says “قاتَلْتُ فَﻼَنًا (qataltu fulana) means the same as "ذَ ﻟﱠﻠْﺘُہٗ (zallaltuhu) that is “made him obedient and faithful”.
Surah *An-Nisa’a* says not to usurp each other’s wealth unjustly. After this it is said:

<table>
<thead>
<tr>
<th>Verse</th>
<th>Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>4:29</td>
<td>Do not destroy yourself by doing this.</td>
</tr>
</tbody>
</table>

In a society in which people start usurping each other’s wealth unjustly, all values get destroyed.

In the Quran the word “قَتَالٌ” (qitaal) has generally appeared to mean “battle” as in (2:216), but in (3:153) “kitab alaihim qatl” means “those people of the momineen” for whom battle was made compulsory. This does not mean those who were destined to be killed, firstly because “kitab alaihim” means to make something compulsory, and secondly because “قَتَالٌ” (qatl) does not only mean to be killed but also to commit murder, as in (2:217), and thirdly if the meaning “they were destined to be killed” is taken then it revolts against all the teachings of the Quran which teaches that man is not helpless and can exercise his own right.

For the punishment of murder see heading (*Q-Sd-Sd*).

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**Q-Th-A**

قَتَالٌ "قِتاَلٌ" (qitaal)

In *Ibn Faris* says it means to implement something strongly.

اِﻟْﻘَﺜَﺎءُ "قِﺜَﺎءُ" (qisaa-un), "قُﺜَﺎءٌ" (qusa-un): cucumber {T}.

The Quran uses “قَتَالٌ” (qitaal) in (2:61).

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**Q-H-M**

قَحَمَ "قَحَمَّ" (qaham)

**Ibn Faris** says it means to implement something strongly.

اِﻟْﻗَﺜَﺎءُ "قِﺜَﺎءُ" (qisaa-un)

- "الإِﻗْﺘِﺤَﺎﻡُ" (al-iqtihaam): to enter into a very risky matter.
- "قَﻓَﺤَ ﻣَعَ ﻋِﻟَّﻪٍ ﻓِيَ ﺍﻟْﺧَلْقِ" (qahmar rajulu fil amr): he unthinkingly put himself into that thing.
- "تَﻗَﺤَّمَ ﺑِهِ ﺍﻟْﻨَٰﻗَةُ" (taqah hamat bihin naaqah): the camel ran away wildly with him.
- "قَفَﺤَ ﻣَعَ ﻣَأْوَى ﺍﻟْأَرْضِ" (qah hamatahul fars): the horse threw him face down {T}.

**Raghib** says it means the horse entered a dangerous place with the rider {R}.

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**Surah Al-Balad** says:

<table>
<thead>
<tr>
<th>Verse</th>
<th>Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>38:59</td>
<td>this is a group which will join you blindly</td>
</tr>
</tbody>
</table>

- "مَﺤَﺎ ﻟَۃٌ ﻗَﺤُﻮْﻡٌ" (mahalatun qahoom): a rotary thing that rotates very fast:
- "اِﻗْﺘَﺤَﻢَ ﺍﻟْﻤَﻨْﺰِﻝَ" (iqtahamal-manzil): he burst into the house: it has an element of intensity {T}: that is, to come towards a purpose speedily:

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**Surah Al-Balad** says:

<table>
<thead>
<tr>
<th>Verse</th>
<th>Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>90:11</td>
<td>does not make haste on the path that is steep</td>
</tr>
</tbody>
</table>

Man does not enter it brazenly by braving all the storms in his way. Although if he comes to know the reality, then this is the destination he would come towards ardently.
Qad/Laqad

1) "qadd": is used for expressing an event of past as immediate past.
   "qad zarab": he has surely beaten.
   "qadd zarab": he has surely beaten.
   "qadd": is used for expressing an event of past as immediate past.

   2:242 now that we have been separated from our families and our homes why should we not fight in the way of Allah (for the supremacy of Allah’s Deen)

2) To stress along with past tense.

   23:1 momin are surely successful (or will be successful)

3) To stress along with present tense

   24:64 God surely knows your condition

4) To mean often or many times:

   2:144 We have often see you looking towards the sky

5) Sometimes this word is used to mean ‘sometimes’:

   "qad tasduqul kuzub": a liar also sometime tells the truth.
   "qad yaddamul ghaaib": he expects that whoever is not here will come.
   "qad fa’al": he has already performed this act, or when somebody wants to know someone’s welfare, or whether that person is still living or has died. Then in reply it will be said:
   “qadmatya fulan": that man is dead, or he has died.

6) By adding “L” (laam) in front of “qad” (laqad) the stress is enhanced i.e. when “qadd” (laqad) is used, it is said with more surety.

   Q-D-H

   "al-qidh": the shaft of an arrow which has no adorning feathers etc.

   1) For a hole or gap to appear in something for some reason.
   2) To scoop out something with the spoon, etc.

   "al-qadah": a bowl or cup.
   “qadah”: an empty cup
   “kaas”: a full cup is called.
   “qadah biz zand": he made fire from the flint stones.
   “qadaha fee fulanin qadha": he cast aspersions on him.

The Quran says:

   100:2 the horses which so stamp on stones as to cause sparks to fly
“قَدْ” (al-qadd): to cut, to cut or split something length wise, to divide a ground, to cut some speech, build or paring off for finesse {T, Kitab-ul-Ashfaaq}.

Surah Yusuf says:

| 12:65 | that woman tore his shirt |

“قَدْ” (al-qiddah): piece, sect, a group of people. The plural is “قَدْ” (qidad).

The Quran says:

| 72:11 | we were divided into various sects: we had adopted different ways |

Hence it means people who have different aims and therefore differ with one another {T}.

Q-D-R

“قَدْ” (qadr): basically means estimate or measure or scale.

“قَدْ” (qadartush shaiyi): I measured that thing: estimated it: assessed its length, breadth, volume etc. estimated what its weight was, how much it was, how proportionate it was etc.

“قَدْ” (qadrush shaiyi bishaiyi): he measured one thing against another and estimated if that thing is equal to other: or what is their mutual proportion.

“قَدْ” (qadartu alihis saub): He made clothes as per the measurement.

“قَدْ” (qadartu alihish-shaiyi): I have made such alterations to this thing that it fits perfectly.

“قَدْ” (taqdeer): to make one thing according to another.

“قَدْ” (miqdaar): the model or pattern or measure according to which something is made.

“قَدْ” (qadr): the estimate about something as a measure, volume, bulk, length, breadth etc.

(“بَنِى” قَدْرٍ): this thing is exactly according to the other. Both seem built according to the same model.

(“جَاءَ” عَلَى قَدْرٍ): he came exactly as estimated.

(“خَاوَّا” قَدْرُ): he exceeded his own estimates.

“قَدْرٌ” (aqdaru): a horse which walks so that its hind legs follow the footprints of its forelegs.

“قَدْرٌ” (qudaar): a man of medium height.

(“الْمَقْتُور” “الْمَقْتُور”): the middle part of anything.

(“كَمْ أَقْدَرُ” “كَمْ أَقْدَرُ”): what is the distance between your date palms {T, M, L, R}.

(“الْمَقْدَر” “الْمَقْدَر” “الْمَقْدَر” “الْمَقْدَر”): a man who correctly estimates as to how much crop can be expected from the fruit trees or the fields.

(“قَدْر” “قَدْر” “قَدْر” “قَدْر” “قَدْر” “قَدْر”): “قَدْر” (qudoor) with its plural means “a big pot”.

(“قَدْر”) (qadeer): the meat which is cooked with proper spices in a big cooking pot.

(“قَدْر”) (qudaar): the cook of such food. It also means a butcher {T, M, L, R}.

These instances show that “قَدْر” (qadr) and “تَقْدِير” (taqdeer) mean estimate or measure, or to make something according to the estimate or measure. It also means to keep the right balance of something, or to be temperate. These basic meanings will help understand the Quran where these words appear.

2) To make something according to a measure one needs expertise, so “قَدْر” (qadr) also means to have full ability and right over something.

(“قَدْرُ” “قَدْرُ” “قَدْرُ” “قَدْرُ” “قَدْرُ” “قَدْرُ”): I had the ability to make that thing according to my wishes or my measure.

(“مَا لِي” “مَا لِي” “مَا لِي” “مَا لِي” “مَا لِي” “مَا لِي”): I have no right or power over you.

(“قَدْر” “قَدْر” “قَدْر” “قَدْر” “قَدْر” “قَدْر”): to prepare something and to deliberate upon some matter in order to perform that deed. It also means to decide {R}.
3) When you give something without measuring it, then obviously there is an element of generosity, but measuring a thing while giving it has some miserliness or narrowness implied. “قدر” (qadr) therefore also means narrowness, i.e. to give someone strictly according to a measure [R]. It also means to respect, i.e. to assess correctly the stage at which something is [R].

Surah **Ar-Raad** says:

<table>
<thead>
<tr>
<th>Verse</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>13:17</td>
<td>when Allah makes it rain then rivers etc. fill up according to their capacity and begin flowing</td>
</tr>
</tbody>
</table>

Here the meaning of “قرد” (qadr) is capacity or measurement clearly.

Surah **Al-Hijr** says:

<table>
<thead>
<tr>
<th>Verse</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>15:21</td>
<td>There is nothing that we do not have as a treasure with Us, but we bring it forth according to a measurement or estimate</td>
</tr>
</tbody>
</table>

Surah **Saba** says that the wild men used to make for Suleman, among other things, such big pots which were stationed at a place (because of their size):

“قدر” (qidr) in verse (34:13) means big pot.

The Quran says:

<table>
<thead>
<tr>
<th>Verse</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>5:34</td>
<td>Before you overpower them</td>
</tr>
<tr>
<td>21:87</td>
<td>He though we will not be able to overpower them (will not be able to question him)</td>
</tr>
<tr>
<td>17:30</td>
<td>Indeed your Sustainer extends the provision for those who follow the laws which help to increase it</td>
</tr>
</tbody>
</table>

Here “قدر” (qadr) has come against “بسط” (bast) which means generosity or expanse. So “قدر” (qadr) means narrowness or to get something only in measure (not generously).

To comprehend the right meaning of “تقدير” (taqdeer) see the heading (Sh-Y-A) and consider the three meanings which have been mentioned therein. It has been mentioned therein that the first stage is where according to “أمر الاله” (amr ilahi) or God’s wishes, everything is created. Later laws for its (functioning) are formulated. These particularities and laws are the ‘measurements’ of these things. These are called the *taqdeer* of these things. Like the *taqdeer* of fire is to burn and provide heat, the *taqdeer* of water is that it is liquid, flows towards the slope, turns into vapour at a certain temperature and then condensed or turns back to water again, and if further condensed, turns hard as ice.

Surah **Al-Furqaan** says:

<table>
<thead>
<tr>
<th>Verse</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>25:2</td>
<td>God has created everything then fixed their scales</td>
</tr>
</tbody>
</table>

Raghib says there are two forms of a thing’s *taqdeer*, i.e. to create something at once and there will be no lacunae in it till God wants to change something in it or wants to destroy it. Like “سماء” (samawaat), the other is that potentialities have been created in things and with time they gradually reach their fruition and cannot turn into anything else. Like the seed has the potentiality of becoming a tree, this is its *taqdeer*.

Raghib’s first statement, that whatever was to be created has been created, could be made only in the era during which he lived. In our times the research shows that things here to fore thought to be without change also undergo a process of change. But these changes are very subtle and almost imperceptible. However, *taqdeer* means to develop a thing on a pattern fixed for it till it reaches completion. That is, for its potentialities to become actualities and thus reach the final stage.

“مقدر” (maqdoor): a thing which comes to light according to its fixed pattern.
The Quran says that when Moosa was being given messenger-hood, he was told that he was not being given the messenger-hood by chance. For this, he was being prepared and watched from the very beginning.

(Moosa was told that) so you were born the way you were, and were so brought up, and so you came towards Madyan, so you were a shepherd there and you were thus trained, and so you were made to go through many stages and so:

40:20 O Moosa, then you reached this stage and came up to the criterion that was required for this

All this was due to the program God had fixed {L}. Here the meaning of “قَدَرٌ” (qadar) has become explicit.

Surah Al-Aala says:

| 87:2 | God is the One who creates different things in the universe |
| 87:3 | Then He creates the right proportion in them (fixes the scales for them, and leads them to the path, so that they can fulfill their potentialities) |

This is the system of Allah that is working in the universe, and as per which everything reaches its fixed taqdeer. The human being too possesses some potentialities, but like other things in the universe it has not been mandatory for him to follow a certain path as no path is fixed for him, or he is not forced to reach his taqdeer. He has been given the right to choose the path on which his potentialities can reach fruition or he can choose the other way which will cause his abilities to be stifled. This differentiation can be made with the help of the revelation (which is contained in the Quran). So whichever path man chooses or stops at whichever stage in this path, will be as per the law of Requital as explained in the Quran. The initiative is with man, and Allah’s law is effective as and when man has made a decision and takes action, then the effects show up.

The Quran says:

| 61:5 | When they adopted the crooked (wrong) path, God made their hearts crooked |

Note that Moosa was unaware of the stages, and he was being made to pass through them because before being appointed a messenger one does not even know that he will be appointed messenger. Thus revelation is God given, not acquired by some effort or expertise.

At another place it is said:

| 51:8 | He who turns away from the right path is the one who is made to turn away from the path |

This means that Allah’s law is applied to whatever way man adopts. Man has great possibilities and also the choice of his destinies (the laws of Allah) is very vast. The way he himself becomes, so will his taqdeer. A verse of the poet Iqbal when translated means that if you are at a stage and the results of Allah’s laws are not good, and then create a change in yourself. This will make another one of Allah’s laws apply to you or your taqdeer will change.

The foregoing, according to the Quran, is what taqdeer means.

As such when it is said "(innallaaha ala kulli shaiyin qadeer) then it will mean that the laws of Allah are ruling everything and taking everything to fruition or its ultimate end (taqdeer), and Allah’s law will apply to man according to where he places himself. It is man’s right as to which place he wants to keep himself at, and thus which taqdeer he chooses for himself. But no matter at which stage he keeps himself, he cannot avoid the appropriate law of Allah.
Quran’s declaration that God has fixed proportions, balances, laws for everything in the universe is a great revelation in the world of knowledge.

Today scientific discoveries are proving at every step that there are laws at work in the universe and nothing is without a grand scheme. The entire universe is working on a rational basis. Rational is a word which means according to a ratio, and ratio is what measurement, balance, scales, etc.

Here everything is rational, not “blind nature”, nor is man helpless. That which is written beforehand is only the Law, not what we call man’s taqdeer. A man makes his own taqdeer (according to the natural cause and effect). We have seen earlier that the Quran has called the laws of Allah as “qadr”. These laws are working in man’s world as well as in the external universe. These are the permanent values which are unchanging, and according to which man’s deeds produce results. That is why the “night” of revelation has been called “lailatul qadr” in (97:1-3). Here it means the night or dark times when the light of the revelation was not present, or the night or dark times in which the human world was granted new values. It is these permanent values, through which man is elevated above the level of animals. Whenever anything in the physical life of a man clashes with the permanent values, he is supposed to sacrifice the physical values or interests in favour of the higher values and even one’s life. Deen is the protector of the permanent values given by the Quran.

In the Quran, the malaika have said “nuqaddisu lak” in (2:31).

Zajaaj says that it means “we cleanse ourselves too for yourself and also cleanse all those who obey you” {L}.

But we believe it means what we have mentioned later.

“qaddasah” (qadasa fil arz): he went way out {L}.
“qaddasah” (qadasa): he removed all fault.

Surah Al-Baqrah uses “nusabbihu” and “nuqaddisu” together in (2:31), therefore also see heading (S-B-H), so that the meanings are very clear. Briefly, it would mean to go far out in order to make Allah’s program praise worthy. It would also mean to struggle very hard, or to strive utmost.

For the meaning of “Roohul Qudus” see heading rah, (R-W-H).

“al-arz ul-muqaddasa”: the land where all the accoutrements of life are available in plenty, or in abundance, i.e. a blessed land (5:21). Also see heading (B-R-K). It is also the name of the land located between Furaat and Egypt {T}, commonly known as Palestine.
Q-D-M  ق د م

"القدم" (al-qadam): foot (16:94). The plural is "القدام" (aqdaam).
"قدم" (qadam): to move forward, to be the first to move.
"مقامة الجيشه" (muqaddamatul jaish): the front rank of the army.
"مقامه" (muqaddamah): the initial part of anything.
"قدم" (qaddama): to present (T).

Surah Al-Hijr says:

| Surah: 15:5 | No nation can advance their term, and neither can delay it. |
| Surah: 7:34 | So when comes their term, they cannot seek to delay that by an hour and cannot advance either |

Hence "قدم" (qadum) means to compete and to keep on going ahead, therefore "مَسْتَقْدِمِينَ" (mustakhireen) has appeared against "مَسْتَأْخِرِينَ" (mustaqdimeen) in (15:24).

At several places, the Quran has used "ما قد ست أنزيم" (ma qaddamat aidihim) as in (2:95). It means “all that which their hands have sent ahead”. This is referring to human deeds. Since a man’s death takes place after he has done what ever deeds he does, therefore the consequences of his deeds go ahead of him. Whatever deed is done, is part of the past and beyond human grasp, and since the results of deeds are also formulated along with the deeds, they have been called “which which have been sent ahead due to which we are facing this punishment” as "من قدم لنا هذا" (mun qaddama lana haaza) in (38:61).

As such jannat and dozakh i.e. heaven and hell are built by man’s deeds himself, but they become evident at a certain time only in this world as well as in the hereafter.

Surah Yunus says:

| Surah: 10:2 | tell (predict for) those with belief that they will have qadama sidq with their Sustainer |

Here "قدم" (qadam) means honour, loftiness, high rank and preference, in other words, such development of the abilities with which life can be well prepared to proceed to the next stages. It also means stability and solidness.

Terms like "قديم" (qadeem) and "حديث" (haadis) are not Quranic, although they have been used by the Quran to mean something which is relics of the past.
"المجروجون القديم" (al-urjoonil qadeem): dry branch (36:39).
"الفك قدوم" (ifkun qadeem): the lie or false hood that has sustained over the past or of old (46:11).
"قدوم مون" (aqdamoon): forefathers, i.e. people of old times (26:76).

The Quran says:

| Surah: 25:23 | Do not give preference to your ownself between the authority of Allah’s laws and His Messenger |
| Surah: 49:1 | Do not give preference to self over Allah and His messenger (over Allah’s laws). i.e. Do not cross them, rather obey them. |
| Surah: 48:2 | The nonsense that they have been talking about you are false accusations. |

"ذنبو" (zanbaka): false accusations used against the messenger e.g. sorcerer, obsessed, poet, liar, fabricator etc.

Surah An-Nahal says:

| Surah: 16:27 | those whom you yourself thought to be my partners (those who posed themselves as my partners) |

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Here “شريك” (shuraka’i) does not mean “my partners”.

2:22 Those that you considered to be my partners on your own

As such “ذنbag” (zanbika) would not mean your nonsensical talk, or improper talk (48:2). It means the improper talk with which they blamed you or accused you. See heading (Dh-N-B).

Q-D-W ق د و

“القد” (al-qidu): the trunk of a tree from which branches sprout.

“القدوة” (al-qadwah): to progress.

“تقدّت م بالله” (taqaddat bihi dabbah): the animal took its rider on the straight path {T}.

Ibn Faris says this basically means to be like something and to receive guidance from it.

Q-Dh-F ق ذ ف

The Quran after mentioning all past messengers tells the Messenger Muhammed:

6:91 These are the people whom Allah had given His guidance, so follow the guidance given to them

In other words the messenger is instructed to follow the guidance which was given to messengers before him and now is preserved in the Quran. As such the Quran is the same path that all past messengers have been following. Following the Quran is following the way all messengers have followed. That Deen which was given to them is no more present in its original form, but the very same principles which have also been called permanent values, have been given in the shape of the Quran {T}. Therefore, anyone who follows the Quran follows the path of the messengers from the past. This is the essence of “ﬁبَدِﻩ ﻗْﺘَﺪِ” (fabihuda humuqtadih) in (6:91).

“بقى ﻗْﺘَﺪِ” (iqtada) is of the guidance which the messengers have been receiving from God. Any other “بقى ﻗْﺘَﺪِ” (iqtada) or following is the following of cults which the Quran has opposed at several places, as in (43:23).

Raghib says it means to throw afar {R}.

This word also means to speak out something, to throw, or to put something. Metaphorically it also means to allege or accuse {T}.

“قذف” (qazf): to throw stones or shoot an arrow etc. {T}. It also means to describe someone’s faults or to criticize someone {R}.

“قذف المحسّنة” (qazafal-muhsinah): he accused a chaste woman.

“قذاف” (al-qazzaaf): a sling etc. with which something is shot afar {T}.

SurahTaha says about Moosa:

20:39 Put him into a coffin and then let the box drift in the river.

Surah Ambia says:

21:18 we keep striking falsehood with truth from time to time

Good and evil, or haq and baatil keep at loggerheads, and the constructive forces prevail at last.
Those previous principles (not principles but orders in the light of those principles) which needed any amendment were amended and were put in the Quran. As such, now following God can be done only by following the Quran, as other books have been corrupted by human thoughts and interference over a period of time. Also see heading (N-S-Kh).

**Q-R-A**

(qara) basically means to gather {F}.  
(aqraatin naaqah): the sperm of the camel embedded in the female camel’s womb and gathered there or stayed there.  
(qara’atinaa’aaqah): the she-camel became pregnant.  
(qar’un): for blood to clot in the womb.  
(aqra’atil mir’ah): when a woman has menstruation {T}. The plural of (qar’oos) is (quru’un) as in (2:228). This word is also used when a woman is free of menstruation {Lughat-ul-Lagha}.

Zajaaj says “(qur’an)” also means to gather, or to bring thing closer together to meet

**Ibnul Aseer** says the Book of Allah is called “(Qur’an)” (Quran) because it has gathered all the explanations, judgements about lawful and unlawful, promises, signs, values, models, and verses all together in a book form {T}.

**Raghib** says it is called Quran because it contains the summary of revealed books inside it, or rather contains the root of all knowledge {R, Al-Qartyain}.

The Quran says:

<table>
<thead>
<tr>
<th>Verse</th>
<th>Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>75:17</td>
<td>to collect it and keep it safe (like the sperm is kept safe inside</td>
</tr>
<tr>
<td></td>
<td>the womb) is Our responsibility</td>
</tr>
<tr>
<td>75:18</td>
<td>Therefore when we gather it (complete it and establish or</td>
</tr>
<tr>
<td></td>
<td>embed it in your heart) so you follow it.</td>
</tr>
<tr>
<td>75:19</td>
<td>So to reveal it before the people openly is also Our</td>
</tr>
<tr>
<td></td>
<td>responsibility.</td>
</tr>
</tbody>
</table>

This shows that the Quran had been completed and had appeared before the people in its completed form during the time of the Messenger. It is therefore not right to believe that the Messenger had left it in a scattered form and it was collected later. Aside from other evidences, the Quran itself is a witness to the fact that it was available in collected and book form.

(al-qiraah): to join words and letters together.

**Ibn Abbas** says “(futtabih Quranahu)” means to follow the Quran and act according to it.

Some think that “(qara)” is a Hebrew word meaning to announce.

(iqra baismi rabbika): announce the sustenance related attribute of your Sustainer (96:1).

This is the same thing that is in surah Al-Mudassar:

<table>
<thead>
<tr>
<th>Verse</th>
<th>Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>74:2</td>
<td>Stand up and announce the sustenance related attribute of your</td>
</tr>
<tr>
<td></td>
<td>Sustainer</td>
</tr>
</tbody>
</table>

According to this, “Quran” would mean a public announcement.
The Quran is a Book whose every word is a fact and it brooks certainty and removes every sort of uncertainty (2:2). Whatever Allah had revealed to the Messenger is safe in the Quran (6:19).

- The **momineen** have been asked to follow the Quran and no other dictum (7:3).
- The Messenger of Allah too had been required to follow the Quran (10:109).
- The Holy Messenger used to take decisions according to the Quran (10:109).
- He who does not decide according to the Quranic injunction is not a **momin** but a denier (5:44).
- Allah’s teachings have been included in the Quran and no man can make any amendments (6:116).
- It is the synopsis of all the past teachings (5:48).
- There is no contradictory thing in it (4:82).
- All differences can be resolved with its help (42:10).
- Whatever is said therein has been expostulated by God Himself (75:19).
- It has been called “**tibyana likulli shaiyin**” in (16:89). This has been done by repeating verses (17:41), (6:106).
- The Messenger of Allah used to resolve all differences through the Quran (16:64).
- The Messenger used to advise the people with its help (50:45).
- It itself is Light (5:15).
- It illuminates things and has been given to enable man to complete his life’s journey in its light (6:123).
- It contains the order to deliberate on it so much (47:24).
- It is made easy and is easy to seek guidance from it (54:16).
- A man must first cleanse his mind of pre-conceived ideas and then seek its guidance (56:79).
- To mix the verses of the Quran with non-Quranic beliefs, thoughts and concepts is **shirk** (42:21) i.e. to do this means the success can never be achieved as declared in the Quran.
- When man is used to personality cults then its advice is very unpleasant for him (40:12, 39:45, 17:46).
- When anyone asks them to look only towards the Quran (besides all other books), they accost him (22:72) and they tell people not to listen to such a person and make a lot of noise so that even others cannot hear him (41:26).
- Not only do they stay away from the Quran themselves but also prevent others from it (2:26).
- There is nothing like the Quran (6:94).
- Opponents wanted to make amendments in it, but the Messenger could not do so (10:15).
- The honour enjoyed by the **momineen** of early era was due to their adherence to the Quran, but when those who came later gave up this adherence, they lost their glory and became a non-entity (43:43). This is the complaint that the Messenger will make to God (25:30).
- **Deen** is only that which is contained in the Quran. By giving up the adherence to the Quran, one gives up the **Deen** itself.

Today we can again adhere to the Quran if we can only understand that the **Deen** and the Quran are one. **Deen** is within the Quran and that which the Quran does not contain is not **Deen** i.e. **Islam** = **the Quran**. The responsibility for the safety of the Quran has been taken by God Himself (15:9).
Q-R-B

"Q-R-B"

(qareeb) as against "ba’eed" means to be close (21:109).

(al-qurb): to be closer to someone (with reference to distance).

(al-qurbah): to be close to somebody with reference to rank.

(al-qurba) and "al-qarabahu": to be close to someone with reference to relation, that is, to be a relative.

(zil qurbah): those who are related (2:83).

Surah Shura says:

42:23 tell them that I demand no compensation for being a messenger excepting that you love my relatives (General meaning)

This translation is not only against the dictionary but also against the Quranic teachings.

Lissan-ul-Arab says this verse means “O, Messenger, tell them that I demand no remuneration for my Messenger hood, but at least fulfil the obligations that are due you as my relative” {T}.

17:26 give your relatives their right

2:177 he gave money to his relatives

Hence verse (42:23) would mean “your own relatives” i.e. "qurbaakum". That is, if you absolve yourself of your obligations towards your relatives, that is, my remuneration.

This is the same thing which has been described in surah Saba:

34:47 tell them the remuneration I want is for your own good

Whatever the meaning, it is a fact that the Messenger of Allah did not ask anyone for remuneration nor did any messenger announce that he wanted any remuneration for messenger hood (26:109, 26:14, 35:26).

(at-taqarrubu): to want to be close to someone and strive for this purpose {T}.

(al-muqarabah): to come close to one another.

(al-qurbaan): the thing (offering) with which God’s proximity is desired {T}.

Surah Al-Ma‘idah mentions two of Adam’s sons, i.e. two men about whom it is said:

5:27 When they presented some sacrifice and the sacrifice of one of them was accepted

The Quran gives no details about the sacrifice as to what it was and how it was presented. It could well be something presented as an offering or some good deed which had been done to get closer to God.

The Quran does not mention the word sacrifice for the animals slaughtered at the time of Hajj. The closeness to Allah is not with reference to distance or place. The more a man starts to reflect Allah’s qualities in him, the more he becomes closer to Allah, and the way to reflect Allah’s qualities is to follow Allah’s guidance.

Surah Al-Alaq says:

96:19 do not agree with a man who finds ways to avoid the laws of Allah, instead obey these laws of Allah and thus come closer to Allah
In other words, one may achieve qualities of Allah through reflection upon and actions according to the law of Allah. This is what is meant by the awakening of man and the stability of his personality.

