

Translation: LUGHAAT UL QURAN.

FOREWORD(First Edition)

Qur'an Karim is the last Book of God and the only complete way of life for the human race. It is based on such eternal truths which are unaffected by the changes of time and which are so universal that they provide guidance to human thought in every aspect of human life and in every period of history .Obviously the language in which a Book of this caliber is written must be comprehensive, universal, far reaching, lofty and profound, and clear, pertinent, as well. A western thinker, frustrated by Christianity, in search of a religion which can satisfy human intellect, has said that the religion he is searching for must be in a language which should be very simple so that a commoner can benefit from it and at the same time it should be so profound and meaningful so as to satisfy even an intellectual of high caliber.

The language of the Qur'an Karim also meets these criteria .It seems that when Allah selected the Arab nation for turning the Qur'an's revolutionary program into practicality then centuries before the Qur'an's revelation this nation was bestowed with the responsibility of bringing its language gradually to a stage where it could be worthy of the great truths of the Qur'an. When Hazrat Ibrahim's (Abraham's) progeny were divided into two branches, one branch (Bani Israsel) was bestowed with prophetism and rulership and the other branch (Bani Ismail) was settled in the valley of Ghair Zi Zara where (after Hazrat Ismail) there was no Prophet nor did they get any Kingdom. But gradually this branch turned into a nation which grew up in the lap of mother nature and became fit to be the addressee of the last Prophet. Simultaneously it developed its language to such excellence that it could, rightfully so, call itself Arab(or those with an expressive language) and others Ajam(or mute).The word Arabic or Arbi means clear, distinct. At this time I am not concerned with any research debate about the origin of the Arabic language and its evolutionary stages. The purpose is to state only that while bani Israel were busy for centuries in building palaces of wonderment and excellence, and became the heirs to the Dawoodi and Sulemani(David and Soloman's) grandeur, their brothers, the bani Ismail, during this whole period, consciously or subconsciously, were the architects of a language which has no equal in the whole world.

Linguists also believe that to find out at what mental level any nation is at any particular time of history, its language must be studied to see how many of the words reflect concepts .In this connection r studies show that Indo-European languages contained a maximum of 121 root-concepts. And during the time that Sanskrit was a living language, and the Sun and Fire were worshipped, there were only 37 words to describe the sun and only 35 to describe Fire. Contrary to this, the Arabs had 80 words for Honey, for the Snake 200, and 500 for the Lion, one thousand for the Sword, 5744 words for the Camel. This gives an idea about the wideness of the Arabs' concept and the comprehensiveness of their language.

This was the language in which the Quran Karim was revealed:

Wa innahu latanzeelo rabbul alameen nazzala behi roohul ahmeen ala qalbeka letakoona minal munzareen bill;esan arabiiyya mubeen(26: 192:195).

And this (Qur'an) has been revealed by the sustainer of the universe. Roohul Ameen has revealed it unto your heart so that you enter the batch of prophets who warn people against the results of their wrongdoings. This (Qur'an) has been revealed in Arabic (in the very explanatory Arabic language).

This was about the language in which the Qur'an was revealed. About the Qur'an itself, it is said:

Inna anzalnahu Quranan Arabiyya la'allakum taqaloon(12:2)

We have revealed Quran in the form of a clear and distinct book so that you understand (fully and comprehensively).

At another place it is said:

Ja'alna hu Quranan ajaba(43:3).

Quranan Arabiya means Qur'an in the Arabic language, and also distinct and clearly stating. Qur'an has stated this truth at several places. For example, in Surah Ra'ad it is stated, wa kazalika anzalnahu hukman Arabiya (13:37) and in this manner we have revealed it clearly (in the form of a book). In Surah Ta'ha, wa kazalika Quranan Arabiya 20:113 And in this way we have revealed it (in the form of) a distinct book. In Surah Zumr, alongwith Quranan Arabiyya ghaira ze ewajin :39:28 is said which means that the Quran is so clear and uncomplicated that its meaning have no diversion. In Surah Kahaf, it is said walam yaj al lahu ewaja :18:1 and there is no meandering in it. At another place it is stated, kitabun fussilat ayatuhu Quranan Arabiyal, leqaumi yalamun :3:41 This is a book whose ayaats have been separately adorned and stated. Thus, this Quran has become clear and distinct to those who employ knowledge and observation..

The truths in the Qur'an are very lofty and their meanings are very profound, but simultaneously it claims that its statements are very simple. In Surah Dukhaan it is mentioned, *fa innama yassarnaho billisaneka la'allakum yatazakkarun :44:58* O Prophet, we have made it easy in your language so that people may seek guidance from it. In Surah Qamar this truth is reiterated that *walakad yassarnal Qur'ana lizzikrey fahalmim mudakkir ::54:17* Truly we have made the Qur'an easy to seek guidance from, then is there anyone who seeks guidance from it?

From the above it is clear that Qur'an Kareem was revealed in the Arabic language and is very easy, clear and distinct. From this Man (generally) will deduce that anyone who knows the language will easily understand the Qur'anic truths. In other words, knowing the Arabic language will be sufficient to comprehend the Qur'anic truths-this is wrong! There is no doubt that one must know the Arabic language in order to comprehend the Quran – and no book in the world can be comprehended unless a man knows the language of the book. But if merely knowing the Arabic language was sufficient to understand the Qur'an, then the Arabs (whose mother tongue is Arabic) would be experts in Qur'anic truths. But the extent to which the Arabs comprehend the teachings of the Qur'an is well known. The Arabs do not mean only the common Arab people but it also includes their educated people (ulema). When this is the situation with the Arabs themselves, then it is not hard to imagine the situation with the non-Arabs. This brings us to the question: On the one hand the Quran claims that it is a book in easy Arabic, but on the other hand the situation is such that even among Arabs (whose mother tongue is Arabic) very few totally comprehend the Qur'an? This question is imperative and important. And it is important to understand it fully. The comprehensiveness of the Arabic language has been mentioned earlier and it has also been said that even before the revelation of the Qur'an this language had been polished a lot but you will probably be surprised to know that Qur'an is the first book of prose in the Arabic language.

The Arabs had a tradition of verse saying, therefore the entire treasure of their language was in verse and (orally) it trickled down through their generations. What is called Arabic literature was compiled mostly during the Abbasids. This was the period during which books on Ahadith, travel, history were compiled. The *tafaseer(explanations)* of the Qur'an were also written. Books on Arabic literature were compiled. The rules of the Arabic grammar were framed. It is also surprising that those who compiled these books were all (excepting a very few) non-Arabs or Ajamis. These very books are the earliest Arabic books. The students of history know that during the Abbasids' regime, Ajami concepts had permeated the atmosphere. They had gained power with their help and their politics was also affected by them. And it is a fact that a group which influences the politics also affects every sector of life. Consequently, whatever they wrote was Arabic in form but Ajami in concept. As such the Arabic language, in its first era of being written and compiled, became subject to non-Arabic concepts. How this change took place can be found in late Allama Ahmed Misri's famous book Fajraral Islam in detail. At the end he writes:

You will agree with me that Irani literature certainly changed Arabic literature.

Obviously when the Arabic language was so affected by external influences (non-Arabic influences) and there was a change in the real meaning of its words, then the words which were used in the Qur'an also underwent a change. Since our *tafseers* were also compiled in that era, they too were affected by Ajami concepts. Thus there came a change in the meaning of the Qur'anic ayaats as removed from the meanings which were taken during the Qur'an's revelation. There was another reason due to which differences in meaning took place which the reader will come to know in the lines ahead.

When Tafaseer (plural of tafseer) began to be written, (i.e. in the 3rd and 4th century A.D) they were written so that almost after every important ayat, it's shan-e-nazool, or the circumstances in which it was revealed was given. Thus the meaning of the ayat, was determined not according to the actual words of the ayat but according to the events which were thought to be the cause of their revelation. Thus the meaning of the words of the ayaat were determined accordingly. The Tafasirs written later followed the predecessors and in this way those ayaats took on a predetermined meaning. Accordingly, and also because the shan-e-nazool of the ayats were linked to Huzoor Akram or the Sahaba, these meanings were thought to be the interpretations of Huzoor Akram or the Sahaba themselves. Thus these meanings also became the standard certification. Whereas the factual situation that prevails is that most Tafseers are old and outdated.. So much so that some scholars have totally refused to accept them. For example, Imam Ahmed Hambal is on record as saying: There are three books which have no reality. Mughazi, Mulahim and Tafaseer. But still most of our Tafaseer are based on these traditions. And it is obvious that when Qur'anic ayaats will be interpreted on the basis of old traditions and when when Quranic words will be interpreted in the light of the Tafaseers then their meaning is bound not to express the rightful meaning of the Qur'an. This can be better stood through an example. Surah Nisaa's 34th ayat *alrijaala qawwamoona alan nisaa ilma kabira 4:34 in this the translation of the first four words that is standard is :men are Lords over women (translated by Shah Rafiuddin)*

Here qawwamoon has been deemed to mean Lords whereas according to the dictionary it means 'those who provide bread and butter'. This would mean that according to the task delegated, men are duty bound to provide bread and butter. Now it should be noted that this word 'qawwamoon' has been translated as 'lord' or 'haakim'. How?

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Hazrat Ibne Abbas says : This means that women must obey men. Hazrat Hasan Basri says that a woman complained to the Prophet that her husband had slapped her. At this the Prophet had barely given her permission to vindicate herself when this ayat was revealed and the woman was stopped from her revenge. There is another saying that a sahabi, companion of the Prophet, came before the prophet with his wife. The woman told the Prophet: O Prophet of Allah, my husband has slapped me and the mark is still on my face. The Prophet said, he had no right to do so. At that time, this ayat was revealed that to teach discipline, men are Lords over women. The Prophet said I had willed something else but Allah willed differently. There is a hadith(saying or doing of the Prophet) which says : the Prophet said: Don't beat Allah's maids. Thereafter Hazrat Umar came and said: Ya, Rasul Allah, women have become bold upon this revelation. At this, the Prophet allowed beating the women. This led to many cases of woman beating and many women complained of this to the Prophet. Then the Prophet said: Listen. Women have appealed to me. Remember, those men who beat their women are not good men .

Hazrat Ashot says: Once I was a guest of Hazrat Farooq Azam. Coincidentally, that day husband wife had a tiff and Hazrat Umar beat his wife, then said to me: Ashot, remember three things which I have heard from the Prophet. One, that a man should not be asked why he has beaten his wife; secondly, don't go to sleep without saying Witr prayers; and the third thing has gone out of one's memory.(Nisai). There is also a saying that the Prophet said: If I could order sajdah(genuflection) except to Allah, I would order women to sajdah before men.

These Tafseeri traditions make Man a lord or hakim over women or even more. As such, kashaf says qawwamoona is taken to mean 'nasitaren' or 'guardians'. And in Tafseer Jalaleen it is taken to mean 'mussalateen' i.e those who hold sway over women. This meaning also made its way to the dictionary and this led to the translation as 'hakim' or 'darogha'. These very same Tafaseer are taught in all religious schools of Islamic countries. This is the reason why all Arabic knowing people, even the Arabs themselves, are able rarely to reach the real meaning of the Quran. This leads us to another important question:

1)When during the Abbasid's rule, the Arabic language was affected with ajami concepts, and
2)when all the Arabic literature that we have was born during that era – whether it is Tafaseer or dictionaries, whether it is history books or books on literature and, when due to old and outdated Tafseer the real meaning of the Quran is no more,

3)then how can one find out the meaning which prevailed at the time of revelation?

Undoubtedly, if this was the case in reference to some other language (or some other book) then it would pose a difficulty which had no solution. But in the case of the Arabic language (and the Qur'an Kareem) there are certain elements which render this problem quite soluble.

First of all (as has been said before) all Arabic literature was preserved in the verses of their poets. Poets had a special place in Arab society. Besides their verses were full of the goodness of their tribes and the execrable points of their opponents. As such they were memorized even by the kids. When prose is written, it is difficult to pass it on exactly as it was written but it is not so with verses. When verse is memorized and transferred onwards, the arrangement of the words will not change. In other words, verse is transferred exactly as it is written and not only its meaning. This is the reason why the verses of poets before Islam were transferred as it was written without any change in the arrangement of words and therefore meaning. And there is also no doubt that some of the verses of poets of the dark era were also attributed to these poets and were included in their poetry but this did not much affect their meaning. The language of made-up verses had to be kept the same as that for real verses, if this was not done then the discrimination between real and artificial would be instant. However, this way, the verses of the poets of the dark era were preserved in Arabic literature. Some of the words, which were common during the revelation of the Qur'an are also preserved in the Arabic language. And since those verses which contained them are also present, therefore the meaning which prevailed during the revelation can also be ascertained (with the help of those verses). These words have mostly been used in the same meaning for which they were used in those verses and with which the Arabs during the revelation were quite familiar. That is why they had no difficulty in understanding the Qur'an. These verses (excepting books of literature) have also appeared in authentic Arabic dictionaries and in them the meanings of these words have also been debated. The dictionaries compiled later have also included them as they were used in the old dictionaries. With the help of these words, one can understand their meaning which prevailed during the revelation.

4) This is the external factor with the help of which one can determine their meaning as at the time of revelation. But the Arabic language has one inherent characteristic which cannot be affected by external factors

and by deliberating on which one can gauge the real meaning.

Every word of the Arabic language has a 'root', which has its own particular meaning. According to the rules of grammar, no matter what form the root may take, its basic meaning will be reflected in every form. Plus, the basic meaning of the root, is also determined that if so and so letter (for instance, if the letter Hay and Bay) appear together in a word, then it will have such and such meaning, and so and so letters (for instance the letters (Suad and Ray) appear together in a word, then the word will have such and such meaning. If, with the passage of time, there is some change in the word, then too, its real meaning can be gauged through its root which would remain unchanged. This way, one can comprehend what meaning these words held during the revelation.

5) *The third factor in this regard is that during the time of revelation, the Arabs led a very simple life. The open sky above, with twinkling stars and shining Sun and Moon, a great desert in front with sand dunes and hillocks, streams of water which were centres of life with green grass around, and tall date palms, grape vines at some places, and pomegranate trees, and tent dwellers nearby; inside the tents very sparse accoutrements of life, and the most precious among them, their weapons, sword, bow and arrow, spear, shield, dagger; grazing fields in front with their animals, camels, horses, sheep, goats; this was their entire world around them which were reflected in their words and their roots. Since all these things were material, the words used for them could easily be understood. Determining the meaning of words is difficult when philosophical words or those relating to the meta-physical world appear. But what business has abstract concepts for desert dwellers? They had a clear and distinct language*

which was the standard.. History tells us that when (not in the too distant future) during the time of Hazrat Umar , the Arabs started increasingly to mingle with the non-Arabs, he used to tell the Madinites: if you want to understand the Qur'an, then spend some days with the desert dwellers because the language in which the Qur'an has been revealed is still in its original form with them.

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“Al-arak’ means a kind of bitter fodder ; The Qur'an says:”muttakeeena fee ha alal araikeh : 18:21 ‘they will rest against boards with cushions or on beds” (meaning they will be comfortable) . According to Ibn Faris the basic meaning is ‘to rest’. Moreover beside ‘arak’ (wood or tree), ‘arak’ or ‘rik’ is that wound which heals and the skin is level again; because it has come back to its original shape.

Alif, rah, miim

‘Alaram’ (singular ‘irm’) means footprints, or to mark something so as to recognize it. Stones, too, are called ‘urram’. Quran says about the qaum of Aad, : ‘erum za’atil imad’ : 89:7 Erum is the name of the place they dwelled. Raghīb says that Erum za’atil imad means those lofty pillars which were engraved. Some researchers think that Erum was their chief who was the son of Saam. This would mean that Erum and Aad is the name of the same nation. The compiler of Muheet says that it means the tree or the root of ‘al-arooma’ or human descent. Ibn Faris says it means to stack things on one another. This has both connotations i.e arrangement (order) and loftiness (height).

Alif, zain, rah

‘Al-azr’ means back(ing) ; strength. Qur'an says:”ashdud behi azri” 20:21 ‘strengthen my back with it’; give me strength. The root and the basis of which is ‘al-izar’ or that which covers your body.’Al-mua-azara’ : to confront; to help each other; fields intermingling with each other and thus the big plants supporting the small ones. “Azar’ means to strengthen the roots or basis; surah Fath says (about the tree of Islam):

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‘fazarahu fa’un mustaglaẓan’; 48:29 (like the field which first takes out its needle) and then strengthens its roots and so keeps getting thick.

‘Azar was the name of the idol protected by Hazrat Ibrahim’s father Tarukh. With reference to the idol, his title was ‘Azar’. Some say that ‘Azar’ was Hazrat Ibrahim’s uncle or some other elder. But the Quran says:” leh-abihah azar” ; since no other meaning can be taken ‘Azar’ was indeed his father. Some say too that that it was ‘Tarukh’ which was transformed into the name ‘azar’. But this is a weak argument. Some have said that Azar means “zal’al” (astray) but this word has not been used in the Qur'an in this meaning.

Alif, zain, zain

‘Al-azeer’ means sharpness or heat; thunder; ‘Aza’alla zabooroḥa’ he lighted the fire and stoked it; ‘azzatil qa’dr’: the pot boiled : ‘Azzatis sahibato’ means the clouds thundered loudly; ‘Al-uz’ means a vein twitching; or to rouse (in anger); surah Maryam says “tu azzohoom azza” 19:84 they (the devils) instigate and arouse the ‘kuffar’ i.e the non-believers. Ibn Faris says the word basically means to move, a movement, or to dislodge

something from its place. In short, it means to instigate in such a way as he or they who are instigated don't even feel what is being done to them.

Alif, dhaal, qaf

'Azifar ruhal' means the time to depart has come near. 'Azifar rajul' is : the man hurried. 'attazuf' is to take short measured steps; and 'al-azif' means that which will happen shortly. Qur'an says:"azefat la'zefatah' 82:57 the moment (which was to come) came nearer or in other words the time came for results (of one's acts) to be made known; at another place, it is said:" yaumal azefatah" 20:18 that is 'the moment which was due" ; the time for the revolution.

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Nawab Siddiq Hasan Khan writes that words with which za comes together with hamza, have a connotation of harshness, and narrowness. Ibn Faris says the basic meaning of the word is nearness and close by.

Istabrak

'Istabrak' means thick silken cloth. Some say that it is a thick silken cloth on which there is gold embroidery. In 18:41 the Qur'an uses the words, 'sundus and istabrak' for the clothes who shall go to Heaven.

The author of Tajul Uroos says that the jewellers turned the word's root into 'barq'(lightning); if so then it may carry the connotation of bright as lightning.

Ishaq A.S.

Two sons of Hazrat Ibrahim have been mentioned in the Qur'an; the elder Hazrat Ismail was from his wife Hazrat Hajar and the younger son Hazrat Ishaq was from his wife Hazrat Sarah; Hazrat Ismail settled in the valley of Hijaz and Hazrat Ishaq led the Palestinians; God has mentioned him in respect of prophets" mun zela Ibarima wa Ismaila wa Ishaqa..." 2:136 "and that which was bestowed (revealed) unto Ibrahim, Ismail and Ishaq..." The prophets (nabi) were from among their progeny.

Alif, siin, rah

'Al-isar' that string or shoelace by which something is bound; 'Al-asr' means to bind something with a rope etc. ; besides, it means being bound, form and creation. ; a prisoner, a man tied (bound); Ibn Faris says its basic meaning is to stop, or to imprison(someone). The plural is usara or asra.

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The connotation tie, can also indicate strong and stable. Qur'an has used the word 'usara' for prisoners.: "wa iyyatokum usara" 2:85 And when they come before you as prisoners. Surah Ad-dahar says : " nahno khalaqnahoom washadad na asrahoom" 'Asr' means the human body (or the form) :We created them(human beings) and bound their 'asr' strongly. In the light of modern day science, it is seen that this points to a very important fact. We cannot feel something if it doesn't have a form. Science tells us that matter in reality is not something solid; this is a conglomeration of atoms which cling to each other or are bound together according to some law (of nature or of God) and if this binding together is not there , then nothing will have a shape or form. Thus it is this 'asr' or mutual binding together which gives form to things. Everything, Sir James Jeans says, is bound together thus by 'bottled up waves'.

Nawab Siddiq Hasan Khan writes that in words where a siin appears along with a hamza, a connotation of strength and intensity is present.

Israel A.S.

This was the title of Hazrat Yaqoob(Jacob). 3:94 For details see heading 'Yaqoob'; for Bani Israel see heading 'Bani Israel'.

Alif, siin, siin

'Al-us' or 'al-asas' : i.e the foundation of a building; plural is 'asas'. 'Al-asees' means the core of anything; 'Al-ta'sees' is to lay the foundation of the building; Nawab Siddiq Hasan Khan writes: words in which siin and hamza appear together give the sense of strength or intensity. Ibn Faris says its basic meaning is for something to remain in its place, or to be established,; surah Tauba says:" us-sis alat taqwa" 9:108 (that mosque) which was founded on(based on) 'taqwa' fear of God or purity.

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By 'al-ooss' also is meant 'the human heart'. And also the dust or ashes that are left behind by a departing caravan. This actually signifies some influence or mark of something. 'Khuz as -saat tariq' is said to someone when he is told to reach the destination with the help of the right indications or markings.

Alif, siin, feh

'Al-asf' is spoken at great sorrow over losing something. Nawab Siddiq Hasan Khan writes when siin and hamza come together in a word, they imply a sense of strength and intensity. Surah Ahzaf says that Hazrat Musa came (back) towards his qaum (nation) "ghazban asfa", 7:150 i.e. 'filled with anger' or 'in sorrow'.

According to Raghīb, it means one's blood boiling due to vengeful emotions. If one feels that way for someone beneath his position, it is called 'ghazab'. And if it is felt for a better person, it is called 'huzn'. In the Qur'an God has said about Himself "falamma asafunan taqamna min hoom" 43:55 When they angered us, We punished them for their crimes.

In surah Yusuf (Joseph), Hazrat Yaqoob says:"ya safa ala yusufa" 12:84 i.e. 'Alas, Yusuf'. In ordinary circumstances, therefore, it means woe and sorrow. 'Ard aseefa' means that land which is barren. Ibn Faris says it means death i.e.(getting away,) and sorrow and longing. 'Al-jamal ala saif' means the camel which doesn't fatten (Ibn Faris) By 'aseef' is also meant slave, because the slave is always sorrowful about the loss of his freedom. Besides, the word is also used for one who becomes sad easily.

Ismail A.S.

The Quran mentions the two sons of Hazrat Ibrahim. Hazrat Ismail was the elder son who was from the first wife of Hazrat Ibrahim i.e Hazrat Hajar; he is the one whom Hazrat Ibrahim meant to sacrifice, taking his dream to be God's command.:37:102.

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But God kept him alive for a lifetime of sacrifice instead of the immediate sacrifice.37:107 That great sacrifice was the (re) birth of the Khana Ka'aba(or the House of God); the safe keeping of the House of God. As such both father and son (Hazrat Ibrahim and Hazrat Ismail) together built the Khana Ka'aba . 21:127 Afterwards, Hazrat Ismail settled there for its safe keeping, and God endowed him with prophethood.:2:136 And called him 'sadiqul waad' 19:54 Ismail is a combination of the Hebrew word 'shamah' (to listen[obey]) and the word (ahl)the people of God. Since his birth was in answer to Hazrat Ibrahim's prayer, his name was Ismail (or one who listens or obeys

God). Huzoor Khatimun Nabiyyun (the last prophet Hazrat Muhammad SAW (Peace be upon him) was born among his descendants.

Alif, siin, nuun

‘Asanal ma-o yasuun’ is when the the taste , colour or smell goes bad. ‘Alasin” is the water which has petrified as it was stagnant. Quran says about the canals in Heaven “mim ma-inn ghaireh aasin” 47:15 ‘ canals of water which do not deteriorate’. Because in a Heavenly society, nothing is stagnant; everything is in circulation. This is Heavenly society, in which: “yamna-ul ma-oon” like situation prevails or in other words those streams (or fountainheads)of ‘rizq’ (wealth or resources) which should keep flowing (from one to another) are held back by those who enjoy power and hegemony and thus the streams are polluted because they become stagnant.

(It is not possible for us to comprehend the conditions of Heaven in this world but) the Quran also tells us about the Heaven and Hell on this earth.. We can see such societies with our own eyes. The Heaven and Hell in the Aakhiraat (the Hereafter),are the basis of our Belief or Eeman. Qur’an only describes them allegorically 47:15 and 13:35.

Alif, siin , yeh

‘Aseeto ilaih’ : I was sorry at that. ‘Rajul aasin wa asyanun wa aswan: a grieving man. ‘aas’ or ‘al-asi’ means a physician or doctor.

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‘Amra’atun aasiya’ i.e a grieving woman. Qur’an says ‘fala taasa alal qaumil faseeqeen’: 5:26 Therefore, don’t be grieved at the destruction of the qaum of faseeqeen. ‘As-sahu museebatin raasiya’ i.e sympathized with him in his woe; ‘Fa-ta’assa’ , and this gave solace, ‘Therefore (in Raghīb’s words) ‘asa’ means sorrow and ‘tasiya’ means to remove that sorrow. As such, ‘al-aswu’ also means a healing medicine. ‘al-asiya’ means medicines. This is the plural of ‘Al-asu’.

“Al-asiyo’ that which is treated. Ibn Faris says that ‘Asu’ basically means to treat (a disease) and it also means woe and sorrow.

Raghīb says that ‘Isu’ or ‘uswa’ is the condition of a person while obeying a command whether good or bad, pleasant or unpleasant. Besides, it also means something that gives solace to a grieving man, something with which his sorrow is mitigated, which can be the answer to his troubles.

‘Asautohu behi’ means ‘I considered it an example to be followed’. Those who were weak and unstable during Ahzaab battle, were told :‘laqad kana lakum fi rasulul laheh uswato hasanah’ 23:21 i.e ‘you should have done what Allah’s Rasul(prophet) did’. In other word, the way in which he faced all troubles according to the laws of God and with solidarity and strong will, you should done likewise. His example was the best example for you. You should have found solace in it. Likewise, it has been mentioned about Hazrat Ibrahim at another place that he told the opponents of God’s order publicly that ‘ there is no relationship between you and me.’ In this context it was said:” qad kanat lakum uswatun hasanatun fi Ibrahima wazzaina ma’ahu 60:7 this act by Ibrahim and his companions is a followable example for you; this will redress your sorrow; as such, at many places in the Qur’an, it has been told Believers not to keep any relation with the opponents of God’s order. Don’t make them your confidantes. Such as: ‘la tattekhazu behzanatan min dunekum’ 3:117 Don’t make any confidantes anyone excepting your own (believers).

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‘Almu- asa’ means to consider the other in your place (and strive for as much benefit for him as you would do for yourself and to strive to remove as much ill effects from him as from yourself). And it is sacrifice when you prefer him above self. The Qur’an teaches sacrifice: ‘yuseroona ala unfusehim’ : 59:9 ‘they prefer others over self’. Qur’an’s order of the Rabubiyat(Lordship) is based on this.

Alif, shiin, rah

‘Ashira’; ‘yasharu’; ‘ushrun’ : means to overly be proud and vain. To be pleased with oneself. Actually by ‘ushaul minjal’ is meant the teeth of a saw. And ‘al-me’shar’ means ‘saw’. As such ‘ashrun’ is such self

liking which cuts into others, that is, which others dislike. In other words, such pride which goes beyond the norms of human act.

The Qur'an says: 'bal huwa kazzabun ashir': 54:25 This 'ashira' is from 'ya-shiro' which means great pride and narcissism. 'He is a great liar and a narcissist'. Ibn Faris says its basic meanings are heat and intensity.

The people of Ukhdud (Ashabul Ukhdud)

That army of Zunawas, the ruler of the Tubba nation, which threw the Christians in big burning trenches: 85:409 For details, see heading the, , beh,ain, and kha, daal, daal.

Ashabul Aikah

The Qaum(nation) towards which Hazrat Shoaib was sent. It was called Ashab Aikah. 15:78 For details see heading "Shoaib".

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Ashabul Hijr

Hazrat Ismail's elder son was named Nabayeth. His family is called Nabath (plural Anbat His ruins (the ruins of his kingdom) can be found all over Syria and Arabia. The Taurait (the Torah) mentions Nabath in the chapter about the prophet Hizqeel. His capital was first Raqeeem. But when it was occupied by the Romans, he migrated to the city of Hijr in the valley of Qura'a. They (the people) have been called Ashabeh Hijr in this context. They denied God's orders and were involved in Azaaab (God's punishment). Since the qaum of Samuud was also in the city of Hijr. Some historians think that Ashabul Hijr means the qaum of Samuud. But the guess prevails that Ashabul Hijr means the nation of Nabath whose tales of rise and fall can still be traced in the ruins of Hijr.

Ashabur Raas

Hazrat Ismail settled in Hijaz. He had twelve sons who were the head of their dynasties. One of them was Qaidmah. Ashabur Raas are said to be from among his descendants. Some think that it was one of the tribes of the Samuud nation. In connection with the denial of God's orders, they have been mentioned at two places in the Qur'an i.e in 25:48 and 50:12.

Ashabul Kahaf and ashabul Raqeeem

Those young men who were preparing for a celestial revolution while they sought refuge in a cave, have been mentioned in Surah Kahaf 18:9:26. Details will be found in my book Shola'eh Mastoor. The city of Raqeeem was the capital of the Nabti government during ancient times. When the Romans conquered Syria and Palestine, this city came to the limelight.

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But not as Raqeeem city but as Patra city which was called Batra by the Arabs. Modern archaeology has found the ruins. This city was situated on the highway from Hijaz to Syria. As such at the time of the revelation (of the Qur'an), the Arabs were aware of the tales of the Ashabul Kahaf (the men of the cave) or the Ashabur Raqeeem (the people of Batra) but only so much as was known to the common man. The Qur'an (without going into the details) revealed what was in fact their purpose and what people later took them to be. For more details see heading rah, qaf, miim.

Alif, saad, daal

'Asud' he closed (the door etc). Ibn Faris says it basically means one thing merging into another. 'al-aseed' means a pen where animals are kept. Qur'an has used 'musadatun' which means closed, or constituting of.

Compilers of dictionaries maintain that it is a part 'wasad', so we have also mentioned it there (i.e under the heading waw, saad, daal. Though we think that it is a permanent root.

Alif, saad, rah

'Al-asr' _ with a saad not a siin. Means to tie something up. Forcibly stop. 'Al-aseerah' is a small rope with which the lower part of a tent is bound. 'Al-isr' means a firm command to which a human being is firmly bound (adherent). It also means a load. Surah Araaf says about the prophet SAW, 'wa-yaza-o unhum

israhoom' : 7:157 He will take off the load which mankind has been burdened with'. And will lift the severe prohibitions that are unbearable for the humans. And in this way, give Mankind the freedom of

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right thinking and acting. This is that 'isr' which we have been taught to long to be unburdened of; 'wala tahmul alaina isra' 4:286 'And don't burden us with such load' This is the real freedom granted by the Quran. In other words, only God's orders will be obeyed and nobody else in this world, not even of religious figures or worldly leaders (if their orders are against God's orders).3:78 Ibn Faris contends that the basic meaning of this word is to make someone stop or bow i.e to subjugate somebody. Raghīb says that 'al-isr' means those elements which prevent or stop someone from the path of virtuousness.

Alif, Saad, laam

'Al-asl' is the lower part of something; 'asl' is the basis or root of something'; this word has appeared in the Qur'an as against 'far-un' : 'asloha sabitun wa far-o-ha fis sama'a' 14:24 meaning branch; 'asta-sla' : it was rooted out; pulled from its roots or cut '. 'Al-aseel' means the time from asr to maghrib (i.e. afternoon till twilight). Qur'an says: 'bil ghuddu wal asaal'. Morning and evening. Ibn Faris says it means the time after the evening. This is probably said in the context of the lower part of the night. According to Ragīb, 'as-lun' means the basic part of a thing which if removed destroys that thing. Thus the time between asr and maghrib is called 'al-aseel' because when that goes, the day ends.

Alif, feh, feh

'Al-uf' means every, dirty, acrimonious, and degraded thing. Dirt, nail pairings, the dirt between the nails and ear wax; to clear the clothes by puffing the dirt or ash away, is called 'uftabin' It seems that in connection with blowing away, 'al-uffat means a coward; or somebody who has nothing; one who has little wealth; a dirty man; 'al-afaf' means to be tired of, 'al-uf' means bad smell, 'u-oyo' means unease, tire of, or due to some pain say'uf.' It is used to express tiredness (of somebody), or to degrade somebody.

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'uffin lahu'. About parents, the Qur'an says : 'fala taqullahuma uffinwala tanhar wala wa qul lahuma qaulan kareema': 17:23 'do not degrade them or do not scold them (talk to them harshly). Ibn Faris says it basically means something being unpleasant .It is also meant the present time by this word, but the Qur'an has not used it in this meaning.

Alif, fey, qaf

'al-ufaq' means corner (horizon); 'ufaqul bait' a tent's front porch; Ibn Faris says it basically means the expanse or polarization between a thing's two sides; the Quran says: sanureehim ayatena fil afaqeh wafi anfusahim'.41:53 we will show them our signs around the world and in themselves too'; meaning national and international calamities ; it could also mean the external universe and human world.'farasun ufaq' :a delightful horse with amazing speed. 'Ufaqir rajul' : he reached excellence in knowledge, gentlemanliness and other traits.

Regarding great loftiness and expanse, it is said about the Prophet SAW: 'walaqad ra'ahu bil ufaqil mubeen' :81:23 and he(the prophet) saw himself in great loftiness (or God saw the prophet at a high place in character). Surah Najam says: 'wahua bil ufaqil a'ala': 53:7 the Prophet is at a high pedestal (of knowledge and humanism).

Alif, feh, kaf

'Afak' or 'yafiko': means to tell a lie; to fabricate; Ibn Faris says it basically means to overturn something or turn it from its path.

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The Quran says about Ibrahim's (Abraham's) staff: 'fa iza talqafo ma ya fekoon': 7:117 it destroyed (devoured) all that they had created. In surah Saff'at it is said about the lying deniers 'ayifkan' 37:86 'do

you while leaving the right path'; surah Shura says: 'aftakin aseem': 26:222 Quran has explained this in surah Jayiya by saying: 'yasma-o ayatillah tutla alaiheh summa yuserro mustakbaran kanul lum yasma-oo-ha': 45:8 he listens to the laws of God, which are presented before him, then through pride, insists on what he believes, as if he didn't even hear the laws of God'.

"Ifkun" means to over turn something; to change something from what it should be; Raghib too, thinks it has this meaning.

In this context, it appears in surah Zariyat: 'yufaku unhu mun ufik' 51:9 One is turned away only when he himself wants to turn away': i.e. if one is willing, only then he can be turned away (from some teaching, belief etc). This points to a great fact: that God doesn't lead anyone astray, it is man himself who lets himself be led astray. God's law ordains that one who wants to go astray, is not forced to select the right path. The initiative is in Man's hands. Whatever he does, right or wrong, God's law accordingly applies on him. If he becomes hard like a stone, then every glass that strikes him will be blown to smithereens; and if he becomes delicate like the glass, then a small stone will be enough to shatter it. God does not change one's direction forcibly. 'Falamma zagu azaghallo qulubohum' 59:8 when they went astray then God's law (the laws of nature) twisted their hearts....': 'anna yufakun' 5:75 the dwellings that were overturned'. 'Al-ifkah' means the draught years.: 'al-mafuk': is a place which is barren as there is no rain.

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Alif, feh, laam

'Afalal qamar-o ufula': i.e. the appearance and disappearance of the moon (and other heavenly bodies). 'Al-muaffil' means defective, weak, . 'Rajaloon ma fulur ra'ee': a dim witted man. Raghib says 'al-ufool' means the sinking of bright stars. Ibn Faris says it means sinking as well as to become small and dim. The quran says Hazrat Ibrahim deliberated deeply over the system of the universe. He studied them (the heavenly bodies) and their strengths deeply. 'Wa-kazalika nuri Ibrahim malakutas samawateh wal ard': 'and in this way we showed Ibrahim the highs and lows of the universe': 6:76 and in this way strengthened belief on God. As such, he saw the stars; deliberated at the moon, the sun and found out that at one time they burn very bright but at other times they are lost in darkness. As such, these things, which are subject to change, could not be his god. Only that which is not subject to change could be his God. Therefore, he said: 'la uhibbul afeleen' i.e. I am not ready to worship things which are subject to change'. For me, God is one who is the Creator of all of them'. 'Al-lazi fataras samawateh wal ard': 6:80

This declaration that something which is subject to change cannot be worshipped points to a great reality. The basic characteristic of Personality is that it is not subject to external factors; in the words of the farmer, this is 'changelessness in change'. Therefore, God, which is the most complete and Perfect Personality will be totally devoid of change. Therefore, that which is subject to change or 'afal' cannot be God.

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'Aafliyat' or change is against the basic trait of Personality. The man whose personality is groomed also bears this characteristic. He becomes firm on his principals and is not affected by external influences (like a weather cock). This is what is called firmness of belief and solidarity of actions. Such are the men who can be trusted. Those men whose God is not 'aafil' are not 'aafil' too. Like God, like individual or nation (qaum). The concept of God, has a deep impression on a man's personality or that of a qaum. The concept of God as presented by the Qur'an, is that the believers, can be matched by no other. Neither in strength and solidarity nor in honour.

Alif, kaf, laam

'Akul' means to chew something and then eat it. Something which one drinks or swallows without chewing is called 'ma-kool', 'al-makool' means an animal which is a wild beast; surah Kahaf says: 'asfin ma-kool' 105:5 it means eaten, and cut (into small pieces of) fodder, or fodder and leaves eaten by insects; moth eaten; 'al-aakil' means a king and 'al-makool' are the subjects. 'al-ukul' is generally used for fruits but any part of plants that is eaten is 'al-ukul'. About the Jannat (Heaven) the Qur'an says: 'ukulaha dayim': 13:35 its fruits will always remain or it will always have or bear fruit. Great provisions (rizq), intellect, opinion, and profound intellect are also called 'al-ukul'.

'Aakul' actually means to eat, but it also means to take.: 3:129 'la takulur ribaa' means 'do not take suud (interest), although we also say to 'eat suud' and one who takes it is called 'suud khwaar or suud khore' (one who takes interest or one who derives an income from interest).

Raghib writes that 'akal maal' means 'infaq maal' and therefore, the better part of this maal consists of edible and economic items. In surah Ma'ida it is said in reference to Haram (forbidden) items 'wama akalus subu-o' 3:5 it means an animal which has been devoured partly by beasts, and there is life still in it;

this is followed by ‘ma zakkeitoom’ yes, if you zabah (the Islamic way of cutting its throat while saying Allah’s name [but not cutting off the throat completely]) then it is all right. If beasts have eaten it (some animal) completely, then there is no question of it being haram or halal (i.e. permissible or not). And if the animal has died then it becomes haram (forbidden). According to Ibn Faris the root actually means to diminish gradually. When you eat a thing, it does diminish gradually.

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AL (Alif, laam)

This is used to mean a particular thing, exactly as ‘the’ is used in English. ‘Rajul’ : is some man . ‘Al or Ar-rajul’ : the man. Following examples will clarify its usage:

- 1) First mention or talk about some one ordinarily. When he is mentioned again, then ‘al’ is also used with him. Example: ‘kama irsalna ila Firouna rasulan fa’asaa Firoun nur rasul’: 73:15:16 i.e. we sent a prophet to Firoun (pharaoh), and Firoun disobeyed the prophet. Here, ‘ar rasul (or al rasul) means the afore mentioned rasul or prophet.
- 2) To mention something which or who the listener is already familiar with. In other words he knows the thing or person being talked about. For instance ‘iz huma fil ghaar’ 9:40 i.e. When the two were inside the cave. Here at first no cave was mentioned; it has been called ‘al ghaar’ even the very first time; this means that the listeners knew which ‘ghaar’ or cave was being talked about.
- 3) When time or period is being fixed; As in :’ al yauma akmalto lakam deenakum’ ; 5:3 ‘During this day or period, we have completed your dominance or deen (way of life or religion).
- 4) When the entire humanity is being discussed; or meaning full or entire; as ‘khuleqal insano zuefa’ 4:29 i.e. Man is created in such a way so as to become overwhelmed with emotions. Here the characteristic of the entire human race is being described.

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- 5) When all things of its kind have been included in something; even then ‘al’ is used; for example: muheetal muheet, or ‘zalikal kitab’; 2:2 Here ‘al-kitab’ or this book means the book which includes the special characteristics of all celestial books. “huwal haqq’ means all specialities of its kind have been included in it.
- 6) When something is meant to be referred in context to a particular person, ‘al’ is used. For example ‘al-madinah’; by this is meant the Madinah of the Prophet SAW. The city of the Prophet. With this reference, that city became well known and famous.
- 7) Sometimes, it gives the meaning of ‘al-lazi’ for instance ‘ al lazi yazrab’: i.e. the person who beats or hits.

Ala (alif, laam, alif)

This a combination of a questioning hamza and ‘la’ of denial. It will mean : what, no? Quran says : ‘ala tuhubbuna aan yugfirullah-o lakoom’ : 24:22 Don’t you want that God should arrange to protect you? (Don’t you want God to protect you?): Or: ‘tuqateloona qauman naka-oo aimanahim’: 9:13 Won’t you wage war on those who have not kept their word (promises)?

- 2) This is also a word of warning: it is also used to warn or assure somebody: for example: ‘ala innahoom humul mufsedoon’: 2:12 Be warned that these (people) are mufsid. Or It is a fact that these people are mufsid. Both have the same meaning.
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Alif, miim, rah

‘Al-amrat-o wat’tamoor’: a sign made of small stones in the desert to mark the boundaries or the way; Ibn Faris also includes ‘mark’ among its basic meanings. As such, it basically means, a mark, a sign, point to a way; from this it has come to mean consult; ‘Al I’timaar’ means to discuss, seek advice; Surah Airaaf says the Firoun (Pharaoh) discussed Hazrat Musa’s (Moses’) matter with his officials and said : fa ma za ta’maroon 7:90 and 26:35 so what do you suggest? See also 65:6. Similarly, surah Qasas says that a man came running from the opposite direction and said to Hazrat Musa: innal malayeh ya tameeroona bika leyaqtuluka : 28:20 the sardars are discussing among themselves about murdering you. But Tajul Uroos says that here it means to firmly decide (to). These days

this word means ‘conference’. ‘Ameer’ is the person whose advice is sought. One who leads the blind is also called this.

‘Amar’ means for something to become more than needed; ‘Amir rajul’ means ‘that man’s animals became too many’, proliferated; ‘Al amir’ : a man with ‘barkat’ or proliferation; Faraa says that with this meaning, where in surah Bani Israeel it says ‘amirna mutrafeeha: 17:16 then it means ‘We proliferate wealth for the ‘mutrafeen’. “Amr” means order, as well as situation, matter, work etc. Where it means an order, the plural is ‘awamir’ (awamir and nawahi, where awamir is the opposite of none) and where it means matter, situation, or accident, or event, then the plural is ‘umoor’; but word ‘awamir’ appears nowhere in the Qur’an. *Taj

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According to these meanings, ‘al ammer’ would mean a ruler. : innal laha yamorokum: 2:67 means Allah orders you or God orders you. ‘Ala amrin jameh –in’ 24:62 means a collective matter. ‘Al Imrah’ means government. “Imarah’ also means the same. ‘Amrun azeem’ means great accident. * ‘Al yati amro rabbika’ 16:33 means a decisive stage. ‘Imra’:18:71 is a very obnoxious thing. ‘Al Ammarah’ is one who orders a lot; one who disturbs a lot. : 12:35 Opinion, willingness and wish are also meant by it. ‘Wa ma fa’altuhu un amri’ means I didn’t do it willingly.

The Qur’an uses ‘Amr’ as against ‘khalq’ or creation. 7:54 And it has a special meaning to comprehend which its root has to be kept in mind i.e. sign, symbol, leading the way. Ibn Faris says its basic meaning is also to nurture. And as is mentioned under the heading (khah, laam, qaf) khalq also means to create new things in new ways; ‘khalq’ is that stage of birth (or creation) when we can feel or sense those things; but obviously there is a stage before this stage too; that is when these things are in the process of becoming; this planning stage is about the world of ‘amar’. One other thing must be noted here. The universe has many things, such as the sun, the moon, the stars, the trees etc; and then there is an order in the universe according to which these things operate; this law or order is also called ‘amar’. A detailed explanation will be found under the heading shiin, yeh, alif.

About the planning situation the Qur’an says: iza qaza amran fa innama yaqoolo lahu kun faya koon 2:117 when he decides about some planning or ‘amar’ then He tells the ‘amar’ to be and it happens. What is this ‘Amar’ and how it is formulated, we are not able to say.

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Our knowledge is confined to a sensory world only, and these things are beyond their purview. The famous philosopher and Thinker Pringle Patterson acknowledges that it is a shortcoming of the English language that it has only one word for ‘takhleeq’ and that is ‘creation.’ Although the physical world’s creation and the meta-physical world’s creation demanded that there be two separate words but no. Quran has done this and used two different words; the words of ‘khalq’ and ‘amar’, respectively.

The other part of ‘amar’ i.e. the law or God’s order, which is operative in the universe is before us and can be known about (in fact, we do know about many scientific facts). But only so far as to know how the law works in certain cases; why is the law as it is, we are unable to say. For instance, we know that water flows towards the slope; that is the scientific fact or the law, and we know this; but we don’t know why this law has been

made for water! The Qur'an is full of such 'amar' i.e. the laws of God. : wush shamso, wal qamara, wan nujuma musakh khiratin bi-amrehi : 7:54 the sun, the moon, the stars, are all bound in God's law or follow god's law: wal fulka tajri fil bahrey bi amrehi: 22:65 ships sail on the seas according to His law; ayat no. 34:12 says: 'izn' and 'amar' have been used in homogenous meanings. See heading 'izn'.

Qur'an says that just as in the physical world, everything works according to a particular law, and every result is subject to a particular order; in the same way, in the social world of humans too, the destruction and rise and fall of a qaum or nation also takes place according to a law. This is the law of 'makafaateh amal' or result of actions, and this too has been called 'amar': le yaqzi allaho amran kana maf'oola leyahlika mun halaka un bainatin wa Yahya mun hayya aun bayyenah": 8:42 (all this is because) God's 'amar' will be fulfilled. Meaning thereby that whoso ever has to be destroyed will be destroyed according to a law and whoso ever has to live will do so according to the law". This is the law (makafaateh amal) in whose result Man can do nothing.

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Not even a rasul or prophet can make any changes in this law: lamas laka minal amreh shai-un: 3:127 O, rasul you have no intervention in this law. This 'amar' or law is about human actions and is given to prophets through the Wahi or revealed to them and through them to the other human beings : wa aataina him bayyenaateh minal amr: 45:17 we have told them the clear things about amar. Or : zalika amarullahey anzalahu alaikum : 65:5 this is God's amar or law which He has revealed to you.

Thus God's 'amar' has three angles; one where every law is fixed and every planning is made or everything is planned; we can not find out about this angle; the second niche of God's amar or law is manifest in the universe and the knowledge about it can be gained through experiment, intellect, observation and insight; and the third niche is that which deals with the humans; this is granted to the Prophets through Wahi or revelation and through them to other humans; it is (kept) safe in the Qur'an and according to which (whose laws) the life or death of nations is decided; and every human can climb the evolutionary stages of life. .

In the first niche, God makes and operates the laws as He wishes; in the second niche, He operates the universe according to the laws framed by Him and the things in the universe are bound to follow His laws; in the third niche, His laws are given to Mankind through the Wahi but they are given the liberty to accept them or not, as they wish; but whatever path a man chooses will result accordingly; God's decisions, be they about the universe or about human life, are not subject to any change. This too is God's decision.

Alif, miim, siin

'Ams' or 'Al ams'" means yesterday; in surah Qasas, ayat no. 28:17, it has been used in this very meaning i.e.: izal lazis tansarhu bi lams": the man who asked him for help, yesterday...'

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But as is meant by 'those who asked him for help till yesterday...' doesn't really mean the past day , but it means till some days back. 'Al ams' is also used in this sense; in the same surah, a little ahead , it is said: wa as bahal lazeena tamannau makanahu bil ams:28:82 the people who till yesterday wished to attain that position (Qar oon's)....

‘Al aml’: means expectation or hope. ‘Al amal’ is used for such expectation which is difficult; as such a person who wishes to travel to a distant place, will use ‘amalto’; but if the place is nearby and it is easy to go there, then he will use ‘ta-meto’. This shows the difference between ‘amal’ and ‘ta-ma’*; between them is used rija’a’** ‘Al ameel’ is a sand dune which is a day’s traveling away; ‘Ta ammala rajul’ : to wait and think about some matter, to think and to wait. Ibn Faris says its basic meaning is wait (for something or somebody). Besides to deliberate seriously; and to wait; to hope but the connotation is till late; surah Hijr says: wayulhehimul amal: 15:3 their extended wishes (hopes) keeps them away from the real purpose of life.

Alif, miim, miim

‘Um’ is that syllable which a child utters before learning to speak, according to the Muheet’s compiler. * This led to its meaning, first of all, as a mother. Some also call a mother “ummah” and some even call her ummat whose plural is ummahaat. As regards a mother’s lap, a man’s abode is also called ‘umm’. A qaum or nation is also called ummat. Specially(of) a similar sect or group.

*Muheet ** Taj

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The surah Baqra after mentioning various things about the prophets says: tilka ummatun qad khalat: 3:134 It was an ummat (nation) which has passed (is no more). At another place it is said: inna hazeihi umatokum wahidah: 21:92 Surely your ummat (nation) is one (unique). Besides it also means the basis of everything; ummul qaum means the chief (ameer) of the ummat (nation).: ummul nujum means the milky way; ummur raas means the mind; also the point at which all things meet (junction) is called ‘umm’. Like the Mekkah is called ‘ummul Qura’: ummul kitab means the basis of law. ** Ibn Faris says it has four basic meanings:1) basis, 2)junction 3)group and 4) deen (way of life).

Al-ummah: means condition, gift, grandeur, time, period, shariat (the laws of life according to Islam) and deen. Meaning period of time, this word has appeared in ayat no.12:45. It also means Imam (leader) and hadi (one who shows the right path). As Abu Obaidah has said: inna Ibrahima kana ummatan qaneta: 16:120 here it (the word) means imam or leader. Although it might also mean though Hazrat Ibrahim was an individual, he was so complete as if to encompass an entire ummat. Um Qateba has written that ummah means deen, imam or group (party). ***

Lataiful Lughaat (a dictionary) also says it means a man who has all the best traits. Also means Imam. For more details see Tatammah vol.VI pub 1812.

4) Al imama: to be in front (in the lead); imam is the person who is in front. This is the name of the thread or string which masons use to determine whether all bricks are laid in a straight line or not; In Arabic, the instrument for doing this is called faadin and in Urdu, sahil. Besides, a wide street is also called ‘imam’. 15:79

5) ‘Amam’: means ‘in front’; future; for example: bal yureedul insaana leyaf jura amama 75:5

‘Ammah’: ‘yau-umo-hu’, amman: to decide to; to be of the intent; ‘Ammeen’: 5:2 those who intend to, those who decide to: Qur’an uses ‘amma’ and all its derivatives, which appear above in all the meanings given above, as such, there is no need for examples.

*Muheet **Taj ***Alqartain jiim page 2, 33

‘Al-ummi’ is one word whose meanings must be understood correctly. It means basically one who is in the state of his birth (to stay as innocent as at the time of birth) and who doesn’t learn to read or write. ** Our Prophet Muhammad is also called ‘ummi’ because he didn’t know how to read or write. But this is before his prophet hood. He had learnt to read and write after being endowed with prophet hood. There is distinct evidence to that effect in the Qur’an. Surah Ankaboot says: wa ma kunta tatlu min qablehi min kitabin wala takhut tuohu beyammeneka: 28:29 (Before the revelation of the Quran) you could not read nor write with your hand. From this, it is evident that before the revelation of the Quran he couldn’t read or write but this condition changed after the revelation. That is why the Qur’an explained ‘min qiblehi’.

But in the Qur’an, even the common Arabs have been called ‘ummi’. This means the people who were not given any (Holy) Book before the Qur’an because this word has appeared against ‘ahley kitab’ that is, those with a (Holy) Book. See 3:19 and 3:74. The Christians and the Jews were called ‘those with the Book’ in the Arab world. And those who didn’t claim to have any celestial Book, were called “ghair ahley kitab’ that is those without a Book or ‘ummi’. This doesn’t mean that they were completely illiterate; this was only a figure of speech for the ‘ahley kitab’ to distinguish the others from themselves. Thus at several places in the Qur’an ‘ummi’ means illiterate and at other places ‘those people without any celestial Book.’

Besides, ‘ummi’ also means an inhabitant of ‘Ummul Quraa’ (Mekkah) like an inhabitant of Hazarmaut is called a Hazarmi.

Note: Amma is a letter which has been kept separate.

It may be kept in mind that Qur’an has called Muslims themselves (who have been given the Book of the Quran) : al lazeena utul kitab :74 but only those who have the right knowledge of this Book.

** Lataiful

Lughaat

Page 263 ‘Amma’: means as if to say: as far as this is concerned... or so far as this thing is concerned... for example:

1) fa ammal lazeena amanu fayalamoon: 2:26 So far as the Believers are concerned, they know that.... OR amma manistagna fa’anta lahu tasaddah: 80:5 as far as he who considers himself an exception OR as far as he is concerned OR ammas safeenah: 15:79 So far as the boat is concerned....OR wa ammal ghulam: 18:80 the boy who remains...

2) Sometimes, amma means ‘or the thing that’ or which : this is that very um which appears after a questioning hamza, for instance, as in surah Anaam: qul azzakereena harrama amil unsayaineh am mash tala’at arhamul unsayain: 6:144 Tell them that both males are made haram (forbidden) or both females, or that which is in their wombs.

Alif, miim, nuun

‘Amn’: means fearlessness; solace; to be protected from any fear; surah Baqarah says: fa iza aa’mintum: 2:240 When you are at peace: surah Anaam says: fa ayyul fareeqaineh ahaqqo bil amn: 6:82 so which group among the two deserves peace the more? Ibn Faris says its basic meaning are: 1) the opposite of being dishonest for breaking someone’s trust 2) peace and 3) to verify.

Aman: means to free somebody of worries and unease; to give peace to somebody; to take the responsibility of protecting someone.

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Sir, Pl find pages 264 to 270 hereunder. This means I have completed translation of 113 pages so far (i.e. 31 pages from page 4 to 34 plus 12 pages from page 189 to 200 and 70 upto page 270) and that requires you to kindly tell your brother Shahid Ali to make out an account payee cheque for Rs.14,125.00 i.e. Rupees Fourteen thousand one hundred twenty five only favoring me i.e. Javed Rafiq and send it by TCS at the following address: Javed Rafiq,

A/448/1, Block 7, K.A.E.C.H.S. (Baloch Colony),
Karachi. Ph: 4383785.

Thanks. The cheque should reach me in 24 hours or 72 hours at the most.

As regards sending the files as attachments, this will be done for pages 271 onwards. And as regards copy of all translations, I have copied them on a floppy and will send it to Shahid by TCS as soon as I get the payment for this month. Javed.

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E'temaan means to trust someone ; to take someone as Eemandar i.. to consider someone who can keep something in trust.*

'Naqatun amoon': is a female camel which is pretty strong as to its limbs and habits is trust worthy. About whom one can be sure that with continuous travel it will not weaken and not stumble and fall on the way.

Momin: one who guarantees peace; one on whom a person can depend with equanimity; the guarantor of world peace.

Amanat: something which is kept in trust; ** hamal amanat means to break the trust of amanat (see heading hah, miim, laam).

Ameen: Without fear; content (as regards one's safety or trust); one who is dependable.

Baladun ameen: 95:3 the city which has peace and security; maqamun amen: 44:52 where there is complete contentment (in the above meaning) and security system;*** inni lakum rasulun amen; 36:162 I am the prophet of peace for you.

Surah Nahal says: zaraballahu masalan qaryah kanat amenatan mutma innatan yateeha rizqoha raghada.....: fa za qahallaho lebaasul jooye wal khauf; 16:112 Allah narrates the tale of a basti (group of dwellings, city) which was content and in peace. It had the accoutrements of life coming in from other places in plenty. Then it did not value (or was not thankful) of God's benevolence. So Allah made them taste the punishment of hunger and fear. Surah Hija says: wa kanu yanahetoona minal jibaaley buyutan aameneen: 15:82 For security, they used to carve out mountains to make houses: Surah Aalee Imraan says: summa anzala alaikum min baadal ghammey aamanah: 3:153 then he endowed you with peace after sorrow. Here amn has come as the opposite of sorrow.

The Quran has used this word's root to mean trust at various places. For example, Surah Baqar says: fa inn amenakum ba'zokum ba'aza: 2:283 if one of you trust the other : surah Yusuf (Joseph) says: la ta manna: 12:11 then he doesn't trust us (believe us) :

*Taj **Muheet ***Lane

Wa ma antum be mominin lana 12:27 And you will not believe us : hul aamankum alaihey illa kam aamintokum : 12:64 I do not trust you like I trusted you (in the past): At all these places the word Amn has been used to mean trust, and belief.

Amn also means to accept (agree); regarding the Bani Israeel, surah Baqara says: lun noomena laka: 2:55 we will not accept what you say (i.e. agree with): this has the connotation of trustworthiness, belief and obedience, all together: when beh comes after it, then it means to believe in (have eeman): kullun amana billah: all believed in God,(all had eeman on God): amn, therefore means:1) to believe, to accept, or not deny 2)to certify ; to agree to it being the truth; not to deny it; 3)to trust and have faith in 4) to accept; to obey; to bow one's head.

There are five basic facts on which one must believe to have eeman (faith) which makes one a Momin (Believer). Surah Baqar says: wala kinnal birra mun amana billah wal yaumil akhir, wal malaikateh, wal kitaabi, wan nabiyyin: 2:177: Open is the path for him who has faith on God, on the Day of Judgement, on the malaikah (angels), on the Book (the Quran) and the prophets : denying any one of them is kufr (Disbelief):waman yakfar billahi, wamalaikarehi, wakutubehi, warosulehi, wal yaumil akhiri, walaqad zalla dalla dallalan bayed: 4:13 One who denies Allah, and his malaikah (angels), Book, prophets and the Day of the Judgement, goes (too far) far in denial (being lost). Belief or Eemaan on Allah means to have total faith in Him; to believe whatever he says; belief in all His laws; and to agree to obey them. To believe in the Day of Judgement means to have complete faith in the laws of cause and effect (in human affairs as well); and belief in Life after Death; belief on the malaikah means to have faith that these celestial forces are engaged in carrying out God's program in the universe and God has subjugated them before Man; has conquered

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them (for Man); therefore, there is no force among them for Man to bow to; faith on the prophet means that Man's intellect alone is not enough to go through life successfully; the guidance for this comes through Wahi; and Wahi does not come direct, but through selected individuals who are called prophets; this Wahi system ended with Prophet Muhammed SAW. Faith on the Books means that this way of life has been received through Wahi and by following it Man can reach his ultimate destination. There is no other way through which one can reach the destination. To act according to this Book is an active display of faith on the Prophet SAW. But after the revelation of the Qur'an, no other book can be Man's beacon light for a successful life.

As such, a Momin (believer) is one who believes unshakenly the laws of God which are at play in the universe and on the laws that have been given to us through Hoozur Akram (Hazrat Muhammed) SAW and is now preserved in the Qur'an. And belief on the resultancy of all human acts (in this world as well as in the Hereafter). A group consisting of such persons as having these beliefs have been called by the Qur'an as ya ayyohal lazeena amenu: but warns at the same time lest only the name remains and the spirit is not there; to ensure that they remain so, they were told that like the others, the rest of humanity(the Christians and the Jews) they too, must have faith in the laws of God and on repayment (of human deeds) . They can have a fearless and content life only in this way; and not simply by being born into a Muslim family: innal lazeena amanu wal lazeena haadu wan nasara wus sabeyeena mun amana billahey wal yaumil akhir wa

amaleha swalehan falahum ajrohoom inda'a rabbehim wala khaufun alaihim wala hoom yah zanoon: 2:62 Verily those who call themselves the Momins, and those who are the Christians and the Jews(too) whosoever will belive on Allah and do good deeds, will have thier repayment (reward) with their Rab (Lord), and they will have no woe nor fear . Also see 4:136.

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Alongwith this God also said that the Christians and the Jews must not think that since they already believe in God and Life after Death , they do not need to have renewed Eeman (belief) in order to become Momin. They were told clearly that until they believe in all matters as the Qur'an has laid out, nobody's Belief will be called true belief: fa inn amanu bimisleh ma amantum behi faqadeh tadau: 2:137 if they (the others) believe like you have faith, (O Momins) then they will be considered on the right path: Eeman is that belief which is according to the Qur'an and good deeds are also only those which are as the Qur'an has ordained.

Qur'an also says that there are people who do believe that God is the creator of the universe and the universe runs according to His laws, but they do not think it necessary to follow God's dictates in their matters (matters of human life) as laid out in the Wahi (God's message through the Prophet). Such people, according to the Qur'an are not true Momin (Believers); to be that, it is necessary for one to believe in God, and at the same time to believe in the Wahi and to lead one's life according to it. For details see 23:82 to 90.

Also remember, that either due to some exigency, or since the Momins are in power, it is not Eeman to have faith; eeman means to have faith in the lordship and truths of God from the core of the heart; Surah Hijraat says: fa latil a'arabo amanna qul lum tu'mino wala kin qulu aslamna walamma yadkhulil eemano fi qulubekum: 49:14 (the) e'raab (Arab villagers) say they have accepted eeman ; tell them they haven't; say that you have accepted our subjugation; because eeman has not yet entered your hearts.

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It must be clearly understood that eeman does not only mean acknowledging these facts, it also means to act accordingly; Surah Rome says : inn tumey-ul aman yumino beayaatena fahum muslemoon 30:53 you can only recite (make them understand the Qur'an) only to those people who believe our orders and are subservient to them: this is why Eeman has been treated as the opposite of 'kufr' (denial) as in ayat 2:3 and 6 , it has also been made out as the opposite of (making inroads into) avoiding eemaan)2:137 : minhoom al moomenuna wa aksaro humool faseqoon : they are also the opposites of 'fasiqs'or wrongdoers.and as opposites of hypocrites too: waleyalum almomineena waleyalamal lazeena nafaqu: 3:165 and 166. So that he can find out who is Momin (Believer) and who are hypocrites. Qur'an calls God as Al-momin. 23:59 Because He is the Protector of the entire universe. And whosoever believes on his laws is protected by Him from destructive forces. This way an individual is a Momin when the entire human race can trust him and who is responsible for keeping peace.

From the above deposition, it can be well understood as to what is a 'momin' ; what is his place in society and what are his duties and responsibilities.

Imma

Imma means (either, or whether) and can be explained with the following examples:

- 1) imma yuazebohoom wa imma yatoobu alaihim: 6:106 whether he gives them azaab (i.e. whether He punishes them) or whether He listens to them.
- 2) Qalu ya Musa imma un tulqiya wa imma un nakuna awwala mun alqa :20:65 they said, either you do it first or we do.
- 3) Sometimes it gives the meaning of condition. In that case the sentence also contains 'ma'. Such as : fa imma tarayinna minal basharey ahada: 19:26 then if you see any person.....

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Alif, miim, waw (alif, miim, heh)

Amah: means a baandi or slave girl. It is the opposite of 'hurra' (free woman).

Actually this word was amawuh or amwah*: Qur'an uses the word 'abud' for the masculine and 'amah' for the feminine. 2:228 The plural of amah is imaa. 24:32.

Alif or Hamza and Nuun

"Un' usually means that, which : yuridoona Un yutfe-u noorallah: 9:32 they want to extinguish Allah's noor or light.

2) wa in tasumu khairullakum: 2:184 and that if you observe the fast, it will be better for you: or : siyamakum: your fasting will be better for you.

3) Sometimes it is redundant as in : walamma un ja'at rosolona lootan 26:33 when they came towards Luut whom we had sent: here 'un' is redundant. Therefore 11:77 says : walamma ja'at rosolona Luut Un: this doesn't have 'un'. See also :96 where 'Un' is additional.

4) Sometimes 'un' is used to state the reason. For example: wa ajebu un ja'a hoom munzerun minhoom: 38:4 And they are surprised (at the fact) that somebody from among them had come to make them aware (warn them). In other words they are surprised that a prophet has come from amongst their midst. They are surprised at this. But some say that here 'un' is actually 'le un' which means 'so that' or because of but it has not been written.

5) To mean 'so that' : wa alqa fil ardey rawasi un ta'eeda bekum':16:15 And he has made mountains on the earth to provide you with rizq (sustenance). Or you stay comfortably on it as it turns round or revolves. Some think 'laam' or 'le' is not written here too.

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6) Sometime it means "saying that" as in: wala qad ba'usna fi kullin ummarum rasulan anah'budullah: 16:36 And we sent a Rasul to every qaum or nation, saying that people should only accept God's subjugation.

7) It also means " so that it may not"; as in : yubayyenullaho lakum un tazellu: 4:177 Allah tells you these things openly so that you may not be at fault.

8) Also means: so that if this happens, then...for instance : un tazilla ehda huma : 2: 282 if it so happens that one of them makes a mistake then....

Alif, Nuun (inn)

Means 'if': in yantahu yaghfir lakum: 8:38 if they stop, then God will arrange for their security.

2) Sometimes it means 'ma' or 'no' as in : waqaloo inn hazallah sehrun mubeen: 37:15 and they say this is nothing but open (clear) untruth. * Or wala'na zalata inn unsakhuma... 35:41 if they move (away) then nobody can stop them.

3) Sometimes it is the abbreviation of inna and means surely; indeed: as in : fazakkir inn nafa'ateh iz zikra: 87:9 so keep reminding them of the laws of God, surely this reminder is beneficial : Some think that 'inn' here is conditional and the ayat means: speak of Allah only when it is beneficial or wait for the right time.**

4) Sometimes it is redundant or additional. That is, it bears no meaning at all. Therefore some people think that in the ayat: walaqad makkan nahum feema inn makkan nakum feeh: 46:29 'un' is redundant. As such it would mean: and verily we had endowed them with such grandeur as we had granted you (with).

*See heading siin, hah, rah **when 'inn' is the abbreviation of inna, then it definitely asserts something as in : wa inn kanu min qableh lafi zalalin bayed 62:3 and verily they were, before this, (prior to this) in clear digress.

Pl find pages 271 to 275 both inclusive. I talked to Shahid on the phone this afternoon. He said he hadn't seen your mail. I told him to do so and then send me the cheque. I am therefore now waiting. Javed.

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But if here 'inn' is taken to mean 'ma'(no) then the meaning would be: we gave them such grandeur as have not even given you.

5) Sometime it means 'iz' which means " since you are like this therefore" : ittequl laha innkuntum momineen: 5:112 guard (be the sentinel to) God's law because you are a Momin. Besides in surah Baqar, ayat 2:172 it is said: washkurullaha inkuntum iyyahu ta'bedoon: and value (give value to or be thankful for) God's bounties for you are obedient to Him.

6) 'illa' se inn la . See illa.

Ego (pronoun)

It is used for both masculine and feminine. 'Ana rajul': I am a man. "Ana imra'a': I am a woman. Qur'an says : ana uhbi wa umeet: 2:258 He said I give life and death. The feminine for 'ana' is 'nahno'.

Unta (pronoun)

Unta rajal: you are a man. Surah Baqar says: askun unta wa zaujokal jannah: 2:35 Let you and your wife live in the garden. It's feminine is 'antuma' and plural is 'antum'.

Unt (pronoun)

Anteh imra'ah: you are a woman. The feminine is 'antuma' and plural is 'antoon'.

Antum rijal: you are all men. The Qur'an says: wa antum muslemoon: 2:132 you are Muslim. Its singular is 'unt'.

Antuma (pronoun)

It is used for masculine as well as feminine. Antuma Rajolan: you are both men. Antuma imrataan: you are both women. Surah Qasas says: antuma wa manit taba'kumal ghaliboon: 28:35 you two, and whosoever follows you will prevail.

An tun (pronoun)

Antun niswah: you are all women. The singular is 'unt'.

Alif, nuun, theh

Basically it means 'soft'. Hadeedun anees: soft iron. Ardun aneesa: soft earth. Saifun anees: soft sword which doesn't cut. Anasa lahu: he became soft for him i.e he developed a soft corner for him.*

Raghib says since the female as against the male of all species is softer, as such it is called 'unsa'. Therefore all things in which there is some weakness, are called 'anees'. This is also why all soft stones are called 'al inaas'. And all such things which are worshipped as against God are called (with reference to their weakness in contrast to God) "inaas". As surah Nisaa says: inn tudoona min doonehi illa insaa:4:117 here 'anaas' means weak even if they are stone idols. Qur'an uses 'zakar' as against feminine of 'unsa', 4:11 and as against 'baneen' (sons) has also used 'inaas' (daughters): 17:40.

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Injeel (the Bible)

Injeel has many meanings. Besides them it also means 'flowing water'. And 'najalatal ard' means the land became fertile'. Najalas shaiyi means he disclosed it....some say ' al injeel' has been derived from this. *But the writer or compiler of Muheet says that this word has been derived from awaljiloon which means good news or happy tidings. Ibn Faris says al-injeel has come from tajaltus shayi which means I extracted him, meaning 'made clear' or 'described openly.' Its basic meaning is wideness or vastness in something. The Qur'an has used this word for the Book(Bible) which He gave to Hazrat Isa (Jesus Christ).

The history of this Book, al-anjeel or Bible can be viewed in the first chapter or Zoharul Fasad of my book 'Meraj Insaniyat'. This will make clear that the book is totally not in its original form. . Hazrat Isa's Holy Book (Bible) which he left with his friends is not found anywhere. Later when the church became the battle ground of jews and non-jewish elements, people of different schools of thought began compiling their own version of the Injeel or bible. In that period, the Encyclopedia Britannica says, as many as thirty four Bibles can be traced. These were actually the biographies of the Christ as culled from tradition. Jesus and his band's language was Irami but it is surprising that all the 34 bibles (excepting one which is now found nowhere) were not in the Irami language. They were all in the Greek language. Niqa's famous council(held in 325) selected four out of these 34 bibles and the rest were declared false.

These four selected Injeels and the letters which are linked to St. Paul and the band (the 12 friends of Christ) are called the New Testaments. But none of them is found on this

earth in its original shape. At present, there are only three ancient volumes of the bible; one is with the Vatican, the second in the British Museum and the third was sold by

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Russia to England. The first two volumes are of the Fifth Century whereas the third one is of the Fourth Century. In the fourth century, Jerome translated it from Greek to Latin. This translation is the basis of the translation which was published during King James' rule (1611) and which translation is considered authentic. In 1870 there was a conference in Canterbury of 27 big Christian scholars who decided that since this translation was not correct, a new translation was needed. This was called the Revised Edition. But this does not mean that the translation now available are according to those two translations. Not at all. Every new volume that is published by the Bible Societies is different from the previous one. The difference is so pronounced that when Dr. Mel collected some Revised edition volumes, he found thirty thousand differences! And when he probed deeper, then he found as many as one million differences. For details see the chapter named Gospel of the Encyclopedia Britannica and the chapter titled Bible of the book Encyclopedia of Religions and Ethics.

This, briefly, is the Bible which the Christians think is a celestial book. Remember that these differences do not appear in the bibles as errors. They have been made deliberately as a virtuous deed which is thought to invoke the Blessings. As such even St. Paul is on record as stating:

"If God's truth was manifest due to his omnipotence, then why am I ordered like a sinner?" Letters to the Romans 2:7.

How was this possible, only one example will suffice (to make the contradiction clear):
Dr. Jude, in his book God and Evil, writes that: *Taj **Muheet

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The thing that is most condemnable is the character of Christ that the bibles present (page 319). This will make one realize that Qur'an did the Christian world a great favour when it described Hazrat Maryam and Hazrat Isa's tales in the right perspective.

Alif, nuun, siin

"Uns' means to be familiar with; as such, alhumurul insiyato means 'pet vultures'. And 'wild asses' are called 'himarun wahshiun'; istanasal wahshi means the animal familiarized. Insun fulaan means (that) man's special friend. Ins is 'man' or bashar and the singular is 'insi.' Al anas" is that tribe which is settled somewhere.* Those gypsy tribes which move from place to place and stay away from one's eyes are called 'djinn'. See heading jiim, nuun, nuun. Ibn Faris says that the basic meaning of 'ins' is to be seen as against djinn which means to be non-evident. The plural is unas and anasi. Some think annas is also its plural. Surah Baqara says: qad alemah kullo unasin masharabohum: 2:60 all the tribes found their ghaat(drinking spot). Here Anas is meaning tribes. In the sense of the human race, unasi and an naas appear in surah Furqan 25:50, and 25:49.

About the word 'insaan', there are many versions, but some think that it has come from the word 'ans'. Qur'an uses 'insaan' and 'bashar' as alternatives.15:26 and 28. Besides

‘inseetan’ has also appeared alongwith ‘bashar’. 19:26 For the difference between ‘insaan’ and ‘bashar’, see heading beh, shiin, rah.

As said before, ‘an naas’ is the plural of ‘ins’. Some also think that it is a collective noun like ‘qaum’. Some believe that an naas was actually first anaas which is the plural of ‘ins’. Some also think that it was first al unasi. Gradually only ‘an naas’ remained.**

*Taj and Lane and Aqrab al Muwarid ** Taj

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‘Anas’ means to see and feel. In Hazrat Musa’s tale (Moses’ tale) it is said: inni anasto naar: 20:9; 27: 7 here anas means to see. Enaas means to comprehend and believe something; ** mustanis means which is familiar and without protocol; surah Ahzaab says: mustaneseena le-hadab sin: 33:53 it means to talk without protocol or freely.

Istaanus: to seek permission. Surah Noor says: hat-ta tastanesuwa: 24:27 it is explained by the next ayat: i.e.:24:28 istanasa actually means to seek information ; a man who knocks at a door tries to find out if someone is at home; an if so, can he come in? : This word, in this manner, began to be used as istayizan i.e. seeking permission; this sort of seeking permission is meant to familiarize the one who has come at the door with the inmates of the house.

God in the Qur’an is Rabbin naas, malakin naas, ilahin naas114:133 and the Qur’an itself is basayiro linnaas: 25:20 So the invitation (to accept Islam) in it, has no bounds of time or place and God’s superiority is for the whole universe.

The Qur’an also mentions the djinn and aans i.e. the djinns and the humans together (in the same ayat or sentence) and also about the creation of djinns before humans.:15:27 For details see under heading jiim, nuun, nunn.

Alif, nuun, feh

Al-anf means the nose: the beginning and the strongest and hardest part of something*.: Al anfo bil anf: 5:45 a nose for a nose: al iste’naf: to begin something anew: * The Arabs apply both wealth and disgrace to it: As: hamiya anfahu: he became respected; and raghema anfahu: he became disgraced: ** we too use the terms “oonchi naak wala” (high nosed) and “naak cut gai” (the nose was cut) to mean respect and disgrace respectively.

*Taj and Raghīb **Muheet

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Anefa is ‘just now’; The Qur’an says: ma za qa-la aanefa 47:16 what did he say just now?

Alif, nuun , miim

Al anaam means creations (creatures). Or only humans and the djinns. Some say all things on earth are called anaam. This is probably derived from naum and can mean all things which are subject to sleep. * Some say all living things are called al-anaam.** The Qur’an says: wal ardeh waza ‘aha lil anaam: 55:10 the earth has been created for the benefit of the creations: it is evident from this that any system in which the earth (the

fountainhead of all rizq [sustenance] is reserved for a few only (or lies waste) would be against God's wishes. To explain this, the Qur'an at another place says that the earth should be: sawa'un lis'sayeleen: 41:10 i.e. it should be open (available) for all needy. For more details see under heading alif, rah, daad.

Inn

'In' is used for assertion and assurance; like : innal lazeena kafaru: 2:6 it is a fact that those who deny this(system of life) ...: innama is used to mean 'only': inamas sadaqato lil fuqara'ye 9:10 : sadaqat are only for beggars (who ask for alms). And also for reiteration. See under heading 'ma'.

Inni: is also called innani: inna is also spoken as innana.

*Taj **Muheet

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Anna is actually like 'inna'. It is used for reiteration; Annama also means 'un'; and means reiteration: like annama ilahokum ilahun wahid: 21:108 verily your God is God alone. Anna and inna differ only in that anna is used in between a sentence while inna is used in the beginning of the sentence.

Anni

- 1) Anna, kaifa; means how.; wa anna lahuz zikra: 89:24 (and that day) how can he be reminded of the law? :
 - 2) Mata: is when. : qala rabbey anna yakunu lee ghulam: 19:8 Zakaria (Zakariah) said : O my sustainer, when will a son be born to me? (It can also mean: how can a son be born to me).
 - 3) Min aina : meaning from where? :anna lakey haaza? Where did you get this rizq (sustenance)? (Here it can also mean 'how').
 - 4) To mean 'where': fa'anna tu'fakoon: 6:96 where are you going backwards? i.e. where you are going is backwards .
 - 5) Surah Baqar says: nisa-ookum harsun lakum fa'atu harsakum anna shey'toom: 2:223 your women are (like) your fields. Come to your fields when you want to (except in the forbidden times like the menstruation period). Here unsaa means when(ever). Ibn Abbas says it means : Whenever in the day or night you want. Tajul Uroos also says it means 'when' (ever). In Gharibul Qur'an, Mirza Abul Fazl writes: it means 'if you want'.
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Alif, nuun, yeh

Anish shaiyi: means the time for something has come; for it to be strengthened; for something to be completed or reach its end : balagha haaza anahu wa-innahu ' : this (thing) has reached its completion; hardened. Surah Ahzaab says: nazereena inahu 33:53 those who wait for meal time . That is, if called for a meal come at the scheduled time (and not too much earlier).OR continue idle gossip till it is meal time and you are included for the meal (out of courtesy). Surah Hadeed says: alam yaaneh lil lazeena a'amino : 57:16 Raghīb has written that this means : Hasn't the time for its completion come for the Momineen? Surah Ghashiya says: ainin a'niya : 88:5 which means the stream water which has reached its extreme (heat): boiling .

Al-inaa means utensils. *Its plural is aneyah. 76: 15 it is the plural of ‘aniyun ani’ which means a part of time: anaul lail : some time(moments) in the night:20:130 and 3:112 : Ibn Faris says ini means some time in the night. Anaiyto shaiyi : I postponed something from its scheduled time.

Alif, heh, laam

Ahl: The compiler of Muheet says that this root means in the Hebrew language ‘tent’. As such it means ‘the people who live under one tent’: *** Thereafter, as Raghīb says, it began to be used for people of the same race, deen(religion) or profession, house and city.** Commonly ahlur ajul is used for a man’s close relatives and family. Ahlul bait means those who live in the house. Ahlur rajul is also used for the wife and children.

*Taj **Raghīb ***Muheet

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The Muheet’s compiler has said that it means a lot of things. Then with reference to Abu Hanifa he says that it basically means the wife. Ahli is that four legged animal which becomes familiar with the house. Pet.

The Qur’an does give respect to relationship but the basic criteria for distinguishing people is eeman and kufr i.e. Belief and Denial. Those who are bound within the same deen, religion) they are of the same group, party and the individuals of the same qaum (nation).; but those who are outside this bondage are members of the other group and as such ‘others’ or strangers. If relatives belong to the same group, then their relationship becomes stronger, but if they are not of the same group then they do not stay as one’s own. This was the truth which was revealed to Hazrat Noah when he was told that his son was: laisa min ahlīk: 11:46 he is not one of your ahl (family): ***Because: innahu amalun ghaira sa’leh 11:46 his acts are not right (virtuous). Before this, Hazrat Nooh was told that his son was not included in the Momin group : wa kaana fi mo’zilin:11:42 As such whether it be Hazrat Ibrahim’s father or Hazrat Nooh’s son(Noah’s son), Hazrat Luut’s wife or the closest relative of Hazrat Muhammad SAW (our Prophet), for example his uncle, if they are not bound within the same Deen, then they cannot be considered ahl or family. Such people will not be hated but will be treated humanely and justly. The ‘ahl’ will be members of the group which will be the torch bearer of God’s raboobiyyat i.e. His Lordship and which will nurture the human race.

Huwa hazun lekaza: it means : he deserves it.* Sura Nisaa says: innallaha yamorokum un tu’addul Amanaateh ila ahleha: 4:58 Allah orders you to return the amanaat (i.e that which is kept in trust) to those who have given you these amanaat: if this means such amanaats then it would mean: don’t misappropriate them (amanats) and return them to the owners. And if amanaat means other things which the elite have been given as trust, such as power, then it would mean to give it to those who deserve it and not those who don’t.

*Muheet ** Taj & Raghīb *** (some say that ahl here it to those who deserve ; befitting whom; Gharibul Quran by Mirza Abul Fazal.

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Ay yan

It means ‘when’: yas’ aloonaka anis saa’tah ay yana mursa’ha: 7:187 they ask of you when will the moment of revolution come?

Ayyub A.S.

Hazrat Ishaq had two sons. Hazrat Yaqub (Jacob) and Eesu. Eesu went to his uncle Hazrat Ismail and married his daughter. He had several children among whom Amaliq and Eewaz became well known. Eesu's nickname was Adoom (pinkish) and hence his dynasty was called Adoomi. The area in the centre between the Dead Sea and the Uqaba Gulf was where he lived. In the Tauraat (Torah) it is called the Koh or Mount Siir. The capital was Raqeem. Hazrat Ayub belonged to the Eewaz tribe. In the Torah, Ayyub's travel is mentioned. Yubab, Oub and Aayub is the same name (Ayyub). The period was between 700 and 1000 B.C. Although some researchers think that his period was prior to Moses. His tale is written therein and as is usual with the Torah, the tale has been garnished a lot. The Qur'an has mentioned only one phase of his life when he was in severe difficulties but he tolerated them with great courage and perseverance. For details see 21: 83 and 84 and 38: 44 and 49.

Alif, yeh, yeh

Ayah: is the plural of ayat: means visible (evident) symbol or sign; as such, landmarks are called Ayaat; Actually, ayaat is necessarily the visible part of anything that is hidden, and when one can understand or comprehend the visible part then he can even guess as to what the invisible part means. *

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God's (zaat) person, cannot come within the purview of human comprehension; therefore, it can only be guessed from the visible signs which abound in the universe; as such, this universe and everything within it, are called ayaat of God. These ayaats are the landmarks from which we can have some idea of (man's) 'destiny'; in the human world the biggest ayat is 'wahi' or revelation, therefore it is also an ayat of God. Every part of the Noble Qur'an is called an 'ayat'; The message brought by the Prophet is also called the ayaat. ** Hazrat Sualeh said to his Qaum, to see whether you honor God's law or not, I have decided to let this female camel go free; if you let it drink (water) at its turn, then it will be taken to mean that you respect God's law, but if you stop it from drinking, then it will indicate that you do not. The female camel here is also called ayat that is: hazehi naqahul lahey lakum ayat: 7:73 this (female) camel is a sign for you: similarly Noah's Ark (Hazrat Nooh's boat) too is called :ayatul lil alamien: 29:15: Because it was the sign that the qaum or nation which will obey the law of God will be safe from harm. In short, every thing which draws Man's attention towards God is an ayat. Besides, even reasoning could be an ayat: wa ja'alnal laila wan nahara ayatain: 17:12 points to these very reasoning. In other words, by deliberating Man can reach the understanding that the universe is not static, but dynamic. In surah Shoa'ra, the word ayat has also been used for a memorial. 26:128.

Iyan nabaat means the flowers of plants and their beauty: iyash shams means the rays of the sun. ***

Ta ayyah means to stop at someplace. Ta ayah bil makan means he stopped at that place and was late. Ibn Faris says its basic meanings are 1) to stop and deliberate 2) to intend and decide.

*Raghib, Taj, Muheet **Lane *** Taj and Muheet

‘To wait and deliberate’ throws a very illuminating light on the particularities of ayaats. The phrase would mean that all of the various things in the world are ayats, every one of them. But they can be ayats (signs) only for those who stop and deliberate on them. By deliberating on them, one’s mind will naturally go towards their Creator. Similarly, by deliberating on the Qur’anic ayats, a human being can reach his rightful destiny. If one does not stop and think about it, then the ayat cannot lead to the real meaning of life. In this way, it would not be an ayat in the real sense.

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(the letter) Beh

The following examples will make its usage clear:

- 1) Amsakto biZaid: i.e. ‘I caught Zaid’ : The Qur’an says: fa amsahu biwajuhekum 4:43 do the ‘masah’ on your faces : (to spread your hands over the face without wa ter while performing ablution).
 - 2) Mararat biZaid: I went pass Zaid : The Qur’an says : iza mar ru bil laghwi: 25:72 when they pass by (what is foul).
 - 3) Zahaba Zaid : would mean Zaid went. Zahabat biZaid means ‘I went with Zaid or I took Zaid.’ The Quran says zahaballah binoorihim: God took (away) their light: 2:17
 - 4) Displays the reason. As innakum zalamtum anfusakum bittekhazekumul ijl: 2:54 you have been unkind to yourself by worshipping a calf.
 - 5) Ya Nooh bit bisalamin min’a: 11:48 O, Nooh, (or O Noah) Have a safe landing: ya allama bil qalam 96: 4 he taught with the (through the) pen.
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- 6) to indicate time or place; meaning fi or ‘in’; as in najjainahum bisaharin 54:34 We saved them in the morning; and walaqad nasara kumullaho bibadar: 3: 122 truly God has helped you in the (war)field of Badar.
 - 7) “In exchange for something” as in: ishtraitahu bialfi darham: I have bought him in exchange of one thousand darhams. (I have bought him for one thousand darhams) The Qur’an says: Washarawun bisamanin bakhus: 12:20 And they sold him (Hazrat Yusuf, or Joseph) in exchange for a small price.
 - 8) To mean ‘Ala’ or ‘up’: lau tustawa bihimul ard :2:42 If the earth was made plain over them: *
 - 9) To mean “from”: as in fus alun bihi khabira: 35:56 ‘About him, ask someone who knows .’
 - 10) To mean ‘min’ or ‘from’ a person: aina yashrabo biha ibadullah : 76:6 the stream from which God’s bandey or slaves drink.
- Some think that the way ‘min’ is used for “some”; so is beh used to mean some: not full but a part; as such, they maintain that where the Qur’an says: yamsahu bi raoosekum: 5:6 Do the ‘masaah’ over a part of the head but only some think so (Mughni Albeeb).
- 11) At some places this letter is additional and doesn’t mean anything; as kafa billahey shaheeda: 13:43 Allah is witness enough. Here if only kafa allaho shaheeda is said i.e. without beh, then also it would mean the same thing.
 - 12) Mirza Abul Fazal writes in his book Gharibul Quran that the beh in Bismillah is to invoke help.

13) Billah means (Swear) On God. That means beh is also used to mean a swear.

Beh, alif, rah

14) Al'beiro means a 'well'. Actually it means a hole which is camouflaged at the mouth so that if someone goes over it he may fall into it:

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The Qur'an says: beirum mu'attalah : 22:25 blind (useless) wells.

Beh, alif, siin

"Bey's" means 'bad': it is sometimes accompanied with 'ma', for instance bey'sama: 2:90

"Al-bas" means severe plight, raging battle, hardness, strength.

Be-oosar rajal: i.e. the man became brave: ba'esar rajulu yu-oosa: or the man became very needy: Al-ba'sa'o means intensity; azabun ba'is: severe azaab or punishment: an azaab or punishment in which economy is affected: Al-ba'sao also means hunger: * The compiler of Muheet says that al-basa'o means the loss of wealth: and Az-zarra-o means bodily harm, like disease etc *

Al-mubta'is means a sad person.

The Qur'an says: basan shadeedan as against ajran hasanan : 18:2 here it means unpleasant results of wrong deeds: Surah A'raaf says: wa-ja'aha basona: 7:4 When Our azaab or punishment came to that basti (area with dwellings). Meaning due to their wrong deeds the law of nature, the qanooney makafat was activated, and severe plight was encountered: In surah Bani Israeel, there is mention of the war tribes which used to bring 'ooli baas' or severe plight. In surah Hadeedh it is said: feehey baasun shadeed: 57:25 there is great hardness in it (it is very hard).

Ibte'asun means 'to mind': to be sad: in surah Hoodh, Hazrat Nooh has been addressed: fala toohtaiss bima kanu yafaloon: 11:37 don't grieve at whatever these (opponents) do: or don't be sad (that due to their deeds, they will perish).

Taj **Muheet

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Babul (Babylon)

The centre of ancient Caledonian civilization, the city of Babul. The Qur'an has mentioned this city and denied the mythical stories that are related with it in reference to Hazrat Suleman in Jewish literature: wama unzela alal malakaineh bibaibila haroota wa marut: and in Babul, no such revelation was made to Haroot and Marut (two angels supposedly). These were all tales fabricated by these 'naughty people' themselves.

Beh, teh, rah

Al-butar (with a soft pronunciation for the 'T'): to cut something even before it is complete or mature: (Ibn Faris) : to cut off the tail from its root: saifun batir: the sword which cuts: al-abtaro: unrequited: a pauper who has nothing: childless: one whose dynasty has its root cut off: after whose death, no trace of his name or good deeds remain.*

The Qur'an says: inna shane'aka hoowal abtar: 108:3 no trace of your opponent

remain: by 'no trace' is meant that their strength and grandeur due to which they so oppose you will all end, and they will get nothing from the better things of life.

Beh, teh, kaf

The basic meaning of Batak is 'to cut': or to get hold of the feathers and wrench them out; as such al-bitkah means the feathers so rooted out: that would mean batak means to 'root out': but it figuratively means to cut the ears of animals or split them and let them go free in the name of idols:* This was the practice in heathen Arabia: surah Nisaa says: fal yubannekunna azaanal an'aam 4:219 so they will split the ears of animals.

As- Saiful batik means a sword that cuts*Ibn Faris says it basically means 'to cut'.

* Taj-Muheet-Raghib

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Beh, teh, laamm

Batalau or yabtolohu: he eparated her; Fa'anbatal: as such, he was separated; Tabattal: also means the same: Al- batool: a woman who stays away from men or who stays away from married life; Al-mubattala; a beautiful woman: a woman who has fine (beautiful) limbs: tabattalatil mar'aa: the woman made up; Al-mubtil :unique ; al-batl: the truth * Ibn Faris says it basically means to separate something from other things.

Quran says: wa tabattal ilaihey tabteela: 73:8 To cut off from everybody (everything) and to follow one God; and engage oneself in efforts to establish His system : inbatala fee sairih: he tried to walk fast.

When the Prophet was given the principals of God's system , he was ordered to form his faithfuls into a group and to establish God's system; and in doing so not to heed the opponents in any way; qul illaho summa zarhum: 6:92 Say, Allah, and leaving aside the opponents.....(.....get busy in completing your program).

When a Man decides upon the end(goal) then he should shelve the ifs and buts, and with the end in mind, should take every step towards that end. And all this should be done in a nice way, because tabattul has a connotation of décor too.

Beh, theh, theh

"Bus" is to spread out and disturb something; thus it means also to spread; and also increase (proliferate) too; * The muheet's compiler says that it means to invent and create too. While asserting these meanings, Raghib has added that 'bus' also means to disclose something which was previously hidden. Therefore, it also

*Taj

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means to make such things obvious as were unclear previously.*** Ibn Faris also says it means basically to disclose or distribute (without any pattern).

Bus alghubar means to raise dust; basastokash shir: I disclosed the secret to you; absustoka : I disclosed my sorrow (the reason for) to you; * al-basso is that sorrow which cannot remain hidden;* surah Baqara says: wa basso feehaa min kulley da'abah: 2:164 God spread out every kind of living thing in the earth. And

proliferated them(created them abundantly). Surah Al-qaariah says: kal farashil mubsoos: 101:4 like flies spread around.

Surah Waqiyah says: habaun munbassa: 56:7 meaning the particles in the air; surah Yusuf says: bashi-yi wa huzni: 12:86 this makes it clear that 'bus is sadness other than sorrow , and it means such sadness which cannot be kept hidden .

Beh, jiim, siin

Bajasal ma'a : to split something and for the water to flow out; ma'un bajus : water that flows out in this manner *. Quran mentions: fa un bajast minh: 7:160 streams of water flowed out from it.

Surah Baqarah calls it : funfajarat 2:60 Raghieb says when water flows from a narrow opening it is called injijaas, and infijaar is common; *** But the Quran has used both words to mean the same thing.

Beh, hah, siin

“Al –bahr” is to look for something in the dirt; or to scratch the earth; According to Ibn Faris, this is its basic meaning. Al-bohasa: earth which has been scratched out; a camel which sprays behind him the earth or dust which his feet dig out while running; Al-bahso is the mine in which gold or silver is prospected; ** surah Maidah mentions: ghuraaba yabhaso fil ard : 5:31 a crow was scratching the earth; al-bahees

means a secret.

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Nawab Siddiq Hasan writes that words in which baa and haa appear together carry the connotation of investigation, or to take out (make out) one thing out of the other.

Beh,hah, rah

Al-bahr means to split, or tear on a large scale. The sea and river are also called 'bahr' because in a way they are dug into the earth. The female camel which had given birth to ten camels were let to roam free in the name of the idols after splitting its ears and she was called 'baheera'; Nawab Siddiq Hasan Khan writes that the words in which baa and haa appear together also signify investigation or to take one thing out of another. Ibn Faris with reference to Khalil, says that 'bahr' is so called because of its vastness; a river which flows continuously is also called 'bahr'; the sea is called 'bahr kabir' ; Kitabul Ashfaq says that a great body of water (whether brackish or drinkable) is called 'bahr'; 'Bahr' actually means the place where a lot of water has accumulated; Cultivable land is also called 'bahr'; also cities; especially the cities which are situated near sea or rivers; ***: zaharal fasado fil bar-rey wal bahr: 30:41 also may mean that those societies which exist on land and those which exist on water, all societies have become inequitable; and also that all societies of the world on land and water have been infested with vile; in the meaning of land and water (the sea and dry land) these words have appeared in 17: 67. Also see heading yeh, miim, miim; in the tale about Hazrat Moosa crossing the river, and Firoun's drowning , the words 'bahr' and 'yum' have been used 2:50 and 2:77 and 78. The Qur'an has termed fishing as "halal" (permitted): sai dul bahrey watu'amahu: That (fish) which you catch yourself and that which the water throws out or that is left behind on the land when the water recedes. See heading Tha, ain, miim.

Beh, khah, siin

Al-bakhs means to lessen; to oppress; (reduction in rights). That is why Ibnul Sakeet says 'bakhs' means to grant less than is rightful or reduction in right; *

Al-bakhis means which is slightly bad; ** Al-bakhs is octroi tax received by the ruler;

*Ibn Faris says the basic meaning of the word is shortcoming or reduction.

Surah Baqar says: wala yabkhas minhu shai'a: 2:282 and makes no reduction whatsoever in it: Surah Djinn says: fala yukhafu bakhsan wala rahaqan: 72:13 he will not fear either that his rights will be reduced nor will he fear any oppression: About Hazrat Yusuf, the surah Yusuf says: shrauhu basamanin bakhs: 12:20 the words mean : (they) sold him for a low price but Zajaj says it means that he was sold by committing an excess because selling humans is forbidden. Nawab Siddiq Hasan Khan says the words in which baa and kha appear together give the meaning of knocking out someone's eye, which gives a sense of committing excess.

Beh, khah, aiin

Al-bikha is a vein inside the back of the neck. Bakha'a bish shaat means he cut the goat's throat with such vigour that even its 'bikha' was cut through. This is the real meaning. Later it was used to mean other things too. Bakha'a nafsahu: to kill oneself with anger and sorrow; (in frustration) : Bakha'al arda biz zira'a : he kept on tilling the soil till it lost its entire fertility: * About the Prophet SAW, the Qur'an has said: la-allaka bakhih nafsaka ala a'sarehim: 18:6 you will kill yourself (in the grief as to why these people do not Believe).

Note how a preacher of God like a kind physician grieves for his nation.

Beh, khah, laam

Al-bukhl: to stop the things you have acquired from spending where you should not(stop from spending): (miserliness): Raghīb thinks there are two types of 'bukhl': one is which has been explained i.e. to desist from spending when one should not: and the second where one can not bear some one else spending his own acquirements; this is more despicable. For the second kind, see: 4:37**

The Muheet says that 'bukhl' means to stop things from being spent; and "shoh" is the desire which forces one to do this; *** That is , 'shoh' indicates both greed and 'bukhl'. Qur'an says: al lazeena yabkhaloona wa moroonan naso bil bukhli wa taktomoona ma atahumullaho min fazlih: 3:37 the people who stop rizq (sustenance or wealth) from being spent and order others to desist from spending (life's accoutrements, or necessities).and hide whatever God has endowed them with: The central idea of the noble Qur'an is that Man should strive his utmost and fulfill only what he needs and keep(open, available) the rest for the sustenance of Mankind. See heading Nuun, feh, qaf. "Bukhl" or miserliness is exactly opposite of the teaching in which Man keeps everything for his self and doesn't give anything to others.This way he denies the happiness and equities in society 92:6 to 9. Qur'an stresses 'infaaq' (spending for others' benefit) and discourages 'bukhl' (miserliness) in several ways. Islam's basic teaching includes keeping one's fruits of labor (after fulfilling one's bare needs) open or available to others and for spending according to God's dictum. This is called Taqwa: it solves

life's problems and makes good the life Hereafter. The Qur'an clearly states that a qaum or nation which adopts 'bukhl' or miseliness as a trait*, is removed from the chessboard of life and replaced by another nation which is not like it. 47:38

*Taj **Raghib ***Muheet

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That is so because the unchangeable law of God is that: ma yanfa'unnasa fa yamkusu fil ard: 13: 17 in the world "baqaa" (long lasting) is for that (creation) which is beneficial for mankind: the system which is for the good of only an individual, one group, or one nation (and not for the entire humanity) will have no 'baqaa' : will not be long lasting; when something is stopped from being beneficial for Mankind , it will be 'bukhl' and create havoc for individuals as well as for nations.

Beh, daal, alif

Badabih, bad-unwa'atda'a,: means to begin with something: Bada aash shaiyi: Began this thing; he began it;; fulan ma yubdiyo wama yu eed: That man neither initiates talk nor answers anything; al-badi: the head man; bada min ardehi ila ukhra: left his own land for another; left his country ; al-bad-u, al-ibda'a: to give priority to something over things besides "ma siwa" * ; baadi ar rayee : initial opinion or "baadiar rayee : **the opinion that is obvious. See heading beh, daal, waw.

The Qur'an says: wa hoom bada oo kum awwala marrah :9:13 they are the ones who began (the fight) with you; they are the initiators; in the context of the creation of the universe, at several places in the Qur'an it appears: innahu yabda-ul khalqa summa yueedohu: 10:4 He is the One who initiates (the creations) and keeps them revolving; it is obvious that everything is created from the point of its initiation then passes through different stages to its completion : its initiation is according to God's law and its completion after different stages is also according to His laws: See also headings feh, tha, rah; beh, daal, ain and ain, waw, daal.

*Taj **Raghib

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Beh, daal, alif

Surah Saba says: qul ja'al haqqo wama yubdee-ul baatilo wama yu-eed: 34:49 Tell them that the constructive God's law is here and no destructive program can stand against it, because a destructive program doesn't have the acumen to begin any scheme and then take it to completion; Baatil or Untruth cannot do anything which is result oriented. Surah Hoodh says: baadi ar-ra-ee: 11: 27 For this see heading beh, daal, waw.

Beh, daal, rah

Baadara, Mubaadarah, bidara: they all mean to hurry about some work which is to one's liking; Surah Nisa says: isaran fa'aw bidara: 4:6 being a spendthrift and quickly: Zajaj says it means to fill up or be completely filled: a man uses all his strength in a hurry as such it is called mubadaratun*. Ibn Faris says it has two basic meanings 1) for something to be complete and filled to the brim; and 2) to go towards something quickly. Al-badr: means a full moon; fully grown up; besides Badr is the name of a place between Mekkah and Madina. * 3:123 This was a place of battle with the opponents; Raghib

thinks the root of this word in reality is al-badr i.e. full moon : ** Nawab Siddiq Hasan Khan writes that in words if baa and daal appear together they give the sense of beginning (or advent) : badara ilaihi bikaziba: he disclosed that thing for him*** ; this makes the meaning of al badr clear i.e. complete advent or complete display.

Beh, daal, ain

Al-bid-o : something which has occurred for the first time and has no precedence; (Ibn Faris); al'badii: that new rope which has been woven for the first time with new threads: raki yun badiatun : a newly dug well: * Nawab Siddiq Hasan Khan writes that the words

*Taj **Raghib*** Al Ilmul khifaq

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Beh, daal,

which have baa along with daal have the meaning of beginning or advent or display. Raghib writes that al-ibda-o means to create or give birth to something without following anybody i.e. without any example or model. And when the word is used for God, then it means to create something without any tool, without any matter and without reference to time and place: badi-oos samawaati wal ard 2:117 means the same** it means Originator. Only God can bring from oblivion into existence but in Man that quality is reflected in Man discovering new things in the universe and in inventing and this is the reason for human dominance (among His creatures): the condition being that these inventions and discoveries will be used for the benefit of Mankind and not for human destruction. But all these inventions will be in the biological or physical world. God's laws which for the benefit of mankind are contained in the Qur'an will never change. Because these laws were not made by Man's intellect but were given to him by Wahi (through Divine Revelation). And Wahi, as contained in the Qur'an, has reached completion. Deen does not brook any addition and no addition is permitted. That is why Qur'an has condemned Rahbaniyat 57:37 although while remaining within those unchangeable principals follow up laws can be formulated according to the needs of the times.

About the Holy Prophet it is said: Qul ma koonta bid aminor rasul: 46:9 Say that you are not a new prophet meaning that other prophets have also come and you are not something new.

Beh, daal, laam

Badal, bidl, badeel : all mean anything which replaces something: Sa'alab says abdaltal khatama bil khalqata means I took off the ring and in its place put the challa (a simple ring): and baddaltul khatama bil khalqata: means I had the ring melted and in its place had a chhalla made:

*Taj **Muheet

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tabdeel or change means to change one thing with another; but the substance remains the same: and 'abdaal' means to replace one substance with another: and 'mubadala' means to replace the kind of thing which was taken: 'tabaddal' means it changed: 'Tabaddalahu wa tabaddala bih' means took something in its place; changed it, 'tabdeel also means to change.

In the Qur'an, 'badala' 18:50 has been used to mean in exchange for (remuneration, return, price) and 'baddal' has been used to denote to change one thing with another. Surah Rome says: la tabdeela li khalqillah 30:30 God's way of creation never changes: la mubaddela li kalamitallah: 6:34 there is none who can change God's laws: i.e. neither can they be changed nor replaced: Surah Tahreem says: in talaqqakun un yubaddala lahu azwajan ghaira min kunna :66:5 If he divorces you then God may give him better wives than you in exchange: Surah Ahzaab says: wala un tubaddela bihinna: 33:52 neither that you take other wives in their place: Surah Nisa mentions: istabdalan zaujin makana zauj: 4:20 to wish to change (replacement) of one wife with another: For the 'istabdaal' of a qaum, or nation see 47:38.

Beh, daal, nuun

Al-badan means the body i.e. excepting the head and hands and legs: But Azhari says it means the entire body: *Raghib says the word 'badan' is used for the body as per the hulk: and according to its color: ** Ibn Faris says it means a thing by itself, not its surroundings: Qur'an says while talking of the Firoun (pharaoh): falyauma nunajjeyaka badanaka : 10:92 Today we will preserve your body : the pharaohs of ancient Egypt used to mummify their dead and they can still be seen: The pharaoh who followed Hazrat Moosa (Moses) was drowned in the river. So it was though that his body was lost:

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The shopkeeper tries his utmost to buy the pair of shoes at the lowest price possible; and then when a customer approaches, he tries to get the highest price possible from him: this is that trader mentality which the Qur'an has described as the reason for destruction: this 'earning' has been called 'tatfeef': why does the shopkeeper give the lowest possible price to the workman? Or in other words, why is the workman(cobbler) compelled to sell at the lowest price? Simply because he does not have 'capital': as such the 'profit' acquired this way on the strength of capital is not permitted or allowed.

The question now remains as to what profit the shopkeeper should get: for one thing, he employs investment, secondly he works the whole day at the shop: the rule according to the Qur'an is that: laisa lil insaana illa ma sa'aa: 53:39 for a man it is what he works for: thus this shopkeeper deserves the return for his labor: not a profit on capital: for this, it needs to be determined as to what the shopkeeper should get for a day's work: he cannot take more than this share out of this business: in economics the Qur'an's rule is: la tuzlemoon wala tuzlemoon: 2:279 you should not give anybody a loss nor should anyone give you a loss: you should not commit any excess on anybody and nobody should commit any excess on you: since there is no labor in interest, only an interest on capital is received, that is why only the principal amount is allowed to be taken back:2:279 and in bai, since there is principal plus labor, therefore, it is halal to take the principal along with the compensation for the labor: not more: this will work till the whole economic system adopts the Qur'anic way, thereafter, the entire responsibility for the necessities of life will be on society (the state) and there would be no profit taking at all.

Therefore, where capital alone (and not with labor) fetches an earning, will not be permitted in an Islamic society: riba is only with capital and bai is capital plus labor: in bai, the compensation for labor can be taken.

Bai also means mutual agreement; * according to the Qur'an, there is sort of trade or bai between a Momin and his God: innallahish traah minal momineena anfusahim wa amwalahoom bi anna lahumul jannah: 9:111 verily, God has traded their lives and possessions for the jannah (heaven): it is obvious from this that man is not actually the owner of his wealth (maal) or his life: both things are lent to him for safe keeping only: in return, they are granted heaven (bliss) in this world as well as aakhirat (Hereafter): the details can be seen in my book Nizaam-e-Raboobiyyat: in reality this pact is between man and the centre of the system which manifests itself to implement the laws of God in this world (firstly with the Prophet SAW and then with the other religious leaders): this is the pact which is entered into at the time of accepting Islam as is mentioned in surah Mumtahena: ya ayyuhan nabi –o iza ja'akal mominat-o yuba ye'nak: 60:12 O Prophet when Momin women come to you for this pact: it is renewed when this system is in great difficulties and when the Momineen have to come out with their heads on their hands (without fear) for battle: this was the same bait (pact) which the Momineen entered into at Hudaibiya and which has been mentioned in surah Fateh in these words: innal lazeena yu ye'oonaka innama yu ba ye oonallaha udullahi fauqahim: 48:10 those who make a pact with you (the Prophet SAW) actually are making a pact with God and apparently your hand is over theirs but actually it is the hand of God: you see how actually a pact is made with God? That is, that pact is made with the system's centre, which is based on the laws of God: this was the pact which is made in exchange for one's life and possessions; but when Deen turned into sufism , Beit became only bait as my disciple!

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Al-be-ata: the Kneset of the Jews or church of the Christians*: 22:40 the compiler of lataaf-ul-lugha says kneset is the Jews' place for prayer and al-be-ata is the prayer place of the Christians:

Al-bain: separation; parting: to be separate or to separate some dictionarians think that it holds the contradictory meanings of separating and meeting both: but it is a weak thought: the right usage is faslun or to separate: Ibn Faris says this is what the word actually means: al baino is the distance between two pieces of land: baanu baina: they parted or separated: baanush shaiyi: that thing was cut off: zarabahu fa'abaana rasa: hit him and separated his head from his shoulders: talaq bainun: is the final divorce after which man and wife are separated*: this is only a linguistic term: because according to the Qur'an talaq is the cutting off of the relationship of nikah. See heading tha, laam, qaf: baina: means the centre between two things.*

Al bayan means for something to make its advent; to become clear; to appear: bayyanush shajar: the leaves of the tree appeared; or what manifests first (like buds etc) became evident: bainul qaran: the horn appeared: the Muheet's compiler says bayaan is something i.e. a logic or reasoning etc which makes something clear: ** the Qur'an uses tabyeen as against katm: 3:186, 2:159 katam means to hide something , as such tabyeen would mean to highlight something, make it evident: at another place the word has been used against ikhfaa which means to hide: 5:15 at the same place the Qur'an has been called kitabun mubeen :5:15 the life format which makes the hidden truths evident: or the life's manual which contains open truths: the truths which are not related to this physical world are beyond man's comprehension: they are revealed to the prophet by

God Himself through the Wahi (revelation): to reveal the truth this way is called tibyaan: that is why the

*Taj**Muheet

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Qur'anic truths are called bayyenaat: that is, the truths which He has manifested Himself: if He had not disclosed them then they would be hidden.

Upto here we have talked about the hidden truths which God has revealed unto the Prophet SAW through Wahi: now let us look at the next stage:

There is only one way in which God reveals the truths and it is known as Wahi: and Wahi is reserved for the prophets only: but the human mind also gave birth to the concept of revelation from God to other than the prophets and called it 'ilhaam' or 'kashaf' : (for details see heading laam, heh, miim): and that only that man can benefit from the truths of kashaf or ilham on whom it appears: and they cannot be transmitted: Qur'an says that this concept is wrong: kashaf from God means that the truths must be made known to others: this kashaf (revelation) is made from God through one individual (prophet) to the whole of the human race: and the duty on whom these revelations are made is to ponder over them and relay them to others: this is the great truth that is mentioned in surah Nahal: wa anzalna ilaikaz zikra letubayyenal lin naasi ma unzela ilaihim wa la allahum yatafak karoon 16:44 and We have revealed unto you this law of life so that what has been revealed for the people you may reveal to the people so that they may deliberate over it: also 16:64 in other words, the Qur'an has said that: 1) God revealed the Book unto the Prophet SAW (anzalna ilaik): 2) but this book in sooth has been revealed for all mankind: (ma unzela ilaihim): 3) therefore , it is the prophet's duty (not to keep it to himself as was wrongly believed in the case of kashaf and ilham) to make it known to all mankind (letubayyena lin naas): and to take it to them (baligh ma unzela ilaika mir rabbik.....5:67).

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4) fie upon those who hide it; surah Baqara says: innal lazeena yaktomoona ma anzalna minal bayyenati wal huda min baadi ma bayyennahu lin naasi fil kitabi ulaika yala nahumullaho wa yalanohum la yenoona: 2:159 those who hide it, what we have openly or with guidance revealed after We have made it known to all in the Qur'an, then they deserve God's laanat and laanat of all those who do laanat: for meaning of la'anat see heading laam, ain, nuun: it follows that: illal lazeena ta'abu wa aslehu wa bayyenu fa ulaika atubu alihim.... 2:160 but those people who gave it up, and reformed, and made evident or disclosed (whatever we had revealed) then these are the people who I return to (revert).

The Book that was revealed to the Prophet SAW (i.e. the noble Qur'an) was said to be:

- 1) is watibayana lekulli shaiyi 16:86 or that revealed all that was to be revealed through the Wahi: nothing in this context remained hidden: at another place, it is said: kazalika yubayyenu allahu ayatehi lin naasi la allahum yattaqoon: 2:187 this way God reveals His orders for the people so that they will observe them.
- 2) as such, this is the portrayal of the truth for all mankind : haaza bayanun lin naas: :137.
- 3) the right and wrong paths have both been made clear in it.
- 4) this is a kitabun mubeen: 5:15 that is, completely clear and distinct: imamun mubeen means open and clear path.15:79.

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5) It is (a beacon of) light: qad ja'akum minal lahi noorun wa kitaabun mubeen: 5:15 surely you received noor (light) from God or clear Book from God: light is not dependant on anything else to manifest itself: it itself is bright and for anyone who uses his intellect it can illuminate other things: it makes every other thing very clear: that is why it is also called: tafseela kulli shjayi: 12:111: tafseel means in detail, to display clearly by separating everything. See heading feh, saad, laam.

This is the truth about the Qur'an which was given to mankind by God through our Prophet SAW: at the sametime He made it known as to what is Qur'an's method of tabyeen or explaining: surah Anaam says: wakazalika nusarriful ayaati wa li yaqoolu daras ta wali na bayyanihu liqaumin yalamoon 6:106 in this manner, we repeat things so that they say that you have clearly expostulated everything; and so that We disclose them to those who use their knowledge: in other words, the Qur'an can be understood with the help of deliberation and knowledge.

Al bayyinah means reasoning which can be felt logically *: the plural is bayyinaat.

The Qur'an mentions one characteristic of man as allamahul bayaan: 55:3 God has endowed it with the ability to express its thoughts: that is, the ability to relay to others through his tongue or pen: this ability discriminates man from other animals: and is a great source of human civilization and evolution.

Bain mans in the centre: fa allaho yahkumo bainakum: 3:113 God decides between them: For baina yadeehi see heading yeh, daal, yeh.

Israbanal amr means the matter broke open: became evident and clear: the Qur'an says: wali tasbeena sabeelal mujreemeen: 6:55 so that the path (taken) by the criminals or wrongdoers becomes clear: tabayyenush shaiyi : the thing became evident and distinct: tabayyantehu: I opened it , made evident and comprehended it 49:6.

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Istaskhana minhum naum: sleep overwhelmed him: askhana: he overpowered: he dominated.*

Surah Infaal says: hatta yuskhina fil ard: 8:67 till he overpowers all the enemies: and prevents them from their opposition tactics: surah Muhammed says: hatta iza askhan-tumuhoom 27:4 when you overpower them.

Actually askhan means for something to become so heavy as to restrict movement: (Ibn Faris) since the overpowered or killed cannot move from his place, that is why this word is used: it would mean overwhelm the enemy in such a way that it immobilizes him and renders it unable to oppose: as such sakhyeen means a man who is without arms:

**Muheet says it also means a man who is armed.

Theh, rah, beh

Tarb: thin layer of fat which is with the intestines: tasreeb: to get rid of this fat: to remove it: sarrahas sauba: he rolled up the cloth: sarrahabu a alaihi yusarribo tasreeba: to condemn him for his mistake: to admonish him:*** surah Yusuf says: la tasreeba alaikumul yaum: 12:92 there is no shame on you today: i.e. I don't chide you, you are pardoned for past sins, and in future you will not be shamed.

Yasrib is the ancient name for Madina*** the Qur'an says: ya ahlal yasrib: 33:13 O dwellers of Yasrib:

*Taj **Ibn Faris ***Taj, Raghīb and Muheet

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Theh, rah, yeh (Theh, rah, waw)

Asra: means wetness: wet earth: that is, earth which is wet but which has not turned into mud: the soil on top is dry but beneath it the earth is wet: this wet earth is called sara: ma tehtas sara: 20:6 whatever is beneath the sara: sariyatil ard: the earth became wet: since this wetness of earth is necessary for agriculture therefore: falanun qareebus sara means a man who easily blesses: real wealth is attached to the wetness of the earth which is the fountainhead of wealth : ana sariun behi: I am pleased with him.

Theh, ain, beh

Sa'abal ma'aa: threw water: fa'ansa'ab: as the water flowed: ma'un usbaan: water that flows: masa'ibun madinah: the spots of the city from where the water flows: as so'baan: snake (long, thick, and male snake): since while moving a snake gives the appearance of a thin line of water flowing, it is called so'baan: al usbaan: a heavy, white and beautiful face*.

Ibn Faris says its basic meanings are extension and to spread out.

In the tale about Moses in the Qur'an, it is said: fa'alqa asaa hu fa iza hiya so'baanun mubeen.....: 7: literally it means then he put down his staff and it was clearly a snake: for its figurative meaning, see heading ain, saad, waw.

Theh, qaf, beh

As saqbo: means a hole: an incision that goes through: saqabah, yasqubuh: he drilled a hole into it: fansaqab: a hole appeared in it: almisqab: the implement to drill a hole with: saqabatin naar: the fire alighted: saqabul kaukab: the star shone: shihabun saqib: bright star: as if it had drilled a hole in the blanket of darkness and come out: or its rays pierced the darkness of the atmosphere.

*Taj **Muheet

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as saqeeb: a female camel who gives lots of milk: one whose lines of milk pierce *: the Qur'an says : shihabun saqib: 37:10 and : an najmus saqib: 86: 3.

Theh, qaf, feh

As saqf: means expert in sensing or getting at something or expertise in some work: saqifto kaza: I went to the bottom of something with my expertise: later this word started being used to mean getting something whether expertness of insight was included or not**: the Muheet's compiler says it also means to acquire domination: the Qur'an says: inn yasqafu kum yakunu lakum a'da'aa: 60:2 if they dominate you, then they will become your enemy: or: waqtulu hoom haiso saqiftumuhim: 2:191 where you can sense (their ill intentions) kill them.

As siqaaf means infighting and to use swords: also the implement with which spears are straightened: saqqafatul qanat: means I straightened the bend in the spear: as such, as saqafah means insight, intellect, expertise; at the same time it also means to wield the

sword and to straighten the spear: * the first culture of nations is the sword (defence capability) but in the end only poetry and story writing remains: a living nation's culture is insight and the swiftness of the blade.

Theh, qaf, laam

As siqal ; it is the opposite of khiffah: means heavy : to be heavy and burdensome: Raghīb says that these words are opposites: when two things are compared with each other, the heavier is called saqeel and the lighter one is khafeef: the plural of saqeel is siqaal:

*Taj and Muheet and Raghīb **Raghīb ***Taj

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qaulan saaqeela: something(talk) of great importance: 73:5 saqalain: two great things; or groups; ayyoḥas saqalaan: 55:31 the Muheet's compiler says it means the Arabs and the Ajams as both are saqal(great) on the earth: **

Asqaal is the plural of siqal:☺ weight; load; the results of actions: 29:13 surah Zilzaal says: wa akhrajital ardo asqalaha: 99:2 the earth will bring forth asqaal (whatever it has within) to the top: will take it out: it means the minerals etc (the treasure buried in it) and the bigwigs too (who are buried) : misqaal: anything against which anything is weighed therefore, any weight (or measure) can be called misqaal: *4:40

Saqul: to be heavy: * saqulat fis samawaati fil ard: 7:187 He is weighty in the skies and the earth: asqalatil mar'ato way saqulat: the woman's pregnancy became known: *7:186 isqal: to bend due to weight: to be lazy: to be late **9:38.

Musqal: burdened with weight: *52:40 musqalah: 35:18

Surah Taubah says: infiroo khifafan wa siqala: 9:41when you are called for jihad, then whether you are in abundance (i.e well to do position) or whether you are pinched (in a sorry state) go for jihad: Tajul Uroos says it also means the young and the old: * it can also mean the swift and the lazy; and those who are partially or fully armed.

Saqolat mawazeenohu: see kha, feh , feh.

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Theh, laam, laam

As sallah: a lot of sheep and goats: actually it means a lot of wool: since sheep also have wool on their backs, their flock is also called as salah: hablu salah: a rope of wool: as sullah: a group of men: qur'an says: sullatun minal awwaleen: 56:134 a big group in the antecedents:

Salad daar: to take out the earth from the foundation and then to push (the structure) it down: baitun maslool: a demolished house: as sillah: annihilation: * to be turned into a heap.

Theh, miim, daal

As samd: as samado: as simaad: a little water that accumulates somewhere; not a stream: for instance rainwater: asmadal ma'aa: preserved the rainwater etc in ditches. **

As saamid means four legged animal or human child which has started eating a little: this is its initial age.

Researchers have divided the human race into three big divisions: 1)Aryaii (Aryans) 2)Mongol 3) Saami. The Saami nations are the Arabs, the Aramis, the Hebrews, the

Caledonian etc. The Qur'an has discussed the prophets which belong to the Saamis: according to the Torah, Saam was the name of one of Noah's sons: his descendants are called Saamis: according to modern research, the Saami's first homeland was Arabia from where they spread out to Babylon, Syria and Egypt etc : most famous tribe among them who established their rule in inland Arabia was Samood: Samood literally means in front, before: some think they were called Samood because there was shortage of water and they existed on rainwater: ** they ruled north western Arabia which was named Quraa: Hijr was their capital:

Taj, Raghib, Muheet **Taj ***Raghib and Muheet

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and was situated on the ancient road from Hijaz to Syria: the surrounding areas of Quraa are very fertile but compose of lava flow: this nation was known for big palaces and for carving out solid mountains as forts which were sculptural masterpieces:15:83, 7:74.

As God created Man, He also spread out means of his sustenance on Earth so that each could partake as he needs: but usurpers take control of these fountainheads of sustenance and this results in the weaker men dying of hunger: the purpose of the prophets was also to get these fountainheads of sustenance out of the control of these usurpers and to make them common for all.

In ancient times (and today too, with the gypsies and the mount dwellers) grazing lands and water holes are the basic fountainheads of sustenance: in the nation of Samood, too , this was the situation: the tribal heads controlled the streams of water: and the weaker human beings had to look up to them as they were dependant on them for water: to remove this inequity from society, Hazrat Swaleh was sent to them: 7:73 who told them not to create such inequities in society: 7:74 the weaker section of the population supported Hazrat Swaleh but the wealthy opposed him strongly: and told Hazrat Swaleh in return that they will not allow any changes in what their elders followed: but it seems that Hazrat Swaleh also had some say because he got the powerful people to agree to turns and he worked out a pact with them whereby all (the rich and the poor) could get their animals to drink in turn from the streams: Hazrat Swaleh said that to judge if you will honor the pact, I will let my camel loose and if it is allowed in its turn to drink from the stream, then this will prove that you will honor the pact; 7:73 but they killed the camel and thus breached the pact (went back on their word): 7:77 this camel was a material symbol of God and that is why it was called naqatullah (Camel of God) and ayat (sign): 7:73 they were living a very luxurious life when suddenly there was a blast in the volcanoes:

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a scream; a thunder roared in the air and the Samood nation's dwellings turned to dust:⊗became heaps of rubble 7:78

The details can be found in my book Joo-eh Noor in the tale about Hazrat Nooh.

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Theh, miim, rah

Samar: the fruits of a tree: goods (wealth) of all kinds:gold, silver: as samrah means the tree itself: and also sons: maalun samar: wealth in abundance: (that which increases very quickly): samaran nabaat: the plant shed the flower and in its place the fruit appeared: Ibn

Faris says the root means anything which is born of another in consolidated form: and then it was also used allegorically.

The Qur'an also uses this word to mean wealth and riches: (kana lahu samara: 18:32): it is also used for the bee: it sucks juices from all the fruits or samaraat: 16:69 Raghīb writes that samara is on top of all parts of the tree which can be tasted or eaten: thus, samaraat includes flowers etc which can also be eaten.

Samma

Samma: is used to point at something, like 'that' in English: ** surah Baqarah says: fa ainama oo-tawallu fasamma waj hullah: 2:115 whichever way you face, you will find before you the path that will take you to the destination destined by God: God's law can be found in every aspect of life: (see heading waw-jiim-heh): surah Shura says: wa azlafna sammal aakhareen: 26:64 We brought the others near there too : surah Dahar says: iza ra- aita samma ra-aita naeema: 76:20 when you see there (or that way) you will find blessings: surah Takweer says: muta-in sama ameen: 81:21 He is belonging and ameen (trustee) as well:

*Taj **Taj and Lane 1) in this ayat, wajhullah may mean God's person.

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Samma can also be a verb with different meanings; such as to correct; to trample to collect etc.

Summa

Summa is used usually where some sort of arrangement is related; for instance, he ate the food, then drank some water: surah Mominoon says: summa anshana min ba'dehim qaman akhareen: 23:32 then we created (gave birth) to another generation:

2) But it is not necessary for summa to be used for relaying arrangement or order only: it can be used to mean wa or 'and': for instance in surah Yunus it is said: summal laho shaheedan ala ma yaf-aloon: 10:46 and God is witness to what they do: another clear example is in surah Baqarah: huwal lazi khalaqa lakum ma fil ardi jamee-un summas tawa ilas samaai fasawwa hunna sab us samawat: 2:29 God is the One who created all that is on earth: (summa) and he turned towards the skies and corrected them in various spheres: if summa here is taken to mean 'then', it would mean that the order is such that He first created the Earth and then the Sky: but surah Nazey-aat mentions the celestial spheres first; rafa'aha samkaha fasawwaha: he raised the sky and corrected it: after that it is said: wal arda ba'da zalika dahaha: 79:29 and threw the earth after it: this shows that first the celestial or the spheres of the skies were created: then the Earth was thrown afar: (that the spheres were thrown like drops is also confirmed by 21:30): it is evident therefore that summa is not used for any sort of order: as such it will not mean order at all places: some times it will also mean 'and'.

Sometimes it is redundant; as in surah Taubah : hatta iza zaqat alaihimul ard....summa ta'aba alaih: 9:118 till they came to believe that the earth despite being very vast had no place for them and they were fed up of themselves; and they came to believe that except Allah, nobody will save them from Allah's punishment, then God turned towards them: here summa has no meaning : that is, it is redundant: see the book's foreword for the meaning of 'za-id' or redundant.

Summa also means on top of that, despite, as in yorefoona nematal lahi summa
yunekruha : 16:83

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Theh, miim, nuun

Samanush shaiyi: that after payment of which one can become the owner: usually saman is the price at which both buyer and seller are agreed upon: and 'qeemat' is the remuneration which is actually commensurate with that thing: mata-un sameen: precious goods*.

The Qur'an says: wala tashteru bi ayaati .samanan qaleela: 2:42 don't sell my ayaat for a small price: this doesn't mean that they should be sold at a high price: the meaning is that their real price or qeemat is the result which is received by following them (the ayaat): whatever price beside this will be too little: it is the worst form of crime to make Deen a means of personal gain: religious monasticism is based on this: as such the Qur'an has the shaitaan say: la at takhezanna min ibadeka naseeban mafrooza: 2:118 I will definitely take an ordained share from your bandey (slaves): he calls it mataun fidduniya:10:69 that is, the benefits for a man in this physical world without considering the future, are anyway qaleel or very little: 4:77 no matter how much the quantity: because benefits and possessions which do not contribute to a man's development; do not hold any weight in the human scale: the mutual conspiracy of the religious leaders is for this very benefit: 29:25 that is why monasticism and Islam are considered to be opposites.

Samaniah: means eight (masculine): samaniah ayyam: 69:7 eight days:

Samanin baa samani: eight (feminine gender) samaniya hijaj: 28:237 eight years:

Samanoon: samaneen: eighty: samaneena jaldah: 24:4 eighty lashes:

As sumun; as samn; as sameen: eighth part of anything:

Fala hunnas sumun: 4:12 for them is the eighth share or part.

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Mirza Abul Fazal with reference to Sir Syed Ahmed Khan has written in his book Gharibul Qur'an, that the word is sometime used merely for garnishing where its meaning is indefinite like 'many'.

Samood

See heading theh, miim, daal.

Theh, nuun, yeh

Sanah; sania: to double something or fold it: like cloth: or to double something by bending it: (like the branch of a tree).

Sanash shaiyi: bent or folded something: tasana: the thing bent: siniul hayya: for the snake to bend or wriggle: as sinyoo minal wadi: the bend in the valley: the plural is al misani minal wadi: al masani minad da'abba: the knees and forelegs of a four legged animal which are folded and doubled*: sinaun: the rope with which the thigh of a camel is secured after bending its knee: ** sinyun: a thing which is repeated again and again: al

isnaan: means two; double than one*: feminine is isnataan; isnatain: fauqas natain: 4:11 more than two (women):

Asnaul kalam: in the middle of some speech: fi asna-ee zalik: in the meanwhile.

Istisna'a: to exempt someone* to separate: as such Ibn Faris says the root basically means 1) to do something again (repeat) 2) to make two separate things out of one.

The Qur'an says about the hypocrites or munafeqeen: ala innahoom yasnoona sudurahoom: 11:5 they have doubled their chests: they fold it so that something is on top (fold) and something else in the bottom (fold): i.e. dual personality: in surah Hajj, it is said about those who want to avoid the Qur'an : saa nia itfehi:22:9 he turns away his face; tries to avoid:

*Taj **Lane ***Muheet

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From the local congregation of prayers to the universal congregation of Hajj, the purpose is to establish the Qur'anic system and solve problems for mankind: For more details see heading Qibla.

Hah, jiim, rah

Hajar: means stone: plural is Ahjaar or hijarah: alhijr, alhujr, alhajar: to stop from: to stop; to protect: hijran mahjoora: 25:54 means something that stops: a stopper; a barricade: hajra: a camels' enclosure: a room: plural is hujraat: alhijr: the intellect that prevents man (from doing something harmful): 89:5 Nawab Siddiq Hasan Khan writes that words in which hah and jiim appear together give the meaning of preventing from or stopping from something.*Hijr was also the name of the dwellings of the Samood nation which were carved out of the stony mountains: hanjarah: plural of which is hanajir: 40:18, 33:10 hajar also means gold and silver: and it also means a very aware and clever man.

Qur'an says about an naar: waqoodo han naaso wal hijarah: 2:25 whose fuel is humans and stones: Raghib says it means people who are so adamant or whose hearts are as hard as stone: about the same people it is said a little further ahead: summa qasat qulubokum min baadey zalika fahia kalhijarati au ashaddu qaswah: 2:74 then your hearts (attitudes) hardened, so they became hard as stones or even harder: or whose development capability had stopped: or an naas would mean the commoners who follow the elite of the society and by hijarah is meant those clever people who as leaders make the simple folk follow: that is, those who traverse the wrong path, the leaders and their followers both, will go to hell: this is supported by other ayats of the Quran like 14:21, 33:67 and if it is taken to mean gold and silver, then it would mean capital worship which gives birth to a

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hellish society: because surah Taubaa says that those who keep collecting gold and silver (wealth) and do not use it for the welfare of humanity then that gold and silver will be heated in the fire of hell and branded on their foreheads and back: 9:34, 35 as such the fuel of hell are the capitalists and their wealth which they do not use for the benefit of mankind but for their own personal ends: but if in 2:25 the meaning of an naar is taken to mean battle (see heading nuun, waw, rah) then al hijarah would mean the stoning which

in those days was done against the opponents (as in surah Feel 105:4): that would mean that since you do not decide on the basis of knowledge and intellect, then it would mean battle, which is waged by Man and inflamed by the stones which are thrown against the opponents: this can mean battle between the Momins and the opponents or between the opponents themselves: (see 6:65, 6:130, 27:82, 83): the supporters of God's laws have to go to war in order to eradicate war from this world once for all.
 Surah Anaam says: hijrunbla yatamoja: 6:139 forbidden: which is not permitted ordinarily to eat.
 Hujoor means to protect: Hijr means 'lap'.

Hah, jiim, zain

Hajazah: yah-jozuhu: hijarah: to stop, to prevent: haja-zal bayeer means to make a camel sit and tie its lower legs with a rope and tie its waist with the same rope so that it cannot move and its wound on the back can be treated: alhijaaz is the rope with which the camel is thus bound: hijaaz is called hijaaz because it is situated between Najaf and Tuhama and is stoppage(barrier) of a kind :**

*Taj and Lane **Taj, Muheet, Raghib

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alhajzo: means to build an obstruction or border between two things* Ibn Faris says it basically means to be an obstruction or barrier: the Quran says haajizan: 27:61 at another place it is said: haajizeen: 69:47 i.e. to prevent or stop from.

Hah, daal, beh

Al hadab: means the stomach and chest to cave in and the hunch on the back to jut out: hadiba yah-dabun hadaba: to be a hunch back: al hadab: high land, plateau: the hard and high part of land: *** (Ibn Faris says it basically means to be high or lofty: The Quran says about Yajjoj Majooj: wa hoom min kulli hadabin yanseloon: 21:96 they will jump out very fast from the plateau: for de tails see the word Yajjoos in the heading alif, jiim, jiim:

Hah,. Daal, theh

Al hadees: is the opposite of ancient: new thing: Ibn Faris says it basically means to come into existence from oblivion: hawadis: new events that keep coming to the fore: or keep happening: hadisus sin: young man: ahdasa: he did something (which was never done before).
 Ahdaas: to bring into existence: almuhaddas: honest and truthful man: almuhaddis: one who relates hadees:**** mohdas: unprecedented: *** that which comes into existence for the first time: unparalleled: also which has not happened too long ago: Qur'an has used the word mohdis in these meanings.21:2, 26: 4

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Surah Kahaf says: ohdisa lak: 18:70 let me initiate and talk first: surah Taha says about the Qur'an : yohdiso lakum zikra: 20:113 it also means that it will grant loftiness to those people: see heading dhaal, kaf, rah: and also that it will bring the historical events of

universal nations which will awaken their capacities to comprehend: in both cases or meanings, ihdaas means to bring into existence: surah Zuhaa says wa amma be'nematehi rabbika fahaddis: 93:11 here tehdees means to propagate commonly: you continue propagating your Rab's (Lord's) blessings: ahadees (singular hadees) : **tales , stories, 12:6 stories: 23:44 as said before, Ibn Faris says hadas means for something to come into existence which was not present before: this leads to al hadees because it leads to another thing : stories galore.

In the Islamic law, alhadees means any speech or act which has been attributed to God's Prophet SAW: the meaning of hadees is quite extensive but we have briefly dealt with it here.

Hah, daal, daal

Al hudd: the actual meanings in this root is to prevent or stop from: * huddar rajula unil amr: stopped that man from (doing) it: ha-dadto fulanan unish shiir: I stopped him from shiir(something bad): alhadad: obstruction: haazarun hadad: this is a forbidden act: alhudd: to distinguish a thing from the other: also something which becomes a barrier between two things so that one doesn't merge with the other: or so that one thing doesn't reach the other: alhadeed: iron because due to its hardness it becomes a barrier (especially to enemies): also a sharp object or which goes through: hudd: to sharpen: almuhad'da: infighting; to oppose each other*:

*Muheet **Fraa says ahahdeesa is the plural of uhdoosa which is possible but later it became the plurak of hadees.

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It actually means to prevent or stop one another from something: surah Ahzaab has used bi al sinatin hidaad 'from sharp tongues': hiddaad is the plural of hadeed : 33:19 surah Qaf says: fa basrokal yauma hadeed:50:22 it means sight which can see through the covers that are covering the truth: this is about the time of the result when eyes will be so sharp as to see the results behind the deeds: surah Alhadeed says to establish God's law, use hadeed i.e. the sword or force: surah Mujadlah says: innal kazeena yuhad'doonal laha wa rasulahu:58:5 means to resist; those who obstruct the establishing of God's laws: for the laws of God, the Qur'an mentions at several places: tilka hudoodul lahi fala taqrabooha: 2:187 these are God's limits; do not go near them: calling God's laws as Hiudoodallah points to a very big reality: the Qur'an has generally given the orders in principle; and left it to the human beings to formulate sub laws according to the need of the times under those principles: Qur'anic principles will remain unchanged, but the laws under them, will change as the times change: thus Man has full liberty under the unchanging principles: just as the team in a game has full liberty within certain rules: thus Man, is given a system by the Qur'an, in which he fulfills both, the unchanging basic principles and the changing sub-laws: this does not leave him completely unbridled or impose restrictions which curtail his freedom totally: this is the purpose of Hudoodallah : but we have strayed away from the truth and formulated rigid laws which has made Islam a collection of outdated and rigid laws instead of the living movement that it is. And which cannot be compatible with modern times.

Complete freedom under few limitations: this is the way of life given to us by the Qur'an: hudoodallah are the last limits of God's law which should not be transgressed.

*Taj

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Hah, daal, qaf

Alhadaqah: the blackness of the eye which surrounds the pupil: Ibn Faris says it basically means for one thing to surround, encompass another: hadaqu bihi yahaqoon: they surrounded him: anything which surrounds another roundly: it is called ahdaq behi: hadeeqa means the ditch in the valley where water collects: hadeeqa is also the garden with a surrounding wall: without the wall, it is not called hadeeqah but rauzah: *the plural of hadeeqah is hada-iq: the Qur'an says hadayiqah zaata bahjah: i.e. delightful gardens; here it means ordinary gardens.

Hajh,, Dhal, rah

Hizr; hazar: to avoid something which frightens: to be careful: to avoid: Ibn Faris says it basically means to be ware, and avoid: rajulun hazar: means a person who lies awake as he is wary: ibnu ahzaar: means be ware, be ware** alhazir is a person who is armed and ready for battle: *its plural is haazeroon: wa inna lajamio hazeroon: 26:56 armed armies: surah Bani Israeel says: inaa azaaba rabbika kaana mahzoora: 17:57 it means God's azaab (the results of bad deeds) is something to be wary of: surah Baqarah says

*Taj, Raghib, Muheet **Taj and Muheet

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Al harq; flame or fire: alharefah: fire: alhirq minas sahib: cloud with a lot of lightning: * alhareeq:fire***: also means to burn****

Surah Aali Imraaan says: zuqu azaabal hareeq: 3:180 taste the punishment of total destruction: surah Ambia says about Hazrat Ibrahim: qaaluh harrefuhu: 21:68 they said 'burn him':2:266 iharaq: to burn.

Since hah and rah have appeared together in this word, it has the connotation of hardness and hard labor which are its particularity.**

Hah, rah, kaf

Harok; yahrok: harkan wa harkah: moved: showed some movement: it is the opposite of still: harraitohu fatah-harrak: I moved it; so he became mobile: this is used for material things to be transferred from one place to another: sometimes taharraka kaza is said when there is a change in something; that is, there is some addition or subtraction in its elements.

The Prophet SAW has been told in the Qur'an: la tuharrik behi lissaanaka li-taj'ala behi: 75:16 its literal meaning is: do not move your tongue along with it, so that you take it faster: it is generally thought that this is about the noble Qur'an: because at another place it is said: wala taj'alv bil Qur'ani min qabli un yuqza ilaika wah-yohu: 40:114 do not act on a wahi 's program until the entire Wahi is before you: act only when the entire

program is revealed before you: but before 75:16 there is no mention of the Qur'an: human beings and their deeds are discussed: thus, this ayat begins a new subject: if the context is to be kept in mind, then it will be understood that it is the mankind which is being addressed: and the matter is about the catalogue of his deeds: see details in Mafhumul Qur'an, because that is its right place:

*Taj**Al Ilmul Khaqaq***Raghib****Muheet

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Haramahus shaiyi; hareeman; hirmanan: to stop something from : not to let something reach it: thus basically it would mean to forbid or stop something from: (Ibn Faaris): alharaam: all those things which are forbidden: to do which is forbidden: this is the opposite of alhalal which means to cut the ropes and remove the shackles: ahramal ha'ajj: haji (one who performs hajj) reached a stage where some things which he could do previously have been disallowed to him: this is the situation in ahraam: alhareem: anything that is haram (or forbidden): which is to be protected and supported at every place: during the jahileet period , it also meant all those clothes which they took off and circled the kaaba naked: that is, those clothes were forbidden to wear at that time: likewise ash-hurul haraam: means those (four) months in which battle or war was forbidden. *

Hareemud daar also means the inside of the house which has been roped in and included in the house:*

Almahroom is one who who cannot meet his needs: who has nothing left: * actually the connotation of labor is included in it because hah and rah have appeared together: and the word they appear together in has an element of hard labour and hardness: ** therefore its basic meaning is to stop or prevent vehemently: alhurmah is anything which is not permitted to be done: the prohibition which can not be broken: also the responsibility which needs to be protected: that which must be done: * where the Quran says: ta'alau atloo ma harrama rabbokum alaikum ala tushreku behi....: 6:152 there it means those things which are a must for you or waajib: whose violation is forbidden.

Surah Ambia says: wa haramun ala qaryatin ahlak-naha annahoom la yarji-oon: 21:95

*Taj and ZMuheet ** Ilmul Khifaaq

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the qaum or nation which is destroyed due to the scheme of things must never rise again*: that is, its salvation is not possible: this is the destruction of nations which comes after the grace period: and due to which those nations can never rise again: but if this ayat is taken with the ayat that comes after it and which begins with hatta (till) then it will mean that their renaissance is possible only when the situation described in the ayat prevails or the ayat would mean that when we destroyed these bastis (dwellings or habitations) because they were deserving of punishment as they did not come towards the laws of God at any cost: that is, a nation or qaum is deserving of annihilation when it loses the capacity to come towards God: in this case hatta in the next ayat would be redundant. Hurum: in the condition of ehraam: 5:1 alhurmaat: the things that have been forbidden: 2:194

Mahroom: someone who is prevented from something: even from the just returns for his labor: 56:67 he who cannot meet the needs of life: 51:19 muhararam: which has been

declared haraam or forbidden: 2:85 that which has been made respectable or that which must be respected: 14:37

Since the question of haraam and halal (forbidden and permitted) holds a very important place in religions, so much so that sometimes it is the basic difference between two religions: they must be discussed in detail.

God has created every Man a free man: every man, simply by being a human being should be respected: walaqad karramna bani adam: we have granted respect to man: 17:70 He has clearly stated that no man has the right to subjugate another:

*Ibn Qabeed has also written that in la yarjeoon , the la is additional: or the meaning of haram must be taken (alqartain vol/1 page 134 vol.2 page 26): the second meaning is right; la cannot be taken as additional.

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Ma kaana libasharin an yutee-allahul kitaaba wal hukma wan nubuwwata summa yaqola linnasey koonu ibadallahi min doonillah....: 3:78 no man has the right, no matter he has been given the laws of God or power to rule or even prophet hood, to tell other human beings to obey him other than Allah: as such, according to the Qur'an, nobody has the right to curb the freedom of other human beings.

But there is need for certain limitations in life: these limitations are of different kinds like:

- a) The doctor tells the patient not to eat meat for a certain number of days; obviously this limitation is not obedience of someone's orders: it is a sympathetic suggestion which we can either observe or not observe: by accepting it, we will be benefited; and if we do not, then we stand to lose; we accept this limitation with grace; and it does not curb our freedom.
- b) Our assembly is constituted of our representatives; it makes laws and the government implements them; (for instance: drive on the left of the road); this rule also is not obedience and is a prevention set by ourselves; this too does not curb our freedom.

But somebody says that according to Islam the use of a certain thing is haraam (forbidden); this means this man has imposed a restriction on millions of fellow human beings of his time but imposes them in such a way that the violator is liable to punishment not only in this life but in the life Hereafter; obviously for imposing such restrictions, one must do it on some competent authority; according to the Qur'an what is that authority?

The Qur'an has used the word 'haraam' for restriction of this nature, which is the opposite of 'halal': haraam means to prevent or restrict someone from something: The Qur'aan has given distinct orders about what is haraam and what is halaal.

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The first thing it says is that everything that God has given man is halaal, except those declared 'haraam': surah Baqarah says: ya ayyohal lazeena aamanu kulu min tayyebaatee ma razaqnakum wushkurul-lahee inn kuntum iyyahu ta'budoon , innama harrama alaikumul maitatah wad dumeey wa lahamal khinzeera uhillah behi li-ghairillah.....: 2:172, 173

O, those with eemaan (belief) whatever God has given you, eat the tayyebaat (good things) and thank God: if you are subservient to Him only: He has only forbidden you to eat dead bodies and blood* and pork and that which is attributed towards another. Here only edibles are mentioned; surah Airaaf also mentions things we use; for instance:

Qul mun harrama zeenatal lahey shaiyi akhraj li-ibadehi wat tayyebaati minar rizq.....: 7:32 Ask them who has forbidden life's adornments that He has created for His slaves? And the good things of life?

Further ahead it is aid: qul innama harrama rabbial fawahisha ma zahara minha wama batan.....:7:33 tell them, my Rab (Lord) has forbidden only shameless things, whether they are hidden or obvious.

*in Surah Al-Aam it is said daman masfoohan which means that only flowing blood is haraam or forbidden.6:164

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these ayats make it clear that:

- i) Only God has the right to declare something as haraam
- ii) No one else besides Allah has the right to do this
- iii) He has not declared any adornment as haraam
- iv) Those edibles which have been declared haraam or forbidden have been detailed.

We have thus seen that only God has the right to declare something as forbidden or haraam; but God does not address each individual personally and therefore His decisions about haraam and halaal were conveyed to the Prophet SAW through the Wahi (revelation): surah Anaam says: qul la ajedo fee ma oohiya ilayyia maharraman ala twa-imin yat-amahu illa.....: 6:146 O, Prophet, tell them, that "whatever has revealed unto me, I don't find anything haraam in it, excepting that which is dead, flowing blood, and that which has been attributed to other than Allah": thus it is obvious that God himself has decided as to what is haraam and what is not through the wahi (revelation): surah Haj says: wa uhillat lakumul an-aamo illa ma yutla alaikum...22:30 the four legged are halaal for you except those which have been forbidden according to the revelation which is related to you.

Surah Ankabut says: atlo ma uhiya ilaika minal kitaab: 29:45 read (relate) what has been revealed to you from the Book: this is the thing which is contained in the ayat of surah Aaley Imraan, the first part of which has been mentioned in the previous pages:

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Bima kuntoom tu-allemoonal kitaaba wabima kuntum tadroon: 3:78 through this book, which you teach: surah Namal says clearly: innama umirti.....un atluwal Qur'an::47:92 I have been ordered to recite (follow) the Qur'an :

From these explanations, it is obvious that

- i) Only God has the right to declare something as haraam
- ii) Whatever was to be declared as haraam or forbidden has been mentioned in the Qur'an.

This makes clear as to who is the authority to declare something haraam? Let us see how the Qur'an has highlighted the fact that nobody excepting God has the authority to declare something as haraam.

Surah Airaaf says: qul mun harrama zeenatal lahi shaiyi akhraja li ibadehi wat tayyebaateh minar rizq 7:32 tell them, who declares as haraam the things of adornment created by God for His slaves (bandey), and good things (to eat): thus it is clear that God has not given anyone the right to declare as haraam: in this connection even the Prophet SAW has been told: ya ayyohan nabiyyo lima tuharrima ma ahallal laho laka....: 66:1 O, prophet, why do you declare as haraam something which Allah has declared halaal for you (all)?

At this point we will not go into the matter as to what it was that the Prophet SAW had forbidden for Himself; we only want to tell that this right has not been granted by Allah even to the Prophet SAW: and not only that but even to forbid for himself anything which Allah has not forbidden.

*Tilawat also means to follow.

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Here, a point in this connection needs to be clarified : Qur'an says tayyaban along with the things which are halaal: as in surah Baqarah: ya ayyohan-naaso kulu mimma fil ardey halalan tayyaban....: 2:168 O mankind, the products of the land which have been made halaal for you, eat it in a tayyab way: tayyab means delightful, pure, beneficial, fine: it is not that every thing that is halaal is a must for you to eat; you can select things to eat according to your taste and liking: those which you do not like need not be consumed: this allows for personal liking, medical use, and other particularities.

But for the Prophet SAW, there is caution even in terms of this allowance: that is, if Zaid does not like something and therefore does not eat it then the effect of his decision will only affect himself; but if the Prophet SAW leaves something alone, and leaves it like it is haraam for him, then the effects could be far reaching: it is possible that due to simplicity or ignorance or due to excess of faithfulness some may think that there must be some religious reason for the Prophet SAW leaving that thing, and they may give it up altogether: and in this manner, something which Allah has ordained halaal becomes haraam for the people: this has happened in earlier races: that is why this was specifically pointed out to our Prophet SAW: the Qur'an says that Hazrat Yaqoob (Jacob) had taken something to be forbidden for him alone: but the Bani Israeel (the people that followed him) thought it to be God's order, and made it haraam for themselves: till such time that when they saw that the things which the Qur'an mentions as haraam do not include that thing, they raised the question as to why something which was forbidden by God earlier (according to the wrong concept of theirs) had been declared halaal by the Qur'an: Qur'an answers by saying: kullut tu-aami kana hillal libani Israeela illa ma harramas rayilu ala nafsehi min qabli un tunazzalat tauraat: 3:94 all this food (which has now been declared halaal for the Muslims) was also halaal were for the Bani Israeel ; excepting those which, before the revelation of the Torah, Israeel or Hazrat Yaqoob (Jacob) had forbidden for himself:

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The thing that has not been made haraam by God: Hazrat Yaqoob had, for some reason, made it forbidden for himself: the Jews thought since the God's prophet had made it forbidden for himself then it must have been forbidden by God: that is why it was pointed out to our Prophet SAW that though he had left the use of something due

to personal dislike or some reason, (in the usual circumstances this is very ordinary) but it may so happen that some people, due to excessive piousness, may consider it haraam too like the descendants of Israeel: therefore, you must be careful in these circumstances.

This discussion will be incomplete without the real meaning of the ayat of surah Airaaf without which the reader may be the victim of a misunderstanding:

In the surat, it is said about the real traits of the Prophet SAW: wayuhillo lahumut tayyebaati wa yuharremo alaihimul khabaa-iss: 7:157 he will declare the good things (i.e. paak) and the khuba-iss (the execrable things) as haraam: this ayat is taken to mean that the Prophet SAW had the right to declare things as halaal or haraam: it must be first seen as to:

- i) Allah says at different places in the Qur'an that only Allah has the right to declare halaal or haraam
- ii) The Prophet SAW himself clearly says that : lima tuharrimo ma ahallahu lak: 66:1 why do you declare something as haraam when Allah has made it halaal for you:

After this, it is wrong to think that the Prophet SAW too had the right to declare things as halaal or haraam: it is the style of the Qur'an that it sometimes attributes some matters that are revealed through the Wahi, to Allah and some to the Prophet SAW (after all, all those Allah's orders were conveyed to the people by the Prophet SAW);

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at both places it has been made clear that God's wahi means the Qur'an: in surah baqarah this has been made clear where at one place it as been said: walamma ja'a hoom kitaabun min indillahi musaddiqul lima ma'ahoom: ...: 2:89 when a book came to them from Allah which was to verify the things they knew: at another place it is said: walamma ja' a hoom rasulun min indillahi musaddiqun lima ma'a hoom: 2:101 the words in both the ayats are the same: the only difference is that at one place there is kitaab and at the other is rasool (prophet) : this makes it clear that as far as God's orders are concerned, it is God, revelation, the kitaab (Qur'an) and the Prophet SAW: these are different sides of the same truth.

After this basic principle, consider the ayat below which says about the Prophet SAW: wa yuhillo lahamut tayyebaati wa yuharremo alaihimu khabaa-iss: 7:157 i.e. the Prophet SAW makes the good (paak) things halaal for them and the execrable things haraam: but surah Ma'ida says: ya ayyohal lazeena amanu la tuharremoo ma ahalal laho lakum: 5:87 O, those with eeman (momineen) do not make haraam those things which Allah has made halaal for you: the same surah (Airaaf) says : qul innama harrama rabbi alfawahish...: 7:33 O, Prophet , tell them God has only declared only fawahish (shameful acts) as haraam: here it has been said through the Prophet's mouth itself that to declare anything as haraam is only God's mantle: similarly surah Baqarah says: wa ahal lal lahul bai-a wa harramar riba: 2:274 Allah has made bai (profit by trading) as halal and declared riba (or interest) as haraam: Therefore where ever the Qur'an has attributed halaal or haraam towards the Prophet SAW, that too, means the Wahi (revelation) that is from God and is preserved in the Qur'an: In his connection the following ayat of Surah Tauba must be understood

correctly: qatelul lazeena la yu-minoona billahi wala bilyaumil akhiri wala yuharremoona ma harramal laho wa rasulahu...: 9:29

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Hazarahu wahzaraha wahtazarah: presented him; made him present: also came to him and reached: *Ibn Faaris says this root means to reach; to deliver; to make present: ihtesaaru means the time of death: when death becomes present: in ayat 23:98 yahzaroon means to hurt; or to do badly by: al hazaarato: stay in the city: as against badawah which means to reside in the village: al hazirah: means a green, habited areas; cities, group of dwellings. The noble Qur'an says: iz hazaran Yaqubul maut: 2:133 when death faced Yaqoob: i.e. his time to die had come.

Haaziratil bahr: 7:163 situated on the bank of a river: tijarato haazirah: 2:282 casj transaction: cash (present) trade: mohzaroon: 30:16 those made to be present; undergoing azaab (punishment): mohtazar: 54:28 that who is made to be present: there will be a ghat (drinking place) for whosoever the turn is: and nobody else would have besieged it.

Hah, daad, daad

Al hazz: to instigate at something: Khalil says alhazz means to drive and also to instigate for other things: (with reference to Ibn Faaris) hazzahu; yahuzzuhu alaa amr: to instigate someone for something: hazeez: means low land: *** (because man goes towards a slope quite fast): actually the meaning of huzz is to drive or steer an animal towards the low or sloping land: ***** then the word came to be used to mean instigator; tempt.

The Qur'an says: wala yuhuzzo ala tua-mil miskeen : 69:34 he does not instigate or persuade towards feeding the poor: surah Fajar says: wala tuhazzoon: 86:18 they do not

motivate or instigate each other: those who do so,(that, do not instigate) deny the Deen: 107:1-4: note how deeply linked is Qur'an to economics.

*Muheet**Taj***Taj and R\$aghib *****Raghib

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Ha, tha, beh

Al hataf : firewood: fuel: when alighted this fuel will be called waqood: ***hataba yahtib: to collect firewood: makanun hateeb: the place where there is lot of wood: huwa haatibul lail: he relates all sorts of things, good and bad, useful and useless: like in the darkness of the night, a collector of wood, thinking a snake to be some wood, picks it up: *fulaan yahtibu alaa fulaan: so and so man instigates people against so and so: hatiba fulanu besahibehi: so and so squealed against his companion:*

The Qur'an has used hatiba: 72: 15 to mean fuel: and Abu Lahab's wife has been called hamma latal hatab:111 4 it can mean enmity as well as a squealer: the meaning 'who speaks against someone (untruthfully)' seems to be more appropriate: or the one who increases the tools or means of opposition.

Hah, tha, tha

Al hutu: the root actually means to take down from above and place it down: ****alhutto wal ihtetaat: to unload luggage etc from a sawari (a transport; something which is used to travel; a camel or donkey or some cart) hutta fi makan: he got down somewhere: almahutt: destination: a place to stay: hutar rajulo yahut: he got down from above: alhuta-it: man of small height.*

In surah Baqarah where the Bani Israeel have been told to enter the city victoriously, it is also said: waqulu hitta: 2:58 it means go and settle in this city and pray that the days of our wandering in the wilderness come to an end: let our traveling goods be unloaded and let us live comfortably:

*Taj **Muheet ***Lataiful Lugha *****Muheet

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Raghib says hitta means hutta unna zunubana: unload our sins from us; remove our sins from us: this too means that we may be pardoned and our days of gypsy life be over.

Hah, tha, miim

Al hatm: to break: no matter how: to break something dry like the bones: inhatama: that thing broke: alhitma;alhutama: whatever breaks off a thing: hateem: the part which has been left aside from the Kaaba: alhatma: severe drought year: alhutama: camels or goats in large number who trample the crops: intense fire which burns everything put into it to ashes: the shepherd who oppresses his flock: Surah Namal says: yahtimannakum: 27:18 lest they trample you:

Surah Zumar says: summa yaj-alohu hutaama: 39:21 then He breaks into very small pieces peices; like something trampled upon: surah Alhamzah uses alhutamah for jahannam (hell): 104:4 that is, in which humanity is trampled.

Hah, zha, rah

Hazarhush shaiya yah-zarohu: to stop him from something: to lock, to stop: when something becomes an obstruction between you and somebody else, then it is said: hazarahu alaika : alhazeerah: the boundary around a field (of crop): boundary: a circle of sorts which is made from branches of date palms etc and dates are put inside after being picked: a camel pen etc: alhizaar: also means a wall.
Alkhateer: also means a miser because he keeps his wealth to himself and does not open it(makes it available)for the human race: almahzoor: stopped; obstructed; prevented: one who has been stopped from receiving something*.

*Raghib **Taj, Muheet, Raghib

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The qur'an says that as per God's physical laws, worldly wealth, according to one's efforts, can be acquired by anyone who strives, whether Kaafir (denier) or momin (believer): ma kaana ata-o mahzoor: 17:20 God has not limited his Benevolence (to the momins only): it has been kept open for all mankind: they should, therefore, be open to all: the system which puts curbs on God -given fountains of sustenance by putting them in individuals' ownership, violates the universality of God's principles: that is why it can never succeed: this has been called yamna-oonal ma-oon: 107:7 that is, the sustenance which should flow like water, has been curbed by putting dams .

Surah Qamar says about the destruction of the qaum of Samood: fakaanu kahasheemal mohtazir: 54:31 they became like the leftover broken pieces in an old pen: (Ibn faris) or like the sawdust which a man makes an enclosure to keep.

Hah, zah, zah

Alhuzz: luck; ordained part: ahuzza falan: that man became rich and lucky: alhazeez: lucky and well-to-do: *the Qur'an calls a very lucky man as zuhaizan azeem: 41:35 he is the man who removes with goodness whatever is bad and treads steadfastly on the right path: 41: 34:35

Hah, feh, daal

Hafad; yahfad: to be quick in work: to serve: alhafado walhafadah: servants : it is the plural of Haafid: and a haafid is one who does some work with alacrity and obedience *: the Qur'an says: wa ja-ala lakum min azwajekum baneenma wahafedah :16: 72 he made your wives give birth to you progeny (sons): and servants too: some say that hifaadur rajul means man's progeny and its progeny:

*Taj

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some others say that it means relatives by law: still some others say this means grandsons***: but the majority thinks it means servants: and the ayat means gave birth to your progeny from your wives and created servants to serve you: grandsons are meant because they are more sincere in service: ** khidmatgaar or servants means those who help in the work: not servants like ours which are not even given the status of human beings.

Hah, feh, rah

Hafarash shaiya yahferuh: to dig: the place which is dug is called hufrah: and with which you dig is called mihfaar*: alhufratoh: a hole: *3:102 alhaafir: an animal's hooves, because when the animal walks his hooves dig the ground: haafirah is a road or path with landmarks: raja'to ala haafirati: I returned to the path I was on: that is, to return to one's former state: *Ibn Faaris says it also means the first task besides dig.

Surah Nazeaat says: when they are told that their power and wealth will be lost to them and they will return to their former state when they were without it, they make fun of this, and they say' listen to this: they say that we will return to our former state (as if this was not possible): yaqooloona a-inna lamardudoona fil haafirah: 79:10 the Taj says haafirah means for the last part to return to the first part: ****: i.e. to become 'as you were': or to return towards life after even the bones have become hollow: i.e. to be alive again.

*Taj and Raghīb, **Raghīb ***Lataiful Lugha ****Taj

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Hah, feh, zah

Hafezah; hifzan: to guard: to protect: *alhifzo means the same: 37:7 Nawab Siddiq Hasan Khan writes that words in which hah and feh appear together have the connotation of collecting or gathering together: one aspect of protection is not to let something be scattered; be divided; to keep together: hafiz: hafeez: the man who is appointed to guard something: guard: * inn kullo nafisil lamma alaiha hafiz: 86:4 there is a guard or overseer appointed for everyone: inna rabbi ala kulli shaiyin hafeez 11:57 my Rab (Lord) is overseer of everything: in surah Qaf a momin has also been called hafeez: it would mean one who guards or oversees God's laws: the plural is hafazah.

In the Qur'an this word has also been used for those celestial powers (malaikah) which according to God's law control every thing: 6:61 istahfaz: to wish for protection: surah Ma'ida says: bimas tohfezu min kitaabillah: 5:44 the Book of Allah which was given to them for safekeeping: which they were required to protect: mahfooz: kept in protection: surah Ambia says: wa ja'alnas sama-aa saqfan mahfooza: 21:31 We made the sky a safe roof: Fathal Qadeer says that it means marfoo-a or high: ** but we did not get confirmation of this in the dictionaries: perhaps these meanings were taken that for protection something is kept so high that it is beyond people's approach or reach: but this is only guess work: for the meaning in detail see heading siin, miim, waw: Nasr says that alhaafiz also means straight and clear path.

Hah, feh, feh

Al hifaaf: the ring of hair on a man's head: this means everything which surrounds something : haffa bish shaiyi: he surrounded him with something:

*Taj **with reference to Gharibul Qur'an by Mirza Abul Fazal

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haf-fafo haulahu: he surrounded him:* the words which have hah and feh appear together, contain the meaning of gathering together or collecting:

Sura Kahaf talks about two orchards: Hafafna-huma benakhlin: 18:32 We placed date palms around it: surah Zumr says: wataral malaikatah haffeena min haulil arsh: 39:75 you will find that the malaika surround the sky: the sky (arsh) is the centre of the universe's

control: and malaika the forces which put God's program into action: all these forces work according to God's celestial control.

Hah, feh, yeh (hah, feh, waw)

Alhafa : man's or camel's foot and animals' hooves which due to excessive walking get injured or scraped: to walk barefoot without shoes or socks: ihtafa: he walked bare foot:****since a man ups and leaves barefoot only for some work which he deems urgent or most essential, therefore, this word is also used for intensity and exaggeration: hafia behi: treated him very kindly: respected him: expressed pleasure at seeing him: ***hafia anhu yahfaa: to find out about someone's welfare time and again: ahfas suwaal: he repeated the question again and again: he asked insistently: alhafee: a scholar who has acquired knowledge with great endeavour: one who can get to the bottom of things: istahfar rajul: he found out with much effort:***alhaafi: judge who gets to the bottom of the matter and decides the case: al hafee: one who knows the thing very well: **** one with vast and comprehensive knowledge: surah Airaaf says: yas aloonaka unna ka hafiyyun unha: 7:187 they ask you about the sa-a (the moment i.e. qiyamat) as if you are researching this subject beside everything else: surah Maryam says about God: innahu ka-ana bi hafiya: 19:47 He is very kind to me: He looks after my needs: hafio behi means to exaggerate in someone's respect:
*Taj and Muheet **Al Ilmul Ikhfaaq ***Muheet ****Taj

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Samai says hafio behi means to be when needed: and to make him stay with respect:*surah Muhammed says: inn yas-alukum ha fayuhfikum: 27:37 if he asks you (for wealth) and insists on his demand: pursues you or sticks to you or keeps after you bare footed.

Ibn Faaris has said that the root basically means 1) to prevent 2) be excessive in asking 3) to be bare foot: this root also contains the connotation of uprooting something: ihfa-ush shawarib: to shave off the moustache from the roots: the Muheet has cited a verse by Abu Faras son of Hamdan Advi which means: [has the importance of Deen been reduced to cutting off your mustache only](#): the nations of the world are laughing at your idiocy.

Hah, qaf, beh

Al haqab: the strap that passes under the camel's belly and is fastened to the 'howdah': the basic meanings of the word are to prevent or imprison: (Ibn Faaris) alhaqeebah: sack: especially the sack which dangles at the back side of the camel's seat: almohqib: a man who allows someone else to ride at his back on the camel: ihteqab fulan: that man tied something to the camel's seat and let it dangle: ihteqaba fulanul ism: that man tied a bundle of sins behind him: alhiqba minad dahar: a period of time which can not be measured: alhuqbu walhuqub: time: a period of 80 years: years and years : the plural is ahqaab: this word denotes an unlimited period of time:**surah Kahaf says:

*Taj **Raghib : Lataiful Lugha has written it means Ad dhara: time (indefinite).

Qur'an says about muttaqis (those who abstain and fear God) wazaw wajnahoom bihoorin een: 52:20, 44:54 just as hoor is used both for masculine and feminine, so is een plural for a'yan (masculine) and aina (feminine): Raghīb says zawwaj nahoom bihoorin een means to make companions: see heading zha, waw, jiim: therefore this does not only mean to be husband and wife but also to be companion and friend*: husband and wife are zauj for each other: accordingly the Qur'an has also called pure women of a jannati (heavenly) society as hoor: 56:22, 55:72 besides Lane has written with reference to various sources that ahwar (of which hoor is the plural) means pure or clean intellect: that is not cunning intellect but pure and clean intellect without cunningness: as such ma ya eesh bi ahwar means a person who is not clean in his dealings: who does not live according to purity of intellect: as such, in heavenly life, mutual friends or companions (hoorun een) whether friends or wives will not use their intellect to deceive each other but their intellect will be devoid of such impurities.

Hah, waw, tha

Heetah: means to protect; to keep safe; to safe guard: to resist: to fulfill someone's need: la zilta fee hiyata tillah: means May you live always in Allah's protection: rajulun yatahaw wato akhah: he looks after his brother: alhayito means wall because it protects the things inside it: almuhaat: a place where cattle etc are kept and which is protected from all sides: ** Kitabul Ashqa says that huttosh shai-a means to protect and al ihaatah: means to protect fiercely: Ibn Faaris says its basic meaning is to surround something: alhaitato: means a chaste and gentle woman: that is, one who is extra wary ***

*Raghīb **Taj ***Muheet

uheeta bilqaum: the entire nation (qaum) was encircled by annihilation:* that is, was destroyed.

The Qur'an says wallaho muheetun bilkafireen: 2:19 these people think there is no one to ask them what all they are doing; they are wrong; and their deeds can never remain without due results: God's scheme of things covers them and results of their deeds are surrounding them and they will surely be annihilated: thus, muheet includes both, the covering or protection of deeds and the annihilation due to the results of their deeds: likewise, it is said about jahannam (hell): jahannama lamuheetatun bilkafireen: 26:54 verily, jahannam (hell) surrounds them: at another place, it is said: wamaahum unha bigha-ibeen: 82: 16 they are not oblivious to Him.

Surah Kahaf says: wa uheeta bismarih hi: 18:42 which mean his possessions: the fruits of the orchard etc all were destroyed: surah Namal says: faqaala ahat toh bimalaam tuhit behi: 27:22 he said, I have found out something of which you are unaware: here ahaat means to have found out about something: to bring it within the bounds of knowledge: surah Albrooj says: wal laho min warayehim muheet: 85:20 Allah is unseeingly surrounding them: this means the same as said in respect of muheetun bilkafireen: surah Baqarah says: wala yuheetoona bishaiyin min ilmehi: 2:255 they can not understand anything out of or from within Allah's knowledge: they can not comprehend: cannot come within the boundary of their knowledge.

Hah, waw, laam

Haul basically means to change, to go from one state to another and be distinguished from other things: as such the thing which is not in its former condition but undergoes

*Muheet

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change is called: haalalash shaiyo ya istahaalash shaiyo: because there is a change in its condition: mustahalaatun and mustaheelatun: means a bent bow: it also means land which has not been cultivated for many years: (i.e. it becomes uneven and does not retain its former state): Raghīb says: hawwaltush shaiyia fatahawwal: means ghaiyyartush shaiya fataghaiyyar: thus Haul means change: hawalud dahar means the changes of time: Raghīb says Haal means the changes in one's possessions, body or in his psyche : Alhaal means the present time: hawal means to be cross eyed because the eye is not in its former (original) state: hiwal means decline or death ; this also has an element of change: Ibn Faaris says it basically means the movement of the times.

Haul also means the year: because it happens due to the revolution of the earth: 2:240 ahaalush shaiyi means the thing passed one year: or the thing is a year old: alhaaliyyo is a four legged animal which is one year old: Haul also means the surroundings: haulush shaiyi means the end of a thing or the side: hawalaika and haulaika are the ends which surround you: mahaulash shaiyi means the surroundings of a thing: * something which intervenes between two things is called haala bainuhuma: 34:54 that which intervenes is called hiwaal or hawal or huwal: to change something's direction or to deteriorate something is called tehweel: 17:56 * therefore it also means to deteriorate and to change from one state to another**

*Taj **Muheet

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alhawalah: means to turn the direction of a canal to another direction: muhaal means two opposites to be combined (which is impossible)*: also means baatil (untrue) and diverted from its right direction.

Haulah means spending power, observing power and power; it also means to firmly sit on the back of a horse: any load which one lifts on his back is also called haal: also a child's walker which helps him learn to walk*:

Heelah: Expertness in observing, and sharpness of sight; the control over affairs and tact; and mastery in affairs: Raghīb says heelah is the secret manner in which one reaches a conclusion: **we generally use it in a negative sense but in the Qur'an it is used to mean to have the power to change things and to deal with matters : la yastatee-oona heelah: 4:98

Haweel: means a witness : also a caretaker: hawalto lahu basri: means I looked at him sharply.**

Hah, waw, waw

Alhuwwah: greenish blackness: dark green: a color like iron that is reddish and blackish: ihwawatil ard: the land became green*

The Qur'an says wal lazi akhraj al mar'a: faja' alahu ghusa'un ahwa: 87:405 God grows fodder from the earth; then it dries up and becomes blackish rubbish: Raghīb has supported this meaning*** Fara'a has said when the grass dries up it is called ghusa'oon and when it becomes old and moth eaten and black, then it is called ahwa: *the feminine is hawa'u:

Ghusa'oon means garbage: see under heading ghain, theh, waw (yeh):

*Taj Taj and Muheet ***Raghīb

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Hah, waw, yeh

Al hawaiyyah: the roundness of anything: wound in a circle; like the intestine: plural is hawaya i.e. intestines: *6:147

Hawah; yahweeh: to collect something; to gather within: to be owner; to surround it; to keep watch over it*: Ibn Faaris says the basic meaning is to collect.

Hais

Hais: heen points to time like 'when': while hais points to place i.e. 'where': but Akhfush says it also points to time: **that is, hais can also mean 'when':

Surah Baqarah says: fakulu minha haiso shai'tum: 2:58 when ever you want and from where ever you want: eat: about the 'jannat' of Adam it is said: wakala minha raghadahaiso shaituma: 2:35 eat profusely from where ever you want: the heavenly society will be such that life's accoutrements will be available to every individual in abundance.

Hah, yeh, daal

Haada unit tareeq: yaheed: he moved to one side from the way: ar rajulu yaheedo unish shaiyi: man abstains from a thing either out of hate or fear: himarun haida: the donkey which balks at his own shadow: haidul jabal: lifted portion of a mountain which is high and jutting out: **hard, bent rib:** Ibn Faaris says its basic meaning is to move to one side from the path.

The Qur'an says: zaalika ma kunta minhu taheed: 50:19 this is the thing from which you used to balk and avoid:

*Taj **Taj- the Muheet also supports it.

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Hah, yeh, rah

Haara basaroh: yahaar: to be blinded (temporarily) by looking at something: haara fi amrihi: he could not find the right solution for the matter: hairah: actually means to be blinded by the glare: (and thus to turn the eyes away from there): haara wus tahara: to find no way: fahuwa hairaan: he was surprised: that is, being troubled at not finding the right path: haaral maa-oo fil makaan: when water finds no outlet and it keeps revolving in the same place*:

Almustaheer: a path in the middle of a barren desert about which it is not known where it will lead to: * it also means to be troubled and go crazy over not finding a way: the Qur'an says kal lazis tahwatush shaitaanu fil ardi hairaan: 6:71 like a man possessed by

his desires which the devils shayateen control and lead him astray in the world and the man is bewildered: that is one who follows his desires and loses the way and does not know which way to go.

Hah, yeh, zain (hah, waw, zain)

Haazash shaiya yahuza: to gather or collect something and take it within itself or towards oneself: inhaaza unhu: he moved away from it: inhaaza ilaih: he leaned towards him: tahawwaza wata hayyaz: to wind like a snake; to wind; to move to one side* the Quran has it: au muta hayyiza ila fi'atin:8:16 one who turns back to reach his group or party: Raghīb says it means one who moves towards an open place, to an edge, to a corner: it means every thing whose elements are interlocked with each other: **as such mutahayyizan ila fi'atin means to regroup with his own(or some other) party:

Hah, yeh, saad

Haasa unhu yahees: to move away from a thing: to run away to escape somebody: *

*Taj **Raghīb

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Ibn aaris says that it contains the element of surprise along with moving: almahees: the place where one moves to: the place where one runs to and move to one side*: wala yajidoona unjha maheesa: 4:121 they will find no place to escape it: they will find no sanctuary after escaping.

Alhais also means a person whose eye is smaller than the other: hais bais means something to become very puzzling:** intense confusion.*

Heh, yeh, daad

Haazas sayl: the flood rose , its water rose and flowed: actually the word means to flow and to start: haazatil mar'ato: a woman to bleed during menstruation:*** almaheezo: 2:22 to menstruate: the menstrual blood; the days of menstruation or the place from where the blood flows: this word is also used for menstruation itself: 65:4 Ibn Faaris says the red water that comes out of the babool (a sort of cactus) tree is called haazatis sumrah: Taj has supported the meaning:

Haazat taheez: to be haaizah: wush shaiyi lam yahizna: 65:4 the women who for some reason have not menstruated: (that is, according to their age, they should have menstruated but due to some disease they did not menstruate):

Hah, yeh, feh

Al haa-if: crooked or bent thing: also means one who has left righteousness: alhaa-if minal jabal: a portion of a mountain which juts out on one side: alheefah: corner; side: Ibn Faaris says the basic meaning is leaning : alahyuf: to be partial while making a decision: to be unjust: to be unfair: to be oppressive: haafa alaih: was oppressive towards him****: the Qur'an says: um yakhafoona un yahiful laahu alaihim wa rasulehi : 24:50 do they fear that Allah and His Prophet will be partial and won't do justice to them? (How wrong they can be).

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Hah, yeh, qaf

Haaqa behish shaiyo yaheeq: something encircled him:* wahaqa bi-aali fir-ouna su- ul azaab: 40:45 the worst type of azaab (punishment) encircled the qaum of Fir'oun: fahaqa billazeena sakru minhum ma kaanu behi yastah ze -oon: 6:10 the people who used to make fun of God's message were encircled by what they used to make fun of: that is, they were surrounded by the results of their deeds: Ibn Faaris says it basically means for one thing to overwhelm another: to cover it and stick to it.

Hah, yeh , nuun

Alheen: total time: whether it is little or more: in the Arabic language, heen means from a moment to infinity: Raghib says it means when a thing reaches and is possessed: haanal qaum means that which was desired by the qaum, the time for getting had come: heen also means period: and when it is meant to say that one thing happened after another then iz is added: for instance, haina-aizin: for instance untum haina-ezin tunzaroon: 59:84 when it is time for death, and life reaches the throat, at that time, after that, you are watching him: *

The Qur'an says laata heena manaas : 38:3 the ayat means this is not the time to run away. Hayyenah: fixed a time for it:*

Surah Baqarah says: walakum fil ardi mustaqarraw wa mata-un ila heen: 2:31 it means you have to stay on earth and avail of the benefits for a time, period of which or duration of which has not been fixed: this duration will be different for various nations and individuals : the time for any nation will be fixed by its deeds: as for human presence on earth, nobody knows about that duration.

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Hah, yeh, yeh

Ha-yiya; yahya; ya-hayyio:he lived: or became alive: hayaat: life: ahyaa: he made him alive : ihyaa: to give life: tahayya minhu: he shrank from him: biologists say one sign of life is to shrink: touch any living thing(insect etc) : its first reaction will be to shrink itself: if it is not living then it will remain as it is: this shrinking is actually due to its self preservation instinct: from this the Arabs derived the meaning of this root as shrinking: hayaa (shame, shyness) is also derived from it because that too is displayed by shrinking: a snake is also called hayya because it moves by shrinking and letting go.*

Raghib says hayaat means the faculty of sensation: death is its opposite: (see heading miim, waw, teh): Raghib says hayaat can be used from different perspectives : the faculty of growth: which is found in animals and plants 2) faculty of sense: 3) the faculty to think and act 4) freedom from sorrow 5) life after death which can be reached through life that is the life of intellect and knowledge 6) the life which is met only by God and which has no death (alhayyul qayyum):**

Ihyaa: to make alive: istihyaa: to keep alive; also to make live: but innal laha la yastahyi un yazriba mas'ala: 2:26 la yastahyi here means that God has no qualms about giving this example here**:

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La hayyia unhu means it is no bar: **alhaya means greenery and rain too: because these are related to the land's life: hayyia ala or hayyia hal means make haste in this work** Hayyiahu tahayyia to pray for somebody's longevity and a happy life: ** to salute (salam): ****4:86 tahiyat is actually used for ever lasting life *** also to be safe from all evils and misfortunes: ** almahiya means life: as life comes opposite death: 67:2 like this mamat appears as against mahya: 6:163 alhayato sometimes means soft or benefit : * alhayatut tayyebah : means jannat (heaven) or halaal (permitted) rizq (sustenance): ****hayyit tareewo means the path became clear or distinct: and tareeq hayyi means clear path. ****

For life after Death , the Qur'an says wa innad daral akhi-ratah: here instead of hayat the word hayawan has been used which rhymes with fua'laan: this difference is very significant: in the Arabic language the words rhyming with fualaan have the connotation of intensity, overpowering, for something to appear suddenly, and movement and the element of being disturbed : this means that Life after death is not a link in the chain of life in this world which is governed by physical laws: life will suddenly adopt a new form there: *****and instead of stagnance there will be constant movement and effort:

*****also see akhiratun and qiyamatun which are mentioned under the headings alif, kha, rah and qaf, waw, miim: also see the word Rahman which will be found under the heading rah, hah, miim:

Hayaat: has different meanings as mentioned in the Qur'anic ayats above:

*Taj **Raghib ***Lane: he has also written that a snake is called hayyah because of its long life: the Arabs thought that the snake met its death only due to some accident: not biologically: *****Muheet ***** this means that the life after death will indeed be a continuation of this life, but it will not be according to the physical laws : it will have other set of laws there.

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But this fact must be well understood that the Qur'an does not call only the physical life as hayat: real life, in its eyes, is that which attains the height of humanity: in which Man develops himself by acting upon the laws of God: alhayatud duniya means quick benefit: instant benefits: only present benefits: that is, a life which has no eye on the future:

physical life in which Man exists on the animal level: he does not have in mind the delightfulness of the life after death nor believes in the continuation of life (after death): this is alhayatyud duniya: we should keep the Qur'anic meanings of hayatud duniya and life after death in mind: also the fact that as generally believed, life means to breathe and death means for the breath to stop; that is not so but has a deeper meaning: and these words have been used in a wide connotation: therefore, at every place, we must see , which meaning is more befitting according to the context: as for example, when we say that that nation is dead we do not mean that the individuals of that nation are buried in their graves; and when we say that that nation is among living nations, then it does not mean that the individuals of that nation breathe; *the meanings of alive and dead nations is obvious: the Qur'an has used these words at some places in these connotations too: as surah Anaam says: awa man kaana maitan fa a-hainaahu wa ja'alna-lahu noorain ya shamsi behi fin naas...:6:123 and he who is dead...then We enliven him, and walks among people....: it is obvious here that life and death here are not physical and mean guidance and being led astray : this difference in the meanings of life and death must be borne in mind at every step : the prophets used to come in order to give 'life' anew to 'dead' nations with which they could achieve all the successes of life: 8:24 this life can now be had by following the Qur'an but only those who have the capacity to 'live': 36:70 and he who wants to escape disaster: 2:2

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Khah
Hah, beh, alif

Khabah; yakhbawuh: khaba: to hide; to keep behind a curtain; Ibn Faaris says it basically means imra atun khibah: domestic woman who hardly goes out from home: alkhabiya: the seeds which the farmer hides in the earth: the bounties of nature which it has buried in the earth: alkhub: buried or hidden thing*

The Qur'an says alku'ba fis samawati wal ard: 27:25 the treasures hidden in the highs and lows of the universe: their latent potentialities: the treasures of sustenance (rizq) hidden in them.

Khah, beh, the

Al khabt: low, vast land: ** vast land in which there is no plantation: (Ibn Faaris): akhbat: he reached the low land: later this word came to mean softness, humbleness, to obey, to be content : **

The Qur'an says about the momineen: wa akhbatu ila rabbihim: 11:23 they obey God's law : that is fa-tukhbit lahu qulubehim: 22:54 before Him, their hearts bow, or become soft: at another place it is said: mukhbateen: 22:34 those with softness and obedience: before that :faklahu aslamu: 22:34 those who bend before God's laws, those who accept them with good grace.

*Taj and Raghīb **Taj

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Alkhabiss: is the opposite of tayyab: and for its meaning referring to headings tha, yeh, beh is must: khubus means dirty, hateful and unpleasant: either edibles or in speech: or acts: or beliefs and thoughts: alkhabis: cunning man; or useless thing* khabasul hadeed

wal fizza: a mixture of iron and silver which is melted and separated in the oven:

mixture; adulteration; alkhubs: also means fornication:

Surah Airaaf says khabus: it is used for saline land which does not grow anything or if it does, then very little: 7:58

In surah Ibrahim, it is said: kalimatun tayyebah as against kalimatun khabisah: which has been likened to shajaratun khabisah: 14:24-26 it means a tree which gives no fruit:

wrong concept of life: it appears very correct but does not produce any result: and all effort is lost: although wrong concept grows very fast and has a lot of glamour: 5:100 but it can never be stable, for its roots are not deep : 14:26

Khabais; khabisatun is the plural: 7:157 says that the prophet declares the tayyeba (that which is good) as halaal and khubaais (that which is not good) as haraam: that means the things as termed haraam (forbidden) by the Qur'an are khubaais and the things which are halaal are the tayyeba: for details see headings heh, rah, miim, and heh, laam, laam.

The Qur'an has used the word khabiss also for those whose deeds are bad or bad deeds too: surah Noor says alkhabsaatu lilkhabsien....: 24:26 this can also mean khabis things are befitting khabis people and also that khabis women are for khabis men: the second meaning is confirmed by the next ayat which says azzanee la yankeha illa zaaniah....: 24:3 a fornicating man can only wed a fornicating woman....(this is explained in

Mafhoomul Qur'an).

*Taj and Muheet

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Khah

Khabar: plural is Akhbar: khabarun and nabaoonn differ only in that nabaoon is news about a very big event and khabar is news about ordinary affairs: the experts of dictionaries say that khabar is something which is copied from another: *but the Qur'an has not used this word with this distinction: Hazrat Moosa (Moses) said to his family, I have seen fire: sa'atikum minha bekhabar: 27:7 I will bring news about it you.

Alkhabeer: one who knows or has the news: or one who gives the news*: the Qur'an has used this word as one of the traits of God: wallaho bimaa tamaloona khabeer: 2:271 Allah is aware of what you do: Khubr also means to know something: *18:68 Muheet says this is knowledge on the basis of experience.

Ibn Faaris says the basic meaning of this root is knowledge: as such khabar must have knowledge and familiarit, both..

Khah, beh, zain

Alkhubz: bread*: 12:36 the real meaning in this root are to shun and kill: alkhubz means for a camel to strike the earth with his 'hand': since bread (roti) is also made by slapping the dough in the tanoor with the hand, it is also called khubz: or because bread shuns or kills hunger: sometimes the word is used for edibles or means of livelihood**:

Khah, beh, tha

To strike something hard: to trample something forcefully with the foot: to strike the tree with a stick and make the leaves fall: khabatul lail: to walk at night without knowing the direction where one is going:

*Taj **Muheet and Obn Faaris

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tahabbatush shaitaan: the devil maddened him: * Raghīb says a king's oppression is also called khabt: and ikhtebaatul ma'roof means to demand a favor from someone perforce:**

Surah Baqarah describes those who practice usury as la yaqumoona illa kama yaqumul lazi yataklhab batto hoosh shaitaano minal mus: 2:275 these people stand like they have bitten by the snake: this state embodies mental agony as well as a troubled heart which gives no calm to them as their hearts are afire with the greed for more wealth: if in this ayat ush shaitaan is taken to mean the wild emotions of man, then it would mean, the man who is being mad due to his desires:

Khah, beh, laam

Alkhabl; alkhabal: it basically means for some trouble (something amiss) to appear: such as some trouble to develop in man's limbs: to have an attack of paralysis: to be mad: Zajaj says it means for something to be lost: later, it commonly meant annihilation or loss: rajulun mukhabbal: a man whose hands and legs have been amputated*** The Qur'an says laya loonakum khabala: 3:117 your enemies will leave no stone unturned to hurt you: this embodies all types of .loss.

Khah, beh, waw

Khabatin naaro wal hurb: the fierceness of the battle dimmed: became calm: his flame was saddened:* surah Bani Israeel says kallama khabat.....17:97 when the fire will start dying: later it is said zidnahoom sa'eera: we will stoke the fire for them to make it burn brighter.

*Taj **Raghīb ***Muheet

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Khibaan: is that curtain with which something is covered: also the ear of the corn: the husk:**

Khab: 27:25 see under headings khah, beh, alif ;Ibn Faaris says khabwoon and khabun, both mean to hide.

Khah, teh,rah

Alkhatr: worst type of going back on one's words: to break an agreement and to deceive*: this is that break of agreement for which one works so hard that he becomes dead tired* so that he becomes tired and weak and his limbs become weak too:** alkhatar is of the same meaning as alkhadar that is , such stupor as is created by taking some poison or drug that is the cause of slackness in the limbs and weakness: rajulun mukhatta: the man whose limbs become slack: khattarahush sharaab: drink has made his limbs slack: * Ibn Faaris says it basically means laziness and crazyness.

The Qur'an says khattarin kafoor: 31:32 it can also mean a con man, or a man who has become lazy because of lack of hard labor: or the man who is lazy in carrying out God's orders.

Khah, teh, miim

Khatum: means to hide or cover something: to close and to make something safe thus: as such when land is cultivated and seeds sown then watered for the first time, it is called by the Arabs as khatamuz zar'a: because after watering the mud sticks together and thus hides the seed which becomes safe thus: the bee also collects the honey in the honeycomb cells and lays a thin wax layer at the mouth to close the honey inside and keep it safe: this too is called khatam by the Arabs: later, the honey itself, and the mouths of the cells too came to be called khatam.

*Taj abnd Muheet**Raghib ***Taj

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Khatamash shaiya khatma: means to reach the end of something*: Ibn Faaris says this is its basic meaning: khatmun and tab-oon are used in two ways: 1) to put a seal on something: the mark that is made by sealing: then the meaning widened and it came to mean to close and stop from something: because by sealing the thing inside, one closes it and it is not brought out: **khitaam is the wax which is used to seal: and khatamun is the seal itself: the end of everything is also called khatamun: as such khatamul qaum would mean the last individual of the nation: and the last part of any drink is called khitaam: (Ibn Faaris): Faraa thinks that khatamun and khitaam are close in meaning: fulan khatama alaika babeihi: that man avoids you and closes his doors on you.*

Qur'an says khatamullahu ala qulubehim or taba'allahu....: 2:7 when hearts are sealed it means that they lose the capacity to think or understand: surah Anaam says: akh-azallahu sum-akum wa absarakum explains khatama ala qulubekum: 6:46 that is, the doors to knowledge are closed on him: this is the condition of those who willingly adopt the wrong path, because they prefer quick benefits to the pleasantness of future: 16:106, 108 then there are those who are unwilling to hear the right thing and when they are confronted with it, turn their heads and walk away: 17: 45,46 their condition is such that they attend your sittings and it appears that they are listening to you quite attentively but they are listening to something else (they are faking that they are listening to you); and only know how to follow their desires: 47:16, 17 and do not deliberate on the noble Qur'an: 27:24 their deeds themselves turn into rust and seal their hearts: *

*Taj **Raghib and Taj also Ibn Qateebah (Alqartain vol.1 page 14)

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These explanations clarify what khatamul lahu ala qulubehim means: that is, it is not Allah who seals the hearts, their own deeds, according to the laws of nature, become the seals.

In surah Tatfeef the drink in jannat (heaven) has been called raheeqim makhtoom: 83:25 also with it is: khitaamohu miskun: 83:26 it will taste (the taste in the mouth that will remain) will be like musk: because mizajohu min tasneem: 83:27 it will be mixed with water which is coming from great heights: which will give life the strength to reach the highest destination :

Surah Ahzaab calls the Prophet SAW as khaataman nabiyyin: 33:40 khatam has been explained earlier and as per those meanings it would mean that the Prophet is the last

prophet: to think that prophet hood continues after him is against the Qur'anic teachings: since the Qur'an is the last Book that has been revealed by God, the Prophet is also the last prophet: (See nuun, beh, alif for the meaning of nabi (prophet) where it has also been explained that there can be no nabi without a holy Book): therefore, there was no celestial book after the Qur'an and no prophet after Prophet Muhammed SAW: the concept that with the prophet's seal others can also become prophets is to be unaware of the reality of prophet hood: prophet hood was endowed on any man by God not due to any effort or expertise: nobody could acquire it, nor could any prophet relegate it to anybody: (details will be found in nuun, beh, alif): as such any claim to prophet hood after Prophet Muhammed SAW is patently untrue.

But there is another form of the claim to prophet hood which is very complex and as such demands careful deliberation. Prophet hood is to acquire knowledge directly from God: that is, his own intellect or knowledge has nothing to do with it: he must get the knowledge directly from God: in sufism, there is a concept that aulia Allah (Allah's friends) or Sufis get direct knowledge from God, and that is called kashf or ilhaam: but the difference is of name only as manifested: kashf, ilhaam and wahi are all the same, only the names are different: thus inherently this concept lays open the door to prophet hood: according to the Qur'an, whatever knowledge God wished to impart, He gave to the last Prophet SAW: this knowledge is now safe in the Qur'an: now, no human can have direct knowledge from God:

*See qalb, samaa, basr

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kashf and ilhaam are man's own psychological tribulations, they are not from God.

Khah, daal, daal

Alkhudd: the cheek: 31:18 a rectangular hole dug in the ground: al-ukhdood: ditch *
The Qur'an says: qutela ashaabul ukhdood: 85:4 the Muheet relates that the king of Yemen, Zunawaas, asked able bodied Christian young men to give up Christianity: when they refused he had a trench built and put them in it to burn in the fire which he had going there: the Tajul Uroos relates that Bakht Nasr torched God fearing Jews like this*: but the context of the Qur'an shows that it means all those opponents of Islam who were fighting against the God's Prophet SAW and used to keep the fires of war burning: the Qur'an has given the news about their destruction: also see heading ashaabul ukhdood and tubbah:

Khah, daal, ain

Khad'a means hypocrisy: to secretly connive against someone* Ibn Faaris says its basic meaning is to hide and keep secret: actually khad-oo is that female camel which at times gives milk profusely and at others completely dries up: *** Arabs were famous hosts: the used to live in the desert: and the milk and meat of their animals was readily available with them: imagine the chagrin of the host who goes to milk a camel only to find she has dried up: thus a camel (she) which could not be relied on was called kjhad-oo:

*Taj**Lane ***Muheet

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this can well explain what khada'a is: khaidah means a mirage: * and also the path which is seemingly leading to one's destination but the reality is against it:* a small room built beside a bigger room where the valuables of the house were kept was called khadia: *Lataaiful Lugha says alkhadih and alkhuduh means the path which sometimes becomes very clear and is sometimes completely lost: and khaduh is that way of life in which hypocrisy is practiced: or which is less than expected: or that which is not stable (not on the same condition) : khadal karteem is said when a philanthropist unexpectedly turns miserly: khada'al matar means when it rains less than expected: sooqun khadia means a market which does not stay stable: and khada'atil umoor means for conditions to deteriorate: *khada'ah also means to become less: *as sinoonal hawadeh: are the years when sometimes there is a good crop and sometimes drought: or which years have lots of rain but little produce: deenarun khadeh is that Deenar (Arab unit of currency) which looks okay but on scrutiny is found to be counterfeit: (Ibn Faaris): as such khadeh means the person who in his emotions either flares up or withdraws within himself: or that hypocrite who appears as he is not only to gain some profit, and in this way he deceives the society: such people cannot be trusted: the Muheet says khada'a basically means secretive and hidden- ness which can not be judged before hand: *** this is the hallmark of opportunists or emotionalists.

*Taj**Muheet***Lane

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the Qur'an has described this sort of deceptive mentality as the disease of the heart: fi qulubehim maraz: 2:10 and said further that this is psychologically a deception with Self: wama yakhda-oona illa anfasahim wama yash ooroon: 2:9 since God's scheme of things makes them deceive themselves as such surah Nisaa describes them as innal munafeqeena yukhadioonal lahu wahuwa khadi-oooom: 4:142 these hypocrites want to deceive Allah but (due to the laws of God) it so happens that they deceive only themselves: that is wama yakhda-oona illa anfasahoom: Deceiving God is Self Deception actually, but people do not understand ma yash aroon: they do not have awareness about it: as it is, anyone who is blinded by emotions, loses his understanding power.

Khah, daal, nuun

Alkhidn : companion: one to talk to: friend*: Raghib says this is used mostly for a companion who stays with one due to sexual desire: * words which have khah and daal together contain the connotation of effectiveness: ** Ibn Faaris says it basically means to stay with someone:

The noble Qur'an has said about the sexual relationship of man and woman: mohsinaatin musafihaatin wala mattakhazati akhdaan: the meanings of mohsanaatin and musafehatin can be found under the heading hah, saad, nuun and siin, feh, hah especially under hah, saad, nuun: from there it will be clear that safhun means sexual relationship only for pleasure seeking: for which the Arabs used to send messages to Jahilia women : that was the custom in those days: khizn is secretive affairs: both ultimately come to the same thing:

*Taj **Al-Ilmul Khafaaq

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they are mentioned separately here so that all forms of sexual relations (out of nikaah or wedlock) be rejected: and only one form remains which is mohseneen: that is, protected and in wedlock: musafeheen means only for pleasure seeking: this includes illegal fornication or to fulfill the custom of marriage without accepting any of the responsibilities of wedlock: and muttakhizaati akhdaan would simply mean illegal fornication: although the Qur'an has used the words in the context of slave girls, (which the Arabs used to have in those days); (see heading miim, laam, kaf): but it is commonly applicable because as per the Qur'an illegal fornication is not permitted ,no matter in what form.

In other words, safhun would be the satisfaction of sexual desires in a way acceptable to society and khidnun a form which the society deems impermissible: as per the Qur'an, however, every form of sexual intercourse would be impermissible that is against the Qur'anic nikaah (wedlock) and its purpose (which is perpetuation of the human race) whether society feels it is permissible or impermissible.

Khah, dhal, laam

Khazalatiz zabeeha: the deer (female) lagged behind its herd: such a deer is called khaazil or khuzool: mostly such deer or cow lags behind due to its young one: *tahazalat rijlahu: his feet left him and he lagged behind: such a man is called rajlun khazulur rajul : alkhazlaan: for a man to back out who was believed to be very helpful: *Ibn Faaris says it basically means to back out and not help.

Surah Aali Imraan says inn yakhzul lakum faman zal lazi yansurukum min ba'dehi: 3:159 if He leaves you without help, who is there to help you?

*Taj **Raghib

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a nation which is left un-helped by God's laws (resources) as against yansur: 3:159 and that nation lags behind, cannot be helped by others: such an individual or nation which lags behind others is deprived of the blessings of life: 17:22 Islam means all Believers to progress in unison: (see tasalam in heading siin, laam, miim): and ism means to stay behind or lag behind due to some personal weakness: (see heading alif, theh, miim): but if somebody due to various temptations, children's love being the greatest attraction among them, lags behind his party, it will be called khazal: that is, to lag behind the group of momineen due to some personal benefit or emotion or to lag behind the nations of the world because of giving up God's system of life; these are both khazal.

Surah Alfurqaan says: wa kaanash shaitanu lil insaani khazula: 25:29 i.e. the rebellious human emotions seemingly would be with one to the last, but at the time needed give up man's company; i.e such emotions are only temporary.

Khah, rah, beh

Alkharaab: desolation: is the opposite of umraan or habitation: to be unihabited: khariba: to become inhabited: akhraba: to make inhabited: to make desolate: alkhariabah: isolated or inhabited place: alkhariabah: a sieve: impairment: impairment of Deen (religion); doubt

and blame; Ibn Faaris says it means for a corner to break off and thus create an impairment and to be full of holes: like a knife is blunted as its corner breaks off: Ibn Faaris says alkhurbah means a hole: and alkhurabah means the needle's eye. The Qur'an says: yukh-reboona buyutahum biaidihim: 59:2 they make their homes desolate with their own hands: surah Baqarah says about the mosque (Muslim's place of worship): that anyone who obstructs the name of Allah in them : sa'a fi kharabiha:2:114

****this is said because khaazil is the she-deer which lags behind because of its kid:
*Taj, also Ibn Faaris

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he tries to make them desolate: the desolation of mosques is not only that it is devoid of namaazis(those who go there to pray) but also that they be devoid of Allah's zikr (discussion) and discussing His traits: that is why aqamus salatah wa amrohum shoora bainahum: 42:38 has also come with it: i.e. establishing of namaaz (prayer) and mutual consultation go with each other i.e. where there is one , the other is there : at another place it is said that the mushrekeen (those who involve others with Allah) can not inhabit the mosques 9:17 because they do not obey pure or chaste laws.

Khah, rah, jiim

Khurooj means to come out; alkharij is expenditure as against income: kharijo kulli shaiyin: the part of everything that sticks out: or which is evident: alkharijiyyo: a horse which is better than its parents : also anything that surpasses others of its species:
*kharaja fulaan fis sana'ah: so and so man became an expert in his workmanship:
naaqatun much-tarijah: the she- camel which surpasses she-camels and becomes like a he-camel: *yaumul khurooj: the day of Eid or mela (carnival) when people come out all decked up: *kharajatir rayiyatu alal ewaali: when the subjects rebels against the ameer or leader and stop obeying him:

The Qur'an, saying that God enlivens the dead land with rain , goes on to say: kazaalikul khurooj: 50:12 this way there will be 'khuruj': here khurooj means life anew: this has been called a little further on as yaumul khurooj: 50:42 in the Quran the words qiyamat, saa'at, bo-as, khurooj have special connotations: but all these have the elements of life anew: this life anew could be a nation's renaissance, or for the entire humanity to stand on its own two feet, or the Life after Death of an individual: all these concepts are included in the said terms and context will determine as to what they mean at a particular place.

The words kharaj and kharaaj have also been used in the Qur'an: as in 18:64 and 23:71: it means the sum which one takes out of his wealth and gives others:

*Taj **Muheet

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among the Arabs kharaj was the amount a slave-owner had fixed for spending towards his slave(for paying him): later, this word came to be used for land tax: now, every tax that the government receives from the people is called kharaaj: in the beginning kharaaj used to mean for the produce of the land but later it came to be used for tax received from

properties too.*

Kharij: that which comes out: makhraj: the place where something comes out from:
akhraj: to take out; to give birth; to produce: ikhraaj: to get something out: to give birth:
mukhrij: the one who gives birth: produces: mukhraj: that which is born: or the place or
time from which something has been taken out:17:80 istakhraj: to take out: surah
Baqarah uses ikhraaj as against kit'aan: 2:72 that is, to make evident: in the same surah, it
is said in Adam's tale: fa akhrajhuma: He got the two of them out of there: and later it
says: wa qulnah betoo: 2:36 it is obvious then that khurooj and huboot are different:
khurooj simply means to get out while huboot also has a demeaning connotation: (For
Details see my book Iblees and Adam).

Khah, rah, daal, laam

Alkhardil: mustard: khardalal laham: he cut the meat into many small pieces:* the Qur'an
says misqaala habbatin min khardil: 21:27 equal to one mustard seed.

Khah, rah, rah

Alkhareer: the sound of water running or wind blowing: the sound of an eagle's wings in
flight: the sound of snoring: alkha: actually it means to fall from a height and the sound
of the fall; later, it started meaning every type of fall:

*Taj

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Kharra moosa sa-eqa: 7:144 Moses fainted due to the lighting and thunder: ya fakaa-
anama kharraminas sama'i: 22:31 as if he fell from the sky: this is the state of a mushrik
(one who worships other gods too):
Surah Furqaan has enumerated various qualities of a momin(believer) : one of them is:
izazu kirru bi-ayaati rabbehim yakhirru alaiha summa wa umyaana: 25:73 when the
ayats of the Rab are recited in front of them then they don't follow it like the blind or
deaf (that is, instead they pay attention): the Muheet says: kharra alish shaiyi means to
stick to one thing: * from this it is obvious that the Qur'an cannot be result producing if is
simply adhered to emotionally without any deliberation: the quality of the momineen is
that their acting upon the Qur'an is based on careful thought: imagine how can the
Qur'an which does not allow even its own ayats (sayings) to be followed blindly and
without understanding, allow non-Godly things to be worshipped or accepted without
deliberation? It says a momin does not follow something without properly understanding
it: it orders him to: la taf fafo ma laisa lak behi ilmun; innas sam'a wal basara wal fuwada
kullu oolaika kaana unhun masoola: 17:36 do not follow something which you do not
understand: verily the sight, hearing and the heart (or mind) will all be questioned about
their responsibility: for knowledge, the sight and hearing (i.e. the senses) and the
qalb(mind) are necessary: and momin is one who follows God's orders after having an
understanding.

Khah, rah, saae

Al khars: to estimate: to form an idea: to guess without knowing about something which is uncertain: kharsun nakhal: to guess how much dates the tree would produce: kam khirsu ardika: what is the estimated produce of your land? As such every guess work is called khars even falsehood: *

*Taj **Muheet

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the Qur'an says: inn yassabeoona illaz zanna wa inn hoom illa yakhrumoon: 6:117 these people follow their whims and their talk is mere guesswork: surah Zareyat says: qutela kharrasoon: 51:10 those follow mere guesswork will be destroyed: truth is based on facts: therefore Deen is based entirely on haq or truth: no guesswork can be Deen: each and every word of the Qur'an is safe with us: (Qur'an's internal and external, historical evidence supports this theory): therefore it is truly Deen and the criterion for truth and falsehood: Raghīb says to say something by guessing, even if it is true, is still kazab or false: so kharras means kazzab or liar **: kharasa: he lied ***

the Qur'an claims that those who follow guesswork shall be destroyed: as such those follow guesswork in Deen will never succeed: our condition (the Pakistanis' condition) testifies to this.

Khah, rah, tha, miim

Al Khartoum: the nose*: or the front part of the nose: also means an elephant's trunk: ***Sa'ab says that khatm and Khartoum is generally used for the front part of the face of wild animals: kharateemul qaum: the leaders of a qaum or nation who are in the forefront of everything: *this is an allegory to being eminent: .

The Qur'an says: sansimohu alal Khartoum: 68:16 We shall disfigure his nose (i.e./ We shall demean him): to deface the face or nose was very demeaning **: it embodies an element of disgrace which can not be hidden.

Khah, rah, qaf

Ilkharq: to tear something up without giving it any thought: this is opposite al khafaq which means to make something [properly] :*

*Taj **Raghīb***Muheet

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kharaqas saub: he tore up the cloth without judging: surah Bani Israeel says: innaka lan taghraqal ard: 17:37 this means to tear up or drill holes: some say that it means cutting the distance (shortening it) from one end to another **in surah Qahaf it is said about making a hole in the boat lkharqaha: 18:71

Kharaq: he lied: kharaqal kazab: he fabricated a falsehood: alnakharraq: to make a falsehood: at takhreeq: to lie profusely**surah Anaam says: wa khraqu lahu baneen: 6:101 they believe in God's progeny which is patently untrue: their concept is against all factors, belief etc: it shatters the truth.

Kjhah, zain, nuun

Alkhazn: basically it means to hoard something*** alkhazaanatu wal khazeenatu wal makhzan: storehouse: the place where something is hoarded: ***alkhazeenah: something which is safely hidden: the plural is khazayin: the Qur'an says: mla aqulu lakum indi

khazayinil lah :6:50 I do not claim to have the treasures of God: khaazin: one who collects: or guard or protector: the plural is khazanoon or khazanah: the Qur'an says: waqala lahu, khazanatuha: 39:72 the guard of the Heaven tell them or say to them: Ibn Faaris says the word means to safekeep something: khazayinullah are those forces and treasures of the universe that have not yet come within man's knowledge:

Khah, Zain, yeh

Khizyun means such ignominy which puts to shame: that is why this word is used to mean both demeaning and shame: as such it would mean shameful demeaning: or to disclose such faults as shameful to disclose**

In the Qur'an, the result of living against the laws of God has been related as: khizyun fil hayatid duniya: 2:85 that is, shameful ignominy in this world: surah Taha says: Nazilla wa nakhza: 20:134

*Raghib **Taj ***Taj and Raghib

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the two words have appeared together here and they mean shame and chagrin: in surah Hijr this word has come with tafzagoon: mukzi alkaafireen: one who imparts shameful disgrace to the kaafirs (deniers): 9:2 a life of honor and dignity is momin's way of life: ignominy and disgrace is God's punishment: as such the nation which faces these in the world can not be a party or group of momineen: Ibn Faaris says basically the word means to distance: that is, a nation which is distanced from life's happiness: and this is the worst type of disgrace.

If it is to be determined whether a qaum or nation is living according to the laws of God, then it should be seen whether that qaum is living a life of honor and success and power or is disgraced in comparison to other nations of the world: if the qaum is not living honorably in comparison to other nations of the world, then it is not following God's laws: the following should be well understood in this context:

- 1) A nation which follows the laws of the universe but its cultural life is subject to its own laws, then although it does attain immediate benefits (that is, in this life) but its future is dark: the western nations fall into this category.
- 2) A nation which follows the laws of this universe as well as the laws of God, it lives a successful life in this world and has bright future too: this is the particularity of the party of momineen (believers) but
- 3) A nation which neither follows the laws of this universe nor follows the laws of God in its cultural life, faces ignominy in this world as well as the Hereafter: we (the Pakistanis) fall into this category: khizyun fil hayatid duniya wa yaumul qiyamati yuraddoona ila ashaddil azaab: 2:85 ignominy in this world and disgrace on the Day of the Judgement.

Khah, siin, alif

Il khasi: waste wool which is useless and thrown away: thus the word acquires the connotation of degradation and hatred:

*Taj

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as such khasa'al kalb means: he shooed the dog away: and khasa'al kalbo means the dog became homeless: a;lkhaasi-o: mean; one who is shunned: *Ibn Faaris says it basically means to distance: to remove.

The noble Qur'an has said qirdatan khaseyeen: 2:65 disgraced monkey (for its meaning see heading qaf, ra, daal): khasa'al basaro: the eye was surprised and tired (due to wonderment): *surah Almulk says: yanqalib ilaikal basaro khasi'a: 67:4 sight will become homeless and return to the eye: surah Almomineen says about the dwellers of Jahannam (Hell): ikhsa'oo fihaa: 23:109 live here with ignominy and disgrace: be away from life's happiness and be deprived of them.

Khah, siin, rah

Khasera fulaan: means that man was lost on the way**was killed**: alkhasru walkhusraan: means to make less: lessen: fault: khasaral wazna walkai;la wa akhsar: he measured less: some dictionary scholars say that alkhasir is a man who when giving measures less and while takingf takes more than the measure or is due: **the Qur'an says: ooful kaila wala takunu minal minal mukhsereen: 26:181 measure to the full and do not be among those who give aloss: surah Tatfeef says:izak taalu al;an naasi yastaufoona wa iza kaaluhum au wazanu hoom yukhseroon:83:203 when taking they measure fully and while giving they lessen the measure: (this ayat relates avery big economic principlke; details will be found in heading beh, yeh, ain): surah Rahman says: wa aqimul wazna bilqisti wala tukhsarul meezaan: 55:9 keep the measure full according to fairness and do not measure less: also do not spoil the balance of society.

Safqatun khaserah: unprofitable tyrade which incurs loss:** alkhasartah means deception: reneging: meanness: lopss: khassarahu takhsereera killed him**

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Alkhaasir: one who goes missing on the way: one who gets killed: who can not succeed: **onw who suffers loss in trade: Raghib says that khusr includes both loss of material things and loss of non-material or figurative things: that is, loss of wealth as well as loss in intellect or eemaan, and health and honor: ***Ibn ul Aarabi has said thaty alkhaasir means a man who has lost both, his intellect and wealth*.

KIhusr: loss; destruction: innal insaana lafi khusr: 103:2 if man is left without wahi, then he will be a loser: this loss includes all kinds: khasaar: annihilation: loss; one who suffers losses: akhsar: one who loses the most: taqseer: to give loss: to shun from the good things (khair): Ibn Faaris has said that the root basically means loss and to decrease.

Khah, siin, feh

Khasafal makaan: yakhsefu: khusufa: that ground caved in: *****Ibn Faaris says it means to go deep and hide, to cave in: the Qur'an says fakhasafna behi wa bidaarehil ard: 28:81 We buried Qaroon and his house: destroyed him: khasaf also means to tie up an animal without food and water: this led to its means to be oppressive against someone then this word also came to mean disgrace, insult, and to be oppressive: alkhaasif: weak: batal qaumu alal khasf: the people spent the night hungry: saamahu khasfa: he insulted and disgraced him: alkhasseef: caved in: as adjective: akhsafatil ain: the eye went blind****.

The Qur'an says yakhsiful lahu bihimul ard: 16:25 means destruction: that is, God will bury them in the ground; destroy them: khusoof: lunar eclipse *****: berun makhsufah: the whose water disappeared: *** Qur'an says about the revolution brought about by Hazrat Muhammed SAW: khasafal qamar: 75:8

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which means that the dark ages of the Arabs(who had the moon as their insignia)would ::weaken: they will become weak:their opposition and rebelliousness would end: these are the figurative meanings: but the literal meaning would be : the moon was eclipsed: it waned.

Khah, shiin, beh]

Khjashab: thick wood: plural is khushub: the Qur'an has likened the hypocrites (munafeqeen) with khushubun musannadah: 63:4 that is, such wood, which have been stood with the wall's support: the Muheet says that khashabatun khasnbah is a wood which has eaten inside by termite: **that is neither do they have intellect or the power to deliberate; nor the freshness of life; neither is the heart in its place, nor the mind right: useless things: khashabash she'ra means when somebody recites a verse without making it presentable : fahlun khasheeb is an untrained camel: jabhatun khashba-oo : uneven forehead: this means Ibn Faaris says to be hard and uncouth or rough: alakhshab means a hard, rocky mountain : also a fresh sword which is not smooth and shiny due to being new:

These meanings make clear why the Qur'an has called the hypocrites (munafeqeen) as hushub.

Khah, shiin, ain

Khasha means for the voice or eye to be lowered: *khasha'atil aswaat: 20:108 voices will be lowered: khaashe'atun absaruhum: 68:43 their eye will be lowered: later, it is said: tarhuquhum: disgrace will overtake them: this makes the meaning of khashe'atan absaruhum: that is the eyes to be lowered due to shame and disgrace: hashat'il ard: the land dried up and there was no rain:* khushu-ul kaukab: for the star to lower at time of setting: ksha'atish shams: the sun was in eclipse: ikhtasha'a: to drop the head and lower the eyes*:

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Placed them one over another to hide their bodies:*in the tale about Adam, the Qur'an says: wa tafeqa yakhsefaani alaiهما min waraqil jannah: 7:22 they began covering themselves by putting the leaves from the garden one over another: this is a reference to the awareness about sex (organs) that is, awareness about shame or shyness: details about this matter can be found in my book Iblees and Adam)

At takhsuf: to try hard for acquiring something which you haven't got: *Ibn Faaris says it basically means for one thing to merge with another:

Khah, saad, miim

Alkhusuma: quarrel: alkhasm: one who quarrels (it is also the plural and the feminine too): alkhasem: one who quarrels: alkhusm: the corner or edge of anything: alkhusum: the mouth of the valleys*.

The Qur'an says aladdul khisaam: 2:204 highly quarrelsome: surah Hajj says: hazaani khasmaan: 22:19 these are two parties that quarrel with each other:

Surah Nahal says about Man: huwa khaseemum mubeen: if he is allowed to be without the light of the wahi, then he will be found to be openly quarrelsome: (also see heading jiim, daal, laam): surah Zakhrif says: ma'zara buhu illa jadalun bal hum qaumun khasmoon: 43:58, 59 these people say these things only to quarrel with you; verily they are quarrelsome: surah Aali Imraan says: about the Jewish worshippers: wama kunta kadaihim iz yakhtasmoon: 3:43 you were not there when they were quarrelling.

Khah, daad, daal

Khazd: to bend or break a damp or dry thing in such a way as to break it but not to break it off: sometimes it also means to cut: khazadash shajar: he broke the needles of the tree (and in

*Taj, Muheet, Raghib

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this way eliminated the harmful element in it): inkhazadatis simaar: the fruits dwindled and because the juice had gone out of them, did not remain fresh: rajulun makhzood: the man who has no more argument or who becomes disabled*: ikhtazadil bayeer: to control the camel, he reigned it and got up on his back**

The Qur'an says about the dwellers of jannat (Heaven): fi sidrin makhzood: 56:28 such plum trees, the branches of which seem to be breaking under the weight of the fruit: or such luxuries which have been freed from all impurities: if this is taken allegorically (see heading siin, daal, rah): then it would mean immense surprise but with no trace of doubt or any sort of trouble in it 53:14

Khah, daad, rah

Alkhuzrah: green color: plural is huzarun and khusur: the Qur'an says siyaabana sundusin khuzr: 76:21 that is, green silken clothes: here khuzr is the plural of akhzar: alkhziruh: greenery: 6:100 green field: alkhazar: to be fine and silken: alkhazra'a: goodness: broadness; benevolence; greenery and flourish ness: *since green when dark becomes blackish therefore the Arabs also call aswad or black as akhzar (green) and akhzar (green) as aswad (black): ***Ibn Faaris goes so far as to say that with the Arabs any color which is different than white has the traces of black in it: mukhlhzarrah: 22:63 that which is green. Alkhizru; alkhaziru: the mythical Hazrat Khizr with his eternal life who is famous as the prophet of water and who will stay alive till Doomsday: but this is only a myth as the Qur'an has no mention of such a being.

Khah, daad, ain

Alkhuzu: means to bow: khaza'in najam: the star kleaned to set: alakhza: the man who had lowliness and bending in his neck: who has become helpless:

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Alkhushah: hard rocky plot of land which does not grow any vegetation: alkhashih: dusty place where camping is not possible: the Qur'an uses the word khaashiah :41 39 for dead land: in surah Ghaasshia, the word khaashiah has been used opposite naaimah: since naaimah means green and blooming, khaashiah would mean depressed : the Qur'an has after this said aamilatun naasebah: 88:3 that is emaciated, depressed: khaashe-een has also been used for those who bow before God's laws :Qur'an says: al lazeena yuzunnoonanahum mulaqu rabbehim wa annahum ilaihi raaji-oon: 2:46 that is, those who believe that one day they will have to meet their Lord: that is, they believe that they are answerable to the laws of God for their deeds and thus they refer to His laws for every matter: this is what khushuh means: to bow before God's laws with a willing heart: Ibn Faaris says khashah means to bow one's head.

Khah, shiin, yeh

Alkhashi: means dry plant: alkhasha'a: rocky land which does not grow anything:* among the Arabs the drying up of plants due to want of water was very dangerous: therefore khashiyah came to mean the fear of some loss:* the Muheet says, with reference to the keys, that khashiyah is more intense than fear: because it has been derived from the Arab saying shajaratah khaashiyah, that is, a completely dry tree which has no sign of life left: as against it fear only means fear of some loss: because it is derived from naaqatah khaufa which means a sick female camel who has not died: that is, there is still hope for its life: **also khashiyah has the connotations of hope, doubt, and expectations: as khashiyatu un yakun zaalika ashal lak: I had the hope or expected that it will be easier for you: likewise it also contains the connotation of knowledge: 20:94 (khauf also means to know; see heading khah, waw, feh):

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When it is taken to mean fear, it means fear that is born out of awe: * khashiyah, therefore, means fear of the outcome of some deed: 18:80 or to dislike it*: kashiyat Ilahi (fear of God) usually means fear of God: but the right meaning of this fear can be understood from the meaning of khashiyah: the Qur'an says that if Man follows God's laws, his fields become green or he flourishes: humul muflehoon 2:5 his efforts become a strong tree which has its roots in the ground and branches in the sky and it bears fruit in every season:14:24 on the contrary, if life is against the laws of God, then the field of his efforts dries up: the feeling that if we do not live according to God's laws, then our efforts will come to nothing (the fields of our efforts will dry up), is called khashiyatillah or fear of God: (for more details see heading khah, waw, feh).

Surah Taubah says: atakhshaunahum fallahu ahaqqu un takhshahu: 9:13 you fear as to what will happen if they oppose you whereas you should fear what will happen if you

oppose God's laws? the fear of results: this is the right meaning of khashiat: further ahead the surat says: watijaratan takhshauna kasaadaha: 9:24 the trade whose loss you fear:

Khah, saad, saad

Alkhasaas means a break or gap which may appear between two things: it also means a hole:

*Taj with reference to Raghib , also Ibn

Faaris

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since a break makes a thing weak, khasasah came to mean constriction, starvation, bad condition, need: 59:6 when the grape vine is picked some grapes remain here or there, they are called alkhususah: *Ibn Faaris has said that the root's basic meaning contains weakness, space : so alkhasah means deprivation and weakness in condition. Since when there is gap between two things they are separated, khusoos means to separate someone from the others and to treat him especially: as such khaas is the opposite of aam i.e. particular against common: khassahu wakhtassahu means separated him from the others and treated him specially: that is, such treatment in which others were not included: *8:25 khassun shaiyi: something that did not become common: khassar rajulu birahmatihi mun yahsha: 2:105 khasasatan: he became needy and dependant on others**

Surah Baqarah says: wallahu yakhtassu birahmatihi mun yasha: 2:105 Allah selects whom he wants for his benevolence: here rahmat or benevolence means wahi (revelation): that is, God selects one from the common people and grants him the Wahi: wahi is a God given thing therefore no amount of effort can achieve it: this is only bestowed as per God's own program: or rather it used to be bestowed because wahi is not bestowed on anyone now:

Khah, saad, feh

Alkhasf: the shoe or foot gear which has equal sized leather pieces, one upon other (the shoes of old): every leather piece is called khasfah: khasafan na'ala yakhsefuha: sewed two leather pieces by putting them on top of one another: khasfu means to join, to collect, to mend, or sew: khasafal uryaanul waraqa ala badinehi: the naked man put the leaves on his body and put one over the other to cover his body*:

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And khaalis is that which has been purified of impurities: **Ibn Faaris says the basic meaning is to purify and pare off the additional parts:

Alkhilaas: butter, or gold and silver which is heated, liquified and then purified: khallasal lahu fulanan: God brought him out of the trouble he had landed into: just as a tangled thread is straightened: *

Surah Baqarah says: wa nahnu lahu mukhlesoon: 2:139 we have parted from everywhere else and have become purely the followers of God's laws: it has been explained by lahu muslemoon and lahu aabedoon: which have appeared in the first two ayats: 2:136-138 i.e.

followers only of His laws: this also explains mukhleseena lahud deen: 7:29 that is, to turn away from all other forces and reserve obedience only for God: surah Saad, after mentioning the tale of the prophets says: inna akhlasanahum bikhaalisatin zikrad daar: 38:46 We separated them from others (and made them a special group) because of the particularity that they kept the end result in mind: that is, they kept the real life in mind: 29:64 so that wherever it clashed with the temporary life, the real life was given priority over this physical life.

Khah, laam, tha

Khalat; khallat: to mix something with another thing: even if they can be separated later (like mixing camels in a herd of sheep) or not*: the Muheet says that almazj means to mix liquids together and common word for mixing is alkhalt***: a partner in business or trade is called khaleet: but Johri says that for one to be a partner in trade is not necessary: those who live together without business interests and develop love for each other are also called khaleet: *this means khaleet is a living companion or neighbor too: the plural is khulata'a (Ibn Faaris).

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ikhtelaat also means intercourse: rajulun khiltun milt: a man who is the product of two races: alkhill means a bastard:* khliatah: lived with him; intermingled: about orphans the surah Baqara says: wa inn tukhaaletu hum fa ikhwaanekum: 2:220 if you intermingle with them or become a partner in their trade, then remember that they are like your brethren: surah Saad has used the word khultaa for business partner: 38:24 surah Taubah says: khlatu amalun saalehan:....: 9:102 meaning those who mixed good deeds with bad deeds: surah Anaam says: makhtalata bi-azm: 6:147 the (fat) that clings to the bones: surah Kahaf says: fakhtalata behi nabaatul ard: 18:45 that rain makes the land fertile.

Khah, laam, ain

Khala: to get rid of something: (it means nazaa but in nazaa there is alacrity and khulaa is slow and delayed: some think both words mean the same: alkhaali-o: fallen, broken tree; Ibn Faaris says it basically means for something which was together with another to part company i.e. it: alkhulaa: the divorce which a woman can take from a husband: ** Surah Taha says God said to Hazrat Moosa (Moses) : fakhlaa fa alaika: 20:12 literally it means 'take off your shoes'; but Tajul Uroos says that it means 'wait here' or stay where you are: like when you tell someone you know to take off his shoes and rest for sometime: **thus the ayat would mean that God told Moses not to be in a hurry, and to sit calmly and listen: now your travel (that you were roaming in search of the truth) has come to an end: now you will find your destination easily:

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Qurtubi says that here ikhlaa na'laika means complete your family chores i.e. put them out of your mind: he has said that the Arabs also mean family by the word na'al (shoe).

Khah, laam, feh

Khalf means behind: at the back: it also means after: as khalfaka: after you: alkhalf: an era after an era(a generation after another): also the human beings who replace the former people and are more than them in number: alkhalfah: the progeny if good will be so called; if they are not good they will be called khalf: but some think that these are alternate words: Ibn Burri says that the word means the progeny or a replacement: and alkhalfah is used for the generation after another: or the replacement of people whether they are dead or living: those who remain after the annihilated ones: Ibn Aseer says that both words mean the same: with the difference that khalaf is used in a good way and khalf to mean bad: Ibn Faaris has three meanings for the root 1) for something to come after another and replace it 2) the opposite of front that is, back 3) change and amendment. Khilfatun means the leaves that appear after the old leaves have fallen: to come after another and to take its place is called khilfatun: the Qur'an says: huwal lazi ja'alal laila wannahara khilfah: 25:62 God is the One who has so created the night and day that one comes after the other: alkhaalifu is a man who takes the seat or throne after the former or lags behind: does not come together: 9:83 khalafa abahu means he was the heir after his father: alkhalfah: another's heir: the ruler who is heir after the former: plural is khulafaa and khla-f: * when Hazrat Moosa went on the mount of Toor, he had said to his brother Haroon:

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uhklufni fee qaumi: 7:142 you be my replacement: in my absence, that is): here it must be noted that Moses would be absent; nobody can be a replacement in somebody's presence: surah Yunus says: summa ja'alnakum khala-ifa fil atdi min ba'dehim: 10:14 We made them their heirs after them: surah Hoodh says Hazrat Hoodh told his qaum that if they go against God's orders then yastakhlifuma ghairakum: 11:57 my Lord will replace you with other people: you will be destroyed and in your place another nation will be made your heir: about the nation of Aad is said: ja'alkum khulafa'a min ba'dey qaumi Nooh: you were made the heirs after the nation of Noah: and about the Samood nation it is said that after the nation of Aad, they were made the heirs: 7:74

The Qur'an has discussed Adam at several places: at one place it is said: inni ja'elun fil ardi khalifah: 2:30 this is ordinarily understood to mean khalifatullahi fil ard: that is, God's deputy on earth: this meaning is inherently wrong: firstly, nowhere in the Qur'an has man been called khalifatullah (God's deputy): what has been said is khalifatan fil ard: secondly, because we have seen earlier that khalifah means to take one's place in his absence: that is, a successor: God is present everywhere at all times, therefore a successor in his absence is inherently false: he who is present himself can have no successor: Hazrat Abu Bakar was the Prophet's SAW khalifah (successor): that is, after the death of the Prophet SAW, he was his successor: he was not khalifatullah i.e. God's successor: a person once called him khalifatullah after he became khalifah: he was corrected immediately and Hazrat Abu Bakar said: I am the Khalifah (successor) of the Prophet SAW not khalifatullah (God's successor): **Man has not come to earth to be God's successor or His deputy: he has come to establish His laws and to live according to His laws:

*Taj and Muheet **Abu Baker by author Muhammmmed Hussain
Hekel(page 580 of the Urdu translation).

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Adam or man has been called khlifatan fil ard because he replaces (is successor to) the creatures before him: see headings alif, daal, mniim and jiim, nuun , nuun: since being a heir implies having authority and power , therefore istakhlaafun fil ard means rule of a country: the successor ship of some other ruling nation: details of these matters can be found in my book Iblees and Adam where Adam has been discussed in detail.

