

LUGHAT-UL-QURAN

DICTIONARY OF QURAN

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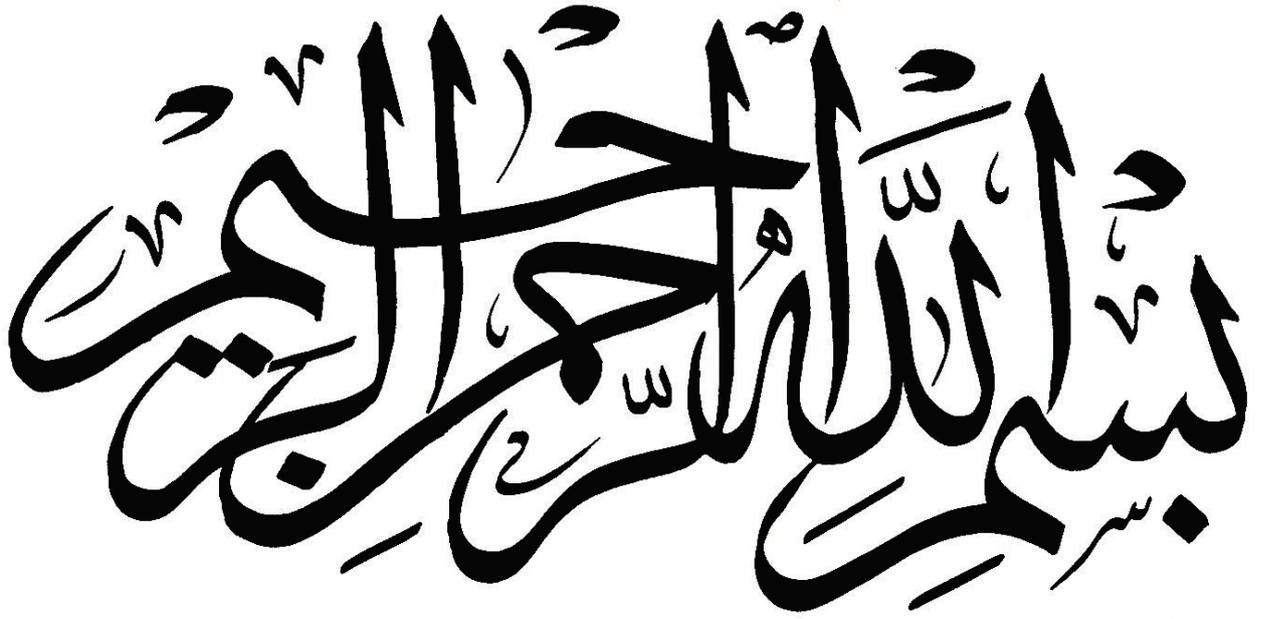
VOLUME I

Ebook edition

Originally compiled in Urdu by
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Translators note

The journey of translating Lughat-ul-Quran into English has been a long one.

It all started several years ago when *Liaqat Ali* and *Saim Khawaja* in USA felt the need to have the dictionary of the Quranic terms translated from Urdu to English. For this great task, they contacted and hired *Javed Rafiq*, a retired journalist in Karachi, who took on the job to translate this book from Urdu to English. Our friends in the USA compensated his time against an agreed fee. *Javed Rafiq* had never done any translation work of such kind before, and was not familiar with the teachings and philosophy of *Allama Ghulam Ahmad Parwez* in relation to the Quran.

This was clearly reflected in the early pages of his translation, but gradually he improved the translation as he moved along. This work was done gradually and handed over in parts to our contacts in the USA. When all the work was done, *Liaqat Ali* distributed it to others around the world. Some held on to it for their study, while some of this translation ended up on the internet.

However, this work never got published in a book form because of several reasons. Many people felt that the work was not satisfying, and the English did not meet the desired quality and fluency. There were many linguistic, as well as cosmetic changes required. There were many missing sentences, paragraphs/pages, without any clear overview. Many readers had this opinion that the standard of the translation required review and needed thorough editing in order to make it readable and comprehensible for the western and the wider readership.

Dr. Sohail Alam (son of *Dr. Mansoor Alam*) was one of many who had the opinion that to re-write the whole book could be better and quicker time wise than editing grammatically the English translation of *Javed Rafiq*. The limitation was that although *Dr. Sohail's* English was excellent (as seen in the introduction chapter to this book) he had very little time for the complete translation.

All this contributed to the delay in the publication of this translation and the whole project came to a standstill.

I got more determined to have this book translated in English without knowing the above mentioned background. My quest for the Quranic knowledge had convinced me that in order to understand the Quran, some basic knowledge of the Arabic grammar is helpful and also knowing the root meanings of the Arabic words/terms. When I found out about the Lughat-ul-Quran, I was pleasantly surprised that such a marvelous piece did exist. I accepted this challenge to complete the translation work into English. For any serious student of the Quran this is an extremely useful book and it needed to be published in English to enhance the Quranic understanding, as its author always intended. To make this happen, it was essential to present it to people on a global basis. I myself had tried to understand several chapters of the Quran by studying the Lughat-ul-Quran, but in order to present arguments in support of my understanding; I had to present the Lughat-ul-Quran in a language that other researchers of Truth may find useful.