**Aulia-e-Allah** (the friends of Allah) do not belong to a separate group rather every **momin** is an **aulia-e-Allah**. The laws of Allah can be followed by being part of a society and under a system. It cannot be down as an individual hermit nor in monasticism and neither can Allah’s proximity be attained through any other deity’s recommendation. See verse (46:28). Such a Deity is only one and it is only Allah.

“**(qurban)**: the way to attain closeness. Plural is “**(qurbaa)**” (qurban) as in (9:99).

“**(aradan qareeba)**: immediate benefit, or quick return (9:42).

In the old ages, people slaughtered their animals and offered them as a sacrifice to please their gods. The Jews used to incinerate these slaughtered animals. Thus sacrifice by fire is often mentioned in the Torah.

**Surah Aal-e-Imran** says:

| 3:183 | A sacrifice which the fire consumes |

This verse is a reference to this sort of sacrifice. They believed that if the sacrifice is accepted then the fire consumes the offering. About man’s effort to be close to Allah, see heading **(D-Ain-W)**.

**Q-R-H**

“**(al-qarh)**” and “**(al-qurh)**”: the wound from a weapon.

Some say that “**(alfarh)**” means a sword wound.

“**(al-qurh)**”: burning and other sensations due to the wound.

“**(bihi qurhun min qurh)**”: he is aching due to his wound **{T, F}**.

**Raghib** while supporting this meaning says that a wound caused by external sources is “**(qarh)**” and that wound which is internal is “**(qurh)**”.

The Quran has used this word to mean war losses in (3:139), or the trouble suffered due to this kind of loss. Basically both meanings are the same.

**Q-R-D**

“**(al-qarad)**”: tangled wool or useless wool **{T}**. It means wool which cannot be woven and is hence thrown away as useless. Later this word started to mean ignominy and humiliation .

“**(aqradar rajul)**”: that man became immobile due to deprivation and destitution, or was insulted and pretended to be dead **{T}**.

“**(al-qird)**”: monkey. The plural is “**(al-qiradah)**”.

“**(al-qiradah)**”: lice or bugs which infest camel’s hair **{T}**.

The Quran says that the Jews who had violated the orders of Sabbath had been turned into “**(qiradah khaasi’un)**” (2:65). See heading **(Th-B-T)**. The meaning of “**(khaasi’un)**” is insulted, demeaned, or useless. See heading **(Kh-S-A)**.

**Surah An-Nisa** says that they were insulted (4:47), i.e. they were deprived of the pleasantness in life

Verse (7:163-167) explains this by saying that Allah ordered such people to overbear them as would give them different kinds of punishments or perpetrate travails. This shows that this was the same sort of punishment which at another place has been called “**(zillah)**” and “**(maskanah)**” as in (2:61).

In surah **Al-Ma’ida** the hypocrites have also been called “**(qiradah)**” and this has been explained by saying “**(abadat ta’ghoot)**” in (5:60). It means those who obey evil or falsehood, or those who
do not follow the permanent values. This very thing is called “laanat” (qarn) and “ghazab” (qarn) i.e. not getting the true benefits of life.

These explanations show that “kouna qurdaa xasiyin” (kunu qiradatan khasiyeen) in (2:65) does not mean that they were really turned into monkeys. It means that they were truly insulted and lived miserable lives. This was because of instead of following the guidance through the revelation they used to differ on this with each other (16:124). This is the condition of every nation which starts violating the permanent values. They lose character. For example, the loss of character was evident when they did not follow the Sabbath.

Q-R-R

Q-R

(Q-R-R) for something to stop, stay put in one place or the place where a thing stops.
(Q-R-aar): low land where water stops or collects.
(Q-R): to reside somewhere, to stop and stay there.
(I-St-iqraar): to stop, to be unmoved.
(Q-R): to make something stop at a place, to make it stay. It also means to accept and agree.
(M-S-taqarrul hamal): the last part of the womb where pregnancy takes place (T, F).

2:84 then you accepted or confessed
2:36 for you the earth has been made a place to rest upon

The addition of “ila-heen” (ila-heen) here has shown that this stay on earth is temporary or for a fixed period. But this does not mean that Adam was somewhere else before this and then he was sent to the earth. This whole story is about this earth,. See the word Adam under the heading (A-D-M). See heading (W-D-Ain) for meanings of “mustaqarrun” and “mastudah” as used in (6:99).

6:67 every news has a point at which it is either confirmed or denied

It means that every deed has a result, and every event goes to a certain point where it stops and its results are made evident. This is its “mustaqar”.

36:38 The sun is (beside revolving) also taking its system towards its mustaqir speedily

(Al-qar): a thing which is a cross between the palanquin of a camel and the saddle of horses which is used by men for riding. It also means a howdah which is used by women for sitting on camels (T, F).
(Aqral-lahau cenuhu): may Allah grant him so much wealth that he would not need to look at people’s wealth greedily or envyingly (T, F) . The other meaning of this verse is “may Allah keep him happy”.
(Qurratah ain): that which provides solace to the eyes (and contentment to the heart).

The Quran has used “Qurratah ain” in (25:74) and “Qarri aina” in (19:26).

(A-L-qarru): the cold of winter.
(Bard): any cold weather in summer or winter (T).
(Qarrah ilahil ma’a): put water over him or on him.
(Qawaryar): any container, especially of glass, in which wine is stored. The plural is “Qawareer” (qawareer) as in (76:15-16). Later glass itself came to be called “Qawaryar” (qawaryar). By extension, women were also called so.
The word “ﻗَﺮْﺵٌ (qarsh)” has a lot of meanings in the dictionary.

**Faraa** says that this word was the fore runner of the word “ﻗُﺮَﻳْﺶٌ (quresh)” which means to collect things from here and there. Since the tribe of *Quresh* were gatherers, they came to be called so.

“(tagarrasshal-qoum): the people gathered. Some think that the *Quresh* were so called because they used to buy trading goods quickly because *(taqarrash)* also means to purchase trading goods first.

Some say that one day *Nazar Bin Anana* (the forefather of the *Quresh* tribe) wrapped himself in cloth and thus the tribe came to be called *Quresh*. Some say that one day the people of his tribe said to him “(ka annahu jamalun quresh), which means that he looks like a strong camel. And thus he was called *Quresh*. Some say that *(qussi)* was called *(qarshi)* and he gave this name to the *Quresh* tribe. Some say that this word means the river monster *qirsh* (whale) which all sea animals were afraid of. Some say this nomenclature stuck because of *Quresh Bin Mukhallad Bin Fahr* who was the leader of their caravan and people used to say that “the *Quresh* caravan has arrived”. Some say that they acquired this name because trading was their only subsistence as they were landless and couldn’t do farming.

“(fulanun yataqarrashul maal): that man collects wealth {T}.

*Ibrahim* made his son *Ismail* settle in Hijaz in order to look after the *Ka’ba*. He had twelve sons and *Qidaar* was famous among them.

His descendants divided into a vast number of families. *Quresh* was one of the families and was considered to be considerably honoured and powerful, and respected. Among them *Fahad* (approx. 325 A.D.) and *Qussi Bin Kilaab* (425 A.D.) are very famous. The messenger *Muhammed* was born in this tribe.

By virtue of being the caretakers of the *Ka’ba*, the *Quresh* were respected far and wide. Trade was their profession. They had pacts with several tribes which ensured safety for their caravans. This has been pointed out by the Quran when it says:

| 106:1 | due to the pacts which the *Quresh* had with others their caravans travel safely during winter and summer | لِلَّذِينَ امْتَكَنَّ جَمْهُرَهم مِّنَ الْبَيْنِينَ وَالْبَيْنِينَ |

After this the Quran says. This is due to their being the caretakers of the *Ka’ba*. Therefore they should obey the Sustainer of the *Ka’ba*:

| 106:3 | Sustainer of *Ka’ba* gave them food when they were hungry and provided them peace and security when they were in fear | فَفَطَمِّعَهُمَّ رَبَّ الْكُتْبِ امْتَكَنَّ مِنَ الْبَيْنِينَ وَنفَخَ عَنْهُمْ مِّنْ خَلْقٍ |

This is fine reasoning. People enjoy benefits in the name of God but worship others. This is not a fair thing. If they benefit in the name of God then they should also obey His laws. And if others are to be obeyed then they should stop linking themselves to God!
Q-R-Zd

Q-R-Zd

“القرض” (al-qarz): to cut, delink.
“قرض المالكان” (qarzal-makaan): he avoided some place {T}.
“قرض في سبيله” (qarza fi sairih): he bent right or left while walking {T} (18:17).
“قرض” (qarz): something which is lent or some deed performed in the hope of getting a return {T}.
“أقرز” (aqraz): give something or perform some deed in the hope of getting some return.
“قرض حسن” (qarzun hasan): to deal amiably (metaphorical meaning).

The Quran has used this metaphor as in (2:245). This verse means “In the initial stages when Allah’s system is being established then anything which is required should be provided collectively and every effort, every type of bodily or material sacrifice that is needed should be made available happily”

All this mentioned above would be “قرض حسن” (qarzun hasan). But if other meanings of “قرض” (qarz) too are included with this meaning then the meaning would be more clear.

“القرض” (al-qarz): to chew {T}.

“القريض” (al-qareez): a ball of fodder that a camel regurgitates and then chews on, and when it is digestible, returns it to the stomach for making it part of his body {T}.

In the system of Allah, whatever the individual gives to the society is a form of “قريض” (qareez). The society spends it at the proper places to obtain the best results. As such, that which the individual had provided comes back to him as an individual of the society.

This is why it is said:

| 2:245 | Is there someone who wants to give qarz hasanah to Allah so that He may return it manifold? |

This increase is with respect to results. Nothing is loaned to Allah directly but to His followers. Therefore a society formulated on the lines of the permanent values, fulfils all the obligations towards the individual that which Allah says are His responsibilities, and recovers the dues which have been imposed by Allah. Everything the individuals in such a society do or give will all be called “قرض حسن” (qarz-i-hasanah).

Q-R-Te-S

“القيرطاس” (al-qirtaas), “القيرطس” (al-qirtus), “القارات” (al-qartas): paper or anything which is written upon {T, R}.

Plural is “قيرطيس” (qratees) as in (6:92).

“القيرطاس” (al-qirtass) also means the skin which was hung as a target for shooting arrows {T}.

Muheet says that “القيرطاس” (al-qirtas) means a paper or something that is written upon. Otherwise that something on which nothing is written is called “طرس” (tirs) and “كاغذ” (kaghaz). It is also the opposite {T, M}.

The Quran says:

| 6:7 | If we had even revealed a book written on paper. |
Q-R-Ain

(al-qara): to strike a thing on another {F}.
(qarahu rasahu bil asa): Hit the stick on his head.
(qara’al-baaba qar’aa): knocked on the door.
(al-qara’a): a flinted stone.
(al-miqraa’u): hammer etc. which is used to break stones with. There is a connotation in this word of harshness, misery, and intensity.
(al-qar’aa’u): a garden which has been eaten up or grazed by animals.
(riaazun qar’un): a good sword {T}.

The Quran has mentioned “القراية” (qaari’ah) which means severe misery which nations face due to pursuit of wrong deeds.

The Quran says:

| 13:31 | Due to their deeds, some misery or other ill continue to meet or befall them |
| 69:4  | Thamud and Aad denied the striking calamity |

It refers to the misery which had to come upon them due to natural turn of events. It was this "لاقارة" (qaari’ah) which the Quresh tribe met due to their rebelliousness against the messenger and his companions, and this is the "القاريحة" (al-qaari’ah) which every nation that is rebellious will meet. This is seen nowadays due to the mutual conflict among nations. The details in surah Al-Qaariah include the clashes that will take place in this world as well as the accountability that will be conducted in the hereafter.

(القارة القراة) (ilqaa’ul qur’ah): balloting {M}. The Quran does not use this word "قراه" (qur’ah) to mean to draw straws or lottery.

In reference to Maryam, it is said:

| 3:43 | They drew their ballots (through bows) |

The Jews used to decide many things by balloting. The bible mentions this. The Quran however advocates decision making by using the intellect and wisdom. It does not leave decision making to chance but makes them on a rational basis.
Q-R-F

"al-qirf": the bark of a tree, or the peel of a pomegranate, etc.
"al-qiru minal-ard": the crust of the soil which is uprooted along with the vegetables.
"al-qirfah": to obtain and earn.

Ibn Faris has said it means to wear something, or for something to be indiscriminately mixed with another.

"iqtaraf": to earn.
"iqtarafal-maal": He collected wealth.
"rajulun qurafah": an earning man {T}.
"iqtaraf": to labour and earn whether the work is good or bad, but usually it has the connotation of doing bad work {R}.

Surah Al-Anaam says:

6:114 So that they may continue what they are doing. Let them be engaged in things they are busy in.

Q-R-N

"al-qarn": the horn of an animal, or that part of a man’s head where the animal has its horns, or the upper part of the head.
"al-qarnu minal-goum": the head of a tribe or a nation {T}.

Ibn Faris says it basically means a thing that is highlighted or comes strongly and with intensity to the surface, and to gather one thing with another.

"al-qarn": fixed period. There is difference of opinion as to how long this period is, but generally it is said to be a hundred years. Some say that some part of a period is called "qarn" and its limit is not fixed. Or it means contemporary or a nation which has been obliterated or occurred in the past.
"al-qirn": contemporary or equal {T}.

Surah Al-Anaam says:

6:6 former nations

The plural of "qarn" is "quroon".

"al-qarn": to tie something with another or to mix with it, or to tie two camels with one rope {T}.
"qurrinatil usaara fil hibaaal": the prisoners were rounded up and tied to a rope {T}.

The Quran says:

14:49 tied together in chains

"qarnush shaitaan": the disciples of the devil or his force {T}.
"aqarana lil amr": He had a say in the matter. He had the capacity for some work {T}.

The Quran uses the word "muqrineen" in (43:13) to mean “those with power and authority”.

"al-qareen": companion, friend, tied together in one rope or in one cause {T}.

The Quran uses the word "qareena" to mean companion or friend in (4:38).

Muheet says "al-qarinah" means wife.
Surah Al-Kahaf mentions "ذِی ﺍﻟْﻘَﺮْﻧَﻴْﻦِ" (zulqarnain) in (18:83). It has many recounts but modern research shows that it refers to a king Kaikhusru or Cyrus. His two horns or hats mean the two kingdoms of Media and Faaris that he ruled. About a hundred years ago, a statue was discovered from the ruins of Istakhar which has two horns on the head, because in Iran a country was represented by "ﻗَﺮْﻥٌ" (qarn) or horn. This was the king who had delivered the Jews from Babylon’s dreadful captivity and at whose hands the predictions of the messengers Daanial, Yasiah, and Yeremiah were proven true. These predictions are present in the Torah even today. Daanial had dreamt of a hippo with two big horns. He was told by Jibreel that it was the king of two big states who would deliver the Jews from the Babylonians. This deliverer was famous by the name of Zulqarnain among the Jews.

Sir Percy Sykes has given the photo of this king Cyrus in his book “A history of Persia” in Volume 1.

In the predictions of the messenger Yasiah the man with the horns has been called Khars. So when this king Khars conquered Babylon and liberated the Jews, the messenger Daanial showed him or told him about this prediction of the messenger Yasiah which had been made about a 150 years back.

This king first moved towards the west from Iran and reached Lydia (a country of north west Asia minor) and conquering its capital Sardas, reached the sea coast where the sun could be seen setting (18:86). Later he went to Bakhtar (18:90). His third sojourn was towards the Koh pass where he built a wall so that the people of the south were protected from the attacks of the wild tribes of the north (18:94). These were the followers of king Zartasht. Quran has acknowledged the high character of this king (18:95-98). More details can be found in the book titled “Barq-e-Toor” and under the heading “Zulqarnain”.

However, these are the facts that modern research has been able to reveal until now. Some other facts that are revealed, may throw light on some other details. The reason that the Quran has mentioned king Zulqarnain, can be achieved even without determining historically as to which king is referred in the Quran.

Q-R-Y

قَرَىٰ ﺍﻟْﻤَﺎءَ ﻓِﯽ ﺍﻟْﺤَﻮْﺽِ (qaral-ma’a fil hauz): filled the pool, or collected water in a pool.

Ibn Faris says its basic meaning is to collect and to congregate.

In surah Al-Baqrah “ﻗَﺮَىٰ” (qaryah) has appeared to mean a dwelling. (2:259)
In surah Al-Ambia “ﻗَﺮَىٰ” (qaryah) has come to mean the people of a dwelling.
In surah Az-Zakhraf “ﻓُرُزَـَـَـَـَـَـَ(qaryatain) has appeared which means the dwellings or the twin cities of Mecca and Ta’if (43:31). The dictionary has expostulated that whenever “الْفُرُزَـَـَـَـَـَـَ” (al-qaryatain) is said, these two cities of Mecca and Ta’if are meant. {M}.

قَرْيَۃٍ ﺍَ: big city, any city or any place where many dwellings are situated alongside each other {T}. Plural is "قُﺮیً" (qura).

Raghib says it means any place where people gather. It also means the people who gather {R}.

Muheet says that a walled city is called "اَلْمَدِينَةُ" (al-madinah) but "اَﻟْقَرْیَةَ" (qaryah) and "اَﻟْبَلدَة" (baldah) are cities which are not walled {M}.

"اَﻟْفُرُزَـَـَـَـَـَـَ" (al-qaryah): big city, any city or any place where many dwellings are situated alongside each other {T}. Plural is "قُﺮیً" (qura).
Q-S-R

Q-S-S

Q-S-Te

Ibn Faris says it basically means “overpowering with intensity”.

The Quran says:

74:51 They are running away from the lion (So that it may not eat them)

Raghib says that it actually means to struggle for something at night {R}.

Muheet says that it is a Hebrew word, and it means “sheikh”. Its rank is below that of the bishop in the Christian church hierarchy {M}.

According to the Lata’if-ul-Lugha it means the right scales or measurements, or the rightest scales

The Quran says:

5:42 Then judge fairly between them
7:29 Say, my Rabb has commanded justice (i.e. be just)
49:9 Then make peace between them with justice and act justly. Indeed Allah loves those who act justly

But “قسفَةٌ (qasat)” and “يَقْسِفَ (yuqsitu)” also means to move away from the truth and to be oppressive {T}. In other words this word means the opposites. Ibn Faris shares this opinion.

In verse (72:15)

“قَسَطُونَ (qaasitoon): those who oppress, or those who are unjust (72:15).

“مُسْلِمُونَ (muslimoon) has been used against it in (72:14), i.e. a Muslim is one who is never unjust.

“القَسَطُ (al-qasatu): for the neck to dry up.

As said before, “قسفَةٌ (qasat)” and “عَدْلٌ (adal)” both mean justice but the fine difference in them is that “عَدْلٌ (adal)” would mean to do justice between two men, “قسفَةٌ (qasat)” would mean to fulfil someone’s rights in a fair manner.
Surah An-Nisa says:

4:3 If you fear that you will not be able to fulfil the rights of the orphans and the women

Here there is no question of measuring the rights against anyone. The question is of fulfilling the rights of women and orphans themselves.

Ahead it is said:

4:129 You do not have the capacity to do justice between the women.

Here the question is of treating different women equally and hence “(adl)” is used.

Q-S-M  ق س م

“(qasam), “(yuqsim): to divide something in parts, or to divide.
“(fanqasam): it was divided into parts.
“(al-qismah): division {Gharib-ul-Quran}.
“(qismatun zaiza): unjust division (53:22).

The Quran says:

43:32 We have divided between them (apportioned between them) worldly accoutrements of life

This does not mean that God blindly distributes sustenance. For its division there is a law, which says:

53:39 Man gets for whatever he strives

This division that we see in this world is not according to the laws of Allah but is man-made.

“(mqasoom): that which is divided (15:44).
“(muqassim): the divider (51:4).
“(iqtassam): to demand division.

In the era before Islam, animals were divided by using arrows or dices. The Quran has advised against it, because by doing this, man renders himself open to vagaries of chance rather than deciding on the basis of rationale. This is an insult to humanity. This is why gambling and balloting is not permitted. For gambling see heading (Y-S-R) and for balloting see heading (Z-L-M).

“(qasam): reasoning and evidence {Gharib-ul-Quran}, or that which separates truth and falsehood.

56:76 The evidence that I am presenting, is a great evidence

About Iblees it is said:

7:21 He told them both by swearing.

The momineen are wont not to swear but to present evidence and reasoning in support of their claims. The compensation for breaking a promise has also been fixed so that swearing is kept at a minimum.
**Q-S-W**

"قَسَوَةٌ" (qaswah): for something to become hard.
"قَسَوَاتٌ" (qaswatun) or "قَسَوَاتُ الْقَلْبِ" (qaswatul qalb) means heartless.
"حَجَرٌ فَﺎﺱٍ" (hajaroon qaas): solid and hard rock.
"اَرَذْنَ قَاَسِيَةٌ" (arzun qaasiyah): harsh land which grows nothing.
"لَﻴْلَةٌ قَاَسِيَةٌ" (lailatun qaasiyah): very dark night \{T\}.

**Nawab Siddiq Kasan Khan** says that the speciality of the root (Q-S-W) is that it denotes strength and congregation \{R\}.

The Quran says:

<table>
<thead>
<tr>
<th>verse</th>
<th>translation</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>2:74</td>
<td>Then your hearts hardened after that So they are like rocks, or even harder</td>
<td>﴿ۚ ﻣِنْ ﺑَعْﺪِ ذَاﻟِﺬِﻛَارَ ﯽَ ﻪِ ﻛَﺎ ﳊِﻠْﺟَﺎرَةِ او اَﺷَﺪُةً قَـﺴْﻮَةٌ ﴾</td>
</tr>
</tbody>
</table>

Here "كَـﻠَﺢَﺟَارَةٍ" (kalahijrah) means hard like rocks, rather even harder than them.

Surah **Al-Hajj** says:

<table>
<thead>
<tr>
<th>verse</th>
<th>translation</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>22:53</td>
<td>Whose hearts are hard, or who are unrelenting</td>
<td>﴿ۚ وَاَﻟْقَـﺎَـسِيَ ﻪُ ﺷَـﺮَحَ اﻟﻠَّٰ ﻣَﻦْ ﻩُ ﺻَـﺪْرَ ﻣِﻦْ ﻻِـﺳْـﻼَمِ ﴾</td>
</tr>
</tbody>
</table>

In surah **Az-Zumr**, this has been explained by saying that they are the opposite of those:

<table>
<thead>
<tr>
<th>verse</th>
<th>translation</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>39:22</td>
<td>whose chests are opened by Allah (to accept Islam)</td>
<td>﴿ۚ ﻣِنْ ﺑَـﺮْﻋَةِ ﻛُرْدَةَ ﻣِﻦْ ﻻِـاَﻟْـاَـمِ ﴾</td>
</tr>
</tbody>
</table>

As such the “قَـﺳَاوَةٌ" (qasaawat) of the heart would mean to stick to one’s wrong stance without deliberating and thinking about what is said and thus become unable to hear and accept that which is right. This is what dogmatism is. See heading (Sh-R-H) and (Sd-D-R).

**Q-Sh-R-Ain**

"اَﻟْقُﺸَـاَـعِرُ" (al-qusha’ir): that which is harsh and rough to touch \{T\}.
"اَﻓْـﺷَـاَرَ ﻣَـاَنِدَ" (aqsharrah jilduhu): his skin started palpitating, shivering \{T\}.

**Aqrab-al-Muwaarid** says it metaphorically means “out of fear”.

Surah **Az-Zumr** says:

<table>
<thead>
<tr>
<th>verse</th>
<th>translation</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>39:23</td>
<td>It sends a shiver down their spine</td>
<td>﴿ۚ ﺗَـﻘْـﺸَـﻊُ ﻣِﻦْ ﺑَـﺮْﻋَةِ ﻛُرْدَةَ ﴾</td>
</tr>
</tbody>
</table>
“قصد” (qasd): to intend, to be attentive, to proceed towards something and to stand up for it, whether this is done moderately or not.

“القصد في الأمر” (al-qasu fil amr): to be moderate in some matter.

“قُصد فَلَنَّ فِي مَشْي” (qsada fulun fi mashishi): he adopted a moderate stance in his speed.

“سَفاَرَان قَاسِدَان” (safaran qaasidan): moderate in journey (9:44).

“القصد،” “التقسيد” (al-qasdu, at-taqseed): to cut something in middle or to break something into two {T}.

“القصد في أمر” (iqtasadi amrihi): he was stolid and moderate or did not get distracted this way or that.

“القصد” (al-qasd): for the way to be straight and clear {T}.

The Quran says:

<table>
<thead>
<tr>
<th>16:9</th>
<th>To make the truth clear, (evident or straight) is Allah’s responsibility</th>
</tr>
</thead>
</table>

He has done so and only He can do so. But people adopt the wrong way instead of taking the right path. If “علي” (ala) is taken to mean the same as “إلى” (ila) in this verse, then it would mean that the path to Allah is the ‘middle’ path. Not those paths which are crooked and lead one astray.

Raghib says that “التقصيد” (al-iqtisaad) is of two kinds. One is completely virtuous and its two ends are positive and negative which are given up and the middle path adopted.

“واعدة فِي مَشْيَك” (waqsid fi masheek): adopt moderation in your walk or in your affairs, because neither speed nor slowness is good in walk (31:19). But in the other kind of moderation that one end is good and the other end not. That is, like justice and oppressiveness and injustice. A man who fluctuates between these two ends is called “مقتصّد” (muqtasid) {R}.

Raghib’s words need consideration. At one end is wastefulness and at the other end is miserliness. Both these extremities are bad. The good way is between the two, i.e. neither to be a big spender nor be miserly. This moderation is laudable. Take another example. On one end is the truth and at the other end falsehood. Only one end here is good, not the other. Thus to be in the middle here is no big deal. Only he is laudable who adopts the path of the truth, not moves in between. The truth is stolid in its place. He who moves one inch away from it adopts falsehood.

Take another example. On one side is justice and at the other end is oppression or injustice. He who adopts justice is laudable but the person who adopts the middle way between justice and oppression is sometimes just and sometimes not, or is neither just nor oppressive. This means that if he is indifferent, then that person’s deed is not laudable. Only those come up to the Quranic criterion will always do justice.

An example is found in surah Al-Faatir where it has been said:

| 35:32 | We have selected one nation for being heir to our book and there are some who excel in virtues |

See also (5:66).

This group among the three mentioned above is the best obviously, while those who do injustice are the worst. But between them is a group which does proceed in either virtuous deeds or evil. This will be better than the oppressive group but below the third. Its modus operandi will not be laudable, according to Quranic criterion. Only those who do justice will fulfil the Quranic criterion.

These examples make it clear that as it is generally said that such and such nation is moderate, is not right. Islam is the path of truth, and not the middle path between the truth and falsehood. The righteous nation is one which adopts the way of truth, not which moves in between truth and falsehood. See heading (W-S-Te), for the meaning of "وسطًا" (wast).
Q-Sd-R

(al-qasr), “(al-qisr): not to be long or lengthy, but to keep within some limit.
(al-qasr): to stop, to limit within some boundary.
(qasarash shaiyi): to shorten the length of something.
(qasarash shair): shortened the hair {T, R}.

Surah An-Nisa says:
4:101 short the salaat

Ibn Faris has two basic meanings for this root. One is for something to reach its peak or limit, and second is to stop, to imprison.

(imra atun madsurah): veiled woman, or a woman who observes veil.
al-maqsurah): a vast house or a small room surrounded or protected by walls {T}.

About the women in Quranic societies, the Quran says:
55:72 Safely kept in tents

They have also been called “(qaasiraat tarf) which means “those who keep their eyes lowered or within bounds due to shyness, or those who do not let their eyes be brazen” (37:48) {T}.

(qasara ban al-amr): to abstain from something.
(qasara unhu): when a man is unable to do something, or not capable of doing it {Ibnus Sakeet}.
(qasara unhu): when the capability is there but one abstains from doing it {T}.

Surah Al-Airaaf says:
7:202 They do not stop, never are lacking

Surah Al-Fath uses “(muqassireen) in (48:27) which means “those who get their hair cut”.
(qasara sam-uhu unil hadaf): his arrow failed to reach the target {T}.

This makes the meaning of “(tqseer) clear, that is “fault”.