The concept that man is God's naib (deputy) is also not correct according to the Qur'an: niyabat (or being a deputy) means to be delegated the powers: God does not delegate His powers to anyone: nobody has the Divine right: nether a king nor any religious leader: not even a prophet: God has formulated laws by using His absolute power: God's true slaves first implement those laws on self and then on the rest of the world: man's duty is to implement the laws of God; he has not been delegated the power to formulate the laws: even the prophets simply bring God's Deen (laws) to mankind and implement them: he does not MAKE the laws: therefore he is not a naib in this way: but if naib is taken to mean one who implements God's laws, then it is okay: but the word then used should not be naib, because the use of the word brings delegation of powers automatically to mind. Ikhlaf means to go against a promise: akhlafa wahdahu: means he promised but later did not fulfill it*: falan yukhlifallahu ahdahu: 2:80 God will not break His promise: He will surely fulfill His promise:

Ikhtilaaf: to differ: it also means to come one after another: *as ikhtilafil laili wan nahaar: 2:164 the coming of night and day, one after the other: and it also means to oppose or differ*: as faktalafaal ahzaabu min bainihim: 19:37 then sects among them differed.

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some, however think that khalaf is good children and khalf is bad children: and some believe that this difference is right:* the Qur'an says fakhalafa min ba'dehim khalf: 19:59, 7:169 takhallaf: 9:120 to lag behind: mukhalladoon: 9:89 those who lagged behind: khaalafah: opposed him: mukhlif: those who reneged or break a promise: 92:27 mukhtalif: different: 16:69 istakhlaf: to make one replace the other 24:55 mustakhlaf: heir 57:7.

God has said that the result of good deeds is istakhlaaf fil ard: 24:55 therefore the belief or eemaan which does not enjoy authority and power is not real eemaan and the good deeds are not really such: to think that eemaan and good deeds will only bear fruit in the aakhiraat i.e. after death), and they have nothing to do with this world or it simply means the spiritual development of being only, which is not connected to the collective well being of society is against what Qur'an says.

Surah Hoodh says that Hazrat Shoaib tried to prevent his people from the wrong way of life and said: wama ureedu un ukhalifokum ila ma inhaakum unhu: 11:88 Taj says that khalifa alash shaiyi means to intend to do something after preventing others from it: as such the ayat would mean I have no intention at all of doing what I am preventing you from doing:

According to the Qur'an, in-fighting is a sort of azaab (punishment): 3:104 and for differences to be removed a blessing: 11:118-119 the Qur'an intends to remove the differences among people: 16:64 and as such it is also a blessing from God: those who do not have differences deserve the jannat or heaven: 3:105-6 in-fighting and differences in Deen are shirk (to mix with one another): 42:10 but this duty will be performed by the collective system of the ummah (the Muslim qaum): 4:65 (these matters are further explained in heading feh, rah, qaf; also see my book Letters to Saleem vol.2).

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Khah, laam, qaf

Khalq basically means to measure for making or cutting something; to estimate it (this is also the meaning of taqdeer; see qaf, daal, rah): to see whether it is proportionate and balanced: or to model after something: to soften and smooth out something*: to make one thing out of another: ** halaqul adeem means he measured or evaluated the leather for making something: rajulun tammul khalq: a man who is balanced and proportionate: it is also called khaleeq: and khulqatun means smoothness, to be symmetrical: alkhalaaq means to be free of gaps etc and be smooth: * Ibn Faaris says that its basic meanings are 1) to evaluate or measure something and 2) for something to become smooth (due to constant use): that is why old things are called khalaq because due to use they become smooth surfaced.

Thus khalaq would mean to evaluate something: to create it so that it becomes balanced and proportionate: and it becomes clean and smooth: bada' and fatar mean to bring something from nothingness into existence: to create for the first time: to invent: thus khalaq would mean to give different shapes and form to elements and to create things: as khalaqal insaana min nootfah : 16:14 or khalaqal insaano min salsal: 55:14

In surah Hajj the different stages of sperm, and genes in the mother's womb have been described and the Qur'an says that it transforms into musgha which has two forms: mukhallaqah and ghair mukhallaqah: 22:5 mukhallaq means complete, or which is made smooth or softened (Muheet): Ibn Faaris says almukhalliq is that arrow which has been straightened: therefore the ayat can be taken to mean mushgha is either complete child or it remains incomplete and is aborted(falls out).

*Taj and Lane **Raghib.

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Surah Shooraa says: inn haaza illa khuluqul awwaleen: 26:137 i.e. this is the same old custom or old habit , or way of old: some people have said it means customs and traditions: * this has led to it meaning habits and usual practices: as such khuluqun is somebody's physical habit: * and since habits are old practices, that is why khalaq also means ancient: khalaqas saub: the cloth became old*: 38:7 says inn haaza illakh telaq: this is a concoction: khalaqatun means someone's natural constitution*: khalaq means estimated portion: ulaika la khalaqa lahum fil aakhirah: 3:76 here khalaq means estimated portion: Raghib says khalaq means that edge which one gets due to good morals.

The Qur'an has also used amr as against khalq: 7:54 (see heading alif, miim, rah): khalq also means to make the right estimate and to intend and plan accordingly: also means to train**.

Khallaq and khaaliq are two great traits of Allah: 59:25, 36:81 therefore the individual or nation that has God's gift will display great creativity too: having children is not takhleeq (creation): it is pro-creation: this is a biological function which animals share with man: thus birth is an animal level function: thus man's creativity can not be shared by animals: the nation which is bereft of creativity is devoid of God's quality of Creativeness.

Note that creation (takhleeq) is not mere duplication: creation demands new inventions: therefore it is said about Allah: yazeedu fil khalqi ma yasha'a:35:1 He keeps adding to His creations according to his Will: therefore his slaves must also keep inventing newer things: this is called invention.

*Taj and Lane **Gharibul Qur'an by Mirza Abul Fazal with reference to Saha

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About the Prophet Muhammed SAW the Qur'an says: wa innaka la ala khulqin azeem: 68:4 and verily you contain very great morals: as said earlier, khalq means balanced and proportionate: morals are the distinguishing trait of humanity: and our Prophet SAW was Supreme in this: those traits which are described as "morals" with us are actually the remnants of the era of hegemony; the morals as described by the Qur'an, that belong to a momin are the true morals: and the Prophet SAW is the epitome of those morals: which is the best example for the human race: this example of the Prophet SAW is safe in the Qur'an.

Khah, laam, laam

Al khul: the path that passes between aX : or the path that passes between twoX: alkhalaal: the space between two things: khilalaal: the space between: khilalud dyar: the space between two houses; the space in the environment of houses: takhalash shaiyi: to go inside a thing: khallash shaiyi: drilled a hole into a thing and went through it: alkhilalaal: a drill which drills through a thing: alkhallah: need; troubled condition*: fasu khilalid dyaar: 17:5 they entered the cities: penetrated them: khilalaha: inside it.

Khullah: friendship: *2:254 perhaps because they penetrated each others heart or they need each other: khaleel: plural is ikhla'a: friend 4:164 and 43:67 khilalaal: mutual friendship.

Alkhal: vinegar.

Khah, laam, waw

Khala-ul makaan: a house vacated as the inmates go away: khala-ush shaiyi: for something to pass away or go: khalwah: means solitude: khaliyah: bee hive:*

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Raghib says that khulu is used for both place and time: since time also passes, the scholars of dictionaries take khala-uz zaman to mean the time passed: *Ibn Faaris says it basically means for one thing to part from another.

The Qur'an has used khala as against laqu: 2:76, 2: 14 here it means solitude and to meet in solitary: khala min qablikum: 2:214 means the people who have passed away prior to you: tilka ummatun qad khalat: 2:141 this was a group or party which has passed away: al ayyami khaliyah: 69:24 means the days which have passed away: or past days: surah Yusuf says: yakhlulakum wajhu abeekum: 12:9 means you will have full attention of your father; no one else will share it: khala feeha nazeer: 35:24 in which no one to make aware has passed: takhallat: 84:4 to be empty and pure: fakhallu sabeelahum: 9:5 leave their path: do not argue with them: khalla sabeel aseer: means freed the prisoner*:

Khah, miim, daal

Khamadatin naar: for the flames of the fire to become quite even though the ambers are glowing: if the ambers are extinguished too then it will be hamadatin naar: *Ibn Faaris says it basically means for movement to die down and to fall down: Akhmad-toha: I silenced the flames: alkhammud: the place where a fire is buried: khamadal mareez: the patient fainted or died: qaumun khaamedoon: the people whose steps are too silent:*** people without any movement: akhmadullahu anfaasuhu: God demeaned him or gave him death: **** surah Ambia says: ja'alnahum haseedan khaamedeen: 21:15 we made them devoid of the movement of development and made them unmoving like a cut crop: at another place it is said: fa iza hoom khaamedoon: 36:29 so see, they became silent like the ambers: Zajaj says it means silent and dead***** the qaums or nations which are destroyed, lose any movement and they turn to ashes:

*Raghib**Taj and Raghib ***Muheet ****Taj

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also the green fields of their life in this world are cut and only their traces remain:

Khah, miim, rah

Khamr : to cover or hide something: khamarash shaiyia yakhmira: hid him; covered him: khamarar falanun shahadah: he hid the evidence: alkhamar: veil; a cloth with which women cover their heads (orhni): * plural is khumur: 24:31 Lataiful Lughah says at first the women used to put on alghifaarah on their heads; and alkhimarah over it: (for ghifaarah see heading ghain, feh, rah): alkhamr: every intoxicating substance: because it covers the intellect: Hazrat Umar has said: alkhamro ma khamaral aqal: khamaz is something which interferes with the intellect and spoils it: some say: lannaha takhmira

aql: that is, liquor has been called khamr because it covers the intellect: *the Arabs usually used to make wine from grapes and called it khamr: grapes too were called khamr: * takhmeer means to raise the yeast: * khamarar rajulun fee bai-i mukhaamarah: he deceived in trade and sold a free man as a slave: **Ibn Faaris says it basically means to cover and with it to intermingle: and istikhmaar means to enslave: as it is necessary to seize a man's intelligence to enslave him.

About khamr and maisar****(gambling), the Qur'an says: feehima ismun kabeerun wa manafi-u linnaas: it has a lot of sin, and some benefits for people too: wa ismohuma akbaru min naf-e-ha: 2:219 their sin is much greater than the benefits in them: ism means frustration; tiredness; laziness; such weakness as leaves a man behind in life's race: (see heading alif, tha, miim): wine and maisar (easily acquired wealth) surely get the adrenalin flowing: a man temporarily becomes excited by them:

*Taj

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but later his limbs become so exhausted or lackadaisical that they lose the ability to struggle in life: that is why they have been termed rijusun min amalish shaitaan: (the devils work) by the Qur'an and warned to abstain from them: 5:90 and said that they will create acrimony among you and you will become unable to establish the nizaami salaah or the system of prayer: 5:91 khamr: wine : the biological research about it is that initially it increases the blood pressure and this in certain conditions (diseases) is a good thing, but later its effect slows down the blood pressure and this is a deep effect: therefore as against the initial benefit its later effect is very harmful.

Khamr (and maisir) not only slacken the human body, they slacken the human personality too; and this is a big loss:

Khah, miim, siin

Alkhamsah: five: wa yaquloona khamasa: 18:23 yaumul khamees: fifth day: khamsoon: fifty: illa hamseena aama: 29:14 khumsun and khamsun: fifth part: fa anna lillahi khumusahu: 8:41 khaamsun: fifth: feminine is alkhamsah: 24:7

The fifth part of the war booty is for Allah and His Prophet SAW: 8:41 that is, for the centre of God's system: the ameer (leader) of the nation will spend it to meet the needs of the nation and it is called fee sabilil Allah:

Khah, miim, saad

Alkhamsah: hunger: khamisal batn: the stomach became empty and caved in: alkhamas: the sole of the foot whose curve is inside (concave): since in acute hunger the stomach also curves in like this, therefore such a hungry man is called khamees; and majazan mun khamees means the period of drought:* the Qur'an has used makhmasah for acute hunger 5:3

*Taj

khamatal lahma yakhmitohu: he fried the meat: if it is boiled in water then it will be called samt: alkhamt: sour: anything bitter: every plant which is bitter: a kind of deadly poison or lethal tree: every tree without needles*: in the Qur'an it has been said in connection with the azaab (punishment) that in place of the fine orchards such orchards grew which were zu wa aati ukulin khamt: : that is, which produced bitter fruit: also means that the pleasantness of their lives was replaced with bitterness.

Ibn Faaris says it basically means 1) to be naked and empty 2) power and authority : with these meanings the ayat would mean to deprive somebody of life for evil deeds or oppression which is exactly what had happened with the Sabaa nation.

Khah, nuun, zain, rah

Alkhanzarah: to become fat: big, fat hammer used to break stones: alkhinzeer: pig: plural of which is khanazeer: khanzar: he committed several acts like a pig: this is also used for seeing out of the corner of the eye: **

The Qur'an has listed the meat of the pig among the things that are haraam (forbidden): 2:173 the word has also been used for people whose characters have been mutilated and turned like the worst of animal behavior: 5:60 Raghīb says it can be used both for mutilated faces and characters: *** (see also heading qaf, rah, daal): the Gharīb al Qur'an says it is a compound of the words khaniz plus nazr which means a rotten thing.

Swine is generally considered a bad thing in most parts of the world: even in the west, where its meat is devoured, its name is used as a cuss word: the Bible too uses the word in a demeaning manner.

*Taj, Raghīb, Muheet**Taj ***Raghīb *****Mirza Abul Fazal

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Khah, nuun, siin

Khanasa unhu; yakhnis; khansa: to get back from it: khanasah: to move someone back: alkhunus: the place where deer hide: (also see kunus): khanasa min baini asaabehi: he hid from among his friends: alkhanasu fil qadam: for the sole of the foot to be even and have flesh*: alkhinees: a scoundrel who lies in wait for somebody: also one who makes excuses and is a deceptive person: *

The Qur'an says: fala uksimo bil khunnas: 81:15 means those stars which recede: and since stars do not make any sound while doing so, the word has come to mean to back down silently: this is the same sort of evidence which has been described in wan najmi iza hawa: 53:1 (also in 56:75) because after this the description is about wahi and prophethood: 81:20-22.

Surah Naas says alwaswasil khannaas: 114:4 he who whispers something in the ear and silently recedes: he who quietly spreads wrong thoughts and hides: Maulana Abeerullah Sindhi writes that alkhannas means a force which hides: or one which when attacked hides: ***Ibn Faaris says it basically means to hide and to be hidden.

Khah, nuun, qaf

Khanaq; yakhneq: to strangle: Ibn Faaris says it basically means constriction: alkhaaniq mwans a narrow valley: alkhaniiq: means to strangle: alkhinaaq: the rope with which one strangles: inkhanaq: his throat was strangled*: ***(khunaaq has come from it): almunkhaniqah: the animal who is strangled (dies this way) has been made haraam (forbidden) by the Qur'an: 5:3

Khah, waw, rah

Khawir; yakhwar; khawara: to be weak: to be a coward: to break down: to become slack: kharat quwwatil mareez: the patient's strength lessened: that is he became weak:

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khawwaratil ard: due to the excessive rains the soil flowed out (with the water)*: Alkhuwaar: cow, ox, goat: the sound of the deer or arrows: actually it meant the sound of a cow or ox but later began to be used for all kinds of sounds: * Raghīb says khuwaar means the sound of cows or oxen later metaphorically it was also used for the sound of a camel:* the Qur'an has used khuwaar for ijlun or calf: 7:148 that is a sound that used to come out of (the calf built by melting jewelry):

Khah, waw, daad

Khaz; yakhuz; basically means to get down in the water; to wade in water: Ibn Faaris says it means basically to go inside something: later, the word began to be used for being busy in something for long: the Qur'an has used it mostly for engaging in useless things: ***khaaza: he talked nonsense: (Aqrabul Muwaarid):surah Taubah says: wa khaztum kallazi khazu: 9:69 means to engage in useless talk: surah Toor says: allazeena hoom fee ghazin yal-aboon: 52:12 those who are engaged in falsehood and are oblivious of the truth: surah Mudassir also includes the following in the list of crimes: kunna nakhuzu mal kha-izeen: 74:45 this is about the type of leaders who do nothing for the common good, but give repeated statements to this effect, pass resolutions, and always spend their time in planning: that is all talk and no work: also such scholars and philosophers who keep busy in picking loopholes in conceptual issues and nit picking and ignore the matters which produce practical results: these people cause nations to be destroyed: 70:41-41.

Khah, waw, feh

Khauf: to fear some catastrophe from the evidence and signs before one: to apprehend:

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Just as tama-a means to expect some benefit from the evidence and sign before one: the Qur'an has used them together: khaufan wa tama-a: 7:56 huzn is the sadness that comes after an event and the loss is already done: that is, khauf is the apprehension of the loss that may take place in the future: and huzn is the loss which has already taken place:*surah Nisaa says: wa inim ra-atun khaafat min bo-leaha nushuza: 4:122 if a

woman fears excesses from her husband: thus the fear of God would mean the realization that by leaving God's laws (their obedience) I will suffer a great loss: to avoid the wrong path due to the realization of the bad results it will produce: surah Nahal says about the things in the universe and about the malaikaas (the angels): yukhafoona rabbahum min fauqehim wa yaf-aloonu ma yu' maroon: 16:50 they fear the authority and overwhelmingness of their sustainer and do whatever they are ordered to do: that is, they fully follow the laws of God because they know that if they do not then only chaos will result: as such the fear of God is not like the fear of some tyrant: this fear is like the apprehension of being burnt due to which we do not play with fire: alkhaafah is that leather gown which the man who takes out honey from the bee hive dons: so that he can get to the honey without being stung by the bees: also a bag to safely keep something**. Khawaaf: means noise and din: **Ibn Faaris says the root basically means worry and trouble: khauf also means annihilation and war: ** as such in 33:19 khauf has been taken to mean killing: takhawwafash shjaiyi: means to decrease something: takhawwafah haqqah: reduced his rights: aw yakhuz hoom ala takhawwuf: 16:47 means to destroy them gradually: not at once: also takhawwuf means to fear, to be apprehensive all the time: lest they are hauled up despite their fearing Him and being wary (of the consequences): but the earlier meaning seems more plausible: alkhafeefah: the state of fear***

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following the guidance definitely results in a fearless nation without any worries: 2:38 thus if a nation lives in some fear then that nation is not following God's orders: momin and fear do not go together:

Khah, waw, laam

Alkhaal: mother's brother: maternal uncle: plural are akhwaal; akhwilah; khuzool: alkhaalah: mother's sister: aunt : plural is khaalaat: 4:23 akhwaal 24:61 alkhaal: the sign of goodness in a man: an army's flag: black camel: huwa khalun maal: he is the guard of the camels: *Ibn Faaris says it basically means to look after or guard something: khawwal (takhweel): to endow someone with grandeur: or such things which need to be guarded: **iza khawwalahu ne'mah: 39:8 when Allah endows him with luxuries.

Khah, waw, nuun

Alkhaun basically means to decrease something: khau-wanah: decreased it: fi zahrihi khaun: his back is weak: there is weakness in his back: glare is also called khaun*. Khaan; yakhun; khauna: means for a man who is thought to be trust worthy turning out to be untrust worthy: this is called khiyaanah: obviously khiyanah means to lose trust : as is said: khaanad dalur risha'a: the rope was not faithful to the bucket and broke in the middle due to which the bucket fell into the well*: we pull the bucket by depending on the strength of the rope: if the rope breaks in the middle, then it is called its khiyanah: as such amanah means to be at peace with someone (to be content that the trust is not lost): but in khiyanah this trust is not there:

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this is the reason the Qur'an says about God's laws that they are a strong link which la infisaama laha: 2:256 which can never break: and can be depended upon fully: these never leave you in the lurch: not only hurt or incur loss only by breaking but every change, decrease, or amendment is called takhuwwun: khaanahud dehar: time was not on his side: that is, it treated him badly.*

The Qur'an says: innal laha la yuhibbu kulla khawwanin kafoor: 22:38 khawwan can be used for any man who can not be trusted or depended upon: and also the enemy who tries to deteriorate your condition: also a big misappropriator: the Qur'an stops even from misappropriation of sight 20:19

Surah Baqarah says: annakum kuntum takhtanoona anfusakum: 2:187 Raghib says ikhtiyaan means to prepare or intend to misappropriate ** as such one must not only not misappropriate from others but also from oneself: one should not even let the thought of misappropriation cross one's mind: the biggest crime is to misappropriate from self: that is, to act against what you think is the right thing to do: (whether it is in someone's knowledge or not): this is not only a sign of weakness of one's self respect but also a sign of a dual personality: the Qur'an forbids it.

Surah Nisaa says: allazeena yakhtanoona anfusahim: 4:107 those who intend to deceive each other: surah Anfaal says: do not conspire against God's system (la takhunu): nor be found lacking (misappropriate) in any of the matters entrusted to you.

Khah, waw, yeh

Khawatid daar: the house became abandoned and fell down: Ibn Faaris says it basically means to be vacant and fall: ardun khawiah :abandoned land*: alkhawa: means to be empty: **khawi-al makaan: the place became empty***

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About a dwelling sura Baqarah says: wa hia khawaitun ala urusheha: 2:259 destroyed and desolate, the houses of which had fallen down or the houses despite that the roofs were standing were laid bare: surah Alhaqqa says: aiJaazu nakhlin khawaiah: 69:7 hollow inside, ready to fall date palms(like) destroyed.

Khah, yeh, beh

Khaab; yakheeb; khaibah: to remain deprived: to suffer loss: to be disappointed: not to be able to achieve that which is desired: to remain unrequited*: for expectations to be cut off: to be needy and beggarly:**alkhayyab is a firestone which does not have the capability to start a fire: (Ibn Faaris): the Qur'an says: fayan qulebu kha-ibeen: 3:126 let them return unrequited: the Qur'an has used the word khaab as against aflaha: aflaha means the crops to grow and be fruitful: as such khaab would mean to be unfruitful: qad aflaha mun zakkaha, waqad khaaba mun dassaha: 9:9, 10 he who nurtured self, his crop grew, he who pressured it and did not let it develop, his plate remained desolate: his spark of life became desolate: became such a fire stone as has no fire: that is why khaab has been explained further by saying halak in surah Ibrahim: which means destruction :

14:13, 15 it also includes destruction in this life;(rather, it is manifested first): therefore, the nurturing or development of self results inevitably in the happiness of this life too: spiritual development by giving up this world is against the Qur'an: human development takes place by conquering the universe: a life without a spark is like a heap of ashes.

Khah, yeh, rah

Alkhaire: anything which is favored or liked by all: also useful thing: it is the opposite of shar: alkhaire means all type of goods;: Arab horses due to their usefulness used to be called alkhaire: 38:32 khairaat: beautiful and courteous women*:

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(or who have many good traits): beauty is also a trait: khayaar means authority: that is, the choice to adopt whichever deed and leave alone whichever: Al Faaris says it basically means leaning and bent: unti bil ikhtiyaar: you have the choice to work according to your wishes: khaiyyarahu bainash shaiy-een: he gave him the right to choose whichever of the two things: *istikharah means to ask for the better of two things: *since whichever of the two things is in any case thought to be better of the two, therefore khairun is also used for honor and superiority, and estimation: huwa khairun mink: he is better than you: khaarar rajula ala ghairehi wa khaiyyarahu takhyeera: he preferred that man over others: akhtartuhu alaihim: I gave him superiority over all others: chose him; selected him; alkhiyar is a vegetable of a kind (celery).*

The Qur'an has used the word khair to mean wealth at several places: as 2:272, 2:180 khair against adna: 2:61 misl: like something: khair: even better than this: 2:106 surah Anaam uses this word against zur: 6:17 against fitnah in surah Hajj: 22:11 and against shar in surah Baqarah 2:216 surah Nahal has used the word for every good thing and deed: 16:76 surah Aali Imran says about God: biyadekal khair: 3:35 it has the concept for all sorts of authority and every type of good thing: surah Ahzaab has used the word khiyarah for choice and right: 33:36 for the natural selection in the universe, the word yakhtaar has been used 28:68 about Hazrat Moosa (Moses) is said in surah Taha: wa ana akhtartuka: 20:13 I have chosen you (selected you)for a great purpose: : in surah Saad for the prophets, the word akhyaar has been used 38:27 that is, the chosen individuals: Ibn Faaris has said qaumun khiyaar and akhyaar mean a nation with many capabilities.

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In 55:70 khairatun hisaan has been used to mean women with proportionate limbs and moderate character: or for proportionate and good things: since all life's happiness and authority and expanse is availed by following God's orders, therefore, wahi has also been called khair: 23:105 as such the life of the momineen is such that all life's happiness are available to them and their authority knows no bounds: this is what khair is and which is the definite result of following of God's orders: that is why when the opponents ask the momineen (believers), tell us what your Lord has revealed, they reply qaalul khair: 16:30

that is, the world's happiness and the expanse of authority: it is explained by the words that follow: fi haazehid dunya hasanatun wala darul aakhirati khair:16:30 pleasantness in this world as well as pleasantness in the Hereafter: thus every deed which has the betterment of this world and the Hereafter is khair and the opposite shar: in the pleasantness, the development of the human personality is supreme: rather pleasantness is the development of the human personality: that which stultifies its development is shar: the Qur'an gives us a program which results in pleasantness: it equates them with good deeds: such deeds which develop human capabilities and produce smoothness in the society: (see heading saad, laam, hah):

Surah Baqarah says about Hajj (pilgrimage): wa tazawwadu fa inun khairaz zaadit taqwa: 2:197 this means you must take what is necessary to perform Hajj (pilgrimage): this will help prevent you from begging over there: here khair means benefits and taqwa means to be safe from the ignominy of being needy.

Khah, yeh, tha

Alkhait: thread: chain:* this, Ibn Faaris says, means to be long and thin:

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Alkhiyaat: almikhyat:: means a needle:*fi summil khiyaat: in the needle of the eye: 7:40 khaatas saub: to sew one part of the cloth with another: **khaiyyaat: tailor*.

The Qur'an, in respect of fasting says: alkhaitul abyaz wal khaitul aswad: 2:187 that is, white thread and black thread: it means the light of dawn and the darkness of the night: *this shows that in the Qur'an literal meanings do not apply and the meaning is with reference to the context: as such Lataiful Lugha says alkhaitul abyaz is taken to mean noor (light):

Alkhait also means color: * and group too.

Khah, yeh, laam

Khaal; yakhaal: to conjecture: khabbal: to estimate and guess: khuyyila ilaihi annahu kaza: he felt something: something which is not as it seems but which appears in thought to be so: as sahabatu almuta-khayyila is a cloud which seems to be raining: alkhiyaal also means a scare crow: *as per this meaning the experts (in sorcery) of the Fir-oun's (Pharaoh's) court, it is said in sutrah Taha, threw their ropes so that: muta-khayyilu ilaihi min sehrihim unnaha tas'a: 20:66 due to their charm, it appeared to Hazrat Moosa (Moses) as if they were moving (like snakes): that is, they were not actually moving, but they SEEMED to be moving: note how big a truth about magic or seher has Qur''an revealed: it has said that due to magic, the things do not change at all; only in the viewer's eyes they appear to be what they are supposed to be, that is, the effect is merely psychological.

*Taj **Muheet

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but this is the meaning if taken literally, if taken figuratively the meaning would be something else ; the details will be found at their own place (also see heading siin, hah, rah):

Khuyela: pride without any cause (unjustifiably): that is, a man gives himself airs, but he does not have the greatness in him; he simply thinks in his mind that he is great: one who does so is called mukhtaal: **31:18 that is, one who is indulging in self-deceit.

Ibn Faaris says it basically means an act which also includes delusion: this is what khayaal is: khayaal is actually something which one dreams about: for one thing, everything in a dream is shifting: secondly the dreamers thinks that whatever he is dreaming is the reality (whereas it is only a dream): this makes the meaning of the ayat clearer: which is mentioned about the sorcery of the sorcerers: and which has been mentioned earlier: that is 20:66.

Raghib says this led to the word khail which means horses or a cavalry brigade 3:13 because a horse seems to be walking rather proudly and a horseman also has a sort of pride in him*.

Khah, yeh, miim

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D a a l

Daal, alif, beh

Ad-daab: ad-daa-aab: to be engaged in some work continuously: to keep trying continuously: situation: customs: traditions: *daa-aba falan: that man tried continuously, became tired but kept on trying: **Kitaabal Ashqaaq too says that da-ab means some work which is done continuously without any break: Ibn Faaris says its basic meaning is persistent: surah Aali Imraan says: kadaabi aali fir-oun: 3: according to the ways of the nation of the Pharaoh: surah Yusuf has da-abba: 12:47 striving very hard continuously: surah Ibrahim says: wash shamsa wal qamarah dayibeen:14:33 the sun and the moon continuously revolve in their orbits at their own speed: they are busy in performing their duty continuously.

Dawood A.s.

The Qur'an says that he was among the descendants of Hazrat Ibrahim: wa min zurriyatehi Dawood: 6:84 Allah had given him a celestial book (ZABOOR): Note that Zaboor also means 'a book': but surah Ambia says: zaboor: 21:105 which means 'special book': perhaps this was the name of the book revealed to him: he was granted knowledge in profusion: 27:15 and a stable rule: 38:20 so that he could rule with equanimity: and justice 38:26 the big leaders of the mountain tribes were very faithful and obedient to him and were busy in putting his program into action: 38:18 so also were the gypsies of the Tair tribe who formed the cavalry brigade of the army: 38:16

*Raghib *Taj and Muheet and Aqrabal Muwarid

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previously he had defeated the army of Jaloot (Goliath) fighting alongwith the army of Bani Israeel and killed Jaloot too 2:251 it seems he was the inventor of armor or he had

special expertise in it: 21:80 his period was approximately 1000 B.C: it is said that he had a very beautiful voice: he is said to be the first person to edit Hebrew music and develop the Egyptian and Babylonian Mazameer (musical instruments) and thus invent new musical instruments: when he used to sit on the hill and play his musical instruments, then even the trees swayed with the music: the Torah and our Tafseer books support this theory.**

Daal, beh, beh

Dabbal namalu yadibbu dabba: to walk quietly: dabbah fil jism: that is, for wine to go down in the body slowly: ad-dabbah: is anything that walks on the ground: a living thing that walks or crawls: *adib-bah: slow speed: Ibn Faaris says this is the speed which slower than mashyun.

Addab-babah: a big cart made of skins and wood which was used by soldiers to reach the fort gates to break it down* a tank of the olden days: it used to move slowly and those inside were safe from the enemy's onslaught: addab-dabah: the sound of a walk on hard ground: also noise: to beat the drum and also the sound of the drum.

The Qur'an has used the word for all sorts of creatures; crawlers, two legged and four legged creatures, all: 24:45 the plural is dawaab: in surah Hajj, this word has been used for all living creatures except man: 35:28 surah Nahal says: lau yu-akhezallahun naasa bizulmehim ma taraka alaiha min da-abbah: 16:61 and also 35:45

*Taj and Lataiful Lugha **Tarjumaanul Qur'an (by Abul Kalam Azad, Vol.II page 480).

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If Allah held people responsible for their crimes immediately, then there would not be a da-abba (soul) (alive) on this earth: here the word da-abbah has come for the humans themselves, because due to their wrong doings it is they who must be annihilated, not all other living creatures: but in a broader meaning it could mean humans and other living beings too: surah Anfaal calls those who do not employ their intellect ash sharrad dwab: 8:22 that is, the worst among living things who walk: or even more astray than the other living things :179.

Surah Namal says: wa iza waqal qaulu alaihim akhrajna lahum da-abbatan minal ardi takul limuhum: 27:82 Raghīb says it refers to those wicked people who are like animals in their unawareness: this way this word becomes plural: but when Qur'an uses the word da-abbatun for humans then the example about animals is redundant: it will mean warring nations: this has been explained by tukallemohim which means to injure: but even if tukallemohim is taken to mean talk, then too it does not affect the meaning of da-abbah: (see heading kaf, laam, waw): surah Saba has used the word for Hazrat Suleman's unworthy son 34:14 that is, here was not a human being, but a moving apparition: (details will be found in Suleman or Solomon): surah Hoodh says: wama min da-abbatin fil ardi illa alal laahi rizqoha: there is no da-abbah on this earth for whose rizq (sustenance Allah

is not responsible (that is, does not provide for): if that is so, then why do people die of hunger in this world, is a question that does come to mind? A single drought may claim millions of lives and even as it is, thousands die of hunger and starvation: if God is responsible for providing for them, then why does He not fulfill that responsibility? This is a very important question that demands an answer.

*Taj

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at such places, God's responsibility is fulfilled by the system which is set in place by following God's laws: this system takes upon itself all the responsibilities attributed to God and in this way all those rights and duties (mentioned in the Qur'an) are also shifted to the system which are called God's rights: God's system is followed by obeying His laws: and *alal lahi rizqoha* means that system is responsible for the sustenance of all: to provide for all living things becomes its responsibility: the resources of sustenance are with it for safekeeping and are a trust: and the system so distributes the rizq given by Allah that nobody is deprived of it: this way God's responsibility is automatically fulfilled: but in the absence of such a system, hegemonic forces seize those resources, and the weaker of the human races live at their mercy: they provide as much as they want for the ones they want to provide for: the celestial revolution is for snatching these resources and hand them over to the system which provides for all.

Surah Shura says: *wa min ayaatehi khalqus samawati wal ardi wama bassa fihima min da-abbatin wahuwa ala jum-e-him iza yasha-u qadeer*: 42:29 and one of God's signs is that He created the earth and the skies and heavenly bodies and the living things (da-abbta) in them: and He is able to collect them according to the law of His will: this ayat gives a clue as to creatures on other heavenly bodies: the days are coming near when one day the inhabitants of earth will intermingle with that of other planets: the Qur'an has clearly stated that whatever is contained in the earth and the skies, has been subjugated to man: therefore, the human effort to reach the heavenly bodies (moon, mars, etc) is very much in keeping with the teachings of the Qur'an: note how the Qur'anic ayats provide clues to universal truths 41:35.

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Daal, beh, rah

Ad dubur: ad dubr: the back (end) of anything: it is also meant back and the anus by it: Ibn Faaris has said it means the tail end of something: plural is ad baar: surah Qamar says: *yuloonad dubur*: 54:25 they will turn their backs: surah Yusuf says: *mun dubur*: 12:25 from behind: surah Namal says: *walayya moodbera*: 27:10 he turned his back and ran. Id bar: to move back; last time: *id baran nujum*: 52:49 the time for the stars to set in the end of the night: *the receding of the stars.

Ad daabir: the end of everything: the reality and basis*: *fa qutte-a daabirul qaum*: 6:45 the last man of the nation was killed too: it was uprooted: at *tadbeeru*; at *tadibbiru*: to deliberate on some issue with its end result in mind: to keep the last destination in mind while administrating : *yudabbirul amr*: 32:5 he plans matters: *afala yata dabbiroonal* Qur'an: 4:82 do they not deliberate on what the Qur'an says: and where does it want the

human caravan to head for: surah Saad says: liyad dabbaru ayaatehi: 38:29 so that they deliberate on its (the Qur'an's) ayats:

Almudabbirati amra: 79:5 one who takes matters to completion: one who plans matters. Surah Qaf says: fasbir ala ma yaquloona wasabbih behamdi rabbika qabla tulu-i shamsi wa qablal ghuroob; wa minal laili fasabbih hu wa adbaaras sujud: 50:39,40 the Prophet SAW has been told not to worry or be troubled by whatever his opponents said; and to continue being engaged in preparing (the people) in worshipping and praising the Lord and before the sunrise and before the sunset and in the night too, strive for the completion (establishing) His system: surah Toor repeats almost the same thing in almost the same words but there it is said adbaarin nujoom: which means the time when stars set or recede:

*Taj and Muheet

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but surah Qaf has adbaar which is the plural of dubur: the other word is sujud which means to lean towards someone or bend: the ordinary Tafseer books say the meaning is after namaaz (prayers), but this meaning does not jell: especially because the word used here is adbaar not idbaar: also dubur means the end part of something which is in any case included in that thing: and 'after' is used when something ends and then some event or thing begins: we cannot say up till now what it really means.

Daal, theh, rah

Ad dasr: enormous wealth: maal dasr: unbounded riches: ad disaar: a cloth which a man can wrap around himself: tadassara bis saub: he wrapped himself in a cloth: dasarash shajaru dasoora: the tree brought out new leaves and branches: hudasru maal: he is a good guard of the camels: tadreesut tayir: a bird mends its nest: ad dasoor: slow : heavy: also means one who sleeps a lot: (that is, one who is wrapped in sheets): dasaral asar: for a mark to be obliterated: **Ibn Faaris says it basically means for things to come one after the other: to be deposited layer upon layer: or to climb over: Raghīb and Ibn Faaris have stated various meanings for the word which include to overwhelm someone: manzilun daasir: the destination whose signs have been obliterated or have been hidden by layer upon layer of dust.

The Qur'an has called the Prophet Muhammed SAW ya ayyohul mudassir: 74:1 it is generally translated as: O, one who wraps himself in a cloth: but according to tadreesut tayir it would mean O, one who sets his house in order: and as per disru maal it would mean good caretaker:

*Lissanul Arb-Tafseer Fatahul Qadeer (Shokani) -Tafseer Roohul Muani ** Taj, Muhreet, Raghīb

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the meaning that O, one who has the responsibility of setting humanity in order: (correcting it) seems more appropriate: or O, one who has come to solve humanity's problems with tactfulness and good scheme: and as per dasarush shajar it would mean O, the one whose coming heralds the dawn of a new era: or O, one, with whose coming the

garden of the world will see a new spring: after this address, the Prophet SAW is told :qum fanzira 74:2 get up and warn the world of the results of wrong deeds: after this, the various elements of this revolutionary invitation have been brought forward: this too, reveals that almudassir has the element of the well being of humanity and the revolutionary message: this is what is the responsibility and the particularity of a celestial inviter: Raghīb's meaning has the element of overwhelming the untrue concepts: could also mean overpowering: liyuzhirahu alad deeni kullehi: 9:33 so that super imposes (overwhelms) it on all other religions or ways of life: Ibn Faaris has given examples too: tafassara rajulu farasahu: means the man jumped and got on his horse*: here "jumped up" is very important: this thing (revolution) does not take place gradually: the revolution which took place at the hands of the Prophet SAW was also revolutionary: that is revolutions take place at once: thereafter, the Qur'anic concepts are now taking place: this is called evolutionary system: the world considers one concept, tests it and finds that the concept presented by the Qur'an was the correct one: and which the Prophet SAW successfully implemented: therefore, now gradually the Qur'anic concepts are taking over false concepts: but if a group takes up this concept or a government implements these concepts then this concept can revolutionarily replace other concepts in the world: it is to be seen this good work is done by which nation: that nation will be the biggest benefactor of mankind; at its hand the universe will flower and at its hand the flowers of life's tree will bloom again.

*Also Lissanul Arb

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Tafseer Rohul Kuani says: that almudassir means one who is endowed with miracles and prophet hood: figuratively, it says, it also means a man who has no program before him and is free: this would mean that by saying qum fa anzar the Qur'an endowed him with a great program: Tafseer Fatahal Qadeer says it means one who bears the responsibility of prophet hood and its responsibilities.

Some say that almudassir was actually almutadassir but was later turned into almudassir:

Daal, hah, rah

Ad dahr: to get someone out: to oust someone: to remove someone: to push out: to oust insultingly*: surah Saffaat says: yuqzafoona min kulli janibin duhura: 37:8, 9 and are condemned by all sides or everyone; the rejected ones: surah Airaaf says about the shaitaan(devil): maz-oo mun mudhoora: 7:18 ignominious: condemned; the removed ones.

Daal, hah, daad

Dahz: actually means to slip: later it came to mean to remove, obliterate or make untrue: dahaja berijlehi: is said when somebody thrashes around like a slaughtered animal : makanun dahz: a slippery place: * Ibn Faaris says basically it means to move out or to slip.

Surah Kahaf says: liyudhizu behil haq: 18:56 so that they remove the truth from its place through untruth or baatil and make it useless: surah Shura says: hujjatuhum dahizah: 42:16 their reasoning and claim is very weak and transitory in the eyes of God: surah

Saffaat says: fakaana minal mudhazeen: 37:121 he slipped: or he lost strength: he became weak and powerless:

*Taj, Muheet, and Raghīb

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Daal, Hah, Waw(yeh)

Daha: to spread out: to make vast:* dahal matarul hasa: the rain washed out the pebbles: dahal ibl: he shooed the camels i.e. he drove them: yadhu dahwa: the horse ran digging his hooves in the ground: ***huwaid hubilhajar: he throws stones****Taj says the phrase which contains this meaning is: yad hubilhajara biyadehi.

Keep these meanings of daha in mind and consider the Qur'anic ayat in which it is said about the creation of heavenly bodies : al arda ba'da zalika dahaha: 79:30 and threw the earth after it and made it smooth: surah Ambia says annas samawati wal arda kaanata ratqan faqataq nahuma: 21:30 the heaven and the earth were previously joined together; then they were separated: thus the earth became a separate entity: then with further changes it was made smooth (habitable):this fact has been stated as dahaha: that is, the earth was separated as if it was a stone thrown from a sling: or as the rain washes out the pebbles afar: note that about a thousand and five hundred years ago, such things were related about the universe only through the wahi (revelation): also ba'daa zalika reveals the fact that the earth was created later than the mass ; that is, it came into existence in the second stage; the first is the mass when the earth and the sky were joined together; then the heavenly bodies separated from the mass and began to revolve in their orbits.
36:40

Daal, khah, rah

Dakhar; yadkharu: dakhir; yadkhar: to be humble (small): to be obedient and bow (before someone): ad dakhir: on who bows: dukhur: ignominy and smallness:adakhar: means surprise which is actually a manifestation of the helplessness of the intellect (that is reason is unable to explain something): adkhara: he insulted him: made helpless*****
The Qur'an says about the things in the universe that they are daakheroon: 16:48 that is, subservient to the laws of God;

*Taj**Muheet***Raghīb****Lissanul Arb*****Taj, Raghīb and Muheet.

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this meaning has been made explicit by the adjacent ayat which says: lil lahi yasjudu ma fis samaati wa ma fil ard: 126:49 whatever is in the highs and lows of the universe is subservient to God: (For details see heading siin, jiim, daal).

Daal, khah, laam

Dakhala yudlkhulu: entered: is the opposite of kharaja: 2:111 adkhal: made him enter: 17:80 daakhilatul ard: things which are hidden (buried) inside the earth: ad dakhil: the income from one's property: Ad dakhil: deceit, also means intellectual or physical deterioration and fasaad (chaos): * it also alleges internal deterioration and enmity,

according to Raghīb: **surah Nahal says: tattakhezoona aimaanakum dakhala bainakum 16:92 you make your promises the basis (reason) for your mutual chaos: here dakhala means chaos and conflict.

Dakhala bil mar'ah: means he had sexual intercourse with a woman: surah Nisa says: nisaa-ekumut ta-yi dakhaltum behinna: 4:23 here it means sexual intercourse: that is out from the wombs of the women with whom you have had sexual intercourse (out of wedlock):

In surah Tauba, while mentioning the mentality of the hypocrites it is said that they have willy-nilly come with you to the battlefield no doubt, but their condition is such that: la yajudoona malja'a au maghaaraatin au mud dakhala ilaihi wahum yajma'oon: 9:57 if they find somewhere to hide or escape or entrance to some hiding place, then they will run towards it madly: here the Qur'an has used the word muddakhala:

*Taj**Raghīb

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that is, if they can find even a small place to hide, then they will try to enter it, no matter how much they have to strive for it.

Daal, khah, nuun

Ad dukhaan: smoke: dakhana al-ghubaru dukhuna: the dust rose*: dakhana al-fitna: to disclose some fitnah (something that will lead to anarchy); that will instigate (people to chaos): **khulqun daakhin: bad manners: ad dukhaan: drought: hunger: because a hungry man perceives a sort of cloud between the earth and the sky (the atmosphere is cloudy to him): some say hunger is called dukhaan because in a drought the dust rises and makes a sort of cloud: also means shar (anything bad); and deterioration: yaumun dukhnaan: a day of intense heat and travails. **

The Qur'an says that the earth was created in two stages: summas tawaa ila samai wahia dukhaan: 41:11 then He turned to the other heavenly bodies which were in a smoky condition: (or in gaseous condition): modern science confirms this although the Qur'an had disclosed it about fifteen hundred years ago: the earliest form of the heavenly bodies is indeed said to be nebulous.

Surah Dukhaan says: yauma ta'at is sama-oo bidukhaanin mubeen: 44:10 when the atmosphere is filled with smoke (or problems and difficulties abound): there will be chaos and anarchy everywhere: or the sky will seem filled with smoke due to hunger or drought, it will be a great azaab (Punishment) 44:11

Daal, rah, alif

Daraa: badra-oo; draa: to reject*: to remove angrily: dara-aa alaihim durwa: to appear before someone suddenly:

*Taj, Mheet, Raghīb **Taj ***Muheet

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as sayl-oo dar-aa: the flood appeared from nowhere; do not know from where it came suddenly*: daratohu unni: I removed him from my side: 3:167 mudaarah: means opposition and defiance*.

The Qur'an says: wa yadra-oo unhal azaab: 24:8 this can remove (save) the woman from :punishment: surah Qasas says: wa yadra-oo bil hasanatis sayye-atah: 28:54 get rid of sayyeaat (sins, or bad things) with good things (behavior etc): this a great reality which the Qur'an has mentioned at different places in different styles: it says a bad thing in return for a bad thing is not the answer: if you are weak, then germs will attack you and sicken you: the cure is to increase your defiance: this way your deterioration will be checked and your constructive process will continue: in every aspect of life this is the right way of defense: this is called the scales of goodness to tip: Tadaara-oo fil khusumah: means to push and shove each other or to blame each other and thus have differences*: in these meanings this word has been used in 2:72 that is, fad daraa-oo-tum fiha: scholars of dictionary say this was in reality tadaaratum: but we think that it is another subject .

Daal, rah, jiim

Daraj: to walk: very slowly; to crawl *: to walk like a mountaineer i.e. like climbing a mountain: **madrajaatut tareeq: the distinct and open part of the road: darajal qaum: gradually, the nation dwindled and the generation became extinct: the Qur'an says: sanastadrijahum min haisu la yahlamoon: 7:182 We will catch them slowly(gradually) and they will not even know where the destruction came from:

*Taj **Raghib

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darajash shai yi: he folded the thing and wrapped it: ad darj: something on which there is some writing: darjul kitaab: the bottom of the book*:

Ad darajah: one of the wooden steps of a ladder: (the steps which take one upwards; darakaat is the steps which will bring you downwards**): Raghib says darajah and manzilah are almost the same: but manzilah is (a place to get down) is called darajah when it is being used to climb upwards: also darajah is also taken to mean value and estimation: thus darajaat means honors: stages over one another: almadaarij: the mountain roads generally get higher with every turn; these turns are called almadarij*: The Qur'an says about men and women: wala hoonna mislul lazi alaihinna bil maarooof: 2:228 women, according to good practices, have rights according (apropos) their responsibilities: that is, just as men have rights over women, women too have rights over men: as per the responsibilities and rights no one has superiority over the other: both are equal in this respect: but after this it is said: walir rijaali alaihinna darajah: 2:228 men have superiority over women in one thing: what is that one thing? The next ayat says: that a divorced woman will have to observe iddat (celibacy) for a period during which she cannot wed another man, but men do not have to observe this iddat: also if the man has divorced the woman and repents it, then he can bring the woman back into his wedlock during the period of iddat: wa ba-oolatohunna ahaqqu beraddi henna fi zaalika inn aradu wa islaaha: 2:228 this is the darajah or superiority that men have over women: it is not that men are (overall) superior to women: now consider human history:

*Taj**Lane ***Raghib

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everywhere you will find alaihinna i.e. only rights for men and responsibilities for the women! No right of women will be accepted as a right and a woman can not demand any of her rights as a matter of right: this revolutionary voice that women have rights too is heard only from the Qur'an so many years ago: these few words (of the ayat) have brought a revolutionary change in man's social or civilized life: and look how composite these words are: wala hunna mislul lazi alaihinna: and after this, by saying bilma'roof it has not been left at the sweet will of any individual or society ; it has been made a provision in the laws of God (that women have rights too): this very law (the Qur'an also tells you what is the manner in which men are superior).

But this does not mean that equality in rights is equality in responsibilities too: according to their functions, nature has differentiated between them: they have been created differently (according to their biology) and a woman is supposed to fulfill the responsibilities she is required to fulfill and men according to theirs: the woman's responsibility which man cannot fulfill is to give birth and bring up the children: and since this takes up most of the woman's time, earning has been made man's responsibility: ar rijaalu qawwamoona alan nisa'a: 2:34

Daal, rah, rah

Ad dar: milk (but it has the connotation of a thick stream and abundance): ad dirrah: profusion of milk: istadar ral laban: the milk became abundant: darratis sama-o bil matar: it rained heavily from the skies: clouds which cause heavy rain are called midrar: 6:6 darras siraaj: the lamp became well lighted: (bright): kaukabun durriyyun: shiny, bright star*:

*Taj and Raghib **Muheet

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which sends forth rivers of light: 22:35 or like a pearl: the Muheet says that ad daar means for one thing to be born from another: *like milk from animals, brightness from the stars, etc: Ibn Faaris agrees with this meaning too: also movement and unease: Allah has termed the light of His guidance (the noble Qur'an) as kaukabun durriyyun: like a star which sends forth the light of knowledge and insight and which is not stagnant but with continuous movement: this light is born of God's Divine knowledge and spreads to the four corners of the earth.

Daal, rah, siin

Daras shaiyi: means something became old and was obliterated*: Ibn Faaris says it basically means to hide, to be low and be obliterated: darasu hool qaum: the people removed any signs of it (obliterated it): tariqun madroos: means a path (the signs) that due to the pedestrian traffic have been obliterated: similarly darasil hintah means to take the cereal out of the ears of corn by having oxen walk over the laid wheat crop which separates the grain from the chaff: thus darasah means to rub something so much that it becomes obliterated: darasan naaqah means to walk a camel so much that it becomes obedient: almudarasa means to strive continuously for something or look after it continuously: **and darasal kitaaba yarusuhu: means to read a book so many times that one memorizes it.

Surah Aali Imraan says: bima kuntum tadrusoon: 3?:79 to (tread) or read a book in such a way so that its meanings become explicitly clear: to read it continuously so that the truths hidden in them come out explicitly and clearly: or the concepts that receded in Man's mind come up to the surface.

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surah Anaam has used the word diraasah: 6:157 to study with a lot of attention: wa inn kunna dirasatehim lafaa-ileen: 6:157 we were truly unaware of (studying) them.

Daal, rah, kaf

Benevolence had not reached him: that is, his (Hazrat Yunus) life passed through several travails, but God's benevolence and help was with him continuously : ad draak: for one thing to continuously follow another: at tadrikal minal matar: for the raindrops to fall own continuously (one after another): * ad daraka wad darak: the end of something's depth: bottom: ad derku: as against darj: the steps of a ladder for climbing are called darajaat: and for getting down darakaat: **this is why the Qutr'an has termed the stages of the jannat (Heaven) as darajaat: and the stages of hell (jahannam) : fid derkil asfali minan naar: 4:145 the bottom of jahannam (Hell); note that a ladder has the same steps for going up or down: a man can use the very same steps for going up or coming down: life too is the same: whichever way one wants to live, it can be the means of taking it to the resultant destination, whether to the heights of life or the depths.

Adrakahu: reached him: got to him: adraktuhu bebasari: I found him with my eyes (I spotted him): saw him*: idraak is that knowledge which is acquired through the senses:

*Taj

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surah Yunus says: hatta iza adrakahool gharq: 90:60 when drowning overtook him: that is, he drowned: when he saw his drowning: when he felt that he was drowning.

Adrakash shaiyi: the thing completed its time and was completed: reached its climax:* the Qur'an says: bal iddaraka ilmohum fil aakhirah: 27:26 scholars have said this means that their knowledge about the Hereafter ended: they could not grasp its truth: remained unaware of the Hereafter: *Raghib says along with these meanings it could also mean they will come to know about it in the Hereafter:** but it does not seem to portray the meaning of the ayat correctly: the Qur'an says that knowledge about the Hereafter has reached them continuously: but still they are in doubt over its existence: like the blind in the darkness : bal hoom min shakkin minha bal hoom minha amuwaan: 27:66Ad dirham: a silver coin: the plural is draheem: this is not an Arabic word: some say it is actually a Farsi or Iranian word: and others say Greek*: but it seems that it is the Arabic form of the Russian word Drawburg: similarly the words Deenaar (Dinarins) and Fils.

Surah Yusuf says darahim ma'doodah: 12:20 (they sold Hazrat Yusuf) for a few Dirhams:

Daal, rah, yeh

Dareetah: I now know about him: 21:109 adra-oo behi: told him about him*: diraayah means to find out by some effort or tact or to find about something which is doubtful:

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This is the reason that this word is not used for Allah*: Ibn Faaris says its basic meanings include to intend and to demand or ask for: also sharp : as such midrun means a comb because its teeth are pointed and sharp: this means dirayah contains the meaning of sharpness as well as intention:

Raghib says wherever in the Qur'an it is said , ma adraaka (what do you know or has somebody made you aware), thereafter the thing has been explained as in 97:2 but wherever is said ma yudreeka (what tells you) , thereafter that thing is not explained**: but after it la-al (perhaps) has been said and the subject at hand has been discussed (see 42:17, 33:63, 80:3): this means that after ma adraaka, knowledge (about the thing) has been positively given but after ma yudreeka it is said that perhaps it can be so: for example, in surah Baqar it has been said: wama adraaka ma lailatul qadr: 97:2 what do you know what is lailatul qadr? After this lailatul qadr has been explained: it is the converse in surah Shura: wama yudreeka la-allas saa'atah qareeb: 22:17 what do you know? Perhaps the time for the revolution is near:

These examples explain the difference of ma adraaka and ma yudreeka.

Daal, siin, rah

Dusu: is the plural of disaar: and disaar means a nail or a stave: dasr really means harshness and to push hard** dasarud dissar: hammered the nails very hard: Ad disaar also means the rope woven from the strands of the date palms with which the boards of a boat are fastened together: Ibn Faaris says this meaning is not right: dasra-oo also means the boat itself: * because it pushes the water ahead of it as it moves ahead: the Qur'an has called Hazrat Nooh's boat as zaati alwahn wadusur: 54:13 that is, a boat made of boards and staves:

*Taj **Raghib

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if dusur really means staves, (not a boat of date palm fibre) then it shows that in those days metal had begun to be used and boats too were not made of hollowed out trunks of trees but instead were built from boards and nails: but about the boat it is also said in the Qur'an that Hazrat Nooh's boat was made under God's guidance or instructions: 11:37 maybe, in those days this craft too was imparted through wahi and then its usage became common:

One hardly knows what human history may reveal and many things which we think are the product of human intelligence are actually first revealed through the wahi?

Daal, siin, siin (daal, siin, waw)

Ad das: to hide something underneath something or bury it: * Raghib has added to the meaning by saying it means to make helpless: that is to force something into something by force: **dasastu shaiyi fit turaab: I hid the thing in the ground: *surah Nahal says: that during the Jahiliat (un wary) period, when the Arabs got news about the birth of a girl child then they thought: um yadaasuhu fit-turaab: 16:59 whether he should bury it in the

ground: surah Shams says about human nafas (intention): qad aflaha min zakkaha: 91:10 he who developed it (on the right lines) became successful: his fields bore fruit: waqad khabaa mun dassaha: 91:11 he who buried it became unsuccessful: for a seed to develop it must be buried in the ground: if the proportion of water, earth, air, temperature, light is correct, then the seed develops: and it flowers into a strong tree: but if the same seed is buried too deep, then it loses all its capabilities: the human personae has been endowed with latent capabilities to develop: but these capabilities are developed in this physical world:

*Taj **Raghib

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if physical forces are used properly then human personality's latent talents are developed: if the personality is buried under self interests, then its capabilities are stultified.

Dassa was actually dassas: since three siins together are not feasible, the word has become dassa: Fraa and Zajaj say this means miserliness: because a miser hides himself while a philanthropist is open and prominent: this meaning is in one way right because Qur'an has itself said the development of a human being is in giving: and miserliness has been described as a reason for destruction: fa amma mun aa-ta wattaqa.....fasan-yassiruhu lil yusra , wa amma mun bakhila wa astagna...fasan-yasseruhu lil usra: 92p; 6-10: this is what rabubiyat is (Providence) is: that is, to develop oneself by providing for others: and this is what the Qur'an teaches us.

Ila naari daseesa is the deceit which is hidden: a thing which enters secretively:* surah Toor says: yauma yuda'oona:

Daal, ain, ain

Ad da'a: to push hard: daa-ee daa'ee: an admonishing voice for the goat herd: ad da'a: a man's small children: *(for which he is pushed around in society):

The Qur'an says: fazaalikal lazi yadu'ul yateem: 107:2 this is him who pushes (away) the orphans: surah Toor speaks: yauma uda'oona ila naari jahannama da'a: 52:13 the day when they will be pushed hard towards the fire of jahannam (hell): Ibn Faaris says the basic meaning of the word is to push and unease.

*Taj **Muheet ***Raghib

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consider the ayat of surah Alma-oon once again: 107:2 it says: ara aital lazi yukazzibu biddeen 107:1 Have you ever wondered about the man who denies the Deen? It is answered in the next ayat: fazaalikal lazi yadu-ool yateem wala yuhuzzu ala ta'amil miskeen: 107:2:3 this is he who pushes away the orphans and does not pursade(others too)for feeding the destitute: note how closely related are the religion of Islam ((Deen) and economics: rather in salaah (prayer) and economics too? Because the next ayat says that there is destruction for those namazis who do obey the religion on the surface but build dams against the sources of sustenance and prevent them from reaching the needy although they(the resources) should be like flowing water, available to everybody. (Further details will be found under relevant headings).

Daal, ain, waw

Da'a means to call someone: so ad da'a means the forefinger which is used as a sign to call someone: ad dayiah means the cry of the horses in battle: huminni dawatar rajul: he is at a distance where a man's voice can reach him: he is at a calling distance: *Ibn Faaris says it means to incline towards self through talk or voice:

Dayahu alal ameer: he took him towards the ameer (leader); thus dayi is not only one who calls but also someone who takes you to someone: *iddia'oo: (yad- da-oon) means to wish or desire* :or to call out to someone.67:28

Tadau alaih: means they gathered against him: tada'a alaihal aduwu min kulli jaanib: means the enemy attacked him from all sides: tadaa'atil haitaan: means the walls fell down one after another.*

*Taj

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Da'autuhu zaida: I named him Zaid: ad dayee-o: adopted son * plural is ad-ia-oo 33:4 ad daayah: is the milk that is left behind in the teats of the animals so that with its help the animal can be milked again: *also the reason: or cause; ad dawa-ee: such things as tempt or instigate people's emotions or desires:** (these meanings should be kept in mind because they throw light on the meaning of the word dua (prayer):

Wad-oo shohada'akum 2:23 means call those who will help you: in surah Kahaf daa and da'a have been used in a similar meaning 18:25 in surah Airaaf samat has been used against da-a: 7193 which means to be quiet: as such da-a would mean to call.

We now come to 'praying before God' which has been taxing our scholars because its explicit meaning has not been given: consider an example: in some case, Zaid is the Prosecution and Bakar the Defence: Zaid prays to God that the case is decided in his favor: this raises the following questions:

- a) one group of people believes that all matters are decided beforehand by God: if this be taken to be correct, then it would mean that it has been decided that the case will be decided in Zaid's favor or against: if it was decided by God before hand, then with Zaid's prayer ,will God change his decision and Zaid will now win the case if he was previously destined to lose it:

*Taj **Muheet

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if this is so, then it would mean that God changes His decisions according to men's prayer or bidding: that is, He is obedient to men: this concept can not be right in any case:

- b) Supposing that Zaid's claim in the case was false or fabricated: now would God decide the case in his favor because he prayed? If this is true, then it would mean that God decided in favor of a liar: and deprived the truthful from his right: this concept too about God is wrong.
- c) Supposing that Zaid is justified in his claim: now if Zaid does not pray to God, then would the case be decided in his favor or not? If without praying the case cannot be decided in his favor then it would mean that God does not decide in favor of the truth on His own: the truthful has to plead before God in order to obtain a decision in his favor? This conept too about God is wrong.

If God decides in favor of truth , then whether Zaid prays or not , it does not make a difference: God in any case had to decide in his favor (that is, in favor of the truth); as such praying is a useless effort!

- d) it is obvious that in order to win a case, a man has to make some effort: however ethical: now if Zaid only prays, and does not make the required effort, will he win the case? If praying is enough to win the case then it would mean that God's stress on effort (deed) is useless?

And if one cannot win the case without making the required effort, then what is the use of any praying?

- e) If Zaid prays to God and Bakar does it too, then in whose favor will the case be decided? Whose prayer will God accept?

These questions and many others which arise about praying to God: and to solve or answer which religion and philosophy have been engaged unsuccessfully for centuries”;

*Religion means man's own sect, Deen is from God.

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The Qur'an has said that this concept of dua or praying is wrong and a product of the time when man was in his infant stage and was unaware of the law of causality: the Qur'an clarified that:

- 1) Everything in the universe is operating according to the order created by God; He never change His laws: *walan tajeda sunnatillahi tabdeelah: 33:64* you will not find any of God's laws to change.
- 2) It is God's law which is operative in man's world too: he who strives as much under these laws will succeed proportionately: *laisa lil insaana illa ma sa'a; wa unna sa'yahu saufa yura: 53:39-40* there is nothing for man other than what he works for; and the result of his efforts will soon be made manifest.

At the same time, the Qur'an has made it clear that simply by praying (and not making any effort), his concept about God is wrong and he can never be successful: *surah Raad* says: *lahu dawatul haq*: that human invitation which can produce successful results; which can be said to be based on haq or truth, is the invitation to come towards the Lord that is, which is according to : *yad oona min doonehi la yastajee buna lahum bish shaiyi*: and those who attach their wishes to others beside God, that is, believe that by leaving aside the Laws of God, they can succeed on the basis of their superstitions, then they are wrong: these self created forces can never fulfill their wishes: such people can be likened to *kabasiti kaffiyahi ilal ma-ee liyab lugha fa hu wama huwa bi-balighihi*: as if a man sits beside a river and prays that the water may come into his mouth ; the water will never come into his mouth: as such, *wama dua-ool kafiireena illa fi zalaal: 13:14* those who deny God's ayats or God's sayings, their praying can never produce results: do you not see that *walil lahi mun fis samawaati wal ardi tau-an wa karha: ...13:15* everything in the universe even willy nilly has to operate according to the Laws of God: then how can man be an exception to this?

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As such, according to the Qur'an, praying to God means praying to the Laws of God for help: that is, by obeying it, to find the desired results: this fact has been clarified at various points in the Qur'an: for example, in surah Momineen: wa qaala rabbikumud ooni astajib lakum: your Sustainer says, call out to me: I will respond to your call (the meaning will be explained a little further ahead) : after this, it is said, innal lazeena yastakbiroona un ibadati sayad khuloona jahannama daakhireen: hell (jahannam): this explains what is meant by calling out to God; it means to accept to obey him and His superiority: 40:60 Verily, those who rebel against My obedience, they will be demeaned and enter His obedience and superiority : and His answer to the call means for man's efforts to bear fruit: this fact has been described at another place as innama yu'minu bi-ayatil lazeena iza zukkiru biha kharru suj-jadan wa sabbahu bihamdi rabbihim wa hum la yastakbiroon: 32:15 those who have eeman on Us, (have faith in us or believe Us) are those who gladly bow their heads (in subservience) when they are presented with our orders; and are engaged in establishing and making praiseworthy the program given by their Sustainer: and they do not defy these orders: tata-jaafa junubuhum unil mazaji-eh yad-oona rabbehum khaufan wa tam'un wa mimma razakna hum yunfeqoon: 32:15, 16 they are so busy in this work that they do not even consider sleep: are awake at night: and thus call on their Rab (Lord) for removing their problems and for His benevolence: because they know that their efforts will cause good results: and what destruction will follow if the orders are disobeyed: whatever We have given them, is kept open (available) to the human race (for their welfare): surah Almomin says: fad-oohu mukhliseen lahuddeen:... 40:65

Please find page 657 upto 662 underneath. With this I have now completed 188 pages (this month only) i.e. from 574 to 662 which @ of Rs.125 per page amounts to Rs.23,500. So kindly tell Mr.Shahid to make out an account payee cheque for the amount favoring Javed Rafiq and send it as before to my address at A/448/1 Block 7, K.A.E.C.H.S., Baloch Colony, Karachi. Hope you will oblige as before. Thanks. Javed.

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When you call out to God, then call him with full and complete obedience only for Him: surah Shura says: wayas tajeedul lazeena aaminu wa aamilus swalehaat.....42:26 He responds to the call of those people who believe on His laws and work according to them: this shows too, what calling to God and His response means: surah Airaaf says: ud-oo rabbakum tazarruanw wa khufyah innahu la yuhibbul mo'tadeen 7:55
Call your Sustainer with complete equanimity of heart and soul: so that the call comes from the core of your heart : remember that those who rebel against His laws and cross

the limits (hudd), are disliked by Him: this also shows that by calling Him means obeying Him: the next ayat explains this: wala tufsedu fil ardi ba'da islaheha; wad-oo hu khaufan wea tama'a; inna rahmatillahi qareebum minal muhsineen: 7:56-57 that is, do not create ripples in society after it has become smooth or calm ; and call out to God for banishing your problems and ills and for acquiring benefits; remember that those who maintain the balance in society, God's benevolence is very near to them:

Here God's Rahmat or Benevolence is said to be 'near': in surah Baqarah God Himself is said to be near: wa iza sa-alaka ibadiyanni fanni qareeb; oojeebu fawatad dayi iza da-aan; and when my bandey (slaves) ask you about Me, tell them I am not far from them, and am very near: closer than their ragey jaan i.e. jugular vein: 50:16 thus they should obey Me and believe in the veracity of my laws so that they find the path to their destinations: This also makes explicit that calling out (praying) to God means obeying Him: and the response to that call is the results of those efforts.

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In surah Namal, first the attention has been drawn to various elements of the universal system as to how everything happens according to God's order (system); then, the group of momineen has been addressed which was passing through very difficult times in its initial stages of establishing God's orders: and was calling out at every step for help from God: mata nasrullah: 2:62 when will God's help come? They were told (through the wahi, of course) am mun mujeebul maztarru iza da'au wa yakshifus soo-a wa yaj-alokum khulafa-al ard.....: 27:62 (excepting God) who can hear or answer your cries for help; and remove your worries and difficulties, and grant you the rule on this earth but the rule on earth can only be gotten as a result of your deeds:24:55 thus, do not worry, keep working according to God's laws, he will turn your helplessness into dominance; and if you continue on this path (the path of God) then Our cosmic forces will save you from the harmful machinations of your opponents: 40:7 not only the group of momineen was told this but the prophets too: in surah Yunus, in Hazrat Moosa's tale, Hazrat Moosa and his brother Haroon, who was also a prophet, Pray to God to confront Firoun (the pharaoh) successfully , they are told that: qad ujeebat da'au takuma fastaqeema: 10:89 the prayers of you both have been accepted i.e. continue with your program (as given by God) with steadfastness : obviously if the acceptance of prayer meant only that whatever you have asked for is given to you, (or you will get it), then after that there was no need for any effort : but here it has been said that your prayer has been accepted, therefore, be steadfast in your program : this makes it obvious, that Hazrat Moosa and his brother Haroon were told only that their prayers are according to God's laws, and now they should strive to achieve those ends with steadfastness and they would surely succeed. The above explanations make it clear that calling out to God means obeying his orders and laws: the Prophet SAW was also asked to 'pray': qul innama ado rabbi wala ushriku behi ahada: 72:20 tell them that I only call out to my Rab (Lord) and do not include anyone else with Him i.e. do not include anyone in His Supreme authority: 18:26

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After this Qur'anic meaning of 'dua' or prayer, there is no cause left for the doubts and tribulations mentioned earlier about 'dua':

The Qur'an also relates the things similar to what we mean by 'dua' in the ordinary sense: rabbana waghfir lana zunubana wa israafana fi amrina wa sabbat aqdaamana wansurna

alal qaumil kaafireen: 3:146 O, Sustainer, (Lord), protect us from our faults and transgressions: give solidarity to our feet (us) and give us success over the nation of kafireen (Deniers): that is such prayers (dua) in which a man desires fulfillment of his wishes; these prayers are actually a manifest of the intensity of his wishes: this intensity creates a kind of a change in his personality which give vent to his latent capabilities and they go to work for him: consider the meanings of the words Adayituh and ad dawayi given earlier: first of all a man must desire that which is according to God's laws (and not the obverse); then he should create intensity in his wishes: this will create a revolutionary condition within himself: and the result is indeed surprising: note that the Qur'an has also said that your wishes must be according to the laws of God or you may wish for something which in reality harmful for you : 17:11

It can be argued that by praying revolutionary changes are created in man himself which help him to attain his goals, then what is the difference in calling out to God or praying to Him? It is correct that man's latent capabilities are aroused in this way,

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but the aim is not only to raise the latent forces or capabilities as such: the first thing is to determine the aim for which they are aroused: that is, the purpose for the attainment of which the effort is being made: and what sort is that aim? Then, what are the means to achieve it: and what will the purpose if attained be employed towards? A momin (that is, one who follows the Qur'an) decides all matters under the orders of God, therefore he keeps God before him from first to last: his wish or desire is also a link in this chain: therefore he calls out to God for its attainment too: every thing takes place as per God's laws: so much so that the latent forces in man are aroused too as a result of His laws: another point to be noted here is: God has bestowed man with that a personality with the proper development of which (to the extent that is humanly possible) can arouse the qualities which when unbounded, are attributable to God: in this manner God's personality becomes the standard for the development of the human personality: by praying to God (by calling out to Him) a man wants to arouse the qualities within himself that will help him attain his goal; this is the difference between 'praying to God' and arousing intense desire in oneself.

We now come to the prayings of the prophets which are mentioned in the Qur'an: prophet hood is quite different from ordinary human matters: we can not understand anything about it: we only understand the message that they have brought to us and their obedience is our duty: as far as God talking to them in response to their prayers is concerned, it does not happen with ordinary human beings : God does not talk to anyone except the prophets: and to believe that He does, even after the last Prophet SAW, is blasphemy.

The concept that if God does not listen to our pleadings, therefore, someone close to God be requested to pray for us before God is not correct:

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As per the Qur'an, no power can interfere between God and His bandey (slaves): to believe so is a big sin: to reach God or to take one's pleading to God, no via media is required: every human being by obeying God's laws can reach God or take his voice to Him: (to see the meaning of waseela [means] go to relevant heading): and His laws are obeyed by remaining within the bounds of a Qur'anic society: that is the reason that the

prayers that God has taught the momineen are mostly collective such as in 1:5, 7 : 2:201, 3:7, 3:146, and 3:192 etc).

The ayat mentioned above of the surah Baqara i.e.: waiza sa-alaka ibadi anni fa inni qareeb: 2:186 when your followers ask you about Me, tell them that I am very near : or ya nahnu aqrabu ilaihi min hablil wareed: 50:16 I am closer to man than his jugular vein: these ayats contain hints to His imminence and transcendence: He is closer to every human being than his jugular vein: this shows that God is present everywhere in the universe: but not present like something is bound to some place: since our senses are unable to grasp how God can be present somewhere in space without occupying some space , therefore it has been said in the Qur'an that: la tudrekuhul absaaru wahuwa yudrikul absaar: 6:104 human eyes cannot comprehend it: but it is encircling or comprehending human sight: but we can comprehend His laws and can observe their results too: therefore the Qur'an has said we are connected to God's laws: we call out to His laws and when we act according to His laws, then He answers our call by bringing the desired results that we have called for.

As far as God's knowledge is concerned: the thing that we term as past, present or future, have no place according to the laws of God: before God ,all, the past, present and the future too are revealed at the same time: there is a sort of Eternal now:

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That is, He is aware of future events or that will take place in the future (future for us) as if they are taking place now: but it makes no difference as to our intent or authority which we have been given by God: nor is the fact affected that whatever happens to us is the result of our own deeds: everything is taking place before God: He also knows what we will do: but he does not interfere with our intent or authority: we do what we want: and face whatever results our own deeds bring: if we act according to God's laws then we get good results: if we go against these laws then we suffer: nobody has the power to do wrong and reap good results: to observe God's laws is to call out to Him or pray to Him and to get good results means our prayers have been answered.

Daal, fehj, alif

Ad dif: temperature and heat: a thing that heats something; adfaahu: he attired him in such clothes as to warm him: ad difa-u : anything that provides heat: the Qur'an says about cattle: lakum fiha difun wa manafih: 16:5 that is, they have the wherewithal to provide heat and have other benefits: Ibn Faaris says that dafun means the camel's kids, its milk and its other beneficial things.

Daal, feh, ain

Dafah: to banish something by force: to remove * 2:251 the Muheet says ad dafah means to banish or remove something before it takes place and ar rafah means to remove it after it takes place: ***Basa-ir says when dafah is followed by ila then it means to entrust or to pay back: as in fadfa-oo ilaihim amwaluhum 3:9 that is, return their goods or wealth to them: and when it is followed by un, then it means to support or protect**:

*Taj and Raghīb **Taj ***Muheet

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As innal la-ha yudaafi-o anil lazeena aamanu: 22:38 Verily God (God's law) protects those who Believe on His reality: al mudaafi-atu : to jostle one another and to push*: daafiun : one who removes: 70:2

Daal, feh, qaf

Dafaqal ma'a yudfiq: he spilled the water: dafaqal kooz: spilled the water of the cup at once: dafaqul ma'oo: the water boiled suddenly: sailun dafaq: the flood whose waters overflowed the valley: ad difaqqu: a fast camel: al difaqq: a fast speed in which the animal almost jumps instead of running: ** Ibn Faaris says it basically means to push forward.

The Qur'an speaks about the creation of man: khuliqa mim ma'inn daafiq: 86:6 he has been created from the water which jumps out (sperm):

Daal, kaf, kaf

Ad dook: to break: to pound: to demolish a wall or mountain: actually it means to pound and break a thing and level it with the ground*** Ibn Faaris thinks it means to become low and to spread out.: ad dakkatu: ad duk: smooth or even place: the ups and downs of the ground (to beat them into a level with the ground): *** iza dukkatil ardu dakkan dakka: 89:21 when the land's unevenness (ups and downs) will be removed and made level: when the economic* evenness will be created : and there will be no ups and downs: fadukkatah dakkatan wahidah: 69:14 the evenness will be made in one go: ja'alahu dakka: 7:143 smoothed it: removed the ups and downs or high or lows or unevenness: ja'alahu dakka'a: 18:98 will break it and make it level: (here the word 'earth' is silent for which dakka has been said): Taj has written that ad dakka-oo means a mud dune or hill: this way, ja'alahu dakka-a would mean that the wall becomes like a dune when demolished: ardu dakka-oo smooth land***** ad dukaan: a place the top of which is smoothed over for sitting: ***

*Taj**Taj and Raghīb and Muheet ***Taj and Muheet *****See heading
Ard *****Raghīb

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Daal, laam, kaf,

Dalakahu beyadehi dalka: to rub something with the hands: dalakatis shamsu duluka: sunset, because one who looks at it starts rubbing his eyes with his hands: *(but we think that this reasoning is feeble): dalakat duluka: for the sun to become yellowish and go towards sunset: for the sun to lean towards the west (towards setting) after mid noon in the middle of the sky: **Azhari says this is the right meaning because in Arabic dulook means decline: Ibn Faaris too seems to agree with this as he says the word means for a thing to move away (decline) from something else: but he says that the words contains the connotation of some thing moving away softly: for rubbing also this word is used because in that state hands do not stay in one place:

Alwasi writes in Roohul Ma'ani that the word means to transfer from one place to another: so sunrise as well as sunset is dulook because both ways it moves away: when

the sun has reached its peak and starts setting, it is called daalikah: also when it has set, it is also called daalikah because in both conditions it is in decline: **but Nawaderul Airaab says it means for the sun to be high or low: Ibn Faaris says that wherever daal appears along with laam, then the word means to move, to come or go, and to decline from one place to another: as such dalakatis saub would mean rubbed the cloth while washing it: dalakatil mar-atul ajeen: the woman prepared the dough: tadallakar rajul: he rubbed his body while bathing: ad dalook: to rub perfume or balm etc : baeerum med –look: a camel which has been used for traveling constantly: ad daaleek: to walk fast without the full feet touching the ground: *all these meanings show that the real meaning of this root is movement: as such when the sun rises to its peak in the noon, is also called dulook: (as has been mentioned with reference to Nawadarul Airaab above):

*Taj, Muheet, Raghīb **This has been supported by Ibn Dureed in Jamharal Lagha.

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and when it starts setting after reaching its peak, will also be called dulook: (as mentioned above) ; Raghīb too, says it means leaning towards the sunset): *Ibn Dureed says in Jamharatil Lagha that it means to set and disappear:

The Qur'an says Aaqimis salaatah li dulookish shamsi ila ghasaqil laila wa Qur'anul fajr: 17:78 ordinarily it would mean establish the prayer from dulook of the sun to ghasaqil lail: and the Qur'an of the Fajr: if dulook here is taken to mean ordinary movement then it covers the entire time from sunrise to sunset: and Qur'an ul Fajr i.e. before sunrise and ghasaqil lail i.e. after sunset: the meaning is obvious that this whole period is available to you for prayers: and if dulook is taken to mean from the sun's decline to sunset then (according to the above meaning) the time between sunrise and half the day will be eliminated: at another place regarding establishment of prayers is: tarafin nahaari wa zulfan minal lail: 11:114 that is both ends of the day and night (in the earlier part): both ends of the day are fajr (before sunrise) and time of sunset [maghrib): and the earlier part of the night is ghasaqil lail: surah Noorr says: salaatul fajri and salaatul isha: 24:58 these have been mentioned specifically: it is obvious from the above then that in the time of Hazrat Muhammed SAW prayer congregations were held at these two timings: the rest of the time from dulookish shamsi to ghasaqil lail: call it from morning to evening or take it as from the time of the decline to evening: dulook according to the earlier meaning (i.e. the time from morning to evening) seems more appropriate linguistically.

Hasaq means twilight: see heading ghain, siin, qaf.

Salaat (prayer or namaz) does not only mean timely congregations: it also means the Qur'anic system or the life as determined by the Qur'an: according to this, if in this ayat (17:78) too, salaat is taken to mean the duties imposed by the Qur'anic system, then it would mean that from the first day consider what guidance the Qur'an gives you; (this will be Qur'anul fajr): and then engage in complying with the Qur'anic program from morning till evening: this will be aqamatis salaat from dulookish shamsi to ghasaqil lail.

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Daal, laam, laam

Dallul mar-ati wa dalaluha ala zaujiha: for wife to be coy with her husband: to act as if she is defying her husband: but this is not the reality: dallahu alash shaiyi: told him

something; led him to something: adalla alaih: became informal with him; became bold with him; due to complete trust on his love, even committed excesses on him/her: ad dallah: coyness: ad dulla: distinct path: ad daleel: landmark which leads to a destination: the thing with something is clarified: ad dalalah: to show someone the way: also to herald something with the signs: Rahib says it means something which leads to an understanding of something else: *Ibn Faaris says it means to disclose something by its signs which you conclude after much deliberation: that is, the expression of truth through signs: also for movement or unease to be present in something: the Qur'an says you do not understand or note the hikmat or scheme of your Lord behind the elongation of the shadows: later it is said: summa ja'alnas shamsa alaihi daleela: 25:45 the elongation or shortening of the shadows is due to the sunlight: if there is no sunlight, then there would be no shadow: and its reduction or elongation would not be visible: surah Saba says: ma dallahum ala mautehi illa....34:14 nothing made aware of Hazrat Suleman's death except....i.e. that thing, after long deliberation, led to the conclusion that Hazrat Suleman had actually expired: (details will be found under the heading Hazrat Suleman): as such reasoning is something which upon deliberation can lead gradually to the conclusion.

*Taj, Muheet, Raghib

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Daal, laam, waw (yeh)

Ad dalwu: bucket (of a well): when it is filled with water, it is called Zanoob: **** but it is not a rule: daloot; adlait: I dropped the bucket into the water:* or brought it out filling it with water: **this led to adla which means to provide the means to reach something: just as to reach the water of the well, one has to drop the bucket inside the well: adla ilaihi bimaalehi: gave him his wealth*: dala haajatuhu dalwa: he demanded what he wanted or needed: adla berahmehi: he used his relationship as a means to getting his work done*: Ibn Faaris says this means basically to get near something with softness and ease: the Qur'an has said: tadlu biha ilal hukkam: 2:188 to reach the authorities through wealth (via bribe)) and to receive a judgement in one's favor: Tadalla also means to hang; to be near: surah Najam mentions: summa dana fatadalla: 53:8 he got near: became of the same color (ilk): was lost in the depths of the truth: this is a particularity of prophet hood: surah Airaaf has this: fadallahuma bighuroor: 7:22 deceived them to fall into the depths: dalaahu; mudalaah: was soft (courteous) to him

: ***daliya; yadla: to be surprised*.

Daal, miim, daal, miim

Damdama qaula wa damdama alihim: the qaum was destroyed and annihilated: damdama alaih: was angry at him and talked to him angrily: * damdama alihim: they were annihilated and troubled *: *****ad damdamatu: troublesome talk: anger*: to destroy*****: ad damdam: dry grass* damdamar raad: there was strong thunder** The Qur'an mentions fadamdama alihim-rabbuhim: 91:13 their Rab (the natural turn of events) killed them in such a way that even their traces were obliterated.

*Taj**Lane***Muheet****Lataiful Lugha*****Raghib*****Ibn

Faaris

Daal, miim, rah

Ad dumoor: ad damaar: to be killed: to kill: at tadmeer: to kill: to root out: Raghīb says it means to instill destruction into something: damara alihim: he came near him without permission (and with malicious intent): he suddenly attacked him*: the Qur'an says wadammarna: 7:137 We destroyed : Ibn Faaris says the basic meanings are to enter a house etc: some add that this entry is without permission.

Daal, miim, ain

Ad dam-o: tears, whether they are of joy or sorrow: ad dam'atuh: a tear: dama'atil ain: the eyes became moist*.

Dam'atis sahabah: it rained from the clouds*: *surah Mai'dah says tara a'yonahum tafeezu minad dam'a: 5:83 you will find that tears begin to roll down their eyes.

Daal, miim, ghain

Ad dimagh: the brain: damagha: yadmagh: he injured him in such a way that the wound reached the brain: ad damogh: the thing which breaks or destroys something else: damagha hu: he overpowered him*: damaghul haqqul baatil: haq (the truth) obliterated the baatil (the untruth) or destroyed it*: hujjatun daamigha: mind boggling reason***. Surah Ambia says about haq: fayad maghahu: 21:18 it brains the baatil: destroys it: in the struggle between truth and untruth (haq and baatil) or good and evil that is perpetual in the universe, haq (the constructive element) always overpowers baatil (destructive element) and so on: if the destructive element was overpowering then leave alone the evolution of the universe, the universe itself would cease to exist: as such it is said: bal naqzifu bilhaqqi alal baatili fayadmagha hu fa iza huwa zahiq: 21:18 we strike the baatil with (through) haq: so that haq brains the baatil:

*Taj, **Muheet ***Raghīb.

So see how baatil is being destroyed: it is the law of nature for constructive program to overcome destructive forces: it can not be otherwise: but the speed at which these constructive forces overcome is (according to our standards) very slow: God's single day is equal to one thousand (or rather fifty thousand of our) years: 32:5, 70:4 but if man becomes a friend of God, then the results start to be formulated according to our measure.

Daal, miim, waw (yeh)

Dum means blood: ad dima'a is the plural 2:30 *dum was actually damu or damun): the Qur'an has declared duman masfoohan : 6:146 i.e. flowing blood as haraam (forbidden): (For more details see under heading siin, feh, hah).

Daal, nuun, rah

Deenar: is the name of a gold coin: the plural is dananeer: it is a non Arabic word that has been Arabised: this was used by Arabs from the days of old so it became Arabic: *the Qur'an has used this word in 3:74 .

Some say that the word was actually dinar: that is why its plural is dananeer:* it means a pound, or guinea which is golden too: it is a Roman word Dinarins which has been Arabised: Roman coins were used by the Arabs generally(See dirham).

Daal, nuun, waw

Dun-a; yadnu; dunuwa; danawah; to get near: ad dunyah: the nearest thing (it is feminine, masculine is adna): dun: yadna means to be old and weak: adnar rajulu idna: that man lived a life of deprivation and poverty: adnash shaiya: to bring something near:

*Taj

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adnati saubiha alaiha: he covered himself with the cloth*** yudneena alaihinna min ja'la bebihin: 33:59 they should cover themselves with their chadars (jalbaab) or a long piece of cloth:

Aladna: means nearer but sometimes it means small (asghar) and comes opposite akbar:big): sometimes it means bad or demeaning (arzal) and is used opposite khair (good): when it means awwal (first), then it is used against last (aakhir): when it means near (aqrab), then it is used opposite aqsaa or far.**

The Qur'an says fi adnal ard: 30:3 that is, the land nearby: summa dana....aw adna:

53:8,9 means he again got near: or nearer: surah Rahman says daan: 55:54 means near: surah Alhaqqa says: qutufuha daania: 69:23 also means near: as sama-ood duniya: 37:6, 67:5 means the nearest sky: (see heading siin, miim, waw):

Ad duniya (nearest) has come against alquswa (farthest) in 8:42: this word has been used against akbar (big) in 32:21 and against aksar (most) in 58:7: against khair (good) in 2:61. The Qur'an has used alhayatid dunyah as against aakhirah (that is the life of this world against the Hereafter): it has appeared at many places: and this is the comparison which is most noteworthy: because in this comparison, life in this world (al hayatid duniya) has been declared very small or of less significance than the Hereafter (aakhirah):

In religions in general, where the concept of soul and materialism exists, the world (duniyah) and its possession have been termed very belittling and insignificant: according to the Hindu religion, the world is nothing but maya or deceit: and getting rid of this deceit is mukti or emancipation: according to the Buddhist religion, every wish is the precursor of some difficulty or ill: therefore real life, it says, is to give up any desire: this is shared by the Christians where the real kingdom is in the Heavens: as such for them, giving up the world is very acceptable: this is the very core of tasawwuf and some of our own muslims have been influenced by this concept and the world or duniya is condemnable and little: therefore worldly and sinful have come to mean almost the same:

*Taj and Muheet **Taj and Raghib ***Lane with reference to Mughni al Labeeb

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to the contrary, world (duniya) and Deen are said to be opposites: but this concept is against the teachings of the Qur'an: it teaches the momin to pray for haazehid duniyah hasanah:7:156 (i.e. well being in his world): and says clearly: illazeena ahsanu fi haazehid hasanah: 16:130 the result of good deeds is not only the good things or pleasantness in the akhirah (hereafter) but this world too: against it, it terms zillatun fil hayatid duniyah: 7:152 (i.e. ignominy in this world) as God's wrath : such ayats have appeared at different places in the Qur'an: as such this concept is baatil or untrue that this world and its luxuries and comforts are sinful.

But the Qur'an also contains certain ayats which have termed the life of this world as transitory or impermanent and the life here as lahu and la'ab : to understand this point, see under heading alif, khah, rah and ain, jiim, laam: in which it has been explained as to what is meant by mufaadi aajila: immediate benefits) and mata-i akhirah (the wealth of the Hereafter): there you will find that the Qur'an strongly opposes those who have mufadi aajila i.e. immediate benefits of this world in sight and ignore the pleasantness of the Hereafter: this temporary benefit has been called as mata-id duniya or immediate benefit: and condemns those strongly who ignore the lasting benefits of the Hereafter to choose the immediate benefits of this world: as such what is condemnable according to Qur'an is for man to ignore the lasting benefits of the future in the Hereafter for immediate gains in this world: that is to consider real life only to be in this world: and it is also condemnable to give up this world and set about building the future: (this is called monasticism which according to the Qur'an is not jaayiz (permissible): see under heading rah, heh, beh: the Qur'an says rabbana aatina fid duniya wafil akhirah hasanah: 2:201 the good things in this life as well the good things in the life hereafter : good immediate benefits as well as benefits in the future.

It has also said that if the present of somebody is not good, then his future too is bleak: wa mun kaana fi haazehi aama fahuwa fil akhirahi aama wa azallu sabeela: 17:72 he whoever is blind here (unseeing the truths) will be blind there too, or rather worse:

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(for the meaning of aama see under heading ain, miim, yeh)as such:

- 1) the concept that this world's pleasant things are hateful is wrong
- 2) and it is wrong too that only this life is all, and only these world's benefits or gains should be kept in mind.

- 3) the right concept is that the gains of this life are also attained and human personality due to its capabilities becomes able to reap the benefits in the Hereafter too: also not to concentrate only on personal benefits but keep an eye open for the betterment of the entire human race and coming generations too: this will be this life's future and the rest in the lie to come. (More details under heading alif, khah, rah).

The entire teachings of the Qur'an are focused on establishing values for man: it tells him what the value of everything is in the scale of humanity : after that it advises to sacrifice petty gains for greater gains: it tells us that no doubt the pleasant things of this life are indeed attractive and they should be attained or strived for; but when the interests of this life and the life hereafter clash, then the petty interests of this physical life must be sacrificed for the greater goal in the hereafter: these are the places where Qur'an has termed the interests of this world lowly as compared to those of the Hereafter: this in no way means that this life is hateful: this is the Qur'an's teaching about this world and the aakhirat (the hereafter.).

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Daal, heh, rah

Ad dahr: is the period from the beginning of this world till the end: then it began to be mean a long period too: as against zaman which means both, a short or long period* the Qur'an says: himanun minad dahr: that is, a period, or the duration of a period: Ibn Faaris says it means overpowering (or hold) or forcible: zamana (period) is called dahr because it encompasses everything and has a hold over it: ad dhareer: the vicissitudes of time: daharahum amr: some misfortune befell them **

The Qur'an has recalled what some people say: wama yuhlikna illad dahr: 45:44 this is only the passage of time which causes our deaths: as time passes one's limbs weaken and deterioration ends in his death: and life ends there: there is no other life after this: this is the very concept which in today's world is known as the materialistic concept of life: the Qur'an says: wama bizaalika min ilmin inn hum illa yazunnonn: this concept is not based on knowledge: this is only guess work and goes back fourteen hundreds years or so: in our time , the new concepts and philosophic and scientific that have been formulated, state that the reality of time is quite different: and this is only the beginning of research on this very difficult and sensitive topic: now research says that life continues onwards:

*Raghib **Taj

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the passage of time weakens human body indeed: but it does nothing to his personality: it is not affected by time: according to the Qur'an ,Man is not only the physical being, but his personality: if it is developed according to the dictates of the Qur'an, then death can have no effect on it: it moves ahead to cover the other stages of life: that is why dahr (or time) can not affect it.

The Qur'an has also termed the period when man had not even come into existence as dahr: hal ata alal insaana heenum minad dahr lum yakun shaiyam mazkoora: 76:1 but this does not mean that zamana itself be taken for God: however, the debate about time or dahr is very complex and is out of our purview: the Qur'an has used the word in the above mentioned two places only; at these places its meanings are very clear and distinct and simple and to understand them no philosophical debate is required.

Daal. Heh, qaf

Dahaqal kaas: he filled the cup: ma un dehaaq: abundant water: kaasun dihaaq: clean cup: filled cup: ad dahq: to press hard: ad dahaq: vice: almuddahaq: that which is pressed hard*: a filled thing is called dihaaq (probably because something is filled in it by pressing hard).

The Qur'an says: kasan dihaqan: 78:34 that is, clean and full to the brim cup: clean and full: that is, this is the particularity of a jannati (heavenly) society: the right life should be like this: full and pure: which contains everything that increases life, purity and movement and everything is abundant and pure: in which aside from catering to his physical needs, his latent capabilities are fully developed and purity of heart and sight are also present.

*Taj

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the cups of life are full of pure and strengthening pleasantness:

Ibn Faaris says this also contains the element of spilling over or movement aside from being full to the brim.

Daal, heh, miim

Ad duhma: blackness: idhaamash shaiyi: the thing turned black: idhaamaz zar'ah: due to being watered the field became blackish: hadeeqatun dahma-oo wa mud hammatah: a green garden which seems blackish due to the vegetation: the Arabs also call dark green color as duhma because the color resembles black: and light blackishness is called khuzrah because it comes close to green: *Ibn Faaris says it means to cover something in darkness: later, due to much usage the condition of blackness or darkness was also removed: the Qur'an, due to the heavy vegetation in the gardens of jannat (heaven) have called it mud hammataan: 55:64 a life which has reached the peak in freshness, flowering and delightfulness.

daal ,heh, nuun

Ad duhna: slipperiness, greasy: ad duhn: oil: ak mudhun: bottle of oil: idhan: he rubbed oil(on his body) : **the Qur'an says about the olives: tanbutu bid duhn: 23:20 it comes out with oil: (it has oil inside it): Ibn Faaris says it means softness, ease and shortage: and adhan means to misappropriate (from something which is kept in trust): almudaahana: deceit, make believe, false, showy (as far as clever talk) is concerned: alidhaan: to deceive: to be a hypocrite: to be soft: to concede: to be non serious and untruthful**: surah Qalam says: wad du lau-tood hin fayud hinoona 68:9 they want that if you shift a little then they too will shift from their positions and compromise: but the person who is in the right, by shifting embraces falsehood (baatil):

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Conversely, if baatil or untruth shifts from its position, then it does not matter: it remains untruth: supposing Zaid says three plus three are six and Bakar says this is not so: now an arbitrator says tells one of them to move up a little and the other to move down a little bit so that three and three become five: Bakar stands to lose nothing because he was wrong the first time and so he would be now: but Zaid will move from the truth to untruth or falsehood: this is the reason that haq (truth) can not move even a little from its position: it is fixed in its position: the established principles of Deen do not have any capacity for any leeway: in surah Waaqi-ah at first it is said how great a book is the Qur'an and after that it is said: afabihaazal hadisi antoom mudhenoon: 56:81 it can have two meanings: one is, do you make any changes in this book by your glib talk? and secondly, do you use this book to move people away from the right path? The meaning of both is actually the same: monasticism does indeed do this: it amends the teachings of the Qur'an and moves people away from the right path: and only because they want to make a living (out of monasticism): wa taj'aloona rizqakum annakum tukazzeboon: 56:82 you make this untruth the means of your earning?

Ad dihaan: red skin: the dregs of oil*: surah Rahman says: that the sky will waraddati kad dihaan: 55:37 will be torn asunder: at another place it is said: kalmohl: 70:8 will become like molten metal.

Daal, heh, yeh (waw)

Dahah: Dahya: he picked holes in it: criticized it: hurt him a lot: ad daahiyah: great thing: great misfortune: dawahiya addahr: the misfortunes or ills that time brings: ad dahyo: addhaha: surprising cleverness: fine opinion: dahiya: he worked very cleverly**:

*Taj **Taj and Muheet

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rajulun daahin: means a very astute and clever person: *(most of the ills of this world are created due to the deceits created by people's intellect[mind]).

The Qur'an says: wassa-atu adha: 54:46 that moment of revolution will be extremely misfortune and will come surprisingly.

Ibn Faaris says that dahyun means for something unpleasant to make its appearance: but it comes before man so suddenly and in such a way that man is awestruck: a revolution or inqilaab is something which appears suddenly and surprises onlookers.

Daal, waw, rah

Daar: yadura: daura: to revolve: ad dawarah: compass: ad da-irah: circle: plural is dawa-ir: ad daar: plural is diyaar: house; because people move around in it: or come back to the place they have left from: neighborhood; city; area; a place to stay or residence: the

whole world too: and also time which keeps moving: daarah: cycle of misfortune:
almadaar: orbit**

Ibn Faaris says it means for one thing to surround another from all sides: the Qur'an says:
alaihim dairatus soo: 48:6 annihilation and destruction surrounded them from all sides:
that is surrounded them like a circle; encircled them: surah Taubah says? yatarabbasu
bikumud dawa-ir: 9:98 they wait for you to be caught in trouble:

In surah Nooh diyaara: 71:26 means resident; one who dwells: it is also used to mean any
one after a negative: **

Daarul aakhirah: 2:94 has been used by the Qur'an several times: it means the house of
the hereafter or the residence in the hereafter: that is, the life of the future and its
comforts: (see under heading alif, khah, rah).

*Taj and Muheret *Taj, Muheet, Raghib

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surah Baqarah says about trade: tudeerunaha: wh[ich you give and take: that is which you exchange mutually: move goods around:](#)

Daal, waw, laam

Ad dalah: fame: ad daulah: turn: saaral fai-oo daulatan bainahum : the war booty was
divided and began circulating* (among them): dawaal: to turn away: Ibn Faaris says it
basically means for one thing to move to another place: the Qur'an says: tilka ayyaamu
nudaweluha bainan naas: 3:139 these are the conditions which we keep changing among
men: sometimes it is one's turn, sometimes it is another's: tadawalu: they took it in
turn*.Doolah and daulah: some say they mean the same thing that is, to revolve or move
around, but others contend that daulah means for two armies to win in turn that is, first
one army is victorious then the defeated army overpowers the victorious one: * and
doolah means the customs that keep changing: some say doolah means something which
keeps changing hands : and daulah is the change that takes place:*

About the revolving of wealth the Qur'an has said: kai la yakoona doolatan bainal
aghniya-i minikum: 59:7 so that it does keep changing hands only among the rich or
wealthy: this is a great economic principle which the Qur'an has related so simply: there
is unease in the society due to wealth moving around only in the wealthy circles:
according to the Qur'an, no one should possess extra wealth nor should wealth remain
confined to certain circles: the government's money too should not only be spent among
the wealthy circles: it should be spent for the common good.

*Taj

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Daal, waw, miim

Dawaam: means for something to stay as it is: daamash shaiy-oo means when a thing
lasts for a long time*: almaa-ud-dayim: standing or stagnant water: almudaam:
continuous rain: Ibnul Aerabi says daamush shaiyi means the thing revolved or turned:
this word is also used for getting tired or to stop: ad duwamma: is a top which kids use to
spin: Ibn Keesaan writes that in ma-dam, ma means time: therefore, qum madaama
Zaidun qaaima: means stay standing till Zaid is standing*: *surah Ra'ad says about the

jannat (heaven): ukuluha daayim: 13:35 its fruits will last (forever): that is, the gainful things of the heaven will be lasting: will never cease to exist: there will be no shortage of Sustenance (rizq): and surah Hoodh says: khaalideena fiha madaamatis samawaatiu wal ard: 11:108 as long as the sky and earth remain in their present state: that is, for a very long time: (for details see heading khah, laam, daal).
 Surah Aali Imraan says: illa madumta alaihi qaimah: 3:74 excepting if you stand at his head: (pester him by your presence).

Daal, waw, nuun

Doon: is used for several meanings: fauq: as against up, it means down: huwa doonahu: he is under him: below him: sometimes it means near: Zaidun doonak: Zaid is near you (in stature etc): to mean in front: masha doonahu: he led from the front: walked ahead of him: meaning beyond as huwa ameerun ala ma doona jaihoon: he is the ameer (head) of the area beyond the Jihoon: to mean 'beside': wa ya'malkoona amlun doona zaalik: they do other things beside it: the Muheet says the word means the opposites, such as in front and in back; up and down etc:

*Taj and Raghīb **Taj

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shaiyun doon: it means a lowly thing but it also means something respectable and good thing:* the Qur'an says wa anna minas swalehoona wa minna doona za-lik: 72:11 some of us who do good deeds and some are at a lower level.

To mean except or to mean first, this word has appeared in 33:21 where it is said: wa lunziqannahum minal azaabi adna doonil azaabil akbari.

We will make them taste the great punishment aside from or first, the smaller azaab(punishment): min dooni means beside : la yattikhizil muminoonal kafiireena aulia-a min doonil mumineen: 3:27 let not the momins make friends with other than momins: that is, not to be friendly with the deniers (kaafirs) as well as the momins (believers): if they are friendly to the kaafirs then they too will be counted among them: the Qur'an has used min doonil lah also at several places which means for one: these people worship others too beside God, and also that they do not reach (or observe) the laws of God: before reaching there, they believe on man's self made laws and shariat (way of life): there are many lords that man worships ahead of God: these are not the gods of statues or idols but that of human emotions, the gods of religious entities, the gods of powerful people, etc: these are the gods, which prevent man from reaching the only God and His laws: Raghīb says doon is used when somebody is unable to reach something: thus min doonil lah would mean to worship other things even before being able to reach God: after the revelation of the Qur'an, there is no question of not being able to reach God, because following the instructions in this Book, which is before everybody, is the means to reach Him.

*Taj

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Daal, yeh, nuun

Deen: this word is used for a lot of meanings: overpower; power; government; state; constitution; law and order; decision; solid result; reward and punishment; return: etc :

this word is also used for obedience and faithfulness: * the Lataiful Lugha too says it means accountability; overpower, habit etc: Kitaabil Ashqaaq says it means obedience, way (daa-b) and nation: the Qur'an has used the word in all these meanings: surah Baqar says aslamtu lirabbil aalameen: to bow the head before the universal Sustainer has been called ad deen: 2:131,132 it has been called at another place as al islam: 3:18 surah Waaqiah says ghaira madineena: 56:86 those who are not under anybody: surah Taubah says wala yadinoona deenal haq: 9:29 they do not follow the law of God: surah Yusuf says deenal malik: 12:76 the law of the king: surah Noor says deenil lah: 24:2 God's law or the law of the government: surah Taubah also says zaalika deenal qayyeem: : here too deen means law : but in yaumaizin yuwaffihimul lahu deenahumul haq: 24:25 deen means the return or result of the deeds (that is, reward or punishment): here deen may also mean accountability: **surah Saffaat has 37:53 a-inna lamadinoon: will We be accountable for your deeds? Will We get the return for your deeds? The Qur'an has made the meaning of yaumud deen clear by asking adraaka yaumud deen? Do you know what the Day of the Deen is? And proceeded to answer it: yauma la tamliku nafsun linafsin shaiyan wal amru yaumaizinlillah: 82:18:19 durng which time no man will hold any power or right:

*Taj and Muheet **Ibn Qateebah (Alqartai vol. 1 page 4)

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in surah Fateha, it is said maaliki yaumuddeen 1:3 that is, during which time human life will be spent according to the law of God: the basic characteristic of such a life will be that no man will be superior to any other: the only authority will be that of God: this is a great freedom which man will enjoy under God's laws.

Deen also means habit: deen is also the rain which habitually comes down in one place* this meaning too holds the connotation of a sort of rule: in the universe, God's laws are called the laws of nature: in the human world, God's laws are received (by the prophets) through the wahi (revelation): this law is safe in the Qur'an in its completed and unalterable form: it is called Ad deen: to act according to it is called al islam.

The fact is that in this world many different terms are used such as social system, rule of life, laws of government, constitution of the state etc, but the Qur'an has used one composite term instead of them all: that is Ad deen: this is our social system, the rule or order of our lives, the law of our government and the constitution of our state: according to this constitution, only God can determine the limits of man permanently: nobody else has this right; therefore, in Deen, the sovereignty belongs only to God: this sovereignty of His is exercised through the Qur'an: therefore, practically speaking, sovereignty belongs to Allah's Book (the Qur'an) in this world: the Islamic government is only the means through which Qur'anic principles are implemented in this world: and since the criteria for man's deeds to be right or wrong is also this Book, therefore reward and punishment is also according to it: this brings Islamic justice in focus which means not only court justice but justice in all aspects of life: the constitution of a Islamic state is in other words the unalterable rules of the Qur'an: all matters of this Islamic state take place within the parameters of these rules: the purpose is to maintain a system of balance and justice: this is what DEEN is.

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As such, deen would mean the God given system of life which determines the limits of our freedom and according to which our deeds are judged: in the era in which men become followers of this system, they will be free of all hegemony and only be subservient to God's laws: because the Lord of the Day of Deen is no one else but God: every decision that will be according to the laws of God, will be a Deeni (according to the deen) decision and will be based on the norms of adl or Qur'anic justice: in surah Fateha, alongwith the God's attributes of being the Sustainer, being All kind, His system of adl (Islamic justice has also been mentioned (maaliki yaumiddeen – the Lord of the Day of Judgement): it means that God has granted the accoutrements of life to man without any effort, but the determination of his stages will be according to his deeds: it is called a life according to God's law and adl (justice) : and this is what distinguishes man from animals.

About Madinah, some think that this word has come from the word Deen meaning law and order: since Madinah is the central place from which law and order is controlled, some also think that it has come as a follow up of the word meaning obedience or following: because in the city of Madinah one has to be obey the law:* Kitaabul Ashqaq says that this word was derived from Deen and was orioiginally madinah: Ibn Faaris says Deen basically has the connotation of obedience and the city is called madinah because the government in that city is obeyed: and a loan is called dain because a borrower has to bend before the lender:

Dain: loan: tadayun: to deal in loan mutually: 2:282 dain is that loan which has a time frame for repayment: the loan which has no time frame for repayment is not dain but called qarz: * the Muheetul Muheet , with the agreement of Taj says commonly dain is a loan which is given for a fixed period on interest: but since the Qur'an has forbidden sood (or interest) as such, for mutual loans among muslims, the word loan is for interest free loans only ; 2;282.

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As said earlier, the Qur'an has used the word several times and t means the order of life: innad deena indil laahil islaam: 3:18 wa razeetu lakumul islaama deena: 5:3 this is the Deen with which the Prophet SAW was endowed: : huwal lazi arsala rasulahu bilhuda wa deenil haqqi liyuz hirahu alad dini kullih: 9:33 and also 38:28 God is the One who sent His prophet with the right deen (or deenil haq) so that he implements it (system of life) over all the prevailing religions (systems of life) no matter how abhorring it may be for the mushrikeen (those who worships other gods): the word mazhab or religion has not been used even once by the Qur'an, therefore, the word mazhab or religion must not be used for deen Islam: mazhab is the way of life that has been designed by man: and Deen is the system which has come from God: this is the reason that there are many sects in religion whereas Deen considers sectarianism as 'shirk' which is the greatest of sins: 30:32 the Deen given by God is the same for everyone and there is no question of any sect in it: sects are created by man by following different paths of life: God's Deen came

to earlier dynasties of man (through the prophets) but they destroyed heir celestial Books and instead adopted the ways of life created by men: thus they lost the Deen which was replaced by Religions: but in the Qur'an , God has made the Deen safe in its original form: this Deen was the constitution of the state that was created by the Prophet Muhammed SAW: later, we sidetracked the Book of God and started following the teachings given by man: thus we, too, adopted religion in place of Deen: we are like the earlier nations in this respect: but we are still different in a way: they do not have the God given Deen in its original form and cannot replace their religions with the Deen: but we do have the Book of God in its real form: therefore, we can replace our religion with the original Deen of God at any time we want(similarly other nations too, if they want, can adopt the God given Deen in the Qur'an): until we do so, we can not reach life's destiny:

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Dhaal
Dhaal, alif

Za: means 'this': the feminine is zih: zihi: upto: for two it is zaan or zain: for feminine it is taan, tain: and plural is oolaa-i which is generally preceded buy 'ha': for instance haaza: the feminine is haazehi: this pontification is for a near thing: for a distant pontification it is zaalik with feminine tilka: if we are addressing a man we will say see that thing or zaalik: if we are addressing two men we will say zaalikuma: if there are many men, we will say zaalikum: if the addressee is a woman, we will say zaalik: and many women zaalikun:

Za has different uses: for instance:

- 1) mun zallazi yashfa-oo indahu...: 2:255 who can dare stand with anyone in his place (who can dare to support anyone in His kingdom):
- 2) yas-aloonaka maa za yunfiqoon.....: 2:125 they ask you what should be kept open (available):
- 3) in haazaaani lasahiraan...:20:63 they are merely sorcerers
- 4) zaalikal kitaab...: 2:2 this is the book....tilka ummatan qad khalat...: 2:141 this was a group or party which has passed away:

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- 5) fazaalika burhanaan....: 28:32 these two are clear reasonings (signs).

As said earlier zaalika is used for pointing at a distant thing as well as a near thing: surah Room says fitrat allash shaiyi fataran naasa alaiha la tabdeela li khalqillah: is followed by zalikad deenal qayyim: 30:30 this is the Deen qayyam (lasting deen): Or in surah Bani Israeel : zalika khiaraw wa ahsanu taaweela: 17:35 this is in the end very good: at all these places zalika is for pointing to a near thing i.e. this.

As against this in the tale about Hazrat Moosa, it is said: zalika ma kunna nabghi: 18:64 that was the place we were looking for: here zaalik is for pointing at a distant thing i.e. that.

Raghib says zalik is indeed used for a distant thing but that is not the only thing meant by it: it is also used for anything which is on a higher plane and thus distant: no matter if that thing is physically near: so, zalika la raiba feeh: 2:2 would mean this book which of great respect.

Zallkil

This name has been used by the Qur'an in respect of the prophets: 21:85 and 38:48 but he is not introduced other than that: guess is, that he is prophet Hizqi El who has been mentioned in the Torah. Also see under heading kaf, feh, laam.

Zannoon

It is the nick name of Hazrat Yunus (Jonah): 21:87 for details see headings 'yunus' and 'noon':

Zaab

Az zeib: wolf: 12:13 azzaab: to frighten: to condemn: harsh voice:* impolite talk: zaabar rajul: the man shouted loudly*: * Ibn Faaris has said that it means transition, unease:

*Taj **Muheet

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and also a moment of a thing which is from no particular direction: as tazabbatir reehu means the breeze came from all sides: a wolf is called zeib because he sometime approaches from one side sometimes from the other.

Dhaal, alif, miim

Zamah; yazaamuh: to consider somebody lowly or condemnable: it also means to accuse, or defame: to harshly tell someone to get out: *Raghib says it means condemnable.

Azaamah: frightened and awed him*

The Qur'an says about the Iblees: qalakhruj minha maz-ooma mudhoora: 7:18 means insulted and belittle or told harshly to get out:

Dhaal, beh, beh

Zabaab: flies: singular is zubaba: the Muheet says with reference to Jaahiz that zubaab covers, aside from all kind of common flies, bees, and mosquitoes:**the Qur'an has said: la-in yakhluqu zababa: 22:73 they will not be able to create even a fly: flies are called zubaab because they are driven away: or because they are never at rest in one place: this root contains both connotations: Ibn Faaris says the root basically means unease and movement: Raghib says that az-zab-zaba means the sound of something that is hanging: then this word began to be used for every movement and unease (that is fluctuation and uncertainty):: ***bayeerun zaab: a camel which does not stay in one place****:

Zab-zabah: the Qur'an says about the munafiqeen (the hypocrites): muzabzabeena baina zaalik: 4:143

*Taj and Muheet **Muheet ***Raghib *****Taj

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this has been explained by saying: la ila ha-oolaa-i wala ila ha-oolaa-i 4:143 neither wholly on this side nor wholly on that side : it is these very people about whom it is said: mun ya-budullahu ala harf: 22:11 who sit on the fence and observe the laws of God: if gains are received on this side, they lean here; and if gains are perceived on the other side, then they lean towards it: like a fly; nobody can predict where it will go next: eeman (belief) is such that: innal lazeena qaalu rabbanal lahu summas taqamu; 41:30 once they accept God as the Rab(Lord) then they stick to it: belief and stability, are the hallmark of a momin (believer): as against a hypocrite who is opportunist.

Ghaal, beh, hah

Zabah; yazbah: to slaughter: to split; to tear apart:* Ibn Faaris says these are its basic meanings: zabahatul abrah: tears choked him: at tazbeeh: to slaughter deeply: to bend the head so as to be lower than the waist: az zibh: the thing that is slaughtered.*

The Qur'an says about the Bani Israeel that: yuzabbuhoona abna'akum wa yastahyoona nisa'akum (2:49 and other places): (the people of the Pharaoh) used to kill your sons and keep alive your daughters: this is generally taken to mean that the Pharaoh had ordered to kill every son that was born and to keep the baby girls alive: the question to ponder is whether yuzabbuhoona means actually to slaughter or something else: surah Airaaf has used yuqteloona instead of yuzabbuhoon: 7:149 i.e. they used to kill your sons and kept your daughters alive: it is therefore clear that the Qur'an has used zabah and qatal (kill) in similar meaning: it has to be seen what qatal means: this word has been debated in detail under the heading qaf, teh, laam: there you will see that it means not only to kill

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but also to weaken or demean or make ineffective: to make something so ineffective that its presence or absence are the same: to belittle somebody: it also means to deprive someone of knowledge and training(see these meanings under heading qaf, teh, laam): it is thought that here qatal means not to kill (the sons of Bani Israeel) but to weaken them, demean them or make them ineffective: the argument against it meaning to really kill here is as follows:

- 1) In Hazrat Moosa's time, the nation of Bani Israeel was huge; if the male kids in any society are killed and only the females are allowed to live, then after a time the nation will cease to exist*
- 2) Hazrat Moosa's elder brother Hazrat Haroon was alive and present and Hazrat Moosa too was not killed immediately after birth: this also shows that the boys of the Bani Israeel nation were not killed immediately after birth
- 3) surah Yunus says: fama aamana li Moosa illa zurrayatun min qaumihi: 10:83 the zurriyat of Moosa's nation believed in him: zurriyat means the new generation or the youth: (see under heading zah, rah, rah): if the boys of the Bani Israeel were killed immediately after birth then this zurriyat (or generation) would not exist
- 4) when Hazrat Moosa came to the Pharaoh, he said, we have nurtured you and were your benefactors and you are repaying us thus: in reply Hazrat Moosa said: wa tilka ne'matun tamunnuha un abbata Bani Israeel: 26:22 you remind me of the

benevolence but you have enslaved the nation of Bani Israeel: here Hazrat Moosa has accused the pharaoh of enslaving the nation of Bani Israeel: if he had also ordered killing of new born boys of that nation, Hazrat Moosa would certainly accuse the pharaoh of this deed first:

*some Tafseer books say that the Pharaoh killed 90, 000 children of the Bani Israeel

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because killing children was a much severe crime than enslaving: but nowhere in the Qur'an has Hazrat Moosa accused the Pharaoh of so doing:

These facts show that the pharaoh and his ilk did not kill the boys of the Bani Israeel: it may be argued if this was not the case then why did Hazrat Moosa's mother leave him to drift in the river in a box?

First of all, bear in mind that the Pharaoh is said to have ordered killing of new born males * at the time when Hazrat Moosa had come with his revolutionary message: surah Airaaf says, that seeing the effectiveness of Hazrat Moosa's message, the leaders in the Pharaoh's nation asked the Pharaoh why no harsh measures were taken against him? Why was he left free to do as he wanted? In reply the Pharaoh said he had a plan! And that is: sanuqatalu abna'ahum wa nastahya nisa'ahum: 7:127 we will murder their boys and let the girls live: from this it can be seen that this was said when Hazrat Moosa's message spread: this order did not prevail at the time of Hazrat Moosa's birth: surah Almomin makes this clearer: where it is said that when Hazrat Moosa went to the Pharaoh with the message of God, he said: uqtulu abna al lazeena amanu ma'ahu wastahyu nisa'ahum: 40:25 those who Believe in Moosa's God, kill their sons and let their women live: thus it is clear not only that this order was given at the time Hazrat Moosa came with the message (and not at his birth); besides ,this order was not for the entire Bani Israeel nation but only for those who Believed in Moosa (Hazrat Moosa's God):

*so long as the right meaning of these ayats is not made clear, we will continue with the meaning i.e. to kill the children of the Bani Israeel.

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these facts show that at the time of Hazrat Moosa's birth this order was not in force: when this order was not in force then it is not right to believe that God wanted to keep him alive in this manner?:

Why was then Hazrat Moosa set out to drift in the river? The Qur'an has answered this question: the Bani Israeel had entered Egypt in the time of Hazrat Yusuf : and Hazrat Yusuf was in an exalted position in Egypt: this respect would have reflected positively on his qaum i.e the Bani Israeel and would have lasted some time even after Hazrat Yusuf: but the Bani Israeel were later enslaved by the rulers: even today subjugated nations are worth almost nothing but in those days subjugated nations were almost like slaves: according to God's plan , Hazrat Moosa was given birth to oppose the Pharaohs; for this purpose he needed to be educated and trained at a high

level; for this aim it was destined that he grow up at the Pharaoh's palace itself: and he should spend the early years as the Pharaoh's adopted son: this was the reason that he was set to drift and land at the Pharaoh's palace: the Qur'an says this was done because: *litusna'a ala aini: 20:39* so that you are brought up under our watch: this meant good training from which the children of Bani Israeel were barred: and this was a link to the program and Hazrat Moosa was being readied for this campaign: a little further ahead it is said: *summa jey-ta ala qadrin ya Moosa: 20:41* in this manner, O Moosa, you came up to Our standard:

*it will be related further ahead that thosae who had belief on Hazrat Moosa's God were spared by the Pharaoh, then why did he order killing the new born babies? What was their fault?

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surah Qasas although says Hazrat Moosa's mother was told to : *arziyi-hi faiza khifta alaihi fa alqihi fil yum: 28:7* keep feeding him, and when you fear for him, then put him in the river: this is taken to mean that the Pharaoh had ordered the killing of male children: but Qur'anic evidence is there to refute this line of thinking because the Pharaoh's order came when Hazrat Moosa was a grown man and had brought Allah's message: we have to attribute some other cause for this fear: further ahead it is said that when Pharaoh's people found the box (with Hazrat Moosa in it in his infancy), the pharaoh's wife said: *la tuq tulu: 28:9* do not kill him: we will adopt him: this too is taken to mean that in those days Israeeli kids were killed: but this is not a right guess because how was it known that the baby which had been rescued from the waves was an Israeeli kid: not a kid from among the Pharaoh's nation? As such *la tuq tulu* would not mean do not kill him but do not throw him out as an insignificant thing: (see heading qaf, teh, laam).

So what is the right meaning of: *yuzabbehoona abna'ahum wa yastahyoona nisa'ahum*? We have seen that this was during the time that Hazrat Moosa's message was spreading and the Pharaoh perceived this as a threat to his dominance: and when his advisers had asked him why nothing was being done about it, he had replied that he had a plan: *7:127* and this was the plan (to kill the male infants): the Qur'an has termed it *kaidun: 40:25* which means a deep conspiracy:

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about the Pharaoh, surah Qasas says: *waja'ala ahlaha shiya-un yastaz-efu ta'efatan minhoom: 28:2* he used to divide and rule : later it is said: *yuzabbehu abna'ahum wa yastahyi nisa'ahum: 28:4* that is, used to kill their sons, and let the women live: he wanted to divide the nation of Israeel into different parties so that they would be busy in struggling against each other : this is a conspiracy in which every ruling nation indulges: later after diving hem into parties he used to subjugate the party which he perceived was a strong threat to his rule: he used to humiliate and demean them: while he used to elevate the foppish or feminish or weak people : this too is practiced by every conquering nation: and *istahyai nisa'akum* means to elevate this foppish section: in this way he was weakening the Bani Israeel's entire nation.

The Qur'anic evidence points to this that qatal or zabah abna'a means this: but this is only a guess and can be given more thought: one can understand what the Pharaoh's order to kill the sons of those who Belived on Moosa means: 40:25 that is, his plan was to divide the entire Bani Israeel into different parties so that those who were a threat to him could be made ineffective so that nobody listened to them (See this meaning of qatal under heading qaf, teh, laam): otherwise it is not reasonable to kill the sons of those who Believe on Moses (and spare the Believers themselves): and this is a fact too that when the sorcerers of his court said they had started Believing (on Moosa's God), he ordered them to be hanged, not to kill their sons. This shows that the phrase zabhi abna'akum and istahya'i nisa'akum has been used as a metaphor: and does not mean actually to slaughter them.

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But as said earlier, our guess is different: if this reasoning is considered weak then zabha abna'a will be taken to mean what its surface meaning is i.e. the pharaoh used to kill the boys of Bani Israeel but up till now the history of ancient Egypt mentions no such murder or killing : perhaps history may yet reveal such incidents : up till now the Torah relates that the Pharaoh had ordered the killing of Bani Israeel's boys (Kitaab Khurooj): but we all know historically how correct the Torah is.

In surah Ma'idah the animals which were sacrificed on the altar of the statues (gods) were called ma zubha alan nusub: 5:3.

Surah Saffaat says when Hazrat Ibrahim got ready to sacrifice his son and his son Hazrat Ismail became ready to be sacrificed, then We called out to him to desist and wafadainahu bizibhin azeem: 37:107 saved Ismail in exchange for a great sacrifice: as is evident from various places in the Quran, this zibhi azeem (great sacrifice) was that instead of the ruler ship of the green area of Syria, he was chosen for the caretaking of the the khana-i-kaaba in the desolate land of Arabia: this was a life long sacrifice: not only

for his own whole life but also for the coming generation: watarakna alaihi fil akhireen: 37:108 therefore it was a great sacrifice: (For more details see my book Jooye Noor and the matters about the Bani Israeel in Barqi Toor).

Dhaal, khah, rah

Zakhar; yazkhar: to take something: to make it one's own: to hide something so that it may be used when required: Ibn Faaris says to keep something hidden for its safety: ad dakhara id dikhaar: it also means the same as dakhar (Babuf Ti-aal):

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Idkhaar was actually iztikhaar: almudakh-khir: means a horse who does not use all of his strength in running but preserves some*: azzakhir: plump: fat.**
Surah Aali Imran says ma tad dakhiroona fi buyutekum: 3:48 to hoard: it seems that Jesus (since he had come with a true revolutionary message) was averse to the hoarding habit of the Jews; this is a pontification that:

Dhaal, rah, alif

Zaral ard: sowed the seed (in the ground): *zarallahul khalq: Allah created the creatures and increased them: made it abundant: the Qur'an says : yazra-oo kum fiha: 42:11 He keeps increasing you and spread you you: surah Almominoon says huwal lazi zarakum fil ard: 23:79 He is the One who increased you and spread you on this on this earth: some think that zurriyyah has come from zara but others say it has come from zarr;(we have mentioned it under dhal, rah, rah).

Dhaal, rah, rah

Az zarr: very small ants: the specks (dust) particles we see in the sunlight: the singular is zarrah: a very small and light thing is also called zarrah: surah Zalzaal says: mun ya'mal misqaala zarrah: 99:6 equal to the weight of a zarrah (particle): that is, the minutest: zarr: to sprinkle something: to disburse or differentiate: Ibn Faaris says it means finesse and unease: zarrah milha alal lahm: he sprinkled the meat with salt: zarrah hubba fil ard: he sprinkled the seed in the ground*.
Azzuriyyah: azzariyyah: a man's progeny whether male or female: sometimes it is also used for one's parents and grandparents: this word sometimes means the opposites:* (we will read more about it further ahead).

*Taj **Muheet

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Raghib says it actually means small children but sometime it also means small or big children, all: and is used for plural as well as singular: some say the root of this word is zara which means to create and increase (Lane):

Zarrah baql: the vegetable budded:

The Qur'an has used the word zurriyyah to mean descendants or generation: 2:124 surah Yasin says: inna hamalna zurriyatuhum fil foolk: 36:41 We made them board the zurriyat's boat: here zurriyat means all, big and small: because of this ayat 36:61, some attribute the meaning of progeny and grandparents to the word zurriyyah: and this is why it has been accepted to mean the opposites: but research shows that the Qur'an has never

used this word for grandparents but only for descendants: 6:88 ayat 36:41 also clarifies the meaning if we take alfoolkil mash hoon as that boat of Hazrat Nooh which was built according to the Wahi and zurriyah to mean the generation of humans of that time: this will leave no ambiguity in the meanings of the ayat.

Surah Yunus says fa ma mana limoosa illa zuriyyati min qaumihi: 10:83 some say it means very small number of people***others say it means the youth of that nation****: we think the second meaning is more clear: the youth accept a revolutionary program more readily: the older people are more dogmatic about their previous dogmas: also, due to the age factor, they have little capacity for adopting new things: it is the youth which accepts a revolutionary program which is against oppressiveness without any fear: (also see under heading dhal, beh, hah):

*Taj and Muheet **Raghib ***Ibn Abbas ****Late Abul Kalam Azad

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Dhaal, rah, ain

Az zara'a: the part of the hand from the elbow to the end of the middle finger: it is also used to mean wrist; and also a measure: * surah Kahaf says wa kalbuhum baasitun zira-iyah: 18:18 their dog had both forelegs on the ground: zar-o-hu kaza : it is of such length: ** zar-uha sab-oona zira'a: 69:32 it is seventy hands long: Ibn Faaris says it basically means to be long and move forward: maali behi zar-un : I do not have recourse to it: * ziqtu behi zar'a: to have no capacity for doing something: surah Hoodh says about Hazrat Lut: 12:77 zaaqa behim zar'a: 12:77 in their matter, he found himself in capable. Az zuriyah: the she camel (camel) which is used as a shield while hunting: * it means any means which is used to reach the goal.

Dhaal, rah, waw

Zaratir ree hoosh shaiya zarwa: the wind blew it away: zaralhin tata yazruha zarwa: he threw the wheat in the air to separate it from the chaff: fatazarrat: the wheat became free of the chaff: zarawatun nabt: the dry parts of a plant which fall away and are blown away by the wind.

Zurwatush shaiyi: the higher part of a thing*

Surah Kaif says tazruhur riyah: 18:45 wind blows it around: surah Zurriyat says: wa-az-zariyatiz zarwah: 51:1 zaru means to disperse, spread around: zaar: (az zaari): one who spreads : one who disseminates: the forces which are the means of dissemination: which spread the word around in the world: means of communication and dissemination (media).

*Taj **Muheet *Taj and Raghib

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Dhal, ain, nuun

Az-un: to be quick in obedience, in following: to obey a command with alacrity: naaqatun mizaan: an obedient camel: muz-i-neen: 22:49 who became followers or obedient quickly: *az-hana lahu: bowed before him and became obedient to him* The Muheet while quoting the literal meaning of al-iz-aan says it means heartfelt intent: and solidity after deliberation or hesitation: iz-aan has different stages and the lowest is called opinion and the best is called eeman (belief): and between these two is the stage of mere custom and tradition:**

Dhaal, qaf, nuun

Az zaqan: chin*: plural is azqaan: 36:8 figuratively also means face: as yakhirruna lil azqaan sujjada: 17:107 the word has been used to fall down face wise:

Dhaal, kaf, rah

Az zikru wat tazkaar: to make something safe: to make something present in the heart (to imagine something as present): this word has been used against nasee: 6:68 nasiyun means to forget something: as such zikr would mean to remember something.

Idkarahu; istazkarah; tazakkirah: ordinarily mean to memorize something: but scholars say there is a slight difference in the meaning of the words: izkar, the say, is actually iztutakar: the dhaal has been omitted because it is heavy on the tongue: then taa was amalgamated in daal: so this word was created: At tazkirah: something which reminds one of the need 79:29 az zikra: reminder.

Zakara haqquhu: his right was protected and not lost.

Ozkuru ne'matallahi alaikum: do not waste the benevolence (favors of) God on you and protect them.*

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Zikr also means fame: also to speak kind words about someone: and respect too: and a lesson too: zikr also means the book which contains the details about Deen and laws about the ummats (nation): *

Az zakar: a strong and brave man: the hardness and sharpness of a sword: * also means male as against unsa: 3:35

Muzakkar : masculine; the opposite of feminine: severe troubles which only men can face:*

The Qur'an has been called az zikr: 16:42 because it contains the laws about nations and also historic events: those who deliberate about the things in the universe have been called liqaumin yaz zakkaron: 16:13 the struggle against anti-God forces have also been called zikr: that is, the struggle to bring the laws which they (the mushrikeen) have ignored: 20:42, 20:34 therefore, to be steadfast in the battlefield and thus strive to give dominance to God's laws have been called zikr 8:25 it also means not to ignore the laws of God, even in the battlefield,; and to always keep them in mind: the laws of God themselves are zikr: 39:23 to mean respect and greatness this word has been used in 23:70 also in 43:44 where it has been said about the Qur'an: innaka lazikrun laka wali qaumika: the secret of your greatness and that of your nation (qaum) is in following the Qur'an: surah Qamar has said mudakkir: 54:15 surah Dahar says there has been a time when man: lum yakun shaiya mazkoora: 76:1 here mazkoora means something which has come into existence by itself and which is established:**

In surah Baqarah, God says: fa azkuruni azkarkum: 2:152 this means that if you uphold my laws then I will protect your rights and grant you greatness and grandeur:

*Taj **Lane and Taj

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that is, if you follow My laws then their delightful results will certainly be before you: here, it must be noted that the initiative is from man and God only answers it: the sort of deed that is committed by man gets the same sort of result (that is good result for good

deeds and bad result for bad deeds): therefore, zikrullah (Allah's zikr) means the following of God's orders (and not merely turning the beads of the rosary): the definite result of following these orders is respect and greatness and domination over anti-God forces: for Hazrat Ibrahim to go and confront the Pharaoh (with God's laws) is zikr and tasbeeh: (for the meaning of tasbeeh see under heading siin, beh, hah): to be steadfast in the battlefield is zikr: to deliberate upon the things of this universe is zikr: to keep God's laws before one at every step in every aspect of life is zikr: to propagate these laws is also zikr: this in today's world is called broadcasting and publishing: this is the very zikral lah (Allah's zikr) which gives real peace to a man: 13:28 the 'real' has been added because transitory and artificial peace or satisfaction can be obtained through baatil (untrue) religions too : real peace is obtained through deep insight: that is, when after deliberating on something deeply or after the final results of the deeds are before us, we reach the conclusion that something is true, then it gives us real peace: which is peaceful both for the heart and mind: false peace (satisfaction) is obtained by deceiving oneself : real peace accrued to the group of momineen in the battlefield of Badr when they defeated an army three times their size: 3:125 peace is not obtained in secluded rooms or places.

Dhaal, kaf, waw

Zakaun: means basically for a thing to be completed: Khalil says al daaka-o fis sin: means mature age: when a man's capabilities reach its peak: az zaka-oo means the sharpness and completion of intellect and wit :zakki: one who understands quickly: very intelligent:

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zakatin naar: the fire flared*: Ibn Faaris says it basically means sharp and implementation: Az zakiyyah means to slaughter an animal: zaka means temperature and zakka means the temperature was taken out: the Qur'an says illa ma zakkaitum: 5:3 excepting that which you slaughter.

Dhaal, laam, laam

Zillah; zalalah: means something's hardness and dogmatic ness to end and his becoming obedient: Raghib says az zul means to bend because of someone's anger and power and zil means to bow or bend in which the harshness becomes mellow on its own: he has also written that when zul is not due to external pressure, it is no more a condemnable trait: za lool (plural is zulul): one who becomes obedient*: surah Baqarah says: innaha baqaratun the ox which has not been harnessed in the plough: airul muzillah: an ass which is laden heavily and who is being driven with the help of a stick: **this brings a right picture of zillat before you.

Zullilal karmu tazlila: the bunches of grapes were made (to bend) low *

The Qur'an has used tuzillu as against tu-izzu: 3:25 izzat means as described therein, to get the government and state (i.e. power) and zillat means, as also described therein, to be deprived of these: surah Yasin says about cattle: fahum laha maalikoona wa zallal nahaa: 36:70-71 humans have domination over them:

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they have been made subservient to man: surah Taha says: naanakhri: 20:134 in the battlefield this word has come to mean weakness 3:122 in surah Ma'idah the particularity of the momineen (believers) has been described as: azillatin alal mo mineena a-izzatin alal kaafireen: 5:54 Ibnul Airabi says here azillatin alal momineen means ruhamah bainahum 48:29 that is, they are friendly and kind to one other: and hard on the enemy: janahaz zul: it has appeared for softness and hospitality and kindness.

The Qur'an has termed a life of zillat and weakness, an azaab (punishment) by God: 2:61 this zillat or ignominy is in this world and can be seen by everybody: 7:152 as against it, it has said the life of the momineen is a life of power and greatness : walillahil izzatuh wali rasulehi wa lil momineen: 63:8 power and domination is for Allah, his Prophet SAW and His group or party: the life of the momineen is a'loon: 3:138 it's a life of domination and power: 24:55 thus a life which does not have power and domination is not a life of the momineen : the ignominy in this world is an Azaab from God: wa zurebat alaihimuz Zillatu wal maskanatu wa ba-oo bighazabin minal Allah: 2:61 they were hit by ignominy: that is they became deserving of Allah's azaab: to believe that by handing this world over to others and to live a life of helplessness and deprivation and ignominy , one can attain "spiritual development" is a false concept: this is a mirage that is passed on by the stronger nations to the weak and subjugated nations:

The Qur'an has come to shatter this false concept: it has openly declared that power, respect, grandeur, wealth, etc is the natural result of having eeman (faith) and doing good deeds: : and a life of deprivation, poverty., ignominy, subjugation is God's azaab (punishment): and it is also said that whoever is in a bad condition in this world can not be near God in the Hereafter too: he whose present is dark will also have a bleak future: wa mun aa'raza un zikri fa inna lahu ma-eeshatan zankaw wa nahshuruhu yaumal qiyamati aa'ma: 20:124 he who ignores our laws , his rouzi (earnings) will be constricted and on the Day of the Judgment too We will raise him blind:

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this is a criterion against which we can all judge ourselves:

Dhaal, miim, miim

Zammah; yazummah; zamma: mazamma: is the opposite of madah (praise): to speak ill about someone: istazam: he did a condemnable thing: behi zamimah: due to some sickness or some misfortune he cannot go out of the house: * *mazmoom: 68:49 here the word has been used in these meanings:

Zimmah: any responsibility, pact, agreement, word, for not fulfilling which is condemnable: ** for breaking which pact a man is liable to be condemned*:**

Az zimmah: protection; patronage; guarantee: zimmi: the man who is under a pact: he who has been assured of protection: he who has been guaranteed in every way: the Qur'an says: la yarqubu fikum illa wala zimmah: 9:8 they do not respect any agreement or pact: (for details see under heading alif, laam, laam):

Dhaal, nuun, beh

Az zanab; : tail: zanbahu: he tailed him (followed his tail): mustaznib: a man who follows right behind the camels: az zinaab: the back part of anything: zanbatul wadi: the last part of the valley; az zunabah: one who follows behind: Raghīb says that az zunb actually means the back part of anything or the tail: every deed which has a bad ending: the result (end) of any deed is called zanb: ** this word is also used to mean sin and crime: fadamama alaihim rabbuhum bezanbehim: 91:14 here it means crime: that is, they were destroyed by their Rab (Lord) due to their crimes: zanab also means a mean person.

*Taj **Muheet ***Raghīb

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Since a tail is always behind an animal therefore zunub is also those allegations which are in a way stuck to somebody's back: alqifwah means a tail but it also means allegation: (see heading under qaf, feh, waw) surah Fath says about the Prophet Muhammed SAW liyaghfir lakallahu ma taqaddama min zanbika wama ta'akharra 48:2 this means, this great victory is being granted so that you are protected from all the allegations that your opponents level against you or will level against you: the opponents used to say that the Prophet's claims (God forbid) are false: he is demented: somebody had worked a spell on him: he paints a rosy picture with no basis and deceives people: God says this great victory which has broken the back of the opposing forces is proof of the fact that at last you were proven right: (also see under heading qaf, daal, miim):

Zanoob means a horse with a bushy tail: it also means a big bucket (used to fetch water from a well) which is full of water: if it is empty it is called dalu: it also means a day of long miseries; so prolonged that they seem to be unending.

Surah Zurriyaat says: fa innal lil lazeena zalamu zunuban misla zunubi ashaabahum: 51:59 Taj, Muheet and Raghīb say that zanub means share or luck: therefore, the ayat would mean that those who are being oppressive will share the fate of those who were like them.

Some people out of humbleness call themselves sinners etc: zanb or sin, is a crime against God's laws: when we do not like being called criminals, then why call ourselves sinners (even if it is only out of humility)? If we have actually committed some crime then we should be ashamed of it rather than make it a distinguishing mark!

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Dhaal, heh, beh

Zahaab means to go: to pass away: zahaba behi means to take away: zahaba alayya kaza: means I forgot that thing: if un appears with zahab, then it means to leave: and if ila comes with it then it means to be attentive*: the Kashaaf says that azaabahu means eliminated it: pushed away: took away: 46:20 and zahaba behi means took him away along with him: that is, went with him too:**the Qur'an says zahaballahu benoorihim: 2:17 here it means to take away, not to go along with him: almazhab: to go, a place to go, way, method, the concept towards which one leans; also means the latrine where one goes for defecating: but the Qur'an has not used the word mazhab anywhere: for Islam the word Deen has been used: mazhab actually means a school of thought: in the

beginning was only Deen; when different sects were created due to thoughts of different scholars, religion replaced Deen: zahaba fiddeen mazhaba: means he followed a certain concept about Deen: and falanun yazhabu ila qaului abi hanifah: means that man follows the sect of Imam Hanifa: ***this way the Deen (the way of life which God had given us) was lost and various religions which were attributed to different personalities began to flourish: until and unless these mazahib or religions are not erased, Deen will be pushed to the background: 'erased' means that they be given only the importance that so and so thought (or understood) Deen to be such: or these were the details which they had determined according to their time: they were not permanent: permanence is only for the Deen which is contained in the Qur'an: as such whatever has come to us in the form of religion from our forefathers must be judged on the criterion of the Qur'an: whatever the Qur'an says is right must be taken to be right and whatever it says is false must be ejected:

*Taj**Muheet***Lane

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as far as philosophical(fiqahi) details are concerned, they can not be permanent because the fiqah (or the philosophic details) will be determined according to the time we are passing through under the overall guidance of Qur'anic laws.

Since in the West, Christianity holds the status of a religion only, therefore they also call Islam a religion (whereas it is a Deen): the concept of Deen has been eradicated: and Islam too was understood to a religion among other religions of the world: although Islam is the name of a Deen (way of life) not religion.

About the basic meaning of the word religion, there is a difference among scholars but they agree on the meaning "respect for the gods": thereafter the worship of any meta physical being was called Religion and this is the meaning which currently holds sway: (see the Century Dictionary): obviously Islam is not a religion in this meaning because it is a complete code of life: therefore Islam must not be called religion but Deen: this is Deen.

Religion or mazhab is the product of the times when the human mind or knowledge was in its infancy: he could not understand that the events in this universe take place according to the laws framed by God: since he did not understand their cause he genuflected before them and tried to woo them with presents and sacrifices: he used to find ways wide which he could reach up to them: and looked for someone to intervene between him and them: man's own superstition created the gods and goddesses and thus he began to worship them: those who were cleverer made themselves out to be near the gods or their friends and exploited simple folk: and began to be worshipped themselves: thus were the institutions of religious leadership and spiritual rulers: the ruling clique too came close to them and thus became the 'autaar'(incarnations of God): and taught the simple folk before these who were granted the power by the gods: all these concepts together made up religion that prevails up to today among humans.

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To dispel this falsehood of religion, Deen continued to be presented by God through the prophets: it made man realize his true place in the universe; it also said everything in the universe is working according to the laws made by God and man had been given the knowledge to master these forces and utilize them for the benefit of the entire human race:

it (the Deen) has supported its claims with reasoning and invited man to accept them with his knowledge and insight: God's Deen is completely safe in the Qur'an and is a living challenge to religion: since man's knowledge and insight is increasing, so the supremacy of religion is also being eroded: thus the path for the establishment of the Deen is being prepared: the world is gradually becoming frustrated with the concepts of capitalism:.. hegemonism and religious leadership: these are signs that God's Deen will one day bloom with all its delights: now man is reaching a mature era: now it can neither be frightened of his own superstitions nor be content with false happiness: now it can only be content with the solid facts of life which can not be found anywhere else but in the Qur'an.

Az zahab: 18:31 means the gold which has been purified after being mined: (the gold which is still within the mine and which has not been smelted and purified is called tibr): anything which has a gold plating is called muzahab: zahabir rujul: is said when a man is awestruck by seeing a lot of gold in the mine: Ibn Faaris says it basically means 1) to go 2) beauty and freshness : az zihbah: slight rain or largesse*.

Dhaal, he, laam

Zahlah: zahala unhu: to leave to give up something even though there is some contact: or to give up knowingly; or to forget due to being engaged in something:

*Taj

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some say zuhool means for the memories of the beloved to fade away and despite its absence, for the heart to be happy and feel no loss* the Muheet has added that zuhool means to give up one's beloved due to some fright: it also means for one to lose one's senses*.*

Ibn Faaris says the word basically means to forget about something due to worries and troubles: the Qur'an says yauma taraunaha zaalu kullu murze-atin amma arazat wa taz-oo kullu zaati hamalin hamlaha: 22:2 when you see it (qiyamat or the day of the Judgment) every mother will stop feeding her child and every pregnant woman will abort her foetus: this is said about the frightening aspect of that 'moment'(the Day of the Judgment): but if it is taken to mean the revolutionary era itself then it draws a picture of our times in which no woman wants to feed her baby and no woman (despite being married) is willing to be pregnant: and they do not feel any compunction at giving up these very female duties but instead they are very happy: and they consider these things to be a hindrance in their other engagements: zahal connotes all these meanings: or the troublesome lives that we lead and in this way become oblivious of our other responsibilities.

Dhaal, waw

Zu: means of; having: its plurals are zawoon, zaween and oolu : feminine is zaat: female plural is zawataan: according to a rule zu can sometimes become zee or zaa: zu oosrah: 2:280 one who is poor; has poverty: fa zu dua-in areez : 41:51 one who prays for long: zawil qurba: 2:177 relatives: zaatil yamini wa zaatish shimaal: 18:18 on the right and left side: bizaatis sudoor: 3:153 whatever is inside the heart: that is, whatever thoughts are in the mind:

Zawata afnaan: 55:28 scholars of different sciences and arts.

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Zulqarnain

The kindly, king of Iran who liberated the Jews from the captivity of the Babylonians and allowed them to settle down in Jerusalem: the Qur'an has discussed him in detail in surah Kahaf 18:83-101 (for details see under heading qaf, rash, nuun).

Zah, waw, daal

Az zud: to drive; get away: to scold and oust: to remove: al mizwad: the place where the animals are fed: the horns of the ox with which he defends himself or keeps others away from him*: Ibn Faaris says this means to separate something from another and make it one sided.

Surah Qasas says that when Hazrat Moosa reached Madyan, he saw that other people's animals (which came later) drink their fill and depart; but two girls stand and wait with their animals (presumably for their turn): tazudaan: 28:23 the animals strain at their leash to get a drink but the girls restrain them: this has been termed as az zood: Hazrat Moosa was surprised as to why the girls are stopping their animals from getting a drink from the ghat (drinking place): he asked the girls about it and they replied: la nasqi hatta yusdirar ri-a-a: 28:23 we can not let our animals get a drink as long as these (powerful shepherds) do not go back after their animals have had their drink: they also told him the reason for this: wa abuna sheikhun kabeer: 28:24 (we are girls and weaker than men) and our father is very old: therefore we can not dare to let our animals drink before the others:

Note how the Qur'an has told the entire human story in a few words: this has been happening all over the world that the animals of the strong or wealthy drink first (that is these people have full say) and if later anything remains behind then the poor animals can have a life saving drink:

*Taj, Muheet, Raghib.

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only those who come with a celestial program are the exception to this rule: it is their duty to let the weaker animals drink in their turn: as such Hazrat Moosa: fasaqa lahum: 28:23 (without any remuneration) arranged for the girls' animals to have a drink: this is what the prophets come for: and their system will do likewise: 7:22 that is, the fountainheads of rizq or sustenance that are currently dominated by some, will be made available to the entire mankind: Hazrat Moosa was not declared a prophet yet, but he was naturally inclined towards such(good) deeds.

Dhaal, waw, qaf

Zaaq: means to find out the taste: to taste: *Raghib says this word actually means to eat a little: Ibn Faaris says it means to eat something and find out about its internal condition: then it began to be used for every experiment**: that is, to have the experience of something: falamma zaaqash shajarah: when they had experienced the shajarah (or tree): Zaa-iq: one who tastes: one who gains the experience:3:182 the feminine is zaa-iqah:

in the Qur'an this word has generally been used with azaab (punishment): although at some places it has also appeared with rehman (kindness, benevolence): this means that man should feel his deeds in such a way as to have tasted or experienced them: so that he knows first hand what may be the result of that deed.

Azaaq: to let someone have the taste: to let someone experience it: and spread it among the people: Zajaj says it means to call out and tell the people; to announce***: 4:83 says: wa iza ja'a hum amrun minal amni awail khaufi azoo-behi: when some information about peace or fear reaches them, they spread it around .

*Taj**Muheet***Tajxand Muheet

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R A H
Rah, alif, siin

Arraas: plural is ruoos: head: the top part of anything: head of the nation: Ibn Faaris says it basically means to come together and to be elevated or high: raees: leader of the qaum: raa-sul maal: capital: arra-is: ruler: almar-oos: the subjects*:
The Qur'an says in context of the performance of Hajj: wala tahliq ruoosakum: 2:196 do not shave off your heads: (see under heading hah, laam, qaf): for capital wealth it is said: ruoosu amwalikum: 2:279 that is, capital.

Rah, alif, feh

Arrafah: rafat and rehmat are words with the same meaning: the Muheet says rafah means to free you of matters that are harmful; and rehman is to benefit you*: *
This has been supported by the Almanaar which says the result of rafah is to banish the ills; and rehman is to grant benefits in abundance: ***therefore, raof and rahim together cover both negative and positive aspects: that is, to remove or banish such things or matters as are harmful and prevent the smooth development of one's being and together with that provide such things as are helpful to development:

*Taj**Muheet *Almanaar vol.2 page 122.

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As to how God's rafat and rehmat are, it is said in surah Baqarah: wama kaanal lahu liyuzia eemanukum innal laha bin naasi li-raoofur rahim: 2:143 Allah never lets someone's eeman (faith) go unprotected and never leaves him with no result; He is raofur raheem: that means, He removes all the obstacles that hinder a man's eemaan bearing result and creates good results of the faith: therefore his rafat and rehmat is the result of eeman (faith or belief): this is the right way for humanity to develop: eeman means to believe in the veracity of God's laws and to make it one's life's duty to obey Him.

Since generally the feeling to banish someone's ills is created by the softening of the heart, as such raafah also means softness: in surah Noor, it has been said regarding the punishment for fornication: wala takhuzukum bihima raafatun fi deenillah: 24:2 do not be

soft in implementing God's orders: do not be soft thinking that the punishment will hurt them and thus not punish them(the fornicators) at all: because if the criminals are not punished then how can the victims be redressed: Christianity was soft on the criminals out of pity which made them brazen and gradually the religion had to be confined to the churches and politics became unbridled: the Qur'an has said about monasticism that it was a man made sect (or concept) and the wrong interpretation of raafat and rehmat: 57:27Islam teaches justice for which the forces that commit excesses have to be broken: therefore it requires harshness along with kindness: (see under heading ghain, laam, daad): Rooyah: to comprehend some material thing:

this word is used for seeing with the eyes, or have insight, or to dream or think about it: Johri says when it appears with one subject only then it means seeing with the eye, and when two subjects appear with it then it means to acquire knowledge or to know:

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Raghib says when it is followed by two subjects then it means knowledge and when it is followed by ila, it means to look at a thing(or deliberate on something) so that it imparts a lesson:*the Muheet says that ra-ai rooyah: means to see with the eyes: rooyah means to dream and raaya to deliberate or see from the heart: that is, deeply: **almar ai wal maz – a: scene: almirah: mirror: arrooyah: dream: arrayu: opinion: thought: when something is not definite then to have one of the options is called opinion*: ara aitak: 107:1 the Arabs use this to say : will you inform him, or will you tell me: and alam tara ila.... Is said at a time of surprise: do you not see? That is, don't you wonder that,.....?*but at the times when these words are spoken, it is also an invitation to look at the thing with a view to learning a lesson: surah Aali Imran says : yaraunahum rayal ain: 3:12 here it comes for reiteration and to clarify; as we say: seen with my own eyes etc: surah Maryam says re'ya: 19:74 scene or it means apparent condition: ria-annaas: 2:264 for people's sake: only to show the people: yura-oonan naas: 4:142 show the people: hoom yuraoon: they show the people that they are namizis (those who offer regular prayers) but they have lost the soul of sallaat (prayer): that is, the fountainheads of rizq which should be kept open are blocked(for personal gains) and denied to people: 107:7 surah Momin says: ma oorikum illa ma ara: 40:29 I tell you only that which I comprehend: surah Shura says: falamma tara-al jam-aan 26:61 when both the groups or parties saw each other: baadiar ra'ya: 11:27 for its meaning see under heading beh, daal, waw.

Rah, beh, beh

Rab means to nurture or to develop: that is, to pass a thing through ever new changes or stages so that gradually it develops and reaches its ultimate destination***just as mother nature passes a drop through several stages to change it into a pearl and gradually nurtures it on the way*:

*Taj **Muheet ***Raghib

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This method of nurturing is called raboobiyyat: they say: rabba waladahu wa rabbabahu wa ta rabbanah: he brought up the child: looked after him till he became an adult: Hazrat Hisaan bin Saabit's verse says the (one who is praised) is more beautiful than the pure and white pearl that has been nurtured in the depths of the sea: Ibn Faaris says it basically means 1) to look after something and beautify it: ar rabbu; maalik, khaliq all mean one who looks after and improves a thing: 2) to stay unmoved and stable: arabbatis sahabatu behaazehil baladah: the cloud kept hovering over the city or kept raining: and 3) to join something with something: therefore, to continuously nurture and fine tune a thing is called raboobiyyat: on the surface, for patting a child to sleep is called rabbatil mar'atu sabiyyaha: *because the time a child sleeps peacefully has a direct bearing on his growth. For correcting something and establishing its solidarity, it is said: rabba yarubbu rabba:* and also to gather something and increase it continuously: ribaaba is the pack in which a lot of arrows are kept : and rabbud duhn means he improved(refined) the oil and made it perfumed: **

Since the result of nurturing is flowering positively, arribbah also means the plants which do not wither even in winter but they are evergreen: *almarabbu is the land which is always evergreen with trees and plants:*arrubbah means lot of bushy trees; a very big party (nearly of ten thousand or so) or the abundance of luxuries*: al Qateeba writes that a party is called rabbiyi :its plural is ribiyyoon* (see 3:145):

*Taj **Muheet

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arababah: layer upon layer of the clouds: ** arribab: sweet (potable) water which has gathered somewhere in abundance**: arrabibah: means pact or agreement and also the state: ***because in this one nation mingles with the other: arrabibah: the plural is rabayib: it means the girls who come with a woman and who are the progeny of the woman's first husband: the she-goat which is nurtured at home rather than the grazing field so that its milk can be had when required: **

The above makes the meaning of rab clear: that is one who nurtures: one who takes to completion: one who arranges: one who improves: therefore, the nation's leader is called rabbul qaum: and the man of the house is called rabbul bait**: rabul qaum means he took the affairs of the state in hand and led the nation**: rab has arbaab as the plural. Rab also means the elder brother: **** when the Bani Israeel said to Hazrat Moosa or Moses : fa iz hab unta warabbuka faqaatila....: 5:24 it means you and your elder brother (Haroon) should go and fight the enemy: it is possible that they were being sarcastic when they said that: ar rabbani: that which is attributed to God or Rab: or the teacher who first nurtures the mind of his pupils by first giving them small doses of knowledge before giving really big ones: every scholar is called rabbani : and those with the right knowledge too**: rabbi is also used in these meanings.

The Qur'an begins with :alhamdolillahi rabbil aalameen 1:1 that is, every beautiful aspect of the universe is an epitome of praise for the Sustenance of the Rab: everything in the universe is testimony to the fact that a wonderful program or scheme is at work in which a lowly seed while traversing different stages of nurturing reaches fruition: this is what is called the system of God's rabbobiyyat or sustenance. Allah is praiseworthy because He nurtures everything:

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Just as this system of God's raboobiyat (sustenance) is at work automatically in the internal and external universe, so should human beings implement and establish His nizaam-e-raboobiyat, that is the system of sustenance in their social lives: the way to do it is to make the fountainheads of sustenance available to all as well as the capabilities of the humans: thus all of humanity's latent capabilities will flourish and reach their completion or peak: those who establish such a system will be called rabbaniyyoon: 3:78 and this system can be established by following the Qur'anic system: this is the crux of all Qur'anic teachings: i.e. the establishment of God's raboobiyat or sustenance: since this involves man's physical being is involved as well as his personality, it is the duty of an Islamic state to establish a system which caters not only to every individual's needs but is also conducive equally for the development of his capabilities: when a man's personality is nurtured in his way, then death too makes no difference; life goes ahead to traverse other stages : that is of the life hereafter: God's raboobiyat continues there too. Universal raboobiyat: this is the purpose and aim of an Islamic society: that is, the sustenance of mankind regardless of caste, color, creed, or religion: till such raboobiyat (as is God's) is reflected in man's society, it can not be called an Islamic society: this is the beginning of Qur'anic teaching: he in whom this trait of raboobiyat is reflected uses all his strength to earn and that which is beyond his needs, gives for the sustenance of others: that is why in such a society, no conceit of building estates or accumulating wealth take root: neither to hold dominance over the fountainheads of rizq: neither to usurp the fruits of others' labor: this is the sort of society that the Qur'an wants to build; and only such a system can show the world how praise worthy God's system can be : this is the manifestation of alhamdulillah rabbi alameen or all praise is for God.

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Rah, beh

Roobb; roob; roobbama; roobama: it is used to express like we say 'most of the time': 'it happens often: generally this is the condition etc: this is also used for reiteration and for expressing intensity, like we say "no matter how much he wanted": or no matter how many times they tried" etc: rubama yawaddul lazeena kafaru lau kaanu muslimen: 15:2 the deniers will wish very much to have been muslims too : the deniers often wish that they had been muslims too: or these people will always wish that they had been muslims: this word is also used to mean "sometimes": the context in the Qur'an can determine what the word means.

Rah, beh, hah

Rabih: the profit that accrues in a trade is called rabih: * Ibn Faaris too says it means success or increase in trade or business: ribhun wa rabah: increase and progress in trade: **arbahana naaqa: it is said when a man milks the she-camel in the morning as well as at noon: tarabbahal rajul means the man was surprised, awestruck: *** The Qur'an says: fama rabehat tijaratohum: 2:16 their trade gave them no profit.

Rah, beh, saad

Tarabbas: to wait: to wait for some good or bad thing** or to wait for something to be cheaper or dearer or for something to happen or disappear*

*Raghib **Taj ***Taj and Muheet

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in surah Baqarah this word has been used to wait : lillazeena yu'loona min nisa'ihim tarabbasu arba-ati ash'har: ,....2:226 those who swear not to sleep with their women , should abstain or wait for four months: within four months they will have to decide whether they want to keep the women in their nikah (wedlock) or divorce them: they cannot be left in the lurch indefinitely: mutzarabbisun: one who waits.

Rah, beh, tha

Rabatah: tied him up: arribaat: that which is used for tying: arrabirah: relation; ties: Ibn Faaris says the root means tying or securing tightly and solidarity: arribaat: to do something continuously: to watch out for the enemy permanently: ribaatul khail: to make army posts at the border to guard the frontiers*: 8:60

Surah Aali Imraan says : isbiru wasabiru wa rabitu: 3:199 here raabitu means to make foolproof arrangements for one's security: or to remain united or to continuously strive for a purpose:

Rabatullahi ala qalbehi: God gave him patience and strengthened his heart: * surah Anfaal says: walirabita ala qulubikum wayusabbit behil aqdaam: 8:11 so that he strengthens your hearts and makes you steadfast: irtibaat: to be tied with one another: relationship*.

Rah, beh, ain

Arba'ah: the figure four (4) (masculine): 2:260 arbaun: for the feminine: 24:6 arbaona wa arbaeen: forty: 2:51 arrub-oo and rubu-oo one fourth:4:12 ruba'a: four each: 4:3 raabi-un :fourth 18:22 Ibn Faaris says that beside meaning the figure four, the word means to be stolid, or to last and to elevate.

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Raba; yarbu: to exceed: to be more: to be in excess: to increase: to swell*: liyarbuwa fi amwalin naas: 30:39 so that the people's wealth grows: for a vegetable to grow and swell*: 22:5 rabas saweeq: he mixed water in the sattu (a kind of drink) and the sattu dust swelled: * raab: feminine is raabiah: 13:17 that which climbs to the top: zabadar raabia: the scum that comes up on top: akhzatan raabia: strong grip; a grip (which has grown very strong)* a grip which overshadows a man and overpowers him: 69:10 arba: too much: very wealthy:* 16:92 rabwah: high part of land: plateau*: rabbaituhu: I fed him: **: 17:24 ar riba: interest which is received on a loan: to take more than the capital***** (details further ahead).

Surah Aali Imran says: la takulur riba azaafan muza-aah: 3:129 do not take interest: you may think that it increases your wealth but in fact it decrease your national wealth: see under heading daad, ain, feh): the economic system proposed by the Qur'an has no place for interest: when in this system, the accumulation of wealth is forbidden, then the

question of leave alone interest, even loan hardly arises: in this system, nobody has any surplus money: it is distributed among the society: whatever laws about loan are contained in the Qur'am belong to the era when a Qur'anic economic system had not taken shape.

Let alone interest, in this system no one can even make a gift hoping that he would get a bigger present in return: wama aataitum mir rabba liyarbu fi amwalin naas: 30:39 ****: whenever you give people more than what is due, hoping that it would be increased (in return) then in the system of God, it can not be increased:

*Taj and Muheet **For this see under heading rah, beh, beh ***Raghib
****Taj has said it means gift but we believe that this is said for every thing that is more than due.

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This has been explained in 74:6 by saying la nahnun tastaksir: do not do someone a favor in the hope of getting a better return : this system is based on eetayi zakaat: that is, to provide the means for others development or nurture: that is why in 30:39 zakaat has been used opposite riba (interest):

The Qur'an has declared riba (interest as haraam or forbidden by saying: wa ahlul lahil bai-a wa harramar riba: 2:275 God has made trade as halaal or permissible and riba or interest as haraam or forbidden: the question is : what is riba or interest? Riba according to the Qur'an is the opposite of bai or business and trade: as to what is bai has been explained under heading beh, yeh, ain : let us go over it briefly once more:

Whatever we get or take from others can be many different things: gift; remuneration; interest : profit (in business) a win on gambling; let us see how they are different:

- 1) Gift: one has to do no labor or employ any capital for it: the giver gives it without any thought of getting anything in return: thus it can not be brought under the category of give and take: therefore it is out of our present purview:
- 2) Remuneration: this is the payment for labor: no capital is needed to employ in it.
- 3) Interest: in this capital is provided to somebody and something more than the capital given is received: there 's no employment of labor in it.
- 4) Profit (in business and trade): in this capital as well as labor is employed.
- 5) Gambling: neither capital nor labor is employed in it.

The principle as related by the Qur'an is: laisa lil insaana illa ma sa-a: 53:39 for a man is the fruit of his labor: that is, only the compensation for labor is jaayiz or permissible: the compensation for the use of capital is not jaayiz or permissible: since at that time this principle was not before the people at that time, they were unable to understand what the difference between profit and riba (interest) was:

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A man purchases something for a hundred bucks and sells it for ten bucks more and earns a profit of ten bucks: another man lends a hundred bucks to someone and receives back a hundred and ten: he too receives ten bucks more: they argued that ten bucks were received by both over the principal amount: so where is the difference? Zaalika bi-annanhum qaaluu innamal bai-oo mislur riba: 2:275 they used to consider both bai and riba as the same: but the Qur'an said that they are not the same :in bai (i.e. trade and business, both capital and labor are employed; the capital is returned

and the profit in the shape of compensation for the trader comes back: this is halaal or permissible: but in riba (interest) only capital is employed: there is no labor required from the investor: therefore whatever more is received back is the compensation for the capital which is forbidden or haraam: therefore according to the Qur'an remuneration for labor is halaal but it is haraam to take back more than the capital: If in trade too, one takes more than the compensation for his labor then that is interest or riba and is forbidden: as to what is the correct remuneration for his labor will be decided by the society): he can not take above that: therefore, any trade or business in which somebody only by employing capital gets back more than the capital is riba and according to the Qur'an, haraam or forbidden: whether it is ren on land or being a sleeping partner in some business: this is called un-earned income: that is, the income which is received without any labor.

And when no capital nor labor is employed, then that is gambling: see heading yeh, siin, rah: generally it is though that business involves risk: that is both profit and loss can be expected: and riba has no risk involved: this criterion is not right: if the criteria for an income be risk to make it halaal, then gambling should be also halaal because every hand there involves a risk: the difference between bai and riba is that which has been explained above:

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in trade or business , capital + remuneration for labor are received back: and in riba capital+ the remuneration on the utilization of capital is received: the remuneration for capital is haraam: whether it is called sood (interest) or profit: according to the Qur'anic economy, remuneration for capital can in no case be allowed: if an Islamic system is yet to be established in a society, when the responsibility for the needs of life is not on society, then the return of capital plus a day's labor of the shopkeeper can be compensated: and when the Islamic society fulfills the needs of the shopkeeper then things will be supplied free of cost: God knows how much time man needs to establish an Islamic system: but whatever time it takes, man can get out of his self made hell (jahannum) when he does establish such a system: the present system in which the remuneration for the utilization of capital is thought halaal and not impure, is a war against God: 2:279

Rah, teh, ain

Rata: yarta-o: rataa: to eat and drink in a green spot and to move around at will: Rat-un is actually used for grazing of animals but later it began metaphorically to be used for humans too *: jamalun rati-un: (plural: iblun rita un): a camel which eats and drinks freely: almarta-u grazing land: arta atil ard: the grass and fodder grew in the land in abundance*

Surah Yusuf relates, Hazrat Yusuf's brothers asked their father to allow them to take Hazrat Yusuf out with them to the jungle: yarta wa yal'ab: 12:12 so that he eats and drinks happily and plays around: yartah wa yal'ab practically means what we call 'picnic' today.

Rah, teh,qaf

Ratq: to fill a hole: also means a joined thing: irtataqash shaiyi: the thing was found and joined: *Taj and Muheet, and Raghieb

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There was no gap or hole left in it* Raghieb says ritq means o join whether in creation or artificially: **the Qur'an has said about the earth and the skies : kaanata ratqan fataqnahuma: 21:30 in the beginning this universe was all joined together: then different planets separated from this mass: 79:30 the time is the 6th century A.D. when nobody couldn't even conceive of this: today science has confirmed this theory: but at that time this truth could not be related by anyone one except God!

Rah, teh, laam

Ar ratat: teeth that are sparkling white, even and very beautiful: for something to be very properly balanced or arranged: arrutaila: a kind of spider which spins a very proportionate and beautiful web: ***

It is said about the Qur'an: wa rattalnahu tartila: 25:32 We have revealed the best of arrangements, proportion and arrangements: the Prophet has been addressed as warattilil Qur'ana tartila: 73:4 you too implement it with that sort of administration and proportion:

Rah, jiim, jiim

Ar raju: to shake; to shake violently: to cause a sort of quake: to shake something out of its place; to displace it: irtajjal bahr: the sea became rough : ar rajajah: the lion's den****: The Qur'an says iza rujjatl ardu rajja: 56:4 when the earth will be shaky due to a violent movement: at another place, it is said: iza zulzilatil ardu zilzaaliha: 99:1

*Taj**Raghieb***Taj and Muheet *****Taj, Muheet, Raghieb.

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when the earth will be shaken; its shaking: that is, it will be shaken with full force: such utterances by the Qur'an could mean physical revolutions as well as social revolutions:

Rah, jiim, zain

Rijz and rujz both mean continuous unease and permanent movement: arrajaz: it's a kind of camel sickness in which its hind legs or back becomes so weak that when he tries to get up then his legs begin to wobble and he can stand up only after two or three attempts. *

Rijz is the permanent unease with a nation suffers and it becomes so weak gradually that it is difficult to stand up again: azaabun min rijzin aleem: 34:5 the azaaab (punishment) that is continuous unease: at another place it is said: rijzam minas sama-ai: 29:34 the destruction that comes from external events: in surah Airaaf, those various types of destruction have been termed Rijz: and that were faced by the qaum or nation of Firoun (the Pharaoh): 7:134

Surah Anfaal says that We (in the battlefield of Badr) we removed the rijz from you that were created by the shaitaan (the devil) and made you stabile.8:121 this makes the meaning of rijz: that is to become unstable: for such weakness to develop which creates weakness in the hearts and wavering the legs: in surah Mudassar when the Prophet was

told that “ you can now take up this revolutionary cause (invitation) (to the people) then along with it was said: war rujza fahjar: 74:5 shake off the weakness that produces wavering in the legs: muster up the courage along with your friends to take up such heavy responsibility (of spreading God’s message): this surah apparently addresses the Prophet but actually the whole nation is being addressed: such a revolutionary message (as of God’s supremacy) can only be spread by a group or party which never wavers from its path:

*Taj

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Rah, jiim, siin

Ar rijs: a harsh sound: a big, and mixed sound: like an army on the move, or the onrushing of the flood or the thunder: rajatis sama: the thunder clapped loudly: artajasil bina’u: the building moved audibly: ar rajaas: the sea, because it not only has the unease but also noise: as such rijs means iltibaas i.e. doubt; sixes and seven: unease: not to be one sided: hoom fi marjusatin min amrihim: those people are in doubt over their matter:* Ibn Faaris says it basically means doubt and unease: dirt is also called rijs: the Qur’an says: wa yajalur rijasa alallazeena la ya’qeloon;’ 10:100 those who do not employ their intellect and thought, God puts filth over them: here rijs is the result of not using one’s intellect: therefore the meaning seems obvious i.e. doubt, iltibaas, unease, also it means such matters as are even despicable to describe *: unpleasant affairs: the Qur’an says: khamrun, maisarun, ansaabun, azlaamun, korijsun min amalush shaitaan: 5:90 it shows dislike, execration, unease too: similarly haraam edibles are called: fa innahu rijsun 6:146 rajasahu anil amr means he stopped him from work*: thus rijs are those deeds which create hurdles in the way of human development and which are a hindrance: Taj says it means those deeds which take man towards azaab or destruction: mirjaas means a stone that is made to hang in a well to judge the depth:* Surah Ahzaab says about the family of the Prophet SAW (Ahli bait): yuridullahu liyuzhiba unkumur rijasa ahlal bait: 33:33 God wants to remove rijs from you: i.e. those hindrances that are an obstruction in your development.

*Taj

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About those with eeman (faith), it is said that their chests open for Islam: conversely, those who are on the wrong path, their chests are constricted? they pant for breath: after that it is said: kazalika yaj-alal lahur rijasa alal lazeena la yu’minoon: 2:129 this shows that rijs means narrowness of the heart, bias, narrow mindedness, dogmaticism, not employing one’s intellect and power of reasoning, doubts, unease all are included in the connotation: this why the hypocrites have been called rijsun personified: 9:95 that is doubts, and unsure- ness, and obstruction in the right path: as against those with eeman: 9:124-125.

Rah. Jiim, ain

Ruju: means to turn back and return: to come back: * raj’a: to turn back: the meaning in which we use ruj’at is not the right meaning: raj’at means with us to fall back: for

somebody to move back from his position: ruj'at pasand means reactionary: this has deterioration, lowliness and falling back in the connotation: but in Arabic the language, it means to return to the former state: or in better condition than before: ar raja means to re-marry a woman after divorcing her: that is return to the prior state: laisa li fulanin raj'a: means I have had no benefit from that man: that is, nothing ever was returned by him: the Arabs have a saying: ma huwa illa sajun laisa tahtahu raj'a : this is only raj'a and there is no benefit in it: arja'atil ibl means for a camel to fatten again after becoming weak: safratun marji'ah: is a journey in which there is some benefit: murje'oon: very beneficial thing: rajii: a rope which has become unraveled but twined again: *

*Taj

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Raj'a means to return; a thing which revolves comes back to the place it travelled from: in this manner, every revolving thing has raj'a: surah At tariq says: was sama-i zaatir raj'a: 86:11 it seems to mean that the heavenly bodies which are high in the atmosphere or in the atmosphere are revolving; and return to the place they have traveled from: or it means the high atmosphere which turn backs (to their starting point) the heavenly bodies or things: and in their revolution ever new aspects come to the fore: to mean turn back this word has appeared in 36:17 where it has come opposite muziyyah: which means to go forward.

Rajal ilaih means to turn for help towards: to have recourse to**: raj'un also means reaction and for the results to be formulated: as such, it is said: raja'al alfu fid dabbah: the effect of the fodder was evident on the animal*: raja'a kalami eeh: my talk affected him*: ar rajee-o minal kalami : the talk which is returned to the speaker: *

Rajj'a also means hail: because it gives back to the earth what it took from it (water): also means rain:* and also the water that is on the surface:* *** was sama-i zaatir raj'a: 86:11 it means the height that returns vapors to the earth (in the form of rain):

The Qur'an says: summun bukmun umyun fahum la-yarjioon: 2:18 to understand the meaning of yarjioon at such places one thing must be understood as a prelude: when Hazrat Muhammd SAW presented his message, there were two sorts of people before him: one were those with Holy Books who at one time were on the right path but had later digressed: they were told to return to the right path or haq: they denied doing so and were said not to return to the haq: secondly, there were those for whom haq had come for the first time: when they refused to come towards haq it was said that they do not turn towards the haq: they don' come to it all: they do not pay attention towards it:

*Taj**Lane***Muheet****Kitaabul Ashqaq

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For this too, the Qur'an has used the word la yarjeoon: at the places where this word has appeared, the right translation would be 'to refer':

Surah Taha says about Hazrat Moosa : faraja'naaka ila ummeka: 20:40 we returned you towards your mother: surah Noor says: wa inn qeela lakum arjeoo furji-oo: 24:28 if the inmates of the house (or the man of the house) tells you to go back, then yurn back: when Hazrat Yusuf's brothers returned to their father, then : falama raja-oo ila : has been said: 12:63

Surah Namal says that when Hazrat Suleman sent his envoy towards Queen Saba, then he was told to return after giving her the letter: and not to wait for her reaction: fanzur maaza yarji-oon: 27:28 in surah Qaf the life after death has been called rajun: 50:3 that is, to return to life after death: not return to this world but return to life after death in the hereafter.

Here it is necessary to dispel the wrong meaning that might have cropped up in people's minds due to the non-Qur'anic meaning of raj'at ilal laah:: when we hear of someone's death we say: inna lillahi wa-inna ilaihi raajioon: 2:156 by this we mean" We belong to Allah and will return to Him": this leads the mind to make two conclusions: one is that we were with God before being born (into this world) and after death will be gathered in a ground on the Day of the Judgment where God too will be present and thus we will return to Him: this concept is non-Quranic because it confines God to a certain place: this concept is baatil (false) because it is not confined to a particular place: He is everywhere: hua ma'akum ainama kuntum: 57: 5 what will be the condition of the life hereafter; how will good deeds be rewarded and bad deeds punished: these are things which cannot be understood in this world:

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Whatever the Qur'an has said in this context, this is not the right place to explain here: but one thing is clear: that for the dead to go towards a place where God will be present is not a Qur'anic concept: the Qur'an says: waja'a rabbuka wal malaiku saffan saffa:89:22 your Rab and the malaikah will come row upon row: wa jiai' a yaumaizin bijahannum: 89:33 that day jahannum will be brought:

The second situation that arises has been born due to tasawwuf (Sufism): "vedant" or a sort of Hindu Sufism believes that the human soul is part of the greater soul or God: this part after being separating from the whole has been bogged down and is impatient to join with the whole again: at last the part will rejoin with the whole as birds return to their nests in the evening: this concept is shared by us :

Virtuous people's souls will rejoin with their whole (God) and this is the success of life: such people call death as 'wisaal or reuniting" because they think that the part will one day rejoin with the whole:

This too is a non-Qur'anic concept because man and God are not part and whole: if a part departs from a whole then the whole is incomplete and this signifies some fault in God: therefore this concept too is wrong:

*the concept of the human soul is wrong too. For details see under heading rah, waw, heh.

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the meaning of direction or way is created by raajioon beside ilaih (towards Him) : because we consider ilaih or ilaina to mean direction: although everywhere in the Qur'an

it does not mean this: for example, the Qur'an says *alam tara la rabbika kaifa maddazzil* : have you not noted how your Rab (sustainer or Lord) elongates the shadows: *walau shaa-a laja'alahu ma kina summa ja'alnash shamsa alihi daleela*: if He wanted the shadows would neither be elongated or shorten: but he did not do so: he created the sun so that it was the cause of their lengthening or shortening: after this it is said: *summa qabazna hu ilaina qabzain yaseera*: 25:45,46 then we pull(ilaina) it (the shadow) towards ourselves; to pull very easily: here the word *ilaina* clearly shows that it does not mean any particular direction but it means that according to the laws of God the shadows become shorter: therefore, "*ilahi raajoon* " may mean to move according to the law of God: surah Aali Imran says: *walahu aslama mun fis samawati wal ardi too-aw wa karha wa ilahi yurje-on*: 3:82 whatever is in the heights or depths of the universe bows to him, whether it likes it or not: and thus every thing is revolving around that centre (of God): is operative according to His laws: surah Yaasin says: *fasubhaanal lazi beyadehi malakutu kulli shaiyi wa ilahi turja-on*: God's personality is far beyond man's concepts of Him: everything is run by Him: therefore everything moves according to the laws created by Him: everything operates according to His law; it can not move away from it: and since man is included in 'everything', he too is not an exception to this rule: every deed of his is tied to the natural chain of events: thus every step he too takes is going towards Him. (wa ilahi turje-on).

We now go to the natural results of the human world (not the physical universe): in this connection the Qur'an has several ayats (dictums) in which *wa ilahi turje-on* (or similar) phrases have been used:

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as it is said: *kalla innal insaana liyatgha ar ra'ahus taghna* : when a man thinks he needs nobody (is independent of everybody) then he becomes rebellious: although the truth is that no matter how independent he thinks himself to be (*inna ila rabbikar ruj'aa* 96:508) he cannot go out of the circle of natural results (*makafaati aamal*): he has to come back to this law by all means: this truth has been acknowledged as *wa ilallahi turjaool umoor*: 35:4 that is, here, every human being is a member of the universal brother hood : but for the sake of their own interests they have divided it into many parts: *wa taqatahu amrahum bainahum*: 21:93 after that is said: *kullun ilaina raaji-on*: and after that: *faman ya'mal minas swalihaati fahuwa mominin fala kufraana lisa'yehi wa inna lahu kaateboon*: 21:94 thus he who stays steadfast on the enabling program and he is also a momin (believer) then his efforts do not stay without result: We keep noting all of them (his efforts): this explains the meaning of *kullun ilaina raajioon*: that is, all efforts of all men produce results according to the law of nature (*makafaati aamal*) nobody can escape it: by violating Our orders they think that they are going beyond our grasp: although they are automatically being drawn to us as per the law of nature: *kullun ilaina raajioon*: see also 2: 281, 282 , 6:165: where the meaning of law of nature is made explicit.

About the results of deeds, it is generally believed that results will come before us in the life hereafter: this is a wrong notion: the results of deeds start to be compiled along with the commitment of the deeds, and then some results appear in this very life and some in the hereafter: the Qur'an says: *ilayyia marje-ukum fa-unabbi-ukum bima kuntum*

ta'meloon: 29:9 which is taken to mean: you have to return to Me; then I will let you know about your deeds:

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It does not mean that when a man goes before God after dying, the results of his deeds will appear; it means that all your deeds circle around Our law of nature; all results are formulated according to them: you can not remain outside the purview of his law: and for results come before you according to it: the Prophet SAW himself was told: faimma lariyannak baa'zal lazi na-ido hum asu natawaffainala fa ilaina yarjioon: 40:78 some of the punishment which we are promising to the opponents may appear before your eyes too: and it may also possibly be after your death: but sooner or later, their deeds will result according to our law: they can not go out of its purview: (fa ailaina yurjaoon) But those results which do not appear in this world do appear in the hereafter: this is the place where it has been said that even after death you will: ilaihi turjeoon: will return towards God: i.e. do not think that now that you are dead, nobody has a grip on you or you are not accountable to anyone: you will be ruled by the law of God even after your death and you not escape it: this is the meaning of ilaihi turjeoon according to the Qur'an. At certain places the word 'ruju' has appeared to mean what we mean by ruju: for example: annahum ilaihim la yarjeoon: 36:31 these people do not ruju (refer or turn) to their prophets: in the light of these clarifications, the right meaning of innal lahi raajeoon will be: in the Qur'an, where it is said, innal lahi raajeoon, the ayat before mentions that in the establishment of God's system there are a lot of difficulties: so much so that one has to lay down one's life too in its path: after this the group of momineen have been told that you too will face various things: from the opponents or because of the opponents you will face the fear of oppression, hunger, loss of life and property and that of fruits and people: after that it is said, wa bash shiris saabireen: ; allalazina iza asabat hum museebatun qaaluu inna ilaihi wa inna ilaihi raajeoon: 2:156 give the news of good results to those who when such events are faced say one should be ruffled by them: our entire life is dedicated to establishing God's system and we turn to God's laws to be able to meet these challenges:

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And in order to encounter these difficulties successfully we turn to His laws: or since our entire lives are dedicated to establishing His system, these difficulties can not make us waver from this path: besides, our every step moves towards Him: every move of ours revolves around this axis (inna ilaihi raa'jeoon) and the results of our struggle will also be formulated as per His laws on which we have unwavering belief: let as many difficulties come as may: let anyone put as many hurdles in our way as possible: we will not turn away from this path by being frightened or brow beaten: our every step will in any case move towards this destination: which our God has determined for us and which is the aim and purpose of our lives: (inna ilaihi raa'jeoon) after this, it is said: oolaika alihim salatun min rabbihim wa rahmatun wa oolaika humul muhtadoon: 2:155-157 these are the people who are congratulated by Allah: and these are the people who are on the right path: oolaika humul muhtadoon is itself expostulating inna ilahi ra'jeoon:

These ayats of the Qur'an make it clear that inna ilahi raa'jeon does not mean that God is at any particular place and we have to return to that place to meet Him: neither that our soul is a part of that whole (God) and will ultimately reunite with that whole: instead it means that our entire life is dedicated to God's system: inna lillah: and despite all the difficulties and travails in the world, our steps move towards this very system: it gives us strength and the results of our deeds are formulated according to them: every move of our lives moves around this axis: it is the centre of our life's : all our efforts are aimed towards this centre: (inna ilaihi raa'jeon): every deed of ours moves towards the natural cycle of events: and it can not be detracted: it has to produce a result: whether the result is seen in this world or in the hereafter: because His laws are not confined to this world only:

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Rah, jiim, feh

Ar rajf: for something to become mobile: or to shake up: movement with unease or worry is included in this word's connotation: rajful qalb: severe palpitation due to unease:

Raghib says it means severe unease: ar raajif: fever with shaking: ar rajafatir reehush shajarat: the wind shook the trees: rajafatil ard: the earth moved, or shook: ar rajfah: earthquake: ar rajeef: instigating news; news that make one uneasy* almurjefoona fil madinah: 33:60 people who spread news that causes unease or chaos without any reason*

The Qur'an says about the nation of Samood: fa akhazat humur rajfah: 7:78 they were caught (trapped) by the earthquake: surah Naaziaat says: yauma tarjumur raaje' fah: 79:6 the day when that which shakes will shake: at another place it is said: yauma tarjuful ard: 73:14 the day when the common folk will be in agitated state or the day in which the earth will shake up:

Rajmul: plural is arju: feet: 38:42 rijaaal: pedestrian: it is the plural of raajil: as against rukbana: 2:239 also khail (cavalary) as against the infantry: 17:64 rajul: man : plural is rijaal: 2:228 people: 72:6 Muheet says a man is called rajul because of his bravery and strength: Raghib says: jaa'a min aqsad madinati rajulun yas'a: 36: and wa qaala rajulun mominin min aali fir'oun: 40:28 in these ayats the meaning of rajul will be a brave man: Ibn Faaris says mostly it (the root) has been derived from the word meaning 'leg' but rajul is different from this meaning).

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Rah, jiim, miim

Rajm means to hit with stones: (Ibn Faaris): then it began to mean kill too: also to accuse or abuse: to scold and oust:

*Taj, and Muheet **Raghib***Taj and Raghib and Muheet

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to leave someone or break relations with: *ar rajm also means to give someone a dressing down: * ar rijaam: means stones: and mirjaam means a sling which is used to throw stones afar:* *

Surah Yasin says: la ill um tantahu lanar jumannakum 36:18 if you do not cease, we will stone you (to death): or kill you: surah Shura'a says: lanuka nanna minal marju meen: 26:116 you will be among those who are stoned to death or killed: in surah Hijr the

shaitaan (the devil) has been called rajeem which has been explained as: inna ilaikal la'naa: 15:34,35(as such rajeem and mal-oon are of the same meaning:)for the meaning of mal-oon see under heading laam, ain, nuun): that is, he who is deprived of God's benevolence: who is distanced from Him: with whom no connection whatsoever is maintained.

Rajm: guess work: hadith says murajjam is a thought which can not be verified: * rajjamar rujul bilghaib: means that man has said something about the ghaib (unknown) about which he is not in the know: qaalahu rajma: he simply made a guess** surah Kahaf says that these people who guess as to the number of people of the cave (kahaf) is only rahman bilghaib 18:32 that is, mere guess work: make guesses without knowing the truth: in Lataiful Lugha too the meaning of ar rajm is guess.

In the old days, temples had astrologers who used to tell people about the unknown: (even today the pujaris (worshippers) in the temples and religious leaders in religious institutions do so:) they used to claim that they got the news from the skies: the Qur'an has said at several places that all this is mere guess work: sometimes something comes true: (for instance 2 out of 10 guesses may prove true): otherwise they have no knowledge about the truth: see 15: 17,18; 37:609; 67:5; 72:8,9: after the advent of the Qur'an, the time for knowledge and awareness had come: thus these superstitions had no place in human psyche: now these nonsense " gets fiery whips by celestial forces":

*Taj**Lane ***Muheet

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as will be disclosed under the heading laam, ain, nuun, according to the Qur'an, laa'nat means not a demeaning or cuss word but a statement of reality: that is, due to wrong way of life, deprivation from all those delights of life which are a natural result of living according to the laws of God: anybody who is deprived of these delights will be called mal-oon: this the meaning too of rajeem: that is, he who is flung away or who is deprived of the delights: we are told to shun him: any emotion that obstructs us from the right path or violate the principles of God (such people or the shaitaan); must be stayed away from: this is mal-oon or rajeem.

Rah, jiim, waw

Ar raja-u means hope: it is the opposite of 'yaas': it is a hope which is not ambiguous: Raghib says this is a hope in which success is expected: but since hope and fear are inevitable together, later it started to be used for hope which had fear in the expectation too: the Muheet says that difference between amalun and rija'un is that amal is used for pleasant hopes but rija for both good and fretful hopes: ** Azhari says if rija is accompanied by a negative meaning word then it means fear*: Ibn Qateeba too says la yarjoon means la yakhafoon: (Alqartain Vol.1): Ibn Faaris also says that Raja'a at times means fear: al irja'a: to put off at a later time; to delay: to remove something back: to postpone something: ar raja'a: edge: edge of a well from top to bottom: * side: the plural is arja-un: 69:17 marju: with which hopes are linked: 11:62 murja-un: those who are kept waiting: those whose affair is postponed 9:106 surah Shoor'a says: qaal arjih: 26:36 they said postpone his affair: also 7:11 surah Ahzaab says: turji mun tasha'u minhunna

wa tuwi ilaika mun tasha 33:51 turji here means to keep at the back: to remove away: to put it off towards the edge: tuwi means to place close by: near oneself.

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Rah, Hah, Qaf

Rahabas shaiy-u rahba: to be vast: arabah: he expanded it: Ibn Faaris too thinks that the root has the connotation of vastness or expanse: tareequn rahb: broad path: marhabika: you came to a vast place: you will be treated here broad mindedly: rahbah: the open space in a house: * the Qur'an says: wazaqit alikumul ard bima rahubat: 9:25 the earth, despite its expansiveness, became narrow for you: surah Saad says about the hell dwellers: la marhaba bikum: 38:10 there is no broad mindedness for you: nobody welcomes you: in the life of hell, nobody is pleased to see anybody: where nobody welcomes a newcomer: where there is no large heartedness: no lips smile at somebody's arrival: if it is, then it is only artificial, only for the sake of appearances: in their heart, everyone says: la marhiba bikum: where did this trouble come from?

Rah, hah, qaf

Raheeq: very old, and excellent wine: unadulterated wine: every pure thing is also called raheeq: as hasabun raheeq: thoroughbred: miskun raheeq: pure, unadulterated musk (mushk – a kind of fine perfume): *

The Qur'an has said: raheeqin makhtoom : 83:25 about those in jannat (Heaven): that is a pure drink, such that even later there is no chance of adulteration: life's pure delights and happiness:

Rah, ha, laam

Ar rahl: plural is rihaal: a sort of howdah: anything that is tied to the camel's back with the intent of sitting in it while traveling: then this word is also used for the camel, the camel seat, or where one alights, or for the house* this word is also used for anything which is for loading goods on to the camel's back: or sacks(bags)* surah Yusuf says fi regaalihim 12:62 in their sacks (Bags): *Taj and Muheet

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Ar rihlah: means journey: the place where one travels to: Ibn Faaris says that the basic meaning of this root is to keep on travelling or to continue with the journey: the Qur'an says: rihlatash shitai wus saif : 106:2 the journeys of summer and winter: almarhalah: the distance that a man travels habitually *destination.

Rah, hah, miim

Rihmun wa raheem: the womb of a woman I which a child is nurtured and is protected from external effects:* ruhm is also used to mean this: (Raghib): rahmah is the gift that completes some shortcoming (and which is given according to the need)*

A gift means a thing which is given without any consideration, as a benevolence: as such rahmah is the sustenance which man gets from God without any cost: surah Room says: wa iza azaqnan naasa rahmatan farihu biha wa inn tusibhum sayyi-atun bima qaddamat aidihim iza hum yaqnatoon: 30:36 and when people taste our rehmat (benevolence) then they start acting up: and when they land in trouble because of their own deeds, they become disappointed: here rahmah has been used against sayyi-ata : therefore it would mean all the delights of life: but the next ayat mentions vastness or expanse or large heartedness: it is obvious then that here rahmah means the goods or accoutrements of life which we get from God without asking and at no cost: in surah Bani Israeel, the longings of the parents about progeny is mentioned: wa qul rabbirhamhuma: kama rabbayaani sagheera: 17:24 O, God, look after them (nurture them) as they brought me up in childhood: rains which produces food (rizq) from the earth have been called rahmat: 30:46 42:28: life's delights(ne'ma) which we get from God without any charge are rahmat: 11:10 in the tale about Hazrat Moosa it is mentioned that the treasure belonging to two orphan kids was buried under a wall, which had been so buried as to be discovered by them when they became adults: this arrangement by God is called rahmat 18: 82.

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rahmah also means to cover something or to provide with the means of protection: *that is why the noble Qur'an has used rahmah against zarar (harm): 30:33, 10:21 and against sayyiata too : 30:31 and against ahlakkar rahim too: 67:28

Since God's sustenance is not only for a man's physical being, instead, it is also for human personality's development, which is the product of the life's order which the wahi or revelation gives us, therefore wahi has also been called rahmah: 43:23, 2:105 the truth is that the biggest source of man's development is the wahi which is totally given by God, that is why it is a special rahmat.

Since God is rabbil aalameen (who provides development of the entire universe and develops the human personality too) therefore He has taken upon Himself to provide the wahi through His Own sources: kataba rabbokum ala nafsihir rahma: 6: 54 your Lord has taken upon Himself to provide the means of Sustenance without fail: thus He covers the entire universe in His blanket of benevolence: 40:7 this is why in suyrh Fateha, along with rabbil aalameen it is also said ar rahmanir raheem: (the kindest of the kind): raheem means linguistically one who provides the means of sustenance continuously: and Rahman is he who provides means of kindness at a time of great need with overpoweringness: **the first can be said to be an evolutionary means of provision of sustenance and the second as an emergent :surah Rahman says: yas'aluhu mun fis samawati wal ard; kulla yaumin huwa fi shann: 55:29

*Taj **Almanar : Rahman rhymes with fa-ilan ((like atshaan, ghasbaan): and rahim rhymes with fa-eel(and aleem, hakeem etc): Fu'laan is used for qualities which are intense and of emergent nature; and fa-eel which are a must.

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whatever is in the sky and heavens, is dependant on God for its sustenance: then, these things do not stay in one state and do not require the same sort of sustenance as always: they keep changing all the time: thus their demands for nourishment too change all the time: the needs of a foetus inside a mother's womb are quite different from the demands of bringing up a kid: and for an adult quite different too : so long as something stays in a state, its sustenance is done by God's kindness in a certain way: but as soon as it changes, its sustenance too, changes according to God's law: thus in this way everything reaches its completion from its beginning : this is the meaning of Rab, Rahman and Raheem.

Rihm also means kith and kin; relatives: *it is said bainahuma rihm those two are closely related: ar'haam is the plural of raham (womb): 3:5 it also means relatives: 60:3 also 2:1 ooluwalaya arhaam: means relatives 8:75.

Since rihm involves softness therefore it also means that: ashidda-u alal kuffari ruhama-u bainahum: 48:29 very hard against the opponents and very soft with each other : surah Kahaf says: aqraba ruhma: 18:81 it means one who gives relations a big consideration: but Ibn Faris says ar ruhm and ar rahmah are of the same ,meaning: this will make the meaning as one who is extra kind, extra sympathetic and faithful: Ibn Faaris says it basically means rizq (softness) and leaning.

The Christians believe that every human child (is born as a consequence of the sins of the parents) and since this sin can not be more than the deeds, therefore a man can be delivered only with God's mercy: this concept of mercy is against the Qur'an: according to the Qur'an, success is the natural result of deeds (good) and all this takes place according to the God-made laws which is called the law of nature.

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The basic principle of this law is that: laisa lil insaani illa ma sa'a: 53:39 a man gets (in return) whatever he does (i.e. good for good deeds , bad results for bad deeds): although for such deeds various capabilities are received by man as also guidance from God free of cost and these are included in rahm: that is, all this for the development of man is received from God free of cost: now the man who benefits from these things and develops his personality according to the laws of God, he will be the beneficiary of life's blessings: he who will not do so, will be deprived of them: this is the law of God or nature: therefore, man can reach his ultimate destiny, not due to the mere benevolence of God, but because of the result of his own deeds: (in accordance with the laws of God): this is the basic difference between Christianity and Islam :

Rah, khah, waw

Ar rikhwu: soft thing: ra khush shaiyi wa rikhi; rakha: for something to become soft or loose: istarkha also means the same: arkhah: rakhah: he made him soft: arkha dabbatah: he left the animal loose and let it have its way: ar rukha: softened the speed:* the Qur'an says: tajri bi-amrehi rukha: 38:36 the (winf) used to blow softly and freely on his order : faras-un rikhwah: speedy and soft natured horse*:

Rah, daal, alif

Ar rid-u: heavy loads which are equal to each other in weight: radish shaiyi bihi: he boosted something with something:

*Taj, and Raghīb, and Muheet

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supported it: helped him: actually, arid-u means helper, * when an animal is laden with weight on both sides so that both the weights are equal, then each load is called rid-un : they thus support each other: *

The Qur'an says: farsil-u ma-ee-a rida: 28:34 send him as my helper.

Radi-un : means one who follows but later it came to mean a condemned thing ** :

(because generally that which comes behind is a lower thing): Ibn Faaris says it has two basic meanings which are almost opposite: 1) for something to deteriorate or become bad: and to 2) help.

Rah, daal, daal

Rud; yarud: to return somebody: raddahu unil amr: he turned him back from that thing: if it is followed by ala then it has an element of insult and demeaning: as radda alaihi shaiya: he did not accept his thing and returned it contemptuously: but if it is followed by ila, then it has the elements of respect: farasasnaahu ila ummehi: 28:13 we returned Moses honourably to his mother: but it is not a principle: ar rud means garbage: dirham rudd: coin : la maraddata feeh: it has no return (profit): irtaddash shaiyi: the thing returned; went back: *Raghīb says that la-irtidaad means returning by the same path that one has come by: **taraddada ilaih: he came to him and returned again and again: taraddad fil amr: to be undecided on something: **surah Baqarah says: wa bu-u latahuna ahaqu bi-raddahinna: 2:228 their husbands have more right to take them back: surah Shoorā says: yaumun la maradalu: 42:47 the day which will not go away: which can not be avoided: or returned: 19:76 has khairun maraddan: that is, beneficial in the end; as a result: surah Shura says: hal ila maddin min sabeel: 42:44 can there be some way in which it will turn back? {faraddu aidyahumu fee afhihim: 14:9 for this meaning see heading yeh, daal, yeh]:

*Taj **Raghīb

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this word has the connotation of 'at last': therefore it is used generally for the result of deeds.

Surah Hah, Miim Sajdah says: ilaihi yuraddu ilmus saa'a: 41:47 when the revolution takes place, is known to no one but God: we have to return to Him: and no where else: only He knows how and where: others can only make guesses:(also see heading siin, waw, ain): Mardood: that which has been turned back; returned: 79:10 surah Hoodh says: azaabun ghairu mardood: 11:77 that which can not be turned back or returned.

An ayat in surah Nahal relates one of the basic principles of the system of sustenance of the Qur'an: God in it has said that different people have different capabilities for earning and this has been explained further in 43:23 : due to which the different sectors in society run: (see heading siin, kah, rah): but this does not mean that those who have capability to acquire more rizq or sustenance keep that which they acquire to themselves:

that is, they should not believe that they have acquired it because of their capability, and they should be the owner to keep it: this is a wrong thought: famal lazeena fuzelu niraddi rizqehim ala ma malakat aimanuhum fahum feehee sawa-un: 16:7 1

Those who have received this excess capability, do not let it (the rizq) reach those who are downtrodden for fear lest they will become holders of equal shares: biraddi here is notable: the ayat did not say that eyes should be given as alms: what is said is that the excess wealth (rizq) is for those who need it and are under them (the big people) therefore the rizq should be turned towards them: if you do not do this then this means that you think that the power or capacity for earning is not granted by God and that you have received it from God free of cost: afabine'matahu yajedoon: 16:71 do these people who do not return their excess wealth to those who are needy, deny God's benevolence? This is the Qur'an's social order: (details will be found in my book 'Nizaam-i-Raobiyyat'):

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Rah, daal, feh

Ar ridf; arradeef: one who rides double behind a rider is called radeef or ridf: similarly anything that is behind another is so called: radifahu waradafah: to come behind it: * the Qur'an says: asaa un yakoonu radifa lakum: 27:72 perhaps it is approaching behind you: that is, is very near you, ; it can also mean that it may have followed you: murdif: to make someone ride behind and one who follows somebody: *minal malaiki murdifeen: 8:9 those who come one after the other continuously: Raghīb says almurdif means the rider in front who lets somebody ride behind him*: *raadif: one who comes behind or near: tasba-uhar raadifah: 79:7 the follower will follow him: that is the moment of reward and punishment: God's law of natural results: the time for the results to appear: the result of deeds which follows inevitably.

Rah, daal, yeh

Ar ridm: to close some gap or hole: suddan is its alternate: but ridm is somewhat more stronger than sudd: radamal baab: to close the door; to shut one third of it: *** Ibn Faaris says it basically means to close some gap: surah Kahaf says: aj'al bainakum wa bainahum rada:18:95 in the ayat before this sudda has been used in 18:94 i.e. that qaum asked (king) Zulqarnain to build an obstruction for them (from Yajuj and Majuj): he said, why only an obstruction? I will build a wall (radm) of good height for you all.

Rah, daal, yeh

Radaa wa taradasa (fil bi'r) he fell into the well (raddi is also used for this meaning): also he fell from the mountain and died*: ma yughni unhu maalahu iza taradda: 92:11 when he will fall head over heels in the jahannum (hell of destructions) his accumulated wealth will do him no good:

*Taj **Raghīb ***Taj and Raghīb

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Raghīb says taradda means to present himself to destruction: that means, he who accumulates wealth and does not use it for the benefit of mankind, in a way calls on the forces of destruction to come his way: al mutaraddiyah: an animal which falls to death: it has been declared by the Qur'an as haraam (forbidden for eating): 5:3 thereafter the word also means death in the ordinary sense: raddi falanun: he was killed: fahuwarid: he is to be killed: ardahu ghairahu: he was killed by someone*: ar tradaa: destruction:

annihilation*: ar ridaa-u : chadar (sheet of cloth to cover oneself, especially by muslim women): surah Taha says: fatardaa: 20:16 may you be annihilated or killed: surah Hah, Miim Sajdah says: ardaakum: 41:23 it means to destroy: almardiyyo: a thrown stone: ** Ibn Faaris says the root basically means to throw: Ibn Faaris says attaraddi means to go to one's death playfully: raadaya unil qaum: he threw stones in defense of the nation or qaum: ** (for the meaning of rid-un see heading rah, daal, alif).

Rah, dhal, laam

Ar razl: a thing which is not liked or disliked for its uselessness*: ar razl: ar ruzal: ar razeel: a man who is of lower stature than others: a man of low stature **garbage: something out of which the good things have been taken out (and the useless things left behind): ***

Al arzan: very lowly, cheap and useless: plural is arzaloon: the Qur'an says the leaders of Hazrat Nooh (Noah)'s qaum or nation told him that the people who have joined his group were hum arzilona: 11:27 they are the lowly people of our society.

Arzalil umur: 16:70 the fag end of life: that part of old age when: la ya'lama baada ilm: 16:70 a man forgets even things which he once knew: loses his memory:

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Rah, zain, qaf

Rizq: anything from which benefit can be derived: or the sustenance that living beings get from God: rain is rizq as is fixed income: therefore mutaziqatun are those people who have fixed salaries or ration or allowances: zarqatun is the ration which soldiers get*: Ibn Faaris says it means to give something at a fixed time: thereafter the word began to be applied to every gift without regard to any time.

The Qur'an has termed all edibles as rizqu llah: (Allah's rizq): 2:60 in surah Hijr ma'ayish and rizq have been used in similar meaning: 15:20 but for the Qur'an, life is not only man's physical life but this existence continues (in another form) even after death and that means of development are not needed only for the nurturing of the physical being but also for man's personality: therefore the Qur'an has termed these means of sustenance even after death as rizq: 22:58 this also shows that the life in heaven is one of the evolutionary stages of life: there too, human life will continue to be developed: (details can be found in heading jiim, nuun, nuun).

Thus rizq means all those means of sustenance which are required for the development of his physical being as well as his personality: the truth is that if the distribution of life's necessities takes place according to the law stated by the wahi, (which is called the system of Raboobiyat), then a man's personality and his body can develop effortlessly: such a system is established by those about whom it is said: wa mimma razaqnahum yunfiqoon: 2:3 whatever means of sustenance We give them, they keep available for humanity at large : they do not collect it for themselves only: nor do they block them (again for themselves): they keep them open: (see heading nuun, feh, qaf): since this system is in obedience of God's laws, therefore God has said that is We who give this rizq: nahnu narzuqukum wa iyyahum: 17:31, 2:152

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We give rizq to you as well as to your progeny: in this way God's responsibility, that He provide for every individual 11:6 is fulfilled: otherwise, if the division of rizq is according to man-made laws then (as we witness in the world today) millions of people die of starvation: and there are further millions who are unable to feed themselves and their families properly: in the wrong sort of society there is hoarding: and the lower class is deprived of the means of sustenance: in a right kind (Qur'anic) society, all fountain heads of rizq or sustenance are available for everybody: 41:10 because whatever is produced , employs only man's labor, everything else happens according to the law of God: therefore Man has right only to the remuneration for his labor: all the rest belongs to God therefore it should be distributed according to His laws: 56:64, 73 (details will be found in my book Nizam –i-Rabboobiyat where this division of rizq has been dealt with from different angles): the government which is established to enforce the laws of God is called an Islamic government , the basic principle of which is that the responsibility for providing every individual with the necessities of life rests with the state: in such a system, the fountainheads of rizq or sustenance are owned not by individuals but by the state and nobody has extra wealth: therefore every person works hard : he keeps what is needed for him and gives the rest for the sustenance of others: thus the state can fulfill he responsibility of providing for every individual: the purpose of an Islamic government is to divide the sustenance given by God according to His laws among His slaves: Surah Waqia says : wataja 'aloona rizqakum: 56:82 Raghīb says here it means luck or share: **but the clear meaning is you deny a book like the Qur'an in order that you maintain your hegemony and thus keep your earning intact! *Raghīb.

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Rasakha: yarsukhu; rusukha: for something to be stolid in its place: rasakhal mataru: the rainwater was absorbed in the ground: * this is said when the water has gone so deep as to reach the ground's dampness:

The Qur'an has said: ar raasekhoona fil ilm: 3:6 means the people who deeply imbibe knowledge or who become mature in knowledge: Raghīb says raasikhul fil ilm is one who has done so much research as to leave no doubt about the findings*:*

The Qur'an presents its invitation or message on the basis of intellect and insight, and stresses on accepting it on the basis of deliberation and knowledge and research: thus raasikul fil ilm is one who reaches the truth of the results with research and thus his eeman, or belief on God becomes solid:)for the meaning of ayat 3:6 see the subjects muhkumaat, and muta-shabihaat under heading hah, kaf, miim):

Rah, sii, siin

Ar rus: to dig: to bury: that is why to bury a dead man is also called rus: old well whether paved or unpaved: ar rus also means the beginning of something: russul huma waraseesah: the initial indications of fever such as yawning etc*: Raghīb says it means the little effect that is present in something: **ahlur rus: means the people who fabricate a lie first and then propagate it: this has been derived from russa bainal qaum: which means to create chaos and enmity: * Ibn Faaris says it means to solidify:

The Qur'an says ashbar rus: 25:38 it has been used for some qaum beside that of the qaums of Aad and Samood: there are quite a few stipulations about it in the dictionary: one is that ar rus is the name of a valley: maybe there was some old well in this valley due to which this name was given to it:**

*Taj **Raghib

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But if figurative meaning is taken then it would mean that that nation used to fabricate wrong sort of talk and create chaos or unease among people: or it was a nation with very little effect of their prophet left on them.

Rah, siin, laam

Risl means (for an obstruction to be removed) and for a thing to proceed ahead smoothly and with peace: * naaqatun raslah: slow (she) camel: ibl maraseel: slow camels: rasool: means one who gets going; one who departs: ala rusulika: live peacefully as you want: sometimes rasul is used to mean only to get going: * ar rasl: means slow in speed: alistirsaal: slowness in the animal' speed.

Ibn Faaris says it basically means to get going: a group or herd is also called ar rasal: ja'atil khailu arsaala: to send (towards somebody_) arsalahu alaih: he imposed himself on someone: ar rasul: the person who is sent towards men from God: that person is called rasul as well his message: that means the world rasul, risaalah and mursal appears for both meanings: **that is, the message as well as the messenger: at tarseelu fil alqira'ah: means to read slowly and beautifully: ** so, ar rasul would mean a person who gives the message from his sender continuously, gradually and with softness. His message too is called rasul.

The men who get wahi or revelation from God and take it to the people are called God's rasul (prophet): the Qur'an has called them Ambia as well as rusul: there is no difference between a nabi and a rasul:

*Raghib**Taj***Muheet

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nabuwwat is to get the wahi from God and risalat means to take it to the people: (the details will be found under heading nuun, beh, alif where it has been clarified that the belief that Nabi is without shariat and rasul is with the shariat, is false: the Qur'an has made no such distinction: every Nabi has a holy Book: 2:213 and every rasul too: 57:25. As said above, a rasul's duty is take God's message that he gets through the wahi or revelation to the people : Hazrat Nooh told his qaum that he was a rasul from God: oo-ballighukum risalaati rabbi: 7:62 I bring you the messages from my Sustainer: about the Prophet Muhammed SAW it is said: balligh ma unzila ilaika min rabbika 5:67 whatever has been revealed to you by your Sustainer , take it to the others: as such whatever the Prophet SAW had received from God, he himself left it with the people: he did not leave it to others to do so.

Rasul, who were selected to take God's message to the people were human beings: 18:110 and they were all men: 16:43, 12:09, 21:7 rasul was the first believer on wahi and on that it was from God and was the truth: 2:285 and he was also the first member of this group (believers); that is, he would be the first member of the party that he would organize for establishing God's laws on this earth: 40:66 he himself was a follower of the wahi and used to strive for establishing a system for practical life based on the wahi: 14:64 he would never ask anyone to follow his own orders (and not that of God): nor was this sort of thing befitting for a prophet such as to make people obey his own orders instead of God's: 3:78, 79 thus, obeying the rasul was in a way obedience of God's orders: 4:80 therefore, this obedience was the obedience of the system which was established for implementing God's laws on this earth.

The wahi ended with the Prophet Muhammed SAW: thereafter followed the system which was established under the Qur'anic laws:

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In this system the khlifa of the rasul (the caliph) performed the duties which the Prophet SAW performed in his lifetime: that is, obeying God's laws and inducing others to follow them too: but this system of following God and the rasul did not last very long: if that system is established once again, then that obedience can be established again which is called following God and rasul in practical terms (these matters have been explained in my book Islami Nizaam [Islamic system] where it is said that Allah and rasul have been mentioned together at many places in the Qur'an; but after that the pronoun used is singular; that means that obedience to God and rasul are not two different obedience, but the same: what is meant by them is the obedience to God's laws which is done by following the system established by the rasul and which after the death of the rasul is carried on by his followers).

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Rah, siin, aw

Rasash shaiyi yarsu; arsa; irsaa: for something to come to rest: to become immovable: rasatis safaeenatau tarsu: the boat anchored*: arsas safinah: anchored the boat; made it stop: almirsaah: a boat's anchor: * majriha wa mursaaha: 11:41 for a boat to sail and anchor: surah Airaaf says as sa'a is: ayyana mursaaha: 7:187 when will it take place; when will it come before us: mursa can mean both the time to stop as well as the stopping place: qudurir raasiyaat: 32:13 big cooking pots which are strongly fixed at one place: rawasi: 13:3 singular is raasia: fixed mountains.

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Rashad; yarshud; rushda; rashid; yarshad; rashadaw wa rashaada: the right solution of the matter : or to find the right path*: ar rushd: to be firmly on the right path*: Ibn Faaris says it means to firmly adopt a path: ar rashadu war rushdu: it is the opposite of ghayyio: and is used to mean the right guidance *** 2:256 surah Nisaa has used rooshda: 4:6 which means the ability to get to the bottom of things or mature intellect: istarshada fulanun li-amrih: that man found the right solution to his problem: arshadtuhu: I guided him to the right path: ar rasheed: 11:87 one who shows the right way: also a person who can judge things rightly or whose estimates can reach their climax without any help or failure**

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*Taj and Muheet **Taj ***Raghib

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But if figurative meaning is taken then it would mean that that nation used to fabricate wrong sort of talk and create chaos or unease among people: or it was a nation with very little effect of their prophet left on them.

Rah, siin, laam

Risl means (for an obstruction to be removed) and for a thing to proceed ahead smoothly and with peace: * naaqatun raslah: slow (she) camel: ibl maraseel: slow camels: rasool: means one who gets going; one who departs: ala rusulika: live peacefully as you want: sometimes rasul is used to mean only to get going: * ar rasl: means slow in speed: alistirsaal: slowness in the animal' speed.

Ibn Faaris says it basically means to get going: a group or herd is also called ar rasal: ja'atil khailu arsaala: to send (towards somebody_) arsalahu alaih: he imposed himself on someone: ar rasul: the person who is sent towards men from God: that person is called rasul as well his message: that means the world rasul, risaalah and mursal appears for both meanings: **that is, the message as well as the messenger: at tarseelu fil alqira'ah: means to read slowly and beautifully: ** so, ar rasul would mean a person who gives the message from his sender continuously, gradually and with softness. His message too is called rasul.

The men who get wahi or revelation from God and take it to the people are called God's rasul (prophet): the Qur'an has called them Ambia as well as rusul: there is no difference between a nabi and a rasul:

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nabuwwat is to get the wahi from God and risalat means to take it to the people: (the details will be found under heading nuun, beh, alif where it has been clarified that the belief that Nabi is without shariat and rasul is with the shariat, is false: the Qur'an has made no such distinction: every Nabi has a holy Book: 2:213 and every rasul too: 57:25.

As said above, a rasul's duty is take God's message that he gets through the wahi or revelation to the people : Hazrat Nooh told his qaum that he was a rasul from God: oo-ballighukum risalaati rabbi: 7:62 I bring you the messages from my Sustainer: about the Prophet Muhammed SAW it is said: balligh ma unzila ilaika min rabbika 5:67 whatever has been revealed to you by your Sustainer , take it to the others: as such whatever the Prophet SAW had received from God, he himself left it with the people: he did not leave it to others to do so.

Rasul, who were selected to take God's message to the people were human beings: 18:110 and they were all men: 16:43, 12:09, 21:7 rasul was the first believer on wahi and on that it was from God and was the truth: 2:285 and he was also the first member of this group (believers); that is, he would be the first member of the party that he would organize for establishing God's laws on this earth: 40:66 he himself was a follower of the wahi and used to strive for establishing a system for practical life based on the wahi: 14:64 he would never ask anyone to follow his own orders (and not that of God): nor was this sort of thing befitting for a prophet such as to make people obey his own orders instead of God's: 3:78, 79 thus, obeying the rasul was in a way obedience of God's orders: 4:80 therefore, this obedience was the obedience of the system which was established for implementing God's laws on this earth.

The wahi ended with the Prophet Muhammed SAW: thereafter followed the system which was established under the Qur'anic laws:

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And will also facilitate the successful completion of purpose: this shows that rashada means not only to guide towards the right path but also to provide the tact and ease for reaching the destination successfully: al marashid are the ways which lead to the destination: in the Qur'an, rashada has been used against zarr (loss): 72:21 thus roosh is a composite word which involves the tact and all measures to avoid loss on the way: that is why the prophets (i.e. those people who used to invite towards God) had been given roosh :21:51 and the party of the momineen was called raashedoon: 49:7 all this is received by obeying God's laws: that is why the Qur'an has made it clear that there is no wali excepting Allah nor murshid 18:17 but we still consider some human beings as piir or murshid, and are suffering because of that too!

Rah, saad, daal

Rasadah: he waited for him: arrasid: one who waits and watches the movements of someone: arraseed: a wild animal that lies in wait to attack*: the Qur'an says: bajidlahu shihaabar rasada: 72:9 he will find a ball of fire waiting for him, or lying in wait: irsaad: means to wait and while waiting, to prepare: *irsaadal liman harabal laha wa rasulahu: 9:107 for lying in wait for those who fight against God and the rasul (that is against God's system): almarsaad: almirsaad: 89:14, 9:5 ambush *. The place where the enemy is ambushed from.

For God to be in mirsaad or to ambush, means 89:14 that His law of nature keeps full track of everybody and when the need arises, that is, when the time for result comes, then it clutches people in its grip: nobody can escape this law: Ibn Faaris says its root basically means to lie in ambush:

*Taj

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every human deed travels the path fixed by the law of nature created by God to reach its destination, and which is called its end or result: therefore, no deed can be without a result, good or bad.

Rah, saad, saad

Rassahu: yarussuh: rassa: he integrated the elements of a thing strongly as if they were ironclad: ar rasaas means lead.

The Qur'an says momins fight in the way of the Lord: ka annahum bunyanun marsus: 61:4 as if they are a lead wall : (i.e. an unshakeable wall): this can only happen when the hearts are integrated with one another: there is complete unity: and the unison of hearts comes from the code of life being homogenous: consider the fate of the muslim nation which is divided into different sects today against this advice! And we still believe we are the torch bearers of the system of Qur'an!

Rah, daad, ain

Razia yarza: raza'a yarzi: razun wa riza un wa raza'a: for an infant to suckle from its mother's breast*: akhwatukum minar raza'ati 4:23 your sisters who have suckled the breasts of the same woman (and which are haraam or forbidden for you to wed): arza'a: to suckle a child: al istirza-u: wanted to suckle: ** wa ummahaatukumul laati arza'nakum 4:23 those mothers (those women) who have breast fed or suckled you (they are also forbidden for you to wed): maradih: the place where you suckle: breasts***: singular is marza'a: surah Qasas says: wa harramna alaihil marazi'h: 28:12 we stopped Moses from suckling: here marazi'h could also be plural for marza': and also for murziah: in the first instance it would mean breasts and in the second those women who let a child suckle: who breast fed the children: murziah: a woman who breast feeds: anna 22:2 the plurah here too is marazih: istarzah: wanted the anna (woman servant) to breast feed the child.2:233

*Taj and Raghīb **Taj ***Kishaaf

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Razia yarzi rizwana: to agree with someone: to approve someone: but there is heartfelt agreement and willingness in it and no compulsion whatsoever: tarazayah: both have agreed on something: with mutual agreement: both are agreed upon it: iza tarazau bainahum bil maarooif: 2:232 when the two (husband and wife) are mutually agreed: * raziahu lihaazil amr: considered him capable of it: considered him capable of serving him and selected him for the job: razeetush shaiya wa behi: I liked that thing and adopted it: * lun tarzaa unkal yahudu wala nasara: 2:120 the Christians and the Jews will never agree with you: they will never be in agreement.

The Qur'an says the momineen will be: razi Allahu unhum wa razu unhu: 9:100 it is generally translated as "Allah agreed with them, and they became content with Allah": since to agree and disagree are human emotions this diverts the mind as if God too is subject to these feelings: he too is happy about something and displeased with some: God is free of all such emotions: therefore the meaning of the ayat is different: one thing should be clarified first here: when the human mind was in its infancy, he had the concept of god, goddesses or Allah as the king or ruler before him and in which there was nobody stronger than the king: his mind too sat Allah on a throne like the king: then he thought that like the king Allah too had those close to him who have some say in his rule: also he has guards etc: the bandey (slaves) are subjects who have no right against him:

*Lane and Taj

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if a human being wanted to present some request before him, he would also have to accompany it with presents and all: also the request would have to be presented before

God through one of His close ones: so that he could intervene on behalf: these requests (or the king's other orders) were not subject to any rule: they depended on the king's whims: if he was happy then he could well grant a person an entire village: if he was angered then the man would face his wrath: this state of the king's happiness or displeasure was not according to any rule: as such man should strive the maximum to keep God happy: presents, gifts, sacrifice; all this was aimed at keeping the permatama happy and in agreement: so that he remained in agreement with his subjects. The Qur'an (and before it the holy scriptures of the prophets through wahi) dispelled this superstitious concept of God and replaced it with the right concept: this was that God was not like a hedge monist ruler: He has fixed a rule for everything: and the entire affairs of the universe are conducted according to the laws formulated by Him: For human affairs too He has formulated principles (which are now safe in the Qur'an and have come through the prophets): every human deed results according to those laws; He, like the kings, does not reward anyone for nothing or on a whim, nor does he get angry on a frivolous thing and punish him. Alongwith this the Qur'an also said that God has a fixed purpose for the human life: and the laws he has given are ones according to which a human must live: and thus reach his ultimate destiny: this road for humans is favored by God: that is, if man takes this path then he lives according to God's wishes: and if he does not then he goes against God's wishes:

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"God's agreement" or his displeasure as mentioned in the Qur'an signify these meanings: as for example, surah Ma'idah says: warazeetu lakumul islama deena: 5:3 I have chosen Islam as a code of life for you: if man lives according to this code of conduct then he traverses a way that is favored by God: this has been said as "raziallahu unhu": on the other side, a momin's state is such that he loves the path of God: and dislikes other ways against it: wala kinnalaha habbaba ilaikumul eemanu wa zayyanahu fi qulubikum wa karrahu ilaikumul kufra walfasuqa wal isuyzan; oolaika humur raashidoona fala minal lahi wa ne'matin wallahu aleemun hakeem: 29:8 but God has made eeman beloved in your hearts and one to believe: and made denial, and hypocrisy, and sins as disliked: such people are on the right path; this is a benevolence from God: and Allah is aleem and hakeem (He knows and is tactful): for eeman (belief) to become so enamoured in the hearts is "razu unhu".

This will make one understand the meaning of razi Allahu unhum wa razu unhu: 9:100 for Allah to be in agreement means to traverse the path set out by God: and to agree with humans means for God's recommended path to become the beloved path in their hearts: at other places too in the Qur'an explain this matter: as in surah Taubah it is said about the munafiqeen or the hypocrites: yarzunakum biafwahihim wa tabaa qulubihum: 9:8 they agree with you by word of mouth but their hearts deny it: here irzaa has come opposite aabaa: aabaa means to refute strongly: as such raziun would mean to agree from the heart: this meaning is also explicit in surah Baqarah: when the munkareen (the deniers) are told ittaqillah: 2:206 or protect the laws of God, they do not do so: after that the momineen are mentioned: that they live a life of ibtigha'a marazatillah: 2:208 (according to God's laws: further ahead it is said: udkhulu fis silmi ka affah: 2:208 enter into (the domain of) God's obedience entirely:

La tattabi-u khutuwaatish shaitaan: 2:208 do not follow ungodly orders: when all these pieces are kept in mind, it becomes clear what marzaatillah means: that is, the obedience of God's laws with full willingness : this is also the meaning of raziullahu unhum and warizwanuhu: that is, due to following God's laws these people live peacefully and in harmony: their entire life is spent according to these laws: and the happy results of following God's laws accompany them: the good results accompany them and due to this their love for the love of God's laws is increased.

This is called ittaba'a rizwanillah:3:161 against which has been stated: ba'a bisakhatin minallah: (see heading siin, khah, tha): surah Muhammed makes it clear that: rizwanahu means 47:28 ma nazzalallahu : that is, the Qur'an: earlier it has been stated: huwa ma anzalallah: 47:286 and after it has been said: karihu rizwaanahu: 27:28 that is, rizwaanahu is to follow the Qur'an and sakhatun is following ungodly laws: therefore momineen are wont to fully obey and follow the Qur'an (ma anzalallah): they tune their entire life to the Qur'anic laws: and the result as per the laws of nature is the delights and pleasantness of life which accompany them: this sort of life is eeshatir raaziyyah: 101:7. Surah Maryam says that Hazrat Zikaria (Zakariah) prayed to God for a son and said: aj'alhu rabbi raziyyah: 19:6 here raziyyah means either beloved or favored or that he(the son) may be a person who lives his life according to Your laws: Taj says razzi means obedient.

Surah Taubah says that the momineen (believers) have been promised jannat by Allah and massakinit tayyibah: later, it is said, wa rizwaanun minallahi akbartu zaalika huwal fauzul azeem: 9:73 Allah's 'rizwaan' is greater than all this: and this is a great achievement.

This ayat points to a great truth: the question is what happens due to eeman (belief) and 'good deeds' (aamali swaleh)?

the human being is a compound of this physical life and his ego or personality: life's success is that his physical being is good as well as the development of his ego: the development of a human being means that whatever latent capabilities he has, develop and are manifested: God's personality or personae is a complete personae: in which all His qualities are in full bloom: the very same qualities are present in humans too but only to the extent a human being can have them : that is on a much smaller scale: the development of human personality means that those traits grow: now it is obvious that the more developed a human personality will be, the more qualities of God he will reflect and to a greater degree.

With eeman and good deeds the human personality is developed while he also gets the benefits of a good life: the Qur'an says that life's delights are very valuable too, and to get them is a big achievement: but the real success is that the human personality reflects the traits of God: zalika huwal fauzil azeem: the result of good deeds is that on the one hand one's life becomes successful and delightful: and secondly his internal self also experiences a great change: this revolution (i.e. for human personality to be developed) is a very great success: this has been said in another way: lahum ma yasha-oona fiha waladaina mazeed: 50:35 there will be everything in the jannat for which you may desire:

and We have even more than that: that is, man's wishes can only be according to his mental level but in the life in the jannat, this level will be raised and then they will wish for and get that which is much beyond the level at present: that is, his personality will be developed in such a way that the present level of his comprehension is unable to grasp it: But we should not overlook the fact that such development of a human personality can take place only in a Qurani9c society: not in secluded worship houses: thus we see that rizwaan minal lah or marazaatillah is the name of living according to the Qur'an and the good results that follow from it.

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Surah Ambia says: ala yashfa-oona illa liman artaza: 21:28 see heading shiin, feh, ain.

Rah, tha, beh

Arratb; yaabis: is the opposite of dry: that is, wet: or fresh and dewy: soft, fresh branch green grass: green land: arrutab: a kind of date: * the Qur'an says: rutaban janiya: 19:25 selected dates: surah Anaam says: wala ratbiw ala yabisin illa fi kitabin mubeen: 6:59 it can mean fresh and dry fruits but here it means every fresh thing: that is, the different things in this universe: and the kitabin mubeen is the code of life for the universe: For ratbiw and yabisun see heading yeh, beh, siin.

In aya no.19:25 it is said that Jesus was born in a season when trees were laden with ripe dates: this means that according to the Qur'an, Jesus was not born in December, as is generally believed: in that month there is a harsh winter in Palestine and it is not the season for fresh dates: nowadays even the Christian historians are agreeing with the view that Jesus was not born on 25th December (Christmas): the Christians had borrowed this idea from the Iranians who thought that 25th December is Jesus' birthday: and 25th March the Day of the resurrection: they also believed that Mithra would return during the last days of the world: (see page 10 of Meraaj Insaaniyat).

Rah, ain, beh

Ra'abal hauz: filled the (small) pool: a'abas sailul wadi meaning of this is to cut something: ra'abas sanaam: he cut the hump(of the camel): attareeba: the hump that was cut*

*Taj

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Raghib says that due to being filled with fear, ar roab means to become speechless*: only fear is also so called: surah Kahaf says: walamuli-at minhum roaba: 18:18 lest you become fearful due to it:

The momineen should be so powerful that the opponents upon seeing them in battle shake with fear :but this is possible only when they bow before God's laws and of none else: this is what is known as Tauheed : and shirk (to worship others too) results definitely in fear: surah Aali Imran says: sanulqi fi qulubil lazeena kafarur roaba bima ashrahu billahi.....3:150 We will put fear into the hearts of the kuffars (the deniers) because jhey include others with God (in worshipping):

Rah, ain, daal

Raad: thunder: it also means to shake or tremble: figuratively also means scolding or dressing down: ar raad: meana a man who talks tall: talks too much**: Ibn Faaris says it means basically movement and unease.

In the Qur'an this word has been used as meaning thunder: yusabbihur raadu bihamdehi: 13:13 Raad is busy in carrying out its ordained task and is an epitome of God's praise with its positive result: (see headings siin, beh, hah and hah, miim, daal): every force of the universe is engaged in its ordained task: and the collective result of their efforts is a constructive addition to the universe: when viewed separately, some of these forces evoke fear (like the lightning and thunder) but collectively their result is constructive: and this is the manifestation of God's praise.

Rah, ain, nuun

Ar raonah: means foolishness: it is also said that raona means sparseness of thought and humaq means refutation of intellect or thought***

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Al ar un: a man who talks nonsense: fool: lazy and lackadaisical: ra unir rajul: that fool talked nonsense and became loose: roo-inn he fainted*: Ibn Faaris says its basic meanings are 1) to be projected ahead and to be high or elevated 2) nonsense, worries and unease.

Raa-ina: 4:46 the Jews used to address the Prophet Muhammed SAW by this word: it was meant to tie him up with ra-oonat but they used to say it as ra-ina which means to condescend; to bear with us: ** or as they say in English, "I beg your pardon":

For detailed meanin of raa-ina see heading rah, ain, yeh).

Ar ri-ou : grass: ar raayou: al mar'aa: to graze grass: al mar'aa'a: grazing land: also the grass which is grazed: ra aya: yar'aa: rayuia: the animals grazed, or left the animals to graze: ar raee: shepherd: one of the plurals is raa-un see 28:32 * Raghib says ray un actually is to look after an animal and protect it in every way: whether it is to preserve its life by feeding it or by protecting it from enemies etc*: * but later the word came into use for protecting and looking after everything: as raee amrahu: looked after his affair and protected it: raee nujum wara'aha: he kept track of the stars and their speed and looked after them: * mura'atun means to look after something specifically: to protect someone: raaya amruhu: he looked after his affair very well and kept an eye on his wealth: ar raeeyah: the animals which are looked after or which are left to graze: also those people who have some administrator for their affairs and who are watched over by someone*: Ibn Faaris says it basically means to protect and oversee.