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Ibn Faris says the basic meaning of this root is to follow and to struggle. (28:11, 18:64).

The Quran says:

12:3 We narrate to you events in the best way

(al-qassu): story teller.

A hadith says (inna bani israeela lamma qassu halaku) which means “when Bani Israel fell into storytelling, they were destroyed”, or “they were destroyed when they gave up God’s way and started following their ancestors”. The same thing happened with the Muslims.

(al-gissah): news, matter, event {T}.

(qas shas shair): he cut hair.

(al-miqassu): scissors.

(al-qisaas): to pursue a criminal and see that he is punished for his crime, or to punish a criminal for his crime, or for a law to pursue criminals.

Raghib says it means compensation for murder.

The Quran has used it to mean the punishment for murder. Since this is an important topic let us discuss it in detail.

According to the Quran, human life is so important that it has said:

5:32 He who commits murder, except in exchange for a life or as a punishment for spreading chaos in society, is like he has murdered the entire mankind.

5:32 He who saves a soul is like he has saved the entire humanity.

This shows that according to the Quran, murder is a serious crime. Anyone who commits murder or spreads mayhem in the country can be punished by being killed.

About the chaos in the country there are orders contained in (5:33), but since we are not discussing that topic here, we can leave it to latch on to our main topic of individual murder.

About the crime of murder the first verse is in surah Al-Baqrah says:

2:178 Compensation for murder has been made mandatory on you.

In this verse “(qasaas) is generally taken to mean the punishment of death, but this is not right. As stated earlier, “(qasaas) means to pursue someone. Therefore “(qasaas) means to pursue the criminal or to follow him, not to let him go scot free so that he is punished for his crime. The momineen have been addressed in this verse to do this job.

If a society does not have collective method to fight crime then the punishment of the crime is left to individuals who have been affected. For example if a man is murdered, it is incumbent upon the heirs of the murdered man to pursue the criminal, and avenge themselves, and if the criminal is beyond their reach, then just sit tight and be unable to do nothing in the matter. But the Quran presents a collective system in which it is not left to the individuals to avenge the crime. It tells the society that the crime is against the society itself, and not just against the heirs of the murdered one. Therefore, it is the duty of the
society and not of the heirs of the murdered, to make the criminal pay for his crime. It is incumbent upon
the society to avenge the affected individuals. In modern day language it may be said that the Quran has
made murder a crime in which the police can intervene and in this the prosecution is the responsibility of
a state. Therefore it is the duty of the Islamic government to pursue the criminals and do justice.

Ahead it is said:

2:178 Free man for free man, abid for abid, and female for female

This part of this verse relates an important principle that in this matter let not the position of the murderer
or the murdered have any relevance. No matter how important the murderer is, and however lowly the
murdered, because both are equal in the eyes of the law. This because every human life, be that of a free
man or slave man or woman, is equally important.

This does not mean that if a free man “حَرّ” (hur) has been murdered then a “حَرّ” (hur) may be killed in
exchange, even if the murderer is a slave. It does not means that if the murdered is a slave then a slave
should be hanged for the murder, even if the murderer is a free man. The Quran has stressed the principle
of general equality here and said that only he who is the murderer should be punished, regardless if that
person is a free man or a slave.

Further ahead it is said:

2:178 He who has been pardoned by his brother (heir of the
murdered one), should try to fulfil his obligation honestly

There is reduction and benevolence from your Sustainer. There is no mention of punishment here, but
rather reducing the punishment is mentioned. “To be forgiving” shows that it is not connected to the
punishment by death, because there is no letting up even a little in a death sentence. To forgive somewhat
can be done when the punishment is monetary. This is called “دييات” (diyat).

The crime of murder is mentioned also in surah An-Nisa where punishments according to the different
types of crimes are mentioned. It is said:

4:92 And he who kills a مُؤْمِنٍ by mistake must free a slave and
pay compensation to the heirs of the murdered man, except if
they pardon the murder

This makes it clear that murder by mistake is not punishable by death but compensation is required which
will be given to the heirs of the murdered man. The monetary value will be fixed by the court, and the
heirs of the murdered man have been given the right to pardon some or all of the money. As such the
verse (2:178) has said that murder by mistake is punishable by compensation.

The verse (4:92) says about a case where the murdered man is from amongst your enemy or one with
which you have a pact. In this case too, compensation has been proscribed.

The next verse says:

4:53 And he who murders a مُؤْمِنٍ wilfully then his punishment is
jannah in which he will stay and the wrath of Allah will
befall him and a severe punishment has been prepared for him.

Here the Quran has said that a first degree murder or intentional murder is punishable by extreme
punishment. There is no compensation or blood money here. Although there can be different types even
in intentional murder. For example a man cold bloodedly contemplates that if such and such man is killed
then all his property will come to me. He prepares a scheme and murders the man according to a well
thought out scheme. This sort of crime should have the harshest possible punishment. Another example is
that of a man who finds that his wife’s chastity is being violated or threatened. He is chagrined and
murders the attacker in anger. This too is intentional murder but there is a gulf of difference between this
and the first example. Therefore, every intentional murder will not incur the same sort of punishment.
Punishment will differ as per the crime. This leads one to the thought that by saying "جزاءً جهنم" (jaza-u’hu jahannam). Allah’s wrath, his insult and disregard are all different forms of punishments, for example, sole imprisonment, rigorous imprisonment, solitary confinement, disqualifying one from rights enjoyed by other members of the society, etc.

It is possible that some may think that here the punishment is to be received in jahannam and not in this world. But at another place, this has been clarified by God himself. It has been said that the punishment for wilful murder is generally death.

Surah Bani Israel says:

<table>
<thead>
<tr>
<th>17:33</th>
<th>Do not kill him whom God has forbidden (who is innocent)</th>
</tr>
</thead>
<tbody>
<tr>
<td>17:33</td>
<td>If somebody is killed unjustifiably then let not the murderer think that there is no supporter or backer of the heirs of the murdered</td>
</tr>
</tbody>
</table>

Hence a person should not think that because of this he can be brazen and he will not be held accountable for the murder. He should not have this false concept. God has made the entire society as a whole the supporter of the heirs of the murdered and it will help in avenging the murder.

<table>
<thead>
<tr>
<th>17:33</th>
<th>Thus the society will definitely end up avenging the murder</th>
</tr>
</thead>
</table>

But the society has also been admonished not to exceed the limit in punishing the criminal by death.

For instance a man kills four or five people of a family. After the crime is established the court, despite being angered at this crime, is not allowed to punish excessively by allowing four or five people of the murderer’s family to be hanged, because that will be wasteful murder.

Nor does this part of the verse mean that the heir of the murderer has the right to kill the murderer.

The orders for "قصاص" (qasaas) are for the society or society’s set up and not for the individuals. They are not allowed to take the law into their own hands. The crime of murder is crime against the society. The position of the heirs of the murdered is, because the society will be the prosecution. As such "فلأ يسرف في القتل" (fala yusrif fil qatl) is also for the society or its justice system.

Thus two things are hereby clarified.

"ومن قتل مظلوماً" (waman qutila mazluma) means to deliberate murder, because in a murder by mistake the murderer will not be called the oppressor and the murdered as a person on whom oppression is perpetrated. He who commits murder due to some mistake or error is not the oppressor. Rather he is ashamed of what he has done. Therefore the murdered will be called "مظلوم" (mazlom) only when somebody has deliberately murdered him.

The powerful in society must not believe that due to their being powerful they can murder at will and that nobody will hold them accountable. The entire social power will be behind the heirs of the murdered and will help him avenge the death of his near and dear one.

The punishment for deliberate murder is death, but the limit will not be crossed in this too.

When this verse is read along with that of surah An-Nisa, that is "ذا فلأ يسرف في القتل" (fajaza’u’hu jahannamu) then it will be explicit that their jahannam would mean the punishment of death, and ‘the wrath of Allah” would mean greater punishments that the society will determine.
The above show that according to the Quran:
- The crime of murder is a crime against humanity.
- The crime of murder is not a crime against the individual but a crime against a society. Therefore, pursuing the criminal and punishing him is a duty of the society not the individual.
- It will be the court that will decide whether it was wilful murder or by mistake.
- If it is murder by mistake, then the punishment will be compensation.
- The heirs of the murdered have the right to pardon the murderer fully or reduce the amount of compensation.
- In wilful murder the punishment is not compensation, and therefore the heirs have no right and the court will decide the punishment, which can be death penalty or according to the circumstances something less than that, like life imprisonment etc.
- The statement that no *momin* is wont to murder another *momin* except erroneously does not mean that a *momin* can go around killing those who are not *momins*. Not at all. The life of a *momin* and a non-*momin* are sacrosanct similarly (5:32) but *momins* are each other’s brothers and it does not befit a brother, no matter how peeved he may be, to kill his brother, but this can happen by mistake. In such a case, he will have to pay compensation, so that he is careful against such mistakes in future. But if a *momin* kills another *momin* deliberately, then that will incur the harsh punishment of death.

The Quran while giving extreme value to life, has acknowledged that murders can take place, i.e. life can be taken where truth and justice so demands. That is, as punishment for the murder of an innocent, or in battle with the enemy, or to stop those who create chaos or mayhem in an Islamic society. But this too as to how life can be justly taken will be made by the society or the court, and not by any individual.

Therefore, not even the heirs of the murdered victim have the right to kill the murderer themselves. This is the form of *qisaas* (قِﺼَﺎﺹَ) that Quran says, in which the collective good of your society lies (2:179).

**Q-Sd-F**

قِﺼَﺎﺹَ (qasafa), (yaqsimu) and (qasma): to break something.
(raudun qasaf): a harsh boom.
(al-qaseef): dried and broken parts of a tree, or anything which has broken into two halves.
(asafir reehu faqasafatis safeenah): strong winds blew and broke the boat.

The Quran says:

17:69 Such strong winds as would break the boat

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**Q-Sd-M**

قِﺼَﺎﺱَ (qasama), (yaqsimu), (qasma): to break something, whether it separates after breaking or not.
(huwa aqsamu sanniah): his front tooth is half broken.
(saifun qaseem): the sword with a dull blade or broken (dull) sharpness.
(qasamahullaahu): May Allah demean him.

Surah Al-Ambia says:

21:11 We have demeaned many habitations into ignominy (destroyed them as a punishment for their crimes)
Q-Sd-W

“قصَاعَةٌ” (qasa unhu): he went away from him, or was distanced from him.

“قصيرًا المكان” (qasal-makaan): the place became distant, or was distanced from him.

“قصيرة” (qasiyyiah): far or distant. The plural is “القصائر” (aqua).

“النفاس” (al-quswa): far to the farthest limit, or very far {T, M, R}.

“بِالْعُدْ وَﺓِ الْقُسْوَا” (bil-udwatil quswa): at the far end (8:42).

“مكانًا قصيرة” (makaanan qasiyya): a distant place {T, M, R}.

“المسجد الأقصى” (al-masjidil aqsa): very distant mosque. Commonly it means Bait-ul-Muqaddas in Jerusalem, but we think it means the city of Medina which is about three hundred miles away from Mecca and where the Messenger migrated and which was to become the place of “مسجده” (sajdah), that is, for the group of momineen. In other words, it became a “مسجد” (masjid) or a centre of the Islamic System established within the the Quranic values.

Q-Zd-B

“قصَبَةٌ” (qazabah): he cut him off.

“فَانْقَضَبَ” (fanqazab): so he was cut off.

“قصَبَةُ الشَّيءِ” (quzaabatush shaiyi): the part which is cut off from the whole, or that which breaks off from the branches of a tree.

“القَصَبَةُ” (al-qazb): the branches of a tree which are cut from a tree for making bows and arrows, or the tree wood which is used to make arrows and bows, or every tall and spread out tree {T}.

Raghib says that the branches of a tree are called “قصيب” (qazeeb) and the branches of vegetables are called “قَذِب” (qazb).

The Quran says "عِنَابًا وَقَضَبًا" (enaban wa qazban) in (80:28) which means vegetables.

Faraa says that those who lived in Mecca used to call a type of fodder as "قَذِب" (qazb).

Q-Zd-Zd

“قَضَب” (qazza), “يَقُضِبْ” (yaquz), “قَذِبًا” (qazza): to beat something or drill a hole into it.

“قَذَبَ” (qazal-watid): he uprooted the stake.

“القَبْضَ” (al-qazbah): small pellets of stone, or that which breaks off from them.

“القَبِضَ” (angazal-jidaar): the wall developed a crack but it has not fallen down until now {R}. But Ibn Faris and Taj both say that it means that the wall fell.

The Quran says:

18:77 The wall that was about to fall down.

Ibn Faris says that the root has three basic meanings
1) For something to fall down
2) For a thing to be uneven and rough
3) To drill a hole into something.

Surah Al-Kahaf has used this word to mean “fall down”.

Ibn Faris says that the root has three basic meanings
1) For something to fall down
2) For a thing to be uneven and rough
3) To drill a hole into something.
Q-Zd-Y

Q - ﺔﺼِّٰ (al-qaza’u) has many different meanings. But the basic meanings are for something to be cut off, or de-linked as well as to be completed {T}.

Ibn Faris says it means to make something more steadfast and take it ahead on the path it should go.

“ـّ” (al-qaza): to separate and cut off {R}.

“ـّ” (qad qaza deenahu): he paid back the debt fully and thus ended his obligation to the lender.

“ـ” (al-qaziyyu): death.

“ـّ” (qaza ilaih): took the matter to its end {T}.

“ـّ” (al-qaza): to create something fully and to fix its proportions. It also means to make something explicitly clear {T}.

“ـ” (al-taqazi): to demand {T}.

The Quran says about God:

2:117 When he has decided about something or he makes a decision

Surah Taha says that the sorcerers of the Pharaoh said:

20:72 you can decide what you wish

Surah Al-Qasaas says that Moosa hit a “” (qubti) with his fist which caused his death:

28:15 sent him to death, or terminated his life

A little ahead is said that Moosa said to his father-in-law:

28:28 Whichever time period among the two I complete

Surah Az-Zakhraf uses this word against “ـّ” (maks) which means “to endure”, therefore “ـّ” (yaqz) in (43:77) would mean “to terminate”.

Since the decisions of God regarding the human world reach humans through the Divine Revelation:

15:66 We sent the revelation to him (let him know about our final verdict through the revelation)

The Quran says:

17:4 We had sent this decision to the Bani Israel via this book

17:37 Your Sustainer made the order known to the humans through the revelation

28:44 When we sent the revelation to Moosa.

41:12 thus created many planets out of it (created them and fixed their proportions)

6:2 Allah is the one who created you from earth and made it proportionate (fixed a time period for the humans on earth)

2:36 Hence you will stay on this earth for a time and benefit from it for a time

40:20 Allah decides justly

19:21 Decided matter, fixed law.
Q-Te-R

(al-qatar): drops, or a thing which is formed by drops like rain. Singular is “ﻕَﻁٍﺭٌ” (qatrah).

(ahaban qurtur): a cloud which rains very profusely.

(al-qitru), (al-qatir): melted copper or some kind of copper (18:96) [T].

(al-qatraan), (al-qatiranaal): saliva or a kind of sticky liquid which is prepared by heating the sap from sanobar trees (14:50) [T].

(al-qutr): end, towards, corner. The plural is “ﻕَﻁٍﺍﺭٍ” (aqtaar) which also means environs as used in (55:33).

Ibn Faris has said that this root does not follow any defined pattern.

Q-Te-Te

(al-qatt): to cut something width-wise.

Ibn Faris has added “to cut fast” in the basic meaning of this root.

(qadd): cutting length-wise

(ingattash shaiyi): a thing was cut [T].

(al-qitr): a fixed portion (that was cut and separated), or a scroll on which the award for somebody is written. In other words, it may mean any written scroll. Some say that the book of accountability is called “ﻕَﻨِﻁٍ” (qitt).

The Quran says:

38:16 O my Sustainer, decide quickly about us (i.e. sort out our punishment quickly)

It also means the portion or the book of accountability.

Q-Te-Ain

(qatash shaiyi): cut that thing off.

Raghib says it can also be applicable to things which are visible to us.

(qatal-lahm): to cut meat. It is also said for things which are figuratively cut.

(qata’us sabeel): to commit dacoity and cut off communications.

(qata’a lisaanuhu): to shut somebody off by doing him a favour [M].

The Quran says (figurative meaning):

2:27 they break Allah’s Covenant after it is ratified

In other words, they cut off the links of humanity which God has ordered to be kept connected, or divide the humanity into parties.
Surah Yusuf says:

12:31 And cut their hands .. (i.e. their hands stopped from what they were doing)

This means that their hands stopped working, or in surprise they injured their hands.

- فَقَطَعْنَ ٍ�ُ ﻪُ اَﻳْﺪِـَ (qut at-tareeq): highway robbers {T}. The Quran says this in context of Loot’s nation.
- ﻏْرَرْسُ ﺎَمَّ ﻪُ ﻳْﺪِـَ (qata’us sabeel): or in this verse (qat’a un sabeel) means to close the way for human regeneration unnaturally (29:29).
- ﺑِـْـَ ﺕَـْـَ (qat’a bihi): something intervened between him and his hopes. He became disappointed.
- ﺺَـْـَ ﻣِﻦْ ﺎَـَُ g (qita’min al-lail): The part of night which is from the first part of the night to the third part. The last part is also so called {T}. See (11:81).

Ibn Faris says it means any part of the night.

- ﺎَـْـَ (qut-ar rujul): that man lost hope and became vulnerable {M}.
- ﺺَـْـَ ﺎَـَُ g (qata’al-amar): To decide ultimately.

27:32 I am not one to make the last decision in any matter

Surah Al-Maidah says about theft:

5:38 cut off their hands

But it can also mean ‘adopt some way whereby their hands desist from stealing’. This meaning is supported by the remainder of the verse:

5:38 This is the punishment for them (thieves) as from Allah as a deterrent (i.e. taking measures to deter others to resort to stealing)

For the meaning of "نَـْـَ (nakalan) see heading (N-K-L). That is, adopt measures whereby their hands desist from stealing.

Ahead it is said:

5:38 and the criminal who is repentant for his crime and reforms himself should be forgiven

Now this repentance could be after or before the punishment is given to him. But if his hands are cut off as punishment then what can be achieved by forgiving him? On the other hand, if "اـْـَ (aidi) is taken to mean “authority”, then " (qata yud) would mean to withdraw that authority, or ability which enables someone to steal. This encompasses all sorts of misappropriation. See heading (N-D-Y).

Surah Al-Mai’dah says ahead about the rebels of the state:

5:33 Kill them or put them on the cross, hang them, expel them from the country or cut their hand and feet from the opposite direction.

Here besides putting them on a cross or hanging them or killing them, the punishment of " (qataee aidi wa arjul) is also present or mentioned. It can also mean to imprison them with the opposite sides (hands and feet) in shackles i.e. with handcuffs and leg irons. The very same words have been used for punishing the sorcerers of the Pharaoh’s court.
“قَطَعِ يَدَّ” (qata yad) can also be taken to mean ‘adopt some way so that the stealing hands can be made to desist from stealing’. We too sometimes say that by signing that document you have cut off your hands, i.e. thereby that you have become helpless by doing so i.e. bound by an agreement.

If “قَطَعِ يَدَّ” (qata yad) actually means to cut off the hands then it is an extreme sort of punishment which can be adopted only when these crimes become frequent and there is no other way to stop them excepting awarding this punishment. Like smuggling has become so common in recent years that it has become incumbent to award harsh punishment for this crime in order to deter them. The border police is therefore authorized to shoot smugglers at sight. Although death penalty can be awarded only for deliberate murder or mutiny, but even this is after that the accused is provided with full opportunity to defend himself and if the crime is proven beyond doubt. Under these circumstances stealing can be punished by cutting the hand and feet, or when the system of Allah is prevalent in a society and everyone’s needs are taken care of by a society. To steal in such conditions can verily be punished severely \{T\}. Some say dacoits and robbers are also included in this punishment.

Not to establish an Islamic system and even then to punish a thief by cutting off his hand and leg is to implement Allah’s system in part and not look at the whole. The result of which is mentioned in (2:85).

Ibn Faris says this root basically means for something to break off (especially for picking fruits from trees).

\(\text{الْقِطْفُ} (\text{al-qitf}):\) a recently picked bunch of grapes. The plural is \(\text{قُطُوطُ} (\text{qutuf}).\)

\(\text{الْمِقْتَفُ} (\text{al-miqtafu}):\) the scissors with which fruits are cut off from branches \{T\}.

The Quran says:

\begin{tabular}{|c|c|}
\hline
69:23 & Their bunches grow close together \\
\hline
\end{tabular}

\textbf{Q-Te-F}

\(\text{لْقِﻄْﻒُ} (\text{al-qitf})\):

\(\text{لْمِقْﻄَﻒُ} (\text{al-miqtafu})\):

\text{The Quran says:}

\begin{tabular}{|c|c|}
\hline
35:13 & They do not enjoy even a little authority \\
\hline
\end{tabular}

\textbf{Q-Te-M-R}

\(\text{الْقِطْمُر} (\text{al-qitmeer})\):

\(\text{الْقِطْمُر} (\text{al-qitmeer})\): the breach or gap in the seed of the dates, or the thin membrane that covers the date seed. This word is spoken to mean a small thing \{R\}.

The Quran says:

\begin{tabular}{|c|c|}
\hline
35:13 & They do not enjoy even a little authority \\
\hline
\end{tabular}
Q-Ain - D

"al-qu'ud": to sit. It is the plural of "al-qu'ud" (al-qaid) which means "he who sits".

"al-maq'ad": to sit and also the bottom (which one uses to sit on). The plural is "miqaa'id".

"qu-ud" and "julus" (julus) are of the same meaning. Some say that "qu-ud" (qu-ud) means to sit down while standing, and "julus" (julus) means to sit while lying down or getting up from prostration and sitting. Some scholars say "qu-ud" (qu-ud) means to sit enduringly (tight). The foundations of a house are called "qawa'idul bayt", not "jawalisul bayt".

"al-qa'idah": the root or foundation on which a building is built. The plural is "qawa'id".

"uqedar rajul": he was bedridden and due to sickness lost the ability to sit or walk.

"qa'ada lil herb": he prepared the brave who would fight in the battle.

Zajaaj says that "qawa'idul bayt" (qowa'idul bayt) means the columns on which a building stands {T, M, R}. The Quran has used "alqawa'id minal-bayt" (alqawa'id minal-bayt) in (2:127), and used it against "qa'ada unbi'aas" (qa'ada unbi'aas) in (9:46).

Surah Al-Buruj says:

85:6 When they were sitting or ready (to do battle) ﻓِي ﺗَأْذَ ﻓَـﻋُﻮْدٍ

Raghib says that one who is lazy in doing something is called "qaa'id" (qaa'id) {R}.

In (4:95) "al-qaidoon" (al-qaidoon) has appeared against "al-mujahidoon" (al-mujahidoon) in these meaning.

"al-qaa'id" or "minan nisaa'i" (minan nisaa'i) is an old woman who has lost hope of menstruation, a husband or a child. The plural is "alqaweaid" (alqaweaid) or "minan nisaa'i" (minan nisaa'i) (24:60).

Surah Al-Qamar says:

54:55 A place where all the pleasantries of life are present ﻓِي ﻗُـﺎـﻋَـﺪَ ﻣِﻦَ ﺍﻟْﺒَـﻴْـﺖِ

See heading (Sd-D-Q). But this place (jannat) is only a place to sit i.e. a transitory place not a place for permanent abode.

Surah Al-Jinn (for the supply houses of Jinns and astrologers) says:

72:9 The place for listening ﺑِـﻟَـﺴْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْ~

Q-Ain -r

"al-qa'ar": the ultimate depth of anything.

"qa'reul biyr": the depth of a well.

"q'aaran naklah": he uprooted the date palm.

"fanqa'arat": so it was uprooted {T, R}.

The storm that engulfed the nation of Aad was so strong that it uprooted everything:

54:20 As if they were uprooted date palms كَــاَلْــْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْ~

One meaning is that they seemed like they were already uprooted, and also that they were being pulled out of their roots as if they had shallow roots, i.e. that nation thought itself to be very established. It thought that it was so deep set that nobody could uproot it, but a single storm destroyed it.

Surah Al-Haqqah says:

69:7 Like hollow tree trunks ﺑِـﻟَـﺴْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْ~
Q-F-L

**Q-F-L**

(Qafal), (yaqfilu), (yaqfal), (qofula), for somebody to return from a journey.

Some think that (qofool) means for the army to return from a war.

(aqfalal-jaish): the army returned.

(al-qaafilah): those companions of the journey who are returning {F}. But those going on a journey are also so called with the hope that they will return safely, or hoping for their safe return they are called (qaafilah), even while going on the journey {T, R}.

The Quran says:

47:24 their hearts (and minds) are locked, so that they do not think rightly

Q-F-W

(al-qafa), (al-qafia): the back of the neck.

(al-qifwah): the tail. It also means accusation.

(qafautuhu qafwa): I followed him.

(qafiyyatuhu zaida): I sent him after Zaid.

(qafiyahu hum): he is his heir {T, R}.

(al-qafiyyah): also means superiority {T, R}.

Ibn Faris too says it means to follow someone.

Surah Al-Hadeed says:

25:57 Then we sent more messengers after them

Also see (3:87)

Surah Bani Israel says:

17:36 And do not pursue a thing if you do not have knowledge about it (i.e. acquire knowledge first). Remember that the sight, the hearing, the mind, will all be questioned as to their use

Great facts have been related in this verse. The first thing is that without deliberating just out of custom or tradition, one should not continue to do something. One should undertake research himself. The other thing is the Quran has emphasised that knowledge should have evidence of the eyesight (observation) and hearing. Knowledge can accrue through hearing and sight. This is perceptual knowledge, and whatever information sight and mind relay to the mind, should not lead to conclusions through emotions (i.e. no personal bias) but through reasoning within the permanent values. Provide any possible information about everything and then conclude dispassionately using the Quran as a criterion.

Raghib too says while explaining this verse that it means not to make decisions based on guesswork or speculation. He says (qiyafah) (qiyafah) is actually derived from (iqtiffaa) i.e. speculating.
“قلب” (qalb) basically means to keep turning something up and down, or to keep changing a thing.

“قلب” (qalbash shaiya yaqlibhu): to turn and overturn a thing, or to keep turning upside down.

“قلب” (qallaba) also has this meaning as above but with exaggeration.

“قلب” (taqallaba): to turn from side to side like a snake does on hot hand.

“قلب الخبز” (qalab al-khubz) is said when the bread has been cooked on its surface and is being overturned to cook it from its inside too.

“قلب” (miqlab): the piece of iron which the farmer uses to turn over the earth for cultivation [T].

Since man’s heart too is never the same and keeps changing, it is called “قلب” (qalb), and since intellect and insight also look at things from all angles (or turn them over and inspect them) and then form a conclusion, they are also termed “قلب” (qalb).

*Ibn Hashaam* has mentioned four of the meanings of “قلب” (qalb):
- Heart.
- Intellect.
- The synopsis of everything
- The best part of anything.

*Ibn Faris* describes two basic meanings of this root.
- The pure or unadulterated or valued part of anything
- To turn one thing from facing one way to another.

The Arabs say “بِذَا عَرَبِيٍّ قَلْبٌ” (haaza arabiyyun qalb). This man is a pure Arab.

*Kitaab-al-Ashfaaq* says that every pure thing is called “قلب” (qalb).

The Quran has used two words “قلب” (qalb) and “فواد” (fuwaad).

“فواد” (fuwaad) is derived of “فااد” (fa’ad), which means to roast or heat up. These two words differ broadly in that “قلب” (qalb) is the source of intellect and deliberation, and “فواد” (fuwaad) is the depository of emotions.

Surah *Al-Airaaf* says about the dwellers of jahannam that they are the people who:

7:179 They do have qalb but do not use it for understanding

Surah *Al-Airaaf* says about the dwellers of jahannam that they are the people who:

18:57 Their qalub are covered by veils and therefore they are unable to understand

Surah *Al-Hajj* says that “قلب” (qalb) is used to mean to understand (22:46)

Surah *An-Nahal* says:

22:46 Defrauding or misleading intellects

16:22 Their hearts refuse to understand

See heading (N-K-R). Also see headings (S-M-Ain) and (B-Sd-R) where qalb is meant as being the source of intellect and insight.

Surah *Al-Baqrah* says about the hypocrites:

2:9 They do not deceive anyone else excepting themselves but do not understand this.

2:10 their minds are sick i.e. do not understand the implications of their conduct
Here the adverse condition of both the mental and psychological condition is meant. This shows that the Quran has used the word qalb to mean both intellect and emotion. Therefore the English word ‘mind’ can be meant both by qalb and fuwaad. In the Quran too both these words have been used for alternate meanings. See heading (F-A-D).

“تَﻗِﻠُّﺐٌ” (taqallub) has been used to mean struggle (40:4, 16:46).

The Quran says:

<table>
<thead>
<tr>
<th>Ayat</th>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>26:18</td>
<td>كان الذين يتوكلون جاء نزولنا و الكلب في الشامين</td>
<td>When you stand (in prayer) before them who genuflect before God, then he watches you</td>
</tr>
<tr>
<td>2:144</td>
<td>فَذَٰلِكَ تَقَلَّبَ وَخَرَجَكُمْ فِي السَّمَاء</td>
<td>When you are looking towards the heavns eagerly time and again (in expectation) We do watch your inner state ...</td>
</tr>
</tbody>
</table>

Therefore “تَﻗِﻠُّﺐٌ” (taqallub) would mean both physical and mental states affected by the circumstances and the challenges faced by individuals/groups

“مَﻨْﻘَﻠِﺐٌ” (munqalib): one turns back.

The Quran says:

<table>
<thead>
<tr>
<th>Ayat</th>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>26:18</td>
<td>كان الذين يتوكلون جاء نزولنا و الكلب في الشامين</td>
<td>When you stand (in prayer) before them who genuflect before God, then he watches you</td>
</tr>
<tr>
<td>2:144</td>
<td>فَذَٰلِكَ تَقَلَّبَ وَخَرَجَكُمْ فِي السَّمَاء</td>
<td>When you are looking towards the heavns eagerly time and again (in expectation) We do watch your inner state ...</td>
</tr>
</tbody>
</table>

“مَﻨْﻘَﻠَﺐٌ” (munqalabun): a place to return to (18:36).

The Quran says:

<table>
<thead>
<tr>
<th>Ayat</th>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>9:48</td>
<td>فَذَٰلِكَ تَقَلَّبَ وَخَرَجَكُمْ فِي السَّمَاء</td>
<td>(These people kept on planning to) upset matters for you (they kept on scheming as how to spoil your plans )</td>
</tr>
<tr>
<td>18:42</td>
<td>فَذَٰلِكَ تَقَلَّبَ وَخَرَجَكُمْ فِي السَّمَاء</td>
<td>He was left wringing his hands</td>
</tr>
<tr>
<td>47:19</td>
<td>فَذَٰلِكَ تَقَلَّبَ وَخَرَجَكُمْ فِي السَّمَاء</td>
<td>The time or place to be engaged in struggle</td>
</tr>
</tbody>
</table>

Q-L-D ق ل د

“قِﻼَﺩَﺓٌ” (qilaadah): wound the rope.

“الْإِقْلَٰٓد” (al-igleed): the nose ring of the camel through which a rope is passed in order to rein it.

“الْمَيْقَلَد” (al-miqlaad): key as well as treasure. The plural is “مَيْقَلَائِد” (miqaleed) {T, M}.

The Quran says:

<table>
<thead>
<tr>
<th>Ayat</th>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>93:63</td>
<td>مَيْقَلَائِدُ ﺍﻟْﻤِﻨْﻘَﻠَﺒَﺔِ وَﻟِاءِ الدِّينُ</td>
<td>All the treasure in the highs and lows of the universe belongs to God.</td>
</tr>
<tr>
<td>5:2</td>
<td>ولا الهدى ولا الفياد</td>
<td>Nor of the animals brought for sacrifice nor the garlands that mark out such animals</td>
</tr>
</tbody>
</table>

Raghib says “قِﻼَﺩَﺓٌ” (qilaadah) means a winded string or silver strand which is worn around the neck but later it came to mean anything which was worn around the neck or which encircles anything i.e. surrounds it {R}.

This helps us comprehend the meaning of “تَﻗِﻠُّﺐٌ” (taqleed), that is, a collar around our neck with the leash in someone else’s hands and then to follow it like a dog.

“تَﻗِﻠُّﺐُ الوُلَاءِ الأَصْمَالِ” (taqleedul walatil aamaal): for the bosses to designate various servants to various functions {T, M}.

Muheet says that “تَﻗِﻠُّﺐٌ” (at-taqleed) means the beliefs and customs for the Jews and the Christians which are nowhere mentioned in their holy books but which they have heard of from their elders and follow them for centuries.
The Quran has made its advent to free man of the shackles of personality cults which hung around his neck like millstones and which he was following like slaves (7:156). So the messenger Muhammed with the help of the Quran broke these shackles into pieces, but after him the muslims again gathered these shackles together and hung them around their neck more tightly than before. This is مثال (taqleed) that destroys man’s faculty of freedom of thought and deed. The Quran invites man to conquer the universe and not to be enslaved to humans or their beliefs. مثال (taqleed) is the worst form of slavery because in slavery only man’s body is enslaved while in مثال (taqleed) man’s faculty of thought is also enslaved i.e. it leads to egocentric thinking where people feel comfortable with their false beliefs and do not wish to question them.

The Quran calls for the use of intellect and reasoning at every step and cautions against the blind following of the ways of our elders or for that matter others. In fact, it says that this is done by those who deny the permanent values. It says that whenever a messenger called people towards God, he was opposed by people saying that whatever he taught went against what their elders believed and they would follow (even blindly) their elders and not the revelation.

Nooh was the first to get this reply from the people (33:24). Saleh too got the same response (11:61-62). Ibrahim was told the same (21:53). Shoaib got the same reply (11:87) and Moosa too (10:78). The last messenger Muhammed was given the same response (38:7). In short, every messenger was opposed on the same grounds (43:23-24). It was only opposed on the grounds that its teachings went against that of their forefathers (2:170, 5:104).

The Quran says that this is not the way the humans should behave as they have been endowed with intellect and reasoning where they can make choices. It is like animals that cannot make decisions and follow their natural instincts. As such in the life of jahannam, one is living more in the past (33:66-67). He is unable to see forward (36:8-9), and the past seems bright to these people as a result their future is bleak (59:18).

This is precisely the state of the nations including the Muslims who do not critically reflect on their backwardness and underdevelopment. Those who have the Quran oppose it on the grounds that it is against the beliefs of their forefathers. The Quran invites us to check and assess all beliefs in the light of the permanent values and then accept these for their optimum results. The reasoning that the elders had understood the Quran and then believed and we need to follow what they believed is rejected by the Quran, which invites us repeatedly to reflect as of today. The reason for this is, that the life is about going forward and as the technology develops and scope of the human intellect widens the Quran helps us to relate to its values to help us develop our mind further (41:53). The reference to the past is only to learn lessons. The Quran is preserved till the last day for this very reason. and every generation is invited to reflect into the Quran so that they could find out for themselves what the Quran has said regarding the higher purpose of human creation. The criterion for right and wrong is the Quran as it deals with the human intellect and the reasoning processes and provides guidance in making optimum choices within the permanent values.

Q-L-Ain قل ع

قال (qala), مثلاً (qalla‘a), مثال (iqtala): uproot a thing from its base and to remove it from its place.

القاعد (al-maqlooh): a dethroned leader.

القاعد (al-qal‘u): the safe place where the shepherd keeps his belongings.

القاعد (al-qal‘ah): the date plant which is uprooted from near the date tree.

الإبلاغ عن الأمر (al-iqlaa‘u unil amar): to stop from doing something {T, M}.

The Quran while relating about the storm of Nooh says:

| 11:44 | the rain was directed to stop raining | يَسَمِّى الأَمْرَ
Q-L-L

“قلْ” (al-qull): little, meagre.
“قلْ” (al-qillah): it is the opposite of abundance, shortage.
“قل” (qalla), “قل” (yaqillu): to be meagre.
“قل” (qaleelun): little
“قل” (aqlahu qallalah): reduced it.
“قل” (al-aqullu): very little {T}.
“قل” (al-qullah): the head, the hump or the upper part of the mountain. It also means party {T}.
“قلِّه” (al-qillah): the shivering that is due to greed or anger {T}.

Ibn Faris says its basic meanings are for something to be little and not to stay in one place.

Q-L-M

Ibn Faris says the basic meaning of “قطم” (qalm) is to pare something to make it smooth.

“قطم” (al-qalam): the pen with which we write. It also means scissors, or an arrow without any feathers at the tail and without any blade, or those arrows which were used in gambling (game of chance). The plural is “قطام” (aqlaam).

Surah Aal-e-Imran says that the Jewish scholars used to draw ballots for fending for Maryam in (3:43). Here “قطم” (aqlaam) means this.

At other places “قطام” (aqlaam) means pens with which one writes:

<table>
<thead>
<tr>
<th>68:1</th>
<th>By the pen and what it writes</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>WAL ALQAM WOYANTUTUWUN</td>
</tr>
</tbody>
</table>

Muheet says a pen is only called “قطم” (qalam) when it is pared to work as a pen. Before that it is called either “برأعة” (yara'tun) or “قصبة” (qasabatun). These words show that the Arabs in those days could write. The Quran itself says when you are dealing with each other then write it down (2:282)

Consider the verse of surah Al-Alaq in which it is said:

<table>
<thead>
<tr>
<th>96:4</th>
<th>Allah is the one who taught man through pen</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>ALDDAI ULMUN YALQAM</td>
</tr>
</tbody>
</table>

Here written knowledge is emphasized, and secondly God cannot directly teach man through a pen. Therefore, the meanings of this verse and others like it mean that God has endowed man with the ability to acquire such knowledge. If this point is kept in mind, it will greatly in understanding the Quran where the human actions are related to Allah.
"QLY"

**Q - L - Y**

**"Q-لى" (al-qila):** the intensity of enmity and prejudice.

*Ibn Faris* says that it means to move away from something and to go away from it.

**"Q-لىّ (qala yuqli):** have enmity against someone and to express extreme dislike and to part with him.

**"Q-لىّ (qala yuqli):** part with someone.

**"Q-لىّ (qaliyah yuqlahu):** have enmity.

Actually **"Q-لىّ (qalyun) means to roast meat, etc.**

*Ibn Faris* says it means to be light and fast.

**"Q-لىّ (qalahu):** he fried it in the pan.

**"Q-لىّ (al-falla’u):** one who makes pans.

**"Q-لىّ (al-miqla), "Q-لىّ (al-miqlah):** zinc or earthen pan used for frying meat etc. {T, M, R}.

The Quran says about the Messenger:

<table>
<thead>
<tr>
<th>Page</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>93:3</td>
<td>Your Sustainer has neither abandoned you nor is annoyed with you</td>
</tr>
</tbody>
</table>

In surah *Ash-Shura* Loot’s statement is related:

<table>
<thead>
<tr>
<th>Page</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>26:168</td>
<td>I am extrememly annoyed with your deeds. (I do not want to have anything to do with you)</td>
</tr>
</tbody>
</table>

**Q - M - H**

**"Qامَحَةٗ ﺍَ (qamahal-ba-eeru qumuha):** camel raised his head at drinking place and refused to drink.

**"Qامَحَةٗ ﺍَ (qaamahat ibiluka):** your camels did not drink despite having come to the drinking place and stood with their heads raised.

**"Qامَحَةٗ ﺍَ (aqmahar rajul):** that man raised his head but lowered his eyes.

**"Qامَحَةٗ ﺍَ (aqmahal-ghul lul aser):** due to the shackles being narrow the prisoner was forced to keep his head raised {T, M, R}. In that era shackles also had a collar around the neck.

<table>
<thead>
<tr>
<th>Page</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>36:8</td>
<td>Their heads are tense and raised.</td>
</tr>
</tbody>
</table>

Actually **"Qامَحَةٗ (qamh) means wheat, while ground wheat made from it is called "قَمِيْحَةٗ (qameeha). For eating the ground wheat one has to raise the head, and this is called "قَامَحٗ (qamhu). Later it meant to raise the head no matter for what reason {T, M, R}.**
Q-M-R

Q-M-Sd

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The Quran says in relation to Yusuf:

| 12:93 | (Yusuf said) take my shirt and put it before my father (as a sign). He will comprehend the whole matter |

In those days and even today, the dress of the high ranking people has held importance and is the way of showing their higher status with a social hierarchy. The shirt of Yusuf was a symbol of his high rank. Thus he sent his shirt to his father so that with his shirt he would know the high rank that his son Yusuf had attained.

But this verse can have another meaning. Earlier it has been said that:

| 12:84 | Due to crying over Yusuf, his father Yacoob’s sight became weak |

Later Yusuf’s “قميص” (qamees) was presented before him. This caused a psychological effect and his senses became strong due to which his sight improved. Sometimes immediate good news causes this psychological change. In the narrative of Yusuf, the shirt or “قميص” (qamees) is first mentioned when his brothers douse it in blood and brought it to their father (as a proof of Yusuf’s death) (12:18). The second time his shirt is used to prove his innocence (12:26-27) and the third time as the proof of his being alive and his status.

“قماساها” (qammasahu), “قومصان” (qameesan), “فامص” (fataqammas): he made him wear the shirt and he donned it. Some scholars say that if the opening for the head in the shirt is on the chest then it is called “دير” (dir’un) but if it is on the shoulders, then it is called “قميص” (qamees) {T}.

“القمصان” (al-qumaas) is a camel disease which makes the camel restless and it cannot stand still {T}.

Q-M-T-R

“القمضر” (al-qimatar): a wooden leg shackle which was used to be put on the prisoner’s legs so that he couldn’t escape {T, M, R}. This used to cause the prisoners much pain in moving about. Later this word came to mean pain and trouble. Due to the pain, the creases that form around the eyes and the eyebrows were called “قمطريض” (qamtreer).

“القمضر الاليوم” (iqmataral-yaum): the day became harsh.

“شري من قمطريض” (sharrun muqmatirun): Severe evil {T, M, R}.

The Quran calls the time when the results are made known as:

| 76:10 | a period of great harshness and trouble |

Ibn Faris too says this is the basic meaning of this root.
Q-M-Ain

"الْمِقْمَةُ" (al-miqma'ah): an iron weight lift, or an ankus or the weapon that is used to kill an elephant. Its plural is "المِقَامِيَّاتُ" (muqaamih) {T, M, R}.

The Quran says about those in jannaham i.e. state of hell:

<table>
<thead>
<tr>
<th>Verse</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>22:20</td>
<td>They will have iron bails to restrain them from escaping the law and the implementing force (57:25)</td>
</tr>
</tbody>
</table>

"المَقَامِيَّاتُ" (muqaamih) {T, M, R}:
- "الْمِقْمَةُ" (al-miqma'ah): an iron weight lift, or an ankus or the weapon that is used to kill an elephant.
- "المَقَامِيَّاتُ" (muqaamih): the force with which a rebel is prevented from rebelling. It also means to make the oppressor helpless by overpowering him and thus make those who are oppressed safe from his oppression (22:20).

Ibn Faris says that it basically means to demean or overpower someone.

Q-M-L

"الْقَمَلُونُ" (al-qamuloon), "المُقَمَلُ" (qummalu): small ants or lice (7:133). Some say this is an insect which infests crops and causes destruction {T}.

Kishaaf has said that it means pest and Raghib says it means small flies.

Ibn Faris says that some words are derived from its root whose basic meaning denote insult and hatred.

Q-N-T

"قَنَتَ" (qanat): to stand up and to stop speaking.

Zajaaj says that "قَانِتُونَ" (qa-imun bi amrillah) means the same as "قَانِتٌ" (qaanit) which means someone who establishes the laws of Allah, or someone who stands up with the laws of Allah to implement them {T}.

"سِقَاءٌ قَانِتٌ" (siqa'un qaneet): a canter that holds water without wasting a drop {T}. Therefore its right meaning would be to preserve one’s strength and to use it only according to Allah’s guidance. This sort of obedience is called "الْقَنُوتُ" (al-qunut) {T}.

Muheet says it means to do something with preparation and with endurance {M}.

The Quran says about things in the universe:

<table>
<thead>
<tr>
<th>Verse</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>2:116</td>
<td>Nothing among them wastes its energy and uses it according to Allah’s law</td>
</tr>
</tbody>
</table>

All are busy in fulfilling the Will of Allah, i.e. as ordained by Allah. All are engaged in sustaining the system of the universe. This same attribute is found in momin men and women.

<table>
<thead>
<tr>
<th>Verse</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>33:35</td>
<td>They are all qaanit men and women</td>
</tr>
</tbody>
</table>

About Ibrahim it is said:

<table>
<thead>
<tr>
<th>Verse</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>16:120</td>
<td>He was not a mere individual but a complete nation was hidden within his person.</td>
</tr>
</tbody>
</table>
He represented a nation which stands up with an invitation towards Allah and uses all its forces and strength towards this invitation, in other words a completely obedient nation.

*Ibn Faris* says it basically means obedience. For this subject see heading *(A-M-M)*.

### Q-N-Te

<table>
<thead>
<tr>
<th>❮Q-N-Te❯</th>
<th>قَنْطَةً</th>
</tr>
</thead>
</table>

“(al-qanat): to prevent.
“(qanata ma-un unna): he stopped the water to us.
“(al-qunoot): to lose hope.
“(qanata yaqnut), (qanata yaqnit), and (qanita yaqnat): to be desperate.
“(qanit): someone who loses hope {T} (15:55-56).”

The Quran has used “(yu’aus) and “(qanut) together in (41:49)

**Surah Az-zamar** says:

| 39:53 | Say: O my servants who have transgressed their own selves, despair not the mercy of Allah; for Allah’s system has protection for all acts and He is all protecting and His guidance can help in the self development (see next verse 39:54) |

Some people have taken this verse as a sort of license for committing crimes, because Allah’s mercy and forgiveness will pardon all this.

This concept is clearly against the teachings of the Quran that it needs no further explanation. The Quran has indeed, through this verse (39:53) refuted the Christian concept that man is born a sinner and this sin can never be absolved. And there is only one way to atone for it and that is by believing in the atonement of Jesus. The Hindu religion also believes that nothing can atone for a sin once committed. For this sin man has to be involved in the rebirth in different forms. The Jews too have the concept that the sin committed by their forefathers by worshipping the calf will send them to *jahannam* or hell for some time.

The Quran refuted the theory that a human child is born with the sins of his parents upon his shoulders. If ever a man commits a sin, then it doesn’t make him a sinner forever. He can always recover from its effects by doing righteous deeds. So anyone who wants Allah’s forgiveness can always do so. But how do the doors to this path open and how does one know that this has been forgiven or if he has the required protection? At another place this question is answered by the Quran itself:

| 15:56 | doors to kindness and forgiveness are closed only to those who give up the path of Allah and adopt other paths |

Thus one who adopts the path defined by the Quran, gets the protection and mercy as explained in the book. The Quran has sign posted both paths clearly and explained through examples of the messengers and the righteous as models. The quran clearly states that if they could do it through their own choice so can others. The practical way for this is:

| 11:115 | Mitigate the destructive effects of errors and mistakes with life giving results of righteousness |

For more details, see heading *(R-H-M)*.

**Surah Ar-Rom** mentions “(qanita) against “(fariha) in (30:36).

**Lataif-ul-Lugha** says “*(yaas)* commonly means hopelessness, while “*(qunut)* means a more intense type of hopelessness.
“ﻗَﻨِﻊُ” (qana’ah): to be happy with little {T}.

“Ibn Fariš” says it means to refer to others to meet one’s needs.

“ﻕَﻨِﻊٌ” (qaanih): a beggar who is happy with what he gets and does not insist on more {R} (22:36).

In surah Ibrahim, the Quran has depicted the condition that engulfs a defeated nation. Their condition is such that:

14:43 Racing ahead with heads raised ﻣُﮩْﻄِﻴْﻦَ ﻣُﻘْﻨِﻌِﯽْ ﺭُﺅُﺳِﮩِﻢْ (muhti-eena): to scamper in a disturbed state. See heading (H-Th-Ain).

“ﻕَﻨِﻊْﺖِ ﺍﻻِْﺑِﻞُ” (qaani’atul ibil): the camels were inclined towards their grazing lands or their pen {T}.

In this verse (3:13), wealth is said to have attraction and temptation for man. The Quran does not advocate hatred for wealth. It does implore every man to come up to the accountability regarding wealth, but not to spend the rest for the good of mankind. As a corollary to this verse, a momin’s character has been described as “ﻟْﻤُﻨْﻔِﻘِﻴْﻦَ” (al-munfiqeen), i.e. those who keep their wealth open (for others). The Quran emphasises this point repeatedly i.e. to keep it available for common good. Those who do not do so, have been promised painful punishment e.g. (9:34), that is, wealth hoarded becomes the cause for going to jahannam.
Q-N-W

ق ن و

“القانته” (qanah): I earned it, or acquired it or hoarded it for myself.
“القائمة”: (iqtiqa-ul maal): acquire wealth and hoard it.
“القنانع” (al-qanaat): Stick.
“القينو” (gana-ul haa-it): the shadowy part of a wall, which is away from the light. It also means a drain or a pipe from which water finds its way out {T, R}.
The plural are “القينو” (al-qinwaan), “القينو”: the hanging bunches which are hanging near (6:100).

Q-N-Y

ق ن ي

“القنية” (al-qinyah), “القنيا”: earning acquired by a man. It also means accumulated wealth.
“القنيا” (qanai-ul maala yaqini): he earns money.
Those things also fulfilled his immediate requirements and he was able to save them for the future too.
“القينه” (qinwanun zaniyah): the hanging bunches which are hanging near (6:100).
The Quran says:
53:48 Allah is the one who makes man independent and gives him that which keeps him happy and content.

Q-He-R

ق ه ر

“القاهره” (al-qahirah): the upper part of anything, like the chest, armpit etc. It also means loftiness.
“جبال قاهره” (jibaalun qawahir): high mountain, overwhelming.
“الفيره” (al-qahru): to hold on to someone from the upper part to overcome him. It also means domination, authority, overcoming, grip.
“قاهره” (qaharah): he overcame him. It also means to make obedient.
“لحمه مقوور” (lahmun maqhoor): meat which is kept on the fire to be roasted while juice is still dripping {T}.
The Quran mentions an attribute of Allah as “القاهره” (qah’haar) in (12:39). The word “جبار” (jabbar) has already been explained under the heading (J-B-R) which means “he who casts strongly broken bones in a cast”.
“القاهره” (al-qah’haar) would mean “one whose law engulfs everyone”, or “someone whom nobody can defeat”, or “he whom noone can overpower”.

Surah Al-Anaam says:
6:18 He is dominant on his servants

This attribute befits Allah because he enjoys domination over the entire universe, but when a man claims or attributes this quality to him then he is being rebellious. The Quran has related this to the statement of the Pharaoh:
7:127 And we (Pharaoh’s people) are dominant over Bani Israel

The Quran says:
93:9 Do not be harsh with somebody who becomes alone in society thinking him to be without any help or friend.
It is allowed to conquer the things in the universe with a view to benefit, but it is wrong to be oppressive against fellow human beings or to think them to be lowly. It is however essential to dominate or overpower oppressive forces. Thus this trait for the group of *momineen* would be a good trait and would reflect an attribute of Allah. Note that power by itself is not evil.

No attribute of Allah is bad. Its usage determines whether it is good or evil. If force is used to oppress weaklings then the force is evil, but if the same force is used to prevent someone from oppression then it is good. Since Allah is goodness all the way, his every attribute is constructive. The same is applicable to a group of *momineen*.

Q-W-B

ق و ب

"قاب" (qaab): the distance between the middle of the bow to one end. It also means quantity.

The Quran has referred to the status of the messenger-hood and has stated:

<table>
<thead>
<tr>
<th>53:9</th>
<th>And they were closer than the distance off two bows, or less</th>
</tr>
</thead>
</table>

Before the advent of Islam, the Arabs used to take two bows when they made a firm pact. They used to align one with the other and thus used to align their "قاب" (qaab). Then they would pull the bow strings of both the bows and shoot a single arrow. This was meant to reflect that they were one soul but two bodies. One’s agreement is the other’s agreement, and hence a pact was made *{Rooh-ul-Ma’ani}*.

In a pact whatever one wishes, the other wishes too. Both vow to live in tandem. The Quran says that a messenger is so obedient to Allah and makes his life so harmonious with the laws of Allah that his relation with Allah’s laws becomes as if they are two men or friends who have made a pact like "قاب قواسين" (qaaba qausain), or even closer than that. This is the reason that the strength which the truth gets at the hands of the messenger is attributed towards Allah himself.

The relation between the messenger and Allah is such. The messenger attains this stage and then to fulfil his aims prepares a group.

Thus, Allah’s program is implemented by the party which comes into being for this very purpose. They are the ones who raise the flag of the truth. They so merge themselves with Allah’s decisions that their decisions and deeds become the criteria for good and evil in the world and their archery become the archery of Allah.

These explanations show that Allah’s relationship with man is that of mutual friendliness. According to the messenger *Muhammed*, Allah is the greatest friend. It is man’s duty that he remains engaged till his death in implementing Allah’s program. This agreement with Allah is called *Iman* and to act according to it brings the proximity and grace of Allah, i.e. to be homogenous with Allah’s program.
Q-W-T

**Q-W-T**

ق و ت

"القوت" (al-qoot): sustenance or food enough to keep a man alive \(T\). The plural is "الأقوات" (aqwaat).

The Quran says about the earth:

<table>
<thead>
<tr>
<th>Verse</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>41:10</td>
<td>have created the capacity to produce food in it</td>
</tr>
</tbody>
</table>

It means that God has formulated a law according to which it grows food in different seasons.

"المحيط" (al-muqeet): guard or protector, or he who provides sustenance to everybody according to his needs, or he who provides sustenance to the creatures \(T\).

*Ibn Faris* says this word also means “protector” and “authority”.

*Raghib* says it means “he who guards something and provides food for it”.

The Quran says:

<table>
<thead>
<tr>
<th>Verse</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>4:85</td>
<td>he who guards everything in the universe and provides food for them</td>
</tr>
</tbody>
</table>

Q-W-S

ق و س

"القوس" (al-qaus): bow.

The Quran says "قَابَ قَوْسَيْنِ (qaaba qausain) in (53:9). For its meaning see heading (Q-W-B).

"قاس الشرّ بغيره" (qaasas shaiya bighairihi): to assess something with the help of something *Ibn Faris*.

"الصيغة البغيزة" (al-miqoos): the starting place at a horse race, which is a rope tied in the shape of a bow and the horses for the race are placed behind it. When the race begins, the rope is dropped to the ground and horses are allowed to go in the race.

*Nawab Siddiq Hasan Khan* says that words in which “ﻕ” (qaf), “ﻭ” (waw) and “ﺱ” (seen) appear denote intensity and congregation.

"التقويل" (qeel): to say, or to have a conversation, or the call of the heart, as in (43:88).

To think is called "نَفُوسُ إِنَّهُولَةَ (yaquluna fi anfusihim) as in (58:8). The plural of "قول" (qaul) is "الأقوال في النفس" (aqwaal) and its plural are "الأقوال" (aqaweel), as in (69:44).

Q-W-L

ق و ل

"قول" (qaul): a statement, or something said, or that thought which is still in the mind but not spoken. It also means belief, thought and opinion \(T\). It has a lot of meanings, for instance, to hit, to overcome, to die, to receive comfort, to be attentive etc. \(T\).

"تاوُلْ عَلَيْهِ قَوْلاً (taqawwala alaihi qaula): fabricate something and attribute it to someone else (69:44).

To think is called "نَفُوسُ إِنَّهُولَةَ (yaquluna fi anfusihim) as in (58:8). The plural of "قول" (qaul) is "الأقوال في النفس" (aqwaal) and its plural are "الأقوال" (aqaweel), as in (69:44).

"قِيلٌ (qeel): to say, or to have a conversation, or the call of the heart, as in (43:88).

*Nawab Siddiq Hasan Khan* says that the words with “ﻕ” (qaf), “ﻭ” (waw) and “ﻝ” (laam) together have the indication of moving and to flutter.

"قول" (qaul) includes the movement of the tongue or the lips *Ilm-ul-Akhaaqaq*. But as said earlier, this is its initial meaning. Figuratively it also may mean the belief in the heart.
This word has been used at many places in the Quran. It is difficult to mention them all, but at every place its meaning can be determined easily, so we do not need go into detail.