Surah Taha has: war au anamakum: 20:54 feed your cattle: and al mar'aa: 87:4 means grass or fodder: surah Hadeed says about Monasticism:

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Fama ra auha haqqan riya yateha: 57:27 they could not look after it way it should have been protected: surah Almominoon says: wal lazeena hum li aamaanaatihim wa aihdihim raa oon: 23:8 those who protect their goods and keep their promises sacred.

In surah Baqarah, the group of momineen have been asked not to say *raa ina* like the Jews: 2:102 the Jews used to twist the words while addressing the Prophet of God in order that the meanings of the words changed: the word *raa ina* was among such twisted words: this was the peak of their lowliness that they had even given up normal courtesy and come down to street language: they used to say the word in such a way so as to make it a derivative of *ra oonat*: (see heading *rah, ain, yeh*) : but the *Al Munaar* says that *ra ina* is derived from *mura ah* ; in this way *ra ina* would mean you concede to us and then we will concede to you: to use such words for the Prophet SAW is open disrespect: ** and unbecoming: that is, the prophet should be obeyed unconditionally which actually is obedience of God and their life's duty: they should say *unzarna* to the prophet: meaning look after us lest we become wayward: and they should not only listen to all his orders but obey them too: *wasma oo*: 2:102.

But in my opinion, this ayat tells even those with *eeman* to abstain from such acts and talk in which good and bad are mixed or their difference is difficult to comprehend readily: if some saying or act has even a doubt that anything (word or deed) insulting the Prophet SAW, then that should be avoided and the purity of intent must not be cited for saying or doing them: every thing a muslim says or does must be clear and unambiguous: there is no room for poetic license sort of thing here.

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Raghbah: actually it means for something to become vast or wide: *raghubash shaiyi*: the thing became vast: *hauzun raghib*: a vast pool: *ar raghbaha* ; *ar raghbu*: to wish very much; the vastness of intent*: *Ibn Faaris* says it means basically to 1) demand ; wish 2) vastness ; *waadin raghib*: a broad valley which can hold a lot of water: *taraghabal makaan*: the place widened: became vast: *arghabal lahu qadraka*: may God increase your respect or rank: *ar righaab*: animals which give a lot of milk and are very beneficial: every vast and broad thing is called *ragheeb*: ** *raghib* says *raghiba fihi ya raghiba ilaih*: to wish for something and to long for it (with the broadness of intent): *inna ilal lahi raaghiboon*: 9:59 also means this: also in 68:32 and *raghiba unhu* means to turn away one's liking from it: * as *waman yarghabu un millah Ibrahim*: 2:130 also in 19:26 *raghib* has been followed by *un*: at these places the word means to take away liking from .

Surah Nisaa says: *la tu tunahunna ma kutiba lahunna wa targhaboona un tankihoohunna*: 4:127 it means that you do not want to give widows and orphan girls what they should be given according to God's laws, and yet you want to wed them: *Taj* explains further: that *raghiba feeh* means liked him, intended it.

Rah, ghain, daad

Eeshatun raghadun wa raghadah: good, abundant and delightful earning: abundant earnings: *raghida aishehum*: their lives became delightful and their earning (income) abundant or vast: *arghdiu mawashiahum*: they left their cattle to graze freely:

Raghib* *Taj*

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arghadu: they reached a fertile land: * ar raghad: abundant wealth, water, grass, earning etc which causes no constriction and which is no cause for any worry:**

In surah Baqarah, the characteristics of jannat (heaven) has been detailed as that in which earnings will be raghadan haisu shai'tuma: 2:35 that is, life's necessities can be easily fulfilled from anywhere: surah Taha says in this context: that there edibles, clothing and the basic necessities of life will be available without any effort: 20:118 man is not deprived of these: surah Nahal says: yaateeha rizquha raghadan min kulli makaan: 16:112 the basic characteristic of such a heavenly society on earth is that every necessity of life is easily available to everybody: everywhere and in abundance: in such a society, people can not inveigle the fountainheads of sustenance or rizq for themselves only: all means for development of the human being and his capabilities are freely available to all and it is the responsibility of that system that it ensures that nobody is deprived and everything is available to him in abundance: raghadan haiso shai'tuma: available feely from wherever he wants.

Rah, ghain, miim

Ar raghm: ar rughm; ar righm: dislike: abhorrence: actually ar raghm or ar raghaam means diust: his face was rubbed in the dirt: this also means to make one obey forcibly: al margham means nose**:al muragham: a place where one may go after running away or after being angry with someone: later it also came to mean fort, path, and spaciousness and abundance: ** Ibn Faaris says it has two basic meanings !) dirt 2) a path or a place to run away.

The Qur'an says that anyone who migrates in order to establish God's system: yajif fil ardi maraghama: 4:100 will find lots of sanctuaries in the world where he will find abundance: ***

*Taj and Muheet **Taj ***Raghib.

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and if the opponents have closed one door for him then dozens of doors will open up for him:

Rah, feh, the

Rufaat: chaff or the which falls off from a dry thing: old pieces and bits: also pieces of rope: fatal hubl: the rope broke into pieces: rafatahu: yarfutuhu: to break something; to pound or turn into small pieces: like earth or old bones : *

Surah Bani Israel says: a-iza kunna izamaw wa ruifata: 17:49 will we be raised even after our bones turn to dust? Like today's materialists they too thought that their life was confined only to the physical being : if the elements of life disintegrate then life can not go on: their thoughts have been dispelled by saying that the God who created them the first time is capable of maintaining life without these physical elements too: 17:51 this is what life after death is.

Rah, feh, theh

Ar rafas : it is a composite word and means everything to do with sexual intercourse: from the initial conversation to the climax:** Muheet says it means the man who

performs the intercourse:* also it means cases of sexual intercourse: Raghīb says it means sexual intercourse or talk about it, the mentioning of which is deemed improper: Ibn Faaris says it actually means sexual intercourse but is used for anything which a man is loathe to express: also rafas means abuse :dirty talk: in the context of hajj, it is said: fala rafas: 2:197 it means

*Taj and Raghīb **Taj

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that during hajj no dirty thought should enter the mind or any such act is committed or any conversation made which has a sexual overtone: about fasting, the Qur'an says: uhillā lakum lailatas siyaamir rafasu ila nisaikum: 2:187 you can go to your wives (for sexual intercourse in the nights of the month of fasting: here the Qur'an by using ila nisaikum has made it clear that it means sexual intercourse.

Rah, feh, daal

Ar rifd: gift; compensation: something with which one gives support: help; share or luck: rafadah; yarfiduh; rafda: he helped him: gave him: al irfaad: to help: to gift: to endow: al irfaad is actually the cloth or other soft material under the kajawah (or camel's howdah or seat) so that it does not hurt the animal's back: arrifadaah: piece of cloth to wipe the wound: also the contribution that was gathered in the days of jahiliyat (i.e, before the advent of Islam) by the Quresh tribe for the needy Haji's forage: al irtifaad: to labor; to strive; to earn.*Surah Hood says: baisal rafedal marfuud: 11:99 how bad a gift or compensation it is: that is, how bad is the help which has been given them or with which they have been supported.

Rah, feh, ain

Rafa; yarfa: to elevate: Raghīb has said sometimes rafa means to lift a material object; sometimes to build up a wall at the time of construction and take it to a height; sometimes to elevate fame or mention or sometimes to elevate the grade: * Ibn Faaris says it means basically means to elevate and pick: it also means to bring a thing closer: also to spread or make manifest.

Rafa is used in different meanings: its basic meaning contains the sense of intensity or exaggeration: that is to do whatever, quickly and intensely.

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as rasfaal baeeru fi sairihī: the camel increased his speed: rafal qaum: the people went up to the heights: barqun raafih: the lightning which shines high above: ar rifa 'ah: the harshness of sound and intensity: rafuh: rif'ah: to be gentlemanly and of high stature*. The Qur'an says: raa'na fuqukumut toor: 2:63 We raised the mount of Toor near your head: that is, you were at the bottom and the mount was above you: meaning the height of a building it says in the context of the construction of the Kaaba: iz yardfa'u Ibrahimul qawa-id: 2:127 when Ibrahim was raising the foundations of this house: rafa'a sautan: raised the voice: rafa'a sautahu fauqa sautehi: literally it means to raise one's voice above another's but figuratively it means to impose one's opinion over another's: 49:2 about the

elevated ness of grade, it is said about Hazrat Idris : wa rafa'na makanan alyya: 19:57 We granted him elevated grade: God has himself called himself rafiud darajaat: 40:15 that is he did not reach His elevated position gradually but He is there from the beginning: that is,. He is above the process of evolution and progress: it also means supremacy and authority: also rafud darjaat:of high grade : that is, of high ranks: and it could also mean one who elevates stages or grades or ranks: in surah Waaqia where raafiah has come opposite khafizah, there too, it is this meaning: that is, one who takes to great heights: about Hazrat Issa (Jesus) it s said: bal rafahul lahu ilaih: 4:158 there too the meaning is that Allah elevated him and brought him close to Himself: if rafa is taken to mean he was lifted physically then one would have to accept that God is at a certain place: because whenever it is said that something has gone towards something the e thing towards which it has gone has to have a fixed place: it is against the Qur'an to believe that God is confined to any one place.

*Taj

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That is why bal rafahul lahu ilaih would mean Allah elevated him and brought him closer to Him: (details will be found in my book Sholayi Mastoor in the tale about Hazrat Isa [Jesus]): about the Prophet it is said: waraf'na laka zikrak : 92:4 we elevated your greatness: (for rafa'a and saeda see saad, ain, daal 35:10).

Rah, feh, feh

Ruf: it has a lot of meanings but the Qur'an only uses rafrafun : rufat taeru wa rufuf: the bird opened up its wings in the air: ar ruf ruf: scattered leaves: ar rafufu: mat, beddings , pillows, also green colored mattresses which are laid over floor covering to sleep: some say it means the hem etc of a tent's curtain but generally it means floor covering or bedding: * Ibn Faaris says it means gardens, beddings, and green clothing.

Rah, feh, qaaf

Almirfaq (plural is marafiq): elbow: also softness and facility: rafaqan naaqah: the camel's elbow was fastened so that it does not run away: the rope with which its arm is tied (to its hind legs) is called rifaq: this led to alrifqah meaning companion in the group(because while walking their elbows touch each other): when the group disperses then the word rifqah is not used for them but every companion can be called rafiq: ar rufaaqah: group or party: irtafaq: he leaned on the elbow: almurtafaq: anything which is leaned on: pillow; support*** since this sort of leaning gives comfort, irtafaqa behi means benefited from it: rafaqa behi or rafaqa ilaih: dealt with him softly: ** Ibn Faaris says the root basically means to be close to one another and agree mutually without any violence or coercion:

*Taj and Raghib **Taj ***Muheet

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the Qur'an says: hasuna oolaika rafiqa: 4:69 they are good companions: companions whose companionship during travel completes one's shortcomings so that the balance in

his personality and the society is maintained: for meaning ‘elbow’ this word has been used in 5:6: surah Kahaf says yuhayyi lakum min amrikum mirfaqa: he will facilitate or provide ease in the purpose before you: the same surah calls jannat (heaven) as hasunat murtafaqa 18:31 and jahannum (hell) as sa’at murtafaqa: 18:29 that is a place to lean on: on whose support one can rise: life in jahannum (hell) is such that man cannot traverse the evolutionary stages with its support: life in jannat, however, is such that it is the best support for rising high and going towards the heights: a support which never lets the balance be unbalanced: (i.e. hasunat murtafafa): supports are present in a jahannami or hellish society too but they are quite uneven: that is why they cannot support a man for standing on his own two feet: his personality’s development can not be helped by them: only jannati society’s supports can help a man do so: and while keeping their balance they progress ahead.

Rah, qaf, beh

Arraqabah: means neck: raqabahu: tied a rope around his neck: since when a man’s necked is so roped, he becomes obedient and thus this word, that is, raqabah generally began to mean a slave: plural is riqaab: in ayat 2:177 the meaning of arriqaab is slave: for singular raqabah is used: in ayat 4:92 it means slave*.

Raqab; yarqub: means to wait for; and to protect and look after also: as walam tarqubi qauli:20:94 here it can mean wait for as well as to look after and to consider: and in 28:18 it also has this meaning but with reference to the context, to wait anxiously or look after is more appropriate:

*Taj

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Taj says it means to expect something and to wait for it: Raghīb says it means to avoid something while waiting for something: that is, they used to raise their head to see whether someone was coming or not: arraqeeb means the protector or one who looks after something or one who waits for something: one who looks after: Ibn Faaris says it means basically to oversee something: the neck is also called ar raqabah because it remains erect and at attention.

To mean to consider someone’s feelings and to uphold someone’s words, the word has been used in 9:8 and in 20:94 also, it means this.

Artaqabash shaiyi: to wait for something; irtaqabal makaan: to climb to some place: to be raised: marqabah: a place to climb: ariqbah: protection and to fear, apprehend, it is used in both these meanings: *surah Dukhaan says fartaqab: 44:59, 44:10 here it means to wait for: surah Yoonus says qul fantazeru inni ma’akum minal muntazereen: 10:102 tell them to wait and you too await with them:

Rah, qaf, daal

Arraqd; arruqaad; arruqud; Means to sleep: in the Qur’an this word has been used opposite yaqaz (awakening): wa tahsabuhum aiqazaw wahum ruqud: 18:18 you think they are awake whereas they are sleeping: marqad: bedroom: sleeping place: surah Yasin says:

mun ba'asana min marqadana: 36:52 who awakened us from our sleeping places (bedrooms): Raghīb says aruqaad means a good nap: ** in surah Kahaf 18:18 says:

*Taj **Raghīb

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that they did not take a long sleep; they used to nap but that too with the caution that outsiders think that they were awake: they were not oblivious of their safety at no time.

Rah, qaf, qaf

Arraq; arriq: thin membrane or skin used for writing: arraq: white page: white page with some writing on it: *Ibn Faaris says it basically means fineness and softness.

Arraq: arraqeeq: thin or fine thing: arriqqah: softness of the heart: arriq: slavery.*

The Qur'an says: wa kitabin masturin fi raqqin manshoor: 52:2,3 written book on fine, thin membrane.

Rah, qaf, miim

Raqam; yarqam: raqma: to write: raqamal kitaab: wrote the book with punctuation so that the book was clear: **the Qur'an says: kitabun marqum: 83:9 clearly written book or a flagged book: raqamus saub means to make lines on the cloth and make marks to determine the price: da-abbatun marqumah: the animal which has branding marks on his legs or lines** Ibn Faaris says it basically means writing and to make lines: with reference to Khalil he says arraqm means to make clear the writing with the help of punctuation: and a book is called kitabum marqum when it is well punctuated.

The Qur'an says ashaabul kahfin warraqeem: 18:9 it is generally taken to mean that the affairs about the cave people was written on a metal plate and affixed outside the cave: thus they were called ashabur raqeem:

*Taj and Raghīb **Taj

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marqum means written: but recent research says that this is the same word which has been termed as raqeem in the Torah: this was the name of a city which became famous as Patra and which the Arabs called Batrah: it was situated north of the Sinai and Bay of Aqaba on a plateau: when in the second century A.D the Romans merged Syria and Palestine then this city became famous as a Roman colony: after the First World War big caves were discovered there with ruins of buildings in and outside the caves: it is believed that the ashaabul Kahafi war raqeem had taken shelter in one of these very caves where later a statue was built to commemorate them: (also see heading ashaabul kahaf fir raqeem):

Rah, qaf, waw

Arraqwu: small, sand dune: arruqwah: the upper part of the chest below the throat where one sees a man breathing: the collar bone: plural is taraq attaraaqi: *iza balaghatit taraaqi: 75:26 that is, when the breath comes above the chest (when you are about to die): when

the end is near: the real meaning here is to climb: raq at tair means the bird rose in its flight: (see heading rah, qaf, yeh too).

Rah, qaf, yeh

Raqi: yarqa: raqya: ruqiyya: to climb: irtaqa wa taraqqā: to climb up:* the Qur'an says: au tarqa fis sama'i: 17:93 or climb up to the sky: attarquwah: collar bone where one can see the breath climbing: plural is taraqin and at taraaqi: ** the Qur'an says iza balaghatit taraqi: 75:26 (see also heading rah, qaf, waw): arruqyah: abra cadabra sort of thing: riqah; raqyan; waruqiyya: waruqyah: he cast a spell over him or dispelled a spell: raaq: one who does this: the Qur'an says: mun raaq 75:27

*Taj and Muheet: **some scholars of the dictionary accept the 'teh' in the word but I think that 'teh' is additional and the root of the word is rah,qaf, waw.

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who can save his life through any spell? Ibn Faaris has said that raqi means 1) to climb 2) mantras etc almarfatu wal mirqaat: a ladder: *arraqa'u: mountain climber *

Rah, kaf, beh

Rakibahu yarkubuh: rukuba: to climb something: rose: mounted * either on an animal or got on board a boat etc: iza rakiba fis safinah: 15:71 when the two got on board the boat: raakib: passenger: the plural is ar rakb: 8:42 and rukbaan: 2:239 opposite rijaala: that is on foot: arrikaab: the camel which is ridden: 59:6 the singular is raahila which is from a different root: almarkab: plural is almarakib: that which is used for traveling: rakub: an animal which is used for riding 36:72.

Rakkaba: to put one thing on top of another: to fix*: to make something climb: **to arrange: 82:8 mutraakiba: one on top of another 6:100.

About man it is said in the Qur'an that he has traversed various stages and will keep on traversing evolutionary stages and through them rise: that is why surah Inshiqaaq says: litar kubanna tabaqan un tabaq: 84:19 you climb from one condition to another and rise(up) in stages : the present stage of the human life is not its ultimate: it has to go much further and be elevated: therefore death does not end the system of life: dust (earth's) particles have evolved biologically to evolve to the human form: but within this form the human personality is not the result of evolution: thereafter the next stage of evolution develops : i.e. instead of the evolution of the human form (body), the evolution of the human personality: this evolution begins in this life but continues in the life hereafter: i.e. physical death does not stop it from going ahead. This ayat may mean that humanity itself is rising by stages: history is a record of these stages.

*Taj**Muheet

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Arrukud: to be motionless: arrakid: immobile thing*: rakadatis safeenah: the boat anchored*:

Arrawakid: the three stones (or bricks) used by the Arab gypsies as a make-shift stove; the stones are immobile: **The Qur'an says about boats: rawakida ala zahrih: 42:33 stay

put on the sea: become unable to move: i.e. if God orders the winds to stop then the sailing boats will stop moving.

Rah, kaf, zain

Arrikz: soft sound, tread, or sound which is low: or human voice heard from afar like the bay of the hounds**: surah Maryam says: aw tasma-u lahum rikza: 19:98 or do you even hear them making a whimper? Rakaztu kaza: means I buried him secretly: arrikaaz: means buried treasure: and also minerals which have been buried by God***since anything that is buried stays in its place, irtakaz means he stayed put and became stolid** rakazar rumh: he dug the spear into the earth: almarkaz: the place where the spear has been dug in: ** Ibn Faaris says it means basically 1) to bury (dig) something into something so that it become immobile or stolid : sound; tread.

Rah, kaf, siin

Arraks: to bend something in such a way that the front end meets its rear end: to make something topsy turvy: ***** rikaas:

*Taj, and Muheet and Raghīb** Taj ***Raghīb *****Muheet

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a rope, one end of which is tied to the camel's nose ring and the other end to its leg and it is kept so tight that the camel's head remains bent and it is in severe pain: all this is to train it: irtaks: his head bent: he turned*.

The Qur'an says about the munafiqeen (the hypocrites): wallahu arkasahum bima kasabu 2:88 Due to their (bad) deeds Allah made them lower their heads: insulted and demeaned them: : put them into severe trouble: or turned them back to kufr (denial) : this meaning appears in 4:91 too.

Rah, kaf, daad

Arrakz: to spur a horse so that it runs fast: for a bird to prepare its wings to fly: ar rakz: to run fast: the Qur'an says: minha yarkuzuna la tarkuzu: 21:12, 13 to run fast: almirkaz: the thing which is used to stoke the fire to make it burn brighter: **in surah Saad about Hazrat Ayub it is said: urkuz birajlik means to move on: to make your steps go fast: it can also mean put your leg into the water and move it: Ibn Faaris says rikz basically means to move forward or to make mobile.

Surah Ambia's ayat la tarkazu points to a big truth: its earlier ayat says that the nations which have their social system follow other than God's laws, they create chaos in society: it makes the distribution of wealth severely unbalanced and this leads to destruction: but they are drunk with power and wealth and do not realize that they are proceeding towards destruction: until when that destruction stares them in the face they try to run away from it: but at that time God's law of results calls out to them: la tarkuzu : do not try to run away; you cannot escape anywhere: warji-u ila ma utrif tum fihī wamasakinikum: go back to your palatial houses which you had adorned with the color of the blood of the poor:

*Taj **Taj, Muheet and Raghīb

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Go back to those places: la allakum tus-aloon 21:13 so that you may be asked where all this wealth came from and what right had you over these luxuries?

This is indeed a true picture of the result of capitalism which the Qur'an has drawn.

Rah, kaf, ain

Raka'a: means to bend face down or to fall down; whether the knees touch the ground or not; but the head should bow; Raghib says rukuh means to bow; this word is spoken sometimes to bow physically and sometimes used for humility and submission whether that be in worship or not: for an old man it is said raka ash sheikh: because in this old age one bends a little due to weakness: if a man's condition becomes weak then too it is said raka'a fulan;; Ibn Faaris too has said it means to bow : Tajul Uroos says in the era of jahiliat (i.e. before the advent of Islam), the Arabs used to call a man who was haneef as rakiun when he was not a worshipper of idols and would say rakiun ilal lah; Zamkhishri has said it means he was content to turn towards Allah*; raakiun has the plural as rukka-un;

Ruku-un wa sajood (see heading siin, jiim, daal) actually means to bow in submission to God's laws; in sajdah, there is more intensity (of submission) than rukuh : i.e. total submission and obedience; in surah Baqarah the Jews have been told: wa aqemus salata wa aatus zakatah warka oo ma ar raki een: 2:43 the group which is genuflecting before God, you too join them and follow My laws like them;

Since man's movements are an indication of his emotions (for instance when we say 'no', our head automatically turns from side to side and when we say 'yes' then it automatically moves up and down!);

*Taj

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therefore the display of bowing before God's laws is done by rukuh and sujud (i.e. by bending and genuflecting in prayer) ; tarahum rukka un sujjadan....seemahum wujuhehim min asris sujud: 48:29 you see them in rukuh and sujud (bending and genuflecting) the effects of their submission are evident from their faces; it is obvious that if a person bends and genuflects before God but he actually follows non Godly laws, then his rukuh and sujud will not be according to God's will; i.e. for a few minutes, he bends before God, but in his entire practical life he follows ungodly laws therefore his rukuh and sujud are not a true indication of his subservience to Allah: true rukuh and sujud are such that a man's heart submits to God's laws and along with his heart his head too bends before God: this is what is desired by the congregations of prayer.

Rah, kaf, miim

Ar rakm: to put things over each other and to build them into a layer by layer heap; fa yarkumuhu: 8:37 he will turn them into a heap; rukaam: a heap of layer by layer things*; summa yuj'aluha rukamaa: 24:43 then they are turned into layer upon layer of cloud; surah Toor says: sahaabun markoom: 52:44 layer upon layer of cloud; naaqtun

markumatun is a camel which is very plump: which has layer upon layer of fat in its body.*

Rah, kaf, nuun

Rakin: yarkan (ilaih): to lean towards someone and attain peace*; surah Hoodh says wala tarkanu ilal lazeena zalamu: 11:113 do not lean towards the rebellious people: do not be attracted to them;

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surah Bani Israeel says a lau la un tabbattanaaka laqad kitta tarkanu ilaihim shaiyan qaleela: 17:47 if We has not kept you firm then you might have leaned a little towards them; rasuls do not bend (from their stand) even though an ordinary man may (may it be for his mission's sake) bend a little : see 68:9 and 10:15.

Ar rukn: a thing which strengthens someone; support; *Ibn Faaris says that its basic meaning is strength; rukn means the strongest element or part of a thing; surah Hoodh says: Aawi ila ruknin shadeed:11:80 let me take the help of a strong support; Ibn Faaris says ruknun shadeed means respect and overpowering due to which nobody has the courage for opposition; arkaanash shaiyi: a thing's surroundings: the supports of that thing;

Rah, miim, hah

Ar rumh: (the plural is rimah) spear*; the Qur'an says tanalahu aidikum wa rimahukum: 5:94 that which your hands and your spears can reach;

Figuratively also this word ar rumh is used to mean poverty and starvation; ** Taj has mentioned it as Rammah instead of Rumh;

Rah, miim, daal

Ar ramaad: means ashes*; Ibn Faaris says anything colored ash or dusty is called al armada; ramadah: annihilation: destruction; armadal qaum: people faced drought and their animals were destroyed;

The Qur'an has likened the deeds of those who tread the wrong path as ramaad over which strong wind blows: obviously if strong winds blow, ashes do not leave even a trace and are scattered: wrong systems and deeds can not stand the strong currents of the times and like a heap of ashes which may seem to be very big, disperses easily;

*Taj, Raghīb, Muheet **Muheet

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Rah, miim, zain

Ar ramz means movement*; Ibn Faaris says it basically means movement or unease; ar rameez: means with a lot of movement **; this leads to its meaning signals, be it by lips, or eyes, or brows, or mouth, or the hand or by the tongue; but there is no sound; even if there is a sound it must be very low like that of whispering ;

Surah Aali Imraan says about Hazrat Zakariyah... alla tukalliman naasa salasata ayyamin illa ramz: 3:40 you will not be able to talk to people for three days except in sign

(language);in the shariat (code of life) for the Jews, even talking was prohibited in fasting; or there was fasting in which the intent was to abstain from speaking : see 19:26;

Rah, miim, daad

Ar ramz: means for sand etc to heat up in the sunlight; ar ramzu: arramza-u: intense heat**; shahru ramazaan: the month of Ramadan (fasting); in ancient Arabic this month was called naatiq; when the names of the months were changed (that too was before the advent of Islam) this month was called Ramadaan because it fell in the months of intense heat ; ** the Qur'an began to be revealed during this month 2:185; According to the lunar year, no month can fall in the same season all the time therefore this month of Ramadaan can also fall in winter; but it is called Ramaddan nevertheless; (see heading nuun, siin, alif);

Rah, miim, miim

Rammal azm: the bone became aged, and putrified: rammash shaiyi ramman wur tammah: he ate the thing completely; ar rimmah: old bones; ar rummah: old rope; whatever is left of the past year's plants; any old and decrepit thing is ar ramiim:

*Muheet **Taj

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ar rimmu: broken or mashed dry grass; the garbage which floats on the surface of the water; alirmaam: to become quiet: silence; ar rammu: to mend a decrepit thing*; Ibn Faaris has four basic meanings for it: 1) to mend or correct something 2) for a thing to become decrepit 3) to be quiet and 4) to talk (this word means the opposites); The noble Qur'an says: yuhyil zaama wahia rameem: 36:78 when the bones become decrepit, then who can make them live again; surah Zaariyaat says about the destructive storm that had blown on the qaum of Aad: ma tazaru min shaiyin atat ilaihi illa ja'altuhu kar rameem: 51:42 it did not spare anyone who came within its range and whoever did was reduced to smithereens(sawdust);

Ra, miim, nuun

Ar rummaan: pomegranate: whether tree or the fruit; Singular is rummanah: probably due to the effect that it has on the heart (it calms it down) raman bilmakaan means he resided there**; the Qur'an has mentioned orchards of grapes, olives and pomegranates: wa jannatim min a'naabiw waz zaitoonan wa rummaan: 6:100;

Rah, miim, yeh

Ramash shaiyi: rami behi: to throw something or lay it aside i.e. to discard; ramash sahmal unil qaus: shot the arrow from the bow; almirmah: small arrow; kharaja yartami: he went out to hunt with his bow; almarmah: the target ***; Surah Murselaat says: innaha tarmi bisharar: 77:33 it throws sparks; surah Feel says tarmihim bihijarah: 105:3 you used to stone them; surah Anfaal says: wama ramaita iz ramaita wala kinallaha rami: 8:17 the shooting of arrows which was taking place from your side in the battle of badr was actually being done from God's side;

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because all these battles were fought for establishing the supremacy of God's system; when a commander fights a battle at the command of a government then he fights the battle on behalf of the government; or when it attacks the enemy the attack is deemed an attack by the commander.

If ramait is followed by different verbs it has different meanings but here the talk is about battle and it has been made clear by saying *falam taqtuluhum* that here the killing of the enemies has been talked about; therefore, ramait would mean shooting arrows; Lane has written with different references, when alone ramaituhu or muramah appears then it means archery or stoning.

Ramahu beqabeeh: he linked her to evil*; the Qur'an says *innal lazeena yarmuna muhsinaat*: 24:23 those who accuse puritan women; to accuse some puritan woman is worse than shooting arrows at her or stoning her; that is why the Qur'an has suggested very strong punishment for this crime:24:2.

Rah, waw, hah

Rah: Rauh: Rooh: Reeh: are all derived from the same root; and from it are also rahah: rauhah: istirahat: tarviha: raihaan: etc; rah basically means for the wind to blow; to feel the air* since air (wind) creates happiness for humans, has movement and strength, therefore all these connotations are included in words derived from its root; Ibn Faaris says it basically means vastness, expanse or large heartedness.

Ar rauh means comfort, bliss, happiness, benevolence, vastness; makanun rauhaani: a good and pure house*; ar reeh: wind; ar reeha: some part of the wind; riyah is its plural; Raghib says the Qur'an has used *irsaali riyah* to mean benevolence and happiness at various places; and *irsaali reeh* for azaab (punishment):

*Taj

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Lataiful Lughah says when the wind is strong, it is called *al aasif*; that which brings clouds is called *mubash shiraat*; those winds which bring rain are called *al mu'seeraat*; in the valleys and deserts, a devastating wind is called *aasif*; but those winds which raise a storm in the sea are called *alqawasif*.

Reeh: means victory: power and overpowering: circulation: revolution: and turn*; *wa tazhaba rihukum*: 8:26 you will be out of wind; your strength will be lost; *tarviha*: this means to sit and rest: to rest: then it means the four rakats of the namaz taraveeh because after every four rakats there is short rest period; *ar raviha*: to get some ease after constriction; *raaha*: for the cattle to come back home in the evening; *ar rawah* means evening or the period from when the sun starts setting till evening*; in surah Saba *rawah* (evening journey) appears opposite *ghuddu* (morning journey); 34:12.

The Muheet says *ar rauh* means besides happiness and comfort and benevolence, also breeze and help: also justice which gives the prosecution contentment and peace; *ar rooh* means besides meaning the human soul, benevolence and wahi from God and the noble Qur'an itself; ** the Qur'an says *yunazzalul malaikata bir roohi min amrehi ala ma*

yashaa-o min ibadehi: 16:2 here ar rooh means the wahi (revelation); and sura Shura says wakazaalika au haina ilaika roohan min amrina: 42:52 here roohan means the noble Qur'an itself; in surah Bani Israeel where it has been said wayas- aloonaka unir roohi qulir roohu min amri rabbi 17:85 they ask you about ar rooh, tell them that ar rooh is my Rab's concern; here rooh means not human soul but the wahi; the next ayat explains this: where auhaina ilaika is said: 17:86 the meaning is that these people want to know about what wahi is, tell them it is a matter that belongs to the meta physical world , it has no connection with the physical world so you cannot comprehend it;

*Taj **Muheet

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you will have to believe in it regardless; although you can understand its teachings; they wanted to know the mahiat of the wahi; mahiat means what is wahi: what is the relationship between God and the Prophet etc; these things can not be understood by a non-prophet; that is why the Almunaar says: ruhul qudus: 2:87 whose strength was available to Jesus and it was the orders in the Torah and the Bible which he was endowed with through wahi and which were the cause a human being became exalted; some think that ruhul qudus means Jibraeel and have taken ruhul amin : 26:193 in surah Shura to mean this; *here the Qur'an has been said to be: nazala behir roohul aminu ala qalbika 26:193-4 and this is supported by the ayat of surah Baqarah in which it is said about Jibrael (Gabriel) fa innahu nazzalahu ala qalbika bi iznillah: 2:97 this clearly shows that ruhul amin means Jibrael; surah Nahal says: qul nazzalahu ruhul qudus 16:102 thus ruhul qudus also means Jibrael; since we can not understand what wahi is we also can not understand what Jibrael is; the word rooh points to it being metaphysical which reveals the Qur'an unto the Prophet's heart; and malaik are those forces in the universe which bear witness to God's being; therefore the Qur'an has used the terms malaikah and rooh separately too as in 97:4, 78:38, 70:4.

The initial links in the Qur'an about man are the same as those which are known about common animals; but after that the humans have been elevated by saying wa nafakha feehi min roouhehi: 32:9 God breathed His soul into it; and the result has been said to be: lakumus sum'a al- absara al af-idah: 32:9

The humans were endowed with eyesight and hearing that is, the means of gathering knowledge, and the heart; it is obvious that here God's breath is that Godly strength which is known as personality or self and which determines a man's characteristics; this self has been granted equally to each human being; it remains to be seen to what extent a man then develops it;

*Tafseeral Munar **Taj

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this is what is known as spiritualism and this development takes place only in an Islamic society.

Here it must be understood why God has called this 'force' as our soul? Is it a manifestation of God's personality? Everywhere in the universe there are forces; it is more pronounced and visible in living things; this force is the result of materialist cause

and effect; (or it comes into being as a consequence of physical laws); that is why it is called physical force; human energy can also be classified under it but humans have another sort of energy too which is manifested through his intent and authority; this force is stronger than the physical force in a man and the physical force is subservient to it; this superior force has been attributed by God towards Himself; (He has called it Youhana or God's soul or force); what is meant to portray by this is that this force has no connection with the physical laws; it has been given to us directly by God; this is human personality; this is attributed to Godly force; alwahiati force means a force which is not the product of matter but attributable directly to God; it must be noted here that the force which is not alwahiati or Godly is also created by no other than God; but it is created as per the laws which have been formulated by God in regard to matter; the human energy He has attributed to Himself in order to discriminate it from the physical forces.

This force is not a part of God's personality; the personality can not be divided into parts; to think that it is a part which has separated from God is a Hindu philosophy and a concept out of Vedant; human personality is a gift of God which is not part of His overall personality, nor is its ultimate aim to reunite with the whole; this force is received in an undeveloped form and to develop it is the purpose of a human life;

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For this reason the Qur'anic society is formulated; every human deed has an effect on his personality; and his personality does not end with the death of his corporeal self; the basic difference in the materialistic concept of life and the Qur'anic concept is this very thing; the materialistic concept believes that this corporeal self is all there is; that the machinery of this corporeal self is kept in motion by physical laws and when they cease to function then that individual is finished; according to the Qur'anic concept, human life consists of his corporeal self and his personality, both; his personality is not subject to physical laws therefore when the corporeal being ceases to function even then nothing happens to his personality; it lives beyond.

Just as there are laws according to which a human body develops so are there laws according to which a man's personality develops; these principals are called permanent values and are not a product of the human intellect; they are received through the wahi (to the prophets) and are now safe in the Qur'an; the difference between the development of the two is that man's body develops when he himself eats or uses things ; but the personality develops when a man helps others to develop; according to the Qur'an the system of raboobiyat (or the Qur'anic system) is built on this very basis; as the human personality develops ,it starts reflecting more and more the God-like qualities (to a human extent ,of course) ; more details can be found under heading nuun, feh, siin.

The Qur'an has nowhere talked about the human "soul"; it has always talked about the "soul of God"; when this "God's soul" or the Godly force is endowed to man, then in Qur'anic terms it is called 'nafas'; 91:74- 9;

This is what is known as the human personality, or Self or Ego.

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When we say that the purpose of human life is the development of his personality it does not mean that the human body and its development has no significance; according to the Qur'an the development of the human body is also very important because at the present level the human personality is developed through the development of the human body; as such it is as important for the human body to be as healthy as for an egg to be healthy enough to become a strong chick; although if it so happens that there is a tie between the interests of the body and the personality then it is wiser to sacrifice the interest of the body over that of personality, as it becomes a test for belief (eeman) and human dignity; just like the chick which breaks the shell when it gets too big for the eggshell (or too suffocating for the chick); this is the essence of Qur'anic teachings; that is, to sacrifice physical demands for permanent values when ever there is a tie between them; this is what character is.

The Qur'an has said Ar raihaan; surah Rahman says wal hubbey wal asfi war raihaan: 55:12 ar raihan is a sort of fragrant grass; also initial vegetation if it is sweet smelling and flowering; Ibn Faaris has said that the stalks are called asf and their leaves raihaan; ar raihaan also means progeny and rizq (sustenance).

Arah: he rested; left the cattle rest in the pen in the evening.

Raa-idul ain: the straw in the eye which keeps moving from one place to another;

Rah, waw, daal

Raud: to come and go several times in quest of something; that is, to keep searching for something; to be continuously in movement; Raa-idul ain: the straw in the eye which keeps moving from one place to another * ar ra-id: means the handle of a grind wheel;

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almaraad: the place or path where camels come and go; this path is called riyaadul ibl; ar ra-id: the man who is sent ahead of the caravan to look for water or fodder; * since raud has the connotation to strive or struggle for something, iradah came to mean to desire something : but then iradah and demand were differentiated that desire or talab is manifested by a man's talk or deed, but iradah is sometimes undisclosed and sometimes disclosed**; iradah actually means for the heart to be drawn towards something or hidden intent: or such leaning as a result of which some benefit is expected ***Raghib says iradah means a force which includes desire, need, and wish, all; thereafter it also means for the heart to be drawn towards something or for decision only; ****this led to ra audawah meaning wanted him, or asked for him time and again; if it is followed by un, then it means to demand of someone a thing against his willingness; as in 16:12 where it is related about Hazrat Yusuf's brethren who said that sanur wadi danhu abahu: we will ask for him against his father's will; that is, our father does not want us to take Yusuf A.,S, with us but we will ask for him against his wishes; araad: he intended: wished for;

yureed: he intends; it has meant this in 36:23 that is, in yuridnir Rahmanu bizurri: if the Raham intends to give me some pain.

Rawaddahu un nafsehi wa alaiha means to deceive; to induce; to persuade; * also means to have the desire to have sex with someone* this makes the meaning of the ayats such as 12:32 and 54:37 clear: the first ayat points to the wrong intentions of Aziz's wife towards Hazrat Yusuf; and the second towards the wrong ways of the qaum Lot; Arwada fis sair: he traveled at a peaceful pace *

*Taj and Muheet **Taj ***Muheet ****Raghib.

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From this it led to ruwaid meaning to give time; breathing space; the Qur'an has used ruwaida in this meaning; fa mah-halil kaafirina amhilhum ruwaida: 86:17 so give the kafirs some time: a little time.

God's intentions, which are mentioned at several places in the Qur'an should not be taken as man's intentions; human intents are fulfilled and broken too; they are right and even wrong; are practical and sometimes only poetic too; but God's intentions are those truths according to which everything in the universe is working.

Rah, waw, ain

Ar rau: awe that is inspired by something's beauty or abundance; ar rau'a: awe, or the effect of something's beauty; ar ru: heart: fear and the place for palpitation*; The Qur'an says falamma zahaba un ibrahimar rau: 11:74 when Ibrahim's heart overcame his surprise and palpitation;

Room

Ar room: the Roman Empire; surah Room or Rome says in 30:2 that the Romans were overpowered; this is the tale about the defeat which the Romans suffered at the hands of the Iranian king Khusru Pervaiz: in which, province after province of the Romans fell to the Iranians and this continued till 675 A.D.; at the very time when the Romans were in a weak condition, the Qur'an predicted that in a few years they will overpower the Iranians; as such in 624AD, Herkel not only took his areas back from the Iranians but also entered Iran and destroyed their place of fire worship; this happened in the year (2 A.D.) when the muslims were victorious for the first time in the battle of Badr; the closest opponent of the Arabs were Iranians; when the Iranians were overpowering even the Romans, the Arabs were distraught and worried;

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but within a short period, the Arabs, due to the Qur'anic system became so strong that neither the Iranians nor the Romans could stand up to them; this was all due to the strength that eeman or faith gave them.

Rah, heh, beh

Rahb: rohbb: rahab: ruhbah: rahbah: rahbatun wa ruhbaan: means a fear which has caution in it; like one is afraid of burning and that is why we fear fire; almarhoob: arrahib: means

a lion * it also means to become weak; as such arrabu wur ruhba: means a she-camel which is weak and tired after a journey; rahibal jamal: means the camel rose or stood up but again sat down due to weakness in its back; * arrahbaaniyyah: (in monasticism) includes all elements such as fear, caution, weakness, etc; i.e. due to the fear of God, giving up all the pleasures of life; alarhaab means birds who do not prey;* and thus become weak; this sort of puritan is called arraahib; its plural is ruhbaan: 9:31 some think that ruhbaan is a Persian word; and it is a compound of the words ruh and baan which means a puritan; * this could be a Persian word because they too used to practice monasticism; too.

The Qur'an says wustar habuhum: 7:116 they tried to frighten the people;
Surah Hashar says: la antum ashaddu rahbatan fi sudurehim: 59:13 their fear of you is great; here too rahbah means fear.

The Bani Israeel were told: iyyaya farhaboon: 2:41 you must fear Me only; to fear God means to fear the devastating results of violating God's laws and to uphold them and avoid rebelling against them;

*Taj

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rahab basically means to fear and avoid; surah Ambia says that the prophets were wont to: yad-oonā na raghabaw warahabna: 21:90 they used call on God (for help) to attain life's benefits (raghaban) and avoid its unpleasantness (arahaban); they used to refer towards Him in both cases; obviously removing the ills and accruing the benefits are the emotions which motivate man or act as incentives for man; the prophets used to obey the laws of God in both conditions; this is what all momins should do; as far as rahbaniyyat or monasticism is concerned, that is, to give up on this world, the Qur'an says that it was created by the Christians themselves (that is, it was not ordered by God); 57:27 along with it the Qur'an has said: fa,ma ra auha haqqun riyateha: 57:27 then they could not fulfill even this self-created condition (of rahbaniyyat); this is what the Qur'an says about monasticism and which is the basis of Sufism and which (unfortunately) is considered a respectable Deen! When the muslims let go of the Qur'an then all those ungodly elements to remove which the Qur'an had been sent, became part of Islam one by one; the totalitarianism of the Romans, the racism of the Iranians, the religious leadership and traditionalism of the Jews, and the monasticism of the Christians, all became part of Islam! And nowadays Islam is thought to be a amalgamation of all these! but this is no cause for hopelessness because God's Deen (way of life) is safe and intact with us in the shape of the Qur'an: as such we can easily separate pure Deen from these adulterations, if we really intend to do so.

Rah, he, tha

Ar raht: some man's qaum (or the nation he belongs to): tribe: some say that raht is the party which has a membership of three to ten or seven to ten; but some say it is said even for less numbers or more but only men are included in it, not women; Ibn Faaris says it means a congregation of humans etc; surah Hoodh says: raht: 11:92 brotherhood or tribe.

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surah Nahal says about the nation or qaum of Samood: wa kaana fil madinati tis-au rahtin yufsiduuna fil ard: 27:48 and there were nine men who used to raise chaos in the city; obviously it is a reference to the leaders of the qaum who held the reins of power; every nation, government or country is ruled by some people in power and who are responsible for creating the imbalance in the country and the rest of the country is destroyed by them.

Rah, heh, qaf

Rahiqah: yarhaquhu: rahaqa: to cover something or overshadow it (Raghib has added, with force); to join with something; to overtake it and besiege it; * wala yarhuqu wujuhahum Qatar: 10:26 their faces do not turn bleak : arhaqahu: he forced him to do something beyond his power, put him into difficulty** ; surah Kahaf says: yurhiqahuma tughyanaa: 18:80 make rebellion overpower them: or involve them in rebellion.

Rahaq: foolishness: nonsense: impoliteness: harshness: commitment of evil deed*; Ibn Faaris says it means cheating, hastiness and oppression; fazaaduhum rahaqah: 72:6 so they increased their unawareness (jahiliat); Azhar says it actually has been derived from irhaaq which means to coerce a man for doing that of which he is not capable*; sa-urhiquhu sa-uda 74:17 I will involve him in great difficulty or stress.

Rah, heh, nuun

Ar rahn: plural is rihaan: something which is kept as a guarantee for something that you have taken temporarily: a guarantee; in the dictionary rahn means proof and stability (to be stolid): but Raghib says rahn and rihaan is a thing which is kept as guarantee for a loan but arrihaan is a thing which is kept as a guarantee in a bet : it is usually used in horse racing;

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ar raahin: proven and ready: stolid and permanent : rahanash shaiyi: the thing remained stolid*; Ibn Faaris says it means to stick to one thing whether it is right or wrong. Rijluhu rahina: his foot is imprisoned or trapped*; anaraheen bikaza: I am involved in that thing*; * the Qur'an says : kullumri inn bima kasaba raheen: 52: 21 everybody is hostage to his deeds, that is, his life is dependant upon his deeds for results; in surah Baqarah the advice that is given for lending says if you are traveling and find no one to write down (the loan agreement) then farihaanun maqboozah: 2:283 you must hold onto something as mortgage for the things that are lent; to make this the basis for 'keeper's property' is an injustice (to God's laws) ; for example, a farmer takes a loan from somebody and mortgages some of his land for it: thereafter the land will remain with the lender who will own the produce of the land till the loan is returned and will not even deduct the cost of the produce from the loan: if this not a type of interest, then what is it? Meaning that it is indeed a type of riba (interest).

Rah, heh, waw

Ar rahwu: the space between the two legs; a place where water accumulates; also peace which is tranquil; arraha-u: level and expansive land; aishun rah: a content and peaceful

life; arrahwaan: low land ; a horse whose back while riding is soft***Kitaabul Ashqaaq says this word means the opposites, that is, haboot (to come down) as well as istafaa (to go up): Ibn Faaris says it has two basic meanings 1) peace and contentment 2) a place which becomes high sometimes and at others becomes low; the Qur'an says when Hazrat Moosa (Moses) was taking along the nation of Bani Israeel then he was told: watrukil bagra rahwa: 42:24 one meaning of this is to leave the sea in a calm state; that is

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When Hazrat Moosa reached it, the sea was peaceful; it was in ebb and it had receded and left some dry land behind ; surah Taha says fazrib lahum tareeqan fil bahri yabasa: 20:77 for them take the dry path in the sea; and even if rahwa is taken to mean broad or expansive it will mean the path which has been broadened by the sea (by receding), take them by that way: the place where there was the sea at first would be low; when the sea recedes from there, then that land will be (as compared to the land which is still under water) be higher .

Rah, waw, daad

Rauzah: the land where there are beautiful flowers, trees and water; beautiful garden with a canal; any green place which has a canal adjacent to it; the plural is rauzun wa riyazun wa rauzaat; if there is no water then it is not called rauzah; a place where water collects; aradal qaum: he watered the whole nation (Qaum) i.e, he benefited the entire qaum; ar riyazah: to make somebody work hard to make him an expert at it: to train*; Ibn Faaris contends that its basic meanings contain 1) vastness and expanse 2) to soften something or to make some chore easier.

The Qur'an says: fahum fi rauzati yuhbaroon: 30:15 they will enjoy music in a green spot; 42:22 its plural is rauzaat.

Rah, waw, ghain

Raghal rajulu ragha: for some expedience, to turn to one side quietly: lean or to avoid *; to lean, according to Ibn Faaris, and not to remain in one state raagha fulanun ila fulaan: that man secretly leaned towards him: Fraa says raagha ila ahlehi means he returned to his family and kept the purpose of his coming back hidden from others; aragha: iraagha: wartaagh: he intended and demanded ; riwagha: ruyagha: ring (as in boxing or wrestling)**

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in the tale about Hazrat Ibrahim, the Qur'an relates: faraagha ila aalihatihim: 37:91 and faragha alaihim : 37:93 ragha ila means to keep your intentions to yourself while

attending to someone; and raagha ala means to attack somebody overwhelmingly: as such Hazrat Ibrahim's tact was such that it contained the element of secrecy of intent and overpowering strength too.

Rah, yeh, beh

Raib: actually it means psychological confusion, and uneasiness of nafas; ** it also means doubt, and restlessness; *** also guess or opinion and accusation****; besides it also means the vicissitudes of life, and need *** Ibn Faaris says it basically means doubt or doubt and fear; arraib: anything which creates confusion; also it means need; rabanial amru raiba: that matter put me in doubt***.

In surah Taubah (in the context of Masjidi Zarar) it is said reebatan fi qulubehim: 9:110 it means restlessness and confusion; in surah Ibrahim 14:9 and in surah Saba : 34:54 and at other places mureebun has come as an adjective of shakkun (doubt): shakkun mureebun: doubt which creates uneasiness and confusion; in 40:34 murtaab has appeared: that is, one who doubts and in 29:48 is irtaab: that is, doubted ; surah Toor says raibul manun: 52:30 : the vicissitudes of life which can be faced by realities but not by poetic or idealistic emotionalism.

Therefore, raib would mean uneasiness of the mind due to doubt; the Qur'an has said about itself in the very beginning: zaalikal kitaabu la raiba feeh: 2:2 this is the code of life which leaves no doubt or create any confusion or unease in the minds; its teachings create complete peace and calm; it has no place for unease and confusion;

*Taj, Muheet, Raghieb **But in Aqrabal Muwarid, these meanings are cited for the word Arribah***Taj

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because it is entirely based on logic and reasoning; and it is obvious that only reasoning can create complete peace; not by blind faith and superstitions.

Rah, yeh, shiin

Arreesh: arraash: the feathers of the birds with which their bodies are covered; * human clothing and beautification is also so called ; it also means well being and economic freedom; as such raasha fulaana : means helped him earn and strengthened him;

Raasha fiulanun: corrected his condition and benefited him; raashar rujul: the man became rich and well- to- do;* Ibn Faaris says that the root means well being: also the good things that one acquires in life.

The Qur'an says that your clothing covers your body and reeshan: 7:26 also adorns you; the Qur'an not only presents the utilitarian aspect of things but also gives equal importance to their aesthetic values; the beauty in the universe is a manifestation of this aspect of the creator: i.e. utilitarian and aesthetic values in everything; a momin's life too must be an embodiment of both these two aspects;

Rah, yeh, ain

Raih: the projecting part of anything; also everything's best and first part; ra'at tu-aamu waghairah: there was an increased production of crop: the crop production increased: was in abundance; Ree: raih: high land or high place; kum ree-u ardika: how high is your land? Every path or the path between two mountains; also mountain; ar reeh: high dune; the high place of the valley along which water flows down; church; rai'aanus sabaab: the early part of youth; naaqatun rai'aanatun: a camel which gives a lot of milk;*

The Qur'an says : aatab-noona bekulli ri-inn aayatan tan'aa-soon: 26:128 Do you make a monument to yourself at every elevated place? And that too unnecessarily.

*Taj

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this means memorials are only for remembrance and have no utility as such; only such things are good memorials which are beneficial to the coming generations.

Rah, yeh, nuun

Rayn: rust; also means dirt etc; ** raana hawahu ala qalbehi birayn: his wishes controlled his heart; reyna bir rujul: the man was so involved in the confusion that it became difficult to extricate himself; also means liquor; because it overwhelms the intellect: *** Ibn Faaris says it basically means to cover.

Qur'an says: raana ala qulubihim ma kaanu yuksiboon: 83:15 their deeds overwhelmed their hearts as rust; consider this: hearts are not sealed or close externally: a man's own deeds act as seals and rust for the heart: this is what has been described as khatamallahu ala qulubihim: 2:7 because everything takes place according to the laws of God: the results of a man's deeds, which occur due to the law of nature, is that the man loses the ability to think rightly: he is so submerged by surface emotions that the road to thinking is closed to him.

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Zain, beh., daal

Az zabad: the foam that comes to the top of the water or other liquid*; the Qur'an says zabadar rabiya: 13:17 the foam on the top; az zubd: butter which is later made into ghee (a liquid used for cooking); tazabbadah: he took the gist*.

Ibn Faaris says it means for a thing to be born out of another; Raghbi says that as a metaphor zabadah is said for an abundant thing.

Zain, beh, rah

Az zubr: to write: at tazbirah: writing; mizbar: pen; azzaboor means mazboor or written thing; book*; the plural is zubur;

Surah Nahal says that the prophets were sent with albayyinaati waz zubur: 16:44, 26:196 here zubur means books: at other places i.e. bilbayyinaati waz zuburi wal kitaabil munir: 35:25, 3:183 here zubur is meant for kitaabin munir ; surah Ambia says: walaqad katabna fiz zaboori min baadiz zikr: 21:105 some say that here zubur means the Book given to Hazrat Dawood, and Zikr means Torah: but Saeed Bin

Jabeer says Zaboor means every celestial Book i.e. Torah, Bible, Qur'an: every book is zaboor; * surah Nisaa says: wa aataina Dawooda zaboora: 4:163

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if by Zaboor was meant that book that was given to Hazrat Daud A.S. (David) then it would not have been said zaboora (one book) but it should have been azzaboor; Raghīb says any voluminous book is called zaboor**; Ibn Faaris says it basically means to 1) read and write 2) to strengthen or make something stolid; azzubrah: means a big piece of iron*; its plural is zubar and zubur; 18:96 this leads to it meaning sects or separate groups 23:53
Since zubur is the plural of zabur 23:53 therefore it can mean separate books.

Zain, beh, nuun

Az zabn: to push; to shunt out; to remove something from someone; az zubun: that which pushes hard; naaqatun zabun: the camel which kicks the man who milks her and removes him; hurbun zaboona: severe clash in intense battle*; a battle is called zaboona because of its difficulties; *** azzibniyah: every tough or harsh person: soldier; the plural is zabaniyah; 96:18 the fighters (mujahideen) who go out in the battlefield to defend haq (the truth);

Zain, jiim, jiim

Az zujj: Ibn Faaris says it basically means for something to be thin, or fine; the iron piece at the back of a spear; the point of the elbow; azzujaaj: things made from glass, ceramics etc; singular is zujajah: *****the Qur'an says about the lamp: fee zujajah: 22:35 a glass covering or chandelier.
When the glass is full it is called kaas: and when empty is called zujajah*****.

Zain, jiim, rah

Zajarah: azjuruh: zajran : izdajarah: he stopped him (from something) and prevented and scolded him ; actually it means to drive somebody or audibly scold someone; to give some a dressing down.

*Taj**Raghīb***Kitaabul Ashqaaq***** T^aj and Raghīb *****Lataiful
Lugha also Fiqahul Lugha (Lissalabi).

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Zajarah ba-eer: he scolded the camel and hushed it: the camel which does not give milk unless scolded; *therefore this word has an element of scolding or talking harshly.
The Qur'an says: fa zaajiraati zajrah: 37:2 this means the party of those fearless men who scold(or chastise) the oppressive forces to stop them from their excesses; a little ahead the surah says: fa innama hiya zajratun ahidah: 37:19 that will only be one chiding; surah Alqamar says: ma feehee muzdajjar: 54:4 which contains such things as prevent from excesses; still further ahead it is said: majnunun wazdujir: 54:9

they called him mad and ousted him chastisingly; vested interests always treat any prophet who calls them towards the truth this way.

Zain, jiim, waw

Zajah: yazjuh: zajwa: wazja iz ja'a: to drive something (egg on) softly**; the Qur'an says : alum tara annal laaha yazji sahaba: 24:43 do you not reflect on the fact that God drives the clouds slowly and softly; zajal amr: the matter became easy and simple or straight forward; almuzja: a thing in small quantity**.

Biza'atun muzjah: 12:88 a little capital;** Ibn Faaris says it basically means to throw away something without any hesitation or to drive; which can be easily culled and sent along; biza'atun muzjah: would mean a little sum which can easily be taken out and given.

Zain, hah, zain, hah

Zahzahahu unh: removed it from him; put it to one side; huwa bizahzahn minh: he is at a distance from him; az zahzahu: far: distant*** Ibn Faaris says these are its basic meanings.

*Taj, Raghīb, Muheet **Taj and Raghīb ***Taj

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The Qur'an says: wama bimuzah zihi hee minal azaab 2:96 he can not keep his life's duration away from azaab (punishment); surah Aali Imraan says: faman zuhziha unin naar: 3:184 which was kept away from destruction.

Zain, heh, feh

Zahafa ilaihi zahfa: proceeded towards him: went forward towards him; * Ibn Faaris says it means to keep proceeding; zahfin means for a child to drag his bottom to move forward; * this word is also used to mean to move on the knees like children do**; zahafal ba-eer: due to tiredness, the camel started to drag its feet *; azuh hafah: those creatures which crawl along the ground; like the tortoise etc**; then it began to be used for armies because they, due to their big size, move as if they are dragging themselves(at a crawling

pace); azhafu lana banu fulaan: that tribe came from the above stated condition to fight us; tazahafu fil qitaal: they came face to face in battle; mazahiful qaum: the places where the qaum fought*; az zahf: a brave army which is moving towards the enemy; surah Anfal says: iza laeetumul lazaeena kafaru zahfa: 8:15 when you are faced with the kafirs or when they are moving forward towards you.

Zain, khah, rah, feh

Az zukhraf: gold (which is used to make ornaments); this is its real meaning; adornments were also called zukhraf; and as a metaphor every exaggerated thing;*** Muheet doubts it either means gold or adornment; ** zukhruf also mean the climax of some beauty; hatta iza akhazatil ardu zukhrufuha: 43:35 here it means the things for adornment or adornment itself; Raghīb says it means artificial beauty ****

*Taj**Muheet ***Taj and Muheet ****Raghīb.

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Ibn Faaris says it basically means gold and also adornment; Raaghīb supports him.

Zain, rah, beh

Az zarb: entrance; a wooden enclosure for the goats etc; az zarabi: the singular is zurbi or zarbiyah: mattresses; bedding: every such thing which is used to lean upon: Zarabii says it means mattresses with frills: it is possible that this meaning may have developed with reference to az zarabiyyu minan nabt : which means yellow and green plants which bear vegetables*; az zurbiyyah: good carpet or flooring**; Qur'an says: zarabiyyu mabsoosa: 88:16 floor covering of a high quality; Ibn Faaris says that zarb basically contains the connotation of a rest house

Zain, rah, ain

Zara: yazra: zaruw wa zira'ah: to put seed into the ground or soil; az zar-u: to grow*; with reference to Khalil, Ibn Faaris says it means to develop or nurture ; it, therefore ,means, as will be known a little further ahead, not to put the seed into the soil but to grow a crop; a man ploughs the land and sows the seeds and adopts the various cautions but for the seed to grow into a sapling and then for the plant to grow into a strong tree is all according to God's laws and which processes have no human endeavor and that is why Allah has said: aa untum tazra-oonahu um nahnuz zare -oon: 56:64 Do you make the crops grow or it is We: you only do the hars; that is, you only sow the seed and we make it grow, thus how can you own the entire crop? Take what is due you for your endeavor and give Us Our share, i.e. give it to those who need it: 56:73. Az zurra: 48:49 those who till the soil; gardeners or farmers; the singular is zarih: zar-un : crop: whatever is produced by sowing *: 6:142, 13:4

*Taj **Muheet

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Zai, rah, qaf

Az zaraq: blue color; az zurqah: bluish: whiteness: greenish color in the blackness of the eye; for whiteness to cover the eye's blackness ; zariq: his eyes' blackness was covered

by whiteness; a man who has this is called azraq; its plural is zurq; az zaraqu means blindness; zariqat anhu tazraq: for the eyes to turn blue*: the Qur'an says: nahshurul mujremeena yaumaizin zurqa: 20:102 zurq is plural and its singular is azraq; in 'hasher' (the day of the judgment) we will raise the criminals as blind; their blackness of the eyes will be covered with whiteness; Raghib says too that zurqa means blind whose eyes are bereft of sight**; the scholars of dictionary think that the Arabs had old enmity with the Romans and they were blue eyed; thus every captive or enemy was called azraqul ain even though his eyes may not be blue*** but we think that the former meaning is more acceptable also because the Qur'an supports it; after some ayats in the same surah, it is said: nahshuruhu yaumal qiyamati aama: 20:124 on the day of judgment we will raise them blind

Zain, rah, yeh

Zara ilaihi amalehi: to chastise someone for his deed: to dress him down; to criticize him : to demean him and to accuse him*; izdarah: thought him to be low and cheap; almuzdari: ***One who thinks someone as low .

The Qur'an says tazdari aayunukum: 11:31 those who are lowly in your eyes; who you think are lowly;

Zain, ain, miim

Azza'am: az zoam: az ziim: saying; speech: which could either be haq (true) or baatil (false) i.e. good or evil; but often it used for things which are not true: Lais has said when the Arabs say zakara fulanun then it means that the matter talked about is true;

*Taj**Raghib***Muheet and Kashaaf****Taj, Muheet, Raghib

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when there is doubt about the veracity of the saying then it is said za'ama fulan: some say that za'am means lie; at taza'am: to fabricate lies; scholars of the dictionary say za'amu means such things which have no authentication or proof ; they are simply hear-say; * it includes the connotations of guess work and expectation. The Muheet says azza'am means doubtful talk or which is secretly believed to be false; some say talk without reasoning is za'am ; some say it means to claim knowledge; some say that za'am means belief whether right or wrong**; Raghib says in the Qur'an it has always appeared when condemnation of the speaker is intended.***

The Qur'an says Za amal lazeena kafaru un lun yuba'su: 64:7 the deniers or refuters of the truth believe that they will not be raised (after death); surah Anaam says: bizam'ehim: 6:137 here it means wrong belief; za ama bihi: gurranteed it: accepted the responsibility for it; az za-eem: responsible for and patron: 68:40, 12:72.

Ibn Faaris has said that the root has two basic meanings 1) to say something which has no verification 2) to accept the responsibility for something or become its patron.

Zan, feh, rah

Zafar: yazfir: zafeera: to take the breath out*; Raghib says it means to breathe heavily; *** (as while sobbing, when the breath comes and goes); mostly it is used for the initial

gasping sound of a donkey's braying ; the last part of its voice is called shaheeq; while zafeer means to take the breath inside*;

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The Qur'an has used both zafeer and shaheeq together in the same sentence 11:106 it means to sob: to cry out loud 21:100; az zfeer also means the sound of a fire flaring up; 25:13 and it is also used for uncalled for misfortune too; az ziqr: the load on one's back; a traveller's luggage; a skin container used by shepherds to store water; Ibn Faaris says it means both, load and voice.

Zan, feh, feh

Az zafeef actually means for the wind to blow strongly; the fast speed of an ostrich which is a combination of running fast along with some flying**; zaffal ba-eer: the camel ran fast; az zafur: a fast ostrich or camel; az zafeef also means lightning; zaffal uroosa ila zaujiha zaffan wa zifafa: he presented the bride before the husband * (here the presenter's eagerness is involved): Ibn Faaris says it basically means to be fast and slick in everything.

The Qur'an says: fa aqbalu ilaihi yaziffoon: 37:94 they came towards him with alacrity; (here the element of the intensity of emotions is evident).

Zan, feh, miim

Az zaqm: to take a mouthful: to swallow;; azqamahush shaiyi: he gave him something as a mouthful and made him swallow* Raghīb says zaqam and tazaqqam means to swallow something unpleasant; ** az zaqqoom: means a wild plant which is bitter tasting and its small, round leaves are very ugly and it has big knots in its trunk; the Qur'an has said: tal-uha ka annahu ru oosush shayateen 37:65 its husk is like a snake's ; but whatever the plant , it is obvious why the Qur'an has used it as an allegory; Soalub has said that az zaqqoom means every edible thing that is poisonous and kills*;

*Taj **Raghīb

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the Muheet says that it is used by the people when a person eats or does something that becomes a bane for him; the Qur'an has said innaha shajaratun tukhruju fee aslil jaheem: 37:64 that is, the tree that grows at the base of hell (jaheem); it is obvious that an actual tree is not meant here because no tree can grow in the fires of hell; it signifies such rizq or sustenance which may turn a man into ashes; its ear of corn will be like the heads of very big rebellious people which means the sustenance which is acquired by oppression : this is what has also been called shajaratun mal-oonah: 17:60 and tu'aamul aseem: 42:44 too; that is, such rizq or sustenance as makes a man weak and his capabilities stultified and he is deprived of the right sort of pleasures of life; this is the rizq of people who are very respectable, according to their own self: 44:49 that is, the group which is of the mutrafeen 56:45 that group which lives it up on others' labor; 37:66 such rizq may satisfy hunger but will do nothing for the development of humanity.

Zikriya A.S.

The Qur'an has mentioned Hazrat Zakariah as one of the prophets belonging to the Bani Israeel 6:85; talk about him appears in surah Aali Imran, 3:37:40 surah Maryam 19: 2-15, and surah Ambia 21:89-90 : the ayats mention that he was old and his wife could not conceive; but the capability to give birth to a child was created in her 21:90 and hazrat Yahya as born to Hazrat Zakariah; he was the patron of Hazrat Maryam (Mary): 3: 37. Loqa's Bible says that during the reign of king Herodis of Yahudia, this was the name of an astrologer and his wife was from among the descendants of Haroon and was named Alyashba; they had no child as Alyashba was infertile.

*Muheet

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The Torah (Old Testament) mentions a prophet named Zakariah; a very big official of the Jews was called nabi (prophet) which was translated as astrologer. but the Qur'an's concept of a prophet is entirely different from this; and the Qur'an has counted Hazrat Zakaria as one of the prophets.

Zain, kaf, waw

Zaka al maalu waz zar-oo yazku: zukuwwa wa azka: for the crop or animals to grow : to develop: to increase: aza zakkahu: God developed the wealth; increased it; zakar rajuluh: the man became well to do ; his capabilities flowered; his life bloomed *.

Therefore, the basic meanings of zaka are to develop, increase, grow and such; Raghib has stated this ayat in support: falyanzur ayyoha azka ta'aama: 18:19 see as to which food is halal (permitted) and gives good result; and which has the better capacity for nutrition.

Az zakaat means to develop; to grow; to increase; to bloom; * it also means purity; probably in order to let the trees grow properly you have to pare the branches etc; but these are not its basic meanings; in the Qur'an itself, in the same ayat, azka and at-har have been used separately: as azka lakum wa at-har: 2:232 here at-har is for purity and azka for development; pakeezgi (purity) is a negative trait; i.e to stay away from impurities; but zakaat is a positive virtue, that is to bloom, to grow, to increase; the Muheet with reference to Baizaai writes that the meaning of azikki is to grow with betterment;

*Taj and Ibn Qateebah (alqartain vol.1 page 62)

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one who develops from one age to another with capabilities; ardun zakiyyah: means green land which is very fertile and has lot of growth; azka means anfa : very beneficial ** zaka means the figure which is a zauj (pair) **.

Surah Kahaf says that God will grant them a son who will be more capable than their first son: khairan minhu zakaat: 18:81 nafsan zakiyyah: 18:74 means a good youth, a well developed young man; at another place it is said: ghulaman zakiyya:19:19 in surah Shams, dassaha has been used as against zakkaha: 91:9-10 tadsiyatun means to bury : to bury someone alive 16:59 to curb his development as such tazkiah would mean to remove all negatives that may be hampering someone's progress and to facilitate his development.

The Qur'an says aqemus salata aatus zakaatah at many places; the truth is these are the two pillars of the Islamic system: for the meaning of aqamatis salaah see heading saad, laam, waw: that will inform you that its meaning is to establish a Qur'anic system and by establishing which the individuals of society can reach their destiny; the question is what then is meant by establishing a Qur'anic society? The purpose is to eetai zakaat i.e. to give zakaat; zakaat means development: i.e. to provide the human race with the means for growth or development: this development or growth includes both aspects, the nurturing of man's corporeal being and the development of his personality: sura Hajj says: allazeena inn makkannahum fil ardi aqamussalata wa aatus zakaat: 22:41 this is the group (the group of momineen or Believers) who when given power will establish the system of salaah and eetai zakaat: (i.e. they will establish the system of collective prayer and giving zakaat); in other words the duty of the Islamic state would be to eetai zakaat or give or provide sustenance or means of growth to others in their society and the human race at large;

*Muheet and I Ibn Faaris

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at another place it is said that momins are those who: hoom lizzakaati faa-ilooh: 23:4 i.e. those who strive for zakaat (sustenance for the human race);

Now the question that arises is, how will the Islamic state fulfill this great obligation? Obviously, to begin with, for this purpose all factors of production must remain with the state so that it can distribute rizq according to people's needs; and secondly, the individuals keep open (available) all that they earn above their needs, so that the state can take whatever and whenever it finds it necessary for eetai zakaat; for this purpose, the Qur'an has not fixed any amount; all that is intended is to fulfill the need: so much so, it has been said, that anything and all above one's needs can be taken away by the state: see 2:219 seen from this angle, the entire income of such a state is geared towards eetai zakaat (or fulfilling the needs of society's individuals).

But this sort of Islamic system can be established gradually; until the time that it does come into being, individuals will give, in today's fashion, donations: or emergent taxes will be imposed; the Qur'an has used the term 'sadaqaat' for them; commonly we believe sadaqaat and zakaat to have the same meaning; so much so that the avenues of spending of sadaqaat by the Qur'an 9:60 are also taken to be avenues for spending zakaat; but the Qur'an has used them for different meanings.

These explanations also make clear that these are not simply individualistic matters but they are the departments of the state; individually whatever one gives someone will be 'khairaat' or dole; in an Islamic society there is virtually no need of khairaat or charity because providing for every need becomes the duty of the state; whatever the government takes is not a state tax and zakaat is not God's tax; this dualism of God and the sovereign is a product of Christianity;

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There is no place for this dualism whatsoever in Islam; in a state which is established for implementing God's laws, everything that is given to the state is given to God; for details see headings rah, beh, beh, nuun, feh, qaf, and saad, daal, qaf..

Surah Najam says: fala tuzakku anfasakum huwa aalamu bimanit taqa: 53:33 do not decide on your own that your nafas is being purified (that your personality is being developed); the criterion for that is God's law: and that law is that : allazi yu'ti maalahu yatazakka:: 92:18 he who gives his wealth) for the development of others) has his nafas purified; that is : mun aataa wattaqa: 92:5 he who gives and has taqwa; for him the path becomes easy 92:7.

Zain, laam, feh

Az zalaqu wa zulfa a zulfah: nearness: Rank or grade: az zulfah: the part (big or small) of the initial night : the plural is zulf; al mazalif: stairs which take a man closer to his goal; this has both connotations , of closeness and stages or grades (darajah also means steps which take a man upwards); zalafa ilaih: he came closer to him; azlafah: brought him closer : gathered him; Ibn Faaris says it basically means to go forward in order to be closer: * Raaghib says zulf means the stages of the night: ** the Kitaabul Ashqaaq says Az zulfah means stages.

The Qur'an says : falamma ra auhu zulfah: 67:27 when they find it near; surah Saba says tuqarribukum indina zulfa: 34:37 which brings you closer to us in stature; surah Shoora says: wa azlafna summal aakhireen 26:64 and we brought the others closer to us over there; surah Hoodh says: aqimis salata tarafin nafaari wa zulfa minal lail:11: 114 that is,, both ends of the day and some parts of the night; (see also heading daal, laam , kaf and tha, rah, feh).

*Taj **Raghib

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Zain, laam, qaf

Zaliq: yazlaq: zalaq: zalaqa: to slip: to waver: to move from one's place; az zalaq: smooth floor on which one may slip; which has no plant; az zalqah: smooth rock; mirror; * surah Kahaf says: fatusbiha saeedan zalaqa: 18:40 it can become a smooth and plain field which has no vegetation whatsoever ; can become smooth and clean like a mirror; azlaqa fulanan bibasirih: looked at him with sharp (angry) eyes; stared at him as if he will dislodge him from his place with his eyes; * surah Qalam says about the kafirs: li yuzliqoonaka biabsarihim: 68:51 they look hard at you as if they will dislodge you from your place (deter you) with their very eyes;

Zain, laam, laam (zalzal)

Zal: zalil: mazillah: to slip: to waver: almazillatu wal mazallatuh: the place from which one slips; azallahu: 2:36 persuaded him; azallah: slip; that is, to move from one's place or stance; the Qur'an has used this word opposite sabat 16:94 (which means stability) ; Ibn Faaris says any word in which there is laam after zain means to move (from one's place): that is, to waver, to change one's opinion, or to make an error; Raaghib says zallah means a slip which is unintentional ; istazalla: to decide to persuade someone to move him from

his stance or place 3:154 ; zalil also means to transfer from one place to another; qausun zalla-u: the bow out of which the arrow shoots very speedily.

Zalzalah: means to move or shake something very fast or move it from its place**zalzal: yuzalzil: zalzalatu wa zilzala: shook it ; **iza zulzilatil ardu zilzaalaha:99:1 when the earth will be shaken as it is shaken.

*Taj Muheet, Raghib **Taj

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Az zalam: az zulam: the wooden part of the arrow which does not have feathers at its tail; plural is azlaam; Ibn Faaris says it means basically to be slim and smooth; the azlaam also meant the arrows which the Arabs used in the period before Islam to carry out predictions or to foretell fate; three types of the above mentioned arrows were put into a bag: on one they used to write af- al (do) , on the other la- taf- al-do (do not do) and the third one did not have any writing; when a man intended to do something, he used to come to the priest and tell him to find out whether he should carry out what he intended to do or not: thereupon the priest as per his practice used to take out the arrows and tell him according to what was written on the arrow: if the vacant arrow was picked then they would pick again: some people used to keep such arrows with themselves and used them when this sort of need arose; * these arrows were also used for making draws and to divide the meat of the animals (in gambling) 5:3 (for draw see heading qaf, laaf, miim); the Qur'an stopped them from all these practices: because in this way man instead of deciding according to his intellect and understanding leaves himself at the mercy of pure chance: this brings him down from the level of the stature of humanity: the Qur'an develops a man's intellect and insight and understanding and teaches him freedom: thus it prevented him from all of this which stultifies his intellect and his freedom of choice; the Qur'an gives him full freedom (while remaining within the bounds of God's laws) to exercise free will for deciding about his individual and collective affairs; but today our condition has deteriorated to such extent that obtaining predictions about luck or unluckiness has become common; nations which are on the downfall not only give up their efforts but also leave the exercise of their intellect and reason and suffer the ignominies as a result; a momin knows fully well that he is a living being not a dead star: he does not depend on chances or coincidences, instead, he makes them subservient to him.

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Zain, miim, rah Zamr: sound : aza

zamaratu wa almizmaar: flute; zamara yazmuru wa yazmiru zamra: to play the flute. Az zumrah: the plural of which is zumr: scattered army or party; because no group is free from din * or to gather them together usually a bugle is used; Raaghib says it means a small party.** The noble Qur'an says waseeqal lazeena kafaru ila jahannama zumara: 39:71 those who have adopted the path of denial will be taken to hell, group upon group (the word zumr seems to connote small groups); ** Ibn Faaris says it has two basic meanings 1) the paucity of something and 2) sound.

Zain, miim, laam

Az zameel: the man who sits atop the camel; also your companion who helps you while traveling; zamalahu: yazamiluhu: zamla: he made him ride behind him or made him sit on the (camel's) howdah beside him; az ziml: load ; izdamalil himl: he lifted the entire load in one go; almuzaamalah: for riders of the same weight to ride a camel on both sides or to load the same sort of loads on the camel.

Two riders sit on a camel usually: in such cases it is seen that the two riders are of equal weight and mental level too so that they have not only physical harmony but psychological harmony too; if their weights are different then the camel as well as the riders too may feel uncomfortable: and if they are not psychologically harmonious then the journey will be hell for them; the bed leader of the caravan is one who is capable of selecting good zameel.

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when the the Qur'anic system was revealed to the God's Prophet SAW, the most important duty before him was to adopt the zammeelana way (i.e. to select companions who were psychologically in tune with him); because such a great system's success depended on selecting the right individuals; this was the duty towards which his attention was drawn by saying: ya ayyohal muzammil: 73:1 ; thereafter the tazmeel (selection of companions) done by the prophet SAW was unmatched in man's history up till now. Izdamal:. Tazammal waz zammala fi siyaabehi: also means that he wrapped himself in his clothes; so almuzammil would mean someone who is careless in his affairs and is slack in his work**; obviously in ya ayyohal muzammil this meaning can not be taken although it is a matter of surprise that a linguist like Raaghib too has said that it means O, one who is careless in his affairs and slack in his work**; Ibn Faaris has said the root means one who bears the load; along with it he has also said that az zumayl means a person who when more misfortune befalls him wraps himself in his clothes closely and becomes a bundle of clothes; and almuzaamala means to load a camel with equal weights on both sides; this way almuzammil would mean one who is very careful but eager while performing tazmeel ; az zml also means load and izdamalil himal means he loaded the entire load at once *; in this way, muzammil would be he who lifts the load of prophet hood very well; Kashaff says with reference to Akramah, that ya ayyohal muzammil means O, who lifts a great load (work); Tafseer Almu'aani says it means the bearer of the burden of prophet hood and its responsibilities; Tafseer Khazin also supports it; Tastari says in his Tafseer that almuzammil is one who has adopted the color of God (which is the extreme form of closeness to God) ; Tafseer Fatahul Qadeer (Shokaani) says it means muzammilu bil Qur'an or one who bears the load of the Qur'an: one who contains the Qur'an; Qurtabi also has given this meaning and has attributed it to Hazrat Abbas;

*Taj **Raghib

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however, when the Prophet Muhammed was called ya ayyohal muzammil then it is a reference to his great chore of prophet hood the purpose of which was to bring a great revolution with the help of the group of momineen.

Some think that muzammil is a word which has come from mutazammil.

Zain, miim, heh, rah

Az zamharir: intensity of cold; it also means the moon; * iz meharal yaum: the day became very cold; iz maharal wajah: the face was badly distorted and the teeth were showing.

The Qur'an says about the heaven (jannat) : la yarauna feeha shamsaw wala zamharira: 76:13 there will not be intense cold or intense heat i.e it will not be very cold or very hot (or will be temperate); as it were, almuz mahirru means a man with laughing teeth*; probably has come due to the teeth chattering in the intense cold; izmaharratil kawakib: the stars shone : when it is winter or cold, stars sparkle brighter ;

Zanjabeel

Az zanjabeel: means ginger; the Arabs thought it to be a very fragrant thing; **the Muheet thinks that it was originally a "Persian word shankabeel which was Arabized; *** (the word is actually shankabeer).

The Qur'an says kaana mizaajoha zanjabeela: 76:17 it will be a mixture of ginger; for details see heading miim, zain, jiim.

Zain, nuun, miim

Ibn Faris says zanam means basically to hang a thing onto another; to latch onto another thing.

*Taj and Muheet **Taj ***Muheet

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Az zaneem: a man who does not belong ancestrally to a tribe but is with that tribe; * lineage had great importance with the Arabs; obviously then a man who was not of a tribe due to being a descendant but cursorily attached to the tribe, inherently was demeaned; as such az zaneem meant a mean man who was known for his mean ness and wickedness*; az zunmah: a tree which has no leaves*; the Qur'an has used the word zaneem in 68:13.

Zain, nuun, yeh

Zana: yazni: ziniyan wa zina: he fornicated **: had sexual intercourse without a proper wedding; the Qur'an says wala taqrabuz zina: 17:32 do not even go near zina: that is, not only abstain from zina itself but do not also go near anything that has to do anything with zina; surah Furqaan says: wala yaznuun: 254:18 do not commit zina; az zaani: the man who commits zina; az zaaniyah: 24:2 a woman who commits zina; both of them are to be lashed a hundred times as punishment 24:2; although if the woman is now married and in the past was a slave girl (according to the custom prevalent in the era of Jahiliat i.e before the advent of the Qur'an ***) then the punishment is halved; 4:25 because to expect from a slave girl who is brought up in an atmosphere of low morality a conduct or character that is expected from a girl of good upbringing is not just; this gives us an idea

of how deeply the Qur'an views moral conduct of the humans beings and makes appropriate allowances.

The punishment of stoning (or rajm) is not found in the Qur'an.

In our times there has been intense research as to what effect does sexual relationship have on the rise or fall of nations; and to what extent the nations which do not respect the celibacy (before marriage) of its men and women descend down to socially; on this subject those who are interested can refer to my book Letters to Saalim vol. iii.

*Taj *Taj and Raghib ***The Qur'an did away with the very institution of slavery. Details can be found under heading miim, lamm, kaf.

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zahad: (fee wa un): yazhad: zuhda: not to have a liking to: turn away; * to avoid something and give it up; * the verb is zaahid; surah Yusuf says that his brothers (who were traveling with the caravan, sold him for a petty price ; because wa kaanu feehee minaz zahideen: 22:20 they did not have much interest in Hazrat Yusuf; az zaheed: little and insignificant*; Ibn Faaris says it means the paucity of something; az zaahidu was zaheed: impolite man: man with bad manners: a man who eats little * the Muheet says that zuhd means to stop leaning towards something; stop liking something.**
Zuhd or zahid, in the meaning which is commonly understood by us(i.e. puritan), appears nowhere in the Qur'an; this is a term of tasawwuf in which giving up this world has great importance; this is a concept against the Qur'anic teachings; (tasawwuf itself is a stranger as far as the Qur'anic teachings is concerned); according to the Qur'an, man must conquer the world (subjugate it) and enjoy the pleasures of life within Qur'anic bounds; the Qur'an says clearly : ask them who declares their bounties as haraam which have been created by God for His bandey (slaves)? 7:42 momin only avoids things which God has forbidden; otherwise he brings all other things of this world into use and benefits from them.

Zain, heh, rah

Az zahrah: az zaharah: plant: the plant's flower; some say that a flower in bloom is zahrah; az zahratur minad duniya: the greenness and freshness of this world; the beauty; the means of adornment; 20:131 az zuhrah: whiteness *; beauty; brightness; az zahriyyaat minal ayyam: the days of spring**

Ibn Faaris says the basic meaning of this word are beauty, light, and cleanliness.

*Taj **Muheet

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Zain, heh, qaf

Zuhuq: the Muheet says it means to come out with difficulty; zahaqatin nafs means he died with difficulty (that is, his breath went out or he breathed his last with difficulty) ; az ahiq: plump animal, also an animal which is very weak; az zahuq: means deep well as well as the road between two lofty mountains**; but whether with difficulty or speedily (easily) , it does mean for something to get out; **Ibn Faaris says it means to move forward, to pass away, or to surpass; zahaqatir rahilatan zahuqa: the camel went past the horses; zahaqas sahmu zuhuqa: the arrow went past the target; zahaqat nafsuh: he died; the breath left him**; tazhaqu anfasahim: 9:55 their life went out of them; az zahiqu: a defeated man** almurhaqu: the victim of a murder: the murdered one; zahaqas shaiyi: something was destroyed: was depressed**

The Qur'an says about baatil (falsehood): faizi huwa zaahiq: 21:18 every concept that is against haq (the truth) creates destructive results and remains unsuccessful; gets defeated; wa qul ja'al haqqu wa zahaqal baatilu innal baatila kaana zahuqa: and say that haq has arrived and baatil is banished: in fact, baatil is destined to be banished; here zahuq means zaahiq but with some exaggeration; baatil stays till the haq (God's constructive program) does not arrive; once it comes the baatil is defeated and is wiped out ; it does not have the capacity to stay in front of haq or to face haq; for more details see headings hah, qaf, qaf, and beh, tha, laam.

Azhaqatul inaa means I turned the pot over***; Raghīb says zahaqat nafsuhu means his breath parted or he died of sorrow ***.

Zan, waw, jiim

Zauj: two things which make a pair; like a pair of shoes; or are opposite each other but make a combination nevertheless like night and day; they are called zaujaan;

*Muheet **TAaj ***Raghīb

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and each one of them is called the other's zauj; zauj actually means that which makes a combination with it or pairs with it; as against individual or alone; as such zauj also means a person who has no companion or pair; either like it or unlike it; zaujash shaiya bish shaiyi : it means that he paired a thing with something like it; wa izan nafusu zuwwijat: 81:7 when every man will meet his counterpart; zawwaj-nahum bihoorin een: 44:54 they will be made homogenous with Hoor een: i.e. be made companions: for the meaning of Hoor see heading hah, waw, rah: everything of a homogenous variety is called azwaaj; * uhshural lazeena zalamu wa azwaajahum 37:22 gather together the oppressive parties and their ilk; likewise it has appeared about the dwellers of jannat that lahum feeha azwajum mutah-hirah: 4:57 it not only means virtuous wives it also means companions with the same pure thoughts; in a jannati (heavenly) society there is a homogeneity of virtuous thoughts; since such a society will also have men and women, therefore the concepts of husbands and wives; note that in the heaven like society that will be formulated in this world, the relationship between man and wife will have the bearing of progeny as the supreme purpose (not just pleasure seeking); but such relationship between man and wife is found nowhere in a celestial heavenly society, the connubial; bliss between man and woman nor of the bearing of children, as such the zaujiyat between men and women there will be companionship ; the fact is that whatever

bounties of heaven have been described in the Qur'an are allegorical and they can not be conceived according to the laws here; we are quite unable to understand the facts about that place at our present level of intelligence.

Because of these meanings, the species of everything is called zauj; * azwaaja minhum: 20:131 means people who are of different kind but of the same species; or things of many kinds but of the same ilk; kum anbatna feeha min kulli zaujin karim: 26:7

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means We created many different things of a good quality; at another place it is said: wa aakhiru min shaklihi azwaaj: 38:58 it means similar types of various punishments; waman kulli shaiyin halaqna zaujain: 51:49 also means that we have created things which are zauj to one another; either similar or opposite; for example the sky is the zauj (pair) of the earth; they together make a pair or combination; winter is the zauj of summer; and a shoe is the zauj of the shoe of the other foot; zauj also means whose companion is unique; the word can be used for either one of them; for both it is said zaujaan.*

Izdawaj: tazawaj: to make two parts go together or rhyme words together; or for two problems to be related to each other; zauj: plural azwaaj: companion; friend; *zauj: plural is azwaaj: means husband or wife, either one: the husband is the zauj of the wife and she is the zauj of the husband; *** one complements the other; this is conjugal life; the Qur'an has termed them each other's clothes(covering) ; see heading laam, beh, siin 13:38 in it azwaaja means wives; tazawajtu imra'ah: means I married a woman.

If it is to be seen what conjugal life is in the eyes of the Qur'an it will suffice to understand tazawwajahun naum, the sleep merged into the eyes*** thus is the way a man and his wife are, like the sleep merges with the eyes; see heading nuun, kaf, hah; the wives in a heavenly society on earth will also be pure of heart and soul and good companions in the journey of life; the Qur'an has described their characteristics in the Qur'an at different places; as far as the celestial heaven is concerned, we have mentioned above and in detail in heading jiim, nuun, nuun that we cannot have any idea about it at our present level of understanding;

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so we are unable to say what will be the condition there; but nobody can deny the fact that a homogenous (one who jells with) companion is bliss.

Zain, waw, daal

Az zaad: something which is more than the present need and which is saved for another time* it means food whether for the present or future; especially the food which is saved for a journey***; almizwaad: tiffin carrier; ** zawwattuhu tazweeda: I gave him food for the journey (zaadi rah); tazawwad:** he took along the food for the journey.

The Qur'an says in respect of Hajj: watazawwadu: 2:197 arrange for your food before embarking on a journey; (do not just up and leave); because fainna khairaz zaadit taqwa: 2:197 when you take food along for the journey, you will not be dependant upon others; Ibn Faaris says with reference to Khalil, that tazawwad means to take something good from one place to another.

Zain, waw, rah

Az zaur: the upper part of the chest where the bones confluence; a visitor is also called az zaur; zartuhu: I bared my chest before him; met him; az zaur: az ziyarah: al mazaar: to meet; to sight see; az zaur also means the bent chest which leans on one side; al azwar: one who has a chest which is crooked or bent; he who leans his chest to one side more than the other while walking; one who looks from the side of his eyes; the word means to lean to one side; also means to move to one side from the right path; Ibn Faaris says it means to lean to one side and to move to one side; surah Kahaf says tazawaru un kahfihim: 18:17 the sun rises moving to one side from their cave ; i.e. does not shine directly into their cave;

*Raghib **Taj ***Ibn Faaris

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zawwar unhu: he shifted or moved away from it; this leads to az zuur meaning a lie; hablun lahu zuur: a rope which is twirled * surah Hajj says: wajtanibu qaulaz zuur: 22:30 commonly it means avoid artificial talk or lies but it actually means a deed that is removed from the right path; every step a man takes away from the right path (siraatun mustaqeem) would fall under zuur; Islam is the name of a movement; but this movement is not without a goal and man has the option to take any path that he wants, good or bad; it is a movement towards a certain goal; and therefore, there is no room for zuur in it; the next ayat explains it: hunafa'a lillah: 22:31 turn away from all others and move towards the path determined by Allah; ghaira mushrikeena behi: 22:31 do not adulterate it with any other thought, emotion, or leaning; this has been said also in surah Furqaan: zulman wa zaura: 25:4.

Kalamun muzawwar: fabricated talk and a pack of lies; zawwarsh shaiyi: means to mix with lies to garnish a thing; tazweer means to remove zuur, therefore it means to correct (islah); Ibnul Airabi says that to improve a thing whether it is good or bad will be called tazweer**: to mean meet, this root has been used in 102:2 where it is said: hatta zurtumul maqabir: till you meet your graves.

Zain, waw, laam (zain, yeh, laam)

Zaal: yazulu wa yazaal: zawala: for something to be lost gradually: to change: to be depressed: to move to one side: to be removed: to go afar: to be parted: to desist: the Qur'an has used this word opposite amsaka 35:31 which means to prevent: that is, innal laha yumsikus samawati wal ard un tazula: verily God's law is holding the sky and the earth so that they do not move from their places; do not leave their celestial places; zayyal: to separate *

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*Taj, Muheet, Raghib **Taj

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la yazaloon: 2:217 they will always be in this state; that is, they will never desist; fazayyina bainahum: 10:28 we will separate them; lau tazayyalu: 48:25 if they had separated.

Raghib says zawaal means a movement which is proven but later it is not stable i.e. it would have moved.

Zain, yeh , the

Zait: 24:35 olive oil; zaitoonah: 24:35 an olive tree; or its flower * * 80:29 it is considered to be a very useful and beneficial tree ***.

The Qur'an says wat teeni waz zaitooni wa toori sineena wa haazal baladil ameen: 95:103 here az zaitoon means a mount named zita which is in Palestine; ****Hazrat Isa or Jesus was born there; and at-teen is the place where Hazrat Nooh or Noah got his prophet hood: the Qur'an has said that Hazrat Noah's message and that of Hazrat Isa, and that of Hazrat Moosa and of Hazrat Muhammed SAW are all messages from God .e. celestial invitations (to worship God alone) and spoke of the ultimate truth : laqad khalaqnal insaana.....95:4-6.

Zan, yeh, daal

Zaid means to develop; be nurtured; to grow and bloom : that is, to increase; zaadallahu khaira: and zayyadahu means to give more or increase; ** izdaada : izdiyaada: to grow more or to make more***.

Surah Raad has used izdiyaad opposite ghaiz: 13:8 ghaiz means to decrease or go inside or to be absorbed; surah Yunus has used the word ziyadatun: 10:26 and in 50:35 the word mazeed: that is, the addition that is made after the completion of a thing; surah Aali Imran says: summaz daadu kufra: 3:89 it means to grow more or increase.

*Raghib **Taj ***Muheet ****Lataiful Lugha has mentioned it as Jabalash shaam.

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surah Ahzaab has mentioned Harat Zaid: 33:37 this is the only companion of the Prophet SAW who is mentioned in the Qur'an; he was the son of Harasa and the Prophet's beloved, adopted son and servant who was married to the Prophet's cousin Hazrat Zainab. For Az zaad see heading zain, waw, daal.

Zain, yeh, ghain

Zaagh:Yazeegh: zaigha: to lean to one side; zaaghatis shams:the sun started setting* Raghib says that although Zaal, maal, and zaagh express almost the same meaning but zaagh means to move away from the right path towards the untruth: *the Muheet with reference to the keys has said that wherever the Qur'an has used the word zaagh it has meant to lean to one side; excepting zaaghatil absaar: for it means the eyes to be opened wide or to remain open (in wonderment) **.

The Qur'an says: alamma zaaghu azaghallahu qulubahum : 61:5 when moved away from God's path, then the law of God or nature made them lean towards that very path (to which they had deviated).

This ayat reveals a great truth; generally it is said that guidance or going astray is controlled by God (is in His hands); He can guide whoever he wishes and lead whoever he wants astray; he seals the hearts of those who are to be led astray etc, etc; this concept is totally against the teachings of the Qur'an and the law of nature; the Qur'an says that a man has been created with the right to act as he wants; he decides for himself whether to

go on the right path or otherwise; the type of decision he makes him subject to corresponding laws; if he take the wrong path then all his capabilities traverse the wrong path and are destroyed; yu'faku unhu min ufik: 51:8 only he who wants to turn away from the right path (haq) or the truth is turned away; it is not God's law to coerce someone to adopt the right path if he wants to take the wrong path;

*Taj **Muheet

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or if a man wants to stay on the right path then he is not turned away from it; only those who want to adopt the crooked path have their hearts turned crooked; here the initiative is in man's own hands; God's law only follows him; like a man's decision, so is God's law; for instance, if you close your eyes, it will become dark; if you open your eyes you will be able to see light.

Surah Najam says about the respected Prophet SAW: ma zaaghal basaru wama tagha: 53:17 your sight has neither moved away from the truth nor has it crossed the limit: here ma tagha has made it clear that although a prophet's knowledge is far greater than any other human being, it is still limited in comparison to God; it can not cross the limits set for it by God; surah Saba says : waman yazigh minhum un amrina: 34:12 here it means to disobey an order.

At the time of the chaos during azxaab (collective punishment) zaaghatil ansaar has been used; 33:10 it either means that at times of fear one's eyes do not stay at one point, or as the Muheet says, it means that the eyes remained lifted (out of fear or wonderment); in any case the purpose is to describe a condition of fear.

To change one's stance towards somebody, these words have been used in 38:63 and zaigh meaning crookedness, leaning towards baatil (falsehood) in 3:9 : that is, instead of concentrating and be stolid on the point described by the Qur'an, to move away hither or thither; to turn somewhere else; to follow one's wishes and desires and leanings; this is a very destructive attitude; the right path is that no matter what our hearts and minds lean towards, we should never digress from the Qur'an; whatever the Qur'an says is haq (the truth) not what our leanings are; any one who goes to the Qur'an with preconceived ideas with the intention of getting confirmation of those ideas from the Qur'an, can never find the right guidance from the Qur'an.

*Taj

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To get the right guidance from the Qur'an, the comprehension should be blank, that is, there should be no preconception; this is the reason that the Qur'an has described zaigh as the opposite of guidance; 3:7 for more details see hah, kaf, miim.

Zain, yeh, laam

See heading zain, waw, laam.

Zain, yeh, nuun

Az zeenah: the thing which is used to adorn something; some say that something to look good is also called zeenat; zayyan: to adorn something; to make something more beautiful *; Iblees had said la zayyenanna lahum fil ard: 15:39 I'll make the earthly life appear so attractive to Man that he will make it his life's destiny; that is, his concept of life will become entirely materialistic; iz zayyan: to be adorned or beautified; 10:4 yaumuz zeenah: 20:60 the day of adornment; the day of make up; holiday; the day of celebration; the tale about Bani Israeel says at one place: auzaara min zeenatil qaum: 20:87 that is, those things with which the qaum used to adorn itself; at another place is said huliyyihim: 7: 148 that is, their jewelry.

The Qur'an not only considers the utilitarian aspect but also the aesthetic aspects; that is why it not only allows man to add to his beauty and to that of the universe but virtually orders it; khuzu zeenatakum inda kulli masjid: 7:31 adopt beauty and adornment in Our worship; those who look askance at the aesthetic angle of life have been chided by saying: harrama zeenatil laahil lati akhraja li-ibaadehi: 7:32 tell them, who can declare as haraam those things which God has created for adornment? He has not confined adornment to any definite circle, but said: inna ja'alna ma ilal ardi zeenatal laha: 18:7

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whatever is on this earth can be used for adornment; nothing is forbidden on this earth; although it must be borne in mind that these things should not constitute the purpose of life; 18:46 they should be used for helping in attaining the real objective; in short, there is no bar in enjoying the adornments of life but whenever they seem to clash with the laws mentioned in the Qur'an then those adornments should be sacrificed for upholding the Qur'anic values; this is the crux of the Qur'anic teachings and the main aim of the Deen. The Qur'an has said (in the context of purdah or veil) that when men and women go out (in the streets) they should not allow their eyes to be bold or unbridled; 24:30 and the women should: la yubdeena zeenatahunna illa ma zahara minha: 24:31 not highlight or pronounce their beauty excepting which things they can not help; here adornments mean things which women use for beautification ; for instance jewelry etc; this seems to be supported by the next ayat where it is said: wala yazribna bi-arjulehinna liyu'lama yukhfeena min zeenatihinna: 24:31 they should not step hard on the ground so that whatever they are hiding among their adornments be made obvious; by stepping hard on the ground the jewelry like chaagal etc make a noise and become obvious; as far as the adornment of the upper part of the chests (breasts) is concerned, it has been said that they should cover their chests with dupattas (a cloth that shields the chest); 24:31 or put on jalbaab: 33:59 the same sort of cloth as the dupatta ; that is, they should not exhibit the things of their adornment although if it is done in front of men in their household then there is no harm 24:31

Sexual urge is not like the pangs of hunger which arouses on its own; this emotion is aroused on instigation too; the Qur'an prevents such causes as are instrumental in arousing this urge ; the biggest instigation is for a woman to exhibit her adornment in front of other men; it is forbidden by the Qur'an.

Siin

This letter appears in the beginning of a muzaarih; in Arabic the verb muzarih contains both connotations, of the future tense and present tense; when it appears at the beginning of a word then only the future is taken; as for example; sa yaf-al: he will work; siin usually gives the meaning of the future tense; but near or distant future are other matters; some say that it holds the connotation of infinity; as saya qulus suhafa-u : 2:142 these fools will continue to say that....some even say that when it appears with some verb which promises something then it holds the meaning of stressing the point as fa yasfi kahumul lah 2:137 Allah will surely be sufficient for you, against them.

Siin, alif, laam

Sa altuhush shaiya: means I asked him for thing; sa altuhu unish shaiyi wabehi : means he was questioned about that thing; fulfilled his need; as sa-il: one who asks for; needy* al masa latah: need**.

The Qur'an says amma saa ila fala tanhar: 93:10 do not scold the needy (thinking him to be lowly) .

Surah Rahman says yas aluhu mun fis samawati wal ard: 55:29 everything in the universe is asking God to fulfill its needs; everything is dependant on His system of sustenance for its development;

*Taj **Muheet

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surah Sajdah says about land and its produce: sawa-un lis sa ileen: 41:10 it should be kept open (or available) for all needy; it is a fountainhead of human rizq (sustenance) and it should be available to all; not that some should raise a barrier to it and consider it their property; God has Himself provided everything which is necessary for human life; wa aatakum min kulli ma sa altumuhu 14:34 this is His system of sustenance (Raboobiyyat); therefore, to consider it private property is a big crime.

To mean to ask one another, surah Nabaa says: amma yata saa aloon: 78: mas a loon: 37;24 who are questioned; surah Taha says : qad ooteeta su laka ya moosa: 20:36 here suul means need: demand ; your demanded thing.

Sawaal basically means need; when we question somebody then too we have the need to know something; the Qur'an has to be viewed carefully to determine where the word means to demand and where to question.

Siin, ali, miim

Sa im: uasaam: to become tired of; asaama: he tired me out; * he bored; some say that saam also means laziness **; la yas amal insaanu min dua ilkhair: 41:49 man does not get tired of demanding wealth; his demand is not just for fulfilling his needs but for becoming better than others; and thus demands never cease; hatta zurtumul muqaabir: 102:2 till he reaches the grave; surah Baqarah says: **wala tas amu un taktubuhu: 2:282 do not be tardy in writing down a loan (agreement) ; do not be frustrated or tire of it.**

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Saba

It was the name of the capital of a state which in the times of Hazrat Suleman (Soloman) was ruled by a queen; the Qur'an has mentioned the qaum, the state and its queen see 34:15, 27:22; the fertility of this land has been specifically mentioned and then its destruction by floods; they had built a very big dam for irrigating their lands and the flood was because the dam broke; in 1955, an American archaeologist had discovered some ruins in southern Arabia especially in the Yemen area; the name of his books Qataban and Sheba and the author is Wendell Phillips; the ruins throw light on the tale told by the Qur'an especially the dam and the destruction by floods because of it breaking. 34:19

As saba-a: means one who is in the liquor business; and saba al khamr means he bought liquor; * if the city was named with reference to this then the mind goes towards the Taakistan which were abundant there; but as subah also means long journey*; the Qur'an says they wanted that: rabbana baa-id baina asfaarina: 34:19 O, Lord, prolong our journey so that our trade increases; maybe the capital as named with reference to this; about Queen Saba and Hazrat Suleman see heading Suleman A.S.

Siin, beh, beh

Sabbahu sabba: delinked it; cut it; as subbu: to abuse; because it cuts relations between people ;**

As sibbu and as sabab: rope: long, strong rope, with the help of which one climbs a tree etc; or which is used to get to the bottom of the water;

*Taj and Muheet **Taj

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this led to its meaning the means through which one was reached; * a road too is called sabab; ** because it joins one destination with another; also relation; the relation of closeness; relative.

The Qur'an says: wa taqatta at bihmul asbaab: 2:166 their mutual relations will be cut off; the means and benefits with which they were linked will be cut off; surah Kahaf says: summa atba'aa sababa: 18:89 he then took another road .

Surah Hajj says: fal yamdud bisababin ilas samayi: 22:15 here it means steps, medium, or means; surah Almomin says: asbaabas samawaat: 20:37 according to the Taj, it means the steps or doors to the sky; Abu Zaid says it means stages; * and the Muheet says it means steps, ways, surroundings or doors * but the word 'means' is very composite; and the meaning too here seems more appropriate.

Surah Kahaf says: wa aatainaahu min kulli shaiyin sababa: 18:84 means goods and means; to mean to abuse, this root has been used in 6:109 where it is said that do not abuse the idols which the kaafirs worship, lest they retaliate and because of being unaware abuse your God; these were common practices in religious debates.

Siin, beh, teh

As subaat: sleep; actual meaning of the word are peace and tranquility; Ibn Faaris says these are its basic meanings; and since peace and tranquility meant a man rested and left whatever he was doing, it started meaning ceasing work or to cut it off *
Sabat: yasbut: wayasbitu sabta: mean, he rested; *

*Taj **Muheet and Raghīb

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Raghīb says that sabat means to leave business and to happen on a Saturday; to spend Saturday, to enter into the day of Saturday too**; sabatas shaiya means cut the thing off; as sabb: also means to shave off and shave off the head; almasbuut: a corpse or an unconscious man; also means the sick man who lies silently with his eyes closed*.

Yaumas sabb: the day of the week named Saturday; it is thought to be so named because on that day the Jews do not work;* 2:65 has used this word in these meanings; and to mean comfort and rest : 78:10 where it is said wa ja'alna naumakum subaata: made sleep the means to rest; in surah Furqaan too this has been used in this way and nushura has been used opposite it: 25:47 which means to walk, to scatter, to get up.

It is said that a group of Jews broke the pledge on Saturday; 4:154, 2:65 surah Airaaf says they used to catch fish on that day 7:163 in violation of this order (not to catch fish on Saturday) they were demeaned 4:27 and this ill fate came upon them because instead of all following one faith they had begun to differ: 16:124 this makes it obvious that when a system is followed then even the very smallest limit must be observed; the limit of not working on a Saturday is a very small limitation; but it tests the character; those who cannot resist such a small temptation, and try to make inroads into this limitation through various methods, how can they be expected to observe the bigger limitations? Character means self discipline and resisting temptation; by relating the event Qur'an means to highlight this very fact; (the azaab or punishment the Ban Israeel faced for violating this limitation is detailed in heading qaf, rah, daal; Hastings has, in his Encyclopaedia**, with reference to various Testaments, written that Sabat would start on Friday evening and lasted the whole of Saturday: during this time there were 38 other chores besides trading which were prohibited.

*Taj **Raghīb *** Encyclopaedia of Religions Ethics (by Hastings).

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Sin, beh, hah

Sabb means to swim; sabaha bin nahari wa fin nahari sabhan wa sabaha: means he swam in the canal: asbahu fil maa: made him swim in the water; as sawabihi: the horses who while running thrash their hands and legs like swimmers; as sabbbah: a good swimmer; a fast horse or camel too*.

To venture afar in the quest for earning a living is also called sabb: * to walk around is also called sabb: *** Ibn Faaris has said it means a kind of race; thus sabb means to strive hardest for achieving something; to strive the maximum; to make continuous effort; the Taj has described the dream of Ibn Shameel in which he saw that someone was explaining subhan allah for him and he is saying that haven't you seen a horse which seems to be swimming in his speed; that is, subhan allah means to go towards God with

speed and to remain steadfast in His obedience*; Raghīb has also said that sabh means to go very fast in water or air; then allegorically it was used for the stars in the sky; as sabih means to make haste in God's obedience; later the meanings expanded and it was also used for spoken or practical worship; **till now when subh means the beads of a rosary; although this is not common among the Arabs (Rosaries were used by Christians who probably borrowed it from the Buddhists).

The Qur'an says about the heavenly bodies: kullun fi falakin yasbihoon: 36:40 they are all moving in their orbits; about the Prophet SAW it is said: inna laka fin nahari sabhan taweela: 73:7 for you, the day's program is very extensive and you have to struggle a lot; about birds it is said: kullun qad alema salatahu wa tasbeeh: 24:41 each one of them knows his way in the air; although there are no landmarks; or each one knows how to go about it its business or each one is aware of its limits and the way it has to make a living;

*Taj **Raghīb ***Lataiful Lugha *****For salaah see heading saad, wa, laam.

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sabbaha lillahi ma fis samaati wal ard: 57:1 whatever is in the universe is engaged in ferociously in carrying out the program designated by God's laws; the things in the universe are instinctively tuned towards carrying out their programs; this is what has been described in the tale about Adam as the tasbeeh of the malaikaas: 2:31 or the tasbeeh of the thunder: 13:13 but a man has to use his choice in order to complete the program; so, it has been said to the momineen: sabbihuhu bukrataw wa aseela: 33:42 you be engaged in completing this program day and night; but what is this program? About it is said: fasabbih bismi rabbikal azeem: 56:96 to be busy in implementing God's laws, on which the entire universe hinges, in this human society; the struggle against the forces which create hurdles in this program is also called 'zikr and tasbeeh'; when Moses was going towards the Pharaoh he too said about this mission, kai nusabbika wa tazkuraka kaseera: 20:34.

The system which the Qur'an proposes for the momineen, places great importance on salaah or prayer; these are physical manifestations of that group's obedience to God; and they are manifested in the form of ruku and sajud (bowing and genuflecting); while doing this bowing and genuflecting a banda (or God's slave) agrees to obey and live according to God's laws and to spend his lifetime in implementing those laws in society; the words in which this agreement is made are also termed the tasbeeh of God; obviously if a person only says so but fails practically to do so, then these verbal agreements do not have more importance than rituals; the movements in prayer are the manifestations of a man's subjugation; if the action is not there, and only the forms are everything for a man, then the result is obvious, nil; to simply enumerate the names of Allah on the beads of a rosary is not what Qur'anic teachings aim at;

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tasbeeh, according to the Qur'an means to fully observe the laws of God with complete participation; Lissanul Arb says that tasbeeh means tanziah; also it is used for saying subhanallah, or prayer or zikr (mention) of God, praise of God etc; since the element of intensity is supreme in it, therefore, tanzia would mean to consider God very ardently to be far from any fault.

This root has the element of intensity and strength ; as such kisaan musabbah means very strong and tightly woven blanket; so fasibbah bismi rabbikal azeem would mean to adopt the traits of God with great intensity and to propagate them; Surah Saffat says that Hazrat Yunus was swallowed by a big fish; falau la innahu kaana minal musabbiheena lalabsa fi batanihi ila yaumi yubasoon: 37:143 if his word musabbihen had come from sabh, then it would have meant swimmer; but according to sabbah it means one who struggles with full might; this has the connotation automatically of struggling hard to get out of the fish's mouth at to swim ashore.

The same surah a liittle ahead says: wa inna lanahnu musabbihoon 37:166 We verily are one to struggle very hard in this path: these places too show that tasbeeh means intensity, strength, and to engage in implementing God's laws with speed.

Subhaana min kaza: is said at times of wonderment*; to mean distance is said: subhaan allahi umma yasefoon: 37:159 God is very distant (far away) from the wrong concept that they have about Him ; also subhaan means to be engaged in*.

*Taj

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Fasabbha analahi heena tumusuna wa heena tusbehoon: 30:17 you have to be engaged evening and morning in the duties fixed for you by God;

Siin, beh, tha

Sabt: this root basically means abundance in something and proliferation* Ibn Faaris says it means for something to be prolonged; it also means a tree which has one root but the branches are quite spread out; it also means family and descendants; as sabit: means grandson both from the maternal and paternal sides; this word is also used for a Jewish tribe; As- baat was a word used exclusive for the descendants of Hazrat Ishaq and qabaa-il for the descendants of Hazrat Ismail; the Arabs had kept this distinction to distinguish between the two branches of Hazrat Ibrahim's descendants with a single word; ** in the Qur'an too, the word Asbaat has been used for the qaum of Hazrat Moosa. 7:160 the Arabs used to call a non-Arab or Ajmi as sabt; as they used to call the Arabs as ja'd; The Qur'an has also used the word Asbaat for the descendants of Hazrat Yaqoob.:136

Siin, beh, ain

Sab-un : means the figure seven; some think that in reality the word was sab-uh which means a lioness; because she attacks even faster than the lion and the Arabs thought the number seven to be perfect;

As subuh: or As- sabah or as sab-u: means a wild animal 5:3 some think because the Arabs thought seven animals to be beasts but Raghīb says they are called sabah because their strength is complete and the figure seven was also thought to be complete** Lane, with reference to Baizawi, has written that the Arabs do not only mean seven by the word sabah but it is also used for as we say:

*Muheet, 88Taj – Sualbi has supported this in Fiqahul Lugha.

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‘several’ or many: sab-oon means seventy and sabame’atah means seven hundred; ** as we sometimes say twenties, fifties, hundreds and do not mean any fixed figure, or as we say ‘I have told you a hundred times’, it does not really mean an exact hundred, so the Qur’an says, inn tastaghfir lahum sabeena marrah: 9:80 it does not mean that if you ask for their pardon seventy times, We will not pardon them but if you ask for their pardon more than seventy times then We will pardon them, it means that even if you ask pardon for them several times, they will not be pardoned; sab-as samawaat: 2:29 that is, several heavenly bodies; we also say ‘across the seven seas’; 2:261 means several; mas-alul lazeena yunfeqoon amwaalahim fi sabeelil lahi kama salihabbatin anabt sab-a sanaabila fi kullin sumbilitin me’atu ubba.... those who keep their wealth open i.e. spend for the benefit of other human beings for them the wealth is like a seed which has seven saplings and there are a hundred grains in every sapling; obviously here sab-a sanabil means several.

The Qur’an says walaqad aatainaaka sab-un minal misaani wal Qur’anal azeem 15:87 see the word misaani in heading theh, nuun, yeh.

Siin, beh, ghain

As sabhag: vastness: expansiveness: width: sabaghas shaiyi subugha: for something (clothes, armor etc) to be long and hanging; as saabegha: the armor which come down to the knees or drags along the floor due to its length: its plural is saabeghaat: 34:11 asbagha sha’rah: he let his hair grow very long; shaiyun sabeghun: a thing in full measure or abundance; ***Ibn Faaris says this is its basic meaning; sabaghatin ne’mah: for the benevolence to be expansive and in abundance***the Qur’an says: a sabagja alaikum ne’a’mah;31:20 God endowed you with his benevolence in abundance and profusion.

*Taj **Lane ***Taj, Raghīb, Muheet

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Siin, beh, qaf

Sabq basically means to get ahead in a race; then it began to be used to mean exceed in everything; got ahead of him; sabaqa rasulul lahi wa salla abu Bakar: first Hazrat Muhammed SAW left the world and behind (after him) him, Hazrat Abu Bakar left the world;

As sabaw: is the prize which is given to the winner of any race or horse race.**

Istabaqal baab: 12:25 both of them leaped towards the door with each trying to go out ahead of the other; **

Muheet says if this word is followed by Ala then the thing which goes ahead or comes first is harmful and if it is followed by a laam then the thing is beneficial as in: sabaqat lahum minnal husna 21:101 pleasantness welcomed them from Our side and went forward to greet them;

Surah Naqarah says fastabaqul khairaat: 2:148 try to surpass one another in good work or work which is pleasant; psychologically it is believed that to get ahead is a motivating force in man; it is the catalyst of competition and the desire to get ahead is one which keeps a man busy no end; the Qur’an also makes concessions for this human emotion and wants to develop it, but the Qur’an changes its direction; it says instead of getting ahead

of others for personal gain, try to excel one another in things which bring happiness to others; this will not only satisfy your desire (to get ahead) but will also not create the chaos in society which would have occurred due to unbridled ambition.

In surah Hijr this word 'tasbiq' has appeared to mean 'yastakhir' (to fall behind); 15:5 and at another place mutaqqideen has appeared as against mustaakhirin: 15:24

*Raghib **Taj **Muheet

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Therefore, sabaqun istikhaaratun means the opposite of falling behind and the same as istiqdaam i.e. to move forward; surah Waqiah says: musbooqeen: 56:60 i.e. maghloobun: the one who is surpassed.

Surah Ambia says: innal lazeeena sabaqat lahum minnal husna: 21:101 this is taken to mean those for whom already Our blessings have come: i.e. God has already destined as to who will do good deeds and who will do evil deeds: this concept is against the Qur'an: the law which God has formulated beforehand is as to which deed will produce good results and which deeds will produce bad results; and thereafter He has given man the right to choose as to the sort of deed he wants to adopt (and get the result according to his deeds): the surah mentioned above therefore means that those who take the right path will have pleasantness (because the result of such deeds is such) and this thing has been predetermined: We have not merely adopted this principle simply for them.

Surah Hadeed says: saabequ ila maghfiratin mir rabbikum....57:21 try to outdo each other in going towards (asking for) your Rab's forgiveness.

Siin, beh, laam

Asbal: to hang; to leave; asbalal izaar: hanged the izaar; asbala dama'hu: let his tears roll: let the tears roll so that they roll out of the eyes; asbalatis sama'a: it started to rain heavily from the skies; as sabal: rain; but the rain which hangs from the sky and has not reached the earth yet; as sublah: rain on a wide scale; asbalaz zar-u: the ears began to hang in the crop; * therefore the basic meanings of this word are to hang, to leave and to elongate; (Ibn Faaris) as sabeelu wa as sabeelah: means path; a soft path where there is no harshness or travail; the distinct part of the path; sabeel is both masculine and feminine but as feminine its usage is more common; the plural is subul;*

*Taj

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Ibn Faaris says that because of the path going a long way (that is due to its length) a path is called sabeel; as sabilah minat turuq: the path that people traverse generally or on which they come and go for fulfilling their needs; traveler*:

The Qur'an has used the phrase fi sabeelil laah several times : 2:190 against it has appeared fi sabeelit taghut: 4:76 the momineen go to war fi sabeelil laah and the kafirs go to war for fi sabeelit taghut: 4:76 taghut are those forces which are oppressive and force others to follow their dictates and establish the system of falsehood (baatil); therefore fi sabeelil laah would mean for the observance of God's laws, for establishing God's

system, to traverse the path destined by God and make others do the same, instead of personal interests work for the interests of humanity at large, and to oppose the opposing forces; momins live and die for this very purpose; this also clarifies the meaning of nifaaq fi sabeelil laah i.e. to keep one 's wealth available or open for the benefit of mankind so that that which is needed can be taken from it.

Ibnus sabeel: traveler who travels a lot; some think it means a traveler whos food during the journey has ended*; the Qur'an has also included among the duties of an Islamic society to: help the ibnis sabeel (the travelers) : so much so that it is one of the avenues of spending sadaqaat: 9:10 this includes facilities for any traveler in an Islamic society and those who in their travels become needy for any reason to help hem reach their destination; Muheet has also said it means guests; in today's terminology 'ibnus sabeel' would be those who come to an Islamic state for transit (i.e. even non-citizens); Surah Aali Imran says about the people with the celestial Book who used to say: laisa alaina fil ummiyina sabeel 3:74 i.e. we can do what we want with those Arabs who do not have the Book and nobody will hold us accountable;

*Taj

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this sort of mentality is born of tribal bias; according to it a crime within the tribe is a crime but if committed outside the tribe is not a crime; leave alone tribal society, even the Romans believed that theft within their own nation was theft but outside the nation it was not theft! The fact is whether it is religious grouping or political, they give rise to the mentality that all benefits should be confined to the party members and all others outside the party are hateful; this is taking place today and four thousand years back also this was the practice; the nationalism prevalent today is also a product of such thinking; and this very thing has turned the world into a sort of hell; the Qur'an raised its voice against this sort of thinking and declared that a crime is a crime no matter if it is against the people of your ilk or others; there is no difference among nations or human beings in this respect; that is why any deed which is done fi sabeelil laah is a good deed; i.e. above any thought of remuneration or compensation, for the benefit of the human race.

The Qur'an has said about the Jannati life(that is, life in heaven): ainan feeha tusamma salsabeela: 76:18 it has a spring which is named salsabeel: Muheet says the root is sal-sabeela which means to find out about the way***; i.e. to ask the way and move forward.: this at another place is said as: feeha ainun jaariyah: 88:12 flowing spring; the spring which flows all the time; i.e. the spring of life which keeps going forward; the eternal life which is the logical outcome of good deeds; which moves ahead constantly and there is no stopping it; it has no obstruction whatsoever; for human personality to keep traversing the path ahead; sabeelil laah is also this path; the path in which man sticks to ma yanfa unnaas: 13:17 this as the path towards which the God's Prophet called people because he knew(the benefits) through insight: 12:108

*Taj **Muheet

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this is the right path as outlined by the noble Qur'an; by following this path the human capabilities can develop their utmost because *malal kaasa ila asbaalaha*: it is said to fill the cup to the brim.*

In surah Nahal the bee has been told: *fasluki subula rabbiki zulula*: 16:19 follow the path laid out by your Lord (Rab); this shows that the laws of nature are also the paths of God and for human beings the right paths are the ones related by the prophets as revealed to them through the wahi: 14:12.

Surah Ankaboot says: *wal lazeena jahadu feena lanahdi yannahum subuluna wa innal laaha lama al muhsineen*: 29:69 simply translated it means that those who struggle for us are shown the way (the right path) by Us : there is only one path that goes towards God and that has been called by Him as the *siraatul mustaqeem* (the right path); 1:5 but a man is faced by new problems every now and then; the Qur'an has laid out the principles of life for Man; it is the duty of the *momineen* to find the solution to these problems in the light and purview of these principles; obviously this requires knowledge about this universe, about the social life of the nations of this world, an understanding of the needs of the times, and deep deliberation on the unchangeable principles of the Qur'an: to struggle to find a solution to the problems facing us from the guidance which the Qur'an provides is called in Qur'anic terms "*ijtehaad*"; it is God's promise that those who strive in this way, He will make their comprehension broader; this very same route has been described by the Qur'an as the *subul Islam* or the routes of peace and security at another place and described their purpose as: *yukhrijuhum minaz zulumaati ilan noori bi-iznehi*: to bring the human caravan from darkness to light; and it is followed by: *wayahdihim ila siratin mustaqeem*: 5:16 and thus they are guided to the right path; that is, all these paths confluence at the same highway or the right path; that is, whatever the group of *momineen* decides in this matter (through *ijtehaad*) are all small roads which at last confluence at the main right path.

*Taj-----

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Siin,teh, the

As seet: as sittah: six; 6; it was actually sids at first*; the qur'an says: *khalaaqas samawati wal arda fee sittati ayyam*:7 :54 created the earth and the sky in six days or stages; there is a ponitation here to the different stages through which the earth and other heavenly bodies have passed before they reached the present stage; (for the correct meaning of *yaum*, see *hading yeh*, *waw*, *miim*); *situun* and *sitteen*: 58:2 sixty; 60.

Siin, terh, rah

Sitr: veil: obstruction which is used to hide something; surah Kahaf says: *lum naj'al lahum min dooniha sitra*: 18:90 they lived in the open ground so that there was no obstruction between them and the sun; as *sitar*: veil; *satarash shaiyi*: he hid that thing; *istatar*: to hide*; * the Qur'an says: *wama kuntum tasteroon*: 41:22 you were not hidden; surah Bani Israeel says that when you recite (read) the Qur'an then between you and the people who do not believe in the life hereafter, *hijaaban mastoor*: 17:45 a veil descends; which is not perceivable but it can be understood as to what it may be; their psychological condition has been described as *hijabun mastoor* that is, a meta physical

curtain; mastoor also means here saatir or that which hides like mashoor meaning saahir or (sorcerer) ; one of the names of God is As Sattar: but this word has not been used in the Qur'an.

Siin, jiim, daal

As sujud means to bow the head; Ibn Faaris says it basically means to be low or to bend over; nakhlatur sajidah: a date palm that is bent; especially one which bends due to the weight of its fruits*; sajjadal baeer: the camel bent its neck so that the man could mount on its back*;

*Taj *Taj, Raghīb, Muheet

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therefore, this root means for a man's head or some other thing to bend(or bow) physically; but behind the human mannerism there is a philosophy and in today's terms it is called Parallelism ; it means that there is deep linkage between man's mind and body; and these two operate as parallels, for example, if you are lying down and decide to do something then you get up as the thought crosses your mind; when you wish to rest, you either sit down or lie down; or when you say 'yes' you nod your head (automatically and subconsciously) : when you respect someone your hand rises to your forehead (for a salaam or salute) and if your respect transcends this then you start to bow before that person; these actions also affect your speech which is a translation of your bodily movements or expresses the same emotions that the movements signify ; for example, when you say that he bowed his head at my order, you mean that he has accepted to carry out your order; and when we say he rebelled against the law of the state, then we mean that he has refused to accept the state's law and rebelled against it; since the Qur'an speaks in a particular language (Arabic) it too uses the metaphors of this language to express itself clearly; in this context, it has used the words 'sajdah' to mean obedience and faithfulness : surah Nahal says: wa lillaahi yasjudu ma fis samawati wama fil ardi min da abbatin wal malaikatu wa hum la yastakbiruun: 16:49 and all living things which are in the highs and lows of the universe bow before God and do not rebel ; here yasjudu has been explained by la yastakbiruun ; i.e. they do not disobey the orders of God but instead follow them; the ayat is further explained by: wa yaf aloona ma yu'maroon: 16:50 they do what they are ordered to: therefore, the root of this word (siin, jiim, daal) must be kept in mind to determine whether it means a physical sajdah or a figurative sajdah. i.e to mean obedience.

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Another thing must be noted here; when the human mind was in its infancy then (like a child) it understood only the physical things and also used to express himself in physical terms; in today's terminology he was limited to "sense perception"; he had not reached yet the stage of having immaterial concepts or to acquire knowledge through them; therefore, his religion, like other things, was limited also to this sense-perception*; i.e. he was still in the stage of formalism; to represent God he had created idols; in worship etc

the stress was on the form of worship (rather than the spirit) ; in fact, form was supposed to be everything.

The Qur'a in its teachings treats man like an adult; it may be said that it wanted to bring it out of the nascent stage and into adulthood: it also stresses knowledge through concept as well as knowledge through precepts; and in the matter of Deen too, it stresses on the intention rather than the form; but it does not altogether do away with the form : it retains a little of it; this because, for concept of ideas a man needs some form and also for satisfaction; even when the biggest of thinkers or idealists speaks, he makes use of his hands, feet, eyes or head for gesturing: it as if he is unable to express himself without these indications: and in this way he explains abstract truths too through sensory examples: this is the reason why Qur'an despite man having evolved much higher than the perceptual stage, has retained some form: the practice of bowing and genuflecting in prayers is a manifestation of this form: for example, in surah Nisaa where observing prayer during a battle has been mentioned it has also been said: that one group may establish the prayer and when it is finished then it may move back and let the other group observe prayer ;

*For the difference between religion and Deen see headings dhal, heh, beh and dal, yeh, nuun.

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obviously here 'sajdah' means to physically bow one's head before God like was the practice of our Prophet Muhaammed and his followers; in the Qur'an, prayer and Hajj are the two things in which some form has been retained; these two are collective worships and it is necessary to have some uniformity in the collective form of worship ; if in a collective gathering every individual adopts his own form of worship then one can well imagine the chaos this may create; (More details about these matters can be found in heading Saad, laam, waw).

But it is also a fact that for man to bow physically before God is the physical display of man's emotions towards God i.e. he bows before God's orders; or he fully obeys God; if his formal sajdah (bowing) is not a display of his inner feeling of subjugation, and is purely formal, then in it there is practically no meaning of such a sajdah: this is the truth for which the Qur'an has said: *laila birra tuwallu wujuhakum qibalil mashriqi wal maghribi wala kinnal birra...* 2:177 the path to virtue is not to turn your face towards the west or the east, but it is whether you truly believe in your hearts on God, *aakhirat* (the life hereafter), malaikah, the (Holy) Books and the prophets; and gives of his wealth, despite the love of it, to relatives (who need it) , orphans, needy, travelers, and the oppressed; this means that salaah (or prayer) is actually a display of man's obedience; if man takes the salaah only as an end in itself then it holds no importance with God; instead the Qur'an says: *fawailul lil musalleenal lazeena hum un salatihim sahoonaal lazeena hum yuraona wayamna oonaal ma oon*: 107:507 there is destruction for those namazis who ignore the reality of prayer and perform the obvious trappings of the salaah or namaaz to show people (that they are namazis); and think that they have performed the duty of namaaz; in reality the fountains of rizq which should be open to all like water and are stopped by them like dams and stopped for their own benefit.

Mr. Liaquat: with these three pages I have completed translation of 188 pages (150 +38 or from 662 to 850) which @Rs.125 per page comes to Rs.23,500 the amount for which Mr. Shahid issued me the check. So that cheque is now quits and any further work that I do will be payable. Pl acknowledge this email. Javed..

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Almasjid means forehead which touches the ground (during sajdah in prayer); and almasjid is the place the sajdah is performed; *this is a pronoun and can mean both the place where the sajdah is performed and the time when it is done ; surah Kahaf says that people built a masjid (or mosque) at the mouth of the cave where the seven young men had escaped to; 18:21 that is, as if they were mujahideen (strugglers in the way of Allah) but later (as usually happens) the concept disappeared and in their memory a monument was built which became a place for sajdah; in surah Bani Israeel the Heckel (religious place of worship) of the Jews has been called masjid : 17:7 surah Taubah also mentions the masjid or mosque during the time of Hazrat Muhammed which was based on taqwah : 9:109 and also that which was meant to create sectarianism among the Muslims which the Qur'an has termed Kufr and the sanctuary for those fighting a war against God and His Prophet SAW: 9:107 the Qur'an has declared sectarianism as shirk (the greatest sin, or alluding that there are other gods too) and clearly stated that the mushrikeen, that is, those who allude others with God have no right to habitate the masjids of Allah: and it announced that: unnal masajidillahi fala tad-u ma alahi ahada: 72:18 the masjids are only for Allah, so do not call on others along with Allah: sectarianism is shirk because this does not let you obey God only; if the believers follow purely God's orders only, there can be no differences between the Muslim ummah and the Qur'an while saying or rather has justified its claim to be God's Book by saying that it has no contradiction. Just as sajdah means not only to put your forehead on the ground but also to obey those Godly laws, so masjid is not just the place or building where God's worship is done; it means the center which is the symbol for establishing God's laws on earth; the Kaaba has been called the masjidil haraam: 28:27 not because people perform sajda here but because it is the center for God's Onliness; it is the center for the Muslim nation because muslim atal lak: 2:128

*Taj

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i.e. the (nation) which bows before (or obeys) God; since after the Prophet SAW 's migration to Madinah from Makkah, Madinah was to become the center of God's system, therefore in the Qur'an (regarding the night of migration) Madinah has been called masjidil aqsa (the mosque of afar) : subhaanal lazi asra bi abdehi laila minal masjidil haraami ilal masjidil aqsal lazi baarakna haulahu linuriyahu mun aayaatena: 17:1 that being is farthest from any fault which took His banda (slave) one night from masjidil haraam (in Makah) to the masjid which was far away from Makkah: whose atmosphere We had made blessed, so that We show him our signs; after this Hazrat Moosa has been

mentioned in surah Taha where Hazrat Moosa has been ordered to go towards the Pharaoh, there too it is said: *linuriyaka min aayaatenal kubra: 20:22* so that We show your big signs: this sign was Hazrat Moosa's success in the struggle against the Pharaoh: this was also the sign which after the Prophet's SAW migration, from Makkah to Madinah, and which was to be manifested: viz the victory of the Believers over the forces of baatil or falsehood or darkness.

This brings the fact before us that the building of the mosque is not for worship only; various matters of an Islamic state can be dealt with here; actually it is difficult to differentiate between worship and common worldly chores; worship (ibadat) means obedience (see heading ain, beh, waw) and any worldly chore performed according to God's law becomes worship; since the prayer congregations are in obedience of God's orders, it is also worship; for 'worship' no separate place is required where nothing else can not be done.

Surah Airaaf says: *ya bani Adama khuzu zeenatikum inda kulli masjid: 7:31* here masjid has been used to mean to obey, * in this ayat, a great reality has been revealed:

*It is supported by Lissanul Arb

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Christianity (and other religions like it) term monasticism as the height of obedience and worship; i.e. to give up the pleasures of this life, this world; this concept has been refuted by the Qur'an, and it has said that worldly adornment is a way of abiding by God's laws; one should of course benefit from life's good things; but only to the extent God has allowed; the next part of this ayat and the next ayat has clarified this meaning by saying: saying: *wa kulu washrabu wa la turefu innal laha la yuhibbul musrifeen: 7:31* eat and drink but do not transgress the limits: God does not like those who transgress the limits; the next ayat says: *qul mun harrama zeenatall laahi lati akhraja li-ibadehi wat tayyebaaty minar rizq.....: 7:32* ask them who has declared as haraam the things of adornment and the good rizq (sustenance) which has been created by God? Two ayats earlier say: *qul amara rabbi bilqisti wa aqimu wujuhakum inda julli masjidin wad-u mukhlisiyaani la hul lazeen 7:29* tell them that Allah has ordered you to be moderate: and be obedient to Him only: and while keeping obedience for Him only, call on Him only (for everything); Surah Fatah says about the Prophet SAW and those with him : *tarahum ruk un sujjada: 48:29* you will find them in rukuh (bending from the waist forward) and in sajdah(touching their foreheads on the ground as bowing); here if literal meaning of rukuh and sujud are taken then it would mean collective prayer and if figurative meanings are taken then it would mean loaded with responsibilities and subjugating themselves in obedience; after this it is said: *seemahum fee wujuhehim min asris sujud: 48:29* commonly the meaning understood is: they can be recognized by the signs on their faces : i.e. the peace and tranquility they get from obeying God is evident from the peace on their faces; it is a psychological fact that a man's internal feeling is reflected on his face; the Qur'an says: *yuirafu mujremoona beseemahim: 55:41* the criminals will be recognized from telltale signs:

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here too the psychological situation is pointed out: by obeying God, the inner peace one gets, reflects on the face.

Siin, jiim, rah

Sajarat tanur: yasjuruh: sajra: he lighted the tanur (an oven of a kind): he filled it with fuel to heat it up (the tanur); filled it with fuel; so shajaran nahar means he filled the canal; as -sajur: the thing with which the tanur is stoked; almasjir is the wooden rod with which the fuel in the tanur is moved around so that it heats up quickly: as- saajir; almasjur; immobile and filled thing; it also means to fill an empty thing; thus it means opposites **: the water which is more than the river can contain: sajartul ina'a: I filled the pot; as-saajir: the place from which the flood passes and fills it up; beirun sajir: a filled well*. Sajjarul ma-u : for the water to make its own way; * this word means to flare up a fire as well as to fill up and be full: Ibn Faaris says it means 1) to fill 2) to amalgamate together 3) and to flare up or instigate.

The Qur'an says: summa fee nari yasjaroona: 40:72 then they will be pushed into the fire: surah Toor says: a -bahril masjur: 52:6 that is, filled sea, or adjoining sea, ; surah Takweer says: izal bihaaru sujjarat: 81:6 the seas will appear to be full of coming and goings(of boats): and if bihaars is taken to mean the settlements along the shores, then it would mean that ports will be inhabited; both, however, mean the same thing.

Siin, jiim, laam

As- sajl: a big bucket (of the well) filled with water; philanthropist*; as sijl: book; paper; writer *.

*Taj**Lataiful Lugha.

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as sijjeel: it is a Persian word that has been Arabized from sungi gul i.e. clay which is hardened in fire; in the old days when people began to write, slates of clay were 'cooked' in the fire and hardened and were used to write on; this was called as sijl; later everything which was used to write on became sijl **.

The Qur'an says that on the nation or qaum of Loot hijaratin min sijjeel: 11:82 were rained upon: in surah Zaariaat they are called hijaratin min teen: 51:33 at both places they were called musawwamatun inda rabbika: 51:34, 11:83 that is, those who were marked by God for this purpose****; but as sijl has an element of writing and this too elaborates the meaning of musawwamath: (maybe they were [layer upon layer] manzood :11:82 or slates which were in a library atop the mountain and when the mount erupted they fell on their abodes).

Surah Ambia says: yauma natwis sama-a katayyis sijl lil kutub: 21:102 this will be the era when heights or people belonging to the upper echelons of society will be wrapped up like paper signifying that their era had ended and in afterwards economic egalitarianism will take place: 39:67

If there is a reference to the celestial bodies in this ayat then it would mean the wrapping up of the heavenly bodies ; Ibn Faaris says the root basically means for something to be filled and spill over :

Siin, jiim, nuun

Sajan yasjun sajna: to imprison someone*; 12:35, 12:25 as- sijn: prison 12:33
When the earlier qaums or nations faced azaab (punishment), it came in the shape of physical catastrophes such as flood, wind storm, earthquake, or volcanic eruption; as to what relation it had with the deeds of that qaum, see the same author's book Jooyi Noor.

*Taj **Raghib

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Sijjeen: this word has appeared in surah Tatfeef: masa adraaka ma sijjeen: 83:8 some say it means prison but the Qur'an has also said kitaabun marqoom: 83:9 that is, a written thing; a chronicle of deeds (that a man does in his lifetime)*.

Siin, jiim, waw

Sajjal lailu yasju: for the night to become silent; to stop; to become dark; Ibn Faaris includes in its basic meanings tranquility and to cover; sajjal lail means for the night to be very dark and quiet; al- bahrus- saaji: peaceful sea; at tarfus saaji: quiet look; Ibnul Airaabi says sajjal lail means the darkness of the night increased*.

The Qur'an says: wal laili iza saja: 93:2 the darkness of the night, and the intensity of the darkness before dawn is testimony to the fact that this program (of God's system) will take some time to reach success and it will complete its stages before doing so; as such you find that despite your best efforts the darkness of society is not being eliminated then do not let this make you reach the conclusion that God's laws have left your side; ma wadda'aka rabbuka wama ala: 93:3 neither has your sustainer left your side nor put you in trouble for nought; with wadduha appearing with it, it can also mean that the changes of day and night are testimony to the fact that the opposition will always not remain so, and there will be a revolution (that things will change for the better).

Siin, heh, beh

Sahab: he pulled; dragged; almar'atuh tashabu zailaha: the woman drags the corner of her dress on the ground: insahab: he dragged (along) on the ground: as sahabah: which means dark clouds; a piece of cloud; because it pulls the water (from the sea);

*Taj and Raghib

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or the winds pull it; or it drags itself across the sky; the plural is sahaab: in the Qur'an this word has been used both as singular and plural; as as- sahabil musakh-khir: 2:164 cloud which has been conquered (overpowered or controlled); and as- sahabal iqaal: 13:12 very heavy clouds.

Surah Almominoon says: yus haboona fil hameem: 40:71 they will be pulled into or dragged into the 'hameem'; surah Qamar says: yauma yus haboona fin naar: 4:28 the day they will be dragged to the fire.

Siin, heh, the

As seht; to uproot something; to pare something gradually: sahatas sahma unil lahm: pared off the fat from on top of the meat *; the Qur'an says: fayushetakum bi-azaab: 20:61 he will punish in a way that will cut off your roots; or He will gradually obliterate you.

As- suht: every haraam thing which is forbidden to mention; a haraam and dirty profession which is the cause of shame; every haraam and disliked earning; because it uproots barkat and sa'adat (i.e. the blessings of God) *; about the Jews it is said: 5:42 that their means of earning is execrable; commonly the Jews were interest -minded and their religious scholars used to sell their religion (that is, gave religious edicts for profit); and what to talk of the Jews alone; capitalism and religious leadership everywhere are like this; haraamun suht means haraam to an umpteenth degree; the Muheet with reference to the Keys says: suht is that haraam which is openly and clearly haraam and there is no doubt about it being so; arzun sahta-u means a barren piece of land; *aamu ashat: drought year during which there is no fodder*.

Siin, heh, rah

As sehr: Muheet says it basically means to turn and it means figuratively to represent baatil as haq or falsehood as the truth;

*Taj **Muheet

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Tahzeeb says it means to turn something away from the truth to untruth; Tajul Uroos says it means every such thing whose gist is fine and difficult; that is, a deception of a sort that one can not find out how the deception has been made; then later this word started meaning ordinary sort of deception;*** saharahu wa sah-harahu: means he was deceived; nama unta minal musah hareen: 26:153-258 means you all are among those who have been deceived; and are deceived time and again; unzun mashurah means a goat which has big breasts but it gives little milk; almas-huur means someone whose intellect has developed some defect or someone who has lost his mind*.

The opponents used to call our Prophet SAW as rajulan mas huura: 17:47 that is, one who has been deceived; or one who is under a spell; or one whose intellect has been impaired; it also means saahir as in 17:101 Surah Mominoon says qul fa anna tusharoon : 23:89 ask them where (or why) have you been deceived? What is it that has turned you away from the truth ? Aside from deception the word also means lies; the Qur'an says: wala-inn qulta innakum mab-u-soona min baadil mauti la yuqulanna lazeena kaafaru inn haaza illa sehrum mubeen: 11:7 if you tell them that you will be raised after you are dead then the Deniers will say that this is a lie.

As-sahar: means the upper part of the chest; (lung, heart etc;) the corner of everything; the last part of the night is called sahar; or just before dawn; Raghīb says this means

dawn when the darkness of the night is changing into the light of day; 54:34 the plural is ashaar 51:18 ** the beginning of the day; the time for beginning business ***.

History tells us that in man's civilized life there has been a time which has been called the Magic Age; western researchers have provided quite a bit of information about this era; sehr or magic meant that man through various means tried to make the various forces in the universe follow his orders or desires

*Taj and Muheet **Taj****Ibn Qateebah in Alqartain page 257.

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this is what is known as sorcery too; first came the era in which man pleaded to the forces in the universe; then came the era when he thought of forcing these forces to do what he wanted; thus sorcerers had a very high stature in society; but if given careful thought it will be seen that man's development from the era of worship to the era of magic was a first and childish attempt to develop rational thinking; 'rational thought' means to find the cause of everything; to find out the cause and effect of everything; in the era of worship man thought, for instance, that a man suffers from fever because some god was displeased with him; to get rid of this fever one needed to please that god somehow; there was no cause and effect inquiry into the matter; from this man evolved to the era of magic; in other words, he thought if such and mantra is read so many times, and in a certain way, then the aim will be achieved; that is, in his mind a faint linkage with deed and effect had begun to make a beginning; God's Deen told him that everything in the universe is created by God; every deed has a designated effect and this happens according to certain law; if man finds out about the laws then he can produce the effect any time he wants; this is the pillar on which our entire scientific structure rests; and the axis round which human life and his future revolves; sehr or magic is baatil (evil or false) because it does not have any concept of something happening due to a certain law but because of reciting some mantras and to do some odd things; man was given rational thought by the Qur'an.

In the Qur'an, in the tale about Moses, there is mention of the sorcerers of the Pharaoh's nation and their sorcery; Moses had competed with them; if in these places sehr means magic then at these places it will be taken to mean magic; but if it means 'the worship of baatil (falsehood)', then the figurative meanings of the ayaats will be taken (details can be found in my book Barqi Toor).

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If sehr is taken to mean magic, then one thing comes to the fore; the Qur'an has said that these sorcerers : saharu aayunan naas 7:116 deceived people's eyes; that is the ropes they had thrown on the ground did not actually start to move, the sorcerers with sleight of hand or psychologically made the people think that they had moved; that is, this sort of magic only affects the power of thought; those things do not actually turn into something different; the magician affects the power of thinking of the people who are watching ; today's psychological advancement has proven that it can be done thus; that is, nothing more than our thoughts; note how long ago the Qur'an had mentioned this thing (also see heading khah, yeh, laam).

The entire religion of the Jews seemed to comprise of such sorcery and their places of worship were the centres of such sorcery; they used to attribute these things to Hazrat Suleman A.S (Soloman); “Ism Azam and the Nuqooshi Sulemaani(the Great name and the Seal of Soloman)” were their special gimmicks for creating such magic; the Qur’an refuted all this and said that the prophets of God are very distant from these deceptions and superstitions 2:102.

This is what the Qur’an said but the Muslims who are supposed to follow the Qur’an gradually became subject to one superstition after another; and by naming it spiritualism gave it the appearance of Haq to Baatil!

It is said above that the Deniers or Kafirs used to call our Prophet rajulun mas huur: 17:47 that is, he is under a spell; the Qur’an has denied this 25:9 the personality of a prophet is so strong and developed that no sorcerer’s psychological strength can match his, leave alone affect it, so that the prophet cannot come under their spell; this is impossible; in Moses’s tale it has only been said that he thought that the ropes were moving;

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but this is a different thing and to be under someone’s spell and talk nonsense is a different thing; prophets can never be under a spell.

(if in this tale about Moses, sehr is taken to mean baatil worship, then the meaning becomes clearer).

Sin, hah, qaf

Suhaqa: yashaquh: sahqa: he hammered it or ground into fine (powder); insahaq: he was ground (burdened); sahaqatir rihul ard: the wind blew away the marks in the ground; it blew so hard as if it was grinding the earth; sahaqatil da-abbah : the animal ran fast; as-suhuq means to be distant; as-haqi fulana: he distanced him; killed him*; Ibn Faaris says it basically means 1) enmity and distance 2) to weaken something such that it becomes brittle: as-haqaz zar-u: the nipples became dried of milk and withered; Raghīb says sahq means to turn something into smithereens.

The Qur’an says: fasuhqa li-as-habis saeer: 67:11 the dwellers of hell will be removed from the pleasantness of life ; ,makanun saheeq:: 22:31 far away place.

Siin, hah, laam

Sahalahu yashalah: he pared it, scraped it; file; ar riyaahu nashalul ard: winds scrape the surface of the earth; as-saahil: river bank or sea shore which is worn away (gradually) by the water**;

The Qur’an says: fal tulqehil yammu bis saahil: 20:39 the river will put him on the bank.

Siin, khah, rah

Saakhir: yaskharu sakhrann wa sakhran wa sukhra: means to joke with and to play with somebody thinking him to be a character;

*Taj and Muheet **Taj and Raghīb

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Rajulun suharah: a man who jests a lot and makes fun of people; ismus sukhriyyah wasukhriyaw wasikhriyyu : that is jest; joke; sakhara: yaskharu: sukhriyyaw wa sukhriyya: wa sakh-kharahu taskheera: to take someone forcibly somewhere; to force someone to some work; to make someone work without pay; to subjugate somebody; to make someone follow orders*; Ibn Faaris says basically it means to consider lowly and to insult.

Surah Zakhraf says: liyattikhaza baa'zohum baa'za sukhriyya: 43:23 here sukhriyya means to conquer **.

The above ayat of surah Zakhraf points to a very important reality; it says people have different capabilities and capacities so that they may work for and with one another ; if everyone had the same sort of qualities and capabilities then nobody would work for nobody; or everyone would be doing the same thing; this way the social imbalance would certainly take place; but those with greater capabilities are not permitted to rule over or subjugate those others with lesser capabilities; for the Qur'an every man is equal and the difference is only as far their capabilities are concerned; (details will be found in my book Nizaami Raboobiyyat).

The Qur'an says sakh-khara lakum ma fis samawati wama fil ardi jami-an minhu: 45:13 it means in the highs and lows of the universe (i.e. everywhere in the universe) God has created things to follow a certain law and everything is following that law; so that man can obtain knowledge about those things and make use of them; as such, the nation or qaum which deliberates upon them and utilizes them will be the nation which makes the right use of these creations;

*Taj **Muheet

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think how this revelation by the Qur'an has revolutionized things; man used to be afraid of the forces of nature; he used to worship them; used to plead before them; or think himself to be weak and powerless before them; the Qur'an said that this was a false concept; every force in the universe is subservient to man; these forces are not his masters but servants; the 'malaikah' are subservient to man; this raised man's status above everything in the universe and the door to conquering the universe was thus opened; any nation that acquires knowledge of the laws of nature will make these forces subjugate themselves before him; in this there is no differentiation between a kaafir or momin : although a kaafir would use these forces of nature for his own good, while a momin (believer) will use them for the overall good of mankind. This shows that

- 1) man's status demands that he conquer the forces of nature and make use of them according to his will.
- 2) the status of a momin or Believer is that he conquer the forces of nature and utilize them for the betterment of mankind as God wills.
- 3) he who does not conquer these forces in the first place does not deserve even the status of being a Man leave alone the status of a Momin.

Today's Muslims can well understand where then the Qur'an places him?

Sakhira (in the meaning of jest and satire): has appeared at several places in the Qur'an: as in 49:11, 37:12, 21:41 surah Momin says: sukhriyya: 23:110 means this too.

Siin, khah, tha

As-sukht: as-sakhat: dislike; hatred; unwillingness; anger; sakhita alaih: he was angry at him; sakhit: he disliked it; hasted it; as-khatah: he angered him; made him angry; almaskhuut: hateful; disliked*; Raghīb says sakhat means extreme anger which demands punishment**.

*Taj **Raghīb

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But when this word is attributed to God it will not have this meaning because God is high above such human emotions as anger; it can be understood by its appearance in surah Muhammed where it is said: zaalika bi-annahum attaba-u ma askhatallahi wa karihu rizwaanahu fahbat aamalahum 47:28 there is destruction for them because they do not follow God's orders ; they dislike things which are according to God's orders; karihu rizwanahu, that is, karihu ma nazzalal lah:47:26 dislike the wahi (the revelation): this results in their deeds being without results; that is, they do not produce the good results that they are expecting; as such ma askhatal lah means those things which are not according to God's laws and which result in their deeds being unproductive; there is no question of anger here; in 3:161 too, sakhat has come opposite rizwaan : surah Ma'idah says un sakhitallahu which has been explained by qaddamat lahum anfasahum:5:80 which means the 'natural result' or the makafaati aamal; (for more details see headinga rah, daad, yeh and ghain , aad beh).

Siin, daal, daal

As-sud: obstruction:barrier: mountain: some say as -sid is an obstruction that is man made; and as-sood means a mountain or natural obstruction or barrier; * but others do not agree with this differentiation; in the Qur'an itself As-sud meaning mountain has been used; 18:93 and for man made obstruction too 18:94 surah Yasin uses this word to mean such elements as obstruct human intellect and comprehension 36:9. Ibn Faaris thinks the basic meanings are to fill some gap and make it smooth; saddadar rumh: straightened the (bent) spear ; corrected it; saddadas salam: filled the gap*; rajulun sadeed: a man who takes the right path; amrun sadeed: something that fills every gap there may be in the truth;

*Taj

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balanced and moderate talk which has no exaggeration whatsoever : * the Qur'an says: qaulan sadeeda: 33:70 and 2:9 very balanced, and straightforward and clear talk; which leaves no gap; it is the Qur'an's teaching that never adopt unclear, double meaning and meandering talk ; always speak clearly, straightforwardly , solid and in a balanced manner; a speech which should be directly to the point; it must not be meaningless and without any use; sahmun sadeeda: is an arrow which finds the target straight away; * diplomacy is against the teachings of the Qur'an: (see heading radam for the difference between sud and radam.

Siin, daal, rah

As-sidr: a plum tree; the singular is sidrah; a plum tree has a good shade and when the Arabs are very tired from the heat of the desert, they rest under it; so it symbolizes a heavenly place : * sidrim makhzood: 56:28 tree which are laden with fruit and which have a good shade; or trees which have a good shade but no needles to contend with; that is, comfort without any qualms; meaning shade the word appears at another place: wa nudkhilluhum zilaalan zalila: 4:57 here comfort and well being both are implied; this tree, is evergreen even in the desert climate but, according to Raghīb, though its fruit is not very good, its shade is; the Qur'an says that when the Saba area became barren after the floods, then some pum, trees grew there in place of the very lush gardens : wa shaiy-u min sidrin qaleel: 34:16 sadeerun nakhl : means group of date palms**.

Saadir: he was surprised; he couldn't see due to intense heat; as-saadir: a man who is surprised due to the intensity of the heat; sadira basarahu sadara: due to the intensity of the heat his eyes opened wide with wonderment; *Ibn Faarfrīs says it basically means surprise and confusion; As-saadior: means one who is surprised.

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Surah Najam describes the status of prophet hood in a symbolic way; (note that the condition of wahi can only be related in a symbolic way because nobody except a prophet can ever understand the true condition of a wahi, although one can understand what is meant): it has been said that the place from where a prophet gets the wahi, the human intellect can only be surprised at it; human intellect can not understand what that place is; it is only surprised there; the Qur'an says: inda sidratil muntaha: 53:14 that is, the place where surprise is at its peak; iz yakhshaa sidratah ma yaghsha: 53:16 when that which overshadows was overshadowing sidrah: (that is, you [the non-prophets] can not understand what it was); for your eyes it was surprise which covered the atmosphere; but despite that: ma zaaghal basarau wama tagha: 53:17 the eye of the prophet does not brook any deception; it sees the truth as a clear reality and unambiguously; but only those realities which are manifested before him; it cannot cross the limit set for him; because these things do not accrue to him by personal efforts so they do not increase with his efforts; truths are revealed to him but only those which are meant to be disclosed; as compared to ordinary human beings, a prophet's knowledge knows no bounds, but compared to God's knowledge it has a limit and it can not transgress that limit; Raghīb says: iz yaghshas sidrata ma yaghsha: 53:16 some think it points to the place or the same tree under which the Prophet SAW made the pact with God 48:18 but obviously here the word has more of a connotation of condition than the actual site : as-sadder means a fountainhead or reservoir of water or river*; as-sidr means the sea; it can also mean the fountainhead of God: as such sidratul muntaha means the fountainhead of wahi where there is surprise galore for human intellect but the prophet's eye sees it clearly.

*Taj

Siin, aal, siin

As-suds: as-sudus: sixth part 4:11 As-siit: it was actually sids which later turned to as-siit; i.e. six; sittuun: sittiin: sixty*; 58:2 saadisun: sixth 18:22 (also see heading siin, teh,teh).

Siin, daal, yeh

As-sada: warp of the cloth; qud asdayas saub wa saddah: he straightened the warp of the cloth; assudya: camels which are left to roam on their own; *zaraba kalaamuhu sudya: his talk went waste**; Ibn Faaris says that sudyah means to leave something roam free and on its own; Khalil says sadwun is a child's game which is played with marbles and walnuts; in which they throw these things with their hands.

The Qur'an says: ayahsabul insaanu un yutrakla suda: 75:36 this root's meaning should be noted carefully; for weaving cloth warp and weft both are required; even if the warp is a hundred yards long it is useless alone; until it has weft, you cannot weave cloth; whatever system was established by man was either like warp alone or weft alone; sometimes he sought spiritualism and at other times he became completely materialistic; he always kept Deen and the World and religion and politics separate; consequently his efforts never succeeded; they either remained either like warp or weft but never cloth: the Qur'an said that it is wrong for man to be either one entirely; he also needs the other part; but for this he will have to realize that a great purpose is before him; he is not a camel without a lead to roam free where he wants;

*Taj **Muheet

there is a strong accountability facing him in the shape of the natural turn of events; he cannot get out of its purview.

Therefore the right sort of life is to weave the right sort of cloth with both warp and weft according to God's design; this is virtue; singly human intellect cannot take man to success; it (the human intellect) produces good results only when it works under the guidance provided by the wahi.

Now consider the other meaning i.e. to let the camels go without someone to guide them; God has not left man rudderless in this way; He has sent the wahi towards man for guidance; therefore the right thing for man is to follow the right path; if he does not follow it, then all his efforts will go waste; in the universe, excepting man, all other creations are bound to follow God's path; they cannot do otherwise; this is what is called intuition in some of these creatures: God has formulated laws for human beings too but has given him the power to decide whether to follow them or not follow them; but it does not mean that by going against the laws of God man can get the results that he wants; he might ignore God's laws but the results will definitely be compiled as God has ordained their results will be; in this context he is not free; there is a very strong grip on him of the natural turn of events.

Siin, rah, beh

As-sarb: a camel that grazes; cattle; assarib: flowing water; assurbah: path, road; assaarib: to roam the earth according to one's will * surah Raad says: saaribun bin naaar: 13:10 one who walks or moves by the day*; surah Kahaf says: fattakhaza sabeeluhu fil bahri saraba: 18:62 the fish made its way in the river; it went the way of the river (towards the river); this word connotes moving about quite openly and with complete freedom; Azhari has said sarabnitil ibil for camels to go where they want with freedom*;

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Ibn Faaris says the root has the meaning of expanse and to move on the earth; assarab and assarib means water that flows out of the musk or leather containers; Raghīb says it means water that leaks.

Saraab: mirage; the Qur'an has likened the wrong path as a mirage: 24:39 they (the mirages) seem like flowing water from a distance; (they seem very beautiful and attractive); but when the thirsty come nearer then instead of quenching their thirst they misleads them and thus be the cause for their annihilation; Raghīb says assarb means to go towards the low lying areas or slope; because the water flows towards the slope.

Siin, rah, beh, laam

Sarabeel: the singular is sirbal: shirt, or armor or every dress that is worn on the upper part of the body; like the shirt***; the Qur'an has used the words in both meanings: wa ja'ala lakum sarabeela taqikumuil harra wa sarabeela taqikum baasakum: 16:81 He created your dress which protects you from the heat and created the armor which protects you in war ; in surah Ibrahim it is said about rebels of Islam that when their strength breaks, then saarabeeluhum min qatiraan: 14:50 their armor will turn to coal tar i.e. armor which protects them from the enemy, instead will stick to their bodies like tar coal.

Siin, rah, jiim

As-siraaj : means a lamp or anything which gives out light*; some think that it is the Arabized version of Persian word chiraagh;

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As-siraaj: also means the sun; * the Qur'an has said: ja'ala feeha miraja: 25:61 meaning the sun; surah Nooh says: wa ja'alah shamsa siraaja: 71:16 the sun was made into a lamp (to give forth light): the Prophet SAW too has been called siraajaw muneera: 33:46 as-sarj : saddle; as-saraaj : saddle maker; one who lies a lot.*

Ibn Faaris says basically means beauty, adornment, and good looks; the chiraagh (lamp) is called assiraaj because of its light's beauty; a saddle is called assiraaj because it adorns an animal; sarraja wajhahu: he adorned his face; made it more beautiful.

Siin, rah, hah

Assarh: assaareeh: to let the animals graze freely in the grazing land in the morning**; i.e. heena tasrahoon: 16:6 sarah and tasreeh mean to let free or to free from nikah (wedlock); to divorce and send away**; wa oosarrih kunna sarahan jameela: 33:28 and to let you go in a good manner; in surah Baqarah this word has appeared against imsaak (to block) : i.e. fa imsaakun bimaarofin au tasreehun bi-ahsaan: 2:229-231 to block or keep back as per nikah (wedlock or to free from wedlock: to divorce and send away. Ibn Faaris says it means basically to open up or to proceed to go.

Siin, rah, daal

As-sard: to join one with another; like the links in armor; (Ibn Faaris) it is also used to mean making armor and for sewing shoes or other leather goods; assard: hole; almisrud: that with which the hole is made; assareedah: leather string with which shoe etc is sewn**.

The Qur'an says: wa qaddimi fis sard: 34:11 keep measure of the holes correctly so that the links of the armor fit into them;

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Siin, rah, daal, qaf

Assuraadiq: that covering (of canvas or cloth) which is strung over the house patio; or any wall or canvas wall (qannaat) which is strung or built around something; that is why it also means the cloud which spreads around a place and encircles it; * Ibn Faaris says assuraadiq means dust cloud; Raghīb says it is a Persian word that has been Arabized; **. The Qur'an says: narun ahata bihim suraadiquha: 18:29 the fire of hell whose columns will surround them from all sides; i.e. hell will encompass them from all sides.

Siin, rah, rah

Assirruh: that which is hidden in the heart*; this root means to hide but sometimes it also means the opposite i.e. to reveal;*** as –sururu wal huburu wal farah: almost similar words but assurur is the happiness which remains in the heart and hubur is the happiness which reflects on one's face; these are both good traits but farah is that happiness which produces false pride, therefore it is bad**** sarrah: made him happy: masroor: happy: 84:9:13.

Assiir: the beginning of anything; its pure or basic part: the core; it is also used for prime land; sararatul waadi: the best part of the valley; almasarrah: takhts (wooden seat with short legs) of flowers; assarra'a: well being : the abundance of comfort and luxury*: as against azzarra'a: 7:95 assuriyyah: the slave girl with whom sexual relations are established: assareer: govt; seat of govt; seat; bed;* because only well to do people have it;

Surah Anaam has used sirrun opposite jahr: 6:3 as such there sirrun means secrets; surah Baqarah says: ma yuseruna wama yulenoona : 2:77 here too it means secret talks:

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Surah Ibrahim says: wa yunfequ mimma razaqnahum sirran wa alaniyyah: 14:31 whatever God has given them, whether unseen qualities or things of this world which one can see, are kept open (available) for the benefit of mankind: or it would mean : openly and secretly; surah Taha says: yalamus sirra wa akhfaa: 20:7 He knows secrets and even more hidden things.

Surah Yunus says: wa asarrun nadaamatah: 10:54 they will try to hide their shame(repentance) when they see the azaab (punishment); some scholars says that the word means opposites and it also means to reveal; but hiding seems more appropriate here.

Surur means takhta (wooden short seat); 15:47 singular is sareer; and saraa-ir means secret talks; 86:9 singular is sarirah; israar: to talk about secret things; to hide from others and talk secretly: 27:26.

Siin, rah, ain

Assara'a: assari'h: assur-ah: to become fast; to happen quickly; fastness; haste; saru'h: fast wind; he hurried; assar-aanu minal kail: horses which surge ahead*; Ibn Faaris says basically it means to make haste.

The Qur'an has said at various places: Allahu saree-ul hisaab: 2:202 Allah is quick in holding accountable; according to God's law of nature or the natural turn of events like the seed which is activated from the time it is sown in the soil but it turns into a tree sometime later and gives fruit even later, so man's deeds start formulating results right when they are being done but the result is manifested sometime later; this is how the turn of events is "saree-ul hisaab"; or quick in holdinmg accountability.

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Surah Qaf says: siru'un: which means that which happens quickly; saara'a: musaara atan wa siru-un: to make haste; to compete; wa saari-u ila maghfirah:3:132 make haste in going towards security.

Siin, rah, feh

As-surf: to cross the limit; to commit an excess*;to do something foolish (Ibn Faaris); surah Bani Israeel says: fala yusrif fil qatl: 17:33 he should not exceed in killing; i.e. remain within limits; lest he kills the killer himself (by taking the law into his own hands) in foolishness: but hand the matter over to the court; this is explained further by innahu kaana mansura; surah Alfurqaan uses this word against Qatar: 25:67 qatar means miserliness and constriction; as such israaf would be ifraat against tafreet: i.e. to spend more than necessary at a place ; that is why it is said: sarafatil ummu waladaha: the mother fed too much milk to her child and spoiled his health; * this means for a thing to go waste because the intended benefit does not accrue; saraful ma'i: means water to be wasted by giving no benefit when it flows across the floor; * that is why not keeping a thing where it is meant to be kept is called israaf; and one who does so is called musrif; the qaum of Luut was called qaumun musrifoon: 7:81 because they used to spend the sperm in the anus (instead of the vagina) and it is not made for receiving the sperm (so that child birth can take place) and in this way the sperm did not produce the desired

result; instead of producing fertility the matter was wasted; those who create chaos in the land are also called musrifeen 26:151.

The above explanations show that israaf is not only being a useless spender (or one who spends needlessly) , it also means to spend human energy, time , wealth or any other capability for a purpose which is not constructively oriented, or to waste it for destructive results.

(For the difference between israaf and tabzeer see heading beh, dhal, rah).

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Siin, rah, qaf

Saariqah: to take someone's thing secretly; if it is taken openly this act will be called ikhtilaas, istilaab, or intihaab: if the owner resists, but still that thing is taken from him then it will be called ghazab*; sariqas shaiyi: the thing became hidden; huwa yusaariqun nazara ilaih: he is looking askance at him; insaraqqa unhum: to move away quietly*.

Surah Yusuf says: ibnaka saraq: 12:81 your son has stolen: assaariq: 5:38 thief; istaraqas sam'a: to eavesdrop *; 15:18 in 37:10 it has been called lkhifatil khatfitah: that is to catch something in the air ; (to get the whiff of something and to build mountains out of molehills);

The punishment for a saariq (thief) is qataa yud (to cut off his hands : 5:38; for details see Heading qaf, tha, ain).

Siin, rah, miim, daal

Assarmad: permanent; a thing which always remains and which is not terminated; lailun sarmad: long night; Raazi says sarmad has been culled from sard which means continuous and one after another; by adding miim to it the benefit of exaggeration has been obtained; thus it would mean continuous period **Ibn Faaris says this too; the Muheet says assarmadi is something which has no beginning or end ***.

The Qur'an says: inn ja'alal lahu alaikumul laila sarmada: 28:71 Zajaaj says it means: if God elongates the night for you **or if there is only night and no day;

Siin, rah, yeh (waw)

Assura: to walk the better part of the night; sara: yasri: surya: to walk at night; asra: to walk during the night; assarriyyah: an army contingent, because it moves at night so that the enemy is not warned;

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Assariyyo: small canal which goes towards an oasis ** surah Maryam says: tahtaki sariyya: 19:24 there is a canal; down the slope; sarah: the higher part of something; vast expanse of land.

Raghieb and Muheet say that in subhaanal lazi asra bi-abdehi 17:1 the word asra has not come from sarah yasri (to walk at night) but from sarah: that is, God took his banda (slave)

to sarah (vast expanse of land); ajbala means he went atop the mountain ; and athama means he went to the tahamah: **** Makkah had become a forbidden land for our Prophet SAW (and his group) so he migrated to Madinah where the atmosphere for his mission was vast and broad; but I think that this sara is indeed from yasri and lilan is an addition for stress only; history tells us that the Prophet SAW had migrated at night; Ibn Faaris says it means manliness and philanthropy and the word is spelled both as a siin, rah, yeh and siin, rah, waw; assaru means to open something; saratun nahaar: the height of day.

Siin, tha, hah

Assath: the ceiling of the house which is even (smooth); the upper part of anything; satash: yastah: he spread out; also smoothed out and laid out; almastah: smooth place where dates are dried ****; The Qur'an says wa ilal ardi kaifa sutehat 88:20 (do you not look) at the earth (or the land , how it is laid out) ; how its upper surface is made even (for habitation);

Siin, tha, rah

Satar: yastur: satra: to write (in straight lines); Ibn Faaris says its basic meaning is to make rows; like the lines in a book or a row of trees; this has led it to meaning writing; walqalami wama yaturoon: 68:1 nuun: (which is generally thought to be inkpot) and pen and whatever the writers write;

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that is, the Qur'an and all the knowledge which man puts down in writing for safe keeping; all testify to this fact; surah Bani Israeel says: kaana zaalika fil kitaabi mastura: 17:58 or that which is written ; mustatar has the same meaning: 54:53 al asaateer(is the plural of oosturah) stories, tales etc; * some have said this is a story; the Qur'an says when these people are told to deliberate on historical facts to find out what happened to the qaums which indulged in what you too are practicing then they say: inn haaza illa asateerul awwaleen 6:25 these are stories of old; we have no connection with them; although they were being told (that they were destroyed due to God's law) and it will be as true with you as it did with the qaums or nations of yesteryears; this is also what the muslims do nowadays; when they are told about the law of nature and what it did to the qaums of old, then they say that it was about the Jews; or it is concerned with he Christians; or this is about the mushrikeen of Makkah; or this is about the hypocrites of Madinah ; in other words the entire Qur'an addressed only those it was then addressing?; there is no connection now with us; the only part that is relevant for us is that about heaven which has been promised; (that is, the heaven which they think will be given to them only because they call themselves muslims (even if they do not act like one). Since stories and tales are generally made up, so sattara tasteera means to collect lies*; and since satrun means a straight line, therefore As-satr also means to cut straight with the sword; Assaatoor means knife *.

Sayatra alaih: to stand straight as a row at someone's head; this led to it meaning almusatr which means overseer; guard; imposer; etc ** the Qur'an says lasta alaihim bimusyatr:

88:22 means guardian, chaperone; um humul musaitaroon: 52:37 it means musallaton or those who are imposed on someone.

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Siin, tha, waw

Sata alihi wabehi: satwun wa satwah: to attack somebody or to strongly overpower somebody; Raghib says to attack someone physically with the hands is called satwah; actually it is derived from satal faras which means a horse to raise its forelegs and stand on its hind legs; * the Qur'an says yakadoona yastoon: 22:72 they might attack any moment: commit excesses on them: Ibn Faaris says it basically means anger and overpowering and height; satal ma-oo means the water level has increased very much.

Siin, ain, daal

Sa'adahul lah: yas-aduhu : sa'da: God helped him and guided him: Sa-id: yas-ud: saa'da : sa-adah: he was blessed : al-eesaad: almusaa-adah: to help; Fraa says it means for God's banda or slave to be obedient to Him; as-sa-id the part of the hand from the elbow to the wrist; all the strength lies therein; this led to almusa-idah meaning to help one another; that is because when people go on a mission to help one another, then they walk hand in hand in camaraderie; * The Qur'an says Saeedun which has appeared opposite Shaiqun: wa minhm shaiqun wa saeed: 11:105 shaiqun too has come against saeedun 11:106-108 that is, happy is he who is close to God and clasps His hand to go forth (in life); and shaiqun is he who is deprived of this; there can be nobody more unlucky than one who is not supported by God.

Raghib says Assa'du was sa-adatah means God's help to a human being in reaching virtue : we generally say that that thing is sad(lucky) and that thing nahas (unlucky); so and so day is sa'ad and so and so day nahas; this is sheer superstition and the Qur'an has come to obliterate this;

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Nothing is 'sa'ad'(lucky) or 'nahas' (unlucky); any deed which has good results (according to God's law) is good and can be called 'sa'ad' and the day on which the result appears is 'mas-uood' ; likewise any deed whose result is (according to God's law) bad is 'munhoos' and the day this result appears is 'nahas'; the days of the week have no significance on their own; these are simply measurements of time, as fixed by us; nor is there anything 'sa'ad ' or 'nahas' in the stars; stars revolve according to the laws made by God, and what connection can they have to man's luck? (more details can be found in heading nuun, hah, saad).

Siin, ain, rah

As- soar: the heat of the fire; hunger; Ibn Arfa says that 'so-ar' means something that burns someone; Fraa says it means bother, hard work, severe pain; sa-arna hum bin nabl: we shot arrows at them and roasted them(with the arrows)*; 'mas-oor' means a man who is very thirsty and hungry; * also one who is greedy for more even though he has had his fill; one whose desire is not quenched; ** as-suaar : the heat of the fire; intense hunger; as-saeer: fire; flaming fire*.

Surah Nisaa says: innal lazeena ya kuluna amwalal yataama zulman innama ya kuluna fi butunehim naraa, wa sayaslauna sa-eera: 4:10 those who unjustly usurp the orphan's wealth, fill their stomachs with fire and they will be thrust into flaming fire; what will happen to them after death is to be seen over there(in the world hereafter); even in this world such people are extremely greedy with unquenchable thirst for riches and they hanker after easy money like mad; as such 'soar' and 'so-ar' means madness too *.

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Ibn Faaris says it basically means for something to flare up, and to be raised; so sa-ar and sa-aran naar wal hurb would mean to intensify the battle ; make it rage;* wa izal jaheemu su-irat 81:12 and when hell will be stoked; this points to the intensity of the azaab or punishment; that is, the bigger the crime, the more intense the punishment.

Siin, ain, yeh

Sayun: means to intend, to walk fast or move fast; to arrange for something, or struggle for it; the Muheet says when this word is used to mean go or run, then it is followed by 'ila' ; as fas-au ila zikril lah; and when it is used to mean struggle or strive for, then it is followed by a 'laam'; as-sa'aa laha**; 'as saee' one who tries; also one who receives 'sadaqaat';

The Qur'an has used this word to mean run: 2:260 and also in 20:20 to mean to strive in 17:19; that is running around, struggle, strive, deed etc.

The Qur'an says: laisa lil isaana illa ma sa-a: 53:39 a man gets that which he strives for; this ayat points to a great principle; Economics also dictates that man should only receive

the remuneration for labor; to take something for nothing or to receive the returns for capital is not 'jaa-iz' (called for); the benefits of a system which is built upon this principle can only be imagined by those who have insight; This principle highlights the fact that a man's place in society is determined by the labor he puts in, and not by virtue of his family or other references. In the world of 'religion' this principle establishes the fact that 'nijaat and sa-adat' (deliverance and happiness) accrue to man only through his own efforts and not by someone's recommendation.

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the Qur'an has also refuted as false the concept that every child is born with the sins of his parents or he is atoning for (the sins) in his last incarnation; a human being is born with a clean slate; and he becomes liable to get as many pleasantries of life as he struggles for doing good deeds;

Also this principle also announces to the world of statesmanship and politics that every human child must get a level playing field; nobody should either be favored in this respect nor obstructed.

Is this not a revolutionary principle, then and even now?

Siin, ghain, beh

Saghab: yasghab: wa saghebu yasghab: saghba: wa musghaba: to be tired and hungry; Raghieb says also be thirsty; Ibn Faaris says the basic meaning of the root is hunger and almasghabah means drought; the Qur'an says: it-aamun fi yaumin zi masghabah: 90:14 to arrange for the food of people when hunger and strife is all around; the Qur'an has likened it to climbing uphill; 90:11-14 to earn with one's own efforts and to spend whatever is more than one's needs at a time when hunger is galore is a great thing to do (min azmil umoor): this is what polishes a human personality and this is what Islam aims at; this is what is meant by establishing a system of 'raboobiyat' (sustenance); in this connection these ayats of surah Albalad are a great manifest of truths 90:11-16 and they should be studied deeply ; (details can be found in my book Nizaam-e-Raboobiyat).

Siin, feh, hah

Safahad dum: he let blood flow; dropped blood; (killed); safahad dum-a : he shed tears; safahad dum-u: tears rolled down;

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al-musafaha: means to fornicate (out of wedlock); because in it the sperm is wasted; thus in the era of 'jahiliyat' i.e. before the advent of Islam when the Arabs invited a woman for marriage they said 'inkaheeni' and when they invited only for copulation they said 'saafiheeni'; 'as -safeeh' means the fourth arrow among the arrows of chance or gambling which had no marking and was plain; for which no one had to pay and which was without any result.*

The Qur'an has first listed the women with whom 'nikah' (wedlock) is 'haraam' or not permitted; and besides them the other women are 'halaal' i.e. is permitted. This will be muhsineena ghaira musaafeheen: 2:24 musaafeheen means as related under heading hah, saad, nuun, first have a look; and 'musaafeheen' means to waste the sperm; this is meant to point to a great reality; let us first see what is the difference between a 'nikah' and 'zina' (fornication); both have sexual pleasure; but in the former personal pleasure is not the only aim; whereas in the latter only personal pleasure is intended; and in this fornication both the man and the woman try to avoid pregnancy; this is what is meant by wasting the sperm; as such man should avoid any fornication which avoids the responsibilities imposed by 'nikah' (wedlock); and if the purpose is only obtaining pleasure then according to the Qur'an it is not permitted.

In the same surah further on is said: muhsaanatin ghaira musafihaatiw wala muttakhizaati akhdaan: 4:25 for 'akhdaan' see under heading khah, daal, nuun; which means secret friendship (although this word has appeared in the context of the slave girls of that time but it is commonly used); these three terms would mean as under;

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- i) muhseneen: the form of fornication in which all the limits, rights and duties and purpose are kept in mind.
- ii) As sifaah: that fornication which has no form of 'muhsineen' no matter if it becomes 'acceptable' in some society.
- iii) Ittekhaazi akhdaan: the fornication which is not permitted even in permissive societies.

According to the Qur'an only the form mentioned in (i) is 'jaa-iz' or permissible.

Siin, feh, rah

As-safr: basically means to lift the veil over something and make it evident; the Muheet says that 'assafr' means to display or highlight the evident part of something and 'alfasr' (from which 'tafsir' or explanation, has been derived) means to lay open the insides of something and to make it evident or clear*; however, it means to unveil, distinct and clear; safaratil mar-ah' : the woman lifted the veil from her face*; * Ibn Faaris says it means to open, to disperse and to be clear.

As safr: also means to sweep clean; 'almisfarah' means broom; 'safir' means to soil or make dirty; as safaratir reehul ghaim' i.e. the wind dispersed the clouds; 'as saafir' means a traveller; 'as sufrah' food for the traveler which is prepared for the journey; after that it started meaning tiffin or lunch box; and then 'sufrah' began to mean the cloth or mat or plastic that is laid out on the ground as a table in Eastern homes**.

Safeer means one who arbitrates peace between nations **; in the sense that he brings out what is in both the proponent's hearts and clears up the matter; 'as safaaratu wus sifaarah': to try to make peace among nations **; 'assifr' a great book or a book which highlights the truth; the plural is 'asfaarah'; 62:5 safaral kitaaba safra: wrote the book;** 'saafir' : writer; plural is 'assafarah' ; asfaras subh: the day dawned (became bright);

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the Qur'an says as subhi iza asfar: 74:33 when the morning is well lighted (that is, it becomes bright); at another place it is said: wujuhun yaumaizin musfirah: 80:38 some faces that day will be lighted (happy); the same surah says a little earlier: bi-aidi safarah: 80:15 in the hands of the writers; surah Baqarah says : ala safar: 2:184 that is, during travel.

Siin, feh, ain

Saf-un : means to pull; to singe; to mark; also means to slap; safaha bina siyatehi wabirijlihi: caught him by the forelocks or the leg and pulled him; * the Qur'an says: lanasfa'a binnaasiyah: 96:15 We will surely pull him by the forelocks (by catching hold of the forelocks); will pull them harshly; at last these big opponents will be demeaned and demoralized and will be overpowered and defeated; 'assuf'ah ' means that heap of rubbish that lies in the ruins; actually this word is used for blackish color*; Raghīb says saf-un means to catch a horse by its black forelocks and pull; Ibn Faaris dsays it has two basic meanings 1) color (blackish) 2)to catch something with the hand.

Siin, feh, kaf

Safak: to let flow; usually it means to shed (someone's) blood; * 'assaffaak: means one who sheds too much blood; a man who is expert at some language*; the Qur'an says: yafikud dima'a: 2:30 that is, will shed blood.

Siin, feh, laam

As siful; assafal: assufl: lowliness; it is the opposite of ilwun and ulwun (that is height, stature); 'al-asfal': very low; it is the opposite of 'aala' (very high); 'siflatun naas': lowly people; mean people; * the Arabs also call a man 'assaafilah' if he is a guest at a dinner and robs the place.***

The noble Qur'an says about the azaab of the qaumi Luut: ja'alna aaliyaha saafilaha: 11:82 turned the upper class into the lower class or turned them topsy turvy;

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About the 'munaafiqeen' (the hypocrites) it is said: fid darakil asfali minan naar: 4:145 they live in the lowest stage of hell; that is, live in a state of the worst sort of tribulation; this is the condition in this world and in the hereafter too they will face the worst type of azaab (punishment); asfala safileen:95: the lowest; most lowly.

Siin, feh, nuun

Safanash shaiya: yasfinuhu safna: to pare something from the top or to rub it; 'afeenah': has been derived from it; means a boat, perhaps because in the old days boats were made

by scraping out big trunks of trees and a place to sit inside was made; or because when it sails the boat seems to be parting the water; safaa-inul bar: means camels; (i.e. the boats of the desert)*; the Qur'an says rakiba fis safeenah: 18:71 they both boarded the boat; aamas safeenah: 18:76 as far the boat (boat's matter) is concerned....

Siin, feh, heh

Safah: means idiocy, nonsense, unawareness; safihahu: to persuade someone to unawareness, or foolishness; to kill somebody; safehash sharaaba safaha: is said when a man drinks a lot but his thirst is not quenched; saibun safyeh: an ill woven cloth; but its basic meanings are tribulations too (which are an indication of idiocy); zimamun safyeeh is a person who is perturbed because the camel moves a lot; due to double mindedness and tribulation it also means immature intellect or logic; **

Those people whose hearts and minds are confused due to psychological push and pulls have been called by the Qur'an as 'safaha-a'; who create imbalances in society; who always take the double path like hypocrites; 2:10:14 these people think they are very clever but there is no imbecile like them because they are unaware about the destructive results their wrong ways are compiling; 2:12

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at another place the word safeehun has been used for imbeciles : 2:282 and in 6:141 by adding safaha after 'bighairi ilm' it has been expostulated that 'safahah' means not use one's intellect and thought; according to the Qur'an, not employing intellect and thought is a very big crime; momin is one who uses his intellect and thought in the light of the wahi from God.

Safahah: 7:66 foolishness; unawareness; imbecility.

Surah Baqarah says wa ma-i yarghabu wa un millati Ibrahima ila-i mun safiha nafsahu: 2:130 who can be unmindful of the nation of Ibrahim but someone who has not deliberated upon his very self; who has never even thought about how a personality develops and why? It tantamounts, Muheet say, to demeaning oneself and to devalue oneself; that is, not to consider one's own self worth a thought; the Qur'an highlights the point of belief on the human personality and for it to be supreme among the creations; if this truth is not worth believing in, then there is no use believing in God too; (details can be found in heading nuun, feh, siin).

Siin, qaf, rah

As-saqr: the heat of the sun; saqaratus shams; the sunlight melted him; burned him and tortured him; 'as-saqoor': a branding iron; 'as saqar' also means to be distant and enmity;* The Qur'an has used this word to mean 'jahannam' (hell); zuqu massa saqar: 54:49 get a taste of the 'saqar' which distances you (removes you) from the pleasantries of life (deprive of);

Siin, qaf, tha

Saqatash shaiyu: for something to fall down; that is, be it someone falling from the roof, or for to fall down while standing *; 'saaqata': to make one do a thing continuously*

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the Qur'an says: wama tasaqutu min warqah: 6:59 no leaf drops; surah Maryam says : tusaqit alaika rutaban janiyya: 19:25 that tree will drop fresh dates on you regularly; surah Shura says: fa-asqit alaina: 26:187 drop on us; saaqita: that which drops : 52:44. Surah Airaaf says about the Bani Israeel: walamma suqeta fi aidihim: 7:149 Taj says it means to be ashamed and surprised; Zajaj says it means to repent what one has done; Ibn Faaris says it means to wring one's hand in repentance*.the Muheet too says it means repentance; and similar meaning appears in the Qur'an for this word; i.e. to repent at one's foolishness and error; the ayat would therefore mean 'they repented'.

Siin, qaf, feh

As-saqf: roof; plural is 'suquf' 43:33 Ibn Faaris says its basic meanings are to be high and to be overshadowing; 'As saqifah': any place that has a roof over it; usually it means a projecting shed; the Arabs also term the sky as 'saqf' because they think that it is the roof of the earth**; surah Ambia says: waja'alnas sama'a saqfan mahfooza: 21:32 We made the sky as a strong roof; that is the atmosphere is safe because whatever breakages take place in the heavenly bodies is ground or burned to dust in the atmosphere and thus we are safe from its destruction; as if the sky is like a roof over the earth; in calling the sky as 'saqf', the Arabic metaphor is also at work; since the Arabs used 'saqf' metaphorically to mean the roof of the earth, the Qur'an too has used this word as a metaphor; it does not mean a roof in terms of roof of a house; 'Sama'a' too does not mean the blue sky or 'roof' over our heads 'sama'a' means the atmosphere above us or the heavenly bodies. (details can be found in siin, miim, waw).

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Siin, qaf, miim

As saqaam: as suqm: illness; disease; huwa saqeemus sadri alaih: he has bias against him in his heart; qalbun saqeem: unhappy and frustrated heart*
The qaum or the people of Hazrat Ibrahim were idol worshippers and star gazers; Hazrat Ibrahim used to tell them to give up this 'shirk' (multiplicity about God) and invited them to Oneness ;in this context the Qur'an says: anazara nazratan fin nujum: faqaala inni saqeem: 37:88 he deliberated on the star being God; judged it correctly and then said: I am very frustrated by your false (baatil) gods: this has been related at a different spot as: inna bura a'oo minkum wa mimma ta'budoona min doonil lah: 60: 4 I am frustrated with you and those you worship other than God; * again at a different place he said: la oohibbul aafileen: 6:77 I do not like such gods as change ever second:

Siin, qaf, yeh

As saqyu: to give some one a drink; as-suqya; made him drink; gave him to drink; as saqyu wal isqaa: it has almost similar meaning; some think that saqyun means to make one drink by mouth and isqaa means to give water or point out water; Raghīb says 'saqyun' means to give something to drink or make him drink; and isqqqaa means that

you give someone a drink whether he drinks it or not; as such 'isqaa' is more composite than 'saqyun'; 'As-siqayaa': the place where water is given to drink; or the pot or utensil used for giving a drink; 12:70 or the arrangement for drinking; as in 9:19 'Istisqaa': means to ask for a drink of water or ask for rain; 'As-saqiyyo: the cloud which rains hard**.

Surah Baqarah says: 'istasqaa': 2:60 which means to ask for a drink or to ask for rain; surah Shura says: wallazi huwa yu-timuny wa yastaqeen: 26:79 it is God who gives me to eat and drink;

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surah Nahal says: nusqikum mima fi butunehi : 16:66 we give you to drink what is in their stomachs (honey in bees' stomach); in surah Shams, about Hazrat Swaleh's camel it is said: naaqatal laahi wa suqyaha: 91:13 look after God's camel and about its drink etc; in the tale about Hazrat Yusuf it is said: siqayah: 12?:70 the word has been used for a utensil which has also been called 'swa'a': 12:72.

Siin, kaf, beh

Sakabal ma'a wad dama'a: he shed tars and let the water flow; sakabal maa-oo: water flowed; maa un saakibun wa maskub; the water that flows on the earth's surface; which has not be dug out*; the scholars have also said it means to drop from above and flow, as such 'maaun masakub' includes the meaning of a waterfall (which drops from a height); the Qur'an has used maa-inn maskub: 56:31 which means in a heavenly society the accoutrements or necessities of life will accrue without effort (i.e. one will not have to dig a well to get water); but in a non-heavenly society one will have to strive hard to get these necessities of life; 20:117.

Rajulun sakb: a happy man**; farasun sakb: means a fast horse.

Siin, kaf, the

As-sakt: as-sukut; to be quiet; not to speak; the difference between sukut and samt is that sukut is said for things which are able to speak, to be silent and samt is for things which cannot speak; in other words it can be said for anything whether it is able to speak or not; sakatil ghazab: his anger cooled down*.

The Qur'an says: walamma sakata un musal ghazab: 7:154 when Moses' anger cooled down; Raghīb says 'sukut' has a kind of peace; so here the word 'sakat' has been used to mean silence or peace*** .

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Siin, kaf, rah

Sukr: to be intoxicated; Raghīb says this is a condition which comes between a man and his intellect: usually this word is used for intoxication but such condition can also be produced by anger and love*; Ibn Faaris says it basically means 'surprise'; sakar: alcohol, intoxication and drink: 16:67 sakrah: stupor; unconsciousness; this is a condition of stupor; the Qur'an has said sakaratul maut: 50:18 that is the unconsciousness of death; surah Nisaa says: la taqrabus salatah wa antum sukaara: 4:43 do not go near

salaat when you are intoxicated; here usually 'sukara' is taken to mean stupor, but Lissanul Arb says that it means sukrun naum or the overwhelming ness of sleep; in surah Hajj, 'sukaara' has been used for people who are out of their senses due to fear and tribulation; 22:2 and in 75:72 sakrah has been used for the stupor that is produced by an overflow of emotions; 'as-sakr': to close a canal; sakiratir reeh: the wind became silent; al ma-us saakir: standing water; sakarul baab: closed the door*.

Sak-karahu: strangled him: surah Hijr says: suk-kirat absaruna: 15:15 our eyes have been blinded; we have been hoodwinked.

If you recall the said ayat of Surah Nisaa which says: la taqrabus salata wa antum sukaara: (sukaara is plural for 'sakraan' and 'sakraanah'): that is, when you are overwhelmed by sleep do not go near salaah: further ahead it is said: hatta ta'lamu ma taquluun: 4:43 until you know what you are saying; that is, in a condition (sleepy condition) when you do not even know what you are saying, there is no use of saying your prayers; it is evident from this that if a person does not understand what salaah is, then there is no use for salaah; the first thing is you should understand what you are saying in the salaah, then only salaah is of use;

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The Qur'an is read so that it can be understood and understood so that it can be acted upon: to believe that to recite the words without comprehension can be of some use is a sort of superstition that was prevalent in the Magic Age precisely to remove which concept the Qur'an had made its appearance.

Siin, kaaf, nuun

Sukun means not to move : to stop* sakana dakanan asukna: to adopt the style, or to reside**: Raghīb says that sukun means for a mobile thing to become immobile: that is why this word means to make some place one's country or abode; "as sukkaan" means a boat's oar: "as sikkeen"12:31 means a knife because according to Raaghīb it turns the one who is slaughtered from mobility to immobility: "miskeen" means one whose movement has been reduced by hunger and deprivation: there is more of an element of being needy in it and poverty: also he who is insulted and mean is also called "miskeen":

as in surah Kahaf where the boat people have been called masakeen 18:79 because they were unable to do anything against the king's oppression: *”almaskinah” means hardship and strife which makes a man helpless*** also meant by it is poverty and lowliness and weakness*.

“Sakantuhu taskinah” means I removed his tribulations and gave him peace of heart: or made him immobile: ja’alal laila sakana: 6:97 God made the night to give you peace : inna salataka sakanun lahum: 9:103 your prayer is cause for peace for them: Ibn Faaris says that “as sakn” means any beloved thing which gives peace and tranquility: “as sakinah” means peace and contentment and honor: Ar rumani has said this word means the same as “at ta-abbutu: *** i.e peace of mind: “istakaan” means to become demeaned and weak* this actually (is derived from kaf, waw, nuun and not from siin, kaf, nuun).

*Taj **Muheet ***Alalfaazul mutaradifah

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the Qur’an has used this root to mean to reside somewhere or settle somewhere: as in 2: 35 : in 3:145 “wahnuun”, “zo’fun” and “istakanahu” have been used to mean the same thing but the order in which they have appeared (i.e. fama wahanu....wama za-ufu wama istakanu) shows that “istakanahu” is used for extreme weakness: since “istakanat” is from kaf, waw, nuun, we have also mentioned it under this heading too): “muskanah” has been described as God’s wrath: 2:61 because it is that immobility due to which a nation or qaum becomes lifeless and devoid of forward movement: surah Taubah has used the words “;fuqaraa “ and “masakeen” together 9:’60 “miskeen” is one whose running buiness comes to a stop;; or due to some accident he is unable to take part in the struggle for life: in a Qur’anic system, no “miskeen” can be deprived of the necessities of life: he can acquire these things (not as dole) but as his right: surah Balad says yateeman za maqrabah: au miskeenan za mutarabatin 90:15:16 i.e he who feels lonely in a crowd: and he who is trampled upon by society if he is weakened a little: in the wrong sort of society, he who falls down due to weakness, is trampled upon: the Qur’anic society is established to pick the fallen.

Siin, laam, beh

“As salb”: to wrench something from someone: some say it means to snatch something from someone when he is not looking: Ibn Faaris says it means to to take something swiftly: or snatch it: “as saloob” means a female camel whose young one has been snatched from her*: shajaratun saleeb: a tree whose branches and leaves have fallen: “as saleeb” a woman whose child has died: “as sulbah” means to be naked: to be without any clothes on the body **

Surah Hajj says : wa wa inn yaslub-humuz

zubaabu

shaiya: 22:73 if a fly snatches away something from them.

*Muheet *Taj and Raghib

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Siin, laam, hah

“As silaah”: “as silah”: means a war weapon; any thing which is used in battle to fight or to attack; arms; also the iron (metal) part of the arm; sword or its sharpness; a bow without tension; stick * plural is “As leha” ; walyahuzu aslehatahum: should take their weapons along.

“Salah”, yaslakhu” means for the birds to leave their droppings* but the Qur’an has not used the word in this meaning.

Siin, laam, khah

“Salakha, yaslukhu, wayaslakh”: to skin an animal; salakhatil hayyah: the snake shed its skin; “as silkh” : snake skin; salakhatil mar’atu dir’aha: the woman took off her shirt **it means to separate a thing in way that it has no marks even of the other thing; the Qur’an says: ...al lailu naslakhu min hun nahaar: 36:37 we pull away the day from the night (in such a way that there is not even an iota of daytime (trace) left in the night or there is no indication of the day in the night; salakhash sharu wansalakh : means the month passed ** 9:5 insalakha minhu: by leaving something, or donning it off, he has become naked or devoid of it; surah Airaaf posts an example: aatainahu aayaatena fansalakha minha 7:175 We gave him our laws and he put them on one side like a snake sheds its skin; this is actually what appears to be the condition of the Muslims who were given such a great code of life as the Qur’an but there is no sign even of it being present in their national life (or collective life); they went out of the code cleanly; they shed it off like a snake sheds its skin; but Thank God, the Qur’an is still there in its original shape and can be adopted any time.

Siin, laam, siin, laam

“As salsalah” : to link a thing with another; “as silsilah”: means a chain; tasalsalal ma’a: the water went freely down the throat*.

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“sal” means to pull something; (see heading siin, laam, laam).

The Qur’an has used “silsilah” in 69:32 to mean chain, the plural of which is “salasil”: 76:4 one link gets linked to another and so on and forms a chain.

Siin, laam, tha

“As sult”, “as saleet”: hard and strong; “at tasleet” to make dominating; to give domination and power; sallatulaahu alaih: God gave dominance and power over him 4:90 Ibn Faaris also says it means domination and power.

“Saltuwanun naar”: for the fire to flare up** ; “as sultaan”: reason, the ability**:

Mohammed bin Yazeed has said that it has been derived from “saleet” which means olive oil which illuminates (when lighted); so “hujjat (argument or reasoning) and burhan (capable) will be one who is enlightened himself and shows any matter in a clear light; **the Qur’an says: um lakum sultanun mubeen: or do you have any clear reasoning or proof; but as per the meaning of “as sult” it also means domination and power: this word has been used several times by the Qur’an to mean this: in surah Ibrahim, it is said that We sent the prophets with “bayyenaat” or clear reasonings 14:9 but the opponents

refused to obey them saying that we will not obey you until we are under your domination (i.e. until we are forced to obey you); or as in surah Hijr God said to the devil (Iblees) inna ibaadi laisa laka alaihim sultan 15:42 you will have no power over my banda(slaves, or those who obey Me); in surah Bani Israeel the word has also been use to mean capable or having the right to; 17:33 where domination is implied in the meaning; surah Nisaa says: wa aataina Moosa sultana mubina: 4:153 here too it means domination and power; surah Alhaqqa also has used “sultaniah” in this meaning 69:29 . In surah Rahman, there is an ayat which points to a great fact: ya ma’sharil jinnni wal insi inis tata’tum un tanfuzu min aqtaaris samawati wal ardi funfazu : O, Men and Djinn,

*Taj and Raghieb **Taj

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if you have the power (the capability) to go beyond the planets or the stars, then do it , go beyond them (i.e into space) (here djinn and men means civilized and uncivilized people) if you have the capability to go beyond the stars then do it; beyond it is said: without the “sultan” (the capability) you can not go beyond them; it is obvious from this that man can travel in space provided he attains the capability which has been called “sultan”; “sultan” is the power which can be attained through obeying God’s laws; it has been said through the Gods’s Prophet’s SAW mouth, waj’al lee mil ladunka sultan naseera: 17:80 and bestow me with the helping power; this shows that by obeying God’s laws one can not only attain the delights of this world but it also solidifies and stabilizes his personality so that it can successfully travel across the evolutionary stages of man’s personality : in no other way can man obtain this power or “sultan”: this can be done only by obeying the Qur’an ; but this does not mean the so-called spiritual development propagated by monasticism; this “sultan” means such power and domination as annihilates all evil forces and establishes God’s law effectively in society; and by doing so obtains that solidarity in personality which helps it attain an interminable life; physical forces can take man to the moon and the other stars, but they will keep him within this universe, and only human personality can go beyond provided it creates the “sultan” to which the Qur’an has pointed.

Siin, laam, feh

Salafal arda wa aslafaha: to cultivate the land or to level it; salafush shaiyi: the thing passed; went ahead; salafa fulan*: that man went ahead; “aslafa means sent on ahead, presented: “As saalif”:

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The one who passes ahead; predecessor; those who stay ahead in battle or travel; **Ibn Faaris says it means to be ahead and to supercede.

Surah Baqarah says: falahu ma salaf: 2:275 that which has been taken earlier belongs to him; surah Zakhrif says about annihilated nations: wa ja’alnahum salfan wa masala: 43:56 we made them predecessors (that is, those who went earlier or history) ;(whose tales now remain as a lesson: surah Ahaqqah says bima aslaftum: 69:24 whatever you did earlier.

Siin, laam, qaf

“As salq”: this root basically means to rise or climb; *** tasallaqil jidaar: he climbed the wall; tasallaqa ala firashehi: due to sadness he tossed and turned on his bed and could not go to sleep; salaqa fulanan bis saut: he skinned the man with his whip; “as saleeqah”: the footsteps and hoof marks on the way; thin, fine bread; also temperament *; Raghīb writes that “as salq” means to lay down something forcibly; either with the hands or the tongue**; and salaqa fulana means he speared that man*; the Qur’an says: salaqukum bi-alsinah: 33:19 these people hurt you with their tongue (remarks) : say satirical things about you; want to overpower you with these satirical statements; (although Faaris says it means so many different things at one time that it is difficult to find any resemblance in them or common ground); but we think that this root has the element of giving pain.

Siin, laam kaf

“Salak” : this root actually means for one thing to enter another or make to enter: salaka yadahu fil habeeb: he put his hand into his shirt front; * while explaining their difference, the Muheet says that “khait” is any string that is either used for sewing or as a garland around the neck;

*Taj **Raghīb ***Muheet

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but the string in which pearls etc are put is called “silk”; and the string which is already adorned with pearls etc is called “simt”; ** “as salook”: means to enter a path** “salak”; to walk or make to walk; to enter or make to enter; “aslak”: to make to walk; to make to enter*.

Suah Hijr says: kazaalika naslukuhu fi qulubil mujrimeen: 15:12 this way We enter it into the hearts of the mujrimeen (criminals): surah Taha says: wa salaka lakum feeha subula: 20:53 and made pathways for you (on the earth); and surah Nooh says: latasluku minha: 71:20 so that you walk on them, travel on them.

Siin, laam, laam

“As sal”: to extricate something quietly and with softness; Ibn Faaris has also added secretly; saifun saleel: the sword that has been pulled out of the scabbard; “as sulalah”; the part that which is extricated*; “al maslool”; that which is taken out; the man or animal whose balls have been removed: (castrated)**: the Qur’an says that man was created from: sulaalatim min teen: 23:14 i.e. a thing which has been culled from inorganic matter: if man’s physical body is examined scientifically then it will be found to be a compound of inorganic matter like iron, phosphorus, calcium etc.

Insalla wa tasallal: he went away secretly; slipped away quietly; “as sallah: to steal secretly; theft: “as saal’: “as sallaal”: “al asallu” means thief.*

Surah Noor says: al lazeena yata sallaluna minkum 24:63 those of you who slip away quietly.

Siin, laam, miim

“Salm” : since this is the root from which the word Islam has also been derived, its basic meanings must be comprehended properly because these meanings will be used to explain various aspects of the word “Islam”.

*Taj **Muheet***Raghib****all meanings under this heading have been taken from Taj, Muheet or Lane.

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- 1) “Sa-lim” means he became clean (or pure or free) from all sorts of faults; all his shortcomings were made up; “salamad dalau”: he prepared a strong bucket; in surah Baqarah it is said about the cow of Bani Israeel: musallamatun la shiyatah fee ha: 2:71 it is free from all bodily marks (faults) and spotless; as such “sa-lima” means to be pure without any blemish: i.e. the complete development of human capabilities.2)
- 2) The other meaning of this root is to be protected from dangers, accidents, or ill-fate; Ibn Faaris has said that it means more of health and well being than anything else; salima minal aafateh salamah: he was safe from ill-fate; sallamahullahu tasleemah: God kept him safe from any ill fate: the Qur’an has mentioned one name of God as “as salaam”: 59:23 which is generally taken to mean “ free from all blemishes and faults”; but Tajul Uroos says that those who have said this is the meaning then they have committed a grave error; because “salaam” is something from which protection is sought and “saalim” is one who seeks protection; i.e. someone who wants to be protected against evil or misfortune that is imminent; thus God has been named “salaam” because he has protected all creation from trouble and His system is thus running fine.
Therefore “salaam” would mean to be safe from ill fate and troubles; this is the second meaning of the root.
- 3) “As sullam” means a ladder; i.e, a safe and dependable means for going up; thus the third meaning of this root is the means through which somebody can reach new heights safely and dependably.
- 4) “As silm “ means to live peacefully and amicably; “as silm” means amity; thus the fourth meaning of this root would be to live peacefully and to establish peace and security in the world too; tasaalamatil khail: means horses moving together; to synchronize their feet and walk in tandem; and for none of the horses doing something which frightens the other horses to stampede :

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- 5) As silmu was salsaam: means obedience; to bow before; therefore, the fifth basic meaning of the root would be to obey the laws of God in totality; Nawab Siddiq Hasan Khan writes that siin, laam, miim, basically has the element of softness and humility*.
- 6) Istaslam akamat tareeq : means he walked in the middle of the road and kept straight(i.e. unwevering); qaalul salaamah means they adopt the moderate path and do not do anything that is execrable; thus the sixth meaning of this root would be to adopt the path of moderation and to avoid things which are not good;
- 7) Istalamz zar-u means the ears of corn came out; therefore the root’s seventh meaning would be for efforts to have a result (good).
- 8) And “as-salimah” means a woman whose limbs are very soft and attractive: thus the eighth meaning of this root is beauty and good looks.

It is obvious from these meanings that “al islaa” is the name of a life style in which all shortcomings of man are made up for and his capabilities are fully developed 2) in which he is safe from all destruction and ill fate 3) and to progress towards his destination 4) he himself leaves peacefully and is conducive to the peace of the world; he lives with complete synchronization with others in his society and does nothing to cause others to flare up and cause disbalance or chaos in society; this is possible only when 5) man completely obeys the laws of God and not only bows his head but also his heart to them; 6) and he does all this with complete moderation and with balance i.e. does not exaggerate either way; this way his efforts will be fruitful and not go waste 8) and not only his own personality will be balanced but he will be conducive to the whole society’s peace.

*Al Ilmul Akhlaaq

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this is the path that will result in success and if anyone adopts any other path it will not be able to produce the results and he will ultimately be the loser 3:84 this way of life is another name for following the Qur’an; wus salaamu ala manit taba’al huda20:27.

The Qur’an has used the word “muslim” so profusely that it is not possible to mention them all here; therefore some selected ones are presented here; : musallamatun la shiatah feeha: 2:71 He is free from all faults and is impeccable; 2:33 iza sallamtum here means when you have given; hand over.

Surah Infaal says that you had begun to quarrel among your -selves : wala kinnal lahu sallam: 8:43 God protected you from its destructive results; surah Toor says Sulam”: 52:38 it has been used to mean the means for reaching loftiness.

Surahj Anfal says: wa inn janmahu lis salm: 8:61 means amity; to mean obedience and faithfulness it has appeared in 2:112

Surah Room has mentioned “Islam” and “eemaan” (faith) separately 30:53 i.e. “eeman” mans to believe that something is right and “islam” means to follow it faithfully; as against those who have accepted the faith by word of mouth but their hearts are devoid of the faith, they too are said to be “muslims” but not “momin” as yet 49:14 surah Alnamal has used the word “muslemin”: to mean alla ta’lu alayya 27:31 i.e. not to break the limits or rebel against them; to become obedient; surah Maryam has used the word “salaam” opposite “laghu” i.e. useless things.

A man with these characteristics has been called a man with a “saleem” heart; 26:89 and a nation with these characteristics: ummatan muslimatal lak 2:128i.e. a nation which follows the laws of God; every individual of this nation has a duty to say “salamun alaikum” to everyone he meets: 7:46 i.e. I wish you “salam” or peace and security and all the good things mentioned above; and the comer answers in this vein too; ant the whole society rings with the sounds of “salaman salama”.

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about Hazrat Ibrahim is said that he was neither a Jew nor a xchristian; he was : hanifan muslima: 3:66 this is the name which is used the followers of God’s Deen; before the Qur’an had come and after; 22:78 to belong to some sect is against Islam;

because sectarianism is a sin (shirk); 30:32 and “muslm” and “mushrik” are opposed to one another; and kufr and Islam too; 9:74 it must be well understood that a muslim can never be a criminal; that is why the Qur’an says afanaj-alul muslemina kalmujremeen; 68:35 will we turn the muslims as the mujrimeen (criminals)? Therefore he who follows God’s laws is a muslim.

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Al-islam is the code of conduct for life that God has designated for man: no other code of life is acceptable to God: surah Aali Imran says : af-a ghaiara Deenillahi yabghoon: do these people, want a Deen other than that designated by God : despite the fact that everything in the universe is: walahu aslama mun fis samawati wal ardi tau-aw wa karhan wa ilaihi yarje-oon: 3:82 everything there is in the highs and lows of the universe is subservient to His laws willingly or unwillingly and at every step they have to follow His law: after that it is said: wamun yabtaghi ghairal islaami deenan falan yuqbala minhu: 3:84 and if he wants (man) to experiment (with another Deen) then he can try, and he will find that ultimately he is the loser: anyone who adopts any other code of life except Islam will not be accepted: this is the same code of life that was given to the all previous prophets and ultimately was completed with the advent of the Qur’an: God has chosen this code of life for all humanity: 5:3 as such, under the sun, there is no other code of life other than that which God has termed Alislam: it is to be found nowhere outside the Qur’an: the followers of this Deen are called “muslimeen”: and a muslim is one who believes that the Qur’an is a complete code of life given by God and that it is also the last :

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Siin, laam, waw

Salwa: anything which consoles is called salwa: honey too is called “as salwa”*: and meat too*: salwatun minal aish: a comfortable life which is free from tribulation**: salahu unhu tasleehi: he made him forget his sadness: * “as saali”: one who forgets sadness and tribulations: ** “salaahu” means he gave up his memory: he mitigated his sorrow*: Ibn Faaris says means a comfortable life and profusion of luxuries. “As salwa”: 2:57 a white colored bird which the Bani Israeel were given to eat in the valleys of Sinai: * Raghib says that it means anything which gives solace: *** (also see under heading miim, nuun, nuun)

Suleman A.S. (Soloman)

Among the prophets of the Bani Israeel, Hazrat Suleman (Soloman) had a special significance: he was the son of Hazrat Daud (David) 38:30 and his heir 27:16 he was

endowed profusely with knowledge and deciding power 27:15 although in those days the kingdom was acquired even for being the king's son, Hazrat Suleman was designated king because of his special qualities : civilized and uncouth people (djinn and inns) were included in his armies and cavalry brigades too 27:17 his naval fleet was also very famous : the winds too were subservient to him too 21:28 and he used them for the sailing his boats: the rebellious mountainous tribes were appointed for different tasks under his rule: 21:82 they used to make big buildings for him: used to make statues and pictures for him 34:12:13 during this period the Saba qaum or nation was ruling over the eastern part of Yemen and used to worship the stars: they were headed by a Queen: Solomon went to war with her and she at last became obedient to God: 27:20:44 this was the army which had passed through the valley of Namal: 27:18:19 Huud Huud was an officer in this army 27:20:21 Solomon was a grand and powerful king but his heir proved to be very weak: 34:14 the Torah has the details.

*Taj **Munheet ***Raghi

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The Jews have fabricated a lot of stories of sorcery and superstition about him: even the Torah carries some of these sort of things: the Qur'an has refuted all these 2:102

Siin, miim, daal

Samada samooda: to raise the head high out of pride*: Ibn Faaris says that its basic meanings is to keep going without stopping: samadatil ibilu fee saireha: the camels went straight ahead with speed: this means they did so out of rebellion and pride: or did as they liked: "samada", "yasmadu" means to be pushed high: "saamid": means one who is left standing in wonderment: (perhaps because he too stands with his head high in the air): Ibnul Airabi says it means a man who is engaged in the pleasures of life and neglects his duties* :the Muheet says "as sumud" means for the face to be distorted due to sadness : **the Qur'an says about the opponents: wa tazhakoona wala tabkoona wa antum asaameduna fasjudu lillahi wa'bedu: 53:63:6 you laugh instead of crying because you are unaware of the (bad) results that your Deeds will produce:"samidoon" would according to this sentence would mean unaware: but after that it is said: fasjudul lahi wa'bedu: here "saamedoon" would mean that you are very rebellious and proud : you do what you will: leave this path and accept God's obedience.

Siin, miim, rah

"As sumrah": wheatish (fair) complexion: "as samra-a" :wheat: "as samara" means night or the conversation at night: tales in the night: "As saamir: a congregation for story telling at night: also story teller: it is also the plural: 23:67 "as sameer" means story teller, : "almusaamir "means a companion or one who is a fellow participant in the nightly story telling gatherings: "simaratul lail" means to talk at night: "samiyar" also means period, era, ***.

*Taj **Muheet ***Raghib

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“As saamirah”, “as samarah”: is a Jewish tribe : they differ in some things with the mainline Jews: for instance, they believe that no prophet will come after Hazrat Moosa (Moses): they also believe in the caste system: they think that the city of Nablus (wehere they lived) is the Holy City: there are two sects among them, Kushaan and Dushaan: these are the people whom the Samari is said to have led to worship the golden calf built by him behind Hazrat Moosa who had gone up the mount to receive the commandments from God: Muheet says “as saamirah” is also a place in Palestine and a tribe too that resides in Nablus: they are very few in number: they believe that if touched by others they become impure: ** 20:97

But modern-day research shows that this chap was an individual of the Sameri tribe, not from Bai Israeel: three thousand years before Christ there were two qaums living in Iraq: one nation which had come from the south was Arabic and the other which probably came from the north was called Sameri: although its mother country was Iraq but it had spread out afar: history has proven their relations with the Egyptians: it seems that this person who has been called Saameri by the Qur’an 20:85 had become a disciple of Hazrat Moosa and had left the place alongwih the Bani Israeel but it seems that Moses’ teachings had not penetrated into his heart.20:96.

But if “as saamiri” has been derived from the root “samara” then it means story teller : the way the story tellers mislead the nation (simple folk) is known to everyone: our own history is testimony to that fact: when we left the facts and truths of the Qur’an and diverted ourselves to myths and stories then we fell into ignominy: gradually our Deen has turned into merely some mythical stories and the Qur’anic truths are quite unknown to us now.

*Taj and Raghīb **Muheet

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“As sama”: is the hearing part of the ear: also means listening, and sometimes even ear : that which is listened to is also called “sama”: “sami” means to listen and also one who makes listen: (although some scholars have refuted other meanings): “istama-a ilaih” means to be attentive to someone: to lend an ear and to listen attentively: but the Qur’an has said “yastami-oona ilaik” for those who appear to be very attentive but actually they are not listening: the Qur’an calls them deaf: those who do not employ their intellect 10:42.

Isma ghaira musma: 4:46 it means, listen to us, even if you are not heard: Raghīb says it is said satirically for someone to have turned deaf and otherwise it is said as a prayer: sometimes “sama” means understanding and method : i.e. “isma” means to “afham” make someone understand too: this word is also used for obedience: i.e. “isma-oon” means “atee-oon”: 2:93 “sami-a lahu” means accepted it, agreed to it. The noble Qur’an has mentioned eyesight, hearing and “qalb” for acquiring knowledge: eyesight and hearing are the senses through which a man knows about things: i.e. these are means for perceptual knowledge: the mind conceives an image after receiving data from these senses: thus through eyesight, hearing and sieving it through intellect one acquires knowledge: the Qur’an lays a lot of stress on perceptual

knowledge and concepts and those who do not employ their hearing and eyesight and reasoning ** (to make decisions) are termed to be dwellers of jahannam (hell) by it: 7:179 it also says that when a man's emotions overwhelm him, then his means of acquiring knowledge do not let him reach the right conclusion 47:16:17 you must have noticed how a man becomes blinded in a rage: he becomes overwhelmed by other emotions too:

*Taj **Also see under headings qaf, laam beh and beh, saad, rah.

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in greed a man can do things which are otherwise laughable or silly: and if biased one can never accommodate the other's point of view: just like when intoxicated one's senses do not work properly, they also do not work properly when a man is overwhelmed by emotions too: this is termed by the Qur'an as : khatamal lahu ala qulubehim wa ala sam-ehim wa ala absaarehim ghishawah: 2: 7 i.e. to be blinded: to stuff the ears: and the hearts to be sealed: * knowledge can only produce good results under the guidance of the Wahi : because the Wahi gives us those principles of life which are "Istama" to eavesdrop 72:1 to listen very attentively 542:38

not tinged with emotion: any principle man makes by using his intellect only cannot be entirely free from his emotions.

"Samma" also means spy **9:47

Surah Kahaf says: absirbihi wa asmi: 18:20 how well he listens and how well he sees. Ibn Faaris says "As sama" and "as sima" also means the praise of beauty and fame.

Siin, miim, kaf

"As samk" the height of the house or ceiling: "qad samakahu" : he made him lofty, raised him: *** "as simaak" : the thing which is used to make something lofty, or to raise something: "Zalmismaak" the wooden pole with which the tent is raised : "as samak" means fish: because it is high or raised (in the middle):

The Qur'an says: " rafa-a sum kaha" 790:28 God raised the height of the sky or its roof: he raised the atmosphere to great heights: (the height of space is unlimited):

*See under heading kha, teh, miim **Taj ***Raghib

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Siin,miim, miim

{ "As sum" : narrow hole like a needle's eye: 7:40 or the openings of the ear and nose: "masaam" the pores on the skin: "as samaam" any light and fast thing: "as samoom" fast , hot wind: which generally blows in the summer months (in the hot regions): * the Qur'an says : fi samoomiwa wa hameem: 56:42 surah Hijr says: naaris samoom: 15:27.

Siin, miim, nuun

"Samin" : "samanah": he became plump: became fat: "saamin": "sameen": the plural is "simaan": means plump*: the Qur'an says: baqaratin samaan: 12:43 fat cows: or bi ijlin sameen: 51:27 fat calf: asmanar rajul: the man became fat: "sammanahu": wa

asmanahu: fattened him : * surah Haashiya says about the food in jahannam or hell: la yusmin: 88:7 it does not fatten i.e. does not develop the body: how can the food of ignominy fatten? “as samn” means ghee (an oily liquid) which is fattening.

Siin, miim, waw

“Sama-a” : plural is “samawaat”: means sky because it is high and overshadows the earth: anything that is over you and overshadows you is “Sama-a”: every roof over your head is also called “sama-a” : Fuqahul Lugha has also said this word has this meaning: Raghīb says every thing is “sama-a” in relation to the thing below: and every thing in relation to the thing above is called ard: clouds sand rain too are called “sama-a”: greenery and plants are called “sama-a” too: because they are higher than the earth: ***

*Taj **Raghīb *Taj and Ibn Qateeba –Alqartain /2 page no 28.

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“ism” means a sign with which one recognizes that thing: names are also called “ism”: plural is “asma-a”: “sammi” means of a similar name and equal : “musaamah” means mutual respect*: “samma tasmeeh”: to keep a name: to name: “al musamma” means the name that is kept or given, said to be, nominated, also designated , fixed and known*.

The Mufardaat says ma’rifatul asmaa-i la tahsulu illa bi ma’rif-atil musammah: until the “musamma” is known, names are of no use;*** it means that Adam(man) has been given the capability to recognize a thing by its ingredients and he names them accordingly.

The Qur’an has used “ard o sama-a “ at many places: there is no doubt that this earth of ours is also called “ard”: but every thing in relation to the thing above is called “ard” therefore “ard o sama-a” would mean the highs and lows of the universe too: and when “ard” will be used against “sama-a” then “sama-a” would also include the entire universe and “ard” would mean the society and civilization of the humans: therefore, by “sama-a” or “samawat” would be meant not only the sky but everything that is in the universe like the ether, atom etc: that is, the entire atmosphere including whatever it holds.

Where ever in the Qur’an the phrase “ard o sama-a” has been used will disclose on deliberation that in the context in which they have appeared implies loftiness and lowliness : whether it is in regard to physical things or in respect of rank, or the social life of the humans against the Godly laws which has been molded into self interests by Man : (more details have appeared under the heading “ard”).

*Taj, **Muheet, ***Raghīb

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The Qur'an says :wa allama Adamal asma-a kullaha 2:31 Adam has been taught the names of everything : here Adam refers to all humanity or man:)(see under heading alif, daal, miim): as mentioned earlier, knowing the names alone will do no good, until and unless you know what that thing is (which the name belongs to): as such, the meaning of the knowledge of names being given to Adam or man means he has been given the capability to find out about things, the result of which is that the forces of the universe (the malaikah) are subjugated or sub-servient to him: when man becomes aware of the law under which the forces of nature operate then all forces under that law are in a way conquered by him: therefore. a nation will become master of the universal forces according to the laws he becomes aware of: further step is how to utilize those forces: it has been said: faman tabia hudaya fala khaufun alaihim wala hum yahzanoon: 2:38 any nation which will utilize them only for selfish interests will not only itself suffer annihilation but also cause distress to others: : oolaika as-haabun naari hum feeha khaalidoon: 2:39 if a nation which masters the forces of the universe is called 'Adam', then the nation which utilizes these forces according to the laws of God will be called "momin" : and the nation which neither masters the forces of the universe nor utilizes these forces as per the laws of God, then what should it be called ? A western doctor has written something very interesting as per his perception: Adam was made responsible for naming things. This was a very heavy responsibility. Because the things whose ingredients or elements are not known can not have a name. And if wrong names are given to things then it can be very harmful.*

*Dr. M.L. Tyler in "Homeo, Drug Pictures" (Preface)

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This too signifies that acquiring knowledge about physical laws is a sign of being human: the Qur'an says those whom you think are your gods (other than the real God) are: asma-u sammatumuha antum wa aabaa-okum: 12:40 simply some names which your ancestors and you have fabricated: : ma anzalal lahu biha min sultan :12:40 God has not given them any certification (i.e. they have no authenticity): these "mazars" etc that we build under big names is simply because they have been propagated: if they do not have these big names, then they are nothing more than buildings of brick and stone: the right place of things is that which has been designated by God's law: in the universe is His law of the universe and in the human world is the wahi (revelation) (or the noble and great Qur'an) , everything else is immaterial.

Siin, nuun, beh, laam

"As sumbul" : means hair and happiness: singular is "as sumbulah": hair: 2:261 qad sanbalaz zar-a: the corn grew ears : * this word is also used to mean grain, not for fruits.

Siin, nun, daal

"As sanad": a thing for support: sanada ilaihi yasnud: he leaned: * sanadash shaiyi: he supported the thing and made it strong: "as sanad": high mountain you are facing: "as sandaan": an ironsmith's oven over which iron is heated (to soften it) and then beaten (into a particular shape)**.

“as sanad”: a sort of sheet that was made in Yemen: sanadar rajul: the man put a sheet over him*: the Qur’an says: the hypocrites have been likened to khushboon musannadah: 63:4 that is they are like sticks which are supported against the wall: and also that they are not human beings but like sticks that have put on clothes: the earlier meaning seems more appropriate because a hypocrite is never self-confident and he always seeks support of others:

*Taj **Muheet

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the other meaning is right as the hypocrites are something inside and something else without: and whatever is without is made out to be very appealing to people: it also means that the hypocrites stand on each other’s support:

Siin, nuun, miim

“As sanaam”: the camel’s hump: As simu minan nabt: a tall plant which has flowered or grown ears : sannamal ina-a tasneema : he filled the utensil or pot to the extent that whatever he put into it (grain etc) rose above the edges: tasannamal ha-it: he climbed the wall: asnamatin naar: the flames of the fire rose high: sanaamu kulli shaiyin: the best or highest part of a thing: ** *Ibn Faaris says it basically means loftiness and height. The Qur’an has said : tasneem: which has been explained by saying: aina yashrabu bihal muqriboon: 83:28 a spring out of which the close ones drink: this has the connotation of loftiness: i.e. life’s evolutionary stages: humanity’s heights: full development of capabilities.

Siin, nuun, nuun

“As sinnu”: teeth : *5:45 since the age of animals is determined by the number of teeth they have, it also means age: as sannar rajul: the man reached old age: “as sunnah: face, the open and distinct part of the face: also path: manner: custom: law: the plural is “sunan”:

*Taj and Muheet **Taj and Raghīb

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sananat tareeq: sunanat tareeq: sinanat tareeq: this is not the plural of sunnah which is a separate word: means the open and distinct part of a way: this led to it meaning manner, sect, routine, and law: wala tajidu lisunnatina tahweela: 17:77 you will find no change in Our way (system, law): surah Faatir says: fahal yanzuroona illa sunnatal awwaleen: 35:43 now people are seemingly only waiting for whatever happened to the others to happen to them too: surah Aali Imran says: qad khalat min qablikum sunan: 3:136 a lot of different systems and ways, and routines have gone past before your time : Ibn Faaris says it means for something to continue: and for it to appear comfortably one after another: sannash shaiyi means to make something easy or to facilitate it:** sannat turaaba ala wajhil arda: means put the earth softly on the ground till it turned into a dam** Regarding the creation of man, the Qur’an says: min hama inn masnoon : 15:26 it is generally taken to mean putrified mud: Lane (with different references) has written

that :sananatul hajara alal hajar means I put a stone on stone and rubbed it (ground it): occasionally putting water and rubbing stone on stone produces a kind of petrified matter which is called “saneen” : when it is allowed to remain for some time it becomes hard ****: some say that “masnoon” means soft and wet: Abul Heesham says that: sannal maa-u means the water changed (metamorphised)*:

The Qur’an says that man was initially created from the earth: the earth which was mixed with water: i.e. life began with inorganic matter intermingling with water: when the two met and eons passed then there was a lot of metamorphosis in the matter and then life began : this has been termed as “hama inn masnoon”: note here that it explains how life began physically , it does not mean that life is the product of inorganic matter:

*Taj **Muheet Z***Raghib ****Lane-----

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The Qur’an’s declaration that: falan tajida lisunnatil lahi tabdeela :35:43 is the expression of a great fact: and on which all scientific research rests: and which is the spirit of the facts of life: to say a thousand and five hundred years ago that God’s law never changes, is not the product of a human mind: humans were only recently even unaware of the concept of any universal law: but all scientific researches are producing ever new results but none of them show a law which changes: this is so profound that it can be depended upon quite reliably and this confidence enables man to try to reach the celestial bodies in the universe: when man once understands the law made by God, then he knows that these laws never change and depending on this he makes ever new discoveries which surprise those who are unaware of these scientific truths.

Just like God’s unchangeable laws are working in the universe, so are His laws working in the human world: he has fixed some rules for the rise and fall of nations, and these rules never change: any nation which follows these rules will prosper: the nation which will not, will be destroyed: : walan tajida lisunnatil lahi tabdeela.

This law or principle has changed the concept of God too in a way that it has changed the world: in the nascent stages man conceived God as a despot who did not follow any law or principle : sometimes for no reason He got angry and destroyed a nation: if He was somehow happy, then he granted lands even to the criminals as a prize: such a God was an object of fear lest He became angry at a trifle so man tried always to keep such a God happy with different offerings.

The Qur’an made this revolutionary declaration that although God was All Powerful and the Highest Authority, he had formulated laws for the physical universe as well as for human beings: and despite holding unlimited Power, He has ordained that there will be no change in the laws He has formulated (no matter what happens):

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so the decisions of human life too will be made not whimsically but according to His laws: that is, every human deed will produce results according to the laws framed by God :Walan tajida lisunnatil lahi tabdeela: and His laws will never change.

A God who only acts according to the Law and a law which never changes: think how far this concept has brought mankind: this is all due to the Qur’an’s teaching.

Siin, nuun, heh

Sanhat tu-aamu wush sharaabu sanhan wa tasannah: food and drink were spoiled or deteriorated: “as sanahu” to petrify: something to change due to passage of time: this word is used when bread becomes stale and drink deteriorates: tu-aamu sanehun : spoilt food: khubzun mutasannehun : stale or spoiled bread: the Qur’an says lum yatasannahu: 2:259 he was not spoiled : did not deteriorate: i.e. even after passage of so much time did not metamorphose or change: *

Ibn Faaris says that the meanings of “sanah” depend on the time:: sanahatin nakhlah: many years passed on the date palm.

Most scholars are of the opinion that “sanah” meaning years has been derived from this root; but we have put “sanah” and its derivatives under siin, nuun, waw, so also see the heading siin, nuun, waw.

Siin, nuun, waw

“As sanah” means years (its plural are sanawat and sinoon and sineen): there is difference of opinion about its root: one school of thought says that its root is siin, nuun, heh because the Arabs say: saanahu fulana: I cut a deal with him on yearly rate: Ibn Faaris says the real meaning of “sanah” is dependant on the period of time: sanahatan nakhlah: many years passed on the date palm: a second opinion says its root is “sano” from which “yasnu” has been derived which means to go round and round a well :

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“as saaniyah” means an animal which is made to go round and round a well in order to bring water into it (it is a superstitious practice): “as sanah” means one orbit of the sun: (this is also called “daar”): and since this orbit takes a full year, therefore, “as sinah” means one year: “as sanah” is a solar year while “al aam” is a lunar year: “as sanah” also means a year when there is drought and intensity: and “al aam” is an year when there is well being and greenery: this is the reason that: falabe’sa feehim alfa sanatin illa khamseena aama: 29:14 here aama is the period without hardships and “sanah” the period when there were hardships: Lane says “sanah” also means crop of which there are four in an year: alfa sanatin means two hundred fifty years: and aam is one full year: so if khamseen aama are taken out from it, it leaves two hundred years: which could be a man’s age: but these are all conjectures: when more historical facts come forth it will reveal what the Qur’an meant by saying that Hazrat Nooh A.S. lived fifty less than one thousand years among his people: 29:14 some say this is his period of prophet hood: then began the era of another prophet: “sannah”: tasniah: means opened it ; facilitated it: * made it easy:

Siin, nuun, yeh

“As sana” means light: as sana-u wus sana: loftiness : high stature.