Q-W-M

قَوْمُ (qawamun): balance or proportion. It also means goods for sustenance which are required to live. It also means enough sustenance to meet the needs of life.

"قَوْمٌ (qawam)" is the thing on which some matter hinges. It also means that thing which can support a thing as enough earning to support a man.

"قَوْمٌ (qawam)" points to firm and resolute intent.

"قَوْمٌ (qawam)" and "قِيْمَةٌ (qiyama): to stand or to be balanced, or for some matter to be balanced, or to be in proportion, to be solid and smooth, or to be steadfast and enduring, or to do some work always, or to stop, or to stop at some place. It also means to be feisty {T}.

"قَوْمٌ (qawam)" points to firm and resolute intent.

The Quran says:

4:34 | Ar-rijal are protectors of an-nisa

According to the division of work or responsibility (between man and woman) a man is supposed to be the women’s patron and they be the fulfillers of the needs of women because women are engaged and associated with the upbringing and training of the children (4:34). For example "قَوْمُ الشَّيْءِ (qoumunash shaiyi)" means to smooth something out or to correct it {T}.

"قَوْمٌ (qawamun)" is also means someone who is always there and enduring, i.e. someone who is not dependant on anyone for his existence but without whom nothing can even be thought of coming into existence. (20:11, 2:255) {T, Lataif-ul-Lugha}.

"قَوْمٌ (qawam)" also means someone who is always there and enduring, i.e. someone who is not dependant on anyone for his existence but without whom nothing can even be thought of coming into existence. (20:11, 2:255) {T, Lataif-ul-Lugha}.

Raghib say "قَيْمَةٌ (qiyama)" means that it indicates the protection of something. Sometimes "قَيْمَةٌ (qiyama)" points to firm and resolute intent.

Sometimes "قَوْمٌ (qoum)" and "قِيْمَةٌ (qiyama): something with which something can stay resolute and steadfast.

"قَوْمٌ (qoum)" are a group of men and women, or only men’s party {T}.
“قِيْامَةٌ” (qiyamah) actually means for a man to stand up at once.

“القِيْامَةُ” (al-qiyamah): for that particular moment to take place in which man stands up at once.

“يَقُومُ” (yiqamuhu): the moment of the standing up.

“وقفة” (al-qamah): to stand up from the ground.

“وقفة في المكان” (la qamat fil makaan): to stay somewhere resolutely [R].

“ثُمَّ قَامَ” (thum qaam): Someone who always lives.

The explanations show that this word basically means to maintain the balance. Therefore all words that stem from this root will have the connotation of balance, whether this be physical balance or of thought or civic balance, or psychological balance. A thing that is out of balance cannot stand up (last long).

The Quran refers to a wall in relation to some orphans:

18:77 The wall was about to fall down so he straightened it (made it qaaim)

The same surah Al-Kahaf says:

18:1-2 (before mentioning qayyima) there is no crookedness in the book

It shows that “قَيْمَةٌ” (qayyim) can only be a thing which has no fault or blemish.

“القِيْمَةُ” (deenul qayyimah): the balanced way of life (98:5).

“كُتْبَٰنَ” (kutabun qayyimah): balanced writing (98:3).

The Quran says that it shows a way which is “ثُمَّ قَامَ” (thum qaam) in (17:6) i.e. the straightest and most balanced path. About man it is said that he has been created “أَحسَنَ تَقْوِيمَ” (ahsani taqweem) in (95:4) (i.e. the best proportion, or having the best proportion.

“القِيْمَةُ” (al-qistaasil mustaqeem): straight scales or the right scales not tampered. i.e. not only a straight path but such that even a little addition or subtraction may impair the balance (17:35).

Surah Al-Furqaan says that between the ways of addition and subtraction, the moderate way has been called “كان بين ذلك قواما” (kaan baina zaalika qawama) in (25:67).

In surah Al-Baqrah “قَاامَ” (qaam) has been used against “قَاضِي” (qaseem) in (2:20) where it means to stop, and to stay. In (16:80) “قَامَةً” (iqaamah) has been used again against “ظَعْنٍ” (za'an).

Surah Hoodh uses “قَايِمٌ” (qa'im) for uprooted or destroyed dwellings (11:100) which shows that it means inhabited and bustling.

“سَبِيلٌ مُقِيمٌ” (sabeelin muqeem): busy paths (15:76).

Surah At-Takweer says:

81:28 For whoever among you who wishes to walk on a straight (& balanced) path

This makes the meaning of traversing the “صِرَائِمٌ مُسْتَقِيمٌ” (siraatun mustaqeem) or the “balanced path” in (1:5) clear.

“قِيْامَةٌ” (qiyamah): one of the comprehensive and composite terms of the Quran, and has many connotations.

As mentioned above, Raghib says that it means something that happens at once. The “قِيْامَةٌ” (qiyamah) of a nation in this world is its renaissance which takes place due to a revolution. That is, that nation stands up suddenly, and the second life after the death is a revolutionary thing in itself. The meanings of words like “قِيْامَةٌ” (qiyamah), “عَبَاءّ” (sa'aat), “إِخْرَآءٌ” (aakhirat), “بُعْثَة” (bo'as) etc. is evident at the places they appear because the context makes it clear what the word there means. That is, if it means revolution and renaissance or the establishment of the life after death.
The other meaning of “ﺣﺸﺮ” (hashar) refers to the congregation after death. This means that the term “ﻗﻴﺎﻣﺖ” (qiymat) would be used to refer to the stay in this life as well as after death.

“ﻗﻮﻡ” (qoum) or nation. When man began civilized life, it had to begin from family life. Thus a family (and as an extension a tribe) became a unit in which the cause for unity was descent or being from the same clan. When one group’s interests clashed with that of another’s then the groups became each other’s enemies. Thus feelings of mutual acrimony within a clan and between a clan and another were created. Thus man became disunited and divided into various groups. In today’s language this is called nationality or nationalism which has pitted nations of the world against each other and has turned the world virtually into a hell. The only addition to this whole situation is that instead of a family or clan, all those who live within the boundary of a country i.e. within a geographic boundary have been declared as a nation.

Islam based on the Quran changed this concept of division of humanity, and declared that people are members of the same brotherhood, as long as they have the same ideology of life (regardless of descent, language, or country). Those who share a different ideology are members of a different community. In Quranic language it is called the difference between Iman and Kufr and in modern day language it is termed as different ideology. Therefore, according to the Quran, there are only two nations. One is that which is in line with the Quran and follows the permanent values and the other is the one which refuse to follow the permanent values and wish follow their own desires (64:2).

Applying this criterion, Nooh was told that his own son was not one of his group because he was not one of the believers (11:46). Similarly when Loot was told that his wife was not from among his group because she had not accepted Iman and refused to be part of his group, this was also in line with the differentian based on ideology. When Ibrahim had clearly told his father and his nation that unless they believe in Allah they could not be considered as his own, then that too was a declaration of the same principle (60:4). He had also declared that those who obey or follow him were his people (14:36).

According to this criterion, the last messenger declared through the Quran:

49:10 All momins are brothers no matter what their colour, descent, language, or geographical origin be.

This is the right criterion for the formulation of a nation (and not that which we have created) according to which the Quran wants to create an international brother-hood. Today the world seems to realize that the right criterion or platform for human unity is the acceptance of one ideology. The truth is that until the world adopts the Quranic way of life there cannot be lasting peace in the world. Because only Islam as explained in the Quran has the potential to provide guidance which can help create a universal brotherhood which will rise above the man made chains and limits. This is the ultimate aim and purpose of the Quran.

The Quran has described the concept and code of life as the “ﺹِﺮَﺍﻁٍ ﻣُﺴْﺘَﻘِﻴﻢٍ” (siraati mustaqeem) in (1:5) i.e. “straight and balanced way of life”. This point towards a great truth that before the advent of the Quran, scholars and thinkers thought that life was cyclic. When naturalists observed that the planets were round in shape they thought that nature was round (or cyclic) and did not traverse on a straight path. Thus first they thought that life was cyclic. They thought that it was turning round and round in a circle and not moving ahead. This led Pythagoras to conceive of what is akin to rebirth i.e. human soul comes back into this world but in different forms, and for the soul to get out of this cycle is deliverance, and the purpose of life is to be free of these cycles and meet the whole again. This is the Hindu philosophy too and the basis of their ideology. They think that human soul is actually a part of God and being separated from it has been entangled in the cycle of life. They believe that the purpose of life is to be free of these cycles and meet the whole again. This same concept is borrowed by the Monasts and this same ‘wahdatul wajud’ (the concept of man and God being one) concept is the basis of Sufism (mysticism) or meditation. The same ‘cycle’ is found in Christianity and Judaism. The Christians believe that every child is born with the sin of its first parent and if he believes in the atonement of Jesus then he is absolved of his sins and goes to heaven. The Jews believe that the mistake their forefathers had made (of worshipping the calf) will make them go temporarily to hell after which they will be delivered.
Note that all these philosophies believe that man will become what he at first was. That is, there is no question of development or progress for him. The purpose of life is to be ‘as you were’. Cyclic movement means to move in a circularly fashion and reach ultimately from where life began.

The Quran refuted all these ideologies and declared that life is not to go round and round in a circle like an ox tied to a mill. It is supposed to move forward and rise as well. God is leading the universe on a straight path and newer creations are coming into existence on a continuous basis.

11:57 Indeed my Sustainer is on a straight path

35:1 He increases things in his creation according to His laws

Man too has been created to traverse the *siratin mustaqeem* i.e. the straight path. Man has been endowed with possibilities and he has been given a vast field of opportunities to face challenges and also to create challenges. He who lives according to the permanent values, will be converting his possibilities "*mash-huud*" i.e. evident and will keep on going ahead in life. Thus his life’s journey will not be in a circle but on a straight and balanced path. This will elevate the level of his life and he will continue to traverse the evolutionary stages.

As the Quran points to this process by declaring:

84:20 You will definitely rise by degrees and from stage to stage

This because Allah is not only the Sustainer of the straight path, but also “*zil ma’arif*” (70:3), i.e. “Sustainer of stages”, or “He who can take towards loftiness”. Therefore, according to the Quran the purpose of the human life is not to be ‘as you were’, but to progress and to proceed forward on a continuous basis by traversing these stages. The entire universe is following this law of evolution.

The concept of “life’s cycle” was not only the product of ancient minds, but even today many thinkers are misled by this line of thinking. The human mind has in some cases not been enlightened by the revelation. Germany’s *Nische*’s concept of eternal recurrence is a reflection of this concept. *Hegel’s* theory of opposites is also a reflection of this thought. It says that a concept is born into this world, it grows, and when it reaches its peak, another concept takes its birth which contradicts it. The new concept replaces the old one. This process of one concept replacing another concept is continuing in the universe on a continuous basis.

*Marx* says that this is the case with social orders too. One economic system is created, then it reaches its peak, then it is rejected and another economic system is tried, then it too reaches its peak and another system is born and it gets replaced by another one. First it was the time of capitalism, and then in its wake came communism which has now disappeared in its original form and a modified form of the capitalism is taking shape. Whenever human intellect tried to design a system on its own (and without the revelation, it resulted in failure and created more problems). Only the light of the revelation can lead man unerringly. It leads to the straight path. The Quran neither teaches to be static nor cyclic, but it teaches only to traverse the smooth and straight path of life.
“ﻗُﻮﱠﺓٌ” (quwwah): one turn of the rope. If three thin ropes are intertwined to make a strong rope then each rope will be one but or turn of the rope. Plural is “ﻟْﻘُﻮَیٰ” (al-qawaa).

“ﺣَﺒْﻞٌ ﻗَﻮٍ” (hablun qawiyyin): a rope with different turns.

“ﻗِﻮَیً” (qiwayyin) and “ﻗُﻮَیً” (quwayan).

“ﻟْﻘُﻮﱠﺓُ” (al-quwwah): power, authority. It is the opposite of weakness which may be of the body or of the intellect. Plural is “ﻗِﻮَیً” (qiwayyin) and “ﻗُﻮَیً” (quwayan).

“ﻓَﺮَﺱٌ ﻣُﻘْﻮٍ” (farsun maqwin): strong horse [T, M].

*Ibn Faris* says the basic meanings of this word are hardness, strength and power, but the other basic meanings are the lack of goodness or the paucity of wealth and other good things.

“ﻗْﻮَﺕِ” (aqwatid daar): the house became empty.

“ﻟْﻘَﺎﻭِﻳَۃُ” (al-qawiyyah): the egg shell out of which the chicken has been born.

“ﻟﺴﱠﻨَۃُ” (sanatul qaawiyah): a year with very little rainfall.

“ﻓَﺮَﺱٌ” (farsun): strong horse. {T, M}

The Quran says that the product of the land is “ﻣَﺘَﺎﻋًﺎ” (mata-un lilmuqween) (56:73). He is one of those of the society who have nothing to eat. The produce of the land is for the nurturing of humanity and not for making personal properties.

*Muheet* says “ﻣُﻘْﻮِﻳْﻦَ” (muqween) means those whose tiffin careers or lunch boxes or stomachs are bereft of food or the people who alight on land where there is nothing to eat or drink. Both mean the same, that is, the needy folk of a society. At another place they are called “ﺳَﻮَﺍءً” (sawaa lis saaeeleen) as in (41:10), that is, land should remain open and available for all those who need it.

The Quran says:

<table>
<thead>
<tr>
<th>Quranic Verse</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>19:12</td>
<td>And adhere to this Godly code strongly (Resolve firmly that you will obey it)</td>
</tr>
<tr>
<td>51:58</td>
<td>Having great power</td>
</tr>
<tr>
<td>53:5</td>
<td>The <em>momin</em> is (as far as humans can be) also of great strength and not weak</td>
</tr>
</tbody>
</table>

A nation which is weak must understand that according to the Quranic criteria a weak nation cannot be a nation of *momineen*. A nation of momineen will use their strength and power to organise a just and egalitarian system and not to loot and plunder the weak on this earth. When force is used to stop the oppressors then it is a virtue but when it is used to plunder the weak then it is an evil.
“القِيْضُ” (al-qaiz): the white shell of the egg.
“قَيْضٌ” (qayyaz): to stick to something and also overpowers it. Just like the eggshell which is dominant over the egg yolk {T, M, R}.

The Quran says:
41:25 And We have made them dominant over their peers

“القِيْضُ” (al-qaiz): the white shell of the egg.
“ضَيْفِـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْ~

“الفِجَأ” (al-qaa): smooth low land with no vicissitude. It has neither stone or pebbles nor trees. Level land without any hills or mounds.
“قَاعَةُ الْدَارِ” (qaatud daar): front porch of a house.

Saghaani says that this root basically means to spread at some place {T, M, R}.
Ibn Faris says its basic meaning is vastness or width in a place.

The noble Quran says:
20:106 Plain land where there are no ups and downs

The plural is “قِيْعَة” (qeeaa) which also means the same as “قَاعَة” (qaa'un).

Surah An-Noor says:
24:39 Like a mirage in plain (desert like) land.

“قَأَلَ” (qaal), “يَقَيْلُ” (aqeel), “قَيَاّلُ” (qaila), “قَيِّلَةُ” (qailulah): to take a nap, or to rest in the afternoon whether one sleeps or not.
“قَأَلَ” (al-qail): milk which is drank in the afternoon or to drink something in the afternoon.
“قَأَلَ” (al-maqeel): the place where resting is done as in (25:24) {T}.

The Quran says:
7:4 When they are having their afternoon nap or rest
**Ka (preposition)**

("ka") is used to compare likeness as well as to denote purpose:

<table>
<thead>
<tr>
<th>Verse</th>
<th>Translation</th>
<th>Explanation</th>
</tr>
</thead>
<tbody>
<tr>
<td>7:179</td>
<td>They are like animals</td>
<td>أولٌّوكاً كالأغوام</td>
</tr>
<tr>
<td>2:198</td>
<td>recall it (that law) because it has given you guidance</td>
<td>والذِّكْرَوْهُ كَمَا هَذَاهُمْ</td>
</tr>
</tbody>
</table>

1) These meanings are related by *Mirza Abul Fazal* with reference to *Akhfash* although it can also mean recall the way He has guided you.

2) Sometimes it is redundant as in *Laisa Kamitli Shaiy'u* (42:11).

**Ka (pronoun)**

("zarabaka"): he hit you.

("ghulamuka"): your slave.

The Quran says:

<table>
<thead>
<tr>
<th>Verse</th>
<th>Translation</th>
<th>Explanation</th>
</tr>
</thead>
<tbody>
<tr>
<td>2:186</td>
<td>when followers ask you about Me</td>
<td>إذا سألك عبادي عن</td>
</tr>
<tr>
<td>2:35</td>
<td>you and your wife reside in jannah</td>
<td>أُسْکُنْ اَﻧْﺖَ وَزَوْﺟُ</td>
</tr>
</tbody>
</table>

**Ki (pronoun)**

The Quran says:

<table>
<thead>
<tr>
<th>Verse</th>
<th>Translation</th>
<th>Explanation</th>
</tr>
</thead>
<tbody>
<tr>
<td>3:41</td>
<td>Allah made you (Maryam) respectful and absolved you</td>
<td>إِنَّ اللّٰهَ اسْتَطَلَّكُ وَعُفِّيَ</td>
</tr>
<tr>
<td>12:29</td>
<td>For his own error (or fault).</td>
<td>لِذَٰلِكَ</td>
</tr>
</tbody>
</table>

**K-A-S**

("al-kaas"): a drinking cup with something to drink in it. Without anything it will be called "قدح" (*qadah*) not "کَأْﺱٌ" (*kaas*) {T}.

*Lataif-ul-Lugha* says an empty cup will be called "زُجَّاجَةٌ" (*zujaajah*) but *Raghib* says that an empty cup can also be called "کَأْﺱٌ" (*kaas*) {R}. Also *Taj-ul-Uroos* has supported this.

<table>
<thead>
<tr>
<th>Verse</th>
<th>Translation</th>
<th>Explanation</th>
</tr>
</thead>
<tbody>
<tr>
<td>37:45</td>
<td>A cup full of flowing water</td>
<td>كَأْﺱٌ مِّن مَعْطِرّ</td>
</tr>
</tbody>
</table>

**Kanna**

("kanna") is a compound of "کَ" (*ka*) and "إِنْ" (*inna*), where the first word is for similarity and the last one for emphasis.

("kanna") is used when the similarity is very strong:

<table>
<thead>
<tr>
<th>Verse</th>
<th>Translation</th>
<th>Explanation</th>
</tr>
</thead>
<tbody>
<tr>
<td>27:42</td>
<td>He said this is very much like that (as if it is the same)</td>
<td>فَالَّذِي كَأْنَاءٌ هَوَّ</td>
</tr>
</tbody>
</table>

Sometimes its "ٓ" (tashdeed), or mark used for emphasis, is done away with, like:

<table>
<thead>
<tr>
<th>Verse</th>
<th>Translation</th>
<th>Explanation</th>
</tr>
</thead>
<tbody>
<tr>
<td>10:12</td>
<td>As if we had never been implored</td>
<td>كَأْنَاءٌ مَّ بَدْعًا</td>
</tr>
</tbody>
</table>
Kaayun

(kaaayyin): many- mostly used when there is a doubt in numbers or to indicate many (in counting numbers):

| 3:145 | Many messengers have passed |

That is, no fixed number is available but it is not few.

K-B-B

(kabbahu), "yakubuhu), "kabba): he turned him over, face down.

(kabbahu liwajhihi fanakabb): he threw him face down so he fell facing down.

(kabkabash shaiyi): he threw that thing towards a ditch.

(kabkabahu): overturned him and spread-eagled him.

Scholars of dictionary say that there is a connotation of being overturned in "kabkaba", i.e. something which is thrown tends to turn over and remain in a low place {T, R, M}.

Ibn Faris thinks this root means to gather.

Ibn Faris says that in reality "kabbat" is the same as "kabd" which means "to make the enemy return along with all his anger" {T}.

The Quran says:

| 3:126 | will demean them |

In other words it means people with overturned heads who do not use their intellect and keep on treading the wrong path heads down. Against them are those who tread the right path and tread the balanced and straight path.

K-B-T

"kabt": actually means the same as "kabt (kabb), i.e. “to throw face down”. Hence it means “to demean” and “to insult”, or “to send back defeated”.

Azhari says that in reality "kabbat" (kabbat) is the same as "kabd" (kabd) which means “to make the enemy return along with all his anger" {T}.

Ibn Faris says it means to force someone back demeaned and insulted.

The Quran says:

| 3:126 | will demean them |
| 58:5 | The way those before them were demeaned, they too will be demeaned and insulted |
K-B-D

(al-kabad): hard labour, hardness, dune or centre of a sky. It also means moderation and solidity.

The Quran says:

90:4 We have created man with complete balance and proportion {Faraa}

Some say that it means “We have created man so that he can face all kinds of difficulties and adverse situations”. It can also mean that through clashing with difficulties, he can develop his traits.

Ibn Faris says it means “strength” and “intensity” in something.

K-B-R

(kibr) and (kubr): to be big. It is the opposite of (sighr) which means “small”.
(al-kaabin) and (al-kaabir): Big.
(kabur): to be big in structure or rank, etc.
(kabir): to be aged.
(al-kibr): the large part of something.

The Quran says:

24:11 He among them who dealt with the larger part (took a lead) of a matter

In other words it means he who takes a larger part of responsibility on his shoulders, or the one with the bigger part of any responsibility.

(kibriya’u): government and state. In today’s parlance it means “sovereignty”.

The Quran has clearly said:

45:37 Sovereignty in the universe exclusively belongs to Allah. He is Powerful and Wise

95:8 He is the only one with the command.

This is also the meaning of “لا إلِّهَ إِلَّا اللَّهُ” (la ilaha illal-laah), i.e. “Sovereignty exclusively belongs to Allah and no one else”.

When Moosa invited Pharaoh’s people, they replied:

10:78 We know that you brothers (Moosa and Haroon) want to be the sovereigns of this land

(takbar) and (istikbar): to pose as the big one, or to rebel against Allah’s laws.
(ana was takbar) or (kabura alaihil amr): the matter was unpleasant (2:34).
(al-kaabir): leader, teacher or mentor.
(akbarat marah): is said when a woman has menstruation.
(akbarar-rajulu): when a male person hits puberty.
(akbarnah): the matter was expelled (12:31)

Mujahid says that when verse (12:31) mentions the women who saw Yusuf it means that they started to menstruate when they saw him. However, this meaning does not make sense when studied in the context of the verse. More appropriate meaning is that when these women saw Yusuf they found him to be a great personality i.e. to be of strong character.
The Quran says "Debeb" (istakbar) against obedience (16:49, 2:34) and against weak and old people too.

<table>
<thead>
<tr>
<th>14:21</th>
<th>To those who were arrogant</th>
</tr>
</thead>
</table>

"Akbar" (akbar) has been used against "Adna" (adna) in (32:21).

Surah Bani Israel says:

| 17:51 | (Whether you turn in to stone or iron or any other creature)
that you think in your heart is difficult to create |
|-------|------------------------------------------------|

"Al-mutakabbir" (al-mutakabbir): the possessor of all greatness. It is an attribute of Allah as in (59:23). Since it is good to reflect the attributes of Allah in oneself, therefore it is good to be "Mutakabbir" (mutakabbir) as a momin.

The Quran says:

<table>
<thead>
<tr>
<th>3:138</th>
<th>you will be superior (if follow the Quran)</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>7:146</th>
<th>Those who show arrogance (takabbur) in the land without any justification.</th>
</tr>
</thead>
</table>

If the word is taken to mean sovereignty, then "Takabbur" (takabbur) can be said only for Allah and not for a man. Thus the meaning of verse (7:146) would be that sovereignty only belongs to Allah. That is, sovereignty can only be attributed to Allah’s laws and not to man-made laws.

"Kibr" (kibr) has the connotation of not to be subjugated. Thus it is not permitted for human beings to follow or be subservient to any other law but Allah’s.

"Kubbar" (kubbaar): very big (71:22).

"Al-kobar" (al-kobar): very great miseries (74:35).

In surah Al-mudassar the messenger was told:

<table>
<thead>
<tr>
<th>74:2</th>
<th>Rise, and make people aware about the wrong way of life they are set on</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>74:3</th>
<th>Establish such a system or make such conditions prevail that it becomes clear that Allah’s laws, and this system is better than any other in the world</th>
</tr>
</thead>
</table>

To prevent people from traversing the wrong path was the initial part, this second part is constructive.

Every nation holds this opinion that its system is the best of all. However, the Quran invites momineen to implement a system which serves as a model so that everyone calls out that all greatness definitely belongs to Allah.

This has been called "Wakabbirhu takbeera" (wakabbirhu takbeera) in (17:111) and "Wal-zikru laahi akbar" (wal-zikru laahi akbar) in (49:45).

In the call out for prayers "Allah ho akbar" is a declaration of the fact that Allah’s system is the best in the world. This is the declaration due to which during the ten years of the Messenger’s life in Medina, about 275 square miles were daily added in the Islamic State. During the time of Omar its area had increased to 2.2 million square miles. This word "Akbar" (akbar) has not been used by the Quran for Allah, but there is no doubt in Him being great. He alone is the greatest or "Akbar" (akbar).

The Quranic system had overcome the Persian and Roman systems. Note how great this declaration was which today has been reduced merely to a custom.
kitab (katab): the Arabs used to sew a kind of iron lid in front of female camel’s vagina so they could be kept safe from being made pregnant from all sorts of lowly breed male camels. This process was called “kataban naaqah”. This is even done today to pure breed mares.

Ibn Faris too supports this meaning.

Similarly, the Arabs used to sew the nostrils of their female camels shut so they could not smell their young ones. This was also referred as “kitab (katab) {T}.

kitab also means to close a sack by sewing its end, or to close a water bag.

kitab (katab): to gather separate pages and to sew them together in the shape of a book in order to preserve them together, or to pack goods together in a sack or a bag. Ibn Faris too has said, this is the basic meaning of this word.

This shows that when the Quran calls itself “الكتاب” (al-kitaab), then it means that Quran was never on scattered pages nor written on bones or leaves of date palms (as generally quoted), but was a composite book.

If it had been in a dispersed state, then it could not have been called “الكتاب” (kitaab).

kitab: came to mean “he wrote”, since scattered thoughts are written and thus kept safe,

iktatab (kitab): he wrote himself or had it written or dictated to someone (25:5). Raghib says it means to fabricate.

kitab also means “order” or “decision” {T}.

The Quran says:

2:178 Prescribed for you is this legal retribution.

2:183 Prescribed for you is the fasting

Hence this word has appeared to mean incumbent and necessary.

In other words it means “that which is declared mandatory”. Therefore the group of laws are collectively called “الكتاب” (al-kitaab) because the Quran contains different types of laws in it.

Ibn Faris and Lataif-ul-Lugha too has said that “الكتاب” (al-kitaab) means duty and order. As such when the Quran has been called “الكتاب” (al-kitaab), then it means “set of laws”.

Surah An-noor says:

24:33 Those among your followers who want to make a pact (regarding their freedom)

2:235 (When the period of iddat) which has been fixed as per laws of Allah, reaches its maturity

Surah Yunus says:

10:69 Every nation has a fixed term

13:38 for every period there is a law

Here “fixed” does not mean that such and such nation will rise till such and such period after which it will fall. It means:
That is, the life and death of nations (or the rise and fall of nations). The nation which so wants can increase its time period of life (or peak) while adopting the relevant law. The law (scales related to deeds and their effects) is fixed by Allah. Every nation can rise or fall according to this law.

Surah *Aal-e-Imran* says:

<table>
<thead>
<tr>
<th>Quranic Verse</th>
<th>Arabic Translation</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>3:144</td>
<td>ما كانا ننقص أن تؤث قرأ أن يبكي انتخا بها</td>
<td>Nobody can die without being so ordained by the law of Allah</td>
</tr>
</tbody>
</table>

This very law defines the period of one’s life:

<table>
<thead>
<tr>
<th>Quranic Verse</th>
<th>Arabic Translation</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>35:11</td>
<td>وما يعمر من الشروط لا ينقص من عمر من شروط إلا في كتاب</td>
<td>The increase or shortening of age takes place according to the laws of Allah</td>
</tr>
</tbody>
</table>

Man has been made aware of this law. As such, whoever wants to increase his life may do so by acting on this law. Conversely if he doesn’t act on this law, then his life becomes shortened. A man can die when he wants to (commit suicide or take his own life whenever he wants) and shorten it by being careless e.g. about his diet. But according to this law, when the period of one’s life terminates then it can’t be delayed or extended e.g. being terminally ill due to cancer (63:11).