The Qur’an says : yakadu sana barqehi yazhabu bil absaar: 24:43 the dazzle of the lightning nearly blinded: here “sana” means dazzling light: Ibn Faaris says it basically means stature and loftiness.

Siin, heh, rah

“Sahir”, “yasher” “sahara” : to be awake (at night) : saahir: one who wakes at night: * “as saahirah”: the upper part of the earth: the face of earth:

*Taj, Muheet, Raghib

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or that part of the earth on which human beings live : or which is alive because of them: the Qur'an says: fa-iza hum bis saahirah: 79:15 there will be eternal life after the renaissance) { liofe after death } : and wakening only: or speed in development: because arduun saahirah is land which grows plants very quickly*: since the state of life after death is incomprehensible to us, therefore the Qur'an relates those in terms of metaphors and examples only: men having insight can have a faint glimpse of what is meant by those examples and metaphors: understanding more is not possible in this life : In Syrian language “as saah oor” means “alqamar” or the moon:’ ***and in Arabic it means lunar eclipse (Lane):

Siin, heh , laam

“As sahal”: “as sahil” : means a soft thing: as sahal minal ard: soft ground: plural is “suhul”: * the Qur'an says: tattakhezoon min sahula qasura: 7:74 you build palaces on level and soft ground:

Siin, heh, miim

“Sahm”: part: actually “sahm” means the arrow which was used for balloting to apportion parts or shares: a corridor in the house: “as suhaam”: to become weak and change color: it is also a camel disease in which they feel hot and thirsty: “as suhoom”: to be harsh due to some sadness or worry: saahamal qaum: he ballotted with the nation: *****Competed in archery and also tried to overpower each other.

The Qur'an says in the tale about Hazrat Yunus: fasaham: 37:141 generally it is taken to mean he ballotted along with the others: but we think there is no connection with the people of the boat here:r:

*Taj **Raghib *** (kitaabal ashqaaq) also Ibn Faaris *****Taj, Muheet, Raghib

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Allah has said that Hazrat Yunus contested Our Laws (went against them or did not follow them) and erred: fakaana minal mudhizeen: 37:141 he slipped: frustrated by the Qaum's rebelliousness against God he had left the qaum without express permission from God:

Siin, heh, waw

Saha fil amr: to forget something: scholars says that “sahw”, :ghaflah” and “nisyaan” are all of the same meaning: but some say that “sahw” is slight neglect of something present in the memory of man: and “nisyaan” is for something to go completely out of memory:

Ibnul Asseer says that “saha fish shaiyi” means to give something up due to unawareness: and saha unhu means to give something up knowingly *: “as sahw” means for something to be motionless and soft: “as sahwah” means a bow which is easily stretched*: Ibn Faaris says most of the meanings of this word are connected with neglect and peace: ja’an rahwan rahwa: he came very peacefully.

The Qur’an says : hoom fi ghamratin saahoon: 51:11 they are engaged in their doings and unaware of the reality: at another place it is said: al lazeena hum un salaatehim saahoon: 107:5 they are neglectful of their duties: or are very lazy or lackadaisical in carrying them out: 9:54 or they are unaware of the reality of salaah and only believe the physical form of salaah to be real salaah: 107: 6 because these can be very easily carried out and can gain respect in society:

Siin, waw, alif

“Sa-ahu” , “yasu-uhi”: to say something to someone which is unpleasant: sa-ush shaiyi: something was bad: asa-a yu-see: to do something bad: to create imbalance: to create chaos and deterioration: it is the opposite of “ ahsan”: “as sabeelah” life’s unpleasantness: ** this is the opposite of “hasanah”: to get its meaning see under heading hah,siin, nuun:

*Taj, Raghīb, Muheet **Taj

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“hasan” means to give something balance completely and “sayyie-atah” means the imbalance: as such “suu-un” means harm, chaos, and annihilation: * also “hasanah” means mediocrity: therefore “sayyie-atah” would mean exaggeration: ** “masaawi” unpleasant things, faults, *:

“As sau-ah”: bad nature: bad thing or work: any talk or deed which if revealed is cause for shame: it also means the genitals of man and woman: ** plural is “saw-aat” 7:20, 7:26.

The Qur’an says “sayyi-atah” as against “hasanah” at several places: as in 7:131, 3:119 etc also “saa-a” against “iqtesaad” i.e. mediocrity: 5:66

To mean to be sad or have tribulations in 11:77 “siya behim” has been used: the result of the right way of life is beauty or goodness in society: that is, this way both a man’s personality and society both are balanced: and he gets all the pleasantries of life: acting against this way, creates imbalance: and unpleasantness is created: that is why the Qur’an has said that people who live these opposing lifestyles can never be the same: 40:58 the question that arises here is that if the balance of a society has gone awry, then what is the need really to set it right? The Qur’an says if you create enough balance then disbalance of society will go away itself: innal hasanaati yuzhibnas sayyi-ah: 11: 114 surah Momineen says one of the characteristics of a true believer (momin) is: yadra-oona bil hasanatis sayyi-atah: 13:22 and also 28:54 they remove evil by virtue i.e. sayyie-aat by hasanah: this does not mean that the Qur’an teaches you to present the other cheek if one is slapped: or if someone takes off your coat (i.e. robs it forcibly) then you take off your shirt for him too, such teachings only encourage the criminal minded: the Qur’an urges the law of justice:

*Taj and Lataiful Lugha **Taj

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i.e. to punish the criminals so that the criminals are not made bold or encouraged: but for this too it has given the principle to: ja'a-u sayyi-atin sayyi-atun misluha: 42:40 also 10:27 the punishment should always be commensurate to the crime: no crime should have more punishment than it deserves: (also where reform can be expected, forgiveness is advocated); 42:40 this ayat makes clear that you should answer evil with evil: here crime and its punishment is advocated: i.e. punishment according to the crime which principle is based on God's law of turn of events: wala najzi yannahum aswa al lazi kaanu ya'maloon: 41:27 verily we will punish them severely for the deeds they have committed:

The foregoing explains how the Qur'an teaches you to create a balance in your own personality and in the society at large: this is the result of acting on God's law and the teachings of the Qur'an: and if man rebels against this life, then he creates imbalance in his own personality as well as in the society: this is the Qur'anic concept of evil and virtue.

Suwaa:

It was the name of an idol during the reign of Hazrat Nooh (Noah) 71:23 the people of Arabia were well aware of this name: the tribe of Banu Hazeel used to worship an idol of this name.

Siin, waw, daal

"Al aswad" is the opposite of "abyaz": (i.e. blackp) plural is "suud": 35:27 : "iswad: "yaswud: became black: "as sawaad": darkness: blackness: great wealth: the villages around a city: a large number: common folk: a big part of the nation or qaum?: "as saa-id": a leader or leader of a smaller stature than "syed";* "as syed": leader *(one who has a big party behind him): king; lord; husband:

*Taj

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"as siyaadah": leadership: al aswad minal qaum: the most powerful and prominent man in the qaum or nation: a patron of the qaum*: al ayyamal muswada: days of ill being and pain** : Raghib says "ibyidadul wujuh" means happiness and pleasure and ibswidadul wujuh means sorrow and pain *** (also see heading beh, yeh, daad).

"sayyeda" meaning leader, head has been used by the Qur'an in: 3:38 it means a man of respect: and in the meaning of husband it has been used in 12:25 but here it has been used for the man in Egypt who as not only the woman's husband (in Hazrat Yusuf's case)but also a leading figure: the Qur'an has not used it to mean a common husband: surah Nahal says: wajhuhu musawwedah: 16:58 black, dark, or sorrowful: surah Aali Imran says : taswaddu wajuh: 3:105 faces to blacken i.e. to be demeaned: the face to turn black out of tribulation and trouble: (as against "tabyaz": to be white, be honoured):

Siin, waw, rah

"Saar", "yasoor", "saurah": to accost or attack someone: surtu l haa-ita wa tasawwaratuh: means I climbed the wall: "as soor" means a city in which one takes sanctuary: also

loftiness: respect: honour: Sauratus sultan: a king's grandeur, respect, etc: "as siwaar": means a bracelet which was at that time a sign of honour and stature: "asaawir" is the plural: "al uswaar or al aswaar": cavalry commander: also means a very good archer and horseman*: Ibn Faaris has said that "al iswaar" is not an Arabic word: "as surah" means rank and stature, respect, loftiness: also means a building which rises majestically against the sky: **

Many thoughts are expressed about the Qur'anic "surahs": some think that they are so called because of their containing lofty thoughts: others think that the earlier surah works as a stepping stone for the surahs which come later and that is the reason: still others say that since the surahs come by stages and they all constitute the "building" of the Qur'an, they are called "surahs": some say that since they safe in the Qur'an like a man seeking sanctuary is safe in a city of escape is safe, the "surahs" are so called:

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some others think that since the "surahs" are safe in the Qur'an like one is in a city one escapes to, the "surahs" are so called: *A sign is also called a "surah": **

"Soor" also means strong, well built camels of high breed.*

In the Qur'an itself it has meant Qur'anic s"surahs" in 2:23 and as a sign of leadership (or the hand bracelet) in 35:33 and 18:31 and 76:21 surah Saad says: iz tasawwarul mihraab: 38:21 when they climbed over the wall into the porch.

The bracelets (kangan) mentioned in the jannat (heaven) 18:41 means the power and grandeur and loftiness which the momineen will enjoy in that life: this, the Qur'an says is an allegory of the real thing: we cannot comprehend their reality with our present level of consciousness)see heading jiim, nuun, nuun).

Siin, waw, ha

"As saut" means to mix things with others: Ibn Faaris says this is its basic meaning: "as saut" also means whip because it mixes the skin with blood: or as Ibn Faaris says penetrates the skin: or because it itself is woven by twisting different strands of leather: the plural is "aswaat": although it means to whip but the Arabs meant any painful azaab or punishment as sauta azzaab: or the punishing whip: but the Muheet and Raghib think that the Sauta Azaab 89:12 which is in the Qur'an means different kinds of azaab(punishments): *** Ibn Faaris says sauta azaab means a part of azaab.

Sin, waw, ain (siin, yeh, ain)

"Saa-a": "yasoo" : the Muheet says that the root's real meaning is annihilation and downfall*: it is said: sa-ash shaiyi:

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it means the thing was wasted: huwa zaa-i-un saa-ih: he is to be wasted and annihilated: faqatun misyaun: a she camel which leaves her young one unprotected in the jungle where wild animals may kill it: "asa-a" left him useless and let it go waste: rajulun

musee--un wa mesa- u lilmaal: a man who wastes his money: “as sayyi-u” : water that flows on the ground: saa-al maa-u wush sharaab: the water and the liquor fell to the ground and flowed there: tasayyi-al baql: the vegetables began to dry*: “Aswa”: he transferred from one time frame to another: or went back one moment or stage*: sau un minal lail: a peaceful part of the night: “as saa-ah”: the portion o a time: it passes all the time and the time is shortened: Ibn Faaris says it means to pass contiuously: it also means hard work, enmity and distance: “as saa-ah” also means those who are killed*.

The Qur’an has used the word “as saa-ah” profusely: the Qur’an repeatedly warns those on the wrong path that such a course leads only to destruction and annihilation: If you do not change your ways then you will be destroyed: your deeds and efforts will go waste: you will be annihilated and destroyed: (this is known as “inzaaz”): these people do not heed this “inzaaz” and stick to their ways: their wrong deeds keep piling up negative results until the time arrives when these results that are being compiled quietly but surely become evident and the people are destroyed: this is called “as saa-ah” or the time of revolution: this evolution does not come at once; it is brewing up for a long time but it does make its appearance in a way that who are unaware of its reality think that it has come upon them suddenly: since mostly this revolution takes place at the hands of those who rise for the support of haq (or the truth), this “as saa-ah” is in a way the last battle between good and evil and in which the forces of evil are defeated and destroyed: in short, the meaning of “as saa-ah” would be the manifestation of the result of deeds which is a very destructively dexcribed as the time of revolution.

*Taj

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or a decisive battle between good and evil: surah Taha says that God told Hazfat Moosa in detail about how far gone was the Pharaoh’s rebelliousness, and then told him what he had to do: and then said: innas saa-ataa aatiyah: 20:15 believe it that the time for the last battle between good and evil has come: it will surely come: the Pharaoh can not be left to do as he pleases : the revolution is bound to come: likewise our Prophet SAW was also told several times that your group or party must be fully prepared: innas sa-atah li aayattiyah: 15:85 the time for the last revolution is arriving: it will definitely come: the opponents will definitely be destroyed.

The battle between haq and baatil i.e. good and evil has been going on a small scale: and continues to do so: but it seems from the Qur’an that as time moves ahead and the truths become revealed then there will be a big clash between the general belief in God and selfish interests after which the earth will be illuminated by its Lord’s light: this is the great “Saa-ah” which has been mentioned so frighteningly in the Qur’an.

The human life does not end with death nor do the results of deeds end in death, thus in the life hereafter, results too have been called “as saa-ah” : different contexts in the Qur’an will reveal as to what revolution is meant there: i.e. either the time of results in this world or the time of results in the life hereafter.

It has been said before that the results of man’s treading the wrong path begin to be compiled from the beginning but their cumulative effect is felt after some time which is a time of revolution for those people: nobody knows when this time will come: surah Airaaf says: yas aloonaka un iss sa astehi ayyana mursa- a, qul innama ilmoha inda rabbi,

la yujalliha liwaqteha illa huwa: 7:187 these people ask you as to when will that time of reckoning, with which you try to frighten us, will come? Tell them, only God knows, nobody but God will reveal it at its time”:

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also 79:42-44: at another place it is said: yas alukan naasu un iss sa atih qul innama ilmuha indallahi wama yudreeka la alas sa atah takuna qariba: 33:’63 people ask you about the moment (as saa atah), tell them only God knows about it, and what do you know, that moment may be near: 423:17 at other places too it is said that only God knows when that moment will be: (see 41:47, 43:85 and 31:34)

Prophet hood lasted about a thousand and five hundred years in the Bani Israeel dynasty: in the beginning they obeyed God’s laws but later they became rebellious and started indulging in every type of sacriligious act: they were told several time that if you do not give up your wrong ways then you will be demeaned and face azaab (punishment) and the benevolence you enjoy will be taken away from you, but they did not heed any of the prophets: the last was Hazrat Isa (Jesus) who told them clearly that if they do not reform their ways then: God’s kingship will be take from them and given to the nation which will bring God’s system to fruition:

But the reply they gave Jesus is a historical fact and after that the time for revolution did come and the nation’s grandeur and prosperity etc was taken away from them: therefore it is said about Jesus in the Qur’an: innahu la-ilmun lis saa ah: 43:61 his advent was to make the people aware of the great moment (of truth): (also see 3:46-55, 43:63-66 and if the pronoun innahu is taken to refer to Qur’an, then the ayat would mean that this Qur’an tells about the great revolution which is imminent.

Siin, waw, ghain

“Saghas sharaab”: “yasooogh”, saugha: for a drink to go down the throat easily: “saaghat tu-aam” the food went down the throat easily.

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{ “as siwagh”: that which helps in getting something down the throat: sharabun saa-igh : pleasant drink which can easily be swallowed: tu-aamun sayyigh: delightful food: saaghun nahar: the day passed easily or peacefully*:

The Qur’an says about the hell dwellers: yatajarra-oohu wala yakadu yuseeguh: 14:17 he will swallow it indeed but very reluctantly: (for details see jiim, rah, ain): surah Nahal say about milk: saa-ighun lish shaarebee: 16:66 it is very pleasant for whosoever drinks it; or is easily swallowed.

Sauf

“Sauf:” it too is used like a siin: some say it is used for the near future, and “sauf” for distant future: but this is not a rule: for stress, sometimes laam is used ahead of sauf: like in: walasaufa yu’teeka rabbuka fatarza: 93:5 and your Rab (Lord) will endow you with so much that you will be happy: (it will be according to your wish).

Siin, waw, qaf

“As saaq”: the calf of the leg: the plural is “suuq”: 38:33 as-saaq also means the trunk of a tree: its plural too is suuq: 48:29 but when the Arabs relate something with stress or intensity then they link it with saaq: * (see heading kaf, shiin, feh where it has been described in detail): the Qur’an says yauma yukshafu un saaq: 68:42 and wal taffatis saaqiu bis saaq: 75:29 and kashafat un saaqeha: 27:44 in all these, the connotation is of intensity.

“Saaqa” to drive the animals from behind: * 7:57 qaada means to pull the animals from the front: saa-iq: one who drives (the animals)*: 50:21.

*Taj, Muheet, Raghib

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“masaaq” : marketplace: a place where people bring their animals for sale: * Nawab Siddiq Hasan Khan has written that siin, waw, qaf connote intensity and gathering** Ibn Faaris says it basically means to drive: calf too is called as-saaq because it supports the walker.

Siin, waw, laam

“Tasweel”: to make something out to be so attractive (usually something bad) that one is attracted to it: *to make something bad to be good: ***surah Yusuf says: bal sawwalat lakum anfusakum amra: 12:18 this is something which your wishes have made look good to you: some say that it is from suul which means a wish which decks out something bad as good: surah Muuammed says: ash shaitaanu sawwalu lahum: 27:25 shaitaan made it look good to the people: and in this way misled them: in surah taha the Saamri says: wakazaalika sawwalat li nafsi: 20:96 in this way, my heart (mind) made it look good to me.

Siin, waw, miim

“Saum” means to go out in search or struggle for something: the meaning is compound i.e. to go and search: sometimes only the first meaning is taken (like samal ibl which means the camels went for grazing or the camels were let free to graze)and at others only the second meaning prevails(like yasumoonakum su-ul azaab 2:49 they used to be in search of (ever new ways of) punishment : saamatit tair alash shaiyi:

*Taj and Muheet, and Al-ilmul Akhlaaq :***Taj and Raghib.

Khlaaq ***Taj - Raghib

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The bird kept hovering over it*: sama fulanal amr: hurt him with something: made something must for him*: asamal ibl: left the camels to graze.

“As suma”, “as seemah”, “as seema-a”: means sign, mark, : saumul farsa tusma: branded the horse : sawwama fulanan: let him go free: in surah Zaari-aat it is said: linursila alihim hijaratam min teenin musawwamah: 51:33:34 those stones under God’s law were earmarked: or they were left alone.

Surah Aali Imran calls the malaika which are used to punish (give azaab) as musawwameen: 3:124 the same surah says: al khailil musawwamah: 3:13 this too means a branded horse or horse which has been left to graze: surah Nahal says: feehi tuseemooon: 16:10 that in which you graze your cattle(the grazing fields): seema: 48:29 means sign or mark.

Siin, waw, yeh

“Istiwa” means for something to be perfectly balanced in itself: for something to have its forces in the right places in the right proportion and for it to have reached the peak of its development*: Ibn Faaris says it means solidarity and the balance between two things: istawar rajul: he reached his prime: the Qur’an has described “istawa” by saying “balagha ashud dah” :28:14 likewise in istawa ala suuqehi: 48:49 the meaning is clear i.e. for the plants to stand upright on their stems: “as sawiyyu” means which is safe from any exaggeration and in perfect proportion*: as siraatus sawiyyu: 20:135 the balanced path: rajulun sawiyyu: a man whose morals and courtesy is free of all exaggeration.

*Taj **Muheet

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that is, he is proportionately limbed and also of balanced character*: surah Maryam says: fatamassala laha basharia sawiyya: 19:17 means this: sawiyya ala siraatim mustaqeemin has come against mukibban ala wajhihi: 67:22.

Sawwahu taswiyatah and aswah mean balanced him, made him balanced: smoothed him* fasawwahunna sab-as samawaat: 2:29 made them of the right balance: Raghib says it also means to make according to what sagacity demands: al lazi khalaqaka fasawwaka fa’adalaka: 82:7 means God is He who created you (by rearranging different elements) and made you of the right proportion and balance as was needed: *Istaa alash shaiyi: to reach something personally without a scheme: or to intend to do something: or to be attentive to it:** and istawa ala has the connotation of overpowering: ***the Qur’an says: litas tau ala zahoorihi: 43:13 also istawabat ...ala fulk: 234:28 to sit tight (on an animal meant for riding or on a boat): to overpower : (for God’s becoming “istawa” on his throne see ain, rah, shiin).

“Sawa-un” means for two things to be equal to each other: like sawa-un zaidu wa um-run: Zaid and Umru are of the same rank: are equal to one another: “istawaya” and “tasawiya” : for two things to be like each other, or similar, : saawaitu bainahuma musaawah: I made one equal to the other: as such “sawa-un” also means justice: sawwatahu behi, or sawwaitu bainahuma means I did justice between those two: fanbiz aihim ala sawa-inn” :21:109 I have told you all the entire thing equally(i.e. not kept

anything from anyone): about the earth the Qur'an says: sawa-un lis saa-ileen: 41:10 the earth should be open to all: surah Taha says: makanan suwa: 20:58

*Taj *Taj and Muheet ***Raghib

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means both of us will have to follow these conditions: i.e. you and I will be in the same position: Raghib says makanun suwa means a point which is equidistant from both sides: but Ibn Saidah writes that "suwa" means the place which has pointers so that people can find their way*: also "as sawa-u" means the middle or centre of a thing: sawa as sabeel means the middle of the road: and sawa al jaheem: 37:54 means the middle of jahanum (hell): fasawwaha: 91:14 means God leveled their cities to the ground: i.e. all the dwellings were destroyed*: surah Nisaa says: lau tusawwa bihimul ard: 4:42 if only they had been annihilated before hand: that is, if only they had all been annihilated prior to this: surah Kahaf says: "sawa" means to level: 18:96

"Siwyun" and "as siwaa" also mean 'other': marartu bi-rajulin siwaaka: means was spent with someone other than yourself: or went by: i.e. not with you but with someone else.* Surah Najam says about the Prophet Muhammed SAW : fastawa: 54:3 i.e. the Prophet was completely balanced and his knowledge and character had reached their peak : after that he was given the Prophet hood: not everybody is given prophet hood: whoever God chooses for it, is trained especially under God's guidance and his personality used to transform into the highest personality a man could have.

Siin, yeh, beh

"Saab": "yaseeb" : means he walked fast* saabal maa-u the water flowed everywhere: Ibn Faaris says it means to move continuously: saibul maa-i: means the water started flowing: sayyabtu: I freed that thing to go wherever it wants: "as sa-ibah":

*Taj

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during the period before Islam, the Arabs had a practice of letting an animal (camel, or cow etc) go free in the name of some god after it had borne a certain number of young ones or if it had passed some criterion or as a present to the god, and did not harness it any work: these animals could feed and drink from where they wanted and nobody would check them: (like the Hindus still do with oxen in India): the Qur'an says that God has not endorsed such superstitious practices and all these are self-made customs by your ancestors: therefore, you should give them up :5:103

Siin, yeh, hah

Saahal maa-u: for water to flow on the ground: as saih: for water to flow on the surface of the ground: * Ibn Faaris says it basically means to go : keep moving continuously: as siyaha: to move along the land: tourism: 9:2 some think that "al maseeh" has been derived from it: still others say that it is not an Arabic word: (see also heading miim, siin, hah): As saa-ih: one who travels for pleasure: tourist * the Qur'an has said that one of the characteristics of a momin (Believer) is: as sayihoon: 9:112 and for momin women, it has used the word sa-ihaat: 66:5 although some say that it means those who fast: but Raghib

has written that it means those who as per God's instructions, afalam yaseeru fil ardi fatakoona lahum qulubun ya'qeloonu bija au azaaniun yasma'oona 221:46 roam around the world to gather knowledge, learn things and lessons: ** this meaning seems more appropriate : as saahatuh: open space: ground: open space between houses: the open space in front of a house (verandah) is called saahaqud daar: 37:177.

Siin, yeh, rah

As sair: to walk: to go: either in daytime or at night: but "sara" means only to walk at night: 17: 1, 15:65 (see heading siin, rah, yeh):

*Taj **Raghib

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Saarur rajul : the man walked: sayyerah: he made him walk: took him from one place to another: seerah: way: speed: the way of walking: built: condition*: sanu-eeeduha sairatahal oola: 20:21 We will return it to its former condition: Raghib says seerah means inherent characterists: as sayyaarah: the group which goes together: caravan: 12:19. The Qur'an repeatedly quotes historic facts in support of its arguments: it says: seeru fil ardi summan zuru kaifa kana aaqibatul mukazzibeen: 6:11 move around the earth and see the fate of those who thought Our laws were untrue: i.e. if those nations are existing then by studying their condition and if they have ceased to exist by deliberating on their ruins.

Siin, yeh, laam

Saalal maa-u: the water flowed: a'saalah: someone spilled it, or let it flow: maa-un seyl: the water which flowed: as sayl: abundantly flowing water: flood: as seelah: the way or manner in which the water flows.

Surah Raad says: fasaalat au diyah: 13:17 valleys are flooded: fah-tamalas saylu zabda: 13:17 flood takes away the foam with it:

Surah Saba says: saylal arim: 34:16 big, fast flood: the same surah says: wa asalnalhu ainal qitr: 34:12 we made a copper spring flow for him.

Seen

As seen: Siin, is a letter: but yas 36:1 means O,man: or O, leader: The dictionary Tay Says that "yas" means O, Man:

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actually it is the abbreviation of the word "insaan", and the Arabs were given much to making abbreviations: kafa bis saifi sha: i.e. kafa bis saif shahida: or there is a verse by some poet: qulna laha qifi lana qaalat qaf: here instead of saying waqaftu he has only said qaf.

As seen: means pillar or support: (if some link of the ceiling becomes weak then some "seen" is put up to support it:

Seena: is a kind of stone: wa toori seeneen: 95:2 wa min toori seena: 23:20 seena (stone or rocky)mountain: it is the name of a mount in Syria: As seeninah: is a kind of tree.

Seena

Toori sayna: 23:20 or toori seeneen: 95:2 the mountain in Syria on which Hazrat Moosa had gone to talk to God: (see heading Siin)Toori seeneen: 95:2 or Toori sayna: 23:20 a mount in Syria on which Moses went to meet God (see heading siin).

*Taj **Muheet

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p.s, Pages 921 and 922 will follow shortly.

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{“as siwagh”: that which helps in getting something down the throat: sharabun saa-igh : pleasant drink which can easily be swallowed: tu-aamun sayyigh: delightful food: saaghun nahar: the day passed easily or peacefully*:

The Qur’an says about the hell dwellers: yatajarra-ooHu wala yakadu yuseeguh: 14:17 he will swallow it indeed but very reluctantly: (for details see jiim, rah, ain): surah Nahal say about milk: saa-ighun lish shaarebee: 16:66 it is very pleasant for whosoever drinks it; or is easily swallowed.

Sauf

“Sauf:” it too is used like a siin: some say it is used for the near future, and “sauf” for distant future: but this is not a rule: for stress, sometimes laam is used ahead of sauf: like in: walasaufa yu’teeKa rabbuka fatarza: 93:5 and your Rab (Lord) will endow you with so much that you will be happy: (it will be according to your wish).

Siin, waw, qaf

“As saaq”: the calf of the leg: the plural is “suuq”: 38:33 as-saaq also means the trunk of a tree: its plural too is suuq: 48:29 but when the Arabs relate something with stress or intensity then they link it with saaq: * (see heading kaf, shiin, feh where it has been described in detail): the Qur’an says yauma yukshafu un saaq: 68:42 and wal taffatis saaqiu bis saaq: 75:29 and kashafat un saaqeha: 27:44 in all these, the connotation is of intensity.

“Saaqa” to drive the animals from behind: * 7:57 qaada means to pull the animals from the front: saa-iq: one who drives (the animals)*: 50:21.

*Taj, Muheet, Raghib

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“masaaq” : marketplace: a place where people bring their animals for sale: * Nawab Siddiq Hasan Khan has written that siin, waw, qaaf connote intensity and gathering** Ibn Faaris says it basically means to drive: calf too is called as-saaq because it supports the walker.

Siin, waw, laam

“Tasweel”: to make something out to be so attractive (usually something bad) that one is attracted to it: *to make something bad to be good: ***surah Yusuf says: bal sawwalat lakum anfusakum amra: 12:18 this is something which your wishes have made look

good to you: some say that it is from suul which means a wish which decks out something bad as good: surah Muuammed says: ash shaitaanu sawwalu lahum: 27:25 shaitaan made it look good to the people: and in this way misled them: in surah taha the Saamri says: wakazaalika sawwalat li nafsi: 20:96 in this way, my heart (mind) made it look good to me.

Siin, waw, miim

“Saum” means to go out in search or struggle for something: the meaning is compound i.e. to go and search: sometimes only the first meaning is taken (like samal ibl which means the camels went for grazing or the camels were let free to graze)and at others only the second meaning prevails(like yasumoonakum su-ul azaab 2:49 they used to be in search of (ever new ways of) punishment : saamatit tair alash shaiyi:

*Taj and Muheet, and Al-ilmul Akhlaaq :***Taj and Raghīb.

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S H I I N

Shiin, alif, miim

Al yadush ashuma: left hand: it is the opposite of Al yumna: right hand: ash shoom is the opposite of yumna i.e. ill boding: Tajul Uroos says shoom means such deeds which are disliked and feared: qad sha aamahum: he boded ill for them: rajulun mash –uoom : ill boded man: * for the Qur’anic meaning of nahusat see heading nuun., hah, siin. The Qur’an has said ashaabul maimanah against ashaabul mash amah: 56:9 the ones on the left hand: that is, the ill fated ones: Syria is called shaam because it is to the left of the Qiblah (the direction towards which the muslims bow).***

Shiin, aliuf, nuun

Ash-shaan: plural is ash shu oon: matter: issue: especially important : condition: ***Raghīb says it is said for matters or condition of great importance*** shaana shanahu: means he intended it: shaan means important matter because important matters are a thing of deliberate intent: also he did something which he could do well: shaanur raas: the confluence of the small bones of the skull:

*Taj and Ibn Faaris***Taj ****Raghīb

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Ash shaan: also means a blood vessel which takes blood to the eye: also the path which brings tears to the eyes: shu-oonul khumr: that part of liquor which permeates the body: *Ibn Faaris says it basically mean to search, demand and intent: Surah Rahman says: yus-aluhu mun fis samawati wal ard, kulla yaumin huwa fi shaan: 55:29 whatever there is in the highs and lows of the universe is dependent on the Nurturer for its development: this is the translation of the first part of the ayat: in the second part

“huwa” is taken to mean “Allahu” which is translated as God is in a different form of Grandeur every moment: we think it is wrong: because God is a permanent personality which is constantly in a similar state of grandeur: though His powers may be displayed in different ways: as such if in the second part of the ayat above “huwa” is taken to mean “mun fis samawati fil ard” , it be will be more appropriate: this way, the full ayat would mean that everything in the universe is dependant on Him for its development and the needs of things keep changing with time: in different situations their needs for development are different and God sustains them according to their changing needs: 14:34 and in this way, the development of things in the universe continues according to the law of evolution:

Shiin, beh, heh

“Tashabah” means for two things to be so similar that it becomes difficult to distinguish one from the other: shabbahu iyyahu: he made that thing like that thing: made them similar: look alike: ash shibhu wash shabahu as shibyah: means like, similar to: and shubbiyah alaihil amr means the matter became doubtful or unclear (ambiguous) for him*

*Taj

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tashbih: means to describe a thing by referring to a similar thing: mushabahah means to resemble one another.*

The Qur’an says mutashaabiha to mean similar 2:25 and innal baqara tashabahu alaina: 2:70 means we can’t understand what sort of cow should it be because all cows are similar to us and this throws us into doubt (or confusion); ashaabahat qulubuhim: 2:119 their hearts are alike: are mutually agreed: mutashabiha wa ghaira mutashaabih: 6:100 mutually alike and dissimilar: this is described at another place as mutashabiha wa ghaira mutashabih: 6:144.

The noble Qur’an has two types of ayat it is said; muhkamaat and mutashaabihaat: 3:6 for detaild discussion on this see heading hah, kaf, miim: also see heading theh, nuun., yeh. Surah Nisaa says in the tale about Hazrat Isa that the Jews neither crucified Jesus nor murder him: walakin shubbiha lahum 4:157 the truth became doubtful for them: (what had actually happened). For details see my book Shola Mastoor in the part about Jesus.

Shiin, the,the

“Shattah”: “yashuttuhu”: “shatta”: “shatata”: he separated or differentiated them: removed them: “shat”: he became different and unlike: amrun shat: different matter*: the plural is ashtaata: ja’oo ashtata: they came individually: and separately: surah Noor says: jami’a au ashtata: 24:61 together or separately: surah Lail says: inna sa’yakum lashatta: 92:4 your struggle is in different directions : i.e. there is a purpose to every man’s life and each has its own purpose:

*Taj and Muheet

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there can be various aims in a man's life too, for the attainment of which he strives: the Qur'an says that although a man can have several purposes in life but overall they can be classified into two categories: one "aata": 92:5 the other is "bakhil": 9:82 aata means that a man gives from his earnings for the development of others too: and "bakhil" means that he keeps them only for himself: the previous case is the height of humanity and the other cause for demeaning of humanity.

Surah Taha says nabaatin shatta: 20:53 various types of herbs and plants: "shatta" is the plural of "shateet" which means that which has been separated, different, individualistic.

Shiin, the. Waw

"Ash shita" winter: the Arabs divided the year into two parts, one was "shita'a" and the other "saif": then there were two parts of "shita'a" too i.e. the last three months of which were "rabih": likewise "saif" has the last three months of "qaiz": since in winter the Arabs hardly went out of their homes to go and make a living, as such these months there was dearth of fodder and grain: therefore "ash shita'a" also meant drought: and saahibush shatu as a person whom people frustrated by winter and drought sought for help*: * The Qur'an says about the caravans of the Quresh tribes: rihlatash shita'i was saif: 106:2 means their travels in winter and summer: it actually means all the year round.

Shiin, jiim, rah

"Shajar" means anything that disperses after gathering together: * shajara bainahum means to quarrel between themselves because of differences: the Qur'an says: feemaa shajara bainahum: 4:65 mutual disagreement; differences.

*Taj **Taj and Muheet

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Shajarun fulanun fulana: so and so differed with so and so: "ash shajar": means tree* this is the plural; singular is shajarah: probably because it has one trunk but many different branches: this is the basic meaning of "shajar": Tajul Uroos says that "tashajar" means for the armies to engage in hand to hand combat: and since the branches of a tree are also seemingly engaged with each other, this is why the tree is called "shajar": but the former meaning is more plausible i.e. for a tree having one trunk but many branches: Ibn Faaris says it means for something to be lofty or high and its elements to be engaged with others. In the Qur'an, in the tale about Adam, it is said: fala taqraba haazehish shajarah: 2:35 do not go near that tree: as related in the tale about Adam, the tale is actually a detailed account of man's story: man prior to his civilized life used to exist on a few needs only and the food supply was abundant: therefore there was no differences between them: later when man began civilized life then it led to clash of interest between individuals and tribes and this led to differences among them: wama kaanan naasu illa ummatan waahidatan wakhtalawfu: 10:19 mankind was one group earlier but later they began to differ among themselves ** this is the connotation of fala tataba haazehish shajarah: 2:35 i.e. they were all told that their reality (beginning) was the same, therefore, do not develop mutual differences: but self interests which teaches every individual to protect his own interests (and is a devilish intellect) led them to selfish interests and thus they

became each other's enemy: 2:36 as such at this point "shajar" would mean those mutual differences among human beings which arouse because of pursuing selfish interest:

*Taj **Humanity has to reunite once again but this unity is not possible without the wahi 2:213.

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And which can be resolved only by living according to the system of the wahi: 2:38 this is what is worldly sustenance.

Shiin, hah, hah

"Ash shuh" to comprehend the right meaning of this word visualize very harsh summer time, there is little water and quite a few thirsty people, in this situation the men would certainly be trying to get ahead of each other for a drink first (mad scramble): this situation is called tashaha ha ma'a ya tashah ha hu: * the Qur'an's system is that every one should prefer the need of others over those of self: so 'shuhhin nafi' would be opposite this system: surah Hashar's ayat makes this clear when it says: that a momin's trait is that he: yu'seroona ala anfa'ihim walau kaana behim khasa'asah: 59:9 he may be in dire straits himself but he prefers the needs of others to his own and later it is said: waman yu'qa shuha nafsehi fa-oolaaika humul muflehoon: 59:9 Remember, he who or the qaum or nation which protect themselves from shuh hi nafs i.e. from selfish interests, is the one or are the ones whose crops grow well (i.e. they prosper): he who prefers watering the fields of someone else : tashah halqum: people tried to get ahead of each other lest the thing remains out of their reach: tashah ha asal amr: they both quarreled in the matter and none was ready to let the thing go out of his hands: ** Ibn Faaris says it basically means to withhold something: with this meaning tashah hul quum would mean not that the qaums tried to get ahead of one another but also that in order to get ahead tried to stop others from doing so: this makes the meaning of shuh clear: it is the psychological attitude to get ahead and grab something for self: and to stop others from getting to it:

*Taj, and under the heading Jasha **Taj ***Muheet

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According to this connotation, "ash shuh" would mean the worst type of selfishness which has both greed and miserliness in it: some say that miserliness is confined only to wealth but "shuh" is used for miserliness or confining all sorts of things for self including wealth : *not only for reserving for self but also for stopping them from reaching anyone else: Raghib says it is "shuh" when this habit is found habitually in a person:

Iblun shaha-ih: means a camel which gives very little milk: and zandun shuhah means fire stones which do not spark fire: ma- un sha-ha: very little water**: surah Ahzaab says ashahah: 13:19 singular is shahih: that is miser and greedy:

Shiin, hah, miim

“Ash shahm”: means fat: plural is shuhoom: ash shahmah: piece of fat: the Arabs call a camel’s hump ash shahm: ***

The Qur’an says: haramna alaihim shumahuma: 6:147 fat (of cows and goats) was made haraam (forbidden) for them:

Shiin, khah, saad

“Shaks”: every body seen from afar : with reference to height it is said: shaksal jurh: the wound became high i.e. worsened: or swelled: shakhas shakhusa: he rose: shakhasas sahm: the arrow went above the target***: Ibn Faaris says there is a sense of height in the basic meaning:

Shakhasa basarah: he kept his eyes open without blinking: when someone’s eyes remain wide open due to terror, it is said: *** the Qur’an says: tashkhas feehil absaar: 14:42 the eyes will be opened wide at the time of that great revolution: surah Ambia says: fa-iza hia shaakhasatun absaara lazeena kafaru: 21:97 the deniers of this system will have their eyes opened wide:

*Taj **Muheet *** Taj, Muheet and Raghib

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Shiin, hah, nuun

Shahamnash safeenata yash hanuha: loaded the boat and whatever goods were to be loaded, loaded on it* the Qur’an says: alfulkil mash hoon: 26:119 i.e. laden boat: ash shihnah: the goods that are loaded on a boat: ash shihna: the fodder for animals which is collected and is enough for the animals for a day and a night: shahan: shahna: means to reply to someone harshly: to scold: also means to distance: ash shihnah: the Administrator for some area appointed by the King: almushaahin: one who is secretly opposed :* Ibn Faaris says it basically means both, to fill and to distance: there seems no link between them.

Shiin, daal, daal

Al shiddah: hardnes: shud: he strengthened and solidified it: shai-un shadeedun mushtad: very strong thing: ash shud: to tie someone up strongly: ash shiddah: bravery and solidarity of heart: ash shadeed: brave: strong: also miser: innahu lihub bil khairi lashadeed: 100:7 here shadeed means miser: al ashuddu: maturity: wushdud ala qulubhim: 10:88 means seal their hearts ***:

To mean maturity and guidance as in 40:67, 6:153 and 17:44 : surah Nisaa says: 4:6 oversee the wealth of orphans till they reach the age to wed (for nikah): at other places, such as in 17:34 and 6:135 it has been said to watch over their assets till they reach maturity: this clearly shows that the age for nikah (for wedding) is when one grows up and not old age: this is what has been said about the orphans whose wall was about to fall down and hich Hazrat Moosa’s companion had repaired without any charge:

*Taj and Raghib **Muheet ***Taj and Muheet

in 22:5 it has been used for the youth of ordinary folk: in 28:14, the same has been said about Hazrat Moosa.

In surah Yusuf the word "shidaadun" has been used to mean harsh years: 12:48 it is the plural of shadeed: its plural is also ashidda'a: surah Alfatah describes a momin: ashidda-ul alal kuffar: 48:29 they are very hard against the opponents: ashaddu: very hard and strong: 2:74 ishtaddu: to attack fiercely or to walk fast: 14:18.

Shiin, rah, beh

Shariba: yashrab: to drink: to be satiated: ash sharaab: anything which is swallowed and not chewed: 2:259 al mashrab: water: to drink water: place to drink water: the time or place of drinking: the manner in which the water is drunk: *tu-aam un zu mashrabah: food after eating which one gets very thirsty.**

The Qur'an says: mashrabahum: 2:60 means the place to drink or water itself : shirb: 26:155 the portion to drink water or turn to drink: or the time: to drink: shuurb: 56:55 to drink: shaarib: 47:15 one who drinks water: the plural is shaariboon or shaaribeen.

Surah Baqarah says yat-um hu after sharib: 2:249 here shariba means to drink to the fill and ta-im means to taste the water:

The tale of Bani Israeel relates: wa ushribu fi qulubehimul ila 2:93 means the calf lay in their hearts but it means figuratively that the calf's sanctity had permeated their hearts: its love found its way to their hearts.

Shiin, rah, hah

"Sharh": to open: make clear*: Raghīb says it means to spread the flesh: *** also means to widen and expand: also means comprehension: sharahal baab: opened the door: sharahal kalaam: comprehended the matter****.

*Taj and Muheet, **Aqrabil Muwarid ***Raghīb ****Muheet

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The Qur'an says anybody whom the Qur'an wants to guide: yashrah sadrahu lil islam: 6:146 widens his chest for Islam i.e. makes it more accommodating: this word includes the connotations of comprehension, the ability to accept the right thing, and the courage to adopt the right path, all are included: conversely, about those on the wrong path is said: yaj'al sadrahu zaiyyeqan haraja: 2:126 it constricts his chest, narrows it: the truth is that sharah sadr is a very big specialty for whoever gets it: to comprehend something without being biased, on merits: to appreciate the truth wherever it is found: and to accept it . i.e. the truth, despite all opposition and to propagate it in as much detail and clarity, to be courteous to everyone, be expansive towards enemies too, not be narrow minded anywhere, all these are included in 'sharah sadr': that is why the prophets have always prayed to God to give them this 'sharah sadr': 20:25 and the Prophet Muhammed has been told as much that it is because of 'sharah sadr' that his difficult mission became so easy and the burden which was breaking his back was made light: 94:1,2 otherwise the opponents were acting in a way as to make one unable to breathe 15:97.

Therefore, as per the Qur'an, for matters to become easy, 'sharah sadr' is necessary: 94:1, : 20:25-29 and it must be every muslim's trait: 6:126 anyone who is narrow minded or lacks in courage, has not has his chest widened to accept real Islam: in 39:22, this has

been likened to : sharaha behi sadra means to accept something gracefully: to open one's heart for it :16:106

Shiin, rah, daal

Sharadal ba-ir: the camel ran away after stampeding: at tashreed: to scold: to oust: to disperse: to make someone balk and run away: Raghīb says that sharadat behi means I acted in such a way that nobody will ever follow it: they will stay away from such acts and balk at doing it.**

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the Qur'an says: fasharrid behim mun khalfahum: 8:57 give them such a taste (teach them such a lesson) that those who are following with the same designs run away at seeing their condition: become frustrated: (Ibn Faaris says its basic meaning are to balk and to be distanced).

Shiin, rah, dhal, miim

“Shir zimah: a small group: a group that is breakaway: si-aabun sharazim: rags: *** the Qur'an says: shirzimah qaliloon: 26:54 that is, an insignificant group: Ibn Faaris says that the “dhaal” in this word is additional: and is actually derived from sharamtush shaiyi which means to tear something to bits: a small group is called shirzimah because it breaks away from a bigger party.

Shiin, rah, rah

“Sharr” is the opposite of “khair” i.e. goodness: 99:8 Lissanul Arb says that “sharr” means evil or badness i.e. “suu”: the Misbaah says that it means oppression and chaos: Ash sharaar: wush sharar: the sparks that fly from a fire: the singular is shararah: and shararah: 77:32 sharrul ma-un minal qaryah: the water continued to drip from the water bag (of leather): ash sharru: means intensity: happiness: anger: rage: greed: and morally decrepit: it also means everything that is not according to one's personality: or that which obstructs the attainment of his needs: **** Ibn Faaris says its basic meanings are to scatter, to fly away hither and thither and to disburse.

Raghīb says that khair and sharr are ambivalent words: while a thing may be khair (good) for someone, it could be sharr(bad) for someone else.*****

Since the word is the opposite of khair, the heading khah, yeh, rah should also be consulted:

*Taj**Raghīb ***Taj and Raghīb****Muheet*****Raghīb in the heading “khair”

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According to the meanings Ibn Faaris says this word has it would mean for the spending of human capability and strength to be so spent (or wasted) to scatter away or disperse so as not to produce any positive result: conversely “khair” would mean for human forces to produce good or constructive results: when water flows within the boundaries of a river's banks, then its result is only good, but when it overflows the banks as flood then it produces negative results: when breeze blows slowly it is cause for pleasure but when it turns into a storm then it can only wreak havoc: for forces to be scattered or frittered

away and become unbridled causes sharr: this very thing applies to human personality: if his strengths are diffused then his capabilities cannot develop: if they are concentrated then they solidify.

Surah Falaq says: min sharri ma khalaq: 113:2 that is to be safe from whatever has been created: this makes clear that sharr is not something which has been created as such i.e, bad, as it was believed in the old days: nothing in the universe is good or bad by itself: everything has an evil aspect and a good aspect: one should try to avoid its evil element and adopt the good element: if water stays under the boat then it is good, but if comes into the boat then it is not: to utilize everything under the guidance of God's wahi is "khair" and to use it for human destruction is "sharr": as far as our social evils are concerned, they are the product of our wrong social system: if a society is established under the guidance of the Qur'an then all the social ills will disappear: this is the same situation with individualistic pain: as human knowledge progresses, so the pains are lessened.

Then there are the emotional problems which trouble us: if man is brought up in the right way he can overcome those problems too: when a man's point of view is changed his whole perspective is changed: that is why Iblees (the devil) has been told: inna ibadi laisa laka alihim sultan :15:22 truly, you will have no power over My bandey(slaves) :

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Khair and sharr have appeared quite a few times in the Qur'an which reveal the truths mentioned above: Not that the Qur'an has not argued about good and evil in a philosophical manner: because its subject matter is not philosophy: its purpose is to provide guidance so that sharr is no more sharr: i.e. strengths do not disperse and do not produce destructive results: but consolidate in an organized way and produce constructive results .

As mentioned earlier, it is the way we use things which makes them good or bad: as far as the permanent values which have been given to man through the wahi are concerned, they are inherently khair or good: such as justice, benevolence etc: and their opposites bad or sharr: likewise the things which have been classified by the Qur'an as haraam produce sharr or evil.

Shinn, rah, teh

Ash shart: mark or sign that is fixed by the people: plural is ash raat: the first part of anything: ash shurtah: the front rank of the army which is ever ready to lay down lives: the Governor's brigade and body guards: because they wear signs which distinguish them*: the singular is shurti: the Qur'an says about the "sa-a" (the imminent revolution) after that the decisive time (when the opponents were so defeated that they could not recover) will come.

Shiin, rah, ain

Ash shareeya: the spot where man and animal come to drink: but the water must be coming from a continuous spring which never ceases, which is open and on the surface:

*Taj and Muheet and Raghib

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that is, no effort is needed to get to the water: if it is accumulated rain water, then it is not shari-ah but “kara’a”: ash shaareh: thoroughfare: ash shara’a: straight path which is distinct and open: Ibnul Airaabi says that shara means zahar: i.e. was made evident: disclosed: shuri-atir rimaah: means the spears were straightened: ashra-ash shaiyi: he granted it loftiness: ash shira’a: a boat’s sail: ash shari-ah: thresh hold: ash shari-ah wus shir’ah: straight and distinct path*: Ibn Faaris says it means to open something lengthwise: i.e. to open it in such a way that the whole thing can be viewed.

Sura Shura says: shar’a lakum minas seen: 342:13 God has highlighted this way of life (Deen) for you: surah Jaasiah says: summa ja’al naaka ala shari-atim minal amr: 45:18 then we put you on an open and distinct path in the matter of Deen:

These ayats talk about Deen: or the path fixed by God: surah Ma’idah says that We have revealed this Book to you with Haq., which is going to prove true the truths that were revealed in prior celestial books: and it is the safe keeper of those truths: so in matters that they differ decide according to God’s laws: and when the haq or truth has come to you then do not just follow whims and fancies: after that it is said: likullin ja’alna minkum shiratanw wa minhaaja: 5:48 and for each one of you We had designated a path and manner : here Deen does not mean those unchanging rules which have been the same from Hazrat Nooh to our Prophet Muhammed SAW: 42:13 here Deen means those sub laws or rules which were given to earlier prophets temporarily according to their time: and which have kept changing with the times:

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The Qur’an says that the Jews and the Christians object saying that why does some of Qur’an’s orders are opposed to their shariat; they should realize that there are some principles of Deen and some sub-rules : the principles do not change but the sub rules do

according to the need of the times: therefore, if some of these are different from that of previous nations then it can not be concluded that the Qur'an is not come from God: this meaning is confirmed by that ayat of surah Hajj which says: *likulli ummatin ja'alna mansakan hum naasekuhu fal-iuna zi unnaka fil amr: 22:67* We had imposed for every nation (the practical ways of implementing the Deen) which they followed: (there can be difference in these) but not the Deen itself: therefore let them not raise an issue with you as far as the real Deen is concerned.

Likullin ja'alna minkum shirataw wa minhaaja: could also mean we do not coerce anybody to follow the Deen: everyone has the right to follow the way he wants: Our job is to give them the Deen: it is on the humans themselves whether they want to follow it or some other way: this meaning is confirmed by the next ayat which says: *walau sha Allahu la'ja'alakum ummataw wahidah: 5:48* if God wanted, then He could have made you all follow the same Deen: but this would have usurped your free will: and this would be against God's wishes.

We treat Deen and shariat separately or to mean different things: shariat is taken to mean those sub laws which are to be followed by the ummat (followers of Islam): the Islamic system on the basis of the principles (outlined except for some) given by God : these Principles and some orders given in the Qur'an will ever be unchanged but staying within their parameters every ummat can according to the time it exists in, make sub laws : the Qur'anic principles will remain unchanged but these sub laws will keep changing with the times: if these sub laws be called shariat then shariat will keep changing as per the times but the Qur'anic principles will remain constant.

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The characteristics of the as shariah (i.e. the sub rules prepared by mutual consultation by the Ummah within the parameters of the broader and unchanging Qur'anic principles) should be clear, distinct and notable: also it must be a path that is the same for everybody: such water from which everyone can drink to his fill: which is reachable by everyone: which is continuous and should not be like accumulated rain water which depletes after a time: as such shariat must not be stagnant but should be changing continuously (along with the times): if it is stagnant then like standing water it too will develop a bad smell (that is, it will putrify): and will not be life giving.

Surah Airaaf says *hitaanuhum.....shurra'a: 7:162* *shurra'a* is the plural of *shaari* asnd means the fish that raise their head high and come to the surface of the water: **Ibn Faaris says that it means the fish which keep their heads low (he writes *tashrab* which means to drink water but this could be a printing error and the right word is *tusrab*): but the point at which this has been used in the Qur'an, shows that the earlier meaning is more appropriate: the Bani Israeel used Saturday as a holiday and did not work on that day: therefore their fishermen did not catch fish on that day: when fish or other animals from continuous experience find no danger at a certain time then they openly come within human presence without fear: but the greedy among the Bani Israeel used to take advantage of this trait of the fish and used to catch them (even on the Day of the Sabbath): see details in *siin, beh, teh*.

Shiin, rah, qaf

As sharq: means an opening: sharaqash shah: split the ear of the goat: at tashreeq: to cut the flesh or tear it apart: ayyaamush shareeq: means the three days of Eidul Azha (when animals are slaughtered as a sacrifice to God): *

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Ibn Faaris says the word basically means to enlighten and to open: sharaqatis shams: the sun rose: wa ashraqatis shams: the sun illuminated: ash sharq also means the sun: when it has risen or has been illuminated: tala'tish ashraq: means the sun came out: but gharabitish sharq is never used: ash sharq: for the sun to come up: the place from where the sun rises: that is, the East: ash shaariq: the sun, right when it is rising.*

Sharaan nakhlu wa ashraq: the date palms became tall or white flowers bloomed on them: shariqad damu fi ainihi: his eye became red.*

Almashriqaan: the two points at which the sun rises in summer and the winter*;

The Qur'an has used maghrib as against mashriq: 2:115 and surah Saad also says: bil ashiyyi against wali shraaq: 38:18 surah Rahman says: rabbul mashriqeeni wa rabbul maghribain: 55:17 i.e. the extreme points in summer and winter from which the sun rises and sets: : the whole world is meant by it: likewise mashariq and magharib has also been used for the East and West: 70:40 and only mashaariq has also been used: 37:5 surah Airaaf says the Bani Israeel were made the owners of the lush lands in the mashariq and magharib: 7:137 that is, of the parts of the blessed land which were situated in the East and West : or the entire area because the Qur'an has said: wa lil lahil mashriq wal maghrib: 2:115 it means the entire universe.

Surah Noor says: la shirqiyyah tin wala gharbiyyah: 24:35 i.e. He is above the relationships of the mashriq or maghrib i.e the whole universe: his light illuminates the entire universe: just as God is the God of all humanity so His laws are light(enlightenment) for all humans and his system of sustenance is for all humans:

*Taj and Muheet

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this is the light which at long last will illuminate the whole world: wa ashraqatil ardu binoorihi rabbiha: 39:19

Ishraq: 38:18 has been used by the Qur'an for the day to proceed: 15:72 has used mushriqeen: this means they faced azaab(punishment) when there was sunlight: or at the time of sunrise.

Shiin, rah, kaf

As shirk basically means to stick to: to hang on to: become inter mingled: shaaraktu fulanan: mens became so and so's companion or friend: ishtarkal amr: means the matter got confused or intermingled: musharakah: means to be partners in something: fulanun sharikun fulanun: he is his partner or companion: it also means to marry a girl and be part of her family: the plural is shuraka'a: ash sharaku: the net of a hunter: the small pathways that emerge from a bigger path (ummut tareeq) and end after going some way: the singular is sharakah.

“Shirk” is a particular term of the Qur’an: it means to consider non Godly things as God’s contemporary: to consider that others too have the same powers as God: to consider man-made laws to be equal to that of God’s laws: to accept the right of others where God’s right should be acknowledged: the Qur’an teaches that everything in this universe has been subjugated to man and all men are equal: nobody has the right to make anyone obey him: as such there is no power higher than man on this earth: i.e. men are all equal and everything else in the universe is subservient to them: only one being, God is above man: therefore accepting anyone other than God to be superior than himself is an insult to mankind:

*Muheet **Taj

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This is what ‘shirk’ is: shirk makes no difference to God’s godliness: man himself falls from the high pedestal of human ness by indulging in shirk: that is why Qur’an says ‘shirk’ is the greatest crime or ‘sin’: mushrikeen are those who fall from man’s stature and (excepting God) think others to be superior to themselves: so tauheed or One- ness means the obedience of one God’s laws (which He has given through the wahi and which are preserved in the Qur’an) and the conquering of the entire universe: even a little digression in this is shirk.

Ashrak: ashra: he was guilty of shirk: or of sharing God’s place with others: mushrik: means one who commits shirk: the plurals are mushrikoon and mushrikeen:

At the time Qur’an was being revealed there was one group of people which was claiming to be obedient to God’s wahi, these people were called the ones with the Book(Ahli kitaab): i.e. the Jews , Christians etc: the other group was not obedient to any celestial law: they were followers of self made customs and traditions: according to their own concept they were obedient to God but were as well obedient to other gods: these people were called mushrikeen (those who think God’s godliness was also shared by other forces): since both of these groups were deniers of the Qur’an, they were called the kafireen (the deniers): these terms do differentiate between them but the fact is that even those with the Book (the Ahli Kitaab) too were not really obeying God’s laws: but were actually following man made laws: i.e. they followed the religion given to them by their religious scholars: the laws of God in their real shape was not with them at all: and whatever they had was also a formality: their deeds or acts were dependent on the writ of the scholars: as such in deed they too were mushrikeen as the Qur’an calls them: wa qalu kunu hoodan au nasara tuhtadu qul bal millatah ibrahima hanifa, wama kaana minal mushrekeen: 2:135.

Deen of Oneness is the right path: and the different sects are those small pathways which mislead man to other directions: and meet a dead end after going some way: that is why the Qur’an has called sectarianism as ‘shirk’: 30:31,32

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because in sects the last authorities are human beings (not God):in Deen any argument or the last word belongs to God only.

As such 'shirk' not only means to worship idols and statues, it is also to (and this is big shirk) give man made laws the status of God's law and in this way divide God's Deen into different sects: the Qur'an says that those who do this call themselves momin but in fact they are 'mushrik': wama yu'minu aksaruhum billahi illa wa hum mushrikoon:

12:106 most of them believe in God but in such a way as to be mushriks:

Just as Qur'an discusses Oneness or unity of God all through the book, it also discusses 'shirk' and its elements: the Qur'an's basic teaching is to obliterate shirk and establish Oneness: la ilaha illa Allah is aimed towards this meaning: that is denial or refusal to obey any law except God's law and to accept God's law whole heartedly and practically: muslim and mushrik are opposites of one another: 3:63 and the Believers on non-Godly forces and the acceptors of devilish authority are mushrikeen. 16:99, 100.

A point should be clarified here: there will be several places in the Qur'an where waging war against the mushrikeen is advocated: this does not mean that muslims go to war against the world's mushrikeen in any case: at these places the mushrikeen at the time of revelation of the Qur'an are meant, who had created conditions that led to battle: thus war will be waged only against those who create that sort of conditions: in other words there will be no war against mushrikeen only because they are mushrikeen: war will be fought only with those who create war-like conditions: for this there are detailed orders in the Qur'an.

But the position of the mushrikeen or other non-muslims and the relationship with them that the Qur'an has determined will remain the same always: whatever has come above means that:

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- 1) To think that anyone shares the forces and authority reserved for God alone is 'shirk'.
- 2) to think that one is subservient or obedient to any force or human being excepting God or is bowed before is 'shirk'.
- 3) To accept the supremacy of anyone or anything except the Qur'an is 'shirk' and to follow any law excepting this law is shirk.
- 4) Deen formulates unity within the ummah (the Believers of God) and to be divided into sects is 'shirk'.
- 5) One God; one code of life given by Him; its followers are one ummat; one system for this ummat: this is what Oneness is: anything besides it is "shirk".

Shiin, rah, yeh

Shara means both to buy and sell: and bai also means this: when barter system was the mode of trading then goods were exchanged in return for goods and not currency because it had not been invented: thus each (buyer and seller) used to buy and sell at the same time: as such this word meant both, buying and selling: *shara actually means to give up possession of a thing and to take another thing in one's possession; giving up one way and adopting another is called ishtira'a: **Raghib says shara is for selling and ishtaras is mostly used for buying.

The Qur'an says: yashri nafsehi: 2 : 208 to sell oneself: washrauhu besamanin bakhs: 12?:20 here too it means to sell away: but innallah tara: 9:11 here it means to buy:

oolaikal lazeenaash tara wuz zaalatah bil hudaa: 2:16 here it means giving up the right guidance and to be misled.

*Taj, Muheet, Raghieb **Taj

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Sharyaan: shiryaan: it is a kind of tree whose wood is used to make bows: that vein of the human body which keeps throbbing: the plural is sharayeen: shara also means to spread: *Ibn Faaris writes that the connotations to be agitated and to rise are also found in it: also sharial ba-ir fi saa irehi means the camel walked fast**:

The Qur'an says: innal lahash tara minal momineena anfusahim wa amwalahum be anna lahumul jannah: 9:111 verily God has bought(traded) their lives and wealth in return for the jannat (heaven): this is not just a concept but the very basis of an Islamic republic and state: in it, the system of the state which is formulated for establishing the laws of God , makes a pact with the individuals: this pact trades the lives and wealth of the citizens in exchange for a heavenly society on earth : and it is obvious that if a nation's life on this earth becomes heavenly, it also gets heaven after death: (details can be found in my book Nizaami Raboobiyat).

Shiin, tha, alif

Ash shat-u: date or the crops needles (vermicillies): new saplings: ash shat uminal shajar: the branches that sprout near the root of the tree: shat ul waadi wan nahar: the edge of the valley or bank of a river*: beach.

The Qur'an says: kazarin akhraj shat-ahu: 48:29 like the crop which sprouts needles or plant hairs: min shaatil wadil aiman :28:30 from the edge of this blessed valley .

Shiin, tha, rah

Ash shatr: the part which is separated from the whole: later it began to be used to mean one side of anything no matter if it is not separated from it:

*Taj., Muheet, Raghieb **Ibn Faaris ***Taj and Raghieb, also IbnFaaris.

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It also means ends, towards, environs, direction etc: it also means to be distanced: as shateer means foreigner, stranger, also far, distant,: manzilun shateer: a distant destination: ash shaatir: a fast horse used for taking mail:** to mean direction, it is said shatara shatrah: he intened to go towards him: ash shatr: the half part of something*. The Qur'an has used this word to mean direction and manner: shataral maejidil haraam: 2:144 towards the masjidil haraam: Ibn Faaris says shatr is said when the connotation of distance is also included.

Shiin, tha, tha

Shat: yashut: shatta: to be distanced: to surpass the limit: to be unjust: ashatt is also used for the latter meaning: *** the Qur'an says: fahkum bainama bil haqqi wala tushtit: 38:22 decide justly between us and do not be unjust: that is, do not take us away from haq, be distanced from haq (the truth): surah Kahaf says: laqad qulna azann shatata: 18:14 we will say something that is far away and distanced from haq: wala tushtit: 38:22 means do not lean to any (one) side.

Shiin, tha, nuun

Shatan means strong, long rope: beirun shatun: a deep well: anything that is very far is called shateen or shaatin: Ar rumani says shatt, shatan and ba-ud (to be distanced) are of the same meaning****:

*Muheet**Taj ***Taj, Muheet, Raghieb ****Al Alfaazul Mutaradifa

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Ibn Faaris too says it means to be distanced: shatan means he went too far: shatana sahibahu: means he opposed his companion, and intended to oppose him: rebellious *the word shaitaan has been derived from it: which will mean: 1) to be far away or distance from God's blessings: removed or deprived of life's happiness 2) one who gives up the right path and adopts the wrong way: rebellious:

Shaitaan also means an ugly snake: and ru-oosush shayateen: means a head snake (cobra)*: Ibn Faaris too says these are its meanings.

Some think that shaitaan has been derived from shaat or yasheet: shait means to be incinerated: to be killed: shaatalash sahaiyi: the thing burned up: shaatas samanu waz zait: the oil heated up so much that it almost caught fire: so shaitaan would mean fiery, rebellious, and producing negative results **.

The Qur'an says: innash shaitaana kaana lir rahmaani asiyya: 19:44 shaitaan is rebellious against God's orders: surah Qasas says that when Hazrat Moosa hit the Qubti a blow in anger, which killed him, he said: haaza min amalish shaitaan: 28:15 this is devilish work (shitaani deed): thus it is obvious that anything done when overwhelmed by emotions (in this case anger) is attributed to shaitanat(devilishness) 12:5 also : the leaders of the people rebellious to God's orders were also termed shayateen: : wa iza khalau ila shayateenihim: 2:14 when they go to their party leaders:

The wild and rebellious tribes which Hazrat Suleman had subjugated and made to work for him are also called shayateen: 38:37, 21:82 to mean snake this word has been used in the tale about Hazrat Ayub : 38:41 in the Gharibul Qur'an by Mirza Abul Fazal, it has been mentioned with reference to Qamoos, that shaitaan also means the intensity of thirst: in the tale about Hazrat Ayub it is said: binni masanniash shaitaan: 38:41 may mean the snake to have touched or the overwhelming ness of thirst both:

*Taj and Lane**in the Hebrew language shaitaan means one who obstructs.

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also 8:11 says rijzas shaitaan where the meaning could be the weakness and trouble born out of thirst: in the Qur'an it is said shajaratiz zaqqoom : tal-uha ka-annahu ru-oosu-is

shayateen: 37:65 whatever sprouts from it is like a snake's head which is broad like a cobra's :

Astrologers have also been called shiyateen: 67:5 37:7:

Any force, according to the Qur'an that rebels against God's laws, is 'shaitaan': whether it is man's own rebellious emotions or the leaders of nations which are opposed to God's system: rebelliousness and mutiny is their basic characteristic, and their job is to obstruct the establishment of the right system: shaitaan and taghoot are one and the same: and taghoot is anything that is non-Godly: 2:256, 4: 76.

For more information about shaitaan, see heading beh, laam, siin, and ain, beh, daal.

Shiin, ain, beh

As shobe: to gather together and to differentiate: to split and create a gap: (it has opposite meanings): Raghīb says as-shobe means to gather and scatter because ash shobe minal waadi is a place where one end meets the valley but the other end departs from it: when viewed it seems that a thing is being parted and when you see the other ends it seems as if the two ends are meeting together: so the word means both to gather together and to separate: * Ibn Faaris says that it connotes collectiveness together with parting:

Ash shobe: big tribe: the line of descendancy to which all the tribes belong: the plural is shu-u-b: 49:13 tribe is smaller than sha'ab: shoa- bah means branch:

*Raghīb

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a part that has broken away: the space between two horns or branches: plural is shu-ab: 77:30 ash shobatus minal shajr: spread out branches of tree: asheeb: the path between two mountains: shaabaan: the month before the month of fasting or Ramadaan: in this month the Arab gypsies use to spread out in search of water and loot: *to scatter.

Shoaib A.S.

Shu-aib: is the name of a prophet: who was sent towards the qaum of Madyan: (some say that he was Moses' father-in-law)** (for more details see heading 'Shoaib').

The Qur'an teaches that all mankind is one Ummat (nation), is one universal brotherhood: 2:213 but in order to be recognized they were divided into many different races and tribes: the difference is only for recognizing them just as we give different names to our sons in order to distinguish between them: it is not to signify any superiority or bias: therefore, no nation or tribe or caste is superior than the others: all humans are respectable: 17:70 the standard or rank is deed: and he who is better in deeds is the more respectable: this ayat has this meaning: wa ja'alnakum shuaubaw wa qaba-ila li-ta-arufu inna akramakum indillahi atqakum: 69:13 just as by dividing a city it is easier to recognize the parts so was the human race divided for recognition: if this purpose could be served some other way then this difference would no longer be necessary: as far as ranking is concerned, it is determined by the humanism in individuals.

Shiin, ain, rah

Sha'run and sha-arun: the hair that grows on a human body: a camel's hair is called wabarun and a sheep's hair is called suuf:

*Taj **Muheet

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all these three words have been used in 16:80 although Zamkhashri says that sha-arun can be used for human as well as animal hair:*

Ash sheru and ash sha'ru: to comprehend something: to know : to judge: to understand the finer points: to comprehend something by using the senses: the verbs that are derived from it are: sha'ar, yush-ur, sha-ur, yash-ur: and prominent from the nouns derived from it are: Ash sher, was sha'r, wash shu-ur, was shera: ash ara: means told him, made him aware: some say it means to judge or comprehend something by the senses:* mental philosophy and abstract concepts were not shu-ur to the Arabs: it is an Ajami (non Arab) practice which was of a Greek concept: a shaa-ir (poet) is so called because by using his intelligence he comprehends meanings which elude the common man: sometimes she'r means a lie : : and shaa-ir means a liar: and since exaggeration is mostly present in poetry it became an example: ahsanush sheri akzibahu: the best poetry is the most exaggerated: opponents used to call the Prophet SAW as poet and the Qur'anic verses poetry in these very meanings.

*Shi-aar: code words (as are used in the war): all those deeds performed in Hajj that are done to express obedience to God: the place where these deeds are done is called mash'ar: the plural is 'a-ir': 'sha-ir- too has this meaning.

Shera: is the name of a star: which is seen in very hot weather: and is very bright: the Qur'an says: rabbush shera: 53:49

*Taj

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in the period before the advent of Islam, some Arab tribes worshipped it*: but if sheyra is taken to have come from sha-ar then it would mean intellect and comprehension:

The Qur'an has mentioned intellect, comprehension, awareness,deliberation etc at several places; by deliberating on them with reference to context, we can glean their fine differences: but all have one thing in common: that is, those who do not utilize their intellect and consciousness, are thought to be worse than animals and the fuel for jahannam (hell).

The Qur'an has opposed poetry but that does not mean that prose is preferable to it and poetry not: the Qur'an does not bother with the style of relating: by poetry it means that emotionalism which is not concerned with facts: in surah Yasin, the Qur'an says: wama allamnahush shera wama yumbaghi lahu: 36:69 We have not taught poetry to the Prophet SAW and neither is poetry befitting the revolution that a prophet brings: then it says: huwa illa zikrun wa Qur'anun mubeen: 36:69 whatever We have given the prophet SAW is historical facts and life's basic principles and rules and their purpose is: liyunzira mun kaana hayya: 36:70 those who have the ability to be alive to warn them (through the Qur'an) about the destructive results of the wrong ways of life: that is, the Qur'an is concerned with historical facts and the solid facts of life: and as against it poetry plays

with man's emotions: therefore it has likened it to a camel who is driven hither and thither by false thirst: ** the poets traverse the land of emotions and their entire life they say what they do not practice: 26:225-226 this way of life is not befitting the stature of a prophet (and his followers): according to Coleridge, the opposite of poetry is not anti-thesis(prose) but science :the Qur'an argues scientifically; therefore, poetry (which is removed from facts) can not be accepted by God.

*Lissanul Arb **see heading heh, yeh , miim***Biographica Literaria by Coleridge.

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Here it must be noted that like other nations (the Greeks etc) the Arabs too believed that (like the astrologers and fortune tellers)poets also receive divine messages: even today poets in the west are thought to be 'inspired' people: the Qur'an clearly distinguishes between human capabilities and the wahi so that it becomes clear that direct inspiration from God can only be had through the wahi and only prophets had the wahi: and since prophet hood has come to an end, it can not be available to anyone: it gives no credence to 'kashf' and 'ilham' (both mean inspiration) and does not think them to be direct knowledge from God: it says that this 'inspiration' is actually the product of human emotionalism or the product of psychological power which have no relevance to knowledge and fact: this is why the Qur'an says that a prophet is not a poet, just as he is not a fortune teller, sorcerer, or astrologer: wahi towards the prophet is from God, and it does not have any mixture of his own wishes and thoughts in it: 53:3-4 the Arabs did not have the term 'tasawwuf' in their language but the specialty that tasawwuf has was thought to be present in poets, astrologers, sorcerers etc: by rejecting these elements the Qur'an has actually rejected 'tasawwuf' too: if the Arabs were familiar with the term of 'tasawwuf', then they would also say that 'tasawwuf' is not befitting a prophet: instead the Qur'an has said that a prophet is not an astrologer or sorcerer: he gets knowledge directly from God which creates revolutionary changes in man's world: 'tasawwuf' can not do all this.

The Qur'an says about the munaafiqs or the hypocrites: yukhadi-onallaha wal lazeena aamanu wama yakhda-ona illa anfasahim wama yash-aaron: 2:9 these people try to deceive God and the group of Believers, but actually they are deceiving themselves but they do not realize this: i.e. consciously they try to deceive others but sub-consciously they are deceiving themselves:

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note how well this difference between conscious and subconscious conditions have been related:

Surah Ma-idah says: la tuhilla sha-a-irillah: 5:2 do not desecrate the 'sha-a-irs'or symbols of God: Islam is a Deen which takes shape in the form of a state: a state has some symbols: respecting them means that that you respect the Deen: or state: like the flag of a state: the flag is actually a piece of cloth but it is also the symbol of a state and is therefore respected: respecting the flag means that one respects that state: these symbols are called 'sha-a-ir': therefore the sha-a-irillah would mean the symbols of a state which is established to implement the Qur'anic laws: the respect of those symbols would mean respecting the laws themselves: these symbols will not be worshipped: only respected:

and that too while keeping in mind that in themselves these symbols hold no value, and their respect is the respect of God's laws and that is that.

Shiin, ain, laam

As sholah: the flames of the fire: wood or fuel which helps flares up a fire: as sha-eelah: a living place (basti) on fire: almash-al: lamp: sha-alan naara fil yaseeb: he lighted a fire among the wood: ishta-alatin naar: the fire was alighted and flared up*: Ibn Faaris says it means for the edges of something to fray: when a fire flares up, this is what happens: Ishta-alar raasu shaiba: for white hairs to proliferate in the head and in this way the head to flare up with whiteness:** or for white hair to appear in the head: in surah Maryam these words have been used for Hazrat Zikria: 19:4

Shoaib A.S.

One of Hazrat Ibrahim 's sons (from his third wife, Qatura) was named Madyan:

*Taj and Raghīb **Muheet

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He settled in an area adjacent to north Hijaaz and his descendants came to be known as the qaum of Madyan: their period is taken to be around 2000B.C: this qaum or nation flowered here for about four hundred years: then Hazrat Shoaib was sent to them: when Hazrat Moosa had escaped from Egypt (after the murder incident) he had come to Madyan: the Qur'an says here he lived with an old man (and his daughters) and used to be a shepherd: the old man married off one of his daughters to him: see 28:22:28, 20:40 this old man was not described further: but some think that he was Hazrat Shoaib: The Torah has named him Raaweel, and also Yasru and Hubaab: historians think that was indeed the name of Hazrat Shoaib (Torsah Number 10:29) and the others were his pseudonyms: and this Hubaab is called Hazrat Shoaib in the Qur'an: this way the time of Hazrat Shoaib and Hazrat Moosa is the same i.e. approximately 1700 to 2000 B.C. The Torah says Madyan's brother was named Yaqshaan: his son Duwaan settled near his uncle: this was a very green area and swamped by thick forests: the Qur'an says that Hazrat Shoaib was sent towards the qaum of Madyan 29:36 and Ashabul Aika 26:176-177 researchers think that the Ashaabul Aika were the descendants of Duwaan: the

Qur'an has talked about the qaum of Madyan and Ashaabul Aika as if they were people of the same tribe:

From what Hazrat Shoaib advised them, one can glean what things they were indulging into: ya qaumi budullaha maalakum min ilahin ghairuhu: 7:85 O, my nation, be obedient to God: be subservient: no one else is your God except him: fa auful kaila wal mizaana wala tabkhasun naasa ashya-a huma wala tufesu fil ardi ba'daa islaaheha...: 7:85 you should measure fully: (not less): do not give people less (than they bargain for): after the country has reformed do not bring chaos into it:

This shows that there were serious inequities in that society for removing which Hazrat Shoaib had been sent to them (as a prophet):

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he brought his message to them and as usual the capitalist section or the wealthy section of society opposed him strongly and warned that if he and his people did not accept their religion then they will be banished : 7:88

Surah Hoodh talks about one objection they made which points to a great fact about the Deen Islam too: they had said: O, Shoaib, aslaatuka tamuruka un natruka ma ya'bood aaba-ona au un taf-ula fi amwaalina ma nashaa-u...: 11:87 O, Shoaib , does your salaah teach you to tell us to leave worshipping the gods that our forefathers worshipped : or that we can not spend our wealth as we wish?

This shows how deep the connection is between salat and economics in Islam: salaah is meant for following the laws of God: and the laws of God also encompass economics: as such salaah and economics go hand in hand.

The qaum did not reform and kept on its erring ways until it was totally destroyed: surah Airaaf says: fa akhazathumur rahfah: earth shaking doom overtook them: surah Hoodh mentions as saihah: 11:94 it means a harsh voice or sound: surah Shora says yaumi zullah: 28:189 that is, the day of the shadow: it seems that an earthquake occurred with a deadly sound and volcanoes emitted clouds of smoke: and in this way the qaum was destroyed: What is the relationship between physical or natural calamities and God's azzaab (punishment): see the heading Hazrat Nooh in my book Jooyi Noor.

Shiin, ghain, feh

As shaghaaf: the veil over the heart or curtain: inside of the heart: shaghafah: reached his heart's veil: shaghafahul hoob: love reached the veil of his heart: love penetrated the curtain of his heart and entered into it*: therefore, the height of love is also called as shaghaf**:

Taj **Muheet

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surah Yusuf says: qad shaghafaha hubba: 12:30 Yusuf's love penetrated her heart: into the depths of her heart.

Shiin, ghain, laam

As shughl: as shughul: as shaghl: as shaghal: engagement: hobby: a work which engages one's entire attention: ishtaghala fihis samm: the poison penetrated into him: misalun mashghool: capital invested in trade or business*: Ibn Faaris says this word is opposite faraaghun i.e. to be empty or vacant or free of.

The Qur'an says: shaghaltana amwaluna: 48:11 our wealth (money matters) have so engaged us that we have no time to spare for other things:

Surah Yasin says about the dwellers of jannah (heaven): fi shughulin fa'ki'hoon: 36:55 they will be engaged in something happily all the time and which will be very pleasing to them:

Shiin, feh, ain

Shaf-un basically means to join one thing with another: to join two things together or to make them become a pair: **Watrun means to be single and shafun means to be part of a pair: or the former is odd and the latter even:*** Raghīb says shaf-un means to join one thing with another similar thing or to integrate them: and shafa-ah means to join one while helping or commiserating with him: ***shuf-ah means to strive and mix something with one's own things and thus make them additional *** in faqahi terms it means to pay the price of something which is asked for and thus make it one's own : i.e. to buy at a price: ** ainun shaafi-ah: the eye which due to lack of focus sees double:

*Taj, Muheet, Raghīb **Muheet ***Taj

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naaqatun shafi-ah: the she- camel who has one child following her: and a second is in the womb: naaqatun shafu: the she- camel which gives twice the milk when milked once: * as shaafi-o: different type of grass which grows together: *Ibn Faaris says as shatush shaafi-o is a goat with its kid with her.

The above meanings show that shaf-un means for one thing to be added to another and thus make two: later shafa-ah began to mean recommendation because in this a man stands with someone else for the recommendation or for helping him with his support: *it also means to pray*: Ibn Faaris says shafa-a falanun lifulaan means a man who comes with someone and recommends whatever he wants (supports him in whatever he wants). The Qur'an preaches collective life because the development of a man's capabilities take place only in a collective life: thus everyone of the group of momineen is the 'shafi' of every other individual: that is, always there if he needs help: and the centre of this system is the 'shafi' of everyone : he does not let anyone feel that he is alone: this companionship is his basic characteristic.

This 'shafa-at' goes beyond the members of the group of momineen : because it is their duty for sustenance towards the whole of mankind: they have been told to 'birr and taqwa' co-operate with others big heartedly according to the laws of God: and conversely to ismun wa udwaan : in malpractices not to co-operate: 5:2 in other words it has been said as: mun yashfa-u shafa-atu hasnah yakun lahu naseebun minha wa mun yashfa shafa-atan sayyiaatun yakun lahu kiflun minha: 4:85 he who helps others in good deeds also gets his share of the sawaab (benefits): and so does one get equal share of azaab if he helps someone in bad deeds:

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note that in co-operation one does help another but in shafa-at one is by the other's side : We believe that on the day of judgment, the criminal will be adjudged so and designated to hell, then those who are close to God i.e the prophets (especially Prophet Muhammed SAW) will intervene on their behalf and God will pardon them and grant them jannat: this is called 'shafa-at': it is evident that this belief demolishes the entire structure of Deen which is based on the makaffati aamal i.e. as you do so you reap: mun ya'mal misqala zarratin khairin yarah wa mun ya'mal misqaala zarratin sharran yarah: 99:708 every deed produces a result and is manifested: it seems that the concept is a product of the era of hegemony: when the friends of the oppressive rulers recommended amnesty for the criminals and criminals were pardoned and even rewarded: this concept seems to be like the Christian belief and lends support to it that Hazrat Isa (Jesus) will at last atone for the wrongs of people and thus they will be pardoned: but your prophet, it was said by them, can do nothing in this regard: thus, in response to this, the concept of 'shafa-at' came into existence: which says that after the criminals are so adjudged on the Day of the Judgment our Prophet SAW will go into "sajdah" i.e bow before God and will himself not go into jannat until God pardons all: this did answer the Christians but demolished the entire structure of the Deen and the muslim qaum which believed this went into ignominy: there is no such certification from the Qur'an: (nor can there be any leeway for this): it has been said clearly: la tajzi nafsun un nafsin shaiyaw wala hoom yansaroon: 2:48 nobody can do anything for anybody: nor will anybody's shafa-at' be accepted nor will any body let off after paying any compensation: and nobody will be able to help the criminal.

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To support the concept of 'shafa-at', such ayats are presented as: mun zal lazi yashfa-u indahu illa bi-iznehi 2:225 who can recommend or plead without His permission: it is concluded from this that with God's permission, recommendations can be made and the Prophet Muhammed SAW will recommend his ummat (his followers) with God's permission indeed.

But to draw these conclusions from this ayat is wrong: firstly because it goes against the qanoon-e- makafaat (the natural law) which runs throughout the Qur'an: so if the concept of recommendation or shafa-at is also in the same Qur'an then it will mean (God forbid) that the Qur'an has contradiction! The ayat before the one above says: O, Believers, whatever God has given you keep it open (available) for the sustenance of the needy lest the time comes when: la bai-un fihey wala khulqaatan wala shafa-ah: 2:254 on which day neither can one pay for one's crimes (or sins) and enter the jannat (heaven) nor will the friendship of any elder will come in handy and neither will anybody's shafa-at: the next ayat says: mun zal lazi yashfa-u indahu illa bi-iznehi: 2:255 if it is taken to mean that God will accept(any) recommendation then there will be open contradiction of which there is none in the Qur'an.

That raises the question what does the ayat really mean? According to the qanoon-e- makafaat or the law of nature, every deed 's results begins to be formulated right from

when the deed starts: but in order to make one understand the truth about reward and punishment, the Qur'an has drawn before us a picture as if people are presented in court for judgment: there is a judge, the accused, the prosecutor, witnesses, and policemen etc: the Qur'an has used these as allegories: at one place in the Qur'an it is said that the one who is being questioned will stand alone in the witness stand: walaqad je'tumu na faradii: ... wama nara ma-akum shufa-akum: 6:95 you will be presented alone before Us.....there will be nobody with you (to help you or recommend you or plead for you):

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and "the policeman" (the malaikah) will push you from behind and bring before Us : wa ja'at kullu nafsin ma-aha sa-iq...: 50:21 everyone will have one to drive him forward: there will also be witnesses...: and shaheed: 50:21 these witnesses will not stand with the criminal on their own: whoever will be called will come forward and will be allowed to give evidence: these are the shafi-un which have been mentioned in the Qur'an in ayats like: mun zal lazi yashfa-u indahu uila bi-iznehi :2:255 who can stand with anyone (support anyone) without God's permission: these witnesses will also be prophets who are said to be: yauma yajma-ul lahur rusula fayaqulu maa za ujibtum: 5:109 the day when God will gather the prophets together and ask them as to the response they had received from the people? And the mala-ikah too will be called to appear: yauma yaqumur ruhu wal malaikatun saffan la yatakallamoona ill mun azina lahur rahmanu waqala awaba: 78:38 the day when the arruh and the malaikah will be standing in rows and only he will speak who has been granted permission to do so: therefore in these ayats the meaning of shafa-at seems to be to give evidence: for to present the right evidence for somebody is a very great help too: the Qur'an has explained this itself: wala yamlikul lazeena yad-oona min doonihi ash shafatah illa mun shahida bil haq....: 23:86 those other than God whom they call upon have no power for shafa-at: only who gives true evidence has the power to give shafa-at: that is, shafa-at means evidence: this is why the Prophet SAW has been called by the Qur'an as 'shaheed' (witness): 16:89 never 'shafi': and about the concept of shafa-at that others have, the Qur'an has said: fama tanafa-ahum shafatush ashaafi-een: 74:47 the shafa-at or recommendations or pleadings of their recommenders will do no good: because God's law says that: la tuzeru wa ziratun wizra ukhra: 6:165 no man can lift another's burden: jannat is begotten only in exchange for good deeds: tilkumul jinnaatu ooristumuha bima kuntum taamaloona: 7:43 to acquire the jannat (heaven) through recommendation is born in nations which have lost the will or power to do good deeds:

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this sort of concept prevailed among the Jews when they were at the lowest ebb: they used to say that they will not stay in jahannam or hell but for a few days (after which they will be rescued by their holy people): at this the Qur'an says ask them if there is some pact about this between God and you: and then it says tell them that such beliefs are false: God's law dictates that anyone who commits bad acts will be destroyed: and he who has

eemaan (faith) and does good deeds will be among the heirs to the jannat (heaven): 2:81:82.

It is obvious from these explanations that:

- 1) In this world shafa-at would mean to be with someone to help him: if the work assisted is good then he too will be equally rewarded if not then he will also be punished.
- 2) In the life hereafter the concept of shafa-at is as if a witness chooses to give true evidence: it is an allegorical statement.
- 3) For the criminals to go scot free on somebody's recommendation or sifaarish or for someone to get what one does not deserve as such is against the basic teachings of the Qur'an: therefore this is not the right meaning of shafa-at: wherever it appears in the Qur'an reference must be made to the context to determine its true meaning.

Surah Alfajr says: wush shaf-ee wal watr: 89:3 it either means the stars which move together or which exist together or which move separately or exist separately: i.e. the stars which seem to be together and the stars which seem separate.

Shiin, feh, qaf

Ash shafaq: the redness that remains in the sky from sunset till sometime or till darkness falls: Raghīb says, shafaq means daylight at time of sunset intermingling with the darkness of the night: shafaq also means edge: *the Qur'an says: fala uqsimu bish shafaq: 84:17 Ibn Faaris says its basic meaning is weakness in something.

*Taj

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ash shafaq: ash shafaqah: to have apprehensions about the welfare of someone: ashfaqa minhu: feared it: was bothered: ashfaqa alaih: looked after him out of love (or sympathy) and feared lest anything bad befalls him: *such a well wisher is called mushfiq or shafiq: since fear is also weakness, alshafaqah also means weakness: saubun shafaq: fragile cloth ** since this word signifies a weakness, this word is not used for God:

Raghīb says when the word is followed by 'min' then the element of fear is dominant and when it is followed by 'fi' then the element of love, sympathy and well wishing is more prominent: ***but Taj has used 'ala' instead of 'fi' and this seems more appropriate.

Surah Ahzaab says: ashfaqna minha: 33:72 they feared it: they were afraid of misappropriating what was trusted to them: surah Ambia says: wa hum min khash yatehi mushfiqoon: 21:28 they are afraid (of the destructive results of going against the laws) and fear the results: that is, they think it would be in their own interests to abide by the laws.

Shiin, feh, heh

Shafahu unhu shafha: he put him to work that made him oblivious of other things: shafahu: struck his lips: shafahu: talked to him in person: shafatun: lip: the two lips are called shaftaan and also shaftain: the plural is shifah and shafawaat: *

Some scholars think that shafah is actually from shafwun: that is why we have listed it under shiin, feh, waw also: may also be referred to there.

*Taj**Muheet***Raghib ****Ibn Faaris.

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Shiin, feh, waw

Ash shafa: edge: the limit of everything: Ibn Faaris says that this word may have been culled from shagfa: shiin, feh, waw and it is also possible that 'fa' has been exchanged with 'baa': that is, 'shiba' has changed into 'shifa': when the sun is setting, they say: ma baqiya minhu illa shafa: that is, very small part of it remains: * this has the connotation of being near death: shafatish shams: the sun is about to set**. The qur'an says: ala shafa juruf: 9:1089 at the edge of the beach: shafa hufrah: 3:102 at the edge of the hole.

As shafah: means lip, the plural of which is shafawat and shifah: from this it became mushafah i.e. to talk person to person: **the Qur'an says: shafatain: 90:9 means two lips:

Shiin, feh, yeh

Shafah: bi-shafihi: shifa-a: gave him health: (freedom from sickness): as shifa-a means to recover from an illness: then it began to be used for medication and treatment too: * the noble Qur'an has used this word as against sickness: : wa iza mariztu fahuwa yashfeen: 26:80 when I fall sick , it is He who gives me health: and also to mean medicine: feehi shifaul lin naas: 96:69 it has recovering power for people (cure): Ibn Faaris says that this root basically means to come to the edge and peep over it: he thinks that the cure overpowers the disease and that is why shiffaa is so called.

Shiin, qaf, qaf

Shaqqa: yashuqquhu: shaqqa: to tear something up: to make a hole in it: inshaqq: was torn: ash shaqq: the morning**: inshaqqatil asa: the elements shattered:

*Muheet **Taj

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Mutual differences cropped up: shaqqa asal muslimen: it created fissiparous tendencies in the group of momineen and among them: almushaqqah wush shiqaaq: opposition: enmity: mutual differences* : shiqq: hard labor: problem: to become tired after exerting to the full: tiredness: shaqqa ilaihil amr: the matter weighed heavy on him: shaqqa alaih: put him in trouble*.

Ash shuqqah: the opposition of distance: distant journey: *9:42 the destination which is reached with difficulty.

The Qur'an says shiqq to mean the splitting of stones and for spring to spring forth: 'fajr' :2:74 surah Saad has shiqaaaq 38: to mean opposition: and 59:4 has been used for opposition and differences : surah Abas says: summa shaqaqnal arda shaqqa 80:26 then we split the earth in a physical way: surah Qasas says wama ureedu un ashaqu alaik: 28:27 I do not want to be harsh with you or to give you a difficult responsibility: surah Nahal uses shiqq to mean hard work 16:7.

Shaaqq means to oppose: intensity and constriction: deprivation and hopelessness: to adopt a different way: mun yusha-qiq rasul:4:115 difference: to part with each other: 4:35 the Qur'an says: iqtarabatis sa-atu wan shaqqal qamar: 54:1 the time of revolution neared and the moon split: for its meaning see heading qaf, miim, rah.

Shiin, qaf, yeh (waw)

Ash shaqa-a: intensity and constriction, deprivation, : shaqiya: yashqa: shaqawah: shiqwah: to be ill fated: have ill luck: shiqawah is the opposite of saa-a-dat or faithfulness and since siqawat has tiredness and trouble in it, that is why it also means tiredness and trouble or bother: Ibn Faaris says its basic meanings are intensity and to bear hard labor: it is also the opposite of facility, softness, faithfulness and good luck : almushaqqah: to bear trouble: to bear harshness: ash shaaqi minal jibal: a mountain which juts out and overhangs and which is very difficult to climb:

*Taj

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The Qur'an has said: shiqiyyun wa saeed: 11:105 here shaqawat is the opposite of saa-adat: Hazrat Zikriyah says in surah Maryam: walam akun bi-dua-ika bi-rabbi shaqqa: 19:4 here deprivation and hopelessness is meant: surah Tahas says: ma anzalna alaikal Qur'ana litashqa: 20:2 We have not revealed the Qur'an to you for depriving you of life's blessings and to throw you in trouble: this tashqa has been explained a little further on where Adam has been told that life's necessities are a-plenty in this heaven: 20:118 but if you listen to Iblees he will cause your exit from the jannat(heaven): 20: 117 and the result will be that you will be deprived of all the blessings and be involved in great difficulties: surah Lail says he who is ashqa, goes to jahannam or hell: 92:15 of great ill fate: deprived: but against this has come 'atqa': 92:17 therefore 'ashqa' may also mean rebellious: surah Maryam says: jabbaran shaqiyyah: 19:32 surah Al Mominoon says about those in hell who will say: ghalabat alaina shiqwatuna: 23:106 bad luck befell us : remember that this ill-fate is the result of man's own bad deeds; good luck or bad luck is not man's destiny.

Shiin, kaf, rah

Ash shukr: means to fill up and to express:* * Ibn Faaris says it has different meanings one of which is to be filled and abundant: shakaratin naaqah: the camel's teats became full of milk: almishkaar: an animal which may have little fodder but still its teats are full of milk: zarratun shakra: teat full of milk: as shikrah: a camel (she) whose teats are full of milk***.

Shaakiraatish shajarah: branches sprouted on the tree trunk: ishtakaratis sama-u: it rained very hard: ishtakaral harru wal bard: the winter and summer were fullsome: shakara fulan: that man was greatly benevolent and gave a lot to people:

*Taj and Raghīb **Muheet ***Taj

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Tajul Uroos says that shukr means obedience and the performance of must duties (farz) as also the expression of thankfulness, and God's full response to this shukr or to give much in return for little shukr : for example if a person helps someone else a little even at his own cost, then this little sacrifice on his part will be considered greater than giving something to someone that is more than one's necessities: this is what means giving ample return for little benevolence.

If we keep the basic meaning of 'shukr' in mind then we can easily comprehend the meaning of 'sa-ee mushkoor' or that effort which fetches good results: (i.e. more than the effort warranted): so complete like the teats of a goat which are full of milk: 'shaakir' (fa-innal laha shaakirun aleem): shaakir is one who makes one's effort fetch full results: and also the one whose efforts fetches such complete results: the word 'shukr' has been used for the efforts going waste and against khusr: 39:65, 66 a man's efforts which produce good results is also called 'shakoor': 14:5 shakoor has more exaggeration than shaakir.

Since 'shukr' means to highlight or make evident, that is why 'kufr' (denial) has been used against it 14:7 which means to cover or bury: surah Baqarah says wush kuru li wala takfurun: 2:154 it means always keep God given blessings uncovered or available so that the human race can benefit from it: do not hide them or cover them.

Among the first of God given gifts, first are the capabilities which a human being possesses : the development of the capabilities and them to be evident thus is also 'shukr': and this thing is produced by good deeds: therefore, good deeds become the cause of 'shukr' of God's benevolence: surah Ahqaaf relates this very fact: when it is said that you should ask for: rabbi auzi'ni un ashkur ne'mastika...: wa un aamaa swaleha: 46:15 O, my Nurturer, give me the capability of thanking you (for committing 'shukr') for your benevolence: that is, I may do such deeds as to develop them: at another place, it is said:

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Mun yashkur fa innama yashkuru li-nafsehi wa mun kafara fa innal laha ghaniyyun hameed: 31:12 he who covers up or hides God's benevolence (i.e. he hides or does not disclose) , does God no harm but he who uncovers them develops his own capabilities: that he harms himself: God in His personality needs no thanks: he is not dependent on you.

To uncover God's gifts or to disclose them means to utilize them as God has ordered: that is, they should be kept available for humanity at large: this fact has been highlighted with the help of an exmaple: a basti or a group of dwellings or a city, was plentiful: but fakafarat bi-anami lillah: 16:112 they started covering God's benefits and the result was that they started facing the azzaab (punishment) of hunger and fear: God's prophet was sent to them but they rejected him too: then the momineen have been warned not to do likewise : wushkuru ne'matillah:16:114 keep God's gifts uncovered: inn kuntum iyyahu ta'budoon: 16:114 if you follow His laws only, then obviously you will keep open whatever God has given you: and the 'kufr' of those gifts means to hide them (according to your self made laws) : bima kaanu yasna-oon: 16:112 this in surah Airaaf has been made explicit as : 'shaakireen' are those who do not follow the way of the Iblees and are do not fall into his trap: 7:17

Surah Baqarah says about the Bani Israeel: summa ba-asnakum min ba'di mautikum la-allakum tashkuroon: 2:56 We gave you life after death so that you can be "thankful"; this makes it clear that nations regain life or are resurrected after death so that they can develop their capabilities: those nations which do not do so are not 'alive'; nor can they exist.

The above explains that:

- 1) For efforts to be thankful or mashkoor means for them to produce full results; that is, they produce the fullest results and become fully fruitful.

- 2)

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3) to be thankful means to uncover the blessings or gifts that God has given:

- a) that he makes his latent capabilities fully evident or develops them;
- b) keep the means of development spread in the universe open for the benefit of mankind and not hide them for himself.

- 4) This is possible only when God's laws are fully followed: this will be 'thankfulness' by man
- 5) 'shukr' from God's side means that He makes man's efforts produce full results; and it is a particularity of God's law that if followed they produce the fullest possible results.

Surah Dhahar says: inna hadainahus sabeela imma mashakiraw wa imam kafura: 76:3 We have shown the right path through the wahi: now it is up to him (man) to adopt it or some other way: here 'shukr' means to treat the path as a great gift and adopt it: surah Nisaa says: inn shakartum wa aamuntum 4:147 if you value this guidance then Believe (have faith or eeman): 34:13 has used shakur or shaakir which means to benefit from the gift you have been given: surah Saba says: I'malu aali Dauda shukra: 34:13 O, descendants of Daud (A.S.) act (according to our laws) by benefiting from the gifts given : that is, utilize the multiple benefits and avail of the benefits in the universe and thus be thankful for them.

Ibn Faaris says it also basically means to be content with little means: farasin shakoor means a horse which is fat and so even a little fodder is enough for it: when one's capabilities are developed then even few external supports also are sufficient for a man and they produce profuse results.

Shiin, kaf, siin

Shakaasatul akhlaaq: to be impolite or discourteous: shakasahu: he treated him shabbily, harshly: al lailu wan nahaaru yatasha kasan: day and night are opposed to each other: tashakasu: they opposed each other: or they acted narrowly in their dealings:

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The Qur'an says: shuraka-u mutashakisoon: 39:29 partners in business who keep quarreling as they are bad tempered and are narrow minded in their dealings:

Shiin, kaf, kaf

As shak: it is the opposite of belief: Raghīb says when two quite different things begin to look similar to a person then this condition is called 'shak'**: the Muheet says with reference to the Keys that just as knowledge begins with belief so shak begins with raib: see heading rah, yeh, beh: this is why it is said shakkun mureebun but not raibun mushakkik: ***Ibn Faaris says it basically means for one thing to enter another: as such shakatuhu bir rumh: means I pierced the spear into his body: shakk is like that: one thing seems to have entered another and nothing is certain (doubt): ****Raghīb says that shakaktu shaiyi means a thing which has a hole through it and a thing like that can not be depended upon to be reliable: there is a thought that it is from a proverb which says for the arm to stick to the side: this word would, therefore, mean for two opposing things to enter into one another so that none is clearly identifiable****shakku buyutahum means they built all their homes to be similar: * These examples make the meaning of shak clear: that is for two opposite things to look similar and not distinguishable clearly one from the other: i.e. clear for a man to reach the right conclusion about it.

*Taj and Raghīb, **Taj, ***Muheet, ***Ibn Faaris *****Raghīb.

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About the matter of crucifixion of Christ, it has been said that : innal lazeenakh talafu fihi lafi shakkin minhu: 4:157 this makes the meaning of 'shak' clear: i.e. wala kin shabbiha lahum: there was so much resemblance between Hazrat Isa and the man they had arrested, that it was difficult to tell one from the other: therefore, they are still in doubt as to what had actually happened: details will be found in my book Shola –e-Mastoor in the subject of Hazrat Isa.

Shiin, kaf, laam

Ash shikl: ash shakal: ash shukal: similar: like: fi fulanun shaklin min abih: that man resembles his father very much*: surah Saad says: wa aakharu min shaklehi azwaaj: 38:58 various punishments of the same kind: the plural is ash kaal which means different matters and needs: shakalal amr: the matter became complex and dubious*. Ash shikaal: the rope with which an animal's fore and hind legs are secured so that it can only take measured steps as the rope's leeway allows: shakalad dabbah: he bound the legs of the animal with shikaal: Ibn Faaris says that most meanings of this word are derived from similarity and likeness: he says shakalad dabbah is so said because one leg of the animal is secured to a similar leg: Ash shikaalun fir rahl: the rope with which the howda's (a camel's seat) ends are tied: *shaakilun has come from it, the feminine of which is shaakilah: that is that which binds: it is like a shikaal: surah Bani Israeel says: qul kullun ya'malu ala shaakilaatihi: 17:84 to comprehend the meaning of this we have to first understand that everything has potential: a mango seed has the capability after growing to turn into a mango tree and bear such sweet fruit like the mango: but although the cactus seed also turns into a tree but it bears needles only: the inner destiny of a mango seed is the fruit of the mango: that of the cactus tree are the thorns:

*Taj**Raghīb

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like the animal which cannot go beyond or above its shaakilah so can no thing go beyond its inherent limits: nothing can go beyond the limit nature has proscribed for it: as far as man is concerned , he too has limited shakila, but death is not his limit: he can aqtaaris samawati fil ard: 55:33 go beyond it: but heredity, initial environment, upbringing, education, emotional leanings etc, are the shackles which arrest his feet : but the right kind of society can produce vastness in his scope: the Qur'an formulates a system which gives every man the chance to develop his latent capabilities and talents: the prohibitions in such a society are there only in order to create this expansiveness: la yukalliful lahu nafsana illa wus-aha 2:286 means exactly this: in a Qur'anic society everyone will be held accountable according to his shaakilah although his limits will also be tried to be extended: the climax of an animal's progeny is that it become like its father: but the human child can go much farther than his fore fathers: modern day science is testimony to the fact that today man is much

ahead of his forefathers: the next generation will be much advanced than the present generation: just like the capabilities of men differ in any era, so do the possibilities of different generations of man differ: and their possibilities increase as their knowledge and awareness increases: (note that these possibilities are present in everybody's personality which are equal in everybody).

Lataiful Lughah says that ash shawakil (which is the plural of shakilah) means the roads which lead from the main highway (also Taj) this means the different ways of life men adopt according to their capabilities.

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Humans have the power to do as they like but their powers are limited (for instance, a man can raise one foot and keep standing but he cannot raise both feet and still keep standing): but insofar as they have the power to exercise their right, they are totally independent and there is no interference in it whatsoever : see details in the heading qaf, daal, rah.

Shiin, kaf, waw (yeh)

Shakwah: means a leather bag with an opening at one end used for holding water or milk: shakwun means to open the opening so that whatever it holds comes out or becomes evident: this leads to shikayah i.e. to make known whatever is in one's heart: *Raghib says it means to make one's displeasing thoughts known: *surah Yusuf says: innama ashku bashaiyyi wa huzni ilal laah: 12:86 I relate or express my troubles to my God: at another place it is said: wa tastaki ilal laah: 58:1 she was relating her condition before God: almishkaat: a hole in the wall which is not through that wall: some have said it means a place where lamps are kept: 24:35 ash shakwa: means complaint *.

Shiin, miim, the

Shamital aduwu shumatah: for someone's enemy to be happy at one's plight: ashmatahu bi-aduwuih: made him happy by hurting or troubling his enemy: ***when in anger Hazrat Moosa was dragging his brother by the hair of his head, Hazrat Haroon had said: fala tushmitu bil a'da'a: 7:150 do not give the opponents a chance to be happy at my expense or to laugh at me: at tashmit means to pray for somebody who sneezes : like saying bless you: or to remove this shumatat by one's prayer, like tamreez means to remove sickness from someone:

Shiin, miim, khah

Shamakhal jabal: for a mountain to be very high and long: shamakhar rajulu bi-anfehi:

*Taj and Raghib **Muheet ***Taj ****Raghib

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the man raised his nose (high in the air): showed pride: * Ibn Faaris says the root means to be big and high: the Qur'an says: rawasiya shaamikhaat: big mountains that are firmly in their place.

Shin, miim, zain

Ash shamz: for the human palate to be displeased or revolted with unpleasant things:
tashammaz wajhu: his face distorted, changed color : ashmaazz: to fear and be uneasy:
for hair to stand on its end in fear: to stand: to be stifled: to feel constricted: ishmaazash
shaiyi: he dislikes that thing: almushma-izz: to dislike: one who dislikes: one who is
frightened.*

Surah Zumr says: iza zukir Allahu wahda hush maazzat qulubul lazeena la yu'menoona
bil akhirah: 39:45 when the only God is mentioned before those who do not believe then
their hearts become constricted: wa iza zukiral lazeena min doonehi iza hoom yastab
sheroon: 39:35 when others (except God) are mentioned then they are very happy: man is

happy with personality cults and pure obedience to God only is displeasing to him:
because men can easily be won over by emotions but law makes concessions for no one:
the system or law that the Qur'an has chosen for mankind seeks only to obey God and no
one else: personality cults have no place in this system: but personality cults have so
distorted God's Deen that a human being is the last word nowadays on anything: the law
of God as the final authority has no place in this system! So much so that if anyone is
invited to worship God only, then he becomes displeased! This is the great truth which
the Qur'an points to in the above ayat.

Shiin, miim, siin

As shams: the sun: 2:285 the sunlight: Ibn Faaris says it basically means to be of different
colors, to be fickle, and transient: ash shamusu mid dawaab: the four legged animal
which is uneasy: the sun is also called 'ash shams' because all the time it is moving: the
heat of the sun: la yaroona feeha shamsan wala zamha reera:76:13.

*Taj, Muheet, Raghib

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Matli-ash shams: 18:90 the place from where the sun seems to be rising: the East:
maghribish shams: 18:86 the spot at which the sun seems to be setting: the West:
The Gharibul Qur'an says that the sun was the national symbol of the Iranis, just as the
moon was the national symbol of the Arabs before Islam**: (for these meanings of the
sun and the moon see heading qaf, miim, rah):

Ibn Kalbi says that 'as shams' is the name of an ancient idol: *** (probably that is why
the Arabs of old named their boys Shams): some think that 'shams' was a famous
spring***.

Shiin, miim, laam

Ash shimaal: the left side (direction): it is the opposite of yameen (right): 18:17 yumnu: a
symbol of happy tidings: 'ash shimaal': the sign of ill fate: zajaratun lahu twairush
shimaal: I scolded the bird of his ill-fate*:the Qur'an says: ashabush shimaal: 56:41 it has
appeared to mean those who live in jahannam (Hell): these are the people who will be
givn the list of their deeds in their left hand :69:25 'ash shamaal': the north wind which is

usually very cold: this wind is cold and dry and if it blows for more than a week then undertakers get ready for brisk business because the Egyptians could not tolerate the wind for long:*

Ash shimaal: also means the cover that is put on the teats of the goat (to protect them from other's eyes): ash shamlah: is the blanket in which a man wraps himself:

*ishtimaalu bis saub: is to be wrapped up in cloth in way that its end is to the left:

****then the word started being used for being wrapped up in a cloth (or around oneself): ishtamala alash shaiyi: means to overshadow something and include it in itself: *****

*Taj **Mirza Abul Fazaal ***Ibn Faaris****Raghib *****Muheet

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according to Ibn Faaris, this is included in its basic meaning: ar rahimu tashtamilu alal wald: the womb encompasses the child or has taken the child within it: 6:145 says : ammash tamalat alaihi arhaamul unsayain: that which is in the wombs of the mothers. Habit and temperament is also called 'ash shimaal': plural is 'shimaa-il': We have already said that 'yameen' means symbol of happiness and shimal the symbol of ill fate: and the Qur'an has termed those in hell as 'as-haabish shimaal' and those in heaven as 'as-haabul yameen': this does not mean that the Qur'an also believed or accepted these symbols as the Arabs in those days did: since the Qur'an has been revealed in the Arabic language it uses the metaphors etc of that language to express its meaning clearly: this point should always be kept in mind that the Qur'an did not believe in things like the Arabs did, but only used the terms of their language so that it would be easier for them to understand.

Shiin, nuun, alif:

Shana-ah: to be dead against somebody**: Muheet says it involves enmity with rudeness*: the Qur'an says: sha-aanu qaum: 5:2 some nation's strong enmity: at another place it is said: inna shaani-aka huwal abtar: 108:3 your enmity (or those who had enmity with you) were uprooted or destroyed: Ibn Faaris says the root of the word contains the connotations of having enmity and of avoiding.

Shiin, heh, beh

Ash shahab: white color with a blackish tinge: just like the flame of the fire which in intense heat seems white with a blackish centre:

*Taj **Taj, Muheet, Raghib

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a mountain covered with snow: sanatun shah-baa: a drought year with no greenery to be seen and the land seems white and barren: shihaab: the flame of fire which rises: the flame which is seen till afar in the sky: (it is called a broken star):**In the old ages (dark ages) it was thought that man's luck or destiny was connected with the stars: therefore, astrologers traced the movement of the stars to find out about man's destiny: (this is

practiced even now and astrologers are given much importance): the Qur'an says when the world was less knowledgeable such things (astrology) could be accepted but when the light of knowledge has come then such guess work is not tolerable : if somebody makes such claims these days (as astrology does) then they are dispelled by the whip of knowledge: which discloses the myth of such predictions: 72:9, 37:9, 15:18.

Shiin, heh, daal

Shahada yash hud means to be present: to present oneself: shahadah: to present truthfully whatever is known to one (through actual viewing or through insight) **: one who does this is called 'shahid' or 'shaheed': mushahidah (according to scholars) means to observe: but if the meaning is stretched then it would mean for anything to come within the grasp of the senses: In the Qur'an the word 'ghaibun' has come against 'shahadah': 59:22 'ghaib' means that which is oblivious to the eyes: unseeable: (see heading ghain, yeh, beh) as such shadah would mean things which can be seen and felt and ghaib would mean those things or forces which are latent: so, shadah (or mash hoodh) are those things and forces which appear as palpable realities: ghaibul fars: is that force of the horse which it preserves while running and sha hidul fars is the strength which he uses up in running: also shaheeda means to be at home and ghaab means to go away on a journey: ***faman shahida minkumush shahra falyasumhu: 2:185 means

*Taj **Taj and Raghīb ***Lane

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those of you who are traveling (in the midst of travel) should fast in this month (Ramadan): travelers have a different set of orders: imra atun mush-hid: a woman whose husband is not at home*: mush hud: the place one presents oneself: or the place where all hidden results appear palpably: 19:37 yaumun mash hoodh: means such time: 11:103 surah Bani Israeel says: inna Qur'anal fajri kaana mash hudah: 17:87 here mash hoodh means that the results appear in palpable form: (about fajr see heading of that name): shuhada akum: 2:23 your helpers.

God has been called shaheed because everything is before Him(i.e He is witness to everything): 22:17 and a prophet is a shahid (28:2) because the facts that he sees (as a prophet) he unveils exactly before others: this is prophet hood:

Ash shahd: wus shohd: shahad: honey: which is not yet out of the hive:.

Shahida means to give evidence, be a witness and to swear: shahida alaihi: 41:21 will give evidence against them: shahida ala kaaza: also means to give full report or news about someone ***: The Gharibul Qur'an (with reference to Ibn Abbas) says that shahida also means to decide: as in 12:21 where it is said: Allahu shaheedun baini wabainakum: 6:19 would mean one who decides: it also means watchman 2:143.

Whatever the form this word takes the meanings include the sense of being present, to present, to keep within sight, in all of them:

The Qur'an has not used the term 'shaheed' for those who give their lives in the way of God: such a man has not been described by the Qur'an as 'shaheed': even a man alive can be shaheed and that too who is physically dead :

*Taj and Raghīb **Taj **Muheet and Aqrabil Muwarid.

Anybody who (by practical example gives evidence of ‘mun amana behi’ (on what he believes) is a shaheed: whether it is through life, or wealth, or with any other thing: and stays steadfast with it for his entire life: to give one’s life in the way of God is the biggest evidence of one’s Belief or eemaan.

According to the Qur’an, the entire nation of muslims is :shuhada’a alan naas: 2:1243 i.e. the nation that kept watch over all the nations of the world: and their centre (the Prophet SAW as the safe keeper of their Deeds2:143 recall the duty of the millati Islamiah (the nation of muslims of yore) and the high stature it enjoyed for this responsibility: and today the millati Islamia stands where it is dependant on others for the barest needs: the reason is obvious: that millat of yore considered the Qur’an as its code of life and acted upon it and we seem to be lost in superstitions and myths.

Shiin, heh, rah

Ash shohrah: Tajul Uroos says it means for a bad thing to be famous or well known: but Johri says it means for something to become known completely: (in the Urdu language, shohrat is used for good things to become famous and for bad things, tash-heer): ash sha-heer: famous: respected: *’ ash shahru’ means the moon because it heralds the advent of a month: a month is also called Ibn Faaris says that it basically means to be evident and clear: this is why probably the moon is also called shahar: shaharahu mushaharah: employed him at a monthly salary:* the Qur’an says shahru ramazan: 2:185 has appeared for the month of Ramazan, the plural of which is ash-har: and shuhur: 9:36.

Shiin, heh, qaaf

Shahaqar rajul: yash-haq: shaheeqa: the sound of the voice of his crying came out of his chest haltingly: shaheequl aari wa tashahaquh: the sound of a donkey braying:

*Taj

ash shuhuq: to rise: ash shahqah: means a scream*: the Qur’an says zafeerun wa shaheeq: 11:106 this means to shout and make a din: Zajaaj says this word means the voices of people in plight: and shaheeq means a loud sound of crying in pain: this word is from jabalun shahiq which means a very high mountain, climbing which is very difficult: *Ibn Faaris says it basically means to be high: also fulana zu shahiq means he is very hot tempered:

The Qur’an has also used the word shaheeq to mean jahannam (hell): 67:7 in a hellish (jahannami) society there is chaos (cries and shouts everywhere): whether it is hell in this world or the hereafter.

Shiin, heh, waw

Shahu wush tahah: to wish for something: to lean towards it: want it: Raghib says that ‘shah-watun’ means temptation towards the things one wants or likes: sometimes a thing which is wanted is called shahwah too: and sometimes this emotion is called shahwah**: Shaiyi shaiyyun: tasty thing: tu-aamun shahi-yun: the food that one likes***.

In the ayat Zuyyina lin naasi habbush shahawati minan nisa'a: 3:13 saahawatun (the plural of shahwah) (according to Raghīb) means goods that are liked: the Muheet says here, shahawaat is an exaggeration meaning 'mushtahiyat' which means favorite things: or leanings: 27:56 along with other words, it has appeared for sexual leanings. The Qur'an has described jannati life as: walakum feeha ma tashtahi anfusakum :41:31 every good thing will be available there: whatever your heart desires. Surah Maryam says: fa khalafa min ba'dhim khalfun azaa-us salawatah wat taba-ush sha-waat: 19:59 after that such people came who shunned salawaat and pursued sexual interests:

*Taj and Raghīb *Taj ***Muheet

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i.e. instead of following God's laws, they started pursuing their temptations and wishes: if human desires are met under the laws of the wahi, then the pleasantries of a heavenly life are begotten: instead, if the laws of wahi are broken and then these desires are met., then the result is destruction: fasaufa yalqauna ghaiyya: 19:59 also see heading heh, aw, yeh.

Shiin, waw, beh

Ash shaub: to mix together: shaabash shaiyi shauba: he mixed that thing: he adulterated that thing: from this 'as shauba' came to mean deception.; ash shawa-ibu: is the plural of shaa-ibah which means the adulterations, the faults, and dangers: shaub also means honey because it also is mixed with wax and it is also mixed with medicines (herbal):*the Quran says about the ahli jahannam (the hell dwellers) inna lahum alaiha lashau a min hameem: 37:67 on top of it, they will be given hot mixture (to drink): meaning unpleasant life, troublesome existence, life full of difficulties, deceitful existence.

Shiin, waw, rah

Shaaral asal: took the honey out of the hive and collected it: almashaar: the hive out of which the honey is taken: as shaur: the honey which is taken out of the hive: almishwaar: the stick which is used to take the honey out (of the hive): al mishwaarah: the honeycomb: Ibn Faaris says it basically means to 1) make evident or present: 2) to take something away.

Shawar: mushawarah: tashawar: to consult mutually: to get the gist of others' opinions and arrive at a conclusion: ** and if it is taken to mean honey itself, then it would mean

*Taj, Muheet, Raghīb and Ibn Faaris **Raghīb

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the deposition of the thoughts, opinions etc at one place like the bees do with the honey they collect in a hive: so that the opinions may lead to some conclusion: the string of a bedder's bow is also called almishwaar*: as such mashwarah could also mean the thrashing of the opinions and then reaching a conclusion through them.

Ashaaral ilaih: pointed to him*: 19:29 ash shaurah washharah: beauty, style, dress, clothing, plumpness, look, adornment, : shaara: yashoor: trained the horse or made it run in order to display it to a customer.*

The Qur'an has given laws for the humanity which are never changing: a Qur'anic system is one in which people formulate sub laws by consultation according to needs of their times under the broader framework of these laws: that is why it is said about the momineen: wa amruhum shura bainuhum: 42:38 their matters will be decided by mutual consultation: since the first ever Qur'anic system was established by the Prophet SAW himself, he was told: shaawera hum fil amr: 3:158 since the consultation is for all momineen their system can never be rigid or static: they can, with mutual consultation, not only amend old laws but also make new sub laws in keeping with the needs of their times: thus while the never changing laws of Qur'an will always be constant, the sub laws will keep changing from time to time: this is what Qur'an means by mushawarat or consultation: the Prophet SAW himself did this, and the Qur'an is testimony to it, and therefore all momineen of all times are supposed to do this: in the western style of governance, nothing is changeable: the nation is free to decide what it wants: they do not have to follow any parameters:

*Taj **Raghīb

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it is called the secular form of governance: on the other hand, the fundamentalists think that nothing is changeable and the decisions that have been made sometime back should always hold: contrary to both, the Qur'anic system says that the basic unchangeable laws are that of the wahi; and staying within their parameters sub laws can be changed with consultation as per the need of the times: this a very good mix of permanence and change and human life will be able to progress smoothly in this manner.

Shiinm, waw, zha

Ash shawaaz: ash shiwaaz: flame which has no smoke*: the heat of the fire and smoke: the heat of the sun: or to shout and cry: and the intensity of thirst.
The Qur'an says : yursalu alaikum shuwazun min naar: 55:35 a fiery flame will be sent towards your two groups.

Shiin, waw, kaf

Ash shaukah: the cutting of a tree: weapon: 8:7 ardun shaakah: land of thorns:
Ash shaukatu minal qitaal: the intensity of battle: shaukatus silaah: the sharpness of a weapon: sharpness: *Ibn Faaris says it means for something to be rough as well as to be sharp and pointed.

Shiin, waw, yeh

Shawil lahma yashwihi shaiya: to fry meat: ash shiwa-u: fried meat: (or barbequed meat):
shawil ma-a yashwih: he heated the water: or boiled it: ashwal qamh: the wheat (grains) became so hard that they could be brought out by rubbing between the bare hands and to fry them: ** surah Kahaf says: yashfil wujuh: 18:29 which will burn their faces or singe their faces.

*Taj, Muhet, Raghīb **Taj and Muheet.

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Ash shawa: means the skin of the hands and legs and the skull: singular is shawah: some think that all the parts of the body which if hit, do not cause death are shawa: thus an unimportant and value less thing is also called shawah:
Surah Al Ma'arij says about the fire of jahannam (hell): nazza atan lish shawa: 70:16 it pulls out the hands and legs perforce: i.e. that which makes completely helpless: or that which pulls the skin of the head: it means both ignominy and plight: or that which robs of strength and cripples: Ibn faaris says it means an ordinary thing or value less thing:

Shiin, yeh, alif

Sha'a: yasha-u: shaiya: wa mashiyah: means to intend: most scholars have not differentiated between mashiyat (will) and intent: both differ, however, as mashiyat (will) means to invent or create and intend means to want.*

Ash shaiyi: Raghīb says this word can be used for anything which is present: whether it is present physically or otherwise: shaiyi can also be used for any thing which can be known about or about which some news can be given: ***scholars have argued a lot as to what are things that shaiyi can be used for: some even say that things which are hidden or latent can also be said to be shaiyi: but we will not go into the academic discussion here because the Qur'an is not academic:

The Qur'an has said at various places: innal laha ala kulli shaiyin qadeer: 2:20 here shaiyi means thing, or matter, or issue or affair: surah Baqarah says: la tajzi nafsun un nafsin shaiya : 2:4 (the day) when nobody can be of help to anybody:

It must be understood as to what is meant by God's Mashiyat (or will): we think that for God to have power over all things is that He acts without any law or rule like a despot:

that He may grant estates if He is happy, and annihilate a whole village if he is angry at something: (God forbid):

*Taj and Muheet **Taj ***Raghib

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(for God being all powerful see heading qaf, daal, rah (here let it suffice to say that) for God being All Powerful the above meaning is quite wrong: for God's Will does not mean that it is exercised without any law or rule: (or justification).

It is scientific observation that everything is bound by the system of cause and effect: but if we go backwards from this, a point will surely come when we will have to acknowledge that there is some effect which has no discernible cause: this is the point where everything in the universe and the universe itself began according to purely God's Will: if somebody inquires as to why and how this universe was created by God, he can only be answered that all this was made as per God's Will: at this point, as we believe, His Will is not restricted or bound by any law or rule (the law and rule is as he Willed): innama amruhu iza arada shaiya un yaqula lahu kun fayakoon: 36:84 at this point God says Be, and the thing comes into being: 'say' does not mean that God utters the words from his mouth, i.e. He simply intends and that thing starts being created:

When we observe we find that everything in the universe follows a certain law or rule: at this point God has subjected everything to certain laws: wa kaana amrullahi qadaran maqdoora: 33:39 here everything starts following the law that God has made for these things in the first phase of creation: qad ja'alal laahu likulli shaiyi qadra: 65:3

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God has fixed a law or rule or standard for everything : all these laws of nature have been made by God: but He has decided not to interfere in them : lun tajida lisunnatil lahi tabdeela: 33:61 you will never find change in God's rules: here God's mashiyat or Will would mean the laws that are being followed in the entire universe: and nothing in the universe has the power to go against these laws: the first phase (of creation) in which all laws were created by God as per His Will alone, is out of our comprehension and we can and do not know anything about it: whatever we can learn about God is through studying these laws which are at work in the universe, in other words, this phase of God's Will can be understood by us through knowledge and experience.

God has given man the power to obey or disobey the laws that have been created for his life: faman sha'a fal yu'min wa man sha'a fal yukfur: 18:29 whosoever wishes can adopt the path of eeman (or Belief) and whoever wants can choose kufr(denial): i.e. contrary to other creations in the universe man can exercise the right to obey or disobey the laws that have been made for him: but at the same time he has been told that while he can indeed choose which ever way he wants, he has no power over the results: the result of every deed will be as has been created by God i.e. good result for good deeds and bad result for bad deeds: for instance man can choose between eating poison and sugar but he cannot create the result eating sugar while eating poison: the laws as to which deed will produce what sort of results have been given to man through the wahi which today are safe in the Qur'an: so when man wants to understand something about God, he will have to understand the laws of nature alongwith the laws created for him: when man deliberates

on both these laws then can he get to the truth that both these laws are actually branches of the same tree.

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Wherever in the Qur'an has been said "ma yasha'a" i.e. 'As God wills', it will have to be seen with reference to the context as to which phase of His Will is being talked about: to take the same meaning everywhere would create confusion due to which one may wrongly believe that it is the Qur'an which is contradictory! It does not have any contradiction : our own lack of understanding creates the confusion and contradiction: the Qur'an also says at one place: yahdi mun yasha: 2:142 it clearly means that God gives guidance to whosoever so wishes: i.e. mun yasha means whichever person wants: but if it is taken to mean whoever God wishes (as is generally done) then it would mean that guidance from God is received by whoever He wants: surah Ma-idah says: yahdi behillahu manit taba'a rizwaanahu: 5:16 God grants guidance through this Qur'an to anybody who wants to follow His laws: the thing is very clear: that the guidance will come from God no doubt, but the initiative will have to be man's: i.e. he must want it: if man follows God's laws then he will get guidance to the right path but if he rejects them or goes against them then he will definitely meet destruction: falamma zaaghu azaaghallahu qulubahum: 61:5 when they adopted the crooked ways (wrong ways) then their hearts were also turned.

This fact has been displayed or clarified in another way: the Bani Israeel said give us a Commander: God appointed Hazrat Taloot as the commander: the Bani Israel objected to his appointment as they thought there was no outstanding ness as to wealth : the prophet told them that Taloot was selected because of sagacity and bodily strength: i.e. they were told in other words that God's selection is not random, but well thought out and as per a certain law:

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whatever is received by anyone is because he deserves it: wallahu yu'ti mulkahu mun yasha: 2:247 power and statehood is received from God according to his law of mashiyat (His Will or certain scheme), not blindly: this also clarifies the meaning of surh Aali Imran's ayat which says: tu'til mulka mun tasha-u wa tanzi-ul mulka mimman tasha...: 3:25 receiving power and statehood and losing them depends on God's mashiyat (God's scheme or Will): that is all this happens according to a law which is based on the principle that he who deserves power and authority to rule, gets it: 21:105 he who loses this capability loses them.

The above explanations show that there are three phases of God's Mashiyat (or Will or Scheme):

- 1) The first phase in which laws for all things are created and everything is created according to His Will or as he sees fit. We cannot comprehend anything about this phase.
- 2) The second phase is that of the external universe where everything is bound to follow the laws made for it. These do not change ever. Man can find out (he has been given the capability) about these laws by deliberation.
- 3) The third phase is that of the human world. In one part of his life, (the physical part) the same laws apply as to other things in the universe: but on the human

level the laws that he needs, are given through the wahi (i.e. through Divine Revelation): these laws too are not changeable but man, contrary to other things in the universe, has been given the right (power) either to follow them or go against them; but the results of his deeds, whatever they may be, will definitely be according to his deeds i.e. good results for good deeds and bad results for bad deeds (as per God's Will) : this is what is known as the turn of events, law of nature, or makafati Amal: which too is not changeable.

This is what is meant by God's Mashiyat (or will) : do note that the space in which man has been given freedom to choose, is never interfered in by God:

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And he has been told: imalu ma shey'tum 41:40 in this phase (part) do as you wish (do as you will): We will not interfere: although the results of whatever you do will be according to the laws of nature: innahu bima ta'miloona baseer: 41:40

There is one ayat which causes confusion because of its right meaning not being explained: surah Dahar says: inna haazehi tazkiratun faman sha-at ta-khaza ila rabbehi sabeela: 76:29 this noble Qur'an is a reminder, and anyone who wants may obey God: upto this point the meaning is very clear: i.e. the wahi has been given by God, now whosoever wants can adopt the way suggested by the wahi and whoever wants can adopt some other way: ahead it is said: wama tashaoona illa un yasahallah: 76:30 this is usually translated to mean "and you cannot want that which God does not want i.e. which he wants: this meaning is not only contradictory to what has been said before but it also demolishes the entire structure of human freedom: this would mean that whatever you wish is not your own decision but God makes you do what he wants: and that Man is helpless in this regard.

Aside from surah Dahar, more or less the same ayat has also appeared in surah Mudassar 74:54-56 and surah Takweer too :81:28:29."Ma tashaoon" means 'you do not want': but according to the Arabic grammar, it also means no, do not do it: i.e. do not ant:

Mukhtasiral Maani says: summal khabaru qad yaqa-u mau'qe-al insha ima lit tawafili awa-il izhaaril hirs fi waque-hi kama marra au lil ehtiraazi un suratil amri au lahmilil makhatibi ala matloobi bi-an yakoonal makhatabu mimman la yuhibbu un yukazzibaatit taalib: (page 232): the speaker wants that it may so happen: or the speaker wants to avoid a direct order (and wants the other to do what he wishes): or says this in order to instigate the other (to do it): because the one spoken to does not want to belie the speaker.

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Zamkhashri has explained this point in his book Kishaaf: surah Baqar says: wa iz akhazna misaaqa bani Israeela la ta'badoona illal laaha wa bil waledeeni ehsaanaw wa zil qurba wal yatama wal masakini wa qulu lin naasi husna....2:83 here la ta'badoon does not mean a negative: the translation of the ayat is: when we made the Bani Israeel agree that they will not worship anyone except God, and be in good behavior with parents, and orphans and needy: after that it is said "be nice (kind) to people: the news here in mits meaning is in the negative: like: tazhabu ila fulanan: taqulu lahu kaza: here 'tazhab' and 'tazaru' are pronouns but they mean 'do it': it is further written that wahuwa mun ablagh

min sareehil amri wan nahi: then he writes that this style is more effective than giving a direct order to do or not to do.

There are other examples too of this style in the Qur'an, for instance, in the same surah Baqarah it says: wama tunfiqoonah illa bi tawfiqillah: 2:227 this too means 'do not spend, excepting in the way of God':

In the light of these explanations, the meaning of wama tashaa'oonah illa bi tawfiqillah becomes clear i.e you should homogenize your intent with Ours i.e. you should live according to Our principles: and we want you to live according to our principles:

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Surah Zumar says: inn takfaru wa innal laaha ghaniyyun unkum: if you go against His laws (what harm can you bring to Him i.e, nothing) He is not dependant on you at all: wala yarza li-ibaadehil kufr wa inn tashkaru yarzahu lakum: 39:7 but he does not like kufr (denial) from his bandas (slaves or followers): He wants you to be thankful. As such a man must willingly accept and homogenise with God's Will or mashiyat.

Shiin, yeh, beh

Ash sheeb: old age: white hair or the whiteness of the hair*: surah Maryam says: washta'alur raasu shaiba: 19:4 the head due to whiteness of the hair (seems aflame): or white hair has appeared in abundance in the head: surah Room uses shaibah for old age: surah Muzammil says: yaj'alul wildaana sheeba: 73:17 the day whose difficulty will turn the young ones old: Ibn Faaris says it means basically for one thing to be mixed with another: shaib is so called because in it the whiteness of the hair mixes with the blackness of the hair:

Shiin, yeh, khah

Ash sheikh: old man: also an old camel: teacher: scholar: leader: head of a tribe: expert: ash shaikha: old woman: shaiku khah: old age.*

The Qur'an has used the word sheikh : 1172 to mean old man: also in 12:78 the Qur'an has not used ash shaikha anywhere: and ash shaikha to married man or married woman is nowhere in the Arabic dictionary.

Shiin, yeh, daal

Shaadal bana-a: yasheeduhu: wash shaiyaduhu: to plaster a building and raise it higher: ash sheed: the material (limestone etc) with is used to plaster the building: almasheed: the building which is made of limestone etc and raised high:solid : strong:*

*Taj and Muheet

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Sha-al khabaru fin naas: the news spread among the people:* the Qur'an says: innal lazeena yuhibboona un tash-ial faahishah: 24:19 the people who want dirty things to spread.

Haaza shaiyu haza: it is like: similar to:* surah Saba says: kama fu-ela bi-ashya-e-him min qabl: 34:54 like it was done with people like them: surah Qamar says: walaqad ahlalkna ashya-akum: 54:51 We have annihilated people like you:

Ash shiya-u: the flute or voice of the shepherd: (with which he calls together the spread out animals of the flock): those who give the call: inviters*: it also means to follow behind the caller: shayyi-ahu ala raabihi: he followed his opinion: supported him: haaza shiyu haaza: this is the child which was born after that child: this is said for two children who were born one after the other and no child was born in between them: almushaa-iyu: one who is always found with someone or attached to someone: shaiyun nisaa-un means one who is always found among the women: ash sha-atuh means wife because she is always with him: *Ibn Faaris says it basically also means to help one another.

These meanings explain what shiyah means: that is, the people who become one party by following the same person: and thus be one another's strength and support: if it is obedience of God's law (which they all are following) in which there is co-operation in good deeds, then it is a party of the momineen; to be with whom is a matter of pride and honour: as such after talking about the momineen of Qaum-e-Nooh, it is said: inna min shi-a-tehi la-ibrahim: 37:83 verly, Ibrahim was one of them (their breed) :

*Taj and Muheet

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but if such grouping is made in obedience of some human idol, then the Qur'an calls it 'shirk': therefore, it has told the ummat-e-muslima very clearly : wa ta'simu behablil lahi jamiah wala tafarraqu 3:103 : all of you attach yourself to this Book and do not be divided into sects: wala takunu minal mushrikeena minal lazeena farraqu deenahum wa kaanu shiya-a kullu hizbin bima ladaihim fari-hoon: 30:32 (do not turn into a mushrik once you have accepted Islam- i.e. Beware of this): i.e. do not be like those people who have divided themselves into sects and formed groups: the result is that every sect claims and believes to be on the right path while all other sects(in its opinion) are not: since the Qur'an prohibits sectarianism itself, there is no question as to which sect is right and which wrong: sectarianism, according to the Qur'an is 'shirk': that is why the Prophet SAW has been told: innal lazeena farraqu deenahum wa kaanu shiya-un lasta minhum fi shaiyi: 6:160 those who forms groups in Deen , you have no connection with them: since there are so many groups today among the muslims , how can they all be united? The same way which has been highlighted bht the Qur'an itself: I'ti-saama behablil laah: to consider the Book of God as the Centre and to establish a system according to it: this way the sects will dissipate by themselves: if personalities are removed from within, and only one system (according to the Qur'an is followed) then the sects will be forced to exit: to follow the Qur'an is very important: to follow God according to what one individually believes creates sectarianism: if only God's system is followed then it maintains unity: this may be kept in mind that sectarianism is not only division in religion but also in politics: not only among the momineen, but in every qaum and nation, sectarianism and grouping in politics too has been prohibited by God: and termed azaab (punishment) by

God: 6:65 the Qur'an has said that the Firouni authority (the Pharaonic authorities or the oppressive forces) always divides and rules 28:4 (for more details see feh, rah, qaf). The Qur'an has termed shiya-un to mean nations or tribes.15:10.

End o Part (Vol.II).

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End of Part (Vol.II).

Page 999 – Third Part of LQ begins here:(page 998 is useless).

S a a d

Saahibal Huut

It is the title of Hazrat Yunus (Jonah) 68:48 For details see heading "Yunus".

Swaleh A.S.

Among the tribes of Saamia that had established governments in interior of Arabia, the most famous was the tribe of Samood: the time of its peak is that of Aad the First: (see heading Huud): this nation or qaum ruled the north eastern part of Arabia which was called the Valley of Qara: Hijr was their capital which was situated on the highway from Hijaaz to Syria: their area was very fertile: 26:146-147 they used to build palatial house in the valleys and strong forts at the edge of the mountains which were masterpieces of sculpture: 7:74

Hazrat Swaleh, who was from among them, was sent to this nation as a prophet: 7:73 he brought to them the same message that Hazrat Nooh and Hazrat Hoodh before him had brought to their qaums respectively: (see headings Nooh and Hoodh): i.e. ya qaumi budul laaha ma lakum min ilahin7:73 O' my nation, obey God; no one except Him is your God: also: la ta-sau fil ardi mufsideen: 7:74 do not rebel and spread chaos in the country: as usual, the leaders of the nations opposed this invitation: 7:75

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in those days, grazing lands and sheep and cattle and springs were considered big wealth: the rich and powerful were wont to reserve the grazing lands and springs for their own animals and the poor section's animals died of hunger and for want of drinking water: Hazrat Swaleh told the qaum that the springs and grazing fields should be available (open) 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: Hazrat Swaleh told them that the practical way to do it would be to fix turns so that everyone had his turn and nobody was wrongly treated: they had to agreed to this too: then he said that this is a she-camel which belonged to no one or belonged to God; and to fix a turn for it too: 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 they killed the she-camel: 7:77 and God's azaab or wrath (in the form of lightning and earthquake) destroyed them 7:78.

How physical catastrophes like storms, flood, hurricanes, earthquakes etc) turn into "God's azaab", can be seen in the heading Hazrat Nooh in my book Jooyi Noor.

Saad, beh, alif

Saba: yasba: to exit out of one Deen and enter another: basically it means to appear and be evident: saba naabul ba-ir: the camel sprouted budding teeth (Ibn Faaris): saba alaih means to mutiny against someone and to be one's enemy: saba un najam: the star rose: can be seen*.

As sa-iboon: those who enter another Deen by exiting one Deen: * according to the Muheet, this was a sect of the Christians which respected the stars as the muslims respect the Kaaba:

*Taj

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some think that it was a star worshipping qaum or nation or a nation which was mushrik that is, it worshipped other gods than God: the Munaar also thinks so although it also thinks that is a nation which believed in the famous prophets: but their beliefs were very vague**: the Qur'an has mentioned the saa-ibeen in 2:62 Raghīb says they used to follow Hazrat Nooh:

Hastings' Encyclopedia of Religions and Ethics says it was a second name for the Elkesaites: this was a Jewish sect which developed around the First Century B.C. : to absolve of sins they used to take Baptism: therefore the Arabs called them "mughtasla" i.e. those who bathe: the Ezeni 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 Elkesati: or the Sampsenses or Sampsites: 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 Qur'an the Arabs knew this qaum well and used to call them 'Saaibeen': perhaps because it was believed that the Elkesaites had entrusted their Holy book to one who was called Sobiai: that is why perhaps they were called Sabians or for their practice of Baptism with water because in the Arami language this is what it ment:

Saad, beh, beh

Sabbal ma': he spilled the water from above: fasabb: as such the wate was spilled: a little liquid that remains in the jug: as sabaab: the slope of the spring or of the road or its lower part: asabbu: the people traversed the slope: subbar rajul: the man was obliterated***.

*Muheet **Tafseerul Manar ***Taj and Raghīb.

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Surah Abas says: anna sababnal ma'a sabba: 80:25 We made it rain from above: surah Fajar says: fasabba alihim rabbuka sautra azaab: 89:13 your Lord (Rab) lashed them with

the whip of His azaab (punishment): surah Hajj says: yusabbu min fauqi ruoosihimul hameem: 22:16 boiling hot water will be drooped from over their heads: their stiff heads (due to pride) will be made to bow and their pride will be destroyed.

Saad, beh,hah

As subh: Ibn Faaris says it means a basic color: some say it means red color and subh i.e.morning is so called because it is also reddish (at dawn): and the lamp is called misbah because it too is red (because of the flame): as subh: dawn or the initial part of the day*: Raghīb says it means the part of the day when the horizon is reddish because of the rising sun: sabah: isbah also mean the same thing: Ibn Faaris says that sabah means the light of day: the Qur'an has used all three words: 6:97, 37:177, 81:18 musbeeh: that which enters in the morning*: fa alkhazat humus saihatu mus-behiin: 15:83 as soon as it was dawn, a harsh sound enveloped them: al misbaah: lamp : also the flame: *24:35 plural is masabeeh: stars: sabbah: to reach somebody in the morning:54:38 asbah: it happened: i.e. (as kaana and saar): asbaha fulanun aalima: that man became a scholar: *fa asbaha minal khasireen: 5:30 he became one of the losers: fa asbahtum bi-ne'matihi ikhwaana: 3:102 you became brothers (due to the unity of the Qur'an): As said above, asbah means "it happened" but it seems that it means that he became so from the beginning:

Saad, beh, rah

Sabr: means for somebody to keep striving for the attainment of something: * as such its basic meaning holds the connotations of stability, firmness, and continuous struggle.

*Taj

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that is why the cloud which is stagnant and does not move is called as sabar: a mountain is also called as sabar: * al asbeerah means the flock which return to their owners (after grazing the whole day) and do not stay away from them: ***as sibaarah, as subaarah, as saboorah means a piece of wood or metal which is static in one place: as saaboorah is that piece of earth etc which is kept in the boat to maintain the balance: **this makes the meaning of sabr clear since this exercise produces very good results so it is called as subrah (heap of grains) :* which is not measured:* consider as to how much forbearance and stability and struggle are needed to produce it.

It also means to prevent someone (from doing something): as such sabr also means to imprison someone: (Ibn Faaris): or to make someone the target for arrows after tying him up: yamiyanis sabr: is the promise which somebody is forced to make *.

Surah Baqarah says: asbarahum alun naar: 2:175 one meaning could be as to how much strength (resistance) do they possess against fire: what is that thing which has forced them to withstand the azaab of jahannam (the fires of hell): obviously these meanings have the connotation of courage.

The Qur'an says the Bani Israeel said to Hazrat Moosa, lun nasbirah ala twamin waaheed: 2:61 we cannot bear one sort of meal all the time: the same surah says: rabbana afrih alaina sabran sabbit aqdaamina: 2:250 here sabbit aqdaamina clearly explains the

meaning of sabr: that is to be steadfast: surah Aali Imraan explains as to what saabireen means: fama wahanu lima asabahum fi sabeelil laahi wama za-ufu wamas takaanu: 3:145

*Taj **Muheet ***Lane and Taj

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in the way of God, whatever difficulties they have to face neither slowed them down nor weakened them nor overpowered them: in the next ayat it is again likened to sabbit aqdaamina: 3:146 surah Alfurqaan says that the kuffar (the Deniers) used to say that this prophet would have led us astray from our idols: laula un sabarna alaiha: 25:42 if we had not resolutely kept worshipping them (the idols): the same meaning is that of the surah Saad's ayat: wasbiru ala aalihatikum: 38:6 in 14:21 sabarna has been used against jazina: jazaa means to cut the rope from the centre: therefore sabr would mean to do something continuously: surah Kahaf also uses the word 'sabr' in the meaning that we generally attribute to the word, like we say: why are you being so impatient: or don't be impatient: wait, don't be restless : 49:5, 18:68 surah Anfaal says: inn yakun minkum ishroona saabiroona yaghlibu me'a-tain: 8:65 even if 20 of you resolutely face them then they will overpower 200 of them: they have been called : as sabireena fil baa'sa'-e waz zarra-i : 2:177 surah Maryam says: wastabir li-ibaadatih: 19:65 worship God with steadfastness and stability.

This is the Sabr which has been described as: ista-inu bis sabri wus salaah: 2:153 for the full development of your capabilities utilize sabr and salaah: after that it is said: innal laaha ma'us saabireen: God grants victory to those who struggle with steadfastness and resolution for their ends: and face all struggles resolutely and continuously: these are the saabir people who oolaiha alaihim salawatun mir rabbihim wa rahmah: 2:157

This is the Qur'anic meaning of Sabr: the meanings that are usually taken by us (in the Urdu language) are the opposite: we take sabr to mean that a man becomes helpless and forbears the oppression of the oppressors quietly and shed tears at it: as such in complete helplessness we are wont to say: O.K. Go ahead, do what you please, what can I do except be patient (forbear it): and this is the patience we are told to exercise as according to them there is no other way than to be patient.

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i.e. sabr means abject helplessness : note how the meaning of a word changes with a change in perspective: the Qur'anic meaning of sabr is to face resolutely: and our meaning of sabr is helplessness.

In short sabr means to remain engaged resolutely and to face the difficulties in the way with courage and steadfastness so that one's feet do not waver: the Qur'an has told the momineen: isbiru wa saabiru: 3:199 isbiru means to be steadfast and courageous in one's work and saabiru means to compete in resoluteness and surpass each other in it: or to excel others in resoluteness or to help each other's resoluteness.

No nation in the world can progress if it does not become saabir according to the Qur'anic meaning: and whoever is content and saabir in our meanings can not really exist in a good way.

Saad, beh, ain

Isbaa means finger: the upper part of the finger is also called isba: plural is asabi'a: 2:19 saba'a fulanin ala fulaan: he pointed with his finger toward another man*.

Saad, beh, ghain

As sabgh: means basically to produce change : and change: as sabgh and as sibaagh mean anything with which a cloth or something else is colored: sabaghas saub means to color cloth: as sabbaagh: means a man who colors cloth: kazzaab: one who colors his talk: as sibghah: the method of coloring: also means Deen or nation.**

Sabagha yadahu bil maa'i: he dipped his hand into the water (for coloring the cloth): sabagha fulanun fin naeem: so and so man was flooded with benefits:

*Taj and Muheet **Taj

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curry is also called sibgh because bread (roti) is dipped into it for eating: *23:20 for Baptism the Christians dip their children into water: or spread color on them: this is called sibgha or istibaagh: *

The Qur'an says: sibghatil laahi aman ahsanu minal laahi sibghah: 2:138 Allah's color: what other color can be so purifying and beautifying: but what is sibghatullah? The rest of the ayat seems to answer the question: nahnu lahu aabedoon: 2:138 i.e. to adopt fully the laws of God; the way color permeates the warp and weft of the cloth and completely changes it (its color): therefore by homogenizing with God's laws there is a basic change in human life and the change permeates his blood and he becomes a completely 'different' man: that is, his latent capabilities start becoming developed and Godly traits begin to be reflected in him: and just like God'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: but this thing is possible only within a society(not in isolation): therefore sibghatuullah(the color of God) 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 Qur'anic society,that is, in a society based on Qur'anic laws : nahnu lahu musalimoona nahnu lahu aabidoon: 2:138 and their result is 'sibghatullaah': Ibn Qateebah says it means the Deen of Allah**.

Saad, beh, waw

As sabwah: the foolishness of teen age: love: sabatin nakhlah: the female date palm leaned towards the distant male date palm: asbathal mar'ah: the woman enticed the man and made him like her:

*Taj **Alqartain vol.1 page 63.

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As sabiyyi: the child which has not stopped suckling or the kid who is not yet an adult:
saba fulanin yasbu: that man was attracted to that thing and started acting like a child:
*surah Yusuf says asbu ilayhin: 12:33 (so that) I become attracted to them and start acting like boys: Ibn Faaris says its basic meanings are 1) to attract: to make one bow: to bow 2) youthful age : i.e. not to be attracted or pulled towards a thing not after due deliberation but like children on the basis of some emotion.

Saad, hah, beh

Sa-hib means for a thing to be attached to another: as habtuhul shaiyi: I attached to that thing: sa-hibah: he stayed with him: when a man of lower rank stays with a man of higher rank, it is said: innahu sahibal aala: as against this, a man of higher rank staying with someone of lower rank will not be called 'masahib': as sohbatu wal musahibatu: means to stay with someone: the difference here is that the stay should be for a long period: if the stay is not for a long duration, it will be called ijtima': * Ibn Faaris 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 stays with always: and obedient and faithful companion:* as haba fulaana: means protected him: the Qur'an says: wala hum minna yus haboon :21:43 nobody can protect (save) them from Our azaab (punishment): as sahib: plural is as haab: one who stays with someone continuously: the owner of a thing: the person who has the right to spend or use the thing**: the wife has been called saahibah (because she stays with her husband): 4:102.

The Qur'an has said as haabun naar and as habul jannah: the word as haab points to the reality that jannat and douzakh i.e. heaven and hell are not physical places but conditions which are attached to man and will stay with him always: this is what sahiba means.

*Taj and Raghib **Taj, Muheet, Raghib.

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they are the ones who have been also called as haabul maimanah (56:8) and as haabul mash'amah (56:9): i.e. those who are at peace and those who are in trouble: surah Zaariyat says : as haabihim: 51:59 people like them: Raghib says 'sahib' is said for anyone who stays with a person or animal or house or time: whether this togetherness is physically or conceptually: saahibul huut: 68:48 "fish man" i.e. with whom the fish incident happened: i.e. zannoon: 21:87.

The Qur'an says: as haabul fiil: as haabul ukhdood: as haabul aikah: as haabul hijr: these have been used for different parties and groups: the details of which will be found in the relevant spots of the Qur'an: as haabul kahf and ar raqeeq have been mentioned in surah Kahaf: (for the detailed meanings of each see relevant heading).

Surah Taubah mentions the incident when the Prophet SAW (at the time of migration) was in a cave and there was a companion with him: about this companion it is said: iz yaqulu lisaahibihi la tahzan innal laahu ma'ana: 9:2 when the Prophet SAW told his companion, "do not fret, God is with us": history tells us that this companion was Hazrat Abu Bakar Siddiq : this is why the other companions too of the Prophet SAW are called Sahaabah.

Saad,. hah, feh

As saheef: the earth: Ibn Faaris says the root basically means width and expanse: as sihaaf: small pools which are made to collect water: as sohfa: big goblet: a very broad cup from which five men can easily drink milk or water: * as saheefah: the plurals are saha-aif and suhuf: written paper: commonly it means the face or the page (of a book):** it is used for every spread out thing: ***al mus-haaf: al mushif: almus huf: ** a collection of different sahifahs (written pages): ***At tasheef: to recite the Qur'an, and because of doubtful words or letters, as they are not in the Qur'an⊗i.e. due to dubious words to recite the Qur'an wrongly).

*Taj **Muheet ***Raghib

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the Qur'an has used sihaaf (singular is sahfa) to mean big trays or cups: 43:71 about the Prophet Muhammed SAW, it is said: yatlu suhufan mutah harah: 98:2 who recites (reads) puritan pages: i.e. recites the Qur'anic ayats which are faultless and unadulterated by human intellect: by calling the Qur'anic ayats as suhuf, it has been pointed out that these have been coming from the very beginning: it has been further explained in 80:13-15 i.e. fi suhufin mukarramin and which is explained by saying: bi-aidi safartatin kiramin bararazah: it is written by Holy hands: by respectable hands: the truth is that the Prophet had left behind the total Qur'an for his ummat (or followers) in written form: it is not right to think it was collected later by the Prophet's companions: aside from the Qur'an, the books of Hazrat Ibrahim and Hazrat Isa have also been called suhuf: suhufi Ibrahima wa Moosa: 87:19 and for commonly written things this word has been used in 81:10 and 74:52.

Saad, khah, khah

As sakh: to hit iron on iron or some other hard thing on some hard thing very hard*: (like it is done in factories or workshops): the sound that is produced by hitting one hard thing with another: as sakh kha means a very harsh sound which deafens: deep plight is also meant by it: sakh khani fulanun bi-azeemah: he leveled a very big allegation against me*: For a great revolution the Qur'an has said: fa iza ja'atis sakh kha: 80:33 the plight which renders one helpless: and if it has a connotation of battle then it could also mean the sound of the weapons of battle: and our machine age is totally as sakhkha:

Saad, khah, rah

As sakhr: plural is sakhr: very hard rock or a piece of a rock: as saakhir: the sound which is produced by striking iron against iron: **it means the same as sakh kha: (see heading saad, khah, khah).

*Taj and Ibn Faaris **Taj, Muheet and Raghīb.

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Surah Kahaf says: iz aw yana ilas sakhrāh: 18:63 when we took refuge behind the big stone or rock.

Surah Fajr says about the qaum of Samood : zaabus sakhra bil waad: 89:10 they carved big rocks to make their houses in the valley: Kitaabul Ashqaaq says sakharah does not mean every big stone but only the big rock : Ibn Faaris has said the same thing too.

Saad, daal, daal

Sadda unhu: yasuddu: sudooda: to ignore someone: to avoid*: ra-aital munafeqina yasud doona unka sudooda: 4:61 you will see that (or you will find the munafeqin or the hypocrites) fully ignore you: turn away their faces: saf dahu unhu: yusudduhu sadda: prevented him from something: removed him: turned him away: stopped him*: wasadda un sabeelil laah: 2:217 to prevent from (following) the way of God.

Sadda: yasiddu sadeeda: he raised a hue and cry: raised a din*: iza qaumuka minhu yasidduon: 43:77 your Qaum cries out at it.

Sadeed: boiling, hot water: the bloody water that seeps out of a wound: the water that will drip from the skins of the jahannamees or the hell dwellers: it also means pus: * the water in hell has been called ma-inn sadeed: 14:16 fields are always nurtured with cold or cool water: hot, boiling water withers the plants and stops their growth: as such in hell all the hell dwellers get does maintain their lives but the will to live withers away: at another place it has been called ma-un hammeem: 47:15 the stoppage or stultification of human personality's development is what hell (jahannam) is: (see heading jiim, hah, miim).

Saad, daal, rah

As sadoor: means chest: plural is sudoor: then it started to mean the front or best or essential part of a thing: sadarul qaum: the leader or head of the qaum**.

*Taj and Muheet **Taj

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Sadar: yasduru: to go back: return: actually it means for cattle etc to come back after watering: wurood: to go to the drinking spot for drinking: sudur: to come back: as saadir: one who returns*.

The word means to go beyond, to go forth and to return: to mean come out it has appeared in 99:6 : assdar: to take back: to return something: it has meant to make the animals drink and then to take them back in 28:23.

Sadar:the plural is sudoor: has meant the heart in the Qur'an: like inn tukhfū ma fi sudurikum: 3:28 Raghīb says where it has appeared it means knowledge and intellect: and wherever the word sadr has been used then it includes emotions as well as knowledge and intellect**: but it is not a rule.

The Qur'an has called itself shifaa-ul lima fis sudoor: 10:57 that is, a cure for all psychological and mental problems: the Muheet has said that banaatus sudoor means worries ***: for the explanation of 'sadr' see heading shiin, rah, hah.

Saad, daal, ain

As sad-u : means to drill a hole into a hard thing: *****Ibn Faaris says it means for something to open up or to become slightly faulty: as sid-u: a group or party of people: the piece of a thing: the half of the torn thing: sad-ahu sad-a: he tore it: turned it into two halves: almasadi-u soft paths on hard ground: the sharp point of the arrows: as sooda'a: headache: the pain which is splitting the head: tasadda ul qaumu was saddda-u: the qaum started differing: suddi-ar rujul: he had a head ache: *

Surah Hijr tells the Prophet SAW : fasda bima tu'maru wa'riz unil mushrikeen: 15:94 the first part of the ayat is explaining the second: that is, ignore or avoid these hypocrites: and build up your own party:

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some say it means "whatever is told to you, relate it clearly:" but the former meaning is more appropriate it seems: surah Room says: yau maizin yasadda-oon : 30:43 the day they will separate: surah Waaqi-ah says: la yusadda-oona unha: 56:19 it will not cause a headache: there will be no mental problem: surah Hashar says: khaashian mutasaddian: 59:21 that which will turn to pieces: torn: surah Tariq says: wal ardi zaatis sad'a: 86:13 at the time when the plants grow, the ground splits: the Qur'an says that everything in the universe has been created to produce constructive results: (bil haqq): but we find that some things are also destructive: this destruction, the Qur'an says, 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 of positive results: this way every constructive act may first be destructive: la ilaha is necessary before illal laah: but if there is only 'la' in some program then it produces only destructive results: therefore for the earth to be the embodiment of sad'a is necessary for human development.

Saad, daal, feh

As sadaf: sea shell: every tall building or wall or mountain: * Ibn Faaris says as sadaf means the side or corner of mountain because it seems to lean to one side: the Qur'an says: saawa bainas sadafain: 18:96 here sadafain means two big mountains: as sadaf: the slackness in the legs of a camel or horse: * or bend: sadafa unhu means to ignore somebody: avoid him*: * (Ibn Faaris says it basically means leaning and predilection: when un is used with it then it will mean to turn the face away): 6:158 sometimes even without 'un' it has this meaning: sadafa fulanun: means he leaned, also turned his face away: the Qur'an says: summa hoom yasdifoona: 6:46 these people turn their faces away and ignore even at this: as sadoof: means a woman who first shows her face and then turns her face away*.

*Taj **Raghib

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Saad, daal, qaf

Sidq: it is the opposite of kizb which as the heading kuzb explains the heart and tongue not being one even if whatever one is relating is true in itself: so sidq would mean the heart and tongue being homogenous: this is the truth: but it has another aspect: say a person knows about something which is wrong but he relates it truthfully and faithfully: in this case his heart and tongue are homogenous 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: sidq also means intensity and force*.

Ibn Faaris says it basically means strength because truth in itself is strong and a lie is weak : shai-un sidqun: means solid and hard thing: rumhun sidq: means strong spear: as such whatever words are related to this root would have the connotation of strength , it should be kept in mind.

As sadeeq: a friend: as siddiq: a very truthful person: a person who has never told lies: so truthful that a lie is not even expected of him: siddiq means one who is true in his sayings and belief and verifies it by his deeds: because saddaq means to prove true by deeds: (details are ahead): as sadaqah means anything which is given in the way of Allah:* some think that sadaqah is not binding but is given as philanthropy and that zakat s binding as has been detailed under the heading zah, kaf, waw: when a Qur'anic system is complete, then whatever is above the needs of people, all of it goes towards the welfare of the society or humankind: but in the period before that, an Islamic society fixes a sum on every individual which is generally collected from the people:

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(for this the word 'zakaat' has been used): but in emergency situations individuals are appealed to give and whatever they can and it is called sadaqah: but this too is collected collectively and spent collectively too 9:103, 9:60.

Sadaqa means he proved whatever he said by his deeds: surah Ahzaab says: minal momineena rijaalun sadaqu ma ahadul lahi alaih: 33:23 momin are those who prove what they promise God by their deeds: surah Aali Imran says: walaqad sadaqumullahu a'dahu: 3:15 verily the promise that God made to you, He proved true by deeds: surah Zumr says: alhamdolil lahil lazi sadaqana wa'duhu: praise be to the Lord, who has proven true the promise He made to us: surah Baqarah says the virtuous way is not that you face East or West (in worship) but that to have the right concept about life and to prove it to be true with your deeds: such people, it is said: oola-ikal lazi sadaqu:2:177 these are the people who have proven their faith (eeman) by their acts or deeds: aside from proving by deeds as to the right concept of life, saadiq is one who presents reasoning in support of his claims (religion or deen): 2:111.

Whatever is given to atone for not doing what is binding is also called sadaqah: 2:196 surah Baqarah has used the word sadaqaat against riba (usury): 2:276 riba means take more than what is due to you and sadaqah is to give more than what is binding on you (for the welfare of others or mankind): that is why it is said: yamhaqul lahur riba wa yurbis sadaqaat: 2:276 riba (which you proudly collect) leads to destruction: and sadaqaat increase greatly: tasaddaqa was saddaq means whatever is due to you and binding, to let it go also: to willingly part with, to give sadaqah:

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For example if the borrower has become poor or unable to return the loan then to forego the loan: 2:280 and 5:54, 4:92 the mehr of the women is also sadaqah: 4:4 but the Qur'an has used this word with a 'pesh' on 'daal' i.e. saduqa: mehr is not a price against which a woman is bought, it is simply a gift which is willingly given: but it must be given: (the Qur'an has not used the word 'mehr' in the Book itself): saduqa has the connotation of sincerity and friendship: sadeeq means friend: 24:61 it is both singular and plural: surah Yunus says that we granted the Bani Israeel with 'mabuwwa sidq' 10: 93 it means a land which is full of strengths, potentialities and delights: Tajul Uroos says it means 'manzilan swalehan'.

The Qur'an has used both saddaq and sadaq to mean to prove true by deed: surah Fatah says: laqad sadaqal laahu rasuluhur bil haqq...48:27 Verily God will make His Prophet's dream come true: and surah Saffat says in regard to Hazrat Ibrahim's tale : qad saddaqatur ruya: you made the dream come true: sadddaq leads to musaddaq which means one who makes the dream come true: 3:38 God has repeatedly said that this Qur'an is: musaddaqil lima ma-a-kum: 2:41 this does not mean that the books with people (supposed to be celestial books) are true, because the Qur'an itself has said that these books have been amended ; as such, how can it say then that these books are truths if they have been amended and changed? Musaddeqal lima ma'a'kum states a very big truth: every nation of the world has a set of ordinary principles of moral conduct: for instance, every nation has the moral of not lying and speaking the truth:

*sadaq i.e. saddaq is also stated as tasdeeq: 48:27 would mean, therefore, that God verified the dream of the Prophet and told him that it would be proven true.
(Raghib and Kishaaf).

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do not commit theft: do not bother anybody: etc : but these teachings are mere concepts: there is no practical system in which these are to be done: the Qur'an 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 we still find oppressors flourishing: the Qur'an also says so: innahu la yuflihuz zwalimoon: 6:136 but along with this teaching it also gives a system in which this principle or precept comes out as the truth: this is what musaddiqul lima ma'a'kum means: i.e. the principles which are merely concepts in other teachings take practical shape in the Qur'an and are thus proven true : thus the Qur'an turns these principles into truth: and other principles too which the Qur'an only contains: and which have completed celestial guidance: also the pointers in previous books (Torah and the Bible) about the advent of Prophet Muhammed SAW were proven true by his actual advent: Allama Hamieeduddin Farahmi has written in his book "Mufardaatul Qur'an" as below: He says:

"Musaddi fallima baina yadaih": these are two sentences whose true meanings have escaped most: they thought that the Qur'an has verified the previous books (which have

been changed): saddaah has two meanings: one is to verify what a man says or to verify something; the other 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 proved right:

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In the same connotation has been said in the Qur'an: walaqad saddaqa alaihim ibleesa zannahu fattaba-uh: 34:20 and Iblees proved true his thoughts about them: and they followed him.

If deliberated upon, then one can find out that here the second meaning is right: because the Qur'an and the Prophet SAW made their appearance exactly as predicted in the Torah: as such their advent proved the predictions true: so if they deny the Prophet SAW and the Qur'an then it would be a denial of prediction of their own Holy Book: we will leave this debate here and those who are interested in this debate can refer to pages 64-67 of the above mentioned book:

Aside from the above, the following forms of sadaq have come to mean: to tell the truth; verify; sadaqal mursaloona make come true: oolaikal lazeena sadaqu: 2:177 also sadaqal laahu rasulahu ruya: 48:27 qadama sidq: 10:2 superiority which is for honor and respect: mudkhala sidqin and mukhrajah sidq: 17:80 to proceed with honor and to recede with honor at the right moment: or to enter some affair with veracity and exit it with veracity or be absolved of the responsibility with veracity: lisaana sidq: 26:84 true fame because of respect and honor: maq-adis-sidq: 54:55 a point of stay where all of life's pleasures are present: saadiq: truthful: sincere: asdaq: more truthful: tasdeeq: to prove to be true by deeds: 12:11 one who gives something as a gift or 'bakhshish', or to forego that which is due to him: 12:88 surah Hadeed has called those who give sadaqah as musaddiq: 57:18 i.e. whatever is due over and above that: all this so that they prove their claim that the purpose of their lives is to develop others :saddaqa has been used as against kazzab : 75: 31:32.

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The above show that in any form sidq has the connotation of willingness and homogeneity : i.e. whatever is given is with a good heart and whatever is accepted that too is willingly and happily done: it should have no element of coercion and forcibleness: it is the basic point that Qur'an makes and that is, whatever a man does must be done willingly and with a good heart: this element can be a source of strength not only for the doer but also for entire mankind: as such 'sidq' holds a lot of importance.

Saad, daal, yeh

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:* Raghīb says tasdiah means any sound which is not tuneful or modulated: ** the Qur'an says that with the Arabs of the early period salaah was nothing but mukaun wa tasdiah: 8:35 i.e. meaningless sounds and movement:** (for details see heading miim, kaf, waw): saadah: to come in front: to appear before: tasadda lahu: to appear before someone with head raised high: to come before somebody repeatedly: to return to someone repeatedly like an echo: to pay attention:***fa-anat lahu tasadda: 80:6 you attend to it very eagerly.

Saad, rah, hah

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:

*Taj **Raghib***Muheet

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at tasreeh: to make the matter clear: the matter to be opened: for it to be clean and pure:*Ibn Faaris says it means for something to become open or become evident: labanun sareeh: pure milk the foam in which has settled down: as suraahiyah: pure wine: as surahiyah: goblet for wine: as sarha: the top soil or the upper part of the earth: smooth land: as sarh: high, engraved, and decorated house which stands out from the others: high building: then it began to be used for palace*.

Surah Namal says: innahu sarhun mumarradun min qawareer: 27:44 here it means palace: surah Momin has sarhan: 40:36 meaning tall building.

Saad, rah, khah

As suraakh: harsh sound or pleading: as sarkhah: to cry out loud at the time of plight or pleading: as saarikh: one who pleads: also one who reaches to help the pleader: as sareekh also has the same meaning: **the Qur'an says fala sareekha lahum: 36:43 they will have no one to listen to their pleadings (no savior): 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: wama ana bimusr khikum: 14:22.

Istarakh: to cry out, shout (in anguish): wahum yasrikhoona feeha: 35:37 they will call out for help in it: plead: implore: beg for help.

Istasrakh: to ask someone for help: to cry out for help: 28:18.

Saad, rah, rah

As sirrah: as sirru: cold or the intensity of cold: ***** the cold(frost)which destroys crops:
*** Zajaaj says that as sirrah means fervent cries for help: reeun sirruw wa sar sar:

*Taj and Raghib **Taj and Muheet and Ibn Faaris ***Lane *****Taj

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fast wind with a harsh sound: Ibn Abbas says it also means very hot wind*: but sarrun basically means to bind: Raghib says the word sar has also come from sar sar: because cold too also freezes things and binds them closely: israar means to be resolute on something: as surrah: means money bag: *and the money so bound in the bag is called as sareerah: *Ibn Faaris says the word also means to be high and lofty: 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 Qur'an in ayat 3:116 and 54:19 uses reehun sar sar: surah Zaariyaat says: fi sarrah: it also means to make faces: * and also means the intensity of crying out and pain: *also the intensity of anything i.e. of wonderment or surprise.

Surah Aali Imran says: walam yusirru: 3:135 they do not insist: are not dogmatic: on realizing their mistake,(they) leave that doing it at once.

Saad, rah, tha

Siraat means to swallow something without chewing : Siraat means a long sword which cuts much: anything it falls on it , it sort of swallows : open and clear path is also called siraat: either the traveler keeps swallowing it (traversing it) or it swallows thousands of travellers: *** (who use it):

The Qur'an says : as sirratim mustaqeem: 1:5 at another place it is called tareequm mustaqeem: 46:30 siraat therefore means tareeq or path, way: (for the meaning of mustaqeem see heading qaf, waw, miim);

There is no mention of pul-e-siraat(bridge of siraat) in the Qur'an.

*Taj **Raghib ***Taj. See heading sart.

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saad, rah, ain

As sar-u: as sir-u: to dash on the ground: to spread eagle: as sura -ah: the man who spread eagles a lot of people: as saree-u: one who is spread eagled (defeated): the plural is sar ah: *

The Qur'an says: fataral qauma fiha sar-a: 69:7 you will find them spread eagled in it: as sar-u means epilepsy: as sar-u: as sir-u: like: similar: huma siraa-aan: they are equal and similar to one another: al misraani minal baab: both parts of the door: almisra-aani minash sher: both verses of the couplet.*

Saad, rah, feh

As sarf means to turn the state of a thing from one to another: or to change it with something else: i.e. either to effect a change in the state or condition of a thing or to change it with some other thing: **to return: to change the direction: to remove:*** sarafas sibyaana minal maktab: returned the children from school: sarafar rasul: returned the messenger from whence he came: *** tasareeful umoor: the juxtaposition of affairs and to put them in place of another: al masrif: the place to return: the place to move away: tasreefur riyah: to turn the winds from one direction to another: inn sarafa: stopped: returned: saraful khamr and tasreefal khamr: to drink alchcohol without mixing anything (neat): as sareef: pure silver: as sarraf, as siraafi: one who judges coins: or the exchanger of coins: the Qur'an says: tasreefir riyah: 2:164 i.e. to make the winds blow in various directions: or to change their state: surah Bani Israeel says: sarrafna fi haazal Qur'an: 18:54, 17:89, 17:41 The Qur'an relates the laws and the truths in many different ways: li-yazzakaru: 17:41 so that people can understand them well:

*Taj, Muheet, Raghib **Raghib ***Taj ****Muheet.

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so that all angles are understood by the people: this method has been adopted by the noble Qur'an to make its meanings clear: i.e. to bring or relate a thing repeatedly but in

different ways so that all angles are well comprehended: this is what appears as repetition to some.

Surah Airaaf says that those who you worship will deny that they asked you to worship them:: fama tasti-oona sarfa: 25: 19 fama tasti oona sarfa: 25:19 you will not have the power to refute them: or to turn away our azaab (punishment); or remove yourselves from this position: surah Kahaf says: walam yajidu unha masrefa: 18:53 there will be no place where they can take refuge from the azaab:

Surah Yusuf says: wasarafa unhu kaidahun: 12:34 so God turned or removed the women's conspiracy from him: i.e. protected him from their conspiracies: surah Ahqaaf says: iz sarafna ilaik...: 46:29 we turned their direction towards you....: these two ayats explain the meaning of sarafa 'un' and sarafa 'ila': surah Hoodh says about azaab: laisa musrufa unhum: 11:8 he will not turn it away from them: it will not turn away: surah Taubah says: insiraaf: 9:127 i.e. to turn away: sarafa: to turn away from somebody.

Saad, rah, miim

Saram: yasrim: he cut the rope or the bunch of fruits and removed it: sarafal nakhl: he cut the date fruits: saramal habl: the rope broke: asramal nakhl: the time for cutting the date fruits has arrived: as sareemah: the field whose crop has been cut away: as sareem: cut: detached: barren land in which nothing grows: the day and the night are also called sareem because one cuts (off) another: as saarim: the one which cuts: it also means lion: insiraam: to be cut off: * Ibn Faaris says the basic meaning of this root is to cut or detach: The Qur'an says they swore to la yasri munnaha musbeheen: 68:17 they will cut the crop as soon as it was morning:

*Taj

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A little ahead, it is said: inn kuntum saarifeen: 68:22 those who cut the crop: get what they deserve: a couple of ayats back it is said: fasbahat kas sareem: 68:20 the garden became (empty) as if its fruits had been picked: this in surah Ambia has been likened to haseeda: 21:15 (usually crop is said to be hisaad and garden is sareem: as sareem also means night:* as it is dark, therefore it is the symbol of bad luck: if in the above ayat i.e. ayat 68:20 this meaning is taken then it would mean that the garden burnt black as the night.

Saad, tha, rah

See heading siin, tha, rah.

Saad, ain, daal

Saa-ida((fis sullami awil jabal): wa sa'ada alaihi wafih: he climbed the (ladder or a mountain etc): but it is also used for going away : as'ada fil ard: he roamed till afar: **the Qur'an says: iz tus-idoon: 3:152 when you were going afar: as saeed means land or earth: 18:40, 4:43 and also dust (storm): also the upper part of the earth: since going up or climbing makes one breathless therefore sa-ood means a difficult task (because it too

makes one breathless): tas adda fi zaalikash shaiyi: this thing has become very difficult for me: **sa-adun : intense: hard**Ibn Faaris says it basically means height and hard work.

Surah Djinn says: yasluk-hu azaaban sa-ada: 72:17 gives him severe azaab (punishment): sa-uda means the same thing: 74:17 surah Anaas says: Islam is begotten by the broadening of the chest(heart) i.e. broad mindedness: when narrow minded people conceive of Islam, they feel : ka-annama yas-sa-adu fis sama'a: 6:126 as if they are climbing with great difficulty: or they are climbing a height which does not know where it will end: .Surah Faatir says: ilaihi yas-adul kalimut tayyab: a pleasant concept of life , according to God's law, gradually attains a great height: but this speed of rising or climbing is very slow according to human standards:

*Raghib, Ibn Faaris too says this is the meaning. *Taj and Muheet.

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Wal amalus swalehu yarfa-oo: 356:10 good deed raises it: i.e. the concept of life as ordained by God has the capacity to rise high: and in normal circumstances they keep rising according to the universal laws made by God: but if man's good deeds accompany them , then through them they can rise very fast indeed: regarding the strategy of deed it is said: summa ya'ruju ilaih: 32:5.

Saad, ain, rah

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 adamanice: sa-era (wajhu): yas ar: 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): *Ibn Faaris says basically it means to bend and become crooked:

The Qur'an says: la tusa ir khaddaka lin naas: 31:18 do not avoid people due to pride : do not be averse to people.

Saad, ain, qaf

Sa-iqah: the sound of thunder: **the plural is swa-iq: also means a harsh sound: Ibn Faaris says these are its basic meanings: himarun sa-iq: means a donkey which brays very harshly: to fall unconscious is also sa-iq: ** and to lose sense and intellect too: where it is said in surah Baqarah about the Bani Israeel: fa akhazat -kumus saa-iaqah: 2:55 there it means to fall unconscious: (also see heading beh, ain, teh and miim, waw, teh): sa-iqatir rakiy yah: it is said when the well collapses and mud begins to fall inside from all sides**.

*Taj, also Raghib and Muheet.**Taj and Muheet.

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every deadly azaab or punishment is also called saa-iqah: and death too*:to mean thunder this word has been used in 2:19 and to mean annihilation in surah Toor where it is said:

fazarhum hatta yulaqu yauma humul laazi fihi yus aqoon: 52:44 there is the connotation of their national destruction : in surah Zumar where nufikha soor is mentioned, it is said that: fasa-iqah mun fis samawaati wamun fil ard: 39:68 Tajul Uroos says it means to lose sense and intellect: *(for the meaning of nufikha fis soor see heading nuun, feh, khah and saad, waw, rah): surah Airaaf says: wa kharra moosa sa-iqa: 7:143 and Moosa fell unconscious:.

Saad, ghain, rah

As sighar: as sagharah: it is the opposite of kibr and izam (big or great): to be small ***: (in age or stature or physique): as sagharu: ignominy and infamy: subjugation: ***surah Airaaf says: fa akhruj innaka minas saaghireen: 7:13 get out, you will never have greatness : greatness is begotten by God's benevolence: to rebel against God means ignominy and infamy: surah Anaam says about the criminals: sagharun indallah: 6:145 they will have to bow before God's laws (eventually): have to be belittled: be subjugated: (this subjugation will be unwillingly because criminals always have to be forced to bow before the law): also 7:119 and 27:37.

It is will be coercible because criminals always bow forcibly before the law:therefore obvious from the above explanations is that saaghiroon means to stop being rebellious and to live as peaceful citizens and subjects of a state: this meaning is also gleaned from surah Taubah where it is said: those who have been granted the (holy) Book and are rebellious and are ready to do battle*****

*Taj and Muheet **Lane with reference to Taj ***Taj*****it is evident from various spots in the Qur'an that it allows you to go to war against those who rebel against God's laws and wage war against you: the Qur'an's purpose for war is to subjugate the rebellious and the oppressors and that is that.

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hatta yutul jizyah un yaddiw wahum saaghiroon: 9:29 till they agree to live like peaceful subjects of an Islamic state after paying taxes: to live like subjects would mean to be smaller (as second class citizens in an Islamic state): but this will be only politically otherwise they will enjoy all human rights which are granted to every human individual: but they can not interfere in (running of) an Islamic state.

Surah Baqarah says: sagheeran aw kabeera: 2:282 little or much : asghar: to be smaller 10:61.

Saad, ghain, waw (yeh)

Sagha yasfu wasagha yasgha : to be attracted: to lean: safatis shams: the sun leaned towards setting or sunset: saaghiyatul rajul: the man's supporters : sighwu ma'aka: his leaning is towards you: asgha haqqah: he reduced his right*.

The Qur'an says: wali tasgha ilaihi af-edah...6:114 so that their hearts keep leaning towards it. Also 66:4.

Saad, feh, hah

As safh: the wider part of anything: side or direction: as safhu minas saif: the width of the sword: not the sharpness but the wide part: al musaffah: wide or broad thing: as safhah:

the surface of paper because of its breadth: al musaafaha: to shake hands: ** Ibn Faaris says the root means width.

Safah: to present one's profile (by turning away the face): that is, to avoid something or ignore it: safdaha unhu: let him go; pardoned him: this is more broader in meaning than 'afu' because afu means to pardon after declaring a person a criminal: and in safh, he is not declared criminal at all: ** surah Baqarah uses both these words together in 20:109.

*Taj **Taj, Muheet, Raghīb.

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surah Zakhraf says: afanazribu unkumuz zikra safha: 43:5 Do you think that we will ignore you and turn these historic truths away from you : surah Hijr says: fa asfahis safhal jameel: 15:85 part with them very nicely (and form your own group or organization): 15:94 i.e. wah jurhum hajran jameela: 73:10 the Qur'an says to be nice even if you have

to part with someone: very nicely : in a good manner: consider the heights , which the code of life can take friendships to if such a code even preaches being nice to those you part with.

Saad, feh, daal

Safad: sifaad: the plural is Isfaad: leather strap or iron chain with which a prisoner is bound: bond: imprisonment: collar which was made of leather in those days: safadahu: yasfedahu: to secure somebody with chains etc: as safad: also means gift because the giftee becomes beholden to the giver and becomes imprisoned to his largess:* Ibn Faaris says it basically means 1) to bind 2) to gift.

The Qur'an says about the criminals: muqar renina fil asfaad: 14:49 they will be bound together with chains.

Saad, feh, rah

As sufra: yellowness: the state of being yellow: as safra': gold**: it is the feminine of asfar: in this case it would mean, of yellow color.

As sifr: empty thing: ** safaira anawu: his vessel became empty: proverbially it means 'his cattle died': (Ibn Faaris): as saafir: a bird which can make different sounds: as safar: the call to cattle to come for a drink: *the sound of a whistle.

*Taj, Muheet, Raghīb **Taj.

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surah Zumar has used musfarra for yellow : 39:21 Ibn Faaris says it has five basic meanings but the Qur'an has used it for the above meanings.

Saad, feh, feh

As saff: altasfeef: to form rows: as saff: means to stand in a row: as saff: those who form a row : **Raghīb says it means to make men or trees stand in a row: surah Kahaf says wa uredu ala rabbika saffa: 18:48 they will be presented before your Lord in rows:

As saff: for birds to spread their wings in the air and not to move them(surf in the air): saffa: with wings or arms spread: ** surah Noor says: wat tairu saffa: 24:41 birds with wings spread in the air (saffat's singular is saffah): as saffa: groups or parties in rows: 37:1 sawwaaf: swafif: camels standing in a row: 22:36 this too is the plural of saffah: musfoofah: planted in a row: 52:20 as saf saf: smooth and plain land from which grass and all plantation has been removed: the Qur'an says: qa un saf safa: 20:106 plain or level ground: saffatud daar: verandah of the house*.

Saad, feh, nuun

As safn: to join two things together so that some parts of one amalgamate with that of the other: *** safanar rajl: the man placed both his feet in a row: **** safanal farsu yas fin: sufuna: a horse with one leg so raised that its hoof keeps touching the ground barely: *

*Taj **Taj and Raghīb ***Raghīb ****Muheet.

A horse standing in this way is called saafin: plurals are sawafeen and saafinaat: such horses were deemed of high quality among the Arabs: the Qur'an says: as saafinatil jiyaad: 38:31 has been used for such pedigree horses.

Saad, feh, waw

As safoo: assafaa: the pure or clean part of something: Raghīb says its basic meaning is for something to be free of adulteration and be pure: Ibn Faaris too says this is its basic meaning: safwatu kulli shaiyi: the pure part of everything.

Yaumun saafin wa safwaan: the cool day which is cloudless and the atmosphere too is clean: astifaa: to take the clean and pure thing; to select: istasfah: considered him to be sincere: selected him: as safiyyah: plural is safaya: that thing of the booty which the leader selects for himself.**

As safaah: plural is safawaat and wasafa: a very clean and smooth stone on which nothing can grow: as safwanah (plural safwaan also means this): *2: 264 some think that this is a collective noun : it could be that safwaan means big rock and a piece of this rock is called safwanah.

The Qur'an says: walaqad istafainahu fid duniya: 2:130 we freed him of worldly adulterations and selected him for a great purpose: about various prophets, the Qur'an said: wa an beings for us: surah Bani Israeel says: as faakum: 17:40 to select: separate from the others and to give preference and stature:

Surah Baqarah says as safa wal marwah are min sha-a irillah: 2:158 these are two hills near Makkah.

Surah Muhammed says: asilin musaffa: 47:15 purified honey.

*Taj **Taj and Muheet

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Suk: to hit, especially with a broad thing: sukkal baab: he closed the door: sukkahu: sakka: he pushed him*.

The Qur'an says about the wife of Hazrat Ibrahim: fa sakkat waj-haha: she struck her face with her hand: but this was only in wonderment: as ayat no 11:72 indicates.

Saad, laam, beh

As sulb: as saleeb: strong and hard: sallab: he made it or him strong and hard: as sulb: backbone: *plural is aslaab: Ibn Faaris says the back is also said As sulb because of its sturdiness and strength: the Qur'an says: abnaikumul lazeena min aslaabikum: 4:23 your sons who are from your back (own womb) or sulb.

As salb: to hang a man to death: to hang: Raghīb says this is said because in this a man's back is tied to a stick: some say that as saleeb means the little water that comes out of a dead man's mouth or nose: also the fat that is extracted from bones: while explaining masloob, Ibn Faaris has said that a man who is crucified is called masloob because his face becomes greasy: then the cross is also called saleeb: but Raghīb'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 of the pain.

The Jews considered crucifixion as the worst form of death or to die a damned death: they claimed that by crucifying Christ they had given him an ignominious death.

*Taj and Muheet

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the Christians do not believe that it is a damned death on the cross, but they do believe that Christ was crucified: the Qur'an refutes both the Jews and the Christians and says this tale that is believed by them is totally wrong: wama qataluhu wama salabuhu walakin shub biha lahum: 4:157 they did not kill him; neither did they crucify him: the truth became dubious for them: Hazrat Isa (Christ) had already left the place and the other man they had arrested thinking him to be Christ, was someone else: (details will be found in my book Shola-i-Mastoor):

The Qur'an has outlined different punishments for mutiny against an Islamic state and for creating chaos in society apropos the crime: one of them is yusallabu: 5:33 that is, to crucify or hang.

Salab means to hang one man: and sallab means to hang more than one.

Saad, laam, hah

As laha ilaih: means ahsana ilaih: he did such a thing which removed the ills of the other: to create a good balance: thus , 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: *as salaah means for the situation to be harmonious with intellect and goodwill: **the state in which things should be for such conditions to prevail: peace: balanced: orderly etc ***. Surah Airaaf has used swaleha to mean a perfectly healthy child: 7:190 a child which is perfect in every way: surah Ambia says (where it is talked about a son being born to Hazrat Zakariah in old age): wa aslahna lahu zaujahu: 21:90 we removed the fault from his wife which was a bar to her giving birth to a child: surah Noor says: wus swaleheena min ibadikum wa ima-ikum: 24:32

*Taj **Muheet ***Lane

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means slaves and slave girls who have the capacity to get married: surah Yusuf says that his 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: wa takoonu min ba'dehi qauman swaleheen: 12:9 later we will remain and this difference or imbalance will be no more: here the word swaleheen makes clear that it means for imbalance or inequities to be removed: for matters to come to an even keel.

The word Sayyiaat has often been used by the Qur'an as against hasanaat: in 2:81, 82 as against sayyiatah, aamilus swalihaat has been used: therefore good deeds and aamali swalehaat mean the same: so at all those other places, as against mun amela swalehan, mun asa'a has been used: 41:46 (in the headings siin, waw, alif and hah, siin, nuun the meanings of these words also will become clear): therefore aamaali swaleha means deeds which develop man's latent capabilities 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: which bring the pleasant ness of life with them: to act according to the needs of the times and be harmonious with God's laws: chaos (fasaad) is its opposite: (see heading feh, siin, daal).

The Qur'an has used Fasaad (chaos) right against salaah (betterment): 2:11 surah Qasas uses musleheen against jabbaran fil ard: 28:19 a little ahead, this root has appeared for good dealings 28:27.

In the Qur'an it has always been said : innal lazeena with aamilus swalehaat: that is, to believe in the veracity of God's laws, and act capably; this shows that both faith and good deed must go together: the deeds which have no heart in them are merely ritual: or mechanical: they cannot produce good results: similarly the eeman (faith) which does not motivate towards good deeds is merely faith in words only which is as result less as deeds without faith.

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In surah Ruum, by brimnging 'mun amela swaleha' opposite 'mun kafar' 30:44 has made it clear that if good deeds do not accompany it, then all worship is useless and faith is not really faith.

Good deeds too are only those which the Qur'an has so declared: not the ones which are good or swaleha in our opinion: these deeds result in awakening the individual's capabilities, there is balance in society, and the affairs of mankind are smoothed: note that there is no list as such of do's and do not do's given by the Qur'an: aamaali swaleh (good deeds) are all those acts which have the above mentioned qualities: i.e. such acts as are quite in keeping with the times, provided they do not clash with Qur'anic principles because good deeds alongwith unshakeable faith are an inseparable condition: if we say that eeman or faith is the name of the veracity of the laws given by the Qur'an for the development of human capabilities and aamali swaleh is the name of protecting or observing those principles, then we would be quite right: in other words this can be called 'character' of a momin: character can not develop until there is belief in the high ideals of life: this belief is attained through knowledge and insight.

Saad, laam, daal

As sald: as sild: solid, smooth stone:* 2:264 as salda-u: soild, hard land which does not grow anything: *salood: a miser: raasun sald: a head totally without hair: bald: *as sald is a rock on which there is no layer of earth: in the ayats of surah Baqarah the above mentioned meanings are evident.

Saad, laam, saad, laam

As salsaal: pure , wet earth in which sand gets mixed: and when it is dried it produces a sound (when struck) : when cooked (burnt) it is called fakh khaar: *that is, dry, raw, pebble will be called salsaal : and cooked(heated) pebble will be fakh khaar

*Taj **Taj and Raghib

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about the initial stages of the birth of man, the Qur'an says: walaqad khlaqnal insaana min salsaal: 15:26 we created man from ringing, dry earth: (details will be found in my

book “Iblees O Adam’): Ibn Faaris that the basic meanings has a little dampness and a little water: the initial life cells do seem to be a mixture of water and earth as modern science has discovered: and at other places it is called teenil laazib: 37:11 that is, the physical shape of initial stages of life.

Saal, laam, waw (yeh)

Since salaah is an important part of Deen, we will deliberate on it in detail:

- 1) As sala: the middle of the back: the place where an animal’s tail grows or the beginning of the slope of the hip: both sides of the tail are called salawaan: the plural is salawaat or aslaa: * sala: yaslu: salwa: means to strike the sala(as mentioned above): salautuhu:I struck him on the sala.
- 2) Sallal farasa tasliah is said when the number two horse in a race is running very close to the number one horse: the horse in front is called saabiq: and the one in second position is called almusalli:

*Taj

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thus salla means to follow behind almost touching the one in front: one of Hazrat Ali’s tale says: sabaqa rasulul laahi wa salla abu bakrin wa sallasa umaru wa khbatatna fitnah: the Prophet SAW went first (i.e. died) followed closely by Hazrat Abu Baker: and then Hazrat Umar also passed away: leaving the devils making us lose our sense*.

3) The Tajul Uroos says salia wus tala means attachment: i.e. to be attached or stuck to someone:

that is why Raghīb has said, that the Qur’an when it says: lum naku minal musalleen: 74:43 we were not among the miusalleen ‘ it means we were not the followers of the prophets: Qurtabi writes therefore salaah would mean linked to the orders of God: to remain within the bounds or limits set by God and be attached to the Book of God: as such, tasliah would mean to follow the one in front almost in tandem but never to go past the one in the front but to follow it.

4) These explanations make the meaning of salaah clear: but first a preamble must be borne in mind: what is the connection between God and his banda (slave) or man: God is the name of that personality which is the most complete, most consolidated, most lofty and most beautiful: He has granted a personality to human beings too: and called it “Rouhana’ (see heading ‘rooh’): this personality is limited and lower in stature as against God: for developing its personality it has to keep the personality of God before it as the ideal: we cannot understand anything about God, but the traits He has described about Himself in the Qur’an, if reflected by us, is cause for developing our personality: the Qur’an has described the traits of God as “asmaa’al husna” (the good names) : therefore it is incumbent upon man to keep these traits before him as Beacons and to follow them faithfully.

The first prayer that we have been taught by the Qur’an (or the attainment of the purpose that has been suggested for us as life’s raison d’etre)

*Taj

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is :ihdinas siratam mustaqeem: 1:5 that is, the desire to find that energizing way which can take us to the destiny of life: surah Hoodh says :inna rabbi ala siratim mustaqeem :11:56 my Rab (Lord) is on the right path: that is the same path on which God is running the whole universe: we can traverse this path by adhering to the Book of God: therefore salaah means to reflect the traits of God (so far as it is humanly possible) by adhering to the Book of God.

5) Surah Noor says : alum tara innal laaha yusabbihu lahu mun fis samawati wal ardi wat tairu saf faat, kullun qad al-ima salaatahu wa tasbeehahu: 24: 41 have you not noted that Allah is the One who is worshipped by whatever is in the earth and the heavens: and birds with wings spread out: each one knows its salaah and tasbeeh: that is everything in the universe knows its salaah and tasbeeh very well: everything in the universe knows what its duties are: which path it must traverse and what is its destiny: its times for struggle are which: these things have been called their salaah and tasbeeh: and to fulfill this task a man has to follow the wahi (as given in the Qur'an) : wa yuqeemoonaa salaata: 2:3) i.e. to follow and obey God's laws.

But it is not possible to act on the program given by the wahi individually: this can only be done through a collective system:

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This is the reason why the Qur'an has used plurals for these words: so much so, that it has mentioned the duty of an Islamic state to be: allazeena inn makkannahum fil ardi aqamus salaata wa aatuz zakaata wa amaru bil ma'roofi wa nahau nil munkar: 22:41 These are the people who on domination will establish salaah and give zakaat (for the meaning of zakaat, see heading zah, kaf, waw): at another place they have been called: ar raki oonaa saajidoon:9:112 i.e. those who do the ruku and sajdah: for the meanings of ruku and sajdah see headings rah, kaf, ain and siin, jiim, daal): and this is the reason that at another place mutual consultation has been mentioned for both, affairs of the state and the establishing of the salaah: aqamus salaata wa amruhum shoora bainahum: they establish the salaah and their affairs are decided by mutual consultation: and since all matters of the momineem are decided according to the laws of God, that is why surah Airaaf says: tamas suk bil kitaab: and aqamatis salaah have been kept together 7:170 i.e. aqamatis salaah means establishing a society in which all individuals follow the laws given by the Qur'an and thus be attached to the book of God: for more details of this point in the Qur'an, 'tawalla' has come opposite salla: 75:30:31 'tawalla' means to turn away from the right path: find ways to circumspect it: turn away from it: therefore salla would mean to follow the right path as per God's laws: to perform the duties according to the laws of God: Allama Hameeduddin Farahi says salaah means to proceed towards a direction; to face or fix the direction towards: to be attentive: (Mufardaatul Qur'an): surah Alaq says: araital lazi yanha abdan iza salla: 96:9,10: i.e. when God's banda or slave, want to discharge his duties)(towards God) then this opponent tries to put obstacles in his way. These duties are very vast and encompass every facet of life: as such, the Qur'an says in surah Hoodh, that Hazrat Shoaib's qaum said to him: as laataka ta muruka un natruka ma ba'eedu aaba-una au un naf'ala fi amwaalina ma nashaa: 11:87

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Does your salaah tell you that we abandon what our fore fathers have been doing, or we can not even spend our wealth as we wish to? that is, they could not understand as to what sort of salaah (worship) was this (as preached by Hazrat Shoaib) that encompassed even economics? This too explains the meaning of salaah: i.e. to follow the laws of God in every facet of life is the meaning of salaah: no matter how tall this debate may become, the long and short boils down to this: whether man should decide his matters of life according to his own wishes or according to the dictates of God? To decide all matters as per the celestial wahi is what establishment of salaah is :my bringing aqamatis salaah and itba-i jazbaat opposite each other this has been further expostulated: it is said: fakhalafa min ba'dhim khalfun aza-us salaata wat taba-ush shahwaat.... 19:59 (after the prophets) people were born who wasted the salaah and started following their own evil desires: i.e. by following his own wishes man wastes the salaah and by following the laws of God he establishes the salaah: surah Anaamsays that whoever protects salaah has been described as akin to having faith on the life hereafter and faith in the book of God: 6:93 that is why Ibn Qateeba has said as salaah means Ad deen: *in other words establishing salaah means establishing the Deen.

6) As sala also means fire and its fuel: sala asahu alun naar: means he turned his staff soft by heating it in the fire: and straightened it: sala also means he removed the fire and moved it away: (Roohul Maani):

Looked at from this angle, salaah would mean to remove one's faults: the Almanar says that 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 salaah means to accept God's subjugation and obedience.

*Alqartain Vol.1 page 13, Muheet and Aqrabal Muwarid also give this meaning.

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7) One meaning of salaah is to subjugate and make one lean towards self : this way salaah would mean to conquer the universe (dominate it) and make it obedient (serve one's purpose):

8) Another meaning of as salaah is respect **: i.e. to pay homage to the Sustainer of the worlds by one's (good) deeds: this also makes the connection between aqamatis salaah (establishment of salaah) and eeta-is zakaat (to give zakaat) that is, establish a system according to God's laws and to actually follow this program so that the entire mankind is nurtured.

9) The above meanings of salaah, make clear that an obedient momin person performs salaah by acting on God's laws in every segment of life: there is no need for any particular time, form or place for this (salaah): but there are some points in the Qur'an where salaah has been used to denote a particular act: for example: a) ya ayyohal lazeena iza qumtum ilas salaati fagsilu wujuhakum wa aidikum ilal marafiqi wamsahu biru oosikum wa arjulakum ilal ka'bain: 5:6 O, Believers, when you stand for salaah, then wash your faces and forearms upto the elbows; and caress your hands over your head; and wash your feet upto the ankles; and if you do not have water then do the 'tayammum':

b) Surah Nisaa says: ya ayyohal lazeena amanu la taqrabus salaata wa antum sukara hatta talamu ma taf-aloon: 4:43 O, ye Believers, do not go near salaata when you are in a stupor (drunk or sleepy) until you comprehend what you are saying by mouth; then Tayammum is mentioned: some think that it means to go to the mosques: but that is a different debate:
c) The Prophet SAW is told that: iza kunta feehim faqamtu lahumus salaata faltaqum ta-ifatoon minhum ma-aka wal yaakhuzu aslihatahum fa iza sajedu fal takunu min wara-ikum wal-taati ta-ifatun ukhra lum yasallu falyusalla ma-aka li-yaakhuzu hizrahum

*Muhet **Taj

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wa aslihatahum.....4:102 and when you establish the salaata for them (along with them) then one group should be armed and stand in salaata or prayer with you and when they have performed the sajdah before God completed the salaata) then they should go to the rear and the other group may offer salaata with you and they too should have their weapons with them for their safety: after this, it is said: fa-iza fazaitumus salaata fazkurullaha qayamaw wa qu-udaw wa ala junubikum fa iza ta-a-nuntum fa qeemus salaata.....: 4:102 when you have performed (completed) the salaata, then you should remember (recite) Gods names, whether standing, sitting or lying down; and when you are at peace then perform the slaata: the ayat before this says: fa iza zarabtum fil ardi fa laisa alaikum junahun un taqsuru minas salaati inn khiftum un yaqtenakumul lazeena kafiru.....: 4:101and when you are traveling , thenm there is no harm if you shorten your salaata (prayer)and also if you fear that the kuffar (the Deniers) i.e. the opponents may harm you (when you are busy in prayer): in this respect see also 2:239.

The manner in which the salaata can be shortened has been given in 4:102.

d) Surah Ma'idah says: wa iza naadaitum ilas salaati takhazuha huzuwwa wa la-iba...: 5:58 ...and when you call for prayers then the opponents make fun of it: suratul Jumuah says: iza noodiah lis salaati min yaumil jumuati fas au ila zikrillahi wa zarul bai zaalikum khairullakum inkuntum ta'la'moon; fa iza quziyatis salaatu fantasheru fil ardi wabtaghu min fazlil laahi waz kurullaha kasiral la-ullakum tuflihoon....: 62:9:10 when the call to prayer or salaata is given on the day of Friday or at times of salaata, then leave whatever you are doing (even if it is business) and come to the "mention of Alla" (salaata): if you knew the importance of this then you would have been able to understand how good this is for you: and when the salaata is completed, then you can spread out in the land and seek the benevolence of God: and mention Allah a lot so that you become successful:

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after this, it is said that these people are such that if they find some attraction, then they run towards it and leave you standing alone: tell them whatever you can get of God is better than any attraction or business: and Allah is the best Provider of Rizq: 62:11. The above explanations show that the Qur'an has also used the word salaata to mean the congregations of what we call 'namaaz': this word 'namaaz' is not Arabic but Persian: note an important thing about these congregations: the worship of God does not mean the sort of worship that we see in temples(that is biowing and scraping etc): according to the Qur'an the worship of God is to obey 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 Qur'anic principles: the formulators of such a system it is said: walla nas tajeebu liraabbihim wa aqamus salaata wa amruhum shoora bainahum wa mimma razaqnaahum yunfiqoon: 42:38 these are the people who obey their Rab (Sustainer or Lord) and establish the salaah: and their affairs are decided by mutual consultation: and whatever We give them, they keep available for mankind: the connection between the obedience of God, establishment of the salaah and mutual consultation in matters is to be noted: it is obvious that for mutual consultations there will have to be congregations or meetings and these congregations in themselves will be a sort of establishing the salaah: but another reality has been kept in mind: as mentioned earlier, man manifests his emotions by physical motions and these are entirely reflex movements: sadness, anger, happiness, surprise, amazement, yes and no are all emotions which are displayed by physical motions of the body automatically:

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it is similar with the emotions of respect and obedience: for showing respect, a man's head bows automatically: the head is bowed in obedience: although the noble Qur'an keeps the veracity and spirit of the acts, and not the forms itself, it does not prevent the forms where the motions signify some act: provided that the form itself is not thought to be everything: the forms of sajdah etc that are before us in the salaah or namaz, 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 very big discipline of self: this then is the strong manifest of forms of acceptance and obedience which the Qur'an describes as a necessary part of the meetings and consultation of the group of momineen: (we also begin our public meetings with recitations from the holy Qur'an, although this is done only ceremoniously) wallazzeenas tajabu lirabbihim wa aqamus salaata wa amruhum shoora bainahum: in view of the importance of these congregations, the Qur'an has called them kitabun mauqooat: 4:103 particularly fixed duty: and the second meaning is: a duty which is discharged timely: the timeliness for the congregations is essential: as such the ayat of Surah Juma 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 to any other business: let it not be that your ameer (head) is presenting important affairs or expostulating their importance and you are engaged in business : (wa tarakooka qa-ima)

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The life of the momineen is spent in obedience of God's laws; morning, day and night, but the fixation of timings for congregations is necessary: whether these congregations are usually held as a matter of routine or during emergency periods: the human mind, being superstitious at that time, while believing other things to be 'lucky' or 'unlucky' had also attributed these qualities to the times during the day and night: like such and such should be done at time the sun is rising for it to be extra lucky and not to do anything at sunset because that time was naahas or unlucky! Or nothing should be done at twilight: the Qur'an, while demolishing other beliefs about things being lucky or unlucky

has also shown by setting timings for prayer during night and day shown that no time is lucky or unlucky: as far as the prayer congregations are concerned: aqimis salaata lidulukas shamsa ila ghasaqil laili wa qur'anal fajr.....: 17:87 and from 'dulukas shams' i.e. the entire time from morning to evening, you can establish salaah till the darkness of the night: 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: wa aqimis salaata tarafin nahari wa zulfin minas sabeel: 11:114 establish salaah at both ends of the day and parts of the night.

These timings have been mentioned especially with the word salaah: but in order to establish Deen and the struggle of the group of momineen , all times of the day and night have been mentioned: see 3:190, 20:130, 50:39 and 52:49.

In surah Noor, the salaah of fajr and ishaa have been mentioned where it is said that your servants should ask your permission before coming in at times of privacy:

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i.e. min qablis salaatil fajr wa heena tazaoona siyabakum minaz zahirati wa min ba'di salaatil ishaa: 24:58 before the morning prayer (fajr) or early morning, and when you take off your shirts in the afternoon (due to the heat and want to rest- as is done throughout Arabia)b and after the salaah of ishaa (i.e. at night): this shows that during the Prophet SAW's period at least prayer or salaah for two times were fixed: i.e. why the Qur'an has mentioned them by name.

As far as reciting something during prayer, we have already seen that the Qur'an has said that you must know what you are saying or reciting: 4:43 at another place ,it is said: wala tajhar bisalaatika wala tukhafit bihaa wabtaghi baina zalika sabeela: 17:110 and do not recite during your salaah in a loud voice or too quietly but adopt a way in between: some think that here salaah means common prayer or zikr (mention) not namaaz (salaah): but this does appear to be right: there is an explicit explanation about zikr (mention) in the Qur'an: 7:205 that it should be done quietly at heart: zikr (mention) means the zikr of the laws of God, therefore this salaah can only be namaaz: Qurtabi has said it means qir'at or recitation.

The above shows that salaah means the congregations of salaah or prayer: for it the verb that is used is salli or yusalli: it means that when the Qur'an says aqimus salaah, it means the establishment of Deen i.e. the formation and strengthening of the system of God's laws): the obedience of God's laws: the discharge of duties that are incumbent on a momin: but at some places they do mean the congregations of salaah which are themselves a part of Deen: at the relevant places one has to see as to what aqaamatis salaah means: similarly wherever '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 salaah congregation: because the Qur'an has also mentioned 'musalleen' who are at the height(peak) of humanity : see 70:22:35 and those have also been mentioned for whom there is destruction: 107:407.

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Salla alaih: Raghib says it means to respect: to pray for: to encourage: to nurture: to develop: to allow no ill or chaos to be created*.

Keeping these meanings in mind, those places in the Qur'an where this root has appeared with ala's salah, for example: in surah Ahzaab the group of momineen has been told: huwal lazi yusalli wamalaiklatahu 33: 43 God and the malaikah (forces of the universe) encourage you: provide the means for your sustenance: develop your efforts: 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: oolaikah alaihim salawatun mir rabbihim 2:157 these people are worthy of commendation before God: they have the support of God: God encourages them: and makes their efforts yield good results: develops them: this is about the common momineen: about Hazrat Muhaammed SAW himself it is said: innal laaha wa malaikatahu yusallloona alun nabi...: 33:56 God and his malaika encourage the Prophet: after this it is said: ya hayyuhal lazeena amanu sallu alihi wa sallimu tasleema: 33:56 O, Group of Momineen, you too must assist the Prophet in making his program successful: help him in his efforts: and it can be done in a practical way by obeying him fully: 4:65 respect him: about the momineen it is said at another place: wa azzaruhu wa nazaruhu: 7:157 those who respected and agreed with him: those who helped him: by : wat tabaun nooril lazi unzila ma'ahu: 7:157 followed the (beacon like) Book that we have revealed with(through) him: this is how momineen should discharge the duty of sallu alaihi : This is the salatun of God and His malaika on the party of the momineen and on the Prophet himself: and this is the momineen's salaah and salaam on the Prophet:

*Raghib and Taj.

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Note how great an action plan is called for by the order of sallu alaihi wa sallimu tasleema: i.e. by the complete obedience of God's laws to super impose this Deen on all the deens of the World and which was brought to us by Hazrat Muhammed (Peace be upon him): on the other hand the Prophet SAW has been told to accept whatever wealth the momineen bring to him as infaaq fi sabeelillaah from their earnings: wa sallu alaihim inna salaataka sakanun lahum 9:103 and encourage them: because your encouragement and appreciation is cause for much satisfaction to them: they consider this infaaq fi sabeelillaah as: qurubaatin indallahi wa salaahir rasool: 9:99 i.e. to be closer to God and encouragement and commendation from the prophet: for the meaning of 'Closeness to God' see heading qaf, rah, beh.):

11) In the Hebrew language, salawaat also means the places of worship of the Jews: ayat no.22:40 uses this word in this meaning.

Saad, laam, yeh

Sallal lahama yaslihi bin naari salya: he Bar-B-Q 'd the meat: he put the meat into the fire to Bar-B-Q it.

*As salyu actually means to light a fire: saliya bin naar: he suffered the pain of the fire (of burning): he burned in the fire: salaitush shah: I Bar B Q'd the goat: **as laahun naara was salaah: he put it into the fire to burn: made the fire its destination ***.

As silaa: a thing which is Bar B Q'd: fuel for lighting a fire*.

Saal: that which burns in the fire: which goes to hell or towards jahannam: mun huwa saalil jaheem: 37:163 silli: to burn: to bear the pain of fire (burning): 19:70.

Surah aala says: al lazi yas lan narral kubra: 87:12 he who enters or is trapped into a very big fire.

Surah Haqqah says : summ al jaheema sallu: 69:31 then let him enter hell or jahannam: surah Mudaassar says: sa uslihi saqar: 74:26 I will put him into 'douzakh' or hell:

*Taj **Raghib ***Muheet.

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Surah waaqi-ah says: tasliyatu jaheem: 56:94 to burn in hell: astala (istala): to warm up off the fire and get heat from it: la'allakum tastaloon: 27:7.

As samtu: as sumoot: as samaat: to be quiet: for the difference between sakata and samata, see the heading siin, kaf, teh: Ibn Faaris says it basically means ambiguity: antum saamitoon: 7:193 you keep sticking to: adhere to: as saamit: gold and silver (wealth which can not speak): an naatiq: wealth in the shape of animals: as samoot: a sword which strikes deep and gets stuck into its target: ha'itun musmut: a wall without any opening*.

Saad, miim, daal

As samd: a high place but not so high as to be a mountain: as samdah: 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: the being who cannot be done without: the person who is not bothered by hunger or thirst in battle: naaqatun mismaad: the she- camel which gives milk despite there being severe cold and lack of fodder: *simdul hijraat: the wooden stick of the plough which the farmer holds in his hand while ploughing: *as samd: to intend to *.

The Qur'an has mentioned Allah as as samad i.e. Allahus Samad 112:2 It is Allah who is Sammad: deliberate on the meanings given above and then wonder as to how deep a concept about God the Qur'an has presented by calling him as samad: i.e. like a high ground or strong and solid rock which is unaffected by the floods around it and people turn to it when they don't find refuge else where 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.

*Taj and Muheet.

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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: as stolid as a rock and a solace to the helpless: but totally independent of others' support.

By saying Qulu allahu ahad allah hus samad: 112:102 the Qur'an has pointed to another great reality: ahad means unique: this uniqueness indicates transcendation (or being above) : but samadiyat means that every single breadth a man takes is linked to His sustenance: this shows his immanence: that the quality that a momin should also reflect : that is ahadiyat and needless ness: 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 God as defined in the Qur'an (the asma'al hjasanah) are actually the traits that He possesses: and are the

different facets of his personality: some are particular to God only: as for example Huwal awwalu: but others can be reflected in human beings (to the extent possible for humans): these include 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 in the headings rah, waw, hah and nuun, feh, siin).

Saad, miim, ain

Al asm, a man with small ears: zabyun musamma: a deer with horns which have pointed ends: as sauma'a: eagle, because it flies high.

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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 has: but the meaning seems more appropriate with reference to height: because it is said: sauma'ha bina'hu: he raised his building: asma'a: one who progresses to the top post or place: samih: he was engaged in his thoughts and went past without a care: *the plural of sauma'ah isamih: 22:40 hermitages i.e. the small rooms of the monasts:**Ibn Faaris says the basic meanings of this root imply fine ness and joining: that is for something to be fine and at the same time for its elements to be intertwined together.

Saad, miim, miim

Samam: means for the ear to close and lack of hearing*: simamal qaarura: the cork of a bottle with which its opening is closed: sakhratan samma-u: solid and hard rock without any opening or hole: al asammu: deaf: plural is soomm: it also means a person who does not pay heed to anyone and who believes that he can not be prevented from what he wishes***.

Al musammim: the camel which does not blabber and very stolidly continues onward: ***.

The Qur'a has used the word soom for the deaf: also for those who do not heed the voice of haq or reason and do what they want: those who are like unthinking animals and do not use their thought and intellect (to see the truth): 8:22 those who do not think with their minds and do not see reason or brook any reasoning and simply due to emotions or tradition follow the wrong path as blind, deaf and even dead.

Aasam: to make deaf 27:23.

Saad, nuun, ain,

Sana means to do something well (regarding technique, craftsmanship and law or method): therefore this word is a verb particularly and is not used for animals****.

*Taj, Muheet, Raghib and Lataiful Lugha ***Taj and Muheet *****Raghib.

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Sunaa: very good artisanship: *sunal laahil lazi atqana kulli shaiyi: 27:88 God's workmanship is wonderful who has made everything expertly.

San'ah: to make something expertly:21:80 almasanih: buildings: pool or pond in which rain water is accumulated: palaces: forts: pucca dwellings also factories etc: Ibn Faaris says it means the well which is built for irrigation purposes: Raghīb says it means lofty, respected, and awesome places:26:129 sana al fars : to train and groom a horse in a good way: huwa saniyi: he is my trainee*: in surah Taha God says about Hazrat Moosa: We took you to the palaces of the Pharaoh so that you are trained there under our Guidance and you learn statesmanship: litusna'a ala aini: 20:39 this shows the birth a would-be prophet was according to God's program and he was trained (by God) in a manner which made him capable of holding a great mantle like prophet hood: that is why when the pre-prophet hood life of Hazrat Moosa has been discussed, it has been stated: after passing through so many stages of anger futuna: 20:40 have you passed the criteria for (holding) prophet hood : therefore it is a myth that a man goes for getting some (charcoals) of fire and gets prophet-hood i.e. prophet hood is not granted suddenly and in a fickle way but it is a well thought out and planned and prepared program: further ahead it is said: wastan-atuka linafsi: 20:41 alistinaah: means to work very hard at improving something: to train and rectify with great attention and care*: therefore the ayat means that your training has been undertaken with a certain program in mind: because we needed you to do 'our work': all this has been done for a certain purpose: what is that purpose? Izhab ila fir-auna innahu tagha: 20:24 go to the Pharaoh: he has transgressed moderation and become rebellious: i.e. the purpose is to deliver humanity from the clutches of oppression and to train them in a way that they become the crown of humanity: this is the great purpose for which a prophet was trained :

*Taj **Raghīb

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And which has been described as 'God's own work': note that during all this period the prophet himself did not know that he was being prepared for prophet hood: therefore, to believe that man can reach the status of prophet hood through his endeavors is wrong and totally untrue concept about prophet hood.

Saad, nuun, miim

As sanam: (plural is asnaam): idol (or statue): sanamas soorah: means to make the picture attractive and pleasing to the eye**: it also means for something to become foul smelling: Raghīb says some scholars think that anything which makes man aloof from God and turns his attention to others is called Sanam***: thus asnaam are all those pleasures and interests that make man shun God's laws :Raghīb says that Hazrat Ibrahim's prayer : wa ajnubni wa bania un na'budal asnaam: O God, prevent me and my progeny from worshipping asnaam: here the word means such things (as mentioned before) because Hazrat Ibrahim certainly didn't apprehend that his sons would be worshipping statues:*** the Qur'an says: wama yu'minu aksaruhum bllahi illa wahum mushrikoon: 12:106 most of them believe in God but at the same time worship other gods too: we pass by this ayat lightly because we think it not to be about us: because certainly we do not worship any statue: i.e. we do not worship the statues or idols of stones but we fail to see which (gods) rule our minds (such as greed etc) which dominate our minds every second and which we take them to the mosques along with us i.e. in our sleeves, so to speak, or

in our minds ! What can be more idol worshipping than having other thoughts except God's in our minds? The apprehension that rose in the mind of Hazrat Ibrahim many ,. many years ago but today we are proving them right!

*Taj **Kitabil Ashqaaq ***Raghib.

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Saad, nuun, waw

Sinwu: the branches which grow from the roots of date palms and other trees are called sinwu (each of them); the plural is sinwaan: *as such nakheelun sinwaan 13:4 is a date palm which has two or more trunks sprouting from the same base : ghairu sinwaan: 13:4 the trunks which are singular from the root up: as sanwah: real sister, daughter or aunt: as sinwu means real brother, son, or uncle: because all these are branches of the same tree.

Saad, hah, rah

As sahr: hot: shaiyun sahr: hot thing: as sahr: to melt fat etc by heating it: saharatush shamsau tashar: the intense heat of the sun boiled his head: melted his fat: sartuhu bin naar: I melted it over the fire: as suhaarah: melted fat: *surah Hajj says: yusharu ma fi butunehim: 22:20 through it, with it, we melted whatever is inside them and putrified it: their intensity and heat will be melted away.

Is sihr: nearness; closeness: there are many meanings to this but most think the family members of the wife are called as haar and the husband's family is called aakhtaan: the Qur'an says: faja' alahu nasaban wa sihra : 25:54 nasb means the relation that is from the ancestors' side and sihr is the relationship that is acquired through marriage*: the Qur'an gives a lot of importance to family life: it calls people from both the side of the husband and the wife as relatives:

Saad, waw, beh

Saab, yasoob: sauban means to fall: to come down from above: to intend: for rain to fall down: sabun wa sawab: it means the opposite of error: i.e. the right thing: Ibn Faaris says that it basically means for something to come down and after coming down, reach its destination:

*Taj, Muheeet, Raghib.

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the thing which reaches the right place is called sawaab: sahmun saa-ib means the arrow that which hits the target: saub also means to let flow, drop, and to come down from above: it also means to rain from the skies: museebah is the arrow which finds its target: after that every event and accident came to be known as museebah: tasweeb means to verify something as right: as sayyib means rain*: Lissanul Arb says that sayyib means a cloud that brings rain: asaba minal marah: means kissed the woman and had intercourse with her: i.e. fulfilled his needs of her**.

The Qur'an has used sayyib to mean rain (or rain bearing cloud) in 2:18 surah Nahal says fa asabahum sayyi-aatu ma amelu wa haaqa behim ma kaanu behi yastahzi-oon: 16:34

the results of the evil deeds which they indulged in, reached them and the coming events which they used to make fun of. encircled them: here asaab means for something to happen: asabahul kibar: 2:266 means he reached old age: surah Saad has haisu asaab: 38:36 the way he intended to go: and surah Naba has qaala sawaba: 78:38 he should say the right and correct thing.

Surah Nisaa has used the word fazl as against museebah:2 :72-73 as such museebah means economic ill being or lack of success: and in 9:50 museebah has come against hasanah: i.e. it means the uneven ness or unpleasant ness of life: surah Taghabun says: ma asaaba min museebah ulla bi-iznillah: 64:11 the events and accidents that appear in the universe all happen due to God's laws: here museebah means event or accident: izn meaning law see heading alif, daal, nuun:
Surah Yusuf says: nuseebu birahmatina mun nasha: 12:56 we impart our benevolence to whom we will according to our Will (mashi-at):

*Taj **Muheet

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wala nuzi-u ajral muhsineen: 12:56 explains that this pleasant phase in life for Hazrat Yusuf was due to God's benevolence: but Prophet hood is not the result of any human effort: museebun means that which is to take place: to reach 11:81.

Saad, waw, the

As saut: sound : plural is aswaat: it means the voice of a human thing and non-human thing too: as saa-it: one who screams: rajulun saat: a man with a harsh voice* Muheet says the sound emitted from the mouth if it is not a word is called Saut**: Raghieb says that the air trapped by the clashing of two bodies is called saut***: but Raghieb's meaning is not clear.

The Qur'an has used saut to mean Ibleesi forces (or 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 ankara aswaat :

Surah Hijraat says: la tarfa-u aswaatikum fauqa sautin nabi: 49:2 do not raise your voice above that of the Prophet: if the real meanings of saut is taken here then it would pertain to courtesy: and if superficial meanings are taken then it would mean do not super impose your decision over that of the Prophet: do give your suggestions but obey his decision :4:65 , 33:36.

Saad, waw, rah

As surah : form: shape: the truth of anything or the reality of anything: trait: kind: features that make a man distinct from others or recognizable:82:8**** sawwar: to create the face 3:5 almusawwir: the one who creates the faces: it is God's trait: nothing can be physically existent without some form: in God's creative program artistry is the stage where meta physical forces are given a physical form or shape.

*Taj **Muheet ***Raghieb ****Taj, Muheet, Raghieb.

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Surah also has the plural as sawar: and soor too*: as such where the Qur'an says nafxha fis soor : (as yauma yunufakhu fis soor: 78:18) then it would mean when the rooh would be blown into the forms*: when according to God's laws, new life would awaken among the nations (renaissance): a new life in this world as well as a new life in the hereafter: soor also means a trumpet which is blown at times of war*: which heralds war: with this meaning in mind, nufikha fis soor: 69:13 means when the trumpet will be sounded for battle of the God's laws against the baatil or evil forces.

Sarash shaiyah yasooraah: means to make a thing lean towards something: to make lean to one side: saura yaswar: to be attracted: surtu ilash shayi: means was attracted to that thing: suraali: attended to me: usfur sawwar means the bird which comes at a call: as siwaar means a herd of cattle: (which follows the shepherd's call): in surah Baqarah Hazrat Ibrahim is told: fakhuz arba-ayun minat tairi fasur hunna ilaik: 2:260 means familiarize these birds with yourself: make them your pets: make them so familiar that they come to you when called.*

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

Saad, waw, ain

As saas suwaa: is a measurement for measuring grain: some say it does not measure grain but is a vessel which is used for drinking: *the Qur'an says suwa al milk 12:72 i.e. a golden goblet which was also used for filling water: the other meaning of this root is to be torn asunder and to part (Ibn Faaris).

*Taj, Raghib and Muheet **Ibn Qateebah in Al Qartain Vol.1 page 165.

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As soof: means wool: plural is aswaaf: 16:80 soof: means sheep wool: saha'ar: goat's wool: wabar: camel's wool: * surah Nahal mentions all three : 16:80 some think that as sufi has a reference to suuf: ** but this word sufi has appeared nowhere in the Qur'an: the very concept of tusawwuf is non-Qur'anic and borrowed from others: for details see my book "Letters to Salim" vol.111) .

Saad, waw, miim

Saam: to stop: to abstain: to be prevented: saama unil kalaam: stooped talking: kept quiet: saama unin nikaah: abstained from nikaah (wedlock): saama unis sair: stopped walking: saamul ma-u: the water became stagnant: masamun: the place to stand*. The Qur'an has termed siyaam as a (farz) must: 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 Qur'an 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 the 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 (struggle for establishing God's Deen): the Qur'an has itself said: la allakum tattaqoon: 2:183 so that you become capable of looking after the laws of God: litukabbirullahi ala ma hadaakum: 2:185 so that you can super impose the laws of God as given in the Qur'an over man made laws or system: wa la allakum tashkuroon: 2:185 so that your efforts can produce full results.

*Taj **Muheet.

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Saa-imun: one who abstains from the wrong way or one who fasts: 33:35 one who controls himself: one who stays within God's limits.

Saad, yeh, hah

As saihah: a harsh sound emitted with full force: saaha: yaseehu: to scream: make a high sound: seeha bihim: they all were perturbed: seeha fihim: they were all killed: as saihah: looting when it occurs (when it is done against) on a tribe suddenly *: Raghīb says that saih actually means to split the sound: insaahal khashabu awais saub: that is, the wood or the cloth split and made a sound: **As saa-ihah: means to wail: * the Qur'an has used the word as saiha to mean azaab, or the sound which is heard during a earthquake or the rumble when a volcano erupts: surah Hoodh says as saihah: 11:67 in surah Airaaf it has been called ar rajfah: :78 i.e. earthquake: in surah Yasin this word has been used for sudden azabb or destruction: 36:29 because at such times there is much shouting and crying.

Saad, yeh, daal

Saadah: yaseduhu wa yasaadu : istadah: means to entrap somebody through a trap, scheme or ruse: to hunt: as saeed: to hunt down: means all beasts whether hunted or not: also an animal which has been hunted down***: the Qur'an has said: saidul Bahr and saidul bur: 5:96 in Yemeni language, as saeed means fish: *** Muheet says saeed are things which look after themselves and which have no owner: Raghīb says saeed means entrapping animals which look after themselves and which are not owned by anybody ***: sidna ma as samaa'a: we drank the rain water***.

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

*Taj *Raghīb ***Taj and Muheet

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a wild animal is also called saidun because it does not look here or there but keeps on running straight.

Saad, yeh , rah

Saar: for something to reach some state: or to reach a certain stage: for something to attain a certain form: al maiser is the point where waters from all sides meet: *a gathering

place*: Ibn Faaris says it means a place to return to: to return or to result in: as sair: the end result: result: this is also the meaning of al maseer: maseerul amr: the result of the affair , matter: the last place: sarah: yaseerah: means to detach or cut something off*. Raghīb 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 change or moving: **
 The Qur'an says: ilal laahil maseer: 3:27 it means that the height of humanity can be reached only by traversing the path that leads to God: the last destination of man, the purpose of the journey, is to adopt the colors of God: it holds the key to its completion: anything or place as far from it is be'sal maseer: 2:126 i.e. very bad destination and state: this is what has been termed as jahannam (or hell): that is ,if the end result of man's life is other than to be colored in God's color (than to reflect any other image), then it is very bad and the state, hellish: to exist according to the laws of God and to reflect His traits and thus to complete one's own personality is what is ilal .laahil msaseer: about this surah Shoorah says: ilaal laahi taseerul umoor: 42:53 everything at last result as God wishes (according to God's laws): those in heaven are said to be: kaanat lahum jaza-n wa maseer: 2254:15 heaven is the place of the rewards of their (good) deeds and the place where their personality will be completed : and this is the purpose of man's life.

*Taj and **Muheet **Raghīb.

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Saad,. Yeh, saad

Saisatu was saisatu: the horns of a cow and doe with which they defend themselves: this led to the meaning of saisiyah meaning that which is used by man to defend himself: for instance, a sanctuary, a fort: the plural is as siyaasihi: Qur'an says: siyasihim: 33:26 i.e. from their forts, in which they defend themselves.

Saad, yeh, feh

As said: the summer season*: it is the opposite of shita or winter season: for details see heading shiin, teh, waw : the Qur'an has: rihlatash shitai was saif: 106:2 that is, the journeys of the Quresh (people of that tribe) during winter and summer.
 Ibn Faaris says the root has two basic meanings 1) period and summer and 2) to bow and move away: saafa unil hadaf: means the arrow hit one side of the target: yaumun saa-if: hot day.

*Taj and Raghīb.

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Daad, alif, nuun

Zaa-inn: plural is Zaan: crowd: 6:144 weak, old man is also zaa-in *: like timid (with a heart like that of a chicken): courage less.

Daad, beh, heh

Zabhatil khailu zabha: the fast moving horses panted: Abu Abeedah says that Zabhun, zab-un means for a horse to run at full stretch so that it seems that his legs have come in

line with his body: to gallop: but Sahili says that zabha means the panting sound of a camel or horse after it has run and become tired: ** Ibn Faaris says it has two basic meanings: 1) sound 2) and to change color due to the heat of the fire: also that originally it as zaa'a the meaning of which has appeared above: the Qur'an says: wal aadiyaati zabha: 100:1 it means fast horses that are used in battle:

Daad, jiim, ain

Zaba'a was taja: he put his side on the ground i.e. he lied down: almuztaja: the place to lie down:* this is the same meaning of almazja: the plural is mazaji-ah: 32:16 surah Aali Imraan says: mazaji-ihim: 3:153 means their places of slaughter (or murder): i.e. the place where the corpse is laid after murdering:

*Taj **Taj and Raghīb

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almuzaja-ah: also means intercourse*: surah Nisaa says wahjuru hunna fil mazajih: 2:34 it means to cut off the links of extra marital intercourse.

Daad, hah , kaf

Zahika:yuzha- zahka: for the face to flower and the mouth to grin due to happiness: laugh: zahk: laughter: the first step is smile: zahika also means to laugh in surprise*: zahikar rajul: ***he was surprised**: Ibn Faaris says it basically means to flower and appear. Surah Tauba says falyazhaku qalila: 9:82 let them laugh a little: celebrate a little: as against it is: walyabku kaseera: 9:82 should cry a lot : zaahika: 27:19 being happy: surah Tatfeef says: kaanu minal lazeena aamanu yazhakoon: 83:29 they used to laugh at the Believers: imra-atun zaahika: the woman who is having her menses: **surah Hoodh says when Hazrat Ibrahim's old wife got the news about a son: fazahikat: 11:71 some say it means she started menstruating: *and this showed that she could still bear a child: but Raghīb says this is not the right meaning and it means to relate Hazrat Ibrahim's wife's condition: the truth is that out of surprise she had laughed: the next ayat supports this meaning where it is said: atajabeena min amrillah ***11:73

*Taj **Muheet ***Raghīb

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Az zahwu: az zahwah: az zahiyyah: az zuha: the time when the day progresses (has dawned fully): the time after sunrise: some think that it means the time from sunrise till the day is fully dawned: *Raghīb says Az zuha means for sunrise to spread everywhere and for the day to fully dawn: *this time is also termed zuha: az zahaa: the time before the half of the day: or when the sun is at a quarter of its height in the sky: Ibn Faaris says it means for sunrise to spread everywhere and for everything to be evident: wa akhraj zuhaha: 79:30 and brought out its light: made the day bright: zuhia: for sunrise to engulf(everything): to come out in sunlight: to be pained by sunlight: wala tuzha: 20:119 will not be troubled by sunlight: fa'alah zuhiya: he did it openly: zahat tareequ zuhuwa: the road became evident and clear: *

Lailatun zahya: illuminated night when there are no clouds and the moonlight remains from beginning to end: * Ibn Faaris says it means for something to be evident and clear.