*Tafseer-ul-Minar* says that “كتاب” (kitaab) means “مكتوب” (maktoob), and by saying “ذلك الكتاب” (zaalikal-kitaab) in (2:2), the Messenger was only asked to put down the Quran in writing. Thus the Quran was presented and existed in book form as pointed out in this verse.

The Quran has also mentioned “كتاب” (kitaab) to mean the laws of Allah. Therefore it is the book of Allah, i.e. the collection of Allah’s laws in compiled and protected form.

The basic point of the Quran is the Law of requital and it explains this process in detail covering its various aspects. In other words, no thought and act of man can be without result. This point has been explained in the Quran (45:22). Surah *Al-infiitaar* says:

<table>
<thead>
<tr>
<th>Quranic Verse</th>
<th>Arabic Translation</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>82:10</td>
<td>وإن علّمتونا نخرج الأوبي ك-grow kتبون</td>
<td>Such forces hover over you (sent by Allah)</td>
</tr>
<tr>
<td>82:11</td>
<td>يعليمون ما تفعلون</td>
<td>Which are watching over you.</td>
</tr>
<tr>
<td>82:12</td>
<td>تفعلون</td>
<td>They are respected writers who know whatever you do.</td>
</tr>
</tbody>
</table>

In these meanings this word “كتاب” (katab) has also appeared at other places.

In surah *Al-toor* “يكتبن” (yaktaboon) means “to know”.

In surah *Al-ambia* “وءان له كتبوون” (kaatiboon) means “those who keep score” (21:94)

In surah *An-namal* “كتاب” (kitaab) has been used to mean a letter (27:28). This is the letter which has been mentioned in (27:40).

The Quran has used “كتاب” (kitaabun) and “حكمت” (hikmatun), and both have been called “نزل من الله” (manzil minal-laah). See heading hah, (H-K-M)

“كتاب” (kitabun): law.

“حكمة” (hikmat): the purpose of a law.

That is why it has been said:

<table>
<thead>
<tr>
<th>Quranic Verse</th>
<th>Arabic Translation</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>2:183</td>
<td>كتب علىكم الصيام</td>
<td>fasting has been prescribed for you</td>
</tr>
</tbody>
</table>

Here “كتاب” (kitab) means “law”. The purpose of this law has been described as “حكمة” (hikmat):

<table>
<thead>
<tr>
<th>Quranic Verse</th>
<th>Arabic Translation</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>2:183</td>
<td>لعلكم تقوون</td>
<td>so that you may develop taqwa</td>
</tr>
</tbody>
</table>

Hence the purpose of this law of fasting is that you can be a *muttaqi* (e.g. defined in 2:177).
The Quran while laying down laws has stated their purpose too so that we can judge for ourselves whether that purpose of the law is being fulfilled or not. If the result of our actions is manifesting as mentioned by the Quran, then the law is being acted upon correctly. But if the declared results are not being created then the law is being fulfilled only in ritual form. This is a very big reality which the Quran has invited us to use as a criterion to judge our actions. The prayers and fasting as part of worship across the world by those who claim to be the followers of the Quran are not producing the desired results as noted in the Quran. Therefore the conclusion is that the Quran is not being followed as directed by Allah and explained in the book. From the Quranic perspective this life and the next life are one life. However, in this life each one of us is accountable for what we do and the effects of this conduct influence our character building. This is part of the self-development process to which the Quran has referred frequently. The Quran has clearly sign posted the righteous path and its benefits and it is up to us to use this criterion and achieve its benefits here as well as in the hereafter. If the results of our deeds are not being produced as the Quran says, then there is something wrong with our deeds, and we should remember that these will also fail to produce the desired results in the hereafter.

The Quran has used “ كتاب” (kitabun) and “ حكمة” (hikmatun) or the law and their results are the basic points of Deen, i.e. acting according to the Quranic dictum which will produce happy results in this world as well as in the hereafter. Therefore while it is necessary to keep in mind what the Quranic law says in some matter that we should also keep in mind its declared result so that we can judge for ourselves if we have acted correctly. In the absence of the external guidance of the Quran as a criterion we cannot judge our thoughts and deeds as we do not have any internal guidance. If the Quranic permanent values are not in our memory or if we do not refer to them on a regular basis through our own desire (freedom to choose), then we cannot regulate our thoughts and deeds and as a consequence we cannot get the desired effects.

### K-T-M

- “كاتم” (katm): to hide.
- “رجول كاتم” (rajulun katun): a man who hides secrets.
- “سر كاتم” (sirrun katim): a secret.

The Quran has used “كاتم” (katm) against “ إباد” (ibdaa'un) which means “to come forth”. It has also come against “خرج” (ikhraaj) which means to oust (2:73), and also against “بين” (bayyan) which means “to make evident” (2:159, 3:186), and also against “جبر” (jahrun) in (21:110). These make the meanings of “كاتم” (katm) clear.

**Lataif-ul-Lugha** says that “كاتم” (katm) means “to keep the meaning hidden” and “ستار” (satar) means “to hide materialistic things”.

Surah Aal-e-Imran says:

| 3:70 | Why do you mix truth with falsehood and hide the truth? | لَمْ تَمْتَسِعُوا اللَّهَ بِالْخَطَأِ وَتَهْيَّسُوا اللَّهَ دُهْنًا |}

This means as per the Quran both mixing these two and hiding the truth are crimes. Truth should always be unadulterated and must be manifested as it is. The truth in the Quran is unadulterated. The Quran is unadulterated truth. Therefore the Quran should never be mixed with anything else if we wish draw its benefits, and must be proclaimed clearly and truthfully.
K-Th-B

“الكشب” (al-kash): to gather something and make a heap out of it, or to spill water, etc. from a height.

“الكشب الرمل” (inkasabar ramal): sand got collected {M}.

“الكصب” (al-kaseeb): sand dune.

“الكسباء” (al-kas ba’u): earth {T}.

The Quran says that at the time of the great revolution, the leaders of a nation, which are referred to as “جبال” (jibaal), will become “بَداً مِّهيلاً” (kaseeban maheela). This means that they will become like sand dunes which will leave their places from the bottom and come down as sand dunes do (73:14).

K-Th-R

“الكسر” (kasrah): profusion, abundance, to be much. It is the opposite of shortage or “قلت” (qillat).

“الكسر الرجل” (aksarar rajul): the man became very wealthy.

“المستكر من الشيء” (istaksara inash shaiyi): to be inclined towards taking more out of something {T}.

The Quran says:

74:6 Do not be kind to someone with the intent of taking more in return than you give.

وَلَا ﻣَّـنْ تَﺳْـﺘَـكْـثِرُ

“الكؤسر” (al-kausar): anything that is abundant and good.

Maulana Abeeedullah Sindhi writes in his book Al-maqaam Al-mahmood that “الكؤسر” (al-kausar) means the Quran itself because its guidance has been termed by God himself as abundant goodness and the Quran is an embodiment of goodness.

When the Messenger and his followers were being prosecuted in every way and things were very difficult, so much so that the Messenger’s migration to another land seemed probable, then the Messenger was told to be forbearing because the initial stage of the establishment of Allah’s system was coming to an end. After some time the results of the struggle began manifesting.

108:1 We have granted your with al-kausar

After the migration (to Medina) this statement turned into a reality.

It is also thought that in the Hebrew language the word kosher means permissible. The animals which the Jews slaughter for consumption is still called kosher, and that “الكؤسر” (kausar) is the Arabic form of this word. Accordingly the verse (108:1) would mean “We gave you camel in permissible form. For the explanation of this see heading (N-He-R). But I think that the meaning of abundant goodness is more suitable.

“الكسر” (kasur): to be abundant (4:7).

“الكاسار” (kassar): to increase, or to make more (7:86).

“الكاسار” (aksar): to increase (11:32).

“التكدس” (takasur): to compete with each other in wealth (102:1).

“المستكثرين من الشيء” (istaksara inash shaiyi): to acquire too much (7:188) or to benefit a lot (2:129).

The Quran says:

102:1 To compete with a view to acquire more than each other makes you oblivious of the real purpose of life

According to the Quran, wealth is the adornment of life (7:32). Therefore to intend to acquire it is not bad, but to consider the acquisition of wealth as the sole purpose of life so that one can have more than others, is a low mentality (57:20). The Quran says that this lust for wealth can never end and at any stage,
no matter how wealthy a man becomes. All his life man becomes engaged in this acquisition and he loses the true purpose of life which is self-development within the domain of the permanent values.

The Quran says that competition is not bad but it should be in a different field. Competition must be in developing one’s personality and to excel in righteous deeds which result in jannat (83:26). Wealth is a means of attaining something for fulfilling some purpose, not an end in itself. So much so, that a man s entire life is also a means to achieve a lofty ideal, and not an end in itself. To consider wealth or pleasures of physical life, as the purpose of life is a big mistake. The objective should be to develop the human personality which can be only be achieved through working within the permanent values for the good of mankind on universal basis. Wealth should remain a means towards that end and that’s it.

The Quran says:

84:6 O mankind, indeed you are laboring to your Sustainer with exertion and you will meet Him.

After this it is said that he who will be handed the list of his deeds in the right hand, will return happily to his companions, but who will be given his list of deeds from behind his back, will wish he was dead (that is, it will be so bad).

This verse can be interpreted in two ways.

- Taj and Muheet say that “كدح لنفسه” (kadaha linafsihi) means “he performed good or bad deeds for himself”. This verse would in fact mean that whether a man does good deeds or bad, their results are bound to be manifested. To meet the Sustainer means “to face the consequences as per the law of requital”.

- But if this verse is translated to mean “O’ man, you will have to bear rigors in order to go towards your Sustainer”, then this would mean that man will ultimately have to reach his destination that has been fixed by his Sustainer. But for this he will have to struggle hard. If he obeys the Revelation then he will face strong opposition and may even be persecuted by the opponents, but this is the easier path in terms of quicker results. However, if he does not follow the path of the Revelation, then he will struggle towards the destination through a process of trial and error over a period of centuries. His self-interests will pull him towards the past while demands of the time would ask him move forward.

Human history is a living proof of this phenomenon. Mankind is gradually moving to this destination but since has adopted the path of intellect without the light of the revelation it has to meet different travails on the way. Note how much mutual fights and blood shedding is resulting in the absence of the guidance of the revelation and this only leads to few steps forward. If he had adopted the way shown by the revelation then his life’s journey would have been much easier and the life on this spaceship called Earth would have been extremely pleasant as noted in the Quran.
(al-kudrah) is used specifically with reference to colour and (kudrah) is used for water and springs, while (kadarun) can be used for everything.

(al-kudrah): anything which is murky or dirty and which is not clean.
(al-kadaratul minal-hauz): dirt which settles at the bottom of a pool or algae which is on its surface.
(inkadar): plunged speedily downwards.
(al-inkidaar): The change which is caused by something which scatters {R}.

In the existing world this may mean changes in the world relating to the powerful nations under the capitalist system. If it means changes in the universe related to stars then the literal meanings of this verse would apply.

The Quran says:

53:34 He gives a little then turns hard, like a rock {F}

A momin keeps for him only that which is necessary to meet his needs and makes everything else available for the needs of others. Someone who is with the group of nomineen without having heartfelt belief in their system and stays with the group only due to some expedience, always tries to find inroads (53:33). In other words, he gives little and then desisting and making excuses.

(kazaba): to knowingly give wrong news or information. But some say that this very word will be used whether wrong news is delivered deliberately or not {T}.
(akabar rajul) is said when a man is called out and he pretends to be asleep.
(kazzaban) the cloth which is printed or coloured in different colours {Aqrib-ul-Muwarid}.
(bazaba fi sairihi): the camel became slow, i.e. did not maintain the speed it could, or adopted a bad stance {T}.

The Quran has said in surah \textit{Al-munafiqoon} that “O Messenger, when these hypocrites come to you, they say that they are witness to the fact that you are the messenger of Allah. Then, although Allah knows that you are His messenger”.

\begin{tabular}{|c|c|}
\hline
63:1 & Indeed, these hypocrites are liars \\
\hline
\end{tabular}

Here the meaning of “كاذب” (kazib) becomes clear, i.e. although something may well be true as per the evidence, but if the heart does not support the tongue, then it is “كاذب” (kazib). But if the heart and tongue are one about something even if the matter is not as it appears then it will not be called “كاذب” (kazib). It will be taken as beyond his knowledge. That is, he is not aware of the right thing (and not lying): The Quran has warned not to pursue something about which we are unaware (17:36). Therefore only that which is known for certain must be spoken.

\begin{tabular}{|c|c|}
\hline
Surah \textit{Yusuf} says: &  \\
\hline
12:18 & fake blood \\
\hline
\end{tabular}

\begin{itemize}
\item “كاذب” (kaazib): liar (11:93).
\item “كاذب” (kazzab): a very big liar (40:28).
\item “مكذوب” (makzoob): the lie (11:65).
\item “كاذب” (kazzab): denied (23:25).
\item “كاذب” (takzeeb): to deny (85:19).
\item “مكذب” (mukazzib): he who continues to deny and never accepts (56:51).
\end{itemize}

The revelation i.e the Quran presents all its values based on knowledge and evidence and supports it with logic and reasoning. It also calls upon its opponents to present reasoning and evidence if their counter claims are valid (2:112). This is the right way to arrive at the truth. But if someone has predecided that something is to be denied at all costs then the truth can never be reached. This “لكذيب الدين” (takzeeb) or denial has been declared by the Quran to be a serious crime against oneself and others. “لكذيب الدين” (takzeeb) also means that one’s deeds are not compatible with the beliefs.

\begin{tabular}{|c|c|}
\hline
Surah \textit{Al-ma’oon} clarifies this reality: &  \\
\hline
107:1 & Have you seen the one who denies this Deen (through deeds)? \\
\hline
\end{tabular}

After this it is said that this is such a person who pushes away orphans and does not instigate feeding poor. These are the so called devotees who are oblivious of the real purpose of Deen. They only consider the genuflection as their Deen and block the sources of sustenance which should be kept open for all (107:2-7). So now we can well understand as to who commit “لكذيب الدين” (takzeeb ad-deen) or denial of this Deen or way of life

\begin{tabular}{|c|c|}
\hline
K-R-B & كر \textit{\R-B}
\hline
\end{tabular}

\begin{itemize}
\item “الكرب” (al-karb) denotes severe sadness.
\item “كرب الأرض” (karb-ul-ard): to cultivate land.
\item “كرب الشمس” (karibatish-shams): sun neared its set.
\item “الكرب” (al-karb) also means to wind a rope, as well as to tighten the chains on a prisoner. It also means the rope which is tied to a bucket of a well, and as it is dipped in water. Every time the bucket is used to extract water from the well, it petrifies quickly.
\item “كرب الناقة” (karaban naaqaah): he loaded a camel.
\item “الكرب” (al-kareeb): land which has never been cultivated \textit{T, R}.
\end{itemize}

\textit{Ibn Faris} says its basic meaning is intensity and strength.

These meanings make the meaning of “الكرب” (al-karb) clear. That is, severe sadness in which a man is engulfed. He becomes hopeless, and his heart is burdened. There is only one way to get rid of this “كرب” (karb) and that is by obeying the laws of Allah.
Say: It is Allah Who delivers you from these and all other distresses.

Also see (21:76).

(al-karbiyyun): angels those are close to God {M}. This is Arabic form of the Hebrew word karubeam. The Quran has not used this word.

Ibn Faris says it basically means to gather and to turn back, or not to say a thing more than three times and repeat, or to stress a thing. But in repetition these two things are not necessary {T}.

The Quran reiterates this wish of the unbelievers at several places:

2:167 If once we can go back to life then we will do this and that.

But this has been refuted (39:58-59) because life is like a flowing spring. The water that flows ahead can never turn back. Similarly, nobody can return to this world stage. To return to this world as per the concept of reincarnation is against the teachings of the Quran. The law of evolution does not brook reiteration or repetition. Either one must move ahead (to jannat) or be static (in jahannam).

The Quran says:

79:12 This coming alive after dying will be very harmful

17:6 Then we made the events be according to your liking and against your enemies

Ibn Faris says the basic meaning of this word is to accumulate one over another.

The Quran says:

2:255 Allah’s ‘kursi’ or authority encompasses the entire universe

Here according to the dictionary and according to Al-Manar too, it means the knowledge of Allah, although it may also mean authority. “Knowledge” seems more befitting because earlier it has been said:

2:255 They cannot comprehend anything which is in His knowledge excepting that which he wills.

Surah Saad uses this word to mean the government of Suleman (38:34). There too ‘kursiyuhi’ does not means “seat” but “authority” or “power” ; all signify authority.
“الكرم” (al-karam) is a trait opposite to meanness. Since meanness was considered the worst trait among Arabs, “كرم” (karam) was the best trait. It actually means to bear the burden of protecting a nation, or to spend for the collective benefit of a nation or strive for it.

“كرم” (karam): provide benefit without any consideration of personal gain. It also means sincerity.

“الإكراحم” (al-ikraamu) and “التكريم” (al-takreem): to provide benefit to someone in which there is no shame for anyone for being in need of help, and the benefit that is provided is also noble.

“الكرام” (al-karam): to bestow respect among the Arabs which encompasses all sorts of goodness. It is used for a person who has not even an inkling of bad trait. It also means free and gentle, philanthropic, or he who keeps himself safe from violating the injunctions of the Quran. It also means a horse on which battle is fought, or a camel on which water is laden and fetched. It also means every likeable and selected thing.

“الكرام” (karrama) and “الكرام” (akram): to bestow respect (17:62, 89:15).

“مكرمون” (i'badun mukramoon): respected followers (21:26).

“مكرم” (mukrim): one who bestows respect (22:18).

“رزق كريم” (rizqun kareem): respectable sustenance (8:4). This is one of the particularities of a jannati society that respectful sustenance will be available there. That is, the accoutrements of life in abundance and with respect too. A nation which gets such sustenance is indeed lucky, but this can only be had by living according to the permanent values outlined by the Quran (in this world as well as in the hereafter).

The Quran says:

| 17:70 | We have made all Bani Adam (human race) as kareem or respectful and good |

The Quran was the first to declare man’s respectability, i.e. every human being is respectful by virtue of possessing a free will. This fundamental right to respect man was first given by the Quran. After this a man gains respect as he moves along in life.

| 49:13 | He who safeguards them most (that is observes the laws the most) becomes the most respectable |

Note how the Quran replaced the old criteria of respect such as gender, family, status, caste, wealth, ancestry, nationality, etc. and gave new criterion for respect according to which every man simply by virtue of being human is respectful. In other words instead of additional traits, personal traits are considered the criteria for earning additional respect. This criterion alone takes away all the so-called respect of royalty or monasticism, and all old systems of hierarchy. Every human child whether he is born in a king’s palace or in a beggar’s hut deserves equal respect simply for being a human. In order to
be more respectable for deciding the position of responsibility within a society his personal traits and deeds will count.

K-R-He

"کُرْہ" (al-kurh) or "کُرْہا" (al-karh): extreme dislike. It also means hard and disliked work.

Some scholars say that something which is unpleasant to you but you force yourself to do is called "کُرْہ" (kurh) and for something for which someone else forces you to do is "کُرْہا" (karh).

Raghib says that the pain which is inflicted from external sources is "کُرْہ" (kurh) and that which is self-inflicted is "کوْر" (kurh).

Ibn Faris says "کُرْہ" (kurh) is hard labour and "کُرْہا" (karh) is something which you are forced to do unwillingly.

The Quran has used "کُرْہا" (karhan) against "طَوْعًا" (tu'an) in (3:82).

"طَوْعًا" (tu'an): willingly

"کُرْہا" (karhan): forcibly.

The Quran says:

<table>
<thead>
<tr>
<th>Verse</th>
<th>Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>2:216</td>
<td>To do battle has been made compulsory for you by law although it is unpleasant for you</td>
</tr>
<tr>
<td>46:15</td>
<td>His mother spends her days of pregnancy with great difficulty and her childbirth was also very painful</td>
</tr>
</tbody>
</table>

Surah An-namal uses "یکْرِاہ" (ikrah) to mean forcibly. That is, which is done unwillingly (16:106). In surah Al-baqrah, "کُرْہا" (kariha) has come opposite to "اَﺣَﺒْـا" (ahabba) (2:216).

Similarly in (47:6) "کُرْہا" (karrah) has been used against "ﺣَﺒْـا" (hubbaba).

"کَرْہا" (kariha): those who dislike (11:28).

"مَکْرُوْہا" (makruhun): unpleasant.

The party with whose assistance the Quran wishes to bring the revolution, accepts this system with gladness and not forcibly. Therefore it says:

<table>
<thead>
<tr>
<th>Verse</th>
<th>Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>2:256</td>
<td>One can only become a member of this society willingly and not forcibly</td>
</tr>
</tbody>
</table>

The messenger was told:

<table>
<thead>
<tr>
<th>Verse</th>
<th>Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>10:99</td>
<td>Do you want to force people to believe?</td>
</tr>
</tbody>
</table>

The forced acceptance of a belief can be physical as well as mental. For example, if we threaten with a gun and make him accept something. But it can also be mental, like when we show someone a magical trick and make him believe in something.

The third type of "یکْرِاہ" (ikraah) or coercion is to implant the age old customs of society and the practices of our ancestors in our minds even if they are not supported by the Quran, or regardless of the fact that they meet the criteria of our intellect and reasoning. This is the most severe form of coercion. What can be more severe than the coercion of the wrong sort of education and upbringing? The Quran does not permit any sort of coercion or "یکْرِاہ" (ikraah) for including one in the party of Allah’s system. It presents everything backed by reasoning and makes one agree to it with complete agreement of mind and heart, and conversely if there is no coercion to make one enter this party then there should be no coercion for leaving the party too. If the exit is closed then it would mean that you force people to stay within this party. As such, the belief that the punishment for someone who leaves Islam is death is against the Quran. The Quran says that nobody should forcibly be made a muslim nor should anyone be forced to remain a muslim if his heart is not happy at remaining so.

Surah An-nahal says:
16:106 He who turns against Islam after once accepting it incurs the wrath of Allah and severe punishment. But it does not include a person whose heart is agreeable to Islam but he is forced to denial, at least by word of mouth or acts.

"كفر" (kufr) is denial when it is adopted with full willingness. Thus coercion can neither make one accept or give up Islam. A momin is one who accepts all that the Quran says with all his heart and willingly stays adhered to this ideology. Even with a little coercion one’s trust becomes questionable. So much so that the Quran even refuses to accept those as momins who accepted Islam by seeing the grandeur of the Islamic state during the time of the Messenger Muhammad.

The Quran says they had become subservient to the Islamic state rather than having accepted Islam because their hearts were bereft of belief (49:14). Momins are those who do not fall like blind and deaf upon the verses of the Quran, not to mention other beliefs like customs, etc. They accept them only with full conviction.

25:73 Do not fall upon them deaf and blind

Here it must be understood that nobody can forcibly be made to accept Islam. But this does not mean that if somebody has willingly entered Islam, he cannot be forced to follow the rules of the system. Till he is member of this system, he will have to follow its rules and regulations. If he does not want to follow the rules and the regulations then he must quit this system, but it can’t be that a person can remain a member of the system and accept only those principles which suit him and reject those which don’t.

K-S-B

ک س ب

کسَبٌ (kasab): basically means “to collect”. Later it started to also mean “to earn”, as well as “to acquire something” [T].

2:79 The profession they had adopted (i.e. Making changes in Deen) will lead to their destruction

2:81 he who created unevenness

Here “کسَبٌ (kasab) means “to create”. This verse verbally means “he who gathered unevenness for himself”.

The Quran says:

2:286 For him what he earned, and against him what he earned

Ordinarily it is taken to mean that the benefits of good deeds are for him who has done them, and the harm done by bad deeds is for him who has done them.

But good deeds have been called کسَبٌ (kasab) and bad deeds اِکْتَسَبَ (iktasab).

Raghib says that کسَبٌ (kasab) means to do something that is done for one’s own benefit as well as for the benefit of others, and اِکْتَسَبَ (iktisaab) means work which is undertaken only for the benefit of one’s ownself. According to Raghib, verse (2:286) would mean that beneficial work is only that which is done for the good of self as well as for the benefit of others. But deeds in which only self-interests are intended do not develop one’s personality.

This is according to the Quranic teachings which says, ‘..what is good for mankind remains on earth.’ (13:17):
Lataif-ul-Lugha says that “کسّب” (kasab) means good and “یکسّب” (iktasab) is used to mean evil. But what Raghib and Lataif-ul-Lugha say is not a rule. The Quran has used “کسّب” (kasab) and “یکسّب” (iktisaab) in opposite of these meanings too.

Ibn Faris says “کساد” (kasad) means for something to be so bad that nobody is inclined to it.

“کساد” (kasaad): to go astray. Later it started to mean slackness in the market, or for some goods to be little in demand.

“کساد المطة” (kasadul mata’u): the item is not moving in the market.

“کسادت السوق” (kasadatis sooq): the market was cold.

“الکسید” (al-kaseed): cheap, or of lower quality {T, M}.

The Quran says:

<table>
<thead>
<tr>
<th>سورة</th>
<th>آية</th>
<th>معنى</th>
</tr>
</thead>
<tbody>
<tr>
<td>9:24</td>
<td>That business whose loss scares you</td>
<td>وَجَادَةٌ ﷺَلْتُونَ ﻦِسْبًا مِنَ الشَّﻤْﺲِ ﻓَﺄَسْفَطَ عَﻠَٰٓodate</td>
</tr>
</tbody>
</table>

Ibn Faris says it basically means for something to develop a fault which is disliked. It also means to cut one thing off from another and to separate it.

Surah At-toor says:

<table>
<thead>
<tr>
<th>آية</th>
<th>معنى</th>
</tr>
</thead>
<tbody>
<tr>
<td>52:44</td>
<td>If they were to see a portion from the sky …</td>
</tr>
<tr>
<td>26:187</td>
<td>uncalled for sudden destruction</td>
</tr>
</tbody>
</table>

“کساف” (kasafas saub): he cut some cloth.

“کساف الشّمس وَالقَّمَر” (kasafatish shamsu wal-qamar): the sun and the moon went into eclipse.

“کساف حاَلال” (kasafat haalulu): his condition became bad.

“زِرَاحٌ كاسِفٌ” (rajulun kasisfuu bad): a man in bad condition.

“يومُ كاسِف” (yaumun kasisf): a day of extreme pain or the day the sky is torn asunder {T, R}.

Ibn Faris says it basically means to show laziness in something in which it must not be shown.

“الکسال” (al-kasal): to show laziness in something in which it must not be shown.

“الکسک” (al-kisk): the bow and string for separating cotton from the bow {T, M}. Obviously both are present but due to them being separated, cotton can’t be separated. Both are thus useless.

Ibn Faris says it basically means to express laziness in doing something and be lazy in completing it or doing it.

Keeping this meaning in mind and then note down what the Quran says about the behaviour of the hypocrites- ‘they come to salat without earnestness and that they offer contributions unwillingly’ (9:54)
The Quran invites us to have a unity of thought in carrying out the righteous deeds and making sure that the desired results are produced as promised by Allah.

Also see the word “سامون” (saahoon) as in (107:5) under heading (S-He-W).
(al-kuswah): clothing which is worn {T, R}.
(al-kisah): clothing which is worn {T, R}.
(rizquhunna): their food and clothing (2:233).
(kiswuhunna): made him wear the clothing {T, R}.
(kasaah): made him wear the clothing {T, R}.
(fakasuinal-izaama lahma): we adorn the bones with flesh (23:14), i.e. “we cover bones with flesh”.

(al-kasht): to remove something that is covering something.
(kashtal-ata’a unish shaiyi): he removed the lid off that thing.
(kashtal-jilda unil jazoor): he skinned the slaughtered camel.
(al-kishat): the skinned skin.
(kashtah): he opened him {T, R}.
(kishatahu): he opened him {T, R}.

For example the Quran has used this term in (81:11) by saying, ‘when the world on high is unveiled’. This way the hidden forces (knowledge) in the universe will get exposed or known.

(al-kashf): to lift the veil, or to disclose something {T}.