Daad, daal, daal

Az zid: opposite: which cannot be together at the same time: as blackness and whiteness: things which match each other: az zidd: opponent: alqaumu ilaihin ziddun wahid: the people banded together in opposing him: huma mutazaddaan: they are opposite each other **Surah Maryam says: wayakununa alaihim zidda: 19:82 they will be their opponents.

Daad, Rah, Beh

Zarb has a lot of meanings: famous among these is to hit or strike: Ibn Faaris says it also means to mould:

*Taj *Taj, Muheet, Raghieb.

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Az zarbu and az zirbu: means like, or similar to, because one thing is moulded into the other's form: wazrib lahum masala: 36:13 means relate an example to them: i.e. make this thing more explicit to them through an example: yazribul lahum haqq wal baatil: 13:17 also means this: i.e. God explains haq and baatil (falsehood and the truth) through an example: it may also mean to clash mutually : zarabit tair: the birds flew away in search of rizq(food): zarabna fil ard: is said when someone goes on a journey in search of a livelihood: azrabar rajulu fil beit: means that man stayed at home: zaraba unish shaiyi: means he abstained from that thing: avoided it: this is also the meaning of azraba unhu: zaraba unhu zikra wa azrib unhu i.e. turned him from the zikr or mention: removed him: stopped him: modern dictionary says izraab means to strike: zarabna ala azaanihim: we prevented them from hearing the voice: zaraba ilaih: 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 means his matter was spoiled*: muztarib: mobile*: surah Infaal says: fazrabu fauqal a'naaqi: 8:12 means to strike: zurebat alaihimuz zillatu walmaskinah: 2:61 means to hit with ignominy and insult: surah Nisaa says: iza zarabtum fil ard: 4:101 means to travel: surah Nahal says: wala tazribul lahil amsaal: 16:74 do not equate anyone with God : do not make concepts about Him whether He is like so and so etc.

Zaraba unhu: to prevent: to stop: afanazrib unkumuz zikr: 43:5 Will we stop the code of life from you (being applied to you)? Will we not implement the laws of the Qur'an in you(r case)? And permit you to do whatever you wish and follow whatever path you deem fit? This will not happen!

*Taj, Muheet, LLane

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zaraba masalan means to explain a thing through an example: at some places only zaraba has this meaning: as :kazaalika yazribul laahul haqqa wal baatil: 13:17 Allah expostulates haq and baatil in this manner : or makes one comprehend: but it also means the struggle between haq and baatil: surah Zakhraf says: ma zarabuhu laka illa jadala: 43:58 these people do not want to make a point but only want to quarrel: surah Nisaa says : wazribuhunna 4:34 it means with different examples explain to them: i.e. wazribu lahunna masala: as such fazribu hunna is that corporal punishment which is awarded by a court: for women to abstain from their natural function (like giving birth to children) and acting like a man (as is happening in Europe) is a social crime which must be punished through the courts and stopped.

In surah Taha, Hazrat Moosa has been told: fazrib lahum tareeqan fil bahri yabasa: 20:77 take them through the dry road in the sea: this has again been said at another place as: izrib bi-asakal bahr: 26: 63 , 44:24 take your group across the sea: or by using the staff walk along: at another place it is said: izrib bi-asaakal hajar: 7:1650 which means either that take your group towards the mountain, they will get springs of water there to drink from: or strike your staff on the rock; this will split the stones or the ground and water will spring forth.

Daad rah, rah

Zarr: yazurr: to harm: Az zarr: az zurr: loss: usually means financial loss or external ill: az zurr: the ill fate or deterioration that is related to humans: az zarr: intensity of loss: ill being: Az zurr: weakness: incapability: az zarra'a: to be unable :

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to be lame: it also means constriction, harshness and ill fortune: az zareer: blind: sick: weak: ill fated *: Ibn Faaris says az zareer means patinence and the abstaining power. Az zarar: constriction: az zarurah: need: al iztiraar: to be compelled by need*: az zartaan: two stones of a grindstone: the two wives of a man: alizraar: to marry another woman while one is married to one: tazawwajtul mar'a ala zirr: I married that woman while I had a wife: all this shows that the Arabs too were aware of the difficulties of having two wives.

Almuzirr: the one who becomes close*.

This words has appeared in 2:102 against profit or naf'a: against khairun in 6:17 and in 16: 53 and to mean corporal pain in 21:83: in 2:174 it is said uztur which means involuntary condition: surah Baqarah says: wala yuzarra kaatib: the writer must suffer no harm: surah Nisaa says: ghaira ooliz zarar: 4:95 those who will have no corporal pain(sickness): surah Tauba says: zararan: 9:107 that is for imparting mutual loss: this loss is collective: surah Nisaa says: ghaira muzarr: which does harm each other: Surah Baqarah says: summa aztarruhu ilal azaabin naar: 2:126 I will render them helpless and take them towards the azaab (punishment of) Jahannam (hell): at another place it is said: famaniz turr: 2:174 he who becomes helpless : muztarr: 27: 64 helpless,

Daad, rah, ain

Az zar'a: the teats of cows, goats etc: a she-camel's teats are called khilf*: Ibn Faaris says the basic meaning of this root is also softness:

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And the teats are said to be zar-un because of their softness: zara-ul bahmu means the progeny of the four legged animals put their mouths to their mothers' teats: **this can make one understand the sense of tazarru -u ilal laah: that is, to refer(to turn) to the spring of nourishment for their sustenance: ud-oo rabbakum tazarra awn wa khufyah: 7:55 that is, refer to God's law of nourishment for your development (for more details of this meaning see also in the heading ain, waw, daal under ta-awwuz): further ahead it is said: innahu la yuhibbul mu'tadeen: 7:55 He does not like the rebels who transgress the limits: it is obvious then that tazarru aa has the basic element of obedience to God : surah Anaam says: lau la iz ja'ahum baa'suna tazarra-u: 6:42 when (due to their deeds) according to the law of nature, difficulties came to them, then why did they not adopt the (way of) obedience to our laws?

Az zareeh: it's a sort of cactus that grows in Hijaaz: the four legged animals do not even go near it (for grazing): it makes one weak if it is eaten: or the word means a smelly grass that grows in stagnant water and animals do not feed on it *: sometimes the sea throws out such sort of plantation on the beaches and any animal which eats it becomes weak:

surah Ghashia calls the food of the hell dwellers as sareeh: 88:6 that is that which is rejected by others as refuse, and by eating which instead of nourishment human capabilities become further depressed: weak and subjugated nations get this sort of sustenance only: (to mean stop development see jaheem in heading jiim, hah, miim): az zari-u waz zari-u means every weak and feeble thing: *zari-a wa lahu 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 wala zar-un: he has nothing*: azra'a li fulanin ma'la: means he spent money*.

Hoewver, tazarru awn means for man to look or go towards God for sustenance in order to develop:

*Taj**Lane ***Muheet

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and worships His laws with his the utmost belief and willingness: if he does not do this, then he will; get zaree-un to eat: that is, that ignominious food that draws all strengths of man's human ness:

Daad, ain, feh

Az za'af: az zoaf: az za'afa: weakness: * Muheet says that by Za'af is meant the weakness of opinion: and zo'af means bodily weakness: **surah Room says: zo'af has been used against quwwah(strength) in 30:54 surah Anfaal uses za'af to mean military weakness: surah Ibrahim has used zo'afa against mustakbireena: 10:21 zi'aafoon (plural of which is zi- af): means weak: 2:28 here this word has been used to mean overwhelmed with emotions : iztas'afahu: considered him to be weak: lowly: 7:150 mustaz'af: he who is considered weak: 4:75 it is obvious that the weak have their rights usurped and other undue benefits are also wrought from their weakness i.e. their weakness is exploited.

Ibn Faaris says it has two different meanings 1) weakness 2) to double something: zi'foon (plural is az -aaf) means like something similar to something: equal share: more of such: (and this way the thing is doubled): but some think it means even three times or four times not just double: it is also used to mean to be more indefinitely *: surah **Baqarah** says: **fa yuzaa'ifahu lahu az aafun** kaseerah: 2:245 means several times more: surah Airaaf says zaa ifoon to mean double: 7:38 zeifan: double. 2:265 .
 Surah Aali Imran says: la ta'kulur riba az aafan muza aafah: 3:129 ordinarily it is said to mean do not gain interest after interest: but Raghīb says muza afah actually is from za af not from ziif: therefore the ayat means interest (riba) which you think increases the money instead decreases it: ***interest decreases a society's wealth and the man who gives money on interest loses his capabilities:

*Taj **Muheet ***Raghīb

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with riba national wealth decreases and weakness upon weakness is created.

Daad, ghain, theh

Za asal hadees: to make a matter distorted or ambiguous: majazas zaghsu: it is said to mean intermingling of things: saghas sinaam is said when it is difficult to say whether the camel is fat or lean and one has to see physically by holding the hump physically in the fist of the hand whether it has some fat or not: therefore ambiguous talk is called kalaamun zighsun:* plural is az ghaas: the Qur'an says: az ghaasu ahlaam: 12:44 dreams which have no clear meaning: disturbing dreams.

Zigsun: a fistful of grass, bouquet or branches : a fistful of something: *surah Saad says in the tale about Hazrat Ayub: khuz biyadika zighsa: 38:44 take a fistful of grass: Ibn Faaris 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 Arb says it also means a little benefit of this world: a handful.

Daad, ghain, nuun

Az zighn: extreme enmity: extreme bias: zaaghan ilaih: he held extreme bias against him: held extreme enmity: farasa zaaghinu: means a horse which does not trot without being beaten: istaghanah: he hid that thing under his arm: or took it in his lap*.

The Qur'an says: yukhrijul laahu asghaanahum: 47:37, 47:29 God will oust(remove) their bias: enmity: or that which they are hiding: that is, will reveal their conspiracies: Ibn Faaris says that the root basically means to cover something imperfectly: qanatun zaaghinah: crooked or bent spear: crooked (evil) and covered : az zighn:* means bias and enmity.

*Taj, Raghīb, Muheet **Az zighn also means lap, and the armpit of a camel too; also means hobby and leaning.

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Daad, feh, daal, ain

Az zifdah: az zafdah: plural is zafadih: 7:133: frog *.

Daad, laam, laam,

Ad dallah: 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 can not be separated from each other: as dal lal ma-u fil laban: the water became mixed with the milk and thus disappeared: for not to be able to think of any argument or reason: to forget and to lose memory this verb is also used*: * dalaalah: 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 is also called dalla saa yah: and since wandering in this way in the desert means destruction and annihilation at last, the word is also used to mean these:*** also means to be wasted: to be fruitless: like, zahaba dumuu dillah: his blood was wasted for nothing: because no compensation (qasaas) or revenge could be taken :* ad dalal: the water which is under a rock or the shade of a tree and is safe from sunlight: dallani fulanun: he went out of my hand and I had no power over him*: al madallu: al mudillu: mirage which in the desert sand shimmers like water*.

When the Prophet Muhammed (before the revelation of the Qur'an) wandered in search of the Truth, the Qur'an has described that condition as: wawajadaka dalla: 93:7 a prophet-to-be, even before the prophet hood, is confused and dissatisfied with the wrong concepts about life: but since the right concepts have not yet been revealed to him, therefore he wanders in search of the truth: then he gets Guidance from God, and this wandering comes to an end.

Surah Baqarah uses dalalah against the word 'huda': 2:16 in surah Ibrahim, for deeds to remain without result and efforts to be unsuccessful, is said to be dalaal:

*Taj **Taj, and Ibn Qateebah, in Al Qartain vol.1, page 5 ***Lane.

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Surah Kahaf has: dalla sa'yuhim: 18:104 in surah Ibrahim by using this word opposite sabaat (stability) it has been shown that the word means destruction and annihilation: 14:27 in surah Hijr the result of dalalat has been described as hopelessness and the deprivation from God's benevolence: 15:56 surah Airaaf has dallu unna: 7:37 which means they were lost to us or disappeared: and in surah As sajdah where this saying of the kuffars has been quoted: a-iza dalalna fil ard: 32:10 it means that will we, after being wasted and turned to dust (will end): tatlilun means to waste: to make unsuccessful: to divert and to put on the wrong path: 105:2 as such dwalleen would refer to those who instead of the guidance from the wahi, wander like a lost traveler in a barren desert in the experimental labs of their own guesswork or superstitious sanctities: he wanders the whole day but the destination eludes him: thus all his efforts are wasted and as a result he is killed: as against this are the mun'im ilaih: 1:6 thos whose condition is quite the opposite (i.e. happy).

Surah Baqarah has 2:282 which says that in matters of give and take, 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 un tadilla ihdahuma fatuzakkira ihdahumal ukhra: 2:282 if one of them gets confused about 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 get confused especially if there is a controversy: at another place in the Qur'an it is said: wahuwa fil khisaami ghaira mubeen: 43:18 she is

unable to be explicit, especially in a controversy in which emotions are certainly flying around: finer emotions are necessary for a woman's natural duty, that of bearing children: therefore this is not a lacunae: although with proper education and training she can retain these emotions and be outspoken too: 56:37see

heading ain, rah, beh.

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Daad, miim, rah

Az zum,r: az zumur: to be weak: for the stomach to become so lean as to be seemingly stuck to the back: zamaral fars: for a horse to be very weak: qazeebun daamir: a dried and shrunken branch which has lost all freshness: *the Qur'an says: ala kulli daamir: 22:27 on very weak and lean rides (animals for riding): Raghīb says ad daamiru minal faras: means the lean horse whose leanness is not due to weakness but that due to tough training **: Adz dameer: dried grape: anything that you hide in your heart: ad marahu: he hid him*: Ibn Faaris says it has two basic meanings: 1) lean ness and fine ness 2) for something to hide or be oblivious.

Daad, miim, miim

Adz dumm: to join one thing with another or mix it with another: idtammash shaiyi: collected something for self: damamtuhu ila sadri: I embraced him*: damma alal maal: he seized all the wealth**: dumma junahaka unin nas: be kind to people and be soft with them: *i.e. keep a soft corner for them: Ibn Faaris says it means for two things to be in agreement :

Surah Tahaa has: wadzmoom yadaka ila janahika takhruj baiza'a min ghiori suu: 20:22and surah Alqasas says: ooslook yadaka fi jayabika takhruj baiza'a min ghairi suu- inn wad moom ilaika janahika minar rahb :forthe meaning of yadun baiza-un see heading yeh, daal, yeh also 7:108, 26:33 and for the meaning of 'junahun' see heading jiim, nuun, hah 28:32 it means that in fear, do not be worried, but remain calm, the way a bird sits with its feathers around it in a calm moment: and the figurative meaning of 20:22 also means that in the ensuing event do not be worried and stay calm:

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and continue to relate the bright(or illumimnsating)principles as related to you through the wahi: you will come out of all difficulties : the enemy will not be able to do you any harm: the literal meaning of the ayat no. 28:32 however is: put your hand into your shirt, it will come out white without any bad effect: and you keep your arms around you in fear.

Daad, nuun, kaf

Adz dank: narrow: not wide: adz daneek: a person who is weak in intellect, opinion or body etc: the servant who works for meals only: rajulun mutadaniun: weak man*: The Qur'an says any individual or nation which will ignore the laws of God will: fa inna lahu maeeshatan danka: 20:124 their economies will be constricted : will become narrow: obviously the nations which are ignoring the laws of God (i.e. not abiding by them [and the muslims are in the forefront of such nations] are avoiding God's laws: this is such an evident and obvious example and leaves no room for doubt.

Daad, nuun, nuun

Danna bishaiyin yadann: to be miserly with favorite things: adz daneen: the man who is miserly with fine things: ad dinn: the thing with which miserliness is practised **which is preserved.

The Qur'an says about the prophet Muhammed SAW : wama huwa alal ghaibi bidaneen: 81:24 whatever he receives as wahi, he is not miserly with making it known to all: he gives to anyone who wants it : wants to know about it:

Daad, heh, yeh (alif)

Adz dahya: a woman who can neither bear a child nor menstruates: or who has very small breasts and looks like a man (flat chested):

*Taj, Muheet, Raghib **Taj

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Zahahu muzahah wazahahu: muzaaha'ah: means he became like: became similar to: huwa Zahiyok: he resembles you*: Ibn Faaris says the word basically means for one thing to be similar to another:

The Qur'an says: yuzahi-oona qaulal lazeena kafaru min qab: 9:30 they talk like them (like their ilk): who before them adopted the path of kufr (denial): these are all of the same color.

Daad, waw, alif

Zaa-un or Zu-un: light : illumination: (as said under the heading nuun, waw, rah): Zamkhashri says that zau-un is a stronger word than nurun (although both have the same meaning): zau un means somebody's personal light and nur means the light gained from somebody else: ** probably this is why: shamsun (the sun's) light has been called zia-un while the qamarun (the moon's) light has been called nurun: 10:5 but the Qur'an has used one word in place of another: as for example the Torah has at one place been called nuur: 5:44 and at another place it has been called zia: 21:4Aza'a means to illuminate: falamma aza-ut ma haulahu: 2:17 when it illuminated the environment: it also means to be illuminated: yukaadu zaituha yuzee: 24:35 its oil (is heated up) that it is near being aighted or lighted

Daad, waw, zah (daiz)

Daazan fulanun haqqahu: he lessened his rights: qismatun deeza: that unjust division in which somebody is made to bear a loss: the division which is not just: ad duwaazah: that piece (fibre) of a miswaak (a brush of the desi kind which is actually a branch of a tree) which is stuck into the teeth:*

*Taj and Muheet **Taj

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even this bit less is oppressive and not right: Ibn Faaris says that this root's basic meanings are: 1) to be crooked (bent) 2) loss or decrease.

The noble Qur'an says: tilka izan qismatun daiza: 53:22 this division then is a very unjust division.

Daad, yeh, rah

Ad dair: means harm: dara wa sarrah also mean this: i.e. to impart harm or loss or hurt someone:* the Qur'an says: la दौरا: 26:50 there is no harm: there is nothing wrong with it.

Daad, yeh, ain

Daa: yadeeh: dai-a: to be killed or wasted: da-ash shamsi: the thing was left as it was and it was not looked after: daa'al ayaal: the family was left untrained , they were not brought up properly and they were left on their own: taraktuhu bidee'ah: I left him without looking after him: ad diyah (is the plural of Dayah): things which are not looked after and they are thus wasted: ***ad dai'ah: also means property because if it is not kept open for the benefit of mankind then it is at last wasted:

Surah Baqarah says: wama kaanal laahu li yudee'ah eemanakum: 2:143 God is not one to leave your eeman be, and not look after them to be wasted unattended: and without producing any result: surah Maryam says that after the prophets such people were born who: ada-us salata wat taba-ush shaiwaat: 19:59 they did not care about the system of salaah and left it unattended and started pursuing their own thoughts and desires:

Daad, yeh, feh

Ad daid: means guest: is singular and plural both***: surah Hoodh says: la tukhzooni fi deefi: 112:78 here deef has come to mean the plural.

*Taj **Taj, Muheet, Raghib ***Taj and Muheet

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Daafa ilaih: he leaned towards him: leaned towards: bent: became close to: dayya-if: to host: * to make one your guest.

Surah Kahaf says: fa abau un yudayyifu huma: 18:77 they refused to host them: almu-daaf: sanctuary: towards which somebody is made to lean: the man who is encircled by the enemy from all sides: Ibn Faaris says the basic meaning of the root is to lean towards.

Daad, yeh, qaf

Daaq: yadeeq:deeqan: to be frustrated: to be bothered: dayyaq: to bother: ad deequ wad daiq: constriction: this is the opposite of ush sahrh: therefore to comprehend its right meaning see heading shiin, rah, hah: these two roots

These two roots (i.e. in 9:126 have appeared opposite each other: dayyiq: 6:126 narrow: daiq: 16:127 constriction: da-iq: that which is constricted or narrow: 11:12 the connotations of sorrow and sadness are found in them: daaqa bihim dar'ah: 11:77 for their protection he found his capability to be inadequate: became shorthanded: daaqat alaihimul ard: 9:118 the earth became narrow for them: wa daaqat alihim anfusahum: 9:118 they became tired or bothered of themselves: surah Talaq says: wala tudar ru hunna li tudaiyyiqu alihin: 65:6 do not bother them.

*Taj and Muheet.

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T h A

Taloot

Taloot was made the commander by God of the Bani Israel forces that were going to meet Jaloot's challenge: he had knowledge as well as bodily strength: and these two things are required in a commander: his appointment was opposed by the Bani Israel because they said he was not wealthy: i.e. he was not from among the aristocrats: to this God had replied that a commander's qualities are knowledge of warfare and strength, not wealth and riches : 2:247

Muheet says that it is an Ajmi word and not Arabic in origin*: Raghīb also supports this.

Tha, beh, ain

At tab-u: Ibn Faaris says that this root is used metaphorically for the extreme end of a thing, i.e. the place where the thing can reach the farthest and ends there: for a glass to be filled to the brim is called taba'a: at taba'a means to seal: Abu Ishaq says that tab'a and khatam mean the same thing: i.e. to close something and cover it and to make certain that nothing else can enter it: taba'tul mikyaal: I filled the cup to the brim and now nothing else can be contained in it: **but Raghīb says that tab'a is more common than khatam and more particular than naqsh: **at tabi-u wat tabi-u is the branding iron with which goats etc are branded:

*Muheet **Taj

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At tiba'a: molding: printing: at tabba'a: one who does molding work: actually when a thing is molded or first made then it is called at tab'a : The Qur'an says: fatubeya ala qulubehim fahum la yafqahoon: 63:3 their hearts were sealed which resulted in their being unable to think right: khatamal laahhu ala qulubehim: 2:7 (see heading ghain, teh, miim): when a man due to dogmatism, and doggedness adopts a way of being biased then he loses the faculty of thinking or deciding rightfully and he becomes unable to reach a reasonable conclusion: this is what has been described by the Qur'an 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 itself becomes the seal: raana ala qulubehim ma kaanu yaksiboon: 83:14 their deeds were like rust on their hearts: those wrong deeds which are done willingly (and not coercibly or under some sompiulsion): 16:106-108 become like rust on their hearts and minds.

Tha, beh, qaf

At tabaq: the lid on anything which fits: tabbaqahu tatbiqah: he covered it: fantabaq: thus he was covered: at tabaqu min kulli shaiyi: anything which is equal to another thing or according to it: tabaqahu mutabaqantan wa tibiaaqah: he became equal and according to him: at tabaq: earth: tray or big plate on which food is served: a century or an era: condition: almutabaqah: 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: his steps are very equal in size: almutabaqah bainash shaiyeen: to make two things according to one another or to place them one top of another: The Qur'an says: al lazi khalafa sab'a samawatin tibiaaqah: 67:3 this means in accordance with one another: surah Inshiqaaq says about the evolutionary stages of man: lataraka buunna tabaqan un tabaq: 84:19

*Taj

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you will continue to progress from one stage to another: you will keep going up through different stages: or humanity itself will continue to rise layer by layer: history is the name of these layers: also see heading rah,, kaf, beh.

Tha, hah, yeh (waw)

Taha: yatha: tahya: to spread something: to spread out or lay out: also to spread: to be laid out: at taahi: a thing spread out on the ground or floor: the thing which permeates everything with its abundance: mazannatun taahiya: a big shed that is spread out: alqamarut taahi: a high moon whose moonlight is spreading everywhere: *the Qur'an says: wal arda wama tamhaha: 91:6 the earth and the thing which has been laid out or spread it: i.e. the different stages through which the earth's fiery globe passed and became habitable.

Tha, rah, hah

Tarah: yatrah: tarhaa: to throw away: to remove: at tirh: a thing that has been thrown and which no one wants: dyarun tawarih: a distant town or city: at tarah: distance : a distant place: qausun tarooh: the bow which shoots an arrow afar: tarafun mitrah: the eye that sees far ahead**: foresight.

The Qur'an says that Hazrat Yusuf's brothers said (discussed among themselves): kill Yusuf and : awaitrahuhu ardaa: 12:9 or send him to a distant land.

Tha, rah, daal

At tard: to distance (remove) somebody thinking him to be lowly: oust: taradtuhu: I ousted him: at tareedah: the camels who are frightened away in an attack: or stolen camels: that prey which is hunted: atradahus sultaan: the king exiled him: istatradalahu: he feigned retreat but had actually fallen back so that he could regroup and attack again: ***Muheet writes that in the terminology of the Christians, to punish someone in religious matters is called at tard****.

*Taj and kitaabal ashqaaq **Taj, Muheet, Raghīb ***Taj and Raghīb ****Muheet.

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The Qur'an says: wala tatrudil lazeena yad-oona rabbahum : 6:52 those who call on their Sustainer, do not keep them away from you thinking them to be lowly: the same people have been referred to by Hazrat Nooh as : wama ana bitaaridil momineen: 26:114 I will not turn those momineen away from me as they are lowly (not aristocratic):

In a non-Qur'anic society the criterion for being close or distant is dependant on someone being rich or poor and aristocracy: but in a Qur'anic society the criterion is the unanimity of views: (the unanimity of ideology): there is no discrimination here about rich or poor: 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 be one of those who we think to be lowly in society? Therefore they demanded of the Prophet SAW to distance him from them, then they would come and accept the program: they were told that the criterion here was some other: I cannot, the prophet had told them, distance or remove those whose hearts are full of eemaan because of you: values in this system change completely: here the most precious are the ones who believe on the truth of high values of life , sincerity and good deeds (and not just riches and wealth or position) :

Tha, rah, feh

At tarf: means sight: eye: * Ibn Faaris says that there are two basic meanings of this root 1) the edge of something 2) for any limb to move: actually it appears for the eye to bat a lid: Raghīb says that 'at tarf' means to bat the eyelids: this has led to the word meaning to see also: *surah Namal says: qabla un yartadda ilaika turfuka: 27:40 before you can bat an eye lid: i.e. very soon: surah Shoorā says: yanzuroona min tarfin khafiyyi: 42:45 to see from the corner of the eye: at tarf also means the edge of anything where it ends: last frontier: *the Qur'an says: tarafin nahaar: 11:114 and atrafan nahaar: 20:130 .

Atraaful ard: the elite of the country*: * at tarf: a gentleman: horse of good breed: a man of high descent:

*Taj **Taj and Saha wal Bustaan.

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Surah Raad says: awalum yarau anna naatil arda tanqusuha min atraafiha:13:41 do they not see that we are (slowly and gradually) reducing (economic resources and the fountainheads of Sustenance [rizq] from these big people who are currently dominating them? The Qur'an 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 Qur'anic society will use these resources for mankind: 21:44 has this truth more explicitly.

Tarfun also means a group or party (Qamoos); or the part of some thing (Aqrabal Muuwaarid); at tarf: also means selected thing*: in surah Al Imraan this word has appeared to mean this: tarafan minal lazeena kafaru: 3:126 a part of them or one of their groups: it may also mean the big leaders of the kuffaar (deniers) (as mentioned above). At tarq actually means to hit: to hit with a hammer: to hit clearly: at tarq: al mitraq: almitraqatah: the stick with which the wool is hit to separate its fibre: also hammer: at tarq, at turuq: to come at night : at tariq: one who comes at night: it is called at tariq because it has to knock (at night): Raghib says tariq alo means a passer by specially a traveller who arrives at night: stars are also called at tariq because they shine or come out at night: *the Qur'an says: was samai wat taariq: 86:1 Ibn Faaris says the root has four meanings 1) to come in the evening 2: to hit 3) for something to be loose 4) to sew something with some other thing.

At tuiirqah: the path leading to something: tareeqah: habit: the way: at tareeq: at tareeqah: plural is at tara-iq:

*Taj **Taj, Muheet, Raghib

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Surah Taha says: fazrib lahum tareeqan fil bahri yabasaa: 20:77 then take them by the dry path in the sea: here tareeq means path: it also means the elite which are not a good example for others: ha ulayi tareeqatu qaumihi wa tara-iqqa qaumihi: these are the elite of the nation: mitraqush shaiyi: a sample or example of a thing:* Surah Taha says that the leaders of the nation said about Hazrat Ibrahim and Hazrat Haroon: yazhaba bitariqatikumul mislaa: 20:63 they want to destroy your very good religion: or to destroy the elite of your society: the same surah says further ahead: amsaluhum tariqah: 20:104 one who adopts the best way: surah Djinn says: lau istaqamu alat tareeqah: 72:17 if they stuck to the right path: a little earlier it is said: kunna tara-iqa qidada: 72:11 we were on different paths: had different beliefs.

At tareeqah: the things which are interlinked: al mataareeq are the camels which walk behind each other in a line: attaraqatal ibl: the camels walked behind each other: attaraqatil ard: the soil climbed over soil: attiraaq: the upper part of a shoe which is sewn by putting it over lower part: *Qur'an says: walaqad khalaqna fauqakum sab --a tara-iq:b23:17 here tara-iq may also mean different sections of society : i.e. the heavenly bodies

which are one above the other : or the heavenly bodies which are orbiting behind each other.

Tha, rah, yeh (waw)

At tariyyu: new: soft an fresh: tarrial lahum wutaru wa tarawah: for the meat to be tender and fresh **the Qur'an says that the sea has lahman tariya: 16:14 fresh meat like fish etc.

Tha, ain, miim

At tuaam: when it is said by itself then it means wheat or date: otherwise it means every thing that is eaten and which nurtures a human body:

*Taj **Taj and Raghīb

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At tu'amah: a thing to eat: rizq: earning a living: ta'amnush shaiyi: the taste of the thing: ta-ima and tuta-am: means to taste: *ta-ima means he ate his fill: ta-imun means who has eaten or has a full stomach: also one who does not need or has no needs: *Ibn Faaris says this is its basic meaning.

At tu-am: right and power: ta-ima ilaih: he had the power to * The Qur'an has tu-aam 2:61 to mean an eatable: and in 2:249 to mean drink or taste: at-aum: 106:4 he fed: istat'ama 18:77 he asked for food.

Its general meaning is every kind of thing for sustenance: wala yuhuddu ala tu-aamil miskeen: 107:3 means not only to feed food: it means to provide the means of their living: or to make them have no more need for those who become incapacitated or who can not live a normal life.

Surah Ma'idah says: uhillal lakum saidul bahri wa tu-aamuhu: 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) the Bustaan also says so: Taj says that which is left behind by the receding sea is 'tu-aamil behr': Lissanul Arb says Tu-aamil behr means all those living things that are dependant for their life on the sea:

Tha, ain, nuun

Ta-a-nahu bir rumhi yat-un: means speared him: spiked him with a spear: n* ta-ana feeh: to find faults in somebody: to be satirical*: ta-anaa fid deen: 4:46 to find faults in Deen: criticisin: be satirical.

Tha, ghain, yeh (waw)

Tagha: to be out of limits: that is why flooding of the river water or coming out of its banks is called tughyaan : atgha: made him cross the limit: or limit breaker;

*Taj

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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, and foolish and harsh: also means severe lightning

and dangerous storm : taghwa means rebelliousness and breaking the limits:* the word taaghoot has come from this: which is used for any limit breaker or any baatil : also for someone who detracts from the right path and puts on the wrong one: **Johri says that it means the leader of the rebels : *Zajaaj says that any thing aside from God if worshipped is taghhoot: i.e. every ungodly force.*

The Qur'an says: about the Firoun: innahu taagha: 20:43 that is, he has become very rebellious: fi tughyaanihim yaamahoon: 2:15 here tughyaan means rebellious: and in 78:22 littagheen has been used to mean the rebellious.

The Qur'an has used the word taaghoot against God at many places: which explains the meaning i.e. every non-Godly force and system: any force that rebels against God's law: faman yakfur bit taaghooti wa yumin billah: 2:256 has this meaning clearly: i.e. the one who believes in God and refuses to accept any non Godly system or law: la ilaha illal laah has this meaning too: at another place the same thing has been said as: ubudul laaha wajtanibut taghoot: 16:36 : 4: 76 says: al lazeena aamanu yuqaateloona fi sabeelil laahi wal lazeena yuqateloona fi sabeelit taaghoot: here sabilil laah and sabilit taaghoot has clarified that taaghoot means every non Godly power and system: those who fight for establishing a non Godly or taaghooti system, have been called auliash shaitaan(friends of the devil): 4:76 and this also shows that taaghoot and shaitaan mean the same thing: it has been further explained by saying: yuridoona un yatahaakamu ilat taaghoot: 4:60 these people want their decisions to be made by non Godly forces: this shows that shaitaan and taaghoot are not merely mental concepts but taaghoot means all those rulers, the courts, those governments, those systems, which decide not according to God's laws but according to other laws.

*Taj, Muheet, Lissan

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To refer to them is refusal to obey God and worship of the non-Godly: those who strengthen such systems are auliyaush shaitaan: i.e. friends of non Godly authority. Surah Haaqah says lama tagha al'ma'a: 69:11` when the flood came: in 69:5 at taghiyah has appeared to mean severe lightning which had killed the Samood nation: but this azaab was due to their rebelliousness: in surah Shams it is said: kazzabat samoodu bitaghwaha: 91:11 the Samood rejected the truth due to their rebelliousness: surah Najam says about the Prophet SAW of God: ma zaaghal basaru wama tagha:: 53:17 his eye neither moved away from the right place nor transgressed its limit: that is, the prophet guides according to the wahi perfectly but up[to the point that God wants: he can not go beyond that point: as against other human beings: the prophet's knowledge (due to wahi) is very vast: but against the knowledge of God it is limited: God gives the prophet the amount of knowledge as He deems necessary: the prophet can not go beyond it.

Tha, feh, ali

Tafi-atin naar: wantafaat: the flame of the fire subsided and the fire cooled down: atfa-annaar: he doused the fire: atfa naaral herb: he doused the fire of war* : the Qur'an says: kullama au qadoo naaran lil herbi atfa'a hallaah: 5:64 whenever they fan the flames of war, God douses them: metaphorically, atfas'al fitnah means calming down passions or flames: **scholars say when the flames of the fire are no more but its ambers are still hot

and glowing, then the fire is called khamidah: but when the flames cool down and the ambers are cooled too, then it is called haamidah and ta'efah: *

*Taj **Muheet

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Raghib says: yuridoona un yutfe-u noorullah: 9:32 means they want to put out the light of God: and yuridoona liyutfe-u noorullah: 61:11 means they want to adopt a strategy whereby they can put out God's light: *but God will certainly complete his 'noor' or light and this will be done by His system overwhelming all other systems : liyuzheru alad dini kullihh: 61:9, 9:33.

Tha, feh, feh

At tafeef: a little thing: incomplete thing: useless or insignificant thing: at tufaafah: that much space as is left in filling a vessel: taifun naaqatah yatuffuha: he tied the camel's legs: ataffatin naaqah: the (she) camel gave birth to an incomplete progeny: taffafal mikyaal: he did not fill the cup completely: shortened it*.

The Qur'an says: wai lul lil mutaffi feen: 83: there is destruction for the mutaf fa feen : mutaf fi feen are those, as explained in the next two ayats, who take full measure while taking, but while giving shorten the measure: 83:2,3 the Qur'an has said this 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; instead, they live it up at the expense of others: in a capitalist system no one is given the full return for his labors: if full compensation is paid, then what will the capitalist get? The capitalist tries to give the laborers the lowest possible and keeps the maximum possible for himself: this is what maintains capitalism: the Qur'an calls this as tatfeef and says this system will result in destruction: this word also hints at (like tying the legs of the camel) that the capabilities of the workers are never realized and they remain stilted, incomplete, and shackled : as such tatfeef would mean not only inequity but it would also include respect for humanity:

*Raghib **Taj and Raghib.

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In whatever way respect for humanity is lowered is tatfeef: a society in which human respect is lessened or he is not respected as a human being , that is a society of mutfafeen and its result is destruction.

Tha, feh, qaf

Tafiqa yaf-alu kaza: he started doing it: this is said when a man starts doing something and remains engaged in it: tafiqa mauzih: he remained stolid at that place and did not move from there*:

The Qur'an says: watakhfa yakhsefaan ... 7:22 they started to do so.

Tha, feh, laam

At tafil: any soft and delicate thing: taful: tafalah: tafulah: to be soft and delicate: at tiftl: any small thing: child: plural is 'itffaal': 44:59 tiftl is also used as a plural: Raghib says a

child is tiftl till he is soft and delicate: **the Qur'an says: summa nukhrijukum tifla: 22:5 then create you (give birth to you) as a child.

Tha, laam, beh

At talab: the wish to have something: in such a way that one has to strive to get it: *** or the search or struggle to find something****: to be in search of something and to get it: talabna ilaih: he asked him for it: kal-un mutlib: grass that is far from the water and one has to strive to get to it: um mu tilbah: eagle: this incorporates both, the sense of distance and search.*

Surah Kahaf says: falan tasti-ah lahu talaba:h [here talab means to get it after searching: surah Hajj says: at taalib wal mutloob: 22:73 the one who demands and who is demanded.](#)

*Taj and Muheet **Taj and Raghib and Ibn Faaris ***Muheet ****Raghib.

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Tha, laam, hah

At talh: means a tall tree under whose shade people rest: it has few leaves and thorns aplenty: the tree which is used to feed camels: but Abu Ishaq says that it means banana tree: talhun also appears to mean the same tas tala: see tha, laam, ain : rajulun taalih: means a bad man who has no goodness: it is opposite swaleh: baeerun tilh: tired , and weak camel: but at talah: means benevolence: *Ibn Faaris says it basically means 1) a kind of tree 2) weakness and feebleness.

The Qur'an says while talking about jannat or heaven: talhin munzood: 56:29 row upon row of banana tree.

Tha, laam, ain

Tala'a tulu'a: to appear: become evident: (of the sun etc)*: 20:130 matlaun and matle-un: the place to appear or rise: 18:90 or the time to arise: it is also a noun i.e. it a.so means to appear: and be evident: surah Qadar uses it to mean the time of sunrise: 97:5 tala'al jabal: he climbed the mountain: ittala aslal amr: he came to know something or became aware of: Isma-ee says that muttala means the ladder which is used for climbing: *** ittala ilaih: means he climbed up and looked below : muttali means one who so looks down: 37:54, 55: Fra says ittila and bulugun mean the same: i.e. to reach somebody: 28:38 tattali-u alal af'eda: 104:7 which reaches (touches the heart: ittala'a ala baatibihi: came to know his internal condition*: attulu: to appear with aplomb and respect: *nakhlatur mutli-ah: the date palm which is taller than the date palms around it*: attaali-u: the arrow which misses the target and hits above it*atla'ahu alal amr: informed him of the matter: 3:1778

Tha, lam, qaf

Talaq: became free: talaq til mar'atu min zaujeha: the woman separated from her husband: atlaqal aseer: freed the prisoner: naaqatun taaliq: a camel without a lead: at taliqah: the camel which is let free to roam and eat and drink from where it will: attalqu: a deer (which is free): a camel which is not imprisoned i.e. owned by someone: lisaanun tulug: wutlaqin: sharp tongue: mutlaq is the opposite of muqayyad (imprisoned): * Surah Kahaf says fantalaqaha: 18:71 both of them left : wantalaqal mala-u : 38:6 the big leaders (with alacrity) began to say: Hazrat Moosa said to God: layan taliqu lisaani: 26:13 my tongue will not move freely or easily: (perhaps because of staying so long in the deserts and jungles he thought he would not be able to speak so freely in the Pharaoh's court).

Raghib says tallaq means to free someone from some bondage or to deliver: then it came to be used for a husband to let a wife go free of nikah (wedlock): 2:227 tallaq means to give tallaaq: 2:236 mutallaqah: a divorced woman: the plural is mutallaqaat: 2:241.

According to the Qur'an, nikaah is a willing pact between an adult man and woman: see heading nuun, kaf, hah: therefore if a situation arises in which they cannot live peacefully together then this pact can be broken: the Qur'an has given explicit instructions as to how this pact can be abrogated : but as is the custom with us that a man can as per his whims can say thrice the word talaaq, talaaq, talaaq and the nikah is broken :

thereafter this pair can not live together until the woman marries another man (or commits halalah) and sleeps with him one night, otherwise it is thought to be against the Qur'an.

At talaqun martaan: for its Qur'anic meaning see heading miim, rah, rah: here it will suffice to say that a man will say the word 'tallaaq' when a man and wife be actually free from the bondage of nikah: the intention to divorce or its initial stages will not be called talaaq or divorce.

Here one must note that for one the word tallaaq has come from the word talqa which means to be free: secondly this word has tallaq as the noun which means to set free: the Qur'an seems to think that to abrogate a nikah is not just a matter between man and wife: one has to refer to the court in this connection: the decision for divorce is given by the court: this way talaaq meaning to set free seems most appropriate.

Tha, laam, laam

Attal: light rain: a shower: rather the dew which is witnessed in open air: *2:265 attalah: happiness: pleasure: beauty: freshness: life's pleasantness*.

Ibn Faaris says that its basic meaning is 1) freshness and softness and delicacy: 2) to peep 3) to make something baatil: attul means light rain because it lends freshness to land.

Tha, miim, theh

At-tams: means to touch: haaza jamalun ma tamasahu hablun qat: this is a camel who no rope has touched (that is, it has always been free of ropes): tamsal mar'ah: he wasted the woman's: some have said it means intercourse: attamsu : also means accusation, dirt, and chaos*.

*Taj**Taj, Muheet, Raghib.

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about the women's honor(purity) in a jannati (heavenly) society has been said: lum yatmis hunna insun qablahum wala jann: 55:56 they have been untouched by any djinn or human being: how satisfactory the feeling can be that the girl I am wedding is a virgin.

Tha, miim, siin

Tasmas: means was obliterated: it traces too were obliterated: tamastuhu tamsa: I obliterated him: removed even his traces : surah Nisaa says qabla un natmisa wujuha: 4:47 before we obliterate their big people (elite): destroy them**: surah Yunus says: rabbanat mis ala amwalihim: 10:88 destroys their wealth.

Tamees: mutmoos: blind: one who sees nothing: *in surah Qamar it is said about the nation of Luut: fatmasna aayonihi: 54:27 from the volcanoes of Sodom such sulphurous fire and ash was emitted that they went blind: it could also mean going blind due to emotions: see 36: 66 surah Murselaat says: faizan najumu tumist: 77:8 when the stars lose their light.

Tha, miim, ain

Tama: Raghib says it means for human desire to lean towards something*: *it has both elements, that of greed and hope: Ibn Faaris says it means for the heart to hope strongly for something: almatmah: that thing which is hoped for or desired: the thing which catches the eye*: therefore it also means that bird which is placed on the net so that other birds are also attracted towards it (and get caught in the net):***

*Taj **Raghib ***Lane.

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In the Qur'an, this word has appeared against haufun :13:12 khaufun means the feeling of loss: therefore tama-un is the hope of profit or gain: surah Mu'aarij says: a-yatma-u jullum riyyin minhum: 70:38 does every man in them have this desire: summa yatma-u un azeed: then he also expects me to keep increeasing it.

Tha, miim, miim

Tammal ma-u batumm: the water covered something and engulfed it: tammal sailur rakiyyah: the flood filled the well and made it level*: tammal biyr: filled the well with

mud and leveled it (Ibn Faaris): tammata tairush shajar: the bird sat on the high part of the tree: altimmu: the sea: water galore: at tamma: the sound of a shriek which engulfs everything*.

The Qur'an has at tammatal kubra :79:43 to mean the great revolution: that is, the moment of doom which will engulf everything like the flood: the event which levels the high and the low may also be called tammah:

Tha, miim, nuun (taman)

Attamm immobile: unmoving: fihi tatamun: it has peace and grandeur: ** surah Baqarah says Hazrat Ibrahim asked God how he raised the dead? Allah asked him whether he did, not believe this? He answered 'bala', yes, the belief or faith is there but: walakad yatma-inna qalbi: 2:260 I want to know for certain: this shows the real meaning of 'itminan': that is, the belief from the heart which is due to seeing with own eyes: which is the result not merely of reasoning but of observation and experience: this is why the Qur'an has declared itminani qalb' to be the opposite of 'ikraah': 16:106 'ikraah' means to get something accepted by force: see heading kaf, rah, heh: thus 'itminani qalb' would mean to accept something with the bottom of the heart that is, with full willingness:

*Taj **Raghib Muheet

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the same surah Nahal describes a little ahead 'amn' and itminan' separately:16:112 although for 'itminan' the presence of 'amn' has been described as necessary: 2:103 this shows that if there is 'amn' (fearlessness) or peace in the country then hearts also have 'itminan': 'amn' is the name of being safe from external dangers: but 'itminan' 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 knowledge and reality: this is the condition of a human personality which has been called 'jannat' : 89:27 but this has been made absolutely clear that this can not be possible through hermitage or monasticism: this can only be obtained by living within the society: that is why it is said: fadkhuli fi ibaadi, wadkhuli jannati: 89:29, 30 the first condition for entering 'jannat' (heaven) is that man be among other humans : and they all live according to God's laws: ala yazkirillaaha tatma-innal qulub: 13:28 understand this well that real 'itminan' (peace of mind) can only be had through God's laws: see heading dhal, kaf, rah: which will explain clearly that zikrillah is not to repeat Allah,. Allah over and over again, it means to keep God's laws before one all the time : and the first result of which is the abundance of rizq (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 devi or some other god then he gets solace which is no less than one who believes in God: therefore life's destiny is not 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 fairplay and so every individual gets peace of mind.

Mutmayineen: 17:95 those who live in peace.

Tha, heh, rah

Attharah: basically means for something to be free of dirtiness:* :Ibn Faris says it means cleanliness and the removal of dirt:

*Taj

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Taj says that 'taharahu' : taharah also means to remove him: or distance him.

The Qur'an says about Hazrat Isa : wa-mutahirruk minal lazeena kafaru: 3:54 God will distance you from these people (who deny the truth you present) and take you away: 'tatheer' means to cleanse something of impurities and make it pure: 'taahir' means pure and clean: mutah-hirah is more intense than taahirah: that is, very pure: tahoor means a thing from which purity is obtained: or it means a pure thing which makes other things pure too: the Qur'an describes rainwater as ma-un tahoorah: 25:28 because it itself is also from distillation but also cleans other things: tuhrun: the period or time when the woman is free of menstruation: when a woman is free of menstruation, according to Ibnul Airaabi, it is said to be taharat: and when a woman has bathed(after the menstruation has stopped) it is called 'tatah harat: * the Qur'an says: wala taqrabu hunna hatta yat-hurna fa iza tatah harna fatu' hinna....: 2:222 then it has this fine difference.

The Qur'an has used the word 'taharat' to mean not only bodily purity but purity of heart and mind: surah Amaida says: lum yuridillahu un yutah hir qulubahum: 5:41 it is the evidence of purity of the heart: surah Waaqi-ah says: la yamassuhu illal mutah harun: 56:79 that means , only those believe in the Qur'an's truths , only those can comprehend them, who are externally and internally pure: who come to it with the purity of heart and eye: who are the owners of a moderate mind and heart: who free their minds of all personal whims and leanings and their hearts of all personal desires and leanings, and

*Taj

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want to comprehend it: if the mind is the dwelling of non Qur'anic conceptions and adulterated with selfish interests, then the truths related in the Qur'an can not be comprehended: see heading miim, siin, siin: those who are aware of safety from the destruction and impurities of life, are called muttaqeen : and it is the muttaqeen whom the Qur'an guides: hudal lil muttaqeen: 2:2 this is the basic condition.

Rajulun taahirus siyaab means a man who is very pure:* the Arabs usually use the word siyaab to mean personality or character: *wa siyabaka fatah hir :74:4 would mean to eradicate all lowly thoughts from one's mind and make himself the embodiment of purity: if siyaab is taken to mean invitation then the phrase would mean that you must keep your revolutionary invitation prue of all such people whose heads and hearts are not pure: only those who can purify their heads and minds from all non Godly thoughts and concepts can be included in this invitation : also, no wrong concept should be able to be included in this invitation: for the meaning of siyaab see heading theh, waw, beh:

In surah Ahzaab the family of the Prophet SAW has been told: wa utah hirku tatheera: 33:33 We will keep you away from all accusations and grant you purity of head and heart.

The trained and puritan companions of a heavenly society are called azwaajun mutah hira: 2:25 this includes the wives as well as other companions: see heading zha, waw, jiim.

Tha, waw, daal

At taud: high mountain: high sand dune: attaad: 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**.The Qur'an says kat taudil azeem: 29:63 that is, like a big rock or dune.

*Muheet **Taj and Raghīb

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Tha, waw, rah

At tuur: green mountain: if the mountain is not green it is not called tuur:*Ibn Faaris says that it means for a thing to be long and grow whether it is concerned with place or time: and a mountain is called tuur because of its growth, and its increase in height,: at tuur is the name of a mount near Ailah: which is a.also salled Saina or Sineen (Sinai) *: 95:2, 23:20 the invitation of Hazrat Moosa began from that mount: at the foot of this very mount the Bani Israeel made a pact with Hazrat Moosa regarding his invitation: 2:63 Attaur: times: tauran baa'datur : the second time after one time: the second time: also that which is equal to something : tuur also means this: atwaar: different limits or kinds: different stages or conditions or estimates:* the Qur'an says: qad khalaqakum atwaara: 71:14 God has passed you through different stages before taking you to the human stage: i.e. your creation has been made by passing you through different stages: or you have been created on different conditions: taraa bihi (yatoor) means to be close: **

Tha, waw, ain

Ta'a means for something to become wider or vast: ta'a lahul marta'au : the grazing field became wider for it and he grazed where he wanted *this brings the basic meaning of 'ata'at' before us: that is to accept a thing with a wideness of the heart: the Qur'an has used tu-an againsat karha: 41:11 : karha means to do something under coercion or unwillingly: as such tu-an would mean to do something willingly and with liking and vastness of the heart: atan nakhl means the dates ripened*: (there in no need to use force to pluck them because they are themselves ready to be plucked): 'ata'a' means to follow an order willingly: and ta'awa'ahu means to be in agreement with him*: Ibn Faaris says it basically means to be attached to some one and become obedient.

*Taj **Muheet

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Istatah: Raghīb says it means for all the forces, capabilities, wherewithal that are necessary for some job to be done: if some things are present and some missing then it will be mustateeh only according or with respect to some things*.

Surah Baqarah says: waman tatatawwa ‘a khaira: 2:158 it means to undergo a little trouble to do some good deed: it certainly i willingness but if one has to go to some (tolerable) trouble to do it, then one must take the trouble of doing it: 2:184 surah Nahal says about non Godly forces: la yastati-oon: 16:73 means people with authority: that is the forces or capabilities needed for doing or completing something are missing from them: surah Baqarah says: yuraddukum un deenikum inis tata-oo: 2:217 if thy they have the power to do so then they will turn you away from your Deen: surah Ma'idah says: fatawwa'ut lahu nafsuhu: 5:30 his emotions made him agree to this work: made him agree to do so.

The Qur'an has stressed the need to obey the laws of God: in fact, the teachings of the entire Qur'an are focussed towards it: we know what obedience means: i.e. to do something with full willingness of the heart: obviously this is not obedience to some oppressive ruler but obedience with full willingness and observance of the limits and restrictions (of Deen) entirely voluntarily: (this is what Islam means): it is also obvious that this sort of obedience can be made possible neither with coercion nor can the obedience be done blindly: that is why the Qur'an along with the laws has also expostulated the results of the deeds so that every individual can know for himself what benefits these restrictions hold for him and then to start following the laws with full willingness: this is the basic principle of all Qur'anic laws: that is , the Qur'an has these laws implemented at the hands of people who with full understanding and willingness are agreed with the results of this system and strive with full willingness to establish it.

*Taj

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this is the true meaning of obedience: i.e. to fall into someone's lap like a ripened fruit: the word talla has come opposite it: 3:31 that is, to turn away or find ways of avoiding: if there is the slightest 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 (to be effective): unwitting error is something else (and condonable) , but if someone does not ant to stay within God's system then he can not be made to do so forcibly: nor can anybody be made to come within the system by force: therefore there is no ikraah or 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 affairs of the state.

Muta-in: 81:21 he who is obeyed: muttawih: 9:79 who engages in some work with full heart:

Surah Ma'idah says Hazrat Isa's companions said: yastati-u unuzzila alaina ma-idah: 5:112 Raghib says it mneans Will God accept this prayer of ours? Surah Momin says: ma liz zalimeena min hameemin wala shafi inn yutah-u: 40:18 i.e. such whose request can be granted:

Surah Kahaf says : istah instead of istatyah: 18:97.

Tha, waw, feh

Tauf means to go round and encircle; taaf: istaaf: tatawwaf: tawwaf: to go around:
encircle: * to walk around a lot around a thing:**almataaf: the place to go around: attaa-if:
guard which guards at night: this word is also used as a plural: *Ibn Faaris too says that
is the meaning: ut taaifah: 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**:

*Taj **Muheet

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Ibn Faris says that the Arab do not limit taifah, to any limit: but he also says it means a
little quantity: attawwaaf: a servant who is very soft and courteous in serving:
**attoofaan: all encompassing death: that event or accident that encircles the nation from
all sides and overwhelms everything: such as flooding, murder and mayhem, heavy rains ,
also means intense darkness of the night* Qur'an says about the qaum of Hazrat Nooh: fa
ahaza humut toofaan: 29:14 they were engulfed by a storm.

Taafa rajuuf: means to go for defecating.*

The Qur'an says: yutafu alihim bikaas: 37:45 a drink will do the rounds on them: surah
Noor says : tawwafoona alaikum ba'zukum ala baaz: 24:58 they keep moving ground on
you: surah Alqalam says: fataafa alaiha ta-ifun min rabbika: 68:19 from your Lord (Rab)
a destruction visited them: surah Airaaf says: ta-ifoon minash shaitaan: 7:201 it means a
rebellious thought which comes wandering into the mind: taa-fatun: group or party: 3:121.
Surah Baqarah says that the Kaaba is a central place for the ta-ifeen and aakifeen: 2:125
ta-ifeen mean the guards of humanity: those who protect the rights of people: and
aakifeen means the people who do not let humanity disintegrate: rather keep them
together or united: keep their affairs all right: maintain a balance in world affairs: see
heading ain, kaf, feh: the Qur'an has declared the momins as an international community:
whose duty it is to look after the affairs of the whole world: for this purpose the centre
they will establish is the Kaaba: 2:143 thus the group which establishes this system which
guards humanity is called ta-ifeen: the protector of human rights: this is why when Hazrat
Ibrahim asked God whether the system of up keeping the Kaaba will continue in his
descendants, he was told:

*Taj **Muhjeet

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la unalu ahdiz zwalimeen: 2:124 those who lessen the rights of humans will not be fit for
this post.

This is what tuwaafi Kaaba really means which is symbolically performed by going
round and round it (the Kaaba): just like the ruku and sujud (genuflecting etc) in salaah
are symbolic of obedience to God and God alone, so is this congregation of Hajj the
diaplayable shape of the Islamic ummah banding together for the protection of mankind.

Tha, waw, qaf

Tauq: collar: anything which encircles: Raghīb says tauq is the collar one is born with, like the collar of the Qumri (a bird); or artificial collar like golden or silver necklace: tataw waq: to wear a collar*: to make one wear a collar 3:176.

At taaqah: the Tajul Uroos , Raghīb, and Ibn Faaris , Aqrabil Muwarid all agree that at taaqah means a force which can be employed to do something although unwillingly: that is, the work seems so difficult or disliked as if someone has put a collar around the throat: they quote the Qur'an where it says: la tuhammilna ma la taqata lana behi: 2:286 it does not mean that do not burden us with something which we cannot perform , it means works which are difficult for us: **.

About the orders of fasting, the Qur'an says: wa alal lazeena yutiqunahu fidyatun tu-aamu miskeen: 2:184

*Taj **Taj, Muheet, Raghīb.

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Ordinarily it is taken to mean that those who have the power or capability to fast (or to give fidya or compensation) can give up fasting by giving fidyah: these meanings are wrong; if those who can give fidyah are exempt from fasting then who is fasting farz or must for?

It means that those who can fast but with difficulty must give fidyah instead of fasting: because: yureedul laahu bikumul yusra wala yureedu bikumul asr: 2:185 God does not want to create difficulties for you but ease.

Al Munaar says that the Arabs say ayaqash shaiyi when the power is insufficient to do a certain thing or one has to face great difficulty in doing something: allazeena yuqteetunahu means old and weak: the disabled, who have no hope of recovering: the laborers or workers who usually toil for their livelihood: the prisoners who do hard work: if such people have difficulty in fasting and can not give fidyah too, then they may give up fasting: *the next part of this ayaat is: faman tatawwa khairan fahuwa khairul lahu : 2:184 the person who does good work with tolerable hard work it is better for him: here the difference between yutiqoon and tatawwa must be noted: yutiqoon means hard work and tatawwa has the element of obedience but with some difficulty. See heading tham, waw, ain.

Tha, waw, laam

Taal: yatool: tula: to be long: elongated*: Ibn Faaris says attiwal means rope: because it is long: afataala alaikumul ahad: 20:86 has a long time passed so that you thought that there is no need any more to honor the pact that you made with me?

*Tafsserul Manar Vol. 11 page 156 **Taj.

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Taul: vastness: distance: wellbeing: capacity*: 4:25 power: strength*: 40:3 tatawal: for a long time to pass: 28:45 surah Bani Israeel uses the word taula to mean the height of a mountain: 17:37.

Tha, waw, yeh

Tawas saheefatah yatveeha tayya: he rolled the paper (papyrus): ittawa: wantawa: he was wrapped up : Ibn Faaris says this is its basic meaning: tawa unnil hadeesa wal sirr: he hid the thing or secret from me: tawal bilaadi tayya: he cut the distance between the cities: that is, wrapped up the roads: tawal lahul bu'daalana: God wrapped up the distance and made it near for us*: at tiyah: intent: purpose: the state of being wrapped: the ultimate destination: **tawal laahu umrah: God ended his age (life): wrapped up the duration of his age**.

Surah Ambia says : yauma natvis sama'a katayyis sijilli lil utub: 21:104 the day we will wrap up the skies like wrapping up a sheaf of papers: and surah Az zumr says: wal ardu jamee'um qabzatuhuj yaumal qiyaamati was samawati mutwiyyaatun biyameenihi 39: 67 that day i.e. on yaumal qiyamah, the entire earth will be seized by Allah: and the skies too will be wrapped up in his right hand: by joining the two instances together it becomes evident that when the society according to the Qur'anic concepts will be formed, the centre of economic sources and moral values will be the same that is both will be controlled by the same centre: at present economic means are in the hands of a system which has isolated moral values : but in that revolutionary era the two will be united : after that it is said: subhaanahu wa ta'aala umma yushrikoon: 39:67 these people who by separating the two (economic sources and moral values) commit shirk God is far above and beyond them: but if yaumal qiyamah is taken to mean the physical result of the world, then by ard and sama'a will mean the earthly universe.

*Taj **Muheet.

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Surah Taha says that when the time to entrust Moosa with prophet hood came, God said: innaka bilwaadil muqaddasa: this displays the difference between intellectual method of research and revelation through the wahi: 20:14 the intellectual method is experimental and a long path has to be tread (before getting the right result): but wahi wraps up this distance (of trial and error) and shortens it very much: in Allama Iqbal's words: it economizes human efforts: the ways of the intellect are full of travails: wahi, through the right path, takes easily to the destination: for instance, you are faced with a situation: your propose is to find a solution for it and start implementing it: this experimentation takes a lot of time: also effort: after a long time when the result comes before us we find that the experiment proved wrong and the solution that we had proposed was wrong: so then you start another experiment and so on till you find the right result but all this takes a very long time: but wahi presents you with the right solution at the very beginning and saves a lot of time and experiments which you would have undertaken to get to the solution: in this way the duration is shortened quite a bit: the truth bares itself before the prophet: thus in his search for the truth his distances are shortened: therefore prophet hood means that a prophet 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 therefore) time is wrapped up (or shortened) : this valley or stage has been called "tawi" : Raghīb has pointed to this meaning and also said that if "tawi" is joined with noudiya (which appears in the ayat before) then it will mean that Moosa was called twice: or that the valley was blessed twice: but these meanings seem unusual.

Tha, yeh, beh

Tayyab: Raghīb says this means a thing which titillates a man's senses as well as being or personality: * i.e. anything which is pleasing to eat, hear, see, smell as well as be pleasant to his nafas:

*Raghīb

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al atayibu and al mata-yibu: pleasant and favorite things: attuba: it can be the noun as well as the feminine of atyab: means very pleasant life and life of everlasting well being : good luck: tu-aamun tayyib: the food which easily goes down the throat (i.e. eaten): ma-un tayyib: pleasant water: atteeb: fragrance*.

Tabatul ardu teeba: the land became fertile: grass grew on it*: the Qur'an says: wal baladu tayyibu yakhruju nabaaatuhu bi-izni rabbihi: 7:58 fertile land grows vegetables according to God's law: as against it the word khabees has been used: wal lazi khabusa la yakhruju illa nakida: 7:58 and the land which is not good, grows very little greenery if at all: this explains the meanings of tayyib and khabees: likewise shajarah tayyibah has been explained as having strong roots in the ground and branches spread out in the air: and it is fruitful all the year round always: as against it shajarun khabeesun is a tree which has roots only above the ground and it is uprooted by even a slight push : 14:24:26.

In surah Saba, baldatun tayyibah has been used to mean a city which has lush gardens to the right and left and which has abundance of rizq or sustenance: this shows that when the Qur'an says we endow the momineen with hayaatan trayyibah then it means a life full of pleasantness, a life in which all favorite things are provided to them, in abundance, things with which both the heart and the senses are pleased.

The Qur'an says that everything in the universe is halaal (permitted to be used) excepting that which has been declared haraam (forbidden) by the Qur'an: but it has added tayyeb to the word halaal : kulu mimma fil ardi halaalan tayyiba: 2:168 that is, eat from among the halaal things that are your favorite: therefore aside from the things that the Qur'an has declared as forbidden or haraam every halaal thing in the world can be used: this means that nobody can declare a halaal thing as haraam and also nobody can force anyone to partake from every halaal thing

*Taj

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if some halaal thing is not liked by someone or if there is some good reason then it is not necessary for him to eat it: a man can eat what he likes from among the hallaal things: God has no made no compulsion in this respect and neither should anybody else do so fa'altu biteebati nafsi: means I have done this of my own free will (without any external coercion): *surah Nisaa says: fankihu ma taaba lakum minan nissa'a: 4:3 from among the women who have been mentioned earlier, wed which you like: for nikah (wedlock) liking and the willingness of the heart is necessary: fa-inn tibna lakum: 4:4 if they willingly forego something in your favor: surah Aaliu Imran says: zuriyyatan tayyibah: 3:37 such progeny as is cause for blessing for the parents :

About the success of the mominee it has been said: tuba lahum: 13:29 there are every kind of pleasantries for them: this word is very composite and encompasses all the vast blessings of heaven (jannat).

Tha, yeh, rah

Taar: yatiru tayyaraana: for the bird to move in the air with its wings: to fly: 6:38 atara: tayyarahu: to make fly: to fly with somebody: at tair: is the plural of taa-ir: but is also used to mean singular: 3:48 as a plural this word has been used in 67:19 Ibn Faaris says that it basically means for something to be light in the air: thereafter it is used metaphorically for everything fast: istataar: for something to be different and scatter*: almustateer: high and scattered: spreading speedily in the air: which has affected the entire atmosphere: 76:7 at-taa-iru: mind:

*Taj

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Anything which is thought to be lucky or unlucky*: it may also mean to be a high minded person: surah Aali Imran says: Hazrat Isa told his qaum (bani Israeel): inni akhlaqu lakum minat teeni kahai'atir tair...: 3:48 I create for you like a bird with mud: but in fact it means that I will create it from the same earth (material) a new system in which you will emerge from your present low existence into the heights of life and thus you will attain the heights of Deed and thought: (See anajeel; Hazrat Isa used to explain things by way of allegories and metaphors):

At taair also means bad omen or luck (destructive results) or the punishment for deeds*: At taairu means also luck for the Arabs but the Qur'an has used it to mean the result of deeds: kulla insaanin alzamnahu taairahu fi oonqehi: 17:13 here human deeds are called taair: because man has the right to do it or not do it but he does not have the right to dictate the result of that deed or to escape the results or take the deed back after it has been committed: that is, it flies out of his hands (the deed): but the result of that deed still hangs around his neck because the result of any deed does not separate from him: at teerah: the bad luck that is taken to be signified by bad omen: tatayyira behi wa minhu wat tayar: he thought it to signify a bad omen: * 36:18:19 in 27:47 it has been said against bad omens: this is the result of your own deeds which has been compiled according to the law of nature created by God: and 'omen' does not mean anything beside this.

Farasun mutaar: tayyaar: intelligent and fast horse: ** surah Namal says that the armies of Hazrat Suleman was constituted of djinn, inns (humans) and tair: djinn means wild tribes: inns means civilized people: and tair means fast horses: (cavalry): so it is said for Hazrat Daud: at tiara mahshoora: 38:19 he had an army of very fast horses:

*Taj **Muheet

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it is about them that Hazrat Suleman had said: ullimna mantiqat tair: 27:16 literally it means we were taught the languages of the tair: but it means we have been trained as how to man the horses: surah Namal says about Hazrat Suleman wa taffaqadat tiara fasqaala

ma liya la aral hud hud: here tair has been used to mean speedy steeds (or the cavalry) and hud hud was the name of one of the leaders of the infantry: (in those days the names of men were kept after the birds, like the book Salateen says was Taurat): Lissanul Arb says that hud hud was the name of a tribe in Yemen: therefore every individual of that tribe was called hud hud: but just as Qizilbaash is the name of a tribe but every individual of that tribe is also called a Qizlibaash.

Tha, yeh, nuun

At tiin: wet earth*: Raghīb says that it means earth mixed with water even if it nullifies the effect of water: that is, even if it becomes somewhat dry, it will still be called at tiin**: 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: *the Qur'an has not used the word in this meaning: Ni-alabi has said in Fiqahul Lagha that when tiin dries up it is called salsaal: when it is baked in fire it is called alfakh-khaar: and when it is sticky like mud it is called lazaib.

The Qur'an says: bada'a khalaaqal insaani min tiin: 32:7 the creation of man began from tiin: for details see my book 'Iblees and Adam' heading inssaan: also see heading saad. laam saad, laam.

When Hazrat Isa said to his qaum that I will turn you into Taair from tiin 3:48, then it meant that I will extract you from a lowly existence and make you high flying (or lofty):, see heading tha, yeh, rah.

*Taj **Raghīb

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Z a h

Zah, ain, nuun

Za'un: yazun: za'na: to go on a journey for a purpose: to go look for water, to search for grazing land, to go from one spring to another or from one city to another : zaa-een: traveler: one who goes on a journey: az za'eenah: the howdah which contains a woman: or the woman herself who is traveling in the howdah: Raghīb says this word signifies a woman even if she is not in the howdah: az za'oon: the camel which is prepared for a journey: (Ibn Faaris): az zi'nah: the state of being in travel*: surah Namal says: yauma zaa'nikum: 16:80 on the day of the journey (as against aqaamah or to stay).

Zah, feh, rah

Az zufr: az zufur: human or other animals' nail: some say that herbivorous animals have zufr while carnivorous animals have mikhlab (claw): al azfar: having big nails: zafarahu: he dug his nails into his face: az zufruh: a plant which is similar to a nail while a sapling**:

The Qur'an says : wa alal lazeena haadu harramna kulla zi zufr: 6:147 and we had made haraam all animals with nails for the Jews: this was to punish them for their rebelliousness (from God): jazainahum bi-baghyihim : 6: 147 among the things which have been declared haraam, there is no mention of zi fur in them:

Az zafar: to be successful: to get what is desired:* * Raghīb says this meaning has been taken from digging in claws

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Because a thing in which claws are dug into comes within grasp***: al izfaar: to make successful: surah Fatah says: baa'di un azfar kum alaihim: 48:44 after that you were made to overwhelm them: made you successful against them: Ibn Faaris says its basic meanings include anger: success: overpowering and strength.

Zah, laam, laam

Az zill: (the plural is zilaal):means shade: the absence of sunlight: usually the shadow which is towards the west is called zill (that is the shadow till sunset): and the shadow which falls to the east (that is from the sunset to maghrib or twilight) is called fee un: * Ibn Fzaris says it means for one thing to hide another.

Since Arabia is a hot country and there is a dearth of trees, shade is one of the luxuries of life: therefore anything luxurious is metaphorically called zill **: even the heaven is called zil: and respect, protection, well being of every kind: is also called zill: innal muttaqeenah fi amrun muzlim means a matter which one can not decide where to get hold from: i.e. ambiguous matter: yauma muzlim means the day in which severe difficulties have to be encountered: zulumaatil zilalin wa-yuun: 77:41 zillan zaleela: deep shade: deep comfort: 4:57 ukuluha daayimun wa zilluha : 13:35 hum wa azwaajuhum fi zilaal: 36:56 the comforts and pleasant ness of life are meant here: azallani fulanun means he took me under his wing: he protected me and gave me high respect*.

Zill: any place the sunlight does not reach: any thing which covers and protects: it is used to mean both good and bad: ***: az zilaalu minal bahr: the big waves of the sea: az zalalu: the water which is in the shade of the trees: *zullah: (plural zulaal): everything which covers*: also the clouds which provide shade*: Raghīb says it is used at unhappy times: about the azaab (punishment) of the Qaum of Shoaib is said: fa akhaz-hum azaabu yaumiz zullah: 26:186 the azaab of the day engulfed them when the thing which came from above covered them: the day when the results of their deeds overwhelmed them fully.

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Zallun yaf-ul kaza: he always kept doing so: *surah Shoorah says that Hazrat Ibrahim's qaum said: fanazzalu laha aakifeena 26:70 we will always keep worshipping these idols: surah Nahal says: whenever one of them hears about a girl being born to him: muswada 16:58 his face turns black (with sorrow or anger): surah Hijr : wa lau ftahna alaihim baaban minas sama-i fazallu feeh yarujuun: 15:14 if we open some door in the sky and they climb to it: that is, it so happens and will happen so always (that is the reaction that you will always get)fazaltum tafakkahoon: 56:65 you will be frustrated: In 35: 21 zillun has come opposite huroor (heat): zulalun minan naar: 39:16 means the flames of fire which may engulf:

Fazallat aanaaquhum laha khazi'een: 26:4 their heads will bow before him.

Zah, laam, miim

Zulm means to be authoritative in some body else's property: to cross the limit: some say that it basically means to make a fault or make less: and Imam Raghīb 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: to spoil the balance of something**: Ibn Faaris says its basic meanings are 1) darkness 2) by crossing the limits and placing a thing in a wrongful place.

Mazlimah means the thing which is forcibly snatched away: az zaalim: plural are az zaalimoona, az zaalimeena, az zalamah: means those who usurp others' rights**.*.

Zalama fulana: haqqahu: lessened his rights : lum tazlim minhu shaiya: 18:33 and they did not lessen it any: *** zaalim would therefore mean he who usurps human rights: one who does not pay what is due from him:

*MZuheet **Taj, Muheet, Raghīb

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This word is commonly used for not keeping a thing in its proper place: the Arabs use an examplee: manis tar-iz zunbi faqad zalam: he who thinks a wolf will look after the herd has committed zulm: i.e. did not place the wolf in its rightful place: or zalamal ard is said when the ground is dug at a place it should not have been dug: this sort of ground is called muzloomah: zalamal ba-iir: he slaughtered the camel even though it had no disease: zalamal waadi means for the water to reach where it had previously not reached: as such, zulm would mean excess and breaking the limit : zalamtahu means I used it before time: az zaleematu wal muzloomah means milk which is cooled but drank before it freezes and turns to curd: *

Az zulmah: and az zulumah means darkness: the plural is zulmat: Raghīb says it means for light to be extinct (.e. there being no light where there should have been light):

*amrun muzlim ,means a matter about which one can not decide where to get hold from: that is, ambiguous matter: yauma muzlim means a day in which severe difficulties have to be encountered: zulumaatil bahr means shadaa-idul bahr or the difficulties of (at) the sea: * sherun muzlim means jet black hair: nabtun muzlim means a plant which is so green that it seems near blkack in color:*

The Qur'an has used the word zalimeen often: which means breaking the law, forgetting the limits, to have a say over others' property, those who do not pay others their dues, those who exploits others' labor, those who oppress others, those who commit excess on others, and thus those who decrease their own development through these methods.

Surah Baqarah says : wama tunfiqu min khairin yuwaffa ilaikum wa antum la tuzlimoon: 2:272 that which you keep available from your wealth for the development of others sill be returned to you in full: that is, whatever you have given, there will be no decresae in that: here la tuzlamoon has been explained by yuwaffa ilaikum: similarly at another place it is said: summa tuwaffa kullu nafsin maa kasabat wa hum la yuzlimoon: 2:281 here too as against tuwafaa, has appeared la yuzlimoon and that makes things clear : surah Kahaf gives the example of the gardens: atat ukuluha walam tazlim minhu shaiya: 18:33 they used to give their fruits in full and made no shortchange in that.

Surah Baqarah says: mun yata adda hudoodal laahi fa ulaika humuz zaalimoon: 2:229 those who transgress Allah's limits are zaalim: this is a very comprehensive definition of 'zaalimeen': because human rights can only be judged according to the rights of God (as God has ordained them): and one who breaks these laws usurps human rights: as such the one who breaks God's limits (laws) is a zaalim because he decreases human rights: at the same time the Qur'an tells us that one who does so thinks that I am usurping others rights and increasing my own, but in fact that man is himself decreasing his chances of developing his personality: : alakin anfasahum yazlimoon: 3:116.

Since by reducing human rights the balance of society is also impaired, and the balance of man's own personality is also spoiled, that is why the Qur'an has described zulm as suu: and against it husna has been used: 27:11 husn is the best form of balance and equilibrium.

Surah Baqarah uses zulumaat as against the word nuur: 2:17 which means darkness: nuur is the wahi from God and zulumaat the wrong concepts and superstitions of the human mind: the teachings of the wahi are always the same and do not differ but the dark knowledge produced by the human intellect can be of different kinds: that is why perhaps nuur has always appeared as singular but zulumaat is plural: the truth is always one: stories are different:

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In ayat no. 2:20, azlam has been used opposite aza'a: azlam means to become dark and make dark: also to enter into darkness: as such muzlimoon would mean those who remained in the dark: 36:37 in surah Ambia, the word zulumaat has been used to mean such difficulties and problems to which there appears to be no solution (to man): 21:87. Surah Ibrahim says: innal insaana lazulumun kaffaar: 14:34 that is, if man does not follow the wahi and does what he likes then he usurps the rights of others and whatever he gets is kept hidden : instead, the wahi teaches that whatever you get , must be kept available for humanity and nobody's rights must be decreased or usurped: zaloom has exaggeration: that is, one who oppresses a lot: zallaam also has the same meaning: 3:181 never does any zulm at all.

The purpose of Qur'an's teaching is to obliterate zulm in all its forms from the world and establish a society based on justice.

Zamm, Zami: yazma: zam'a: zama: to be thirsty: or be very thirsty: zami-un: zam'an: thirsty: 24:39 zama'a: thirst 9:120 Ibn Faaris says its basic meanings are to wither and be short of water: bout the jannat of Adam it is said: la tazma'u feeha: 20:118 you do not feelthirsty in it: water is abundant: only the desert dwellers can understand what importance is held by water because their lives depend on it: for them shortage of water is the severest difficulty and abundance of water in a jannati (heavenly) society , nobody will have to struggle for the basic necessities of life such as food, clothing, dwelling etc): nor is anybody deprived of these: 20:118 az zimm means the space or duration between drinking or sipping water:

*Taj and Raghīb

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Zunn: (plural is czunun): the stronger of the two uncertain beliefs is called zunn: zunn is not evioident and clear belief : true knowledge or certain knowledghe is called knowledge: Manawi says that zunn is an uncertain belief in which there is som,e doubt: it is iused for uncertain and certain both things: Lataiful Lagha supports this: and Ibn Faarios too says these are rhe two meanings: Raghieb says zunn is inference: when these indications are strong then then the result gets the rank of knowledge: and when it is very eak weak hen the result is nothing more than superstition: but Johri says that sometimes this word is also used for knowledge*.

We have seen above that the scholars sayu that the word zunn means guess and doubt and also means knowledge and belief: but it is only heir guesswork: the Qur'an has (as will be seen ahead) has used his wprd opposite belieof and haq : therefore zunn zunn can never mean haq and belief: as Raghieb says, when a thing is not certain than it has two elements: man sometimes is attracted to th truth and sometimes moves away from kit: both the elements are called zunn: Raghieb alsop says that if it is followed by un or unn then the leaning is towards certain knowledge and it almost reaches the truth: see examples in the Qur'an in etc.

Azzanoon is a woman who one marries despite her age and there is hoppe yet for her to bear a child: als it means a well about whick it is not known whether it has water or not: also means a loan about which it is doubtful whether the loaneee will ever return it*.*

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In the Qur'anm the word zunoon has been used to mean guesswork: wa tuzunnoona billaahi zunnona: 33:10 and you started guessing in this way about God: i.e. instead of belief your hearts gave birth to boubts : surah Baqarah uses zunn as against knowledge: la yalamoonal kitaaba illa amaniyya wa inn hum illa yuzannoon: 2:78 they know nothing of the book except that they recite it (by seeing): they only make guesses: surah Annisaa says: ma lahum behi miun ilmin illat taba'az zunna: 4:157 they have no certain knowledge in this regard: they only follow guess work: surah Yunus has used zuinn against haqq: innaz zanna la yughni minal haqqi shaiya: 10:36 zunn can not benefit at all against haq (truth).

The entire structure of Deen is built on knoeledge and belief: if you are unaware about what God says about a matter then your edifice of belief is shaky: therefore Deen is must fotr it to be stable: God has accepted the responsibility of protecting the Qur'an (from changes and amendments) himself due to thiis very reason: 15:9 so that we are sure that every word has been revealed by God: and this is the veruy Qur'am that then Prophet SAW had left for his ummah: therefore nly the Qur'an is certain in Deen: everything else is guieess work: innaz zunna la yugni minal haqqi shaiya: 10:36 God says no other thing as against the Qur'an cvan be Deen : whatever is within the Qur'an is Deen: externally, anything that is in consonance with the Qur'an may be accepted (as the truth) , and those against the Qur'anic sayings are wrong.

Az zinnah means accusation: az zaneen: a person with whom the basis of enmity is misconception *.

Az zahru min min kulli shaiyin: the outer part of anything: as against the internal part : a man's back:

*Taj and Mheet

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also means transport: and also great wealth which is prominently evident: az zihra: helper : backer*

Zihriyyi-u: the extra camel which is taken along in case it is needed: that is its status is not primary but secondary: this the word came to mean to sidetrack somebody or ignore him: ittakhaza haajatahu zihriyya: considered his need to be ignorable*.

Zaharash shAiya: the thing became EVIDENT: BECAME PROMINENT: WAS HIGHLIGHTED AND CAME TO THE FORE: * ZAHARA ALIYYA: HE HELPED ME: ZAHARA BIHI: ZAHARA ALAIH: OVERPOWERED HIM: CLIMBED TO THE TOP OF THE HOUSE: ZAHARA ALUS SIRR: HE BECAME AWARE OF THE SECRET: AZHARU ALIAH: MADE HIM OVERPOWER HIM: AZ ZUHR:

AFTERNOON: THE TIME WHEN THE SUN STARTS TO SET: IT IS DERIVED FROM ZAHEERATUSH SHAMS (EXTREME HEAT OF THE SUN) BECAUSE AT THAT TIME IT IS VERY HOT: *Azhar: to enter the time of zuhr: 30:18 zaahara

wa tazzaahara alaihi: helped each other against him: az zaheer: helper: it is used both for singular and plural: az ziaharu min al mar'ah: the husband saying to the wife you are like my mother's back: the Arabs used to say this in order to break illicit sexual relations *.

Zaahiru jabal: the peak of a mountain or its upper part: az zaaahirah: high land*: for something to be prolific, be common and to spread out is called zahar:**

The Qur'an says : tazzaaharuna alaihim: 2:85 you all help each other against them: surah Al-Momin says: zaahireena fil ard :40:29 the overpowering nation (group) in the country : surah Zakhraf says: ma'a'rija aliaha yazharoon: 43:33 steps which they climb: surah Noor says: zaheeratan which means here the heat of the afternoon: 24:58 surah Ahzaab says : tazzaaharoon: 33:4 to announce zuharun about the wife: this has been reiterated in 58:203 surah Noor says: lum yazharu ala auratin nisa:24:31 they are not aware of the secret things about women:

*Taj **Raghib

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Surah Jin says: fala yuzhiru ala ghaibihi ahada: 72:26 He does not tell anyone about His ghaib (hidden things): in surah Baqarah, as against abwaab zuhoor (back yard) has been used: 2:189 that is, from behind the house.

The Qur'an says: wala yubdeena zeenatahunna illa ma zahara minha: 24:30 let them not exhibit their adornments: excepting those which are self evident: this has been explained with the help of an example: wala yazribna bi-ahrulihinna liyulama msa yukhfeena min zeenatihinna: 24:31 and let them not walk with a heavy tread (or stamping) lest what ever they have adornments are known to others: obviously it means that soundful jewellery which is worn on the calves and which is commonly hidden: to make it evident one stamps on the ground or walks forcefully so that it makes a sound: as far as

the jewellery which is worn on the upper part of the body: about them it is said: wal yazribna bi khumurihinna ala ubihinna : 24: 31 let them put heir chadars on their bosoms: at another place it is said: yuzneena alaihinna min jalabebihinna: 33:59 they must have a cloth as overall or as an overcoat.

These adornments sare to remain hidden from outsiders: not from their own folk: 24:31 the things which are self evident are like rings or bangles: or any jeweler of the nose: the hands and the nose are in case open even with a chaadar or jakbavb and the Qur'an has not asked women to cover them too: it has said instead told men and women to lower their eyes and not allow them to be brazen (yafuzzu min absaarihim w24:30:31 it is evident therefore that the Qur'an has no intention for women to hide the faces: because if women hide their faces then there is no need for men to keep their eyes lowered.

These are the instructions of the Qur'an about display of adornments: things which display themselves or which are self evident have not been asked to be covered.

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Surah Hoodh says that Hazrat Shopaib told his nation or qaum : you have merely kept God as zihriyya: 11:92 that is, for you the actual importance is for your own decisions and man-made laws, but you have God also as an extra that if he can be of any use you will use Him: note how this very thing fits us today!

In suirah Hadeed a quality of God has been mentioned as Az zaahiru : huwaz zaahiru: 87:3 here az zaahiru does not mean who can be seen with the naked eye: because when the Bani Israeel had demanded 'jahrah i.e. want to see Him with open eyes: 2:55 then they were told that their demand was childish because God cannot be seen by humans: therefore Az zaahiru means the Being on whose existence many visible things of the universe are testimony or it means that which overwhelms everything: but His overpowering works unfeelingly i.e. unseen: because along with being az zaahiru He is also albaatin (hidden): 57:3 God can be visible through His creations: this does not mean that creations are God themselves: the sense is that these creations signify the presence of their creator: (ayaat Allah): and the laws of God that permeate through everything (that which everything follows) that is evidence to His authority: this is how God is az zaahir: but nobody can know how or what God is: this way He is albaatin: according to His laws and authority is in the universe but not imprisoned in it: but by virtue of His personality is above everything in the universe but not separate from the universe: His, at the same time, az zaahir and albaatin: i.e. He is simultaneously immanent and transcendent too: He has a personality but is not personified: His authority is Divine Energy but not without a personality.

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AAD

In Arabia and neighboring areas like Syria, Iraq etc, the qaums of Saamia were scattered: the most important qaum among them was that of the qaum of Aad, which on one side had spread from Haza mat and Yemen to Iraq along the Gulf of Persia, and on the other side had gone out of Arabia to Syria and Egypt: about 2500 BC this qaum seems to be the ruling power in these areas: they are also known as Aad – e-Irum after Aad's son Irum: the Qur'an has called them the successors of the Qaum of Nooh 7:69 which shows that they were an ancient nation: Hazrat Hoodh was sent to this qaum as a prophet: the place of his teachings and preachings was the area of Ahqaaf:

Ahqaaf means winding sand dunes and the desert: the vast Arabian desert which was called Ahqaaf is now called ruba khaali: the Qur'an says that according to the times this qaum had abundance of life's accoutrements: springs of water every where; 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 used not in the right deeds: 29:38 Hazrat Hlodh warned them about their wrong deeds but they paid no heed and they were engulfed by a storm which destroyed them: 69:608 they have been called the earlier AADs by the Qur'an: 53:50 those few who had believed on Hazrat Hoodh were saved and their progeny descendants followed: they were called Aad the Second.

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the details as to the link between the deeds of this qaum and their destruction through natural calamity will be found in my book Jooyi Noor.

Ain, beh, alif

Al-ibb: burden: load: weight: goods etc: ma abaatu bihi: for me it has no weight: I do not care about it: *the Qur'an says: mayaba -u-kum bi rabbi: 25:77 what do you matter before my Sustainer i.e. what weight or significance do you have as compared to my Lord? (Ibn Faaris).

Ain, beh, theh

Al abus: means any deed which has no clear direction or the benefit or use of which is not known: the person doing it does not know why he is doing it: to do something without fixing a purpose for doing it: that is why games are called abus: * actually abusa bish shaiyi means mixed it with something: to adulterate it* Ibn Faaris says the basic meaning of this root is to adulterate*: when a man does something with a purpose he does not mix it with any work which does not lead towards that purpose: but if no purpose is fixed than anything can interfere with it: abeesatun naas: people of different tribes who do not have common ancestry: alabeesah: mixed bunch of goats: al abus means work which is non beneficial, work which does not have a definite purpose: *

According to the Qur'an this entire universe (and everything in it) has been created with a fixed purpose: and human creation too has a certain purpose: the right path is that which leads a man to this purpose: but according to the materialistic concept this universe has come into being on its own without any certain purpose:

*Taj, Raghib, Muheet

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Zit has no intent or purpose: therefore whatever way man chooses for his physical comfort is o.k: upon deliberation it will be found that this is also the basic difference between Qur'anic concept of life and materialism:

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Abus wajuhu: he distorted his face: abbasa ta'beesa: also means the same: Al-abbas: a man who has a permanent crease on his forehead: al abus means the fasces and urine that sticks to the camel and is dried up*:

The Qur'an says suumma abasa: 74:22 he then creased his brow(or frowned) or distorted his face: at another place, it is said: yau an abuusan qamtarirah: 76:10 a day whose brow is severely creased: that is, a horrific day: a day whose harshness distorts people's faces: Raghīb says that it means the distortion of the face because of constriction of the heart**.

Ain, beh, qaf, rah

Abqar: it was a dwelling place in the desert which the Arabs believed was inhabited by djinns: whenever they saw something that was unique, they used to say that it is not human work doin but the work of the dwellers of the abqar: i.e. done by the djinns: 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 clothes : thus whenever beauty and fineness of a work was meant then it was linked to this city: later al abqari came to mean a complete , unusual and best thing and also a tribal chief or high ranking person: Fra says it means very good and thick floor ***: the Qur'an has said abqariyyin hisaan: 55:76 beautiful and unique floors.

Ain, the, beh

Al atabah: the thresh hold : al atabah: adamance or hardness (in some matter): or very unpleasant thing: hard and stony ground is also called al atab: *****also the land which is not suitable for one who alighted there**: al atb: a camel to walk on three legs while one leg is injured or tied:

*Taj **Raghīb***Taj, Raghīb, Muheet****Taj and Muheet.

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for a man to hop around on one leg: ta-attaba alaih: he became angry at that: at ta'aatubu wal mu'atabnah: to relate mutual anger and displeasure: * Ibn Faaris says it basically means hardness and problems: the steps of a ladder are called atabaat: a thresh hold is also called atabaah because it is higher than its surroundings:

Al ootbah: means agreement or willing ness; ista'tabahu : wanted his willingness and pleasure: it also means gave up his displeasure and agreed with him*.

Te'taab: to demand or ask for agreement: to ask pardon: to ask somebody to give up his displeasure and anger he is feeling: almo'tub: the one who has been made to agree: from whom anger is removed*.

The Qur'an says: wa inn yasta'tibu fama hum minal mo'tabeen: 41:24 if they want to give up things which have brought them ignominy and punishment (azaab) and thus seek our pleasure, then they will not be able to do so: ignominy and punishment will not leave them: they will not be pardoned: see also 16: 84.

Ain, teh, daal

Ateed: ready: present: near **: 50:18 aatud: to make ready: to prepare: to keep present **: to stock pile the things of need before hand **: 4:18 since jahannam is prepared by man's own deeds it begins to be built along with the deeds: the Qur'an says: aatudna lahum azaban aleema: 4:18 a painful punishment (azaab) has been prepared for them: it is not a thing prepared exclusively as such by God: it means what is said above: that a man starts preparing his jannat and jahannam with every breath of his life:

*Taj and Muheet **Taj ***Raghib

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and all this happens according to makafaati amal (the law of nature created by God): (for details see heading jahannam(hell) where it has been explained that even today jahannam is before us and near every individual: according to Ibn Faaris this root's basic meanings are near ness and presence.

Ain, teh, qaf

Al itq: independence: freedom: high descent: respect: beauty: ataqal abdu ya'tiq: the slave won freedom: the slave who gains freedom is called atiqun wa aa-iqun *the Qur'an calls the Kaba as beitul ateeq: 2: 29 i.e. the center of God's system which is free of all slavery and subjugation: which is not affected by anything: physical or mental: Kitaabal Ashqaaq supports these meanings: how high a place is that is free of all sort of slavery: and how high that nation to which this center belongs: raahun ateeq: that sealed wine whose seal is unbroken: old (vintage) wine: ataqal farsu itqa: the horse galloped ahead:*itq in the dictionary means strength: **Ibn Faaris says this root is used to mean 1) to be respectable as to make and courtesy 2) and to be old (antique): Raghib says al ateeq means predecessor with regard to time, or place or rank **: therefore for Kaaba to be beitul ateeq includes all connotations for it to be free, powerful, according to time and respect and ahead of all others : this was also the place or rank of the ummati muslimah : because Kaaba is merely a symbol of the system of God and the ummah of which it is the centre: just as capital or the flag is a symbol of some country: and the rank or respect of that flag means the rank or respect of that country.

As far as the Kaaba being superior with regard to time is concerned, it means that it came into being (as the Centre of the nation of Ibrahim) long before the centre of the Jews and Christians (Baitul Muqaddas) did.

*Taj **Muheet ***Raghib

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Al atalatah: an iron rod which is broader at one end

(sort of a crow bar): it is used to dig or demolish the ground or a wall: also used for cutting the branches of a date palm: al atl means to drag somebody very harshly, cruelly or to use excessive force : akhaza bi zamaam: at taafatih fa'atalaha: he caught the camel's reins and pulled very cruelly: Ibnul Sakeet has said that atalahu means to push somebody very harshly or to pull somebody very cruelly towards prison: huwa mi-u'tal: he has the

power to pull cruelly: Raghīb says this means to hold somebody where many of his parts conjoin and pull it with force: * Ibn Faaris says it basically means intensity and strength: Surah Dukhaan says: fa'tiluhu ila sawa-il jaheem: 44: 47 pull him towards the jahannam or hell.

Al utul: one who eats a lot and who saves on wealth (who is miserly with wealth): one who abstains from good deeds: very quarrelsome: ***cruel, harsh, all these meanings are included in the connotation: the Qur'an says: utulin baa'da zaalika zaneem: 68:13 for the meaning of zaneem see heading zah, nuun, miim.

Ain, teh, waw

Ata: ya'tu: itriyya wa utuwwa: to cross the limit: to disobey: atatir reeh: the wind increased in its intensity; i.e. it turned into a storm***: surah Haqqah says about the nation of Aad: fa'uhliku bireehin sarsarin aatiyah: 69: 6 they were killed by strong wind (storm): lailun aat: very dark night***: malikun aat: very cruel and heartless king****: surah Talaq says: atat un amri rabbiha: 65:8 rebellion against the Sustainer (who nurtures him).

*Taj and Muheet **Raghīb ***Taj ****Muheet.

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Ibn Faaris says that it means pride basically : surah Furqaan says: wa atau utuwan kabira: 25:21 they were very rebellious: surah Maryam says: ashaddu ala rahmani itiyya: 19:69 those who were very hard in their rebellious ness against the Rahman (Lord): but at another place the word has been used to mean intensity and extreme: waqad balaghtu minal kibari atiyya: 19:8 I have reached the extreme of old age i.e, I have become very old: Raghīb says that it means to reach an old age where there is no possibility of recuperation or redemption.

Ain, theh, rah

Asaral irq: his vein throbbed: asara asura: to be aware of something without intention: asara alus sirr: he became aware of the secret: aa'sarahu: informed him : made him aware: aa'saratu fulanan ala kaza: I informed him of the thing: * the Qur'an says: wa kazaalika aasarna alaihim: 18:21 this way we informed the people about them: i.e. the people came to know about them: at another place it is said: fa inn usira ala annahumas tahaqqa ismaa: 5:107 if you feel or if you came to know that they have committed a crime: al-isyar: for the hidden effect of something; also earth.

Ain, theh, yeh

Asaa means to create extreme chaos: to destroy to bits: *Raghīb says : that ain, theh, yeh and ain, yeh, theh mean nearly the same thing but usually this word of asaa was used to mean mental chaos: *** the Manaar says that asaa means to spread chaos and trouble: to make common ****: Ibn Faaris says basically it means fasaad or chaos: The Qur'an says : wala ta'sau fil ardi mufsideen: 2:60 do not create chaos in the country: do not spread chaos in society.

*Taj **Muheet and Ibn Faaris ***Raghib *****Almanarr Vol.1 page 327.

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Al ajb: the part of an animal's tail joined to the body: the last part of everything*: ta'ajjub is the surprise which a person feels at not knowing something: or if one sees a thing for the first time and likes it and feels that this sort of thing has been witnessed for the first time: the thing which is cause for surprise or which is denied because never before it has been encountered is called ajab **: the tribulations which occur at thinking some deed or work to be immense is also called ajab: the sort of thing which has not been witnessed before is called ajeeb: al ujeb means pride, narcissism *: Ibn Faaris with reference to Khaleel has said that ajeeb is a thing which causes wonderment and ujaab: a thing which has crossed the boundary of ajeeb.

The noble Qur'an says: *mun yujeebuka waqauluhu fil hayaatid dunya*: 2:204 this means to cause wonderment or to appear good: i.e. the matter of life that causes wonderment for you : surah Djinn says: *inna sami'na Qur'anana ajaba*: 72:1 this points to a wonderment the cause of which is not known: i.e. wonderment at the wahi , as to how this Qur'an came into being?

Surah Ahzaab says: *walau aa'jabaka husnuhunna*: 33: 52 no matter how much her beauty attracts you.

Ain, jiim, zain

Ajz means to stay behind or to acquire something when it is almost out of hand: but usually this word means to be unable to do or get something and not being able to do something*

*Taj and Raghib **The Qur'an: 72:1 this meaning seems appropriate at the place this word has appeared although these meanings are not found for in books of dictionaries :

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Ibn Faaris says its basic meanings are 1) weakness, feebleness 2) the hind part of something: to stay behind speaks for itself : al ijzah is said to mean an old man's last child : ta'ajjatul abeer: I climbed the hind part of the camel*: al ajooz has about one hundred meanings in the dictionaries: the Qur'an has mentioned *ajuzun aqem*: 51: 29 old or weak woman: al ajooz: hip : the end of anything: the last part: plural is *aijaaz*: it also means the last part of a tree trunk which is joined to the earth: *aijaazu nakhl*: 54:20 the trunk with roots of the date palms: *aajaz*: to make *aajiz*: to weaken: to consider weak or feeble: *innahum la yujizoon*: 8:59 they cannot weaken or make *aajiz*: *mu'jiz*: one who defeats: makes *aajiz*: 26:32 also *mu'aajizeen*: 22:51 those who try to defeat each other and render helpless:

The Qur'an claims that no matter what those who tread the wrong path do, they cannot weaken or make helpless the laws of God: a law which is defeated by humans is not a Godly law: if they however try to implement God's law in this land, then the results , according to human standards , are relatively before us sooner: and if they keep on doing what the universal way dictates then the results according to universal law are

manifested according to that universal way in which one thousand years may be equal to one day(that is, it might take some time): this law can never be defeated.

The meaning for which we use the world miracle, has not appeared in the Qur'an in this meaning i.e for the prophet to do something which surprises or makes them helpless or aajiz.

Ain, jiim, feh

Al ajaf: for plumpness to be lost gradually: aajaf: **plural is ijaaf: thin, feeble***surah Yusuf has: sab-un ijaaf: **12:43 that is seven thin cows: ajafa nafsuhu anit tu'aam: he abstained from eating though he was hungry: ***Ibn Faaris says basically it means: weakness 2) to abstain.

*Taj and Raghīb **apparently this is the plural of ajeef which means feeble ***Taj and Muheet.

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Ain, jiim laam

Al ajl: al ajalāh: speed: fastness: Raghīb says it means the desire to acquire something before time: aajalatin naaqah: the camel gave birth to still born child before time: salijaalu fis sair: for the camel to be hasty in getting up: i.e. the rider has not fully accommodated himself on the back and the camel gets up: al mi'jaal: the date palm whose fruit ripens before time or early: al ujail: appetizer: musta'jalaatut tareeq: near and short cuts*.

The Qur'an says: ta'ajjala against ta'akhkhar: 2:203 and aajilah against aakhirah: 1:18, 19: 75:20, 21 these two terms of the Qur'an, aajilah and aakhirah are very important: (for their details see headings alif, khah, rah and daal, nuun, waw): for example, say that there are two farmers: each of them has a maund(quantity) of wheat which they have kept as seed: 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 comes in):

The first farmer acted hastily: i.e. he had his eye on the immediate benefits: such benefit which was acquired quickly: but the second farmer had his eye on the end benefit: that is, on the well being of the future: this is the difference between aajilah and aakhirah: The Qur'an 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 whose difference dominates the entire Qur'an.

*Taj and Muheet

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Tuhibbunal aajilah wa tazarunal aakhirah: 76:28, 75:20,21 one strives for immediate benefits and the other group strives for the happiness of the future: 'future' includes both i.e. the coming generations and the life hereafter: the Qur'an gives us a program vide which both the life of aajilah and aakhirah provides the happiness of both lives: 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 hereafter: his physical life ends here but his personality goes on and the benefits for this personality are accrued in the aakhirah against the aajilaah: these are permanent values: the Qur'an gives a program which not only benefits his physical life but also nurtures personality: 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: 21:37 has been taken to mean that man has been created from earth*: (this is supported by other places in the Qur'an where man's creation is said to have been initiated with 'tiin' or earth): 32:7 but surah Bani Israeel says: wa kaanal insaanul ujula: 17:11 man is hasty: therefore if in 21:37 also this meaning is taken then it seems more appropriate: especially when the same ayat also says fala yusta'jiloon: i.e. if a man is left to his own devices then he always chooses the life of immediate benefits : it is only the wahi following which enables him to keep an eye out on the future too: working for immediate benefits makes a man impatient and demand the results of bad deeds quickly (if all about the message is true): although according to God's laws every deed has a gap of time between it and its result: just as there is some time between a seed and its fruit): those who live according to the wahi are not bothered by the fact that the result of deeds is not immediate : they Believe on the truth of the established law of God.

*Muheet

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Al ijl: a calf: some think that a month old calf is called ijl:* 2:92, 20:88 but some think that upto an 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 he is no more as agile ***.

In surah Al Qiyamah the Prophet SAW has been told: la tuharrik bihi lisaanaka li ta'jal bih: 75:16 do not move your tongue along with it so that you can grasp it quickly: but as is said in the heading hah, rah, kaf, its meanings becomes clear when taken in consonance with 20:114 where it is said: wala ta'jal bil Qur'aani min qabli un yuqza ilaika wah yuhu: i.e. do not make haste about doing something until you are given the whole program about it: when the wahi expostulates the whole program then act accordingly: I have also said in the heading hah, rah, kaf, that it may also mean the human record of deeds (aamaal naama): in this case 20:114, there will be no connection with 75:16 but the meaning of 20:114 is evident even without it.

Ain, jiim, miim

In the Arabic dictionary the meaning of ain, jiim, miim is: unclear and ambiguous: that is opposite explanation: al a'jam: the person whose meaning is not clear despite he being an Arab (son of the soil): the plurals are a'aajim, aajamoon, aajameen: thereafter al ajami came to mean for every non-Arab no matter he was very eloquent: al aajam: dumb.

Lataiful Lugha says al jamiyyu means non-Arab: even if he is eloquent: and al aa'jami means non-eloquent even if the person is an Arab: aa'jam fulanun kalam : he kept the matter ambiguous: babun mo'jam: closed door: ista'jamatid daar: the house became abandoned and there was no one to answer****: Ibn Faaris says it means silence and quiet.

*Taj**Muheet***Raghib****Taj, Muheet, Raghib.

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In the Qur'an , aa'jami-un has appeared against arabiyyan mubeen: see also 26:198 and 41:44: al arabiyyu means eloquent: see heading ain, rah, beh.

E'daad: means to prepare: aadudtu: lihawadisid dahar minal maali was silaah: means I have prepared for the vicissitudes of life: ista'addalahu also mean s this i.e. prepared ad became ready for it: adda ya-uddu adda: means to count: adad and adeed are the nouns that are derived from it*: wa inn ta'uddu nematillahi la tuhsuha: 14:34 ma'dood: counted *: ayyaman ma'doodah: 2:80 numbered days*: the days which are counted: when Hazrat Yusuf was sold by the caravan members in the market of Egypt, then it is said: darahima ma'doodah: 12:20 i.e. they sold him for a number of coins(for a petty price): for the days of fasting also it has been used : ayyaman ma'doodaat: 2:184 but it has been explained a little ahead where it is said: faman shahida minkumush shahras falyasumhu: 2:185 those among you who are at home during this month, must fast: it is evident from this that fasting is for the entire month of Ramadan: iddah is the priod when a woman can not get wedded (do the nikah) with another man:* Al uddah is wealth kept for a rainy day: *addan: to count 19:84 adada: several: counted: 18:11 iddah: number: count: 9:36 uddah: goods which are ready: that which is kept safe to meet any eventuality: 9:46 a'adda: to prepare: to provide: 9:100 itadda: to count:33:49.

Aiun, daal, siin

Al adas : a kind of lentil.* the Quran uses it in 2:61.

*Taj and ZMuheet.

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Ain, daal, laam

Al idl: the goods or weight laden on both sides of a camel and which is equal to each other: each one is called idl: it basically means to be equal: addalal meezaan: balanced the scales: fa'tadal: thus the scales were balanced: aadalahu mu'aadalah: became equal in weight to it: adala bainash shaiyeen: made two things equal in weight: made even: compared two things: addalahu fil mahmili wa aadalahu: to ride the mahmil along with someone and be equal to him in weight: al udlu: al idlu: al adeel: like : similar: of equal weight: E'tidaal: to be between two conditions according to state: the Qur'an says: fa'adalaka: 82:7 God has made man in proportion: has kept full balance and proportion while creating him: has made him stand upright: for him it is necessary to keep balance. The right compensation is called 'adl': au adlu zaalika siyaama: 5:95 or have the similar weight: Ibn Faaris says 'adl' also means 'fidyah' (compensation): la yu'khazu minha adl: 2:48 no compensation or fidyah will be accepted from him: wa inn ta'dil kulla adl: 6:70

even if he is ready to pay any kind of compensation: surah Hijraat uses 'adl' and 'qist' together: 49:9 (the meaning of Qist will be related in the heading qaf, siin, tha) : the Qur'an has ordered to do 'adl' and 'ihsaan': 16:90 to give full compensation to someone is 'adl': and to complete his shortcomings and set his balance right is 'ihsaan': see heading hah, siin, nuun.

To mean similar and example this word has been used in surah Anaam: where it is said about the mushrikeen: wa hum birabbi him ya'daloon: 6:151 these people equate others with God.

Adala anit tareeq: means to move away from the path: adalat tareeq: the road bent towards one side*: aadalash shaiyi: the thing became crooked: **surah Namal says: bal hum qaumun ya'deloon: 27:60

*Taj **Muheet

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these are the people who have moved away from the right path: Ibn Faaris says that it has two meanings which are opposite each other i.e .to be smooth and to be crooked or bent: but it is thought that the meaning to be crooked is created by un even if it is destiny. A Qur'anic society is based on 'adl' and 'ehsaan': in this society every individual gets full return for his labor: no excess is committed against anyone: but 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 this that is the rest, will be for such people who due to some reason cannot earn their livelihood or whose return for labor can not be enough to meet their needs: to complete their shortcoming is called 'ehsaan': this 'ehsaan' is no favor to anyone: neither is it some sort of charity: the individuals of society have decided that the returns for their labor will be available to all: all this (the resources) are under the administrator of this system and is used for the sustenance of every individual of society who needs it: this is why the Qur'an along with ordering 'adl' and 'ehsaan' jhas ordered to abstain from fahsha and munkar: 16:90 fahsha means miserliness, and munkar means the excuses that human intelligence cooks up which instigate a man to collect for himself whatever he can by whatever means.

Ain, daal, nuun

Adan: ya'dun, ya'din: to stay somewhere: to stay: gardens in which one can stay with permanence: al maa'din: a mine: the place where a thing is born and where it is always found: the centre of anything: Al ma'adin: roots*: the Qur'an says : jannaati adan :9:72 it means the residences of comfort and luxury: Ibn Faaris says it means gardens to stay: that is such gardens in which one can also live.

*Taj, Muheet, Raghib

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Al adaa-u, wal udawa-u means distance: al ida: strangers who are apart from one another: al udwah: a distant place: al idwah: al udwah: al adwah: corner: bend: bank: al ida: a sort of wooden wedge: a stick which is placed between two pieces of wood to separate them: ta'aada: to be distant from each other: * thus this root has a basic connotation of distance.

Due to this distance, aduwwun means enemy: i.e. the opposite of sadeeq (friend): also the opposite of waliyyu (who does not help): ta'aadal qaum: the nations had enmity with each other*: al ida: the enemy with whom you are at war: al aadiyaat: the horses of the mujahideen(fighters) : (that is, the horses who run afar):

Ada: ya'doo: adwa: adawana: ta'da: means to walk fast: run: ta'aadau means they competed in speed*: Raghīb says adwun means to cross the limit and to be unable to reach mutual agreement or harmony: if it is (i.e. disharmony) is only with respect to speed, then it is called Adwun; and if it is with respect to feelings, then it will be called adawah: and if it is with respect to deterioration in 'adl' and 'insaaf', then it will be called 'udwaan': * ada alaihi means he committed excesses on him*:that is, crossed the limit: ta'addahu means he exceeded it; went across: udwaan also means to commit the worst of excesses *: Ibn Faaris says it basically means to exceed the limit and to exceed the limit in something in which the limit should have been respected:

Aadal amr: he proceeded from one thing to another: aa'da-ud daa-u: the disease was communicated to him: the disease became infectious*: at ta'aadi means uneven places: * al adwaa means for a disease to be communicable: also to ask a king or ameer (head) o help deliver from some oppression**:

*Taj **Muheet

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The Qur'an relates in the tale about Adam that when the humans instead of living as one ummat (nation), started a life of differentiation then their individual interests intervened and enmity and distance were created among them: badukum libaadin aduwwun: 2:36 conversely life should be: allafa baina qulubikum: 3:102 in which the hearts should be inter twined just as a cloud integrates into another: mutual adawah creates at ta'aadi (uneven ness) : that is why this root has appeared against mawaddah: 60:7.

In surah Baqarah, I'tida and isyaan have come to mean similar things: 2:61 that is one who forgets the limits (and crosses it) and rebellious: similarly the word udwaan has come opposite taqwa: 5:2 taqwa means to observe the laws of God (hudood Allah): thus udwaan would mean forgetting the limits , to cross the liit: in 2:193 the word udwaan has come to mean the excess which can be termed punishment: that is, the udwaan of the oppressors engulfs themselves: in surah Ma'idah, adawah and baghdah-u has come together: 5:64 surah Kahaf says: wala ta'du ainaka unhum: 18:28 do not overlook them : ignore them: 8:42 has the meaning as edge for udwah:

The Qur'an has used the terms ism and udwaan to mean crime: ism means that which slows down a man and who cannot keep pace with others: see heading alif, siin, miim: and udwaan means to be rebellious and move ahead: the system of Islam means wants all individuals to be mutually helpful and thus proceed together: see heading siin, laam, miim : he who stays behind is also a criminal: and who is rebellious and moves ahead of the caravan is also udwaan i.e. a criminal: and if udwaan is taken together with ta'diyah, then it would mean such crimes which are infectious or that which affect other individuals of society too:

*Details of the matter will be found in headings alif, daal, miim and shiin, jiim, rah.

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And ism (pronounced with a soft 's') would mean crimes the effect of which is confined to self only: (for further details see heading alif , theh, miim).

Aad: 2:173 one who breaks the law or crosses the limit: ta'adda: w:229 to exceed: to cross the limit: I'tada: 2:178 to commit excesses: mo'tid: 2:190 one who commits excesses: the plural is mo'tadoon and mo'tadeen.

Ain, dhal, beh

There are three things in 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 at that? This commodity which was no less than a benevolence was acquired after great search , and hardship and quarrels: several days had to be spent without it: i.e. one had to live without water: then only sweet water could be available: al'azb: delightful, sweet water: the Qur'an says : haaza azbun furaat: 25:53 it is delight (water): asta'zabar rajulu maa'ahu: that man brought sweet water (potable water): aa'zabal hauz: to clean the pond of the straws etc on the surface of the water: al a'zabaan : two delightful things: either wine or the saliva of the mouth*. Azab means the straws etc which rise to the surface of the water and thus pollute the water: it also means the pieces of rags which the professional women mourners keep with them: azbah: a tree which if the camels eat from they die: punishment, hunger, thirst and pain : *

Azoob: and aazib: means that man or camel or horse who due to intensity of thirst stops eating or drinking:

*Taj and Muheet.

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If the exaggeration is with regard to respect then it is called ghuluwwa: and if it is in regard to the distance an arrow travels then it is called ghalwu: al mighla means to shoot an arrow by stringing the bow taut so that the arrow goes beyond its limit: alghilwah: is the extreme limit to which an arrow can be shot: ** Aal ghalayan means for a pot to come to boil :** yaghli fil butuni kaghalyil hameem: 44:45,46 it will boil in the stomach like boiling water:

Ightalal bayeer: means the camel walked fast and high till it exceeded a balanced speed: * the Qur'an says : la taghlu fi deenikum: 4:171 Deen teaches man how to create a balance in his different forces and create such balance in society too : this is what husn or balance means: see heading hah, siin, nuun: balance is spoiled both by addition and subtraction: as such if there is exaggeration in Deen then its purpose is defeated : that is why it is said at another place: wazarul lazeena yulhidoona fi asma' ihi: 7:180 leave those who exaggerate on any one quality of god: because God is the owner of asma'ul husna that is, there is complete balance in all his qualities : therefore no addition or subtraction is permitted in them: exaggeration, or ghulu, whether in beliefs or deeds, spoils the balance: at another place it has been forbidden to go any one way (in excess) in taking God's ayaat or their meanings :41; 40 to keep everything in its proper place , and to value

everything and to create a balance in everything and maintain that balance, is the way to the middle path rightly : this can only be achieved in following the wahi: not without it.
Ghain, miim, rah

Al ghamrah: basically means a thing which overwhelms something and covers it fully.

Taj **Muheet ***Raghib.

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Ibn Faaris says that in this covering or hiding there must 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 ghamrah: ** and the cup al ghumar: ** then abundant water also came to be known as ghamrah ** because it hides or covers whatever enters it: mautu ghamir: means to die by drowning: ** ghamaraaty: means difficulties and miseries: * ghamaraatil maut 6:94 surah Mominoon says: fazarhum fi ghamratihim hatta heen 23:54 the things these people are drowning or indulging in: let them be in them for the time being: the time will come when everything will be set right: Raghib says here ghamrah means jahalat or unawareness that swamps a person.*

Ghain, miim, zain

Ghamzun means to wink and point to a thing while speaking ill of it: * and ghamzal kabsh means that he squeezed the sheep to find out whether it is plump or not *the Muheet sausy ghamzun also means to prick, squeeze, and to press *** at taghaamuz means to point to the weak points of someone by hand: or with the eyes: ** Ibn Faaris says basically it means to nudge at something: then it came to be used to mean to speak ill of someone; .The Qur'an says : iza marru bihim yataghaamazoon 83:30 when they passed by them then they used to wink at each other: and used to be sarcastic.

Ghain, miim, daal

Al ghaamiz: very low land: asghmazan nazar: he used deep insight: *

* Raghib **Taj ***Muheet

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when somebody gives a good opinion then it is said: qad aghmazan nazar: Ibn Farris says it means slope and to enter inside: al ghumz: a sleepy nod: as Ibn Faaris says, a nod in which eyes become closed: ghamaza ainahu waghmazaha: he closed his eyes: ighmaaz: means to give rope: to be soft: and to overlook: al igmaazu fil bai: that is, not to ask for reduction in price when buying a thing because it is faulty * 2:267 has this meaning of the word: i.e. towards the way of God or in God's charity, do not give such bogus things 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.

Ghain, miim, miim

Ghammash shaiya ghamma: covered it, hid it: these are its basic meanings: ghummal hilaal: the moon came under the clouds and could not be seen: al ghamama: means white clouds: the plural is ghamaam: 2:57 aghammati sama: the sky became clouded: al ghimaama: is the muzzle that is used for a camel so that it cannot eat: also the piece of cloth which is used for blindfolding a camel: al ghumma: such difficult problems which are difficult for a man to get out of: the misery out of which there seems to be no escape: al ghamma: dust and darkness: war fever that engulfs a nation: al ghammu means sadness and plight which encompass a man from all sides: in surah Aali Imraan this word has come opposite the word aamanah or peace : 3:153 al ghummah: mean surprise: also means darkness and constriction: ** surah Yunus says: la yakun amrukum alaikum ghummah: 10:71 so that your matter is not dubious or surprising for you.

Ghain, nuun miim

Al ghanam: means goats: the singular is shah which is not derived from this root: the Muheet says that this word can be used both for sheep and goats **: 20:18

Taj and Raghīb **Taj and Muheet

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Alghaneem : alghanaim: al ghaneemah: al ghum: war booty *: since in Arabic society domestic animals were big wealth , war booty also consisted mainly of these: so this came to be called ghanimah: ghanim: to get something as war booty: to acquire something without laboring for it: * annama ghanimtum: 8:41 al maghnam: plural is maghaanim: booty: 4:94. Also see headings feh, yeh, alif, and nuun, feh, laam.

Ghain, nuun, yeh

Al ghina: to be free of needs: to be strong in this way: contentment: it is the opposite of deprivation: if there is no need then a man is called ghani: also content, well to do and strong too: 2:263 and 4:6 too: Ibn Faaris says it basically means to be enough: al ghaaniah means a woman who is beautiful enough not to need any external adornment * innal laaha la ghaniyyun unil aalameen: 49:6 God does not need the obedience of men: their obedience is for their own good: 93:8 aghna unhu ghana'a fulaan: replaced him: worked liked him: aghna unhu kaaza: that thing was enough for him: he was benefitted by that thing: ma aghna unhu ma lahu: 11:2 his wealth did him no good: la yugni unka shaiya: 19:42 which can be of no use to you: innaz zanna la yughni minal haqqi shaiya: 53:28 verily baatil or falsehood does no good against haq or the truth: verily baatil can not free from the need for haq: surah Abus says: li kuulli riyin minhum yaumaizin shaanun yughneeh: 80:37 that day everyone will be so engaged in his work that it will be enough to grab his entire attention: or free them or make them oblivious of other work: al mughni: he who looks after others' needs benefits: the plural is mughnoon: surah Ibrahim says that when they , the followers, see the azaab or the punishment, they will say to their leaders: fahal antum mughnoona unna min azaabil laahi min shaiyi: 14:21 can you help us against God's punishment or azaab ?

*Taj **Muheet

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aghna unhu kaza also means removed it from him: ** thus the ayat may mean can you lessen the azaab of Allah ? also 40:47 istaghna: to be free of the need: 96:7, 80:5 ghania bil makaani wa feeh: he stayed there for a long time: ka-ul lum yaghnaufiha : 11:68, 7:92 as if they had never lived in those houses: it also means staying somewhere a long time but also to live a happy life: al Ghana-u: to take someone's place with full capability to weork like him: al ghina-i: song.

Ghain, waw, the

Al ghausu wal ghiyas: istaghaasani falanun fa aghastu means that man called for help so I helped him : ;' al istaghsaasa: to call for help, to demand help: * istastaghisoon rabbakum: 8:9 when you used to call your Rab (Lord) for help: surah Kahaf says: wa inn yastighusu yughasu bi ma inn kal muhl: 18:29 Raghīb says that it can be from ghaus too, i.e. to ask for help; and from ghais also, i.e. to ask for water : yughasu may also have two meanings, *** : see heading ghain, yeh, teh.

Ghain, waw, rah

Al ghaur: the depth of anything: distance: rajulun ba-eedul ghaur: a deep man with lots of experience and knowledge: al ghaur, al ghiyaar: to enter into something: for water to permeate the ground ***** the Qur'an says: inn asbaha ma-u-kum ghaura: 67:30 if your water level drops too low (and does not come up to the required level, then what can you do; Al ghaar: cave: 9:40 al maghaarah: cave: the plural is maghaaraat: 9:57 aaghaaz means to be speedy: and farsun mighwarun means a very fast horse: al gharah: a regiment of attackers:

Taj **Muheet***Raghīb*****Taj and Kitaabil Ashqaaq.

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Also means attack: aghara alal qaum: attacked the qaum* the Qur'an says : falmughiraati subha: 100:3 horses for attacking and entering the ranks of the enemy: this root basically means, according to Ibn Faaris 1) depth and 2) to take steps for taking someone's money by force.

Ghain, waw, saad

Al ghaus: al maghaas: to go under water: to dive: al maghaas: means the diving place too: al ghawwaas: diver** the Qur'an says about the tale of Hazrat Suleman, wa minash shaitaani mun yaghusuna lahu : 21:92 the people of the rebellious tribe or qaum who had been made faithful by Hazrat Suleman : they used to dive for him: at another place they are the ones whom the Qur'an calls ghawwaas : 38:37 it can also mean that they brazenly entered any escapade.

Ghain, waw, tha

Al ghaut: al gha-it: low lying vast land: since the Arabs used to go for defecation at a low place, therefore the loo also came to be called ghaa-it- : also they used to dispose of such refuse in low lying areas, so human fasces came to be called ghaa-it too : in 4:43 minkum mninal ja'a ahadun minkum mimnal gha-it mans to be relieved.

Ghaat: yaghut: to enter: to go inside: al ghaut: to dig***** beirun gha-itah : deep well*:

Taj *Taj and Muheet **Raghib ****Ibn Faaris.

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Ghaal: this means to arrest somebody when he is not expecting it or to catch someone by deceiving him: al haul: it means the distance of a ground or the desert because a traveler here may be killed anonymously and nobody may be aware of it: Ibn Faaris: al ghaul also mean misery or annihilation: gha-iyhu ghaul: annihilation destroyed him: ghaalash shaiyi: he destroyed that thing: al ghaul: headache, stupor: anything which makes a man lose intellect: al ghawa-il destruction; misery: ghul: the Arabs meant an apparition by it.

Ghain, waw, yeh

Ghawa ghaiyya: to lose the way: to be deceived*: ghaiyyun has appeared against rushd i.e. guidance: qad tabayyanar rushdu minal haiyyi: 2:256 the right and wrong paths clearly became separate: to mean deceived: ma zalla saahibukulum wa ma ghawa: 53:2 your friend or companion is neither searching for the truth nor has he been deceived: also to be destroyed* *: like wa asa aadamu rabbahu faghawa: 20:121 Raghib and Lissanul Arb say the ayat means fasada eeshuhu : *** that is, for the economics to be constricted: for earning to become helter skelter: Ibn Faaris says it has two basic meanings: 1) not to have guidance to the right path or for the matter to be bleak and 2) to be chaos in something : surah Maryam says : fasau fa yalqauna ghaiyya: 19:59 here Raghib says ghaiyya means azaab or destruction ** .

*Taj, Muheet aqnd Raghib *Taj and Raghib *** with reference to Gharibul Qur'an by Mirza Abul Fazal but Taj says that fasada eeshuhu means fasada jaufuhu i.e. he has an upset stomach.

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i.e. that is to follow your desires and ignore salaah: ghawwiyyun: wrong way * : 28:18 he who is destroyed: ghaawin : plural is ghaawoon: those who go astray *: 26:94 aghwa: to mislead: but in 11:34 it is said: ureedu un yughwiyakum and both the Tajul Uroos and Raghib state that it means to be destroyed as a consequence of bad deeds : *: al ghawa: indigestion: thirst: *: al ghaawi: swarm of insects*: Surah Shura says: wush shua ra-u

yunabbi-u-humul ghawoon : 26:224 it commonly means that those who follow the poets are deceived: because it has been said as in heading shiin, ain, rah, that poeticism means emotions prevailing over facts: and no purpose of life is fixed before man: therefore those who follow these dreamers are the deceived lot: but 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 yahimoon: 26:225 that is, those who wander hither and thither like a thirsty camel : see heading heh, yeh, miim: or it could also mean the poets themselves are deceived or taken in by their fans (that they are right): they think that the fans are really their followers whilst they are like a swarm only: millions to look at but without any fixed destiny or purpose: the last result of all these is destruction: if it is looked at with regard to the word meaning indigestion then it would mean that the condition of the followers of the poets is that whatever thought 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 becomes the cause of destruction; al ghayayah: dust storm and the darkness it causes: al ghayahu means a flag: because it casts a sort of shade on the people: ghayah means the extreme of something: because a flag is the sign of the ultimate existence of an army, according to Ibn Faaris.

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Ghawiyal fasilu wa ghawayah ghawayatan wa ghawa: means the little camel took a lot of milk and he had indigestion and his stomach was upset *: this too indicates the destruction to which the mutafeen fall prey: conversely ghuwiyal jadiyu means the kid was stopped from getting to the milk due to which it became lean and near death*: this too manifests the destruction which befalls due to the natural consequences or makafaat-i-amal. Also see heading ain, dhal, beh.

One thing is common between all the words of this root used by the Qur'an : they will indicate man following his desires instead of the laws of God : and leaning the other way while giving up the right path: goes astray: is deceived: this encompasses all this.

Ghain, yeh, beh

Anything that is out of sight is ghaib: if that thing is in concept only but unseen with the eyes then it is still ghaib: ghaibun also means low land: ghaabah: low land preceded by high land and thus hidden to the eyes: ghabah also means dense forest in which you can not see the land due to the thick trees: any thing which hides from view like a ditch or well is also called ghayabah: 12:10 ghayyibaat ush shajar : means the root of the trees which are underground and can not be seen:** TheQur'an has used the word shahadah against ghaib:: 59:22 and thus expostulated the word's meaning: i.e. ghaayib is something which can not be seen: which is not manifest.

Farsun ghaayib means a horse which reserves some strength in a race: farsun shahid: is the horse which uses up all of its force ***.

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Taj,** Muheet***Lane

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For something to be ghaib it must be present somewhere but is oblivious to the eyes: when gha-ib comes before the eyes it becomes mash hoodh or evident: if it does not exist at all, then that thing can not be called ghaA-ib: gheebah means to discuss someone's faults behind his back which may be present in him but to hear them is unpleasant for him: if that (bad trait) is not present in him at all then it is not gheebah but tuhmat or accusation *: ighaab means to do gheebat 49:12.

The Qur'an has called God aalimul ghaib : 59:22 therefore faith or eeman is not only faith on bil ghaib that is on the unseen God , it also means the results which start to be built along with the 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 the momineen places faith in those unseen results and is always trying to establish that system: and sacrifice in every way to establish that system: 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: al lazeena yu'minoona bil ghaib: 2:3 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 one day in the field: the group which at first tries to establish this 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 or the belief on the unseen God or the system is : secondly alghaib means all those things which are beyond the physical horizon: in a way it also encompasses God's personality too.

Surah Hoodh says ; wa lillaali ghaibus samawaati wal ard: 11:123 this means all those things in the universe which are currently oblivious to man but will be made manifest in the future:

Taj*

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they have also been called mafaatihil ghaib: 6:59 and ghaaibah: 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, in 3:43 where it is said zaalika min anba-il ghaib: surah Yusuf says : lum akhunhu bil ghaib: 12:52 I have made no misappropriations behind him: ghayaabah: 12:10 depth of a well; The Qur'an says that nobody except Gopd knows about the ghaib : qul la ya'lamu mun fis samawaati fil ardil ghaibu illa lil laah ... :27:65 tell them there is no one in the highs and lows of the universe who has any knowledge about ghaib but God : even the prophets do not know about the ghaib: they say: la aalamul ghaib: 11:31 I do not know anything about ghaib: although God does tell them about some things in ghaib : surah Aali Imran says: zaalika min anbaa haibi nouhi ilaik: this is one of the

things of ghaib which God has made known to you through the wahi : since wahi is completely in the Qur'an now, therefore now there is no question of any human being aware of anything in ghaib : such a claim now is nothing more than a guess : 18:22 that is guess work or shot in the dark: which sometimes may even be right: but the hidden forces of nature can be found out about with scientific research: until those forces are discovered they too will be ghaib: when those things are discovered they will be evident and 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. See also heading shiin, heh, daal.

Ghain, yeh, teh

Al ghais: rain: rain which is very wide and very beneficial: the grass which this rain gave rise to: ghaasal laahul bilaad: God made it rain over the cities :

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Farasun ghees : a horse which keeps increasing its speed: beyruun zaatun ghayyis : the well which has a natural spring in it*:the Qur'an says : wa yunazzilu ghais: 31:34 God makes it rain : surah Kahaf says wa inn yastaghisu: 18:29 Raghīb says that it could have come from ghausu which means to ask for help : and from ghaisun too: i.e. to ask for a drink of water: that is why we have written it in ghain, waw, the

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Ghain, yeh, rah

Ghairun: usually it means else, except and beside * : maalakum min ilaahin ghairuhu : 7: 59 there is no God for you except Allah : ghayyara: to change: *: innal laaha la yughayyiru maa biqaum: 13:1 God never alters a qaum's condition till.....; taghaiyara: to change*: lum yataghaiyyar ta'muhu: 47:15 whose taste does not change:

The Qur'an has related a principle about the rise and fall of a nation : innal laaha la yughayyiru maa bi qaum hatta bighairu maa bi anfusihim: 8:53 ,13:11 i.e. till a nation or qaum changes its psychological condition, there is no change in its own condition: but this has a fine point: the Arabs used to travel by camel : and used camels for transportation of goods too: whether their goods that are loaded on a camel's back or whether there is a kajawah (a sort of howdah) on the back, it became slightly loose in travel: sometimes the ropes with which they are tied needed repair: therefore the Arabs while traveling always kept an eye open as to what needed to be righted : and wherever they felt the need the camel was made to sit down and that loose rope was repaired: this they called: ghaiyyara un ba-eerehi: he took the kajawah off the camel's back, repaired it and then loaded it again on the camel's back: or tarakil qauma yaghayyiroon: he left them while they were repairing their kajawas so that every thing was all right during travel**.

*Taj, Muheet

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This is also true for nations: the nation which in its life's journey keeps an eye on its goods (deeds and things) and adjusts accordingly, it reaches its destination quite

comfortably : but the nation which is oblivious to this then its ‘load’ falls down during the journey. Av thing that is noteworthy here is that IbnFaaris says this root has two meanings basically, 1) difference between two things and 2) reform and beneficial ness: ghaara humullaah bil ghaisi: God reightened their condition with rain: and al ghairah is the goods or things with which the condition is rightened : annal laahu la yughayyiru...: here the change will be for the better or for reform: ghaara: yughaar: (alaih): means 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:

Ghain, yeh, daad

Ghaaz: yagheez:ghaiza: for something to be short or useless or to lessen something: ghaazal maa-u: the water was absorbed or dried: al ghaiz: any pregnancy that is aborted*: Ibn Faaris says it means for something to decrease and sink to the bottom: the Qur’an says: wama tazadaad: 13:8b the ovary throws out which genes: or that which they increase: this might mean the genes that are born before time or after time (of 9 months): it can also mean more that one child in the mother’s womb: Raghib says that ma tagheezul arhaam means those which the wombs distort and make useless : surah Hoodh says about the storm of Hazrat Nooh : wa ghizal ma’u: 11:44 the water decreased: or dried up:

aj and Raghib.

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al ghaiz also means wrath*: Raghib says that al ghaizun means intense wrath : that is, the heat in which a man’s heart beat increases**: some say that the initial rage or emotion is called ghaizun: yet others think that ghaizun is hidden rage while ghazabun is obvious rage : or that ghazabun means the wrath of someonea uthoritative and ghaizun the wrath of a powerless man: * Ibn Faaris says it means the pain and trouble that a man faces because of another or from another : ghaazah: made him angry: enraged him: 22: 15 ghaa-iz is one who enrages someone: the plural is ghaa-izoon: 26:55 at taghaiyyuz: the display of rage which is sometimes done with a sound: ** that is, fury 25:12.

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F e H

Feh produces the following meanings:

1)For a sequence: for example: this happened, then that, then thither etc: as in summal kalaqnan nutfatah alaqtan fa alaqlal alaqah muzghatan fakhalaqna muzafatah izaaman faksaul izaama lahma....: 23:14 thenWe turn the sperm into a lump, then turn the lump into a lump of flesh: then create bones in this lump of flesh: then put flesh on the bones : but it is not a rule that feh always comes for a sequence: wa kam min qaryatin ahlakna fa ja’a ha baasuna biyata au hum qa-iloon: 7:4 and there are many dwellings in which our

azaab visted and We annihilated them: our azaab came upon them when they were either sleeping or resting: here there is no sequence as such.

2) to express timeliness: i.e. for an event to happen at the time it should happen: for instance: tazawwaja fawuldidalahu: he married then after the right time (that is, nine months) a child was born to him: if the child was born after or earlier than nine months then feh will not be used.

Surah Maryam says: tabazat min ahliha makaana fat takhazat min doonihim hijaban farsalna ilaiha ruhana fatamassal laha basharan sawiyya: 16: 16-18 ...fahamalathu fantabazat bihi makaana fasiyya: fa'aja'a hal makhaazu ila jiz-in nakhlah...: 19:322-23 fanadaha min tahtihal alla takhzani...: 19:24:25 and relate the story of Maryam in the Qur'an:

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When she parted from her people and went to a place towards the east: so she drew herself into a curtain i.e. made herself scarce : so We sent our "rooh" or soul towards her: and it went to her like (a full fledged man: then Maryam conceived a child : then she went along with him to a far off place: then birth pangs brought her near the date palm....then from the under side she heard a voice saying do not be sad....these events did not occur one after the other: one event occurred after the second period in the time frame that was natural for it.

3) for one event to become the cause of another: as I slapped him which made him swoon: the Qur'an says : fawakazahu Moosa faqaza alaih: 28:15 so Moosa hit him and he died : that is, his death was caused by Hazrat Moosa's beating.

4) to mean 'and': fa azallahumash shaitanu unha fa akhrajahuma mimma kaana feeh: so the devil induced them from it, and thus was the cause of their exit from there i.e. Heaven: although the feh in faakhraj could signify the 'means':

5)if it appears after 'if' then it means "therefore": like, inn kuntum tuhibbunal laaha fat tabi-ooni: 3:30 if you love God then follow me : or : wama yaf alu min khairin falan yukfuruhu: 3:114 and whatever good deed they perform will not go unrecognized : i.e. will be repaid fully.

6) sometimes it is redundant as in : balil laaha fa'buduhu: 39:66 instead obey God.

7) sometimes it is used to stress a swearing: fa ala fabi izzateka: 38:82 he said By your overwhelming ness and authority: feh is redundant here: that is it has appeared only for continuity.

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Feh, alif, daal

Faadal khubza bifaaduhu: heated the bread in the fire: faadal lahma binnaar: to roast the meat in the fire: al khubzal maghnood: the bread which has been made in the bhoobal or (fire): al faidu: fire *: Ibn Faaris says it basically means fever, intensity and temperature.

The Qur'an has used qalb and fu-aad to mean the heart : af-idah is the plural of fu-aad: 6:111 there is not much difference between the two words but Raghīb says that a heart is called fu-aad when it has the sense of beating : **Taj says that the actual meaning of fu-aad is to move and be moved: and the heart is called fu-aad because it beats a lot: this means that when emotions are in question then fu-aad will be said and qalb would be said when the mind is in reference: fadazaada would mean hit Zaid's heart : faadal haufu fulana would mean that man turned coward because of fear*: these things are related to emotions not thoughts.

But as mentioned above, this division of qalb and fu-aad is not a rule: both are used to mean the heart: in the Qur'an it must be seen with reference to context at which point intellect and thought are meant and at which point emotions; surah Bani Israeel says: la taqfu ma laisa laka bihi ilmun innas sama'a wal basara wal fuwada kulla oolaika kaana unhu mas-oola: 17:36 do not pursue (for finding out) something which you do not know: remember, the eyesight, the hearing, the heart, will all answer as to what they did: here sight and hearing are sense perceptions and fu-aad means the mind or emotions: mind because it concludes whatever the senses have informed it about:

*Taj ** Raghīb.

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And emotions because if the information provided by the senses is affected by emotions then man can never draw the right conclusions: this is why the Qur'an has laid stress on both, the senses and fuwaad: i.e. the facts be gleaned in the light of the intellect and be accepted with the leaning of the heart: 6:111 -114.

Surah Hoodh says that the tales of former prophets are related so that : ma nusabbat bihi fuwaadak: 11:120 We strengthen your heart with them : surah Qasas says that when Hazrat Moosa's mother laid him down in a trunk and let him drift in the river, then asbaha fawadu ummi moosa faarigha 28:10 then her heart was bereft of patience; later it is said: lau la un wa batna ala qalbiha: 28:10 if we had not strengthened her heart then she would have revealed her tribulations: see heading qaf, laam, beh along with this.

Feh, alif, waw

Al fe'atah: party: a party whose members approach each other for co-operation : also means reserve bataillion which can be depended upon to defend if need be*: 8:16 infia un: to open *. Ma fata: mafatia: ma afna'a yaf alu kaza: he continued performing that task: kept on doing it always: fatia inil amr: he abstained from it: scholars say that always before fatia is a negative: **:therefore where the Qur'an says : tallaahi taftahu tazkuru yusuf: 12:85 then before taftawu the la or no is silent: actually it means la taftawu: which

means you will never give up remembering Yusuf : will never forget him: will always remember him: Ibn Faaris says its basic meaning is continuity: i.e. to do something continuously.

Muheet andTaj *: **Taj and Muheet and Raghieb.

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Feh, teh, hah

Fatah: yaftaha fatha: opened : fattah: appears for intensity in opening: infatah: opened up *: Al fath: water flowing on the surface of land: help: nusrat: to adjudge between two opponents: that is,. to disclose as to who has won: fatahal haakimu bainahum: the ruler decided between them: al stiftaah: wanted to have it opened: to decide or to overpower: to ask for help: 2:89 al maftah: treasure: al fattah: ruler: judge of big matters: the one who manifests facts: it is one of the good names of God 34: : 26 alfath: sustenance which God opens up for someone *.

Surah Baqarah says : bima fatahallaahu alaikum: the things that God has made clear to you: the doors of which have been opened to you.

Surah Airaaf says : rabbanaf tah bainana bainahuma : 7 :89 O, our Sustainer, bring forth the last word or decision between us and our nation : surah Ibrahim says:wustaftehu: 14:15 they asked for the last or final verdict: surah Sajdah says : yaumul fath: 32:29 that is, the moment of decisive revolution: Surah Qasas says about the treasures of Qaaron; mafatihm: 28:76 surah Noor says : au ma malaktum mafatihi: 24:61 :the overseer or watchdog of whose goods or wealth you are: or which you control: 35:2 uses this root to against imsaak or ‘ to stop’.

Sural alfath says: inna fatahna laka fatham mubeena: 48:1 this can also mean that We have opened the path of living for you: or opened up the doors to knowledge (through the wahi) ** or have endowed you with a clear and decisive revolution: or the paths of life to open up, for difficulties to be removeds, for truths to become evident or revealed, obstructions to disappear, decisive revolution to take place is all fath.

Taj **Raghieb

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Feh, teh, rah

Fatar: yaftur: futura: to be soft after being harsh: for something to lessen in intensity: fataral maa'u: the water became less hot: al faatir: semi hot water: fatara nigaah: means half closed eyes and is used in a good meaning: aftarash sharaab: the drunk started losing his stupor and he began softening up*: Ibn Faaris says it means for something to became weak.

Surah Ambia says about universal forces or the malaikah : yusabbihoonal laila wan nahara la yaftaroon: 21:20 they are always dedicatedly engaged in carrying out their duties and they never slacken: fattaral azaab: lessened the azaab or punishment or lightened its intensity :23:75.

About the Prophet Muhaammed SAW it is said that he made his advent in: ala fatratin minar rasul: 5:19 i.e. when the effect of past prophets of the Bani Israeel had become

weak : before Hazrat Muhammed SAW 's celestial teachings needed another prophet to reinvigorate them (after a prophet had passed away) and bring intensity into them: becayudse before he Prophet SAW the messages of earlier prophets too became distorted but after the Prophet Muhammed SAW no further prophet was required to reinvigorate his message because till the Dooms Day his message will be present in its original shape : the only need is to bring forth or highlight the program that is in the Qur'an and this will be the responsibility of the prophet's followers : the practical way of doing it would be to re-establish the system which the Prophet SAW had initiated.

Feh, the, qaf

Fataqah: yaftiq: (yaftuq): he tire it up *

*Taj

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Fataqas saub: tore up the cloth and separated its pieces*. Al Fatq : to separate two things which are joined together: for openness and vastness to be created in something: Ibn Faaris; the Qur'an says about the earth and the sky: kaanata ranqan fafataqnahuma; 21:30 first this whole universe(including the earth and the sky1) were one entity: later different planets were created from this mass; for details see rah, teh, qaf.

Feh, teh, laam

wound or winded the rope etc: **** Ibn Faaris says this is its basic meaning: al fateel: the thin white membrane which is found in the gap between the seed of the date1: it is used by the Arabs to signify something that is very little or insignificant:* the Qur'an says: wala yuzlamoonah fateela: 4:49 not an iota will be reduced in the development of their personality: they will be rewarded in full : 17:71

Feh, teh, nuun

Fatan basically means to melt gold and silver so that their impurity can be removed: wariqin fateen means heated silver: deenaroon maftoon: means a heated dollar: * it also means to manifest the reality of something: al fannaana means the criteria (stone) on which gold and silver is rubbed to find out if they are real: ** fitnah means to make someone angry to test him:

It also means to burn: fatanabbinn naarur ragheef: the fire burned the breed: fitna also means azaab (punishment), misery, and war too: also means to lead astray*.

Fatanahu: aftanahu: mean liked him: rabbana la taj'alna fitnatan lil qaumiz zwalimeen: 10:58 means that if these people overpower us then they will believe that they are better than us:

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therefore they will more strongly stick to their kufr (denial) * or the ayat means don't make us their guinea pigs:

The Qur'an has used this root to mean war as in 4:91 and the difficulties of war: yuftanoon as in 9:126 to mean lead astray in 37:192 in ayat no. 39:49 the word means waywardness: this will also be the meaning in 5:49 and 17:73 where the word means to lead astray: fitnah has appeared against khair in 22:11 surah Taha says about Hazrat Moosa, wa fatannaaka fatoona : 20:40 we brought you up by passing you through different stages and thus made you befitting of prophet hood: this means that 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 is also for human civilization not to be in consonance with the laws of God: overall this word has been used in the Qur'an to mean those obstructions which come in the way of God : 8:39, 2:193. To mean pain and misery the word has appeared in 22 :11: to mean azaab or punishment in 37:63 to mean deception and fraud in 2 :102 almaftoon: 68:6 to mean defrauded and astray : to mean to punish in 6:35 and 6:23 : and in 6:23 to mean apology and reason.

Feh, the, yeh

Al fata-u: youth: prime: al fata: young man: later this word also came to mean slave: whether he be young or old or of any age: fatan means slave and fattaat means slave woman**.

Meaning a young man fatan has appeared in 21:60 the feminine is fatayaan: 12:36 the plural is fityah: 18:80 fityaan is also a plural: 12:62 the plural of fataat is fatayaat: 4:25 Ibn Faaris says that the root has two basic meanings : 1) freshness and to be new: the meaning youth is extracted from tis: to make evident a decision or order.

*Taj

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aftaa: to issue an order: to give fatwa or issue an edict; to answer a question: it is said to have been derived from the word fatta1: i.e. a youth: * who has freshness and strength: this would mean that to issue an edict one must possess freshness and strength (of knowledge): or it is derived from the word alfutuwwah: which means philanthropy: *aftaa also means to order: qulil laahu yuftikum: 4:177 istafta: to seek fatwa (decision or edict): 4:177.

Feh, jiim, jiim

Al fajju: vast gorge between two mountains: fijaa is the plural' * * the Qur'an says: kulli fajjin ameeq: 22:27 from every distant door or path: al fujaaj also means this: al fajju means to increase the distance between two things: al fujjah: the distance between two mountains: ** the Qur'an says : wa ja'alna feeha fajaaja: 21:3 we created wide pathways between the mountains.

Feh, jiim, rah

Al fajr: actually means to tear asunder or tear apart: it also bears the connotation of leaning or moving to one side: fajarahu or yafjuruahu means divided the water and made it flow: fajjarahu, tafjeerah: divided the water and made it flow with force: afjaral u-yanbu: tore the spring apart and brought out: infajarat alihim ad dawahi: misery accosted them from all sides: al fajr means the light of the morn which tears the darkness of the night asunder and appears: tareequn fajarun means clear path ; al fijaar means the paths: * Ibn Faaris says it basically means wideness and openness.

Fajjarar raakibu fujura : means the rider shifted to one side in his saddle: fajjaral unil haqq: means he moved away from haq or the truth: * faasiq and faajir is said to mean these.

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but al fajr also means the abundance of wealth and also philanthropy : al faajir means a wealthy man: fijaaratul arb: means matters of Arab pride: fajar rajul: means the man became philanthropist: tafajjar bil karam: he was very generous*. To mean come forth out of the mountains for a spring, this root has been used in 2:72 and 2: 60 : for springs to sprout forth from the ground in 17:60 and for canals or streams to gush forth in 17:91.

About the human libido, the surah Shams says : fa alhumma fujuruha wa taqwaha: 91:8 is generally taken to mean that God has kept the knowledge as to what is right or wrong within the human conscience : (as to how this differs from the Qur'anic teaching, see heading laam , hah, miim): here it is enough to say that fujuraha and taqwaha have been used which are two conditions of a human personality: fajar means to tear apart; therefore for human personality to fujuraha or tear apart would mean disintegration and since taqwaha has appeared opposite it, it would mean for the human personality to be whole or not to disintegrate: this is why at other places, against muttazeen, fujjar has appeared: 38:28 fajirun has been used in 71:27 where it means he who has deviated from God's way.

Anyone who deviates from God's path i.e. does not follow God's laws, has his personality disintegrated : a developed personality's distinctive feature is that it is integrated: thus the above quoted ayat of surah 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 acting on God's principles and anyone who so wants can deviate from God's laws and disintegrate his personality: to distinguish between good and bad or evil is not within the human personality but it can only be had with the help of the wahi: only the wahi can say as to what is good and what is not: without the guidance of the wahi nobody can distinguish between khair (good) and sharr (evil): there is no such force within the human psyche which can distinguish between the good and the bad.

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Feh, jiim, waw

Al fajwah: wide space: open space between two Things: vast expanse of land: vast ground or porch: fajaaba bahu fajwa: means he opened his door: al faja: the space between the two things or calves: *

The Qur'an says about the as-haabi kahaf: wa hum fi fajwah minhu: 18:17 they were in an open place inside the cave.

Feh, hah, shiin

Al fuhsh: to cross the limit: to be excessive: for something to be above limit: to exceed the limits of courtesy in talk: fahushal amr: the matter crossed the limits: al faahish: one who exceeds the limit: ** the Qur'an has used fahsha-u against adlun : 16:90 and also against qist: 7:28: 29 in surah Ahzaab the word has appeared against qanatat which means :30:31 the obedience of God's laws : see heading qaf, nuun, yeh: therefore fuhsh means to be rebellious of the laws of God : i.e. to disobedient from any of God's laws iss included in fuhsh : or some mean or ignominious act: 3:134 IbnFaaris says the basic meanings include fault in something :

Fahsha-u also means miserliness: miserliness is called faahish: ** af hashu: means he was a miser:*** the Qur'an has used this word to mean miserliness in 2:268 where it has appeared against fadl: 2:268 fadl means abundance, proliferation of sustenance or rizq : as such fuhsh would mean the narrowness or constriction of rizq or sustenance ,

sparseness, or to be miser in spending it: this is what bukhl or miserliness is: or fuhsha here would mean to acquire wealth from disallowed or unwarranted means.

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Al fawahish: it is the plural of faahisha: and al fah shaa-u is the noun for faahisha* that is to forget the limits.,

Surah Bani Israeel includes fornication within faahisha: 17:32 but this does not mean that at every place where faahisha has appeared in the Qur'an would mean fornication: surah Anam says wala taqrabul fawahisha : ma zahara minha wama batan: do not go near things that are fawahish, whether they be open or hidden: therefore fawahish includes all sorts of excessiveness and shameful acts: in surah Nisaa where it has been said: wal laati yaatinal faahishati min nisaa-ikum fastash hidu alaihinna arba'atan minkum : 4:15 and those women among you who are alleged to have committed acts of fahishaa, bring four witnesses against them: here faahisha does not mean illegal fornication: because it is almost impossible or very difficult to get four eye witnesses for fornication : and secondly at another place the punishment for illegal fornication is already said to be a hundred lashes: 24:2 but here the punishment for faahisha has been mentioned as keeping or confining them to home: therefore at this place faahisha is something less than illegal fornication: which if not stopped may end in illegal fornication: about the nation of Luut it has been said: atatunul faahisha: 7:80 and in the next ayat it has been clarified that it means homosexuality: 7:81 not illegal fornication: and just like two men's copulation is faahisha in the same way lesbianism is also faahisha. The very word fawahish denotes that fahisha not only means illegal fornication but it also means other shameful acts : these are the fawaahish which have been mentioned above ; the fact is that the result of illegal 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 necking and embracing etc: gradually illegal fornication takes place: the Qur'an wants to stop these things which lead to illegal fornication : these are the fawaahish which have been mentioned above;

*Taj

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Feh, kha, rah

Al fakhr:

The she- camel or the she-goat which has big teats but little milk in them: * and also have a thin stream of milk: *** this makes al fakhr's meaning clear: that is , to talk big and deliver very little: to be proud of things which are not a part of human personality but may be additional: such as lineage etc or wealth or government*: IBbn faaris says it (not acquired with effort) fukhur : 4:36-37 that is, having big teats but little milk: Surah Hadeed says : tafakh-khurun bainakum 58:20 that is, to try to supercede one another not on the basis of some personal trait but on the basis of additional things: man

has the natural urge to compete and prove he is better than others) but the Qur'an says that instead of additional means try to excel one another in personal traits : 2:148.

Al fakh khaar: means pieces of earthen utensils: actually al fakh khaar meant vessels to satore water: ** which are empty inside but make a big sound: the Qur'an says : khalaqal insaana nmin salsaalin kal fakh khaar: 55:14 man has been created from dried mud like pieces of earthen utensils : details of this can be found in my book Iblees and Adam.

Feh, daal, yeh

Fadaah: yafdeeh: fida-an wa 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: faadaahu mufaadaat: scholars have assigned different meanings to the word faadahu: am,ong them being that he liberated him by giving some money: and also he let him go after taking something: some say that mufaddaat means to give one man in and liberate another in exchange: and fidyan means to buy him in exchange for money: but others think that there is no difference between the two meanings: ****

- Taj, **Raghib ***Ibn Faaris *****Taj and Muheet.

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however, the word does contain an element of saving someone: Ibn Faaris says it means to give another thing in place of another in order to save it (protect it or liberate it):

In the Qur'an this has come to mean compensation to have the prisoners set free : 2:58 about Hazrat Ismail, it is said : wa fadainahu bi zibhin azeem: 37:107 We saved him from a very big sacrifice: saved him from the knife of Hazrat Ibrahim for making him the caretaker of the kaabah : 2:125 this was a very big sacrifice i.e. to devote entire lifehood for the service of the kaabah : this was the price he had to pay in exchange for his life.

About war, the Qur'an says : fa immamaba'du wa manna baa'diu wa imma fida'u : 47:4 let them go against money or in exchange of prisoners, in any case, you will have to let them go: therefore to make the prisoners slaves and turning their women into slave girls is entirely against the teachings of the Qur'an : this was one way to enhance slavery; thus the Qur'an closed this door to slavery once and for all : see details in heading miim, laam, kaf.

It must be noted that fa imma manna baa'du wa imma fida'-u does not mean 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 the times : fashuddul wisaaq: 47:4 the question of their disposal will arise when victory is achieved: and then it will be decided either to let them go free as a favor or ehsaan or in exchange of money as fidyah i.e. compensation.

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Feh, rah, teh

Al furaat means very sweet water: Zamkhashri says it is called al furaat because yafrutul atash quenches thirst **: breaks the intensity of thirst*: surah Muraasilaat says ma'un furaata: 77:27 surah Furqaan says azbun furaat : 25:53 i.e. very sweet.

*Taj,Raghib,Muheet.

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Feh, rah, the

Al fers: food when it is inside the entrails* surah Nahal says that you must note how inside an animal's stomach, between the fars and the blood, a clean food like milk is prepared: 16:66 al fars means that has been blown to smithereens: (Ibn Faaris): faras: he scattered: farasul hubbu kabeedah: love broke his heart into pieces: therefore 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.

Feh, rah, jiim

Al furju wal furjah: the gap between two things *: baabi-un mafrooj: means open door: tafaareejul asaabih: the gap between the fingers: al farj: genitals whether of a man or woman: any and every place of danger. The Qur'an says : izas sama-i furijat: 77:9 when the sky will be torn asunder: or will be opened: at another place it is said : izas sama-un shaqqat: 84:1 when the sky will be torn asunder: surah Qaf says: ma laha min furuj: 50:6 there is no gap in between them: that is any fault: as is said at another place : hal tara min futoor: 67:3 do you see any fault anywhere ? The Qur'an has laid a lot of stress on protecting one's chastity : as is said about the men: yahfuzu furujahum 24:30 and about the women: yahfazna furujahunna: 24:31 let them protect their chastity: wat tee ahsanat farjaha: 21:91 he who protected his chastity.

*Taj *Raghib **Muheet

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these instances make it clear that farj does not only mean the genitals but also means chastity in the Arabic language : this should be kept in mind when translating whenever the word appears in the Qur'an.

Feh, rah, hah

Al darah: the dictionary says that this word is the opposite of huzn or sadness: Raghib says this means palpitation or fast heart beat at temporary pleasure and 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: * : surah Yunus says about the Qur'an : fabi zaalika fal yafrahu: : 10:58 they should celebrate the advent of the Qur'an:

It also means to preen vainly*: surah Namal says : bal antoom bi hadiyyatikum tafra; you are very proud of your gift (as if it is a great thing): surah Qasas says that the people of his qaum said to Qaaroon: la tafrah innal laaha la yuhiibbul farheen: 28:76 these places indicate that they point to egotism which is often created in the novae riche:

Surah Room tells the muslims not to revert to a shirk after accepting Islam i.e. not turn into sects in which the condition becomes such that: kullu hizbin bi maladaihim farihoon: 30:32 every sect prides itself that his t is the right one and that all others are on the wrong path: that my sect is the only right one and all others are baatil.

In surah Aali Imran, tas-uhum has appeared against yafruhu biha: 3:119 that is to feel bad: and in 13:36 yunkar has been used against it which means to take umbragee : yuqnatoon has been used against it in surah Room i.e. to become without hope and in surah Hadeed it has come against ta'sau : 57:23 to feel sorry: these examples make the meaning of farah clear.

*Taj

Feh, rah, daal

Al fard: alone: by himself: zaujun means a pair and every one of the pairs is called fard: a thing which has no parallel: naaqaatun faaridah: the camel which grazes away from the others in the grazing field* : Raghīb says al fard means a thing with which no other thing is mixed : munfarid means unique (different from others): ** surah Anbia says that Hazrat Zakaria prayed: rabbi la tazarni farad: 21:89 O, my Sustainer, do not leave me alone : since he had prayed for progeny, here it would mean son; surah Mariyam says: kulluhum aatihi yaumul qiyamati farda: 19:95 i.e. at the time the 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 the Qanon-e- makafaat or the natural turn of events, the Qur'an has said every person is affected only himself by the result of his deeds : this shows the individuality or uniqueness of every personality: freedom and individuality are the basic characteristics of personality: the Qur'an says : walaqad je'tumuna furaada kama khalaqnakum awwala marraha: 6:95 and you come to Us with the same individuality that we had created you with: here the individuality of a human personality has been pointed to: for his self interest a man makes a lot of companions and 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.

Qanon-e-makafaat are a great reality: the entire edifice of humanity is based on it: the result of every deed affects man's own personality : you can not transfer any of the results of these deeds to another nor can anyone can transfer his results to you: this is the proof of the unique personality of a man.

*Taj **Raghīb.

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Feh, rah, daal, siin

Al fardasah: vastness and expansiveness: sadrun mufardas: a big and expansive chest: rajulun furadas; a man with large bones: al furdaus: barkat or proliferation in edibles : a dinner party: karmun mufardas: grape vines which are boosted on bamboo sheets: firdaus: a green valley: garden where all kinds of trees abound: the Syrians used to call gardens and fertile places as faradees : some think that this word is Syrian or Roman : but Ibnul Qata says that it is Arabic and derived from al furdasa:*

The Qur'an says jannatul firdaus : 1`8:107 that is, vast green and fruitful gardens: a heavenly society in this world where there are all kinds of abundance : and every kind of greenery and flowering in the life hereafter.

Feh, rah, rah

Al farr: al firaar: to run away scared from something**: actually the basic meaning of this word is to open something (kashaf): *** farrun means for the animals to bare their teeth: iftiraar means to show one's teeth while laughing: **** perhaps by opening escaping was taken was taken to mean.

Al farr: escapers: it is the plural of farr: farr itself is used as a singular word too: kateebatun varra: defeated soldiers who ran away*** : the Qur'an has used this word to

mean run way : surah Kahaf says : firaaun: in 18:18 : surah Mudassar says : farrat min qaswarah: 74:51 were afraid of the lion and escaped: surah Nooh says: falam yazid hum du-aayi illa firaa: 71:6 the more I called them towards me the more they turned away from me: surah Qiyaamah says : ainal mafarr: 75:10 where will you run to? (i.e. there is no place to escape to): surah Zaari-aat says: fafirru ilal laah: 51:50 it means to return to Allah or towards His laws : for more details see heading rah, jiim, ain.

*Taj and Muheet **Taj ***Muheet, IbnFaaris ****Raghib.

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Farsh: means to spread out something on the floor: to spread something: al farsh means the flooring that is spread out in homes: also crop which well spreads out in the land: and wide and expansive atmosphere too: al fareesh means the vine that spreads out on the ground *.

Al farashah: means a flying insect: like a butterfly etc: al farash is the plural: 101:4 firashun means anything that is spread out on the ground; surah Anam says: wa minal anaami hamulatan wa farsha: 6:14 Faraa says here hamulatah means animals which are capable of carrying a load or are fit for travelling : farshun means those four legged animals which are incapable of this*: the Muheet says that farsha means the camels who are young: ** Ibn Faaris says it means to those four legged animals which can be slaughtered and are edible:

Surah Rahman says : muttaqi-eena ala furush: 55:54 it is the opposite of firaash: that is, things which have been laid out: surah Zaari-aat says : wal arda farashnaha: 51:48 We have spread out the earth: surah Waaqi-ah says: wa furushin marfu-aa: 56:34 here furushun means the wives: and marfu-aa means of high rank: Ibn Faaris says that al firaash means the wife or the husband but its right meaning is wife.

Feh, rah, daad

Al farz: means to cut something very hard: since one considers as to where the cutting should begin , this word has come to mean to assess: al fareeza: means the designated part: anything which is designated or fixed: afraza lahu: designated or fixed something for him: faraz lahu fid diwaan:

*Taj **Muheet

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registered him in the salary register: if tarazal jund: the army recovered that which was due to it or its salary: * Ibn Faaris says that since by cutting a thing is marked or fixed therefore al farz means duty because its parameters are designated :

The Qur'an says about the women's mehar (compensation money) is fareeza: because a fixed sum is designated upon oneself (the husband): a part of the heirloom is called naseeban mafrooza: 4:7 because it too is a fixed part: in surah Taubah where the principle of the distribution of sadaqah has been laid out it is said : fareezatan minal laah : 9:60 the principle of division as fixed by God : surah Noor says : suratun anzalnaha wa faraznaha:

24:1 the surah which was revealed by God and the orders given therein were designated as farz (unavoidable duty): the entire gamut of Qur'anic orders are in fact a duty : innal lazi faraza alaikal Qur'an : 28:85 without doubt the personality which has designated the Qur'an as a duty or farz for you : i.e. all its orders must be carried out.

Surah Baqarah says about the cow or ox of the Israeelis: la faarizun wala bikr: 2:68 bikr means young: or one only a few years old: therefore faarizun means of a big age: old: Johri says that any big or old thing is called faariz because it is an old tree only which is cut down : *

Whatever the Qur'an has ordered is farz and that which it has stopped from doing is forbidden: therefore other terms which are used with farz like waajib and mustahib etc or terms like makroohi tehrimi, makroohi tehrimi etc which are used with the word haraam may be words of the dictionary all right but they are not Qur'anic words.

Surah Tehreem says : qad farazal lahu lahum tahillah aimanikum 66:2 the Qur'an has designated as farz to break the promises in which something that has been made halal by the Qur'an is made haraam after giving due compensation for a broken promise: surah Ahzaab says : ma kaana alan nabiyyi min harajin feema farazal laahu lahu 33:38 it means that the things which have been fixed for the prophet have no constriction : this is a generality and it has no connection with the foregoing ayat (the tale about Hazrat Zaid).

*Taj and Muheet

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Feh rah, tha,

Farat : this root actually means to excel and go beyond: * Ibn Faaris 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: al furut: fast horse which leaves all other horses behind ** ifraat and tafreet: the difference between the two words is that ifraat means to proceed towards excess and excellence and tafreet means to go below the limit that is proscribed * : farata ilaih means committed excess on him: in the hurry dealt with him discourteously: ** : the Qur'an says : innana nakhaafu un yufruta alaina: 20:44 we are afraid lest he commits excesses on us : farrat means to be less in something: to lack: to waste: the Lata-iful Lagha also says that farrat means to do less in something: and afraat means to exceed the limit: the Qur'an says : qaaluu ya hasratana ala ma farratna feeha: 6:31 they will say ee are ashamed at how we underestimated the qanoon-e-makafaat or the natural turn of events: farrata and afraat mean also to let someone stew in his own juice and not bother about him: furritatin nakhlah: the dates were left on their own: afratal amr: he forgot that he gave it up: * the Qur'an says : wa innahum mufratoona 16:62 and they will be among those who are left behind: that is, others will proceed beyond them: this is a basic difference between jahannam and jannat or hell and heaven: in jahannam the development of man is stilted and in jannat he continues to go ahead in development: he becomes static in jahannam: al amrul furut: the thing in which man crosses the limit:*

*Muheet **Taj.

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The Qur'an says: wa kaana amruhu furuta: 18:28 his matter has crossed the limit: Raghib says that al fert means to proceed intentionally: that is, there is intent and purpose in it: **.

Surah Anam says that the birds which fly in the air and the animals which traverse the earth are umam like you: after this it is said: ma farratna fil kitaabi min shaiyi: 6:39 We have not let the book lack any thing: according to the context, kitaab here can mean the book of nature: but even if it means the Qur'an itself, then too the meaning is clear because whatever is said in the Qur'an has been completely explained: there is no lacunae in it: this has been confirmed at many other places.

Feh, rah, ain

Far-u kulli shaiyi: means the highest part of anything: al far'ah means the peak of a mountain: faari'atul jabal: the highest part of the mountain *: besides height, the word is used to mean length too: al mufri-u means any long thing: *: far-ush shajar: the branch of a tree ** because as compared to the base or root it is longer and at a height: the Qur'an has said: asluha saabitun wa far-uha fis sama-i: 14:24 its roots are very strong and branches spread out in the sky.

Fir'oun

The title of ancient Egyptian kings: for details see heading 'Moosa'.

Feh, rah, ghain

Faragh: furugha: to be empty: faarigh: empty: *: fa asbaha fu'aadu ummi moosa faarigha: 28:10 Moosa's mother's heart became bereft of patience i.e she lost patience: became disturbed: faragha lahu wa ilaih: to attend to something with full concentration or to intend to do something: * surah Rahman says: sanufraghu lakum ayyuhas saqalaan: 55:3 this means that O,Saqalaan, we will attend to you when it is your turn : but this does not mean that God is busy in some other work.

*Taj **Raghib.

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Al firaagh: the side of the well's bucket out of which water is poured: *afragh: to pour: to spill * afrigh alaina sabra: 7:126 pour solidarity and perseverance over us profusely : al firaagh: means a big utensil or pool made of leather: *

Surah Anshraah tells our Prophet SAW that now that all those worries (that were breaking your back in implementing God's program have been removed from you, continue your program with equanimity : fa-iza faraghta fansab : 94:7 i.e. the initial part of your program in which there were obstructions at every step and due to which constructive part of your program could not be implemented, can now be concentrated upon fully with all your attention: usually when a man is out of the woods or difficulties, he rests contently but here God's program begins (in other words that is no time to be complacent): and more work than before has to be done: this constructive program is the development of the entire humanity and is no mean job.

Feh, rah, qaf

Al farq: the hairline by which hair is parted on either side: this is its basic meaning: Ibn Faaris says the meaning of this root is to separate a thing from the other : al mafraq: the place where hair is parted: mafraqut tareeq: the place where a tributary sprouts from a path: al faariq: the cloud which, away from other clouds, brings rain: ardun fariqah: the land where the plants grow some distance from each other.*

Thus al farq means to separate one from the other: to decide: to explain something explicitly and separately: faraqa lahut tareeq: for him the path became distinct out of two paths: faraqa lahu amr: the thing became clear and was clearly understood: ** faraqa

Taj*

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Al farqu and al faraq: they meant a measure which was used in Madinah : fariqa means he drank from the utensil:* al fareeq means a group which breaks away from the others: tafreeq means to separate or divide with the purpose of creating chaos: to create division and dissention : * al firq; the part that breaks away: 26:64 al firqah: group: party: 9:12 The Qur'an has been called the furqaan : 3:3 because it separates the truth and the falsehood from each other: or because it is the criterion which proves the mettle of every man: i.e. the collection of permanent values: the kitaab of Moosa has also been called furqaan : 21:48 , 2:53 God's wahi is furqaan : i.e. it differentiates clearly between haq or the truth

and baatil i.e. false hood: yaumul fiurqaan: 8:41 it is taken to mean the battle of Badr in which haq and baatil were clearly positioned.

In surah Infaal, the group of muslimeen have been told that if they oversee or observe the laws of God then : yaj'al lakum furqaana: 8:49 God will grant you a distinguished life : a momin appears in this world to live a distinguished life: a life of such high character that everyone acknowledges that he is above the common man: the life of a momin should distinctly separate the haq from the baatil: in this world as well as in the life hereafter. The Qur'an says that God has created the Muslims as one group or party : the existence of separate groups in this unitary party is a direct form of shirk 30:32 and those who do so are mushrikeen 30:32 who have no connection with God and His prophet : 6:160 after this clear decision of the Qur'an about sectarianism, nothing more needs to be said in this connection! The unity of the Creator must be reflected in the unity of the ummah or the mankind : similarly, it is ungodly to divide Godliness into pieces as it is to divide the ummah : the unity of the ummah 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 and is shirk.

*Taj.

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Surah Taubah mentions qaumun yafraqoon : 9:56 Raghīb says faraq means for the heart to palpitate due to fear: or to be confused due to fear: * it can also mean those whom peace has left are frightened people:

Faraq: means to give up : to part with: faariquhunna: 56:2 part with them.

Feh, rah, heh

Faruh: yafruh: to be an expert: to be agile: to be beautiful: faarih's plural is faarihoon: and faariheen: al faarihatuh : a beautiful slave girl: a woman who eats excessively: fariha: means to be vain and flaunt:** the Qur'an says about the qaum of Samood : wa tanhitoona min al jibaali buyutan faariheen: 26:149 one meaning of the ayat is that you carve big palaces and forts out of these mountains, and the second meaning is that you carve out big houses out of the 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.

Feh, rah, yeh

Al far-yu: to cut or tear cloth or leather in order to mend or sew it: al ifra'a means to cut or tear in order to spoil it: al iftraa means to change the real meaning: it can have both meanings i.e. to improve it or to create discord in it: *** Raghīb says the Qur'an uses it to mean exaggeration, lies, and shirk :

Al fariyyu: a fabricated thing: a great and important thing: a surprising thing too: it is said: huwa yafil fariyyu:

*Taj **Taj, Muheet, Raghieb *** Taj and Raghieb.

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He does a surprisig thing: * the leaders of the Hekle i.e. the Jewish elders said to Hazrat Maryam : laqad je'ti shaiyin fariyya: 19:27 one meaning may be that you have violated our code in living like a hermit: and the second meaning is Isa was a surprising child whom Hazrat Maryam had brought: al fraa means to be surprised and wonderstruck IbnFaaris):Al Muftari says it means one who fabricates or exaggerates: qalu inna ma unta muftarr: 16:101 and mutara: 28:36 fabricated; iftara ala: to fabricate an accusation: to fabricate something and attribute it to others 3:93.

Feh, zain , zain

Fazza fulana un mauzihi: removed that man from his place: fazza unhu: he separated from him: moved to one side: fazzaz zabu bifazz: the deer was disturbed*: istafaazahu: ousted him from his house and so disturbed him; thought him to be lowly or familiarized him and tried to keep him with self: istafazzal khauf: fear disturbed him: removed him from his place and carried him along: * Ibn Faaris says basically it means to be lowly : therefore its connotations includes the disturbance of the heart and to physically move away from one's place too: to be light and be displaced is included in both meanings: that is to disbalance someone somehow and in this way displace him; the Qur'an tells the Iblees : wus tafziz manis tata'ta minhum: 17; whom you can overpower or mislead and thus displace them from the right path : about the Firoun it is said : fa arada un yastafizzahum minal ard: 17:103 he wants to disturb them and move them from their stance: ** it also means to lie in wait and to deceive him into annihilation ***.

*Taj andMuheet**Taj and Raghieb***Taj.

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Al fazi'o: palpitation: fear: Mubaarad has said in his book Kamil that fazigh means fear : then it came to mean to come out quickly to defend in the event of enemy attac*;Raghieb says it means the palpitation and worry caused by a thing of fear** al faza-u : means to plead to someone: to accept and o what one pleads; it means both the opposites: afza'a hum : also has this meaninng;, it also means frightened them and relieved them of fear too: fazza-u means he frightened him and troubled him: fazza-u unhu: removed palpitation and fear from him* ;

The Qur'an says : : la yahzunuhumul faza-ul akbar 21: 103 they will not be worried over even the biggest difficulty or palpitation: surah Naml says : wa hum min faza-in yaumaizin aaminoon: 27:89 they will be safe from palpitation on that day: the same surah says: fafzi'a mun fis samawati wa mun fil ard: 27:87 everything in the universe will be troubled: surah Saba says : hatta iza fuzzi-a un qulubihim : 34: 23 when tribulation will be removed from their hearts.

Feh, siin, hah

Al fhus al faahisahhah : : abundance and profusion: fasuhal makaan: the space widened: infasaha sadruhu: his chest opened: his heart expamnded: fasaha ahul majlis: he created a

space for him in the seating: the Qur'an says : iza qeela lakum tafassahu fil majlisi fafsahu yafsihil laahu lakum: 58:11 when you are told to sit comfortably in a gathering then do it Allah will create space for you :

*Taj**Raghib.

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Feh, siin, daal

Fasadah shaiyi means for a thing to be sad: for it not to remain in its former state: lahmun faasid means meat that has rotten and become useless: fasaadun is actually the opposite of salaah which means to be stolid and balanced: as such fasaad means to be not in balance: for disorder to take place* for a clearer meaning see the heading saad, laam, hah because unless the meaning of the word salaah is well understood, its opposite i.e. fasaad can not really be understood): The Qur'an has used the word musliheen opposite the word mufsideen : 2:11 it also means the destruction of a generation: i.e. fasaad: 2:205 not to keep or give full measure; not to give the full compensation for others' labor: to create economic unevenness: to suppress people's rights, all this is fasaad: 26:183 7:85 to upset a righteous system: to upset the right order is also fasaad: 27:34 committing a crime has also been likened to fasaad: 12:73 fasaad is actually the creation of non egalitarianism in society : whatever form it takes: those who are drunk with wealth do this: 7:74 the Firouni scheme is also to create different parties within the country and to create disharmony in the country : whereas it is God's Will for man to take only what is necessary for his existence from the sources of Sustenance and not create chaos in society by seizing more than necessary: 2:60.

Surah Shura calls the musrifeen as mufsideen: 26: 151-152 and in surah Qasas, this word has appeared against the word ahsan: 28:77 surah Baqarah says that the mala-ikah objected to the creation of Adam saying that after creation, Adam would create fasaad and bloodshed on earth : nahnu nusabbihu bihamdika wa nuqaddisu lak: 2:31 we are always engaged in making your program praise worthy (by completing it) and go as far as is necessary to implement it.

*Muheet, Taj, Lane.

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it is obvious then that going against the program which God has given for the humans - (through the wahi) is also fasaad: this not only creates chaos in man's own personality, but also creates disorder in society: this vast system of the universe is running so well because it is following the system created by only one God :if more than one God's laws or systems were working here, then chaos would certainly have resulted because of the overlapping: lau kaana fihima aalihatan illal laahu lafasadata: 21:221 human life can be lived peacefully and smoothly if it is spent according to the code of one God only.

Feh, siin, rah

Al fasr: to make evident: to expostulate: to open or make known a hidden thing: fasar: yafsir and yafsur: to make evident: fassara also means the same but it also has the connotation of exaggeration: at tafsirah: to test the urine*.

Allah has said about the Qur'an : wa ahsana tafseera : 25:33 it has been explained very beautifully by God Himself : summa inna alaina bayanahu: 75:19 making this evident is also our responsibility: this explanation is done by explanatory ayats: i.e. by reiterating a thing in different ayats: 6: 65:106 therefore the Qur'an is itself its own tafseer or 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.

Feh, siin, qaf

Fisq: means to go beyond the circle of haq: fasaqatir rutubatu un qisrihsa: the fat date came out of its cover: there is a membrane over the date inside which the fruit develops and is nurtured and reaches its completion ; this happens with every fruit: the membrane or cover is in a way its pattern within which a fruit completes its capabilities: but sometimes a fruit goes out of its membrane from one side and is unable to reach fruition: *Taj, Muheet, Raghib.

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This condition is described by the Arabs as fasaqatir rutuba ; in the pre-Islam days this was the expression but it was not used for the humans*: the Qur'an used this expression for humans: the Qur'an presents the shell of such a society in which man can attain the right sort of development : the individual or group which goes out of this shell or form is called faasiq: its proper development can not take place: therefore any individual who goes out of the system of the Qur'an is faasiq : the Qur'an has explained the words where it first appears as: alallazina yanquzuna ahdal laahibmin baa'di misaaqihi wa yaqta-oona ma amaral laahi bihi un yusala wa yufsidooona fil ard: 2:26:27 i.e. fasiqeen are those who break the pact that they have made with God and break into pieces the bond i.e. the bond of humankind, : and create an evenness in human society; a little ahead the zalimeen have also been called faasiqen: 2:59 and the kafiireen too: 2:99 also those who find ways to avoid the laws of God while living in society : 3:81 in surah Al ma-idah the word has been used for those who violate God'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 Baqarah says : la fusuqa wala idaala fil hajj: 2:197 generally it is taken to mean abuse: but it means that during hajj nothing should be done or said by doing or saying which a person deviates even slightly :

Feh, shiin, laam

Fashil: yafshal: to become a coward:*al fishal actually means the curtain of the howdah behind which the women sit :

*Taj and Muheet

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or the cushion which the woman sit on in a howdah: as such fashil means to become fretful or weak like the women: Al yadul fashla-u: the left hand which is usually weaker than the right:** this is a commoner's language not a dictionary word : fashlun has the connotation of cowardice along with weakness: *** the Qur'an says: wala tanaaza-u fatafshalu: 8:46 do not engage in mutual bickering: if you do so then as a result you will become weak and coward: become weak and bicker like the women*. Ibn Faaris says tafash shalal ma'u: means the water started to flow: this too indicates weakness and lack of stability i.e. for the forces to go waste and thus be weak.

Feh, saad, hah

Al fas-h: to become evident and clear: the scholars of Ashtaqaq say that there is a connotation of becoming evident in this term : the language which makes the meanings explicitly clear will be called faseeh: the man too whose talk is very clear and has no ambiguity will also be called faseeh: al fasahatu: means for the talk to be very clear: afsahatish shah: the clean milk that comes after the type of milk which is secreted a day or two after birth : gave clean milk: afsahas subh: the morning became bright and clear: fashun also means milk from which all foam etc has been cleansed: al fasah means to clear something which usually gets mixed up with it:*****

The Qur'an mentions Hazrat Moosa saying about Hazrat Haroon, his brother: huwa afsahu minni: he is more eloquent than I am.

Feh,saad, laam

Al fasl: the border between two things:(Lata-iful Lagha):

*Taj**Muheet***Raghib****Taj ,Muheet,Raghib.

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to separate a thing from the other clearly so that the thing can easily be distinguished from the other: al faasilah: means the pearl which comes between two pearls to distinguish them: al mafaasil: the joints of the body: the space between mountains where the water flows: faslul khitaab: 38:20 decisive talk: at tafseel: to separate: to make evident or highlight: aayaatun mufassilaat: means clear ayaats: al infisaal: means to be separated: fisaalun: means to make a child leave mother's milk:* 2 :233 fassalash shaiyi: is to distinguish different parts of a thing: fassalal kalaam: made the sayings clear: made it very clear:** fassseelatur rajul : khandaan: family:* 70 :13 fasala minal balad: he left the city (parted with it): 2:249.About the noble Qur'an it is said: tafseelal kitaab: 10:37 also alkitaab mufassila: generally tafseel is taken to mean details : that is why when the Qur'an is said to be mufassil then it is taken to mean that it has all the details but as seen searlier, tafseel means clarification and mufassil would mean clear: that is, in which everything is related clearly and separately:*** the noble Qur'an is a clear book and has no ambiguity or confusion : but it does not contain the details about everything: except some, it has generally related the principles which are unchangeable for all times: the details of these principles will be worked out according to the times by the group or party with mutual consultation by the group or party implementing the Qur'anic system

in this world: with the changing times, these details will also change but the basic principles will remain the same: this is ad deenul qayyim: 30:30 and these are the permanent values: kutubun qayyimah: 98:3.

Tafseel means, it must be noted, explanation and mufassil means clear and explicit: distinct not detailed: that is, such that has even the details of every basic principle.

*Taj and Raghīb**Muheet***Ibn Qateebah in Al Qartain vol.1 page 207.

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Fasam: to break something but in a way that it is still joined :Abi Abeer says this means to snap but not break away altogether : al qasm means to break into pieces: infasam: means was broken or cut:

Surah Baqarah says that the belief in God is a belief on a dependable law which : lan fisaama laha: 2:256 which can not even snap leave alone break: it can be depended upon fully.

Feh, daad, hah

Al afzah: a white thing whose whiteness is not intense: afzahas subh: the morning became clear: al fazahu means the morning itself: fazahahu fazha: means to reveal someone's faults: iftazah means infamous for some deed: for one's faults to become open or known**.

The Qur'an has used this word to mean give a bad name : fala tafzagoon: 15:68 do not give me a bad name: i.e. la tuhtoon: 15: 69 do not make me ashamed.

Feh, daad, dsaad

Al fad: means to scatter: to disperse after congregating: to break into pieces: itfazz: to scatter after breaking: to become different: fazzun minan naas: different people*.

Surah Aali Imran says: la tafazzummin haulika: 3:158 they would have scattered from around you: would have left you: surah Jumah says : ...in fazzu ilaiha: 62:1162:11 (after leaving the congregation) are attracted towards that thing.

*Taj**Taj and Muheet*** Raghīb.

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fizzah : silver 3:13 fazzaz shaiyi: silver plated a thing.

Feh, daad, laam

Al fadl: it is the opposite of lacunae or fault: Raghīb says fadl means for something to be more than average : fadl is generally used to denote the good things: and fuzul for bad things, useless: al fazeelah means high rank or loftiness: it is the opposite of naqeezah: i.e. the profusion of goodness : taddala alaih: he excelled him in superiority: or it means favored him and gave him from his excess wealth: 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*. In the Qur'an this root has come to mean to give and edge in the good

things : wa faddaltukum alal aalimeen : 2:47 granted you superiority over your contemporay nations7: for the Prophet SAW to be granted the wahi is called fadal : 2:90 but generally the root has appeared to mean well being: as litabtaghu min fadlihi: 16:14 i.e. the earning for a living: the victories in the battle field have also been called fadal: 3:173 it has also appeared opposite difficulties and unhelpful conditions: 4:72-73 and also against fahsha-u i.e. against miserliness 2:268.

As such fadl generally means well being and happiness of life which the momineen have been instructed to acquire: 672:10 surah Bani Israeel's ayaat 17 :18-21 where this meaning has been explained clearly and after pointing to different nations which are following different paths, it is said: unzur kaifa faddalna ba'dahum ala baad see how We have granted well being to nations against other nations : this is the common meaning that is taken: the special meaning is every benevolence which man receives from God including the wahi because it is the greatest beneficence that has been granted to man: all national distinguishments and special positions are beneficence received from God : and to be in a prominent position compared to other nations is also a beneficence of God 2 :47

*Taj**Muheet.

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Surah Nahal says : wallahu faddala ba'dukum ala ba'din fir rizq: i.e, as far as earning a living or rizq, God has everyman has a different capacity for earning but this does not mean that those who have been endowed by God with more earning capability he takes it granted that he can earn as much as he likes for himself: and nobody else has a share in it: famal lazina fuddelu biraaddi rizqihim ala ma malakat aimanuhum fahum fihi sawayun: those who have been granted more earning capacity do not share their wealth with the weaker ones in their society because this will bring them to their level: these people have been called by the Qur'an as: afabini'matillahi yajhaddoon: 16:71 these people deny the benevolence they have been endowed with by God: i.e. the earning capacity had been received from God but these people deny that this capability was received from God without any cost or free.

This ayat and other such ayats as 41:10, 56:63:73, 43:32, 16:53 are the basis of the Qur'an's economic system: according to this system every man has the right only to the compensation for his labor: the Muslims are dutybound to strive their utmost and

whatever is more than their needs, be made available for the others: details of these matters can be found in my book "Nizaam-e-Raboobiyat".

Feh, daad, waw

Al faza-u: porch: vast land: vast place: * al fizaa-u: water that is flowing or spilled on the ground*: afza fulanun ila fulaan: that man reached that man:afzar rujulu ilal mmah-ah means to copulate with a woman: al ifzaa-u means to reach till the end and is also used to mean intercourse*: Waqad afza-u ba; zukum ila baaz: 4:21 means this very thing: that is, you have been meeting each other freely :

Fwh, tha, rah

Al fatr:to tear asunder: to tear apart the first time: for the first time is included in the connotation:

*Taj

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Ibn Abbas says that he did not know what the true meaning of faatiris samawaati wal ard was till two Arabs came to him who were quarelling with each other over a well : one said ana fatartuha: that is, I had begun to dig this well: thus fatar means to do something the first time: Ibnul Airaabi says: ana awwalu mun fatara haaza: I am the first man to begin this digging: * therefore, faatiris samawaati wal ard 6:14 means the God who has first created the universe : He has also been called badee-us samawati wal ard: 6:102 surah Bani Israeel says: fatara kum awwala marrah: 17:51 thus this explains the former ayat: fitrah means the universe that has been created by God: the law or method according to which He first created the universe: began the creation of the universe. One misunderstanding must be removed here: usually fitrat is taken to mean nature: like human nature is such: this is taken to mean the characteristics which are naturally inherent in man from the time of birth: and which can not be changed: but it is a later development: when Greek was transferred to Arabic, then nature was a word which also was transferred: this was translated as fitrat and thus it acquired the same meaning as that of fitrat

Nature also has two meanings: one is the laws that are operating in the universe: they are called laws of nature: these laws are unchanging and inherent in everything: the nature of water is to flow towards a slope: instinct too is taken to mean nature: because that too is unchangeable: a goat eats grass and a lion eats meat: there is a large part of animalism in human beings: i.e. many things in his body operate like an animal's: therefore these can be called laws of nature and there is no harm in calling them that:

*Taj

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these acts are for example: eating, drinking, sleeping, regenerating, sickness, death etc: but this becomes objectionable when the fitrat of man himself is considered and called nature: it is said that man has been created after God's fitrat: that every child is born according to fitrat: Islam is a Deen according to the same fitrat: it is the effect of external influences that a child starts following some other way: i.e, if a child is protected completely from external influences, then he will spend his life according to Islam: this is

wrong: if a child is left alone in the jungle where there is no human being then he will grow up into a wild animal: many such children who grew up in the jungle are there and in 1960 (when this book was completed) a child of this sort was under treatment and observation in an Indian hospital: he had the exact habits and inclinations of an animal: this means that if a child is left to its own resources without any external influences as we know them, then he will grow into a wild animal: As such if this is the nature in which man has been created then it is not something to be proud of! Also saying that this is the fitrat is being disrespectful of Godliness.

Even from what the Qur'an has said about the human beings, it is evident that these cannot be displays of fitratullah: however, this is true of the human being which follows not the wahi but his own instincts: innal insaana khuliqa haluwa: 70:20 a human being is very impatient and dissatisfied: it is very difficult well nigh impossible to satisfy him: innahu kaana zuluma jahula: 33:72 is very unaware and oppressive: qutilal insaanu ma akfarah: 80:17 is very thankless: wa kaanal insaanu ajula: 17:11 is very hasty: wa kaanal insaanu aksara shaiyin jadala: 18:54 keeps quarreling in most things: fa iza huwa khaseemam mubeen: 36:78 is very quarrelsome: all this has been said by the Qur'a about the human beings by the Qur'an:

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if God has created man in His own image then God Forbid , that image appears to be very execrable: the Qur'an thinks that this is not right: that man has not been created in God's own image: this thought is similar to an old concept which believes that God created man in His own image.

This wrong concept also says that there is something in man which tells him what is wrong and what right: it is called human conscience : this concept too is not right: there is nothing inside man which tells him what is completely haq or right and what is completely baatil or wrong: if there was such a force within man, then there was no need for any guidance by the wahi: animals are instinctively apprised of their rights and responsibilities: but humans get guidance from the wahi externally: that is, to the prophet and through him, to the rest of mankind: man, however, has the right to choose between right or wrong: this right is a distinguishing thing for the humans: which is not available to animals: if wahi does not guide humans, then a man pursues his desires only and acquires destruction: he becomes: yad ul insaanau bish sharri du a-u bil khair: 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 who can not follow any path other than the one ordained for them: more details can be found in the heading laam, heh, miim.

As such it is wrong to believe that God has created man after His own fitrat and that Islam is the deen of fitrat: i.e if a man is left to his own devices then he will follow Islam: this is not right.

Let us come back to the ayat 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 Qur'an has been revealed, the word fitrah means the law or method according to which a thing is created for the first time: God is faatiris samawati fil ard : fitrat Allah means God's method or law of creation: the ayat says fitratul laahish shaiyi fataran naasa alaiha tabdeela likhalqillaah, zaalikad deenu qayyim: 30:30 this means that law of creation according to which God created man: i.e. the way He created the universe according to a law He also created man according to a certain law: there is no change in His method of creation: this is Deen-e-qayyim i.e. stolid system: you are required to turn away from all others and walk straight to this path: fa aqim wajhaka liddeeni haneefa: 30:30 which is explained by : munibeen alaih: wattaquhu: wa aqemus salaata: wala takunu minal munshrikeen: 30:31 attentive towards it: therefore guard the laws of God: and establish the system of salaata : and do not be from among the mushrikeen.

It is evident from this that man has an unchanging fitrat: and that fitrat is according to God: and with the help of that fitrat, man can on his own differentiate between good and evil, between khair and sharr: and Islam is the deen of that fitrat: this whole edifice of falsehood is built because we have taken fitrat to mean 'nature': aside from the animalistic instincts that man has , there are no unchanging characteristics in man: he has to seek his guidance from the wahi: he has been given the right to accept the guidance pf the wahi or reject it: or adopt some other way of life: this capacity to choose has only been given to man: nobody else: 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 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 and it can not deviate from that and has no right to choose: since man has the right to choose, he has no fitrat: a man has a lot of latent forces in him to develop which is the purpose of this life: details of this can be found in my book " Letters to Saleem" :

We have seen that fatar means to dig, tear apart: the Qur'an says: izan sama-un fatarat: when the sky will tear apart also 19:90 .

Munfatir means that which will tear apart: 73:18 futoor: gap: faults, blemishes 67:4 .

Feh, zha, zha

Al fuzz: the water that the camel stores in his body which, when in the desert water is not available and there is danger of someone dying of thirst, is torn apart and water obtained: this water was drunk on compulsion and when forced to, therefore it came to be used for a man with whom one did not associate willingly or happily but who was associated with only due to some need or on some compulsion: then this word came to mean a short tempered, harsh man.

Iftazzar rajul: means 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 the water *.

The Qur'an says about the prophet SAW that he is soft for his friends (linta lahum) and not 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 can may cut open the stomach of his beloved camel to get a drink:

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The Muheet says that al fooz means 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 Faaris says it basically means dislike and abhorrence.

Feh, ain, laam

Fel means for a man to move: and means to do something: scholars have debated at length in defining fel and in explaining the difference between sana'a and fel: Saghaani has said it means to bring something into being : al Mohkam says that fel is used for every act and work: Ibnul Kamal says fel means the effect on someone who exercises the effect on something * Raghīb says fel means to have some effect: i.e. either a good or non goodly effect: intentionally or unintentionally: humans, animals, plants are all included in it: he says this is also the meaning of amal and sana'a is a little more than this **: the Muheet says amal is something which is done intentionally and with knowledge: in fel this is not so: amal is work which continues for a long time: fel would be said even if the act or work is done one time only***: see the heading ain, miim, laam too. But this can not be the rule: because the Qur'an has used fel for Allah not amal: and God's every act is intentional and with knowledge and many of his acts have permanence too : therefore what the scholars say fel means could be right as far as humans are concerned, but not for God.

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Mun fa'al: 21:59 means who did it? Fel: 21:73 work; deed: fa'latun : 26:19 one act; to work once: faa'il: 18:23 one who acts: fa'aal: 11:107 one who does a lot: great worker: kaana maf-oola :8:44 that which has been done: which has been completed.

The Qur'an 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.

Feh, qaf, daal

Faqad. yafqid, faqda: to make something disappear * : Raghīb has differentiated between faqad and adum by saying that faqad means for something to disappear after existing but adum means faqad as well as for something to be non existent altogether**: surah Yusuf says: : ma zaa tafqidoon: 12: 74 what have you lost? Want can't you find? iftaqada wa tafaqqad: to search for something that is lost but Raghīb says that at tafaqqad means to find out that something is missing*: Lissanul Arb says that it means to search for something or to demand something which has been lost: surah Nahal relates about Hazrat Suleman: wa tafaqqadat tayr: 27:20 this means that Hazrat Suleman called for riders of fast horses (who were not present there at that time): see heading tha, yeh, rah.

Feh, qaf, rah

Al fiqrah: one disc of the spine: al faqeer : a man with a broken spine: weakling: also al faqeer means the dug out hole in which a date palm is planted*: any well or ditch in which water accumulates is called faqeer: al faqr : at tafqeer: to dig a hole: also to punch holes in pearls: to pierce a camel's nose in order to rein it*: and such a camel is called al faqeer: *

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these meanings explain the difference between faqr and faqeer: the Qur'an has used the words fuqara'a and 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 faqir is one who has something but not enough to meet his needs: the plural is fuqara'a: but a miskeen is one who has nothing at all: for the meaning of miskeen see heading siin, kaf,nuun : it has also been written there that some people call the needy as faqir and a foreigner who comes and settles in an Islamic state and is also needy is called a miskeen.

The Qur'an has used the word faqr against ghani: 3:180, 2:273 for the meaning of ghani see heading ghain, nuun, yeh : thus faqr would mean need: for the needs to remain unfulfilled : i.e. the fuqara'a are those people in society who despite their hardest can not earn enough to meet their needs: the needy people : 24:32 but this means not only physical needs but also the lack of the means which are necessary for development of the personality : this too is faqr: Hazrat Moosa had told God that: inni lima anzalta ilaiyya min khairin faqeer: 28:24 whatever khair or good you have sent towards me is needed by me or ismy ehtiaj: 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: yas'aluhu mun fis samawaati wal ard: 55:29 every thing in the universe needs him: i.e. needs His benevolence: in surah Faatir the entire mankind has been told that : antumul fuqara'u ilal laah wallaahu wal ghaniyyul hameed :35:15 all of you need the benevolence of God, and Allah does not need you for any thing: for the physical things man needs the means provided by mother nature: and for the development of humanity, man needs the guidance of the wahi.

In a Qur'anic society , the fuqa'ra would be those who despite their best efforts cannot produce enough to meet their needs:

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society would be responsible for fulfilling their needs: and since all their needs will be thus looked after, there would in fact be nobody who will be needy or faqeer: they will be faqeer or needy only till a Qur'anic society comes into being.

Faaqirah: means misery which can break one's back: 75:25.

Feh, qaf, ain

Faaqih: every hard or fast color is called faaqih: or pure and unadulterated color*: in the Qur'an this word has appeared with the word safra-a: 2?:69 which means dark, yellow color.

Ibn Faaris says that the meanings of this root do not follow any ruler: fawaqi-ud dahar means the miseries of life.

Feh, qaf, heh

Al fiqh: to comprehend and understand something*: the Qur'an says: la yafqahoona illa qaleela: 48:15 they understand very little: it means to understand like the animals which understand somethings instinctively: fahlun faqih means a camel who can understand as to which she-camel is pregnant and which can be copulated with*:

Raghib says that a fiqh means to conclude that which is unknown through the known: that is to conclude about the abstract truths by comprehending the physical facts**: 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 tafaqqahu fid deen: the Qur'an has said the way to tafaqqahu fid deen is for some people from all walks of life to come to the centre and reach consensus or tafaqqah about the Deen: then they can go back and tell the others about it: 9:122 this tafaqqa fid deen is not the exclusive right of any group: this was the way of tafaqqah in the early stages of the establishment of the Deen: but according to the Qur'an, deliberation, and tafaqqah is necessary for all momins or believers.

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Fiqah was a legal term meaning to work out sub laws under the guiding principles of the Qur'an and as per the needs of the time:: this was the work for an Islamic system: but now fiqah has come to mean the beliefs of a particular Imam(religious scholar) : for instance imam Abu Hanifa, or those fuqaha'a who were of the same belief: consider what the Qur'an meant by fiqah bid deen: and what has it now become! When Deen instead of a collective system becomes an individual thing then this is what happens!

Feh, kaf, rah

Fakar: afkaar: fakkar: 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 : the Mafardaat says that we can only deliberate on things about which we can have a concept: the things which can not be conceived cannot be deliberated upon: that is why it is said: tafakkaru fi aala-illaahi wala tafakkaru fil laah: reflect upon the things in the universe but do not conjecture about the personality of God , one can not even conceive about Him*: * Ibn Faaris says that tafakkar means to turn the heart this way and that in order to learn a lesson:

Look at the Qur'an from beginning to end: at every step you will 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 delibeation can be gleaned from the fact that it makes the Prophet SAW say: qul innama aa'izukum bi wahidah: 34:46 tell them that I want to advise you about one thing: the fact that such a great prophet has only one thing to say indicates that that one thing will be very important: the Qur'an then says that it is not something to be taken lightly:

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un taqumu lil laahi masna wa furda: 34:46 for this, it is necessary that you do not keep flowing in the tide that you are flowing in: to stop: i.e, the first thing that is stressed is not to go on blindly: but stop: wait: stop: hark: if not all then one or two: but with only one thought in mind: that of Allah alone and no other: and then it is said: summa tatafakkaru: 34:46 then think; deliberate: this the thing I want to stress: after this it is said: ma bisaahibikum min jinnah: 34:46 this invitation that is being brought to you is not the result of the inviter's madness or fantasy.

Note how much stress is put on deliberation.

But now the situation is such that deliberation is almost considered haraam for us.

Whatever the matter or the Qur'anic ayat: the first question that crops up is what have the elders said in the matter? If whatever you say is not backed by the elders then you are considered to be creating chaos or being an atheist: without a deen etc etc: so much so that whatever was needed to be thought about the Qur'an has been done and now we are supposed only to follow all that blindly: not deliberate ourselves : although the call made by the Qur'an to deliberate was not fixed for any time period: it was similar for all times: according to the Qur'an, just like our elders were supposed to deliberate so are we: if we do not deliberate then it is an open disregard or violation of the Qur'an.

But we consider deliberation as atheism etc: 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 labor: then with deliberation one finds the discovers new ways which again require to be acted upon: a nation which is reluctant to think also abhors to act: this is the actual reason for running away from deliberation and action but man calls it following the elders' path but this is only a lame excuse.

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Remember! the nation which is bereft of deliberation falls below the level of humanity: the difference between man and animal is that man has been given the faculty to think but the animal has not: we might be agreeable to what our elders might have thought but we do not become atheist or go out of Islam if we do not agree with them: the level of human comprehension is rising all the time: therefore every coming generation is ahead of its predecessor:: and since the Qur'an is good for all times i.e till the Doom's Day, it should be deliberated upon continuously: it has been implored countless times in the Qur'an to deliberate : it would need an entire book to recall all the places where this has appeared: by studying the Qur'an one can find all those places : and one will be able to be aware of the harsh treatment which awaits those who refuse to deliberate: more details can be found in the headings ain, qaf, laam; ain, laam, miim; dal, beh, rah, and qaf,, laam, daal.

Feh, kaf, kaf

Fakkah: yaffukkuhu: fakka: he separated him: fanfak: so he separated from him: fakatush shaiyi: I liberated that thing: moved it from its place: fakkal aseer: he liberated the

prisoner: fakka yadah: he opened his hand: i.e. revealed what he was holding in his palm: fakka khatam: he broke the seal*.

The Qur'an says: fakku raqabah: 90:13 which means to liberate someone or liberate someone's neck: this includes all the elements of liberating the oppressed and to save the downtrodden from oppression:

At another place it is said: lum yakunil lazeena kafaru min ahlil kitaabi wal mushrikeena munfakkina hatta tatiya humul bayyinah: 98:1 the people with the book could not be liberated from the self created shackles of their baatil or false beliefs and customs till they had received this al bayyinah or this law of God:

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that is why it is said about Allah's Prophet SAW: wa yaza-u unhum israhum wal aghlaalal lati kaanat alihim: 7:157 he has come to liberate mankind from the burdens it had imposed on itself or the shackles he had bound himself with: the purpose of the Qur'an was to liberate mankind from all types of physical and mental bondage : so the Prophet of Allah did so: but after his death we collected all the shackles that he had broken and put them around our own necks: now we are very bothered with these shackles but they have become so sacrosanct that it is very difficult for anyone to get rid of them: only the Qur'an can break those shackles but we do not want to refer to the Qur'an, so there we are!

Feh, kaf, heh

Fakihar rajul: he became cheerful, and full of good humor: such a man who possess these qualities will be called fakihun and faakihah: al faakihah: any kind of fruit: the plural is fawakihah: 23:19

Al fukahah: cheerful talk: humor: faakaha: mufaakahah: one joked with another***.

The Qur'an speaks of the heaven dwellers: fi shughulin faakihoon: 31:55 they will be cheerfully engaged: will converse with each other very cheerfully: or be full of happiness: Ibn Faaris has said: that al mufakkahah means cheerfulness:

Tafakkahu min kaza: he was surprised at that: tafakkahur rajul: he was ashamed*: al ufkuhuha: a surprising thing: humorous thing: surah Waaqiha says: fazaltum tafakkahoon: 56:65 you will be surprised: Ibn Faaris says in the Arabic language, initially this word was tafakkanoon:

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later the nuun was replaced by hah, and it became tafakkahoon: tafakkanoon means to be ashamed : al faakihi: one who is vain: * the Qur'an says inqalabu fakiheen: 83:31 return in vanity or while preening:

Feh, laam, hah

Falah means to tear apart : to make a gap: a farmer is called fallah because he tills the soil and thus tears it apart: * fallahah: means cultivator and to cultivate**.

Since the return or compensation of the fallahun's or the farmer's labor is that for each seed he sows he gets at least a hundred grains, when the crop comes up and matures, thus the word falah has come to mean success and well being (Ibn Faaris).

Muflihoon are those whose crops grow: whose labor is rewarded: whose labor meets with success: these are the meanings for which the Qur'an has used the word: the momineen are said to be: oolaika humul muflihoon: 2:5 these are the people who are successful: by receiving nourishment for the human personality to grow it is said: qad aflaha mun zakkaha:91:10 whoever nourished it (the personality) became successful.

The Qur'an has not described the result of good deeds by man as 'nijaat': 'nijaat' means to be rid of some misfortune: that is it is deliverance from something negative: a man is sitting pretty: some misfortune befalls him: he strives to get rid of it and after a struggle manages to do so: thus the happy state of the man is restored: all the struggle (to get rid of the misfortune) bore no positive developments for him (that is nothing accrued to him): this is a Christian concept which considers man as a sinner from birth: and for that child to be rid of the misery is salvation: or it is the concept of the Hindus who believe that man is imprisoned in this world in order to atone for the sins of his earlier janam or birth or creation: and to be delivered of this imprisonment is mukti or freedom: the Buddhists believe in vaidaant which says the purpose of man's struggle and effort is towards this deliverance:

*Taj and Muheet, and Raghib **Taj

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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 belief is that a man comes into this world with a clean slate: by following the path ordained by the wahi his personality is nurtured and completed: he attains all the happiness in this world and also the capability to get ahead in the life hereafter: that is why they have been likened to falaah: these are positive results: thus they have been likened to falaah: i.e. for the crop to grow: for it to be fruitful:

Surah Baqarah says that the momineen believe on the unseen results of the Qur'anic system: 2:3 then they engage in establishing this system and when the positive results of this system appear before their eyes, then their belief on the unseen turns into reality: 2:4 he is like the cultivator who sows the seed and works hard for months and a few months later the results of his endeavor is before his eyes: oolaika humul muflihoon: 2:5 Ibn Qateeba says al falah means al baqa'a or perpetuity: i.e. to remain stable and stolid: and muflihoon means those who enjoy perpetually: * remember, as stated earlier, this means successful life is in this world as well as the hereafter: therefore "hereafter" means the eternal life i.e. the life here and in the world to come .

Feh, laam, qaf

Falaqash shaiyi: yafliqahu wa fallaqahu: he tore up something: fanfalaqa: as such the thing was torn apart** : faaliqul isbaah: 6:97 who tears apart the darkness of the night and bring forth the day: Zajaaj says it can also mean the Creator*: * al falaq: morning: Zajaaj says it means for the morning to be evident:

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it also means the creatures: it also means for haq to be evident after the difficulties;* qul aaozu bi rabbil falaq: 113:1 means this.

In the universe, one thing breaks open and a new thing emerges from it which goes upward and moves ahead: then another thing emerges from it: 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: seeds are created in the fruit and then a new system of regeneration begins: innal laaha faaliqul hubbi wanna yukhrijul hayyia minal mayyiti wa mukhrijul mayyiti minal hayyi : 6:96 Allah tears apart the seed: He brings forth life from the dead and brings forth the dead from the living : this is God's system or cycle of life created by God: and this is the rabbil falaq: i.e. the God of tearing apart or asunder.113:1

Feh, laam, kaf

Al falak: the big and round part of anything: a sea wave: the circle of stars **: the Qur'an says : kullun fi falakin yasbahoon: 36:40 all the heavenly bodies rotate fast in their orbits: al fulk: 16:14 means a boat: is both singular and plural and also masculine and feminine**.

Feh, laam, nuun

Fulanun wa fulanah: is a reference to human names: first for masculine and then for feminine: and with alif and laam (al fulanu wal fulanah) is used for other things than humans.***.

The Muheet says fulanun and fulanah is used to refer to human names or those beings with intellect and for those without intellect is said fulaanah ****:

*Taj and Muheet **Taj and Ibn Faaris ***Taj ****Muheetal Muheet.

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The Qur'an says: ya wailata laitani lum atakhiz fulanun khalila: 25:28 O, my destruction, I wish I had not befriended that man: Zajaaj says here fulanun means shaitaan or the devil because it is said ahead: wa kaanash shaitaanu lil isaani khuzula: 25:29 and the shaitaan or the devil at last leaves man's side or leaves him in the lurch: but as has been explained in the chapter about shaitaan under the heading shiin, tha, nuun,, every wicked one is shaitaan: therefore here it refers to the friendship with the wicked ones.

Feh, nuun, daal

Al fanad: to become old: to become senile: to make wrong judgement in opinion : to become senile: * Lissanul Arb says fanad means lies: * Raghīb says it means weakness of judgement or erroneous opinion: ** fannadah: made him out to be as a liar, with weak opinion or senile: afnad: lied: when an old man becomes very old then it is said qad afnad: because he talks away from what is right, but women are not called mufnidah because in the opinion of the Arabs, they are not too strong intellectually even when they are not too

old: Isma-ee says that when a man talks too much due to being old then he is called mufnid: **Ibn Faaris says it means to be heavy and hard: also old age with entailing senility:

Surah Yusuf says Hazrat Yaqoob told his people: lau la in tufnidoon: 12:94 if you stop saying about me that due to old age I have become senile and talk nonsense....:

Feh, nuun, nuun

Al funn: plurals are funoon and afnaan: state, kind, type: surprising matter: alfunan is that branch which has fresh leaves:

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plurals are afnaan and afaneen: alfunoon : the mixed people of different tribes: rajulun mifunn: a man who does surprising things: afaneenul kalaam: the different kinds and styles of speech: * it means knowledge and the arts.

The Qur'an says that the jannataan are zawata afnaan: 55:48 which have different branches: where different sciences and arts are commonly found: according to the Qur'an one characteristic of the heavenly society is also that it would be the centre of various knowledges and arts.

Feh, nuun, yeh

Al fana-u: it is the opposite of baqaa : baqaa means for something to stay in its own condition: see heading beh, qaf, yeh: that is, for it to be without change: as such alfana-u would mean for changes to appear in something: for it not to stay in its original condition and for changes to continue to take place in it: the Qur'an says : kullu mun alaiha faanin wayabqa wajhu rabbika zuljalaali wal ikraam: 55:26:27 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 that there is on the earth undergoes change but God's personality does not and 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 can not be felt as to when one thing disappeared and another thing replaced it: Bergson has treated this point in detail: But he also 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 as changelessness in change:

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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 ayaats 55: 25,26.

But since the thing which undergoes change is replaced by the thing which replaces it therefore al fana-u can be said at the time when something ends: also al faani means a very old man who is near the end: and fina-ud daar means the vast ground in front of a

house because there the limits of the house end*: Ibn Faaris says the meanings of this word are not according to any rule.

Feh, heh, miim

Fahim: yafham: fahma: to comprehend something deeply: some say the difference between knowledge and comprehension i.e. between ilm and faham is that ilm means totally understanding a thing: and faham is for the mind to shift with speed towards other things after deliberation: others say that the concept that comes to mind when one hears words is faham: still others say that faham is that quality of mind with which it comprehends the meaning: ** fahamtu: I made him understand**: the Qur'an says : fafah hamnahaa suleman :21:79 We made Suleman understand the matter.

Feh, waw, teh

Faatahul Amr: the matter went out of his hands: went out of his hands: went out of his reach***: 3:152 actually faatahul amr means the time for doing that deed passed ****al faut means for something to go so far out of man's reach that it is difficult to reach it: ****34:52 the saying is: huwa fautu famihi au fautu rumhihi that can be seen by him but is out of his reach***: al faut: gap : breach.

*Taj and Muheet **Taj and Raghib ***Taj ****Raghib.

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it also means the space between two fingers: * tafawut means lack of co-ordination and lack of proportion: ** surah al mulk says: ma tara fi khalqir rahmani min tafawut: 67:3 you will not find the lack of balance in the universe God created: everywhere there is proportion and balance.

Feh, waw, jiim

Al fauj: al faa-ij: a group or party of people: the followers of the rich: plural is afwaaj: Ibn Faaris says it basically means to gather and collect: afaaj: he became speedy: faajal misk: the perfume of the musk spread: al fauj means an army which passes by with speed: *** the Qur'an says: yauma nahshuru min kulli ummatin fauja: 27:83 the day or in which age We will gather together one group from every ummat or party: surah Un Nasr says: yadkhuloona fi deenillahi afwaja: 110:2 they enter God's Deen in droves: here the word means speed and profusion both: one stage of the establishment of God's Deen is that in which a person or two enter the Deen after great travails by the prophet: 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 after seeing the benefits of this system, people start to enter this system in droves: this is the stage which is said to be: yadkhuluna fi deenil laahi afwaja:

Feh, waw, rah

Faar: faura: to break out, or gush : faaratil qadr: the pot started to boil: al fawwarah: the place from where the spring sprouts forth: * rajulun fayyur: a short tempered and quickly agitated man**

*Taj **Muheet ***Taj, and Muheet and Raghieb.

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Surah Hoodh says: farat tan noor: 11:40 springs sprang forth from the ground with gusto: surah Aali Imran says: wa ya'tu'kum min faurihim: 3:124 they may attack you with all their might and gusto: surah Mulk says: wa hia tafoor: 67:7 that will be exerting with gusto: Ibn Faaris says it means with gusto.

Faut means quickly and to do something without delay: * in Arabic, it is said alal faur and in Urdu it is said fauran:

Feh, waw, zain

Al fauz also means to be rid of some misery: *but its other meaning is to get what is wanted or desired*: to be rid of some misery is a negative achievement although the Qur'an says attaining a heavenly life is a positive achievement: the Ahli jannat or the dwellers of jannat are therefore called faa-izoon: 59:20 i.e. those who possess: faaza fauzan azeema: 33:7 this also includes the blessings of life as the Qur'an has itself explained in 4:73 at another place it is called mafaaza: 78:31 surah Aali Imran says that he who was saved from destruction and entered the jannat or heaven: faqad faaz 3:184 is the one who will be called successful: to be saved from destruction and to attain the blessings of life: this is success: this has been related at another place as: yunajjil laahul lazeena t taqu bimafa zatihim: 39:61 God protects the muttaqis from destruction: with their success: i.e. they are able not only to avoid the destructive forces but they also attain their goal.

World religions say that the purpose in life is to be free of the difficulties that engulf man in life: but the Qur'an does not say so: it thinks success is avoiding the destruction and reaching one's goal :

*Taj and Ibn Faris

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see headings feh, laam, hah and nuun, jiim, waw: this positive success is a life of honor in this world and the capability of completing more evolutionary stages in the hereafter is what is fauzil azeem.

Feh, waw, daad

Fawwaz ilaihil amra tafweeza: he referred the matter back to him*: left it to him to decide in the matter: al mufawazah means to be equal to somebody and to participate: mata-u-hum fauza bainahum means their spoils of war or goods belong to all of them collectively : qaumun fauza means a qaum in which all are equal: there is no leader but all are equal: nobody orders nobody: * it also means those whose matter is ambiguous and not clear: those of whom nobody accepts responsibility and consider each other responsible: nowadays fauzawiyyat means anarchy.

The Qur'an says wa uffawwizu amri ilal laah: 40:44 I leave the matter to God: give Him the right to decide: Ibn Faaris says it means basically to depend on someone and to

relinquish it to him: the group or party of the momineen depends on the laws of God completely : and relinquishes all its matters to them.

Feh, waw, qaf

Fauq: it is the opposite of tahat: tahat means under and fauq means over: the Qur'an has also used this word against asfal: 33:10 faaqa fauqan means to be more than someone in some matter: fauq sometimes also means Doon or to be lower than : so when it is said : fulanun sagheer (he is small) and in reply it is said wa fauqa zaalik then here it would mean even smaller than you say*:

*Taj, and Muheet and Raghīb.

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in 2:26 this word has this meaning: but some scholars think that here too the word means over:

Al faa-iq the best part of anything: tafawwaqa a.la qaumihi: means he excelled in rank in his qaum: in the Qur'an this word has appeared to mean over bearing : yukhafoona rabbahum min fauqihim: 16:50 they are afraid of the over bearing of God over them: ifaaqah, fawaq, and fuwaq means the period between the times the she camel gives milk: or to let the she-camel rest when she returns from grazing before milking her: * Ibn Faaris says the other basic meaning of this word is to return: as such for milk to return to the teats after milking once is said to be fawaqun naqah: surah Airaaf says: falamma afaaq: when he recovered from unconsciousness or swooning: when he was at peace: fuwaaq also means hiccup: surah Hoodh says: ma laha min fawaaq: 38:15 there will be no time in between: Ibn Faaris has said it also means to refer back or return: i.e. reiteration and to happen again: al faqah: means need and fuqr: iftaaqar rujul means that man became needy*:

Feh, waw, miim

Al foom: some think that in this word feh has replaced teh and the word is actually soom or garlic: but alfoom means wheat as well as bread: it also means all the grains which are used to make bread like maize etc: some think alfoom means gram**

In the Qur'an this word has appeared in 2:61.

Feh, waw, heh

Fah, fooh, feeh: all mean mouth: the plural is afwaah: spices and also those ingredients which are added for their flavor or fragrance.

*Taj and Raghīb **Taj

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different kinds of flowers and buds: various kinds of things* Ibn Faaris says it basically means openness.

Raghīb says at the places the Qur'an has said fum or foh then it has referred to lies and falsehoods: that is, they only say that (and do not mean it): ** yaqul ana biafwa hihim ma laisa fi qulubihim 3:166 they say things which they have no faith in.

Fee

Fee means:

- 1) time or place: like in the mosque: in a few years: fa asbaha fil madinah: 28:18 so he came to the city in the morning: or ghulibatir rum...fi baaz-i sineen: 30: 2-4 the Romans were overpowered : and after being overpowered they will overpower in a few years' time: or to mean "in": as in walakum fil qisaasi hayaat: 2:179 for you there is life in qasaas:
- 2) to mean "with": qaalad khulu fi umam: 7:38 will tell them : along with past nations enter (in hell): that is, be included with them.
- 3) To mean cause: qaalat faza likunnal lazi lumtun nani feeh: 12:32 (Aziz' wife said) this is the one for whom you all used to chastise me.
- 4) To mean on or over: wala salli bannakum fee juzu-in nakhl: 20:71 I will put you on a cross of the date palm trunk.
- 5) To mean upto: or towards: faraddu aidiya hum fee afwa hihim: 14:9 then their hands were taken upto their mouths. To mean min or from: wa yauma nab-asu fee kulli ummatin shaheeda : the day We will raise witnesses from every ummat or nation.

*Taj **Raghib

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Qaabalahu: muqaabalah: he confronted him: came face to face: aqbala alaih: attended to him: aqbala alal amr: he engaged himself in that work and did not leave it: kept in front of him: taqaabala: they both came face to face: * the Qur'an says: ikhwana ala sururin mutaqaabileen: 15:47 that is they will be seated on pedestals in front of each other.

Alqiblah: the actual meaning of this word is direction : or trend: but generally it means the direction one faces in prayer or namaaz: * which direction is faced: which is kept in front: the direction which is meant or in mind:

In the Deen, the qiblah has a particular significance: every system, every republic, every government has a center: 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 qiblah or centre for the system of God could be only one: about which God has said: inna awwala baitiw wuzi'a linnasi lallazi bibakkata mubarakaw wa hudyal lil aalimeen: 3:95 the kaabah which has been made the symbol of guidance for all mankind: the particularity of which is: mun dakhlahu kaana aamana: 3:96 he who enters it , enters peace : the importance of the qiblah can be judged from the fact that following the qiblah has been likened to the following of Deen: surah Baqar says: wala-in aataital lazeena ootul kitaaba bikulli ayatan ma tabi-u qiblatika wama anta bi taabi-in qiblatahum wama baazuhum bi taabi-in qiblatah baaz.....: 2:145 even if you present them with all the ayats 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: at another place it is said: walan tarza unkal yahudu walan nasaaa hatta tat tatabih millatahum: 2:120

the Jews and the Christians will never be happy with you until you follow their way: this shows that qiblah is actually the symbol of religion or deen and following the qiblah means following the particular deen.

The momineen have been told that no matter which walk of life they belong to, in whichever part of the world, they must fix their direction towards their center (qiblah) : wa haisu ma kuntum fawallu wujuhakum: that is, keep your attention towards it : let your purpose in life be one, and this unity will form the basis of the unity of your millat (nation): the physical form of doing this is to face toward the qiblah in prayers: this is the truth which has been stressed must be followed: laisal birra un tuwallu wajuhakum qibalal mashriqi wal maghrib.....: 2:177 the path to elevation is not that you face east or west : if qiblah is considered as the plural of qiblah , then the ayat would mean that all the qiblahs in the east and the west, be they of whichever deen or nation, are in fact additional and not personal or in themselves: 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-iril laah at another place: see heading shiin,ain, rah: but if the system is no longer present then the respect of the symbols became merely customary: this is the point that the Qur'an 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 does not mean that turning towards the qiblah is an end in itself.

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 center then? That is, where should collective life begin? The Qur'an has indicated to this fact too in the tale about the Bani Israeel where it is said that We sent wahi towards ,Moosa

that in these conditions : waj'alu buyutikum qiblataw wa aqemus salaah: 10:87 make your homes the centre of salaah and begin the system of salaah from there: i.e. begin this system from your homes: gradually this system will encompass everybody and one qiblah or centre will be established for everybody.

Baitul Maqaddas was the centre for the Jews: but the Jews confined the God's Deen to their descendants only: therefore this centre also turned into their national centre: was no longer the centre for the mankind universally: not only the Jews, but no religion or nation had the concept of a universal bondage of humanity : conversely the Qur'an wanted to bring all mankind to one centre: thus it could not make any of the national centres the centre for all mankind: it could only make Kaabah the centre whose foundation was made to be laid by Hazrat Ibrahim for this very purpose: 2:127 this place was declared: masaabatan lin naasi wa amanah: 2:125 that is, the sanctuary and center for all mankind: this was : sawa'a nil aakifu feehi wal baad:22:25 that is for the residents as well as for those who came from outside: it was made to benefit all mankind: 3:95 this was the purpose for which kaabah was made the centre of God's Deen:

As far as the ummati muslimah is concerned, for fixing the qiblah the purpose has been said to be: wala zaalika ja'alnakum ummataw wasatan litakunu shuhada'a alan naasi wa yakunaru rasulu alaikum shaheeda: 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 Prophet SAW becomes the watchman of your deeds: in this ayat, the purpose of the muslims ' purpose of life and modus operandi has been highlighted : kaabah 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 center of this system is the Prophet SAW and after him, his real followers:

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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 ummah (muslim nation) remained what it was nor the status of the qiblah as it was before.

To ingest soul into the "custom" of prayer and facing the qiblah the same system (the Qur'anic system)needs to be re-established: in the presence of the Qur'an ,the reinvigorating of that system is very easy: the Qur'an has perhaps been preserved so that the system always remains in this world and God forbid, if for some reason this system disappears, then it can be re-established with the help of the Qur'an: the world seems needy of a world order today: to establish a world order,a universal system is required: 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 ummat which believes on the Qur'an establishes unity within itself and establishes such a system for itself : if there are different qiblahs for this ummah, or they remain divided into different sects ,then how can a universal qiblah be re-established?

Qaf, rah, rah

Al qatr: at taqteer: the economy or earning which barely meets the needs: qatara wa qattar: to be very frugal in order for the two ends to meet : lum yusrifu walam yaqturu: 25:67 neither are they extravagant nor are they miserly: al muqtir: 2:236 hard pressed : against waseeh: a man of abundance: surah Bani Israeel says : wa kaana insaanu qatura: 17:100 man (if he does not follow the wahi) is ,a miser and does not make his wealth available to for the benefit of mankind:

Al qatar: dust cloud: blackness: not clear : hazy: cloudy: dusty color *: al qatarah: dust cloud: some say that this is the singular for al qatarah: tarhaquha qatarah: 10:26, 80:41 they will be engulfed in the blackness of ignominy: al qateer: the corners of the circles of armor: * rajulun faatir: old man **:

*Taj **Raghib

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Qaf, the, laam

Al qatl: to kill someone by hitting someone with a weapon, or stone, or with poison, etc.: fought with him*: one wanted to murder another*: Raghīb says it also means to insult another or to make him bend: * Ibn Faaris says it basically means to insult or kill someone: qutilal insaanu ma akfarahu :80:17 mentions that those who deny the laws of God meet destruction: qaatala humul laah: 9:31 means may God demean them : may God destroy them: may God have them overpowered: quti - al kharrasoon: 51: 10 also means this: Raghīb says by :wala taqtulu aulaadakum khash yatah imlaaq: 17:31 and wala taqtalu aulaadakum min imlaaq: 6:152 it is meant not to actually murder the children but to deprive them of education and a good upbringing: and against this their istahya means to grant them education and insight***: 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 Israeel is mentioned: see heading dhaal, beh, hah.

Qatl meaning insult means to make someone incredulous: so that no one gives it any thought or importance: make him ineffective: uqtulu fulaana: means made him like he was among the dead: that is, his presence and absence will become similar: qatalash sharaab means to add water to a drink and make it less effective or potent*.

Qatalash shaiya khubra: he acquired full knowledge about that thing: innahu laqatlush sharr: he knows evil very well: in this vein, about Hazrat Isa , it is said: wama qataluhu yaqeena: 4:157 then it means they are completely oblivious of the fact:

*Taj **Muheet ***Raghīb

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i.e. maa qatalu ilmahum yaqeena*: in the Al bustan too the meaning of maa qutilu yaqeena is said to be: kum yuheetu bihi ilma: al muqattalu means a man who is very experienced and knows the truth or facts about things.*

As such, everywhere the word ‘qatl’ appears in the Qur’an, it would not mean to kill somebody: its meanings will be determined with reference to the context: sometimes it will be to kill: sometimes it will mean to demean and insult: at other times it will mean to make ineffective: to destroy: sometimes it will mean to deprive of education: and at other times to acquire full knowledge etc: also will mean to try the utmost: as such istaqtal fil amr means he strive so hard that he even laid down his life on the line in the matter*.

Surah Baqarah says about the Jews: wa yaqtulunabiyyina bi ghairil haqq: 2:61 then it would also mean that they used to demean and insult their prophets and also that they were bent upon killing or murdered them: about Hazrat 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: faqtulu anfusakum: 2:54 it means bring them to obey God’s laws: because Raghīb says: qatalu fulana means zallaltuhu: that is, made him obedient and faithful.*

Surah Nisa’a says not to usurp each other’s maal or wealth unjustly: after this it is said: wala taqtulu anfusakum: 4:29 that is, do not destroy yourself by doing this: or do not destroy each other in this way: or do not annihilate your personality and ego: in a society in which people start usurping each other’s wealth unjustly then in that society all values are destroyed.

In the Qur'an the word 'qitaal' has generally appeared to mean do battle: 2:216 but in 3:153 kutiba alaihim qatl means those people (of the momineen) for whom battle was made compulsory : this does not mean those who were destined to be killed:

*Taj **Raghib.

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firstly because kutiba alaihim means to make something compulsory: secondly qatl does not only mean to be killed: it also means to commit murder: as in : al fitnatu ashad du minal qatl: 2:217 thirdly, if the meaning "they were destined to be killed" is taken then it revolts against all the teachings of the Qur'an: which teaches that man is not helpless or and can exercise his own right.

For the punishment of murder see hading qaf, saad, saad, in the word qasaas.

Qaf, teh, alif

Qisaa-un: qusa-un means cucumber **

The Qur'an uses qisaa-un in 261.

Qaf, hah, miim

Al iqtihāam: to enter into a very dangerous matter: qahamar rajulu fil amr: he unthinkingly put himself into that thing: Ibn Faaris says it means to implement something strongly: taqah hamat bihin naaqah: means the camel ran away wildly with him: qah hamatahul fars: the horse threw him face down** Raghib says it means the horse entered a dangerous place with the rider *.

Haaza faujun muqtahim ma'akum: 38:59 this is a group which will join you blindly: mahalatun qahoom: means a rotary thing that rotates very fast: iqtahamal manzil: means he burst into the house: it has an element of intensity**: that is, to come towards a purpose speedily: surah Balad says: falq tahamal aqabah does not come fast to climb the port of (God's laws) and which has been described in the next ayat:

*Raghib **Taj

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man does not enter it brazenly by braving all the storms in his way: although if he comes to know the reality, then this is the destination he would come towards ardently.

Qad (laqad)

Qad: means : 1) qad zarab: he has beaten: the Qur'an says: wama lana illa tuqaabila feeh sabilil laahi waqad akhrijna min diyaarina wa abna'ana: 2:242 now that we have been separated from our families and our homes why should we not fight in the way of Allah (i.e, for the supremacy of Allah's Deen):

2) to stress along with past tense: qad aflaha muminoon": 23:1 i.e. momin are surely successful (or will be successful):

3) qad ya'ma antum alihi 24:64 God surely knows your condition.

4) to mean often or many times: qad nara taqalluba wajhika fis sama'i 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 or qad yaddamul ghaaib: he expects that whoever is not here will come: or 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: qad matya fulan: that man is dead: he has died.
6) By adding 'laam' to 'qad' the stress is enhanced i.e. it is said with more surety.

Qaf, daal, hah

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:

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2) to scoop out something with the spoon etc: al qadah: a bowl or cup: an empty cup is called qadah and a full cup is called kaas: qadah biz zand: he made fire from the flint stones: qadaha fee fulanin qadha: he cast aspersions on him:
The Qur'an says : falmuriyaati qadha: 100:2 i.e. the horses which so stamp on stones as to cause sparks to fly.

Qaf,. Daal, daal

Al qadd: thorn: to cut or split something length wise: to divide a ground: to cut some speech: build or paring off for finesse: ** surah Yusuf says: wa qaddat qameezahu: 12:65 that woman tore his shirt: al qiddah: piece: sect: a group of people: the plural is qidad: the Qur'an says: kunna taraa-iqa qidaada: 72:11 we were divided into various sects: we had adopted different ways: people who have different aims and therefore differ with one another**:

Qaf, daal, rah

Qadr basically means estimate: measure: qadartush shaiyi means 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: qadrush shaiyi bishaiyi means he measured one thing against another and estimated if that thing is equal to other: or what is their mutual proportion: qadartu alihis saub means I changed it so that it fit: as such taqdeer means to make one thing according to another:

*Taj **Taj and kitaabul Ashqaaq.