The Quran says:
50:22 We lifted the veil from your eyes and thus the truth dawned upon you

It also means to remove as surah Al-aireaf says:
7:135 If We would remove this punishment …

(al-kashf zurri): to remove the pain (17:56).
“(kaashifi): one who removes, or disclose (6:17).

The Quran says:
27:44 And she (queen of Saba) uncovered her shins
68:42 The time period shall be uncovered from the shin

This was an Arabic proverb which was spoken when a very difficult situation was faced {T, R}.

Raghib has said that it has come from (qaamatil hurbu ala saaq), which literally means that the battle stood on its calf. In other words it means that it went into full cry.

(saqqun amr): intense. Some say that it has come from (tazmirun naaqah) which means for a man to reach inside the womb of a camel and deliver its baby.
At such a time “(kashifa unis saaq) is said {R}. However, it means intensity and to be troubled.

There is no support from the Quran for the concept of “(kashf) and “(ilhaam) which is prevalent in some parts of the Islamic world. To believe that after the termination of messenger hood anybody can have direct knowledge from God is equivalent to denying the end of messenger hood, because only a messenger can get direct revelation from God. Now as the messenger-hood has been terminated, man can only learn from two sources, (1) from the Quran based on the revelation, (2) the human intellect. See details in heading (L-He-M).
“al-kazm” or “al-kazam”: throat or mouth, or the opening from which the breath comes out (T), [Lataif-ul-Lugha]. It basically means for something to exit.

“al-kuzum”: for the breath to stop (R).

“kazamal-ba-eer”: for the camel not to munch, and to stop inside that which it has eaten (R).

“al-kazammal-baab”: to close a door (M).

“al-kazim”: a camel whose water in the stomach has dried up and it is very thirsty (T).

“kazeem” and “makzoom”: a very sad, troubled, restless and thoughtful man (M).

The Quran says:

<table>
<thead>
<tr>
<th>Quranic Verse</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>40:17</td>
<td>When their hearts will be in their mouths and they will be intensely worried (they will be holding their hearts lest they come out).</td>
</tr>
<tr>
<td>68:49</td>
<td>He was restless and troubled</td>
</tr>
<tr>
<td>12:84</td>
<td>He was restless due to separation from his son Yusuf.</td>
</tr>
</tbody>
</table>

Surah Aal-e-Imran describes a characteristic of the momineen:

<table>
<thead>
<tr>
<th>Quranic Verse</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>3:133</td>
<td>when these forces surge in them they channel them to constructive work</td>
</tr>
</tbody>
</table>

Ordinarily it is taken to mean those who suppress their anger. This is not the right meaning. The Quran does not advocate suppressing anger. For the right meaning of this verse one has to understand the meaning of “kizaamah”. In countries where water is scarce (like in Saudi Arabia) a well is dug near an existing well and a subterranean channel is built between them which joins the two wells. If the water in a well decreases, then the water from the well which has relatively more water transfers to this well. This channel is called “kizaamah” (T, F).

Therefore the channelization is called “kizaamah”. In modern day language or psychology this is called sublimation, i.e. “to drive the excessive forces into another channel and thus maintain the balance”. It also means “the needle of a scale” which indicates the weight as to which is heavier. When both the scales are equal in weight, this needle stops in the middle (T, F).

“al-kazeema” also means a tiffin box in which additional food is kept. Thus “momineen al-ghaiz” (kaazimeenal-ghaiz) would mean those who channel excess energy into channels where it is required and thus maintain the balance of a society. The Quranic society keeps an eye on these excessive forces and diverts them where they are needed so that balance is maintained and affairs remain right. Thus there will be balance not only in a man’s personality but also in a society, and the party of the momineen will become “momineen al-ghaiz” (al-kaazimeenal-ghaiz). Remember that rational means to have right ratio.

Since the momineen maintain the balance in their personality as well as in the society, thus everything they do is rational, and this ratio is maintained through “kizaamat” (husn) “hasanat” (hasanat) to deeds of virtue and goodness, and the attributes of Allah have been called “asmas ul hasanaat” (asma ul hasanaat), or the balanced traits. Details of these matters can be found under the heading (H-S-N).
“(al-ka'ab): joint of bones, or bridge of the foot or the junction of foot and ankle.

Surah Al-ma’idah says:

| 5:6 | Both ankles |

“(al-ka'ab), “(al-ka’aban): square piece of bone which has figures on it and which is thrown while playing a game of chance (dice) {T},

“(ka’ah): high and square place, or every square house {T}, but “(al-ka’ah) has become particular to the house of “(kabah)

“(al-ka’ab): respect and seniority.

“(al-kaa-ib): a young girl. Plural is “(kawa-ib).”

Surah An-naba calls a women of a heavenly society as “(kawa-iba atraba) in (78:33).

At another place they have been called “(uruban atraaba) in (56:37) and it has been explained by saying a little earlier “(furushin marfu’a) in (56:34), that is, high ranking, lofty women. That is why “(al-ka’ab) also has the connotation of the health of youth and respect too. See heading (Ain-R-B) and (T-R-B). As to what is the right status of the “(ka’ab), see heading (Q-B-L).

The Quran says about Allah:

| 112:4 | Nobody is like him, there is no parallel |

This is one of His personality traits. Every personality is unique, and since Allah’s personality is complete and absolute, therefore its individuality is also unique. Surah Iklaas especially defines the uniqueness of Allah’s personality. Not being born of a mother shows that personality does not come into being as a matter of physical birth and “(kufuwan) points to its individuality. For further details see relevant headings.

Raghib says “(kafatash shaiya ilaih): thing inside it.

“(kafatash shaiyi): seized the thing, or gathered it {T}.

Raghib says “(kafatat ta’ir): the bird gathered its wings and flew speedily.

“(al-kaka): the place where something is gathered.

“(kifaatul ahya) was said to be houses.

“(kifaatul amwaat): means grave {T}.
The Quran says:

77:25 Have we not made the earth a kifaat?

It means that God has gathered many things in earth like plants, animals, water, air, etc.

As said earlier “kafatat ta’ir”: the bird flew fast (and in doing so gathered its wings).

“farasun kufar”: a horse which bucks suddenly and it becomes difficult for the rider to be stable \[T\]. Therefore “kifaat” (kifaa) in relation to the earth would mean that it is moving fast. If the two meanings are gathered together then the meaning would be that it is moving with all the things within it.

K-F-R

“kufr”: to hide and cover.

Ar Rumaani says that “akhfaa” (satar) and “ajnn” (shukr) as the alternatives to “kufr” (Al-Alfaaz Mutaraadifa).

Ibn Faris too says the basic meanings are to hide and cover. Therefore a man whose body is hidden due to the armour he wears is called “kaafir”. It also means the river and the sea because they hide a lot of things within them. The night is also called “kaafir” (kaafir) because its darkness covers everything. The farmer is also called “kaafir” (kaafir) because he hides a seed in soil \[T\].

(al-kufr): grave according to Taj and Lataif-ul-Lugha. In the light of these meanings a “kaafir” (kaafir) as against a “momin” who wants to hide hard facts. He who hides the permanent truths given by God and does not permit them to become highlighted, or one who hides his own and other’s abilities and not allow them to be manifested, or does not let them develop.

From the meaning of hiding it also came to mean to deny.

“kufr” against “iman” also means denial. That is, to deny the Quranic truths.

“kufr” is also used against “shukr” (shukr) means for something to be evident. See heading (Sh-K-R).

(kupran-e-naimat): to hide the benevolence, or not to keep them open for the benefit of mankind.

“kaafara”: to hide or cover the results of a bad deed \[T\].

“kufr” (kufr) has three nouns, “kufraan”, “kuffar”, “kuffar” (kufr) and “kaffar” (kafur).

“kufr” (kufran) is generally used to deny the benevolence, and “kaffar” (kafur) to deny the Deen matters while “kuffar” (kufur) is used to mean both \[T\].

Taj says with reference to Albasa-ir that often the plural of “kaafir” (kaafir) i.e. the deniers of Deen are “kufr” (kuffaar) as in (48:29), which is the plural of “kaafir” (kaafir).

“kaffarah”: deniers of benevolence \[T\], as in (80:42).

But I think that the Quran uses all these terms like “kuffar”, “kaffar”, “kaffarah”, and “kaafiroon” (kaafiroon) to mean the deniers of Deen.

“kaffur” (kaafur): the covering which is around flower bud \[T\]. But it is also the name of a medicine which reduces the heat.

“kaffur” (kaafur) as in (31:34).

“kaffar” (kaafur) also means the same as “kaffur” (kaafur), but it has more intensity than “kaffur” (kaafur) as in (50:24) \[R\].
The Quran has used "کُفْرٌ ("kufr) against "یُمَانٌ ("iman) at several places, such as in (3:4), (2:6), and against "شُکْرٌ ("shukr) as in (14:7).

Surah Al-ambia says about a momin:

| 21:94 | he will be repaid in full (they will not remain unpaid or without results (shukr)) |

It means to get full results for efforts. Verse (3:114) also means this. That is, “their every good deed will produce full results”.

In surah Al-baqrah, “کُفْرَتْ بِاِلْتَّاغُﻮْﺕِ” has been stressed (2:256). This has been clarified in other places:

| 16:36 | Avoid evil forces |
| 4:60 | these people want their matters to be decided by evil forces although they have been asked to abstain from these |

(یَمَانٍ بِاِلِّٰ- "iman bil laah"): to decide according to the laws of Allah.

(کُفْرَتْ بِاِلْتَّاغُﻮْﺕِ "kufar bit taghopot"): to avoid evil forces (against the Quranic values)

This shows that "یُمَانٌ ("iman) and "کُفْرٌ ("kufr) are not mere concepts but practical matters that are not confined to the mind only i.e. not confined to just beliefs. They are related to life’s conceptual and practical issues.

To believe in the veracity of the laws of the Quran and then to live according to them is "یُمَانٌ ("iman) and to go against them is "کُفْرٌ ("kufr). Therefore “کَفَﺮَ ("kafar) has come against "عَﻤِﻞَ ﺻَﺎﻟِﺤًﺎ ("amila saleha) in (30:44). It also means to be free of something.

Surah Ibrahim says:

| 14:22 | you make me a partner (in your deeds or beliefs) but I am free of it |

(کُفْرَتْ "kaffar) is the plural of “کَافِﺮٌ ("kaafir) has been used in (57:20). Plural of “کَاﻓِﺮَﺓٌ ("kaafirah) is "کَوَﺍﻓِﺮَﺓٌ ("kawafir) as in (60:10).

(کُفَّاءٍ "kaffarah): the deed or thing which atones for an error (5:45).

Surah Al-Insaan says the flavour of the ‘wine of jannat’ is “کَوْﺍﻓَﻭْﺭاً ("kaafura) in (76:5). This means that one which soothes. But this is the first phase of human reform. The next stage is in which this wine’s flavour is described as “زَﻧْﺠَﺒِﻴْﻼً ("zanjeela) in (76:17), which means one which produces balanced power and energy.

The balance between two extremes e.g. freezing cold and heat is a momin’s trait.

According to the Quran the word "کَافِﺮٌ ("kaafir) is not a bad word or an abuse, but a statement of fact – it describes a state of thought of an individual who does not wish accept a way of life. If you form a part then those who join it are called members and those who do not, are called non-members. The members of an Islamic society are called "مُوْﻣِنٍ ("momin) whereas those who refuse to be member of this party are called "کَافِﺮٌ ("kaafir).

The punishment that these "کَافِﺮٌ ("kaafirs) or non members face or await is due to their own wrong path which they adopt instead of the right way. That is, they leave the right way (2:38) and adopt the wrong path and thus face destruction (2:271) as a consequence of their own thoughts and deeds.

(کُفَّارَ عَنْهُ "kaffara unhu): to remove (2:271).
The Quran has used the word “ﮐﻔﺮ” (kufar) against the term “ﻋﻤِﻞَ ﺻَﺎﻟِﺤًﺎ” (amali swaleh) in (30:44). Therefore iman and kufr are not merely theoretical concepts but actually are the definitions of the righteous belief and the wrong belief.

At the beginning of surah Al-baqrah it is said that the Quran guides those towards the right path who wish to be protected from the destructive or wrong path.

The next verse says:

| 2:6 | for the kaafirs it is the same whether you show them the right path or not, they will never have iman |

“ﮐﻔﺮ” (kufir) are generally thought to be non-muslims i.e. those who do not have faith. Do not accept Islam. This raises the question that if preaching is not for those who deny then who is the preaching for. Since it does no good to the deniers and the momineen do not need it? Also when the messenger Muhammed started preaching then the whole world was “ﮐﻔﺎﺭ” (kafar). If the messenger’s invitation was useless for the “ﮐﻔّﺎﺭ” (kuffar) then the purpose for messenger hood is itself defeated?

These views indicate that in this verse “ﮐُﻔﱠﺎﺭ” (kuffar) did not mean all non-muslims.

“kafar” (kuffar) is thus the name of a particular group among the non-muslims. So far as non-muslims are concerned the aborigines of Africa and Australia and the Eskimos of north-America do not yet know what a muslim is and they are non-muslims. But they will not be counted among the “kaffar” (kafar). As mentioned earlier “kaffar” (kuffar) appears as against iman. Take a man who is presented with the truths of the Quran. He is told their meanings and connotations. He accepts them willingly. This is called iman. As against this take another man who is similarly told the truths of the Quran, but he refuses to accept them. This is called kufr or denial. There are several reasons for such refusal. These reasons have been detailed at different places in the Quran. The Quran has also said that they oppose the truth and are rebellious of the truth. Not only do they themselves abstain from accepting the truth but also prevent others from accepting it.

This shows that every non-muslim is not a kaafir. Kafirs are only those who refute the truth and do not accept Islam despite all the reasoning and evidence. The Quran has mentioned this mind-set of the kuffar and their inner struggle against it.

1) About those with the book it says:

| 2:89 | When that which they recognized came to them then they refuse to accept it |

At another place it is said that they want the muslims who had accepted iman to revert to the old ways:

| 2:109 | even after that truth came to them as evident |
| 47:32 | those who adopt the path of denial, after the guidance has come to them |

These places make it clear that to deny after truth has come is kufr. The truth is that the Quran has distinguished between the truth and the kufar, after that truth has been manifested.

The Quran says:

| 18:29 | Now tell them that the truth has arrived from you Sustainer. Now whosoever wants can believe and whosoever wants can adopt the way of kufr. |
| 76:3 | We have shown man the way, now it is up to him whether to value it or if wants he can refuse to do so |
| 43:30 | And when the truth came to them they said it is a lie and we refuse it |
These instances show that *kufr* is to deny the truth after it has manifested itself clearly. Those who have not faced truth at all, although on the wrong path, are not *kaafirs*. They will be counted among the "‡l‡a′l‡a′een" ( zwalleen) i.e. those who have lost the way, or those who traverse the wrong path.

2) In surah *At-taubah*, those with *iman* have been told not to befriend even their fathers and brothers:

<table>
<thead>
<tr>
<th>9:23</th>
<th>If they prefer <em>kufr</em> against <em>iman</em></th>
</tr>
</thead>
</table>

This makes evident that *kufr* is something which is also done deliberately.

Surah *An-nahal* says: "‡K‡F ( "kufr) is for him whose:

<table>
<thead>
<tr>
<th>16:106</th>
<th>Those who open their chests to <em>kufr</em> (embraces <em>kufr</em> willingly)</th>
</tr>
</thead>
</table>

3) Therefore *kufr* is something which is accepted willingly and deliberately. The *kufr* or deliberate denial has many reasons e.g. regarding the people of the book the Quran says that due to arrogance or prejudice they do it (2:90).

Regarding the common Arabs who opposed the message, the Quran has noted e.g. (35:42) that they had acquired a position of power through exploitation and force and did not wish to give it up. Also see (45:31).

Surah *An-namal* says:

<table>
<thead>
<tr>
<th>27:14</th>
<th>They denied our verses out of sheer rebelliousness even though that their hearts had believed in them</th>
</tr>
</thead>
</table>

4) Sometimes a man refuses to accept something in the heat of the argument, that is, if once no is said then the denial will continue because of the first denial. Such people have been mentioned in *Sursh Al-airaaf*:

| 7:101 | and verily messengers came to them with evident reasoning but they were not such as to accept something which they had once denied. |
| 7:101 | This sort of mentality results in their intellects and hearts being locked.

5) These people deny truth due to dogmatism, jealousy, and adamant and pride and also stop others from it lest they accept it.

| 6:26 | They not only stay away from it but also prevent others (from going near it) |

At another place it is said:

| 47:32 | Verily those who adopt the way of *kufr* and stop others too from the way of Allah (hurt only themselves as they can’t do any harm to Allah) |
| 47:32 | They keep telling others not to heed the Quran. |
| 47:32 | And wherever it is being propagated, make much noise |

"(la’allakum tughliboon): perhaps you can overpower them in this way (41:26).

These are the people whom:

| 2:6 | Whether you make them aware about the destructive path they are traversing or not , it is the same for them (they will never listen) |

This is, because the way they are going, results in their losing the faculties of seeing, hearing and understanding (2:7).
These are the people about whom the Quran has said:

<table>
<thead>
<tr>
<th>Quran Verse</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>7:179</td>
<td>Their destination is jahannam or hell, they have minds but they do not use them to understand. They have eyes but they do not see. They have ears but they do not hear (the truth): These people appear to be humans but actually they behave like animals, rather even more misled, because at least the animals follow their instincts.</td>
</tr>
</tbody>
</table>

The question now is, what is the life of kufr? There is a physical life in which one eats, drinks, lives, has children and then dies. That is the end. Another concept is that life is just not the corporeal self. There is another thing in humans which is called personality. By nurturing or developing that personality man can have life forever. Death as we know it, makes no difference to personality. Animals have no personality. God has only bestowed it on humans by providing free will which is the ability to make choices.

In kufr man exists at an animal level:

<table>
<thead>
<tr>
<th>Quran Verse</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>47:12</td>
<td>Those who live the life of kufr enjoy life and die after eating and drinking. Their destination is jahannam or hell. They do not wish to believe in the higher values of life. They pursue their desires. And get so immersed in these emotions that they lose the faculty of thought and deliberation.</td>
</tr>
<tr>
<td>47:12</td>
<td>Have you ever wondered about him who has turned his desires into his god?</td>
</tr>
</tbody>
</table>

The result of doing so is

<table>
<thead>
<tr>
<th>Quran Verse</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>45:23</td>
<td>The law of Allah, despite his knowledge, doesn’t bring forth the right way of life before him?</td>
</tr>
<tr>
<td>45:23</td>
<td>By being engulfed in desires his condition becomes so that his ears are like they are sealed and his eyes are like they are veiled.</td>
</tr>
<tr>
<td>45:23</td>
<td>And obviously no other law excepting that of God can lead him to the right path.</td>
</tr>
<tr>
<td>45:23</td>
<td>Do these people not learn from this?</td>
</tr>
</tbody>
</table>

Why do people pursue their desires and do not follow the road to the higher values of life? Because:

<table>
<thead>
<tr>
<th>Quran Verse</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>45:24</td>
<td>And they say the life is only in this world.</td>
</tr>
<tr>
<td>45:24</td>
<td>(they say) we live and die according to the physical laws.</td>
</tr>
<tr>
<td>45:24</td>
<td>With the passage of time our limbs weaken and we ultimately die.</td>
</tr>
</tbody>
</table>

This is their concept of life. The Quran says:

<table>
<thead>
<tr>
<th>Quran Verse</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>45:24</td>
<td>They have no knowledge about the reality. All this is guess work.</td>
</tr>
</tbody>
</table>

Also see (6:29).

This is what kufr is, i.e., the denial by one with regard to his own personality. After this denial there is no need for belief in Allah (2:177, 28:50), or the revelation or even messenger-hood. And then the question of belief in the life hereafter does not even arise. As such kufr is the other name for materialism. According to this concept, only the satisfaction of one’s desires is the purpose of life and there is no question of adhering to the high ideals of life as revealed in the Quran. When man takes this concept as the truth, then to make him aware of the deeds which hurt the lofty ideals of life is as good as not telling him. You cannot teach an animal to be honest and that dishonesty leads to ignominy!
“الكاف” (al-kaff): the hand from the elbow to the palm (13:14). A man uses it to defend himself and prevent another from hurting others.

“(ka’fafa minar rizq): that amount of sustenance which prevents man from becoming dependant on other human beings {T}.

Ibn Faris says it means to hold and condense {T}.

The Quran says:

9:36 Do battle with the mushriken so that it stops them from oppression or which stops affecting you.

This would mean fight to the last. Raghib says it means to fight the mushriken with collective strength, i.e. collectively or as a group.

According to the general dictionaries the meaning of “الكاف” (ka’affah) in this verse is “total’ or “whole”.

But the Quran calls for battling with the mushriken who are opposing and at war, and not every mushrik anywhere.

2:208 Reach the extreme limit in Islam. (do not stop midway but reach the limit)

Raghib says that it means collectively:

34:28 We have sent you as the one who prevents sins {R}.

“الكاف” (kaffah) has appeared to mean prevent or to stop (21:39, 48:24). It has also been used against “بسط” (bast) in (5:11).

“(al-kaffa minar rizq): that amount of sustenance which prevents man from becoming dependant on other human beings {T}.

Ibn Faris says it means for something to be included into another thing or merge with it.

The Quran says:

28:12 Those who get it, happen to have it may nurture it.

16:61 you have made Allah your guarantor

38:23 hand over that sheep to me

3:36 put maryam under zakaria’s patronage
“الکفل” (al-kifl): share, luck. This is said when along with one somebody else is also given {T} (4:85).

“کلفین” (kiflain): two shares (57:28).

Raghib says “کلفین” (kiflain) means “not two shares but the continuity of benevolence” and it also has the connotation as needed.

Surah Al-ambia mentions the name “ذا الکفل” (zalkifl) in (21:85) in the context of messengers. Some think this is Hazqeel who has been mentioned in the Torah {R}. Some say that “ذا الکفل” (zulkifl) is an indication towards Kapila vastu or Budha.

Since the Quran has not gone into details about him, so no need to discuss it any further. Also see heading “ذا الکفل” (zalkifl).

**K-F-Y**

ک ف ی

“الکفایة” (al-kifaayah): the thing which fulfils the need and purpose {R}.

*Ibn Faris* says the root means for a thing to be in the required quantity to fulfil the need so nothing else is needed.

“کفاک الشیء یکفیک” (kafakush shaiy’u yakfeek): for you, that thing is enough.

“الکفایة” (al-kufyah): food which is sufficient for life.

“کفایة مؤنث” (kafahu munatah): that man undertook his hard work and saved him from the toil {T}.

“کفایت او شرائع وکفی” (kafaitahu sharra uduwwahi): I protected him from his enemy’s harm and saved him {T}.

“رجل کاف وکفی” (rajulun wa kaafin wa kaffi): something that is sufficient for you after which you do not need anything.

“کاف ازه یکفی” (kaafahu mukafah): he was sufficient for him {M}.

“الکفایة” (al-kaffi): rain.

“کفا عنه الشیء” (kafa unhush shaiyi): removed or turned that thing away from him {T}.

The Quran says:

| 15:95 | We are enough to protect you from their acts. (Our law which you are following will protect you against them and you will also achieve your aim). |
|       | اِنْ كَفِيَّ النَّصِيرِ یَنُسِ عَنْهُ مِنْ دُوْنِهِ |

In “کفا” (kafa) both these things are included. The very same thing is said in (2:137).

Surah Az-zumr says:

| 39:36 | Those who obey Allah’s guidance the Law of Requital not only protects but also helps achieve its purpose |
|       | اللّٰهُ يَکَافِ عَنْهُ |

| 39:36 | These people frighten you with non-Godly forces; there is no cause to fear them |
|       | وَفِی يَدِ ۗاَنَّ دُوْنَهُ |

This is the basic characteristic of following Allah’s Guidance. Surah Ar-raad says:

| 13:43 | Allah is enough for shahadat or overseeing |
|       | كَفِی بَنِی اَمِیل |

The Quran provides the guidance in this life which provides all the necessary protection against the destructive forces and also helps in the self-development. Since this life and the next life are joined together therefore the Quran gives glad tidings to the believers in both parts of the life (16:97). This is all explained in the Quran in detail.
K-L-A

(kala), "yakla", "kalan", "kilaa-un") and "kila’atan": to protect, guard, or to watch over {T}.
"al-makalla’u": the bank of a canal, beach, port or any place where sanctuary is sought \{M\}{T}.

Ibn Faris says it means to hang on to something very strongly.

The Quran says:

21:42 Who protects you? (Who is your guardian?)

K-L-B

"al-kalb": a grip with which goods are hanged. Also used for dog. Lion.
"al-kulbatu minal-aish": the paucity of earning {T}.

"al-mukallib": a trainer who trains hunting dogs. Later it came to mean “to train every hunting animal”.

Surah Al-ma'idah says:

5:4 (and it has been allowed for you) that which you train your hunting dogs to hunt for you by the virtue of the knowledge that has been endowed to you by Allah.

Another thing that is notable in this verse is that it says “you teach or train dogs by virtue of the knowledge which you have been endowed by Allah”. Obviously this knowledge is not imparted directly to the trainers. He has endowed man with the ability to learn. Now man, if he so wants, can learn it. Allah has made a reference to himself because he has given man the potential to learn. Therefore that which a man does as per the laws fixed by Allah, can be attributed to Him. By comprehending this point we can have clarification about many verses of the Quran, where Allah has related human acts to Himself. For example see (2:222).

K-L-Kh

(kalah), "yaklah", "kuluhan", "kulaha": to bare one’s front teeth in anger, or to make a face, or to make a very bad face. "kuluhan": an ugly man. "al-kaulah": drought years.

Ibn Faris too has said that this root means a terse and ugly face.

Surah Al-mominoon says:

23:104 they will be making faces at this
K-L-F

“الكَلْفُ” (al-kalf): blackish yellowness.

“الكَلْفَةُ” (al-kulfah): blackish yellow, or work which is tolerated despite being very laborious. It also means every plight that is tolerated despite the plight or toil.

“الكَلُّوْﻑُ” (al-kuluf): an unpleasant happening.

“التَّكَلَّلِفُ” (at-takleef): to make some work mandatory which is difficult for someone.

“تَكَلَّلِفُ ﺍﻟﺸﱠﯽْءِ” (takallufush shaiyi): to do something with a pleasant demeanour although doing it may be difficult or unpleasant.

“الكُﻠْفَةٌ” (kulfah): labour and

“تَكَلﱡﻒٌ” (takalluf): do something which is done merely for appearance sake.

Surah Saad says:

38:86 I am not doing it for appearances only.

At several places in the Quran is said:

2:286 Allah makes nothing mandatory for someone beyond his limit

The limit of a person is that which he reaches with ultimate effort, not that a person reaches without trying his best. He should not satisfy himself that Allah does not make more than what his self-proclaimed limit allows him. Human beings have tremendous potentials which are required to be explored through the use of both intellect and physical self.

Raghib says the meaning of this verse is that the limits that Allah fixes for a man are there to create wider scope in his personality for further self-development. Therefore those limits are not for curtailing his freedom but these help create greater potentials for further development. It is just like a ‘fall’ which increases the velocity of the flowing water in a stream. It should be seen with reference to the context in the Quran as to which meaning is more appropriate for this word.

K-L-L

“كُلْ” (kull): all the parts or elements of a thing, that is, the total. It is used both as masculine and feminine. Sometimes it is used to mean ‘some’.

Ibn Faris says it basically means to surround one thing with another.

“كَالَّ” (kall): lawyer, advocate, statue, a new plight, orphan child, a family man, etc. It also means a useless man who is a pure burden on another and who has no saving grace {T}.

16:67 He is a burden on his boss.

The Quran uses “الكَلاَلَةُ” (kalalah) at two places (4:14, 4:177). Scholars have debated at length as to what “كَالَلَة” (kalah) means. A group thinks, and most agree with it, that “كَالَلَة” (kalalah) means a person who neither has children nor parents {T}.

Ibn Qateebah with reference to Abu Abeedah says that this word has come from “تَكَالَّلَهُ ﺍﻟﻨﱠﺴَﺐُ” (takalla latun nasb) which means “descent reached his environs”. Parents and children are the ends of a man. If he so dies in a state when he neither has parents nor children, then he is called “كَالَلَة” (kalalah) [Al-Qurtain].