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And miqdaar means the model or pattern or measure according to which something is made: qadr means the estimate about something: measure: volume: bulk: length: breadth: etc: haaza qadru haaza means this thing is exactly according to the other: both seem built according to the same model: ja'a ala qadrin means he came exactly as estimated: jaawaza qadruhu means he exceeded his own estimates: aqdaru means a horse which

walks so that its hind legs follow the footprints of its forelegs: qudaar means a man of medium height: al muqtadar: the middle part of anything: kam qudratu nakhlik: what is the distance between your date palms: * commonly al muqidda means a man who correctly estimates as to how much crop can be expected from the trees or the fields: qidr means a big pot: the plural is qudoor: qadeer means the meat which is cooked with proper spices in a haandi or big cooking pot: qudaar means the cook of such food: it also means a butcher *.

These instances show that qadr and taqdeer mean estimate or measure: or to make something according to the estimate or measure: also to keep the right balance of something: to be temperate: these basic meanings will help understand the Qur'an where these words appear.

2) Since to make something according to a measure one needs expertise, so qadt also means to have full capability and right over something: qadartu alash shaiyi means I had the capability to make that thing according to my wishes or my measure: maa li aliaka maqduratun or maqdarah or mqdarah or qudrah means I have no right or power over you:

*Taj, Muheet, Lane, Raghib.

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Qaddara means to prepare something and to deliberate upon some matter in order to perform that deed: it also means to decide*:

3) When you give something without measuring it, then obviously there is an element of generosity in it: but measuring a thing while giving it has some miserliness or narrowness implied: qadr therefore also means narrowness: i.e. to give someone strictly according to measure*: it also means to respect: i.e. to assess correctly the stage at which something is.*

Surah Raad says: anzala inas sama-i ma-un fasalat au diyah bi qadriha: 13:17 when God makes it rain then rivers etc fill up according to their capacity and begin flowing: here the meaning of qadr is capacity or measurement clearly : surah Hijr says: wa immin shaiyin illa indana khaza-inu-hu wama nunazziluhu illa bi qadrin ma'loom: 15:21 there is nothing that we do not have in profusion or a treasure of that, but we bring it forth according to a measurement or estimate: surah Saba says that the wild men used to make for Hazrat Suleman, among other things, such big pots which were stationed at a place (because of their size): qadurir raasiyaat: 34:13 here qidr means big pot.

Surah Maidah says: min qablin un taqdiru alihim: 5:34 before you overpower them: fa lun naqdira alaih: 21:87 he though we will not be able to overpower them: or will not be able to question him.

Surah Bani Israeel says: inna rabbaka yabsutur rizqa limam yasha-u wa yaqdir: 17:30 here qadr has come against bast which means generosity or expanse: so qadr means narrowness or to get something only in measure (not generously).

Taqdeer:

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to comprehend the right meaning of taqdeer, see the heading mashiyat or shiin, yeh, alif and consider the three meanings which have been mentioned therein: it has been mentioned therein that the first stage is where according to amr Ilahi (God's wishes), everything is created: and laws for its (functioning) are formulated: these particularities and laws are the 'measurements' of these things: these are called the 'destiny' of these things: like the destiny of fire is to burn and provide heat: the destiny of water is that it is liquid, flows towards the slope, turns into vapor at a certain temperature and then condensed or turns back to water again: and if further condensed turns hard like ice: surah Furqaan says: khalaqa kulla shaiyin faqaddarahu taqdeera: 25:2 God has created everything then fixed their measurements : Raghīb says there are two forms of a thing's destiny: that is, 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: as samawaat: and 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 destiny.

Raghīb'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 heretofore 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: maqdoor means a thing which comes to light according to its fixed pattern.

The Qur'an says that when Hazrat Moosa was being given prophet-hood he was told that he was not being given the prophet hood by chance; for this, he was being prepared from the very beginning:

*Raghīb

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(Hazrat 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: summa je'ta ala qadrin ya'Moosa:so you, O, Moosa, reached this stage : came up to the measure or criterion that was required for prophet hood: and all this was due to the program God had fixed for it*: here the meaning of qadar has become explicit.

Surah Aala says: allazi khalzaqa fasawwa, wallazi qaddara fahada: 87:2:3 God is the One who creates different things in the universe: then creates the right proportion in them: then fixes the parameters or measurements for them: and leads them to the path: traversing which they can fulfill these estimates and measurements or potentialities: this is the system of God that is working in the universe: and as per which everything reaches its fixed destiny: the human being too possesses some potentialities : but like other things in the universe it has not been mandatory for him to follow the a certain way as no way is fixed for him: or he is not forced to reach his destiny: he has been given the right to choose the way traversing on which his potentialities can reach fruition or he can chose the other way which will cause his capabilities to be stifled: this differentiation can be

made with the help of the wahi: (which is safe in the Qur'an): so whichever way man chooses or stops at whichever stage in this path, will incur the laws of God that befit: like until the water is liquid, it is under the laws guiding liquids and when it solidifies then the law of solidity applies to it : the initiative is with man, however: and God's law is hereafter imposed: the Qur'an says: falamma zaaghu azaaghal laahu qulubahum : 61:5 when they adopted the crooked (wrong) path, God made their hearts crooked:* note that Hazrat Moosa was unaware of the stages, and he was being made to pass through them because before being appointed a prophet one does not even know that he will be appointed prophet : thus wahi is God given, not acquired by some effort or expertise,

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at another place it is said: yu'faka unhu mun ufika: 51:8 he who turns away from the right path is the one who is made to turn away from the path: that is, God's law is applied to whatever way man adopts: man has great possibilities: also the choice of his destinies (the laws of God) is also very vast: the way he himself becomes, so will his destiny become: a verse of the poet Iqbal when translated means that if you are at a stage and the results of God's laws are not good then create a change in yourself: this will make another one of God's laws apply to you or your destiny will change. The foregoing, according to the Qur'an, is what destiny means: as such when it is said: innallaaha ala kulli shaiyin qadeer: then it will mean that the laws of God are ruling everything and taking everything to fruition or its ultimate end (destiny) : and God'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 destiny he chooses for himself: but no matter at which stage at which he keeps himself, he cannot avoid the appropriate law of God: innal laaha ala kulli shaiyin qadeer: Qur'an's declaration that God has fixed proportions, balances, laws for everything in the universe is a great revelation in the world of knowledge:

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today, scientific discoveries are proving at every step that there are laws at work in the universe: 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 etc means:wa kaana amrallaahi maqdoora: 33:36 everything with Allah is according to a proportion: 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 "destiny": a man makes his own destiny (according to the makafaati amal or the natural cause and effect): we have seen earlier that the Qur'an has called the laws of God qadr : these laws are working like in the external universe, in man's world too: 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': 97:"1-3 (the night or dark age when the light of the wahi was not present): in the night in which the human world was granted new values: it is these permanent values, observing which elevates man above the level of animals and whenever anything in the physical life clashes with the permanent values he is supposed to sacrifice the physical values or

interests in favor of the higher values : even one's life: Deen is the protector of the permanent values given by the Qur'an.

Qaf, daal, siin

Qadasa fil ard: means he went way out*: qaddasa means he removed all the faults: in the Qur'an, the malaika have said: nuqaddisu lak: 2:31 Zajaaj says that it means we cleanse ourselves too for yourself (of all bad things) and also cleanse all those who obey you*:

*Lane with reference to Baizawi.

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but we believe it means what we have mentioned ahead: quddus: 59:23 is a quality of God.: which means free of all kinds of faults and blemishes: al qudaas: means valuable rank: also that stone which is placed to measure the quantities of water so that it can be apportioned: **.

Surah Baqarah uses nusabbihu and nuqaddisu together: 2:31 therefore also see heading siin, beh, hah so that the meanings are very clear: briefly, it would mean to go far out in order to make God's program praise worthy:" to struggle very hard: to strive the utmost. For the meaning of Roohul Qudus see heading rah, wah, hah.

Al ardul muqaddasa: 5:21 the land where all the accoutrements of life are available in plenty: in abundance: a blessed land: see heading beh, rah, kaf: the middle ground between Furaat and Egypt**: commonly known as Palestine.

Qaf, daal, miim

Al qadam : means foot: 16:94 the plural is aqdaam: qadam: to move forward: to be the first: muqaddamatul jaish: muqaddamatil jaish: the front rank of the army: muqaddamah: the initial part of anything: qaddama: to present: **

Surah Hijr says: ma tabiqu min ummatin ajalaha wama yasta khiron: 15:5 and surah Airaaf says: fa-iza ja'a ajaluhum la yas taakhiroona sa'atan wala yastaqdimoon: 7:34 qudum means to compete: and to keep on going ahead: thus at the the place mustakhireen has appeared against mustaqdimeen: 15:24.

At several places, the Qur'an has used ma qaddamat aidihim 2:95 it means all that which their hands have sent ahead:

*Lane **taj.

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Human deeds are meant by this: since a man's death takes place after he has done what ever deeds he does, therefore his deeds go ahead of him: whatever deed is done, is part of the past and beyond human grasp, and since the results of deeds are also formulated along with the deeds, they have been called 'that which have been sent ahead': mun qaddama lana haaza: 38:61 who has sent it ahead of him: due to which we are facing this azaab or punishment: 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: wa bash shiril lazeena aamanu unna lahum qadama sidqin inda rabbihim: 10:2 tell (predict for) those with eeman or belief that they will have qadama sidq: with their Sustainer or Lord: here

qadam means honor, loftiness, high rank, and preference too: i.e. such development of the capabilities with which life can be well prepared to proceed to the next stages: also stability and stolidness: The terms qadeem and haadis are not Qur'anic: although the term has been used by the Qur'an to mean something which is a relic of the past as: al urjoonil qadeem: 36:39 the dry branch: ifkun qadeem: 46:11 the lie or false hood that has sustained over the past or of old: aqdamoon: 26:76 forefathers.: the people of old times.

Surah Furqaan says: wa qadima ma amilu: 25:23 it means to be attentive: or to go ahead and do it: surah Hijraat says: la tuqaddimu baina yada yallaahi wa rasulihi: 49:1 do not give preference to self over God and His prophet (over God's laws): or do not cross them: rather obey them.

Surah Fatah says: ma taqaddama min zambik: the nonsense that they have been talking about you: i.e. they are false all right and only accusations.

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(such as sorcerer, obsessed: poet: liar, fabricator etc): zambaka means this: surah Nahal says: aina shuraka' al lazeena kuntum tushaq qoona feehim: 16:27b shuraka'i here does not mean my partners: it means those whom you yourself thought to be my partners or shareek: or those who posed themselves as my partners: shraka'u kumul lazeena kuntum taz'amoon: 2:22 those that you considered to be my partners on your own: as such zambika 48:2 would not mean your nonsensical talk: or improper talk: it means the improper talk with which they blamed you or accused you: see heading dhaal, nuun, beh.

Qaf, daal, waw

Al qidu: the trunk of a tree from which branches sprout: al qadwah means to progress: taqaddat bihi dabbah: means the animal took its rider on the straight path *: Ibn Faaris says this basically means to be like something and to receive guidance from it.

Al qidwah means he who is followed: * iqtada: to follow: the Qur'an after mentioning all past prophets tells the Prophet Muhammed: olaikal lazeena hadal laahu fabihuda humuqtada: 6:91 these are the people whom Allah had given His guidance (the wahi): so follow the guidance given to them: i.e. follow the guidance which was given to them and now is contained in the Qur'an given to you: as such the Qur'an is the same path that all past prophets have been following: following the Qur'an is following the way all prophets have followed: that Deen (that was given to them) is no more present in its original form, but the very same principles (which have been also called permanent values) have been given in the shape of the noble Qur'an *.

*Taj

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therefore, any man who follows the Qur'an, follows all the prophets of the past: this is meant by: fabihuda humuqtadih 6:91 iqtada is of the guidance which the prophets have been receiving from God: any other iqtada or following is the following of cults which the Qur'an has opposed at several places: as in 43:23 but alas! We are doing exactly that which the Qur'an had opposed! i.e. instead of following the guidance God has given us, we are following dead or living personalities!

Qaf, dhal, feh

Qazf: to throw stones or shoot an arrow etc**: Raghib says it means to throw afar: ***: this word also means to speak something, to throw, or to put something: metaphorically, it also means to allege or accuse **: qazf also means to describe someone's faults or to criticize someone ***.

Qazafal muhsinah means he accused a chaste woman: al qazzaaf: a sling etc with which something is shot afar**.

SurahTaha says about Hazrat Moosa: aniq tazai feehi fit taabooti faaq zifihi fil yam: 20:39 put him into a coffin and then let the box drift in the river.

Surah Ambia says: bal naqzifu bil haqqi alal baatil 21:18 we keep striking the baatil falsehood with haq or the truth from time to time: good and evil or haq or baatil keep at loggerheads: and the constructive forces prevail at last.

Surah Saffaat says: wa yuqzafoona min kulli jaanib: 37:8 they are kept away from all sides:

- Those previous principles (not principles but orders in the light of those principles) which needed any amendment were amended and were put in the

Qur'an: as such now following God can be done only by following the Qur'an: and not some so-called celestial Book: also see heading nuun, siin, kha:

- **Taj ***Raghib.

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Qaf, rah, alif

Qara basically means to gather together: (Ibn Faaris): aqraatin naqah means the sperm of the camel embedded in the female camel's womb and gathered there or stayed there: qara'atin naqah means the she-camel became pregnant: for blood to clot in the womb also is said to be qar-un: aqra'atil mir'ah is said when a woman has qau-un or menstruation * the plural of qar-un is quru-un : 2:228 this word is also used, the Lughatul Lagha says, when a woman is free of menstruation.

Zajaaj says qur'un also means to gather together: to bring one another to meet: Ibnul Aseer says the Book Of Allah is called Qur'an because it has gathered all the tales, amrs, dos and the don't dos, promises, claims, ayats together: * Raghib says it is called Qur'an because it contains the summary of revealed books inside it: **: or rather contains the root of all knowledge : **

The Qur'an says : Inna alaina jam'ahu wa qur'anahu fa iza qaranaahu futtabih qur'aanah: 75:17, 18 to collect it and keep it safe (like the sperm is safe inside the womb) is our responsibility: therefore when we gather it (complete it and establish or embed it in your heart) then follow it **summa inna alaina bayanah: 75:16 then to reveal it before the people openly is also our responsibility.

This shows that the Qur'an had been completed and had appeared before he people in its completed form during the timw of the Prophet SAW : it is not right to believe that the Prophet SAW had left it in a scattered form and it was collected later: aside from other evidences, the Qur'an itself is witness to the fact that it was available in collected or Book form.

Al qiraah: to join words and letters together: Ibn Abbas says futtabih Qur'anahu means to follow the Qur'an and act like it says.

*Taj **Raghib also Ibn Qteebah –Alqartyain vol.1 page 90 and vol.11 page 194.

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some think that qara is a Hebrew word meaning to announce: iqra bismi rabbika: 96:1 would mean announce the raboobiyat or(Sustainership) of your Rab (Lord): this is the same thing that in surah Mudassar is called qum fanziru wa rabbaka fakabbir: 74:2, 3 according to this, Qur'an would mean a public announcement.

The Qur'an is a Book whose every word is a fact and it brooks certainty and removes every sort of uncertainty: 2:2 whatever God had revealed unto the Prophet SAW, is safe in the Qur'an: 6:19 the momineen have been asked to follow the Qur'an and no other dictum: 7:3 the Prophet of God too had been required to follow the Qur'an: 10:109 the Holy Prophet SAW used to take decisions according to the Qur'an : 10:109 he who does not decide according to the Qur'anic injunction, is not a momin but a kaafir or denier: 5:44all God's teachings have been included in it and no man can make any amendments

in it: 6:116, 6:34 : it is the synopsis of all past teachings: 5:48 there is no contradictory thing in it 4:82 and all differences can be resolved with its help: 42:10 whatever is said therein has been expostulated by God Himself: 75:19 that is why it has been called tibyana likulli shaiyin: 16:89 this has been done by repeating the ayats: 17:41, 6:106 the Rasul SAW of God used to resolve all differences through the Qur'an: 16:64 and used to advise the people with its help: 50:45 it itself is light: 5:15 that is, it illuminates things: and has been given to man to enable him to complete his life's journey in its light: 6:123 that is why it contains the order to deliberate so much: 47:24 it is very easy to seek guidance from it 54:16 but for this, it is necessary for man to cleanse his mind of pre-conceived ideas and then seek guidance: 56:79 to mix the ayat of the Qur'an with non-Qur'anic beliefs, thoughts and concepts (that is ,which are not in the Qur'an) is shirk or sin: 42:21 but when man is used to personality cults then this advice is very unpleasant for him: 40:12, 39:45, 17:46 therefore, anyone who asks them to look only towards the Qur'an (besides all other books), then 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 can not hear him: 41:26

*Gharibul Qur'an by Mirza Abul Fazal

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thus not only do they themselves stay away from the Qur'an but also stop others from coming near it : 2:26 there is nothing like the Qur'an: 6:94 the opponents wanted the Prophet SAW to make some amendments in it, but the Prophet could not and did not do so 10:15.

The honor the momineen of the early era enjoyed was due to adherence to the Qur'an: 43:43 but when those who came later gave up this adherence, they lost their glory and became a non-entity: this is the complaint that the Prophet will make to God 25:30 Deen is only that which is contained in the Qur'an: by giving up the adherence to the Qur'an, one gives up the Deen itself: today we can again adhere to the Qur'an if we can only understand that the Deen and the Qur'an are one : Deen is within the Qur'an and that which the Qur'an does not contain is not Deen: and the responsibility for the safety of the Qur'an has been taken by God Himself : 15:9.

Qaf, rah, beh

Qareeb as against ba'eed 21:109 al qurb means to be closer to someone (with reference to distance): al qurbah: to be close to somebody with reference to rank: al qurba: wal qaraabahu to be close to someone with reference to relation: that is, to be a relative: zil qurbah: 2:83 means those who are the related: surah Shura says: qul la as'alukum alaihi ajran illal mawaddatah fil qurbah : 42:23 generally it is taken to mean tell them that I demand no compensation for being a prophet excepting that you love my relatives: this meaning is not only against the dictionary but also against the Qur'an: al qurba, as mentioned earlier, means relativity not relatives: Lissanul Arb says this ayat means O, Prophet, tell them that I demand no remuneration for mu Prophet hood, but at least fulfill the obligations that are due you as my relative: *

There can be another meaning of this ayat: aati zal qurba haqqahu : 17:26 give your relatives their right:

*Taj

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aatiyal maala ala hubbihi zawil qurba: 2:177 means he gave money to his relatives: i.e. zawi qurba: la as'alukum alaihi ajran illa mawaddadah fil qurba would mean 'your own relative': 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: qul ma sa'altukum min ajrin fahuwa lakum: 34:47 tell them the remuneration I want is for your own good:

Whatever be the meaning, it is a fact that the Allah's Prophet SAW did not ask anyone for remuneration: look at the Qur'an: nor did any prophet announce that he wanted any remuneration for prophet hood: as in 26:109, 26:1435, 26:

At taqarrubu means to want to be close to someone and strive for this purpose: * al muqarabah: to come close to one another: al qurbaan: the thing (offering) with which God's proximity is desired*.

Surah Ma-idah mentions two of Adam's sons: that is two men: about whom it is said: iz qarraba qurbanan fatuq bilu min ahadihama: 5:27 when they presented some sacrifice and the sacrifice of one was accepted: the Qur'an 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 Qur'an does not mention the word sacrifice for the animals slaughtered at the time of Hajj.

The closeness to God is not with reference to distance or place: the more a man starts to reflect Godly qualities in himself, the more he becomes closer to God: and the way to reflect Godly qualities is to follow God's orders:

*Taj

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surah Alaq says: la tu'ti'u wus'judu waqtarib: 96:19 do not follow or agree with the man who finds ways to avoid the laws of God: instead obey the laws of God and thus become close to God: i.e. through the law of God reflect Godly qualities in yourself: this is what is meant by the awakening of man and the stability of his personality: Aulia Allah (the friends of God) do not belong to a separate group ; rather every momin is an aulia Allah: the laws of God can be followed by being part of a society and under a system: it cannot be done as an individual hermit or in monasticism: neither can God's proximity be attained through any other deity's recommendation: see heading 46:28 such a Deity is only one and it is only God.

Qurbah: plural is qurbaat: 9:99 the way to attain closeness: aradan qareeba: 9:42 immediate benefit: quick return.

In the old ages, people slaughtered their animals and offered them as sacrifice to please their gods: the Jews used to incinerate these slaughtered animals: thus sacrifice by fire is oft mentioned in the Torah: surah Aali Imran says: biqurbanin ta'kuluhun naar: 3:182 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 God, see heading daal, ain, waw.

Qaf, rah, hah

Al qarh: al qurh: the wound from a weapon: some say that alfarh means a sword wound: al qurh means burning and other sensations due to the wound: bihi qurhun min qurh: he is aching due to wound *: Raghīb, while supporting this meaning says that a wound caused by external sources is qarh and that wound which is internal is qurh.

*Taj, Ibn Faaris.

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The Qur'an has used this word to mean war losses: 3:139 or the trouble suffered due to this loss: basically both meanings are the same.

Qaf, rah, daal

Al qarad: tangled wool or useless wool: * wool which cannot be woven and thrown away as useless: then this word started to mean ignominy and hatred.

Aqradar rajul: means that man became immobile due to deprivation and destitution: was insulted and pretended to be dead: * al qird: means monkey: the plural is al qiradah: al qiraadh: means lice or bugs which infest camel's hair*:

The Qur'an says that the Jews who had violated the orders of the Sabbath had been turned into qiradah or monkeys : 2:65 ** the meaning of khaasi-un is insulted; mean; useless: see heading kha, siin, alif: surah Nisaa says that they were insulted 4:47 i.e. they were deprived of the pleasantness in life: ayat no. 7: 163, 167 explains this by saying that Allah ordered such people to over-bear them as would give them different kinds of azaab or punishments or perpetrate travails: this shows that this was the same sort of azaab which at another place has been called Zillah and maskanah: 2:61 in surah Ma'idah the munafiqeen or the hypocrites have also been called qiradah: and this has been explained by saying : abadat ta'ghoot: 5:60 meaning those who obey evil or falsehood: or the those who are obedient to non-Godly forces : this very thing is laanat and ghazab for them.

These explanations show that kunu qiradatan khasiyeen 2:65 does not mean that they were really turned into monkeys : it means that that they were truly insulted and lived miserable lives: this was because of being centred on One and having One God, they used to differ on this with each other 16: 124 and this is the condition of every nation which starts violating God's orders and laws: they lose character: this loss of character was displayed by trying to find ways to avoid the Sabbath.

*Taj **For Sabbath see heading siin, beh, teh

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Qaf, rah, rah

Al qiraar: means for something to stop in a place: stay put in one place: or the place where a thing stops: al qaraarah: low land where water stops or collects: qaraar is also said to mean this: qarrah bilmakaan: to reside somewhere: to stop and stay there: istiqaar: to stop: to be unmoved: aqarra means to make something stop at a place: to make it stay: it also means to accept and agree: as suumma aqrartum: 2:84 then you accepted or confessed: mustaqarrul hamal: the last part of the womb where pregnancy takes place: * walakum fil ardi mastaqarra: 2:36 for you the earth has been made a place to stay: you have to stay here: the addition of ila heen here has shown that this stay on earth is temporary or for a fixed period: ** mustaqarrun wa mastudah: 6:99 see heading waw, daal, ain for its meaning: likulli nabain mustaqarr: 6:67 every news has a point at which it is either confirmed or denied: every deed has a result: every event goes to a certain point where it stops and its results are made evident: this is its mustaqar: ash shamsu tajri limustaqarril laha 36:38 the sun is (beside revolving) also taking its system towards a mustaqir speedily: al qarr: a thing which is a cross between the kajawah 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.

Aqral laahu eenahu: means may Gopd grant him so much wealth that he need not look at people's wealth greedily or enviously* the other meaning of this ayat is: may God keep him happy: qurratul ain means that which provides solace to the eyes (and contentment to the heart): the Qur'an has used qurratah ain: 25:74 and qarri aina: 19:26

*Taj and Ibn Faaris **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 alif, daal, miim.

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al qarr: coldness : al qarru: the cold of winter and 'bard' means any cold whether in summer or winter *: qarrah ilahil ma'a: means put water over him or on him: al qaarurah: any container in which wine is stored: specially of glass: the plural is qawareer: 76:15, 16 later glass itself came to be called qareer: by extension women were also so called.

Qaf, rah, shiin

Qarsh: This word has a lot of meanings in the dictionary: Faraa says that this word was the fore runner of the word Quresh: which means to collect things from here and there: since the Quresh people used to gather in the haram from everywhere, they came to be so called: taqarrashal qaum: means 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) wrapped himself in cloth and thus the tribe came to be called Qureshj: still some others say that one day the people of his tribe said to him: ka annahu jamalun Quresh : he seems like a strong camel: and thus he was called Quresh: some say that Qussi was called Qarshi and he gave this nomenclature to the Quresh: or this word means the river monster qirsh (or the whale) which all sea animals were afraid of: or this nomenclature stuck because of Quresh bin Mukhallad bin Fahr who was the leader of their caravan and people used to say: the Quresh caravan has arrived, 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*.

Hazrat Ibrahim made his son Hazrat Ismail settle in Hijaz in order to look after the Kaaba : he had twelve sons and qidaar was famous among them:

*Tajul Uroos.

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his descendants divided into a vast number of families: Quresh was one of the families and was considered to be considerably honored and powerful: and respected: among them, Fahad (approx. 325 A.D) and Qussi bin Kilaab (425 A.D)are very famous: our Prophet Muhammed belonged to this group.

By virtue of being the caretakers of the Kaabah, 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 pointed out by the Qur'an when it says: li eelaafi Qureshin eelaafihim rihlatash shita-i wus saif: 106: 1, 2 due to the pacts which the Quresh had with others their caravans travel safely in winter and summer i.e. all the year round: after this the Qur'an says: this is due to their being the caretakers of the Kaaba , therefore they should obey the Lord of the Kaaba: falya'budu rabba haazal baitil laazi at'amahum wa ju-inn wa aamanahum min khauf: 106:3,4 the Lord of the kaaba who gave them food when they were hungry and provided them peace or safety when they were in fear.

This is fine reasoning: people enjoy benefits in the name of God but worship others: this 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 !

Qaf, rah, daad

Al qarz: to cut: delink: qarazal makaan: he avoided some place: * qaraza fi sairih: he bent right or left while walking*: 18:17 qarz: something which is lent: or some deed performed in the hope of getting returned: * aqraz: to give something or to perform some deed in the hope of getting it back or getting some return: the Arabs also meant metaphorically, to deal amiably by qarzun hasan:

*Taj

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the Qur'an has used this metaphor too: 2:245 this means that in the initial stages when God'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 would be qarzun hasan: but if other meanings of qarz too are included with this meaning then the meaning would be more clear: al qarz means to chew*: al qareez is that ball of fodder that the camel regurgitates and then chews on it and when it is digestible, returns it to the stomach for making it part of his body:" * in the system of God or nizam-e-raboobiyat, whatever the individual gives to society is a form of 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 society: this is why it is said: mun zal laazi yuqrizul laaha qarzan hasanan

fayuzaa-ifahu lahu az'afan kaseerah: 2:245 is there someone who wants to give Qarz Hasanah to Allah so that He returns it manifold: this increase is with respect to the results: nothing is loaned to God but to his bandaas or slaves or followers: therefore a society formulated on the lines of God's laws, fulfills all the obligations towards the individual that which God says are His responsibilities: : and recovers the dues which have been imposed by God: and everything the individuals in society do or give will all be 'qarz-i-hasanah':

Qaf, rah, tha, siin

Al qirtaas: al qirtus: al qartas: paper: anything which is written upon**: plural is qratees 6: 92: al qirtass also means the skin which was hung as a target for shooting arrows: * the Muheet says that al qirtaas means a paper or something when something is written upon it: otherwise that something on which nothing is written is called tirs and kaghaz: it is also the opposite***:

*Taj **Taj and Raghīb ***Taj and Muheet.

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the Quran says: walau anzalna alaika kitaaban fi qirtaas: 6:7 if we had even revealed a book written on paper:

Qaf, rah, ain

Al qara: to strike a thing on another*:this is the basic meaning of the word as described by Ibn Faaris: qarahu raasahu bil asa: hit the stick on his head: qara'al baaba qar'aa: knocked on the door: al qara'a: flintstone: al miqraa-u: hammer etc to break stones with: there is a connotation in this word of harshness, misery, and intensity: al qar'aa-u means a garden which has been eaten up or grazed by animals: riaazun qara-un means a good sword**.The Qur'an has mentioned qaari'ah which means severe misery which nations face due to pursuit of wrong deeds: surah Raad says: tuseebuhum bima sana'u qaari'aa: 13:31 due to their deeds some misery or the other will continue to meet or befall them: surah Haqqah says: kazzabat samoodu wa aadun bil qaari'ah:49:4 it refers to the misery which had to come upon them due to makafaat-i-amal: it was this qaari'ah which the Quresh met due to their rebelliousness against God's laws, and this is the al qaari'ah which every nation that is rebellious will meet: and which 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.

Al qur'ah: part: luck: ilqaa-ul qur'ah means balloting: ***.The Qur'an does not use this word, that is,. Qur'ah: in the tale about Hazrat Maryam, at one place it is said: iz yulquna aqlaamahum: 3:43 they drew their ballots (through bows):

*Raghīb **Taj***Muheet.

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the Jews used to decide many things by balloting: the Bible mentions this: the Qur'an, however, advocates decision making by using the intellect and wisdom: (does not leave decision making to chance but makes them on a rational basis):

Qaf, rah, feh

Al qirf: the bark of a tree: 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 Farris has said it means to wear something, or for something to be indiscriminately mixed with another: iqtaraf means to earn: iqtarafal maal: he collected wealth: rajulun qurafah means an earning man*: Raghib says iqtaraf means to labor and earn whether the work is good or bad but usually it has the connotation of doing bad work**.

Surah Anaam says: walyaqtarifu ma ham muqtarifoona 6:114 so that they may continue what they are doing: let them be engaged in things they are busy in.

Qaf, rah, nuun

Al qarn: means the horn of an animal: that part of a man's head where the animal has its horns: the upper part of the head: al qarnu minal qaum: the head of a qaum*: Ibn Faaris says basically it means 1) the thing that is highlighted or comes to the surface strongly and with intensity and 2) to gather one thing with another.

Al qarn: also means 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:

*Taj ** Raghib.

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or it means contemporary or an ummah which has been obliterated or occurred in the past: al qirn: means contemporary or equal: * surah Anaam says: alum yaraukum ahlakna min qablihim min qarn: 6:6 it means the former nations: the plural of qarn is quroon.

Al qarn also means to tie something with another or to mix with it : to tie two camels with one rope*: qurrinatil usaara fil hibaal: the prisoners were rounded up and tied to a rope*: the Qur'an says: muqarraneena fil asfaad: 14:49 tied together in chains.

Qarnush shaitaan: the disciples of the devil or his force*: aqrana lil amr: he had the say in the matters: he had the capacity for some work: * the Qur'an uses the word muqrineen 43:13 to mean those with power and authority: al qareen: means companion: friend: tied together in one rope or in one cause: * the Qur'an uses the word qareena to mean companion or friend 4:38 alqarinah means wife**:

Surah Kahaf mentions zulqarnain: 18:83 it has many recounts but modern research shows that it refers to king Kaikhusru or Cyrus: and 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 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 prophets Daanial, Yasiah, and Yereemiah 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 Jibra-il 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 with the Jews:

*Taj **Muheet ***Sir Percy Sykes has given the photo of this King Cyrus in his book, A history of Persia vol.1.

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In the predictions of the nabi or prophet Yasiah the man with the the horns has been called Khars: so when this king Khars conquered Babylon and liberated the Jews, the prophet Daanial showed him or told him about this prediction of the prophet 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 then 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: Qur'an is so broad minded that it has acknowledged the high character of this king: 18:95:98 more details can be found in my book "Barq-e-Toor" in the heading Zulqarnain: However, these are the facts that modern research has been able to reveal upto now: some other facts that are revealed in the years to come, may throw light on some other details: the purpose the Qur'an has mentioned King Zulqarnain , can be achieved even without determining which king is talked about.

Qaf, rah, yeh

Al qaryah: big city: city: a place where many dwellings are situated alongside each other*:

*basti, plural is qura: Raghīb says it means every place where people gather: and also means the people who gather***: the Muheet says that a walled city is called almadinah but qaryah and baldah are cities which are not walled**:

Qaral ma'a fil hauz: means filled the pool: collected the water in the pool: Ibn Faaris says its basic meaning is to collect and to congregate.

Taj **Muhet *Raghīb

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in surah Baqarah, qaryah has appeared to mean basti: a dwelling place: and in surah Ambia, qaryah has come to mean the people of that dwelling or basti: in surah Zakhraf, qaryatain has appeared which means the dwellings or the twin cities of Makkah and Ta'if: the dictionary has expostulated that whenever alqaryatain is said, the two basties or cities of Makkah and Ta'if are meant***.

Qaf, siin, rah

Qasarahu alal amr: he compelled him to it: qasarahu: he dominated him or overpowered him: Ibn Faaris says it basically means overpowering with intensity: alqasoorah means lion: it also means the hunter and archer: ** the Qur'an says :farrat min qasurah: 74:51 running away from the lion: so that it may not eat them up.

Qaf, siin, siin

Al qiss: to demand something: to search for something: fulanun qissu ibil: that man is a scholar on camels: i.e. one who stays with camels all the time and is well aware of their habits and ways: Raghib says that it actually means to struggle for something at night **: Al qasees: scholarly leader in knoweledge about Christians: 5:82 the Muheet says that it is a Hebrew word, and it means 'Sheikh': its rank is below that of the Bishop in Christianity***.

Qaf, siin, tha

Al qist: the part that is just or right*: portion, quantity, luck: ****: taqassatush shaiyi bainahum: they divided it equally among themselves ****: qistaas means scales: 26:182, 17:35 according to the Lata'iful Lugha, the right scales or measurement : the rightest scales: aqwamul mayazeen: is used to mean alqistu adal: surah Ma-idah says: fahkum bainahum bilqist: 5:42 and surah Airaagf says: qul amara rabbi bil qist: 7:29 aqsata: he was just: did justice surah Hijraat says: faslihu bainahuma bil adli wa aqsitu innal laaha yuhibbul muqsiteen: 49:9.

*Taj **Raghib ***Muheet ****Taj and Muheet.

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But qasat, yuqsitu also means to move away from haq and to be oppressive: * i.e. this word means the opposites: Ibn Faaris says this too: in ayat no. 72:15, qaasitoon means those who oppressor thos who are unjust: muslimoon has been used against it 72:14 i.e. muslim is one who is never unjust: al qasatu means for the neck to dry up.

As said before, qist and adal both mean justice but the fine difference in them is that adal would mean to do justice between two men: and qist would mean to fulfill someone's rights completely: surah Nisaa says inn khiftum alla tuqsitu fil yataama: 4:3 if you fear that you will not be able to fulfill 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 the women and orphans themselves: ahead it is said: wala ta'dil'u bainan nisa-i: 4:129 you do not have the capacity to do justice between the women: here the question is of treating different women equally: therefore adl is used.

Qaf, sin, miim

Qasam: yaqsim: to divide something in parts: to divide: fanqasam: it was divided into parts: al qismah: division**: qismatun zaiza: 53:22 unjust division: the Qur'an says : nahnu qasamna bainahum ma-eeshatahum fil hayaatid dunya: 43:32 we have divided between them (apportioned between them) worldly accoutrements of life: this does not mean that God blindly distributes rizq: for its division there is a law: and that is: laisa lil insaani illa ma sa'a: 53:39 man gets for whatever he strives : this division that we see in this world , is not according to the laws of God but is self made.

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Maqsoom: that which is divided : 15:44 muqassim: the divider: 51:4 al muqtasmeen: 15:90 who divide among themselves: iqtassam: to demand division: in the era before Islam, animals were divided by using arrows or dices: the Qur'an 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 allowed : for gambling see heading yeh, siin, rah and for balloting see heading zain, laam, miim.

Qasam,: reasoning and evidence: **that which separates haq and baatil i.e. truth and falsehood: wa inna lahu wa qsamun lau ta'lamoona azeem: 56:76 the evidence that I am presenting, is a great evidence: aqsama bish shaiyi: to present something as the reasoning or evidence: 90:1 but when these words are referring to common folk then it would mean 'swearing': yuqsimul mujrimoon: 30:55 the criminals will swear: about the Iblees it is said: wa qaasamaha: 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 .

Qaf, siin, waw

Qaswah: means for something to become hard: qaswatun means qaswatul qalb: that is heartlessness: hajaroon qas: solid and hard rock: Nawab Siddiq Hasan Khan says that the speciality of qaf, siin, waw, is that it denotes strength and congregation*:*

*Taj **Gharibul Qur'an by Mirza Abul Fazal.

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arzun qaasiyah: harsh land which grows nothing: lailatun qaasiyah: very dark night*,

The Qur'an says: summa qasat qulubukum min baa'di zaalika fahia kal hijaarati au ashaddu qasah: 2:74 then your hearts hardened after that: so they are like rocks, or rather harder than them : here qasawah means kalhijaarah or hard like rocks: rather more harder than them: surah Al Hajj says: wal qaasiyati qulubuhum: 22:53 whose hearts are hard: who are unrelenting: in surah Zumr, this has been explained by saying that they are the opposite of those who: mun sharahal laahu sadrahu lil Islam: 39:22 those whose chests are opened by Allah (to accept Islam): as such the qasaawat of the heart would mean to stick to one's (wrong stance) without deliberating and thinking out (about what is said) and thus become unable to hear and accept that which is right: this is what dogmatism is : see heading shiin, rah, hah and saad, dal, rah.

Qaf, shiin, ain, rah

Al qusha-ir: that which is harsh and rough to touch*: aqsharrah jilduhu: his skin started palpitating, shivering*: Aqrabal Muwaarid says that it metaphorically means out of fear. Surah Zumr says: taqsha'irru minhu julud...: 39:23 it sends a shiver down your spine.

!qaf, saad, dal

Qasd really means to intend: to be attentive: to proceed towards something and to stand up for it : whether this is done moderately or not: al qasu fil amr: to be moderate in some matter: qsada fulanun fi masihi: he adopted a moderate stance in his speed: safaran qaasidan: 9:42 moderate in journey: wal qasdu at taqseed means to cut something in the middle or to break something into two *.

*Taj **Ilmul Akhlaaq.

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Iqtasada fi amrihi: he was stolid and moderate in the matter: did not get distracted this way or that: al qasd means for the way to be straight and clear*: the Qur'an says: alal laahi qasdu sabeel: 16:9 to make clear or evident the right, straight path is Allah's responsibility: He has done so and only He can do so: but people adopt the wrong way instead of taking the right path: if ala is taken to mean the same as ila in this ayat, then it would mean that the path to Allah is the middle path: not this way or that.

Raghib says that 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: as waqsid fi masheek: 31:19 adopt moderation in your walk or in your affairs: because neither speed nor slowness is good in walk: but in the other kind of iqtisaad one end is good and the other end not: that is, like justice or adl and oppressiveness and injustice: a man who fluctuates between these two ends is called muqtasid**:

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 iqtisaad i.e. moderation is laudable: take another example: on one end is haq or the truth and at the other end baatil or falsehood: only one end here is good: not the other end: thus to be in the middle here is no big deal: only he is laudable who adopts the path of haq, not moves in between haq and baatil: haq is stolid in its place: he who moves one inch away from it adopts baatil.

Take another example: on one side is adl or 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 adl and zulm or oppression i.e. is sometimes just and sometimes not, or is neither just nor oppressive i.e. is indifferent, then that person's deed is not laudable:

*Taj **Raghib

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only those come up to the Qur'anic criterion who do justice and adl:

but this will still be better than being unjust: an example is found in surah Faatir where it has been said that We have selected one qaum for being heir to our Book:

faminhum zaalimul linafsihi wa minhum maqtasidun wa minhum saabiqun bilkhairaat...:

35:32 and there are some who excel in virtues...: see also 5:66 this group among the three mentioned above is the best obviously: and 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: but its modus operandi will not be

laudable, according to Qur'anic criterion: only those who do justice and adl will fulfill the Qur'anic criterion:

These examples make clear that as is generally said that such and such qaum is moderate, is not right: Islam is the way of the haq, not the middle path between haq and baatil: and the moderate qaum is one which adopts the way of haq, not which moves in between haq and baatil: see heading waw, siin, tha for the meaning of wast: although both ends may be execrable such as between wastefulness and miserliness, it is better to adopt the middle path because that is the good way.

Qaf, siin, rah

Al qasr: al qisr: not to be long or lengthy: to keep within some limit: qasarash shaiyi: to shorten the length of something: qasarash shair: shortened the hair *: surah Nisaa says : un taqsuru minas salaah: 4:101 shorten the salaah or prayer: Ibn Faaris has two basic meanings for the root: 1) for something to reach its peak or limiyat 2) and to stop, to imprison imra atun : madsurah: veiled woman: a woman who observes purdah.

*Taj and Raghīb

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Al maqsurah: a vast house or a small room surrounded or protected by walls*: about the women in Qur'anic societies, the Qur'an says: maqsuratun fil khiyaam: 55:72 safely kept in tents: at another place they have been called qaasiraatit tarf: 37:48 those who keep their eyes lowered or within bounds due to shyness: * those who do not let their eyes be brazen: al qasr: thick pieces of woof for burning as fuel: the roots of trees*: qasara banal amr: to abstain from something: Ibnus Sakeet says qsara unhu is said when a man is unable to do something: that is, not capable of doing it: aqsara unhu: when the capability is there but one abstains from doing it *: surah Airaaf says: summa la yaqsiroon: 7:202 they do not stop, never are lacking :

Surah Fath uses muqassireen: 48:27 i.e. those who get their hair cut: qasara sam-uhi unil hadaf: his arrow failed to reach the target*: this makes the meaning of taqseer clear, that is, fault.

Qaf, saad, saad

Qassa asarahu yaqussu qassan wa qasasa: to follow in somebody's footprints*: Ibn Faaris says the basic meaning of this root is to follow and to struggle: see in the Qur'an at 28:11, 18:64.

Qassa alaihil khabara qasasa: told him the news: made him aware of it*: the Qur'an says: nahnu naqussu alaika ahsanal qasas: 12:3 We tell you about events in the best way: al qaassu: story teller: a hadith says: inna Bani Israeela lamma qassu halaku: when the Bani Israeel fell into story telling, they were destroyed: or they were destroyed when they gave up God's way and started following this ancestors: the same thing happened with the muslims: al qissah: news: matter: event*.

*Taj

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Qas shas shair: he cut hair: al miqassu: means scissors: al qisaas: to pursue a criminal and see that he is punished for his crime: to punish a criminal for his crime: for law to pursue criminals: Raghīb says it means compensation for murder: the Qur'an has used it to mean the punishment for murder: since this is an important topic let us discuss it in detail.

According to the Qur'an, human life is so important that it has said that: *mun qatala nafsān bi ghairi nafsin au fasaadin fil ardi fakannama qatalan naasa jami'ah*: he who commits murder, excepting in exchange for a life or as punishment for spreading chaos in society, is like he has murdered the entire human race: *waman ahyaha fakannama ahyān naasa jami'ah*: he who saves a soul is like he has saved the entire humanity: this shows that according to the Qur'an:

- 1) Murder is a serious crime.
- 2) Anyone who commits murder or spreads mayhem in the country can be punished by being killed.

About the fasadil and there are orders contained in 5:33 but since we are not discussing that topic, therefore we can leave it to latch on to our main topic of individual murder. About the crime of murder the first ayat is in surah Baqarah which says: *kutiba alaikumul qisaasu fil qatla*: 2:178 qasaas (compensation for murder) has been made mandatory on you: in this ayat generally qasaas is 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 not punished for his crime: the momineen have been addressed in this ayat: *ya ayyohal lazeena amanu*:

*Taj

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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 Qur'an presents a collective system in which it is not left to the individuals to avenge the crime: it tells society that the crime is against the society itself, (not against just the heirs of the murdered man) therefore, it is the duty of the society (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 Qur'an has made murder a crime in which the police can intervene: and in this the prosecution is the state: therefore it is the duty of the Islamic government to pursue the criminal and avenge the crime. Ahead it is said: *al hurru bil hurri wal abdu bil abdi wal unsa bil unsa* : this part of the ayat 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, but both are equal in the eyes of the law:

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 (hur) has been murdered then a (hur) be killed in exchange, no matter that the murderer is a slave : if the murdered is a slave then a slave should be hanged for the murder, even if the murderer is a free man: the Qur'an has stressed the principle of general equality here and said that only he be punished who is the murderer be the a free man or a slave.

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Further ahead it is said: faman ufiya lahu min akhihi shaiyun fattiba-un bilmaaroofi wa ada-un ilaihi bi ahsaanin zaalika takhfifun mir rabbikum wa rahmah: he who has been pardoned by his brother (heir of the murdered one), should try to fulfill his obligation honestly: there is reduction and benevolence from your Rab: there is no mention of punishment here: but reducing the punishment is mentioned: 'to be forgiving' shows that it is not connected to the death punishment: 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 diyat:

The crime of murder is mentioned also in surah Nisaa where punishments according to the different types of crimes are mentioned : it is said: ma kaana li mominin un yuqtala mominan illa khata-un fatah reeru raqabatin muminatin waddiyatun musallamatun ila ahlihi illa un yus saddaqu: and he who kills a momin by mistake must free a slave and pay compensation to the heirs of the murdered man : excepting 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 ayat no 178 of surah Baqarah has said that murder by mistake is punishable by compensation.

The ayat no 92 of surah Nisaa says what is to be done in case the murdered man is from amongst your enemy or one with which you have a pact: (in this case too, compensation or diyat has been proscribed):

The next ayat says: wamyn yaqtul mo'minan muta-ammidan fajaza-u'hu jahannamu khalidan feeha wa ghazabil laahu alaihi wa la'anahu wa'a addalahu azaaban aleema: 4:53 and he who murders a momin willfully then his punishment is jahannam or hell: in which he will stay and the wrath of Allah will befall him and a severe punishment has been prepared for him:

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Here the Qur'an 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 *jaza-u''hu jahannam*, Allah's wrath, his insult and disregard are all different forms of punishments: for example, crossing a river in spate, sole imprisonment, rigorous imprisonment, solitary confinement, disqualifying one from rights enjoyed by other members of the society, etc, etc.

It is possible that some may think that here the punishment in jahannam or hell and (not in this world): but at another place, this has been clarified by God Himself: that the punishment for willful murder is generally death: surah Bani Israeel says: *fala taqtulun nafsash shaiyi harramal laahu illa bilhaqq* : do not kill him whom God has forbidden (that is, who is innocent): other than that it is required by law: *faman qutela mazlooman faqad ja'alna liwalliyihi sultana*: if somebody is killed unjustifiably then let not the murderer think that there is no supporter or backer of the heirs of the murdered and therefore he can be brazen and he will not be held accountable for the murder: he should not have this false concept: We have made the entire society as a whole the supporter of the heirs of the murdered (and it will help in avenging the murder): *innahu kana mansoor*: 17:33 thus the society will definitely end up avenging the murder: but the society has also been admonished not to exceed the limit in punishing the criminal by death:

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Fala yusrif fil qatl: 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 it will be wasteful murder:

Nor does this part of the ayat mean that the heir of the murderer has the right to kill the murderer: *faqad ja'alna liwalliyihi sultana*: not at all: the orders for *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 *fala yusrif fil qatl* is also for the society (court):

Thus two things are hereby clarified:

- 1- *waman qutela mazluma*: means here deliberate murder, because in a murder by mistake the murderer will not be called the oppressor and the murdered as *mazloom* (he 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 *mazloom* only when somebody has deliberately murdered him.
- 2-the powerful in society must not believe that due to their being powerful they can murder at will: 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.

3) The punishment for deliberate murder is death. But the limit will not be crossed in this too.

4) when this ayat is read along with that of surah Nisaa, that is, fajaza'u'hu jahannamu, then it will be explicit that there jahannam would mean the punishment of death: and 'the wrath of Allah, and great azaab etc are other punishments that the society will determine.

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The above show that according to the Qur'an:

- 1) The crime of murder is a crime against humanity.
- 2) The crime of murder is not a crime against the individual but a crime against society: therefore, pursuing the criminal and punishing him is a duty of the society not the individual.
- 3) It will be the court that will decide whether it was willful murder or by mistake.
- 4) If it is murder by mistake, then the punishment will be diyat or compensation.. the heirs of the murdered have the right to pardon the murderer fully or reduce the amount of diyat.
- 5) In willful murder the punishment is not diyat, 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.
- 6) the statement that no momin is wont to murder another momin but erroneously, then it does not mean that a momin can go around killing non-momins: not at all: the life of a momin or 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:
- 7) The Qur'an while giving extreme value to life, has acknowledged that murders can take place: i.e. life can be taken where haq and insaaf i.e. 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 i.e. as to how life can be justly taken will be made by the society or the court not any individual.

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Therefore, not even the heirs of the murdered victim have the right to kill the murderer themselves: this is the form of qisaas that Qur'an says in which the collective good of your society lies: 2:179.

Qaf, saad, feh

Qasafa yaqsaf: qasfa: to break something: raadun qaasif: a harsh boom: al qaseef: the dried and broken parts of the tree: anything which has broken into two halves: asafatir

reehu faqasafatis safeenah: strong winds blew and they broke the boat*: the Qur'an says qaasifan minar reeh: 17:69 means such strong winds as would break the boat: Lata-ifal Lagha says that al awaasif are those winds which stir up a storm in plains and deserts and al qawasif are the winds which whirl up a storm in the seas:

Qasama yaqsimu qasma: to break something (Ibn Faaris): whether it separates after breaking or not*: * huwa aqsamu sannah: his front tooth is half broken : saifun qaseem: the sword with a dull blade or broken (dull) sharpness: ** qasamahu laahu : may God demean him**.

Qaf, saad, miim

Surah Ambia says: wa kum qasamna min qariyah: 21:11 We have demeaned or thrown many bastis or habitations into ignominy: that is,. We destroyed them: (as punishment for their crimes).

Qaf, saad, waw

Qasa unhu: he went away from him: was distanced from him: qasal makaan: the place became distant: was distanced from him: qasiyyiah: means far: distant: the plural is aqsa': al quswa: far to the farthest limit: very far ***: bil-udwatil quswa : 8:42 at the far end: makaanan qasiyya: a distant place***: al masjidil aqsa: very distant mosque: commonly it means baitul muqaddas: but we think it means madinah: which is about three hundred miles away from Makkah and where the Prophet SAW migrated and which was to become the place of sajdah for the group of momineen: that is, the centre of heir obedience and following.

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Qaf, daad, beh

Qazabah: he cut him off: fanqazab: so he was cut off: quzaabatush shaiyi; the part which is cut off from the whole: that which breaks off from the branches of a tree: al qazb: the branches of a tree which are cut from a tree for making bows and arrows: or the tree wood from which is used to make arrows and bows: or every tall and spread out tree*: but Raghib says that the branches of a tree are called qazeeb and the branches of vegetables are called qazb: ** the Qur'an says: enaban wa qazban:80:28 which means vegetables: Fraa says that those who lived in Makka used to call a type of fodder as qazb.

Qaf, daad, daad

Qazza yaquz: qazza: to beat something or drill a hole into it: qazzal watid: he uprooted the stake: al qazzah: small pellets of stone: or that which breaks off from them: anqazal jidaar: the wall developed a crack but it has not fallen down uptil now*: ** but Ibn Faaris and Taj both say that it means that the wall fell: the Qur'an says: jidaaran yureedan un yunqazzu: 18:77 the wall that was about to fall down.

Ibn Faaris 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 Kahaf says that this word has been used to mean fall down:

Qaf, daad, yeh

Al qaza-u has many different meanings: but the basic meanings are for something to be cut off: de-linked: and to be completed*:

*Taj **Raghib ***Taj and Muheet and Raghib.

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Ibn Faaris says it means to make something more steadfast and take it ahead on the path it should go: Raghib says al qaza means to separate and cut off: qad qaza deenahu means he paid back the debt fully and thus ended his obligation to the lender : al qaziyyu means death: qaza ilaih: means took the matter to its end*:

Al qaza also means to create something fully and to fix its proportions: it also means to make something explicitly clear*.

Al taqazi means to demand*.

The Qur'an says about God: iza qaa amra: 2:117 when He has decided about something or He makes a decision: surah Taha says that the sorcerers of the Firoun said faqzi ma unta qaaz: 20:72 you can decide what you wish.

Surah Qasaas says that Hazrat Moosa hit Qubti with his fist and he died: faqaza ilaih: 28:15 sent him to death: completed his life: a little ahead is said that Hazrat Moosa said to his father-in-law: ayyamal ajlaini qazait: 28:28 whichever time period among the two I complete: surah Zakhrif uses this word against maksun which means to endure: therefore yaqz 43:77 would mean to end.

Since the decisions of God regarding the human world reach humans through the wahi, therefore it is said: wa qazaina ilaih: 15:66 means we sent the wahi to him: or let him know about Our final verdict through the wahi: surah Bani Israeel says: qazaina Bani Israeela fil kitaab: 17:4 We had sent this decision to the Bani Israeel via the Book: still ahead is said: wa qaza rabbuka alla ta'budu illa iyyahu: 17:37 your Lord made the order known to the humans through wahi i.e. not to obey anyone except his laws.

*Taj

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Surah Qasaas says: iz qazaina ila Moosa: 28:44 when We sent the wahi to Moosa.

Surah Ha Miim Sajdah says: faqazahunna sub us samawaat: 41:12 thus created many planets out of it: here it means to create them and fix their proportions: surah Anaam says: huwal lazi khalaqakum min teenin summa qaza ajala: 6:2 Allah is the One who created you from earth and made it proportionate: i.e. fixed a time period for the humans on earth: walakum fil ardi mustaqarraw wa mata-un ila heen: 2:36 you will stay on this earth for a time and benefit from it:

Surah Momin says: wallahu yuqzi bilhaqq: 40:20 Allah decides justly (with haq): suirah Maryam says: amran maqziyya: 19:21 decided matter: fixed law.

Qaf, tha, rah

Al Qatar: drops: the singular is drop: a thing which is formed by the drops: rain (water): sahaban qurtur: a cloud which rains very profusely: Al qitu al qatir: melted copper: or some kind of copper*: 18:96 al qatiraan: al qatraan: saliva: a kind of sticky liquid which is prepared by heating the sap from the Sanobar trees: *14:50. Al qutr: end: towards: the plural is aqtaar: 55:33 environs:

Qaf, tha, tha

Al qatt: to cut something width-wise: Ibn Faaris has added to cut fast here: cutting length-wise is called qadd: inqattash shaiyi: the thing was cut: * the fixed portion (that was cut and separated): scroll on which the award for somebody is written: any written scroll: some say that the book of accountability is called qitt;

*Taj **Taj and Raghib.

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the Qur'an says: rabbana ajjil lana qittana: 38:16 it means the portion or the book of accountability: i.e, O, my Sustainer (Lord, Rab) decide about us: i.e. give us our due quickly: be quick to do so.

Qaf, tha, ain

Qatash shaiyi means cut that thing off: Raghib says it can also be said for things which are palpable: as qatal lahm: to cut meat: and is also said for things which are figuratively cut: as qata-us sabeel: to commit dacoity and cut off communications: qata'a lisaanuhu: to shut somebody off by doing him a favor: **the Qur'an says: yaqta-oona ma amaral laahu bihi un yusal: 2:27 here this figurative delinking is meant: i.e. they cut off the links of humanity which God has ordered to be kept connected: dissect the humanity. Qata'a khasmahu bil hujja: he overpowered the opponents with his reasoning: *qata'a rahimhu qatee'ah: he cut himself off from his relatives: iqtuhu means the thing which is sent to signify cutting off of relations: (Ibn Faaris): qata'a unuqa dabbatihi: does not mean that he actually slaughtered his animal but that he sold it off: * qute'at lisaanuhu: means that the tongue which used to wag incessantly did not so remain: * qute'at yaduhu: means his hand due to some ailment became useless*: surah Yusuf says : qatta'na aidihunna: 12:31 does not mean that the women cut off their hands and threw them away:

*Taj **At the battle of Haneen, the Prophet SAW gave forty camels to Abbas bin Mardaas at the time of distributing the war booty: he was very angry and expressed his anger in a poem: the Prophet SAW ordered for his tongue to be cut off (i.e. to made to stop wagging): his companions (sahaba) understood the meaning and made Abbas happy with as many camels as he wanted: this was the figurative meaning of cutting off the tongue: (with reference to Ashas seer by Abur Rauf Danapuri page 296.)

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this means that their hands stopped working: or in surprise they injured their hands: qutt-at tareeq: means highway robbers*: the Qur'an in the context of the qaum of Lot has said: qata-us sabeel: 29:29 or in this ayat taqta-oonas sabeel means to close the way for human regeneration unnaturally: quti-a bihi: means something intervened between him and his hopes: he became disappointed.

Qit-un minal lail means the part of night which is from the first part of the night to the third part: the last part is also so called: *see 11:81 Ibn Faaris says it means any part of the night.

Quti-ar rujul means that man lost hope and became vulnerable**;

Qata'al amar: means to decide ultimately: 27:32 says ma kunta qaati'atan amra: I am not one to make the last decision in any matter...

Surah Al-Maidah says about theft: faqta'u aidiyahuma 5:38 which is generally taken to mean 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 ayat: jaza-um bima kasaba nakaalan minal laah: 5:38 this is the punishment for them (thieves) as per the law of God as a deterrent: for the meaning of nakalan see heading nuun, kaf, laam: that is, adopt a way whereby their hands desist from stealing: ahead it is said: faman taaba min baadi zulmihi wa aslaha fa innal laaha yatubu alaih: 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

*Taj **Muheet.

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But if his hands are cut off as punishment then what can be achieved by forgiving him? And if aidi is taken to mean authority (see heading nuun, daal, yeh) then qata yud would mean to withdraw that authority or capability which enables him to steal: this encompasses all sorts of misappropriation.

Surah Mai'dah says ahead about the rebels of the state: ayn yuqtalu au yusallabu au tuqat-tia aydihim wa arjuluhum min khilaafin au yunfa-u minal ard 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 the 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 Firoun's court: 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: meaning thereby that you have become helpless by doing so: and if 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 usual 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: (and that too after the accused is provided with full

opportunity to defend himself and if the crime is proven beyond doubt): in these circumstance stealing can be punished by cutting the hand and feet.
Or when the system of God is prevalent in society and everyone's needs are taken care of by society ; to steal in such conditions can verily be punished severely.

*Some say dacoits and robbers are also included in the punishment.

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not to establish an Islamic system and even then to punish a thief by cutting off his hand and leg is to implement the God's system in part and not look at the whole: the result of which is mentioned in 2:85:

Qaf, tha, feh

To break off something (especially pick fruits from trees): (Ibn Faaris): al qitf: a recently picked bunch of grapes: the plural is qutuf: the Qur'an says: qutufuha daaniyah: 29:23 their bunches grow close together: al miqtafu: the scissors with which fruits are cut off from branches*.

Qaf, tha, miim, rah

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: ** the Qur'an says: ma yamlikuna min qitmeer: 35:13 this means they do not enjoy even a little authority:

Qaf, ain, daal

Al qu-ud: to sit: it is the plural of 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-udun and julusun are of the same meaning: some say that qu-ud means to sit down while standing: and julus means to sit while lying down or getting up from sajdah and sitting: some scholars say qu-ud means to sit enduringly(tight): the foundations of a house are called qawa-idul bayt: not jawalisul bait: al qa-idah: the root or foundation on which a building is built: the plural is qawa'id: Zajaaj says that qawa'idul bayt means the columns on which a building stands ***: the Qur'an has used alqawa-id minal bayt in 2:127.

*Taj *Taj, Muheet, Raghīb ***Taj

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uqedar rajul: he was bedridden and due to sickness he lost the ability to sit or walk: the Qur'an has used it against qa-ada unbi'aas: 9:46 qa'ada lil herb: means he prepared the braves who would fight in the battle: * surah Buruj says: izhum alaiha qu'ud: 85:6 when they were sitting or ready (to do battle): Raghīb says that one who is lazy in doing something is called Qaa-id: **in surah Nisaa, al qaidoon as against al mujahidoon has been used in these meaning: 4:95.

Al qa-eed: the man who gives you company: sits with you: bodyguard: overseer*: 50:17 has used this word in these meanings.

Al qaa'id: (minan nisaa'i) is a old woman who has lost hope of menstruation, a husband or a child: the plural is alqawaid(minan nisaa'i): 24:60 maqa'id: central places: 3:120

surah Qamar says: fi maq'adi sidq: 54:55 a place where all the pleantries of life are present: see heading saad, daal, qaf: but this place (jannat) is only a place to sit i.e. a transitory place not a place for permanent abode.
Surah Jinn for the supply houses of jinns and astrologers says: maqa'ida lis sam'i has been used: 72:9

Qaf, ain, rah

Al qa'ar: the ultimate depth of anything: qa'reul biyr: the depth of a well: qa'aran nakhlah: he uprooted the date palm: fanqa'arat: so it was uprooted ***.
The storm that engulfed the qaum of Aad was so strong that it uprooted everything as : ka'annahum ajaazu nakhlun munqa'ir: 54:20 as if they were uprooted date palms: one meaning is that they seemed like they ere 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 vary established and solid:

*Taj **Raghib ***Taj and Raghib.

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it thought that it was so deep set that nobody could uproot it: but a single storm destroyed it: surah Haqqah says: aajaazu nakhlun khawiah: 69:7 i.e. like hollow tree trunks.

Qaf, feh, laam

Qafal: yaqfilu wa yaqfal: qufula: for somebody to return from a journey: some think that quful means for the army to return from jihaad or war: aqfalal jaish: the army returned: al qaafilah: those companions of the journey who are returning: (Ibn Faaris): 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: *: qafalat tuaam: he stored foodstuff: qafalash shaiyi: he estimated the thing: aqfalal baab: he closed the door: al qufl: lock which is used to lock the door: * the Qur'an says: um ala qulubin aqfaaluha: 47:24 are their hearts (and minds) locked (closed), so that they do not think rightly): istaqfalar rajul: the man was a miser.

Qaf, feh, waw

Al qafa: al qaafia: 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: huwa qafiyyuhum: he is his heir : * Ibn Faaris too says it means to follow someone : al qafiyyah: means superiority too.*
Surah Hadeed says: summa qaffaina ala aasarihim bi rusuluna: 27:57 then we sent more prophets following them 2:87.

*Taj and Raghib.

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Surah Bani Israeel says: wala taqfu ma laisa laka bihi ilmun innas sam'a wal basara wal fu'aada kullu oolaika kaana unhu mas-oola 17:36 and do not purse a thing if you do not

know about it: (remember the sight, the hearing, the mind, will all be questioned)(as to their deeds): great facts have been related in this ayat :the first thing is that without deliberating just out of custom or tradition, one should not prees or continue to do something: one should undertake research himself: the other thing is the Qur'an has said 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 your sight and mind relay to your mind, should not lead to conclusions through emotions but through reasoning: provide every possible information about everything and then conclude dispassionately.

Raghib too says while explaining this ayat, not to be carried away by guesswork while deciding about some matter: he says: qiyafatun is actually derived from iqtifaa:

Qaf, laam, beh

Qalb basically means to turn and overturn: to keep changing a thing (with another): qalabash shaiya yaqlibhu means to turn and overturn a thing: i.e. to turn upside down: qallaba also has this meaning but with exaggeration: taqallaba means to turn from side to side like a snake does on hot hand: qalab al khubz: is said when the bread (roti) has been cooked on the surface and is being overturned to cook it from the inside too: miqlab is that piece of iron which the farmer uses to turnover the earth for cultivation,*.
Since man's heart too is never the same and keeps changing, it too is called qalb:

*Taj

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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 qalb.

Ibn Hashaam has mentioned four of the meanings of qalb: 1) heart 2) intellect 3) the synopsis of everything 4) the best part of anything: Ibn Faaris describes two basic meanings of this root: 1) the pure or unadulterated or valued part of anything 2) to turn one thing from facing one way to another: the Arabs say haaza arabiyyun qalb: this man is a pure Arab: the kitaabil Ashqaaq says that every pure thing is called qalb:

The Qur'an has used two words, qalb and fuwaad: fuwaad is derived from Fa'ad which means to roast, i.e. heat : these two words differ broadly in that qalb is the source of intellect and deliberation, and fuwaad the depository of emotions: surah Airaaf says about the dwellers of jahannam that they are the people who: lahum qulubun la yafqahoona biha: 7:179 they do have qalb but do not use it for deliberation : surah Kahaf says: inna ja'alna ala qulubihim akinatin un yafqahu: 18:57 their hearts are covered by veils and therefore they are unable to deliberate: surah Hajj says that qalbun is used to mean to deliberate: lahum qulubun ya'qiloona biha: 22:46 surah Nahal says: qulubuhum munkirah: 16:22 defrauding or misleading intellects: see heading nuun, kaf, rah: also see headings

siin, miim, ain and beh, saad, rah where qalb is meant as being the source of intellect and insight.

Surah Baqarah says about the munafiqeen or the hypocrites: fi qulubihim maraz: 2:10 this points to their mental condition i.e. their minds are sick: earlier it is said about them wama yakhdha'oona illa anfusahum wama yash'aroon: 2:9 they do not deceive anyone else excepting themselves but do not understand this:

*Taj **See heading feh, alif, daal.

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here the adverse condition of both the mental and psychological condition is meant: this shows that the Qur'an 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 Qur'an too both these words have been used for alternate meanings. See heading feh, alif, daal. Taqallub has been used to mean struggle 40:4, 16:46: surah Shoo'ra says: al lazi yaraka wat taqallabuka fis saajideen: 26:218, 19: when you stand (in prayer) before them who genuflect before God, then He watches you: surah Baqarah says: qad nara taqulluba wajhika fis sama'a: when you were looking towards the sky eagerly time and again (in expectation), We were watching your restlessness: therefore, taqallub would mean both physical and mental struggle: munqalabun means a place to return to: 18:36 munqalib: one turns back: surah Tauba says: wa qallabu lakal umoor: 9:48 these people kept on planning to turn you around: i.e, they kept on scheming as how to spoil your designs: can be turned over: surah Kahaf says: yuqallibu kaffaih: 18:42 he was left wringing his hands: surah Muhammed says: mutaqallibukum: 47:19 that is, the time or place to be engaged in struggle:

Qaf, laam, daal

Qalan nahabl: wound the rope: al iqleed: the nose ring of the camel through which a rope is passed in order to rein it: al miqlaad: the plural is miqaleed: key: also treasure*: the Qur'an says maqaleedus samawati fil ard: 93:63 all the treasure in the highs and lows of the universe belongs to God: al qilaadah: necklace: the plural is al qila'idu: the Qur'an says: wal hadya wal qala'id: 5:2 Raghib says 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**.

*Taj and Muheet **Raghib.

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This helps us comprehend the meaning of taqleed that is, a collar around our neck with the leash in someone's else's hands and then to follow it like a dog : taqleedul walatil; aamaal: that is, for the bosses to designate various servants to various functions: * the Muheet says that at taqleed means the beliefs and customs for the Jews and the Christisans which are nowhere mentioned in their holy books but which they have heard of from their elders and follow them for centuries.**

The Qur'an 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 Prophet Muhammed with the help of the Qur'an 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 taqleed that destroys man's faculty of freedom of thought and deed: the Qur'an teaches to conquer the universe and not to be enslaved to humans or their beliefs: taqleed is the worst form of slavery: because in slavery only man's body is enslaved while in taqleed man's faculty of thought is also enslaved: The Qur'an calls for deliberation at every step and cautions against the blind following of the ways of our elders ; in fact, it says that this is done by the deniers (the munkireen): it says that whenever a prophet 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 prophet: Hazrat Nooh was the first to get this reply from the people: 33:24 Hazrat Swaleh too got the same answer : 11:61,62 Hazrat Ibrahim was told the same: 21:53 Hazrat Shoaib got the same reply: 11:87 and Hazrat Moosa too : 10:78 our Prophet Muhammed SAW was told the same: 38:7 in short, every prophet was opposed on the same grounds: 43:23, 24 in opposition of the Qur'an, no reasoning was ever presented : it was only opposed on the grounds that its teachings went against that of their forefathers: 2:170, 5:104

*Taj and Muheet **Muheet.

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The Qur'an says that this is not the way of humans but the animals: as such in the life of jahannam, man's eyes look towards the past: 33:66 he is unable to see forward: 36: 8,9 the past seems bright to these people but their future is bleak.

Isn't this the condition of the Muslims today! Is not the teaching of the Qur'an opposed on the grounds that it is against the beliefs of our forefathers to which we are heirs? I do not advocate throwing everything out that our forefathers have taught us: I only mean to say that whatever we have received from them should be tested against the criterion provided by the Qur'an (in the light of today's thought): whatever agrees with the Qur'an should be accepted and that which does not should be rejected: the reasoning that the elders had understood the Qur'an and then believed what they did is very weak: rather false: the Qur'an was preserved till the Dooms Day for this very reason: and every generation was ordered and implored to go into the Qur'an so that it could find out for itself what the Qur'an had said: for us, the muslims, the Qur'an is sacrosanct and we are bound to have faith in it: and the criterion for haq and baatil i.e. right and wrong is the Qur'an only: respect for the elders is granted: but they cannot replace the Qur'an as the criterion.

Qaf, laam, ain

Qala; qalla'a; iqtala : to uproot something from its base and to remove it from its place: al maqlooh: an exiled leader: al qal-u: the safe place where the shepherd keeps his belongings: al qal'ah: the date plant which is uprooted from near the tree: al iqlaa-u unil amar: to stop from doing something: * the Qur'an while relating about the storm of Nooh: as sama-u aqlihi :11:44 the rain was told to stop:

Qaf, laam, laam

Al qull: means little: meager: al qillah: it is the opposite of abundance: shortage: qalla; yaqillu: to be meager: qaleelun: little aqallahu qal lalah : reduced it : al aqullu: very little**.

*Taj and Muheet **Taj.

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al qullah: means the head, the hump or the upper part of the mountain: party* al qillah: the shivering that is due to greed or anger*: istaqalar rajul: that man got up in anger: istaqallahu: lifted him : elevated him: istaqallatis sama'i: the sky became high: al istaqalaal: to be lofty: to stand on one's own feet: to make something special for oneself: huwa la yastaqillu bihaaza: he is incapable of it: he cannot lift it*: Ibn Faaris says its basic meanings are 1) for something to be little and 2) not to stay in one place: Qalla: to be little: mata-un qaleel: 3:196 qallala: to reduce: 8:44 aqalla: to lift: * 7:57 i.e. to lift it thinking it to be lightweight.

Qaf,. laam, miim

Qalm: to pare something to make it smooth: (Ibn Faaris): al qalam: the pen with which we write: scissors: an arrow without any feathers at the tail and without any blade: also those arrows which were used in gambling (games of chance): the plural is aqlaam: surah Aali Imran says that the Jewish scholars used to draw ballots for fending for Hazrat Maryam : talquna aqlamahum:3:43 here aqlaam means this: at other places, aqlaam means pens with which one writes: as wal qalami wama yastaroon: 68:1 ya allazi allama bil qalam: 96:4 the Muheet says a qalam is so called only when it is pared to work as a pen for before that it is called: yara'tun or qasabatun: ** these words show that the Arabs in those days could write: the Qur'an itself says when you are dealing with each other then write it down: 2:282.

Consider the ayat of surah Alaq in which it is said: allazi allama bil qalam: 96:4 Allah is the One which taught man through the pen : here written knowledge is emphasized: and secondly, God cannot directly teach man through the pen: therefore, the meanings of this ayat and others like it mean that God has endowed man with the ability to acquire such knowledge:

*Taj **Muheet.

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If this point is kept in mind, it will help greatly in understanding the Qur'an:

Qaf, laam, yeh

Al qila: the intensity of enmity: Ibn Faaris says that it means to move away from something and to go away from it: qala yuqli: to have enmity against someone and to express extreme dislike and to part with him: some say that qala yuqli means to part with someone: qaliyah yuqlahu mans to have enmity: actually qalyun means to roast meat etc: Ibn Faaris says it means to be light and fast : falahu means he fried it in the pan: al falla-u means one who makes pans: al miqla: al miqlah: zinc or earthen pan used for frying meat etc*:

The Qur'an says about the Prophet SAW: ma wadda'aka rabbuka wama qala: 93:3 your Lord has not left you and neither He is angry with you: in surah Shura, Hazrat Lot's statement is related: inni li'amalikum minal qaaleen: 26:168 I am greatly bothered about your deeds: I do not want to have anything to do with you.

Qaf, miim, hah

Qamahal ba-eeru qumuha: the camel raised his head at the drinking place and refused to drink: qaamahat ibiluka: your camels did not drink despite having come to the drinking place and stood with their heads raised: aqmahar rajul: the man raised his head but lowered his eyes: aqmahal ghul lul aseer: due to the shackles being narrow the prisoner was forced to keep his head raised: * (in that era shackles also had a collar around the neck too) 36:8 their heads are tense and raised:

*Taj, Muheet, and Raghieb

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actually qamhun means wheat and the sattu (ground wheat) made from it is called qameeha: for eating the sattu one has to raise the head and this is called qamhu: later it meant to raise the head no matter for what reason: *

Qaf, miim, rah

Al qamar: the moon from the third to the 25th night :first, second, and the moon of the 26th night is called hilaal: **: taqammaral mar'ah: wedded the woman and took her away: also means to spend a conjugal night at full moon: Raghieb says these meaning are derived from qamarahu which means to overcome: as such the moon is called qamarun because its light overcomes that of other stars: ***: qamatu fulana means I deceived that man***: al qimaar means gambling: al qameer: muqamir: gambler ****.

The Gharibul Qur'an says that in the pre-Islam era, the national symbol of the Arabs was the moon: or qamar: just as the national symbol of the Iranians was the sun: where the Qur'an has said: iqtarabatis sa'atu wan shaq qil qamaru :54:1 then it means that a clash between the momins and the Quresh is imminent(see heading siin, waw, ain): at that time Arabia's dark era will end and the Islamic flag will fly high: (see heading shiin, qaf, qaf): wa jumi'as shamsu wal qamar: 75:9 it points to the Arabs and the Iranians being together which took place after the muslims conquered Iran:

If in this ayat, shams and qamar are taken to mean the sun and the moon then a pointation to physical changes seems to be the case: about this we can not say anything definitely.

*Taj, Muheet, Raghieb **Taj ***Raghieb ****Muheet.

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Qaf, miim, saad

Qamasal farasu yaqmusu wa yaqmissu qamsan wa qimaasa: for a horse to raise its forelegs together and then bang them together on the ground: al qimaas: to jump: to hop: also means repentance and tribulation: al qamoos: the animal which starts jumping with the rider on its back: al qamees: an ass which jumps too much *:

Ibn Faaris says that it has two basic meanings: one is to don something and wrap oneself in it: and for something to jump and move: qamasal bahru bis safeenah: the river waves made the boat rock: **

Al qamees means the shirt which one wears: in the Arabic language this word is masculine but sometimes it is used as a feminine too: the plural is qumus: aqmisatah and qumsaan: Ibnul Jazri says that al qamees means a sewn cloth which has two sleeves and which is not open from below: this cloth or garment is made of stuffed cotton: if the garment is made of stuffed wool then it can not be called qamees: but Ibn Hajar Makki says al qamees also means the veil over the heart: * the Qur'an says in relation to Hazrat Yusuf: iz habu biqameesi haaza falquhu ala wajhihi aabi yaati baseera: 12:93 (Hazrat Yusuf said) take my shirt and put it before my father: he will comprehend the whole matter: that it is not that it cannot be made of wool at all, although often it is not made of wool:

In those days and even today, the dress of the high ranking people held importance: the shirt or kurta of Hazrat Yusuf was a symbol of his high rank: thus he sent the shirt to his father so that with his shirt he could gauge the high rank that his son Hazrat Yusuf had attained: but this ayat can have another meaning: earlier in 12:84 it has been said that: wab yazzat ainaa minal huzn : due to crying over Hazrat Yusuf, his father Hazrat Yacoob's sight became weak : later Hazrat Yusuf's qamees was presented before him: this caused a psychological effect and his senses became strong due to which his sight was restored: sometimes immediate good news causes this psychological change.

*Taj **Maqabeessul Lugha.

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In the tale of Hazrat Yusuf, the shirt or qamees is first mentioned when his brothers douse it in blood and bring it to the father (as proof of Hazrat Yusuf's death) : 12:18 the second time the shirt is used to prove his innocence: 12:26:27 and the third time as the proof of his life and rank:

Qammasahu qameesan fataqammas means he made him wear the kurta or shirt and he donned it: some scholars say that if the opening for the head in the kurta is on the chest then it is called dir'un but if it is on the shoulder, then it is called qamees: *

Al qumaas is a camel disease which makes the camel restless and it can not stand still:*. Qaf, miim, tha, rah

Al qimatar: means a wooden leg shackle which was used to be put on the prisoner's legs so that he couldn't escape: *** 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 qamteer: iqmattaral yaum: the day became harsh: sharrun muqmatirrun means severe sharr or evil ***:

The Qur'an calls the day of the results made known as: yauman ubu-san qamtareera: 76:10 a period of great harshness and trouble: Ibn Faaris too says this is the meaning. Qaf, miim, ain

Al miqma'ah: an iron weight lift: or an ankus or the weapon that is used to kill an elephant: its plural is muqaamih: ***the Qur'an says about the dwellers of jahannam or hell, walahum muqaamih min hadeed: 22:20 they will have iron balls (to restrain them from escaping): 57:25 the law and the implementing force: qamahu qamaa : he overcame

him: and demeaned him: qama'a fulana: he stopped him from his intent: al maqmuḥ:
insulted: mean***:

*Muheet **Raghib ***Taj, Muheet, Raghib.

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maqamih: 22:20 means the force with which a rebel is prevented from rebelling: to make the oppressor helpless by overpowering him and thus make those who are oppressed safe from his oppression: Ibn Faaris says that it basically means to demean or overpower someone.

Qaf, miim, laam

Al qamlu joon: qummalu: 7:133 small ants: lice: some say this is an insect which infests the crop and destroys it:* in Kishaaf it has come to mean pest and Raghib says that it means small flies: ** Ibn Faaris says that some words are derived from its root whose basic meaning denotes insult and hatred.

Qaf, nuun, teh

Qanat means to stand up and to stop speaking: Zajaaj says that Qa-imun bi amrillah means qaanit: i.e one who establishes the laws of God: one who stands up with the laws of God (for implementing them): *and siqa-un qaneet means a canter that holds water without wasting a drop: * therefore its right meaning would be to preserve one's strength and to use it only according to God's dictum: this sort of obedience is called al qunut *: the Muheet says it means to do something with preparation and with endurance: ***

The Qur'an says about things in the universe: kullun lahu qaamitun: 2:116 nothing among them wastes its force and uses it according to God's law: all are busy in fulfilling the Will of God (i.e. as ordained by God): all are engaged in perpetuating the system of the universe: this same characteristic is found in mu'min men and women: al qaaniteena wal qanitaat: 33:35.

About Hazrat Ibrahim it is said: kaana ummatan qaanitan lillaah: 16:120 he was not a mere individual but a complete ummat was hidden in his person:

*Taj *Raghib ***Muheet.

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an ummat which stands up with an invitation towards God and uses all its forces and strength towards this invitation: a completely obedient ummat: Ibn Faaris says it basically means obedience: for this subject see heading alif, miim, miim.

Qaf, nuun, tha

Al qanat: to prevent: qanata ma-un unna: he stopped the water to us: al qunoot: to lose hope: qanata yaqnut: also qanata yaqnit: and qanita yaqnat: to be desperate: qaanit: one who loses hope:*15:55:56.

Surah Ha Miim Sajdah says: yamoosu qanoot: 41:49 surah Zumar says: qul ya'ibaadil lazeena asrafu ala anfusihim la taqnatu mir rahmatil lah innal laaha yuaghfiraz zunuba jamee-a innahu huwal ghafu rur Rahim: 39:53 O, Prophet, tell them who have committed excesses on you not to lose hope of my benevolence(for being forgiven for their sins): (Allah's law that hasanaat i.e. goodness drives away evil or sayyi-aat will protect you against all your errors) : verily God is the Lord of kindness and forgiveness : but the

muslims have taken this ayat as a sort of license for committing sins: because God's kindness and forgiveness will pardon all this: he who may commit a sin and is hopeless about God's forgiveness for it and hopelessness about God's forgiveness is kufr (denial). This concept is so much against the open teachings of the Qur'an that it needs no further explanation: the Qur'an has in fact, through this ayat (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:

*Taj

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the Qur'an refuted the theory that a human child is born with the sins of his parents upon his shoulders: then if ever a man commits a sin, then it doesn't make him a sinner forever: he can always retribute himself all his remaining life: so anyone who wants God's forgiveness can always do so: but how do the doors to this kindness open? At another place this question is answered by the Qur'an itself: waman yaqnutu mir rahmati rabbihi illaz zwalloon: 15:56 the doors to kindness and forgiveness are closed only to those who give up the path of God and adopt other paths: thus one who adopts His path is deserving of his kindness: there is no other way of benefiting from God's kindness: the other ways which we ourselves have created do not hold any importance: the practical way for this is: innal hasnaati yuzhibanas sayyiaat: 11:115 to obliterate the effects of evil, do good deeds: the life giving results of goodness, will mitigate the destructive effects of errors and mistakes: for more details, see heading rah, hah, miim.

Surah Ruum mentions : qanita as against fariha: 30:36 Lataiful Lughah says yaas commonly means hopelessness and qunut means a special kind of hopelessness or of a particular kind.

Qaf, nuun, tjha, rah

Al qantara: means bridge or tall building: qantara alaina: he stayed with us for a long time*: this word has a connotation of abundance: Raghīb says al qantaratul minal maal: means that unascertained quantity of wealth which is enough for somebody **: the plural is al qanaateer: al qanateerul muqantarah: 3:13 the wealth which has been collected bit by bit: **: this includes a connotation of painstakingly: *** i.e. very much.

*Taj **Raghīb ***Muheet

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in this ayat 3:13, wealth is said to have attraction for man: the Qur'an does not advocate hatred for wealth: it does implore every man to come up to the accountability regarding wealth: but not confine his wealth to himself: he should use what is required to meet his needs and to spend the rest for the good of mankind: as a corollary to this ayat, a momin's character has been described as: al munfiqeen: that is those who keep their wealth open (for others): this is the purpose for heaps of gold and silver according to the

Qur'an: that is, to keep them open or available for common good: those who do not do so, have been promised painful azaab or punishment 9:34 that is, wealth hoarded becomes the cause for going to jahannam or hell.

Qaf, nuun, ain

Qina: means the covering with which the women cover their heads: * Raghīb says anything which is used to cover the head is qina: qaania means that man put something on his head in order to hide his poverty: ** thus qaanih would mean a person who does not disclose his poverty or need to others: or al qanaati would mean the hiding of needs: Raghīb says qana'a means she lifted her covering (orhni) and opened her head i.e. bared her head: or revealed her need to others*: but qunuh also means to be content with what a person gets: and to become happy with even a little bakhshish or bonus: * al qaanih means a person who stays with someone (in his employ) , and doesn't demand too much from him: thus qana'ah would mean to be happy with little *qaanih also means that beggar who is happy with what he gets and does not insist on more **: 22:36 Ibn Faaris says it means to refer to others to meet one's needs.

Iqnaah means to walk with head raised or high: aqna'a raasahu means he raised his head: but the word has opposing meanings: it also mean to lower:

*Taj **Raghīb.

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aqnatul ina-i fin nahr: I put my vessel against the flow of the water so that it could be filled with water: this word is also spoken to mean to be attracted towards somebody: qaani'atul ibil means the camels were attracted towards their grazing lands or their pen: * In surah Ibrahim, the Qur'an has depicted the condition that engulfs a defeated nation: their condition is such that: muhti-eena muqni-ee ra-usihim :14:43 muhti-eena means to scamper in a disturbed state: see heading hah, tha, ain: muqni-ee ru-usihim some say means to run away or scamper with raised head i.e. wherever the fancy takes one.(in a disturbed state).

Qaf, nuun, waw

Al qinwah: alqunwah: earning: qanautahu: I earned it: acquired and collected it for myself: iqtina-ul maal: to acquire wealth and to collect it: al qanaat: stick: qana-ul haa-it: the shadowy part of a wall: that is which is away from the light: also means the drain or pipe from which water finds its way out: ** al qinwu wal qunwu means bunch of dates: the plural is al qinwaanun daaniyah: 6:100 the hanging bunches which are hanging near: Qaf, nuun, yeh

Al qinyah: al qunyah: that which a man acquires by earning: also means collected wealth: qanal maala yaqini: he earns money: aqnaatul laah: God gave him things after acquiring which he became peaceful and content: those things also fulfilled his immediate requirements and he was able to save them for the future too: Arzun maqnaat: means the land which becomes suitable for one who lands there: where he finds everything and thus he is happy with it: aqna means to make happy too **.

*Taj **Taj and Raghīb.

The Qur'an says: wa annahu huwa aghnaa wa aqna: 53:48 God is the One who makes man independent and gives him that which keeps him happy and content:

Qaf, hah, rah

Al qaahirah: the upper part of anything like the chest, armpit etc: it also means loftiness: like jibaalun qawahir: high mountain: overwhelming: al qahru means to hold on to someone from the upper part to overcome him: it also means domination; authority; overcoming; grip: qaharah: he overcame him: it also means to make obedient: lahmun maqhoor: meat which is kept on the fire to be roasted and water from which is still dripping:*

The Qur'an mentions a quality of God as qah-haar: 12:39 jabbar has already been explained under the heading jiim, beh, rah: that is, he who casts strongly broken bones in a cast: al qah-haar would mean one whose law engulfs everybody: whom no body can defeat: He who no one can overpower: surah Anaam says: wa huwal qaahiru fauqa ibaadhi: 6:18 he is dominant on his slaves or bandas: this qah-haariyat befits God because He enjoys domination over the entire universe: but when a man claims or attributes this quality to himself then he is being Firounic (or rebellious): the Qur'an has related this statement of the Firoun: wa inna fauqahum qaahiroon :7:127 and We are dominant over the Bani Israeel: the Qur'an says: fa ammal yatima fala taqhar: 93:9 do not be harsh with somebody who becomes alone in society thinking him to be without any help or friend: and do not think him to be demeaned: do not be harsh with orphans: it is all right to conquer the things in the universe: but it is not right to be oppressive against someone or to think him to be lowly: but it is very necessary to dominate or overpower oppressive forces: thus this trait for the group of momineen would be a good trait and would reflect a quality of God: note that force by itself is not evil.

*Taj **Raghib.

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No quality of God is sharr or bad: its usage determines whether it is good or evil: if force is used to oppress weaklings then the force is sharr or evil: but if the same force is used to prevent someone from oppression then it is good: since God is khair or goodness all the way, therefore His every strength is constructive: the group of momineen is also similar.

Qaf, waw, beh

Qaab: the distance between the middle of the bow and one end : also quantity.

About the place where the prophethood was endowed: fakaana qaaba qausaini au adna: 53:9 before the advent of Islam, the Arabs when they made a firm pact used to take two bows: they used to align one with the other and thus used to align their qaabsain: 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 they make a pact: ** whatever one wishes the other wishes too: both vow to live in tandem: ** the Qur'an says that a prophet is so obedient to God and makes his life so harmonious with the laws of God that that his relation with God becomes as if the two men or friends who have made a pact like the qaaba qausain: au adna rather even closer than that: this is the reason that the strength which haq gets at the hands of the prophet , is attributed by God toward Himself: falam tatluhum wala kinnal laaha qatalahum wa mara maita iz ramaita wala kinnal laaha rama: 8:17 in the field of Badr, i.e in the battle of Badr, it was He who defeated the opponents , not you: you did not shoot

arrows at them but Allah: the relation between the prophet and God is such: the prophet attains this stage and then to fulfill his aims prepares a group :

*Taj and Raghīb **With reference to Roohul Ma'aani.

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Thus, God's program is implemented by the party that comes into being for this very purpose i.e. implementation of God's program: they are the ones who raise the flag of haq or the truth: they so merge themselves with God's decisions that their decisions and deeds become the criteria for good and evil that is khair and sharr in the world: and their archery becomes the archery of God.

These explanations show that God's relationship with man is that of mutual frindliness: according to the Prophet Muhammed SAW God is the greatest friend: it is man's duty that he remains engaged till his death in implementing God's program: this agreement with God is called eeeman and to act according to it brings the proximity and grace of God: i.e. to be homogenous with God's program.

Qaf, waw, teh

Al qoot: the plural is aqwaat: sustenance or food enough to keep a man alive*: the Qur'an says about the earth: wa qaddara fi afwataha: 41:10 have created the capacity to produce food in it : formulated a law according to which it grows food in different seasons:

Al muqet: guard: protector: he who provides sustenance to everybody according to his needs: he who provides rizq to the creatures: * Raghīb says it means he who guards something and provides food for it**: the Qur'an says wa kaanal laahu ala kulli shaiyin muqeeta: 45:85 the provider of rizq to every creature in the universe: Ibn Faaris says the word also means protector and authority .

Qaf, waw, siin

Al qaus: bow***: the Qur'an says qaaba qausain: 53:9 for its meaning see heading qaf, waw, beh.

Qaasas shaiya bighairihi: to assess something with the help of something*: (Ibn Faaris):

*Taj, Raghīb, ***Taj and Raghīb.

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al migoos: 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 horse are allowed to go (run in the race):

Nawab Siddiq Hasan Khan says that words in which qaf, waw, siin appear denote intensity and congregation: qaus includes an element of harshness, and for its both ends to meet indicates togetherness.

Qaf, waw, laam

Qaul: a statement: something said: that thought which is still in the mind but not spoken yet is also called qaul: it also means belief, thought and opinion like fulanun yaqulu biqaulish shaafi-ee: etc.***

It has a lot of meanings: for instance: to hit: to overcome: to die: to receive comfort: to be attentive etc,***.

Taqawwala alaihi qaula: means fabricate something and attribute it to some one else:69:44.

To think is called wa yaquluna fi anfusihim 58:8 The plural of qaul is aqwaal and its plural is aqaweel: 69:44 qeel: to say: conversation: the call of the heart 43:88.

Nawab Siddiq Hasan Khan says that the words with qaf, waw, laam have the indication of moving and to flutter: qaul includes the movement of the tongue or the lips **: 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 Qur'an: it is difficult to mention them all: but at every place its meaning can be determined easily so we need not go into detail.

*Taj and Raghib **Al Ilmul Akhlaaq ***Taj.

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Qaf, waw, miim

Qaam: qiyama: to stand: to be balanced: for some matter to be balanced or to be in proportion: to be solid and smooth: to be steadfast and enduring: to do some work always: to stop: to stop at some place: to be fiesty: *: aqaama: corrected and straightened: made to stand up:

Qaamur rajulul mar'ata waqaama alaiha: the man patronized the woman, fulfilled her needs and was responsible for them: brought her supplies: qawwaam: provider of rizq: because with rizq the balance of the social life is maintained: * ar rijaalu qawwamoona alan nisaai: 4:34 also means this: that is 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 kafeel or fulfillers of the needs of women because they are engaged in the upbringing and training of the children: it doesn't mean to be a : qaumash shaiyi which means to smooth something out or to correct it: *

Qawamun: balance or proportion: the goods with which a life is spent: that much with whose support a life can be spent.

Qiwaam: the thing on which some matter hinges: that which can support a thing: enough earning to support a man: fulanun qiwamu ahli baitihi: means that man provides for his family: *

Qaamatun: a man's height: moderate height: good height: * qeema: the return for something*: when something is replaced by another and thought to be equal to the former then it is considered its qeemat: istaqaamul amr: for some matter to become proportionate and moderate: to contain the right balance: * mustaqeem: moderate and balanced: having the right balance: * taqweem: to correct the balance and proportion: * (taqweemul buldaan means a map: and nowadays taqweem is used to mean calendar, etc.) : **

maqaam: the place to stand: * qayyum: and qayyaam: to plan the matters of His creation in such a way as to provide for their birth, and to give them rizq and to be aware of their dwellings:

*Taj **Mjuheet.

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who oversees everything: qayyum also means who is always there: enduring: i.e. who is not dependant on anyone for his existence but without whom nothing can even be thought to of coming into existence: 20:11, 2:255 ***amrun qayyim means mustaqeem and mustavi deed or amr: moderate and balanced work: *Khulqun qayyim: balanced courtesy: deenun qayyim: balanced laws which distinguish haq from baatil: qaumun: the group of men and women: or only men's party*.

The sayings of Imam Raghīb say qiyaamun lish shaiyi: it indicates the protection of something: and sometimes qiyaam points to firm and resolute intent: qayaam and qiwaam means something with which something can stay resolute and steadfast: qayyum: the overseer of everything: that which provides balance, protection, and provider of everything which are required for its existence.

Qiyamah actually means for a man to stand up at once: al qiyamah means for that particular moment to take place in which man stands up at once.

Iqamatush shaiyi: to completely fulfill the obligations: also al iqamatu fil makaan: means to stay somewhere resolutely: **muqeeem means one who stays always.

The explanations show that this word's basic meaning is 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 Qur'an says about the orphans' wall in the tale about Hazrat Moosa: jidaran yureedu un yanqazzu fa aqaamahu 18:77 the wall was about to fall down so he straightened it or made it qaa'im: the same surah Kahaf says lum yaj'al lahu iwaja: 18:102 before qayyima: it shows that qayyim can only be a thing which has no fault or blemish: deenul qayyimah: 98:5 and hutubun qayyimah: 98:3 the meaning is clear:

*Taj **Raghīb ***Taj and Lata'iful Laghja.

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The Qur'an says that it shows a way which is aqwam: 17:6 i.e. the straightest and most moderate way: and about man it is said that he has been created ahsani taqweem: 95:4 (i.e. the best proportion): or having the best proportion: al qistaasil mustaqeem: 17:35 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 : just like in surah Furqaan between the ways of addition and subtraction, the moderate way has been called kaana baina zaalika qawama: 25:67.

In Surah Baqarah against mashi qaam has been used 2:20 it means to stop : and to stay: in 16:80 against za'an iqaamah has been used : surah Hoodh uses uprooted or destroyed bastis or dwellings qa'im has been used 11:100 which shows that it means inhabited and bustling: sabeelin muqeeem 15:76 also means busy paths: surah takweer says: limun sha'a minkum un yastaqeeem 81:28 makes the meaning of traversing the siraatun mustaqeem is made clear 1:5.

Qiyamah: is one of the comprehensive and composite terms of the Qur'an: and has many connotations: as mentioned above , Imam Raghīb says that it means qiyaam that happens once: the 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 the words qiyamat, aakhirat, sa'aat, bo'as etc. is evident at the places they appear because the context makes clear what the word there means, revolution and renaissance or the establishment of the life after death. Shah Wali-ullah writing in the Hujjatul Balagha that in shariat i.e. the Islamic way, hashar has two meanings:,one means the congregation of people to gather in Syria: before the Qiyamat this event will take place as people will become scarce in the world; then some people due to various ceremonies or due to the flames of war will congregate there *:

*Perhaps this is a pointation to the attacks of the Mughals on Syria, which took place in the dynamic era of Taimur : Mr. Shah himself describes the event a few lines later.

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The other meaning of hashar is to congregate after death: this means that qiyamat would be said to indicate stay in this world as well as after death.

Qaum: qaumiyat: when man began civilized life , it had to begin from family life of course: thus a family (and as an extension a tribe) became a sort of 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 enemy: thus feelings of mutual acrimony within a clan and between a clan and another were created : and 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 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 in a country i.e. within a geographic boundary have been declared a qaum or nation.

Islam changed this principle of division of humanity, and declared that people are members of the same brotherhood (ummah) if they have the same concept of life (regardless of descent, language, or country) : and those who share some other concept are members of a different brotherhood: in Qur'anic language it is called the difference between eeman and kufr and in modern day language it is termed as difference of ideology: therefore, according to the Qur'an, there are only two nations: one is that which is obedient to the Qur'an and follows its code of life and the other is that which is the follower of some other concept 64:2 : when Hazrat Nooh was told that your own son is not one of you: 121:46 because he was not one of the Believers: this was a declaration of this very principle of two nations: similarly when Hazrat Lot was told that your wife is not from among you because she had not joined his party, that was also said to describe this principle: when Hazrat Ibrahim had clearly told his own father and his nation or qaum that unless you believe in God you can not be my own, then that too was a declaration of this principle: 60:4 he had also declared those that those who obey or follow me are my own: 14:36 according to this criterion, God's Prophet SAW created an international brother hood when he said: innamal muminoona ikhwah: 49:10 all momins (believers are brothers): no matter what their color, decscent, language, or country be.

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this is the right criterion for the formulation of a nation (and not that which we have created) according to which the Qur'an wants to create an international brother hood:

today the world seems to realize that the right criterion or platform for human unity is the homogeneity of ideology: not the homogeneity of color or country etc: the truth is that until the world adopts the Qur'anic way of life there can not be lasting peace on this earth: because only Islam can create the international community or brother hood which having risen above itself made limits will have adopted the principles of humanity.: this is the ultimate aim and purpose of the Qur'an.

The Qur'an has described the concept and code of life as the 'siraati mustaqeem': 1:5 i.e. straight and balanced way of life: this points to a great truth: before the advent of the Qur'an, 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: that .it is 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 'yog' i.e, their tasawwuf: that is, the human soul is actually a part of God and being separated from it has been entangled in the cycle of life: and 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 wujud' (the concept of man and God being one) concept is the basis of our tasawwuf 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 thier forefathers had made (of worshipping the calf) will make them go temporarily to hell after which they will be delivered.

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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 and reach ultimately from where life began.

The Qur'an refuted this prevalent theory 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 ahead and rise: God is leading the universe on a straight path: inna rabbi ala siratin mustaqeem: 11:57 and newer creations are taking place: yazeedu fil khalqi ma yasha: 35:1 and 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 for struggling: he who lives according to the laws of God, will be making his possibilities mash huud or 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: litarkabunna tabaqan un tabaq: 84:20 you will definitely rise by degrees and from stage to stage: because God is not only the Lord of the straight path but He is zil ma'arij too : 70:3 i.e. Lord of stages: he who can take towards loftiness: therefore, according to the Qur'an the purpose of life is not to be 'as you were': but to progress and to proceed by traversing the stages: the entire universe is following the law of God's evolution.

The concept of “life’s cycle “ was not only the product of ancient minds only; even today some minds are misled by this thought: the human mind has in some cases not been enlightened by the wahi: 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: when it reaches its peak, then a theory contradictory to it is also born: it obliterates to form: then when this concept reaches its peak its contradictory ideology also is born in turn:

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His self interests will pull him towards the past and the demands of time forwards: human history is living proof of this phenomenon: the human being is gradually travelling to this destination but since he has adopted the path of intellect and experiment as against the path shown by the wahi, it has had to meet different travails on the way: note how after much blood letting he takes one step forward: if he had adopted the way shown by the wahi then his life’s journey would have been easier.

Kaf., daal, rah

Al kudrahātu minal alewaan: murkiness: for the color to be unclear: some say that kudrah is used specifically with reference to color and kudurah is used for water and springs: and kadarun can be used for everything: kidrun kadeer: anything which is murky or dirty and which is not clean: al kadaratul minal hauz: the dirt which settles at the bottom of the pool or the algae which is on its surface: al kadarah: a big piece of the earth or a big stone which has been uprooted from the ground: inkadar: plunged speedily downwards: al inkidaar: the change which is caused by something which scatters: ** inkadara ilaihil qaum: the qaum attacked him in groups: * Ibn Faaris says its basic meanings are 1) murkiness i.e. the opposite of cleanliness 2) and movement: inkadar also means fast wind.

The Qur’an says wa izan nujumun kadarat: 81:2 literally it means when the stars become dull: or when they scatter: figuratively it would mean when the small states will scatter or will disappear: because if al qamar is taken to mean the Arabian state and as shams means Persian state (see headings shiin, miim, siin and qaf, miim, rah): then an nujum would mean small states: but if it means a real revolution in the universe then the literal meanings of the ayat will be taken.

*Taj **Raghib.

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Kaf, daal, yeh

Al kudyah: hard land: very hard rock: akdar rajul: he was miserly: akdal haafir: the digger met hard land or hard rock and stopped digging further: akdal matar: the raining decreased: *** the Qur’an says: aata qa.leela wa akda: 53:34 he gives a little then turns hard like a rock: then stops: (Ibn Faaris): a momin keeps for himself only that which is necessary to meet his needs and makes all else available for the needs of others: he who is with the momineen group without heartfelt belief in the system, and stays with the

group only due to some expedience, always tries to find inroads 53:33 that is, buy giving a little and then desisting and making excuses.

Kaf, dhal, beh

Alkazab: means to knowingly give wrong news or information: but some say whether deliberately or not, in both cases, al lkazab will be used: * akzabar rajul is said when a man is called out and he pretends to be asleep: kazzaban means the cloth which is printed or colored in different colors**: kazaba fi sairih means the camel became slow: i.e. did not maintain the speed it could or adopted a bad stance***: sometimes kazaba means to be compulsory ***.

The Qur'an has said in surah Munafiqoon that O, prophet, when these hypocrites come to you, they say that they are witness to the fact you are the God's prophet: then, although God knows that you are His prophet, He says that : innal munafiqeena lakaaziboon : 63:1 these hypocrites are liars indeed: here the meaning of 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 kaazib:

*Muheet **Aqribal Muwarid ***Taj

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but if the heart and tongue are one about something even if the matter is not as it appears them it will not be called kazib: it will be taken as beyond his knowledge: that is, he is not aware of the right thing (and not lying): remember, the Qur'an has warned not to pursue something about which we are unaware: 17:36 therefore only that which is known for certain must be spoken.

Surah Yusuf says: bi damin kazib: 12:18 fake blood: kaazib: liar 11:93 kazzab: a very big liar: 40:28 makzooab: the lie 11:65 kazzab: denied 23:25 takzeeb: to deny: 85:19 mukazzib: he who continues to deny and never accepts: 56:51.

Wahi presents every claim with insight and supports it with reasoning: it also calls upon its opponents to present reasoning and evidence if their claims are right 2:112 this is the right way of reaching the truth: but if someone predetermines that something is to be denied at all costs then the truth can not be arrived at: this takzeeb (or denial) has been declared by the noble Qur'an to be a severe crime or sin: there can be no bigger sin in the court of knowledge and insight.

Takzeeb also means that one's deeds do not verify his beliefs that is, they are not according to the beliefs: surah Al Ma-oon clarifies this reality: by saying: ara aital lazi yukazzibu bid deen: 107:1 have you wondered about the person who denies the Deen? After this it is said that this is the man who pushes away the orphans and does not instigate feeding the poor: these are the namazis who are oblivious of the real purpose of Deen: they only consider the genuflection as the Deen and build dams to block for themselves the sources of rizq or sustenance which should be open for all : 107:207 so now you can well understand as to who commits "takzeeb-e-deen" or denies Deen? And also where we stand in the light of the above?

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Kaf, rah, beh

Al karb denotes severe sadness: karbul ard means to cultivate the land: or it is derived from karibatish shams: which means the sun neared its sunset: alkarb also means to wind a rope and also to tighten the chains on a prisoner: it also means the rope which is tied to a bucket of the well and as it is dipped in water every time the bucket is used to take out water from the well it petrifies quickly: karaban naaqah: he loaded the she-camel: al kareeb: the land which has never been cultivated: * Ibn Faaris says its basic meaning is intensity and strength.

These meanings make the meaning of alkarb 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 karb and that is by obeying the laws of God: qul lillaahu yunajji kum minha wa min kulli karb: 6:64 only this way can God's bandas or slaves be rid of this karb or pain: 21:76.

Al karbiyyun: the Hebrew word is karubeam: which means the angels that are close to God**: the Qur'an has not used this word.

Kaf, rah, rah

Al karr: to return something, or bend it, or make it turn back: a thick rope or rope is called karr: ** at takrrer: to reiterate: to repeat: Ibn Faaris says it basically means to gather and to turn back: stress means not to say a thing more than three times and repeat means to stress a thing: but in repetition these two things are not necessary.***

The Qur'an reiterates this wish of the kuffars (the Denies) at several places that: lau anna lana karrah: 2:167 if once we can go back to life then we will do this and that.

*Taj and Raghib, **Muheet, ***Taj.

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but this has been refuted 39:58,59 because life is a flowing spring: the water that flows ahead can never turn back: similarly, nobody can return to this world stage: to return ,as per the concept of the Awagon, repeatedly, to this world is against the teachings of the Qur'an: the law of evolution does not brook reiteration or repetition: either one must move ahead (to jannat) or be static (in jahannam).

Surah Naazi-aat says: tilka izan karratun khaasirah: 79:12 this coming alive after dying will be very harmful: surah Bani Israeel says: summa radadna lakumul karratah alihim: 17:6 then We made the events be according to your liking and against your enemies.

Kaf, rah, siin

Al kirs: means basis : * al kursiyyu: chair which is used to sit on: al kursiyyu wal kursi: governance and power: or knowledge: the scroll which contains things of knowledge is called kurraasa: some say that kurraasa means the pages which have been bound together: at takrees means to join the part of anything with another part*: nowadays this word is used to mean copy: Ibn Faaris says the basic meaning of this word is to accumulate one over the other:

The Qur'an says: wasi-a kursiyyuhus samawaati wal arda : 2:255 God's 'kursi' or authority encompasses the entire universe: here according to the dictionary and according to the Al Manaar too, it means the knowledge of God: although it may also mean

authority: 'ilm' as the meaning seems more befitting because earlier it has been said: wala yuhituna bishaiyin min ilmihi illa bi mashaa'a: they cannot comprehend anything which is in His knowledge excepting that which He wills.

Surah Saad uses this word to mean the government of Hazrat Suleman 38:34 there too 'kursiyyuhu' means not the seat but authority or power: 'takht', 'kursi' etc all signify authority.

*Taj, Muheet, Raghib.

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Al karam is a trait opposite meanness: since meanness was the worst trait for the Arabs karam was the best sort of trait: actually it means to bear the burden of the protection of the qaum's burden: or to spend for the collective benefit of the nation or strive for it: some say karam means to provide benefit without any consideration of personal gain: it also means sincerity: al ikraamu wa altakreem: to provide benefit to someone in which there is no shame for anyone (at being needy of the help) and the benefit that is provided is also noble*: for the Arabs al kareem is a composite term which encompasses all sorts of goodness: so it is used for a person who has not even an inkling of bad trait: al kareem also means free and gentle, philanthropic, he who keeps himself safe from violating the orders of God, soft spoken, kind, broad minded, possessor of good traits, respectful, the horse on which jihad is fought: the camel on which water is laden and fetched : and every likeable and selected thing*: abundant rain is also called kareem: ardun makramah: land which is prepared well for cultivation after manure etc is put in it: the good land which can give good crop: karumat arduhu aam: due to fertilizer this year a good crop was produced: karramas sahaabu takreema: the cloud rained very well: * no one can be called kareem until he has not shown karam**.

The Qur'an says about the shade of jahannam: la baaridin wala kareem: 56:44 there is no coolness in it nor pleasantness nor benefit of any kind: iza marru bil laghwi marru kiraama 25:72 when they face some meaningless and non-sensible matter they pass by it in a very decent way:

*Taj **Raghib.

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surah Khalq calls God as al Akram: 96:3 this has also been called zul jalaali wal ikraam: 55:27 karrama 17:62 akram: 89:15 means to bestow respect and takreem as against ahaann: 89:16 ibadun mukrimoon: 21:26 respected slaves.

Mukrim 22:18 one who bestows respect: rizqun kareem: 8:4 respectable rizq or sustenance: this is one of the particularities of a jannati or heavenly society that respectful rizq will be available there: that is, the accoutrements of life in abundance and with respect too: a nation which gets such rizq is indeed lucky: but this can only be had by living according to the principles outlined by God: (in this world as well as in the hereafter): The Qur'an says: walaqad karramna bani Adam: 17:70 We have made all Bani Adam (or the human race) as kareem or respectful and good: the Qur'an was the first to declare man's respectability: i.e. every human being is respectful by virtue of being a human being: this fundamental right to respect man was first given by the Qur'an: after this a man gains

respect as he moves along in life: he who safeguards the Godly laws is respected as much as he respects those laws : so much so that inna akramakum indal laahi atqakum: 49:13 he who safeguards them most (that is observes the laws the most) becomes the most respectable: note how the Qur'an replaced the old criteria of respect such as high breeding, wealt, etc and gave new parameters for respect according to which every man simply by virtue of being human is respectful; that is, instead of additional traits, personal traits were considered the parameters of respect: this criterion alone does away with all the so-called respect of royalty, Barahminiyat, Monasticism, and all old systems of capitalism: i.e. every human child whether he is born in a king's palace or at a beggar's hut, is the son of a Brahman (thought to be of high caste) or cobbler (thought by the Hindus to belong to a low caste) is deserving of equal respect simply by being human: and the father's position can not distinguish it from others: in order to be more respectable comparatively his personal traits and deeds will count.

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Al karh: alkurh: extreme dislike: hard work: some scholars say that something which is unpleasant to you but your will forces you to do is kurh and for something for which someone else forces you is karh: Raghib says that the pain which is inflicted from external sources is karh and that which is self inflicted is kurh: Ibn Faaris says kurh is hard labor and karh is something which you are forced to do unwillingly: the Qur'an has used karhan as against tu'an: 3:82 Tu'an means willingly and karhan means forcibly: surah Baqarah says: kutiba alaikumul qitaalu wa huwa kurhun lakum: 2:216 to do battle has been made compulsory for you by law although it is unpleasant for you: or you dislike it: surah Ahqaaf says about the genes: hamalathu ummuhu kurhan wa wa zatuhu kurha: 46:15 his mother spends the days of pregnancy with great difficulty and child birth is also very painful for her: surah Namal uses ikrah to mean forcibly: that is which is done unwillingly: 16:106 in surah Baqarah, kariha has come opposite ahabba :2:216 similarly in 47:6 karrah has been used against hubbaba: karihoon: 11:28 those who dislike: makruhun : unpleasant.

The party with whose assistance the Qur'an wishes to bring the revolution, accepts this system with gladness and not forcibly: therefore it says: la ikraaha fid deen: 2:256 one can only become the member of this society willingly and not coercibly: the Prophet was told: afaa nat tukrihun naasa hatta yakunoo momineen 10: 99 do you want to force people to believe? Forcibleness can be physical as well as mental: like if you sport a sword against someone's throat and make him accept something: but it can also be mental, like when you show somebody a magical event or thing and make him agree to something.

*Taj.

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The third type of 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 Book of God: or regardless of the fact that they meet the criteria of our intellect and insight: 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 Qur'an does not permit any sort of coercion or

ikraah for including one in the party of God: 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 the 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 the party: as such the belief that the punishment for a murtid (one who leaves Islam) is death is not right: it goes against what Qur'an says: and it says that nobody should forcibly be made a Muslim nor should any one be forced to remain a Muslim if his heart is not happy at remaining so.

Surah Nahal says: mun kafara billahi min baa'di eemaanehi illa mani ukrihi wa qalbahu mutma'inna bil eemani wa la kim mun sharaha bil kufri sadran fa alaihim ghazabun minal laah-i wala hum azabin azeem: 16:106 he who turns against Islam after once accepting Islam, incurs the wrath of Allah and severe punishment or azaab: but it does not include a person whose heart is agreeable to Islam but he is forced to kufr (denial) (at least by word of mouth or acts): kufr is kufr 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 Qur'an says with all his heart and willingly stays adhered to this ideology: even with a little coercion, eeman becomes questionable: so much so that the Qur'an even refuses to accept those as momins who accepted Islam by seeing the grandeur of the Islamic state during the reign of the Prophet Muhammed SAW:

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It says they had become subservient to the Islamic state rather than having adopted Islam or eeman because their hearts were bereft of belief: 49:14 it says momins are those who do not fall like the blind and the deaf upon the ayats of the Qur'an (not to mention other beliefs like customs etc) but accept them only with their eyes and ears open: lum yakhirru alaiha summaw wa umyaana: 25:73.

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 can be made forcibly to follow God's principles: till he is member of this system, he will have to follow its principles: if he does not want to follow these principles then he must exit the system: but it can not be that a person can remain a member of a system and accept only those principles which suit him and reject those which don't.

Kaf,siin, beh

Kasf actually means to collect: then it also means earning: and also to acquire something*. Wai lul lahum mimma yaksiboon: 2:79 the profession they had adopted (i.e. making changes in the Book) will cause their annihilation: a little ahead is said: mun kasaba sayyi'atin 2:81 he who created un-even ness: here kasab means 'to do': or it means he who gathered for himself unevenness:

The Qur'an says: laha ma kasabat wa alaiha mak tasabat 2:286 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 are for him who has done them too:

*Taj *Ibn Faaris.

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but good deeds have been called here kasab and bad deeds as iktasab : Raghīb says that kasab means to do something that is done for one's own benefit as well as for the benefit of others: and iktisaab means work which is undertaken only for the benefit of self: as per Raghīb, the ayat 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 quite according to the Qur'anic teachings which says: wa ammama yanfa'u naasa fayamkus fil ard: 13:17 lasting or enduring work are only those which are beneficial for the entire human race.

The Lata-iful Lagha says that Kasab means khair or good and iktasab is used to mean sharr or evil.

But what Raghīb and Lata-iful Lagha say are not the rule : the Qur'an has used the words kasab and iktisaab aopposit these meanings too.

Kaf, siin, dal

Kasad:

Ibn Faaris says it means for something to be so bad that nobody is inclined to it: kasaad means to go astray : then it started to mean slackness in the market, or for some goods to be little in demand: kasadul mata-u: the item is not moving in the market: kasadatis sooq: the market was cold: alkaseed: cheap: of lower quality: mean: * the Qur'an says in surah Tauba: wa tijaratun takhshauna kasadaha: 9:24 the trade whose slackness you fear.

*Taj and Muheet.

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Kaf, siin, feh

Al kisfah: piece of something: plurals are kisafun wa kisfu-oon: 30:48, 17:62 Ibn Faaris says basically it means something to develop a fault which is disliked : also to cut one thing off from another and to separate it: surah Al Toor says: inn yarau kisfan minal asama'i: 52: 44 and surah Shura says: fa asqit alaina kisfan minas sama'i: 26:187 uncalled for azaab or destruction: sudden destruction: kasafas saub means he cut the cloth: kasafatish shamsu wal qamar: the sun and the moon went into eclipse: kasafat haaluhu: his condition became bad: rajulun kaasiful baal: a man in bad condition: yaumun kaasif: a day of extreme pain *: the day the sky is torn asunder.

Kaf, siin, laam

Al kasal: to show laziness in something in which it must not be shown: al kisak: the bow and string for separating cotton from the bow : ** obviously both are present but due to them being separated cotton can not be separated: both are thus useless: (bn Faaris says it basically means to express laziness in doing something and be lazy in completing it or doing it) :

Keeping this meaning in mind while you deliberate on the ayat about the hypocrites that: iza qaamu ilas salaati qaamu kusala: 4:142 also 9:54 they do participate in salaah but in a way as if the bow and string are separate: apparently the salaah is being conducted but the result is nothing.

This situation, which we console ourselves by saying that it is about the hypocrites of the time of the Prophet SAW, is actually a depiction of our own situation.

*Taj and Raghīb **Taj and Muheet.

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Isn't our namaz like a bow without the string? Also see the word saahoon107:5 ubder heading siin, heh, waw.

Kaf, siin, waw

Al kuswah: al kisah: clothing which is worn: * rizquhunna wa kiswatuhunna: 2:233 their food and clothing: kasaahu kaswah: made him wear the clothing, : * fakasaunal izaama lahma: 23:14 We adorn the bones of the genes with flesh: that is We cover the bones with the flesh.

Kaf, shiin, tha

Al kasht: to remove something that is covering something: kashatal ata'a unish shaiyi: he removed the lid off that thing: kashatal jilda unil jazoor: he skinned the slaughtered camel: kashatahu: he opened him*: * inkashata rau'u:
The fear left him ***.

Kaf, shiin, feh

Al kashf: to lift the veil: to disclose something**: the Qur'an says: fakashafna unka ghita'aka: 50:22 We lifted the veil from your eyes and thus the truth dawned upon you: it also means to remove: surah Airaaf says: la-in kashaf ta unnar rijz: 7:134 if you remove this azzaab or punishment from us: kashfaz zurri 17:56 to remove the pain: kaashif: one who removes 6:17.

The Qur'an at one place about the Queen Saba says: wa kashafat un saaqiha: 27:44 and at another place in surah Qalam says: yauma yukshafu un saaq: 68:42 this was an Arab proverb which was spoken when a very difficult situation was faced:*

*Taj and Raghīb **Taj ***Raghīb.

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Raghīb has said that it has come from Qaamatil hurbu ala saaq: which means literally that the battle stood on its calf which means that it went into full cry: saaqun amr means 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 the baby camel: at this time Kushifa unis saaq is said: ** however, it means intensity sand to be troubled.

There is no support from the Qur'an for the concept of kashf and ilhaam that we have: to believe after prophet hood has ended, anybody can have direct knowledge from God is to deny the end of Prophet hood because only a prophet can get direct knowledge from God and no other being: now man can only learn from two sources: the Qur'an (which is based on the wahi) and the human intellect : see details in heading laam, heh , miim :

Kaf, zha, miim

Al kazm: al kazam: throat, mouth: the opening from which the breath comes out: *** it means for something to exit: kuzum means for the breath to stop:** kazamal ba-eer means for the camel not to munch: and to stop inside that which it has eaten **kazammal baab means to close the door: ****al kuzum also means to be quiet: **** al kazim also means the camel whose water in the stomach has dried up and it is very thirsty: * kazeem and makzoom means a very sad, troubled, restless and thoughtful man: **** surah Al momin says: izal qulubu ladil hanajiri kaazimeen: 40:17 when their hearts will be in their mouths and they will be intensely worried: or they will be holding their hearts lest they come out: surah Al Qalam says: wa huwa makzoom: 68:49 he was restless and troubled: surah Yusuf says about Hazrat Yaqoob, fahuwa kazeemun 12:84 he was restless due to separation from his son Hazrat Yjusuuf.

*Taj **Raghib ***T^aj and Lata'ifal Lagha ****Muheet.

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Surah Aali Imran describes a characteristic of the momineen or the Believers: : kaazimeenal ghaiz: 3:133 ordinarily it is taken to mean those who suppress their anger: this is not the right meaning: the Qur'an does not advocate suppressing anger: for the right meaning of the ayat, 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 too: this channel is called kizaamah: * thus alkaazimeenal ghaiz means that when these forces surge in them then they channel them to constructive work: this 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 the scales which indicates the weight of scale as to which is heavier: when both the scales are equal in weight this needle stops in the middle: * al kazeema also means a tiffin box in which additional food is kept: thus kaazimeenal ghaiz would mean those who channel excess energy into channels where it is required and thus maintain the balance of society: the Qur'anic society keeps an eye on these excessive forces and diverts to them where they are needed so that balance is maintained and matters remain right: thus there will be balance not only in a man's personality but also in society: and the party of the momineen will become al kaazimeenal ghaiz: remember rational means having the right ratio:

*Taj also Ibn Faaris.

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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: for being the balance or ratio to be right means 'husn': that is why the Qur'an has termed as hasanati all those deeds of virtue and goodness: and the characteristics of God have been called asma' ul hasanaat) (or the good names): details of these matters can be found under the heading hah, siin, nuun.

Kaf, ain, beh

Al ka'ab: the joint of the bones: the bridge of the foot or at the junction of the calf and foot: or the ankle: surah Ma'idah says: kaa'bayn: means both ankles: 5:6 al ka'ab; al ka'abah: square piece of bone which has figures on it and which is thrown while playing a game of chance: (dice): * ka'bah: high and square place: every square house * but al ka'bah has become particular to the house of kabah: al ka'ab: respect and seniority: al ku'ab: raised breast: al kaa-ib: means a young girl: plural is kawa-ib: surah Al Naba calls the women of a heavenly society as kawa-iba atraba: 78:33 at another place they have been called uruban atraaba: 56:37 and it has been explained by saying a little earlier : furushin marfu'a: 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, rah, beh and teh, rah, beh : as to what is the right place for the ka'bah see heading qaf, beh, laam :

Kaf, feh, alif

Kafa'ahu alash shaiyi: mak-ufa'a tin kifaa-un : he returned it: kaa'fa'ahu: he equalled him: became equal to him: takafa'ash shaitan: both things became equal: these are its basic meanings.

*Taj **Lataiful Lugha.

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Kufuhu, kafuhu, kifuhu mean like it, or similar to : al kafa'atu fin nikaah has been derived from it which means for the husband to be equal to the wife in lineage, etc **: The Qur'an says about Allah : wa lam yakuulla lahu kufuwan ahad: 112:4 nobody is like Him, there is no parallel: this is one of His personality traits: every personality is unique: and since God's personality is complete and absolute, therefore its individuality is also unique: surah Ikhlâs especially defines the uniqueness of God'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.

Kaf, feh, the

Kafatash shaiya ilaih: it took the thing inside it: kafatash shaiyi: seized the thing: ** gathered it **: Raghîb says kagfat also means to drive fast too: kafatat ta-ir: the bird gathered its wings and flew speedily: al kifaat: the place where something is gathered: kifaatil ahya was said to be houses and kifaatul amwaat means grave. ** The Quran says : alam naj'alil arda kifaata: 77:25 have we not made the earth a kifaat? : i.e. gathered many things in it: plants, animals etc : as said earlier kafatat ta-ir means the bird flew fast (and in so doing gathered its wings): farasun kufat: means a horse which bucks suddenly and it becomes difficult for the rider to control it: **: therefore kifaat would mean that it is moving; or if the two meanings are gathered together then the meaning would be that it is moving with all the things within it.

*Taj and Muheet and Raghîb **Taj ***Raghîb and Ibn Faaris.

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Kufr means to hide and cover: Ar Rumaani says that akhfaa and satar and ajann as the alternatives to kufr: **: Ibn Faaris too says the basi 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 because its darkness covers everything: the farmer is also called kaafir because he hides the seed in the soil: * Al kufr also means the grave according to Taj and Lataiful Lugha: in the light of these meanings a kafir as against a mu'min 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 others's capabilities and not allow them to be manifested : does not let them develop.

From the meaning of hiding it also came to mean to deny: kufr against eeman also means denial : that is, to deny the Qur'anic truths.

Kufr is also used against shukr : because shukr means for something to be evident: (see hiding shi'in, kaf, rah) therefore kufran-e-naimat means to hide the benevolence or naimat : not to keep them open for the benefit of ,ankind.

Kaffara means to hide or cover the results of a bad deed: * kafar has three nouns: 1) kufraan 2) kufr and 3) kufur: kufran generally is used for deny the benevolence: and kufr to deny the deeni matters: and kufur is used to mean both: * Taj says with reference to Al-Basaa'ir that often the plural of kaafir (i.e. the Deniers of Deen) is kuffaar: 48:29 and the plural of kaafir meaning the deniers of benevolence as kafarah: *as in 80:42.

*Taj **Al alfaaz Mutaraadifa ***Raghib.

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but we think that in the noble Qur'an, all the terms i.e. kuffar, kafarah, and kaafiroon all are used to mean the Deniers of the Deen: kaafir means the covering which is around a flower bud*: but it is also the name of a medicine which reduces the heat.

Kafir: very unthankful: denier of haq or the truth: it has the exaggeration of being more than a kaafir: 31:34 and kaffar is also means the same as kafir rather it has more intensity than kafir: 50:24 **:

The Qur'an has used kufr as against eeman at several places such as 2:6, 2:4 and against shukr to: 14:7 surah Ambia says about a mu'min: fala kufraana li saa'yehi: 21:94 that is, he will be repaid in full: they will not remain unpaid or without results (shukr means to get full results for efforts): wama yaf'alu min khayrin falan yakfaruh: 3:114 also means this: that is, their every good deed will produce full results.

In surah Baqarah , kufr bit taghoot has been stressed: 2:256 this kufr bit taghoot has been clarified by saying in another place: wajtanibu taghoot: 16:36 i.e. avoid non-Godly forces: in Surah Nisaa this has been explained by saying: yuriduna un yatahaakamu ilat taghooti waqad umeru un yakfurubihi: 4:60 these people want their matters to be decided by ungodly forces although they have been asked to abstain from non-Godly forces.

As such eeman bil laah*** means to decide according to the laws of God, and kufr bit taghoot means to avoid non Godly laws: this shows that eeman and kufr are not mere

concepts but practical matters that are not confined to the mind only: they are related to life's conceptual and practical parameters:

*Taj **Raghib ***walaqafid ba'asna fi kulli ummatin rasulan ani' budul laahi wajtanibut taghoot: 16:36.

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to believe in the veracity of the laws of the Qur'an and then to live according to them is eeman (Belief) and to decide against them is kufr: therefore 30:44 against kafar amila saleha has been used.

It also means to be free of: surah Ibrahim says: inni kafartu bima ashrikoon: 14:22 you make me a partner (in your deeds or belief) but I am free of it: kuffar which is the plural of kaafir has been used 57:20 : kaafirah's -lural is kawafir: 60:10 and kaffarah (5:45) means the deed or thing which atones for an error.

Surah Jannat says the flavor of the 'wine of jannat' is kaafura 76:5 that is, one which soothes : but this is the first phase of human reform: the next stage is in which this wine's flavor is described as zanjeela: 76:17 i. one which produces balanced power and heat: coldness and heat, the balance between the two is a Muslim's trait.

According to the Qur'an the word kaafir is not a bad word or abuse: but a statement of fact: if you form a party 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 Muslim where those who refuse to be member of this party are called kaafirs.

The azaab or punishment that these kaafirs or non members face or await is due to their own wrong path which they adopt instead of the right way: that is, they leave the right way 2:38 and adopt the wrong path and thus face destruction 2:271.

Kaffara unhu means to remove 2:271.

The Qur'an has used the word kafar against the yem amali swaleh 30:44 therefore eeman and kufr are not merely concepts but actually the name for doing good deeds and deeds which are wrong :

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At the beginning of Surah Baqarah it is said that the Qur'an guides those towards the right path who wish to be protected from the destructive or wrong path: the next ayat says: innal lazeena kafaru sawa-n alaihim anzartahum um lum tunzirhum la yu'minoo: 2:6 generally it is translated to mean that for the deniers it is all the same whether you show them the right path or not, they will never have eeman: kaafirs are though 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 to those who deny then who is the preaching for: since it does no good to the deniers and the Muslims do not need it? Also when the Prophet Muhammad started preaching then the whole world was kaafie: if the Prophet's invitation was useless for the kafies then the purpose for prophet hood is itself defeated?

These views indicate that in this ayat 'kuffar' did not mean all non Muslims: '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 'kuffars': as mentioned earlier kuffar appears as against eeman or belief: take a man who is presented with the truths of the Qur'an; he is told their meanings and connotations: he accepts them willingly: this is called eeman or belief: as against this take

another man who is similarly told the truths of the Qur'an: but he refuses to accept them: this is called kufr or denial: there are several reasons for the refusal: they have been detailed at different places in the Qur'an: the Qur'an has also said that they oppose haq and are rebellious of haq : not only do they themselves abstain from accepting the truth but also prevent others from accepting it.

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This shows that every non muslim is not a kaafir: kaafirs are only those who refute the truth or haq and do not accept Islam despite all the reasoning and evidence: the Qur'an has mentioned this mind-set of the kuffar and their struggle against it such as: 1) about those with the Book it says: *falamma ja'ahum ma arafu kafaru bihi*: 2:89 when that which they recognized came to them then they refused to accept it: at another place it is said that they want the muslims who had accepted to revert to the old ways : *min baa'da ma tabayyana lahumul haq*

: ...2:109 even after the haq or the truth came to them as evident: surah Munammed says: *innal lazeena kafaru...min baa'di ma tabayyana lahumul haq*: 47:32 verily those who adopt the path of denial or kufr ;...after the guidance has come to them ...: these places make clear that to deny after truth and haq has come is kufr : the truth is that the Qur'an has distinguished between haq and kufr after haq has been manifested: surah Kahaf says: *wa quill haqu mir rabbikum faman shaa'a falyuminw wa mun sjhaa'a falyakfoor*: 18:29 now tell them that the truth (haq) has arrived from you Lord; now whosoever wants can Believe and whosoever wants can adopt the way of kufr: surah Dahar says: *inna hudainaahu sabeela imam shaakiraw wa imam kafura*: 76:3 We have shown man the way: now it is up to him whether to value it respect it or if he wants he can refuse to do so: surah Shahrar says: *walamma ja'ahumul haqu qalu haaza shuruw wa inna bihi kaafiroon*: 43:30 and when haq or the truth came to them they said it is a lie and we refute it:

These instances show that kufr is to deny the truth or haq after it has manifested itself clearly: those who have not faced haq at all, although on the wrong path, are not kaafirs: they will be counted among the Dwaaleen i.e. those who have lost the way : or those who traverse the wrong path:

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2) in surah Taubah, those with eeman have been told not to befriend even their fathers and brothers if: *istahabbul kufr alal eeman*: i.e. if they like kufr against eeman: this makes evident that kufr is something which is also done deliberately : surah Nahal says kufr is for him whose: *mun sharaha bil kufri sadraz*: 16:106 chest opens for kufr or who embraces kufr willingly: : therefore kufr is something which is accepted willingly and deliberately.

Urah Namal says : *wa jahadu was tai qanatha anfusuhum zulmaw wa uluwwa*: 27:14 they denied Our ayats out of sheer rebelliousness even though that their hearts had believed in them.

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 surah Airaaf: *walaqad ja'athum rusuluhum bil bayyinaati fama kaanu liyuminu bima kazzibu min qabli*: 17:101 and verily prophets came to them with evident reasoning but they were not such as to accept something which they had once denied:

this sort of mentality results in their intellects or hearts being locked: kazaalika yat baullah-u ala qulubil kaafireen: 7:101.

5) These people deny the due to dogmaticism, jealousy, and arrogance and pride and also stop others from it lest they accept it: wa hum ysanhauna iunhu wa yanaun unhu: 6:26 they not only stay away from it but also prevent others (from going near it):

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At another place it is said: innal lazeena kafaru wa saddu un sabilil laah...: 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 not do any harm to Allah): their situation is like: wa qaalal lazineena kafaru la tasma-u lihaazal Qur'an: they keep telling others not to heed the Qur'an: walghawafih: and wherever it is being propagated, make much noise, or din: la'allakum tughliboon: 41:26 perhaps you can overpower them in this way.

These are the people whom: sawa-un alaihim a'anzartum um lum tunzirhum la yu'minon: 2:6 whether you make them aware about the destructive path they are traversing or not, it is the same for them (i.e. they will never listen): 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 Qur'an has said: lahum qulubul la yafqihooona biha walahum aayunul la yabsiroona biha walahum aazanul la yasma-oon a biha oolaika kal an'aami bal hum azall: their destination is jahannam or hell: 7:179 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.

The question 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 bestowed it on humans only.

The former way of life is kufr: in this man exists on an animal level: wal lazeena kafaru yatamma-oona wa ya kuloona kama takulul an'aam- u wan naaru maswal lahum: 47:12

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those who live the life of kufr enjoy life and die after eating and drinking: their destination is jahannam or hell: they do not believe in the high values of life: they pursue their desires: and get so immersed in these emotions that they lose the faculty of thought and deliberation: surah Al Jaasia says: afara'aita manit takhaza ilahahu hawahu: have you ever wondered about him who has turned his desires into his god? The result of doing so is: wa azal lahul laahu ala ilm: the law of God, despite his knowledge, doesn't bring forth the right way of life before him? Wa khatama ala sam-ihi wa qalbihi wa ja'ala ala basarihi ghishawah: 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: faman yahdihi min baa'dillah: and obviously no other law excepting that of God can lead him to the right path: afala tazakkaroona: do these people not learn from this? 5:23.

Why do people pursue their desires and do not follow the road to the higher values of life? Because wa qalu ma hiya illa haya tunad duniya: and they say the life is only in this world: namutu wa nahya: (they say) we live and die according to physical laws: wama yuhlikuna illad dahr: with the passage of time our limbs weaken and we ultimately die. This is their concept of life: the Qur'an says: wama lahum bizaalika min ilmin inn hum illa yazunnoon: 45:24 they have no knowledge about the reality: all this is guess work: see 6:29.

This is what kufr is: that is, the denial of man with regard to his own personality: after this denial there is no need for belief on God, or the wahi or even prophet hood: and then the question of belief on the life hereafter does not arise at all: 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.

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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 can not teach an animal to be honest and that dishonesty leads to ignominy!

Kaf, feh, feh

Al kaff: 13:14 the hand from the elbow to the palm: a man uses it to defend himself and prevent another from hurting others: kafaf-tuhu unhu: 5:11 I prevented him from it : moved him: turned him away: fa kaffa huwa: so he stopped: Ibn Faaris says it basically means to hold and condense: the hand is called kuff because it holds things: al kuffah: the extremity of anything that which it can not exceed: this is also called kiffush sjhaiyi: kiffah: means one of the balances of scales: ka'affah means something which takes another thing to its extreme: the Qur'an says: wa qaatilul mushrikeena ka'affahin kama yuqatilu nakum ka'affah: 9:36 do battle with the mushrikeen so that it stops them from oppression or which stops affecting you: this would mean fight to the last: and as Raghīb says also to fight the mushrikeen with collective strength, i.e. collectively or as a group.. According to the general dictionaries the meaning of ka'affah in this ayat means 'total', whole: but the Qur'an calls for battling the mushrikeen who are at loggerheads only: not every mushrik anywhere .

Udkhulu fis silmi ka'affah: 2:208 means reach the extreme limit in Islam: * do not stop mid way but reach the limit: but Raghīb says that it means collectively**:

*Taj **Raghīb.

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Raghīb says wama arsal naaka illa ka'affatan linnaas: means 34:28 we have sent you as the one who prevents sins: ***

Kaffah has appeared in 21:39 to mean prevent or to stop: also in 48:24 also against bast in 5:11 : al kafafa minar rizq: that amount of rizq which prevents man from becoming dependant on other human beings *: al kuffu means nemat or benevolence.

Kaaf, feh, laam

Al kafil: the hip or the lower part of the hip*: iktafal bihi: drove him or pushed him back:
* al kaafil or al kafeel means responsible for or guarantor: kaffalahu: looked after him *: spent for him:* Ibn Faaris says it means for something to be included into another thing or merge with it.

Surah Qasas says yakfulunahu: 28:12 those who get it: happen to have it: nurture it: surah Nahal says: qad ja'altumul laaha alaikum kafeela: 16:61 you have made Allah your guarantor: surah Saad says: ikfilnaiha: 38:23 hand over that sheep to me: surah Aali Imran says: wa kaffa lahaaz zakariyya: 3:36 put Maryam under Zakaria's patronage, Al kifl: share: luck: this is said when along with one somebody else is also given *: 4:85 kiflain: two shares: 57:28 Raghieb says kiflain here means not two shares but the continuity of benevolence and it also has the connotation of as needed***. Surah Ambia mentions the name Zalkifl : 21:85 in the context of prophets: some think this is Hazqeel prophet who has been mentioned in the Torah too***:

*Taj **Muheet *** Raghieb *****Some say that by Zulkifl is meant the one of Kapila Vastu (or Gautam Buddha) .

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since the Qur'an has not gone into details about him we too will not discuss further about him: also see heading zalkifl.

Kaf, feh, yeh

Alkifaayah: the thing which fulfills the need and purpose*: Ibn Faris says the root means for a thing to be in the required quantity to fulfill the need and for no more to be needed: kafakush shaiy-u: yakfeek: for you, that thing is enough: al kufyah: food which is sufficient for life: kafahu munatah: that man undertook his hard work and saved him from the toil: ** kafaitahu sharra uduwwahi: I protected him from his enemy's harm and saved him**: * rajulun wa kaafin wa kaffi: which is sufficient for you after which you do not need anybody: kaafahu mukafah: he was sufficient for him ***: al kaffi: rain : kafa unhush shaiyi: removed or turned that thing away from him: **.

The Qur'an says: inna kafainaakal mustashzi-een: 15:95 We are sufficient to protect you from their naughtiness and jocularity: Our law which you are following will protect you against them and you will also reach your purpose: (in kafa both the things are included): with the same meaning is fasa akfika humul laah: 2:137 surah Zumar says: alaisal laahu bikaafin abdahu: 39:36 those who obey God's orders : Gods' qanoon-e-makafat not only protects but also helps achieve its purpose: the next part explains it by saying: wayukhawwifunaka bil lazeena min dunihi: 39:36 these people frighten you with non Godly forces; there is no cause to fear them:

This is the basic characteristic of obeying God's laws: surah Raad says: kafa billaahi shaheeda: 13:43 God is sufficient for shahadat or overseeing:

*Rahib **Taj *****Muheet.

Isn't it a matter of great satisfaction and contentment if a man gets a code of life that not only protects it but also takes him to his destination: and in this manner frees him of all worldly worries.

Kaf, laam, alif

kala: yakla: kalan: wa kilaa-un wa kila 'atan: to protect: to guard: to watch over*: al makalla-u: the bank of a canal: beach: port: any place where sanctuary is sought***: Ibn Faaris says it means to hang on to something very strongly: alkal means a grip with which goods are hanged: al kulbatu minal aish: the paucity of earning*: al mukallib*: a trainer who trains hunting dogs: then it came to mean to train every hunting animal: surah al Ma'idah says: wama allamtum minal jawarhi mukallibeena ta'allimuna hunna mimma allammakumul laah...: 5:4 (and it has been made halaal for you) that which you train your hunting dogs to hunt or you train them (the animals) by virtue of the knowledge that has been endowed you with by God.

Another thing that is notable in this ayat: it says you teach or train the dogs by virtue of the knowledge which you have been endowed by God : obviously this knowledge was not imparted directly to the trainers by God: He has endowed man with the capability to learn: now man, if he so wants, can learn it:

*Taj **Muheet

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God has made a reference to Himself because he has given man the capacity to learn: therefore that which a man does as per the laws fixed by God , can be attributed to Him: by comprehending this point we can have clarification about many ayats in the Qur'an: see 2:222 for example.

Kak, laam hah

Kalah: yaklah: kuluhan wa kulaha: to bare one's front teeth in anger*: to make a face: to make a very bad face: al kaulah : ugly man: al kulaah means draught years: * Ibn Faaris too has said that this root means a terse and ugly face: Surah Mominoon says: hum feeha kaalihoon: 23:104 they must be making faces at this.

Kaf, laam, feh

Al kalf: blackish yellowness: al kulfah: blackish yellow: work which is tolerated despite being very laborious: every plight that is tolerated despite the plight or toil: al kuluf: an unpleasant happening: at takleef: to make some work mandatory which is difficult for somebody: takallafal amr: he tolerated work which was very difficult for him to perform**: takallufush shaiyi: to do something with a pleasant demeanor although doing it may be difficult or unpleasant: kulfah means labor and takalluf means to do something which is done merely for appearance's sake: surah Saad says: wama ana minal mutakallifeen: 38:86 means I am not doing it for appearances only.

At several places in the Qur'an is said: la yukallifal laahu nafsaan illa wus'aha: 2:286 generally it is taken to mean that Allah makes nothing mandatory for someone beyond his limit : the limit of a person is that which he reaches with ultimate effort :

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not that a person without trying his best consoles himself that Allah does not make more than that his limit mandatory for him: but Raghīb says the meaning of this ayat is that the limits that God fixes for man are to create wideness and scope in his personality: i.e. those limits are not for curtailing his freedom but they create wideness and scope in his personal capabilities : just like a 'fall' creates speed in a stream's flow: it should be seen with reference to the context in the Qur'an as to which meaning is more appropriate for the word.

Kaf, laam ,laam

Kul: all the parts or elements of a thing: total: is used both as masculine and feminine: sometimes it is used to mean 'some': Ibn Faaris says basically it means to surround one thing with another.

Kal means lawyer, advocate, statue, a new plight, orphan child, a family man etc: a useless man who is a pure burden on another and who has no saving grace: * huwa kullun ala maulahu: 16:76 he is a burden on his boss.

Kullun: Kalaal: kalah: means to be fed up of : to be tired of*: the Qur'an uses alkalalah at two places : in 4:14 and 4:177 : scholars have debated at length as to what kalah means: a group thinks, and most agree with it, that kalah means a person who neither has children nor parents: *

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Ibn Qateebah with reference to Abu Abeeedah says that this word has come from takalla latun nasb: which means descent reached his environs: parents and children are the ends of a man: if he so dies that he has neither parents nor children then he is called kalah: *

Al maghrib (a famous dictionary) says at page 159 vol.2 that a heir excepting the father or child is called kalah: Lissanul Arb with reference to Akhfash and Fraa, maintains that kalah means every 'relative' which is beside the father or the son: the Qur'an has described it in four words: surah Nisaa says: inimra-un halaka laisa lahu waldun walahu ukhtun falaha...: 4:177 if a man dies and he has no children: but he has a sister then (her share will be thus): at the beginning of this surah it is said: walahu akhun au ukhtun...: 4:12 if he has a brother or sister then....: i.e. there are two conditions to be a kalah: one is that he must have no children, the other is that he must have a brother and 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:

Al ikeel: crown **: al kalal: condition*.

Kul means total as stated above, but sometime it means 'some': such as in the tale about Hazrat Ibrahim where he has been told to fetch birds and train them: summaj ala kulli jabalin minhunna: 2:2 h60 here kulli jabalin means some mountains: but here kulli could also mean 'all': i.e. at the place it is said could have only two or four mountains: this would mean that kulli would mean total: at another place Surah Kahaf says about Zulqarnain: wa aatainaahu min kulli shaiyin sababa: 18:84 We had given him all kinds of things:

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Here kulli shaiyi doesn't mean goods of all kinds but the werewithal of the state's solidarity and within that werewithal min means 'some part': before kullun un naafiah and after it illa have appeared which means there was none that: in kullun illa kazzabar rusul: there was nobody who did not refute the prophets: that is, all refuted: kullama: whenever: kullama azaa'a lahum mashwa feeh: 2:20 when ever it provides the light they follow in that light:

Kalla and kilaa: look for them in separate headings as they are separate words:

Kalla:

1(It generally appears like when we say : no, its not that but...: kalla bal la tukirimoonal yateem: 89:17 not at all: but the thing is that you do not respect the orphans: (meaning that you scold, or reject, or demean or insult the orphans).

2) to mean 'the truth is', 'the fact is' : kalla innal insaana li yatgha: 96:6 the truth is, (actual fact is) that man is rebellious.

3) Meerza Abul Fazal with reference to Nazar bin Shimel writes that it also means 'yes': surah Takaasir uses it: kalla saufa ta'lamun summa kalla saufa ta'lamun kalla lau ta'lamoona ilmal yaqeen: 102:305 these instances disclose the meaning of kalla: i.e. to deny that which is against the facts and verify the truth.

Killa

Kilaa: (masculine)kilta (feminine) :means "both": kila huma: 17:23 both (father and mother): kiltal jannatain: 18:33 these two gardens.

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Kaf, laam, miim

Kalimah: means 'word': one matter: one sentence or one eulogy: or one speech or khutbah: it is kalimah, or kalmah, or kilmah: all three : kalam means speech*: kalimaat (plural of kalimah) also means matters: the Qur'an says: wa izibtala ibrahima rabbuhu bi kalimaat: 2:124 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: kalimaat has all these meanings.

Al kalm: means to injure*: Ibn Faaris says the basic meanings are 1) to talk and 2) to injure: surah Namal says: akhrajna lahum da'abbatan minal ardi tukallimuhum: 27:82 here tukallim can mean to injure as well as to talk: for the meaning of the ayat see heading daal, beh, beh: Nawab Siddiq Hasan Khan says that the connotation of a word which has kaf, laam miim is intensity and strength: alkalm is an example : alkulaam: means harsh land. **.

In today's parlance, kalimah means ideology: as surah Ibrahim says: kalimatan taiyyibatan kashajaratin tayyibatin asluha saabitun wa far-u-ha fis sama'i: 14:24 a good ideology is like a staunch tree with branches swinging in the atmosphere(air):

Kallam: to talk to someone: 19:26 takallum : to converse with someone: 24:16 takleem: to talk to somebody: 4:164 it is also used to express doubt: like I have to say something about it (have kalaam in it):

Surah Aali Imraan says: innal laaha yubas shiruka bikalamatin minhu: 3:44 O, Maryam, God heralds good news :

*Taj and Muheet **Al Ilmul Khafaaq.

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(ahead it is said that the good news is about Isa or Jesus): in Christianity kalima or Logos is a special term around which the entire philosophy about Isa's patronage revolves: but the Qur'an does not involve itself into such far fetched philosophies.

Surah Yunus says and it also appears at other places: wa kazaalika haqqat kalimatu rabbik: 10:33 in this way what your Lord said was proven to them: at these places the kalimah of God simply means God's saying: but God's saying obviously means God's law: therefore this word has profusely been used to mean God's law: a part of God's law is operative in the universe: these are called laws of nature: and the second part of those Laws concern the human world: these laws are begotten through the wahi and are now preserved in the Qur'an: about the noble Qur'an itself is said: wa tammat kalimatu rabbika sidqaw wa adla: 6:116 the laws of God have been completed with truth and justice: now nobody can change them: la mubaddila li kalimaatihi"; 6:116 this means the end of the prophet hood: i.e. when the code of life given by God is completed and there can be no change in it, then there is no need for any prophet any more: this also makes clear that the momin group or party is bound to remain within which laws can never be changed or amended: these very limits determine the freedom and limit of an Islamic government too: 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 subsidiary changes.

Kam

1) means how much (i.e. what quantity): 2) how many (number) 3) what period (of time) : kam labistum fil ard: 23:112 how long have you stayed on earth: kam min fi'atin qaleelatin ghalabat fi'atan kaseerah: 2:249 there were many small parties which overcame bigger parties: 'many' or 'several' makes the meaning clear.

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Kum

Kum: he beat you all: wa'adaku mullaah : God has promised you 48:21.

2) ghulamukum: slave of you all: surah Aali Imran says : min rabbikum: 3:50 from your Rab (Lord):

Kumaa

Kumaa is used for masculine as well as feminine: zarabukuma: he beat both of you (men or women): yateekuma: 12:37.

2) ghulamukuma: slave of you both: (for both male and female): surah Taha says: inni ma'akuma...: 20:47 I am with you both: a little further ahead it is said: faman rabbukuma ya'musa: 20:49 O, Musa who is your (of both brothers) Rab (Lord):

Kaf, miim, laam

Al kamaaltu: be complete: at tamaam also means the same: for the slight difference between the two see heading teh, mii, miim:

Kamul: to be complete: akma lahu: wa kammalahu: completed it and made it look good: aa'taahul maala kamala: gave him the full payment or riches: * Raghīb says kamula zaalik means whatever was needed from him was fulfilled**,

To complete the count of fasting (days) is said: litukmilul iddah: 2:185 surah Ma'idah says: akmaltu lakum deenakum: 5:3 it can have both meanings: one is that the deen is completed for you:

*Taj **Raghīb **Ilmul Khafaaq and Ilmul Ashqaq.

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This gives evidence of Islam being the last and complete deen (way of life): and the other meaning is 'now you have been made to over power the opponents completely': 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 the presence of kaf, miim, laam in a word denote intensity and power: the secret to the excellence of something lies in its power**.

Kaf, miim, miim

Al kum: means the sleeve: al kim: the covering of a flower or bud: the plural is akmaam: 41:47, 55:11 kummatin nakhlah: the date palm has sprouted buds: a tree with buds will be called makmoom: al kimaam is the covering on a camel's mouth to prevent it from biting anyone: al kummah: round cap*: its basic meaning, says, Ibn Faaris is a thing that covers.

Kaf, miim,. Heh

Al kamah: means blindness by birth: such a blind man will be called akmah: but some say that this word means born blind and blind otherwise too: kamihaan nahaar: the sun was covered by mist and the day became dark: kamiha fulaanun: that man lost his intellect: i.e. lost his sight: alkaamih: the man who gets up and gets going wherever he so wants*.

Surah Aali Imran says: Hazrat Isa said to his qaum: wa ubri-ul amah: 3:48 I will grant sight to the blind: i.e. will give sight to those who have lost it: or those who are traversing a path without thinking, I will show them a way: I will give them a destination: this is what a rasul does through the wahi: at several places the Qur'an has called those blind who are misled and those who traverse the right path as those with sight.

*Taj and Raghīb and Muheet **Ilmul Khifaaq.

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Kaf, nuun, dal

Kanadal shaiyi: he cut that thing *: Ibn Faaris says this is its basic meaning: kanadan ne'mah: he was ungrateful for the benevolence or nemat: 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 or ne'mat:* i.e. ungrateful: also means the land which doesn't produce anything: al kindah: a piece of the mountain: *

The Qur'an says: innal insaana lirabbihi lakanuud: 100:6 i.e. if man is left on his own then he become a loner and doesn't share the bounties given by the sustainer with anyone: he becomes like the barren land which doesn't produce anything: this is what happens due to ungratefulness.

Kaf, nuun, zain

Al kanz: buried treasure: wealth hidden under ground: the plural is kunuuz: kanaz: yakniz: to gather riches*: Ibn Faaris says it means to collect in something: wal lazeena yaklizoona ...haaza ma kuntum...ma kuntum taknizoon: 9:34-35 has the meaning of gathering wealth: according to the Qur'an, for individuals to collect wealth for selfish ends is like preparing a jahannam or hell for 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 society : 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 wealth in a way.

Surah Kahaf says: kanzul lahuma 18:28 their buried wealth: their hidden wealth: surah Qasas uses kanuuzun and mafatihun in the same meanings 28: 76.

*Taj and Muheet **Muheet and Raghīb.

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i.e. treasures: al kaneez: those dates which are stored in baskets or utensils for the winter*.

Kaf, nuun, siin

Kanasaz zabi-u yaknis: the deer hid in its hiding place (the bushes): al kinas: wild grass where wild animals take refuge:

Al kanaasah: garbage dump: the garbage too: * ** Ibn Faaris says here the root has two basic meanings 1) to remove something from the upper part of something and 2) to hide. The Qur'an says: aljawaril kunnas: 81:14 such stars which disappear while revolving: hide: see heading kha, nuun, siin: al kaneesah: the place of worship for the Jews or the Christians ****: also means beautiful woman**: Raghīb says this word has come from a Greek word iklisia which means congregation***.

Kaf, nuun, nuun

Al kinn: al kinnah: al kinaan: the covering of everything and veil: al kinnu; the place where something is kept safe**: the plural for alkinnu is aknaan and for al kinaan is akinnah: 41:5, 17:46, 18:57 a place of safe keeping.

Kannah: Akannah: hid it **: in 27:74 this word has appeared opposite yu'lineon: (inna rabbaka laya'lamu ma tukinnu suduruhum wama yu'lineon: i.e. your Rab or Lord 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 Qur'an has been called Kitaabun maknoon: 56:78 i.e. book that has been kept safe: safe book: fi lauhin mahfooz has also been said for it: 85:22.

*Taj and Muheet **Taj ***Muheet *****Lataiful Lugha.

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Kun: is used for plural feminine present : zarabkun: he beat you all women: the Qur'an says : tallaqakun: 66:5 he divorces you.

2) surah Yusuf says: inna kaida kunna azeem: 12:28 verily the machinations of women is great.

Kaf, heh, feh

Al kahaf: a big cave in the mountain: a small cave is called ghaar: or a house dug out in the mountain: sanctuary: takah haf: iktahaf: he entered the cave or lived in the kahaf:* The Qur'an says : ashaabul kahaf: 18:9 has appeared for the young men who sought refuge in a cave: for details see heading rah, qaf, miim: wa ashaabul kahafi war raqeeq:

Kaf,. Hah, laam

Al kahl: middle age: thirty or the age from thirty three to fifty years: Azhari says that at this age a man reaches the peak of his young age and capabilities and starts going downhill from thereon: na'jatun muktahilah: a sheep that has reached full age: * * nabtun kahl: the plant or tree which has reached the age of full growth***: *Ibn Faaris says that kahl means for strength to be created in a thing and for its form to be complete : al mukahalalah: to wed *****: surah Aali Imran says about Hazrat Isa: wa yukallimun naasa fil mahdi wa kahla: 3:45 will talk to people (in its)young age and in maturity: this shows that Hazrat Isa or Jesus had started talking against the ills of society from the beginning:

*Taj, Raghīb, Muheet **Taj ***Muheet.

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As it is, he was endowed with prophet hood at rather an early age, at of the age of thirty, as history tells us, but the Qur'an doesn't mention it: by saying kahla the Qur'an has pointed to the fact that he was hung at the cross at the age of 31/32 and (as the Christians believe) he went to the skies, is not right: he was among the people till middle age.

Kaf, heh, nuun

Al kaahin: the man who claimed to know secrets and used to inform about happenings in the universe: * but Raghīb says that kaahin meant a man who told the secrets of the past**: arraaf was a man who foretold the future**: the Muheet says that among the Jews and the Christians kaahin was a man who used to present animals for sacrifice on behalf of the worshippers: and the Arabs meant by kaahin a foreteller who told the future by tossing pebbles ***.

Since the Arabs did not actually understand the place of prophet hood they thought that Hazrat Muhammed , our prophet , was a kaahin or poet, and majnooz: the Qur'an refuted

it and said: fama anta bi ne'mati rabbika bi kaahiniw wala majnoon: 52:29 by the grace of God, you are not a kaahin nor majnoon: but now we believe that a nabi or prophet is close to God although nabi simply means not a foreteller but a man who is at an exalted place: how non Qur'anic have our beliefs become!

Kaf, waw, beh

Al koob: a cup with no handle****: the plural is akwaab: the Qur'an says akwaab 43:71 has been used for such cups:

*Taj**Raghib ***Muheet *****Taj and Raghib.

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Kaf, waw, daal

Kaad: (kawid): he came close to doing someone's work: kaada yaf'al: he was close to doing it: he was about to do it: i.e he was about to do so but didn't do it or stopped from doing it: * kaada Zaidun yaf'al: Zaid was close to doing it but he did not do it: suah bani Israel says: lau la un sabbat naaka laqad kitta taraknu ilaihim shaiyan qaleela: 17:74 if We did not keep you steadfast then it was possible that you would have leaned a little: but you did not do so.

It also means to intend: wa inn kaadu layasta fizzaunaka minal ardi li yakhrijuka minha : 17:76 they had decided that they will uproot you , (weaken your stand) and send you in exile.

Surah Taha says that when Allah ordered Hazrat Moosa to go towards the Firoun and to rise against him He said: innas sa'ata aatiyatun akadu ukhfiha litujza kullu nafsin bima tas'aa: 20:15 here the part aakadu ukhfihaa is notable: going by the ordinary meaning of kaada the ayat would mean I wanted to keep it secret but it could not be done: but obviously since the reference is to God Himself, this cannot be the meaning: it would therefore mean that the time of the manifestation of the results (i.e. the as sa'ata) 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 God's law changes in the universe also indicate its oncoming: akaadu ukhfihaa means that we have kept it hidden as well as evident or mash huud:

*Taj and Muheet.

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Kaf, waw, rah

Kaur ul imaama: to wrap up the head gear or pagri: it is also called takreerul imaama: this verb is also used to mean to lift or make over powering : iktarar rajul: the man tied the pagri or headgear: al kaur: one turn of the imaamah: * Ibn Farris says it basically means to turn (around) and congregate.

Kavvarahu takveera: also means to spread-eagle: kavvarar rajul takveera: he threw the man down: kavvartuhu fatakavvar: I threw him down so he fell: * the Qur'an says: izas shamsu kavvarat: 81:1 it can mean when the sun will be wrapped up or it will be thrown

down: both meanings are the same: i.e. the end of the Persian empire at the hands of the Muslims: for the flag (of Persia which was emblazoned with the sign of the sun) to be folded or wrapped up: or for it to fall: see heading shiin, miim ,siin: and if actually the sun is taken to be meant here, then the ayat signifies some universal change:

Kaf, waw, kaf, beh

Al kaukab: means star: Raghīb says it means a star which shines and is evident: **: 6:77 the plural is kawakib: figuratively it is used to mean a lot of things: for example the dust that falls into the eyes: tall trees: the head of a qaum or rider: the intensity of heat: sword: water: armed man: the spring of a well: etc*: al kaukabah: party ***.

*Taj *Raghīb ***Mujheet

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Kaf, waw, nuun

Kaan: means the following:

- 1) to mean “is”: kaanal laahu aleeman hakeema: 33:51 Allah knows all and is hakeem.
- 2) to mean “was” : inna ibrahima kaana ummatan qaanitan lillaahi 16:120 verily Ibrahim was not merely an individual but an entire faithful qaum in himself.
- 3) To mean “will be”: kaama sharruhu mustateera: 76:6 whose fitnah or evil will be contagious: here it can also mean ‘is’.
- 4) To mean “happened” or ‘was done”: abaa wastakbara wa kaana minal kaafireen: 2:34 he denied: became rebellious: and thus became one of the deniers or those who do not accept.
- 5) “befitting”: ma kaana libasharin un yutee’hul laahul kitaab: 3:78 it is not befitting a man that God grants him government and prophet hood and he.....
- 6) also comes for stress: and also is sometime redundant: wama ilmi bima kaanu ya’lamoon: 26:113 I do not know what they do: here kaanu is redundant: only bima tamilun would also have this meaning: but if the ayat is taken to mean whatever they have been doing then kaanu is not redundant.

Kun : Inn kunna yu’minna bil laah: 2:228 if she had faith in God.

Aku: walam aku baghya: 19:20 I am not a law breaker: the nuun has fallen out here: actually it was akun earlier.

Tak: fala taku fi miryatin: 11:109 do not be in doubt. It was actually takun but the nuun has dropped out.

Yuk: lum yuku mughaiyyira: 8:53 He doesn’t change the benevolence. It was earlier yakun but the nuun has fallen out.

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Nak: lum naku minal musalleen: 74:43 we were not musalleen.

Kaana: for something to be born or created or formed: to happen: kaun means something which takes place suddenly: but if something is born or happens gradually then it is called harkat (or movement): some say kaun means for something to take material shape: Raghīb says kaun is used when a thing changes its element for a higher element: but if it devolves into a lower element it is called fasaad: kaunal

laahul ashya: means God created things: al ka-inah means accident: event: that is, to come into being suddenly*: Ibn Faaris says it means to inform about some event, whether in the past or present.

The Qur'an says: badi-us samawati fil ard: 2:117 that is, God brings this universe from non existence into existence: (ibdaah; to invent something; to bring into existence for the first time): how did this happen? It is related in the next ayat: wa iza qaza amran fa innama yaqulu lahu kun fayakoon: 2:117 that when He decides about something he says kun, so that amr or matter takes place or form: amr is the state when things have not taken on a physical form: when a particular amr formulates according to God's will then it takes shape: we can not even conceive of a thing without its form: God gives form to the formless things: we do not know anything about the world of amr: because it does not have a form: God gives form to a thing: 55:24 that is why He has been called al musawwir (the artist): and that thing becomes a thing and we can then comprehend it: all this takes place according to the law which God has created for the formulation of things.

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Al makaan: means site; place: al istakaana: means to be very sincere*: or to express helplessness: some think that this word has come from sakan: that is why we have given its meaning under heading siin, kaf, nuun too: almukawanah: means battle and warfare*.

Kawahu yakvihi kayya: branded him with a hot iron etc: almikwah: branding instrument*: Ibn Faaris says while the word has these meanings it also means he stared at him.

The Qur'an says those who amass wealth (and do not keep it available for human kind): will be heated in the fire of jahannam or hell: fatukawa biha...: 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 destruction: according to the Qur'an, capitalism is a crime and one who amasses wealth, a severe criminal.

Kai:

Kai: is used to express reason: that is to mean 'so that': kai la yakoona dulatin bainal aghniyai minkum: 59:7 so that wealth does not keep circulating among the wealthy only.

Li kaila : so that it may not happen that:

Kaf, yeh, daal

Kaid: reason or excuse and method*: Muheet says it means to harm someone secretly**.

*Taj *Taj and Muheet.

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this word is also used to mean struggle and strife: some scholars have said that Kaid and makr are of the same meaning: others think that kaid means to harm and makr means secret scheming and harming: still others think that kaid means to secretly apprehend but it is not necessary that the subject disclose to the object what he wants: but in makr this condition is necessary: * but still this is not the rule: Raghīb thinks that kaid means a sort of excuse which can be used in a good as well as a bad thing: but is often used to mean bad***.

Kaada means to intend too: * it also means to do battle*.

The Qur'an says to plan secretly or openly against the enemy is called kaid too as in : la yuzurru kam kaiduhum shaiya: 3:319 their scheming and plans will not hurt you: the gimmickry of the sorcerers of the Pharaoh's court has also been called kaidun: innama sana-u kaidu saahir: 20:69 whatever they have created is gimmickry or a deception only: surah Yusuf says the Aiziz of Egypt said to his wife: innahu min kaidi kunna inna kaida kunna azeem: 12:28 this is merely your conspiracy: and the conspiracies of women run deep.

God has called His own plan as kaid: innahum yukidoona kaidaw wa akeedu kaida: 86:15:16 they are also planning and so am I: surah Yusuf says: kazaalika kidna li Yusuf: 12:76 thus we created a nice plan in which Yusuf was the gainer: or it was according to his wish:

Surah Ambia says that Hazrat Ibrahim told his qaum : wa tallahi la kaidanna asnaamakum: 21:57 By God, I will certainly work out a plan to harm your idols : Surah Toor says makidoon: 52:42 that is those who are prone to a conspiracy:

*Taj *Muheet ***Raghīb.

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Kaif

Kaifa: how: in what meaning: kaifa takfaroonah billaah: how can you deny God: at another place it is said: kaifa fa'ala rabbuk: 105:1 how did your Rab do it? How did he deal with them?

Kaf, yeh, laam

Kaalat tuaam: yakeeluhu: kaila: measured the grain*: iza kaaluhum: when they measure it and give them: iktaal (asla): to take from someone by measuring: 83:2 Taj says the difference between the two lies in that at the time of giving he measures and at the time of taking he measures too: * Raghīb says kiltu lahut tuaam means I measured the grain for him: and kiltuhut tuaam means I weighed the grain and gave it to him: iktaltu alaih: I took it from him after weighing: ** Ibn Faaris supports this : kail: mikyaal: the measure with which the crop or grain etc is weighed: 6:153 the crop which is weighed is also so called: 12:59 kaila ba-eer : 12:65 grain, the weight of a camel or which a camel can carry.

The Qur'an stresses that: la tunqisul mikyaala wal meezaan: 11:83 although it literally means that do not cheat in weighing, but it can mean a social rule too: that social justice is that everybody's rights are fulfilled and nothing more than one's own right is realized: this rule destroys capitalism: if a factory owner or landowner gives every

thing to the worker all that he produces then nothing is left for himself: this is what the Qur'an intends: i.e. the remuneration will be for the labor not the return for investment: those who keep something back from the laborers are mukhsireen: 26:181.

*Taj **Raghib

End Of Vol. 111.

My bank has confirmed having recvd the remittance of Rs.12,500/-. Thanks. This is payment recvd for upto page1470. By the way, my account number with the same bank has changed. Now it is: 6102-216509-090. Please note. All future payments be made to this account. Thanks again. Javed.

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In this book you may have come across several places where it is written that such and such point's explanation will be found in Pervaiz's such and such book. Since the arguments contained in these books are very important for understanding the Qur'an, these books must also be read. Especially the books mentioned below:
WHAT HAS MAN THOUGHT? In the past two and a half thousand years the thinking of scientists , philosophers etc have been contained in this book and they have been presented in such a way that in their light the greatness of the Qur'anic ayats becomes obvious.

LETTERS TO SALEEM: The answer to many doubts and questions that arise in the minds of our educated youth are contained herein: makes very interesting reading : the book is comprised of three volumes.

IBLEES AND ADAM: (The Devil and Man): The book discusses the creation of man, the evolution theory, the tale of Adam, malaika, Iblees (the devil), jinnaat (the djinns), wahi, intellect etc. these are some of the subjects which have been debated upon .

JOOYI NOOR: (The illumination of the Light): To comprehend the Qur'an, one must know past events that befell the earlier prophets ; this book is the first link in this chain which contains matters regarding Hazrat Nooh (Noah) to Hazrat Moosa (Moses) and the earlier prophets.

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BARQI TOOR: (The Light of the Toor mountain): It is the second link of this series and relates the entire tale of the Bani Israel and their prophets in detail.

Shola-e-Mastoor: It is the next link in this chain which present such angles of the great preacher Hazrat Isa (Jesus) which enerally are not known: the crime of Hazrat Maryam (Mary): the Birth of Christ: miracles: struggle: the cross and the travel to the skies: all subjects regarding Hazrat Isa have been discussed.

Meraaj-e-Insaaniyat: (The greatness of Man): this great book has been compiled about the behavior of Hazrat Muhaammed SAW in the light of the Qur'an: all elements of Qur'anic thought have been encompassed in it in a wonderful manner.

BESIDES these, for more info on Pervaiz' other books and monthlt Tulu_e_Islam, a post card request will be sufficient..

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L A A M

La, li: is used to mean the following:

- 1) to mean right: alhamdulil laah: only God has the right to be praised.
- 2) for something to be particular to someone : walahum ma yastahoon: 16:58 specially they want the thing that they like.
- 3) to express poseession: lahu ma fis samawati fil ard: 1:33 whatever there is in the highs and lows of the universe belongs to Him.
- 4) to mean obtain benefit or gain: wa alannahul hadeed: 34: 10 We made the iron soft for him so that he can benefit from it:make use of it.
- 5) to mean to express reason: (in the meaning of 'so that'): wa anzalna ilaikaz zikra li tubayyinal linnaas: 16:44 and we have revealed this Qur'an unto you so that you disclose it for the benefit of the people.
- 6) to stress the negative: ma kaanal laahu li yutli-ukum ala ghaib: 3:178 Allah does not inform you at all about the 'ghaib' (unknown):

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7) tonmean towards or ila : bi anna rabbaka au ha laha: 99:5 because your Rab (Lord) has sent him the wahi : informed him through the wahi.

To mean upto: kullun yajri li-ajalin musamma: 13:2 everything is moving : at another place it is said: ila ajalin:31:29 which means until a fixed period.

8) to mean 'above' (ala): wa tallahu lil jabeen: 37:103: and for this purpose he made him lie face down:

Ala is used when something goes against somebody: and laam appears when it goes to his credit: as laha ma kasabat wa alaiha mak tasabat: 2:286 whoever does good deeds will benefit from them and whoever does bad deeds will reap the consequences: but sometimes 'laam' also appears for 'ala': wa inn asatum falaha: 17:7 if you indulge in bad things a then you will be the loser: walahumul la'natu walahum su-ud daar : 40:52 for them is deprivation: there is very bad abode for them.

9) to mean fi or 'in': wa naza-ul mawazeenal qista li yaumil qiyamah: 21:47 and on the day of the qiyamat (reckoning)We will set up scales of justice.

10) to mean 'ind ' : as (to some) in aqimis sallata li dulukis shams-i ila ghasaqil lail: 17:78 here li dulukis shams-i means near dulukis shams or after the dulukis shams: but 'laam' often comes to mean 'min ' (from): therefore the ayat could mean from dulukis shams-i to ghasaqil lail.

11) to highlight the subject: as la taqulu liman yuqtal: do not say for the man who is killed.

12) to lay stress: la-umruka innahum lafi sakratihim ya'mahoon: 15:72 swear upon your age: * they were being blind in their drunken ness or stupor:

*See heading ain, miim, rah.

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also faura rabbika lanah shoran nahum: 19:68 Swear upon your Rab, We will certainly gather them together and bring them: 13) sometimes it is redundant: there are a lot of examples: as haihaata haihaata lima tu'adoon: 23:36 here ma tu'adoon has the same meaning.

14): sometimes it is used to begin a sentence (to mean 'that'): iz qaalul li Yusuf wa akhu hu...: 12:8 when they said Yusuf and his brother....

15) sometime it is used to mean 'certainly' or for laying stress: li masjidun ussisa alat taqwa: 9:108 certainly the mosque which has been based on taqwa (fear of God):

La

La means negative or 'no': la tazrib: do not hit: it also comes to mean the following:

- 1) to mean the negative: la raiba feeh: 2:2 there is no doubt about it.
- 2) To mean laisa or 'no': la asghara min zaalika wal akbar illa fi kitabin mubeen: 10:61 : neither bigger than this nor smaller: they are all in a clear book:
- 3) La jaram: is used as a proverb or saying and means : the truth is; the fact is,as in 16:23 .
- 4) Sometimes it appears as if someone is being replied to: la uqsimu bi haazal balad: 90:1 I present this city as evidence.

- 5) Sometimes it is redundant: as in ma mana'aka alla (un +la) tasjudu iz amartuka: 7:12 when I had ordered you what kept you from genuflecting or performing the sajdah or bowing: if here la is not used then too the meaning will remain the same: as in 38:75 ma mana'aka un tasjud:

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Al lalaat:

Al lalaat: it was the name of an idol in Ta-if for the tribe of Taaqef in the days before the advent of the Qur'an : it is feminine therefore it should be called a goddess : 53:19.

Laat

To mean 'no': the Qur'an says wa laata heena manas: 38:3 some say that in laat the la is to mean 'no' and 'teh' is redundant: but this redundant appears only with 'heen': some think that it is 'lais': and has been made into laat: some say that it is a permanent word and means 'no':

Laam, alif, laam, alif

La'a la'a til mar'atah bi ainaiha: the woman shone her eyes: made eyes: la'a la'a tin naar: the fire flared up and became illuminated**: al lu lu -u : the plural is laali: pearl: because they are shiny too:* Ibn Faaris says basically it means to be shiny.

Surah Hajj mentions lu lu-u as one of the things of adornment of the jannat: 22:23 golden bangles: pearl: silken dress: i.e, all the accoutrements of a luxurious life: i.e. a society in which all the things that signify power, and luxury and comfort are present and they are to be distributed according to the laws of God.

La illa:

Li ila: lest it so happens: so that no....: bi illa ya'luma ahlul kitaab:57: 29 so those with the Book know that....: here laam is redundant.

*Taj **Taj and Raghib and Muheet.

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Laam, beh, beh

Alabba alal amr: remained steadfast on something and didn't give it up: the man who continues to be engaged in his work and does not give up: Al lab: means to be steadfast on something: alabba bilmakaan: he stayed at so and so place*: Ibn Faaris says it basically means 1) to remain collected and be with 2) to be best and nice.

Labbaika:: I consider to be faithful to you mandatory for me: I owe allegiance to you: some say that it is derived from daari talubbu daarah : i.e. my house is facing his: therefore labbaika means my face is towards you.*

Lubb: the pure part of anything: also the kernel: lubbal lauz: broke the almond (shell) and took out its kernmmel: * allabab: the part of the chest on which a necklace is worn.* Al lubb: means intellect:: the plural is albaab: Muheet says that this word is derived from Syrian word libu or Hebrew word lib: which mean the heart: in Arabic the heart is called al lub because it is covered like the almond with fat: **: Raghieb says that lubb means sharp intellect which is pure and adulterated: ***: i.e. which is free of emotions : which is not subservient to emotions.

The Qur'an says oolil albaab: 3:189 and they have been declared to be of special significance and they have been praised highly: these are people who do not make the intellect subservient to emotions and make the heart work in the light of the wahi: thus their intellect becomes not introvert but extrovert: the introspective intellect shows man the way of attaining personal gains: and extrovert intellect shows him the way to universal nourishment and development: that is why the Qur'an has said after oolil albaab i.e. allazeena yazkurunallah...3:189-190 i.e. those intelligent people who keep the Godly laws before them all the time:

*Taj **Taj, Raghieb, Muheet.

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a momin's duty is to employ the intellect in the light of the wahi: if any of these things are missing then he cannot be called a momin.

Laam, beh, the

Labisa yalbisu labsan wa lubsaa labasa: to stay, live, to stop, also means to delay and wait: at talabbusu: to wait a moment: to stay: 33:14 *: labisa bilmakaan: stayed at some spot resolutely: stayed there permanently: ** li abis: one who stays: the plural is la bison: and la bisn: 78:23.

The opponents used to ask the Prophet Muhammed for proof of his prophet hood: i.e. they used to say they want proof of his being a true prophet: the Prophet had said in reply: faqad labistu feekum umuran min qablihi afalas ta'qiloon: 10:16 I have spent a lifetime (before the Prophet hood) among yourselves: Can you not judge whether this sort of life is that of a man who speaks the truth or lies? If you use your intelligent, then my life will be proof of my Prophet hood: I am no stranger and you can well judge whether I am a liar or speak the truth.

Note how terrific is this proof which the Prophet has proffered for this being true: proof against which nobody can doubt: the proof of a true man is that he can claim, not among friends but among opponents that his life is proof of his truth.

Laam, beh, daal

Labada bilmakaan: to stay somewhere and stick to that place: libd: in which wool is stuffed: maalun lubd means abundant wealth: very much collected wealth:* Ibn Faaris says it means for something to be collected on top of another:

*Taj **Raghieb.

two can not even meet leave alone hide the haq and presenting the false hood: mixing haq with baatil means to make non wahi matters a part of wahi (Godly dictum): we too seem to be doing this and are facing the consequences.

Laam, beh, nuun

Al lalban: milk*: al lalbin: the blocks with which a building is constructed: the Qur'an says: labana khalisan sa-ighal lish shaaribeen: 16:66 milk which is delightful for the drinkers:

Laam, jiim, alif

Laja'a waltaja'a ilaih:: he sought sancturay with him: aliaahu ila kaza: forced him to it: al ja'a fulana: he saved him*: took him into protection**
talajja minhum: he separated from them and their ilk and leaned towards others*: al laja'u wal malja'u: sanctuary: a place to be safe and to be protected*: 9:57.

Laam, jiim, jiim

Al lujju wal lujjah: deep waters: lujjul bahr: the deep spot in a river from where the river banks are not visible: bahrin lujaaj: vast, wide river: al lajaaj: to continue and increase the quarrel even though one's fault has been ascertained: to insist in a quarrel or continue to oppose:* * lajja fil amr : Ibn Faaris says the basic meaning of this root is to return to its elements time and again: al lajaaj means to insist: lujjul bahr: a big part of the sea because the elements of the sea keep on being overturned:

*Taj **Taj and Muheet.

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Raghib says lujjah means to keep coming and to keep turning over: lujjatul bahr means the waves of the sea which keep on coming and returning: he also says that lajaaj means not to abstain from a deed and to continue to do it.**

Surah Mulk says: bal lajju fi utuwain wa nufur: 67:21 they keep on progressing in their hatred and rebelliousness: surah Namal says: hasibtahu lujjah: 27:24 he thought it to be deep waters: surah Noor says: bahril lujji: 24:40 deep and vast sea.

Laam, hah, daal

Al lahd: the hole that is dug widthwise beside a grave: and the dead are buried in it: zarreehun is the hole which is dug in the middle: as such, according to Ibn Faaris, the root basically means to move away from the centre to one side: lahada ilaih: he leaned towards him: bent :* the same meaning is for iltahada ilaih: ** alhaad: he turned away from the right deen: al ilhaad actually means to turn away from, turn, and to bend: to give up the middle path and lean towards oppression*: surah Airaaf says: al lazeena yulhidoona fi asma-ih: 7:180 those who turn away from God and bend to one side (like the Christians who think that God is only benevolent and have ignored his Qannoon-e Makafaat): it is exaggeration in the Deen: 4:171 at another place it is said: al lazeena yulhidoona fi aayaatena: 41:40 the people who practice ilhaad in the code of life: give up the middle path and moved to one side: surah Hajj says: wa mun yurid feehee bilhaadin

bi zulm: 22:25 whoever displays rebelliousness and oppression: he who turns away from the right path and uses the kaabah for wrong purposes: surah Nahal says: lisaanil lazi yulhidoona ilaih.....: 16:103 here ilhaad means to attribute something wrongly: that is, to move away from the path and to attribute.

*Taj **Raghib.

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Multahada: 18:27 sanctuary: that towards which one goes for protection (by shunning his usual way): it also means an underground pass or tunnel.

The above ayat of surah Airaaf unveils a great truth: the complete ayat says: wa lil laahi; asma-ul husna fad-uh bihi wazarul lazeena yulhidoona fi asma-ih sayujzauna ma kaanu ya'maloon: 7:180 all traits duly balanced and proportionate are Allah's: call Him by those names : that is, with reference to those traits: and those who turn to another way away from his traits, leave them: they will be soon paid for their wrong way.

God's personality encompasses all good traits, and these traits are present in His personality with proportion: reflect these traits in your personality too but with proportion: those who acknowledge those traits but do not maintain proportion in them are mulhid, you must have nothing to do with them: the result of their erroneous ways will soon be before them: do not follow them.

Note that mulhid is not one who denies the existence of God or His traits, but mulhid is one who upsets the balance in any of those traits (that is by exaggeration) : this is the wrong way: Islam means to maintain the balance whether it is within laws or traits.

Laam, hah, feh

Al lihaaf: the thing that we put over us to ward off the cold in winter or which we wrap around ourselves to keep warm: blanket, etc which are put on over all the clothes that we are already wearing: *Ibn Faaris says this root basically means to wrap, to stick to, or to be with: lahafahu: he put the blanket (lihaaf) over him: iltahafa bihi: he wrapped it around himself*.

Surah Baqarah says: la yas'aloonan naasa ilhafan: 2:273 they do not pester someone while asking: do not pester one while asking: figuratively it means to do something with great exaggeration, or intensity of force**.

*Taj *Raghib.

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Lahiqahu: yalhaquhu wal haaqahu ilhaafa: to get something: to meet with it: alhaqahu bihi: made him follow him or made the two meet: al mulhiq: the man who leaves his own clan and joins another: therefore, it means to meet or join somebody: tala haqatir rikaab: the transports went on joining each other*: surah Yusuf contains this prayer of Hazrat Yusuf: wa alhiqni bis swaliheen: 12:101 make me meet the swaliheen (those who do good deeds): or make me one of the swaliheen: 62:3 surah Juma says about the prophet Muhammed SAW: wa aakhareena minhum lumma yalhaqu bihim: 62:3 and also for the qaums which have so far not met him: that is, the qaums to follow: because Hazrat Muhammed is Prophet for all mankind: his prophet hood for the coming generations is

the same as it is for the generation he was born in: therefore to believe that any other prophet will come after Hazrat Muhaamed is wrong and totally against the Qur'an.

Laam, hah, miim

Luhmah: closeness: relation: also the weft of the cloth which along with the waft forms the cloth: Ibn Faaris says it means for one thing to enter another: meat is called al lahm: because its elements are intertwined with each other: al malhamah: a fierce battle: a big event of fratricide: **.

The Qur'an says lahmul khinzeer (pork) : 2:173 al lahim: the house where a lot of back biting is done**: the Qur'an has likened back biting to eating a dead brother's flesh: 49:12 the plural of lahm is luhum: 22: 37.

Laam, hah, nuun

Al lahn: the root means to be detracted from the right path: *

*Taj, Raghīb, Muheet.

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what it actually means is to change the context of a thing or the way in which it is usually taken: one way of doing this is to fix secret meanings of words and when those words are spoken the people take the usual meanings but those who know will take the designated secret meaning: another way is to change the construction of the word: the third way is to change the meanings of the words or its connotation: a man who is very intelligent and comprehends the connotations is called lahin: ** Ibn Faaris says it has two basic meanings: 1) to turn a thing from its right path and 2) genius and intellect.

The Qur'an says about the munafiqeen or the hypocrites : wala ta'rifannahum fi lahnih qaul: 47:30 i.e. the way they twist the words gives them away: about the Jews surah Nisaa says, yaquluna sami'na wa asaina wasma ghaira musma-in wa raa-ina laian bi-alsinatihim 4:46 it is the hypocrites who speak double entendres:

Al lahn: also means language or dialect: and also to make mistakes while reading: li ahsin: means one who speaks wrongly: qad lahana lahu lahna: he spoke in such a way so that only he could understand him (i.e. through symbols and innuendos etc): **.

Laam, hah, yeh

Lahyun: Ibn Faaris says it has two basic meanings: 1) part of the body or the jaw and 2) to pare something : al lihaa means the bark of a tree: al lihyah: means beard: allahyu: jaw: or the place where the beard grows: lahaitu fulanun alhaah: I demeaned him: shamed him: laahin: one who demeans: malhiyyun: the man who is demeaned: lahaahu mula haatan: he fought him: they abused each other: demeaned :

The Qur'an says: la ta khuzu bi lihyati: 20:94 literally it means do not hold my beard: and means figuratively do not insult me:

*Taj and Muheet **Raghīb ***Taj.

Surah Airaaf says: wa akhaza biraasi akhi-hi yajurruhu ilaih: 7:150 he caught his brother by the head and pulled at him : here along with verbal condemnation movement of the hands is also indicated.

Laam, daal, daal

Al ladu means a man whose intent is very firm and he cannot be turned away from his purpose: it signifies a man who is very adamant and quarrelsome and who doesn't listen to anyone: the plural is ludd: al ladeedaan: both sides of the neck which are below the ears: ** both ends of the valley: ludd would mean 'removed from haq': those who do not listen to reason are also called ludd: a quarrelsome man is deaf in a way because he doesn't listen to what others have to say, only keeps saying what he wants: iltudda unhu: he moved away from it*: al dudtahu: I found him very quarrelsome*: * Ibn Faaris says it has two meanings basically 1) to quarrel and 2) the edge of something.

Surah Baqarah says: huwa al laddul khisaam: 2:204 he is very quarrelsome: surah Maryam says: qauman ludda: 19:97.

Ladun (Lada)

Ladun: near: close by: min ladun: from: hakeemin khabeer: 11:1 means from God, the All knowing.

In our Sufism there is a term " ilmi ludni": this means knowledge which a man gets directly from God: in other word 'kashf' or 'ilhaam': as mentioned under heading lamm, heh, miim: as mentioned therein the concept after khatami nabuwwat (the end of prophet hood and prophet Muhammed being the last prophet) of ilhaam and kashf is non Qur'anic: whatever knowledge man gets from God is in the Qur'an: nobody can otherwise get any knowledge directly from God: direct knowledge from God is called Wahi and after Hazrat Muhammed, wahi has ended)

*Raghib **Taj.

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Lada appears to mean ladun: ladal hanaajir: 40:18 upto the throats: near the throat: ladal baab: 12:25 near the door.

Laam, dhal, dhal

Al lazzah: wish: the pleasure which one likes: is the opposite of alum: lazzah: lazzabihi: he found it to be tasty:* the Qur'an says: wa talazzul ain: 43:71 pleasing to the eyes: al lazzah also means tasty: the Qur'an says: lazzatin lis saaribeen: 37:46 pleasant or tasty for those who drink it: Muheet says that to comprehend that something is tasty or pleasant to one's liking is also called lazzah:

Laam, zain, beh

Lazbun means for something to be stable, steadfast and to remain along with: laazib means must: (Ibn Faaris): alluzub : to stick to: teenil laazib: 37:11 sticky mud: al lalaazib: a thing which dries up with something: sticks to it and solidifies with it: lazibat tain: the mud dried up and became hard: al lazbah: means severe draught which seems to have stuck: *** (because days of misery are slow in going away):

About human creation it is said in surah Az zaafaat that man has been created from teenin laazib: 37:11 when water meets earth then it creates the first form of life cells: like small life cells are created along the edges of water filled ditches: life has evolved from these life cells: for details see my book Iblees and Adam – heading insaan.

Laam, zain, miim

Lazim: yalzam: luzuma: for something to solidify, be permanent, to stick with and not be separated: al milzam: trap: al mulaazim: he who sticks to somebody.

*Taj **Muheet **Taj and Raghīb.

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It also means one who embraces*: lazimash shaiyi: the thing was enduring or lasting :
lazimal maalu fulana: the money became incumbent upon that man**: luzumush shaiyi:

for some thing to last long**: * al lizaam: the thing which sticks and does not separate 25:77.

The Qur'an says that Hazrat Nooh told his qaum that 'the invitation which has not clearly be made known to you': anulzumukumu ha wa antum laha kaarihoon: 11:28 can I forcibly impose it upon you: ? surah Fatah says: wa alzimahum kalimatit taqwa: 28:26 he put them on taqwa i.e. they adopted taqwa: they became stolid on it: Surah Taha says about the azaab of the Almighty: lakaana lizaama: 20:129 it was one to come and stick to them.

Laam, siin, nun

This root means a thing which is very long and fine but does not break: (Ibn Faaris): lisaan: the plural of which is al sinah: language: tongue: 14:4 the speaking power: *28:34 in surah Maryam it is said after the mention of the prophets: wa ja'alna lahum lisaana sidqin alayya: 16:50 according to Taj, here lisaan means praise: that is, put him in a place where the world respects him: or that he always held he Godly truths high and presented the truth to the world.

The Qur'an has described the difference of languages as signs of God: 30:22 the research on languages of the world has in our times acquired the form of a philosophy which in Ernst Cassirer's words is called The Philosophy of Symbolic Forms: **** also Dr.Bucke in his book The Cosmic Consciousness has analyzed different languages and described the culture of different nations which reveals how the difference of languages are the signs of God:

*Taj **Muheet ***Raghib ****Cassirer's book.

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It is only the beginning of this research: with further revelations the truth about the Qur'anic ayat will also be further revealed.

Laam, tha, feh

Lataf: yaltuf mean to deal with somebody kindly or softly: and latufa yaltuf means for something to be small and fine: * al lateef: it is one of God's good names: it could mean that He is aware of very minute things too and also that in giving guidance to man he adopts a very fine stance and is very kind in giving his guidance: **: the Muheet says it means very clear ***: for God to be lateef also means that His law is so fine that it is imperceptible: a tree grows: it grows leaves: it bears fruit: the sun revolves: there is a whole series of changes that take place in the universe: deeds are formulating their results ; but all these changes are imperceptible: all this goes on in a very fine manner. Al lateef minal kalaam: very fine and difficult matter*: al lata-if : the things which the human senses can not grasp.*

Surah Anaam says: la tudrikuhul absaaru wa huwa yudrikulna basara wa huwal lateeful khaabeer: 6:104 human eyes can not behold God: and he can see all: because He is lateef and All Knowing: this means viewer of fine points.

Surah Kahaf says the Ashaabi Kahaf said that one of us should go to the habitation (basti) and bring something to eat: wal yatalattaf wala yush-iranna bikum ahada: 18:19 he

should be careful lest someone comes to know: about us: lutf's meaning is also evident here: i.e. to do something imperceptibly.

*Taj **Raghib ***Muheet.

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Laam, daad, Yeh

Al laza: fire or flame of fire: Raghib says it means pure flame of fire: i.e. which is not mixed with smoke: lazi-atun naaru wa talazzat: the fire flared up*: The Qur'an says: kalla innaha laza: 70:15 fire with flames: at another place it is said: naran talazza: 92:14 fire which is flaring up.

Laam, ain, beh

This root is from the word lu-aab: which means saliva of the mouth: laa-iba fulaan: he worked without the right purpose*: * the Muheet concurs and adds that it also means work which is useless: it also means to like improper matters and to derive pleasure from them: or to turn to useless things instead of engaging in fruitful things: *** laa-ib: player: **** la-ibb is the opposite of jidd: which means to do something seriously: therefore la-ibb means to be non-serious about a thing: laa-iba minal mauj: is said when the waves do not take the boat towards its destination: thus laa-ib would mean movement but without result: useless word or deed: innama anta laa-ib: you are not taking it seriously****.

Also see heading laam, heh, waw with this: the Keys say that lahuwa means to turn away from the truth: and laa-ib means to turn to baatil***.

Surah Ma-idah says: those who take your Deen huzuwan wa la-iban : i.e. who take your Deen non-seriously, do not make them your friends: surah Anaam says: wazarhum fee khauzihim yal-aboon: 6:92 so shun them and let them play with their nonsensical things : this is about those who think that life is merely a plaything: a joke.

*Taj and Muheet **Raghib ***Muheet ****Taj and Lane.

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According to the Qur'an the right way of living is to keep your eyes on the future: a lot of things are contained in this future: the thought about the oncoming life instead of living it up in this life: the thought about the future generations: the consideration about the welfare of the entire humanity: and the thought about the life to come: the protection of the high ideals of life as compared to the immediate benefits of this life: contrary to this is the way of not thinking at all about the life hereafter and live it up in this life: the Qur'an says this life is merely a plaything: walad darul aakhiratud duniya illa laa-ibun wa lahuwa: 6:32 to devote all of one's energies towards the luxuries of this life is useless: walad darul aakhiratu khairul lil lazeena yattaqoon: 6:32 those who want to avoid destruction must understand that the benefits of the future life only is befitting to struggle for: lahuwa means to turn a man's attention from that which is essential to things which are useless and meaningless: this does not mean that the Qur'an thinks that the life of this world is lowly : not at all: it says a momin's life comprises of the struggle to attain he pleasant ness in this life and to conquer the forces of the universe: see heading daal, nuun, waw: it simply means that one should not lose sight of the benefits of the future in favor

of the immediate benefits of this life: it does not support existence merely on an animal level: it says whenever there is a clash of interests between the benefits of the future life and the benefits of this life then the latter should be sacrificed in favor of the former: nations which do not think of the future are destroyed: individuals too: the Qur'an always advocates to go for the benefits of the future: it does advocate acquisition of the benefits of this life but not at the cost of the future life: if you do not sacrifice the benefits of this life for the benefits of the future, when and if there is confrontation between the two, then it will mean that you take life non-seriously.

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surah Ambia says: wama khalaqnas sama'a wal arda wama bainahuma laa-ibeen: 21:16 and We have not created this system of the universe without reason (for no reason as a plaything): it is not without a serious purpose: it has a great purpose: it has been created as the result of a great program: naqzifu bil haaqqi ala baatili fayad magha-hu fa'iza huwa zaahiq: 21:18 constructive forces continuously are battling destructive forces and destroying them: thus this system is evolving and keep evolving: it is obvious that a thing which has been created frivolously can not be like this.

The Qur'an in this ayat has also contradicted the theory which is prevalent among the Hindus: which is that God has created this universe as a plaything: that is why their Eshoor (God) is also called 'nat rajan': or the king of players: the Qur'an says this concept is nonsense: walakumul wailu mimma tasifoon: 21:18 this sort of talk is the basis of destruction and regrettable: wala khalaqul laahus samawati wal arda wama bainahuma illa bil haq: 30:8 the universe has been created with haq (i.e. truly with a purpose).

As such every matter regarding the universe or human life must be taken seriously: it should not be thought of as a joke: and it should be kept in mind that there is a purpose to life: this has broken Plato's myth according to which the universe was merely a fraud, a sham: and with it demolished the structure of Waidant or real Monasticism or rebirth and also monasticism: materialism is also refuted which says life is only materialistic.

La'al

La'al: creates the following meanings: 1) 'so that': wat taqul laaha la'allakum tuflihoon:

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protect the laws of God (observe them) so that your fields (lives) are productive: it appears for expectation and hope: so in this light the ayat would mean: it is hoped that...: it is expected that...:

The Qur'an has said that kitaab and hikmat are both destinations of (ways towards or from) God: 2:231, 17:39, 4:113 kitaab means the laws and hikmat means the 'why' of it: the reason for which that law has been made: la'alla appears to explain this sort of hikmat: wat taqul laaha: is the book (i.e. law or order) and la'allakum tuflihoon is the reason or hikmat of that law: or the result which will accrue if that law is followed.

2) to mean 'perhaps' or 'maybe': wama yudrika la'allas saa'ata qareeb: 42:17 for all you know the moment of that revolution (saa'ah) may well be near: maybe the moment is imminent.

3) as a rhetoric: fala alla laka taarikun baaza ma yuha ilaik: 11:12 so then, will you abandon a part of the wahi (for them , or in order to please them): ? (no, you will never do so):

4) sometimes it appears to mean ‘as if’ or ‘so that’: for example: wa tattikhizoon masani-a la’allakum takhludoon: 26:129 and you indulge in machinations as if you are to stay here forever: it may also mean you go to all this trouble of creating things as if they will give you permanence .

Laam, ain, nuun

Laa’un means to distance from somebody due to displeasure, to shun somebody: *la’anat from God would mean for a man to be deprived of the happiness of life: obviously this deprivation will be the result of living against the laws of God: therefore la’nat would mean to be deprived of the good things of life due to the natural result or qanoon-e-makafaat.

*Raghib **Taj.

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al laeen means scare crow: *the Qur’an has said about Iblees (the devil) : fa innaka rajeem 15:34 after that it is said: inna alaika la’nah: 15:35 rajmun means to throw something away: this too explains the meaning of la’nat.

The Qur’an says the Jews claimed that the Qur’an’s teachings could never affect them: that their hearts were covered and protected: the Qur’an says: la’ana humullahu bi kufrihim: 2:88 it is not that! Due to their denial and rebelliousness their hearts have been sealed (from accepting the Qur’an): and this has happened due to the natural consequences (qanoon-e-makafaat): those who say that God rains ‘la’nats” on the deniers are wrong: God never uses any execrable words: it simply means the effect of the Qanoon-e-makafat: and the law is that anyone who adopts the wrong path is deprived automatically of the good things of life: the result of this wrong path is called la’nat and those individuals or nations which do so are called ma la oon:

Laam, ghain, beh

Laghab: laghba: lughuba: an nasab: to be very tired: petered out*: * an nasab: bodily tiredness: al laghub: mental or psychological tiredness*: sahmun laghib: the arrow with very bad feathers at its tail end: rajulun laghib: weak and foolish man**:

The Qur’an contains the saying of those who dwell in the jannat (heaven): la yamussuna feeha nasabun wala yamassuna feeha lughub 35:35

*Taj **Raghib.

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it will not tire body or mind*: note how high and fine are the next stages of life that the Qur’an promises us: physiological tiredness nor psychological tiredness: how this condition will prevail in the life after death we cannot say with our present level of knowledge: but obviously that life would be full of energy.

Laam, ghain, waw

Al lugha: language: laghautu laghwa: I spoke: some think that al laghwu means to throw or insert: speech is called lahwun because it is also cast*: the Muheet says it could have been derived from the Greek word 'logos' which means sentence or word **: Ibn Faaris says it has two basic meanings: 1) an insignificant thing which deserves no attention 2) the prominence or ubiquity of a thing: to talk about it all the time: therefore as per the previous meaning al laghwu means the kids of a camel which are not acceptable as compensation: and as per the second meaning al lugha means language because everyone likes his language and uses it to speak.

Al lagha and al lughwu: mean the sound of bird: at tairu talgha bi aswatiha: birds make their own sounds:

meaningless talk are called laghwun: or the slips of the tongue:* Raghib says laghwun is the speech which comes out thoughtlessly: khaleel says that laghwun is speech that comes out without thought.*

Kalimatun laaghiyah: dirty talk: lagha fi qaulihi: means he made a mistake in saying: al ghaah: he was unrequited: made unsuccessful: made useless: al lagha: a useless thing.*.

*Taj *Muheet.

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Surah Baqarah says: yu akhizu kumul laahu bil laghwi fee aimaanikum wa la kin yu akhizukum bima kasabat qulubikum : 2:225 Allah doesn't hold you to your superfluous promises (swearings): holds you only to those which are truly from your heart: this makes the meaning of laghwun clear : that is, the things you say without intent and that come

out of your mouth meaninglessly: at another place after laghwun it is said: wa la kin yu akhizkum bima aqat tamulul aimaan: 5:89 the firm pacts that you make from your heart, that are heartfelt: that which you fully comprehend and decide with full intent: this too makes the meaning of laghwun clear.

About the wine of jannat, it is said: la laghwun feeha wala ta'sihim 52:23 it will neither make man say useless things nor create stupor: 56:25 at another place it is said about the jannat: la yasmaloona feeha laghwal illa salama: 19:62 it will have everything that promises peace and solidarity: there will be no laghwun: in surah Ghaashia, laghia has appeared in place of laghwun: 88:11 momineen are said to: iza marru bil laghwi marru kirama: 25:72 if they ever have to face something laghu then they pass by very seriously: here laghwun means improper things.

The above examples make the meanings of laghwun clear: that is, useless or improper things: talk that is not befitting a gentleman: meaningless talk: only sounds with no real meaning: talk which is thoughtlessly indulged in: work which does not produce any result: in a society of the momineen, no such yhing will be found.

At one place in the Qur'an it is said about the kuffaar that they used to tell their colleagues that : la tasmi-u li haazal Qur'an: do not accept the Qur'an: walghawafeeh: wherever the Qur'an is being recited, make a din : indulge in useless talk: la'allakum taghliboon: 41:26 perhaps this way you can overcome the people of the Qur'an: today, this advice is given to the Muslims i.e. they are advised not to go directly to the Qur'an but other books!

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or rather raise a din so that others too are distracted from it: this is the way which help you overcome them (those who recite the Qur'an): because if the people ever hear the Qur'an then they will never be satisfied with your self-created religion.

As such anything, any talk, any concept, any thought, any deed, any ideology, that keeps man away from the Qur'an is laghwun: we too have been indulging in laghu things since centuries and till we cleanse our hearts and minds of these laghwiyaats, we can never reach the pure Deen.

Laam, feh, the

Lafatahu yalfituhu: to detract someone from his way: to turn him away from the direction he faces: to return: lafatahu unish shaiyi: turned him away from something: reverted him*: the Qur'an says aji'tana litalfitana amma wajadna alaihi aba'ana: 10:78 have you come to us to turn us away from the path of our forefathers and take some other way? Itifaat means to change direction: * liftuhu ma'ahu: he leans that way: * * al lafuut: a woman with a child from the previous husband and due to the attention she gives him she cannot attend properly to her current husband: it also means a she-camel which continuously looks at the man who milks her and shouts a lot because her child has passed away: * in surah Hoodh, Hazrat Luut has been told to leave his qaum and get out of there: wala yalfaat minkum ahad: 11:81 and none of you should then turn around: leave everything and do not ever think of them again:

Laam, feh, hah

Lafh: very hot wave of air: the dictionary says that lafhun means every hot thing and nafkhun means every cold thing: Muheet says with reference to Asma-ee, that anything which is called lafhun will be hot, and anything called nafakhun will be cold.

*Taj *Muheet.

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Lafhatun naaru harriha: the fire singed him * surah Mominoon says: talfahu wujuhahumun naar: 23:104 fire will devastate their faces.

Laam, feh, zha

Lafazahu: yalfizuhu: min feeh: he threw it out of his mouth*: * Ibn Faaris says the word means to insert or throw something:

Al lalafizah: the sea: because whatever is in it, it throws out on the beaches: birds which feed their young ones because they feed them with whatever they bring in their beaks: grist mill because whatever is put in it (wheat etc) it throws out after grinding as atta or flour etc: the goat which stops grazing if the man arrives to milk her and she gets ready to be milked: al lalfaazah: that which is thrown out of the mouth **: lafz: the sound that comes out of the mouth: lafzullah is not used but instead it is said kalimatil laah: ***. The Qur'an says ma yalfizu minal qaul: 50:8 he doesn't say anything.

Laam, feh, feh

Al luff: to wrap: is the opposite of nashr: luffash shaiya bish shaiyi: he mixed the thing with another: al liff: party; group: congregated people: crowd with different sort of people: the people of different tribes gathered together: al lilfaafah: belt: al al lafaff: trees growing closely: jannatin alfaafa: dense, thick, abundant trees in a garden: 78:16 surah Bani Israeel says: je'na bikum lafeefa: 17:104 We will bring you together from all around : iltaff: for one thing to embrace another: or wrap around another: wal taffatis saaqa bis saaq 75:29 intensity was added upon intensity: the difficulties kept mounting: saaq also means the calf of the leg****.

*Taj, Muheet, Raghib **Taj ***Muheet ****Taj and Raghib.

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Laam, feh, yeh

Alfaahu kaaziba: I found him to be a liar: wa alfaya syeeda haala dal baab: 122:25 they both found her husband near the door *.

Surah Baqarah says: ma alfaina alaihi aaba'ana: 2:17 the beliefs we found our forefathers to have.

Talafat taqseer: he atoned for the fault: at talaafi: to avenge*: talaafi means to retrieve something which had gotten out of hand: talafi mafaat: to regain that which had been lost: al lafa'a: dust and any useless thing*: i.e. something which is begotten without any labor.

Laam, qaf, beh

Al laqab: a nomenclature which is not really one's name but which is later used for somebody: plural is al qaab: * there is a concession of meaning in his but in aalaam there

is no concession of meaning**: laqab is of three kinds: laqab tashrif: laqab taarif: and laqab taskheef: the third kind contains an element of insult ***: the Qur'an says : wala tanabazu bil alqaab: 6:11 do not call each other by bad names (demeaning names): see heading nuun, beh, zha;

Laam, qaf, hah

Liqaaah: sperm of the camel or the horse: al laqah: conception: laaqih: pregnant: plural is lawaaqih: laqihatin naaqah: the she camel became pregnant: al fahatis riyahush shajara was sahaab: the winds made the trees and the clouds fruitful****: (by bringing pollen from other trees and thus fertilizing the trees): and the clouds by vaporizing the water of the sea : (Ibn Faaris):

The Qur'an says: wa arsalnar riyaaaha liwaqi'a: 15:22 we send fruitful winds: as against ar reehal aqeen: 51:41 stormy winds: barren winds.

*Taj **Raghib ***Muheet ****Taj and Raghib.

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Laam, qaaf, tha

Laqat: yalqit: laqta: to pick up some lowly or insignificant thing: al luqtah: anything that is lying on the ground and someone picks it up: a newly born who is thrown away: it is also called al laqeet: *: Ibn Faaris says it means to pick up something from the ground suddenly and of which there is no prior intent: but sometime it can be also with intent. The Qur'an says that Hazrat Yusuf's brothers said 'put him in the deep well': yaltaqtuhu baazus saiyyarah: 12:10 some caravan will find him and take him along: about Hazrat Moosa it is said: when his mother set him afloat in the sea or river: faltaqatahu aali Fir'oun : 28:2 Fir'oun's people picked him up.

Laam, qaf, feh

Laqif: yalqaf: to take something quickly: that which is thrown to you, to take it or snatch it quickly: Raghib says it means to take something with expertise and cunning: at talqeef: at talaqquf: to swallow the food: at talqeef: while running, for horses or the camels to use the front legs quickly and not let them go the full length towards the stomach: **: talaqqafash shaiyi : to take something smartly **: the Qur'an says about the staff of Hazrat Moosa: fa iza hiya talqafu ma ya' fakoon: 7:117 he swallowed the reasoning of the opponents without any reaction: the reasons could not stand up to him: he stretched his hand and snatched them: he snatched quickly whatever the sorcerers had made out: the fake snakes of the sorcerers were swallowed quickly by Musa's python.

*Taj and Muheet **Taj and Raghib ***Muheet.

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Al laqm: to eat quickly and fast: laqimahu: pulled it with his mouth and ate it quickly: iltaqamahu: he swallowed it in time*: i.e. first put it in his mouth and then swallowed it: laqima and iltaqam mean therefore to put in the mouth***: Ibn Faaris says it basically means to take the mouthful to the mouth with the hand: the tale of Hazrat Yunus in the Qur'an says: faltaqamahu; huut: 37:143 a big fish put him in its mouth: laqamat tareeq:

he closed the mouth of the way:* alqamahul hajar: in the quarrel, he silenced the opponent**.

Luqmaan: The Qur'an has mentioned Luqmaan with reference to knowledge and hikmat: walaqad aataina luqmaan hikmah...31:12 but he has not been called prophet: nor has he been described in detail: only the advice he gave his son are mentioned: 31:12-19.

Some say that he was the nephew of Hazrat Ayyub (a prophet who is renowned for his forbearance): some say he was born in the times of Hazrat Daud (another prophet): some think that he was a negro slave: some think that he was the famous Aesop whose fables are so widely known: Dr. Spanger thinks that it is the other name of Elxai of Abyuna : Professor Hitti supports this thought: the Torah's Book of Examples says that his tales resemble those of Yaqa's son Ajwar (Example 30:1) and the tales of Tawayal king (31:1) are similar to those of Luqmaan: due to this guess he must belong to the Bani Israeel. But all these are guesses : research may lead us to some definite conclusion: but one thing is certain: if Luqmaan had a wahi too, (which the Qur'an has not mentioned) then hikmah would mean wahi": if he was not given the wahi (as the Qur'an shows) , then this would mean that he had the capability to comprehend the hikmat of the laws of the wahi:

*Taj and Raghīb **Muheet ***Lisanul Arb.

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In other words hikmah is another name for wahi: and when this word is with reference to an ordinary human being then it means wisdom.

Laam, qaf, yeh

Liq'a: Imam Raazi says it means for one body to touch another *: but Imam Raghīb says touching is not necessary: just to be facing one another is liqa'un: some say that to comprehend something by visual means or insight is liqaa-un: tilqaa-u means in front*: yaumut talaq: 40:15 means the day in which one confronts or faces another: i.e. when results physically are made known.

Ilqa-un also means to put one thing in front of another *: * Johri says that it is also said to mean to throw something away*: liqa-un also means war when the forces are facing each other: ***: Ibn Faaris says it has three basic meanings: 1) for two things to meet: come face to face 2) to put something or lay something 3) crookedness which is called al laqwah .

The Qur'an says: izal laqul lazeena aaminu: when they face the momineen: at another place it is said: fatalaqqaa aadamu minar rabbihi kalimaat: 2:37 here talaqqa means to get the laws of God: about the earth it is said: wa alqaina feeha rawasi: 15:16 here ilqa-un means to put or make: this word has also been used to mean to put in 20:39 surah Namal says that Hazrat Suleman gave the peon his letter and said: fa'alqihi alaihim: 27:28 put this letter in front of her: that is, deliver it: after this Queen Saba is recorded as having said: inni ulqiya ilayya kitabun kareem: 27; a respected letter has been sent to me: surah Nahal says: fa'alqu ilaihimul qaul: 16:86 means tell him.

*Taj **Raghīb ***Muheet.

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surah Kahaf says: faman kaana yarju liqa'a rabbihi fal'ya'mal amalan swalehan wala yushri bi ibadati wa rabbihi ahada: 18:110 he who wants that God 's law or system of Sustenance (nizaam-e-raboobiyat) should come before him in a palpable form, must be steadfast on the program presented by the laws of God and use all his capabilities as called for by this system and keeps this free from any other emotion or selfishness: therefore liqaa'i rab means for His system of Sustenance to manifest itself in palpable form: or for results of man's deeds to manifest themselves according to the qanoon-e-makafaat: also for man never to forget that he is answerable to God's qanoon-e-makafaat for every deed: finding inroads in liqaai rab means finding ways to avoid God's law in one's own practical life: remember that according to the Qanoon-e-makafaat the results of deeds manifest here in this world as well as the world hereafter: therefore liqaai rab is in this world as well as in the life hereafter: so far as the liqaai rab is concerned where man can see it manifest itself in palpable form, the Qur'an asks man to conduct research and try to understand His system, and the law will manifest itself: 13:2 but this will be done only by him who does not consider this life as the ultimate: 10:6-8 such people are deprived of the blessings of God 29:32.

It must be determined as to what the noble Qur'an means by liqaai rab: whether it means to see the qanoon-e-makafaat in this system unveiled or to see the result of deeds which shape up according to the qanoon-e-makafaat: whether in this life or the life hereafter: some think that the ayats about the liqaai rab mean that man will see God in the aakhirat or the Doms Day: i.e he will see God face to face: here one must be reminded that God's personality is not material nor do we know that in the aakhirat what will be the condition of human life: therefore, to believe that in the hereafter, man and God will face each other like a man faces another man would be wrong: we do not know how liqaai rab would be in the hereafter.

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Generally it is believed that God 'ilqa-ed' a particular thing to some elders: this is supposed to mean that the knowledge of that thing was relayed directly by God through kashf or ilhaam to him: this has no certification from the Qur'an: direct knowledge from God was received through the wahi which has stopped after the passing away of the Prophet SAW: if anyone says that somebody gets "ilqa" from God it tantamounts to break the seal which the khatam-e-nabuwat (the end of prophet hood) places: details of all this can be found in the heading waw, hah, yeh and laam, heh, miim.

We that the thought crossed my mind etc but this has no connection with wahi or ilqa or any such thing: this is all the working of the unconscious mind about which we are still learning: wahi is entirely different from this: that was a definite knowledge which was given directly from God to the prophet.

Yulaqqa means being given the taufeeq or the capability: wama yulaqqaha illal lazeena sabaru: 41:35 and the taufeeq for this (important work) is given to those who observe the laws of God: it can only be begotten by such people.

Surah Yunus says: min tilqayi nafsi: 10:15 from oneself.

Likn

Laakin: laakinn: appears to mean 'but': fala saddaqa wala salla: wala kin kazzaba wa tawalla: 75:31:32 so he neither confirms nor adopts the right path: but denies and tries to find ways of avoiding (God's laws):

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here if the word is translated to mean 'rather' then it will be more appropriate: so this word appears both to mean 'but' and 'rather or instead': surah Baqarah says: bal ahyaa-un wala killa tush aroon: 2:154 here it means 'but' or instead: i.e, they are alive but at the present level of your consciousness you cannot comprehend.

Lum

Lum yalid: 112:3 he gave birth to no one: yalid means to give birth: but with lum as a predecessor it comes to mean the past tense and also the negative i.e. no or did not : i.e. did not give birth.

Lumma

Lumma:

- 1) means 'when': lumma warada ma'a madyan: 28:23 when he reached the port at Madyan:
- 2) to mean 'not so far' or 'not upto now': lumma yazuqu azaab: 38:8 they have so far not tasted or experienced my azzaab or punishment.
- 3) to mean 'if': inn kullu nafsin lumma alaiha haafiz: 86:4 there is no individual that does not have a watchman over him: i.e. there is no individual who doesn't have an overseer over him:
- 4) to mean 'all of them': inna kulla lumma layuwaffi yannahum rabbuka aamaaluhum: 11:111 verily your Rab will give all of them the full return for their deeds.
- 5) Sometimes it is also redundant: wa inn kullu zaalika lumma mata'al hayatid duniya: 43:35 and all this are the accoutrements of the physical life: if lumma is taken out then too the meanings will not change: maybe lumma means illa (as mentioned above) here.**

Laam, miim,hah

Lamaha ilaih: to look at someone sharply: al lamhah: to see quickly to look at quickly: al mahatil mar'atu min wajhiha: the woman gave a glimpse of her beauty and then hid it:

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this is done generally by a woman with her lover*. Al lamh also means the flash of a lightning because that too shines for a moment and then there is darkness: Ibn Faaris says it means for something to shine: lamahal basar: for the eyes to rise towards something:

the Qur'an says: amrus saa'a (the imminent revolution): kalamhil basari au huwa aqrab: 16:77 it is a an eye bat away or even nearer than that.

Laam, miim, zain

Al lamz: actually it means to indicate with the eye, head or lips and say something secretly: to criticize to the face: some also say it means back biting: lumazatun means a man who back bites and instigates two friends against each other ****: Ibn Faaris says it basically means a fault.

The Qur'an says: mun yalmizuka fis sadaqaat: 9:58 those who criticize you in the distribution of the sadaqaat and thus try to create dissention in the party: surah Hijraat says: la talmizu anfasakum : 49:11 do not criticize each other: surah Hamzah says: humazatil lumazah: 104:1 those who criticize : finder of faults: (so that there is dissention in the party): Raghīb says it means to find fault with others: **.

Laam, miim, siin

Lamas: yalmas: to touch: to look for something here and there ***** surah Djinn says: anna lamasnas sama'a: 72:8 we searched the sky: made guesses as to the ghaib or the unknown: iltamas: to demand something : search for*****: Ibn Faaris says with reference to Ibn Dureed that basically it means to touch but later came to mean multamis that is, every searcher and one who struggles.

*Taj **Raghīb ***Muheet, ***Taj and Muheet *****Taj and Raghīb.

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surah Hadeed says: faltamisu noora: 57:13 search for the light: to touch one another with the hand: it is said metaphorically for copulation*: the Qur'an says au la mustumun nisa'a: 4:43.

Laam, miim, miim,

Lummahu yalummuhu lummah: he deposited it: lum mash sha'as: collected the dispersed elements and made them nearer: daaru naalumah: Our house is one to gather people and nourish them: rajulun milam: the man who collects together the clan and the qaum**: Ibn Faaris says the word basically means to congregate, become nearer. And to be joined.

Surah Fajar says: wa ta'kulunat taraasa aklan lumma: 89:16 you alone devour the wealth that you get as inheritance: this expostulates that in a Qur'anic economic system there is no such thing as individual inheritance: the orders about inheritance contained in the Qur'an are for the interim period till a Qur'anic society is formulated: after the establishment of this system there is no need to leave anything in inheritance: (details can be found under relevant heading): it can also mean that you leave out other heirs from the inheritance: keep all for yourself: then the orders would be for the interim period: perhaps an Islamic society too continues with this division: besides, aside from wealth, things of daily use can also be among the inheritance.

Alummar rajul means the man came close to sin: i.e. he didn't actually commit it, but had the intention of doing it: some say lamamun means to make a mistake sometime but does not reiterate this: ilmaam means to do something sometime but no reiterate it:

*Taj and Raghīb **Taj

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ma yazuruna illa limaama: he comes to our home sometimes: Kalbi says lamamun means to see a non-mahram by chance: Johri says it means to come close to some sin but not to actually do it: lamamun also means to kiss *.

The Qur'an says about the mominen: wal lazeena yajtaniboona kabaa-iral ismi wal fwahisha illa lamum: 53:32 they abstain from big errors and dirty things excepting the mistakes which man can make without intent sometimes: such errors are not sins but do take one closer to sin: that one should be careful lest it happens again: note how gradually the Qur'an adopts psychological reform : that it is not harsh at once.

Lun

If it comes with a transient verb then gives the meaning of the future 2: creates the sense of the negative and 3: creates stress in this negative: such as lun taf'alu: you shall not do so at any cost.

Laam, heh, beh

Lahab: flame of fire: laheeb: the heat of this flame: alhaban naar: he stoked the fire: faltahabat: so it flared up *: dust storm is also called lahab: * Raghīb says lahab also means smoke**:

The Qur'an says: la yugni mil lahab: 77:31 he cannot save you from the flame of the fire: surah Lahab says aabi lahab: 111:1 who it has been said will enter naran zaatil lahab: 11:3 : Abi Lahab was the title of our Prophet SAW's uncle i.e. of Abdul Azi bin Abdul Muttalib: probably due to his fiery temper: he was a very strong opponent of Islam: he died a few days after the battle of Badr due to some epidemic.

*Taj **Raghīb.

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the Qur'an has mentioned him particularly because he represents a certain type of people with a certain mentality: he was the caretaker of the House of Kaaba and knew that Islam's success meant the demolishing of his authority and benefits : because Islam was dead against monasticism: he was dishonest to the extent that a golden deer which may have been offered as worship at the kaaba was stolen by him: he was so coward (as those who do no work become) that he did not take part in the battle of Badr in which nearly all the Quresh leaders took part and sent somebody in his place to the battle because that man was indebted to him: was very miserly: as such when he died his relatives didn't even come near his corpse and slaves had to bury him: and biggest of all, being a relative of the Prophet SAW did him no good: because in Islam, the criterion for closeness is eeman not relation.

Laam., heh, the

Al lahaas: al lahas: thirst: alluhaas: the intensity of thirst: not be able to even stick out one's tongue due to thjirst: to pant: be tired: be an outcast*: Raghīb says that lahas means for the tongue to hang out due to thirst **: Taj with reference to Raghīb says that lahas means to breathe heavily due to tiredness.

Lahsal kalb: for a dog to pant with his tongue protruding: *** 7:176.

Laam, heh, mim

Lahimahu yalhamahu, lahma: to swallow something in one go: rajulun lahim: a voracious eater *** alhamahus shaiyi: he made him swallow the thing: ilhaam has come from this *****.

The Quran says about the human psyche: fa'alhamaha fujuraha wa taqwaha91:8

*Taj **Raghīb ***Ibn Qateeba, vol.1, page 183, ****Taj and Raghīb *****Muheet.

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Generally this ayat is thought to mean that God has endowed man with the capability of distinguishing between, good and bad, good and evil, light and darkness: but this is wrong: excepting man, every other creature in the universe has been instinctively granted guidance: * which it must follow: like it is water's nature to flow towards the slope; a goat instinctively shuns eating meat and eats grass instead: if in the same way man had been taught to distinguish between good and evil or khair and sharr, then he would instinctively follow khair : then every man would follow the right path (like every goat eats grass only): but that is not the case; every man does not follow the same path: this shows clearly that man has not been endowed instinctively to follow the right path and shun the wrong one.

It is believed that man has been given this instinct but the environment and education and upbringing distort this nature of man: and he becomes whatever his parents or society makes him: if he was not affected by external influences then man too, every man, would have adopted the same or right path: this is wrong too: children have been found in the jungles who due to some accident were separated from their parents and human society and when they grew up they acted like perfect animals: therefore the concept that man has been endowed with the nature of distinguishing between haq and baatil is proven wrong: for more details see heading feh, tha, rah.

This ayat i.e. 91:8 therefore means that man has been created with forces in him which can tear the human personality into pieces or the personality disintegrates: (see heading feh, jiim, rah): and also forces that can save him from this disintegration: (see heading waw, qaf, yeh): the 'ha' of fujuraha and taqwaha clearly show that both are conditions of the self or nafas: therefore the ayat really means that man has been endowed with these two (constructive and destructive) forces, thereafter it is up to man himself to develop these latent forces and give them whatever shape he likes: whether he utilizes them for the development of his personality or its destruction: (qad aflaha mun zakkaha wa qad khaaba mun dassahaa: 91:1009).

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So far as the concept of some elderly person getting ilham or direct knowledge from God is concerned, then note that it has no support from the Qur'an: according to the Qur'an there only two fountainheads of knowledge: one is wahi i.e. direct knowledge from God: this was particular only to the prophets and with the end of prophet hood this system has ended: the other source is the human intellect: every man can share this: after the end of prophet hood we have two things left with us: one is that knowledge which we have received through the wahi: and the other is human intellect: and the right thing to do is to make decisions as per the human intellect under the light of the wahi: otherwise to believe that anyone gets direct knowledge from God (through kashf or ilhaam) is to break the seal that the end of prophet hood (or the khatm-e-nabuwwat) has placed: as stated above the Qur'an is not at all supportive of the kashf or ilhaam theory: neither is there any mention of the terms kashf, ilhaam, wahi khafi during the Rasul Allah's period: all these terms have been created afterwards: and are actually borrowed from other religions: (see heading waw, hah, yeh).

If man develops his thought or intent according to a particular fashion then he can perform such feats as seem magical to ordinary human intellect: people begin to think these as miracles and one who possesses the power to work them as a person who has kashf or ilhaam: and master of spiritual forces: but these things had nothing to do with Deen: but as said before these are elements of will power which any man, without any discrimination of color, language or religion can develop and perform these 'miracles': it is a fact that nowadays, in the West, specially in USA, these things are thought to help in overcoming psychological problems and veritable academies for teaching this art are being established.

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it must be understood once more that direct knowledge from God could only be had through the wahi and this was done by prophets only: and since now prophet hood has come to an end, therefore no man can acquire direct knowledge from God: wahi is not ilhaam: nor should one believe that any man can acquire knowledge from God directly.

Laam, heh, waw

Lahwun and la-ib: both are words with the same meaning: see heading laam, ain, beh, but scholars differentiate between them: * they say that thing that is similar between them is the meaning that man engages in useless pursuits and meaningless things and pursues emotional and temporary pleasures: but lahwin is more common than the word la-ib: some say that la-ib means to attain pleasure quickly and to enjoy it while lahwin means the pleasure which engages a man's thought and mind: Tarsusi says that lahwin means transient pleasure that detracts man from important things towards unimportant things: or means work which has no clear or right direction*: Raghif too says lahwin means work which detracts man from important work: ** Ibn Faaris says it has two basic meanings: 1) for the attention to move away from something due to some other thing 2) to let something go.

The Qur'an says that human life is very precious as it has a great purpose and therefore it must be taken very seriously: thus any temporary pleasure which detracts from the real purpose of life is lahwin or la-ib: the Qur'an has termed the transient benefits of this life

as la-ib and lahwun: 47:36 the Qur'an gives a lot of importance to the life here too: it says any transient pleasure that detract from the great purpose of life is lahwun and la-ib:

*Taj **Raghib.

Thank you very much for putting my mind at rest: regarding the proof reading please be advised that after I do the translating, I personally edit the whole text (which includes correcting grammatical mistakes as well as word spellings): so you will hardly find any mistakes; but you are the boss and you decide what to do about it: regarding printing, if you like me to help I have a press owner who is very close to me and I could well ask him to give me a quotation for the work you have in mind: for that he will need to know how many pages of the book there will be and what size: whether you will want a soft cover or a hard cover : and how many copies will be printed : and the sort of binding you would like to have: as far as other books are concerned I look forward to translating them eagerly not only because they would mean work for me but also because I would like to be further enlightened: it is amazing how Mr Pervaiz wrote such an enlightening book so far back in the 1960s and how this sort of book has been kept away from the eyes of educated people for so long: as for myself I can say that after reading the book I have become a true Believer and I never knew that Qur'an could be so logical and scientific! Besides, the book answers several questions which I never dared ask anyone but which used to crop in my mind!): Javed.

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It says that all that is lahwun wa la-ib for which a man leaves the right path in order to be engaged in transient pleasure making: i.e. to live on an animal level; not live on a high human plane: these have been described as lahwun hadees 31:6 but if al hadees is taken to mean the Qur'an then lahwun hadees would mean things which make man oblivious of the Qur'an.

The point of view which make Man take life frivolously or non seriously have been called laahiyatam qulubuhum: 21:3.

Al haa means to keep busy: to engage: to shun the real purpose and engage in other things: the Qur'an says: alhaakumut takasur hatta zurtumul maqaabir: 102:142 the 'takaasur' has diverted your attention from the important things of life and you keep following that path till you reach your graves: takaasur means the wish to exceed in wealth: note how the Qur'an in a few words depicts the entire human history: now look at those who have acquired enough for their lifetime's needs and their children's too: but still they are running after money like mad: why do they do this?

Simply to exceed others: this will to exceed others is the basis for all destruction in the world: for individuals as well as nations: man does have the competitive spirit in him and the will to excel: the Qur'an also supports this instinct but in a different field: it says: fastabiqul khairaat: 2:148 if you have to excel one another then do it in things in which man's betterment is inherent.

Talah-ha unhu: to have sang froid: to remove attention from him and look the other way: 80:10 al lahwu wal lahwa: the woman who is meant for pleasure: then lahwun came figuratively to mean woman*:

*Taj

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the Tajul Uroos says that the lahwa in lau aradna un tat-takhiza lahwa 21:17 means woman*: Ibn Qateebah says Lahwun means son, woman and nikah**: Raghib says that those who think this word means woman or son have taken this word's meaning as particular instead of as commonly:

(Also see heading laam, ain, beh alongwith lahwun to get the whole picture).

Lau

Lau means:

- 1) inn (if) : falau anna lana karratan fanakuna minal mo'mineen: 26:102 so if we are allowed to return just once, then we will become momineen: note that lau generally is used for things which cannot possibly happen: i.e. it is said only to express an unrequitable wish: as in the ayat above: i.e. their return is not possible: if its translation is done as 'supposing' then it will also be befitting;
- 2) To mean "only if ' alongwith 'if': to express a wish: as only if it could so happen: in the above ayat too this is the meaning: as lau kaanu muslimineen: 15:2.
- 3) To mean un or "that": wadda kaseerun min ahlil kitaabi lau yuraddunakum min baadi eemanikum kuffara: 2:109 means those with the Book, include many who want to turn you into Disbelievers after you have Believed:
- 4) La also comes with lau to mean the negative such as: lau la untum lakunna momineen: 34:31 if not for you we would be momins surely:
- 5) To mean 'why not': lau la unzila ilaihi malak: 25:7 why wasn't some angel sent to him.

*Taj **Al qartain vol.2, page 19.