Al-Maghrib says at page 159 vol.2 that an heir excepting the father or child is called “كَالَلَة” (kalalah).
*Lissan-ul-Arab* with reference to *Akhfash* and *Faraa* maintains that “کﻼِہ” (kalalah) means every ‘relative’ which is beside the father or the son.
The Quran has described it in four words. Surah An-nisa says:

4:177 If a man dies and he has no children but has a sister, then (her share will be thus)

At the beginning of this surah it is said:

4:12 If he has a brother or sister then…..

Hence there are two conditions to be a “(kalalah). One is that he must have no children and the other is that he must have a brother or a sister. There is no condition about there being a father or mother. If he has parents then according to (4:12) the heirloom will be divided in a different way. If they do not exist then it will be divided in another way.

(“kul): “total” as stated above, but sometimes it means “some”.

In the tale about Ibrahim where he has been told to fetch birds and train them:

2:260 Then put them all on jabal (hills)

Here “(kulli jabalin) means some mountains. But “(kull) could also mean “all”, i.e. at the place it is said, could have only two or four mountains. This would mean “(kulli) i.e. “all of them”.

Surah Al-kahaf says about Zulqarnain:

18:84 We had given him all kinds of things.

Here “(kulli shaiyi) does not mean goods of all kinds but the wherewithal of the state and within that wherewithal i.e. ‘some part’ – whatever required for the state.
(“un naafiah) has appeared before “(kull) followed by “(illa) has appeared, which means that there was none like that.
(“kullun illa kazzabar rusul): there was nobody who did not refute the messengers. This means that all refuted.
(“kullama): whenever.

2:20 Whenever it provides the light they follow in that light.

“(kalla) and “(kilaa) must been seen under separate headings as they are separate words.

Kalla

1) It generally appears like when we say “No, it is not like that but rather…”:

89:17 Not at all, but the thing is that you do not respect the orphans (you scold, or reject, or demean or insult them)

2) To mean ‘the truth is’, ‘the fact is’:

96:6 The truth is, (actual fact is) that man is rebellious.

3) Mirza Abul Fazal with reference to Nazar bin Shimel writes that it also means ‘yes’:

102:3 Yes, soon you shall know
102:4 Then yes, soon you shall know
102:5 Yes, if you have the knowledge of certainty
These instances disclose the meaning of “ﮐَﻼَ” (kalla), i.e. to deny that which is against the facts and verify the truth.

**Killa**

“ﮐَﻼَ” (kila) (masculine), “ﮐِﻠْﺘَﺎ” (kilta) (feminine) means “both”

“ﮐَﻼَ” (kila huma): both (father and mother) (17:23).

“ﮐِﻠْﺘَﺎ” (kiltal-jannatain): these two gardens (18:33).

**K-L-M**

“ﮐَﻠِﻤَۃٌ” (kalimah): one word, or one matter, or one sentence, or one eulogy, or one speech.

It is written as “ﮐَﻠِﻤَۃٌ” (kalimah), or “ﮐَﻠْﻤَۃٌ” (kalmah) or “ِﻟْﻤَۃٌ” (kilmah).

“ﮐَﻼَ” (kilaa) (masculine), “ﮐِﻠْﺘَﺎ” (kilta) (feminine) means “both”

“ﮐِﻼَﮨُﻤَﺎ” (kila huma): both (father and mother) (17:23).

“ﮐِﻠْﺘَﺎ ﺍﻟْﺠَﻨﱠﺘَﻴْﻦِ” (kiltal-jannatain): these two gardens (18:33).

The Quran says:

<table>
<thead>
<tr>
<th>verse</th>
<th>meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>2:124</td>
<td>When the Sustainer provided Ibrahim with several instances of development of personality or when different aspects of life came before him, or he met different events, or he met with several events, or different matters were made his responsibility.</td>
</tr>
</tbody>
</table>

“ﮐَﻠِﻤَۃٌ” (kalimah) has all these above meanings.

Ibn Faris says the basic meanings are “to talk” and “to injure”.

Surah An-namal says:

<table>
<thead>
<tr>
<th>verse</th>
<th>meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>27:82</td>
<td>We shall bring forth for them a creature from this eath speaking to them</td>
</tr>
</tbody>
</table>

Here “تُﮑَﻠﱢﻢُ” (tukalum) can mean “to injure” as well as “to talk”.

For the meaning of this verse see heading (D-B-B).

Nawab Siddiq Hasan Khan says that the connotation of a word which has “ک” (K) and “ل” (L) and “م” (M) is intensity and strength.

“الْﮑِﻠَمَةٌ” (al-kalam): speech. {T, M}.

“الْﮑِﻠَمَتْ” (kalmaat) which is plural of “الْﮑِﻠَمَةٌ” (kalimah) also means “matters”.

In today’s parlance “الْﮑِﻠَمَةٌ” (kalimah) means ideology, as surah Ibrahim says.

<table>
<thead>
<tr>
<th>verse</th>
<th>meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>14:24</td>
<td>A righteous ideology is like a staunch tree (firmly rooted) with branches extending to the heavens.</td>
</tr>
</tbody>
</table>

“الْﮑِلَمَةٌ” (kalam): to talk to someone (19:26).

“الْتَﮑَلُّمُ” (takalum): to converse with someone (24:16).

“الْتَﮑْﻠِﻴْﻢُ” (takleem): to talk to somebody (4:164). It is also used to express doubt.
Surah Aal-e-Imraan says:

3:44 O Maryam, Allah heralds good news

Ahead it is said that the good news is about Isa (Jesus). In Christianity “کلمة” (kalima) Words or Logos are a special term around which the entire philosophy about Isa’s patronage revolves. But the Quran does not involve itself into such far-fetched philosophies.

Surah Yunus says, as it also appears at other places:

10:33 In this way what your Sustainer said was proven to them

At these places the kalimah of Allah simply means Allah’s saying, but Allah’s sayings are obviously Allah’s laws. Therefore this word has profusely been used to mean Allah’s law. A part of Allah’s law is operative in the universe. These are called laws of nature. The second part of those laws concerns the human world. These laws are revealed through the revelation and are now preserved in the Quran.

About the Quran itself, it is said:

6:116 The laws of Allah have been completed with truth and justice.

6:116 These laws do not change.

This means that with the end of the messenger hood, i.e. when the code of life given by Allah is completed and there can be no change in it, then there is no need for any messenger any more. This also makes it clear that the momin group or party is bound to remain within these laws which can never be changed or amended. These very limits determine the freedom and limit of an Islamic System as well. Not even the state itself can change any law. But while remaining within these laws, one can, according to the needs of the time, make adjustments as explained in the Quran and through mutual consolation (42:38).

**Kam**

It has following meanings:
1) How much (i.e. what quantity).
2) How many (number).
3) What period (of time).

23:112 How long have you stayed on earth?

2:249 There were many small parties which overcame bigger parties

“Many” or “several” make the meaning clear.

**Kum**

“zarabakum”: he beat you all.
“ghulamukum”: your ghulam (slave, servant).

The Quran says:

48:21 Allah has made you a promise

3:50 From your Sustainer
**Kuma**

(کُـمَـا) is used for masculine as well as feminine.

“(kuma)” (zarabukuma): he beat both of you (men or women).

“(ghulamukuma): slave of both of you (for both male and female).

12:37 Come to both of you

20:47 I am with you both

20:49 O Moosa who is your Sustainer (of both of you brothers).

**K-M-L**

(ک م ل) be complete.

(al-kamaaltu): be complete.

(at-tamaam) also means the same. For the slight difference between the two see heading (T-M-M).

(kamula): to be complete.

(akmalah) and (kammalah): completed it and made it look good.

(aa’taahul maala kamala): gave him the full payment or riches {T, R}.

Raghib says “(kamula zaalik) means “whatever was needed from him was fulfilled” {Ilm-ul-Khafaaq}.

(litukmilul iddah): to complete the count of fasting (days) (2:185).

(akmaltu lakum deenakum) in (5:3) it can have two meanings. One is that the Deen is completed for you. This gives evidence of Islam being the last and complete Deen (way of life). The other meaning is “now you have been made to overpower the opponents completely”, or “your dominance has been made complete”. This is about the group of momineen of that time. Then it is said that is why your opponents have been completely disappointed (5:3).

Nawab Siddiq Hasan Khan says that the connotation of a word which has “ک” (K) and “ل” (L) and “م” (M) is intensity and strength. The secret to the excellence of something lies in its power {Ilm-ul-Khafaaq}.

**K-M-M**

(ک م م) the sleeve.

(al-kum): the covering of a flower or bud. Its plural is “آکمَام” (akmaam) as in (41:47, 55:11).

(kummatin nakhlah): the date palm has sprouted buds.

(makmoom): a tree with buds.

(al-kimaam) is the covering on a camel’s mouth to prevent it from biting anyone.

(al-kummah): round cap {T, M, R}.

Ibn Faris says its basic meaning is for a thing that covers.
K-M-H

“الكِمَّة” (al-kamah): blindness by birth. Such a blind man will be called “الآَكْمَة” (al-akmah). But some say that this word means to be born blind and be blind otherwise as well.

“كمِہَ” (kamihan nahaar): the sun was covered by mist and the day became dark.

“كمِہَ” (kamiha fulanun): that man lost his intellect, i.e. lost his sight.

“الآَكْمَه” (al-kaamih): the man who gets up and gets going wherever he so wants {T, M, R}.

Surah Aal-e-Imran says that Isa said to his nation:

3:48 I will grant sight to the blind

This verse has following meanings, metaphorically speaking:
- I will give sight to those who have lost it.
- I will show those a way who are traversing a path without thinking.
- I will give them a destination.

This is what a messenger does through the revelation. At several places the Quran has called those who are misled as blind and those who traverse the right path as those with sight.

K-N-D

“كانَادَ الشَّيْءَ” (kanadal-shaiyi), “يَكْنُدُ” (yaknuduh): he cut that thing {T, M}.

Ibn Faris says this is its basic meaning.

“كانَادَالْنَعمَة” (kanadan ne’mah): he was ungrateful for the benevolence.

“الكانَعُد” (al-kanuud): it is said of a man who is a loner. Who doesn’t help people and is cruel with the slaves. Or one who recounts the misfortunes but forgets the good things {T, M} i.e. ungrateful. It also means the land which does not produce anything.

“الكَنْدَة” (al-kindah): a piece of the mountain. {T, M}

The Quran says:

100:6 If man is left on his own then he becomes a loner and doesn’t share the bounties given by the Sustainer with anyone

This means that he becomes like the barren land which does not produce anything. This is what happens due to being ungrateful in life.

K-N-Z

“الكَنز” (al-kanz): buried treasure, or wealth hidden under ground. The plural is “كنْؤْز” (kunuuz).

Ibn Faris says it means to collect in something.

9:34 And those who hoard
9:35 This is what you have hoarded
9:36 What you used to hoard

According to the Quran, for individuals to collect wealth for selfish ends is like preparing a jahannam or hell for their self. There is no reason to acquire or collect surplus money in an Islamic System. Every man works his utmost in such a society. He takes what he needs from the returns and turns the rest over to the society for the good of fellow beings. The system guarantees all the needs for him and his children. As such there is no need of acquiring or collecting excessive wealth. Note that property is also part of the
wealth. For example housing and their price levels are closely monitored in the developed capitalist countries.

Surah *Al-kahaf* says:

| 18:28 | their buried (hidden) wealth |

Surah *Al-qasas* uses "(kunuuz) as well as "(mufathu) to mean treasure (28:76). "(al-kaneez): those dates which are stored in baskets or utensils for the winter \{T, M\}.

### K-N-S

"(kanasaz zabi’u yaksin): the deer hid in its hiding place (the bushes).

"(al-kinas): wild grass where wild animals take refuge.

"(al-kaanasaah): garbage dump, or garbage \{M\}.

*Ibn Faris* says that this root has two basic meanings. One is to remove something from the upper part of something. The second meaning is to hide.

The Quran says:

| 81:14 | Such stars which disappear while revolving (hiding) |

See heading \(\text{K-N-S}\).

"(al-kaneesah): the place of worship for the Jews or the Christians \{Lataif-ul-Lugha\}. It also means a beautiful woman \{T\}.

*Raghib* says this word has come from a Greek word *iklisia* which means congregation or a party \{M\}.

### K-N-N

"(al-kinn), "(al-kinnah), "(al-kinaan): the covering of everything and veil.

"(al-kinnu): the place where something is kept safe \{T\}.

The plural for "(al-kinnu) is "(aknaan) and for "(al-kinaan) is "(akinnah): a place of safe keeping (41:5, 17:46, 18:57).

"(kannah), "(akannah): hid it \{T\}.

In 27:74 this word has appeared opposite to "(yu’linoon):

| 27:74 | Your Sustainer knows or is aware of the things which you hide in your bosoms and that which you disclose |

"(maknoon): safely kept, safe (37:49).

The Quran has been called "(kitaab-un-maknoon) in (56:78), i.e. the book that has been kept safe, or a safe book. This has been also said with words like "(fi lauhin mahfooz) in (85:22).
Kunna

**Kunna**

(kunna): is used for plural feminine present.
(zarabun): he beat you all women.

The Quran says “(tallaqakun) in (66:5) which means “if he divorces you”.

**K-H-F**

كلف

(“al-khaf”): a big cave or a house dug out in the mountain. A small cave is called (ghaar). It also means “sanctuary”.
(iktahaf): he entered the cave, or lived in the (kahaf) {T, R, M}.
(ashaabul kahaf) has been used in (18:9) to signify young righteous men who sought refuge in a cave. For details see heading (R-Q-M).

**K-H-L**

كل

(“al-kahl”): middle age as thirty, or the age from thirty (or thirty three) to fifty years.

Azhari says that at this is an age when a man reaches the peak of his youth and abilities, and starts going downhill from there on.

(na’jatun muktahilah): a sheep that has reached full age {T, R, M}.
(nabtun kahl): the plant or tree which has reached the age of full growth {T, R, M}.

Ibn Faris says that “(kahil) basically means for strength to be created in something and for its form and structure to be completed.

(al-mukahalah): to wed.

**Surah Aal-e-Imran** says about Isa:

| 3:45 | He will talk to people in a young age as well as in maturity |

This shows that **Isa** (Jesus) had started talking against the ills of society from a very young age. As it is, he was endowed with messenger-hood at rather an early age, at of the age of thirty, as history tells us. But the Quran does not mention it.

By saying “(kahla) the Quran has pointed to the age of 31/32 when according to the jews he was crucified and as the Christians believe he went to the heavens, is not right. He remained among the people till old age and continued talking about his mission and the revelation.
K-H-N

ک ﻩ ﻥ

“الکاہن” (al-kaahin): a man who claimed to know secrets and used to inform about events in the world and the universe. \(\{T\}\).

Raghib says that “کاہن” (kaahin) meant a man who tells secrets of past, while “غراف” (ar-raaf) was a man who foretold about the future \(\{R\}\).

Muheet says that among the Jews and the Christians “کاہن” (kaahin) was a man who used to present animals for sacrifice on behalf of the worshippers. The Arabs used “کاہن” (kaahin) for a foreteller who told the future by tossing pebbles \(\{M\}\).

Since the Arabs did not actually understand the importance of the messenger-hood they thought that Muhammad, was a “کاہن” (kaahin) or poet. The Quran refuted it and declared:

\[
52:29 \text{By the grace of Allah, you are not a kaahin nor majnoon} \]

Under the prevalent religious environment in some parts of the Muslim world, the one who tells about the future is considered to be closer to Allah – this happens when human beings do not seek guidance from the Quran.

K-W-B

ک و ب

“الکوب” (al-koob): a cup with no handle \(\{T, R\}\). The plural is “اكواب” (akwaab).

The Quran says “اكواب” (akwaab) in (43:71) where it has been used for such cups.

K-W-D

ک و د

“کآد” (kaad), “کاود” (kawid): he came close to doing someone’s work.

“کآدا يفعل” (kaada yaf'al): he was close to doing it, or he was about to do it, i.e. he was about to do so but did not do it or stopped from doing it \(\{T, M\}\).

“کآدا زايدن يفعل” (kaada zaidun yaf'al): Zaid was close to doing it but he did not do it.

Surah Bani Israel says:

<table>
<thead>
<tr>
<th>verse</th>
<th>meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>17:74</td>
<td>If we did not keep you steadfast, it was possible that you would have leaned a little, but you did not.</td>
</tr>
<tr>
<td>17:76</td>
<td>They had decided that they will uproot you, (weaken your stand) and send you in exile.</td>
</tr>
</tbody>
</table>

This word also means “to intend”:

<table>
<thead>
<tr>
<th>verse</th>
<th>meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>17:76</td>
<td>They had decided that they will uproot you, (weaken your stand) and send you in exile.</td>
</tr>
</tbody>
</table>

Surah Taha says that when Allah ordered Moosa to go towards Pharaoh and to rise against him he said:

<table>
<thead>
<tr>
<th>verse</th>
<th>meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>20:15</td>
<td>Indeed, the hour is coming. I have delayed it a bit (or kept it secret so far) so every soul shall be recompensed what it strives for</td>
</tr>
</tbody>
</table>

Here the part “اکاد اخفیّا” (aakad ukhfihaa) is notable. Going by the ordinary meaning of “کآد” (kaada), this verse would mean “I wanted to keep it secret but it could not be done”. But obviously, the reference is to Allah Himself, this cannot be the correct meaning of this verse.

It would therefore mean that the time of the manifestation of the results has been so preserved by Allah that ordinary folk or man cannot know when it will occur. But those people who employ their knowledge and insight can guess the imminent moment. Also according to the Law of Requital changes in the world
and a society give early indications if facts are analysed in the light of the Quran about the type of events to come in the future.

“اكاد أخفِي” (akaad ukhfihaa): that we have kept hidden as well as evident.

K-W-R

ک و ر

(kaur-ul-imaama): to wrap up the head gear or turban. It is also called "تکریرُ العمامَة” (takreer-ul-imaama).

This verb is also used to mean to lift or makeover powering.

"اِکْتَرَارُ” (iktarar rajul): the man tied the turban.
"المِکْوَار” (al-mikuwar): a turban
"الکور” (al-kaur): one turn of the turban {T}.

Ibn Faris says it basically means to turn (around) and congregate.

"کَوْرَتُهْ فَتَکْوَرَ” (kavvartuhu fatakavvar): I threw him down so he fell {T}.

The Quran says:

| 36:5 | He makes the night overlap the day and the day overlap the night. |
| 81:1 | When the sun will be wrapped up (or will be taken down) |

Both meanings are the same, i.e. the end of the Persian Empire at the hands of the Muslims. The flag of Persia was embedded with a sign of the sun, and hence the wrapping of this flag would mean the downfall of Persia. See heading (Sh-M-S). If the actual sun is taken to be meant here, then this verse signifies some universal change in the future.

K-W-K-B

ک و ک ب

(al-kaukab): star. The plural is “کواكب” (kawakib).

Raghib says it means a star which shines and is evident as in (6:77) {R}.

Figuratively it is used to mean a number of things. For example:
- dust that falls into eyes,
- tall trees,
- head of a nation,
- a rider,
- intensity of heat,
- sword,
- water,
- armed man,
- or spring of a well {T}.

(al-kaukabah): party {M}. 
"کان" (kaan) means the following:

1) **“Is”**:

<table>
<thead>
<tr>
<th>Verse</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>33:51</td>
<td>Allah knows all and is the Judge.</td>
</tr>
</tbody>
</table>

2) **“Was”**:  

<table>
<thead>
<tr>
<th>Verse</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>16:120</td>
<td>Verily Ibrahim was not merely an individual but an entire faithful nation in him.</td>
</tr>
</tbody>
</table>

3) **“Will be”**:  

<table>
<thead>
<tr>
<th>Verse</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>76:6</td>
<td>Whose evil will be (or is) contagious.</td>
</tr>
</tbody>
</table>

4) **“Happened” or ‘was done’**:  

<table>
<thead>
<tr>
<th>Verse</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>2:34</td>
<td>He denied, became rebellious, and thus became one of the deniers or those who do not accept.</td>
</tr>
</tbody>
</table>

5) **“Befitting”**:  

<table>
<thead>
<tr>
<th>Verse</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>3:78</td>
<td>It is not befitting a man that God grants him government and messenger-hood and he…</td>
</tr>
</tbody>
</table>

6) **“Stress”**:  

<table>
<thead>
<tr>
<th>Verse</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>26:113</td>
<td>I do not know what they do and I do not know what they do</td>
</tr>
</tbody>
</table>

7) **Sometime redundant**:  

<table>
<thead>
<tr>
<th>Verse</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>26:113</td>
<td>I do not know what they do and I do not know what they do</td>
</tr>
</tbody>
</table>

Only *bima tamilun* would also have this same meaning, but if this verse is taken to mean whatever they have been doing, then *kaanu* is not redundant.

"کُنْ (kun):

<table>
<thead>
<tr>
<th>Verse</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>2:228</td>
<td>If she had faith in Allah</td>
</tr>
</tbody>
</table>

"اکْ (aku):

<table>
<thead>
<tr>
<th>Verse</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>19:20</td>
<td>I am not a law breaker</td>
</tr>
</tbody>
</table>

The *nuun* has fallen out here. Actually it was "اکْ (akun) earlier.

"تاکْ (tak):

<table>
<thead>
<tr>
<th>Verse</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>11:109</td>
<td>do not be in doubt</td>
</tr>
</tbody>
</table>

It was actually *takun* but the *nuun* has dropped out.

"یاکْ (yuk):

<table>
<thead>
<tr>
<th>Verse</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>8:53</td>
<td>He doesn’t change the benevolence</td>
</tr>
</tbody>
</table>

It was earlier *yakun* but the *nuun* has fallen out.

"نَاکْ (nak):

<table>
<thead>
<tr>
<th>Verse</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>74:43</td>
<td>We were not <em>musalleen</em></td>
</tr>
</tbody>
</table>

"کَآوْن (kaana): for something to be born or created or formed, or to happen.  
"پَآوْن (kaun): something which takes place suddenly, but if something is born or happens gradually then it is called "حَرَکَت (harkat) or movement."
Some say “کُونَ” (kaun) means for something to take material shape.

Raghib says “کُونَ” (kaun) is used when a thing changes its element for a higher element. But if it devolves into a lower element it is called “فَسَادٌ” (fasaad).

"کُونَ اللَّهُ الْأَزْيَاذ١“ (kaunal-laahul ashya): Allah created things.
“الْكَعْبَةَ” (al-ka’inah): accident, event, that is, to come into being suddenly {T}.

Ibn Faris says it means to inform about some event, whether in the past or present.

The Quran says:

<table>
<thead>
<tr>
<th>2:117</th>
<th>God brought this universe from nothing into existence</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>تَبْدِيلُ السَّمَوَاتِ وَالْأَرْضِ</td>
</tr>
</tbody>
</table>

That is “إِبْدَاعٌ” (ibdaah) means to invent something or to bring something into existence for the very first time. How did this happen? It is related in the next verse:

<table>
<thead>
<tr>
<th>2:117</th>
<th>when he decides about something, He says kun, so that amr or matter takes place or forms</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>وَإِذَا قَضَى ﴿هُ ﻣْﺮاً ﻓَﺎِﳕَّا ﻲـَﻘُﻮْلُ ﻟَ اَ</td>
</tr>
</tbody>
</table>

“أَمْرٌ” (amr) is the state when things have not taken on a physical form. When a particular amr formulates according to Allah’s Will then it takes shape. We cannot even conceive of a thing without its form. Allah gives form to the formless things. We do not know anything about the world of amr, because it does not have a form. Allah gives form to a thing (55:24). That is why he has been called “الْمُصَوْرُ” (al-musawwir) or the artist. How a thing comes into existence cannot be comprehended by us. All this takes place according to the law which Allah has created for the formulation of things.

“الْمَكَانُ” (al-makaan): site, place.
“الْإِسْتَكَانَةِ” (al-istakaana): to be very sincere {T}, or to express helplessness. Some think that this word has come from “سَكَنَ” (sakan). That is why we have given its meaning under heading (S-K-N) as well.
“الْمَكَاوْنَةُ” (al-mukawanah): battle and warfare {T}.

K-W-Y

كَوْى

"کَوْاﻩُ" (kawahu), "يَكْوِیْهِ" (yakvihi), "کَیّاً“ (kayya): branded him with a hot iron etc.
"الْمِکْوَاﺓُ” (al-mikwah): branding instrument {T}.

Ibn Faris says while the word has these meanings it also means he stared at him.

The Quran says that those who amass wealth (and do not keep it available for human kind will be heated in the fire of jahannam (9:35) and their sides and foreheads will be branded with it (as the criminals in those days were branded), so that they can be recognized from afar and people can avoid them and be safe from their criminal activity. According to the Quran, capitalism is a crime and one who amasses wealth, is a big criminal.
Kai

**“کی” (kai):** is used to express reason. That is to mean ‘so that’.

| 59:7 | So that wealth does not keep circulating among the wealthy only. |

**“لِ + کی + لا” (li+kai+la):** so it may not happen like that.

K-Y-D

**“کید” (kaid):** reason or excuse and technique {T}.

**Muheet** says it means to harm someone secretly {T, M}.

This word is also used to mean struggle and strife. Some scholars have said that “کید” (kaid) and “مکر” (makr) are of the same meaning. Others think that “کید” (kaid) mean to harm and “مکر” (makr) means secret scheming and harming. Still others think that “کید” (kaid) means to secretly apprehend, but it is not necessary that the subject discloses to the object what he wants. In “مکر” (makr) this condition is necessary {T}, but still this is not the rule.

**Raghib** thinks that “کید” (kaid) means a sort of excuse and trick which can be used in a good as well as a bad behaviour, but is often used to mean bad {R}.

“کاد” (kaada): to intend, as well as to do battle {T}.

“کید” (kaid) also means to plan secretly or openly against the enemy.

The Quran says:

| 3:19 | Their scheming and plans will not hurt you |
| 20:69 | Whatever they had created was gimmickry or deception only |
| 12:28 | This is merely your conspiracy, and the conspiracies of women run deep. |
| 86:15 | They are also planning and so am I |

The gimmickry of the sorcerers of the Pharaoh’s court has also been called “کید” (kaid):

Surah **Yusuf** says that the governor of Egypt said to his wife:

| 12:76 | Thus we created a nice plan in which Yusuf was the gainer. (it was according to his wishes) |
| 21:87 | By Allah, I will certainly work out a plan to harm your idols |

Surah **At-toor** says “مکیدون” (makidoon) in (52:42) to signify those who are prone to a conspiracy.
Kaif

"كيف" (kaifa): “how”, or “in what meaning”.
"كيف تكفرون بالله" (kaifa takfaroona billaah): how can you deny Allah? (2:28)
"كيف فعل ربك" (kaifa fa’ala rabbuk): how did your Sustainer do this? How did he deal with them? (105:1).

K-Y-L

"كيفان" (kaalan), "كيفان" (yakeeluhu), "كيفان" (kaila): measured the grain {T}.
"إذًا كيفان" (iza kaaluhum): when they measure it and give them.
"إكتال" (iktaal’asla): to take from someone by measuring (83:2).

Taj says that "كيفان" (kaal), "كيفان" (iktaal) have similar meanings, but the difference is that "كيفان" (kaal) is used when you measure something yourself and give to somebody, "كيفان" (iktaal) is used when you measure something to keep it for yourself {T}.

Raghib says "كيفان" (kiltu lahu tuaam) means “I measured the grain for him”, and "كيفان" (kiltuhut tuaam) means “I weighed the grain and gave it to him”.

"إكتال عليه" (iktaltu alaih): I took it from him after weighing {R}. Ibn Faris supports this opinion.

"كيفان" (kail), "مكيال" (Mikyaal): the measure with which the crop or grain etc. is weighed (6:153). The crop which is weighed is also called as referred in (12:59).
"كيفان" (kaila ba-eer): grain, or the weight of a camel, or weight which a camel can carry (12.65).

The Quran stresses that "لا تظلموا المكيال والميزان" (la tunqisul mikyaala wal-meezaan) in (11:83). Although it literally means “do not cheat in weighing”, but it can mean as a social rule too. It means to establish a social justice in which everyone’s rights are given so that none draws more than required and none retains more than required. This rule will finish the capitalism.

If a factory owner or landowner gives everything to the worker which he produces, then nothing is left for himself. This is what the Quran intends, i.e. the remuneration will be for the labour and not the return for the capital. Those who keep something back from the labourers are mukhsireen (26:181).