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- 6) lau la as meaning 'no': flau la kaanat qaryah...: 10:98 there is no basti (dwelling places):...
- 7) 7) Sometime instead of lau la, lau ma is used : as lau ma ta'teena bilmala-ikati in kunta minas swadi- een: 15:7 if you are from among the truthful then why do you not bring the malaikah (angels) us?

Laam, waw, hah

The important basic meanings of this root are to appear i.e. be evident and to shine: alaahal burq: the lightning shone: (Ibn Faaris): al lauh: any wide wood or bone: the plural is alwaah: * surah Airaaf says: wa katabna lahu filwaahi min kulli shaiyi mau-izah: 7:145 we have made mandatory the morals of all matters for Musa which are written on the tablets: or which we had gathered together for Musa: Hazrat Noah's boat has been called : zaati alwaahin wa dusur: 54:13 that which is made up of boards and nails. About the Qur'an, it is said: fi lauhin mahfooz: 85:22 at another place it is called kitabin maknoon: 56:78 it means the knowledge from God that is safe from all types of external influences and change and destruction: this Qur'an is not only safe with God but is in book form with us too: Allauh: means to shine as well as to see: lahahu bibasari hi lauhah: he saw it then it disappeared (or hid): i.e. he saw only a glimpse of it: it also means thirst*: lawwahahu binnari talviha: heated in the fire: lawwahun means that which burns and changes the color due to the burning: *about the fires of hell, the Qur'an says: lawwahatan lil basher: 74:29 that which changes the color of the skin or leather by singeing it: Ibn Faaris has said that lawwahahul har: means the heat burned it and turned it black so that he could be identified at a distance: lawwahar rajulu talvihaa: that man pointed from afar**: alaahal burq: the lightning struck: laahun najm: the star shone or twinkled*:

*Taj **Muheet

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as such lauh has an element of light and brightness: every celestial Book has light and brightness: in 4:275 the Qur'an and in 6:92 the Torah has been called as noor or light.

Laam, waw, dhal

Al lauzu bish shaiyi: to hide behind something and thus be safe: al lauz: the edge of a mountain, the turn of a valley: al malaaz: means sanctuary: fort: al malawazatu wal liwaaz: to hide behind one another: to scheme and avoid*: the Qur'an says: yatasal lanoona minkum liwaaz: 24: 63 those among you who quietly slip away: but Zajaaj says the next few words of the ayat show that the word means to oppose*: but in the former meaning too avoiding the orders is clear as to slip quietly away is a sort of attempt to avoid orders:

Luut A.S

Hazrat Luut had migrated to Palestine: he was a prophet too and God had ordered him to go towards Sodom: along the shores of the Red Sea, an old trail of ancient caravans goes upto Aqba etc after passing through Hijaaz and Madyan: Sodom was situated along this very trail: it is thought that this area was near the (now)Dead Sea and due to earthquakes

a big part came below the sea: the people toward whom Hazrat Luut was sent as prophet lived in this area: from the Qur'an it can be understood that many prophets had come to these people before Hazrat Luut and he too was so long a resident that he was called their akhuhun (brother): 26:160.

This qaum was indulging in the shameful act of homosexuality: 26:165 besides, it was also involved in crimes of piracy and highway robbery: 29:29.

*Taj and Raghib.

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He told them to desist from shameful acts but they paid no heed to him: and as a result the qaum was destroyed.

The area of the Sodom people was full of volcanoes and mines of sulphur: when volcanoes erupt they spew out smoke and rocks which go afar: it seems the qaum of Luut was also destroyed in this way: the sulphur mines caught fire: earthquakes took place due to which the land collapsed and was buried under the Dead Sea: the Qur'an has related these details in different ways: surah Airaaf says: wa amtarna alaihim matar: 7:84 We made heavy rain on them: at another place is said: amtarna alaihim hijaratan min sijjileen munzood11:82 We rained stones on them which were cooked in the fire: surah Hijr says: fa akhaztahumus saiha: 15:73 a dreadful sound overtook them: surah Qamar says: inna arsalna alaihim haasiba: 54:34 We sent a storm of stones towards them. (As to how natural phenomenon become the Azaab of God, see the Heading Hazrat Noh in my book Jooyi Noor).

Laatash shaiyi biqalbi means that thing stuck to my heart (mind)*: Ibn Faaris says this is its basic meaning.

Laam, waw, miim

Laam: to scold someone: to shame him: to give someone a dressing down:*the Qur'an says: fala talumuni wa laumu anfusakum: 14:22 do not scold me, blame yourself.

Laumah: insult: laa-im: one who scolds: la yakhufuna laumatah laa-im: 5:54 they do not fear any one who calls them bad names or blames them: lawwaam: one who insults too much: maloom: he who has been insulted: 51:54 muleem: one who deserves malamat or insult: 37:142 yatla wammoon: 68:30 began blaming or insulting each other.

*Taj and Muheet **Taj.

N.B The reason there is a gap in sending the pages for the last few days is viral fever. As soon as I get better, the gap will go. J.R.

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Loomah means to wait for something or somebody: *Ibn Faaris says the basic meanings of this root are wrath and to insult and to remove.

The Qur'an says an nafasil lawwama: 75:2 for its detailed meaning see the heading nuun, feh, siin: it will suffice to mention here that there is no such force in man that tells him what is haq and what is baatil: only the wahi can give this guidance: see heading laam,

heh, miim: although there is a force in man which admonishes him when he does something bad: this is the force which we call conscience: the voice of the conscience however can not distinguish between haq or baatil or right or wrong: it will support you on what you think is right and will admonish you for what you think is bad: it will be happy if the son of a muslim eats meat but admonish the son of a vegetarian for eating the same sort of meat: therefore the voice of the conscience cannot be the standard for good and evil: 'Fatwa' or decree (as to how to act) should always be sought from the wahi and not from one's own mind: the conscience of robbers never admonishes or scolds them for robbing people: highway robbers have no compunction in robbing innocent travellers: the robbers barons of today's world (those in power in strong nations) are never bothered by their consciences for building palaces with the blood and sweat of weaker nations: therefore only the wahi of God can decide between haq and baatil not man:

Laam, waw, nuun

Al laun: any characteristic that makes one more prominent than others: kind, type*: since the most prominent or visible characteristic of anything is its color, therefore laun came to mean color*: Ilwun: means became colorful: almuta lawwin: that which does not stay in one color: keeps changing color.

The Qur'an has said that the difference of languages and alwaan (colors) is a manifestation of truth for those with knowledge and insight: 30:22 here alwaan means races , research on which is a big area of human study:

*Taj.

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But if alwaan is taken to mean color, then too the ayat points to a great truth: modern research says if you have to judge the mental level of a nation in some era then you must find out as to how many colors that nation recognized: the more colors it could identify the higher was its mental level: that means distinguishing colors is connected to the development of the mind: for details refer to Dr. Bucke's book Cosmic Consciousness: Surah Nahal says wa maaza ra'alakum fil ardi mukhtalifan alwaanuhu 16:13 it means different kinds.

Laam, waw, yeh

Lawal habla yalvihi laiyya: twisted the rope and doubled it: lawa bi raasihi: he turned his head away i.e. he avoided: * Ibn Faaris that its basic meaning is turn something away: 63:5 lawa lisaanuhu bikaza: is a reference to fabricating lies and guess work: ** the Qur'an says: yalwoona alsinatahum: 3:77 and laiyya bi alsinatihim: 2:46 that is, to mince words, to lie, to exaggerate.

Laam, tha, teh

Laatahu : yalituhu un kaza: turned him away from something: laatahu wa aalaatuhu: reduced it: did not give its full right**: Ibn Faaris says al leetu means one side of the neck: and al laituh means to reduce: and that no guess work can do in case of these meanings: surah Hijraat says: laa yaltikum min aamaalikum shaiya: 49:14 he will reduce nothing

from your (good) deeds: surah Toor says: wama alatnaahum min amalihim min shaiyin: 52:21 this too means to reduce: some think that it is from alat and laat and alat have the same meaning: some say it is from waltun so it has been mentioned therein too:

*Taj **Raghib.

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Lait

Lait: means 'only if' ...: ya laitani mitttu qabla haaza: 19:23 means only if I had died before this.....

Lais

Lais appears to mean 'no': laisal birra un...: 2:177 it is not the way of expansion: This verb is used only to express the different forms of past tense such as: lasta; lastu; laisu; lastum; lastunn etc.

Laam, yeh, laam

Al lailu wal lailah: night which is the time from sunset to sunrise*: the Muheet says that in Hebrew lail means night and in Syrian it is called lilya**: lail's plural is liyaal and al liyaali:

Surah Maryam says about Hazrat Zakaria: la tukalliman naasa talaata layaalin sawiyya: 19:10 this means not three nights but three days and nights: i.e. three continuous days which also includes the nights: because in 3:40 it has been called talaata ayyaam: but there is a fine difference between the two also: 3:40 says alla tukalliman naasa tallaatah ayyaamin illa ramza: and in 19:10 there is no illa ramza: therefore the order for the days was different from that for the nights.

Surah Ibrahim relates the purpose of the Qur'an's revelation: litukhrijan naasa minaz zulumaati ilan noor: 14:1 so that you can bring the human race out of darkness into light (through it): thus this means that before the advent of the Qur'an the era has been called night: or lail: i.e. an era in which there was darkness (ignorance) all around:

*Taj **Muheet.

--page 1518

there was no light (enlightment) anywhere: the Qur'an was revealed at such a time and introduced new standards of morality to the world: in darkness there are dangers lurking for man (whether in reality or in conception): because of the light (enlightment) these fears were dispelled and security was achieved: then this enlightenment was completed in a way so as not to leave any portion of darkness remain: hatta matla-il fajr: 97:1-5: the entire world was illuminated by God's light or noor: therefore, this dark era turned into an enlightened era for man due to the advent of the Qur'an: 44:3

Laam, yeh, nuun

Softened him up:* al liyin: soft: about our prophet Hazrat Muhaammed SAW the Qur'an ays: linta lahum: 3:158 you are soft for them or to them: and not. fazza ghaleezal qalb :

see heading feh, daad, daad and ghain, laam, dadd: but this linat or softness was for those who had joined the Prophet SAW and had bowed before the haq: those who were engaged in opposing the truth or haq found the Prophet SAW and his companions to be harsh or 'ashadda':

About Hazrat Daud it is said: wa alan naalahul hadeed: We made the iron soft for him: i.e. gave him the knowledge of softening it (either by melting or heating): Surah Taha says faqula lahu qaula layyina: 20:44 you two talk to him (the Pharaoh) softly.

Al leenah: date palm*: the Taj says that it means the tress except two kinds which grow high quality dates :most scholars have listed it under the heading laam, waw, nuun.

*Taj and Muheet

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M I I M

Maa: means 'whatever': ma indakum yanfadu: 16:96 whatever you have will be gone by and by: 2) to mean mun or to mean which : that: as wala tankihu ma nakaha aaba-ukum minan nisaa: do not wed women that your fathers have wed:

3) to mean 'what thing, which thing,': wama tilka....:20:17 and what is this thing....

4) to mean a wager: famataqaamu lakum fastaqeemu lahum: 9:7 till they respect the agreements made with you, you also abide by them.

5) to mean 'how': fama asbarahum alan naar: 2:175 so isn't it surprising for them to stay (still) on the wrong path? Ma does not appear by itself as ma fa'ala:

6) to mean 'as far as': fattaqul laaha mastata'tu: 14:16 as far as you can , observe the laws of Gods.

7) to mean 'lais' or 'no': fama rabihat tijaaratuhum 2:16 so their trade was not beneficial or propfitable.

8) sometimes it is redundant: qalleelun ma tashkuroon: 7:10 very few of you are thankful: although ma here may also mean what al laazi does.

Note: sometimes instead of maa only miim appears: as in bima yarji'ul murseloon: 27:35 what do messengers return with (in reply):

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9) maa za: means 'what': yas aloonaka maa za yunfiqoon: 2:215 they ask you as to how much they should keep open? (available): only 'za' has been added to ma in (3) above.

Miim, alif,. yeh

Maa feeh: means exaggerated: al mi-ata: means one hundred: Zamkhashri says it is derived from maa aitul jild which means I spread out the skin: and a hundred is indeed a sizeable number.

Mi-atah aamin: 2:259 one hundred years.

Ibn Faaris says the root means hundred as well as to create fasaad (chaos) in society: I think al mi'atah meant hundred because in those days a man with hundred deenars or camels would be considered a rich man or a capitalist type and would be the cause of conflict or fasaad in society as rich men are:

Maajooj

Refer to Yajooj in heading alif, jiim, jiim.

Al mert: a barren desert which has no vegetation: al hartu wal mert: to break*.

Maaroot: this is an ajami (non Arabic word) 2:102 see heading Haroot.

Miim, teh, ain

Mata: things that are needed: anything of utility: 16:80 basically it means the things which are enough for a journey**:

*Taj.

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Therefore al mata-u means a thing from which a little benefit can be had but it is not enduring but ends soon**: al mut-ah: the things needed in a journey *: also the life's expenses that a woman gets from the man (her husband) after divorce is also called mut-ah: * and earning to break even too: al mar-atu tumatti-u sabiyyaha: means that woman is breast feeding the child: * but Ibn Faaris says it means to benefit from something for long: also means the profit in which there is an element of pleasure: or which has an element of evolution and development: to obtain benefit is common between the two meanings.

The Qur'an has called the ard or the earth as mata: 2:36 probably because it is the source of providing the means of upkeep for a man's life : every man can benefit from it but can not seize it: it is sawa-in lis sa-ileen: 41:10 i.e. open for all the needy.

Since there is an element of upkeep in mata, al'mati-u means every thing which is better and longer lasting than others: which has been developed in a good way: it also means a well woven rope: also means dark red wine**: mata'un nahaar means the day progressed: mata'al habl: means the rope became hard and strong: at tam'ti-u means to prolong: to extend the age: to habitate: (the dictionary has other meanings for it too): from it can be derived mata-un which means to give benefit**: afara'aita inn matta'naahum sineen: 26:205 have you noted that if they are given years too for benefiting from this world: Al mata-u: means secret plan*: amta'a unhu: means he resigned from it*.

Miim, teh, nuun

Al matn: hard, smooth and high land: mat-un: yamtun: he became hard and strong: at tamteen: the ropes of a tent:

*Taj **Muheet.

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also means to peg a tent: al mitan: the space between two pillars: al matanah: intensity and strength: hardness and strength: saifun mateen: a sword with a strong back: saubun mateen: strong and hard cloth*:

The Qur'an says inna kaidi mateen: 7:183 my plan is very stolid, strong and intense: nobody can break it: as such God is also called al mateen: 51:58 that is, it is He, because of whose stolid laws the tents of the whole universe are firmly pegged (in place and holding): i.e. stolid Himself and also who gives stolidity and stability to others: some say that al quwwah is one whose strength also affects that of others, and mateen is one who is steadfast and stolid in his own personality: *: but we think that mateen can mean both things:

Mata

Mata means 'when': mata haazal waad: 33:29 when will this promise be fulfilled? (sometimes mata means 'then' : there it is conditional).

Miim, teh, laam

Misl: like somebody, or similar to or equal: masal is a description of something which is related to compare it with something: misaal means way, style, form, shape: the model according to which something is made: pattern, according to which something is measured or cut out: also means example**: amsal means better: the feminine is musla: at tareeqal musla: means the way which is according to the truth and justice and which it resembles: tamseel means to picture something and tamassul means to become like someone: imtisaal means to follow somebody's way fully: masalar rajul: means that man stood erect: *: it also means to hug the ground*: muslah means to kill somebody and amputate the body and distort it: * masulah (and maslah) whose plural is masulaat*** means lessons of history or punishments which stand out historically*: 13:6

*Taj **Lane, Taj and Muheet ***Muheet.

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timsaal: means concept and its plural is tamaseel: Tajul Uroos says in the Qur'an, tamaseel mean the picture (of events) of the prophets: *but the Christians think that tamaseel mean statues : and picture means paintings**.

When the Qur'an says: masaluhum kamasalil lazis tauqada naara: 2:17 then it means examples: that is similarities: and when it says in 2:106 misliha then it means which is similar to it: surah Raad says: masalul jannati lati wu-idal muttaqoon: 13:35 here masal means an allegoric description.

Surah Taha says: bi tareeqatikumul misla: 20:63 means the path which is close to haq and justice and balance and proportion: Aqrabil Muwarid says with reference to the Keys that here masal means the beneficence: i.e. increased and overwhelmed: thus amsal came to mean afzal or better and aghlab i.e. overwhelming: the feminine is musla: as such bi tareeqatikumul musla would mean a way which is overpowering on other ways : every overpowering or strong nation thinks its way or religion is better and overpowering as compared to that of others, no matter how baatil or false that may be: amsaluhum tareeqah: 20:104 means a man who is on a way of high quality: surah Nahal says those people who do not believe in the life of the future have a very poorly structured life : for them it has been said: masalus suu-i: 16:60 conversely, wa lil laahil masalul aala: 16:60 the structure of life which is formulated according to God's laws, is very lofty indeed: because all the lofty structures that can be discerned in the universe have been formulated according to the laws of God.

Surah Ambia calls the idols (or statues) which were worshipped by the qaum of Ibrahim as tamaseel : 21:52 : this makes it clear that tamaseel means statues: therefore when in 34:13 it is said that Hazrat Suleman used to have tamaseel made then it means statues: surah Maryam says: fa arsalna ilaiha ruhana fatamassal laha basharan sawiyya: 19:17 then it means that the angel came before Hazrat Maryam in the shape of a balanced human being: guess is that it was a dream: i.e. Hazrat Maryam saw all this in a dream.

*Taj *Lane, Taj, and Muheet .

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surah Aali Imran says: mislaihim: 3:12 i.e. double than self: the Qur'an says: wa inn kuntum fi raibin mimma nazzalna ala abdina fa'tu bi'sooratin min mislihi: 2:23 whatever we have revealed unto our banda (slave, i.e. Prophet SAW), if you have any doubts about it, (that they are not from God), then make and bring one (single) ayat like it: and replied itself: fa il lum taf'alu wa lan taf'alu...: 2:24 but you will not be able to do that, therefore...:this challenge has been reiterated at other places too, see 11:13, 10:38.

This challenge has been held out by the Qur'an to its Arab addressees and then has been thrown to the entire world, generation after generation, but nobody so far has accepted this challenge: this challenge holds literally as well as figuratively: so far as the figurative sense is concerned then rest assured that the Qur'anic ayats are so high that the human mind can not even grasp their importance, and as far as its style is concerned then according to one Prof. H.A.R. Gibbs, it cannot even be translated truly into any language of the world: ***: the truth is that the Qur'an's style is unique: it is neither poetry nor

prose: neither is there any such instance in Arab literature: (either earlier than the advent of the Qur'an or later): therefore one has to concede that the Qur'an is from God and God alone and is unparalleled: there can be no example like it.

Miim, jiim, daal

Al majd: actually means abundance: * it is derived from majazatilo ibl which is used or said when the camels enter a very green grazing land which has fodder in abundance:** Ibn Faaris says it means to reach the peak in good qualities like kindness and gentleness etc: he says majadatil ibl means 'the camels neared a full stomach':

*Muheet **Raghib ***Modern Trends in Islam, p.4.

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Amjadana fulanun: that man gave us so much hospitality that it was not only enough for us but there was some to spare: amjadalata'a: gave him abundant baksheesh: amjadal ibl: gave the camels stomach full of fodder:* the Arabs considered largesse as a very good trait and they called al majd the highest trait: *** * scholars say that majd and respect are the same and include the trait of forefathers: but the Qur'an has called Allah as the majeed: never shareef: this shows that this trait is only personal and has no bearing of the forefathers.

The Qur'an has said majeed is one of the traits of God: 85:15, 11:73 i.e. one who gives abundantly whether it be the accoutrements of life or guidance: one who creates vastness and abundance: one who takes to extremes: as such he is hameed: i.e. deserves all praise.

Miim, jiim, siin

Al majoosia: an ancient religion which was revived by Zartasht: the followers of this religion are called majoosun: *** after Zartasht died, when this religion became distorted, two forces of good and evil, i.e. aharmun and yazdan were acknowledged: the Qur'an has mentioned the al majoos 22:17 along with the Jews and the Christians : they have not been further introduced by the Qur'an: because in that era (when the Qur'an was being revealed) the followers of this religion existed and the Arabs were well aware about them: nowadays they are generally said to be 'parsis': Ibn Faaris says that majoosi is a Persian word.

Miim, hah, saad

Al mahs means to remove the faults of a thing: ** mahsaz zahaban naar: melted the gold over the fire and removed its impurities and thus made it pure: *****

*Taj **Raghib ***Taj and Muheet *****Muiheet.

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Mahasas sinaan: he honed the spear: made it sparkle*: the Qur'an says: waliyumah-his sa ma fi qulubikum: 3:153 so that the it removes the impurities that you have in your hearts:

Hablun Mahis: means a rope which has become smooth due to use and thus become soft: farsun mahsun wa mumah-his: a strong bodied horse:* thus mahsun would mean make strong and sturdy: in surah Aali Imran this word has been used against mahq: 3:140 mahsun and mahqun both have the element of reducing (impurities or faults): but mahsun has the element of removing or reducing something's faults or weaknesses and thus making it strong: and mahqun has the element of obliterating something: see heading miim, hah, qaf.

Miim, hah, qaf:

Mahaqahu: obliterated it so that nothing remained of it: * al mahq: for something to be obliterated entirely so that no part is visible: mahjaqul harrish shaiyi: the heat burned and destroyed it: imtahaqin nabaat: the plants dried up because of the intense heat: * al mahaqahu: destruction:* Raghīb says it means to be reduced:** Ibn Faaris says this too: therefore almahaq, almuhaaq and al mihaaq are the last few nights of the lunar month when the moon is not sighted:

Surah Baqarah says: yamhaqul laahur riba: 2:276 God's law reduces or destroys the wealth that has been acquired due to interest or riba: a society which is based on interest can never (ultimately) be successful: here yamhaqu has come opposite yurbi which means to increase: surah Aali Imran says: yamhaqu as against yumah-his: 3:140 for which refer to heading miim, hah, saad.

Miim, hah, laam

Al mahl: means secret plan: scheme: conspiracy: move: intensity: pangs of hunger: drought: for the rain to stop and for land to become parched: zamanun maahil:

*Taj **Raghīb ***Muheet

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dry time when there is no rain: ardu mahil: the land where it has not rained in time and due to which it faces drought: amhalal qaum: that qaum faced drought: maahalahu mihaala: he treated him as an enemy: competed or fought with him so that it was known as to who is stronger: as such al maahil means an opponent who quarrels.*

About Allah the Qur'an says: wa huwa shadeedul mihaal: 13:13 means who holds accountability strictly: strict punisher: one who holds accountability with strictness: whose qanoon-e-makafaat is very strong and who compiles results of deeds honestly and strictly and who makes no concessions: there is an element of strength here with strictness: mah hilni ya fulaan: O, man, give me strength*: some say that mighalun is actually derived from hawl and heelah and the 'miim' is additional: see jah, waw, laam.

Miim, hah, nuun

Mahn actually means to lash: al mihnatu is the noun and the plural is mihan: i.e. those travails which are meant as tests: mahanal bi'ra mahna: he cleaned the well by taking out the mud etc**:

Mahanal adeem: he softened the leather: pared it and made it clean: he stretched the leather and made it expand: mahamal fizzaah: he purified the silver by heating it over the fire and cleansed it**.

The Qur'an says: oolaikal lazinal laahu qulubahum lit taqwa 49:3 these are the people whose hearts God has cleansed and purified to receive taqwa: or made them soft and wide (expansive) to accept taqwa.

Imtihaan: means to find out someone's internal situation or to test him: surah al-mumtahanah says: ya ayyohal lazeena amanu iza ja'akumul muminaatu muhaajiratin famtahinuhunn: 60:10

*Taj, Muheet, Raghib **Taj.

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O, Group of Momineen! When momin women come to you after migration then find out about their matters:

Miim, hah, waw

Mahaahu yamhuhu mahwa: he obliterated, destroyed, ended, his signs or influence: rain which obliterates the signs of drought: mahas subhul lail: the day obliterated the night by dawning: al mahv: means the mark that is seen in the moon: *Ibn Faaris says it means to take something away and make it disappear.

The Qur'an has used mahv against isbaat: yamhul laahu ma yasha-u wa yusbit: 13:39 according to His law, God destroys that which is not needed and makes that which is necessary exist: destroys which has destructive results and makes exist that which has constructive results: 42:24 i.e. that which is beneficial for man: 13:17 this law of obliteration and existence can be seen in every part of the universe and it is also operative among nations: that is, the existence of the beneficial 13:17 that which is good or beneficial for mankind exists: it will be noted that the rule of survival or existence of the beneficial is much nobler than the Darwinian rule of Survival of the Fittest: the former is the right principle for this world : wa amma ma yanfa-un naasa fayamkasu fil ard : 13:17 only that thing is allowed to exist on this earth which is beneficial to mankind: i.e. the concept, the ideology which is beneficial to the entire mankind and not to any particular group, party, nation or country: so that all men of the world are benefited from it.

Miim, khah, rah

Makhr: to split: to tear asunder: ** makharatis safeenah: the boat parted the water and proceeded*: makharas saabi-u :

*Taj **Muheet and Ibn Faaris.

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the swimmer parted the water with both hands*: the Qur'an says: wa taral fulka mawakhira feeh: 16:14 here mawakhir is the plural of maakhirah which means that which splits the breast(of the body of water)to proceed (like boats):

Miim, khah, daad

Makhzal laban: churned the milk (or curd): makhazash shaiyi makhza means to move something with force: to move in a way as is done while churning milk: tamakh khazal wald: the child moved in such a way in the pregnant woman's stomach that it indicated

that the time of birth was near: al maakhiz: the pregnant woman whose time to give birth is near: makhzatil mar'ah: the woman started having birth pangs:** surah Maryam says al makhaas: 10:23 means birth pangs.

Miim, daal, daal

Mudd: means to pull something lengthwise or to be joined with something lengthwise: mudd means flood because in it the water seems to extend for a long distance: to increase also is mudd: muddul bahr: means tide of the sea: mudda nazarahu ilaih: peeped at him: lifted his eyes towards him: mudd and imdaad also mean to concede time: madeed: means a long or extended thing: midaad: means ink because it keeps coming continuously from the pen and the ink which comes later mixes with the former ink: mudd also means to help**.

Some scholars think that mudd is mostly used for things that are sharr (or bad) and imdaad for things which are khair (or good) ***.

Maaddah: means anything that increases another thing**: scholars say it also means az ziyadaa tul muttasilah: means anything which increases with its elements are integrated: this word is used to mean 'matter': the Qur'an has not used this word.

*Taj , Raghib, Muheet. **Taj and Muheet. ***Raghib.

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In surah Namal it has been used to mean 'to increase': 27:36 surah Hijr says: la tamuddana ainaika:15:88 do not increase your eyes towards it: i.e. do not see greedily at those things: to mean 'ink': midaad 18:109 to mean 'spread out' it has been used in 56:30 i.e. zillim mumdoon: to mean imdaad or khair and good things in 17:20 as kulla numiddu ha oolaai wa ha oolaai min atai rabbik: the ayat means that We give help to everyone: make them proceed: them and they too: all this is because of your Rab's benevolence: wa amdaadadnakum bi mawaalin wa baveen: 17:6 the ayat means 'and helped you with (granted you) riches and children' : surah Maryam says conversely: qul mun kaana fizz alalati fal yamdoon lahur rahmanu madda: 19:74 whoever wants to stay on the wrong path, then Rahman (God) will keep on extending the period (till he gets punished): sanaktubu ma yaqulu wa namuddu lahu minal azaabi mabadda: 19:79 'we will keep on noting it down and keep extending the time till he is punished': Huwal lazi maddal ard: 13:3 "Allah is one who has spread out the earth": and wa yumudduhum fi tughyaanihim: 2:15 means to give more time and to take a long way.. Surah Kahaf says madda: 18:109 here it means increase.

Miim, daal, nuun

Madna bil makaan: he stayed at that place: al madinah: 36:20 big town: the plural is mada'een: that is, many cities: 7:111 fort: some say that it has been derived from deen (see heading daal, yeh, nuun): mada-inuwas the name of a big city in Iran (Persia) which was near Baghdad: madyanu was the name of Hazrat Shoaib's area: * 7:85 tamadyanar rajul:

*Muheet, Raghīb and Taj

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the man became well-to-do: tamaddanar rajul: he adopted the ways of the city dwellers: was no more uncouth and became civilized : maddantu madinah: I built a city * : habilitated him*:

Madyan

The qaum or nation towards whom Hazrat Shoaib was sent as a prophet: 7:85 the area towards which Hazrat Moosa went: 28:22 for details see heading “Shoaib” under heading Moosa:

Miim, rah, alif

Al mar-oo al mur oo, al mir oo: also oomroo: human being or man: al mar’atu and al imra’atu means woman: murua’tun: humanity: manliness: mari at tu’aamu muru’ah: the food became delicious: haniyun: delicious food: marri-un means food which has a fine result: haniyam mari’a: 4:4.

Miim, rah, jiim

Marj: to mix together: to merge: Raghīb says al muruj also has this meaning: al maraj means tribulations: also chaos and disharmony:*** surah Qaf says that these people deny the jhaq (truth) fahum fi amrin mareej : 50:5 they are in a complex situation: they are confused and troubled : they are in confusion which leads to disbelief: al maarij: a mixed thing: high and intense flame: ***but marj also means to make free, therefore al maarij would mean a flame of fire with no obstruction in front: surah Rahman says: min maarijin min naar: 55:15 mixed flame or flaring flame of fire: al marj also means vast grazing land and open space where the animals graze freely: ***

*Taj **Ibn Faaris ***Taj and Raghīb.

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probably because in grazing freely the animals mingle together : amrajahaa: he left the animals to graze freely: as such al maraj means the camels which are grazing freely without anyone shepherding them: so al marj came to mean to issue, and to let roam free:* Ibn Faaris says the basic meanings are to come and go and be troubled. The Qur’an says: marajal Bahrain: 25: 53 and 55:19 which means that he has issued two rivers which flow side by side.

Miim, rah, hah

Al marah: means the sort of happiness in which due to intensity a man becomes out of bounds: it also means to preen: farsan mimrah: a horse which is drunk with its own power: qausan marooh: strongly strung bow*: * which shoots arrows very fast.

The Qur’an says: wala tamshi fil ardi marahaa: 17:37 do not walk preeningly on the earth: at another place this has been explained: bima kuntum tafrahoona fil ardi bighairil haqqi wa bima kuntum tamrahoon: 40:75 that is, these people pride themselves or preen

because of no constructive work: about them at another place is said: wa yuhibbuna un yuhmidu bima lum yaf alu: 3:187 they want praise for good work which they haven't performed.

Miim, rah, daal

Marad: yamrud: means to rebel: marada alash shaiyi means he became habitual to it: he kept on performing it : tamarrud: means to become fond of and be habitual of***:

*Taj and Raghīb, **Taj, Raghīb, Muheet, ***Taj.

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the Qur'an says: maradu alan nifaaq: 9:101 they have become habitual of hypocrisy: al marda-oo: means a woman who has no hair on her head: * Ibn Faaris says it means to shave off the hair at the top of something: al amradu is a young man who has not grown a beard yet: the Qur'an has called the devil (shaitaan) as mareed: 4:117 according to the earlier meaning it would mean rebellious: Raghīb says it has been derived from shajaratan marda-oo which means a tree which has no leaves: this would mean he, who has been deprived of all good things: these meanings are the same as that of rajeem and la-een : see heading rah, jiim, miim and laam, ain, nuun.

Al mareed: means a date immersed in milk to soften it: Ismaee says it means anything which is rubbed till it softens up : the Qur'an says sarhun mu arrad: 27:44 means smooth or polished: Ibn Faaris says it also means a tall building : at tamreed fil binaa-i means to polish and plaster a building: to plaster it: al maarid: means high: rebel: devoid of goodness*37:7.

Miim, rah, rah

Marrah: marrabihi: marra alaih: went past him: went close by him: almarrah: once: marrataan: twice: fi kulli marrah: every time: awwala marrah: first time: al murru: bitter*: istamarrash shaiyi: means the thing remained forever: remained continuously: proceeded on the same path: *** sihrun mustamirr: 54:3 the same old lie: i.e, ifkun qadeem: 46:11.

Surah Baqarah says: at talaagu marrataan.....:2:229 divorce can only be given twice: this is generally taken to mean that if a man says tallaaq twice or announces the talaaq for two months consecutively then it does not mean that the talaaq has been effected or taken place: it can be reverted: but if a man says it thrice then the matter is decided : thereafter if these (former) wife and husband want to re-wed, then it is necessary for the woman to wed another man first and have conjugal relations: this is called halalah or tehleel:

*Taj **Raghīb ***Muheet.

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this concept and the method of divorce or talaaq is against the Qur'an: according to the Qur'an there is a fixed way for giving talaaq: i.e. first try for mutual understanding; then an effort at reconciliation through their advocates or arbitrators; then a decision through the court : if matters reach this stage and there appears no chance for reconciliation then the man and woman can separate: this is the method of talaaq: even after this if the man

and woman want, they can re-wed: but this can happen only twice in the lives of this pair: if there is a need for divorce the third time in their lives, then these two cannot remarry each other: it is another matter if the woman weds another man and becomes a widow or divorcee, then she can remarry the same man again (which is very unlikely in a woman's lifetime): this is what the Qur'an means when it says at talaaku marrataan: until the two are freed from wedlock, they cannot be said to be divorced: therefore at talaaku marrataan clearly means that freedom from wedlock can be gained only twice in which one can revert: the third time one is divorced he or she cannot revert.

Al marru: also means rope: amrartul habl: I twined the rope: istamarra mariruh: his intent was strengthened: istamarra bish shaiyi: he became capable of lifting the thing: the Arabs say: arjal ghilmaanil lazi yabda-oo bihumqin summa yastamir: the most promising lad is one who acts foolishly in the beginning but rectifies later: thus al mirrah means moral strength, and intensity and cleverness :* Al Ashqaaq says that mirratu insaani means the strength of a man: surah Qamar says: fi yaumi nahsin mustamir: 54:19 it means a day of intensity: (a day which is continuously detrimental): surah Airaaf says: hamalat hamlan khafifan famarrat bihi: 7:189 here famarrat bihi means to feel the harshness or the intensity.

Surah An Najam calls God as zumirrah: 53:6 it can mean One with hikmat and strength : i.e. One whose intentions are firm and schemes strong:

*Taj

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And also one who possesses (is the Lord of) the many paths of life: because muroor means to pass by: Muheet says mirrah means a condition which one follows constantly: as such it would mean the laws of God which never undergo change:

Miim, rah, daad

Maraz: for imbalance to be created so that some sort of weakness, or decrease takes place, shamsun mareezah: means the sun when due to dust etc iys light has dimmed: arduun mareezah eans lans which is weak in strength: or which gives little produce: also the land where there is lack of peace or chaos: marazun also means darkness: and also doubt *:

The Qur'an uses marazun against shifa-un: 26:80 here it mans bodily disease: fi qulubihim maraz: 2:10 here it means psychological disorder: as such whether it is bodily disease or psychological confusion or disorder the word marazun is used for both: surah Baqarah tells those who pursue surface emotions or vested interests, fi qulubihim marazun: 2:10 to label this kind of mentality a kind of disease of the psyche or mind is a truth about which human knowledge was unaware of in the era before the 20th century: the Qur'an says about itself in this vein: shifa ul lima fis sudur: 10:57 it has the cure and treatment for the 'heart' (i.e.mind):

If this disease is not treated with the wahi then this disease increases on its own: 2:10.

Miim, rah, waw

Safa and Marwah are two hills outside the Masjid-i-Haraam in Makkah: safa (which is the plural for safah) means white stones or rocks and marwah means white pebbles: with regard to Hajj, they are among the sha'a'iri Allah: 2:158.

*Taj

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Sha'a'ir are the symbols, in ceremonies, of a state or system : for example, the flag may be the sha'a'ir of some state : the respect for the flag means respect for that state: the things proclaimed to be sha'a'irillah are those which are meant to represent the Godly state and the respect of which is actually the respect for the system of God: these symbols have no more significance than that: see heading shiin, ain, rah.

Miim, rah, yeh

Maran naaqatah yamriha marya: to caress the teats of a she-camel to induce it to give milk: al miryah: al maryah is the milk which is obtained in this way:

This led to the word meaning to find out about something with effort and difficulty: miryatul fars therefore means the walk that a horse adopts after being coerced with the whip etc: **miryah therefore came to mean tribulation in something: also means doubtb and quarrel: Raghīb says these are its meanings and doubt is particular to this word: * Manawai says mira'a means to interject with a sarcastic remark and it is done only to belittle: imtara feehee wa tamari means to doubt: Fraa says tatamaara means to treat as a lie.*

The Qur'an says innal lazeena yumaruna fis saa'a: 42:18 those who are in doubt or confusion about the saa'a (or the moment): Surah Kahaf says: fala tumaari feehim: 18:22 do not quarrel with them about it: surah Baqarah says: fala takunanna minal mumtareen: 2:147 do not be one of the doubters and the confused.

Maryam

Maryam is a Syrian word which means high breed: or rank: some say that one who says something very strange is called ya maryam by the Arabs:

*Raghīb **Taj

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al maryamu minan nisa-i means a woman who likes to be friendly with men but shuns objectionable or execrable acts: *

The Qur'an has said that Jesus' mother was called Maryam: she has been called imra'atu imran: 3:34 that is, the wife of Imran or the woman of Aali Imran: surah Maryam says that her people called her ya ukhta haroon: 19:28 O, Haroon's sister: it could have two meanings: one that her brother's name was Haroon: and secondly that she was so called in respect of her forefather: surah Tehreem calls her ibna'ata imran: 66:12 before her birth her mother had pledged her to the Hekel (the Holy place of the Jews) so after the birth she was handed over for the service of the Hekel: 3:35:36 for details see heading hah, rah, rah.

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

Miim, zain, jiim

Al mazj: majash sharaba bil maa-i: he mixed water with the wine: mizaaj: that thing which is mixed with wine: mizaajal khamri kafoor: that wine smells of kafoor: ***

*Taj and Muheet **Taj ***Muheet.

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of two mixed things every one is the mizaaj of the other: the Qur’an says about the momineen: yashraboona min kaasin kaana mizajuha kafoora: 76:5 they drink from a cup which has a tinge of kafoor: kafoor is a substance which reduces the effect of heat and brings coolness: see heading kaf, feh, rah: the first rank of an organized group imposes self discipline on itself : then they struggle in the establishment of God’s Deen: for this it is said: wa yusquna feeha kasan kaana mizaajuha zanjabeela: 76:17 they drink from a cup which has a tinge of zanjabeel : zanjabeel or sounth is a herb whose effect is to produce heat: both these stages are necessary for this group: or it means that they deal with their ilk softly: and against the enemy are harsh: ashiddaa-u ala kuffari ruhama’u bainahum: 48:29.

By creating balance between these opposing forces, hot and cold, the character of the momineens is built: this is what is said as reflecting the asma-il hasana or the traits of God: i.e. to reflect the traits of God in oneself with a particular balance and proportion.

Miim, zain, qaf

Mazaqah: yamziquhu: he tore it: or drilled a hole in it: fatamazzaq: so it tore open: and was torn to pieces: al mizq: the pieces of a torn cloth etc: tamazzaqal qaum: the qaum became fissiparous and disintegrated*:

The Qur’an says: iza muizziqtum kula mamazzaq: 34:7 when you will become disintegrated: this can encompass both the weakness and disintegration of a nation or one’s physical disintegration after death.

*Taj **Muheet ***Taj and Muheet

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miim, zain, nuun

Al muzn: the white, bright cloud which has rain water in it: a piece of such cloud will be called muznah: * fulanun yatamazzan: that man is like a cloud: i.e. is a big philanthropist*: * the Qur’an says about water: a’antum anzal tumuhu minal muzn...:

56:69 is it you who brings it down from the clouds: i.e. all sustenance or rizq is from God only.

Miim, siin, hah

Al mas-h to wipe: to cleanse with the hand something that has been soiled : masahtu raasi minal ma'i wajabeeni minar rash: I wiped the water from my head and the sweat from my forehead: Abu Zaid says that in Arabic masah also means to wet or wash: i.e. to cleanse with water: masahtul yaadi bil ma-i: I bathed:* Ibn Faaris says masahtuhu biyadi means he swept his hand over his head: surah Saad says about Hazrat Suleman that when his horse came in front of him : fatafiqa mashan bis suuqi wal aanaaq:" 38:33 then he caressed their calves and necks: (like riders tend to do over the horses they ride):

Al mas-h, al misaahah: to measure: masahal ard: he measured the ground* or land: surveyed it: al mish means path: al maseeh means a man who walks too much or is a big traveler:* Ibn Faaris says the basic meanings are to spread something out and to make something traverse some path.

Hazrat Isa (Jesus) is also called maseeh : 3:44 Qamoos has written out fifty instances of this in Kitaabil Ashqaaq: * one of them is, and Raghīb has supported it too , since Jesus used to walk a lot, he was called maseeh:

*Taj **Raghīb.

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Raghīb also says that in those days there were many people who used to roam about and were called mash sha'een or sayyaheen: **and Jesus used to do likewise so he was called masseeh: *** but the Muheet says in those days the kings and astrologers were anointed and since Jesus too was anointed so he was called maseeh or the Anointed: **** see also heading where you will find that maseeh is a non Arabic word.

Surah Ma'idah says that when you rise for the salaah then : faghsilu wujuhakum wa aidiyakum ilal marafiq: wash your faces and hands up to the elbows: after this it is said: wamsahu bi ru-oosikum : 5:6 here wamsahu has appeared separately with faghsilu therefore it won't mean to wash but just wipe.

Further ahead it is said that if you are ill, or traveling, or have come from the loo, or you have been copulating or touching women: : fatayam mamu saeedan tayyiba: then go for the sacred dust: the indication is that you must wash whatever part of the body has been soiled must be cleansed with dust: and wipe your hands and face with it:

In performing abolution, one cleans the hands and feet but it also brings about a psychological change which is essential before performing any task: in the absence of water the purpose of washing the hands and feet cannot be fulfilled but with "tayammum", that is, performing abolution with dust does make us psychologically ready for the salaah.

Miim, siin, khah

Al maskh: to change somebody's form or distort it: that is, make it more ugly than it was before: *****

*Taj **Raghib ***The name of the sect was Essenees, for details see my book “Shola-i-Mastoor (The Hidden Flame): where Hazrat Isa has been discussed ****Muheet *****
Taj and Raghib and Muheet.

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The act of deterioration continues in the body as well as in morals too: but in both cases, it entails ugliness: al maseekh unin naas means a man who has no good points: or who is weak and foolish: lahmun maseekh: meat which has no taste: * tu'aamun maseekh: fod, which has no salt, or color and has no taste: insimakhul hamaatil fars: for the horse leg muscle to become weak: the Qur'an says: lamaskhnaahum ala maklaanatihim: 36:67 it means that despite their being powerful We will make them weak and deprived: their strength will turn to weakness.

Miim, siin, daal

Al masd: to twist: masadal hab:he twisted the rope: al masad: the strands of the date palm which are twisted together to make rope: a rope made in this way**.

The Qur'an says hablun min masad: 111:5 a rope made of date palm twine: the firm grip of the qanoon-i-makafaat is meant.

Miim, siin, siin

Muss: to touch: to reach something**': Raghib says that mussun is of the same meaning as lamasun : the only difference is that lamasun also means to search and and grope although it is not necessary to find the thing that is being searched for: as against mussun which is used when that thing has also being comprehended.

- 1) The initial effect of a thing is also called muss: wajaad fulanun mussal humma: he felt the initial feeling of fever: lum yajid massan minan nasab: he did not feel any tiredness at all: anything that befalls and any pain is called muss: figuratively it also means craziness **:

*Taj and Muheet and Raghib , also Ibn Faaris **Taj and Raghib

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At tamaas: to mutually touch one another: figuratively means copulation*: 58:3 for copulation muss and maas is also used: **: for copulation tamassuhunn has been used in 2:236 .

Surah Taha says the the Samri who had created the golden calf for the Bani Israeel (behind Moses' back) he was punished: un yaqula la misaas: 20:97 Tajul Iroos says it means that he was made to say that I do not touch anyone so nobody should touch him: that is, he was ostracized: and he had become an untouchable: that is, all had cut off social relations with him.

Muheet says lamsun particularly to touch with the hand and muss is common: i.e. it means to touch with the hand as well as with any part of the body.

The Qur'an says: la yamusuhu illal mutah hiron: 56:79 it means that except those who are pure in character and in thought the others can not be aware of the Qur'anic truths:

here by touching the Qur'an does not mean only touching it but to be aware of its truths
** : this meaning is also supported by the Ruuhul Mu'aani: actually in order to grasp
the message of the Qur'an purity of the mind and heart are essential: a man who
approaches it with pre-conceived non-Qur'anic thoughts, will never comprehend its real
meaning: the heart or mind which is full of anti-human thoughts and ideas, can never be
illuminated with the light of the Qur'an: only he comes to the Qur'an with an open mind
and his mind is searching for the truth can benefit from it: only the pure can therefore
touch or benefit from it.

Miim, siin, kaf

Al musk: skin: which encompasses the bones and the flesh which is used for holding
water (mashkeezah): since musk holds the water therefore masaka bihi, amsak, tamasak,
istamsak, tamassak, massak mean to catch somebody:

*Taj and Raghīb **Muheet and Taj.

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to stick to something*: al imsaak: to be miserly:** al misk: musk; a kind of perfume
taken from the navel of the deer: * (because it is created from the blood that stops in the
deer's navel): in Surah Baqarah, imsaak has been used against tasreeh: 2:229 i.e. to keep
within wedlock (nikah): in Surah Bani Israeel it has been used against infaaq: 17:100 in
surah Faatir it has come against fatah (to open): 35:2 and in 35:41 against zaal: which
means to move away from its place: in surah Saad 38:39, it has been used against mun, which
means miserliness here: surah Taateef says about the "wine" of annat, khitaamuhu
misk: 83:26 it has been sealed with musk.

Surah Ma'idah says about hunting animals: fakulu mimma amsakna alaikum....: 5:4 eat
the prey they hold:

Miim, siin, waw (Yeh)

Al masa-u: evening time: it is the opposite of sabah: masaaka fulanun wa amsa wa massa:
that man promised you but delayed in fulfilling the promise: massaka laahul bilk hair:
May God grant you a good evening (with khair): al mus-u wal mis-u: evening time**:
amsa: he entered the evening time.

Ibnul Qatwiyah says that al masa-u is the time between asar and maghrib prayers:

Muhammed says that al masa-u is used for two timings, one when the sun starts setting
and secondly when it has set**: the Arabs figuratively use masa-u to mean destruction and
sharr and the word sabah for pleasantness **.

The Qur'an says: fasubhaanal lahi heena tumsoona wa heena tusbihoon: 30:17 so it is
purity for Allah when you enter the evening and when you do it in the morning: this is the
common translation: the meaning is that God is above time: Morning, evening (or day
and night) are distinctions for you (man), God is above these limitations.

*Taj and Muheet **Muheet ***Taj.

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Maseeh A.S,

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Maseeh

The other name for Hazrat Isa (Jesus): 3:44 for details see heading miim, siin, heh and "Isa": his life details can be seen in my book Shola-i-Mastoor.

Miim, shiin, jiim

Mashaja bainahuma: he mixed the two together: * Ibn Faaris too says this is the basic meaning: shaiyun masheejun wa mushj: a joined thing: plural is amshaaj.*

The Qur'an says: inna kalaqnal insaana min nutfatin amshaaj: 76:2 We created man from a matter which has a mixture of different potentialities: this creates genes in the ovum of the mother: nabtaleehi fa ja'alnahu samee-un baseera: 76:2 we so manage it that the latent capabilities develop and it is transformed into a man with eyes and ears.

Miim, shiin, yeh

Mashyun: means to walk: Raghīb says that mashyun means to transfer from one place to another intentionally: figuratively mashyun means to get guidance and to seek guidance**: al mashiya (the plural is al mawashi) means four legged animals like camels, goats etc: Tajul Uroos says that masha-un means abundance and to develop: as such imra'atun maashiyah means a woman with many children: ** Ibn Faaris says its basic meanings are 1) movement of a man 2) develop and abundance.

The Qur'an has used qaamu against mashyun 2:20 i.e. to walk: surah Airaaf says : alahum arjulun mumshoona biha: 7:195 do they have legs to walk on ?

*Taj and Raghīb **Taj and Muheet.

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surah Qalam says: mash sha-in bi nameem: 68:11 it means a man who takes the news from one place to another a lot: who backbites a lot.

Miim, saad, rah

Al misr: the border or partition between two things: a town is called misrun because it is limited or mahdud or mumsoor: it has borders around it: misr means some town or area: misr is also a country (Egypt): red earth is also called misr*.

The Qur'an uses misr in 2:61 to mean a city: a limited dwelling place as against the unlimited open spaces,

Museetir

Its root is siin, tha, rah : see the heading sinn, tha, rah.

Miim, daad, daad

Al musgha: a piece of flesh: it can mean the piece of other things too: muzgha minal lahm: amount of meat which can be put in the mouth to chew: a mouthful: al mazaghu:

thing which is chewn: mazgha; yamzagha; mazgha: to chew something with the teeth: *
Ibn Faaris says this is the word's meaning.

The Qur'an has described one of the different stages of the genes in the ovum as
muzgha :22:5 i.e. the state in which the gene is like a lump of chewn flesh: and the bones
in it are still not hard:

Miim, daad, yeh

Mazash shaiyi: yamzi: for something to pass away before or happen before: mazas saifu
maza'aa: the sword cut (as it was sharp):

*Taj, Muheet, Raghīb.

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al maazi: means lion: because due to its courage it stays in front: and does carry out its
intentions: the sword (which is sharp) which cuts whatever it strikes: *

The Qur'an says : faqad mazat sunnatul awwaleen: 8:38 the practice of the former
ummats is past: i.e. here the historical events are referred to.

Miim , tha, rah

Al matar:means the rain*: 4:102 al imtaar: also means the rain of punishment or azaab: *
Raghīb says it means a rain whose effects are good: and amtar is rain whose effects are
detrimental(bad): ** Ibn Faaris says umtir appears only for azaab or punishment: the
Qur'an says about the azaab that the qaum of Luut faced: wa amtarna alihim matara: 7:84
and We made it rain on them: mumtir: one who brings rain: haaza aarizun mumtima:
46:24 this cloud is about to rain on us.

Miim, tha, waw

Mata: matwa: he exerted in walking and walked fast: mutawa-u: to stretch and yawn:
mostly a stretching that comes at the time of fever: mata wa tamatta: means to increase:
to become long: to extend: Ibn Faaris says these are its basic meanings: tamattan anhar
means the day stretched: that is, after the sunrise it progressed: at tamatti means to walk
proudly: to extend the hands and to spread them while walking***:Raghīb says al mata
means back and tamatta means to raise and extend one's back: this is the condition when
one walks rakishly: the Qur'an says: zahaba ila ahlihi yatamatta: 75:34 he went to his
companions triumphantly (in a preening way):

Ma'a

Ma'a: means with: along with: it is meant both physically and figuratively: to mean being
with physically the Qur'an says: dakhala ma'ahus sijna fatayaan: 12:36 with him two
young men entered the prison:

*Taj **Raghīb ***Taj and Raghīb.

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Wallahu ma'as saabireen: 8:66 Allah is with those who are saabir or persevering: this does not mean that the saabireen and Allah get together at some place: or Allah becomes one of the saabireen: it means that God's help is with those who are saabireen: Sometimes appears to mean inda or near: as je'tu min ma'a-il qaum: I came near (to) the nation.

Miim, ain, zain

Ma'az: singular plural is maa-iz: 6:144 a man with a strong body is also called al maa-iz: Ibn Faaris says it basically means solidity and intensity in something: and a goat is called al m'aaz because in comparison to zaan (sheep) it has a kind of hardness.

Miim, ain, nuun

Al ma'an: insignificant and lowly thing: while it means short and a little on one hand, on the other it is also used to mean long and abundant: the water that flows on the surface of the ground: al maa-oon: any good deed: rain: because it is received from God without any effort: water: any thing that is benefited from: anything which can not be stopped by those who ask for it: things of nurturing or development: maa'nal fars: the horse went past while running: maa'nal maa-u: the water flowed: maa'anan nabt: the plants had enough of water: maeen: open water that is flowing: ** Ibn Faaris says that it means ease in flow or walk: something which is done easily:

The Qur'an says zaata qararin wa maeen: 23:50 land which is smooth (even) and in which water flows: surah Maa-oon says: wa yamna oonal maa-oon: 107:7 they hold back things which God has given for the benefit of all: i.e. things of nourishment must be like flowing water, available to all: whoever needs those things must be able to take them and fulfill his needs.

*Taj **Taj, Muheet, Lataiful Lagha ***Ibn Qateebah in Al Qartain Vol.2 page 219.

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some say that maeen has been derived from ain: * as such it has also been mentioned under the heading ain, yeh, nuun : see it there too.

Miim, ain, yeh

Al maa-u: al me-aa: means intestine: plural is am-aa-u: a thing cut to pieces: tamayyush sharru feema bainahum: sharr spread among them:** the Qur'an says that the hot water in jahannam will be annihilating instead of life -giving: faqatta'a am'aahum: 47:15 and will cut their (the people's) intestines to pieces: their life will be terminated: or the sources of life will cease: will be deprived of things of sustenance: (note that intestines are a major source in turning the food into a part of the body).

Miim, qaf, the

Al maqt: severe enmity against the man who has become habitual of bad things*: nikaahul maqt: to wed the widow of one's father: in the pre-Qur'an era this was a common practice: ***the Qur'an has prohibited this strongly: 4:22 this word is used to mean hatred too : lamaqtul laahi akbaru min maqtikum anfasakum: 40:10 God's frustration is greater than your frustration: but maaqatil laah would mean the bad deeds

of man whose results are compiled according to God's laws: kabura maqtan indal laahi un taqulu maa-la taf-aloon: 61:3 it is highly displeasing to Alla, that you say what you do not practice: (for further details see heading ghain, daad, beh and siin, kha, tha).

Miim, Kaf, teh

Al maks: to wait stolidly at some place: al maakis: one who lies in wait at some place: al matamakki: one who waits: al makaas: to delay: to wait: at tamakkus: to wait for somebody****.

*Raghib **Taj and Muheet ***Taj ****Taj, Muheet and Raghib.

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the Qur'an states that you want longevity or permanence: you want your memories to last: you want to life forever: you want your deeds to always be remembered: for that the basic principle is: maa yanfun naasa fayamkusu fil ard: 13:17 the thing that is beneficial to mankind will be ever lasting: in the world, The Survival of the Fittest is the principle which rules: but here it is the Principle of the Most Beneficial that survives: so if you want your name to be remembered then do something beneficial for humanity: whatever you do in this vein must not be limited to any particular group, individual or nation but it should be beneficial equally for all mankind: this is what the Qur'an and Islam wants: because God is Sustainer (Rab) of the Universe.

Surah Bani Israeel says: wa Qura'nana daragnahu litaqraha alan naasi ala mucksin wa nazzalnahu tanzeela: 17:106 We have revealed the Qur'an gradually: and have related its subjects separately: so that you can present it to the people in the same way, slowly : surah Namal says : famakasa ghaira ba-eed: 27:22 he stayed a short while: surah Qasas says that Hazrat Moosa told his family: umkusu: 28:29 wait here.

Miim, kaf, rah

Al makr: secret plan: scheme: when grain etc is secreted at home then too it is called at tamkeer: war planning or scheming is also called al makr: *

Al Manaar says that makr is a secret plan which the person against whom this planning is made is taken to a stage that he can not even conceive of**:

The Qur'an terms the schemes of the opponents as makr:

*Taj **Tajal Manaar vol.3 page 315.

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and the reply from the group of momineen or the results of their own wrong deeds according to God's laws is makr too*: wa yamkuruna wa yamkurullah: wallahu khairul maakireen: 8:30 they were scheming against you and God's law was scheming against them: God's schemes are best: very powerful and effective.

Miim, kaf, kaf

Makkal azm: he sucked the bone and removed all its marrow*: Ibn Faaris says this is its basic meaning: makkal faseelu maa fee zar-i ummihi: the camel kid sucked all the milk that was in its mother's teats: makkahu: he killed him: decreased it *.

Makkah: Yaqoob says that makkah means the entire haram: there is a difference of opinion as to why the place is called makkah: 1) for example one opinion is that it is called makkah because it decreases or destroys sins 2) since water was scarce there, its inhabitants sort of used to suck all its water 3) makkah means to absorb or suck too: since this city pulls people to it and absorbs them it is called makkah: just as 'buck' means a crowd so does 'muck' also mean a crowd: 5) mukaak and mukaakah means bone marrow*: which is in the centre of the bone and since this city is in the middle of the world it is called makkah: the Qur'an has used makkah to mean the city which holds the masjid-e-haram: 48:46 the same city has also been called bakkah: 3:95. See heading beh, kaf, kaf too.

Makkah

Makkah Mu-azzama: see heading miim, kaf, kaf and beh, kaf, kaf.

*Taj and Raghib

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Miim, kaaf, nuun

Al makinah: means grandeur and power or authority: al muknah: the capability : al makaanah: means peace and respect and al makaan means a place which is overpowering and encompassing something: * Ibn Faaris says al muknaat means the nests of birds: some think that the root of makaan is kaf, waw, nuun: and it also means the method or direction: the Qur'an says: wa yateehil mautiu min kulli makaan: 14:17 death will come towards it from all sides: this is from the root kaf, waw, nuun.

Surah Nisaa says: zaujin makaana zauj: 4:20 a wife in place of another wife: surah Yunus says makanakum: 10:28 to stay in its place.

Makunash shaiyi: the thing was strengthened and became strong: became solid: became stolid in its place: amkana fulanal amr: the work became easy for that man: he overpowered him: tamakkana minal amr: he overpowered him and became successful: * Makaan means respect and value: wa safaa nahu makan aliyya: 19:57 and We granted him a lofty place: I'milu ala makanatihim: 36:67 do what you can as per your capability: surah Yasin says: despite their strength we annihilate them: reduce their power to weakness: makeen: one with great capability and rank: one who sits stolidly in his place:..inda zil arshi makeen: 81:21 respectable before the possessor of the skies: makkan: to fix: to make strong: to make stable: la yumak kinanna lahum deenahum: 44:55 He will make their Deen strong and established for them: will make their way of life the way of the world: it also means to grant power: kazaalika makkanna liyusufa fil ard: 12:56 thus we granted Yusuf the authority in that country:

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Made him authoritative: amkana minash shaiyi: gave him power over something: surah Infaal says: fa'amkan minhum: 8:71 so Allah overpowered them.

The Qur'an has related three methods of verifying the truth of its claims: one is to deliberate upon the truths or knowledge of the times: or historic truths as to how the nations which adopted the wrong path had been obliterated: and the third is the pragmatic test: pragmatic test means let the system take place and produce its results: the results will speak for themselves.

The Qur'an believes firmly so firmly on its claims that it exhorts taking this pragmatic test as its proof: therefore, the Prophet Muhammed tells his opponents repeatedly: I'malyu ala makaanatihim: continue to work as per your strengths : inni aamilun: and I according to my program: fasaufa ta'lamoona mun takunu lahu aqibatud dar: 6:136 soon the results will decide as to who is successful: and innahu la yuflihuz zwalimoon: 6:136 you will see that the nation or qaum that slackens in giving humanity its due rights and rebels against God's laws, can never succeed: this was the way in which Islam's truth was established: i.e. to tell the world through its practical results that this system is without parallel: this was the Islamic claim: nowadays the situation is such that even if some people want to turn to Islam by being impressed by its universal appeal, then they are turned away by seeing the practical despondence of the muslims; and think that a religion whose followers face the ignominy that is done by the muslims presently, can never be the harbinger of emancipation to humankind at large: and even so, if the muslims are told that they are not following the Deen which God had ordained (but something similar to it) then they get so angry that they are ready to fight you: this is because they have refused to test deeds through their results as per the Qur'an : and now they have no criterion whereby they can judge whatever that is being done by them is right or wrong:

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there is only one criterion: and that is whether the result of deeds that the Qur'an has told us are being produced accordingly or not: if our deeds are producing the said results then the deeds are being done rightly: if they are not producing the said results, then the deeds are not being performed correctly: it is correct that result of all the deeds will not be manifested before death but there are some results which will definitely be manifested: according to the Qur'an, some results will be manifested in this life too, and they can determine if the deeds we are doing are being done rightly: the ignominy and deprivation in this world means the azaab or punishment by God, and if we are doing the deeds according to the Qur'an these deprivations cannot remain with us.

Miim, kaf, waw

Maka: yamku: muka'a: to whistle*: Ibn Faaris says this means by putting the fingers in a particular way in the mouth and whistle: Raghib says al mukat tair means to whistle like a bird: ** al mukka-u is a small bird which stays in the gardens: (it got its name because its

voice is like a whistle): the Qur'an says about the Arabs of the dark period (i.e. before the advent of the Qur'an): ma kaana salaatum indal baiti illa muka'an wa tasdiyah: 8:35 near the House of Kaabah, their salaah is nothing but some meaningless sounds and meaningless movements: i.e. namaz in which some words are recited and some acts performed (i.e. soul less namaaz): just think, is pure namaaz not the same nowadays? : i.e. reciting some words whose meanings we do not know: and some movements about which we do not know why they are made?: although the Qur'an had ordered namaaz or salaah which was a means of purifying the soul as in the mind and the source of a revolution in society: in which society every man would be aware as to what he was doing and why? : and what will be its result: every aspect of Deen has a purpose and helps attain the high ideal of humanity : but when the real purpose of Deen becomes obliterated then these live giving links of that program (Deen) are reduced simply to being a custom and the deeds are then performed thinking as if they are the very aim: at this juncture Deen (Way of life) is reduced simply to a religion.

*Taj **Raghib

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Miim, laam, alif

Mala ash shaiyi yamluhu maala: filled something: famtala'a: so it was filled: la mala unna jahannam: 7:18 I will surely fill the jahannam: mil un: the quantity with which something is filled:* mil ul ardi zahaba: 3:90 gold to fill the earth: maalioon: those who fill: 37:66.

Al mala-oo to consult among themselves: group: the leaders and elite of the qaum or nation: the elite*: al mala ul aala: can not bear or listen to what the elite say: 37:8 here the meaning is that which transpires in the world of amr of God: almilaa-oo wal mala-oo: rich people: those people who have everything they need in abundance: all of whose needs are fulfilled: * the Qur'an has used al mala-oo in these meanings too: i.e. ataraf naahum fil hayatid dunya: 23:33 who had proliferation of life's accoutrements.

The Qur'an says that the rich people of all the qaums that rasuls or prophets were sent to opposed the prophets: wama arsalna fi qaryatin min nazeerin illa qaala mutrafuha inna bima ursiltum bihi kaafiroon: 34: 34 it is obvious then that the Prophets came with a message that hurt the rich people the most: that is why they opposed the prophets' message so vehemently: if the matter was confined only to worship then they would not oppose the message in such manner because then it would not be hurtful to them at all: they on the other hand support these programs and give to charities: the Qur'an's ayats are witness to the fact that the program which the prophets brought all entailed the program of snatching the holds on things of sustenance or the resources from the rich and privileged and put them under the law of sustenance as ordained by God:

*Taj.

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: this was the reason that particular group of people oppose God's message because its success spelled the death knell for them:

This has been the case since long and will continue to be so: today too, wherever the revolutionary message brought by the Qur'an is mentioned, it will be opposed tooth and nail by this group of people and religious monasticism will be hand in glove with it:

See heading teh, rah, feh.

Miim, laam, hah

Al milh: salt : very saltish (brackish) water: al mallah-u: one who sells salt : sailor as he is always at sea (or in brackish water): the Arabs used to hold salt in great esteem and therefore al milh was also used to mean responsibility and courtesy: and for fine sense too: aesthetic sense: Ibn Faaris says it means to be white and salt is so called because it is white: The Qur'an as used milh to mean very brackish water: haaza milhun ujaaj: 25:35 it is very brackish.

Miim laam, qaf

Malaq: yamliq: means obliterated: softened: al maalaq: means the wooden board with which a cultivated land or which has been ploughed is smoothed or made even: mallaqal arda tamleeqa: to even out the land with the wooden board: tamalluqu wa malaq means to soften or smoothen someone: inmalaq means to be smooth : almalagah means smooth stone**: al maliq: means weak and feeble whom the vicissitudes of time have made so: al mumliq means a man who has nothing: is a pauper : amlaqa mamahu: whatever he had he spent and kept nothing back: rajulun amlaqu minal maal: means a man who has no wealth left**: Ibn Faaris says it means to be deprived of something and something to be softened: imlaaq: poverty:

*Taj **Taj and Muheet

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The Qur'an says: la taqtulu aulaadakum min imlaq: 6:152 your progeny, fearing poverty: i.e. due to the fear that you will become a pauper (do not kill your children): 17:31 do not kill or do not deprive them of education: in a Qur'anic system, it will be the responsibility of the system to arrange for your sustenance (rizq) and your children too: responsibilities that God has said are his own are fulfilled by this system which is established to impose His laws.

Miim, laam, kaf

Mulkun: means to have the capacity: to have the power: to dominate and be overpowering over a thing: * authority and intent: firm basis: the support on which something is established: that is why water and food and other such things are called 'milk' because they support the life of a man: the Arabs say li fil waadi milk which means this valley has grazing land, water and cattle, everything: in the desert, water is the greatest life sustaining thing, so it is called 'milk': laisa lahum milk: means they do not have water: the Arabs have a proverb which says al maa-u malak amruhu: water rectifies everything: takes care of every matter: i.e. one who has water is independent and everything is sorted out for him**.

Anything with which any matter is set right and reaches its peak is called milaakul amr: milaakun also means plaster***: because with it stones etc are set right: Malakal ajeena yamlikhu means to knead the flour well: so that all its elements become homogenous or are mixed well: *** Nawab Siddiq Hasan Khan says that the implication of miim, laam, kaf is strength and intensity: ***** Malkut tareeq; milkut tareeq; mulkut tareeq: means the limit of the path: or the middle or big party of the path: ***malakuut:

*Muheet **Lane ***Taj and Ibn Faaris *****Al Ilmul Khafaaq.

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Respect and authority: government and statehood: this word is also used to mean a great country: but the word is particular to mean God's: because complete authority in the universe belongs to God: He alone supports the universe and is the basis for it and all operations therein are due to Him.

Maalik means a man of authority and right: in surah Nahal la yamliku has been expostulated by la yastati-oon : 16:73 similarly mumlook has been explained by la yaqaadiru ala shaiyin: 16:75: i.e. on which there is no authority or right : and in surah Yaasin, wa zal lal naaha after fahum laha maalikoon has clarified that Maalik is one who is obeyed by another: where in surah Baqarah (in respect of Hazrat Taalot) it is said : wab us lana malika: 2:246 there it means that appoint some commander for us: (nuqaatil fi sabeelil laah): so that we can do battle under his command: a commander is one who has authority: in the ayat adjacent to it, the meaning of mulk is also authority: maa khalaqna mau'idaka bi malkina: 20:87 means the promise we made to you, was not broken intentionally*:

The above explanations make obvious that while by maalik it is meant that God has complete right and authority , it is also conceived that it is thus so that the system of the universe proceeds rightly and according to his laws not for some oppressive purpose and so that everything continues to get what is essential for its existence.

The Qur'an uses a term maa malakat aimanukum : literally it means who your right hand owns: this phrase has been used to mean several things: for example:

- 1) to mean subordinates: who work according to someone's plan: household servants etc are also included in this category. See 30:28, 24:58, 24:31, 16:71, 4:36.

*Taj

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- 2) to mean the women who have entered nikaah: 33:52 in surah Nisaa where it is said wal muhsinaatu minan nisaa-i illa ma malakat aimanukum: 4:24 if here "muhsinaatu" is taken to mean chaste women then the ayat would mean that chaste women are haraam or prohibited for you except those who enter your wedlock (i.e. except those you wed): if 'muhsinaat' means 'women with husbands' (see heading hah, saad, nuun) then the ayat would mean that all women with husbands are haraam or forbidden for you except the slave girls or

women who are already in your slavery: although they may have husbands somewhere already: (see para 3).

But in surah Mumtihinah it is said that if the women of the kaafirs come to you then do not make them return to the kaafirs but give them (the kaafirs) the money they have spent on the women and wed them: 60:”10 these are the ‘women with husbands’ with whom nikaah or wedlock was allowed: in this vein in 4:24, illa ma malakat aimaanukum could also mean these women who were married in this way.

3) Maa malakat aimaanukum: has also been used to mean slave girls: as in 33:50, 70:30, and 23:6 : before the advent of Islam, the Arab society permitted keeping slaves and slave girls: when Islam arrived these slave girls were not turned out and allowed to stay where they were because turning them out would have caused a lot of ills in society: the Qur’an has used maa malakat aimaanukum to mean these slave girls too.

The slaves and slave girls were POWs: in surah Muhammed clear directions were given that these prisoners were to be freed either as a favor or after receiving some compensation: thus Islam ended the major source for slavery: to purchase a human being for keeping him or her as a slave is very much against the teachings of the Qur’an which advocates respect for human beings 17:70 leave alone allow one man to be master of another and order him around as a slave: 3:78.

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These explanations make clear that wherever the phrase maa malakat has been used to mean slave girls, it has been used for slave girls as were there in Arab society before the advent of Islam: these slave girls were gradually absorbed as individuals of the free society and since the system of making new slaves had perished due to the Qur’anic teachings, therefore the system of slavery or slave girls ended from among the muslims: as such those who cite maa malakat aimaanukum as an instance for keeping slaves are mistaken and do injustice to the Qur’an: the benefit of this phrase maa malakat aimaanukum in the Qur’an nowadays is that if a qaum or nation in which slavery is still prevalent enters or accepts Islam then this ayat would guide it. With reference to Maa malakat aimaanukum, also see heading yeh, miim, nuun : For the meaning of mala-ikah see heading alif, laam, kaf.

Miim laam, laam

Am laltul kitaaba alal kaatib: the book I dictated to the writer: * to mean this, the root has appeared in 2:284: Raghīb says milah has been derived from it**: as such millah would mean written law: tareequn maleel means that clear path which is much used: as such millah would mean method, way or path: Abu Ishaaq also supports this meaning and Asaas too supports it: millah has been derived from it because it means a place where bread is cooked and at such a place footprints make their mark from much comings and goings: al mallah means hot sand over which bread is sometimes cooked: ***Manavi says: malaal means the tiredness and frustration that is created by doing something continuously: *** Ibn Faaris says it means to become tired of something and to be tired:

The Qur’an has used the word millah to mean the path or the deeni way : as in hatta tatta bi’a millatuhum: 2:140 until you follow their deen or way: Islam has been

called millata ibrahim: 2:135 that is ,the way which as per God's directions Hazrat Ibrahim had followed:

*Muhet, *Raghib ***Taj.

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Miim, laam, waw (yeh)

Imla-un means to extend (to give more time or show laxity): therefore a long time is said to be: milaawatun minad dahri wa maliyyun minad dahr: * almaliyyun: a long period of time: Ibn Faaris says that this is its basic meaning: the Qur'an says: wahjurni maliyya: 19:46 get away from me for a long period: amlali-atul ba-eer: I created vastness in the camel's pen (where it was fastened): that is loosened it:* * surah Muhammed says about the shaitaan or devil: wa amla lahum 47:25 he keeps making tall promises to them: gives them vast hopes (all false): to mean grace period it is aid: wa umlo lahum :7:183 I give them time.

Am laitul kitaab: I dictated the book: actually this is amlalt: * surah Baqarah says fal yumlil: 2:282 should made to be written: surah Furqan says: fahia tumla alaih: 25:5 see heading miim, laam,laam for its meaning.

Mimma

See heading Min and heading Maa: sometimes its last alif is not written and mimma is left.

Mun

Mun: means 'that', 'which' whichever: walahu be.ongs to Allah:

2) in asking a question: i.e. who, which: as mun ba'asana mun fis samawati wal ard :21:19 whichever or whatever is in the highs and lows of the universe belongs to God : min marqadina: 36:52 who has awakened us from our sleeping place?

*Raghib **Taj.

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Min is used for the following meanings:

- 1) to mean 'from': minal masjidil haraam: 17:1 from the masjidil haraam: (i.e., that was the starting point of the journey).
innahu min suleiman: 27:30 it is from Suleiman.
- 2) to mean 'some from amongst the whole lot': minhum min kallam allaah: 2:253 with some among them God has spoken.
- 3) For the entire genus: as in maa yaftahil laahun naasi min rahmah: 35:2 whichever beneficence God opened or grants mankind: it doesn't mean that He sends a part from the beneficence: what is rahmat or beneficence is entirely beneficence: it will not be a part of the beneficence: surah Airaaf says: mahma tateena bihi min ayah: 7:132 whichever sign you bring to us...: i.e. we will treat all signs like this:
- 4) To mean "because of", 'due to': mimma khati aatihim ughriq: they were drowned because of their sins or wrong doings: that is, the reason for their drowning was their sins.

- 5) To distinguish between one another: wal lahu ya'lamul mufsid minal muslih: 2:220 Allah well knows who is a mufsid (wrong doer) or muslih (on the right path): that is, He can easily distinguish one from the other.
 - 6) To mean 'One in place of another': arzitum bil hayatid dunya minal aakhirah :9:38 have you become agreeable to the immediate benefit in place of or against the future ? also see 43:60.
 - 7) To mean exhortation of the negative: wama min ilahin illal lah: 3:61 there is no God except Allah.
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- 8) to mean along with: yanzuruna min tarfin khafiyyi: 42:45 they must be watching out of the corner of their eyes: also 97:4.
- 9) to mean 'on' or over:: wa nasarnahu minal qaum...:21:77 and we made them dominant over that qaum or nation.
- 10) to mean fi or 'in': iza nudiya lis salaatii min yaumil jumu'a: 62:9 when you are called to prayers on Friday.
- 11) to mean 'un' or from: qad kunna fi ghaflatin min haaza: 21:97 we were unaware of them (from their side).
- 12) to mean for them or over him: lun tughni unhum amwaluhum wala auladuhum minal laahi shaiya: 58:17 against Allah, their wealth and progeny will do no good for them.
- 13) it is also redundant sometimes: ma tusqutu min warqah: 6:59 no leaves fall without....

Miim, nuun, ain

Mun'a: to intervene between a person and the thing that which he wishes to obtain: Ibn Faaris says this is the opposite of I'ta-un: i.e. to not give: Raghib too supports this: imtana'a imtina'a: to abstain: to stop: forbidden: one who prevents*: manna-un and manuu-un are more exaggerated than maanah: i.e. one who stops very much: a miser (who stops and doesn't let go of anything) is called maanah and mannah-un ** al mun'a: to stop: to be safe: manu ar rajul: the man became safe: hisnun manih: safe and strong fort: al mumana'ah: to struggle or quarrel to prevent one another*.
The Qur'an says: wa mun azlamu mimman mana'a masajidal laahi un yuzkara fihas maahu: 2:114 who can be more oppressive that one who prevents others from reciting Allah's name (or word) in the mosques: here mun-un means to hinder or intervene:

*Taj **Raghib.

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Surah Nisaa says: wa namnakum minal momineen: 2:141 it means to defend or to protect: (have we not) protected you through the momins? .
Surah Al Maa-oon says: wa yamna-oonal maa-oon: 107:7 things which should be free like flowing water, they hinder them and possess them personally: surah Ma'arij says about man's psychological make-up: iza massahul khairu manu'a: 70:21 when a man gets wealth, then instead of keeping it open (or available for man's sustenance, he keeps it for himself: the next ayat says that this mentality can be taken care of by the system of

Salaat: 29:45 also says so: the same thing is reiterated in surah Qaf: mana'inn lil khair: 50:25 a heavenly society will have life's edibles in abundance (20:118, 2:35); and nobody will stop it (from being available to everyone): 17:20, 107:7 : it will be available for the sustenance of all: 41:10.

Miim, nuun, nuun

Munn: means any beneficence from God, to obtain which no effort is made: munna alaih: did him a favor: i.e. granted him something without any labor: imtunna alaih: also has this meaning: munn also means to assert or remind of a favor which is not thought to be a good act: al manoon: one who asserts favors too much: also means era and death: raibul manoon: the vicissitudes of life: al mannan: one who grants too many rewards.*

The Qur'an says that wahi too is munn because it has been granted by God without any effort on our part 14:11 this munn is for the prophet: and for the prophet to come to the people with this wahi is munn on the people from God: b3:163 for the qaum of Bani Israeel to liberated of the Pharaoh's oppression was God's munn: 28:5.

About the prisoners of war, surah Muhaamed says that they should be allowed to go as a munn or fidyan i.e. against some compensation: 47:4

*Taj and Muheet, Aqrabal Muwarid.

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In surah Saad this word has been used opposite imsaak which means obstruction: 38:39 thus it is obvious that prisoners of war will have to be released : whether in exchange of compensation or for free : surah Al Mudassar says: wala tamnun tastaksir: 74:6 do not do a favor or ehsaan in expectation that you will get better returns: this makes the meaning of munn clear: surah Momin says that those who spent in the path of Allah so that la yutbi-oona ma anfaqu mu naw wala aza: 2:262 they neither expect any return nor be the cause of any mental torture by stressing the favor: munn is actually quite weighty: * thus stressing the favor means to burden someone with a heavy weight.

Munn also means to make tired : or exhausted : to weaken or enfeeble: munna naaqaq: weakened the camel because of the stress of the journey and enfeebled it: it became weak by walking too much: munna sairu fulana: made it weak by walking so much: zahaba bi munna tihi: wasted its strength: al maneen: weak rope or weak man: saubun maneen: weak and feeble cloth: al minanah: spider: munnash shaiyi: the thing decreased: manoon means death or the era: munnal habl means cut the rope: Ibn Faaris says the basic meanings are 1) to cut 2) to do a favor : the Qur'an says : falahum ajrun ghairu mumnoon: 95:6, 84:25, 41:8.: such returns await them which will not be decreased at all : i.e. they will get full return and not an iota less: uncut: continuous: (in evolution something can proceeds ahead but cannot revert : either it will stop or proceed ahead); it can also mean that this return will be received by them not as a favor but as a matter of right.

Raibul mumnoon: 52:30 the vicissitudes of time: this word is also used for opposite meanings too: al muunnah means strength: especially the strength of the heart: therefore mumnoon mans both strength and weakness*: Ar Rumaani says al manoon means death***: Lataiful Lagha says it means ad dhahar or the times.

*Taj and Muheet and Aqrabal Muwarid **Taj and Raghieb ***Al Fazal; Mutaradifa.

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The Qur'an says that the Bani Israeel used to receive the munn: 2:57 this was a kind of sweet gum which used to accumulate on trees: * even now it can be found: and is very tasty: but Raghieb says that munn and salwa points to the beneficence of God: munn means the favors and salwa means the means of contentment.*

Manaat

Manaat: it was an idol of the Arab tribes of Khaza'a and Hazeel :** 53:20 Laat was the idol of the tribe Saqeef and Uzza the idol of the tribe Ghutfaan: all the three have been mentioned in 53: 19: 20.

Miin, nuun, yeh

Manahu yamnaihi manya: estimated it : al maani: one who estimates: alman-yu means God's estimate: al maniah: means death because the time is estimated: * al muna (singular is al munyah): purpose: wishes: intent: i.e. works which are estimated before hand: tamannaahu tamanniya: intended it: wished it: umniyyah: (plural is amaaniyu): wish: intent: *: it also means falsehood and lies: tamannal hadees: fabricated a false hood: al amaaniyyu: things which are wished for and lies : *.

Al maniyyu: sperm: (as per its meaning of wish or intent; or because a human birth is estimated from it: Ibn Faaris):

Tamannal kitaab: read the book: umniyyah: the reading of the book: whatever is read***: Tajul Uroos has cited verses to prove this meaning: Ibn Faaris says by reading one can estimate the purpose of the book: the Qur'an says: wa minhum ummiyyuna la yalamoonal kitaaba illi amaniyya: 2:78 uneducated are included among them: who can only recite the book: (can not understand the meanings): surah Hajj says: wama arsalna min qablika min rasuliw wala nabiiyyin ila iza tamanna alqa shaitanihu fi umniyyatihi fayansakhul laahu maa yulqish shaitaanu summa yuhkimullahu aayaatihi: 22:52

*Taj and Raghieb ***Taj and Muheet ***Ibn Qateebah in Al Qartain vol.2 page 31. also Ibn Faaris.

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and any prophet before you that We sent to then (after him) it so transpired that the book he recited from (or the wahi he had) was interfered with: thus another prophet was sent by Allah who would obliterate the exaggerations from the wahi and restore it to its former state: in this ayat God relates how people used to change the wahi after the prophets and thus another prophet was sent⁵ to restore the original message: this continued till the advent of the Qur'an which was guaranteed safe keeping (from amendments and changes) by God Himself: now nobody can make any changes in it: this is the true meaning of this ayat: but many mufasssereens (those who write tafaseer), have translated umniyyatihi as wish, and thus created a difficulty for themselves: and then in

order to get out of the difficulty created a tale which shakes the very soul: since this tale desecrates the Prophet Muhammed we will not relate it here:

Maniyyun: is actually the opposite of the ayaat or life: figuratively it also means peace: * anything in which movement stops due to stagnance: is dead: therefore maatatir reeh: that is, the wind stopped and became immobile:* maatatin naar: the fire was extinguished: maatatil khamr: it also means sleep: the stupor of the drink began to be dispelled: maatar rajul: means he went to sleep: * there are different kinds of death: 1) for the strength of growth to be lost: as in wa yuhyil arda baaza mautiha 30:19 Allah enlivens the land after its death 2) for the feeling to be lost: qaalat yalaitani mittu qabla haaza wa kuntu nasyan mansiyya: 19:23 Maryam said 'If only I had died before this and was forgotten' : and could not, was unable to feel this ignominy and pain: 3) the deterioration of intellect and consciousness: as fa innaka la tusmi-ul mauta27:80 you

*Taj and Muheet and Raghib **Ibnul Qartain vol.2 page 31.

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cannot make the dead listen: i.e. those who do not employ their intellect: 4) fear and apprehension which can cause life to be blemished: i.e. difficult situations like poverty, ignominy., a life of subjugation etc.: wa yatihil mautu min kulli makanin wama huwa bimayyat: 14:127 that is, difficulties from all sides will be approaching but death will not arrive: only so much will be furnished as charity that will be enough to sustain life barely:

* (this is a depiction of the life in Jahannam): maut also means stupor and craziness : al maitah means the animals which die without being slaughtered: al mautah: a condition akin to madness which seizes some people: (Ibn Faaris).

The Qur'ann has used maut against hayat (i.e. death against life): 2:28 just as life is not merely breathing but it has many aspects so death is not just to stop breathing but it has many aspects too: and the worst sort of that is collective death in which they are neither dead fully nor alive: this sort of life is hellish: summa la yamutu feeha wala yahya: 87:13 the message of the Qur'an is life giving only for those who have the capability to live on: liyunzira kaana hayya: 36:70.

Wherever these words have appeared in the Qur'an , it will have to be determined with reference to the context what meaning they contain at that place: at every place maut or death will not mean physical or clinical death.

Also see heading hah, yeh yeh.

Miim, waw, jiim

Al mauj: wave: maajal mauj: the wave rose: al mauj: the tribulation of the sea waves:

maaja yamuj: surprise and wonder *: * Ibn Faaris says that its basic meaning is

tribulation: maujash shabaab: means the swing of youth: the height of youth:

The Qur'an uses the word 'mauj' to mean sea waves: 10:22.

Taj and Muheet and Raghib. **Taj.

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Maarash shaiyu yamoor: for something to come again and again: almaur: to turn around: wave and tribulation: to flow with speed on the ground and be mobile quickly: maara maura: he started coming and going: al maur: much traversed: smooth path: fast pace: quickness: also soft treading: almoor: dust blown by the wind*.

The Qur'an says yauma tamurus sama'u maura: 52:9 in which (revolution) those on high ranks will be removed from their place and become very troubled: (this meaning is derived from the figurative meaning of sama'a):

Moosa A.S. (Moses)

Al moosa: razor: maasa raasahu: he shaved off his head with the razor*.

Moosa: Hazrat Moosa Alaihis Salaam (Moses): this is a Hebrew word which has been Arabised and it means that which has been pulled out**: since the Pharaoh's people had pulled Moses out of the river when he was a child he was so called : ***

Hazrat Ibrahim's grandson's Hazrat Yaqoob had the title of Israeel: his descendants are called the Bani Israeel: one of his sons was named Yahuda (Judas): the Yahuda and Binyamin tribes were settled in Palestinian area Judea: these two tribes were therefore called Yahudis or Jews and the rest of the descendants as Bani Israeel: but later this distinction was removed: now Bani Israeel and Jews are thought to be one and the same.

Hazrat Yaqoob's country was Kanaan (Palestine) : but Hazrat Yusuf (Joseph) who had reached Egypt as per God's Will, see heading Yusuf, had called his kith and kin to Egypt: thus the Bani Israeel were settled in Egypt and gradually turned into a nation by multiplying.

The Pharaohs ruled Egypt: Pharaoh was the title of the Kings there and meant no particular Pharaoh: Egyptians worshipped the gods:

*Taj and Raghib **Taj ***Muheet.

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and "Aamn Ra" (the Sun god) was the biggest of their gods: the kings of Egypt were thought to be the 'autaar' or representatives of the gods: they were called the 'autaar' of the Sun god : three thousand years ago, thirty generations of the Pharaohs ruled Egypt : during the time of Hazrat Yusuf, Hyksos' family ruled Egypt and they were called Umalaqah.

In Egypt the Bani Israeel had started out as a respected lot but gradually they became subjugated by the Pharaohs and began to be treated like slaves: when oppression reached its peak, then Hazrat Moosa was born among them, who was a great messenger of God and a revolutionary.

Though he was born in a family belonging to the subjugated Bani Israeel , God so arranged that he was brought up in the Pharaoh's palace and thus became aware of the ways of kings: 28:7:13 from here he reached the area called Madyan: 28:22 where he wedded .

On return from Madyan, he was endowed with prophet hood on the mount Toor: 20:12-13: and he was told to go to the Pharaohs and deliver the Bani Israeel from oppression: along with his brother Haroon, he reached the Pharaoh 20:43:44, 28:34 there were battles (struggles) with the Pharaoh and his religious people and at last he came away with the

Bani Israeel to Palestine : 20:77 and educated them there: and God made the Bani Israeel the lord of the east and west in that blessed land 7:137 according to the Torah, he died in the land of Mo-aab at the age of 120 years: see Istasnaa 34:5 : Hazrat Haroon had died earlier: the Qur'an has not discussed these details.

He was succeeded by Hazrat Yusha bin Nuun according to the Torah: thereafter the nation of Bani Israeel rose to new heights: this was the era in which the grandeur of Dawood and Suleman was inherited by them: then they stopped following the way of God and ignominy pursued them:

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they were first destroyed by Bakht Nasar of Babylon in 99 B.C.: he demolished Jerusalem and enslaved the Jews and took them to Babylon: within a hundred years three Persian kings i.e. Khorus (Zulqarnain), Dara and Artakhshash-ta agreed to help them and they were able to come and settle once more in Jerusalem: (surah Baqarah mentions this destruction and rehabilitation allegorically in ayat 259: in 332 B.C., Iskander of the Greeks, attacked their centre ie. Jerusalem: then in 320 B.C, Batlimos attacked them by way of Egypt, attacked Jerusalem and seized it: during the period of Antigonos, this area came under the Greeks and the Jews were badly persecuted: in 66 B.C., their last destruction had begun to take place: Pompeii of Rome advanced towards Palestine and seized it: in this battle, about 12 thousand Jews were killed: then in 01 B.C. in another battle about thirty thousand Jews were enslaved: nature tried to redeem them and sent Hazrat Isa to them for sdalvation but the way he (Jesus) was treated by them is known to the whole world: and after him the moment of recknng for them had arrived: Titus, the Roman Governor, in 70 A.D attacked them so badly that they were destroyed as a nation. Surah Bani Israel talks about the first destruction at the hands of Bakht Nasar and this last destruction: see 17: 4-7.

Hazrat Moosa was God's prophet: he was endowed by Allah with a celestial Book: wa iz aataina moosal kitaab: 2:52 Hazrat Haroon was a prophet too: he too received a holy book: as such about Hazrat Moosa and Hazrat Haroon it is said: wa aatainahumal kitaaba mustabeen: 37:117 and We endowed both of them with a clear Book: The Qur'an mentions no book for Hazrat Haroon: nor is it named: 5:44 but Torah is actually the name of the group of books which were given from Hazrat Moosa to Hazrat Isa and all the prophets between them: this group of books is called the Old Testament:

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Miim, waw, heh

Maa-un was actually mawatun: grtadually it turned into maa-un: it means water: the plural is miyahun: maahatis safinah: means the boat filled with water: banu maa-is sama: this was the nick name for the Arabs who were always in quest of rainfall and went to whatever place there was rain water to be found: *

The Qur'an says: kaana arshuhu alal maa: 11:7 God's throne was on water: for the meaning see ain, rah, shiin.

Miim, heh, daal

Mahdun means to make a place smooth and soft: al muhd: soft and level ground: al mihaad: means bed because it is soft and smooth: **the earth has been termed mihaada by the Qur'an: 78:6 that is vast land that is spread out and is level or smooth: since a child's bed is level and soft therefore it is called al mahd: that is, nursery.**

Tamheedul amr means to smooth out some matter: Taj with reference to Raghīb says figuratively it also means to expand or increase wealth and rank: **that, is to make life soft and luxurious: wa mun amila swaliḥan falal anfusiḥim yamḥadoon: 30:44 whatever good or capable deeds they do, provide them with luxuries and improve their lives: surah Baqarah calls jahannam as bi'sal mihaad: 2:206 here it means a place to stay: or live in. The Qur'an calls Allah as maahid: wal arda farshnaaha faniḥim maahidun: 51:48 and We have spread out the earth, and a good provider of luxuries We are, or provider of an abode.

Surah Maryam says that Hazrat Maryam along with her son Hazrat Isa, came to the worshippers of the Hekel (holy place of the Jews) who were angry with her because in their opinion she had given up a life of celibacy and was living a normal life (as she had a child) and this was against the rule of monasticism:

*Taj and Ibn Faaris **Taj ***Muheet.

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instead of replying, she pointed to the child (which was Hazrat Isa) that he would answer them: at this, the priests said sarcastically: kaifa nukallimu mun kaana fil mahdi sabiyya: 19:29 how can we talk to a child who is newly born? How can we talk to a child for explanation: this makes the meaning of al mahd (cradle) clear:

This is 'takallum fil mahd': (i.e. talking about the universal truths at a young age): towards which has been pointed : in 3:45, 5:110.

The reply that was given by Hazrat Isa to the priests also shows that it was not a reply from the cradle: i.e. was not the reply of a child: Hazrat Isa said inni abdul laahi aataaniyal kitaaba wa ja'alni nabiyya...: 19:30 I am a banda (slave) of God : He has given me the Book: and made me a prophet: this shows that this a period when Hazrat Isa has been endowed with prophet hood:

For more details see my book "Shola-i-Mastoor";

Miim, heh, laam

Al mahl: al mahal: al muhlah: peace: contentment: softness: amhalahu: treated him softly or gently : did not treat him harshly: granted him more time: gave him more time: tamah hala fi amalihi: he did not hasten in his work, did it peacefully and with equanimity: al mahl: aplomb and honor: to proceed in a good deed: al maahil: fast: one who goes ahead*: surah Taaq says fammahili kafiireena amhilhum ruwaida: 86:17 treat these opponents gently and give them some time: there is a gap of time between the deeds and their results: this is what extending the time limit is: this takes place according to God's law of graduation and stages.

*Taj and Raghīb.

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Probably due to peace and stability, every metal is called al muhl: some say that it means molten zinc, copper or iron : others think that it means olive oil and its dregs: also this is supposed to mean the ash and the small bits of ambers which fall off a roti or bread when it is taken out of the bhoal or oven: the Aamir tribe says it means poison: however, the element of annihilation is predominant in this word: surah Mu'aarij says: yauma takunus sama-u kalmuhl: 70:8 here if the word is taken to mean molten metal then it will be appropriate: i.e. the forces of great leaders will turn to water or nought : the water that will be provided to those in jahannam or hell will be like muhl: here if the word is taken to mean poison then too it will be appropriate and if it is taken to mean molten lava then too it will be all right: surah Kahaf says yughasu bi maa-in kalmuhl: 18:26 the actual meaning is that things that support life will also prove deadly for them.

Mahma

Mahma: (some think that it is a compound of ma, ma and the alif of the first ma has been changed to hah) :means 'anything': wa qaaluh mahma taa tinabihi min aayatin: 7:132 they said whatever signs you bring....it also means "when ever".

Miim, heh, nuun

Mahanah: he used it very well: exploited it fully: imtahanahu: he employed it in his service and thus weakened it: al maheen: a camel which has been so weakened with hard labor that it is not useful to sire a camel so that the children which are born are not weak too: al maahin: slave and servant: almihnah: cleverness and expertise in serving: al maheenu minar rajul: lowly being: mean man: of unimportant opinion: of little manners: *Ibn Faaris says it basically means non importance or insignificance and hatred. The Qur'an has said: sulaalatin min maa-inn maheen: 32:8

*Taj and Muheet.

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That is, (the creation of man through) weak and insignificant water that is ejaculated (sperm): this has been said as a comparison: i.e. to create such a fine human being out of this lowly water is a manifestation of God's creativity:

Miim, yeh, daal

Maada qaumahu: he brought food for his qaum: maadahum yameeduhum is in the meaning of maarahum: that is, gave them the goods of sustenance: almumtaad: means one who takes the goods of sustenance: midtuhu wa amidtuhu: I granted him: maadani fulaan: he did me a favor*: Raghib says it also means he fed me**: maada also means to move with intensity : also to bend: maadat bihil ardu means the earth revolved along with it: al maa-idah: food: no matter a spread accompanies it or not: some scholars say it means a spread on which there is food: if no food is spread out then the spread is called khwaan: Abu Abeer says the spread is called maa'idah because it is given to the guest as a gift and favor :* Ibn Faaris says the basic meanings of these words are 1)movement and 2) to benefit.

Un yunazzil alaina maa-idatan minas samaa-i: 5:112 he should endow us with the spread from the sky: like every prophet Hazrat Isa too told the people that if they followed the

laws of God then He would grant them good 'rizq' and successes in this world: but the way that qaum was facing difficulties indicated that it could never get the accoutrements of life in abundance, the way it was carrying on: so he felt that these people should be free of bondage to human beings for their rizq or sustenance and get it directly from God: (then perhaps they would change their ways and follow God's laws):

*Taj **Raghib.

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Hazrat Isa said to his followers that you are momins: and you should ittaqullaah: 5:112 i.e. observe God's laws: God said he would create such a system (whereby they would get rizq directly from God) i.e. this would be the definite result of taqwa :but faman yakdur baadu minkum fa inni u-azzibuhu azaaba...: 5:115 anyone who rebels even after this (rizq directly from God) then he would be meted out harsh punishment: as such maa-idatan minas sama-i is the second name for the system of sustenance and the definite result of taqwa.

This is the gist of the ayats, not the exact translation.

Surah Nahal says about the earth: un tameeda bikum: 16:15 means live on it in peace and let it revolve with you all.*

An open and vast space is called al maidaan: or al meedaan: therefore maa-idah also has the element of vastness or openness:

Miim, yeh, rah

Al meerah: edibles which somebody carries over: maara iyaalahu yameeru – maira: he brought edibles for his family:* surah Yusuf says: wa nameeru ahlana: 12:65 we will bring grains (or foodstuff) for our family.

Miim, yeh, zain

Maaza yameez: to separate something: to single out: famtaaz: so the thing was separated:* Raghib says it means to separate things that look alike**: the Qur'an says hatta ameezal khabeesa minat tayyib: 3:178 until God separates the pure from the impure: surah Yasin says: wamtaazul yauma ayyohal mujrimoon: 36:59 O, criminals, be separated now: tamayyaz: to become separate: tamayyazar rajulu minal ghaiz: due to anger he broke in to pieces *: takadut tameezu minal ghaiz: 67:8 he is near explosion due to passion: at tameez: to distinguish between similar things**:

*Taj and Muheet **Raghib.

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Meekaal

Surah Baqarah mentions Jibreel and Meekaal: 2:98 the Jews thought the angel Meekaal (Michael) to be friendly:

Maal: means he bent: maala ilaih: he bent or leaned towards him: was attracted to him was attentive to him: maala alaih: means he leaned against him: oppressed him: attacked him: 4:102 maala unil haqq: he left the path of justice: avoided it: amaalahu: bent it :

made it bow: maalatish shams: the sun leaned towards the west: means it started setting:
mayyala bainal amrain: he was divided between two deeds as to which to perform: i.e. his
heart bent to one thing first then to another to perform: * mailah: to bend once:*

Al meel: means a mile: a fixed distance on land : there is difference of opinion as to its
length: a light house: an unlimited distance on land: and the needle of the surmah (a
blackish substance applied to the eyes to make them look beautiful and healthy) *.

Raghib has listed al maal under meil and said that maal is said so because it is bent
towards one sometime and then to another: i.e. maal (wealth) keeps changing hands: **
but I have not agreed to it. See heading miim, waw, laam.

*Taj **Raghib.

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N U U N

Nuun: see heading nuun, waw, nuun.

Nuun, alif, yeh

Na aituhu wa na aitu unhu: I went far from him: distanced from him: naaya bihi: removed
him to one side: distance him: moved him: *the Qur'an says: wa hum yanhauna unhu wa
un auna unhu: 2:26 they stay from it (the Qur'an) and keep others too away from it: al
munta'aa: means a distant place: an naayu: it means a ditch which is dug around a tent so
that rain water does not come into the tent: stays away from it: this also means separation:
: and also to ignore: * the Qur'an says: aaraza wa naa bijaanihi 17:83 took himself
away while abiding and being rebellious: avoided it: naaya fil ard: he went afar in the
country: *.

NA

Na

- 1) this pronoun appears for every plural, masculine and feminine, all.
- 2) It appears for first person plural and is used both as masculine and feminine: azzal
laana: these two misled us.
- 3) it appears for speakers: rabbana: O, our Lord.

*Taj **Raghib also Ibn Faaris.

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the Qur'an says: wa qaalal lazina kafaru rabbana arinal lazeena azal laana minal jinns wal
inns.....: 41:29 and those who are kaffir will say: O, our Lord, show us those (point to us)
among men and djinn who misled us: at another place it is said: kaifa fa'alna bihim...:
14:45 what deal we cut with them...:

Nuun, beh, alif (nuun, beh, waw)

Naba un: means to give the news: Ibn Faaris says it basically means to come to one place
from another: news is also called naba-u because it travels from one place to another:
Raghib says naba-u is not every news but that which is beneficial and which is
knowledgeable or at least which makes the listener aware: this piece of news must be free

of lies: like news given by God or the prophet*: but this rule is not correct: the Qur'an says inn ja'ukum faasiqun binaba-inn fatabayyanu....: 49:4 if some mischievous person brings you some news, then investigate it (whether that is true): here a news item brought by a faasiq is also called naba'un: anba'a and nabba'a mean to give [news](#):* nabbi ibaadi: 15:49 tell my slaves for a fact: watlu alihim naba'a Ibrahim: 26:69 tell them about the news of Ibrahim (the tales of) (from the Book of God):

Naba'a: nabu'un: means to rise: a plateau: an nab'ah: high land: an nabii: means a plateau or evident path which rises to be evident *.

In Arabic language, there also a word which is nabu (spelled nuun, beh, waw) : nabwun : nabwah: means to rise: be lofty: to be a plateau: * * an naba'ameans land which is higher than other lands: also means lofty landmark which gives guidance: *

The Qur'an has used the word an nabiyyu to mean prophet: some think that it is derived from the word naba-u and therefore means one who gives news:

*Taj and Lata'iful Lagha and Aqrabil Muwarid **Taj and Ibn Faaris.

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but this is a concept propagated by the Torah: nabi (prophet) was the name of a particular rank of an official of the Hekel (religious order of the Jews): who used to make predictions : that is why in English, nabi is translated as prophet: i.e. one who makes prophecies: but from the Qur'anic concept of prophet hood or nabuwwat , one can see that it is derived from nabawah which means a lofty place: thus nabi means one who is at a lofty place: the Kitabil Ashqaaq says that a person called out to the prophet Muhammed SAW as nabi ullah (he meant that the word nabi had been derived from naba'a) but the prophet SAW said: lastu binabi -il laahi wala kin nabi- ullah: this shows that this word has been derived from nabawah: a prophet stands at the lofty place where he is shown both the real and meta physical universe: through the wahi he can witness the basic truths of the universe on one hand, and on the other delivers these truths to the physical and human world and implements these truths on the real world of humans: this was the fact that the Prophet Muhammed made when he announced his prophet hood to the Quresh tribe of Macca: he stood on a high place and asked the people whether they would believe him if he said that a forceful army was ready to attack them from the other side of the mountain? They said surely they would believe him (because that he had never lied in lifetime): also that he was standing at a point where he could see on the other side of the mountain and can tell what was transpiring: he said then believe me when I say that your deeds are advancing towards you as a forceful army of destructive results: as such you should give up this way of life and adopt the right way.

This depicts the right picture about nabuwwat or propethood : i.e. the nabi (or the prophet) is placed at the high place of knowledge where he (through the wahi) witnesses the truths about the universe: this is the right place of nabuwwat or prophethood: then he comes to the people with this knowledge of the wahi: so that the people are made aware about the truths: and practically demonstrates how to live as per God's dictum: this is the duty of prophet hood: i.e. to deliver the trutjh of the wahi to others: the nabuwwat ended with prophet Muhammed: now no human being can receive the wahi or direct knowledge from God: (because whatever wahi was needed, has been already given and enshrined in the Qur'an):

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As far as the duty of prophet hood is concerned i.e. demonstrating on how to act according to the wahi and transmitting it to others, then this duty was entrusted (after the Prophet Muhammed SAW) to the ummat or followers who have inherited the Book of God: it will be called 'tableegh' and 'aqamat-e-deen' and not risalat because 'risalat' can produce confusion: this system will continue till qiyamat: nabuwwat and risalat is enshrined in one and the same person therefore every nabi is a rasul and every rasul is a nabi: after the khatm (i.e.end) of nabuwwat or prophet hood there can be no prophet now : neither can there be any rasul in these meanings: but the duty of taking the wahi (the message of God) to others now lies with the ummat: therefore the ummat as far as its duties are concerned is heir to the prophet: the nabuwwat or prophet of Hazrat Muhammed is safe in the Qur'an and the 'duty of risalat' i.e. taking the wahi to others, will lie with the ummat till the doom's day or qiyamat.

Generally it is thought that rasul is a prophet which is given a Book by God and nabi is a prophet who is given no book: this is a wrong concept and is due to an unawareness : the Qur'an has clearly said that God gave a book to all prophets: wa anzala ma'ahumul kitaaba bil haqq...: 2:213 the same phrase has been used for the rasuls: 57:25 these very books of the nabis or ambia have been called ma ootiyana nabiyyuna mir rabbihim.: 2:1236 and people have been ordered to have faith on them: Hazrat Isa had said: aataani kitaaba wa ja'alni nabiyya: 19:30 Allah has given me the holy Book and made me a prophet (nabi): these explanations show that every nabi is given a celestial Book: as said earlier nabuwwat and risalat are two faces of the same coin: thus the nabis have been called nabi at some place and people have been ordered to obey them 65:1 and rasul at other places: 48:29 so much so that about Hazrat Ismail has been said: wa kaanal rasulan nabiyyia: 19:54 a messenger whom we had endowed with prophet hood: khatm-e-nabuwwat (the end of prophet hood) means that nobody can receive knowledge directly from God anymore: whatever knowledge was meant to be imparted to man through the wahi has been completed and is now safe in the Qur'an: therefore the concept of receiving knowledge directly from God through kashf or ilhaam is contradictory to the concept of khatm-e-nabuwwat.

We have said earlier that the word nabiyyun is derived from nabawah: but if it is held to have been derived from naba-un then too it will encompass the connotations of high rank and making knowledgeable about 'ghaib' or things of the unknown or ghaib :

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this 'ghaib' would mean the wahi which is only received by prophets from God: see heading ghain, yeh , beh: rather than predictions, claimants to which are found even among the non-muslims.

Nuun, beh, te-h

An nabt: an nabaat: anything that grows from the earth: * al munbit: the place to grow: this root also has the connotation of being highlighted and be evident: for a girl's chest to become evident (i.e. developed) is called nabata sadul jaariyah: and for a boy to attain maturity is also called nabatat aanahu ghulaam: and anbatal ghulam: also means this: at-tanbaitu means to nurture: upbringing**: Ibn Faaris says it means growth in something.

The Qur'an says wa anbatat min kulli zaujin baheej: 22:5 the earth grows all kinds of good things: surah Aali Imran says about Hazrat Maryam: wa anbataha nabaatan hasana: 3:36 (his Rab or Sustainer) brought him up very well: here physical upbringing as well as moral upbringing both are meant.

About mankind it is said: wallaahu anbatakum minal ardi nab'ata: 71:17 this means that God nurtures you or brings you up like the plants, and also that Allah has spread mankind over the world like the branches of a tree which have one trunk and root: it also means that God has raised man from the earth like he nurtures the plants: at other places in the Qur'an it is said that man has been created initially from earth: and thereafter the whole thing advanced: (details about the creation of man and the Evolution Theory can be found in my book Adam and Iblees (the devil)).

Nuun, beh, dhal

Nabaz: to throw something away because it is found to be value-less: al munbuz means a child which has been thrown on the road: *** (i.e. an illegal birth): therefore it means something that is not valued or hated because it is valueless:

*Raghib **Taj **Taj and Raghib

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nabazal ahd: violated the agreement: nabazal amr: to leave something useless: ** Ibn Faaris says it basically means to throw away or put: al intibaaz: to move to one side: to give up on: 19:16 an nabz: to put dates or dried grapes with water to one side so that they become nabeez or filled with water: **.

Kalla li tunbizanna fil hutmatah: 104:4 capitalist and all their wealth will remain (behind) as valueless: (for the meaning of hutamah see heading hah, tha, miim).

Surah Anfaal says about the pacts between nations: wa imma takhafuna funbiz ilaihim ala sawa....: 8:85 if you fear violation of agreement from some nation then if you are equal to them then lay down the agreement to one side: i.e. you must not violate an agreement simply on apprehensions of violation from the other side: neither think of hurting them: but as you dealt with them while making the agreement, tell them clearly that you have no more faith in them and therefore we will no more abide by any agreement: ala sawa-inn i.e. treat them as equals or if in breaking the agreement suddenly they stand to bear some loss, then justice demands that they be spared this loss: this justifiable approach can only be advocated by the noble Qur'an: conversely, before the advent of Islam, those with the book would: au kulla huma aahadu ahdan nabazahu fareequn minhum....: 2:100v whenever they entered into an agreement then one group would debunk the

agreement: these ayats clearly denote the difference between nabaza and nabaza ala sawainn:

Nuun, beh, zain

An nabz: to name or pontificate somebody: give somebody a bad nickname: attanaabooz: to shame one another: to call each other by shameful nicknames: an nabeez: to have disagreeable names for each other: an nibz: the upper covering of a date palm.*

*Taj and Muheet and Raghīb **Muheet

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The Qur'an says: wala tanabuzu bil alqaab: 49:11 do not call each other by sarcastic and hateful names.

Nuun, beh, tha

An nabat: (with a tha) when water is struck initially while digging a well: ambatil haafir: the digger reached the water while digging: also means to dig something out and make it evident: * to reach the truth after investigation and then make it evident: the Qur'an says: mal lazeena yastanbitunahu minhum: 4:83 those among them who can reach the truth after investigation: Zajaaj says the word means conclusion* i.e. meaning: Ibn Faaris too says this is what it means: i.e. to draw conclusion from the available facts: to reach its basics or bottomline.

Nuun, beh, ain

An naba: to gush forth from the spring: al yanbuuh: spring: the place from where the water comes out: fountainhead: the plural is yanabih: the noble Qur'an says: tafjur lana minal ardi yanbu'a: 17:90 bring forth a spring from this land for us: surah Zumr says: fasalakahu yanabi'a fil ard: 39:21 then let it (water) flow as springs on the land: manba-ul maa-ee: fountainhead.*

Nuun, te-h, qaf

Nataq: yantiq: (yantuq): to move something violently: to shake:* wa iz nataqnal jabala fauqahum: 7:171 when We shook the mount that was towering over them: un naatiqu minal khail: the horse which gives its rider a very rough ride: or throws him off his back: un natq also means to shake off and to uproot: * these are all instances of movements of sorts: Raghīb says it means to pull something so that it becomes loose**: Ibn Faaris says the word means to pull, to shake or uproot .

*Taj **Raghīb.

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Nuun, te-h, rah

Nasar: yansur: nasran wa nisaara: to scatter something: fantasar: so it was scattered: un nasar: to disseminate secrets: to talk too much: al muntassar: a weak man who has no good points in him: al minsar means a date palm out of which unripe dates fall off: i.e. the fruit falls off even when it is unripe and is therefore useless *: about the deeds of

criminals the Qur'an says: faja'alnahu haba'un munsoora: 25:23 We will make them result less and useless : in the scales of the makafatil aml they will carry no weight: they will disintegrate in air: i.e. they will not be able to produce any constructive results: (this is what result-less means) Surah Infitaar says: izal kawakibun tasarat: 82:2 when the stars will scatter: when they will be scattered around.

Nuun, jiim, daal

Un najd: the part of land which is high and hard: it also means high, open road and an expert leader.**.

Najadal amru yanjud: the matter became evident and was disclosed**: the Qur'an says: wa hadainahun najdain: 90:10 we showed man both the paths i.e. of haq and baatil i.e. of truth and falsehood.: (through the wahi): thereafter he has the right to choose whichever path he wants: the paths of haq and baatil have been shown by the wahi, man inherently doesn't have the capability to distinguish between right and wrong without the help of the wahi: (see heading laam, heh, miim and feh, tha, rah).

Also, God only shows the way, (through the wahi): but does not makes one choose the right way: it is upto man himself to choose the right path or wrong : this right ,makes man responsible for every deed he performs and by judging these very deeds he can be said to be on the wrong or right path:

*Taj and Muheet and Raghīb **Taj and Raghīb.

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An najas: it is the opposite of taahir (pure) : i.e. impure: see heading tha, heh, rah: qad najis saubihi: his cloth was soiled: became impure: Raghīb says there is impurity which can be seen with the eyes i.e. physical and that can be felt with insight like the impurity of sight or soul: in these meanings the Qur'an has said: innamal mushrikoona najas: 9:28 the mushrikeen (those who attribute godliness to others too)are surely full of impurities: da-un naajis: means a sickness from which one cannot recover.*

The Arabs used to make their children wear a taaweez (a sort of holy charm) to drive away evil from them: these taawiz were generally comprised of impure things: such as the bones of the dead : or the cloth which had been used to clean menstruation with: these were called at- tanjees: ** it is also possible that since this act was done to drive away evil forces it was called at- tanjees:

Nuun , jiim, miim

An najm: a star when it can be seen: the plural is anjum or nujum: it also means a plant without a trunk or stalk and which spreads out on the ground: *** an najmu wush shajru yasjudaan: 55:2 means this very thing: Ibn Faaris says the basic meaning of this root is to appear and be evident: un-najmah also means sentence: *** for the revelation of the Qur'an in gradually is also called an-najmah: *** but the Qur'an has not used it to mean this.

Nazara fil amr: to deliberate on a matter as to what to do about it: surah Sa'afaat says:
fanazara nazratan fin nujum: 37:88 it means to deliberate*:

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but I think that the right meaning is the one which we have mentioned under the heading
nuun, zha, rah: i.e. to criticize: to find fault:

The Gharibyul Qur'an says that an-nujum means the elite of a qaum or small states: ** as
against ash-shams which means the state of Persia 81:102.

Nuun, jiim, waw

Naja-un : najatun najayah: to be protected from something which is dangerous: some say
that it has been derived from najwah which means high place: height: an najwatu
walmunja: the high place which is safe from flood waters due to its height: Raghīb says
an-najwatun wun nijaat means a place which is distinguished from its environs due to its
height.***

Naja:: yanjū: naja-un: also means to walk past and fast: a Hadith says: iza saafartum fil
judubati fas tanju: when you pass through dry or drought hit land then go through it
quickly: naaqtun naajiyah means a fast paced camel: ***

Raghīb says that naja'a actually means for something to be separate: come apart: nafa
ghusunash shajaratah: cut the branches of the tree: najal jild means pulled the skin: ***
Ibn Faaris has given two meanings for this word which are opposite to each other: 1) to
pare something off and open it and 2) to hide : but at the same time he has said that it (the
word) should be used concerning height.

Keeping the basic meanings in mind, one can glean the Qur'anic meaning of this word:
other religions present the concept that man is imprisoned in the prison that this world is:
the Hindu religion believes that man has come into this world to atone for the sins in his
former life: to be liberated from this punishment is nijaat: to liberated from it is nijaat:

*Taj **Gharibul Qur'an by Meerza Abul Fazal ***Taj and Muheet ****Raghīb.

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the Christians believe that every son of man comes into this world accompanied by the
sins of the first father and mother (Adam and Eve): and he cannot be free of these sins till
he believes in the atonement of Christ: Vedaant or the belief of the Hindus is that the
human soul has been separated from its whole and is therefore anguished: for this part to
be reunited with the whole is nijaat: (deliverance): a similar concept is harbored by the
Buddhists who believe that every wish or desire is the forerunner of some calamity: and
by giving up desires a man can be free of these calamities: they call it nirwaan: briefly the
religion says that man before coming to this was in a good state: he was engulfed by
calamities when he entered this world: now to be free of these difficulties and to regain
his former state is the purpose of life: the Qur'an refutes all these concepts: it says man
does not enter this world either to atone for his former sins nor is burdened with the sins
of his first parents when he enters the world: the world is not a prison, liberation from
which is the purpose of life: the human soul is not part of God and reuniting with it after

getting out of the quagmire of materialism is not the ultimate goal: it says instead that the human child is born with a clean slate: but it has immense realize-able potentiality to make these potentialities a reality and that is the purpose of human life so that it can evolve to a higher form of life: the purpose of life is not being 'as you were': life is for living and developing and getting ahead: the life of the earth is man's training ground: here his personality develops where he can find all the happy things of life: and this life also prepares him for the next evolutionary step: therefore to be free of this world is not the purpose of life: to conquer the forces of this world and obtain the good things of life in a manner ordained by the laws of God so that his own personality is developed and the betterment of mankind is achieved, is the real purpose of life:

Skirmishes with the forces of evil are essential in this life: this very struggle solidifies and accentuates the human personality: the group or qaum or nation which lives as per God's laws is kept free of oppressing forces and free from destruction:

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for this the Qur'an has used the word 'nijaat': sometimes, it so happens that a qaum falls into the grip of oppressive forces because of its wrong ways: but after that reverts back to the laws of God: then it is delivered from these oppressive forces: here too the word 'nijaat' is used: (just as the Bani Israeel got 'nijaat' from the Pharaoh's oppression): As far as nijaat from jahannam after death is concerned, the Jews have the concept that due to the sins of their forefathers they will be put in jahannam only for some time but after they have paid for their sins i.e. when the impurities are removed from them, then they will be put in heaven: 3:23 they think that they will go to jahannam or hell for some time or if they live a pure life then they will go to heaven: this they think is 'nijaat':

These two concepts are also against the Qur'an: according to the Qur'an, man is not put in jahannam or hell for a limited time's punishment, nor is jahannam a laundry where sins are washed away so that then man can enter the jannat in a pure state: the Qur'an's concept is that when man lives as per God's dictum and his capabilities are developed enough to evolve to the next stage, then it is called a life of jannat or heaven: but if he lives a life according to non Godly laws, then his development ceases: and it is called a life of hell:* he whose development ceases, is not capable of traversing the evolutionary stages of mankind: he stays stagnant at one place:

*note that a life of heaven or hell exists in this life too and in the life hereafter also: here the life of hell and heaven that is being mentioned is in the life hereafter.

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therefore, there is no question of ever getting out of jahannam: as such the concept of that man will spend some time in jahannam and thereafter having atoned for his sins (his parents' sins) he will go to heaven, is also proven false: (the details about jahannam and jannat will be found in relevant headings):

Najwa means to whisper secretly: Raghib says it means so because they used to conspire secretly out of town: some say that it has been derived from najaat: therefore, najaat would mean to help each other in getting rid of some misery: intaja means to sit at some high place: * najiyyi: one who shares the secret: 19:52 confidante: naaja and tanaaji

mean to whisper mutually: the Qur'an uses najwa to mean a secret and consultations at several places as in 58:7, 20:62.

Surah Yunus says about the drowning of the Pharaoh: *fal yauma nunajjika biyadinaki litakuna liman khalfaka aayah: 10: 92* the Kitaabal Ashqaaq says that here nunajjik means to throw at some high place: the ayat says that although the Pharaoh was drowned, his body or corpse was preserved so that it could be a lesson to later generations: from the dungeons or pyramids of Egypt, corpses have been discovered in which the Pharaoh of the times of Hazrat Moosa is also found: since this is a relatively recent discovery, our mufasssireens (those who wrote explanations of the Qur'an) could not translate this ayat correctly: this is the reason that even Kitaabal Ashqaaq translates the word 'badan' as meaning armor in this ayat: i.e. the Pharaoh's armor was thrown, out of the water, at some high place: but the recent discovery has made clear that 'badan' here means the Pharaoh's corpse and nothing else.

*Taj.

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About its own facts, the Qur'an says that as more discoveries are made in man's person as well as in the universe, the Qur'anic truths will be proven 41:53 one way these facts come to light is for historic truths to be discovered, like the Pharaoh's corpse.

Nuun, hah, beh

An-nahb: the nazar or the mannat (pledge) about which it is decided that it is compulsory*: najabar rajulu yanhub: the man made a pledge: ** at-tanheeb: to work diligently and continuously: an-nahb also means death, gambling and games of chance because in the latter wagers are made which must be fulfilled compulsorily.

An-nahb: great danger: *** to cry loudly: **** Ibn Faris too says these are the meanings : the Qur'an says : faminhum mun qaza nahbahu: 33:23 these include those who have fulfilled their nazar (pledge): gave their life for haq (for truth).

Nuun, hah, te-h

Nahata yanhitu wa yanhit: to pare something: to pare and make smooth: ***an-naht: for a carpenter to pare wood: ****

The Qur'an says: wa tanhitunal jibaala buyutan: 7:74 you build houses by cutting and paring the mountains.

Nuun, hah, rah

Nahrus sadr: the upper part of the chest: the part of the chest where a garland is worn: nahral ba-eera yanharahu nahra: he hit the spear on the spot adjacent to the chest where the throat begins: camels are slaughtered in this way****: Ibn Faaris too says that this root has several meanings: it also means the chest as well as to split the chest open.

The Qur'an says: fasalli li rabbika wanhar: 108:2 here the mufasssareens have written many explanations of wanhar:

*Raghib **Muheet ***Taj ****Lissanul Arb

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such as 1) to push the chest out while standing for namaaz or salaah (prayer); 2) to put the right hand over the left in namaaz; 3) to slaughter the animals of qurbaani (sacrifice) ; 4) to wrap both hands over the chest in namaaz or prayer 5) to lift the hands up to the ear when saying takbeer in prayer 6) to stand towards the qiblah or west in prayer; 7) to kill the desires 8) to stand facing the west or qiblah in the morning;* but nahara means to create reach: to dominate something very well: to obtain something very well: to comprehend some matter thoroughly***: an-nehr; wan nehr means expert; clever; experienced: one who comprehends everything and oversees everything and one who acts upon something very firmly***: wanhar: 108:2 means to act firmly on something after understanding all its aspects; after dominating it in every way.

But if wanhar in this ayat is taken to mean the slaughter of camels, then it points to a fact: after migration when the Prophet Muhammed came to Madinah, then the condition of the group of momineen or the muslims was very weak and poor: and the Jews were very much calling the shots there: in such conditions weak groups tend to seek the support of strong groups: and even go so far as to sacrifice their principles for this: for the Jews, camels were Haraam but halaal for the muslims: the Jews thought that the zabihah of camels was haraam: they thought that due to their dominance in Madinah the muslims will abstain from slaughtering or the zabihah of camels: at this juncture, the Qur'an ordered the muslims to 'slaughter the camel': i.e. in matters of Deen do not compromise with the Jews: in a few days this weak group of the momineen became so strong that the Jews (who did not desist from their machinations) had to leave Madinah: some say that in the Hebrew language, Kosher means halaal: alkausar: 108:1 is derived from it: inna aatainakal kausar 108:1 would mean We granted you the camel as a halaal zabihah: but I do not subscribe to this meaning: see heading kaf, te-h, rah.

*Taj *Asaas Zamkhashri with reference to Gharibul Qur'an by Meerza Abul Fazal
***Muheet.

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An-nuhaas, an-nihaas, an-nahaas: molten copper: also means the sparks that fly when zinc or iron are beaten: it also means the smoke which rises and has little heat but no flame in it: * Raghif says it means a flame which has no smoke: nahas means the sky has become red like nuhaas: the Arabs thought that this was a bad sign**: thus an-nahas means any dark matter: and also hard labor, difficulty, loss, harm, and tiredness: nahasatil iblu fulaana: the camels tired the man out: an-nuhas means the last three nights of the month when there is no moon: tanahasa fulaan: that man turned over: tanah hasar rajul: means the man went hungry: nahasahu nahsaa: he was discourteous to him: was unfaithful to him: Raghif says that ayyamin nahisaatin means very cold days**: Ibn Faaris says it means basically the opposite of sa'adat or goodness: an-nuhaas: means zinc because as compare to gold and silver it is less in value:
The Qur'an says nuhaas: 55:35 means smoke or sparks: i.e. the punishment or azaab of jahannam or hell: surah Qamar says about the punishment that the qaum of Aad faced:

yaumi nahsin mustamirr: 54:19 the days of continuous misery: yaumi nahsin is a compound addition: at another place it is said as ayyamin nahisaat: 41: 16 laborious days: These explanations show clearly that sa'ad and nahas do not hold the meanings that we generally hold them to have: for example we say that Tuesdays are nahas or unlucky: this is purely a Hindu concept: and based on superstition: no day or moment is either lucky or unlucky (i.e. sa'ad or nahas): if some misery befalls someone due to his own wrong deeds then that day becomes nahas or unlucky for him:

*Taj *Raghib

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and the day he encounters successes is sa'ad or good for him: as such sa'adat or nahusat are dependant upon man's deeds themselves: see heading siin, ain, daal :

Nuun, hah, laam

An-nahal: means honey bees*: 216:86 an-nihlah: an-nuhlah: the gift that is given not as some compensation or return for anything: ** surah Nisaa says wa aatun nisaa'a saduqaatihinna nihlah: 4:4 give the women their mehar as a gift and not as a compensation: this means that mehar (the sum given by man upon wedding a woman) is given by a man to a woman (upon wedding her) without even a thought of it as a return: * the meaning of al ata-u bila iwaz is this as the Lataiful Lugha, Ibn Faaris and Taj say: Raghib says that this word has been derived from nahal : i.e. just like the bee gives us a precious gift of honey without any compensation for it so nihlah is that precious gift which is given to the woman without thought of any compensation or return: this is the fact about mehar: the Qur'an has not used this word: i.e. it is not a fixed um which is mandatory as remuneration: but it is a gift which is given not as a compensation but as an expression of love : its purpose is to give the woman some weightage or importance:

Nahnu

Nahnu: is used to mean two masculines or feminines: and for plural first person: nahnu rajulaan: we are two men: nahnu amra'ataan: we are two women: nahnu rijaal: we are all men: nahnu niswah: we are all women:
Surah Baqarah says: nahnu mustahzioon: 2:14 we are joking.

Nuun, kha, rah

Nakhara: yankhur: to sniff: the sound that is emitted from the nose is called nakheer: an-nukhrah means the nose itself.

*Taj **Raghib.

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nukhratul anf: the front part of the nose and its end*: nostril: ***azmun nakhir means an old bone which is hollow inside: * the Qur'an says izaaman nakhirah: 79:11 old bones: nakhiratish shajarah: there was a sound from the tree: this happens when the tree becomes moth eaten and hollow from inside and it develops holes and when the wind passes through these holes it makes a sound:**

Nuun, kha, laam

Nakhalah: means cleaned it : liked it or selected it*: nakhalad daqeeq: sifted the flour through a sieve:* al munkhal and almunkhul: means sieve: an-nakhal: an-nakheel: (the singular is nakhlah): date palms: also coconut palms etc and tress which are similar: 55:68, 19:25, 2:266 Ibn Faaris says it basically means to select and like: the date palms are called an-nakhl because they are among trees with trunks they are the tallest.

Nuun, daal, daal

Niddun: means like something or similar to: but it is used for being similar in characteristics: naddal ba-eer: the camel balked and went wherever it wished: nadd means hatred, opposition, and separation: nidd means opponent: i.e. a man who opposes you: you want to go one way and he pulls you to another: and the more you want to go one way the more he pulls you opposite it: at-tanaadd means to be different: to be opposite each other***** Ibn Faaris toosays that it means to be different and chaotic: tandeed means to highlight someone's faults and to propogate them: laisa lahu nadda means he doesn't have rizq or sustenance: i.e. no animal to balk:*****

*Taj **Raghib ***IBn Faaris *****Taj and Muheet.

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The Qur'an says that Allah creates rizq (means of sustenance) for you: fala taj'alu 'lil laahi andaada: 2:22 so do not accept (or follow) forces which you (on your own or without any solid reason) believe to be like Him : i.e. which you think are co-sharers in this basic trait of God i.e. creativition of rizq: the same surah says a little ahead: wa minan naasi ma-yn yatte khazu mun doonil laahi andadan yuhibbunaha kahub billaah: 2:165 here andadun means all such forces which pull one away from God: or the attractions which pull man away rom God towards self: therefore any force towards which you refer due to any fear or favor and in doing this you lose affiliation with God, are nidd as against God: any concept or system which attains the place which is reserved for God only is a manifestation of "andadan min doonil laah": (For the meaning of yaumat tanaad see heading nuun, daal, waw):

Nuun, daal, miim

Nadamah: means the regret that is over change of opinion over a matter which has now become irredeemable: *it also means to regret something which man has done and say if it had not been so done then it would have been better: ** to repent: to regret: surah Yunus says: wa asar roon nadamah: 10:54 they will hide their regret or chagrin (or the regret will be evident): naadim: one who regrets or who suffers nidaamat: the plural is naadimeen: 5:31

Un-nadeem: one who drinks together*.a drinking companion:

Nuun, daal, waw (yeh)

Un nadaa basically means dampness: dew: nada al ard: the dampness of the earth: shajrun nadyaan: a tree which is fresh and green: ** * Ibn Faaris says its basic meanings are 1) to gather or collect together and 2) dampness .

*Taj and Raghīb **Taj ***Taj and Muheet and Raghīb.

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since a man whose mouth is damp talks of fine things, and his voice too is high pitched, therefore u-nidaa also mean to raise the voice: sound that is high pitched and which has no words: *

Later it began to mean talk at a get together: nadaahu munadah: sat with somebody in some majlis (meeting): an nadiyyu wan nadwah: a place where the nation or qaum gets together and has mutual discussion: un nadwah also means a group: daarun nadwah was a house in which the Quresh tribe used to get together for mutual consultation: un naadi means tribe which was called on for help: companion: un nadaa: also means philanthropy and favor or kindness: almundiyaat: demeaning work by doing which the forehead breaks out in sweat (due to shame): *

The Qur'an has used nidaa'un to mean sound: 2:171 and naada yunaadi nida-un to mean call out: 10:52, 18:52 : surah Maryam says ahsanu nadiyya: 19:73 a very good and trusted meeting: surah Al Ankaboot says naadiyakum: 29:29 means meeting majlis or gathering: surah Alaq says: fal yad-oo nadiyah: 96:17 let him call out for his companions or his tribals.

Tanaada: to call out mutually and call each out to other : the Qur'an says: tanadu: 68:21 they called out to each other.

Surah Al-momin says yaumat tanaad: 40:32 which has been explained by saying: yauma tawalluna mudab bireen: 40:33 the day you will be running away: i.e. the day in which you will be calling out to each other for help but nobody will come to help anyone: all will be turning and running away due to fear: maalakum manallaah min aasim: 40:33 on that day, there will be nobody to save you from God's grip: that day nobody will be able to save you from God's makafaatil aml: this is yaumit tanaad: the day when everyone will be concerned about himself and leave alone respond to somebody's call for help, will not even heed his call for help.

*Taj and Muheet and Raghīb.

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Nun, dhaal, rah

Nazar is something that is self imposed in order to be safe from some loss: a pledge: also to promise something if a certain condition is met is called nazar: that is, if somebody promises that if my child recuperates then I will do such and such thing, then it is nazar: Raghīb says this means to impose upon self if something takes place but that which is not mandatory: ** Ibn Faaris says it means to fear and put the fear into: * and that which becomes mandatory is called nazar:

Nazira bish shaiyi: knew about something and was wary of it: inzaar means to make aware and fear the harmful effects of something beforehand: nazeeratul jaish means advance party as in the army: un naazir: one makes aware or warns: the sound of a bow

because that makes the prey aware of the danger: old age is called nazeer because it warns of imminent death:*

As such nazeer means one who warns against the destructive results of traversing the wrong path: as in 76:7, 22:29 that is, those matters which are imposed on self: indaaz means to warn of destructive results : as in 36:11 but the Qur'an has made it clear that this indaaz or warning can be effective only for those who are 'alive': liyunzira mun kaana hayya: 36:70 for those who do not have the ability to be 'alive', it is no use warning them: 2:6 indaaz is only for him who self-imposes something on himself and doesn't fulfill it: he can be told what harm will come to him if he fails to keep his pledge:

*Taj **Raghib

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but there is no use warning one of the dangers of not fulfilling a pledge if he has not pledged anything at all: or for telling a person who is bent upon suicide that to jump in the river will kill him: only he who wants to avoid destructiveness heeds this sort of advice: such a person is called muttaqi.

The plural of nazeer is nuzur: 54: 23, 54:5 munzir means one who warns: the plural is munzireen: 37:72, 27:92 munzar means one who is made aware or warned: the plural is munzareen 37:73.

The noble Qur'an has said that prophets are basheer and nazeer: it was their duty to tell the people, (as per the wahi) that living as per God's law can produce very constructive and delightful results (and this is called good news or khushk-khabri or bashaarat) and how destructive is their violation (which is called warning or indaaz): those who avail of the warning are called muttaqeen and by availing of the prophet's warning they adopted the right way: those who were heedless of the destruction would not care about these warnings or indaaz: it has been said about them: sawa-un alaihim a'anzartahum um lum tanzarhum la yu'minoon: 6:2 today the duty of a basheer or nazeer is performed by the Qur'an: it has stated clearly through reasoning and evidence that such and such way of life has such and such result : and said afterwards that you can adopt whichever way you want:

Nuun, zain, ain

Naza: to uproot something from its place or dig it out from its embedded place: it also means to pull: intaza also means this: intaza also means to dig out and to be uprooted:

naza'a fil qaus: pulled the bow: intazash shaiyi: he abstained from something:

Surah Airaaf says yanzi-u unhum libasahuma: 7:27 made them take off their clothes: or pulled away their clothes: surah Ma'arij says: nazza'tan lish shawa : 70: 16

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one that pulls strongly: that which takes out by pulling: wan naazi-aati gharqa: 79:1 pullers: Ibn Dureed says with reference to Abu Abeedah that un naazi-aat and naashist means they are the stars which rise and shine at a place and then go away and rise and shine at another place: * Maulana Obaidullah Sindhi says that these mean those

revolutionary groups which pull out latent capabilities and make the society corrective :
Almuqaa-mil Mahmood, page 17:

Naza-un: to snatch: against eeta (to give): 3:25 surah Toor says about the life in heaven: yanaza-oona feeha kaasan: 52:23 they will snatch the cup from each other in it: if it is taken literally then it paints a picture of informal friendliness in which things are snatched from each other but it has no element of acrimony as made evident by the next ayat: one way of friendly conflict is such that a man says "you drink this", the other says "no, you drink it" : this mutual struggle or conflict is such a beautiful conflict that it can be appreciated by only those who have aesthetic sense and a fine sensibility: this is the condition in a heavenly society between friends:

And if one rises above this situation then the ayat would mean they (the people in the group of the momineen) will take the cup of life from each other: heavenly life is not individualistic in which every man is for himself only: there everyone takes from others (the good things) which nurture and furthers their development and energies : but one has been ordered to avoid the sort of conflict in which one wants to keep everything for himself : 8:46 that is, in a heavenly society all this give and take would be done willingly and to promote each other: but in a wrongful society the intent of every man would be to snatch from others and keep everything for himself: un naa-i means the winds which blow but away from their rightful path*: (and keep striking or hitting against one another): this makes clear what conflict is: and there is no conflict in an Islamic society 8:49 rather, mutual harmony and an atmosphere of allafa baina qulubikum : 3:102 i.e. camaraderie:

*Taj.

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Nuun, zain, ghain

Nazah means to pinch, prick or push into: or to criticize: * therefrom it came to mean to enter into something in order to spoil it: or sabotage: * nazagha bainahum nazgha: created disharmony or chaos among them: *** Ibn Faaris says these are its basic meanings: surah Yusuf says: min baa'di un nazaghaz shaitaanu baini wa baina ikhwati: 12:100 after that the shaitaan (or the feeling of envy) created disharmony among me and my brothers: surah Airaaf says: wa imma yanzaghannaka minash shaitaani nazagh: 7:200 when (the feeling of self interest) creates a thing which may create chaos, or make one oppose the other ...also 17:53 alminzagha: is the long rod with which the cook pierces the bread with during cooking: *** and brings the bread out of the tandoor (oven) by hanging it on the rod:

Nuun, zain, feh

Nazf: Ibn Faaris says it means for something to be cut off or be terminated: nazafa maa'al bi'r: he pulled all the water of the well out: nazafatil bi'r: the well became empty of all water: nuzifa fulaan means that man became devoid of intellect: he became drunk and unconscious: anzafar rajul: the man became drunk and lost consciousness: the spring of his intellect became dry: al minzafah: the small bucket which is tied at the end of a stick and then this stick is tied to another stick which is embedded in the ground for pulling out water from a well: *****

The Qur'an says walahum unha yunzifoon: 37:47 they will not get drunk from the wine of the jannat or heaven (it will be so pure and will produce no stupor): sakraanu nazeef: the drunk man who has lost his intellect due to drunkenness: **

*Muheet **Raghib ***Taj ****Taj and Muheet.

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note that the surah Sa'afaat says: wala hum unha yunzifoon : 37: 47 and surah Waaqi'ah says wala yunzifoon: 56:19 which would mean that cups of wine in jannat (or the springs) or heaven will never go dry or there will be no decrease in the taste of that wine or drink:

Nuun, zain, laam

Nazal: to descend from a height: the Qur'an says nuzool as against urooj (ascent): 34:3 nuzul: means destination: also means the things with which a host is shown hospitality: it also means barkat and ataa i.e. expansion and gift: as in 18:102 and in 3:197 : also it means the growth of the crop: an nazalu means rain: nazlah means a one-time nuzul: 53:3 nazeel means guest: 26:192 Ibn Faaris says that un nazaeel means to put or arrange something in its proper place:

But in the Qur'an it has come to mean not only descent but also to give: wa anzalna hadeed: 57:25 We gave iron: it has also come to mean several things to be discovered: surah Hijr says that we have treasures of different things with us: wama nunazi lullaah baqadrin ma'loom: 15:21 but We let them be discovered according to a measure: obviously the things which are not present in the universe, to reveal or make them descend or naazil would mean that man should discover them with his efforts and quest:

*Taj.

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therefore inzaal at such places would mean to provide man with the means whereby he can obtain these things: the treasure troves of these things are present in the universe and man only has to discover them : their attainment depends on man's efforts to obtain them: The Qur'an has mentioned the word tanzeel and it is meant to convey that the wahi which has been revealed to the prophet is not a figment of his imagination : i.e. it is not a subjective thing but an objective thing: therefore wahi can not be obtained with one's effort: this can only be granted by God: in the material world, man reveals things by discovering them with his own effort: but in wahi the truth reveals itself to the Prophet: therefore the word inzaal has been used for it: i.e. man himself does not rise to the truth and unveils it but the truth itself descends and reveals itself to him: this is particular to the wahi: but since the issue of wahi has ended with the Prophet Muhaammed SAW therefore only two ways knowledge can be obtained by man: one is by the truths as contained in the Qur'an and the other is to discover truths in the physical world: there is no third source of knowledge : the claim of kashf is actually a claim to wahi only in different words: there is no mention of kashf or ilhaam in the Qur'an: therefore any such claim is against the Qur'an: there are some forces in man (like the power of intent or thought) that if developed can develop characteristics that are not usual in man: people tend to think that they are the manifestations of 'kashf' or 'ilhaam' and consider them to be spiritual gifts:

although spiritualism has no connection with this: nor has Deen any connection with it: because any man of any religion can be capable of them with a little practice: even kaafirs and atheists can do this: but the purpose of Deen is to turn out good human beings not to create such 'magic';.

Munazzil: means one who makes something descend from a height: one who reveals: one who bestows: 4:115 also munzil 29:34 means that which has been descended or revealed: 6:115 munazzal means that which has been revealed: munzil means that which has descended from above.als.

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Munzal: that which has been revealed: 3:123 it is also used to mean place and time : rabbi anzalni munzalan mubarak 23:29 O, my, Rab, descend unto me that which is full of barmat: surah Yusuf says munzil i.e, hospitable : wa ana khairul munzaleen: 12:59 and I am very hospitable: tanazzul: to descend slowly: tanazzal has been derived from it: 97:4.

Nuun, siin, alif

Nas-un: to scold: to drive: to move back: nasaash shaiyi: to move something back: nasaatuhul bai: in trade I dealt in credit and thus deferred the payment: attansi'ah: to delay: (it means a deal in which the payment or the thing is delivered later): al minsa'ah: stick, with which animals are driven back: 33:14 Ibn Faaris too subscribes to all these meanings.

Surah Sobia says: innamas nasiyo ziyadatun fil kufr: 9:37 surely forgetting is an addition to kufr: an nisyu: was a special thing in Arab society: the Qur'an has explained it by saying: yuhallihu nahu aaman wa yuharri moonahu aama: 9:37 one year they declare it as haraam and the other year they declare it as halaal: but it is necessary to understand the details: the lunar month was observed among the Arabs: rabih, jamaadi, Ramadan etc are the months that are said to be linked to the seasons: but the same month could occur in the same season only if the month is solar not lunar: in case the months are lunar the same months occur during different seasons: the Arabs did not like this and wanted that the month of Hajj should occur during the same season every year: for this they used to they used to skip a month every three years (in following the Jews) to adjust the months according to the seasons:

*Taj

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this month that they used to leave out was usually after that of Zilhajja : this moving of the month forward and backwards was called nasii: i.e. to bring the year back by one month.

Also four months during the year (i.e. Rajab, Zi Qadah, Zul Hajja and Muharram) were sacred for them in which murder and robbery etc were forbidden: to adjust the calendar was the duty of the group of Banu Kanana which was called nas'ah: this nasa'ah sometimes changed these sacred months like saying instead of the month of Moharram this year the month of Rabi'al Awwal will be the sacred month: or sometimes moved the

month of the third year back or forth : this created chaos in affairs of the society and those who had fore knowledge of this change would profit from it: this too was called nasii:

The Qur'an put an end to both these kinds of nasii: on one hand it announced that inna id-datash shahuri indal laahi sana ashara shahra: 9:26 according to the laws of God, there are twelve months in an year: to leave a month every third year is a meaningless thing: after this announcement (in 10 A.D.) the Arabic calendar began to have 12 months: although they remained lunar: this meant that although they were named as before they do not fall in the seasons as before: such as ramazan which means ramz or summer but now it also occurs in winter:

If the solar year is followed then this month falls every year in the same season: and twelve months of the year are completed even so: i.e. the period in which the earth completes its revolution around the sun is divided into 12 months: the Qur'an does not limit one to follow the lunar or solar calendar : 17:12, 10:5, 6:97 .

The Qur'an ended both kinds of nasii: the Qur'an has called the extending of the year as ziyadatun fil kufr: 9:37 thus society was established on a sound basis.

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the Qur'an's principle is workable still now, that during the month of Moharram, war must cease be it in any part of the world: there are many benefits of thus delaying or temporary stoppage to war: and in many cases the ceasefire may lead to end of war: all nations are expected to cease fire during this period: because then it will be akin to nasii which the Qur'an has declared to be kufr or the refutation of practical instructions.

Nuun, siin,beh

Un nasab: un nisbah: relationship especially among the forefathers: it also means the similarity between two things: un naisab: means ants, when they are travelling in a line i.e. behind each other: the path of the ants*: Ibn Faaris says it means the relationship of one thing to another: nasab means family relationship.

The Qur' an has used nasaba to mean relation: 25:54 the plural is unsaab: 23:101.

Nuun, siin, kha

Naskh means to obliterate a thing and replace it with another: to replace something: (Ibn Faaris): nasakhatish shamsaz zilla: the sun removed the shade and brought light in place: to change into something: nasakhatir reehu aasaarad dyar: the wind changed the signs of habitation: i.e. the ancient remain s or ruins were covered with sand and thus were obliterated: nasakhal kitaab: to copy a book and create a similar book: an nuskha: means a copied book: ** the Qur'an says: inna kunsa nastansikh: 45:29

*Taj and Raghīb **Taj , Muheet, Raghīb.

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We used to have it written: this word has been used to mean wipe out and obliterate in 22:52 fayansakhul laah: God obliterates.

As such naskh means to replace one thing with another: this word is important because this word has a special place in our Deen: a wrong meaning uproots the Deen: and the right meaning establishes the Deen as the last and final and only code of Deen.

The general belief is that there are about 500 ayats in the Qur'an which are obsolete although they are still read (recited): that they are read for 'sawaab' only but the orders contained in them are obsolete: some of the orders have been cancelled by other ayats and some have been cancelled by the hadis: at the same time there is a concept that some ayats are not contained in the Qur'an but their orders are there: such as that of rajam or to stone the rapists etc: thus it is believed that:

- 1) The Qur'an contains many ayats which contain obsolete orders but they are still recited.
- 2) There are some ayats which are not there in the Qur'an itself but the orders are there: the other type of ayat only has tradition to support it: but in support of the first type of ayats, a Qur'anic ayat itself is cited as the reason: and that ayat is:

Ma nunsakh min ayatin au nunsihanaati bikhairin minha au misliha alum ta'lum unna laaha ala kulli bishaiyin qadeer: 2:106 it is translated to mean: we replace the ayats we cancel or forget : do you not know that Allah is dominant over all things. And can do everything.

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This means that God ordered something: after some time he thought that that order should be cancelled: so he revealed another ayat which cancelled the former ayat: this order was better than the former order: note that the new ayat never contained the information as to which ayat was to be cancelled: that is why the so-called cancelled ayats are also present in the Qur'an: this distinction as to which ayat is cancelled by which ayat has been made by the mufasssireens (who explain the Qur'an) either through tradition or by their own thoughts not the Qur'an: therefore there is always a difference in the number of such ayats:

As far as forgetting the ayats is concerned: it is believed that Allah revealed he ayats but the Prophet Muhammed SAW used to forget some of them : so they were replaced by similar ayats: this is what au nunsihana is taken to mean: the ayat that is presented in support of this is : sanuqriooka fala tansa illa masha allah.....: 87:607 which is translated to mean: We will teach you to read, and you shall not forget but that which Allah wants.

Note that these concepts create negative thoughts about the Book, God and the Prophet: i.e. about God the concept is that He issues some order but then reviews it because the former order was weak He cancels the order to issue another in its place:

About the Qur'an it is thought that many ayats are obsolete but despite this the ayats are still recited: and it is nowhere shown which ayats are to be cancelled: it has been left to the people to do this:

And about the Prophet Muhammed SAW it is thought that he used to forget some ayats revealed by God!

The right meaning of naasikh and munsookh i.e cancelled and in force, will be mentioned ahead: for the right meaning of sanuqri-ooka fala tansa see heading nuun, siin, yeh where it has been fully explained.

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the Ahli Kitaab(those with the Book) especially the Jews, used to raise many objections to our Prophet Muhammed SAW: the Qur'an answers these objections: one of their important objections was that when God has revealed His orders through other Prophets (such as Hazrat Moosa) then what was the need for this new prophet and the new Book? They were told that it is right that God is guiding man since Hazrat Nooh but a part of the orders given in the earlier books have been period specific or pertaining to a certain period only, and they were relevant in the context of the qaum to which they were sent: and they were to be implemented during the period that they were sent in: later, when that qaum ceased to exist or the situation had changed, then another prophet used to replace him and he used to bring another set of orders: thus the new wahi used to replace the former wahi: and they themselves were witness to the change of many orders of the Torah which Hazrat Isa had changed.

Secondly, human intellect too traverses evolution and rises and proceeds ahead: and the orders from God are according to the evolutionary level of the qaums: orders higher than their intellectual level were held back: until another qaum replaced that qaum which would be certainly higher in the evolutionary and intellectual level : then those orders or laws which had been 'held back' earlier were then imposed: this principle has been operative in the revelation of the wahi throughout.

It has also been seen that after a prophet passes away his qaum gives up certain sections of his wahi: or ignores some part of the wahi: therefore these ignored parts (which did not need any amendment) were reinvigorated through the wahi of the prophet that came later:

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The Jews were told that this had been the practice with the wahi : now the time had come when human consciousness or mind would attain maturity: as such it had now been so arranged that

- 1) All such orders that were given to the earlier prophets in accordance with their times and which were particular to their qaums were cancelled and current laws were sent: and since the system of wahi was coming to an end (with the Qur'an), and the laws were to stay unchanged for man till Dooms Day, therefore these orders and laws were definitely better than earlier orders.
- 2) The laws that were held back because human intellect had not reached the stage where it could understand them or implement them properly, now they too were revealed or implemented because the Qur'an would match man's highest intellectual level till the end of the world.
- 3) All such laws that had been ignored by qaums of the former prophets or given up or which had been mutilated were renewed i.e that orders like them were given.

This is the need for which a new prophet (the Prophet Muhammed) and a new Book was sent: and this is the reason why faith in all previous books should be replaced by faith in the Qur'an and it must be followed: now there is no other guidance except the Qur'an: fa inn aaminu bimisli ma aamantum bihi faqadihtadu wa inn tawalla fa innama hum fi shiqaq: 2:137 if they believe (as you O group of momineen do) then these people will be able to receive guidance: and if they avoid this path then they will be going opposite God's way.

This is the right meaning of ma nansah min aayatin au nunsuha naata khairin minha au misliha: now we will see how the literal meanings reflect the figurative meanings.

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We have seen what nasakha means: i.e. to replace something: ayat is not only the ayats of the noble Qur'an: every prophet's wahi has been called ayatul laah by the Qur'an: for example, in the tale of Adam in surah Baqarah it is said that Adam was told: fa imma yatiyannakum minni hudan faman tabi'a hudaya fala khaufun alaihim wala hum yahzanoo: 2:38 whenever guidance (or instructions) from Me are received and whoever follows those instructions will have no fear or unhappiness: and ahead it is said: wal lazina kafaru wa kazzabu bi aayaatina....: 2:39 conversely, those who refute our aayaats (instructions), and refuse to obey them....: this shows that wherever instructions have been received from God, they have been termed as ayatul laah: ma-nansakhu min aayah: aayah mean not the ayats of the Qur'an but the change of or replacement of the ayats of a former wahi by the ayats of a later wahi: as is mentioned in surah Nahal: wa iza baddalna aayatam makaana aayah: 16:101 and when we replace one ayat by another.

Then comes the word nunsuha: it has been derived from the word nasi'a: nasi'a means to give something up, or to ignore it: see heading nuun, yeh, siin: this word encompasses the fact that former celestial books were not allowed to stay in their original state: as such the Qur'an says that after every prophet passed away, rebellious people added something to their celestial books themselves: but God kept replacing these adulterated ayats or which were given up by those people through a new Book and a new prophet: 22:52 this too clarifies that new aayats in place of a former ayat means ayats of the former wahi were replaced not that one ayat of this Qur'an were replaced by new ayats:

Nasi'a also means to leave something as it is in its former state: thus nunsuha ayats would mean that the ayats We thought should not be changed were incorporated by Us in the new wahi as they were before :

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thus the Qur'an is in this way the muhai-un of all wahis of former prophets: 5:28 i.e. all those laws have been embodied in them and on the other hand it completes all the laws that were necessary for mankind: wa tammat kalimat rabbika sadqan wa adla: 6:116 neither is there need for any change or amendment in it by God nor can any man change it: because God Himself has taken upon Himself to keep it intact or safe : 15:9.

The question that arises was why did God keep the system of wahi as such? The reply that was given was: innal laaha ala kulli shaiyin qadeer 2:106 God knows in what proportion (way) things are required(to be done): He knows when man needs what kind

of instructions and when he should receive complete code of conduct: all this occurs according to His estimates upon which he has full grasp: this is the right meaning of naasikh and munsookh: as far as the Qur'an is concerned, not one word in it is munsookh or cancelled: every instruction contained in it is unchangeable and un-cancelled: although every order is imposed according to particular circumstances: when the situation changes the orders too change: for instance there is the order for ablution or wuzoo : but if water is not available or a man is sick then he can perform tayam-moom in place of wuzoo: 5:6 when water is available or the sickness is cured, then the order for ablution will be restored and the order for tayam moom will recede into the background: Or for example, the Qur'an has fixed a punishment for a thief and a rapist etc: obviously if in a society these crimes take place then the Qur'an's orders (about the punishments for these crimes) will not be implemented: or if a society does not contain poor people, or beggars then the relevant orders will not need to be implemented: or if a man does not leave any inheritance then the laws about inheritance will not need to be implemented: obviously these affairs do not have anything to do with naasikh or munsookh:

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but these orders remain in place (lest the situation arises where they need to be implemented): munsookh or cancelled means to be cancelled for ever and never to be implemented: there is no such order in the Qur'an:

If in 2:106 the ayat with ma-nansakh or the ayat in surah Nahal i.e. iza baddal na aayatan 16:101, the word aayah is taken to mean universal events (which the Qur'an calls ayaatal Allah at many places) , then naskh aayaats or cancelled aayaats would mean for one universal event to replace another: scientists are well aware of this phenomenon: But we think that the former meaning is preferable: although the second meaning does broaden the parameters of the meaning.

But no matter which meaning among the two is taken, the fact remains that no ayat of the Qur'an stands cancelled: every word of this unchangeable celestial book is stolid in its place and will remain so:

Nuun, siin, rah

An nasr: means vulture: but the Arabs have different names for different kinds of vultures: a vulture has sharp eyes and can fly over long distances, researchers say: nasarun was also the idol of the tribe zil kulaah in the land of hammeer:* the Qur'an has mentioned this word in the context of the qaum of Hazrat Nooh 7:23.

Ibn Faaris says the word basically means to grab or snatch: and un nasr means vulture : the Qur'an has, however, used it to mean the idol of the qaum of Hazrat Nooh.

Nuun, siin, feh

Nasafal bina'a yansifhu: means he uprooted the buiding: al minsafah: the implement with which a building is uprooted: nasafat tu'aam:

*Taj.

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he thrashed the crop: al insaf: means foam: nasafatir reehush shaiya: the wind blew the thing away: uprooted it and scattered it: nasafal ba-eeru arda bi muqaddimi rijlihi : the camel raised dust with its front foot: *** an-nusafah: that which flies off by thrashing: al minsafah: also means sieve: and nasafa shaiyi means to pass something through the sieve: un-naseef: the mark which is produced by spurring the camel on: Ibn Faaris says its basic meanings are kashf or to open: and make obvious:

Surah Taaha says: linunsifannahu fil yammi nasfa: 20:97 we will let it flow in the river: i.e. dismember its elements and throw them in the river: a little ahead it is said: yansifuha rabbi nasfa: 20:105 your Rab (Lord) will uproot them.

Nuun , siin, kaf

Nasakas saub: he washed the cloth and thus cleaned it : the Muheet says the real meaning of this word is to wash and make clean: all other meanings are relevant to it: ** arduun naasika: green land on which it has rained recently*.

This basic meaning leads to its meaning to right or correct some matter: nasakas sabakha: means he corrected the salinity of the soil: asaka ila tariqatin jameelah: he adopted a better way and stuck to it*.

In Arabic munsak is any place to and fro which people are habitual or are familiar with: whether the path leads to evil or good: then manasik came to mean the customs of the hajj: and nusukun or naseekhatun meant the animal which is slaughtered or the blood.* Thereafter it came to mean anything that has been made mandatory by God: thus munsak came to mean the obligations towards God **: Ibn Qateebah says it means any thing which takes man closer to God:

*Ibn Qateebah in Al Qartain, page 175 **Shah Abdul Qadir , Shah Rafiudin and Maulana Abulm Kalam Azad in their translations have translated manasik as worship or the elements of hajj: the latter has translated ‘nusuki’ as ‘my hajj’:

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the Qur’an has ordered in the context of hajj: fa iza qazaitum manasikakum: 2:200 when you are free of (performing) the obligations of hajj: a little earlier fa fidyatun min siyaamun au sadaqatin au nusuk: 2:196 its fidyah (compensation) will be fasting, or sadaqah or animals for slaughter : Ibn Qateebah has said that here nusuk would mean the animals for slaughter: * Ibn Faaris too says that it means animals for slaughter (zabeeha) and to attain closeness to someone: but it is beyond me that it should always appear to mean animals for slaughter : it can mean any good deed that one may pledge to do: Surah Anaam says: qul inna salati wa nusuki wa mahyayi wa mamati lillaahi rabbil aalamen: 6:163 tell them that my salat and my nusuk : i.e. my life and my death are all dedicated to establishing or following the system of God: obviously here salaah has come to mean the complete code of life according to God’s system and nusuk means every practice in life**. Surah Hajj contains a comprehensive ayat: li kuli ummatin ja’alna munsaka hum naasikuhu fala yunaazi unnaka fil amri fad-u ila rabbik: 22:67 We had formulated a path or way for every ummat or qaum which believed in the prophet of the time and which way it was supposed to follow: therefore these people should not quarrel with about amr: as such keep on inviting them to the ways of your Rab (Lord): this shows that amr is an unchangeable law which has always remained constant: and manasik the peripheries or the customs and practices of this system that are adopted to

meet the needs of the times in establishing the system: manasik have been varying but amr can not differ or be controversial: the invitation that Islam held out was basically towards this unchangeable amr but people instead of adopting this amr considered the fundamentals of Deen to lie in the peripheries or the manasik: this is the truth that is not found anywhere except in the Qur'an: innaka la'ala hudan mustaqeem: 22:67 but it is obvious that if one agrees with this then he will also have to act on the details as proscribed by the Deen : because it can not be that an individual may not agree to its details and abide by the main things only: this is a must to establish the system otherwise it will be disrupted:

*Ibn Qateebah in AlQartain vol.1 page 175 **Shah Abdul Qadir, Shah Rafiuddion and Maulana Abul Kalaam Azad in their translations have said that manasik means the method of worship or the elements of hajj. The latter has translated nusuki as 'my hajj'.

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By this count it must be understood that if manasik can change during different era then they can also change in different lands according to the different circumstances if they have not been fixed or made mandatory by the Qur'an but if the circumstances so demand this change will be brought about by the system of the Qur'an and not by individuals.

Nuun, siin, laam

Un nasl: for something to separate: nasala; wabar unil ba-eer: the camel's hair fell off and separated from the camel: nasalal qameesu unil insaan: the shirt parted from the man*: un- nusaalah: the wool that falls off: or for a bird 's feathers to fall off: ** Ibn Faaris says it basically means for something to easily get out and take out:

Nasala: yansil: a fast horse: ran: andalal qaum means he exceeded the qaum: zi'bun nasul: means a fast wolf**: * un-nas-saal: speedy: un-nasal means the milk that drops on its own from the teats*. **

The progeny is called 'nasal' because it comes out of its forefathers: or because the forefathers die and it lives on or proceeds ahead:

The Qur'an says: yuhlikul harsa wan nasl: 2:205 here nasl means creation: progeny: human population: i.e. human generation: as such to destroy human generation or crop (without being justified or without haq) is forbidden.

Surah Ambia says: wahum min kulli hadabin yansiloon : 21:96 they will come out fast like the waves in a storm: surah Yasin says: ila rabbihim yansiloon: 36:51 will come out fast and rush towards their Rab:

Nuun, siin, waw

Un-miswah:un nsaa: un- niswaan: all these words are the plural of the word mar'ah : i.e. mar'ah mans one woman while an-nisaa and the other words mean many women :

*Raghib *Muheet ***Taj.

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It is the plural of al mar'atu: The Qur'an has used the word nisaa-un with certain addition to mean wives as well as other women: as ila nisaa-ikum: 2:187 your wives: Figuratively this word has been used for men who are devoid of manliness: see details in headings dhaal, beh, hah and beh, nuun, waw.

Nuun, siin, yeh

Nisyaan actually means to give up and leave: Raghīb says if a man leaves protecting something which he has or is near him is also called nisyaan: i.e. to give up protection: walaqad ahidna ila aadama min qablu fanasiya walam najida lahu azma: 20:115 and surely We had ordered Adam but he gave it up: and we didn't find firmness of intent in him: here nasiya has appeared to mean give up because a man cannot be held liable if he forgets: (also firmness of intent is not required to remember something): nasul laha fanasiyahum 9:67 means they left obeying the laws of God so God left protecting them: ** we also say that we had admonished you about many things but you gave them up or forgot them: here forgot them doesn't mean that they were obliterated from memory, it means that you didn't follow them or act upon them(the laws): or gave them up after acting on them for some time: it also means to let something stay as it is: Gharibul Qur'an (by Meerza Abul Fazal) also supports it with a saying by Hazrat Ibn Abbas. About the system of wahi of the former prophets it is said in surah Baqarah: min aayaatin au nunsuha naati bikhairin minha au misliha 2:106 if We change some former order then We replace it with a better order and the (order) which we leave as it is, We give the new prophet (in his wahi) as a similar order:

*Taj **Ibn Qatteebeh in Al Qartain vol.1, page 198.

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See details under the heading nuun, siin, kha: sanuqriooka fala tansa: 87:7 means We will protect the wahi in such a way that you will not be able to give up anything in it: nothing will be able to be left out: all will be collected in one place: at another place it is also said: wala-inn shai'na linaz habanna bil laazi au haina ilaik: 17:86 if We want then We can take a part of the wahi (which we want) away: (but We have not ordained it so or that is not our Will): this explains illa masha-allah: i.e. anything could have been given up from this wahi only if God had so wanted or wished: but that was not God's will 17:86 therefore nothing in it was given up *.

The Manaar says that even if the meanings 'to forget' are taken then illa masha'allah refutes this meaning: because the stipulation that it is not willed is used every where in the Qur'an as proof or reason: in other words this phrase means that it will never be the opposite: or against it: khaalideena feeha ma daamatus samawatuwal ardu illa ma sha'a rabbuka ata-un ghaira majzooz: 11:108 i.e. without cessation: in other words if God wanted the opposite or against it then He would have so ordained: (Al manaar vol.1 pages 416 to 418 under nunsikh and nunsuha): to give up protection of something means that that thing is no more considered of any value and doesn't deserve to be protected: it was considered insignificant: an nisyu means a thing which is ignored: the plural is ansaa-un : when a caravan used to prepare to leave it was said among the Arabs: tatabba-u ansaa'akum: take care of your insignificant things (which are not given any importance and thus left behind): *

*Taj

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from this unimportance it led to mean to forget: ansaa-hu iyyahu means he forgot him: nasaa-un means one who forgets a lot:* nasyan mansiyya: long forgotten.

Nuun, shiin, alif

Nasha'a: yansha-u nash'atan: to renew: to become alive again: to appear: to be raised: to progress: to develop gradually: nash'atis sahabatu nash'a: the clouds rose: un naashi: boy or girl who is crossing teenage to enter maturity or has just entered it : an naashi'ah: any moment at night in which a man keeps standing (probably in prayer): i.e. doesn't sleep: it also means to awaken from sleep: any event that occurs at night: tanasha'a fulanun lijajatihi : that man got up or rose for his work and went away: al munsha'u: high sign or flag: aljawarin munsha'aat: 55:24 boats with high sails: al insaa-u : to invent something and nurture it or bring it up: ** un nashu: generation:*** Ibn Faarios says it means to be lofty:

Surah Anaam says: huwal lazi ansha'akum min nafsun wahidah: 6:99 Allah is One who has created you from a single being (nafas): or proliferated from: (the details can be found in my book Iblees and Adam): surah Waqi'ah says: inna ansha'nahunna insha: 56:35 We gave them a new birth as per a particular way: or we gave them special training: or brought them up in a good way: a little ahead it is said: wa nunshi-akum fi ma la ta'lamoona: 56:91 give you a birth in a new way which you are not even aware of: ma la ta'lamoona shows that as far as knowledge in this life is concerned it is not enough for us to know how the situation will be in the other life: this has been equated at another place with regeneration or renaissance: 32:10, 17:18, 17:49.

*Taj **Raghib ***Muheet.

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surah Waqi'a says a little further on: na'antum ansha-tum shajarataha um nahnul munshiyoona: 56:73 do you nurture its tree or we do it?

Surah Zakhrif says: mun yunash sha-u fil hilyah: 43:18 she who has been brought up among jewelry: or who has been brought up as a woman: surah Raad says: wa yunshi-oos sahabal siqaal: 13:12 it is He who raises heavy clouds (from the surface of the sea): surah Rahman says jawaril munshi'aat: 55:24 i.e. boats with high sails or tall sails: surah Muzammil says naashiatil lail: 73:6 that is, rising of the night: insha-un to nurture: develop: to make proceed gradually: it is one of the traits of God: everything in the universe is created and progresses and is nurtured according to the program he has formulated for it: this is exactly what the human beings will have to do in their world: i.e. the nurturing of self and others along with him: to nurture and develop others' talents to their fruition: this is what Islam is all about.

Nuun, shiin, rah

An nashr: means wind: fragrant wind: good smell: the element of dispersing is dominant in it:* Ibn Faaris says it means to open a thing and for it to reach every branch: un

nasheer therefore means to open something: to spread: nasharal khashabah: he split the wood: al minshaar: means a saw: un nisharatu means sawdust: un nashr means to spread the news: or the spreading of leaves: or for the trees to sprout leaves: nasaharatil ardu nushura: due to the advent of spring the land came alive and plants grew abundantly: un nashru: means dry grass which at the end of summer becomes green again due to rains: un nasheer: crop that is cut but not thrashed yet: ansharal ard: he watered the land and gave it new life: un nushur: means new life: renaissance: *.

*Taj, Muheet, Raghib.

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the Qur'an has used this word to mean all the things mentioned above: surah Bani Israeel says: kitaban...manshoora: 17:31 an open book: surah Toor says: fi raqqin manshoor: 52:3 on a spread sheet: surah Qamar says: jaaradun muntatashar: 54:7 lined up bones or those which are spread out or those which are scattered : surah Ahzaab says: fa iza ta'itum fantashiru: 33:53 when you have eaten your food then disperse: surah Muraasilaat says: wan naashiraati nashra: 77:3 forces which spread far out: surah Furqaan says that Allah has created sleep for you so that you may rest: wa ja'alnan nahara nushura: 25:47 it may mean to go about and also to disperse: and also mean a new life after death: about the helplessness of non Godly forces it is said in the same surah: la yamlikoonal mautan wala hayatun wala nushura: 25:3 they do not value life and death and life after death: this new life is acquired like dead land livens up after rainfall and becomes green again: thus in surah Faatir this condition of land is mentioned and thereafter it is said: kazaalika nushur: 35:9 similar is your new life to this: that is, the very thing has both life and death but in a latent form: through this process, the sleepiness is turned into life or awakening: (this is also the way in which dead nations get new lease of life): those who deny life after death say: ma nahnu bimunshireen: 44:35 we cannot get a new life (after death): we will not live again after dying: the Qur'an says that this contention is wrong: God is He who : amatahu faqarahu summa iza sha'un ansharah: 80:22 who endows man with life anew after death through His (law of) Will:

The dead is stagnant: the living grows and spreads out: the sign of life is expansion and increasing, to grow and spread out: (un nasha) that which has does not increase or expand is not alive: the nation which is stagnant and doesn't develop is dead in a way.

Nuun, shiin, rah

Un nashz: wan nashz: a high and lofty place: nashaza: he climbed the high place: (and reached safety): nashazar rajul: the man was sitting and he stood up:

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nashaza bilqaumi fil khusumah : he stood up to fight the (or quarrel with the) qaum: * Raghib says that nashaza means for a thing to move away from its place: nushuz means for the husband or wife to oppose or be disobedient, to hate, to quarrel, to maltreat, to oppose each other: for a woman to oppose the man 4:34 and for a man to oppose a woman 4:128 surah Mujaadala uses this word to get up from a meeting 58:11 in surah Baqarah it has appeared to mean raise the bones, lift them and highlight them 2:259.

Nuun, shiin, tha

Nashata minal makaan: he went out of the place: un naashiaat: mans a wild bull which goes to another area from one area: unshatal uqdah means he untied the knot:* * unshatal ba-eera min iqaalihi: he untied the camel and freed it: ***: nasht: means trying a knot which can be opened easily: ***** nashita: yanshatu: nashatan: means for a man to be willing and happy to in doing some work: to be attracted to it: to be happy with the work: to take interest in the work: for the knots of the heart to open**: Ibn Faaris says it basically means to swoon and move :

The Qur'an says un naashitati nashta: 79:3 the comets which move from here to there speedily: tanshitatin naaqah fi sairiha: means the camel was fast in its speed: **

inshatatan habl means he pulled the rope till it opened (the knot in the rope opened): nashatat dalwa minsal bi'r: he pulled the bucket out of the well*** (it means to pull the bucket of the well when the pulley is not used).

Wan naashitaati nashta: points to the gravity between the stars:: i.e. those who speedily move from one to another place and also maintain their gravity: their knots are open but at the same time they have mutual gravity between them.

*Taj and Ibn Faaris **Taj ***Muheet ***Raghib.

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There is speed and expansion and discipline in it too: in this one word nasht, the whole world of these planets or stars is reflected:

Maulana Obaidullah Sindhi says that wannaa shitaati nashta means that the obstacles in the way of man's development are removed by this revolutionary group of momineen: this group has a mission to remove the obstacles in the way of mankind:

Nuun, saad, beh

Un nasb: to support something to stand erect: to highlight something: ** Ibn Faaris says it basically means to keep something straight : nasabash shajaratah: to plant a sapling in the earth***: un nasb: embedded flag: un nusb (wun naseeb): anything which is embedded and it becomes a symbol or sign: the plural is an naseeb:***** raised stones: then it came to mean fixed share:** Un nisaab: means the centre of anything: ***** i.e. made it the raison d'etre: ansaab are also the stones embedded around the kaabah on which animals were slaughtered: this led to the word meaning fixed share: un nisaab: the centre of anything: ***** ja'alatahu nusba aini: I fixed it before my eyes so that I can neither ignore it nor forget it *****: i.e. made it my raison d'etre.

Nasiba yansabu to become tired and become unrequited and deprived: ***** (probably because one who is tired is left standing at one place): un nasab: hard labor: tiredness: bother: aishoon naasib: a life of hard labor: un nasbu wan nusbu : sickness: labor, misery and trial: ***** the Qur'an says: la yamussuhum fiha nasab: 15:48 they will feel no tiredness or labor or any kind of trouble in jannat or heaven: naseeb here has appeared to mean share: as in 4:7, 2:202 : surah Nisaa says: naseebun and kiflun as alternatives :4:85 surah Ma'idah says : wama zubiha alan nusb: 5:3 the stone or place where sacrifices are made in the name of other than God:

*Al Maqaamal Mahmood page 18, **Raghib ***Muheet *****Taj.

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surah Ma'arij says: ka'annahum ila nusubin yufizoon: 70:43 as if they are running towards these (sacrificial) places: surah Ghashia says: aamilatun naasibah: 88:3 the people who are tired after hard labor: every work entails effort: if the labor is done rightly then one gets the desired result: and this sort of hard work does not create any feeling of tiredness: but if the labor is done towards wrong paths then the labor fails to produce the desired result and the labor creates a feeling of tiredness or futility: about this the Qur'an says: fahabitat aamaaluhum: 18:105 their deeds (labor) were wasted: they failed to produce the right result: these deeds are aamilatun naasibah: 88:3 the did not work or act according to God's laws, therefore, they produced no other result then tiredness and deprivation:

Surah Saad says that Hazrat Ayub called out to God that: anni masannish shaitanu binusub : 38: 41 a snake has bit me due to which I am in extreme pain: surah Faatir says: nasabun and laghub: 35:35 i.e. physical labor and tiredness: surah Ahzaaf says that Hazrat Moosa said to his companions: laqad laqeena min safarina haaza nasabna: 18:62 I am tired due to this journey: this journey has tired me out: surah Inshraah says: fa iza faraghta funsab: 94:7 now that opposition has been removed, the second part of your program should begin: for it you have to struggle further: nasiba: yansubu fil amr: means to struggle: * ordinarily a program is completed if there is no more opposition, but the establishment of God's program demands that after the opposition ends, the second part of the program begins: the end of opposition is the first or 'la' part: after it the 'illa' part (that is, the constructive phase starts): thus the entire life of this group (of momineen) is spent in struggle.

Nuun, saad, teh

Nasatar rajulu yansitu wa ansat (ansat is more expressive as compared to nasata): and means to become silent: to be quiet: to quieten in order to listen to somebody: ** wansitu: 7:204 when the Qur'an is recited then be quiet and listen to it..

*Muheet, **Taj and Muheet.

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Nasihun or nasiha: to sew and to purify or cleanse honey: nasahash shaiyi means the thing became pure, as per the latter meaning: un naasih: means pure honey: nasahal khayyatus saub means the tailor sew the cloth very expertly or well, as per the first meaning*: Ibn Faaris says it basically means to bring two things together or create harmony between two things: un nushu wan naseeha means the opposite of fraud and defraud: un naasihun wun nassahu means a tailor: an nisaahu: means thread: al minsahah: needle: nash-un: to mend (a rupture in the cloth): to sew somebody's ruptured cloth with all pureness of the heart i.e. with no ulterior motive: to be somebody's well wisher *: the prophets used to tell their qaum (or people): wa ansahu lakum: 7:62 I have come for your correction : to correct you or mend your ways: with all sincerity I am trying to mend the ruptured cloth of humanity: tubu ilal laahi taubata nasuha: 66:8 come back to God's way

so that you may not be misled and go astray: adhere yourself to this way (God's way) very sincerely: adopt it.

Nuun, saad, rah

Nasaraal ghaisul ard: the rain made the land green again: ardun mansoorah: the land where rainfall has taken place: un nawasir: is the plural of naasir or naasirah: the water courses that have flowed into a valley from afar: Abu Haneefah says that nasirun and naasirah means the water which comes a long way and helps the flood advance*: Ibn Qateebah says that nasirun means to provide rizq or sustenance: ** Ibn Faaris says the root basically means bring good things or khair : to give good things: un nasru has also been said to mean gift or award:

Thus it means the cultivation which makes the land green : the Qur'an calls the group which lives according to the laws of God as muflihoon: 2:5

*Taj and Muheet **Al Qartain vol.2 page 29.

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that is those whose fields are green: whose crops are successful: see feh, laam, hah: that is why God's law is the rain which makes their deeds bear fruit: this is what nusrat or victory of God means: those deeds or labor which are not according to God's law are like the labors of a farmer which are unsuccessful because they lack water: they have been called ukhsareena aamala and zalla sa'yuhum 18: 103-104 i.e. those whose efforts were unsuccessful: and their trade gave them a big loss: surah Aali Imran has nasara as against khazala: khazala means to leave someone's side: therefore nasara means to side with someone:

Since water helps crops to grow, nasirun means to help and to assist: Muheet has explained the difference between help and victory; it says nusrat particularly means to get rid of bad things and ma-unat is general assistance: istinsaar: means to call for help: istansara ala fulanun means asked him for help against somebody: intasar: he was safe from the oppressor's oppression: he obtained justice: he was avenged: * surah Ambia says : wunsuru aalihatum: 21:68 speak highly of your idols.

It has been mentioned earlier that God's nusrat or help means the fruits that are acquired by adopting His laws: thus God's nusrat or help is not received by merely sitting around God says: ya ayyuhal lazeena amanu inni tasirul laaha yansarkum: 47:7 O, those with eeeman or belief, if you help God then surely He will help you: helping God means to establish His system in this world: follow His laws: if you do so then the benefits of this system will certainly accompany you: and this will result in: wa yusabbit aqdamakum: 47:7 He will steady your legs: you will be granted stability by him: those who refuse to follow His laws : azallamalahum: 47:8 their deeds will remain result-less:

*Taj and Muheet **Al-Qartain vol.2 page 29.

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surah Hoodh says: mun yansiru min al laah: 11:30 means who can (is able) protect me from God's azaab (Punishment): or who can help me against God: both mean the same: i.e. if I violate the laws of God then who can save me from the destructive results of those

deeds: surah Shura : wal lazeena iza asabahumul baghyuhum yantasiroon: 42:39 when somebody commits excesses against them then they protect themselves: surah Muhammed says: walau yusha alahu lan tasara minhum: 47: it means to avenge oppression: surah Qamar says : unni maghlubun funtasir: 54:10 I am overpowered (and can not do anything) so you avenge me:
 Al ansaar: 9:100 the Qur'an has used this word against the muhaajireen or the migrants: it means the momineen of Madinah who helped the migrants and thus God's system was established there: generally ansaarul laah 3:52 means those who assist the Deen of God.

Nasara

Nasara means the followers of Hazrat Isa 2:111 the singular is nasraaniyyu: 3:66 the plural of nasraan and nasraani is nasara:

Nuun, saad, feh

Nisf: nasf: nuf: means of two parts of a thing , one part: or one of its two equal parts: half: the Qur'an says: falahan nisf: 4:11 for them it is half: al insaafu fil mu'aamala: means to provide as much benefit to somebody as one receives from him: to justify your salary: if he demands rights then let him discharge his obligations too: ** the Qur'an has used the words adal and qist: it has not used the word insaaf: Ibn Faaris says al insaafu fil mu'aamala means to be content with half:

*Taj **Raghib.

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Nuun, saad, waw

An naasiyah: the front part of the head: or the further most hairline on the front part of the head: * (but most dictionaries do not stress the front part of the head): the hair near the forehead: the plural is an nawasi; figuratively this word is used to mean respect and honor *: fulanun naasiyatu qaumihi: he is the leader of his nation or people: ** Ibn Faaris says it means to select the better thing or a thing to embody grandeur and importance: akhaza unaasiyah: to catch hold of the forelocks: to make someone helpless and seize him: sursah Hoodh says : wamamin da'abbatin illa huwa aakhizun binaasiy'atiha: 11:56 that is, every living thing is within God's grasp: His law is over everybody: nobody is beyond his law: everyone is bound within His laws:

Surah Rahman says: fayu'khazu bin'nawasi wal aqdaam: 55:41 they will be held by their forelocks and their feet: there will be in full grip.

Nuun, daad, jiim

Nazijas samara: the fruit ripened fully: huwa nazeerur raaya: he has firm and mature opinion: * Ibn Faaris says it means to ripen something to the ultimate limit and figuratively this word is used to mean very mature: : this word is also used to mean cook by fire: anzajat taahil lahm: means the cook cooked the meat so much that it gave way and its elements separated from each other: *

Surah Nisaa says: kallama nazijat juludhum: 4:56 here nazija doesn't mean to reach maturity: it means to soften or disintegrate by being cooked: that is, their strength and solidness will end: (for details see jiim, laam, daal).

*Taj **Raghib.

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Nuun, daad, kha

Nazakhahu: yanzakhahu: sprinkled on him: nazakhal ma'u: for water to boil with a gush: for water to gush forth from a stream: ainun nazzakhatahu: a stream which gushes forth:

* Ibn Faaris says it means a stream with abundant water.

The Qur'an while speaking of the gardens of Eden has said they it contain : ainaanun nazzakhataan: 55:66 streams which gush forth: those fountains which take one to loftiness with their internal strength or force.

Nuun, daad, daal

Nazada mata'ahu yanzid: means to stack one's things one upon another: to put some things over something according to a pattern: the goods kept in this way will be called nazeedun wa munzood: ** that is, layer upon layer: 56:29, 50:10 Ibn Faaris says it means to put some things according to a certain order along with other things, whether they are kept straight or widthwise.

Al anzaad minal jibaal: rocks or mountains which have layers: al anzaadu minas sahaab: the clouds which are over one another in layers**: surah Hoodh says: wa amtarna ilaiha hijaaratin min sijjeelin munzood: 11:82 We rained continuously stones on them in layers:

Nuiun, daad, rsh

An-nazrah: happiness and well being: earnings: strength: beauty: an-nazaarah means the beauty and brightness of the face: an-naazir means anything that which is dark green in color: an-nazar means the pure element of gold etc: qad anzarash shajar: the leaves of the tree turned green **: Ibn Faaris says the basic meaning of this root is beauty and purity:

*Taj and Muheet **Taj, Muheet, Raghib.

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the Qur'an says: wujuhun yaumaizin naazirah: 75:22 on that day some faces will be fresh and lively: i.e. walaqqahum nazratan wa suroora: 76:11 they will have pleasure and freshness : you will find their faces to be bright: this will be the characteristic by which they will be recognized: ta'rifu fi wujuhihim nazratan naeem: 83:24 you will find their faces to be bright: this will be the characteristic by which they will be distinguished: this is the situation with heaven dwellers.

Nuun, tha, hah

Nataha yantihu: it hit him with the horns: an-nateeha: the animals which die due to another animal hitting them with the horns*: the Qur'an says it is haraam or forbidden to partake : an nawatih: miseries and difficulties.*.

N uun, tha, feh

An-nutfah: clear water be it abundant or little: but this word is particular to mean little water for the Arabs: an-nutfah: sperm: sea: river: natafal ma'i: the water flowed: or spilled: dropped in small parts:** Ibn Faaris says it basically means wetness and humidity and said figuratively it is said in order to become muddy and it is used mostly in an execrable sense: shaiyun nutfah: a faulty thing.

The noble Qur'an has said at a place about the creation of man that it has been created from sperm: the sound of animals is not called nutq but saut: antaqahul laah: God called him to Him:*ZZ**Z Muheet says that nutq is particular to human speech: it is also said to make

TYaj, Muheet, Ibn Faaris 88Taj, Muheet, Raghīb ***Taj ****Muheet.

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Raghīb says nutq is the word which like a nitawq encompasses, the meaning: ***: Ibn Faaris says it has these two basic meanings: 1) speech or something similar 2) a sort of dress: which encompasses:

The Qur'an says: inn kaanu yantiqoon: 21:63 if they talk: surah Jaasia says: haaza kitabuna yantiq alaikum bil haqq: 45:29 this Book of Ours clarifies everything with haqq

(truly): another place it appears that those who will go to hell say to their bodies, what how dare you present evidence against us: they will say: antaqanmahul lazi antaqa kulli shaiyi: 41:21v we have been granted the power of speech by the God who has enabled others to speak: obviously here nutq does not mean to talk but to somehow express the truth: just as we say that every move that we make speaks....:

Sirah Namal says about Hazrat Suleman was taught muntiqat tair: 27:16 it means the speech of the birds: or figuratively the rules of a horse brigade: see heading the, yeh, rah: if it is taken to mean the speech of the birds, it will mean the movements and sounds with which man can understand what they mean: this thing can be obtained by observing and knowing about how the birds behave: but generally we prefer the former meaning.

Nuun, zha, rah

Nazar: yanzur: to see with the eyes: to deliberate upon something: to assess: an nizaar means eloquence: to give attention: unzur: pay attention to me *: Ibn Faaris too says that it means to deliberate and to inspect.

The word also means to wait: mazarttahu wuntazartahu : I waited for his arrival: anzarahu: to give more time:

*Taj **Muheet ***Raghīb.

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qaala rabbi fanzirni yaumi yab'asoona qaala fa'innaka minal munzareen: 15:37 he (the Iblees) said: my Rab (Lord) give time till the day of the ba'as (rising): (God said) you are among those who have been given time: surah Baqarah says that if the borrower is fanziratun ila maisarah: 2:280 i.e. hard pressed, then he should be given more time (to repay the loan): Tanaazar means to be face to face: an-nazeer means similarity and to be like something: an nazeer means this too:

An-nazarah means fault and bad shape: al manzoor: faulty: * in Hazrat Ibrahim's tale, where it has been said: fanazara nazratan fin nujum: 37:88 then it means that qaum worshipped the stars: Hazrat Ibrahim deliberated on the stars and told the people what faults they have due to which they could not be gods: i.e. they are themselves dependant on something to rise and fall, thus those who are self sufficient and independent could never be gods: they are bound to sink, or aafileen: and after this he said: inni saqeeb: 37:89 I reject(am frustrated with) such gods: I cannot worship them.

Nazara Lahum means became sympathetic to them and helped them: nazara bainahum means decided between them*.

Such 'seers' are called by the Qur'an as 'al ummi' : i.e. blind : 10:43 those whose eyes of the heart(mind) go blind: 22:46

Nuun, ain, jiim

An-na'aj: to be plump: na'ijatal ibl: the camels became plump: an na'ijah means soft and smooth land which gives good product: an na'jah: female sheep:

*Taj and Raghib.

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a doe: or mountain goat*: the plural is ni'aaj: the Qur'an has used it both as singular and plural in 38:23:24.

Nuun, ain, siin

An-nu'aas: the silence and quite that is produced due to heaviness of sleep: ** the Muheet says with reference to the Keys, that sleep or naum is a condition where the senses become suspended and nu'aas is the initial stage of that stupor: some say that sinatun is a condition when the head feels heavy due to sleep: nu'aasun is felt when the eyelids become heavy and nu'aas is that heaviness is felt in the heart: ** Raghib says that nu'aas is naum qaleel that is 'short sleep': and says that the Qur'an means peace and quiet by using it in ayat no. 8:11****the Qur'an says: iz yughash shikumun nu'aamanah: 8:11 when God cast nu'aas over you to create peace and contentment: also 3:153 it means peace and contentment not stupor.

Nuun, ain, qaf

Na'aqar raahi bighanmihi: yan'iq: nu'aaqa: for the shepherd to scold or talk harshly to the herd in order to drive it forward: *****Surah Baqar talks about the people who move on with their eyes and ears closed and blindly follow their elders without thinking: they have been likened to a sheep or goat herd which heeds the call of the shepherd rather than their own intellect: even the shepherd's voice is a sound and not anything else which has no meaning as such: those who follow blindly also do not know any meaning of this sound: (whatever they are told about the old traditions and customs) they follow it: masalul lazeena kafaru kamasalil lazi yan'iqu bi'maala yasma-u illa du'aan wa nida'aa: 2:171 the denier of the truth is like someone who is being called but who does not understand anything beyond the call or its sound: (i.e. summum, bukmun, umyun or blind, deaf and dumb) (i.e. those who follow blindly without exercising their intellect):

*Taj**Muheet ***Raghib *****Taj and Muheet and Ibn Faaris.

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note how correctly the Qur'an has depicted what we call our 'deen' today: the masses are like the sheep who have a shepherd at their back (or the mullas) who make them follow blindly what their forefathers have told them and they keep reciting them(the verses) without understanding them: and the masses follow them blindly.

Nuun, ain, laam

Naal: Ibn Faaris says it basically means for something to be steep or the lower part: an-naal: means shoe: anything that protects a foot from touching the ground: *surah Taaha says that Hazrat Moosa was told: fakhlaa naalaika: 20:12 take off both your shoes: (sit comfortably and listen with equanimity): for details see kha, laam,. ain.

Nuun, ain, miim

Na'ima bihi aina: he found something to be soothing to the eyes and comforting for the heart: actually taneemah is a plant with very green leaves and grows on water which does not let its freshness lessen: saubun naa'im: means a cloth which is very soft and comfortable: nu'aami means the south wind which is refreshing and which is more humid than other winds: an-na'imah : 'al-munaa'imatu wal munaa' means a woman who is living a happy life and who is very cheerful:**

This word also means the collectiveness and unity of a qaum: shaalat na'aamatum means they scattered: an-ni'mah: the condition in which a man feels pleasure **: also means happiness: wealth: well being and ehsaan or philanthropy: *

*Taj **Taj and Muheet ***Raghib.

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These meanings expostulate that ne'mat means for every facet of social life being soft (or easy) , delightful, happy, high and away from any difficulty or misery: surah Nahal says after talking about the paraphernalia of life : kazaalika yutimmu ne'matahu alaikum: 16:81 this makes the meaning of ne'mat clear: surah Luqmaan calls these paraphernalia of life as ne'matullah which is taken from one place to another by boats (ships): 31:31 in surah Aali Imraan the victory and spoils of war have also been called ne'mat: 3:173 in surah Nahal, the word zarar (loss or harm) has been used against ne'mat and this makes the latter's meaning clear: 16:35 that is, to stay away from the miseries and difficulties of life:

Surah Dukhaan calls all the good things in life as ne'mat: 44:27 in surah Ghashia by using ne'mah against khaashia and naasibah which mean frustration, sad, demeaned and insulted) the good things in life have been pointed at: see 88:208.

To mean loftiness and guidance (the guidance from God) in surah Ibrahim, the word ne'matul-laah has been used against kufr : 14:28 at this place kufr may mean the non-acknowledgement of or the non-thankfulness for life's pleasantries.

Naa'imah means encompassing freshness and evergreen ness : ne'mah: 44:27 well being: ne'matun: 26:22 benevolence: kindness: favor : the plural is anum: everything in the

universe that has been subjugated to human beings is ne'mah 14: 32-34 to get superiority over nations is also ne'mat 2:47.

The word ne'mah has also appeared to mean mental benefits as well as physical: as in 68:2, 52:29 : and also to mean physical health and cleanliness.:5:1.

The Qur'an has said that the nation which is at the pinnacle of life is mun'im alaih: and prayers have been taught to human beings to be able to follow in their footsteps: 1:6 by keeping all the above mentioned traits in mind, one can very well glean how a nation with ne'mah would be:

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- ✓ people of such a nation have been said to be 'momin': therefore those who do not possess all this or who do not struggle to acquire all these can be considered to be non-momin according to the Qur'an: 'nem' means it is very good indeed: ne'mal maahidoon: 51:28 We are a very good provider of the werewithall of life: ne'imma yu'izukum bihi: 4:58 it is a very good thing he is advising you about: ne'mah is actually nem plus ma).
- ✓ naamun and na'am the plural of which is an'aam means: domestic animals: to the Arabs this word generally means camels, goats or cows: some have included sheep and dumbaas (a kind of sheep) too: but others have said it means camels only: *: the Qur'an has included in the meaning of the word all four domestic animals viz camels, cattle, sheep and goats. 39:6, 6:144 -45.
- ✓ The Qur'an says: wa uhillatakum bahimatul in'aami illa ma yutla alaikum: 22:28-30, 5:1 bahimatul an'aam have been made halaal for you: (to eat the flesh): except those about which the Qur'an holds specific directions: this specific order is a couple of ayats later in which the dead, blood, pig meat, and anything which is slaughtered in the name of non-Allah is haraam: 5:3.
- ✓ As mentioned under the heading beh, hah, mim, bahimah means that which cannot speak: as such bahimal in'aam would mean those animals who do not have the power to speak: like they say in English 'the dumb cattle': this means, that this word is the characterist of animals: it does not mean that those animals which are dumb are halaal and those others which can speak are not: an'aam are all dumb and as mentioned above the Qur'an has included camels, cattle, goats and sheep among them : but, as will be explained ahead, bahimatul in'aam includes all animals which graze:
- ✓ Surah Faatir distinguishes human beings from dawa'abb?: 35:28 although dawa'abb includes all animals, (see heading daal, beh, beh) but here dawa'abb would mean animals that crawl: and an'aam would mean the four lggeed animals.
- ✓ Taj

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- ✓ surah Taaha says eat plants or vegetation yourself as well as feed your an'aam on it: kulu war'au an'aamakum : 80:32, 79:33, 32:27:, 10:24, and 30:54 this shows obviously that an'aam are the animals which graze : which you take for grazing: 16:6.

- ✓ Surah Nahal says: that you drink the milk of the an'aam: and acquire other benefits from them: 23:21 you eat them and also use them for traveling: 23:21 make woollen clothes from their wool: 16:5 make tents out of their skins 16:80 use them for transferring loads: 16:7 they include hamulata and farsha: 6:143 that is, those who are used for carrying goods and those who are too small for this purpose: or are close to the ground : see heading hah, miim , laam: 43:13 says about the an'aam that you travel on their backs: in surah Yasin , all these benefits of the an'aam (have been described together by saying: faminha rakubuhum wa minha ya'ku walakum feeha manafi-u wali tablighu alaiha haajatan fi sudurikum wa alaiha wa alal fulki tuhmaloon: 40: 79:80 this ayat mentions the benefits from these animals, i.e. about eating them(their flesh) , for carrying goods and other benefits.
- ✓ Surah Nahal describes the animals which the Arabs used to take out for grazing mornings and evenings: 16:6 and the beasts of burden are mentioned separately: 16:7 and about the khayalun (the horses), bighaalun (the asses) and the hameer (the donkeys) is said: litarkubuha wa zeenah: 16:8 they are used for traveling and used for embellishment too: surah Aali Imran mentions alkeelil masaw wa maatil wal in'aam: 3:13 that is marked or cultivated horses and cattle etc: surah Mumin says allahul lazi ja'ali lakumul an'anaami litarkabu minha wa minhaa takulun: 40:79 Allah has created four legged animals for you so that you can ride some of them and some you use for eating (their flesh).
- ✓ -----=-
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- ✓ from these explanations,one can glean that al-inaam means those animals which graze: and their milk is consumed: they are used for riding and for carrying weights: their wool is use to make woollen cloth: their skins are used for making tents: they are used for embellishment i.e.for pride and their flesh is used for eating: these are the things the Arabs of those times used the al -in'aam for: excepting the ones the Qur'an has declared as haraam all in'aam are edible : also see heading hah, rah, miim.

Na'am

Na'am: means 'yes': qaalu na'am: 7:42 they said 'yes,' (this is what happened): it is a word which is used to agree: for niim and na'immaa see heading nuun, ain, miim.

Nuun, ghain, daad

Naghazash shaiya yanghazahu: made something move: naghazash shaiyi: something moved : became immobile: naghaza raasahu: he shook his head: moved his head: Akhdash says that to move shakingly means naghaz: naghzun means ostrich because when it moves its head moves a lot: *Ibn Faaris says this is so: raasahu is said when somebody shakes his head in denial: some say it means to shake one's head in surprise or in making fun of something : * the Qur'an says fasayunghizoonna ilaika ru'usahum: 17:51 they will shake their heads with alacrity by way of making fun of you or in denying what you say:shake their heads in wonder.

Nuun, feh, te-h

Nafasa: yanfusu: to blow with the mouth slowly so that the spit doesn't flow out: Ibn Faaris says this root means for something little to come out of the mouth with a small sound: if it is more than that then it is called tufl:

*Taj and Raghīb.

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Tufatash shaiya fil qalb means to put something (to suggest) quietly in someone's heart or mind: imra'atun naffaasah: means a sorceress who blows on knots to prepare magical taaweez or items: ** nafs: to blow on knots: to create a spell: to put something in the heart or mind:**

The Qur'an says: sharrin naffaasaati fil uqad: 113:4 uqadun means strong knots: as such naffasaatun are those people who create doubts in people's hearts or minds : those which blow on firm intent: or weaken them: Maulana Obaidullah Sindhi says it means those groups who create obstacles in the natural development of men through false propaganda: he has also said any act through which or by which the Arabs' resolve was weakened was called magic or sorcery ***.

Nuun, feh, hah

Nafhun means for something to move ahead or to lift: (Ibn Faaris): nafahat tiyyubu yanfahu: the fragrance or the smell spread: nafahatir reeh: the wind blew: reehun nafuh: fast moving wind: nafhun means any cold wind: and lafhun means warm air: hot wind.

Nafhatu minar reeh: a gust of wind: nafhatud dum: blood which starts flowing the very first time speedily: * the Qur'an says: nafhatun minal azaab: 21:46 i.e. one phase of the azaab or punishment of God: a part of it: a glimpse of the azaab.

Nuun, feh,. Kha

Nafakha: yanfukhu: to blow with the mouth: nafakha fin naar: he blew on the fire****: surah Kahaf says: unfakhu: stoke it.

*Taj and Raghīb **Taj, Raghīb, Muheet ***Al Muqaamal Mahmood page 217 ****Taj and Muheet.

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intafakhash shaiyi: forgot the thing*: intafakhan nahaar: the day moved ahead or progressed **: an nafkha-u minal ard: high land: an nuffakhah: the stones which are above the surface of the water: also bubbles: * Ibn Faaris says the root means to swell and to rise:

The Qur'an says in connection with the creation of man: nafakha feehi min ruhihi: 32:9 nafakhtu feehi min ruhee: 15:29 as has been mentioned under the heading rooh, rooh means the power to decide or intend , which is man's personality, and has only been given to man among all the creatures: therefore nafkhi ruhi means not just to blow but breathe soul or the forces in man: through which a man can attain a high place: this is the thing towards which it has been pointed in surah Aali Imran where Hazrat Isa has said to his people that 'I will grant you an arrangement through which a new life and force will

be created within you: through which you will rise in this world: anni akhluqu lakum minat tiini kahaitit tairi funfakhu feehi fayakuna tairan bi iznillah: 3:48 I will give you a new life through which you will rise from the present lowly state and rise high: I will give you a new life which will enable you, according to the laws of God, to attain great heights:

The Qur'an says nafkhi suur at several places: as has been said under the heading saad, waw, rah, it also means a bugle or trumpet which is sounded in times of war: and this word is also the plural form : as per the former meaning nafkha suur would mean the declaration of war between haq and baatil i.e. right and wrong: and according to the latter meaning it would mean to impart a new life: to endow with new strengths, which can help attain loftiness: 69:14 (see heading saad, waw, rah).

*Taj and Muheet **Raghib.

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Nuun , feh, daad

Nafidash shaiy-u yanfidu nafada: means for a thing to be destroyed: to end: Zamkhashri says the words which have fa in them mean to end gradually and be obliterated**: such as afada, nafaza, nafar, nafasha, nafaza, nafaqa etc:

Anfadal qaum: the people's supplies and wealth ended *: the Qur'an says: ma indakum yanfadu wa-ma-indallaahi baaq: that which you have will come to an end and that which Allah possesses will last: this baaq has been explained at another place: i.e. that which does not end.

Nuun, feh, dhal

An nafaaz: to pierce something: like an arrow pierces its target: even if it comes out very little at the other end: tanfatun naafizah: for the spear to strike piercingly:***

Anfazal qaum means he entered the group from behind and moving fast went ahead of them: an-naafizah: means a ventilator through which wind and light enter a room: nafazash shaiyi: he tore something up: *** Ibn Faaris says the root basically means to pass through something.

The Qur'an has a great ayat which throws light on the possibilities of human evolution: surah Rahman says: ya ma'sharal jinna wal ins: O, group of men and jinn! (i.e. people who live in the cities and those who live in the deserts [desolate places]) inis tata'tum un tanfuzu min aqtaaris samawati wal ardi fanfazu: if you have the capability to pierce the ends of this earth and the universe (go beyond it) then do so:

*Takj and Raghib ***Taj and Raghib

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but remember la tunfazuna illa bi sultaan: 55:33 you cannot do so without sultan (the capability): the Qur'an has said that man can go out of the limits of this physical universe: but he needs to have a certain capability for this which can overcome physical realities: this strength can be had by following the wahi: therefore the Qur'an has called the wahi as sultaan: see heading siin, lamm, tha: that is, by following the wahi man can

develop the capability to reach the next stages of life and then live forever : at the usual level life is like that of animals but to live on the human level (i.e. on the levels of momineen) can make man capable of life beyond the limits of this life and attain the life beyond: here the meaning of getting beyond the universe doesn't mean getting out of the physical universe: man can fly as high as he wants, but he cannot go beyond the realms of his personality and will always remain within the parameters of the human personality: it is impossible for humans to go beyond the limits of this physical universe in this life: it can only be possible after dying in the life hereafter: those who claim to go beyond this physical universe on the strength of their spiritual powers only think that they do not really do so: you can go anywhere you want in your thoughts because then you do not need any sultan (or capability) to do so: according to the Qur'an, man can only go beyond this physical universe only after death: he can attain eternal life only in the life hereafter.

Nuun, feh, rah

An nafir: to be restless and get up and move from one's place: * to separate: to part **: Ibn Faaris too says that the word means to part and move away: to ignore something and to part from it: nafara ilash shaiyi: to go towards something speedily: ** nafaratid da abbahu wustanfarat:

*Raghib **Taj and Muheet.

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for an animal to be afraid of someone and move away: naffartuhu: istanfartuhu: made him frightened and caused him to go away: mustanfir: one who runs away worried or frustrated: * the Qur'an says humurun mustanfiratun 74:50 the donkeys who balked: nafaru lil amr: they came out for this purpose *4:71 an nafar: 18:34 the group which stands to help someone: nafeer also means this: **17:6 nufur: to scamper away frightened: to hate 67:21 al munaafarah: pride (because people used to say ayyuna a-azzu nafara:)*.

Nuun, feh, siin

The Tajul Uroos says that nafas has many meanings: this word is use to mean the collection of a man's internal and external characteristics: also means the force which distinguishes (awareness and feeling): also means knowledge and the heart(mind): *** and also in the meaning of ainush shaiyi: such as ja'al'ni maliku binafsihi: the king came to me in person: it also means greatness, courage, honor, intent and punishment too: nafas also means comrade or a brother: ***also means the same blood: nifaas means the blood that women bleed after childbirth: *** means childbirth too: the plural is infaas: *** Ibn Faaris says it means the exit of soft and light air: nafas also means vastness and broadness and width or expansion: it also means one sip or smoke: and also means a long thing: nafees means abundant wealth: shaiyun nafeesun means the good things to which man is quickly attracted: tanaffus means to breathe: tanaffasus subih: means for the morning to be evident and bright 81:18 naafas and tanaafus means to excel in some good deed :83:26 ***.

It also means indi (or with me): Tajul Uroos quotes the example of: an ayat from surah Ma'idah, ta'lkamu ma nafsi wal aa'lamu ma nafsika: 5:116 it means (O my Rab or Lord):

*Taj and Muheet and Raghib ***Taj and Ibn Faaris ***Taj and Lissanul Arb.

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Whatever is in my heart is known to you but I do not know what you have in your mind. It also means aqubat (or the punishment for bad deeds): as wayuhaz zirukumul laahu nafsahu: 3:27 this does not mean that God wants you to be frightened of Him or His Personality: this means that God makes you aware of the results of your deeds that will formulate as per the qanoon-e-makafaat (law of nature) regardless of anything.*

Anfus also means compatriot or brother: 2:84 and also self 2:42 at such places it is used as in English they say 'myself', or 'yourself' or 'himself' etc.

This word has also been used by the Qur'an to mean 'human personality'; or in poet Allama Iqbal's words 'khudi' or ego: this meaning requires further explanation.

It will not be exaggerating if one says that the basis of Deen is accepting the existence of a personality: one of the concepts of life is that human life consists merely of the physical life: that man lives as per the physical laws: his body follows these laws, grows according to these laws, and at last dies according to these laws: then as his tanaffus (breath) ceases then too his person is also finished: this is called in modern terms the Materialistic Concept of Life: which is generally what western culture mainly consists of: western civilization shows that it is so: according to this concept one does not have to have faith in God, nor feels the need to acknowledge that wahi is the word of God: even if the followers of this concept agree to there being a God, they will acknowledge only that God has created this universe and it is progressing according to His laws: but obviously this sort of belief has no effect on a man's life :

*Taj and Lissanul Arb.

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If one man says that this universe has been created by God and another says no, this has all come into being by accident or coincidence then this difference of opinion does not really affect their lives: this is the reason why the Qur'an does not give any credence to these sort of beliefs and does not consider them as eeman: see 29:61-64, 23:84-88, 31:25, 39:38, 43:9 etc:

one who says that life is till only death in this world i.e. there is no hereafter, then the criterion for good and evil is also self-made: khair or good is something that is beneficial to him or which is appreciated by society: and sharr or evil is something which is hurtful to him or which is thought to be execrable by society: he believes that there is no law above those which he imposes on self or which are imposed by society: the purpose of his life is personal satisfaction and no other: the Qur'an calls it a life of kufr or denial: surah al Jaasia says: afara aita manit takhiza ilaahahu hawaahu: have you wondered about the man whose emotions are his Lord (or God) : it results in: wa azal lahul laahu ala ilm: despite his knowledge he follows the wrong path of life: wa khatama ala sam'ih wa qalbihi wa ja'ala ala basarihi ghishawah: and this emotion-worship seals his ears and heart and turns him blind : famai yahdeehi min baadil laahi afala tazakkaroon: 45:23 and the man who reaches this stage cannot be guided to the right path but by God's law: so don't you learn a lesson by viewing the condition of such persons: these are the people

who: wa qaalu ma hia illa hayatu nad dunya namutu wa nahya wama yuhlikna illad daru :
who say life is confined to this world only: and time alone causes our death (ultimately):
or we live and die according to physical laws: wama lahum bizaalika ilmin inn hum illa
yazannoon: 45:24 they are unaware of realities : they only guess that this is the concept of
life.

Quran calls this sort of life as life on an animal level: wal lazeena kafaru yatamatta'oon
wayakuluna kamata kulul an'aam: 47:12

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those who reject a higher form of life, eat and drink and benefit from other things of life
like animals and then die:

Conversely the other concept of life is that life is not just this physical existence: there is
another thing beside the human body which is called its personality or nafas: it is not
governed by physical laws and doesn't end with death: a man lives even after death: if
lived properly human life can be capable of climbing or evolving to the other stages of
life: human personality is developed according to the laws given by God through the
prophets: and which laws are now encompassed in the Qur'an: thus it is seen that the
belief on human personality is compatible only with belief on God, wahi, prophet-hood
and aakhirat : (life after death).

What is human personality? It is difficult to explain: because it is not a physical object:
human personality can be gleaned by its right and intent: thus we can say that personality
contains right and intent and which is not material: right and intent belong to God only in
their ultimate form and they have been bestowed to a limited extent to man by Him: that
is why God has called it Rouhana: i.e. Divine Energy: see heading rah, waw, hah: if man
follows God's laws then to a certain extent God's traits are reflected in him : this is what
development of the human personality means : it must be noted here that the human
personality is not a part of God's personality: personality, whether it be of God or man,
is an un-divisible whole which can not be divided into parts:

Since every one of man's deeds is based upon his intent, therefore, his every deed affects
his personality: even the thoughts and deeds about which pass through his mind 40:19
this constitutes his 'list of deeds' or aamaal-nama which hangs around his neck: 17:13

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It will be read by him at the time of the manifestation of result (as to what has he been
doing): iqra kitaabika kafa bi nafsikal yaum alaika haseeba: 17:14 read your book
(results) : your own self is enough to hold you accountable by seeing the results: also 75:
14:15 this proves the individuality of a human being's personae (that it is not dependant
on any other thing): 19:95, 6:95 i.e. every human act affects man's own personality and
no one else's; no other can be a partner to it: wala taksibu kullu nafsin illa alaiha wala

taziru waziratan wizr ukhra: 6:165 every individual has to be accountable for his own deeds: (in this context the following ayats can also be referred 6:105, 10:108, 17:7, 17:15, 27:92, 29:6, 30:44, 31:12, 35:18, 39:41, 41:46, 45:15, 35:18, 39:7, 53:38): when the human personality is developed by following God's laws, then it develops the capability to reach the next evolutionary stages of life and this is called the life of jannat or heaven: but the personality which does not develop, becomes stagnant and its development stops: this is the life of jahannam or jaheem: (see headings jiim, nuun, nuun, ; jimm hah, mimm, and jahannam): generally following the orders contained in the Qur'an is required (and this can be done by being a part of the Qur'anic society) but in this context the Qur'an has mentioned a point which is very important: : a man's body is developed or nurtured by everything he eats or takes in: it can not be possible to for your body to benefit from the things I eat or take: but the development of human personality takes place by all that we do for others: wasayujannabuh al atqal lazi yuti malahu yatazakka: 92:16 he who gives whatever he has or his wealth for the development of others is protected from hell or jahannam: mun aata wat taqa: 92:6 he who gives and attains taqwa: also see headings 59:9, 64:16.

Human personality is a capability, an ability, a possible force which is neither good nor bad in itself: like every other force, its usage makes it good or bad: when man uses it for the higher ideals of life, then it becomes the instrument of good or khair, (and this nurtures a man's own personality):

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And when man uses this force for selfish ends or evil purposes then it turns bad or evil or sharr: in this connection, the human personality is called ego: ego occurs on an animal level and personality occurs on a human level: the Qur'an calls them 'hawa': this root has the connotation of lowliness: see heading hah, waw, yeh: and when intellect serves the ego it is called deception or art: when emotions remain subservient to the human personality then they become the highest forms of humanity and when the intellect is subservient to human personality then the human society becomes a model of heaven : the poet calls the former as intellect that is introvert and the latter as worldly : When ego pushes back some permanent value and goes for some lowly benefit then it is generally called 'nafasi ammarah': this term has been borrowed from the Qur'anic ayat where this saying of the wife of Aziz of Egypt has been quoted that: innan nafs al ammarah bis suu: 12:53 verily nafas keeps tempting to do wrong: this does not mean that nafas is completely bad, not at all: this is being said about the ego: after that it is said: illa ma rahima rabbi: 12:53 excepting the one on whom God is kind: or who enjoys the rahmat or kindness of God: this is the level of nafas that we term human personality: Sometimes the human nafas feels ashamed of doing something,: this is in fact a struggle between the ego and personality: it has been called nafasi lawwama by the Qur'an: 75:2 i.e. the nafas that scorns: (admonishes man at doing something): here it must be understood that the human personality does not have the personality to differentiate between khair or sharr or between good and evil: this can be done only with the help of the wahi: nafasi lawwama can only admonish for what it thinks is execrable: but it is not necessary that that which it thinks to be bad is in fact bad: and that which it considers

commendable is truly commendable: (for details see heading laam, hah, miim, and fah, tha, rah):

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when man follows strictly the laws of God then the struggle between the ego and the personality ends, the personality overcomes the lowly emotions: 39:29 this has been termed by the Qur'an as nafas mutma-innah: 89:27 and a life of this is heavenly or jannah: 89:29 in modern language it will be called an integrated personality: against this will be the disintegrated personality: these two conditions of the nafas have been called by the Qur'an as : fujuruha wa taqwaha: 91:809 for details see lam, hah, miim: and terms the development of the personality as the purpose of life and its success and fulfillment: 91:10.

Since human personality is given to every new born equally, therefore every human being is respectable for being born with it: walaqad karramna bani Adam: 17:70 We have created every human being as respectable: this means that no man should be subjugated by another human being: human right and intent is a basic human characteristic: therefore to usurp someone's right is called subjugation: and this means depriving him of human respect: the Qur'an says only God's laws can a man be subservient to : this is what worship is: see heading ain, beh, daal: this obedience is not the obedience of some impositions by some oppressive ruler: a man imposes these limitations on self: (worship means to impose some limitation with the willingness of the heart): and it is imposed for self discipline and the development of personality: la yukalliful laahu nafsan illa wusa'aha: 2:286 means this very thing: i.e. the limits imposed by God's laws develops his personality: does not curb his freedom: see heading kaf, laam, feh): a Qur'anic society creates a society in which nobody is subservient to anybody and human personality is almost unbounded: thus a man gets heavenly life in this world as well as in the life hereafter: in the hermitages of the hermits, human personality can never develop: for entering heaven the first condition is: fadhuli jannati fi ibadi 89:29.

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Surah Zumar says : Allahu yawaffal anfusa heena mautiha wal lati lum tamut fi minamiha fayumsikul lati qaza alihal mauta wa yursilul ukhra ila ajalin musamma: 39:42

Allah suspends the nafas in death and in those who are not dead but are sleeping makes the nafas so, and for those whom the time for death has come holds the nafas back and for those who are to live for a fixed time sends the nafas back: what does nafas in this ayat mean ,which is suspended in death and in sleep but if the man is not dead and awakens from slumber, it is sent back or restored? But in case of death it is not sent back: And as far as sleep is concerned we know that everything is present except the consciousness during sleep: so much so that even the sub-consciousness is also present in sleep: therefore obviously nafas is the conscious state as both in death and sleep a man's consciousness is taken away: when the sleeper awakens then his consciousness starts working again: consciousness to work again after death is called the life hereafter: at the present level of our knowledge we cannot say how consciousness works: because at this point of time our consciousness is activated only through our bodies: at this point of time we can not even conceive of consciousness out of our bodies: the Qur'an has not clarified as to how consciousness works in the life hereafter: nor is there any cause or benefit for

doing so: because there is no point in explaining or stating a thing which we cannot comprehend at our present level of intellect or consciousness: but still it mentions consciousness after death as a veritable reality: we have faith in this and this is the basis of our Deen.

Nuun, feh, shiin

Nafsh: means to soil the wool or cotton with the fingers: some say that nafsh means for every such thing to scattered for which it is easy to scatter: for example cotton: wool etc: * the Qur'an says al ihnal munfoosh: 101:6

*Taj and Raghīb.

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i.e. colored wool that has been beaten (or scattered or taken apart): Ibnul Sakeet says nafshun means for the goats or camels to go away hither and thither without the knowledge of the shepherd at night: nafshun is particularly at night: hamlun does not have to be at night: the Qur'an says: izan fashat gheehi ghanamul qaum: 21:78 when people's flock of goats scattered at night while grazing:

Nuun, feh, ain

An naf-u : zurrun wa zurrun: is the opposite of loss: actually naf-un means through which some pleasantness (khair) is reached: a staff: ** everyone knows how a shepherd's staff is used to make the herd reach khair:

The Qur'an has used this word against zarar (or loss): 2:102 and also against ismun :2:219 as such nafhun would mean both internal and external benefits: manafi-u (singular is manfa'ah): benefits: useful things 2:219.

Nuun, feh, qaf

Nafqun: means a tunnel with both ends open: a tunnel which has no exit is called sarab: an nufqah: wan nafiqa: means one of the holes from among many of a desert wild rat: at the mouth of which is a thin film of mud and which is opened by striking its head against it when some adversary is after it in the tunnel: neefaq means the nifa ((the tunnel of cloth through which the waist band passes with both ends open: some think that it has been derived into Arabic from the word neefah: munafiq means a person who ensures there is a way out before entering some society or group: nafawatis suuq: the market warmed up: and there was demand for goods:

*Taj, and Muheet and Raghīb **Taj.

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i.e. which is always open for import and export of goods, or which is always open for the coming and going of goods: thus infaaq would mean to keep one's wealth open: to make it available: not hold onto: to end*: by bringing the word imsaak against it which means to preserve has made the meaning clear as in 17:100

Since to keep open one's wealth is the negation of capital, infaaq also means to decrease or to end: * anfaatil ibl means when the wool of the camel falls off due to plumpness: i.e. is scattered and dirtied and is wasted*.

The Qur'an says infaaq basically means to keep the fruits of one's labor open or available for mankind: wa yus'aloona wama za yunfiqoona qul ufwa: 2:219 they ask you how much wealth they should keep open or available (for the sustenance of others): tell them all that is beyond your needs: i.e. surplus money which is the basis of capitalism: it would be available for the sustenance of mankind: it should not stay in some individual's ownership.

This is Qur'an's basic point: a momin's hamyaani has both ends open: and this hamyani is in the hands of the Qur'anic system i.e. in control of the system: every individual contributes to this according to his earnings and the Godly system spends from it for the benefit of mankind: since the responsibility for looking after the needs of the individuals is on this system therefore no one need keep any surplus money with himself: neither has need he have any worry about his own future or that of his children: all these responsibilities lie with the system which is set up according to the laws of God:

At these places infaaq would mean to keep open rather than to spend: to keep open would mean keep in the custody of the system of God for mankind's sustenance: nafaqah : 9:121 anything that is kept open in this way: at some places though, infaaq would mean to spend.

*Taj and Ibn Faaris.

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naafiq: means to be a munafiq or hypocrite: 3:166 hypocrites are most dangerous for society: on one hand are those who with full leaning of their hearts adhere to the system of God: these are called momin: on the other hand are those who openly reject this system and stay out of it: they are called kaafirs: the third group is of those who join the momins due to some exigencies: they stay with the momins as long as there is some benefit in doing so and part with them whenever there is the slightest chance of some trial or loss: or spread disenchantment or chaos within the group: these are called munafiq and are the worst of creatures: that is why the Qur'an says they will be in the lowest part of the jahannam or hell: 4:145 after the surah Faatiha (which is the first surah of the Qur'an) the Qur'an has mentioned these three groups of people (i.e. momins, kaafirs and the munafiqs) : thereafter these groups are discussed in many surahs of the Qur'an: these groups were not confined to the those times only: these will always be there in society as they have always been: their characteristics are so lengthy that it is not possible to mention them here.

Nuun, feh, laam

An nafl: every act that is more than the mandatory: an nafal: spoils of war: share: gift: the plural of both is unfaal: naafilah also means the same as nafl: the Qur'an says: wa minal laili fatahajjad bihi naafilatan lak: 17:79 get up at some part of the night (to recite the Qur'an) ; this is 'nafil' for you: an-naafilah: paternal grandson: because the son is the real thing and grandson is additional : 21: 72.

Un-faal: 8:1 some think it means the spoils of war and some think that it is other than that: ordinarily it is taken to mean spoils of war, or share or gift*: but I think that it need not be linked with war only: it can mean all the income of the state which is over that which is due to it (in the shape of taxes etc):

Un-naufal: river, sea, gift, a man who is a great philanthropist *.

*Taj **Muheet.

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Nafala fulaana: gave something to that man as a gift for which no return was sought: ** Ibn Faris says its basic meaning is to give something as a gift and gift itself:

Nuun, feh, yeh

Nafa: yanfi: nafyan: to put to one side: to extract: to separate: to remove:** Ibn Faaris says itr means to remove something from another thing: an-nafiyyu means that which comes out of a pot as it comes to boil: the pebbles etc which are pushed to one side bt the feet when the animals move or walk: the dirt which the winds lay dust at the feet of the trees: a part of the army which separates from the main body: nafa sherun fulaan: that man's hair was disheveled: or fell off: nafas sailul ghusha'a: the flood took away the garbage etc: nafa means to deny: refuse: nafal abul ibn: the father refused to acknowledge the son as his own*:

The Qur'an says that those who try to disrupt the system of God or create chaos in it should be killed (as punishment): or hung: or cut their hands or feet: see heading qaf, tha, ain: au yunfau minal ard: 5:33 according to the above meaning of nafyun, this phrase would mean to exile: the Muheet says that nafa fulaan also means to imprison someone: * but with the addition of fil ard it would mean exile or to make him devoid of freedom and other benefits: thus removing him from the earth would mean to separate him from the rest of the population: .

Nuun, qaf, beh

Naqb means to drill an opening in the wall: and the opening itself too*: surah Kahaf says: wamas tatata-u lahu naqba: 18:67 they could not drill holes in the wall: tanaqqaba unish shaiyi:

*Taj

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means to strive in search of something: wander everywhere in search of something:

**surah Qaf says fanaqqabu fil bilaad: 50:26 they searched the cities in search of some sanctuary: Ibn Faaris says naqqaba means to move in the narrow paths or passes between the mountains: an-naqeeb means a bansri (musical instrument of a sort ; flute) because of its holes: an-naqqeebu means the watchdog of the qaum: guarantor: leader: one who keeps himself aware of the conditions of the people: one who investigates: * about the Bani Israeel, it is said: wa ba'asna minhumus na ashara naqeeba: 5:12 We appointed 12 leaders from among them.

An-nuqbah: means hole: also means face: perhaps because it has many holes : an-niqaab: the mask that a woman wears to hide her face: almunqabah: matter of pride: high achievements: quality: good trait*:

Nuun, qaf, dhal

Nafazahu wa anqazahu watanqazahu: to liberate him: free him: to get him rid of: naqazar rajul: the man was liberated and was safe:*** Raghīb says this word is used to be rid of some great misery or difficulty: **** : naqzan lak is said when a person slips or commits an error: i.e. may God keep you safe from harm: an naqeezah means the horse that is liberated from an enemy: **** the Qur'an says: fa'anqazakum minha: 22:73 they cannot free him.

Nuun, qaf, rah

Naqarahu naqra: hit him with a minqaar: an naqr: to work a slab or grind a wheel: Ibn Faaris says it basically means to hit a thing on the head so that it causes holes or ditches to appear on that which is stroked: then the word acquired greater meaning: al minqaar is the instrument which is held while grinding a wheel: it also means the beak of a bird: since beak when it strikes something produces the sound of khat, khat, the word came to mean sound:

*Taj **Muheet ***Taj and Muheet ****Raghīb.

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Especially a sound in which the tongue sticks to the base of the mouth and this sound is used to spur a horse onwards: or the sound of the fingers(snap): an-naqeer: a sound like a whistle*: Lissanul Arb says that naaqr means bugle: the Qur'an says: fa'iza nuqira fin naquur: 74:8 when war will be announced against (declared on the)the rebellious forces.

An nuqaarah: that little thing which a bird can pick up in its beak:* an-naqeer is the small point that appears on the back of the seed of a date: * it actually means a small and insignificant thing: surah Nisaa says : la yu'tunan naasa naqeera: 4:53 the people will not even be given as little as the whiteness on the Urad lentil:

Nuun, qaf, saad

An naqs: for the share to decrease: Ibn Qataa says that naqsun means for something to complete and then for something from it to decrease: an-nuqsaan is the amount that is decreased from a thing: an-naqeesatuh means fault:* tanaqasash shaiyi: the thing decreased gradually: ** naqas: yanqus: decreased it : decreased: (appears both as transitive and intransitive verb).

The Qur'an says: naqsin minal amwaal: 2:155 for wealth to decrease: one of the losses a momin group faces in establishing God's system is also the loss of wealth: but after this system is established all sorts of abundance accrue to the group : if some system results in the lessening of rizq or sustenance then that decrease is (Pharaonic) and azaab or punishment from God: as 7:130 shows: to face difficulties in establishing a system is one thing and the results to be harmful is another : the results of the Qur'anic system are

very good although the opponents present to those who struggle to establish with a lot of difficulties: these include loss of wealth.

Nuun, qaf, daad

Naaz means to cover: to break: to open: to break an agreement*: an-niqz: a destroyed building or its ruins: also the camel who has become weak due to traveling constantly:

*Taj **Muheet.

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an-naqeez : means the sound of a person's joints: *al lazi anqaza zarak: 94:3 the burden (responsibility) which broke your back: tanaquz: is the opposite of tawafiq: each other's opposition: i.e. where one thing refutes the other:

The Qur'an has generally used the word naqaz to mean breach of agreement as in 61:91, 2:27 also naqazat ghazlaha: 16:92 means broke the thread into pieces: or unwinded it.

Nuun, qaf, ain

An-naq-u: good land with pure soil in which water accumulates: the water that accumulates somewhere: the dust that rises*: Ibn Faaris says it basically means 1) for some liquid to stop(accumulate) at one place and 2) a type of sound: this word has many other meanings too: but the Qur'an uses it to mean raise dust as in faasarna bihi naq'aa: 100:4 i.e. the horses of the mujahideen which enter the ranks of the enemy raising dust with their hooves.

Nuun, qaf, miim

An-naqam : the middle of a way: the middle portion of a path**: Ibn Faaris says the root means to declare something as unfavorable and think it to be faulty: intiqam would mean to call a spade a spade and take revenge on someone who does bad: an-niqmah: to punish a crime: ** this is what makafaati amal is: (i.e. tit for tat): Allah has been called zuntiqam: 3:4 that is He, according to whose laws the good deeds are rewarded and bad deeds punished: we use the word revenge quite differently; therefore while using the word for Allah we should not attribute the usual meanings to it: it means makafaati amal or the natural turn of events: surah Airaff says about the qaum of the Pharaoh, fantaqamna minhum: 7:136 We punished them for their wrong deeds: surah Sjdah says: unna minal mujrimeena muntaqimoon: 32:22 we give the criminals the return for their deeds:

*Taj **Taj and Raghib.

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Naqam means to dislike something: to consider something bad: to criticize: 5:56 surah Burooj says: wama naqamu minhum illa ayn yuminu billah...: 85:8 and these kuffars

dislike the momineen because they have faith on Allah : i.e. they believe their having attained faith as bad:

Nuun, kaf, beh

Nalkaba unhu yankubu wa nakiba yankab: to move away: not to stay on the right path: the path that has moved away from the real destination: an-nakbaa-u means any wind that blows away from its right path (also Ibn Faaris) *: the Qur'an says: unis siraati lanaakiboon: 23:74 they are distracted : away from the right path: al manakib: the edge of a thing: also shoulder: manakibul ard: the environs of the earth: * the Qur'an says: famshu fi manakibiha: 67:15 move about in its environs: some say it means the mountains: because al-ankab means a person's shoulder that is higher than another:**

Nuun, kaf, te-h,

An niksu: old woolen clothes whose seams are taken apart so that they can be re-made: nakasal ahd: broke the pledge: nakasal habl: opened (the knot) of the rope: an-nakeesah: breaking a promise: the winding of a rope:*** the basic meaning is to break something (Ibn Faaris):

The Qur'an says: iza hum yankasoon: 7:135 they break the pledge: ankaasaa: 16:092 the pieces of broken wool etc.

Nuun, kaf, hah

Nikah means to bring together and gather together **: to make meet as sleep intermingles in the eyes: nakahan nu'aas: for sleep to intermingle in the eyes: or the way drops of rain water are absorbed in the ground:

*Taj and Raghib **Muheet ***Taj.

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nakahal matarul ard: the rain water was absorbed very well by the ground: this is said when rain water reaches the dampness of the earth after crossing the dry surface:*

These explanations expostulate what the Qur'an means by nikah when it talks about the family life of a woman and man: it means the relationship between a husband and wife like sleep has with the eyes: to be immersed in each other like sleep is absorbed by the eyes or rainwater is absorbed in the ground: such relationship can take place (for life) when both have homogeneity of thought, and temper and interests, ideology and concepts: this will be the basic condition of nikaah: (for details see my book : Letters to Tahira): Obviously for such a relationship to exist, mutual agreement must be the initial condition: the Qur'an too makes this clear: 4:19, 4:3 and mutual agreement can take place when the husband to be and wife to be are both of age: the Qur'an says: balaghun nikaah: 4:6 at another place it has been explained by saying: hatta yablughu ashuddah:153, 17:53 and ashuddahu means which has been explained at another place by saying that it is between old age and child hood: 40:67 therefore there is no question of a non adult boy entering nikaah nor anyone on behalf of a non adult girl expressing willingness of nikaah : (thus it rules out child marriage or anyone giving consent on behalf of a girl for nikaah): Raghib says nikah means uqad : conjugal relationship is only by extension: * the Qur'an says: uqdatun nikkah; 2:235 that is the knot of the nikaah or the wedding knot.

Surah Noor says: la yajidoona nikahan: 24:33 which means the arrangement for the wedding: or the goods for the nikaah: it can mean relationships as well as expenses that are necessary for establishing the family relationship of a husband and wife: also the mehar of the wife: as far as the expenses that are incurred on the ceremony of the nikaah etc. are concerned, then it must be noted that it is only a social custom):

*Muheet **Taj.

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According to the Qur'an, an agreement between an adult boy and girl that they will live as per the orders imposed by God will be called nikah: for this the Qur'an has designated no ceremony nor ritual: rituals and ceremonies are merely social customs : although it is necessary for avoiding hassles later that this matter be publicized and should be written some place.

Nuun, kaf, daal

Nakida aishuhu: his life became miserable: nakidatil beyr: the water of the well decreased: an-nukd: the she-camels whose young ones do not live: * or which can be milked only with difficulty: ** the basic meanings of the word have the connotation of decrease and hard labor: Ibn Faaris says it means for a person to obtain the desired thing with difficulty: naaqatun nakda-u means the she-camel which can give no milk: arazoona nikaad: a land that produces very little : * the Qur'an says: wal lazi khubusa la yuakhruju illa nakida 7:58 bad land gives very little production i.e. land on which one has to work very hard and the return is very little: **

Nuun, kaf, rah

An-nakr: an-nukr: very clever: the deceptive methods of the intellect: rajulun nakir: a very clever man: al munaakarah: to deceive one another: * the Qur'an says: innas salata tanha unil fahsha'i wal munkar: 29:45 surely salaah prevents (one) from fahsha'a and munkar means that salaah prevents from any untoward thing and that which crosses the limit: but fahsha'i also means miserliness (see heading feh, hah, shiin): and munkar means the self deceptions of the intellect which tell a man to look after his interests only: and to let others fend for themselves: for the explanations of these meanings see 70:22-25 where it has been said that if a man is left to his own devices (to his own intellect and wishes) then he cries out at every misery but becomes a miser himself he achieves abundance:

*Taj **Raghib.

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illal musalleenal lazeena hum ala salaatihim da'imuna wal lazeena fi amwalihim haqqun maloomun lissaa'aili wal mahroom: 70: 22-25 but such is not the state of the musalleens (those who establish salaah): and there is share in their wealth for the needy and the deprived and everyone is aware of it:

Nakural amr: the matter became difficult: an nakra'u : misery and hardship: nakarud dahar: the hardships of time: * surah Kahaf says azaaban nukra: 18:87 i.e. severe azaab

the likes of which they have not seen before: surah Qamar says: shaiyi nukr: 54:6 very miserable matter:

Nukr: a matter that is not happy: which the heart does not accept: which is distasteful : (Ibn Faaris): the Qur'an uses it against farahun (happiness): `13:36 surah Kahaf says: laqad je'ta shaiyun nuka: 18:74 you have done a very distasteful thing: ankar: very unhappy or unpleasant: 31:19 an-nakeer: denial: refusal: *surah Shura says: maalakum min nakeer: 42:47 you will not be able to refuse: also means the punishment for denying what is haq or the truth: (i.e. destruction and annihilation): nakeer also means to change that which is unpleasant: * fakaifa kaana nakeer: 22:44 so how was my punishment, see how I reacted to their evil deeds:

An-nakrah: not to recognize something: al-inkaar: al-inkaar is actually the opposite of irfaan(to recognize): that is, not to recognize: surah Yusuf says: fa'arafahum wahum lahu munkaroon: 12:58 Yusuf recognized them (the brothers) but they were unable to recognize him: surah Hoodh says: nakirahum: 11:70 he thought them to be strangers : expressed wonder at seeing them (as to who they were): surah Hijr says: qamun munkiroon: aeadng ain, rah, feh: briefly suffice it to say that a Qur'anic society that is strangers.

Nakkar to change a thingcso that iy becomes un-recognizable :** 27:

*Taj **Taj and Raghieb also Ibn Qateebah in Al Qartain vol.2 page 58.

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The Qur'an has said amr bil maaroof and nahi unil munkar at several places: the right meaning of the words ma'roof and munkar has been explained in the heading ain, rah, feh: briefly suffice it to say here that a Qur'anic society formulates laws under the light of the Qur'anic laws : things which are acceptable in these meanings in a Qur'anic society are called ma'roof and those which are not are called munkar: these two terms are comprehensive and include all the acceptable, the good and the bad, the popular and the unpopular things : and the criterion for anything being good or bad is the criterion of the unchanging laws contained in the Qur'an: the concept that those things which are naturally recognized by man are ma'roof and those which he hates naturally as un-recognizable are munkar is a wrong concept: there is nothing within a man which can distinguish between good and bad: if there was some such thing within man(like the animals have an instinct) then there was no need for the wahi (Divines Guidance):see headings feh, tha, rah and laam, heh, miim: maroof are the things which are good according to the wah and munkar is something which is repugnant to it: all laws of the state as well as the norms of society and customs and rituals are included in this : the wahi has not provided us with a list of (acceptable) things : it has given the broad principles in the light of which a Qur'anic society formulates these lists itself.

Therefore ma'roof is that which a Qur'anic society recognizes: and munkar is something which it does not recognize: therefore when it is said in surah Mumtahina that in ma'roof there will be no disobedience of the Prophet 60:12 then it means every such thing will be obeyed which a Qur'anic society gives legal importance: and a Qur'anic society or system can only declare as law that which is according to the laws of the Qur'an:

anything repugnant to the noble Qur'an will not be ma'roof but munkar: this is the difference between ma'roof and munkar.

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Nuun, kaf, siin

Nakasa yankus: to overturn something: to turn something over: intaksa fulaan: that man fell on his head: almunakkis: the horse which due to weakness walks with head and neck lowered: the horse which cannot compete with the other horses in a race: annaakis: one with a lowered head: *

Surah Ambia says that through reasoning Hazrat Ibrahim expostulated to his qaum that worship of idols demeans humanity: and they were convinced in their hearts that it was so: but then their ego and interests stood in their way (to accepting this publicly) and they reverted to their old ways: the Qur'an says: summa nukisu ala ru'usihim :32:12 that is, after having reached emancipation they fell back or reverted: and reverted to the lowly order where on which they were previously following: surah As Sajdah says about the criminals: naakisu ru'usihim: 32:12 hung their heads in shame: surah Yasin says: waman nu'ammirhu nunakkishu fil khalq: 36:68 he who reaches old age reverts from the heights of youth to the lowliness of old age: (in reference to the weakening of the faculties): the things he is aware of, are also forgotten : 22:5, 16:70 this is a general reference to weakness of faculties due to old age.

Nuun, kaf, saad

Nakasa unil amr: to hesitate in something: and move back: nakasa ala aqibihi: returned: reverted: this word particularly means to return or revert from what is right but generally this word is used to mean to return**: nakasa ala aqibihi: 8:28 to turn back on one's heels: Ibn Faaris says this has the connotation of moving back or turning back due to fear and cowardice: with reference to Ibn Dureed it says : that it means to revert from good.

Nuun, kaf, feh

Nakafa means to separate something, to cut off, and to move aside***: Ibn Faaris supports this meaning.

*Taj, Raghīb, Muheet **Taj and Muheet ***Raghīb.

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nakafatid dam'a: to remove the tears from the cheek with the finger: to wipe away someone's tears: *istankaf means to stop: to cease: to hesitate from doing: to consider something bad and beneath one's dignity:** rajulun nikfun: the man who is hated**.

The Qur'an says : lun yastankifal maseehul ayn yakoona abda lil laah: 2:172 (Maseeh [Jesus] who you think is the son of God, has no objection to being a slave{abd} of God: therefore it is a case of the appellant being slack but the witness being over eager that

though he[Jesus] feels proud of being a slave (abd) of God, you consider him to be God Himself!

Nuun, kaf, laam

An-nikl: a very strong, and hard chain: the plural is ankaal: a very hard type of halter or the iron of the halter: nakkalahu means to stop one from pursuing the path he is traversing: nakala unhu: to turn on one's heels from something: nakkala means punished him severely for the crime because the punishment stops him or prevents him from further crime and also serves as a deterrent to others: ***.

The Qur'an says about the opponents of the Quresh tribe: inna ladaina ankaala 73:12 we have very hard chains for them: obviously these are the fetters they were bound with in imprisonment during the battles of Badar and Hunain etc:***** or the ways in which there opposition was thwarted: surah Naazi'aat says: fa akhaza-hul laahu nakaalal akhiraati wal oola: 79:25 by punishing the Pharaoh, God made him an example for the coming generations : here akhaz would mean atkhaz:

As mentioned earlier, nikaal would include every scheme vide which someone is stopped from his wrong ways and given exemplary punishment: surah Baqarah says that those among the Jews who were given punishment for disobeying the orders about the Sabbath were given exemplary punishment that became a nakaala for others: 2:66 that is an example: similarly it is said about the punishment of robbery (sirqah): nakaala minal laah: 5:38 it is a punishment suggested by God which can act as deterrent for future: this punishment will act as a deterrent for such type of crimes: the purpose here is to deter from this crime: however it is achieved:

*Raghib ** Taj ***Taj and Ibn Faaris. ****These chains will be put on anyone who opposes Haq: in the life hereafter, these chains will create hurdles in the way of evolution: this has been called jahannam.

-page 1665

deterrent punishment after a crime has been committed is also a sort of deterrent: and in agreeable conditions the criminal can be pardoned (if he is ashamed or repentant over what he has done) is another way; 5:36-39 includes both these possibilities.

Nuun, miim, rah, qaf

An-numruq: an-numruqah: cushion: pillow: the cushion etc which the rider lays down below the saddle on the back of the horse or camel *: the Qur'an says: namaariqu masfoofah: 88:15 that is, cushions laid in a row:

Ibn Faaris says the qaf in this word is additional: the real word he says is namirah which means a lined blanket: (probably the cushions were made of such blankets):

Nuun, miim, laam

An-naml: is the plural of namlah : ants*: in the tale about Hazrat Suleman says: hatta iza atau ala waadin namli qaalat namlatun ya ayyuhan namlud khulu masakinakum: 27:18 the Taj says that the valley of naml is between jabreen and asqalaan:*some say that the land is in Syria: but if this valley was situated on the road to the country which led to the land of Queen Saba then it would be situated near Yemen: however, the valley of naml

is not a place where of ants live, but the name of a residential place of a tribe: and an-namal is the name of the tribe: namlah is the name of a woman of that tribe: it seems women were the head of that qaum: i.e. their culture was matriarchal.
Anaamil is the plural for anmulah: the tips of the fingers :3:118.

Nuun, miim, miim

An-nam: to incite: instigate: to garnish a lie further: an-namimah: snide: a whisper: the sound of writing something : an-nammah: means movement.

*Taj **Taj and Qammoos, see the root under waw, daal, yeh.

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The Qur'an says: mash sha'inn bi-nameem: 68:11 a snitcher: one who conveys news from one point to others (in mischief): here nameem means what nameemah means: tremendous lies to create chaos among people: and one who exaggerates for this purpose.

Nuun, waw, hamza

Naa'a: yanu-u: -u, nau-un : to get up with difficulty: naa'a bil himl: he got up with difficulty under the load: naa'a bihi himl: the load burdened him and bent him(over) ***: the Qur'an says about the treasures of Qaaroon: litanu'u bil usbah: 28:76 a powerful; group could lift them with difficulty: Ibn Faaris says naa'a means he lifted the burden with difficulty.

Nuun, waw, beh

An-naub: for something to return time and again: honey bees are called saub because they return to their hives time and again: an event or accident is called naa'ibah: the plural is nawa'ib: because this thing returns many times during a lifetime: nubah: naubah means turn: (rather the turn to drink water): almanaab: the path to go towards the water because people pass by it by turns: an-niyabah: to replace: turn: anaaba zaidun unhu wakila: Zaid replaced himself with a lawyer(represented himself with a lawyer): ****Inabat ilal laah: it is a special term of the Qur'an: aneebu ila rabbikum: 39:54 munibeena ilaih: 30:31 a honey bee travels far and wide in search of honey: it searches for honey in different gardens and valleys: but returns to the hive every time with its payload of honey :

*Taj and Raghib **Ibn Faaris ***Taj and Muheet ****Taj and Muheet and Raghib.

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wherever it goes it returns to the hive or the centre and wherever it may be the hive remains the centre of its thoughts: it is not obliterated even for a moment : it is the qiblah of all its attention: in the journey of life this condition obtains for a momin too: wherever in the world it may be and in whichever department, the centre of his attention remains the law of God and its establishment: for every decision in his life he refers to this law and returns to it with every achievement in life: wa haisu ma kuntum fawallu wujuhakum shatrah: 2:154 and wherever you are, focus your attention on this centre: about the bee it is said: summa kuli min kullis samarati fasluki subula rabbiki zulula: 16:69 suck the honey from all the fruits (and flowers) and keep faithfully traversing the path ordained

by your Lord : a momin avails of the world's knowledge and arts but his centre is always the Qur'an: then he uses his skills for the benefit of mankind according to the dictates of the Qur'an: this is what inabatil laah means: and it means to refer to Godly laws at every juncture of life: to take guidance from there: and to return to this law with the remuneration of one's labor.

The Lataifal Lagha says taubah means for expressing shame or regret at making an error: and to be protected against such errors in future: i.e. in taubah a man reverts to the right way after traversing the wrong path and in anabat deliberates over which step to take and takes the right step : that is, it is not only preventive (against future errors) but also curative (against past mistakes).

Nuun, waw, hah

Naah: means he cried loudly: nauh: the women who gather for wailing in this way: an-niyahah : to lament in this way: an-naawuh: to be in front of each other the way women are while wailing or doing the nauha: *

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Ibn Faaris says that this is its basic meaning i.e. to be in front of each other.

Nuuh: Hazrat Nuuh (Noah): 7:59 it is a non-Arabic word: some say that this is his title because he used to plead a lot (before God): * but the better of the two reasoning seems to be that it is a non-Arabic word.

The Qur'an has begun the tale of the prophets with the mention of Hazrat Nuuh: surah Nisaa says: inna au haina ilaika kama au haina ila nuuhiw wa nabiyyeena min baa'dehi...: 4:163 verily we have endowed you with the wahi like we had sent the wahi towards other prophets after Nuuh...: although at one place Hazrat Nuuh has been mentioned along with Hazrat Adam: see heading alif, daal, miim: this shows that the guidance to human beings had been imparted since the time of Hazrat Nuuh: scholars have been debating now for a long time as to which part of the world mankind began in and from which descendants: but now the direction of research is that mankind was begun from Arabia where the Saami generation was the original human generation: towards this qaum, Hazrat Nuuh was sent about six to seven thousand years from now: the Qur'an in this context argues neither about the place where it all began nor the time: it focuses instead on the life and death (or the rise and fall)of nations or qaums: it does not concern itself with historic details.

Hazrat Nuuh was an individual in his qaum: therefore the Qur'an has called him the brother of his qaum: iz qaala lahum akhuhum nuuh...: 26:106 when their brother Nuuh said to them...:

Although the Qur'an talks about prophethood with the mention of Hazrat Nuuh but it appears that other prophets before him had been also sent to this qaum before him: the Qur'an says: wa qauma nuuhin lamma kazzabur rusula aghraqnaa-hum: 25:37 when the qaum of Nuuh denied the rasuls or the prophets , we drowned them:

*Taj and Raghib.

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it seems that humanity was still in its infancy in those days: and they were unable to fulfill even small requirements of civilized life: therefore Hazrat Nuuh was told or taught how to make a boat :...wusna-il fulka biao yunina wawa heena...: 11:37 We sent our wahi to Nuuh...so that under the guidance of our wahi ,he could make a boat.

Hazrat Nuuh's message was also that which is the teaching of God i.e. ya qaumi budallahama lakum min ilaahin ghairuhu: ...7:59 O, my Qaum, obey God: there is no God except Him: the qaum used to worship many idols or gods: 71:23 if Hazrat Nooh's message was only to worship God and not other idols, then the entire qaum would obviously oppose him: but the Qur'an says that the lower strata of society welcomed his message: 26:111 and the big-wigs of the qaum opposed it 11:27 this means obviously that the message was such that the big-wigs saw annihilation in it for them and the poor saw it as livening for them : this was the section of society which was hated by the rich community because they were thought to be lowly: 11:27, 26:11 .

The big-wigs opposed the message tooth and nail: and went so far as to threaten Hazrat Nooh: 54:9 and the opposition increased so much that Hazrat Nooh feared being overwhelmed: 54:10 then a storm occurred: 54:11:12 the opponents were drowned and Hazrat Nooh along with the faithfuls who obeyed him climbed the boat he built and reached safety:

The Qur'an has said in this connection that the 'others' who believers became his "own" : and his own son and wife (who had not believed his message) were declared to be from not among his family(that is not 'own') :121:46, 66:10 this shows clearly that from day one the wahi had declared that a millat or the muslim nation is based on an ideology and not descent or any other blood relation.

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About Hazrat Nooh, the Qur'an says: falabi-sa feehim alfa sinatin illa khamseena aama: 29:14 he stayed there fifty less than one thousand years: this is taken to mean that Hazrat Nooh's age was about 950 years: but in olden times a 'king's life' meant the duration of his family's reign : according to this Hazrat Nooh's 950 years mean the period when his sharai-at (way of life) prevailed: The other meaning is sanatun or the one crop out of the four in an year : as such "alfa sinatin" means 250 years: now if 50 years are taken out then that leaves 200 years which is not feasible: for more details see siin,nuun, waw and ain, waw, miim :

Nuun waw, rah

An-nuur : means light, (of any kind): or the rays of light: in zia, there is more intensity than light, therefore the Qur'an uses zia to mean the sun's light and 'noor' to mean moonlight: * see heading daad, waw, alif:

Huwal lazi ja'alash shamsa zia un wal qamara noora: 10:5 God has created the sun as illuminating and the moon as bright: the difference will only be between zia and noor if they are used against each other at one place and that difference is that zia is self evident and it illuminates other things: *

Allah has called His Book (the Qur'an) as Noor, : surah Ma'idah says: qad ja'akum minal laahi nurun wa kitaabun mubeen: 5:15 verily the light or the Book has come to you: light is reason for itself: i.e. it isn't dependant on any other thing for making itself evident: therefore the Qur'an is so distinct and self evident that it needs no illumination or any

external light: the other particularity of light is that it fixes everything in its place: that is, everything can be seen clearly in their places in the light):

*Taj

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In other words the noble Qur'an relates what place everything enjoys and what be its true value: this is what is called guidance: i.e. to distinguish between what is right and what is wrong: as such while Allah has declared the Qur'an as nor, He has also related what He means by it: yahdi bihil laahu rizwanahu subulus salaami wa yukhrijuhum minaz zulumaaati ilan noori bi-iznihi wa yahdihim ila siratin mustaqeem: 5:16 Allah guides anyone who agrees with His laws towards security and completion of personality and thus brings them out of the darkness towards the light or emancipation of life : i.e. guides them towards the balanced path of life: these people take this beacon light with them everywhere they go : ja'alna lahu nooran yamshi bihi fin naas: 6:123.

Manaratun and manarah is the place from where light is emitted: and also a place from where azaan is given (later it cae to mean a place from where the call to prayers is made): manar is also the boundary which is created to distinguish between two things:* munner:a pleasant thing or lighted thing or man*: it also means one who lights up or illuminates.

An-naar: some say that naar and nuur are actually the same: 2:17 naar means a flame if it can be seen: *and an-naar also means a symbol: because the Arabs used to brand their camels with a branding iron and this process called naar: * Tajul Uroos says that naar and noor sometimes are used in the same meaning: but the reasoning for doing so is not very weighty: noor is thought to be good: and naar has the element of hatred and frustration: naaratul mar atut tanur means for the woman to dislike and be frustrated: deer: it also is used for strange animals: baqratur nawaar: is the cow which is averse to the ox: munawarah means to be mutually abusive: naa-irah means enmity: because it is an internal fire too:

*Taj **For the darkness of death and the light of life see 6:123.

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na-iratul herb: means the chaos of war*: naarul herb: means the fire atop a mountain and which signified war: *** naaral qaum means the qaum accepted defeat**.this makes the meaning of azaabin naar clear : i.e. the result of destructive deeds of man which burn life to a cinder: (as against jannat where canals are flowing : here the depiction of the opposition of fire and water explains the meanings: (see heading nuun, heh, rah): this includes the destruction in this life as well as the life hereafter: as'haabin naar are the people who are embroiled in khauf and huzn i.e. fear and sadness (plight): 2:38:39 this fire engulfs the hearts: naarul laahil muqadatul lati tatali'au alal af'idah: 104: 607 the fire that is made by the laws of God and which engulfs the hearts: for more details see the heading jahannam and jiim, hah, miim:

The noble Qur'an has said that the word Iblees has been derived from naar: 38:76 therefore wherever it has been cautioned or exhorted to avoid naar it means to avoid the ways of the Iblees: Iblees is the embodiment of destructive forces: azaabun naar means

destructive deeds which distort man's social and civilized life as well as his own personality: thus both his worldly life as well as akhirat (the life hereafter) is also distorted.

Surah Hijr says: wal ja'anna khalaqnahu min qablu min naaris samoom: 15:27ja'anna points to all the things or forces that are invisible to man: here naari samoom(or very strong fire) may mean the hot state of matter when it has not attained any form i.e. in the formative stage : like the fires of atom etc: but it can also mean the creatures that inhabited this earth prior to man and which are now extinct: man is the successor to these creatures: (see heading kha, laam, heh):

*Taj **Muheet ***Ruhul Ma'ani.

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since in those times the earth was hotter, those creatures must have had more capability to stand heat: maybe it is said that it was created out of naar or fire just as it has been said that man was created from earth.

(For the meanings of Iblees and Jaan etc see headings beh, laam, siin and jiim, nuun, nuun): surah Noor says: nurul laahus samawati fil ard....: 23:35 this is generally taken to mean that this is a similarity about God himself: but this is not right: man cannot even visualize about the personae of God: here Allah has said masali noorihi : i.e. the example of that nuur is like (as expostulated ahead): noor-i khudawandi (God's noor) is a very comprehensive word or phrase and has been used at several places in the Qur'an: its comprehensiveness can be understood by saying that wherever there be light in the universe, God is the source of that light: the light of the intellect: the light (emancipation) of knowledge: the light (guidance of the wahi) etc, all are given by God: and this light includes God's Book:

Nuun, waw, shiin

An-naush: to take something: tanawasha-hu: meanshe took it: an-naush: means to demand: an-nawush: means a strong man with a strong grip: naashun bihi yanush: means he clung to him and hung onto him*: naasha fulana: he caught him and pulled him by the beard and by the head*.

The Qur'an says: wa an'na lahumut tanawush: 34:52 how can they achieve belief now: now it has gone far out of their reach.

Nuun, waw, saad

An-naus: to move back: Ibn Faaris says this root means to come and go: an-naus: to escape: naasa yanusu nusa: to be mobile and go somewhere: to escape by running away: naasa unhu: he turned back from him, avoided him and eluded him: moved to one side: naasa ila kaza: he sought sanctuary with him*.

*Taj **Muheet ***Taj and Raghib.

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The Qur'an says: wa lata heena manaas: 38:3 there was no time for turning back and seeking refuge:** manaas means the place which one runs way to also to run away:

Nuun, waw, qaf

An-naaqah: means a she-camel when it attains maturity: (almost in the fourth year): an-neeqah: to make the food and dress very exquisite : fine-ness(finesse): expertise: qanawwaqa fil amr means to excel in something: to employ fine-ness(finesse) in some work: Taj says with reference to Ibn Faaris that the word has been derived from naaqah because the Arabs consider a she-camel to be a very fine animal: just as jamaalun(beauty) and ajmal mean the most beautiful in the same way al munawwaq and tanawwaq have been derived from naaqah: which means a cleaned husk (or cover) of the date: * Ibn Faaris says that the basic meaning of this root is to rise and be lofty: perhaps a she-camel or camel is called an-naaqah because of its height.

The qaum of Samood had shortage of water: see heading te-h, miim, daal: whatever water was accumulated, was reserved by the big-wigs of the qaum for themselves and their animals and the animals of the poor died of thirst: Hazrat Swaleh told these people that to reserve the water for a section of the people which has been provided by God free of cost for all creations is unjust: to desist from this path or they would be destroyed: thus after a lot of argument they agreed that everyone should water their animals by turn: Hazrat Swaleh said O.k, but this here was a camel, which he would let loose and see whether it was allowed by them to drink water in its turn: if it was allowed to drink on its tuirn then it would mean that they were sticking to the agreement but if they didn't then it would mean that they had made the agreement only superficially : this is what happened and they killed the camel heartlessly.

The Qur'an calls it naaqatul laah: 7:73 i.e the camel among God's creatures which was a symbol (lakum ayatan) to determine whether they, (the people) stuck to the agreement that they had made with God:

*Taj and Muheet **Ibn Faaris.

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The manner in which God has called the kaaba as baitul laah (as God's house), this she-camel has been called naqatil laah in the Qur'an:

Nuun, waw, laam (nuun, yeh, laam)

An-nayl: an-naa'il: the gift or benevolence that man receives: naal means he received: naala min aduwwahi matlubahi : wanted to hurt his enemy and he did it: * and thus got what he wanted: an-naltuhu iyyahu wa niltuhu: I made him acquire something, gave, or made to reach him: maalar raheel: the time for departure approached closer: tanweel: means to bestow: an-nawaal: means bestow**.

An-neel: the Nile river: izlam: a tree used to make the washing blue: * this word is Arabized from the word Nile.

Surah Baqarah says: la yanalu ahdiyaz zwalimeen: 2:124 my promise is not for the rebellious: i.e. those who are rebellious to my laws and take away from the human rights, they do not have my promise that they will lead mankind: surah Taubah says: la yanaluna min aduwwin neela: 9:120 neither do they hurt the enemies: surah Airaaf says: la

yunaaluhumul laahu bi-rahmah: 7:49 Allah will not be kind to them: they will not enjoy God's kindness (rahmah):

Nuun, waw, miim

An-naum: means sleep: 2:255 also 78:9 manaam: the place to sleep or time: or sleep and dream: 39:42, 37:102 it also means the eyes because sleep is in the eyes: ***surah Anfaal says: iz yurikuhumul laahu fi manaamika: 8:42 here some scholars have taken the word to mean the eye: *** that is, when Allah made you all appear few in their eyes or to them: Naamatir reeh: the wind went to sleep or became motionless: naamatir naar: the heat of the fire and its intensity decreased: naama un haajatihi: he became heedless of his need: an-numah: he who is not considered worth attention: he who is considered value-less: an-naweem:

*Taj, Muheet, Raghib **Ibn Faaris ***Taj.

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the man who is unmindful of his things: also means anonymous:* Ibn Faaris says it basically means static-ness and for movement to stop: istanaam ala fulaan: he was satisfied at reaching there:

Nuun, waw, nuun

Nuun: it is nuun in the Syrian and Hebrew languages too: it means big fish: the ancient form of this letter resembled a fish**: the Qur'an has called Hazrat Yunus as zun nuun: 21:87 and saahib al-haut too: 68:49 i.e. the man of the fish: in surah Saffaat he has been called Yunus: 37:139.

Definitions say that nuun means potential knowledge which actually means inkpot: because the letters that are framed by the ink are present potentially in the inkpot: i.e. the meaning of this word is inkpot but the figurative meaning is potential knowledge: Surah Al-Qalam says: wal qalami wama yastaroona: 68:1 whatever the pen (and the inkpot) write: i.e. knowledge is witness to...what they write: (nuun here may be from the muqatta'at [terminated words]): the Taj and Aqrabal Muwaarid say that the meaning of nuun is also the sharpness of the blade of the sword: wal alami ma yastiroona would mean the sword and whatever the pen writes are witness to the fact that...: (God's Deen will at last triumph): sword means the power to implement and 'what the pen writes' means the laws of God: the Qur'an and the sword are the argument or evidence which cannot be matched by anything as reason(which cannot be reasoned against): and no claim of the Qur'an can remain reason-less:

Surah Hadeed says in this context: that Allah sent the prophets and sent the Holy Books with them: and the sword too: feehee baasun shadeedun wa manafi-u lin-naas: 57:25 which has strong power and many benefits for mankind: note that here by saying the Qur'an and the sword to be together does not mean that the Qur'an will be made acceptable on the basis of the sword:

*Muheet **Muheet and Lissanul Arb.

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It means that a society will be established in which Qur'anic laws will be implemented: this force has been symbolized by the sword: the force that is responsible for enforcing adl (justice) in this world and which is used against the destructive forces of evil.

Nuun, waw, yeh

Nawash shaiya yanwih: to decide or intend something: to decide firmly: and to really be attentive towards it: Ibn Faaris says it has two basic meanings: 1) the intent about something 2) the seed of anything : an-niyatuh means the direction in which one travels: *to intend firmly to do something: some think it means to be ready to do something for benefit and to get rid of the loss: ** nawakal laah: May God be with you in your journey and may He protect you: an-nawi: companion or a companion during a journey:* of the same intent: an-nawat: seed: the plural is an-nawa: 6:66 nawatut tamr: the seed of a date.

Nuun, heh, jiim

An-nahj: al minhaaj: clear path: an hajat tareequ wal amr: the path and the matter became clear: nahajal amr also means this: fulanun istanhaja tareeqa fulanin: that man followed that way :***

The Qur'an says: li kullin ja'alna minkum shir'atan wa minhaaja:5:48 We have ordained a sahari'at (path) and a minhaaj for everyone: (for its detailed meaning see heading shiin, rah, ain):

Nahr: Ibn Faaris says its basic meaning is for something to open or to open : anharatud dum: I opened the blood and let flow: nahr means the place where water is allowed to flow: some think that nahr actually means water and the place it flows along is called nahr too: the plural is anhaar: an-nahr also means nahr: it also means vastness and expansion:

*Taj **Muheet ***Taj, Muheet, Raghīb.

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where in the Qur'an it is said: innal munaqqeena fi jannatin wa nahar: 45:45 here the word means light and expansion: an-naheer means abundant and prolific:* an-nahaar also means day (light): i.e. the opposite of lail(night): an-nahrah also means to snatch something away: naharar rajulu nahra means the man attacked in the daytime: *naharar rajul means he scolded (talked harshly) to that man: almanharah : the open space in front of a house where garbage is kept or thrown: *: wa ammas saa'ila fala tanher: 93:10 i.e. do not think the needy are lowly: about parents it is said in 17:23 : fala taqul lahuma uffin wala tanhar huma wa qul lahuma qaulan kareema: 17:23 i.e. do not scold them or talk harshly to them : do not demean or insult them: and talk to them nicely.

The Qur'an talks time and again about the jannat: tajri min tahtih al anhaar: 2:25 canals will be flowing beneath those gardens: in Arabic, nahr means the body of water which flows between two pieces of land : this may include river or the sea or canals which irrigate fields or gardens.**

Wherever jannat refers to an ideal worldly society, its canals mean that it shall always be flourishing: ukuluha da'imun wa zilluha: 13:35 its fruits and benefits will be ever lasting: : tu'ti ukulaha kulla heen: 14:25 it keeps producing its fruits (benefits): And jannat means the life hereafter and all its details that are related and are symbolic only: 47:15, 13:35 therefore the canals mentioned there are also not those that come to our minds as we think of nahars nowadays. The Qur'an has said that water is life: 21:30 and everyone knows this for a fact: therefore in a society where there is abundance of water there will be a flourishing of life: for canals to be flowing in the gardens is an allegory to life being flourishing.

*Taj **Lane.

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Nuun, heh, yeh

Nahahu yanhahu nahya: is the opposite of amar: i.e. to prevent, to stop, to make abstain: intaha: to abstain: to stop: an-nuhyah: means the extreme limit of anything: an-nihaya also means this*: Ibn Faaris says this is this root's basic meaning: that is, to reach the limit: everything stops after reaching the limit: therefore it means to stop: an-nuhya means intellect because it stops man from doing certain deeds: the plural is an-nuha: *(intellect too means to stop: see heading ain, qaf, lam): rajulun manhaat: a man on whose opinion people depend:*

The Qur'an says: fa'in tahau: if they desist from fighting: yanhauna unil munkari against yamuruna bil ma'roof: 3:109 i.e. to order which is ma'roof and to stop from that which is munkar: this is the duty of the muslim ummat: (for the meanings of ma'roof and munkar see heading nuun, kaf, rah, ain, rah, feh and nuun, kaf, rah): oolin nuha: 20:54 the intellectuals: intaha: 2:275 to stop : almuntaha: the extremity: last limit: 53:14 (for the meaning of sidrah see heading siin, daal, rah).

*Taj.

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Waw

Wa: means 'and': like in an'aamuhum wa anfasahum 32:37 their four-leggeds (animals) and they themselves...:

2) appears to mean ma'a (with): fajmi-u amrakum wa shura ka'akum 10:71 consolidate your matter along with your partners:

3) to mean 'au' or 'or': bihablin minal laahi wa hablin minan naas: 3:111 through Allah's promise or through people's promise.

4) to mean 'so that': ya laitana nuraddu wa la nukazziba: 6:27 if only we were sent back (to the world) so that we could not be among the deniers:

5) to mean 'that is': qulna ya naraku ni bardan wasalaman ala ibrahim : 41:69 it can also mean O, fire, cool down on Ibrahim and be peaceful : and also that O, fire, cool down on Ibrahim and be peaceful i.e. (turn harmless) : but according to the context, , the translation of waw here would be more appropriate as 'that is':

6) to mean a promise or swear: wal asr: 103:1 swear upon the times: or the time is witness that....

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7) sometimes it is additional: falamma aslama wa tallahu lil jabeeni wa naada yanahu: 37:103 so when they both bent over and he made his son lie down face down then We called out (here even without waw the meaning of the phrase remains the same).

8) to mean 'although': like wa antum tatlunal kitaab: 2:44 although you follow the Book: wa antum ta'lamoona: 2:42 although you well know.

Waw, alif, daal

Alwaadu wal wa'eed: loud and harsh voice: the mumbling of a camel: waada fulana: it burdened that man*: Ibn Faaris says this is this phrase's meaning too: the camels' heavy tread due to carrying of load is called wa'eed: wa'adal binta ya'edan waada: means buried the girl alive in the ground :and buried her under tons of earth: burdened her with the load of the earth: during the dark period the kunda tribe of the Arabs used to bury the daughters alive : a girl who was buried alive this way was called : al mau'oodatul wa'eedah: the Qur'an says: wa izal mau'udatuh su'ilat bi ayyi zanbin qutilat: 81:809 when the girl buried alive will be asked as to why she was buried alive: the Prophet Muhammed used to make the women agree that they would not kill their girl-childrens : 60:12 it may be that qatal here means keeping them without education (for fear of spending money on them with no result): (see heading qaf, te-h, laam and dhaal, beh, hah):

This refers to not only the girls during the dark era but all the girls (even in our society today) who are "buried alive" i.e. who spend their entire lives as cattle: like they are neither dead nor alive: they are buried in a way in their houses from where they cannot be extricated alive: until the nikaah and divorce is according to the Qur'anic system (and not that which we think is the way) : our girls will continue to suffer: and their capabilities will remain buried:

*Taj and Muheet.

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Waw, alif, laam

Wa'ala ilaih: ya'ilu waala: sought refuge some place: went towards him with alacrity: turned towards him: wa'ala minhu: alwaalu wal mu'ilau wal maw alah: a place for deliverance and refuge: sanctuary: Ibn Faaris says it means to congregate and to seek refuge:

Surah Kahaf says: mau'ila: 18:58 a place of refuge.

Waw, beh, rah

Al wabar: the plural is au-baar: hair of the camel or goat or fox: ahlul wabar: those who live in the desert: the Qur'an says au-baar: 16:80 (also see heading saad, waw, feh):

Waw, beh, qaf

Wabaq: yabiq: wa baqan wu buqan wa maubiq: to be annihilated: al maubiq: a place where killing takes place an altar: maubiq also means an obstruction and barrier: and means prison too: au-baqahu means stopped him: imprisoned him: also killed him***:

Ibn Faaris says that almaubiq means anything that acts as a barrier between two things: and wabaq means to be annihilated: surah Kahaf says: wa ja'alnahum bainahum maubiqah: 18:52 it can mean two things: that is, built a barrier between them or made their relationship a means of their annihilation: surah Shura says: au-yaubiqu hunna :42: 34 or destroy them: as such al-mubiqat means sins which lead to annihilation ***.

Waw, beh, laam

Al wabl: al waabil: heavy rain : 2:264 al wabeel: intense:** fa akhaznahu akh awwa bela: 73:16 zarbun wa beel: hard hitting : wa beelun: means the staff of the washerman with which he beats the clothes: **

*Taj, Muheet, and Aqrabal Muwaarid **Taj ***Taj, Muheet, Raghib

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Al wabaal: intensity: harshness: dislike: fasaad(chaos), misery, disagreeable: unsuitable:* wa baala amrihi: 5:95 the bad results of one's deeds: Ibn Faaris says its basic meanings include the element of intensity: the word also means to congregate:

Waw, te-h, daal

Al watad: means peg: the plural is autaad: wa tadad watida yatidahu: watda: he drove a peg into the ground or wall: al meetad: the hammer with which the peg is driven: al waatid: a profound or established (pegged) thing: wattada fulanun rijlahu fil ard: they established themselves there: autaadul ard: means mountains autaadun minal bilaad means the elite of the city**:

The Qur'an has called the pharaoh as zul autaad: 38:12 it means having very powerful forces: he whose pegs are driven far and wide: mountains have also been called autaad: 78:7 because they are pegged into the ground :

(the terms of abdaal and autaad which prevail in the language of the tasawwuf (Sufism) are not Qur'anic):

Waw, te-h, rah

Al watr: al witr: individual or individual thing: as against shaf'a**: the Qur'an says: wush shaf'i wal watr: 89:3 odd figure as against even: wa tarahu maalahu wa haqahu: he reduced his wealth and right: the Qur'an says: wa lun yatirakum aamalakum means He will not reduce anything which you have earned with your deeds: watara means to avenge and commit excesses: also means to separate a pair**: al witr: enmity due to killing: *** Tatra (it was actually watara but was later changed to tatra): for things to appear so that there is a gap between them; if they continue to come continuously i.e. without gaps, then they will not be called mutawatir (continuous) but muta'tabih or muta'darik or mutawasil: ja'atil khilu tatra means the horses came one after the other with gaps in between:

*Taj **Taj and Raghib ***Muheet.

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muwataratus saum: to fast one day and abstain for a couple of days from fastinge:
muwatarah must have a gap in between: if there is no gap then it will be called
mudaarakatun wa muwasalah: ***the Qur'an says: summa arsalna rusulana tatra: 23:44
then We kept sending Our prophets from time to time continuously: al wateerah: to
hesitate in some work:
Ibn Faaris says the many words from this root are very dissimilar and have their own
separate meanings (that is, which are not related to the root):

Waw, the, nuun

Al waatin: a thing which is stolid in its place always: al maa'ul waatin: water that flows
forever and does not end: al wateen: the vital chord which makes a man die if cut: * the
Qur'an says: summa laqata'na minhul wateen: 69:46 then We cut his vital chord.

Waw, te-h, qaf

Wisaq: wasaaq: is the rope etc with which something is fettered: some say wasaaq
means to tie and wisaq is the fetter itself: au saqah: tied it firmly with a rope*: the
Qur'an says: wala yusiqu wa saqahu ahad: 89:26 also 47:4 wasuqash shaiyi means the
thing became entrenched and established*: the Qur'an says: urqatul wusqaa: it has been
explained by saying lun fisaama laha: 2:256 i.e. which does not break: maisaaq and
mausiq mean firm promise: solid commitment: wasiqa bihi means to trust someone: to
think him to be trust worthy: * istawsiqa inhu: obtained a trust worthy pledge from him*:
kala'un musaq: enough fodder to make one believe that it will be enough for one year:
Raghib says al meesaaq means an agreement which is linked with swearing or
promises:**

*Taj **Raghib ***Taj and Raghib.

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Waw, te-h, nuun

Wasana bil makaan: he stayed somewhere: became a resident somewhere: al waasin:
established and stolid and resident: which does not move from its place: wasanan buut
means a statue which can not move from its place: * the plural is ausaan: 29:17 Taj and
Kitaabal Ashqaaq say: that wasan means small statue: as per this meaning every system
that is static and does not progress is wasan (i.e. a small idol of sorts): which every dead
nation worships.

The noble Qur'an is a code of life for the entire mankind and whenever it is given a
practical shape (that is, it is fully acted upon), then it creates a dynamic society: i.e.
staying within the parameters of the unchangeable principles of the Qur'an it stays with
the times and moves ahead: thus this system attains the shape of a dynamic movement :
and if it stops and becomes static at some point then it turns into idol worship: this takes
place among nations which suffer from mental and practical static-ness: we consider that
stone statues are not worth worshipping but do not mind the idols or statues in our hearts
and minds!

Waw, jiim, beh

Wajjabal ba'eeru taujeeba: the camel sat in the ground and sat staunchly*: al muwajjib: means the camel which due to plumpness can not get up: wajabal haa'it means the wall fell down; wajabar rajulu wujuba: the man died: (i.e.fell fown so that he never got up): al-wajabah: for something to fall down with a sound: al maujib: means death: * about the camels which are slaughtered. the Qur'an says: fa iza wajabat junubuha: 22:36 when they fall on their sides i.e.when they become cold (due to death): Ibn Faaris says it basically means to fall down or take place: wajabash shaiyi: for something to become firm or become necessary and obligatory:

*Taj and Raghīb.

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see below

au jabahu: waj-jabahu: he established it and made it firm: istaujabahu: he became deserving of it *: he thought it mandatory*: waajabal li fulanin haqqahu: he conceded his right*.

Waw, jiim, daal

Wajada wujuda: basically means to acquire something: it is also sometimes used to mean to know something and gain knowledge about it: but it is also used with certain changes to mean other things also: like maujidatan wa wajidaana: means anger: wajada alaih means he was angry at him: wajada yajid means to be wealthy and care free: alwijd, alwajd, alwujd mean wealthiness, vastness and expansion: wajada bihi wajda means loved him or her: innahu layajidu bifulanah wajdan shadeeda: he loves that woman and becomes sad in her absence: wajada bihi: he loved her and was sad: alwajeed means level ground: ***: al waajid means rich : strong: wealthy: *** wujd: means capacity: power 65:6.

The Qur'an says: walitaji dannahum ahrasan naas: 2:96 you will find them to be most greedy: this word has been used mostly in this meaning: wujudun or maujuud are words which are not found in the Qur'an: these are the terms coined by the linguists.

Waw, jiim, siin

Al wajs: means secret voice or the voice of your heart : al waajis means the thought that crosses your heart (mind): al eejaas means to feel something in the heart and to keep it concealed: a passing thought in which there is no element of fear*.

The Qur'an says about Hazrat Ibrahim : wa au jasa minhum kheefah: 11:70 he felt a little fearful of them in his heart:

*Taj **Muheet ***Taj and Muheet.

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Waw, jiim, feh

wajafash shaiyu: : for something to be disturbed: qalbun waajif: a troubled heart (that beats fast): * the Qur'an says: qulubun yaumaizin waajifatun :79:8 that day, hearts will be troubled and worried.

Wajafal fars: for a horse to run fast: au jaftuhu: I made it run fast: fama au jaftum alaihi min khailin wala rikaab: 59: 6 you did not make horses and camels run over them: i.e. you did not over run them with an army:

Waw, jiim, laam

Al wajaal: fear and worry: wajil: yaujal: to worry: to fear: one who fears and worries is called wajil: the plural is wajiloon: 15:52 al-wajeel: al-maujil: a ditch in which water accumulates: al wujul: old folk: **Raghib says that alwajaal means to fret in one's heart or fret secretly: ***

The Qur'an says one of the characteristics of the momineen is iza zukir al-laahu wajilat qulubihim: 8:2 when God is mentioned, they get a feeling of fear (lest they are not doing what He wants): as mentioned at other places, 'fear of God' means to fear the destructive results that wrong deeds beget: or to fear the destructive results if God's laws are not followed:

Waw, jiim, heh

Wajhush shaiyi: means against something or to be face to face: **** alwajhu: the part of anything that is seen first: Ibn Faaaris says it basically means for something to appear: al-wajhu is the part of the human body which appears first of all:

*Taj and Raghib **Taj ***Raghib ****Muheet.

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since man's face appears first, it is called wajhu: * but after that the word came to mean nafas or personality too: **mun aslama wajhahu lillaah: 2:112 here wajhun means the entire person not just the face: surah Bani Israeel says: li-yasu'u wujuhakum 17:7 means lest they make your condition very bad: or that they turn the condition of your sardars or leaders as very bad: wajhul qaum: the head of the qaum or very respected and gentle person of the qaum: wajhun nahaar: the initial part of the day: alwajhu minad dahr: the early part of the era: i.e. the part of the times (era) which appears initially:

Alwajhu: means rank: respect too: alwajih: man with respect or rank: alwajihah: means a cloth which is similar on both sides: about Hazrat Moosa it has been said: wa kaana indal laahi wajeaha: 33:69 it means a respectful man.

Wajhun also means purpose: object: the way which is adopted to reach the destination: course: direction: the destination towards which one is moving: wajhut tareeq: means the path which leads to the destination: *** wajhul amr means the purpose of something and the right way: jihatun and wijhatun also mean this: purpose: reason: raison d'etre): mutawajjah: the place towards which one is going.

The noble Qur'an says about the deeds of man: ibtighaa'i wajhil laah: 2:272 generally it is translated to mean for God's pleasure or to make him agreeable: this turns one's minds towards the emotions of displeasure or pleasure: God is above such emotions: wajhil laah rightfully means the purpose which God has ordained: the destination towards which the laws of God take us: i.e. every deed must be for the purpose as ordained by God: every deed of man should be for reaching the destination that God's law have ordained or fixed for it:

*Muheet, Taj and Lataiful Lagha ***Lane.

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Surah Room says: wama u-teetum min zakaatin tureeduna wajhul laah: 30:39 whatever you do for the development of mankind (you do) so that you may reach the destination that God's laws have destined for you: i.e. this act develops your own personality: this makes the meaning clear of the ayat in which it is said: kullu shaiyin haalikun illa wajhahu: 28:88 this means that whatever man does undergoes change : (this is what haalaka means); but permanence is enjoyed only by the deeds which are made to reach the destination which God's laws have destined : or that every worldly way undergoes change excepting the way that takes one to the destination fixed by God: * this is also meant by these ayats of surah Rahman: kullu min alaiha faa'nin wa yabqa wajhu raabbika zul jalaali wal ikraam: 55:25:26 every path is subject to change excepting the one which takes one to the great development: * this has been called ibtigha'a wajhi rabbihil aala: 92:20 every nation in the world has its own objective in life and every individual too: wali kullin wajhatun huwa muwalliha: 2:148 the group or party of momineen is such that wherever in the world it may be, and in whichever sphere, its purpose in life focuses on the destination fixed by the laws of God: fa ainama tuwallu fa samma wajhul laah: 2:115.

Waw, hah, daal

Al waahid: the number one: one: waahid and ahad both mean one but there is a difference in their usage: when it is said: ma atani minhum ahad then it will mean nobody from among them came to me: but when it is said: ja'a nabi minhim waahid then it would mean that only one person came to me (not two): ** Ibn Faaris has said that huwa wahidihu qabililatihi means he is outstanding among his tribe:

*Wajhu rabbika ya wajhu also means God Himself, see headings beh, qaf, yeh and feh, nuun, yeh but Raghīb prefers the meaning given above **Taj.

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The Qur'an has used the term waahid to mean Allah too: 12:39 and also ahad 112:1 the Muheet says that He who is alone in His personality is ahad as well as waahid and nobody shares His traits or qualities *: as such ahad would mean without parallel: unique: the basic characteristic of a personality is that it be unique: qul huwal laahu ahad: 112:1 relates this uniqueness of God's personality:

Al uhdaanu means arrows which are unique and unparalleled : **al-meehaad is a dune which stands alone and away from other dunes: * it-tahadash shaiyaan: both things intermingled : figuratively this word means to agree*:

All Qur'anic teachings are based on the Oneness of God: that is, upon the fact there is only one force which enjoys total domination and power: there is no other law or power except his: as such in the world of humans too, His law must operate: la yushrilu fi hukmihi ahada 18:26 He shares his law and power with nobody: therefore momin is he who la yushrik bi ibaadatehi ahada: 18:110 who doesn't include anyone else in the dominance of his Rab (Lord): who does not bow his head before anyone's law but His (which He has related in the Qur'an):

Also see heading alif, hah, dal.

Waw, hah, shiin

Al wahsh: wild animal: the plural is wuhush: singular is wahshi: Raghīb says that uninhabited and desolate place (makaanun wahsh) is also called wahshi: makaanun wahsh: vacant place: baladun wahsh: an area which is desolate and uninhabited: baata wahsha: he spent the night hungry: he was with empty stomach:** al wahsh: is the opposite of al-inss: *** Not familiar, wild: zaalika min wahshin naas: this man is from among the lowly people and those who hate humans: *

*Muheet **Taj ***Raghīb.

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The Qur'an says: wa izal wuhushu hushirat: 81:5 here the word can mean unfamiliar as well wild animal and wild and uncouth people too.

Waw, hah, yeh

Al wahyu: indication which is fast : wa haitu lak bi khabari kaza: I signaled you about that thing: or informed you quietly:* surah Maryam says Hazrat Yaqoob was told not to speak to people: fa auha ilaihim: 19:11 as such he signalled the people (i.e. spoke to them in sign language):

2) Raghīb says and Taj supports him in this, that al- wahi means a fast signal: shaiyun wahi-un means the thing that comes quickly: amrun wahiyyun: fast matter: alwaha: to be speedy: auhal amal: he was fast in work:

3) Al wahi also means to write: wa haitul kitaab: I wrote the book: waahin: one who writes: al wahyu means that which is written: Johri says that alwahyu means al-kitaab: the Lataiful Lughah supports these meanings too: and Ibn Faaris and Raghīb too: surah Ma'idah says: wa izau haitu ilal hawariyyina : 5:111 here it means written order: * i.e. through the wahi which, according to Raghīb, was sent through Hazrat Isa : in written form:

4) Au-ha means to order: the Taj says in the afore-mentioned ayat 'to wahi towards the hawaarees' means that God had ordered them: * and this wahi was relayed to the hawaarees through Hazrat Isa (Jesus):**: Ibn Faaris says that anything which you impart to others and they become aware of it is called wahi: whatever be the condition you impart it in: secretly or otherwise.

Surah Ha Miim Sajdah says: wa-auha fi kulli sama inn amraha: 41:12 he imparted the wahi in all the skies:

*Taj and Raghīb **Raghīb.

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or to amr the wahi means to appoint or mamoor: i.e. the laws made by God according to which everything in the universe carries on: this has been related in surah Noor as: kullun qad alima salatahu watasbeehahu: 24:41 everything in the universe knows what its obligations are and it must do what has been ordained for it: this is the wahi which is operative in all the things i.e. the amr or the will of God: God's law: about this, surah

Zalzaal says: bi-anna rabbaka auha laha: 99:5 i.e. for this purpose, God has made wahi towards the earth: that is, ordered the earth about it: it is the law about the earth from God: surah Nahal says: wa auha rabbuka ilan nahal: 16:68 God has made the wahi towards the honey bee: i.e. for it God's law ordains that it should operate in such way:

Everything in the universe is operating according to God's wahi (order): this wahi has been ingrained in everything: this is called law of nature: or for living things it is called instinct: this law or order is not created by those things themselves but has been created by God.

Man is a part of the universe: therefore for it too it is necessary that it must live or exist as per some law which has not been created by him but is given by some external source: as far as his corporeal self is concerned, it is guided by the same principles as apply to other animals: to eat, sleep, wake up etc; regeneration, sickness, death, all are similar: and follow the same law: but this law too is not self made.

But human have a social and civilized life too, aside from their physical life: they also have a personality: for this man needs a law too: and that law must also not be self made but given to it by some external source: this law too is called wahi: but difference is: 1) everyone does not get this wahi individually: God willed that this wahi be given to one man who would relay it to others: that man is called prophet: this wahi is particular to those prophets.

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2) Nothing in the universe has the right to accept or eject the law which has been ordained for it: but man has been given the right whether he wants to live according to this wahi or not: this is because for the development of his personality, it is necessary that he exercise his right to choose how he wants to live: the reason behind no man getting the wahi individually but through the prophet is also to let man choose his own way: because the things of the universe which get the wahi directly and individually are not allowed to deviate from the wahi: they have to follow the wahi at all costs:

3) Man has been given the right to choose which way he wants to live but he has not been given the right to change the results of the deeds that he chooses to do: i.e. good deeds will get happy results and bad deeds will inevitably get sad results and nobody can change this: man can easily take poison or throw it away: but he does not have the right to make the poison produce the result as a piece of misri (a sweet harmless substance) would do: God's law which man receives through the prophets is called al-wahi: nobody but a prophet can receive this wahi: (only another prophet like Hazrat Moosa's brother, can do so): these prophets do not get this wahi due to their efforts but like the things that get wahi directly from God get it from an external source which is God, no man too can reach up to the wahi but the wahi comes down down from its place (in the skies) and reaches man: i.e. it is revealed or brought down upon him by God: in other words, it is not a subjective thing but objective: man through his efforts can indeed discover the secrets of the things in the universe, but the truths that he gets through the wahi are acquired only through the prophets:

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that is, through the wahi, truth manifests itself upon the prophet (and through him to mankind): a prophet cannot himself unveil the truth: this is called the revelation of the wahi: fa innahu nazzalahu ala qalbik: 2:97 Jibrail has revealed it unto your heart: since wahi is revealed only to prophets, we can never understand in what circumstances or how it is revealed: we can only have faith that it has been received from God by the prophet: (although we are able to see some of the evidence presented): also through the results of the ordets of the wahi, we can judge the pragmatic truths in the wahi: the prophets sometimes get this wahi secretly and sometimes openly, but we can only get the wahi through the rasul or prophet: this fact has been related by the Qur'an in surah Shura : wama kaana li-basharin un-yukallimahul laahu illa wahya au- min wara- yi hijaabin au-yursila rasulan fa-yuhi bi-iznihi ma-yasha-u: 42:51 in this it has been related how God 'speaks' to man: basher or man is of two kinds: the prophets and other than the prophets (the common men): the first kind, that is, the prophets receive the message or wahi through the farishtas (angels) like it has been said about the Prophet Muhaammed SAW : or a voice is directly heard like from behind a curtain (as in the case of Moses): as for the second class of humans, they only receive the wahi through the prophets: now this message is within the Qur'an: not anywhere outside it: in a way this Qur'an has also been revealed unto us: (yunazzala alaiklum 3:71, 2;105): that is, has been revealed to us through the Prophet Muhammed SAW since after the Prophet Muhammed's death, the wahi has been discontinued, no man can now receive the wahi: now only two fountainheads of knowledge are remaining for man: one is the wahi of God as contained in the Qur'an, and the second is man's own intellect: no man can get any knowledge aside from these two sources: ilhaam, kashf etc find no credence with the Qur'an: see heading laam, heh, miim: if the Qur'an and man's intellect get together, they complete the sources of knowledge: the concept that the 'Prophet Muhsmmed SAW received two kinds of wahi, one which is in the Qur'an and one hich is out of it or in traditions only (i.e. matlu and non- matlu) is non-Qur'anic:

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(At this point only these –details about the wahi will be discussed: if more details are needed they can be seen in my book Iblees O Adam which discusses these things in great detail).

Auha ilaih: means to send as prophets: auhar rajul means he sent his trusted messenger to his trusted slave as an envoy:* Ibnul Anbari says that wahi is so called because the angel brings it secretly to the person towards whom it is sent: eeha actually means to talk secretly with someone in an aside: Abu Ishaq says that wahi actually means I'laam fi khafa-inn : that is why the Qur'an says it means to put something in the heart: auhat nafsuhu means there was fear in his heart: he fretted in his heart: his heart developed a fear:

About Hazrat Isa's mother, the Qur'an says: au haina ila ummi moosa: 20:38, 28:7 : We put it in Moosa's mother's heart to feed the baby and if she developed any fear then let to let the baby flow in the river in a box: as mentioned earlier, wahyun is anything that is sent toward anybody so that he or she becomes aware of it or send knowledge towards somebody no matter how it is done: thus to send wahi towards Hazrat Isa's hawaris or friends means to send order towards them (through Hazrat Isa): in the same way to send wahi towards the mother of Hazrat Moosa would mean to send an order or news through somebody to her:

*Taj.

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wahi to prophets was particular only to them: to believe from the word au haina that a common human being could also receive the wahi like the prophets, is to go against the teachings of the Qur'an: Note here that that which is called wahi to prophets, was received for the last time by the Prophet Muhammed SAW and is now safe in the Qur'an : after this no human being received nor will receive any other guidance directly from God: anyone who claims to have done so is either deceiving himself or is trying to deceive others:

Since wahi does not include any human wish or thought, the Qur'an has called it al ilm, which is totally free of human thought: 2:120 at another place it has been said that there is no thought of the prophet himself in the wahi (that is, it is entirely from God): wamayantiu unil hawa inn huwa illa wahyun yuha allamahu shadeedal quwa : 53:35 he does not say anything on his own but this is the wahi which has been sent towards him: he has been given this knowledge by the Great One (God) : as has been said earlier, nobody excepting a prophet can receive this knowledge directly: therefore the rasul announces: aalamu minal laahi ma-la ta'lamoona: 7:63 I know that (with the help of God) which you do not know: therefore the truths that are revealed through the wahi are not discoverable by human intellect: the human intellect needs the light of the wahi like the eye needs the sunlight: the way which has been selected by the wahi is the dependable way: note that the words of the wahi too are not the prophets' but God's: alwahi also means dependable path: Lata'ifal Lagha):

Waw, daal, daal

Al wudd: al wadaad: friendship, love, Raghib says it means to love something and to wish to belong to it: al mawaddah: love: al wudd means peg : although some think that it is a form of al- watad (whose root is waw, te-h, daal):*

*Taj.

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the Qur'an says: yawaddu ahadahum: 2:96 every one of them so wishes: surah Maryam says : sayaj'al lahumur rahmanu : 19:96 God the Kind, will create love (or good feeling) for them : al wadudu is one of God's traits: 85:14 i.e. the very kind or who is very loving.

Surah Room says about connubial relationship, ja'ala bainakum mawaddah: 30:21 created mutual love between you: made you join each other so that you became supportive of each other: surah Mumtahuna has used mawaddah against adawat (enmity): 60:7.

Sura Shura says: qul la- as'alukum alaihi ajran illal mawaddatah fil qurbah: 42:23 tell them that I demand no compensation for it (prophet hood): I just want relationship (as a relative): for its right meaning see qaf,. rah, beh.

Waw Daal

Wadd; suwa-u, yaghus, ya-ooq and Nasr were idols during the period of Hazrat Nooh: 71:23 the Arabs were well aware of these names: the idol named Wudd was worshipped by the tribe of Banu Kalb of the Dumatal Jandal:

Waw, daal, ain

Wada'a: yada-u: something stopped: became static: wada'a wawadda: left: gave up: Ibn Faaris says that this root basically means to give up and to empty: tawada'al fareeqaan: both opponents ceased fire : this ceasefire agreement is called wadeeh: later wadeeh came to mean every agreement: al wadee'ah means something which is kept in trust: taudi'us saub: to keep cloth in a safe place so that it is free of dust etc: tawadda-hu kept it in a safe place*:

Al wadeeh: a quiet and stolid man: al wad-u: a tomb where the dead lies in peace: al mastauda: the place where something is kept safely:

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the Qur'an has mentioned the mustaqarr and mastauda of every living thing: see 11:6, 6:99 the rule about the organic evolution is that everything stays in a certain place and state for sometime: then from there it evolves to the next stage: and thus evolves to its completion: these places at which it in a way stops, are its mustaqarr (or stations) but even in this station at thing is not entirely static: changes keep taking place in it: but that change is so imperceptible that we do not feel it: we feel the change when it has actually taken place: we call it the next stage of that thing.

Wada'ahu wad'aa: wadda-u taudee'aa: to say goodbye to someone: to see somebody off: wada'u along with 'da'atah' means luxurious living: the one who sees somebody off prays that 'may God keep the traveler protected from the travails of the journey and makes him reach the destination comfortably': later this word came to mean send

somebody off or see somebody off: later it came to mean to give up or leave : *** surah Az Zuha says: ma wadda'aka rabbaka ma- qula: 93:3 and surah Ahzaab says : da aza hum: 33:48 which means to give up or leave alone.

Waw, daal, waf

Wadaqa ilaih: came closer to him: wadaqal matar: it rained from the sky: Ibn Faaris says it basically means to arrive and be familiar: since it comes from the skies, rain is called al- wadaq: Muheet says the basic meaning of this root is to come close and be attracted: ** wadaqatid da'abbatu wus tadaqat: for the female four-legged to secrete as the male wants: or according to his wish: wadqun is the mist that is seen when it is raining hard: when there is a shimmering in the air due to heat, it is called wadeeqah: ***

*Taj **Muheet ***Raghib.

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The Taj says that every type of rain, whether it is light or heavy is called wadq: the Qur'an has used the word al- wadq to mean rain and when it comes out of the clouds 24:43.

Waw, daal, yeh

Wadash shaiy-u wadua: the thing started flowing: * al- waadi means the place where water flows: this is the word's real meaning: then it started meaning the wide land between two mountains **: the plural is audiyah: 46:24 then figuratively it began to mean way, belief, style also was called waad: fulaanun fi waadin ghairi waadika : that man has a way which is different than yours **: the Qur'an says about emotional people: alam tara annahum fi kulli waadin yahimoon: 26:225 do you not see how they act like a thirsty camel who needs satiation and wanders from one concept to another in search of the concept that will satisfy them: (for more details see heading shiin, ain, rah).

Audah: he killed him: **: audar rajul: the man was killed: * ad- diyah means the wealth which is given as compensation by the murderer to the heirs of the murdered: *** i.e. money given in compensation for taking a life 4:92.

Waw, dhaal, rah

Al wazrah: small piece of meat which is boneless: zarhu: to give it up or leave it: huwa yazaruhu: he gives it up: the word is alternate of tarak: to give up.

Surah Al Muzammil says: wa zami wal mukazzibeen: 73:11 leave those (who rebel against our laws) to us : leave them to us: do not worry about them: our law will deal with them.

Wa yazaruna azwaaja: 2:234 and leave their wives behind:

*Taj **Raghib ***Muheet ****Taj and Muheet.

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Waw, rah, te-h

Warisa abah: he became heir to his father: aurasahu: abuh: his father made him the heir: al-wirs: al irs: at-turaas: inheritance: some say that warsun and meerasun is in relation to

inheritance or wealth and irs is with relation to descent: always means a fresh thing: al waaris is a Godly trait*: Ibn Faaris says it basically means to possess a thing and then for that thing to be transferred to others: thus for God to be alwaaris is explained. Raghīb says real inheritance is something that does not impose any responsibility: and for which a man is not held accountable: anything which is acquired without any effort called qad warisa kaza : and to give someone as gift to someone is called auras: inheritance is not confined to wealth only: waristu ilman min fulanin also means that I benefited from that man in knowledge: ** Hazrat Zakariah when he had prayed to God to grant him a son had said: yarisuni wa yarisu min aali yaqoob: 19:6 then he meant inheritance of knowledge not prophet hood: that is, prophet hood is not hereditary as inheritance in other things is: nabuwwat or prophet hood is granted by God only: it is another matter that God may select a man for prophet hood whose father was also a prophet: this post was given to the son not as a inheritance but by God's decision. Surah Baqarah says alwaaris: 2:233 means inheritance: surah Aali Oimran says: wa lil laahi meeraasas samawaati wal ard: 3:179 here meeraas means (country as inheritance) surah Fajar says: wa ta- kulunat turraasa aklal lamma: 89:16 these people collect the inheritance and gobble it up:

*Taj and Muheet **Raghīb.

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surah Airaaf says: tilkumul jannatu oori tumuha bima kuntum ta'lamoon: 7:43 this is the heaven which has been made your inheritance for your (good) deeds i.e. in return for your good deeds: : this shows that only who inherits has not been called a heir, he who gets the return for his labors has also been called heir: inheritance of the earth too has this meaning: for which capability is the must condition: 21:105.

Waw, rah, daal

Al-ward: the flowers of any tree: the singular is wardah: but later this word was mostly used for the rose*: and then to mean the color red or pink: the Qur'an says fakaanat wardah kad dihaan: 55:37 it will turn red like dihaan: (for the meaning of dihaan see heading daal, heh, nuun).

Al-wird: port or jetty where animals drink: for animals to reach the drinking spot: (ghaat): whether it is entered or not*: Ibn Faaris too says that it means to reach something: the people or the animals which reach the drinking spot: al-mawarid: ghaat or path: al-waarid: one who reaches the ghaat*: the man who reaches the ghaat first and draws water (from the well) for the animals in the caravan (that is coming in the rear) to drink: **auradahu: brought him to the drinking spot or ghaat: al-wareed: the vein to the heart*.

Surah Hoodh says: wa-beysal wirdul maurud: 11:98 how execrable is the drinking spot at which they land: surah Maryam says: wa-nasuqul mujrimeeni ila jahannama wirda: 19:86 We will drive the mujrimeen (i.e. the criminals) to the jahannam like animals are driven to the drinking spot: surah Yusuf has used the word waarid to mean one who goes ahead of the caravan and brings water etc for the caravan: 12:19.

Surah Maryam says about the jahannam : wa-inn minkum illa waariduha 19:71 there is nobody among you who can be waarid on her: this ayat is taken to mean generally that human beings (including the momineen) will enter hell or jahannam:

*Taj, Muheet, Raghib.

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then the momins will be taken out and the kaafirs will remain there: (as cofirmation of this the next ayat 19:72 is presented: but this concept is wrong due to certain reasons: because there is nothing to suggest that anybody will be taken out of jahannam:

‘jahannam’ is not a place which one can leave after paying for his crimes or bad deeds: jahannma is actually a state in which one trails behind in the evolutionary process: it is for this reason the Qur’an has said about the momineen: oolaika unha mub’adoon la yasma’oona haseesaha: 21:101-102 they will be kept away from it: so far they that they will not even be able to hear its sound: therefore in the aforesaid ayat 19:71 it refers not to all men but only to those rebellious people who are disbelievers of life after death: 19:72 says summa nunajjil lazeenat taqu: here summ does not mean ‘after this’: this is in relation to another thing: see heading summ: nijaat also means to protect or keep safe from azaab or punishment: see heading nuun, jiim, waw.

But if one insists that in 19:17 minkum means all humanity (the momineen as well as the kaafirs) then it is not necessary to enter wurd: it only means to reach a certain spot: this means that in order to reach jannat or heaven one will have to pass through travails whether worldly or in the life hereafter: this criterion will have to be passed through at every step in this world to reach heaven: anyone who is found weak or who escapes his trial, will land in the destruction of the jahannam: he who is stolid in misery and is careful will be protected from this hell : at several places in the Qur’an it has been said that in order to reach heaven one will have to pass through travails as in 2:214, 3:141, 9:16, and 33:10 this does not mean that in the life hereafter one will have to go through travails first and only then he will be able to enter heaven: it means that the messengers of truth and haq will face travails at the hands of the opponents in this world: he who bears these travails of opponents of haq and the truth will be qualified to go to heaven:

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he will go straight to heaven after death: wheter one goes to heaven or hell is decided by the deeds one does in this world:

This can be said philosophically that the creative process is such that every creative idea before being manifest as a concrete thing is in a state of internal chaos or an internal churning: these are called labor pains: a successful genius is one who comes out of this internal conflict successfully: the unsuccessful is lost in the struggle: if we look at history we find many unsuccessful thinkers or philosophers who are found to have nbeen engulfed in this conflict:

Prophet- hood is above this process, because it is not created by the prophet’s own thoughts.

Waw, rah, qaf

Al-waraq: the leaves of a tree: one leaf is called leaf: * the Qur'an says : wama tusqutu min warqatin: 6:59 Abu Abeeda says that al- waraq means silver: Abul Haisham says waraqn al-wariq and ar-riqah means dirhams particularly*: Ibn Faaris says it basically means 1) khair and money (good and riches) : and 2:)muddy color: surah Kahaf says: fabasu ahadakum biwariqakum: 18:19 means coin: the Muheet says in the olden days waraq meant the skins which were used for writing: parchments: ** this leads to the leaves of a page or pages of a book:

Waw, rah, yeh

This root means both, to hide and also to be manifest: waratin naar: the fire flared up: auran naar: the fire was stoked: warrahu taureeyah: hid him: it has both connotations of hiding as well as making manifest: like fire is a potential or hidden within flint stones: when the fire comes out of them it becomes manifest:

*Taj **Muheet:

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araz zanad: fire erupted out of the flint stones: warral khabar: hid the real thing and expressed it in another way*: waaraahu: hid it: yuwaari: 5:31 hide : tawaari: hidden*: tasuriyah:

Al-wara-u: means grandson: *** wamin wara-a ishaaqa yaqoob: 11:71 means this: i.e. Hazrat Ibrahim got the premonition of his son Hazrat Ishaq and beyond Ishaq a grandson in the person of Hazrat Yaqoob.

Tauraat (Torah) is supposed to be from this root: * if so, it would then mean a thing which can give fire or light: (for the meaning of kitaabi Tauraat, see heading Tauraat): wara'a zaalik: i.e. siwa zaalik: something beyond it*: * wa yakfaroon bima wara-uhu 2:91 deny anything that is beyond it too.

Surah Waaqi'ah says: afara aitumun naalar lati turun: 56:71 have you ever wondered about the fire which you light up: surah Aadiyaat says: falmuriyati qadha: 100:2 the horse whose hooves send out sparks when they hit the ground:

Wara-u: waryun means both in front and back: * at different places in the Qur'an, the meanings of this word will be determined as per the context:

Waw, zain, rah

Al-wazar: means high and safe mountain: a mountain which can be sought for refuge: any sanctuary: * the Qur'an says : kalla la wazar: 75:11 there is no place where they can run away to and seek refuge there****.

Al-wizr: heavy load: very big responsibility: the plural is auzaar: Ibn Faaris says this root has two meanings 1) sanctuary 2) heaviness in something or something being burdensome: wazar: he lifted the load: waazir : means one who lifts the load: * the Qur'an says la tazir waaziratun wizra ukhra: 6:165 no one will lift someone else's load in the hereafter:

*Taj **Muheet ***Ibn Qateeba in Al-Qartain, vol. 1 also Ibn Faaris ****Kitabal Ashqaaq.

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everyone will have to fulfill his own responsibility: and nobody shall be punished for someone else's deeds: nobody will have a share in the returns of any one's deeds: this is a great principle of the qanoon-i-makafaat that the Qur'an has described here: one will be responsible for himself only and get the returns for his own deeds only: not like today's happenings in which somebody labors and somebody else reaps the benefits: somebody committs a crime and others pay for it: one makes the mistakes and others pay for it: this all will not happen in a Qur'anic society: la taziru waazirah wazir ukhra (he who sows what he reaps) will be the unchanged-able principle there:

Wazirun muwaazir: he who is responsible: he who shares the burden: Raghīb says al-muwazarah means assistance and wazir means assistant: also one who shares the burden or bears the load of the ameer or the head: ** the Qur'an says: waj'al li waziran min ahli: 20:29 make someone share the burden from among my family: Auzaarul herb: the weapons or implements of war: 47:4 the Qur'an says the momineen go to war or do battle so that war gives up its weapons or that peace is established: so that there is peace in the world: hatta taza'al herba-u auzaaraha: 47:4 until war gives up its weapons.

Waw, zain, ain

Waza'tuhu aza-uhi waz'aa: I stopped him: prevented him: fattaza'a: so he stopped: al-waazih: one who prevents or stops: it is also used to mean leader or ruler: also means law enforcers: also an army strategist and administrator: commander***: surah Namal says about the armies of Hazrat Suleman: fahum yu'zaoon: 27:17 it either means that they were organized and very orderly or that they were so administered that they were orderly and never rebellious: nor did they ever oppress anybody:

*Taj **Raghīb ***Taj and Raghīb.

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the same surah relates the dua or prayer of Hazrat Suleman: rabbi au zi'ni un ashkura nimatika: 27:19 it means O, my Benefactor stop (prevent me from doing all the things) me all from the things which prevent me from thanking you for your Benevolence: give me the courage to use all my capabilities towards the path ordained by you: scholars say that here au zi'ni means the power: the understanding: and to make fond of something: when somebody is prevented from following the wrong path then it means that he is given the capability of following the right path or the hidayat : Surah Ha Miim Sajdah says about the dwellers of hell: fahum yuza'oon: 41:19 they will be stopped : (for its meaning see heading jaheem in jiim, hah, miim):

Waw, zain , nuun

Al-wazn: to weigh something with the hand*: to assess something with the hand: ** some say that wazn means for something to be light or heavy: but Lais says wazn means for one thing to be equal in weight to another: wazan: yazin: mean to weigh: to weigh and give*: Ibn Faaris says that its basic meaning is stolidity and balance and proportion : and also for making two things equal in weight:

The Qur'an has given a lot of importance to wazn and given it a particular meaning: by deliberating on the universe one can easily understand that this whole system is founded on balance: if the balance between things is spoiled then the whole system will go awry: : wus sama'a rafa'aha wawaza'al meezan: 55:7 God has created the universe and kept a balance in every thing: the mutual gravity between planets is just one example of this great feat: sine man is also a part of the universe it is essential that his world too carries this balance:

*Taj **Raghib.

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Ala taghau fil meezan: 55:8 therefore in your civilized , social and economic life always follow the principle: aqemul wazni bil qisti wala tukhsirul meezan: 55:9 uphold the social and economic balance and never let the social balance go awry: : obviously this balance can not be upheld simply by having a law which in fact is woprds: it is also necessary to formulate a practical system which upholds this principle: this is why the noble Qur'an has not only given us the code of laws but has also given us almeezan or the practical system to establish this balance: a system which truly determines the 'weight' or value of everything: wa anzalna ma'ahumul kitaaba wal meezana li-yaquman naasu bil qist: 57:25 but no system in the world can be stable if not backed by power or authority and therefore it is said: wa anzaln al hadeed: 57:25 for this we have given you the iron (or the sword): this is what a true Qur'anic system is: i.e. the code of permanent laws from God (the al-kitaab) and a system in order to establish this code: and the sword too (was given) in order to enforce this system: about iron it is said: feehee baasun shadeeduw wa manafi-ul lin naas: 57:25 its strength does away with the forces or elements which create chaos and disharmony in society: and thus this strength is the cause for benefit of man: the particularity of this system is that anything acquired in it is begotten according to one's efforts and deeds: fa amma mun saqulat mawazeenuhu fahuwa fee eeshatir raaziyatin wa amma mun khaffat mawazinuhu fa ummuhu haawiyah: 101:906 he whose scale of intent and (good) deeds tips will live a luxurious life and whoever's scale is light (as against the other scale) will live a life of misery and ignominy: (mawazeen is the plural of meezan): in this system everything will be weighted (or valued) correctly : wal wazni yau maizinil haq; and all the efforts which are against the system of God will become unsuccessful: fala nuqemu lahum yaumal qiyamati wazna: 18:105 thus this economic and social system (of the earth) becomes homogenous with the universal system in which everything is in proportion or is balanced: wantabatna feeha min kulli shaiyin mauzu: i.e. is according to a particular proportion:

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wazeenar raya means a man with a very correct and weighty opinion : raajijul wazn means a man who opinion is very clever or absolute : auzanul qaum means the best or most respected person in the qaum**.

Waw, siin, tha

Al-wast: the middle part of anything: the point which is equidistant from both sides: wusutush shams: for the sun to be in the middle of the sky: musitul bayt: the thing that is located in the middle of the house*: the Muheet says that al-wasat and al-wast is the middle point which is equidistant from all sides: **

Since the mean point is the best point i.e. with regard to exaggeration etc therefore this word is used to mean the best: waasitul qilaadah: the middle part of a necklace which is usually the best part: wasatatut dananeer: the best deenar*: alwaasitah: medium: intermediary: the reason or cause for anything : ** alwaseet: intermediary who intervenes between two opponents: * the Qur'an says about the horses in battle: fawasatna bihi jam'aa: 100:5 they enter the ranks of the enemies.

The Qur'an says about the ummat of the mussalmaans(the nation of the muslims) : wa kazaalika ja'alnaakum ummatan wasatan litakunu shuda'a alan naas: 2:143 thus we have made you a medium or wast ummat or nation: which is duty bound to oversee the deeds of all mankind: for a qaum to be able to do this the qaum must be international and equidistant from every qaum: i.e. neither amorous of any qaum nor having hatred against any: so that everyone is equal in its eyes: just as the centre is at an equal distance from every point in the circle: it is obvious then that this position can be attained only by a nation which never moves away an inch from justice and adl : only such a qaum can oversee the deeds of mankind: thus ummati wast means a qaum which enjoys a central position internationally:

*Taj **Muheet.

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which oversees the deeds of all nations internationally and resolves all international disputes with full justice : the Qur'an had fixed this place for the qaum of the momineen: It is noteworthy that the Qur'an had suggested this system for the resolution of international conflicts a time when the world was even unaware of the concept of the internationalism:

Waw,siin, ain

Wasia: yasa-u: sa'ah: to have the power: the capability: the right: ma as'a-u zaalik: I do not have the power to: haazal ina-u yasa-u ishreena kaila: this pot has the capacity to contain twenty measures : al-waasi-o: alwasee-u : wide: vast: alwas-u, alwis-u, alwus-u ,as'sa'ah: all these words mean abundance of rizq, well being,. power and capacity: al wasaa-u: is a horse which gallops: * Ibn Faaris says the meaning of this word is opposite to poverty and strictness.

Raghib says wusuh the power which is slightly more than needed for the work assigned: la yukallifullahu nafsan illa wus'aha: 2:286 means that God only assigns work to man which is slightly less than the power or capability he possess to do the work: ** (the right meaning is given ahead): a man of capability: * al-wasih: is one of the names of God.* The Qur'an uses al-musih opposite al-muqteer: 2:236 i.e. he who receives abundance in rizq: the same meaning is of oolus sa'ah in surah Noor: 24:22 that is, well to do people: surah Zaariyat says: inna la-musi-oon: 51:47 We are the possessor of Vastness (abundance): i.e. We possess great power and capability and We also grant abundance in

rizq: surah Baqarh says: wasia kursiyyuhu samawati fil ard: 2:255 his knowledge encompasses the entire universe: not only knowledge but also his kindness and Benevolence (the goods of sustenance): 40:7 .

*Taj **Muheet.

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The Qur'an says: la yukalliful laahu nafsan illa wus'aha: 2:286 , 6:153, 7:42, and 23:62 this means that God's orders do not benefit Him: they are there only so that (by following them) the human personality develops: the power or the capability of man expands: he gains expansion and width: ** along with this, surah Airaaf says: oolaika ashaabul jannah: 7:42 the meaning of this phrase is abundance is a life of heaven: i.e. the abundance or happiness in this life as well as the vastness in the human personality which in the life hereafter enables man to traverse higher stages of evolution: this is heaven which encompasses the sky and the earth : arzuha ka'arzi sama'i wal ard: 57:21 .

Raghib writes that: la yukalliful laahu nafsa illa wus'aha means that this is the fruit of following God's orders: i.e. to be heaven: in support of this meaning at another place it is said: yuridul laahu bikumul yusra wala yuridu bikumul usr: 2:185 and along with this it has also been said that: la yukalliful laahu nafsan illa wus'aha means that God only orders that which is not beyond man's capacity: this is the meaning attributed to this ayat in the Qur'an generally but in certain places the former meaning seems more appropriate: to live according to the teachings of the Qur'an results in the development of the human personality which in turn expands his capabilities.

Waw, siin, qaf

Wasqa yasiq wasqa: to join things: to gather different things together: to carry a load: to take something inside : wasqartin naaqah: the she-camel kept the sperm in its womb and closed the womb's mouth: that is it became pregnant: istausaqatil ibl: the camels gathered together:* Nawab Siddiq Hasan Khan writes that the words in which waw, siin, qaf appear have the connotation of intensity and gathering***: IbnFaaris says the basic meaning is to pick something up.

*Taj and Raghib **Raghib ***Al-Ilmul Khafaaq.

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The Qur'an says: 84:17 night and everything which it gathers together: i.e. darkness: or the moon and the stars: wasq means a camel load: or sixty seconds: ittisaq means to get everything and for its elements to gather together: *the Qur'an says: wal qamari izat tasaq: 84:14 it means for the moon to be full: ittisaqul qamar: means for the moon to be full, complete and even: this condition prevails from the 13th to the 16th night of the month:

Waw, siin, laam

Al-waseelah: to reach something eagerly with liking: according to the meaning this word is more particular than the word waseelah (with a saad) because waseelah with a siin means to reach something eagerly and waseelah with a saad only means to reach

something: * it also means status, value and high rank:* also means any thing through which closeness to something is acquired: qurbah means to be near somebody or close to someone with regard to rank or place: ** tawassala ilaiyya bikaza: he came close to me through that thing***: the Taj and Muheet say waseelah (with a siin) mean rank, stage, closeness, and relation: tawassala ilal laahi tawussala: he did something due to which he became close to God: al-waasil: to acquire someone's closeness eagerly:**

There is an ayat in surah Ma'idah whose wrong (traditional or prevalent meaning) has turned a Deen like Islam into a personality cult: the ayat is: ya ayyuhal lazeena amanut taqul laaha wabtaghu ilaihil waseelata waja'hidu fi sabeelihi la'allakum tuflihoon: 5:35 O, Believers, adopt the taqwa of Allah and seek 'waseela' towards him: and struggle in His path so that you may be successful: I have let the word waseela remain intact because that is the prevalent meaning: according to the meanings of the word 'waseela' that I have given earlier, the meaning of the ayat would be: O, Believers, protect (or observe)the laws of God, and seek rank, or closeness to God: the way to do it to struggle (to follow) in His path at your utmost:

*Raghib **Taj and Muheet ***Ibn Qateebah in Al Qartain Vol.1 page 141.

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thus you will be successful in attaining the purpose of life: in other words, this is the way to attain position with God and continue struggling in this way.

If this word waseela is translated to mean 'means' (as it is generally done in Urdu language), then the ayat would mean seek the means or medium through which you can acquire rank or closeness to God: and struggle in this path: in both meanings the meaning is the same, that is, struggle or conduct jihad purely for God's Deen and this will make you close to God: but generally this ayat is taken to mean that in order to reach close to God certain "means" or medium is required: and that waseela or means is thought to be one's religious godfather or pir: therefore, one cannot reach close to God without the pir:

And when 'waseela' was taken to mean the 'means' or pir, 'jaahidu' was taken to mean jihad against one's self: which is termed as the greatest jihad: or struggle: this would mean that the Deen (Islam) which has been revealed to us to banish idol worship by establishing a link directly between man and God through the Qur'an, has now become advocate of seeking some man's intervention on behalf of people with God: God had announced that: wa iza sa'alaka ibadi anni fa inni qareeb: when my slaves or bandaas ask you (O, prophet) about Me, then tell them that I am close to them, so close that ujeebu dawatat dayi iza da'aan: I reply to, or respond to anybody who calls me (for help): but for this there is the condition that: fastajeebuli walyu'minu bi-la allahum yarshadoon: 2:186 they should be faithful to Me: and have faith upon Me: so that they are guided (to the right path): the thing is very clear: anybody who has faith on the laws of God and obeys them gets the guidance for which people seek a 'murshid': there is no murshid (one who guides the way) other than God: see 18:17 His laws can be obeyed by establishing His laws in practice: the characteristic of this system is that (as per Hazrat Umar's saying) : no other force intervenes between God and his slave (or banda or man): this is the freedom from all else for enforcing which our Prophet Muhammed SAW had been sent 7:157:

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But instead of enjoying that freedom, we bound ourselves with the chains of personality cults so that no part of our thought or deed was allowed to remain free: remember, man can only exist with his head raised high when he, instead of bowing to human beings, bows to God only.

Waw, siin, mim

Al-wasm means to brand with a branding iron: al-wisaam is the mark which is so branded: wasama yasimu wasma: to brand an animal:

As-simah: means sign, brand,: fulanun masumun bil-khair: that man has a mark of goodness: masimul hajj: the time which is fixed for hajj: tawassum means comprehension and understanding: al-wasmi: the first rain of spring (which signifies beauty and life): the Qur'an says: sanasimuhu alal khartuum: 28:16 we will brand his nose: (it means insult) surah Hijr says: inna fi zaalika la aayaatin limuta wassimeen: 15:75 it has indications for those who have comprehension or understanding: for those who try to understand things from their indications or signs:

Waw, siin, nuun

Al-wasn : as-sinah: the beginning of sleep or the grogginess of sleep: the next part is naum: it also means unawareness: huwa fi sinah: he is unaware: * it also means the heaviness of sleep or intensity: the Qur'an says about God: la ta'khuzuhu sinatun wala naum: 2:255 he is not even unaware of anything, leave alone being oblivious.

*Taj and Raghīb **Taj.

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Waw, siin, waw, siin

Al-waswaas: a slight sound : a hunter's tread: the sound which is produced when treading softly: the slight sound of jewelry while walking is also so called: (which conjure up strange things in the mind of the listener):* it also means for different sort of thoughts to cross the mind: any indistinct sound in which many voices are heard together: a speech which is disorganised: * Raghīb says alwaswasa is the passing of bad thoughts through the mind.

The Qur'an says: fawaswasa lahumash shaitaan: 7:20 then the shaitaan or the devil put 'waswasa' in their hearts (or minds): these means thoughts of self interest which emotions produce in the heart (or mind):or which unsavory people produce in someone's mind: alwaswaasil khannaasil lazi yuwaswisu fi sudurin naas: 114:4-5 he who comes quietly and puts waswasa in the hearts of people: such people produce chaos in an Islamic society: it has been advised to be careful and chary of them:

Waw, shiin, yeh

Al-weshi: to make different designs on cloth: this is the basic meaning**: Raghīb says it means to paint a different color from a thing's own colors: ***: thereafter this word came to mean to mix more colors: wush shan namamu kalamah: the snitcher lied and colored his talk**: the Qur'an says about the cow of the Bani Israeel: musallamatah la

shi-atah feeha 2:71 it is spotless: that is, it does not hold any color that is against its body color.

Waw, saad, beh

Wasaba yasib: wusuba: means for something to last: be durable : ausab also means this: wasaba alal amr: he concurred and did it beautifully:

*Taj and Muheet and Raghīb **Taj ***Raghīb.

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mafaazatun waasibah: very vast desolate land seemingly without end: al-wasab: sickness that will always remain: will not go away: al-auasab: patients*.

The Qur'an says walahud deenu wasiba: 16:52 everything in the universe is obeying (the laws of) God and is doing this with agreeableness: has been carried out perennially: it is therefore necessary also for man to do so: at another place it is said: walahum azaabuw waasib: 37:10 azaab that will be mandatory.

Waw, saad, daal

Al-waseed: means porch, verandah: threshold: a pen made from stones (boundary) for the camels in the mountains: * surah Kahaf says that thier dog sat with his forelegs in the waseed: 18:18 it means the portion in front of the cave or the threshold: threshold makes the meaning clearer: ausadal baaba wa asadahu: means he closed the door: ausadil qidr: means he covered the pot (with the lid):*Ibn Faaris says it basically means to join one thing with another:

Innaha alaihim musadah: 104:8 for its meaning see heading alif, saad, daal.

Waw, saad, feh

Wasafash shaiya yasifahu wasfa: to describe something or its condition: as-sifah: the condition of something: state** Ibn Faaris says that its basic meaning is to describe something: also as-sifah is a sign which always accompanies something.

Almost everyone in this world agrees that God is there: but the difference lies in what they think God is or how He is? Nobody's intellect, however, can tell him fopr certain as to how or what God is like: God is beyond the comprehension of human intellect: therefore only that can be held true about God which God himself relates: and there can be no other source for what he says but the wahi:

*Taj and Raghīb **Taj

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and wahi in its final form is contained in the Qur'an: therefore the concept that the Qur'an presents about God is the only true one: any concept that is in conflict with the Qur'anic concept will be untrue: therefore, after relating such concepts

(that are produced by the human mind) the Qur'an says: subhaanahu wa ta'ala amma yasifoon: 6:101 God is far above and free of the concepts these people produce about Him: This is the reason that the Qur'an even invites those people (who believe in God) to have faith and accept Islam: so that you have the right concept of God: and this can only be the concept that God has given about Himself and which is now contained in the Qur'an: this is through His characteristic names or asmaa'ul husna: in other words, we are quite incapable of understanding much about God: nobody who is finite (man) can really understand the infinite (God): therefore God has only related His traits: and we can have an idea about Him through these traits: God is All Knowing: Aware: Seer: etc but God, who is all these things, is actually what? We can neither comprehend nor make someone understand.

Waw, saad, laam

Wasl: means to join a thing with another: to join: (is the opposite of cut off) au- salahu eesaala: made it reach it or joined with it: in 2:27, eesaal has come opposite qat'un : wasalash shaiyi ya ilash shaiyi: means reached that thing: for the meaning of qata'ar rahim see heading qaf, tha, ain.

Al-waseelah: 5:103 the goat that gives birth continuously in seven months (to two females each month) and the seventh time gives birth to one male and one female kid: before the Islamic period the Arabs did not slaughter this male kid and the women did not partake the milk of this mother-goat and this goat was left alone or let loose in the name of the dieties (as sacred):

*Taj.

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Scholars say a female camel instead of a she-goat is meant here:) * however, this signifies the superstitions that were prevalent there before the advent of Islam..

We say sometimes when some big religious personality passes away that the man has met 'wisaal': this concept has come from the Hindu concept of Vedant: which says that man is part of God which unfortunately has been imprisoned in this corporeal self: after parting with this body, man's soul will rejoin with its whole (God): for this rejoining the word 'wisaal' is used: i.e. that he becomes rejoined with God: this is the same teaching in 'wahdatil wujud' of the modern day muslims, or at least most of them: all these concepts are non-Qur'anic: similar is the concept of 'urs': which has come from the Christian concept of monasticism: it means to wed: Christians believe that the nuns are wedded to Christ whom they think is God : and in a way they are the brides of God: this concept

seems to have made inroads in 'tasawwuf' with the muslims : where it is thought that if a religious person or elder dies he is reunited with God: all these concepts are non-Qur'anic.

Waw, saad, yeh

Wasash shaiyu bihi wasya: to be joined : to join: wasahu bihi basih: joined it with it:

wasan nabt: the plants intertwined and entwined each other: arzun waasiyah: the land in which the plants are planted close to each other and are intertwined: falaatun wasiyah: the desert which is conjoined to another wasteland: ***.

Raghib has said that al-wasiyyah means to advise somebody before an event takes place:

** it also mans duty and order: ausa yusi: means to declare mandatory and to hand over the matter to somebody: ausa wawassa means to make agreement or promises: to make some one the owner (after one's death): al-wasi: one who makes out a will: also one who is advised:

*Taj **Raghib ***Taj and Muheet.

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the Qur'an says: wa wus sabiha Ibrahim banih: 2:132 Ibrahim ordered his sons to do it: took this further upto them: surah Nisaa says: yuseekumul laahu fi aulaadikum 4:11 Allah orders you about your children: surah Yasin uses the word tauseeyah: 36:50 surah Asr describes one of the characteristics of the group of momineen: tawasau bil haqqi wa tawasau bis sabr: 103:3 generally it means that they tell each other to be patient and follow the right path i.e. haq, but as per the connotation contained in the root's meaning it also means that due to haq and stolidity they are joined together: the cause of mutual bond between them is haq and stolidness : the reason for their being stolid on God's laws is because of the firmness on the constructive system of God's laws:

Moos: one who makes out a will 2:182.

The Qur'an says: kutiba alaikum iza hazara ahadakumul mautan inn taraka khairaanil wasiyyatu lil waalideeni wal aqrabeena bil ma'roofi haqqan alal muttaqeen :2:180 those who face death, and who leave behind them inheritance (or wealth), must make out a will for their parents and other relatives according to the proscribed rule: this shows that it is one's duty to make out a will for the parents and other relatives: but if someone cannot make a will due to some reason or the will doesn't cover the entire inheritance then God has apportioned shares : this is the reason that while relating about those shares, the Qur'an has repeatedly said: min baa'di wasiyyatin yusi biha au dain:4:11-12 after completing his will or after repaying any loan: this order is so plain and straightforward that there is no cause for any deliberation on this: but it is said that inheritance can only be made for one third of the inheritance: and too for the heirs: a tradition (not any ayat of the Qur'an) is presented in support of this contention: because obviously there can be no hadith that is repugnant or opposed to the Qur'an: but in order to prove that this tradition is right it is even said that a hadith can over-rule the Qur'anic ayats: therefore this hadith has cancelled the relevant ayat of the Qur'an: for such concepts it can only be prayed that God have mercy on us:

Remember, no ayat of the Qur'an has been cancelled: no ayat within it cancels any other ayat nor does anything outside it cancel any ayat within it: every word of God stands solidly as the truth: (for more details see heading nuun, siin, kha): even if the Prophet Muhammed SAW has said it, it is possible that due to some exigency the Prophet SAW had advised someone at that time to make out a will for one third of his inheritance in somebody's favor: if that is so then it was a temporary thing and does not enjoy a permanence:

Also note that laws about inheritance will be employed only if the deceased has extra wealth: if a society is established in which one hands over his extra wealth to the Qur'anic system (for the sustenance of others to be distributed by the Qur'anic state), (see heading ain, feh, waw) then there is no question of any inheritance: the Prophet Muhammed himself had done so: neither did he keep wealth more than what he needed nor did he leave an inheritance: he did not accumulate any property nor was there a need to be distributed: thus the laws of inheritance need not be applied to him: this will be the condition of all momins when a Qur'anic society is created: till that time every momin should make out a will for the inheritance he leaves behind: it is his duty indeed : and he has full right to do with his inheritance as he wills: the fact is that one can understand his affairs himself: a man gave his elder son higher education: sent him to London for education: made him do law: he is now doing well and very happy: recently another son was born to him: all expense regarding his bringing up, education etc are still to be made: i.e. will have to be made: according to the law the will he can bequeath all his inheritance to this child: but if this will is not made out then the elder son stands to get half of the inheritance although his father has already spent a lot on him: after giving the right to will his inheritance as he likes, the Qur'an has also said that if someone's will is not just, then the court has the right to arbitrate between the heirs according to laws: 2:182 the will has been given so much importance by the Qur'an that in surah Al Mai'dah it has itself related the procedure for evidencing or witnessing 5:106.

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Waw, daad, ain

Wazash shaiyi min baadihi yaza-uh: he dropped something from his hand: put it down*: wazash shaiya fil makaan: put something somewhere*: surah Kahaf says: wuzi al kitaab: 18:49 surah Rahman says waza'al meezaan: 55:7 to mean conception this word has appeared in 3:35 : waza'a unhu: 94:2 to move away: to remove: to drop: waza-u siyab: to take off the clothes and lay them down , the plural of which is mawazih: places: chances: mauzu'ah: laid down :88: 14 .

Waza'atin naaqah: the camel sped fast: waza'ar rajul: the man ran: auza'tuhu: I made him run: *surah Taubah says: wala auza'u khilaalakum: 9:47 they would strive to create chaos among you: would work very hard for this:

Waw, daad, nuun

Wazanah: he arranged it one over other systematically: almauzunah: armour: i.e. whose clips are linked to one another: or the thing which jewels are sewn onto: or the thing which has been arranged by layers (i.e. one upon another): sareerun mauzun: means a double woven charpoy or similar bed:**

The Qur'an says: sururin mauzunah: 56:15 that is, double woven beds or beds decorated with jewels.

Waw, tha, alif

Watiffahu yata-uhi wat'a: to trample something: wati'al m,ar'ata yata'uhu: to have sex with a woman: watu'a yautuhu: to be soft or easy*: Ibn Faaris says the word basically means to press and make something spread out in order to make it level or smooth: surah Fatah says : lum ta'lamuhum un tata-uhum: 48:25 which you trample unknowingly:

*Taj and Raghīb *Taj, Raghīb, Muheet.

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wa arza lum tata'auha: 33:27 a land which your feet haven't trampled (i.e. where you have never been): almauta'u wal mauti: a place to put feet on*: wala yataoona mauti'a: 9:120 neither do they walk on such land: muwata'ah: this means to follow in the footsteps: rajulun muwatta'ul aqib: a man who is followed in what he says*: muwata'uh means to agree and concur with *: surah Taubah says: liyuwati'u iddah: 9:37 so that in this way they make it synchronize with the numerical count (of the months): surah Muzammil says : inna naashi'atal laili hiya ashaddu wata: 73: to get up at night develops your capabilities and quells rebellious emotions: or a man's will power becomes a mixture or blend of his intent and decision: **: this relates to Hazrat Muhammed SAW's as in the early days of spreading the Deenallaah he used to be busy day and night: to sacrifice one's rest at night in the achievement of one's purpose is obvious evidence of keeping one's emotions under control: especially when this sacrifice is made not for any personal gain but for the betterment of the humankind:

Wa, tha rah

Watar: means need: a need which requires special arrangement to fulfill: special need
****.

The Qur'an has mentioned "Qazai Witr" in 33:37 which means to fulfill the need: i.e. to cut off relations(after being satiated) : or to satisfy one's sexual desire: i.e. to decide that it is no more needed: this is what decision to cut off relations means.

Waw, tha, nuun

Al-watn: homeland: figuratively also means the place where cattle and goats are tethered: watana bihi: yatin: autan: means to stay or reside: istaunahu wattanahu wa wattanahu wa tawattan bihi: he made it his homeland: al-watinu minal herb: battlefield.***

*Taj and Raghīb *Muheet ***Taj and Muheet:****Raghīb.

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The Qur'an has used this word in this very meaning: surah Taubah states: laqad nasarakumul laahu fi mawatina kaseerah: 9:25 it is a fact that Allah has helped you in many battle fields:

Waw, daal, ain

Wa'ad: ya'id: wa'd'un wa'idah: to make a promise: whether of a good thing or bad: if the good or bad is not specifically mentioned with wa'ad then then wa'ad means a khair promise (or promise about a good thing) and if not then au'ad is used (to mean a promise about a bad thing): according to the Lata'ifal Lagha: almee'aad means the time or place of the promise:* mau'id means promise or pledge, also the place of promise or the time of the promise*: sursah Kahaf uses this word to mean the time of fu;fillment: 18:58.

Al-wa'eed: means for the male camel to murmur at the time of attack: this word is used to mean a threat: au'adahu and tawa'adah: means to threaten somebody*.

Surah Baqarah states: wa'adna moosa: 2:51 this includes both i.e. fixing a time period by Allah and for its acceptance by Hazrat Moosa: muwa'adah means to have a mutual pact: By God's promise is meant the results of acting on God's laws and which at never change: similarly unchanging and inevitable are the results of being rebellious to those laws and they are called wa'eed:

The Qur'an says the good results of good deeds are also called wa'ad :24: 55 and for the bad results of wrong deeds too.9:68.

Surah Taubah says: illa un mau'idatiw wa'adaja iyyahu: 9:114 this was only due to (in honor of) a promise which he had made.

*Taj and Muheet.

First part of the missing pages of Lughat-e-Qur'an which have now been provided by Mr.Shahid.

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Wherever in the Qur'an it appears that 'God promises you or God had promised' then it will mean the inevitable result that will be produced by acting on God's laws. In other words the phrase is expressing the inevitable result of acting upon his law. It is not like we (humans) make promises with each other. This also shows that when it is said that 'God's promises are true' then it means that the result of God's laws are inevitable and they can never be otherwise.

Waw, ain, zha

Wa'az means to tell someone of the good and bad results of a thing to soften one's heart. Ibn Faaris says with reference to Khalil, that al'wa'iz means style. It also means to talk of good so that one's heart is softened. The Muheet says it does not mean to reach but to order i.e. to order someone to stop him from doing something which will produce bad result*.Raghib says it means such warning in which as threat is also implied**. The Qur'an has often used the word mau'izat, and even the Qur'an has been said to be mau'izatun mir rabbikum 10:57 . This includes the meaning to make others aware of the execrable results pf wrong ways and to prevent from them. And to order individuals to stop from wrong things (within a system). Surah Nahal says : innal laaha ya muru bil adli wal ihsaan... ya izu'kum la'allakum tazkarun 16:90 . Here the word 'amr' appears first i.e. First Allah orders you to be just and kind and ya izukum appears at the last therefore

for those who are mumineen ‘amr’ and ‘waaz’ is the same thing. Here it must be understood that God’s order is not the order of some dictator. God orders but with the order also explains the purpose , and reason for the order, and also its benefit. Order and hikmat together constitute waaz. Surah Baqarah sayus: wamaanzala alaikum minal kitaabi wal hikmati ya izukum bihi 2:231 the book of hikmat (the Qur’an) which God has fevealed is to make you fear wrong deeds (and thus makes you abstain from them).

*Taj and Muheet and Lane **Raghib.

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For the muttaqqeen (the pious) it is ‘mau’izat 2: 66. In any case this book will be used to warn everybody (not just the pious). About the hypocrites it is said: fa aariz unhum 4:63 ignore them and keep warning them of the results of their bad deeds in a nice way. 4:63. As such in case of ‘waaz’ to non –muslims, it would mean advice in respect of invitation towards Deen and for the muslims, the orders contained in the Qur’an and directions issued by a Islamic Government, the benefits of which have been explained in such a way that one leans towards them .

Waw, ain,yeh

Wa aahun ba’ihi wa ya: also au ai- yu -ee: and ee-aa: to safe keep something; memorize; to collect something in a utensil*. Generally wa’aa is used to mean memorize and to safe keep in memory and au’aa means to safe keep things **. Alwi’aa’u (the plural of which is aueeah): the thing (a sack, utensil etc) in which other things are collected and kept 12:76 Surah Ma’aarij says about those who possess capitalist mentality wa jama’a fa au’aa 70:19 : he collects wealth then safe keeps it (from others i.e. prevents others from getting to). Surah Anshaqaaq says: wal laahu aalamu bima yu aun 84:42 Allah very well knows whatever they keep safe (or hidden) . Uznun wa iyah 69:12 the ear that safe keeps some talk i.e. an ear which deliberates on the thing that it hears and it does not go out of it *.

Surah Haaqah says: wa ta’iyaha uznuw wa eeyaah : 69: 12 and the remembering ears that remember it .

Waw, feh, daal

Al wafd: the sand dune whose peak overhangs. Ibn Faaris writes that it basically means to peep and to jut out. Al waafid means the camel which goes in front of all others. Al eefaad : for something to be high and to overhang, to walk fast, to hurry up. Hoom ala afaad: the people who are in journey. Al eefaad : to send someone as an envoy.

*Taj and Muheet **Raghib and Ibn Faaris.

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Wafada fulaan: he went to the king as an envoy*. Alwafd: the people who reach the king’s court for congratulating him on an auspicious occasion**. Raghib says ‘al-wafd’ are those people who go to kings for fulfilling their need***.

Surah Maryam says: bashurul muttaqeenah ila rahmani wafda 19:85 the day We will collect the pious before rahman as 'wafd'. According to the connotation of the meaning 'wafd' encompasses loftiness and greatness, closeness, respect, and the receipt of gifts or accoutrements for nourishment etc. It can also mean that the pious will be kept ahead of all (at the time of rewarding for good deeds). Here too the element of respect is present.

Waw, feh, rah

Al wafru minal maali wal mata': wealth on a vast scale which does not lack anything. Wafaral maal: wealth in abundance which is enough. Ardun wa fra: land which has profuse vegetation. Waffarahu taufeera : he completed it and requited it. Al-wafra'u: a thing which is filled. Alwaafirah : big tail of the lamb (dumba). Al-maufur: anything which has been completed ****. The Qur'an says : jaza'un maufura: 17:63 full return or compensation : from which nothing has been taken away.

Waw, feh, daad

Wafad yafidu wafda: he ran quickly. Istaufad: he hurried. Naaqatun meefaad: a fast camel. Al eefaad means to pick up the arrows and run fast. Alwafdatu is a leather container for arrows which has no wooden part. It also means a sack in which the shepherd keeps his food and other things *****.

*Taj **Muheet ***Raghib *****Taj and Raghib and Muheet *****Taj and Raghib.

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The Qur'an says: ka'annahum ila nusbin yufizoon 70:43: as if they are running towards a goal.

Waw, feh, qaf

Al wafq: for two things to be in tandem; to be in agreement*. Au faqatil ibl: the camels were all equal and stood in a row*. Al ittifaq: for a man's deeds to be according to estimate or standard (destiny) ***. At taufiq: to provide the means which is necessary to attain the goal**. Waffaqa bainal qaum: he arbitrated among the nation **.

Surah Nisaa says that if a husband and wife are at loggerheads with each other then try to make amends between them. Yuwaffiqul laahu bainuhuma 4:35 Allah will create harmony between them . the result of deeds have been called jaza'un wifaaqa in surah Naba. 78:62 : i.e. deed and in its result in full consonance. (according to the Qur'an good or bad result is the other name for deed). Surah Hoodh says: wama taufiqi illa billaah 1:88 : to get the required means for attaining my purpose or goal . this can only be according to God's law only and there is no other way this can happen . In 4:62 taufiqan means to reform and refine i.e. to make in accordance.

Waw, feh, yeh

Wafash shaiyu wafiyya: the thing was completed: became excessive or in abundance. Wafiyyun wa af: means completed and in profusion. Au faani haqqi : he fulfilled my rights completely: did not reduce a bit. Waffa also means the foregoing i.e. to give fully****. Istaufa fulanun haqqahu: he fully realized his rights. Alwafiyyu : the man who fulfills rights and realizes them fully too. Also very faithful. Al- wafaa means to fulfill a

promise; to respect an agreement. Al wafaat means death , i.e. to complete one's days on earth. Tawaffahul laah : God gave him death ****. Al waif : means high ground and almuwafi means something which appears suddenly ****.

*Taj **Muheet ***Raghib ****Raghjib and Muheet. .

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In the Qur'an eefa'ay ahad (fulfilling a promise) has come opposite naqaz'ay aha (breaking of a promise) i.e. fulfilling a pledge has appeared opposite breaking a pledge 16:91 and in 3:43 wuffiyat has been explained by yazlamoon i.e. not to fall short of., or to be found lacking.. Surah Hoodh says : wa inna lamuwaffuhum nassebahum ghaira manqoos : 11:109 this explains taufih i.e. to complete without any lacunae. Surah Nahal says: wallahu khalaqakum summa yatawaffakum wa minkum mun yuraddu ila arzalil umr 16:70 Allah creates you. Then He makes some of you reach old age in which the organs weaken . These meanings describe the various phases in a man's life viz childhood, youth, old age but if yatawaffakum is taken to mean "gives you death' then it would actually mean that some people die even before old age is reached and some die duly after reaching old age.

Surah Anaam says: hatta iza ja'a ahada kumul mautu tawaffathu rusul 6:61 until death comes to you and our agents give you death. According to the physical laws created by God his days are over and he dies. About Jesus it is said in surah Ma'idah: falamma tawaffaitani kunata antar raqeeba alihim 5:117 : then when you gave me death I was overseeing them.

Mutawaff: one who gives death. Inni mutawaffika 3:54 Allah says to Jesus that these people (the opponents) are making schemes to arrest you and crucify you but we are also scheming against them and our plan is surely better than theirs. Wa makaru wa makaral lah wallahu khairul maakireen 3:53 the result of my (Allah's) scheme will be that they will neither be able to arrest you nor crucify you but you will die your own death (in time) (inni mutawaffika); and We will take you away from the opponent's grasp (wa mutah hiruka minal lazeena kafiru) 3:54.

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History tells us that before they could lay their hands on Jesus he had migrated from there according to a plan. This was God's scheme that was successful (more details can be found in my book Shola-i-Mastoor or the Hidden Flame).

Waw, qaf, beh

Al waqb: a depression in the mountain or rock in which water has accumulated. Al-waqbah: a high hole that is a man or two men's length in smooth ground in which water has accumulated. Thereafter al-wagb was used to mean any hole. Al-wagb also means to enter something and disappear in it.. Waqabatish shams: the sun set. Waqabaz zalaam: darkness fell, that is, the people and everything entered in it and disappeared*. Raghib says it means to disappear.

The Qur'an says: wa min sharri ghaasiqn iza waqab 113:3 when darkness falls all around; when evil lurks in the darkness. (See heading ghain, siin, qaf). Maulana Abeedullah

Sindhi writes that ghaasiqin iza waqab means the thing that sets and creates darkness by setting.. And it also means anything whose absence halts development, like when the moon goes down it is harmful for the plants . We seek the protection of God from the absence of accoutrements of life so that He protects us and provides us with those accoutrements of life (al maqaamal mahmood).

Waw, qaf, te-h

Al waqt: the limit of time fixed for some ork therefore this word is not used for indefinite time.** That is, indefinite period can not be called time. Any deed for which a definite period is fixed is called muwaqqat. Al qatu wat tauqeet: to fix the time. Al meeqaat : fixed time or place. Meeqaatul Haj : the place where the Hajis put on the ahraam (the particular un-sewn cloth which people wrap around them at the time of haj)***.

*Taj , Muheet, Raghieb **Raghieb ***Taj,

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Al-waleejah: it means bosom friend: sincere friend: a man who is not your kith or kin but who is very reliable to you (who is in a way insider to your clan): confidante: 9:16 surah Saba states: walaja as against kharaja: 34:2 at another place it is stated: yulijul laila fin nahari wa yulijul nahara fil lail: 31:29, 3:26 He makes the day enter night and night enter day.

Waw. laam, daal

Al walad: whom somebody has given birth: it is used for singular, plural, masculine and feminine, all); the plural is aulaad: wildah: and waldun : ** but it is also used to mean for a foetus in the womb: *** al-waleed: means a child till it remains a child: also slave or servant : the plural is wildaan: al-waalid: father: al-waalidah: mother: al-wildaan: mother and father: parents: mauluud: the time and place of birth: milaad: the time of birth*:

*Muheet says that al-tawallud means some organic thing to be produced without parents in the heat of summer: like organism are born in water ***: (this is probably a term of that time because we have found out that even germs are not born without “parents”: although the process of their birth is rather different to that of tauleed:

At several places in the Qur’an, it has been said that he has no wald or father 4:171 this does not only contradict what the Christians believe that Jesus is the son of God: it is also meant by this that God has not created the universe through the system of tauleed (or from a mother and father) : but that it was created(parentless) by God: in pro-creation or tauleed , that which is born contains a part of the pro-creator(genes) and that

part is reduced in the pro-creator: but in the process of creation, no portion of the creator is passed on to the creation :

*Gharibul Qur'an by Mirza Abul Fazal **Taj ***Muheet.

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therefore, creation does not produce any deficiency in the creator: God is the Creator and He wants man to be creative too: as far as birth is concerned, it is a biological action: and both animals and humans share it: man attains the level of humanity when he is creative but procreation only gives it an animal level: (although for regeneration, this too is necessary): man should see as to how much 'creation' he has made: not how much he has pro-created: how many kids he has sired: creation is a duty for the human beings: this is the reason that the Qur'an accepts that beside Allah there are other creators: it calls Allah as ahsanul khaaliqeen : 23:14 (i.e, the best of creatos): He, whose creation is the best possible.

The Latai'ful Lugha says that al-walad means the son as well as *his son: i.e. grandson too*: but al-maulud means only the son (who is direct): while giving the orders about inheritance, the Qur'an says: yuseekumul laahu fi aulaadikum: 4:11 aulaad is the plural of walad: therefore it means not only sons and daughters but also their sons and daughters: if some deceased's son is alive then he will be the deceased's walad: but if a man has died but his son is alive (that is, the grandson) then he will be the walad of the deceased son and he will inherit from the grandfather's inheritance: similarly a man's children will also inherit: or will be included among the aulaad: similarly only the living parents will not inherit but the grand parents too.

Surah Baqarah has stated that mothers should suckle their children for two years: wa alal mauludi lahu rizqahun: 2:233 that is, the responsibility or the onus of the upkeep of the mother and the child is on the father: the Qur'an has used the words mauludun lahu i.e. He for whom the woman has given birth to the child, thus if the father is present then these words will apply to him: if he is not present then these words will apply to whoever (male) takes his place.

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Al-walyu: basically means to get close to someone: Ibn Faaris too says this is the meaning of the word: daarun waliyyah: means house nearby:* al-walyu means for the next thing to be adjacent to the first thing without any border or barrier in-between*: Raghīb says that al:wal-u wat tauli means for two things to appear one after the other in such a way so that nothing comes in between them which is dis-similar to them:** waliyatil ard: the land had the first rainfall of spring: aula laka fa aula: destruction is imminent and this way this metaphor is used to mean near: *** Ibn Faaris too says this is a warning: and said that this phrase is spoken when an opportunity has been missed (gone out of hand) : huwa aula bikaza: he is more deserving or capable: 33:6 Al-waliyyu also means friend and helper: al-muwalah means to love each other and be friendly: to have an agreement: to be near one another: to appear continuously: it also means to intervene for establishing peace between two quarreling persons: istaula alash shaiyi means to take over something by power: istaula ilal amr means to be dominant in some matter* al-

wilaayatu means statehood **: waalin means administrator or ruler: aulaituhul amr means I made him administrator in the thing or matter: al-waliyyu also means ruler and administrator: * tawallahu 16:100 made him the wali: tawal lal amr: he accepted the responsibility in the matter:

Walla has differing meanings: to refer to someone and also to avoid someone: walla haariban: turned away and ran: fawalli wajhaka shataril masjidil haraam: means face the masjidil haraam: tawalla unhu: avoided him: neglected him: * tawallahu means to follow it and to adopt it : 16:100.

*Taj **Muheet ***Raghib.

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The Qur'an uses this root in the following opposite meanings: to face someone: 2:115 and to turn the face away from 2:142 to become the ruler 2:205 walayatun meaning overwhelm and over power: 18:45 waliyyun: helper: supporter 7:111 waliyyun meaning heir 19:5, 17:33 almawali: distant relative 4:33, 10:5.

One way is to bow willingly before the ideology or concept or adopt it and man makes this his purpose in life: (this is called eemaan): and follows it fully (this is called Islam): but the other path is to find ways to get around the first way: this is circumvention or avoidance: this is called tawall: as such in 2:137 this word has been used opposite eemaan: and in 3:19 opposite aslama (also in ayat no. 16:81,82 and in 4:80 this word is used against ita'at (obedience): thus tawall not only means to defect to another religion but also to follow it partly and find ways to avoid it while remaining within a religion: : that is why tawalla has been used against salla in 75:31, 32 salla means to follow completely or obey completely: to follow in somebody's footsteps: commonly salla means to shun the Deen of God (or the system to be obeyed) and in its place to consider self-created practices as Deen and to consider this as the observance of the (real) deen: Ordinarily the Qur'an has described the relationship between man and God as friendly: if man follows the laws of God then God becomes a friend and wali : and the enlivening results accompany man as a result: on the other side, through man's following these laws God's universal program is completed (i.e. the universe becomes a better place): thus man too becomes the waliyyun of God: therefore on one hand the Qur'an calls God the wali of man 2:257 and on the other hand has called the momineen as auliya Allah (friends of God) 10:62 auliyah is the plural of waliyyun: remember that there is no particular group of the auliya Allah: according to the Qur'an, every momin (true Believer) is an aulia Allah : it has clearly stated aulia Allah are those: allazina amanu wakaanu yattaqoon : 10: 63 i.e. those who have faith in the Qur'an and live according to its laws:

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their characteristic, it says , is that lahumul bushra fil hayatid duniyah fil aakhirah: 10:64 they enjoy the pleasant ness of life here (in this world) as well as in the life hereafter: nobody can obviously see the life hereafter but the life in this world can indeed be witnessed: therefore auliya Allah are those who enjoy life in this world and struggle to establish Godly system in this world because it is through this system that successes in this world as well as in the hereafter can be achieved: this group of people has been called the hizbulah (the party of God): 58:22 and as removed from them or opposed to

them those who live in rebellion to this system as hizbush shaitaan: 58:19 any other concept of aulia Allah other than this is non-Qur'anic and borrowed from others: In surah Muhammed it has been stated that if the conditions of former nations are considered then one can find out what happened to those who were rebellious of God's laws: those who are rebellious even now will share the fate of those rebellious nations: after that it is said: zaalika bi-annal laaha maulal lazeena aamanu wa-annal kaafireenal la maula lahum: 47:11 this is because that those who believe in what the wahi has revealed to them have God as their maula (friend, companion, benefactor): and those who oppose the way do not have any maula: i.e. the nations which oppose God's laws can not be saved by anyone from the destructive results of its deeds: thus nobody can be their maula : anta maulana: 2:286 you are our malula: but surah Tahreem says : (in connection with Hazrat Muhammed SAW) fa innal laaha huwa maulahu wa jibreela wa swalihul mumineen: 66:4 his maula is Allah and Jibreel and Swaleh are momineen: obviously the way in which God can be the maulah (friend) of somebody no other being can: therefore the "maulayi-at" of Allah, Jibreel and the momineen is obviously of different types: to consider them to be maula in the same way is wrong: nobody's "maulayi-at" can provide any help against the laws of God: yauma la yughni maulan un maulan shaiya: 44:41 the day when no friend can help any friend: :

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The Qur'an has reiterated the fact repeatedly that momineen can be each other's wali but a momin can not be the wali of a non-momin: it is obvious that only those people can befriend each other who share the same purpose in life: and also the way in they share the manner which to do this: those who have different purposes in life will obviously have different paths to achieve them so how can they be each other's companions and confidantes: non-momins can be co-operated with in good things: but they cannot be made one's confidantes: (in this context see ayat nos. 3:27, 3:117, 4:89, 4:139, 4:144, 5:51-55, 8:73, 9:10, 156, 23, 37 47:12,13, : 58:22, 60:104).

Waw, Nuun, Yeh

Al-wana: tiredness: exhaustion: wana: yani: wanya: to be idle: to weaken: to be weak and old: naaqtu waaniya: means tired camel: Ibn Faaris says basically this word means weakness and senility:

Al-meena wal meena : means port: place where ships rest after arriving: al-meena means the pieces of stone which are use to make ceramics.*

Surah Taaha calls upon Hazrat Moosa and Hazrat Haroon to go towards the Pharaoh: wala taniya fi zikri: 20:42 and never slacken in the struggle to further the code of God: your struggle should not slacken a bit for this purpose.

Waw, heh, beh

Wahaba yahabu wahba: hibah : to endow: to give: al-hibah: the gift which is not given as compensation nor involves any interest of the giver: al-mauhibah: a cloud which rains down over the place where it hovers: au habtu li amri kaza: I dominated the matter (or amr): **

Surah Ahzaab says: inn wahabat nafsaha: 33:50 if he surrenders himself to the prophet: surah Maryam says: qaala inna rasulu rabbiki la haba laki ghulamam ma zakiyya: 19:19

he said that I have brought you a message from your Rab(Lord) which is that 'I will endow you with a chaste and developed child':

*Taj **Taj and Muheet.

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surah Shura relates that Hazrat Moosa said: fawahaba li rabbi hukma...: 26:21 Allah has granted me the prophet- hood : prophet- hood is granted by God: it can not be acquired through any effort: God has the trait of being Al-wahhab: 3:7 that is, endower who bestows without it being any remuneration and who gives abundantly: surah Saad has used this word to mean return: wawahabna lahu ahlahu...: 38:43 the meaning is to endow: for those who are lost to be found again is a sort of gift too.

Waw, heh, jiim

Wahajatin naar: wahja: for the fire to be alight and burning bright: al-wahaj: the sun and the heat of fire: tawah-hajal jauhar: the jewel shone brightly*.

The Quran says: wa ja'alna sirajan wah-haja: 78:13 we created the sun as a lamp which gives out light and heat abundantly.

Waw, heh, nuun

Al-wahn: to be found weak in some matter or weak in body: Lais says that Waahin means for a man to be feeble in some matter or work: mauhun means a man who is bodily weak**: surah Aali Imran uses wahn along with the words to mean weak and feeble 3:145 this expostulates the meaning of this word: wahna: means became weak and feeble: wahana: made weak: surah Anfaal says: annal laaha muhinu kaidal kaafireen: 8:18 Allah will weaken or foil the plans of the opponents (kaafirs) : the musalmans (the muslims) have been told: wala tahinu: 3:138 it means that you shall have no weakness: neither physical weakness (this includes materialistic means) nor the weakness of knowledge and intellect and insight: because the Qur'an has considered it necessary to have both sorts of strengths, physical as well as mental: 2:247 nor any weakness in character: the eeman , this way will : antum aalaun: 3:138 you will rise above all.

*Taj and Raghib **Taj.

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Waw, heh, yeh

Al-wahyu: for a gap to appear in anything: for the fasteners of anything to loosen: he made him weak: he weakened him: al-haaitu yahi: * the wall is about to fall: rajulun wah: feeble: infirm: weak: unreliable: hadeesun wah: very weak matter*.

The Qur'an says: wun shaqqatis sama-u fahiya yaumaizin waahiya: 69:16 the sky will be torn asunder and its fastenings will become loose.

Waw, yeh

Wai: this word is used to express wonder or sorrow: the Qur'an says: wayakanna: 28:82 Alas! : Oh, we thought it was like this but it so appears that the matter was opposite it...:

Waw, yeh, laam

Wayl: for sharr (evil) to take place: this word is a static noun and has no verb: *** this word is used to express pain and sadness: or azaab (punishment) and misery or a bad result: al-weila: ignominy: destruction” annihilation ***.

To mean destruction weil : 104:1 to mean repentance weilaka : 46:17 and to mean shame and wonder ya-wailati 11:72.

*Taj and Raghib **Taj, Raghib, Muheet ***Taj.

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H e h

Heh: this pronoun is used for the singular non-presents subject: Yansaroonahu 28: those who would help it: makaanahu: 28:82 its place:

This pronoun is pronounced hi: or bihi: maahiya: and kitaabiyah:

Ha:

Is used for singular, feminine subject which is not present: innaha: 2:71 : launaha: 2:69.

Ha

Ha-khuz: is used to mean catch it: haa-umuq kitabiyah: 69:19 here, read my book: here oom has been increased to mean plural: also comes to mean admonish: haa antum oola-i: yes, you are the one:

When Ha appears after ayyu then it comes to mean call upon: as ayyuhar rajul : means O man! : often before ayyuha, ‘ya’ is added like ya ayyuha : the Qur’an says ya ayyuhan naas: means O, people :

For the meaning of hakaza see heading haaza:

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Ha-oola-i

It is the plural of both haaza and haazihi: means ‘all these’: (both masculine and feminine): for masculine only it is said: ha’antum ha-oolai: 2:65 means beware, you are the people who: for feminine : ha—oola-i binaati: 11:78 all these are my daughters.

Ha-oom

See heading ha.

Haaza:

Haaza: means this: (masculine): haazani haazain: for masculine and feminine both) means both these : haazihi: (singular feminine): means this: haataani haatain: (for feminine) these two: (ha oola-i is used for plural: all these : haakaza: like this, such as this: ahaakaza arshuk: 27: 42 was your throne similar to this?

Haaroot

Al-hert: to pierce with the spear: to tear up a cloth to pieces: al-hert: for the ends of the mouth to be wide: al-hareet: the man who is abusive and keeps nothing undisclosed: * Haroot: story tellers have made up many stories about Hazrat Suleman: one of them is that there were two angels, named Haaroot and Maruut: they used to teach sorcery: the Qur'an has refuted these fabrications: 2:102 it is a non-Arabic word. Also see headings Maruut and Babul (Babylon).

*Taj

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Haroon

Haroon: this is a non-Arabic (Ajmi) name: it was the name of Hazrat Moosa's brother and a prophet of the Bani Israeel: in Arabic language, al-hairoon means a fine quality date*.

In support of their contention that there are prophets without a book too, some present the case of Hazrat Haroon as evidence: they say that Hazrat Moosa was granted a celestial Book and Hazrat Haroon was with him as prophet but was not granted a celestial book: the Qur'an has clearly stated that the celestial Book was given both to Hazrat Moosa and Hazrat Haroon (jointly): wa aatainahunna al-kitaab al-mutabbeen: 37:117 and we gave them both the clear book:

For more details see the heading nuun, beh, alif.

Haamaan

The Qur'an says that Hazrat Moosa was sent towards the Pharaoh, Haamaan and Qaaron: 40:24 and these were among those who were to be annihilated: 29:39.

If we look at the history, we will find religious monasticism more dominant than kingship everywhere: a king used to be a king only but a religious entity used to play god: a domination in which the king too was his subject: in Egypt Aaman Ra (the Sun God) was thought to be the greatest god: the high priest of his temple occupied a very prominent place in society: Dr. Standroff in his book "The Religion of the Ancient Egyptians" writes: The head astrologer (priest) of the Aaman god was called the first nabi (prophet): he was also an officer of the Works Dept. **: he was also responsible for the embellishment of the temple: he was also the general of the soldiers of the temple: he was also the administrator of the treasury: he not only was the undisputed ruler of the temple of Aaman but he was the chief officer of all the temples of Thebes and western Egypt:

*Taj **Probably religious buildings are referred to here.

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it may be noted that Thebes city alone had ten percent of all Land in Egypt: such was the grandeur of the head priest of the temple of Aaman Ra: this very high priest is what is called Haamaan as mentioned in the Qur'an: which later changed to Aaron or Haroon : Under the heading 'Egypt', the Encyclopedia Britannica says: From the time of the 18th family of the Pharaohs, the priests of the temples had attained a great importance: at this

time the conquered areas of Asia had been dedicated to the priest of Aamam Ra (which was situated in Thebes) due to which he(the high priest) was the owner of immense wealth and power.

Dr. Brestead too in his book "The History of Egypt" has written that the High Priest of Aaman had a large army under him:

Thus one can understand why the Qur'an mentions the armies of Haamaan along with the Pharaohs: 28:6 and why had the Pharaoh asked the Haamaan (or the high priest who was incharge of the building department) to build a high building or tower by climbing which he could peep at Hazrat Moosa's God: 40:36.

The fact is that whenever the voice for celestial revolution was raised, it was never opposed openly by the forces of hegemony: the opposition always makes monasticism be the front man in this and is safe behind in its protection: this is what the Pharaoh did: he kept in the background and forced Hamaan and his sorcers confront Hazrat Moosa: but the staff of Hazrat Moosa foiled all their aims: fa iza hiya talqafu ma ya fikoon: 7:117 Hegemony, monasticism, and capitalism all three are great evils for mankind: the Qur'an has mentioned all three in detail while relating the events about the Bani Israeel : the Pharaoh was the embodiment of oppression and the oppression of hegemony: Haroon is the representative of the evil deeds of monasticism, and Qaroon, the embodiment of the evils of capitalism:

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the celestial revolution delivers mankind from all these three evils: the cure for these evils is in establishing a Qur'anic system: in which there is no slave of human beings and neither dependants of any man.

Heh, beh, tha

Hubut: to climb down: Raghīb says that it means to climb down under pressure or forced to climb down: haata arda kaza: he landed on that land*: the Muheet says: habata min mauzin ila mu'azih: means he transferred from one place to another*: * the Qur'an says about the Bani Israeel: ihbitu misra: 2:61 which means that you shift from this life in the desert to some city: Raghīb says that when the word hubut is spoken for men then it contains the element of insult: as opposed to inzaal which God has used at different places for respectable things too: *** habatal maraza lahmahu : which means the sickness reduced his flesh: made him weak: al-habatu: low land: al-habt means loss: this word also means to fall into ignominy, and sharr: al-habeet: means a weak camel: *(Ibn Faaris). As such hubut means the change from one state to another while the second stage is lesser than the first state: the tale about Adam in the Qur'an says that if men live as a single ummat according to the guidance provided by the wahi then this is the height of mankind: but if they live like enemies then it will be a return to a lower place (hubut) : faqulnahbitu ba'zukum li-ba'zin aduwwun: 2:36 We said now you go towards a lower place from this high place: now you will be each other's enemy: from this hubut mankind can return to the former high state if they live their lives according to the wahi: 2:38 details about this can be found under the heading alif, daal, miim and shiin, jiim, rah.

*Taj**Muheet***Raghīb.

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Al-haba-u: haze caused by dust: a very thin haze which looks like smoke in the atmosphere: or the fine dust which is seen as sunlight peeps in some dark room: also means the dust raised by the hooves of horses: * al-habwah: dust: habal ghubaar: the dust rose.*

Ja'a yatahabba: means he came empty handed raising dust: al-haabi: the earth which falls into the grave (while burying a dead person):*

The Qur'an says in the scale of the makafaat-i-amal, the (good deeds) of the criminals will have no weight: no good result will be formed for them: fa ja'alnahu haba'un manshoora: 25:23 then we will make him turn to dust.

Heh, jiim, daal

Al-hujud: at-tahajjud: means both sleeping and wakening**: (the Lata-iful Lagha says the word means opposites): Raghīb says that al-haajidu means one who sleeps: but hajjatuhu fatahajjad means I removed his sleep: or I drove away his sleep: so he wakened: (like marraztuhu means I removed his sickness or looked after him): ***

The Qur'an says wa minal laili fatahajjad bihi: 17:79 waken or stay awake for some part of the night (with the Qur'an): it is said at another place as: qumil laila illa qaleela: 73:2 stand at night but a little part of the night: in the early days of the Qur'anic revolution, the program is so long and tough that for establishing it one has to work at night aside from the day time.

The Muheet says hujudn means to sleep in the day and hujuh to sleep at night: ***** Ibn Faaris says that the basic meaning of this root is to stay put at some place:

*Taj and Raghīb and Muheet **Taj***Raghīb *****Muheet.

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Heh, jiim, rah

Al-hajr: al-hijraan : to give something up: to abstain from something: to separate: to cut off: to cut off relations with: to avoid: Raghīb says the word means separation, whether it be personal, physical or of the heart: Ibn Faaris says the basic meanings are 1) to cut off or separation 2) to fasten tightly: the Qur'an says: wahjurhum hajran jamila: 73:10 to disengage nicely from them (and be engaged in the building up of your group) : fasahis safhal jamil: 15:85

Haajiraat: bad things: dirty things: or talk: things which demean: things which should be given up: *bihi saamiran tahjaron: 23:67 some say that tahjiroon means to talk nonsense.

Al-hijrah: to travel from one area to another: the verb haajar is derived from this: Azhari says that for the desert dwellers to transfer to the cities was called al-muhaajirah: then a man who gives up his residence and goes and resides in another place was called muhaajir*: but the Qur'an has used it in particular meaning: according to the Qur'an, a prophet's duty or a momin's duty in life is to establish the system of God on earth: he begins with the place he resides in: but if he sees that the atmosphere there is not conducive then he should not stop as his efforts are proving useless: instead he should leave that place and migrate to some place where the atmosphere is conducive to his

struggle: a momin can not remain attached to a particular land: his world is everywhere: he is not born to live and die at a particular place: he is born to establish God's Deen: for this purpose he gives up readily whatever he has to give up: wealth, grandeur: power, relatives, country, all: giving up all this is called hijrah: and one who does so is called muhaajir:

*Taj

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but not just give up: also to struggle continuously even after giving up to achieve the purpose: the Qur'an says: haajaru wa jaahadu: 2:218 giving up is also part of the struggle: hijrat (or miration) is not the name for escape from difficulties: this means to shift to a conducive atmosphere for attaining one's purpose (that of establishing God's Deen on earth):

Mahjur: the Qur'an says : wa qaalar rasulu ya rabbi inna qaumit takhazu haazal Qur'aana mahjura: 25:30 and the prophet will say before God: O, my Sustainer (or Rab or Lord) , my qaum has turned this noble Qur'an into a mahjur: generally it is taken to mean as given up: but mahjur has a deeper meaning: a cow that is wont to run away has a rope fettered at one end to a hind leg and the other end to a horn or the neck but the rope is kept tight so that the animal's head is taut or bent: the animal is thus tethered so tightly that it cannot take even one step freely (and cannot thus run away) : an animal tied this way is called mahjur: and al-hijaar is the rope which is used to thus fasten the animal: *: the prophet of God will appeal to God that the Muslims had left the Qur'an (left abiding by it) and turned it into a mahjur of self-created ideas, beliefs, thoughts, customs, traditions, laws, etc without which man could not lift even one step freely: they had not really given up the Qur'an: but had usurped all the independence it had granted: and it was only allowed to move only so far as the rope of their self-created religion and shari-at allowed them to move and the Qur'an was made subservient to these : this is self-created concepts: the real meaning of making the Qur'an "mahjur":

Ibn Qateebah says hujr also means to talk crazy: ** thus the above ayat would mean that they had turned the Qur'an into some sort of 'mantra':

*Taj *Alqartain vol.2 page 49

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Heh, jim, ain

Al-hujuh: sleep at any time but especially at night: sometimes it means not to sleep but just to rest: an-nahjaa: nap: rajulun huja'a: a foolish, happy-go-lucky and carefree person*.

The Qur'an ays: kaanu qaleelam minal laili ma yahja-oon: 51:17 he used to sleep very little at night (in preparation for the great revolution he was to bring): 51:17 and the work which he had taken upon himself: he was engaged day and night and spent a little time at night in sleep 73:402.

Heh, daal, daal

Al-hudd: to drop something very hard with a sound: to demolish: al-haad means the sound of the sea which to those at the coast sounds like a boom: and sometimes this sound is the precursor of an earthquake: al-haad-dah: boom (of the clouds): * * al-huddah: the sound of something falling: had-dat tul Baqarah: I threw the cow on the ground to slaughter it: al-hidd: that which has fallen:*** hadadahu tahdeedah: he threatened him and made him frightful: **

Surah Maryam says: wa takh –khirul jibaalu huda: 19:90 the mountains will fall loudly and be torn to pieces:

Al-hudhud: the piegion who makes a lot of noise: any bird which speaks too much: it also means a particular bird: * but the hudhud mentioned in the tale of Hazrat Suleman was an officer of his army: 27:20 in those days men and even tribes were named after birds: this continues till today among the Christians: the names Fox and Lamb can still be found in abundance: even among the Hindus names like Tota Ram (Parrot Ram) and Chuhamal (Rat Mal) are still found: the Lissanul Arb says that jadahid was the name of a Yemeni tribe: and the Tajul Uroos says that hadad was the name of a king of Hameer who was a contemporary of Hazrat Suleman:

*Taj, Muheet, Raghib *Taj and Muheet ***Raghib.

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al-hud hud in the Qur'an has appeared along with alif, and laam: this leads one to think that this was not the name of a man but he was so called in respect of his tribe:

Heh, daal, miim

Al-hadm: to demolish a building: at-tahdeem: als means this but it contains a lot of intensity: al-hadm: to break the back: al-hudaam: sea sickness: inhadamal bina'u: the building fell down: tahaddamal bina'u: the building fell down little by little: dima'uhum hadam: their blood went a-wasting*.

Heh, daal, heh, daal

Al-hudhud: see heading heh, daal, daal.

Heh, daal, yeh

Huda: basically means to be prominent and light up: to be in the forefront: and to lead the others: the day is called huda: haadiyah is the raised rock which can be seen from afar at sea: *** the Qur'an says: afalam yahdi lahum: 20:128 was is it not made evident, clear and evident to them: Ibn Faaris says it has two basic meanings a: 1) to go ahead in order to show the way and 2) to send a gift.

Haad (which was actually haadi): the front part of anything because it can be seen from afar first: the neck of animals is called al-haadi because it is in front, in relation to rest of the body: hudyun and haadiyun means the animal which was taken to the kabah for slaughter during hajj: because that animal was kept in front:

*Taj and Raghib **Muheet ***Taj and Muheet.

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hadiyyah: means a gift, i.e. something which is given without being the return or payment for anything: it is given in such a way that it is given even earlier than it is actually needed: hada means to make the way familiar: to make evident: to guide*: sometimes hada means the guide himself : au- ajidu alan naari huda: 20:11 here huda means al-haadi or guide: ** surah Baqarah says: hatta yablughal hadya mahillah: 2:196 it means the animal which is slaughtered at the time of hajj in Makkah: and all types of goods that are sent there: hadiyyah: 27:35 means gift: or haad :13:7 guide: beacon: muhtad: 57: he who has received guidance.

Deen is based on the basic fact that human intellect can not formulate her permanent values nor reveal them in the light of which human life can reach its destination: these values are received from God only: this guidance is called wahi which for the last time was revealed to the Prophet Muhammed SAW and which is now contained in the Qur'an: human intellect needs this wahi just as the human eye needs the light of the sun (in order to see): if human life is lived under the guidance of the wahi, then it will become a heavenly life otherwise it will be chaotic and hellish: this guidance of the wahi is called the guidance from God which takes man towards the balanced way of life: according to the Qur'an, guidance is wahi which is received from God: inna hudal laahi huwal huda: 2:120 as against it, human guidance is not guidance but waywardness: 2:16 this is the right path: excepting this all others are ways are wrong: 3:7 the prophets came into this world with this Godly guidance: but they were responsible only to make the people aware of this guidance: not to make the people follow the right way: 28:56, 2:272: man can traverse the right path only out of his own will: he cannot be forced by anyone to traverse this path: because there is no coercion in Deen: 2:256 God Himself has made the path bright and evident for humans: has not created them so that they follow only the right path automatically: inna hudainaahus sabeela imma shaakirawn wa imma kafoora: 76:3 we have made the road evident for him: he can either adopt it or reject it:

Taj and Muheet **Taj.

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the word guidance itself testifies to the fact that there is no coercion in this matter: the way is shown only to those who want to undertake the journey to reach the destination : and wants to avoid the difficulties of being misled: these people are called muttazeen: the Qur'an has called itself hudal lil muttazeen in this sense:2:2 i.e. those who want to avoid the wrong path, it is guidance for them to the right path.

Heh, rah, beh

Herb: yahrub: haraba: he ran away: haraba fil ard means he went far on this earth: (far meaning distance): harrabahu: he made some other man run away: haraba minal watadi nisfihi: the peg was pushed halfway: aqraba fulaan: that man was engaged in that matter: immersed in that matter: ahrabatir reeh: the wind blew the dust*.

Harab: yahrab: he went far (a distance) on land: **

The Qur'an says: wa anna zananna ul lan nu'jizal laah fil ardi walan nu'jizuhu haraba: 72:12 and we think that we cannot defeat God by running away or escaping: i.e. we cannot defeat him by running away from His makafaat-i-amal :

Heh, rah, ain

Al-hara: wal ihraa: to drive harshly: to make run fast:* hara-i ilaih: reach him eagerly and speedily: al-ihraa: the intensity of eagerness: al-muhri: means lion*: * Ibn Faaris says the basic meaning of this root is movement and tribulation: and uhrir rajul he says means he trembled with fear: hum yuhra-oona ilaih means they came to him in droves: the Qur'an says about the qaum of Luut : waja'ahu qaumuhu yuhra-oona ilaih: 11:78 his qaum or people came towards him running with eagerness:

*Taj and Raghib **Muheet.

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Yuhra-oon includes the intensity of eagerness and fervent-ness: this one word, therefore, depicts their real condition: yuhra-oon means that their emotions were instigating them to do so.

Heh, zain, hamza

Hazeeyun: hazwa: (also huzuwan and huzuwa): mean make fun of: rajulun huz'ah: means a man who is made fun of by people: laughing stock: mafazatun haazi'atun bir rakb: a desolate jungle which makes fun of riders: (that is due to whose vastness and awe people are belittled): * the munafiqeen (hypocrites) used to tell their party leaders in private that they told the muslims that they had Believed (were with eeman) but it was done only jocularly (that there was no sincerity in it): nahnu mustahzi-oon: 2:14 the Qur'an says in answer to them that the qanoon-i-makafaat is itself making fun of these people: they think mirages are for real and struggle to get to it and finally find out that their efforts were useless: for them to be deceived is itself a joke with them: the law of God gives them time which allows them to proceed with their wrong ways and make a joke of themselves in a world of reality: Allahu yastahzi-oo bihim wa- yumuddhum fi tughyanihim ya'mahoon: 2:15.

Surah Hijr says that the people who think that someone else is also authoritative in the universe beside God or some other law is also at work in this universe, then these people are in way playing a joke on God: inna kafainaakal mustahzi-eenal lazeena yaj'aloona ma'al laahi ilaahan aakhir: 15:95, 96: We are sufficient to deal with on your behalf with the people who worship other idols beside God:

*Taj

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this makes it very clear that to joke with God means to share His stature with others: or to take the concept of God lightly: and not to reflect the realities of life seriously.

Surah Baqarah says: qaaluu atat takhizuna hazuwa: 2:67 they asked "are you joking with us?"

Heh, zain, zain

Hazzah: yahuzuhu: hazza: to move something (either by pulling, by pushing, or by moving to the right or left) : Raghīb says that hazun means to move with intensity: to move violently: * surah Maryam says: wa huzzi ilaik: 19:25 move it hard towards yourself.

Hazzal haadi il ibla hazza: the haddi maker made the camels pleased with his haddi, therefore they became happy and started walking lightly: al-hizzah means stupor : (which makes man swoon with happiness): ihtazzun nabaat: the plants began to swoon in the wind*: the Qur'an says: fa iza anzalna alaihal ma'ah tazzat 22:5 when We make it rain then the plants swoon (due to the rain): at another place this word has been used opposite khaashiah: 41` :39 which means downcast.

Heh, zain, laam

Al-hazl: not to take something seriously: that is, take it jocularly or lightly: hizzil: one who jokes a lot: al-huzaalah: joke: al-huzaal: means weakness: ** Ibn Faaris says it basically means feebleness: Raghīb says that al-hazl means everything which has no use or which is result- less: *** the Qur'an says about itself: innahu la'qaalun faslun wama huwa bilhazl: 86:14 this is a decisive reality: not just something jestful: it debates the solid realities of life and does not talk about cursory emotions: it is not "poetry": every word in it must be very seriously deliberated upon: they should not be taken lightly: nor must it be thought that it contains only advice:

*Taj and Raghīb *Taj ***Raghīb.

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The Qur'an is a proven reality: whatever is said in it is a fact not just make-believe or to something to frighten :

Heh, zain,, miim

Hazm means to press a dry thing to breaking point: * later the word came to mean break**: tahazzamatil qaus: the bow broke with a loud noise: al-hareem boom with a cutting edge in it: hazamal aduwwu: defeated the enemy: * * 2:251.

Jundun....mahzoom: 38:11 means defeated army: surah Qamar says: sa-yuhzamal jam'u: this party will be defeated.

Heh, shiin, shiin

Hushun means to move: it is close to the meaning of hazza: and is generally said for soft things: like moving the leaves etc:* hushal waraq: means to shed leaves from the trees: (Ibn Faaris):

It also means to be happy: ana bihi hush-un bash-un: I am very happy with him: al-hasheesh: a philanthropist who is very happy when someone asks him for something**: Surah Taha says that when Hazrat Moosa received the guidance of the wahi, Allah asked him about his opinion about the code of life and he said it will support him and guide him throughout his life: a-hoosh-hu biha ala anami: 20:18 through this I will create the food for the soul of my sheep(i.e the Bani Israeel): the literal meaning of the ayat is " with this (staff) I bring down (shed) the leaves of trees for my sheep":

Heh, shiin, miim

Al'hashm: to break a dry thing: or to break anything which is not difficult to break:

al'hasheem: broken: the grass which has dried and broken into little pieces (like sawdust) :
dry grass or trees*** : surah Kahaf says: fa'asbaha hasheema: 18:45 it becomes dry
(brittle) and breaks into little pieces:

*Raghib **Taj ***Taj, Raghib, Muheet.

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surah Qamar says: fakaanu hasheemal muhtatir: 54:31 it became rubbish like the rubbish
which falls off a fencer's fence : i.e. totally useless, or waste.

Tahash shaman naaqah : he milked the camel with his full hand: (milked the teats dry):
haashim means one who breaks bread or one who breaks it into small pieces: it was the
title for Umrul Ala who was the father of Abdul Muttalib because he used to make sareed
for the haajis to eat: a bread (chapatti) is put into the curry by breaking it into pieces: or
mouthfuls: this is called sareed: al-hashim: a philanthropist: al'hashm means low, dry,
land.*

Hazm: actually it means to trample or break a soft thing: to reduce something: hazama
fulana: he oppressed that man: oppressed him and usurped his rights: al'hazzaam: means
lion: hazamahu haqqahu: he reduced his right: al'hazeem: soft: fine: solid: delightful: a
thing which has penetrated another thing partly : * Ibn Faaris says these are its basic
meanings.

Surah Shora'a says: tal'uha hazeem: 26:148 whose flowers are laid on top of one another
and which penetrate each other.

Heh, tha, ain

Hata'a hatan wa hutu'a: to move fast, and fearfully towards something: or to move
towards something with the gaze fixed on it and unwavering : ahta'a also means this:

*Taj, Muheet, Raghib.

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ahta'al ba-eeru fi sairih: the camel straightened his head and stretched his neck while
walking: *the Qur'an has depicted the harassment during battle and said muhti-een: 14:43
which means people will be so frightened that they will not be aware of the where abouts:
they will be fearful and running straight (without being aware what is to the left or right):
*Ibn Faaris says it has the connotation of facing something, moving towards something,
to obey and follow something :

Hal

- 1) Appears to ask something: as hal nunab bi-ookum bil akhserina aamala: 18:103
Do you want Me to tell you who the people are whose deeds will make them feel
at a loss? 2) qad: appears to mean 'verily': as hal ata alal insaani illal ahsaan:

55:60 is there any other return for kindness (ahsaan or favor): (in other words, there is no return for a favor but a favor):

Heh, laam, ain

Al'hala-u: tribulation: impatience: too much, crossing the limit and the worst kind of fretting: sadness and gloom: al'haluh: greedy and extremely miserly: narrow minded: one who displays impatience: halia yahla'a : he became hungry **: when a man is greedy as well as hungry then a situation is created that the greed doesn't subside even if a lot is eaten and he keeps wailing about it being not enough:

Ibnas Sakeet says that rajulun hal'atah means a man who loses patience and hope quickly and cries out in desperation: ***

The Qur'an says: innal insaana khuliqa halu'a: 70:20 if man is left to his own devices then his greed is never satiated: it is only the system of salaah which creates satiation in him: 70:22 and removes his wailing of insufficiency

*Taj, Muheet, Raghieb **Taj and Muheet ***Ibn Faaris.

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Heh, laam, kaf

Halak: yahlik: means to die: although the people use it to mean 'a bad death': * Ibn Faaris says it basically means to break and fall: Raghieb says that halaak means azaab, fear and poverty too: ** istahlakal maal: means the wealth was squandered away: the draught years(al-hullaak: means poverty stricken people: the travellers who go forth to seek help and reward but lose the way: al'haalikah: greedy nafas (self): at-tahlukah: any thing which ultimately leads to destruction: * Raghieb says it means for something not to stay with someone: for something to go bad: to die or for something to be wasted: **

The Qur'an has mentioned the annihilation of qaums or nations: there is no doubt that in ancient times some basti (dwelling or city) may have been completely destroyed by a natural calamity (as an earthquake, or volcanic eruption), but generally annihilation of nations means their ignominy and weakness and subjugation: i.e. if some nation enjoys good standing then its falling from this position is akin to annihilation: this is the annihilation about which the Qur'an says: wa anfiq fi sabeelil laahi wala tulqu bi'aidikum ilat tahlukah: 2:195 keep your wealth open (available) for the system of God: if you do not do this then you will yourself bring annihilation unto yourselves: sometimes a nation suffers due to some natural calamity but as soon as the calamity is over it recovers : this is called its renaissance or new life or nishaat-i-saaniah: as has been said in the tale about Bani Israeel : summa ba'asnakum min baa'di mautikum: 2:56 we gave you new life after your death: but sometimes that nation is destroyed forever: in surah Israeel the first condition has been described as azaab (punishment) and the second condition as annihilation: 17:58 also 21:95: but this is not a rule: there are exceptions to this.

Surah Qasas says: kulla shaiyin haalikun illa wajhahu: 28:88 it is taken to mean that the entire universe will be destroyed and only God will stay intact:

*Taj and Muheet **Raghieb.

In support of this meaning the following ayat of surah Rahman is presented: kullu mun aliha faaniw wa yabqa zul jalaali wal ikraam: 5:26-27 but this is not the right meaning of these words: haalik in the first ayat and the word faaniw are both noun-verbs and till noun verbs are specifically linked to the future they mean the present : like inni ja'ilun doesn't mean I will make: it means *I am making it*: as such haalik and faaniw do not mean that this universe will one day terminate:* it means that (the destruction) is taking place currently: everything in the universe is going towards its termination: termination doesn't mean to be obliterated: it means to undergo change: not to stay in the same condition: and halakaat too means for the force to be reduced: therefore the ayat means that nothing in the universe remains in the same state (that is, it undergoes change every moment): there are changes in things which take place all the while: their strength or force is reduced every moment: but the universal law of God which leads to universal development is unchanging: it is safe from the effects of any change: this is what permanent value means: therefore the ayat means that everything in the universe is subject to change, excepting the permanent values which are determined according to the laws of God, and which result in universal development or in God's sustenance: therefore, the ideology, the system of life, the nation, which can be safe from change is that which adheres itself to the permanent values: the nation or qaum which does not do so, is bound to be weakened in its strength till it is destroyed ultimately : surah Al-Haqqah says: halaka anni sultaniah: 69:29 my power was gradually lost: my forces changed gradually into weakness:

In the ayat in reference "wajha rab" may also mean God:

*what will be end of the universe: it is a mystery as much as the beginning of the universe: at our present level of comprehension we can not comprehend these matters: however, we know that God has created the universe: and it is sustained according to God's laws: and will end according to His laws too: it is, however, not permanent: that is, not permanent as God is permanent: for us it is also a futile thing to worry about what will be the end of the universe: because we have to depart from this present life one day: all we can do is add to the earth's beauty as long as we live:

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Heh, laam, laam

Ihlaal: actually means to raise the voice*: Raghib says it was a high sound that was made at the sighting of the moon: later it was used to mean making any sound:*** hullar rajul: the man should: istahalas sabiyyu: the child started crying as soon as it was born: al-hilaal: the first and second day of the moon: some say that it is also used to mean even the third day or up to the seventh day of the moon: this way it would mean the 26th or the 27th night of the moon in a lunar calendar: hilaal is so called because when people sight the moon they call out to others about it: * Ibn Faaris says basically the root of the word means to raise the voice: ahlash shajr: sighted the moon for the month:* al-halaal and al-hilaal also means the first rain*(but a rain which falls with a sound).

Al-halal: means the brain of an elephant about which it is said that is veritable poison: * hallal: the Jews and the Christians recite this word while reciting the beads which is a Hebrew and Syrian word**': hallal means to say as we say la ilaaha illal laah: **.

The Qur'an says in respect of haraam things (forbidden things): wama uhillā bihi li-ghairil laah: 2:173 that is, any thing which is sacrificed or given in a name other than God's : any thing which is dedicated to anybody excepting God is haraam: according to the Qur'an, any other concept (the idol) excepting God is shirk for a momin: dedication must be fully understood: a goat or sheep is dedicated in the name of somebody (a religious deity, for example): a goat or sheep is a halaal (permitted) animal but since it has been dedicated to someone other than God, it becomes haraam (forbidden) : similarly when it is said that this food is 'niyaaz' or dedicated to so and so (i.e.holy man) then the food, although it is pure and halaal but it becomes haraam because it has been dedicated to other than God:

*Taj **Muheet ***Raghib.

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Because in this dedication 'shirk' is reflected and this is against 'tauheed' or the oneness of God: the Qur'an wants to keep man's beliefs free from the shadow of shirk: because shirk leads to ignominy of any kind.

Hallum

Hallum: means 1) to come : halluma ilaina: means come to us: 2) bring: hallum shuda'akum: 6:151 bring your witnesses:

Hoom

Hoom: hoom rijaalun: they are all men: surah munafiqoon says: humul lazeena yaqulun...: 63:7 they are the ones who say.

2) zarabahum: means he thrashed all of them: surah Baqarah says: summa araduhum alal malaa-ikatih: 2:31 they were presented to the malaa-ikah:

3) ghulamuhu : means slave to all of them.

Surah Taha says: hibaaluhum wa isiyyuhum...: 20:66 their ropes and their sticks....

Huma

Huma rajulaan: they are both men: huma imra'ataan: both are women: surah Tauba says: iz huma fil ghaar: 9:40 when both were in the cave.

2) zarabuhuma: he beat both of them: surah Baqarah says: fa'azal la humash shaitaan...: 2:36 so shaitaan induced both of them...

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3) ghulamahuma: means the slaves of both: (this is for masculine as well as feminine) : surah Taha says: bi-sihrihima: 20:63 (these two) due to their sorcery...:

Heh, miim, daal

Al-humud: for the fire to be extinguished: khamaditan naar is said when the flames of the fire die down : hamadat humuda when it dies down completely: when it turns to ashes it is called haba yahbu : al-humudu fil ard: for life to be extinguished from the earth: that is,

for it to be minus vegetation and for no rain to fall in it*: the Qur'an says: wa taral arda haamidah: 22:5 you find the land dead where there is no sign of life.

Heh, miim, rah

Hamaral ma'a yah'mirhu: he spilled the water: or dropped it: haarad dam'a: he shed tears: inhamarad dam'u wal matar: tears and rain flowed: al-hammaar: a cloud which rains profusely*.

Heh, miim, zain

Al hamz: to pinch: to push: and beat: to bite: " al-haamizu:" one who pinches: who creates division in the party: one who creates division among friends: one who indulges in back-bite: this meaning with exaggeration is of al-hoomzah:al-mihmaz: al-mihmaaz: a pointed thing made of iron: a sort of spike : which is fixed to a rider's boot: he uses it to spur the animal on: *** this is what we call to mahmaiz or spur on: Raghib says that al-hamz means to wring or back-bite: *** Ibn Faaris says its basic meaning is to press or wring and hoomzah and hammaaz means one who finds faults.

*Taj **Taj, Muheet, Raghib ***Taj and Muheet *****Raghib.

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Surah Mominoon says hu'mazatish shayateen: 23:97 all the schemes of the rebellious opponents with which they plan to create division among the party of the momineen: surah Qalam says: hammaaz: 68:11 surah Humazah says:" humazah: 104:1 the meaning of the word is the same every place: and that is, those who create or intend to create division with their machinations: Maulana Abeerullah Sindhi says that it means a person who perceives the darker side of everything and who finds fault with everyone's work: has no appreciation for any of the good things in the universe: or appreciates any good work: this is a capitalist mentality: a capitalist thinks because he has so much wealth, he possess all the good things of the world: and whoever is poor possess no qualities: (Al-maqamal Mahmood):

Heh, miim, siin

Al-Hams: means secret voice: a slight sound of a tread: al-hamees: the sound of the camel's tread: * the Qur'an says: la tasma'-u illa hamsa: you will not hear anything but a faint murmur.

Al-hams: to chew food with the mouth closed so that no sound emits: al-hams also means to wring : to beat forcibly and repeatedly: al-muhamasa: to murmur quietly among themselves*: surah Taha says: fala tasma'u illa hamsa: 20:108 you will hear only a faint sound and nothing else:

Heh, miim, miim

Hum: Ibn Faaris says this word basically means to melt, to flow and crawl slowly: al-hum: sadness and sorrow: hum and gham (sadness) differ in that gham is the feeling that is produced after some event has taken place: and hum is the pain which one experiences at the thought of some catastrophe which is about to take place: ** hammahu wa ahammah: made him sad and restless: surah Aali Imran says: wa taa'i'fatun qad aham mathum

anfusuhum: 3:153 a party that is disturbed by its own thoughts: that is, the people of this group were not actually experiencing some misery, but they were being troubled by the thought of what could happen:

*Taj, Muheet, Raghib **Taj.

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al-humm: to intend to do something: to resolve to do something: * humma bish shaiyi: intended to do something but did not actually do it**: walaqad hammat bihi wa hamma biha lau-la un- ra- aa burhaana rabbihi: 12:24 Aziz's wife decided (in her heart) to entice Yusuf and maybe Yusuf would have become inclined too if God's law had not come clearly before him: * that is, Aziz's wife only had her passion before her and nothing else that would stop her from her evil intentions, but Yusuf had God's law that prevented him from doing the execrable deed: whenever there is a tie between human desire and some permanent or lofty value then a momin sacrifices human desire in favor of the lofty value: this is what faith in lofty values means.

Surah Momin says: wa hammat hullu ummatin bi-rasulihim li-yakhuzuh: 40:5 every qaum tried or made schemes to hurt their prophet: or intended to: al-himmah: (a deed) for which firm intent is made: firm intent: beginning of an intent: * al-muhimmaatu minal umur: very important matters: *.

Huna

Huna: hahuna: means here: at this place: inna hahuna qaa'idoon: 5:24 we are seated here : also 69:35 hunalik: there: hunalika da'a zakariyya 3:37 Zakaraiyya called out there: hunalikab tuliyaal muminoon: 33:11

Heh, nuun, alif

Al-hani'u: any thing in possessing which there is no harm and which has no bad result: this word is used to mean food although it is also used for other things too :*** ta'aamun haniyun: means delightful food: at-tahni'ah: against the law: to congratulate: * surah Nisa'a says: fa-kuluhu hani'an mari'aa: 4:4 eat it happily: (bring it readily to use):

*Taj **Muheet ***Raghib.

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Hoon

Hoon: hoon nisatun: they are all women:

2) Hunna: zarabahunna: he thrashed all those women:

3) Ghulamuhunna: the slave of all those women:

Surah Baqarah says : hunna libaasul lakum: 2:187 they are like clothing for you:

Surah Nisa says: funkihi hunna bi-izni ahli hinna wa'aatuhunna ujurahunna:....: 4:25 bring them into nikaah with the permission of their owners and give them their Mehar.

Huwa

Huwa rajhulun: he is a man: huwal laahul lazi...: 59:22 indeed it is Allah.

Heh, waw, daal

Al-haud: to refer towards haq (the truth) with softness and facility: * the Qur'an says: inna hudna ilaik: 7:156 we look towards you or refer to you: or turn to you: al-huud: Jews* haad: he became a Jew: Yahuda: it was the name of one of Hazrat Yaqoob's sons: *. Surah Baqarah says: illa mun kaana hooda...: 2:111 excepting those who are Jews...: surah Ma'idah says: wal lazeena haadu: 5:69 and the people who became Jews: (for details see heading 'Moosa') .

Hoodh A.S.

The qaum of Nooh was replaced by the qaum of Aad: 7:69 details can be found in heading 'Nooh': towards this qaum, his brother, Hoodh was sent as a prophet : 7: 65 these people were very strong bodily: and were heftily built:

*Taj, Muheet, Raghib.

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These people were very strong and sturdy: and were heavily built: 7:69 and had fertile lands 26:134 civilization-wise and culturally too they were ahead of the qaum of Nooh: they used to build very strong forts: 26:169 and used to build monuments on mountains: 26:128 they also had knowledge and wisdom: 46:26 but were oppressive : they used to hold the poor and the oppressed in their iron grip: 26:130.

Hazrat Hoodh delivered the same message to them that Hazrat Nooh before him had given to his qaum: i.e. ya qaumi budul laaha malakum min ilaahin ghairuhu...:n7:65 O, my qaum, bow before God: nobody other than Him is your Lord! As was usual, there was opposition to this message from the well-to-do: 7:66 and they became so blind in their opposition that their wisdom too did not serve them: 46:26 and they had to be destroyed by a destructive storm: 51: 41:42 and their roots were uprooted: 7:72 the Qur'an has called this qaum as " Aad the first": 53:50.

(What was the relationship between qaums that were destroyed through natural calamities and their deeds can be found in my book "Jooy-i-Noor" under the heading 'Hazrat Nooh':

Heh, waw, rah

Haaral bina'a haura: he demolished the building: fahaar: so it was demolished: inhaar means to blow up and demolish: wahuwa haa'iroon wa-haar : tahawwar: he was demolished: tahawwur: for something to fall into the pond or well: tahawwarar rajul: the man entered the situation without thinking: * that is, fell into it like the banks of a river cave in suddenly: the edge that falls down is called tahawwur: * the Qur'an says: ala shafajurfin haarin funhaara bihi: 9:109 on the edge of a bank that will fall and which can take you down with it.

Haan: yagoon: huna: to be insulted: demeaned: haana huna means to become easy: that is, this word appears for softness and facility and also for insult and demeaning**:

*Taj, Muheet, Raghib **Taj.

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Ibn Faaris says that it basically means peace, quiet and contentment : Raghīb says that when man adopts humility then this humility is commendable but if some powerful force creates humility in man forcibly then there is an element of being insulted in this and this is bad**: hawwanash shaiya wa'ahanahu: to consider something as lowly: to demean it: al-hayyin: easy : al-hawanu wal- mahana: weakness and feebleness*: insult and hatred***.

Hayyin : static and content: imra'atun haunah: a content woman who works with dignity and with ease: saara- ala- heenatihi: as was his habit he walked softly and with ease: Surah Nahal says that when these baddus (desert dwellers) are told about the birth of a girl (to any of them) then his face becomes sad: and he tries to avoid facing his people and thinks: vayumsikhu- ala- hoonin-um- yadussuhu fit- tawaab: 16:59 should he let the girl (about whose birth he has been given the news) live or bury her out of fear of ignominy or insult (that accompanied the birth of a girl-child at that time).

Sural Al-Furqaan says about the jahannam or hell: yakhlud feehi muhaana: 25:69 this contains the element of insult and infamy: surah Maryam says: huwa alayya hayyeen: 19:9 it is easy for me: surah Noor says: tahsaboona hayyina wahuwa indal laahi azeem: 24:15 you consider it an insignificant matter although according to the laws of God it is a big thing.

Surah Al-Fajr says rabbi ahanun means to weaken in respect and demeaned in respect of rizq or sustenance:

Thus wherever in the Qur'an it, is said azaabun muheen 2:90 it means the punishment which not only demeans but which also weakens the qaum: in subjugation both these two things happen: that is, demeaning and weakening: and also means the nations which are dependant on others:

*Taj **Raghīb ***Muheet.

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Surah Al-Furqaan says: yamshun ilal ardi hauna: 25:673 they move about in this world with complete equanimity: there is neither furtiveness nor fear for them: because they are not weakened and demeaned: they are aalaun: 3:138 dominant over all: if this holds a meaning of speed then this means they adopt a medium instance and do not preen: 31:17-18 and if yamshuna alal ard means power and dominance in this world then it would mean that their government is not oppressive :

As said earlier, surah Al-Fajr says that when man faces the punishment or azaab or shortage or strictness of rizq or sustenance, then he says: rabbi ahanun: 89:16 my Rab or Lord has demeaned me for nothing: the Qur'an says that God never demeans nobody for nothing: every man's deeds make him successful and also demeaned: you were demeaned because you had profusion of rizq but you la- tuikrimoonal yateema wala tahazzoona ala ta'aamil miskeen : 89:17:18 you did not respect those who were left alone in society and did not induce others to feed those who suffered some setback : you used to collect all inheritance and gobbled it up, and used to collect wealth on all sides: 89:18-19 this was the reason that you faced paucity of rizq and you became demeaned.

Heh, waw, yeh

Hawa: yahwi: hawiyya: to fall down from up: hawashshaiyi: the thing fell down from above: hawatil uqaabu tahwi huwiyya: the eagle dived downwards in order to grab its prey: al-mahwah: means atmosphere or space and also the low land between two mountains*: al-hawiyyu: ears to rin 'hmm, hmm' sound:** hawaa'in: every empty space especially the space between the earth and the sky: also means coward: * al-hawa: human desire or wish:

*Taj **Muheet.

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hawiyyah: yahwahu: hawyan means to like, or love: istahwa: istihwa: 6:71 he wanted to fell him: to bring him down: or took away his intellect: or garnished his desire for him: hawa sadruhu yahwi: his chest became bereft: * Ibn Faaris says basically the root means 1) to be empty and 2) to fall.

The Qur'an says: wan najmi iza hawa: 53:1 (the rising) star is witness to it when it is going down: surah Hajj says about a mushrik (one who worships other gods too): au-tahvi bihir reehu fi makaanin saheeq: 22:31 the wind may blow it away to a far off place: this meaning has both meanings i.e. to throw afar and to drop: surah Najam says: wal mutafikatah ahwa: 53:54 he vacated the destroyed bastis (dwelling places): or dropped it: surah Ibrahim says wa- af'idatuhum hawa'un: 14: 43 their hearts were being bereft of courage.

Surah Ibrahim contains the prayer by Hazrat Ibrahim : faj'al af'idatan minan naasi tahwi ilaihim: 14:37 and make it so that people's hearts lean towards them: surah Baqarah says: la tahwa anfusukum after istakbarhum: 2:87 that is, you turned away and became rebellious if the prophets were not to your liking.

Human thoughts are called hawa as compared to the wahi in surah Najam: ma- yantiqu, unil hawa inn huwa illa wahyun yuha: 54:4-4: this noble Qur'an (whatever it says) is not comprised of the personal thoughts of the prophet but it is the wahi (from God): and which is sent to it: surah Baqarah says: wala init taba'ta ahwa'ahum baadal lazi ja'aka minal ilm...: 2:120 if you follow their personal thoughts even after receiving the wahi.... This makes obvious that the Qur'an is not against all human desires 3:13 it is against the desires and thoughts which are not kept in check according to the wahi: wa inna kasiran yuzilloona bi-ahwai'him bi-ghairi ilmin 6:120 most of them are those who, because they do not have the guidance of the wahi, mislead people away from the right path.

*Taj.

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these are the emotions or feelings which make man climb down from the loftiness of human- ness and bring it down to an animal level: wa mun yahlil alaihi ghazabi faqad hawaya: 20:81 and whoever followed the wrong path and was deprived of our Blessings fell into the depths of ignominy: the wahi intends to take man up to loftiness: but man diverts from this path and follows his own self interests: and thus falls into disrespect and lowliness: walau shey'na la-rafa'naahu biha wala kinnahu akhlada ilal ardi wat taba'a hawahu: 7:176 if he (man) had followed Our Will or Our laws, then We would have

taken him to loftiness: but he clung to his economic interests: that is, he gave up the wahi and instead started following his own thoughts and interests.

This is the lowly life that has been called haawiyah : 101:9:10 i.e. a life in which one's intellect fails to show him the way and the man wanders around in difficulties and ignominies: a lowly existence: and in the words of the Qur'an : naarun haamiyah: raging fire.

As such if man lives according to the laws of the wahi then he can live a heavenly life: and if he becomes unbridled and rebellious (which is said as giving in to the devil) then it results in hellish life.

Man should understand well that as per the Qur'an, human emotions are not despicable, in burying which one can attain "spiritualism": no, absolutely not: the Qur'an simply says that when human desires and the ways of the wahi are in conflict , then for the sake of lofty ideals, these desires must be sacrificed: : the emotions for a higher life are linked to the permanent values given by the wahi: to keep human desires within the bounds of the wahi is the height of human-kind: or the road to development of the human personality: when the two are not in conflict then satisfying the human desires is not condemnable.

Hiya

Hiya: hiya imra'atun: she is a woman: the Qur'an says: hayyah: 210:20 that is a snake:

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Heh, yeh, alif

Hayya al-amra tahyi'ah: he sorted the matter: readied it: smoothed it*: surah Kahaf says: wa hayyi lana min amrina rashada: 18:10 make the right situation available for us: al-hai'ah: some thing's condition or situation: form*: ** Raghīb says hai'at can also be felt: (that is its form etc): and it can be unseen too : i.e. the mental image or the feelings in the heart which are not before us palpably but with insight we can glean them: surah Aali Imran says: that Hazrat Isa said to the Bani Israeel: inni akhluqu lakum minat teeni kahai'atit tayr :3:48 literally the ayat means 'for you I will make a shape like the bird out of earth': figuratively it means that 'I will give you a renaissance which will enable you to rise from the dust and fly into the skies: that is, you will attain the height of knowledge and deed: here the haiyat (form) is not palpable but is meant figuratively (which can be seen through insight).

Heh, yeh, te-h

Haita laka: Fraa says that it is the title of the Hurons which somehow traveled to Makkah and the people there started using it: some think that it has been derived from the Hebrew word hailakh: ***** it means 'come here': come quickly: haita is also an exclamatory word: Mujahid says it is a word which is said to instigate, (i.e. to buck up)*: Al-heet: very low land*: Ibn Faaris says it basically means to shout and hayyat bih means called out to him :

Surah Baqarah says: haatu burhaanakum: 2:11 present your evidence: bring it forth quickly: Khalil says that haat actually is derived from aata yuti: its alif has been replaced by hah: surah Yusuf says: haita laka: 12:23 come here.

*Taj **Raghib ***Muheet *****Lane with reference to Gharibul Qur'an by Mirza Abul Fazal.

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Al-haij: to become mobile: to bring into motion: haajal ibl: he disturbed the camels at night (when they were at peace) : haajal bahr: the sea became choppy and disturbed: ** haajatil ibl: the camels became thirsty: haajan nabt: means the vegetables dried up: ** haajal baqal: for a vegetable to be long and yellow and for it to dry up: * al-haa'ijah: the land where the vegetables (grow on it) have become yellow and dried up: * the Qur'an says about the crop: summa yaheej: 39:31 then they dry up: Ibn Faaris says the word basically means 1) to flare up and 2) for plants to dry up.

Heh, yeh, laam

Haala alaihit turaaba hailan wa haiyyelahu wa ahlahu : he put mud over it: that is, he buried the matter: funhaala wa tahaaiyyala : so the earth was put on it , or fell from above: ramlun haalin wa aheel: sand in motion (blown by the wind): al-hai-lu wal haal : the sand that falls down: kaseebun aheel: : the sand dune whose sand falls down: alhuyuul: the specs which can be seen in the light that comes in through ventilators: al-haalah: the circle seen around the moon*.

Ibn Faaris says that it means to give without measuring a thing which can be measured: that is, to push it along just like that (the way shifting sand shifts):

The Qur'an says: yauma tarjuful ardu wal jibaalu wa kaanatil jibaalu kaseeba mahila: 73:14 the time when the earth or the mounts will shake up: and mountains will become like sand dunes which fall down (because they have become loose) on its own: this is a very appropriate likeness of big wigs at the time of the Qur'anic revolution : that is, seemingly they will appear very powerful like the mountains but their power would have ended like a crumbling sand dune at the banks of a river:

*Taj **Muheet.

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this is indeed the condition of the wrong sort of culture: it cannot face the vicissitudes of time and the moment it is faced with the Qur'anic revolution, it falls down like a crumbling sand dune.

Heh, yeh, miim

Al-huyaam: extreme thirst: a sickness due to which a camel becomes so thirsty that it is difficult to satiate it: ** Ibn Faaris says it means extreme thirst.

Al-ahyam: the camel which is afflicted by the sickness of thirst and which can not be satiated: haima'u is the feminine: and heem is the plural*: the Qur'an says: fasharibuna shurbal heem: 56:55 you will drink (fervently) like the camels who drink thirstily as if they are afflicted by the thirst sickness: rajulun hai-mun: means a thirsty man: rajulun haayim: wa huyum: a surprised man: haama fil amri yaheem: he was at a loss in the matter: al-hiyaam: the sand which if held in the hand does not stay but slips away gradually from the hand: * Raghib says it means dry sand: al-hai-ma: a desolate desert that has no water*.

Haamatin naaqtu thayeem: the camel went where it felt like for grazing: lailun aheem: a starless night: (and therefore travelers are lost and can not fix their direction): al-heem also means lands which are porous or sandy and absorb water*.*

Let us view the above meanings in and reflect on what the Qur'an has said about poetic mentality: the Qur'an has said that poetry is not befitting of a messenger(a prophet) 36:86 (see heading shiin, ain, rah): a prophet brings with him the revolutionary message of God: he has a purpose before him and his every step leads towards this purpose: he never dithers: he does not follow his emotions but traverses the straight path guided by the wahi: on the other hand, a poetic mentality is : fi- kulli waadin yaheemun: 26:225 like a camel who is extremely thirsty and is wandering in extreme thirst in the desert of his emotions

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i.e wanders aimlessly and without irection because his thirst is unquenchable: all his life he wanders this way: this is the difference between a Messenger and a poet: a poet wanders thirstily in a land of his emotions just like a camel in thirst whose thirst can never be quenched because he is suffering from a sickness: his journey is bleak because there are no landmark stars on the way : as against this a Messenger calmly traverses on his way towards his fixed destination : poetry is the following of emotions and prophet hood is the following of truths: muslims were entrusted with "prophet hood": that is, not only to follow God's laws oneself but take them others too : but man gave this up and now wanders aimlessly and directionless , like a thirsty camel which wanders in a desolate place but doesn't find any place where he can quench his thirst: thirst for him is like a sickness : because the thirst is not real: how execrable this depiction is : and the irony is that this qaum (of muslims) which has turned into a qaum of poets also has this book (the Qur'an) under its arm: that is like having the stream in front of one and still the search for quenching the thirst continues, how can this thirsty camel's thirst be quenched?

Heh, yeh, miim, nuun

Hai- munit- taa'iru- ala- firaakhihi: means the bird spread its wings over its young ones in order to protect them : hai mana ala kaza: he became his protector:* Allah has called the Qur'an the mahai-mun of all previous celestial books: 5:48 that is, the preserver of all truths related in those previous books: even Allah is muhai'mun himself: that is, He protects the universe like a mother bird protects its young ones.

*Taj.

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Ibn Faaris says that al-mhaimun is derived from amn :

Hai-haat

Al-hai'hu: one who is removed to one side because of his dirty clothes: hai'haat is a word which means "better that it is removed": * the Qur'an speaking in the words of the deniers (kaafirs) of the life after death says: hai'haata, hai'haata lima tu'adoon: : 109:6 for me , it is my Deen (that is, let me believe in my way of life, and do not interfere) : how farfetched is the thing which you are being told will definitely occur: that is, they tell

their friends ‘ the prophet tells you that you will be raised to life after death, how impossible can you get’:

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Yeh

Yeh: ghulami: my slave: nemati yallati: 2:40 sometimes it is removed or only implied like wali-ya deen: (here yeh after deen has been removed and only deen has remained):

Ya

It is a word for addressing: in the meaning of “O” : ya ardubla’i: O, Earth, swallow it: sometimes it is only implied: like rabbi la tazarni farad: 21:89 (O) my Rab (Lord) do not let me be alone : here the word before Rab is only implied not actually written : after ya, the word ayyuhal is added : like ya ayyuhal lazeena aamau: 9:28 O, Believers!

Yeh, alif, siin

Alyaas: to despair and lose hope: ya’oos : one who loses hope: istayaas: lost hope: * surah Yusuf says: falammas ta’asu minhu: 12:80 when they lost all hope in him: wala ta’asoo mir ruhillaahi innahu laa’asu:: 12:87 do not despair of God’s kindness: nobody but the deniers do so.

*Taj

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surah Raad says: afalam ya’asil lazeena aamanu : 13:31 scholars say here it means afalam ualam : that is, do they not come to know about it: * Ibn Faaris this is among the basic meanings too: i.e. to know or comprehend: but Raghīb says that this is a figurative meaning: **surah Mumtahina says: qad ya’isu minal aakhirah...: 60:13 here it means to refuse or deny : i.e. the denial which is born of hopelessness:

Consider the above ayat of surah Yusuf once more : you will find a great principle about the rise and fall of nations in it : the ayat says: wala ta’asoo mir roohil laah: innahu la ya’asu mir roohil laahi illal qaumul kaafiroon: 12:87 do not despair of Allah’s benevolence, because nobody despairs of God’s kindness except the kaafirs: at another place this has been said as: la taqnatu mir rahmatil laah: 39:53 also see 29: 23 Islam does not want anyone to be pessimistic: a momin believes in the laws of God, the result of good deeds and their veracity: and he traverses the righteous path with the belief that if due to some difficulty or due to some error on his part he has come to suffer loss, then this does not shake his belief or lose hope on his belief: he staggers but recovers: rectifies the wrong he has committed and once more starts following the right path: this is what is meant by not losing hope in God’s kindness: one who loses hope is one who is following a path that is based on conjecture: when he meets failure then he stops right there and loses hope of ever reaching his destination: but he who believes in the path being correct never loses hope: this is the reason that the Qur’an says hopelessness and devilishness (Ibleesiyat) are akin : see heading beh, laam, siin: but God’s kindness is not invoked by sitting around and doing nothing: it has been said: wad’uhu khaufan wa tama’a: in order to be free of misery and to invoke benefit, call upon the laws of God: inna rahmatallaahi qareebun minal muhsineen: 7:56 have faith that God’s kindness is near those who live a balanced life.

Another thing is notable here: a man is engulfed in misery and he finds no way out:

*Taj **Raghib.

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But he does not lose hope: he is not disappointed: he takes it as an inevitability of events: he does not let hopelessness set in him: this man does not despair of 'God's kindness': but if he decides when facing some setback that he is not able to face the misery then despondence sets in: thus any man who has faith, and who is self confident never lets despondence set in: he has self confidence and is therefore hopeful: but a man who loses faith in himself and lets despondence set in becomes a victim to depression: he becomes frustrated and this might even lead him to commit suicide: he who commits suicide considers himself value- less: he thinks there is no cause any more for him to remain alive: he falls from grace in his own eyes: since all depends on material means in a materialistic concept of life, therefore when those means come to an end for some reason, then man becomes despondent: but the possibility of human endurance can never end: nobody should say at any time, that I can do no more: he can acknowledge that he is out of material means but he should never lose faith in himself: kufr is actually a denial of self and then a denial of the personality of the Almighty: besides, by having hope in the human personality, man learns to depend on the higher values of life which he gets through the wahi: it is the guidance of the wahi that prevents him from avoiding the tribulations in life and which do not let him be despondent: he is not even afraid to face the ultimate death because he knows that death may make him part with his body but his personality will live on:

Note that despondence or hopelessness is actually kufr or denial.

Yajooj wa majooj

The nation on behalf of whose protection from attacks Zulqarnain had built a wall: 18:94 details can be found in heading alif, jiim, jiim:

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Yaqoot

Al-yaqoot: it is a Persian word also used in Arabic: hard and crystal clear jewels of different colors: usually red:

The Qur'an says: ka'anna hunnal yaqootu wal marjaan: 55:58 as if they are yaqoot and marjaan:

Ya laita

It is the compound of 'ya' and 'lait': it means "Only if" : see heading 'ya' and 'lait':

Yeh, beh, siin

Yabisa: for something damp to dry up: al-yabsu: a thing which is wet and then it dries up: a goat whose teats dry up and it stops giving milk: * al-yabas: a place with water then the water is gradually eliminated: in the Torah al-yaabisaatu has appeared for dry land as against bahr (river or sea):** the Qur'an says that Hazrat Moosa was told: fazrib lahum

tareeqan fil bahri yabasa: 20:77 lead the Bani Israeel by the way which was under water previously but which is now dry:

Surah Anaam says: wala ratbiw wala yabisin illa fi kitaabin mubeen: 6:59 there is no wet or dry thing (wet or dry fruit) in the universe which does not have the necessary laws in the book of nature:

Yeh, te-h, miim

Al-yutm: to become lonely and alone: by oneself: this is its basic meaning: Usma'i says that al-yateem means land which is different from the surrounding lands: Ibnul Airaabi says that al-Maitam is said for any thing which is lonely and by itself:

*Taj **Muheet.

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Raghib thinks that any unique and lonely thing is yateem: * durratun yateemah: means a unique pearl which is one of a kind:

An orphan is also called yateem because he is left alone: Haraali says that for the father not to be present when he is needed is called yutm: this is why until the child attains maturity he is called yateem: but after maturity he is no more called yateem: as against this a girl is called yateemah until she is wedded even though she may be adult:: among animals a young one is called yateem if he loses his mother because in animals it is the mother which nurtures the young: they do not really need the father after birth: if a human child's mother dies, then the child is not called yateem: it is called munqati'un or hajji'yun: if it loses both mother and father then it is called lateem: the plural is aitaam and yataama both: imra'atun mu'tim: a woman whose children become orphans or yateem: that is, whose husband dies*: Lissanul Arb says that yateem means a woman who has no husband : that is, he has either died or wasn't there in the first place: the Qur'an says yataman nisaa'i 4:127 means such women.

Keep these meanings of yatama in mind and then recall surah Nisaa's ayat which says: wa inn khiftum alla taqsitu fil yataama funkihi ma taaba lakum minan nisaa'i masna wa sulaasa wa ruba'a...: 4:3 if you find that you will not be able to do "justice" with the yutama (will not be able to fulfill their rights), you can wed either two, three, or even up to four of them :

After the advent of Islam the small group of muslims had to fight many a battle in which many women became (imprisoned and were turned slave-girls(as was the practice): many adult girls could not find husbands: this was a problem which needed to be solved quickly:

*Taj, Muheet, Raghib.

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The difficulty was due to:

- 1) the ordinary order by the Quran was to wed one woman (fawahidah 4:3):
- 2) the muslim women were not permitted to marry kaafir men or the mushriks or those with the (followers of the previous celestial) books; they had to wed muslim men only and their numbers were greatly reduced.

To overcome this emergent problem the Qur'an had temporarily relaxed the rule for monogamy and said that these women (an-nisaa 4:3) who were left without husbands or had become widows or were unmarried: subject to one's choice, these women were provided the protection (of a man or husband): this is the only ayat in the Qur'an where polygamy or more than one marriage has been allowed: if such conditions do not prevail then the law of a single marriage will prevail.

Yatim: yatma: means to weaken or become feeble: to become unable or become tired: also to become an outcast:

Yatm also means sadness and worry and also to delay or neglect: because delay is made often in helping the orphans or they are neglected: al-yatam also means need: or requirement: *

The Qur'an exhorts looking after the orphans: and described as the reason for the destruction caused by the capitalist system as: la- tukrimunal yateem: 89:17 here yateem does not only mean those who fathers have expired: it means all those people who have been left helpless in society: anyone who feels that he is alone in society and nobody is there to help him and his misery is entirely his own (and not shared by anyone) there is nobody to commiserate with him or help him then such a society is destroyed: because such a person (yateem) is not respected: the Qur'an creates a society in which nobody can even feel that he is left alone: that there is nobody to help him:

*Taj, Muheet, Raghib.

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That is why Allah has told our Prophet Muhammed: alam yajidka yateeman fa'aawa: 93:6 isn't it a fact that he found you to be an orphan and provided the means for your upkeep: this makes clear that a yateem is someone who is without sanctuary: and to provide shelter or sanctuary for such a person is the responsibility of the society that is established to enforce God's laws:

Yahya A.S.

Hazrat Yahya has been said to be among the prophets of the Bani Israeel by the Qur'an: 6:85 he was the son of Hazrat Zakariyah: 19:7 a prophet with the book and a firm and a decisive man since childhood: 19:12 and man of many good traits:

19:13:15 some think that Youhana, as mentioned by the Bible, is the same Hazrat Yahya: the Bible in respect of "Youhana" says that: 'I tell you that verily nobody greater than Youhana has been born who baptizes:

Renan in his book, Life of Jesus, writes that the centre for Youhana's education was Judea but he was famous far and wide and Hazrat Isa had also visited him: he writes, after that, Youhana and Hazrat Isa established a strange but revolutionary system in the desert until in the year '29 Youhana was arrested after which Hazrat Isa had returned to his homeland:

Yeh, daal, yeh

Al-yad: means hand: is used as a feminine: the plural is aydin but this word is used to mean so many things that it is not possible or relevant to mention them here: it is used

as we use the word 'hand': like place and honor: protection: expertise: power and authority: dominance and over-powering: helper: help and reply to call for help: a reward or favor:

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this word also means shame and chagrin: insult: the Qur'an says about the prophets: oolil aydi wal absaar: 38:45 i.e. they possessed both strength and insight: on the other hand about their opponents is said: that they always tried to: faraddu aidiyahum fi afwahihi: 14:9 stop (or prevent) them from speaking: Ibn Qateebah has said it also means that in their anger (frustration) they begin to wring (or cut their own) hands***.

This word will be translated according to the context in the Qur'an wherever it appears: the Qur'an uses the phrase baina yadaihi at several places: literally it means between his both hands: that is in front*: the Qur'an has called itself: musaddiqal lima baina yadaih: as such lima baina yadaih means 'that which is in front of it': the Qur'an calls itself the supporter of the moral values which had been sent before its advent: and some of these were present in society even at the time of the advent of the Qur'an: such as 'do not lie': 'do not steal' etc: the Qur'an supported such values: it did not support the entire book of yore because it considers these books as 'tampered with': for the right meaning of 'musaddiq' see heading saad, daal, qaf.

Surah Zaari'aat says: wus samaa'a baninaaha bi-ayd: 51:47 We have created the sky (the planets or space) with power and authority: also see heading alif, yeh, daal.

Surah Taubah says the people with the book act according to it in return for: un-yad :9:29 living in peace which it enables them to: **

Surah Furqaan says: yauma ba'azzuz zaalimu ala yadaihi: 25:27 this means to chew one's hands (one's fingernails) in anger :about human deeds it is said: bima qaddamat aydeehim: 2:95 has appeared at several places : that is, all that their hands have sent before them:

*Taj and Muheet **Raghib (with reference to Gharibal Qur'an by Mirza Abul Fazal ***Al-Qartain vol.1 page 235.

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obviously the word here means not just the hand but the man himself: surah Baqarah says: wala tulqu bi-aydikum ilat tahlukatah: 2:195 means do not annihilate yourself: surah Hijraat says la tuqaddimu baina yadayil laahi wa rasulihi 49:1 meaning orders and decisions:

For explanations regarding cutting of the hand of a saariq (thief) see qaf, tha, ain and yadi baiza' in the heading beh, yeh, daad and daad miim, miim).

Yeh, siin, rah

Al-yasar: al-yasr: softness: al-yusr: ease: abundance: the profusion of comforts: strength: well-being economically: it is the opposite of usr (paucity): *yasira wa yasuril amr: the

matter became easy : made the work or matter easy: tayassara wus taisar: became easy: became available easily: * 73:20, 2:296 Ibn Faaris says it basically means to open and be light: al-yasaar: left hand: to the left side: (is the opposite of yameen)*: al-yaseer wal yasoor: easy: small thing: * al-maisaratu wal yasaar: strength: well being: free from need**: 2:280 al-maisir: gamble: chance: the camel which is won or lost in gambling*: The Qur'an has used yusr against usr: 2:185 surah Bani Israeel says : faqul lahum qaulan maisoora: 17:28 talk to them politely (softly): surah Ahzaab says: yaseera: 33:14 means at least: very few: few in number: for some time or in few in number , it can have both meanings:

Surah Baqarah says about khamrun and maisarun, feehima ismun wa-ismuhuma akbaru min naf'ihima: 2:219 maisirun has come from yusr which basically means ease: although the Arabs call every type of gambling maisar but if it is not confined to the particular type of gambling which is played by arrows in a certain manner and in which a camel's meat was divided accordingly(win or loss) , then it would mean any wealth or riches that a man gets easily:

*Taj **Raghib.

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although this type of wealth (that is acquired easily) is generally welcomed, it produces laziness and slackens the will to work (see heading alif, te-h, miim), are more hurtful than the benefits derived from this wealth: therefore, this sort of wealth has been forbidden to acquire: as such it has been called : rijsoon min amalish shaitaan : that is, a work of the devil:

5:90 and this has been said to be a hurdle in the system of salaah advocated by the Qur'an: 5:91 the Qur'an teaches that a man should earn by his efforts and whatever is more than his needs be made available for the sustenance of others: 2:219 obviously wealth if acquired easily (without much effort) will make a man habitual of such effortless acquisition and will thus weaken his capabilities, like a rich man is who is unable to do much work for himself: such easily acquired wealth increases the lust for more wealth and instead of giving to others man is always trying to grab whatever he can for himself: like any gambler does : therefore any wealth that is acquired without much effort is maisir or gambling: especially the trade of nowadays which apparently is trade but actually maisar: if one goes deep into the matter then he will find that the entire capitalist system is maisar: in this system every man endeavors to reap the benefits of the work of others:

The Qur'an has said that if you want to acquire real ease and comfort in life then face difficulties: ma'al usri yusra: 94:5 the individual or nation which is shy of facing difficulties can never really acquire ease which creates real happiness: although he can attain yusr (easy money) which makes it habitual of 'ism' (laziness and weakness) and which leads to destruction:

Yaqoob A.S.

Hazrat Ibrahim's son was Hazrat Ishaq and his son was Hazrat Yaqoob : Allah has mentioned as him being among the prophets...

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page 1792

wama yunzila ila ibrahima wa isma'ila wa ishaaqa wa yaqoob...: 2:136 his(Hazrat Yaqoob's) title was israeel or (man of God) : and his descendants were called Bani Israeel (descendants of Israeel): surah Aali Imraan says: illa ma harrama israeelu ala nafsihi...: 3:92 excepting that which Israeel had made haraam for himself: surah Maryam says: min zurriyati ibrahima wa israeel...: 19:58 the progeny from Ibrahim and Israeel. Hazrat Yusuf Yusuf was his son.

Ya'ooq

It was an idol of the qaum of Nooh: 71:23 the Arabs were well familiar with this name: the tribe of Banu Hamdaan used to worship an idol of this name.

Yaghoos:

It was also an idol of the qaum of Nooh: 71:23 and the Arabs were familiar with this name too: the tribe of Banu Murad used to worship an idol of this name:

Yaqteen

Al-yaqteen: a vine which spreads out on the ground: like that of melons, gourds etc: some say that yaqteen means a gourd vine: also that yaqteenah means gourd: * the Tajul Uroos says that a plant with the life of one year is called yaqteen: also that every big leaf is yaqteen: the Qur'an says: shajaratun min yaqteen: 37:146: means a plant with short leaves but which provides shade:

*Taj, Muheet, Raghib.

-page 1793

Yeh, qaf, zha

Al-yaqzha: awakening: it is the opposite of naum (sleep): it has the connotation of astuteness(being wide awake) : rajulun: yaqizu wa yaqa'iz: a man awake: its plural is ai-qaaz: as against raqud: 18:18 abul yaqzaan: means a cock (the masculine of hen): *

Yeh, qaf, nuun

Yaqinal amra wa aiqanahu wus taiqanahu wa-tayaqqanah: he came to know about the matter and find out the truth about it: yaqnun wa yaqan: for some matter to be evident and proven : yaqeen: it is the opposite of doubt: that is, for doubts to be removed and to be proven as true: * maut too is also called yaqeen because every living being has to face it and events daily give testimony to it: *

Surah Anaam says about Hazrat Ibrahim that after observing the universal laws (malakutis samawati wal ard) reached the truth: 6:76 surah Hijr says: wa'bud rabbaka hatta yatiyakal yaqeen: 15:99 it means that you continue observing the laws given by your Rab (Lord) till your claim (that following this system will prove very rewarding) are proven as palpable truth : also 74:47.

Thus eemaan would mean to trust someone that he is telling the truth and yaqeen would mean for it to be proven as palpable truth: latarawunnaha ainal yaqeen: 102:6 you will see as proven fact : the Qur'an says that the momineen have yaqeen on the aakhirat or the hereafter, which means that they have faith on the future results of their deeds : 2:3 when they establish this system (of God) these results are factually made evident: this way their eemaan turns to yaqeen: 2:2

*Taj

-page 1794

this is what belief or faith in the future means: this way man travels from yaqeen to eemaan and has faith that in the life hereafter (aakhirat) too is a reality:

The distinction I have drawn between yaqeen and eemaan is to only for the reader's comprehension, otherwise eemaan is another name for yaqeen: and yaqeen cannot be produced without eemaan: these two words are alternatives: or one can say that yaqeen is born when the eemaan is proven by the results:

Yeh, miim, miim

Al-yamaam: to intend: * al-yumm: river: also mans sea:* 28:40, 28:7, 20:39.

An -nayammum: to intend to do something: to intend: * 5:6, 4:43, 2:267 see heading miim, siin, hah.

Yeh, miim, nuun

Al-yumn: barkat : (profusion not physically but in effect): al-maimanah: barkat: towards the right side: al-yaman: on the right side: al-yameen: right hand: on the right side: it also means strength:** yameen: the plural is aimaan: promise : a swear: the Arabs used to strike their right hand over the other when they swore: *

Surah Kahaf says: zaatal yamini wa zaatash shimaal: 28:30 it can also mean "from the right end of the valley" and also "from the corner of the mubarak (blessed) valley":

To mean barkat the words ashaabil yameen 56:27 have been used and also ashaabul maimanah: 56:8 but they can also mean "those on the right side":

*Taj and Muheet **Ibn Qateebah with refence to Al-Qartyain Vol.2 page 180

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at-tooril aiman: 19:52 to mean power the word appears in surah Sa'afaat : faragha alihim zarban bil yameen: 37:93 Ibrahim struck the statues (idols) with full might or power: in the same surah, a little earlier it is said: qaaluu innakum kuntum ta'tu nana unil yameen: 37:28 they will say that you used to come to us with tremendous strength and means : (and thus used to prevent us from adopting the way of the haq [truth]):

At several places the Qur'an has said: ma malakat aimaanukum: literally it means 'whose posessors: at some places this phrase means those who are your subordinates or under you: as in 4: 36: but at other places it means slaves and slave-girls: surah Noor says: wal lazeena yabtaghoonaa kitaaba mimma malakat aimaanukum: 24:33 those slaves of yours who enter into makatibat (or a pact in writing) with you: i.e. enter into a pact for their freedom:

Before Islam's advent slavery prevailed in Arab culture :slaves used to work outside the home and slave-girls within: this was the society in which Islam made its advent: when the Arabs turned to Islam, they had these slaves and slave-girls: Islam had made its appearance to free mankind but if it advocated freedom for all slaves (who were present in society at that time) at once then this would have created imbalance in society: young women in such large numbers without husbands (the slave-girls) , if let loose in society would certainly create chaos and would have given rise to corruption in society: therefore Islam didn't order them all to be freed from bondage at once but closed the door to any more slavery: and at the same time gave such orders for slaves and the slave girls then present in society that would gradually induct as free men and women in society as respectable human beings and till they did so they would be treated humanely: whatever has been said in the Qur'an under ma malakat aimanukum has been said about these slaves and slave women: thereafter the door to further slavery was closed: therefore there was no further need for these orders: although if a situation arises again in the future like when a nation accepts Islam and comes out of paganism then the orders about slaves and slave-women would also apply to them.

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As per the above meanings of ma malakat aimanukum, if we view various places in the Qur'an where the phrase has appeared, it will become clear that these orders are for the slaves and slave-girls of that time: and that's all: (not for all times) : as wal lazeena hum lifurujihim haafizuna illa ala azwajihim au ma malakat aimaanuhum means 7:29:30 i.e. those who protect their chastity or go only to those women (for having sex) whom they possess (everywhere this subject has cropped up the past tense has been used): for more details see heading miim, laam, kaf

It is unfortunate that Muslim rulers found it a convenient way to open the door to slavery and presented the ayaats of the Qur'an as an argument (or in support of their deed): what can be more silly than accusing the Qur'an of perpetuating slavery.

Yeh, nuu n, ain

Yana'as-samar: yain a'u: yan'a: for the fruit to ripen and be ready for picking: al-yanih: fully ripened fruit: al-yaani'u: mature fruit: red*: the Qur'an says: wa yan'ih: 6:100 the ripening of the fruit: for it to become red (due to ripening):

Yahood

The nation or the qaum of Bani Israeel: for details see heading "Moosa" and heading heh, waw, daal.

Yusuf A.S.

Hazrat Ibrahim was the father of Hazrat Ishaq; his son was Hazrat Yaqoob and his son was Hazrat Yusuf: the Qur'an has mentioned the tale about him in a single surah: (no other prophet's tale has been related so unifiedly): in childhood his brothers had put him in an abandoned well: 12:15 from there, a caravan took him to Egypt: there (after going through various stages) , he became the leader of the qaum in an authoritative way: 12: 56, 14:101:

*Taj and Muheet

-page 1797

he brought over his family and kith and kin to live with him in Egypt too: in this way, the Bani Israeel i.e. descendants of Hazrat Yaqoob shifted to Egypt from Kan'aan : Surah Anaam mentions Hazrat Yusuf while speaking of other prophets ...dawooda wa sulemana wa ayyuba wa yusufa wa moosa wa haroon....6:85 and in surah Momin, a momin man of the court of the Pharaoh describes Hazrat Yusuf as a messenger: 40:34 this shows that Hazrat Yusuf had communicated his message (about God) to the qaum in Egypt.

The story of Hazrat Yusuf's life and his wonderful characteristics can be found in my book ' Jooyi Noor:'.

Yeh, waw, miim

Yaum: means day: the time from sunrise to sunset: this word is used by the Arabs to mean a certain time or era: there is no distinction in it for day or night, morning or evening: it could mean an year or a century: a thousand years or even fifty thousand years: like with waqt and saa'at , after yaum 'iz' is added and yaumaizin almost means the same as waqtaizin and saataizin : * so, waqt, saa'a and yaum are nearly of the same meaning i.e. time: the plural of yaum is ayyaam: * Ibn Faaris says yaum means day : and he has also said that figuratively it means a great thing.

It also means government (power) and wealth **: tilkal ayyamu nuda wiluha bainan naas: 3:139 here ayyam means government and state: **.

Ayyam: also appears to mean the great and unforgettable events of history: like ayyamal Arb which means waqa'il Arb **: i.e. the events of Arabia: at various places in the Qur'an ayyamul laah has come to mean this: as wa zikrihum bi-ayyamillaah: 14:5

*Muheet *Taj.

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For the confrontation between the Pharaoh and Hazrat Mlosa ,it has been said: these ayyamul laah occurred because liyajzi-a qauman bima kaanu yaksiboon: 45:14 so that a qaum was punished for its (evil) deeds: therefore some scholars say that ayyam means results of bad deeds and punishments too.*

The evolution as created by God continues unbridled in the universe: about this the Qur'an says that when God , according to His amr [the initial law of His will] wants to bring forth some scheme, then He creates a complete blueprint for this plan in the world of amr: then its implementation begins from the lowest stage: yudabbirul amra minas sama'i ilal ard: then that scheme rises up by going through its evolutionary stages: these stages are completed in yaums which according to man's calculations is a thousand years long: summa ya'ruju ilaihi fi yaumin kaana miqdaaruhu alfa sanatim mimma tu'addoon: 32:5 obviously here yaum means either stage or era or evolutionary period : this yaum is sometime fifty thousand years long: 70:4 researchers about evolution are better qualified to testify as to how long these evolutionary periods are.

Therefore, wherever the word 'yaum' is used in the Qur'an it will not mean 'day' which is only 24 hours long: the meaning would be time, or period, or Age, or some 'stage': as maaliki yaumid deen: 1:3 would mean the era when all opponents (of Islam) are defeated and only the laws of God enjoy supremacy and dominance: or the era in which the results of men are compiled according to adl and justice: or the time of manifestation of results: wal amru yaumaizil lil laah: 82: 19 the era when predominance will only be to God's laws: (for more details see heading daal, yeh, nuun).

Yunus A.S.

Hazrat Yunus is among the prophets of Bani Israeel: his Hebrew name was Jonah which in Arabic became Yunus: the Torah carries his tale in the Book of Jonah:

*Taj

-page 1799

his time was around 700 A.D. it is guessed: the Qur'an says: inna yunusa la'in al mursileen: ...37:139 .

In the Torah (in the Book of Jonah) there are details about him: but (as against the usual style of the Torah,) it contains things about him which are not befitting a prophet: the Qur'an has only said that he became disappointed with his qaum and came out intending to go somewhere other than that place : and on the way boarded some boat: the boat was entrapped in some whirlpool: the sailors probably decided to throw some boarders into the sea (to lighten the boat and save most of the passengers): he too was thrown into the river where a big fish swallowed him: but ultimately he survived and reached the shore: see 37:139:146, 21:87:88.

Prophets have generally migrated to a place more conducive to their missions if their present place of abode was found not conducive to their mission: but this migration took place only when told to do so under God's orders: it seems that Hazrat Yunus migrated from his qaum of his own accord i.e. his decision to do so was not in compliance to God's orders: was before time: therefore later he repented this decision: 37:142 our Prophet Muhammed was warned not to be like the Fish Man (68:28) :(also see heading alif, beh, qaf):

The Qur'an has also said that the basti (dwelling) he was sent to as a Prophet (i.e. Nainwa) had a population of over one lakh: in other words it was a very big city of those times: the residents of Nainwa denied his invitation (to accept (Islam) but later accepted Islam and so avoided the azaaab (punishment which would befall them if they had not) for some time: 37:148 the residents managed to avoid destruction a bit by doing this but after some time (in nearly 690 BC) they returned to the previous path again: another prophet of the Bani Israeel (whom the Qur'an has not mentioned but who is mentioned in the traditions of the Jews) warned them of the punishment from or wrath of God: they did not desist and as a result they were attacked on one side by the Babylonians and on the other they faced big flood: and so the city of Nainwa was destroyed:

The Qur'an has called him zan- nun: 21:87 and also as ashaabil huut:

That LUGHAATUL QUR'AN is hereby completed. It will be followed by an Epilogue which has revised and necessary corrections and amendments have been made.

Thank Allah that by its completion the labor of my life has been protected in the book. I guess that now that in the presence of Lughaatul Qur'an there will be no difficulty in comprehending the Qur'an. This, however, is a human endeavor which is subject to error: I have laid a foundation in comprehending the Qur'an and others can improve it: reflection and deliberation in the Qur'an can never end, therefore, there can be no last human word in this context.

Pervez.

Page1801

E P I L O G U E.

Page 1802
EPILOGUE

I had written in the beginning (page 34) that if during the writing and printing of the Lughaatul Qur'an some more points are thrown up, or some suggestions, or points needing clarifications were received from readers, then we will publish an epilogue with the book: and this epilogue is being published accordingly: most of the additions and amendments here pertain to the earlier part: the ayats should be matched with the Qur'an : this is necessary.

Even after these additions and amendments it can not be claimed that whatever has been written in this book is the last word: this is but a human effort which is always subject to error.

Preamble (of the epilogue).

I have written that on page 73 under no.3 that where waw or yeh appear in the roots it is difficult to determine the root: this means that when the last letter of the root is waw or yeh then in that root both are allowed.

page 1805

Alif

page 190

In number 5, alam tara has been said to portray wonder: but this phrase usually means an invitation to reflect or deliberate: similar are afala, and awala, afalam and awalam.

Alif, beh, daal

page 192

Do not take the last part to mean that jahannam ends after some period: that jahannam will expire after a time and those who dwell in it will go to some other place after being extricated from it: at several places in the Qur'an it has been made clear that there is no question of getting out of jahannam: all that has been said is that it does not enjoy the sort of perpetuity like God enjoys: the next para explains this.

Page 1806

Ibrahim

page 193

On page 261 among the meanings of ummah 'im-aam' also appears: it also means a man who is the embodiment and fountainhead of all types of khair or goodness: at another place the Qur'an verifies the meaning of 'im-aam': inni ja'iluka imaama: 2:124 therefore as has been mentioned under the heading alif, miim, miim, ummah in ayat no. 16:120 means imam and also follower both.

Alif, beh, yeh

page 196

- 1) al-uba'u may be omitted from where it has been said iba'u wal uba'u .
- 2) Instead of ya baa it should be yaba.

Alif, jiim, jiim

page 202

Sami'ta- ajjattal qaum should mean I heard mixed sound of movements and people's voices.

Page 204

When a nation or qaum overpowers a qaum, then that subjugated nation recuperates or undergoes renaissance after a time: this does not mean that God wishes nations to subjugate nations so that the weaker nations undergo renaissance: instead the Qur'an teaches that strong nations must help remove the weaknesses of the weaker nations so that they too can come up; the Qur'an says that if stronger nations do not do this, then the weaker nations will one day rise and throw away the yoke of slavery or subjugation.

Alif, jiim, rah

page 205

Lane has given this meaning with reference to Qamooos.

Alif, jiim, laam

page 206

Ajalun also means a fixed period and also the limit where that period ends.

page 1807

Alif, hah, daal

page 207

Instead of ahadul ahdeen it will be ahadul ahadain:

Alif, kha, dhal

Instead of makhuz it should be ma-khaz.

Alif, dal, miim

page 214

Maybe Adam is the name of some personality towards which this name has been linked in this tale of the Qur'an: or somebody had been called by this name during this era: I have not called him a prophet because the Qur'an has not mentioned him in respect of prophets.

2- The reason for mentioning the tale about Adam in the Qur'an is to tell man what he would face if he followed any path except shown in the wahi and to tell him that the only way to get back towards a jannati or heavenly life is to adhere to God's ways: but at the same time it has refuted through this tale the false belief that the Christians had propagated that every child is born a sinner and he comes burdened with the sins of the First parents and these sins can not be washed away without having faith on the atonement of Hazrat Isa: or that woman is the fountainhead of all evil because she induced Adam to sin: or to refute the belief as the Hindus propagate that the forces of nature are gods, and man should worship them etc. : through this tale all false beliefs have been refuted.

Alif, rah, beh

page 221

The meaning of at-taabi-eena ghaira oolil irbati minar rijal has been said to be "those who have no need for nikaah" : this may include servants who do lowly chores who do not possess much intellect and who are not bothered with any thing other than their meals: or who can not in any way be attractive: this term of the Qur'an is very composite.

Page 1808

Alif, rah, daad

page 221

Instead of irazah it should be arazah:

Alif, rah, kaf

page 224

Al-arak: this fodder is not sour but saltish and bitter: camels eat it after taking their meal so that it can help digest the food.

Alif, zain, rah

page 224

Al-azru's first meaning is 'let the waist be cut': al-izaar : its meaning should be any thing that can work as the satar for your body (cover, especially for the genitals) instead of any thing which can act as a satar.

Alif, zain, feh

page 225

Instead of at-ta-azzaf it should be at-ta-azzuf : which means near: or close by.

Alif, siin, feh

page 228

Instead of sorrow of the heart (huzni dil) it should be khooni dil (heart burning)

Alif, siin, nuun

page 229

Instead of Al-asin it should be al-aasin.

---page 1809

Alif, siin, yeh

page 229

It also includes the root alif, siin, waw.

Alif,. saad, rah

Add this: Raghib says that al-isr means those matters which obstruct good deeds and which prevent one from reaching or doing those deeds. page 233

Alif, feh., kaf

page 236

- 1) almutafikaat: afak means to lie: also to divert someone from his rightful path: thus i'tafak can hold the connotation of deviating from the right path and fabricating lies: al-mutafikaat also mean the winds which have deviated from their right path: therefore al-mutafikaat may mean those dwellings (those who live in them) who have not stayed on the right path or who perform wrong deeds: fabricated lies, that is: the Qur'an's style reflects that they were certain bastis (dwellings where people lived) that were destroyed.
- 2) Fasa yaquloona haaza ifkun qadeem: 46:11 they will say this is the same lie which has been fabricated since old times: at another place this has been expressed as: sehrun mustamirru: 54:2 the lie that has been perpetrated since old times:
- 3) in Surah Noor the Qur'an warns the muslims not to fabricate false accusations and not to propagate such things in society: see 24:18, 24:4 it has also related an instance in this regard: a group falsely accused another: innal lazeena ja'u bil ifki oos'batun minkum: 24:11 the people who have fabricated these lies is a group among you: in the entire narration the Qur'an does not mention as to who it was who was falsely accused : it has only said that when the news (which was fabrication of false accusation) reached the momineen, they should have reacted by saying haaza ifkun mubeen: 24:14 or haaza buhtanun azeem: 24:16 this is the same thing which has been clarified at another place by saying that when some faasiq tells you something, then investigate it: 47:6.

Page 1810

Only this much has been said by the Qur'an but this event has been referred to Hazrat Aisha (one of the fondest wives of the Prophet SAW) and a whole story seems to have been built around it : it has said that even the Prophet SAW himself was very troubled about this event , so much so that he had sent Hazrat Aisha to her parents' house and only when God had absolved her through an ayat, had he brought her back:

It can be clearly seen that it was a fabricated tale: which was fabricated with ulterior motive: but we muslims treat it as an historical event and when the opponents of Islam argue about it we tend to get angry: although in answer to such allegations we must say what the Qur'an has said: haaza ifkun mubeen: i.e. this so-called event is ifkun mubeen (an open lie) and a big accusation : 24:16.

Alif, kaf, laam

page 238

Raghib says that akali maal means the infaaqi maal (spending of wealth) because mostly money is spent on edibles and for meeting economic needs.

The last para should begin so: ‘Ibn Faaris has said that the basic meaning of this root ...’

Alif, laam, kaf

page 242

First line: Al-maaluku should be al-maaliku.

Taj has been referred to in para two with two asterisk: this root has appeared under the heading miim, laam, kaf.

Alla

page 246

First line : should be: alla ta’lu.

page 1811

Alif, laam, waw (alif, laam, yeh)

page 252

Allama Hameedud Deen Farahi, while writing in his compilation Ta’leefal Qur’an page 11, says : Although alaa-un is said to mean (with consensus) benevolence, its usage in the Qur’an and in Arabic poetry shows that this is not its meaning; apparently it means “strange workings” for which the Persian word ‘miracle or karishma can be used...’ With reference to Johri he says that ala’a means the good qualities, also. He has presented many Arabic verses as proof of this.

Ila

page 253

In no.4, instead of wal amru ilaik it should be ‘ilaik’ 27:33.

Alif, miim, tha

page 255

“Against qa’un safsafan” means that amtan is its opposite.

Alif, miim, rah

page 256

Towards the end of the second para : but we think that it means that God’s law , in regard to destruction of qaums is that such qaums become prone to a life of luxury, demand abundance, lazy and of capitalist mentality: there is increase of well-to-do people who create imbalances in society and thus destroy the qaum or cause its deterioration.

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Alif, miim, siin

page 260

Instead of ams it should be ‘al-ams’ :

--page 1812

Alif, miim, laam

page 260

Two asterisk in the reference (**) have been left out i.e. this is written in Taj.

Alif, miim, miim

page 261

Ummatun: fu’latun or fu’alahtun: fu’la means something which is much intended; it may therefore mean the imam or the leader: fu’ala means he who thinks a lot about someone:

as such with this meaning, ummah in ayat no. 16:120 would mean one who turns to God time and again.

Alif, miim, nuun page 265
Beginning paragraph: 'when the return for peace be ': here instead of amn it should be aman:

Imma page 269
Second line: it should be 'even if He gives them 'azaab' or punishment.

Alif, miim, waw page 269
Second line: Instead of 'abud' , should be abd.

In page 270
number 3: the reference to ayat no 97: 9 should be actually ayat no 87:9.

Alif, nuun, siin page 275
Third para: for the difference between insaan and basher see heading beh, shiin, rah.

Alif, heh, laam page 280
First line: the Muheet has said it means a lot of things; then with reference to Abu Hanifah says that it specifically used to mean wife.

-page 1813

Alif, waw, beh page 282

Here two asterisk refer to Raghīb but Muheet is additional so it should be deleted;

Raghīb has not written the word 'Ikhtiyaar': only intent: therefore 'ikhtiyaar' should be deleted.

Page 283 should be at the end of his heading;

If in this ayat 'jibaa' is taken to mean mountains, then it would mean that Hazrat Daud used to employ the mountains for which nature has created them: for protection, to let the forests grow on them to make wood available, to provide minerals and stones: these are some of the purposes for which God has created the mountains and by doing this the mountains obey Him.

Beh page 292
No.4, the ayat instead of innakum zalamtum bit-tikhaazi kum should be zalamtum anfasakum bit-tikhaazi kum;

Beh, alif, siin
In the first line instead of bi'sa (big) should be 'bad';

Beh, kha, laam page 300

The translation of the entire thing by Raghīb is: “bukhl (miserliness) is of two kinds: one is to be miserly with what one has acquired: i.e. abstain when spending is needed: the second kind is the one who is pained to see someone else spending what he has acquired when needed: this is more condemnable”: then he presents 4:37 in support of his contention.

Beh, daal, laam

page 304

In the ayat 2:20, istibdaala zawaj has an additional alif: should be ‘istibdaala zauj’:

Page 181 4

Beh, daal, waw

page 305

Second para. Baadi yer raya 11:12 can also mean that those who have followed you have not done so after deliberation but have started doing so blindly (without any deliberation).

Beh, rah, daal

page 310

Second para: the referenc3should be to ayat no. 21:69 instead of 21:96.

Beh, rah, kaf

page 316

After the last ayat on the page it should be the following: tabaraka: to be the fountainhead for all kinds of khair (goodness) and barkat (benevolence) : tabarakal lazi....means the personality in whom khair and barkat have reached the ultimate: thus the meaning of the ayat would be that the personality which is the fountainhead of all kinds of goodness and benevolence is the personality of God: and the entire universe is provided sustenance from this fountainhead: a nation which wants to reflect this trait of God must also be responsible for providing sustenance to the world.

Beh, siin, laam

page 321

The translation for what Raghīb has written in this context is as per the meaning of prevent: al-basl means deprived : also would mean that which is mortgaged with somebody:

Explaining the difference between basl and haraam, he writes that haraam is general and basl means to prevent with force or anger.

Beh, shiin, rah

page 323

Start of the first para: from “bisharah” to “impart news” is with reference to Aqrabal Muwarid.

Page 1815

Instead of ‘basharah’ the word should be ‘basharatun’;

At the end under this heading must be added: the Quran has used the words basheerun wazeerun for the prophets : 519 basheerun means he who gives the good news about the happy results of good deed (aamaali swaleh) : and nazeerun is he who warns of the destructive results of traversing the wrong path; at another place basharan has also been used along with nazeeran :17 :105 this too means one who gives good news.

Beh, saad, rah

page 323

Baseerah: a spot of blood or blood mark to identify the prey.

Basarah means hard ground and also soft, white, stone (Taj) ; Raghīb has added shining too.

On page 324 , delete 'mein' or 'in' from the eleventh line.

2) Add the following at the end of the heading:

istabsharash shaiyi: saw something very closely (Taj and Muheet) ; Raghīb has said that 'istabsar' means to ask for insight: it can also mean absar: i.e. to see: the Qur'an says wa kaanu mustabsireen : 29:38 i.e. they had insight and were wise and perceiving;

The Qur'an has said that the qaums or nations of Aad and Samood despite possessing intellect and insight were destroyed: at another place this has been explained by saying : wa ja'alna lahum samaw wa absaraw wa af'idah: We had granted them the power to hear, see, and think (deliberate) : fama aghna unhum sam'uhum wala absaruhum wala af'idatuhum min shaiyin iz kaanu yajhadoona bi-ayaatil laah 46:26 but since they were rebellious of God's laws, their hearing, or sight or insight could do them no good and they were destroyed: ; the Qur'an has said that if intellect is not made subservient to wahi then it can not protect man from annihilation.

Page 1816

Let's see how man's intellect works: man is born with animal instincts in him: these create different kinds of desires in him: if his life is dominated by the intellect and emotions (without the guidance of the wahi) then his intellect will try to justify these desires and try to satisfy the desires some way: thus that desire will turn into a wish: and when man decides to satisfy that wish then it will turn into a will: man's intellect will thus be a means to satisfying his desire.

If the intellect is mature, then it might try to expostulate to man how harmful the satisfaction of that desire may be: i.e. intellect can at the most protect only self interests: it can go no further: intellect can not distinguish between what is wrong and right: this is possible only for the wahi (celestial guidance) which is the last word on the universal good or bad for the entire mankind and also for the strength and weakness of a man himself: therefore man can avoid destruction only if he employs the intellect under the guidance of the wahi;

Today, the big nations of the world are on the brink of disaster because they do not put their intellect under the guidance of the wahi.

And we, the muslims, are in ignominy because we are neither invoking the wahi nor using our intellect.

Beh, tha, laam

page 326

Baatil is described as an effort which fails to produce any result: this does not mean that there are efforts in this world which are result-less: as per the makafaatil aml created by God, every deed has a result: baatil produces results which are not intended to be the results:

-page 1817

futile effort: and that which produces weakness in man: this is the result of baatil which can be rectified only by adhering to haq :

Beh, tha, nuun

page 328

First line: batan means stomach: the internal part: the plural is butun;

Where reference is made to 55:54 , first add “its plural is bata-inn;”

Addition in the end: zaahiril ismi wa baatinah: 6:121 means the various forms (seen and unseen forms) of sin: this includes even the thoughts that cross the mind.

Beh, ain, daal

page 331

It is said in the beginning baa’dan wa bu’da: here instead of baa’dan , bu’dan is right.

Beh, ghain, laam

page 334

Add to the end of the page: Since an ass comes into being through the mating of a mare and a donkey therefore this animal is also called baghl which is born out of the coupling of two different genres.

Beh, ghain, yeh

page 336

Add the following with regard to the tale of Hazrat Maryam:

But if baghiyyan is taken to mean ‘evil-doer’ then the ayat would mean that Hazrat Maryam said that ‘I am living a life of celibacy (under the Hekel) therefore there is no question of my mating with anyone: another meaning can be of wrong-doing: but I am not corrupt also: therefore how can I give birth to a child’: this is during the time when Hazrat Maryam was living a celibate life as a nun under the Hekel: later, when she came to know of the teachings of God, she left the life of a nun and started living a normal life with the child: since it was un-thinkable , i.e. leaving sisterhood and living the life of a mutahil [a family life] (therefore , they considered Hazrat Maryam’s life as a life of corruption) Hazrat Isa had refuted their self made shariat (way of life) and defended his mother even as a child.

Page 1818

Note that although baghiyun is masculine in gender, it is used to mean woman only.

Beh, qaf, ain

page 237

Instead of ‘nez’(besides) it should be ‘al-boog’a’.

Beh, qaf, yeh

page 239

Second para: for the other meaning of ‘wajhi rab’ see heading waw. jiim, heh.

Beh, kaf, rah

page 340

First line : the plural of al-bikr is ‘abkaar’.

Beh, laam, daal

page 343

Baladal faras should be replaced by balladal faras.

Beh, laam, siin

344

Add at the end of the first para: but if the meaning of ba'as is deeply looked into then the meaning of yaumi yub'asoon would have different meaning than this: ba'as means to remove the obstructions to one's freedom: to leave free or open: Iblees has been told that he could not break the moral bonds of man and make him free of all bonds: he will come into play when man breaks all moral bonds and becomes free of all moral bondage himself: when they become free thus, then you (Iblees or the devil) will not be needed any more: therefore you do have rope till then : the fact is that in the beginning it is rather difficult to break moral bonds but when once they are broken then man subconsciously is drawn into the vortex.

-page 1819

Add at the end of the ending: also see heading qaf, nuun, tha and yeh, alif, siin.

3) on page 345 instead of heading beh, kha, ain, add beh, laam, siin.

Beh, heh, laam

page 358

Instead of inniyi it should be inni.

Beh, yeh, nuun

page 370

Add at the end of the heading:

Istabanal amr: the matter was disclosed: made open: became evident: the Qur'an says: walitas tabi-eena sabeelul mujrimeen: 6:55 so that the way of the mujrimeen (criminals) becomes very clear: tabayyanash shaiyi: the thing became evident or it was made manifest: tabayyantahu: I opened it, made it clear and comprehended it : 49:6.

Te-h feh, te-h,

page 380

It means the disheveled hair not any disheveling.

At the end of the same sentence, Ibn Abbas' saying is that 'tafus' means to cut or shave off the hair, to trim the moustache or the hair of the armpit.

The, laam, waw

page 382

First word of the first line: instead of talunah it should be talaunah.

Second para first line: tilawatun should be replaced by tilwun or tuluw wun the entire thing as Raghīb says is as follows: Tala means to follow somebody in a way that nobody else comes in between: this sometimes occurs physically and sometimes means to follow in spirit: and in this meaning the root of the word is tuluw wun or watilwu: when it means to read or deliberate then its root is tilawah.

-page 1820

Te-h, miim, miim

page 385

Where it is said 'now we have taken your dominance and power to the peak' then this means that the opponents who were at loggerheads with the Prophet SAW for years have been made to surrender: though Deen (the system of God) had made progress even after the prophet's death:

And if Deen is taken to mean the deen of Islam, then the meaning could be the completion of the deen which reached its zenith in the Qur'an.

Te-h, miim, daal

page 4013

Al-saamid means a four –legged animal or human child which starts eating food a little: it is in its initial years.

Samma

page 404

In ayat no 2:165 the meaning of wajhil laah could also be God's personality but His personality comes before us in the shape of His ayaats: the basis of the ayats is the law of God.

Summa

page 404

One meaning of summa is also 'even so, although': as in yurifoona ne'matil laaha summa yunkirunaha: 16:83.

Teh, nuun, yeh

page 406

Sanyul hayyah should be replaced by sinyul hayyah;

Page 407: After the third line from top, add: i.e. will keep all for oneself : will not leave anything (for others).

Page 407: third line from bottom: delete the English word: add to the end of this para: kitaaban muta shabihan masaniya can also mean that the teachings of the Qur'an resemble that of earlier books and is in principle their re-iteration.

--page 1821

Jiim, beh, beh

page 412

Al-jubb also means, Raghīb says, a deep hole or ditch whose bottom is fathomless: Raghīb says this means a deep well or ditch which is dug in hard ground.

Jiim, beh, rah

page 423

The reference of "one who joins broken bones" is Taj, Muheet and Raghīb.

Page 414 : delete the words 'its incidence'.

Jiim, beh, laam

page 415

About Hazrat Daud being the conquerer of the mountains, see heading alif, waw, beh in this epilogue.

Page 416 : instead of leaders of the qaum it should be leader of the qaum.

Jiim, beh, waw (yeh)

page 417

Add: jabal ma'aa fil hauz which means collected water in the pool: its plural is jawabin (al-jawabi): the Qur'an says: wajifaanin kal-jawab: 37:13.

(Taj, Muheet, Raghīb).

Jiim, hah. Miim

page 419

Second line: jahamal ba'eer should be replaced by al-ba-eer.

Jiim, daal, rah page 422
Second line: instead of al-jidr it could be al-jadr.

-page 422

Jiim, rah, zain page 425
Add at the end: it can also mean that whatever is on earth, we keep deteriorating it (the cycle of spring and autumn).jiim, rah, feh .
page 426
Last para: second line: instead of spilled- over should be take out and to cut .

Jiim, rah, yeh page 427
Al-jaariyah is feminine of jaarin and al-jaari which means one that flows, runs fast : the plural of jaariyah is jaariyaat and jawaar: the qur'an says: al-jariyati yusra: 51:3 since it flows and sails in water, a boat is also called jaariah: its plural is jawar and jaariyaat.

Jiim, ain, laam page 434
There are quite a few meanings for ja'al in the dictionary: Muheet says it means to exchange: as ja'alna aaliyaha saafilaha: 15:74 i.e. we exchanged its lower part with its upper part.
And also means to to name something such as: ja'alnakum ummatan wasatan: 2:143.
And to believe: as yaj'a'luna ma'al laahi ilaahan aakhar: 15:96 : although all these have the connotations 'to do or to make' but these examples make the usage of the root clear.

Jiim, laam, laam page 437
Second line: mo'ammal or aged is additional : instead it should be azeemal martibat (highly placed or high ranking).
Raghib says that jalaal embodies more excellence than respectable place.

Page 1823

Jiim, miim, miim page 441
Delete the word 'sairabi' in the sixth line.

Jiim, nuun, hah page 443
Last para, first line: this word has appeared at several places to mean 'sin':
In this text in place of 'this word' read 'junaah'.

Jiim, nuun, nuun page 444
Second line: Raghib says that jinn means to make something haasah or to hide it.
Page 444: Eighth line: the plural of janeen is jinnah 53:32.

Jahannam page 454
First para: the asterik means that Taj is in the foot note.

Jiim, waw, beh page 456

First line: instead of the writing between the brackets read the following: (because when one replies then (the answer) goes out of his mouth and travels the distance to the listener's ears : the question travels this distance too: but this word is particular to the answer).

2) Addition: a question is of two types: one is inquire about something: and secondly to ask for help or assistance: as such replies are also of two kinds: and to satisfy and help both would constitute the answer: that is, to answer somebody's question or to fulfil someone's demand.

Jiim, waw, waw

page 459

The end of the fifth line: "sky as al-jaawwu" : here write outer space instead of sky.

-page 1824

page 460 : first line: explaining the difference between ityaan and maji-un, Raghīb says that ityaan also means to intend to do something (although that deed may not be performed).

T H E E N D.