Since I became a member of the Quranic Education Society in Norway, I wanted to present the Quran to people in a language they could understand. When I suggested that the Lughat-ul-Quran should be translated into English, our chairman *Khadim Malik* agreed instantly. We both agreed on the importance of this dictionary to be presented to wider public in English. Later we found out that a preliminary translation had already been done earlier, and learnt that the project was on hold for some reason. We were fortunate that the late *Farhat Maqbool* (London Bazrn) provided us with all the material on the work which had been done so far. This saved us a lot of time. The translated material I got was not in a presentable form by any means. The layout was poor, the grammar was not always correct, and some spelling errors were also present. The biggest limitation was of the Arabic text. I started to refine this translation. I knew that some pages were missing and hence translated those later. Another major concern with this initial translation was that it was done by someone who was not fully familiar with the philosophy of the Quran as explained by *Allama Parwez*. The translator was merely translating without

understanding, and therefore the literal translation did not do justice to the original Urdu version, and I had to take this into consideration.

After completion, I got the help of **Khalid Sayed** and **Ejaz Rasool** (London Bazm) who went through all four volumes very thoroughly and made further corrections while reviewing the draft and ensuring to keep the explanations closer to the Urdu version, especially where human thought process was referred.

Now this work has been finalised, and we can appreciate and take advantage of the final product. I have included my name as the main editor of this translation for convenience and for any correspondence, but I would like to acknowledge the contributions of all those who helped to put this together.

To conclude I would like to summarise the names of all the brothers who took part in this great challenge and helped to complete it successfully:

- **Liaqat Ali** and **Saim Khawaja** in USA, who initiated the translation work.
- **Javed Rafiq** in Karachi, who did the preliminary translation.
- **Farhat Maqbool** from London Bazm who provided me the raw material and encouragement.
- **Khadim Malik** of Quranic Education Society Norway who helped and provided encouragement.
- **Khalid Syed** of London Bazm, who helped to review some part of the dictionary and also kept encouraging and motivating me.
- **Ejaz Rasool** of London Bazm who reviewed the remaining part of the dictionary where **Khalid Syed** had handed over.

Finally, I am sure this book will help many English readers to understand the Quran, like the Urdu version enhanced my understanding of the Quranic Truth.

My only regret is that this project did not come to fruition in the lifetime of late **Farhat Maqbool**, who would have appreciated it as he showed great desire to see this project through.

My father, late **Mahmood Ahmad Akhtar**, who was a long time devotee of the ToluIslam movement and the real reason behind my inspiratoin and interest in the Quranic study in the first place, would also have been very pleased with this work. They will get their rewards from Allah.

On a last note, I fully appreciate the work done for the Urdu edition by **Allama Ghulam Ahmad Parwez**, who did all the work mostly by himself, where he researched several books to help create such an exceptional encyclopaedia of the Quranic words and terms. It took him many years to research to write the Urdu version. I am grateful to Allah for giving strength and knowledge to **Allama Ghulam Ahmad Parwez** to publish the Urdu work which helped many like myself and others to spread the Quranic message for the good of mankind for all times to come. He will be getting his reward from Allah.

It should also be mentioned that the names of the messengers has been written as they appear in the Quran, and not the biblical way which is commonly known for English readers. This has been done to keep the Quranic terms under focus. All messengers are sacred to us and we do not distinguish between them with regards to respect and status (2:136). The term "peace be upon him" has not allway been used after messenger's names, but it is implied.

Finally, let us all keep making effort to understand the Quran and benefit from its guidance.

Sincerely

Sheraz Akhtar
Quranic Education Society Oslo - Norway

Note: The ebook version has four volumes as the original book, while the printed version only has two volumes with following ISBN: 978-1506147468 and 978-1506147468

Introduction

"The correct and the only meaning of the Quran lies, and is preserved, within itself, and a perfect and detailed exegesis of its words is within its own pages. One part of the Quran explains the other. It needs neither philosophy, nor wit, nor lexicography, nor even hadith.".... Inayat Allah Khan Mashriqi

The Quran, the final book of revelation from Allah, comprises the sole complete system of life for all mankind. This system, based on the deep eternal laws that govern and hold the fabric of our universe together, is not affected by the changing winds of time. It is so comprehensive that it encompasses, in every era, all facets of human existence, leading the charge in the quest for knowledge and wisdom. Consequently, a book with such far-ranging capabilities must be of a language that is equally comprehensive, deep, and capable of conveying the most complex and abstract thought, while at the same time maintaining clarity and precision.

Upon reflection, it becomes evident that since Allah had chosen the Arab nation to inherit and implement the revolutionary message of the Quran, then even centuries before the actual revelation of the Quran, the Arabs had a tremendous responsibility to; step by step evolve a language that would be capable of expressing and containing its wisdom. When Abraham's children were split into two branches, one branch (**Bani Israel**) received continuous revelation through the Messengers and gained authority throughout the land, whereas the other branch (**Bani Ishmael**) was settled in the barren deserts of Arabia, where following Ishmael, they received no more messengers or revelation, nor any power or authority. This apparently forgotten branch, however, bit by bit, maturing and growing in the arms of nature, grew into a nation that would hold the honour of being the first people to address the final message delivered by the final Messenger, in their own language.

These people held their tongue in such high regard that they called themselves **Arabs** (meaning clear in speech) and others **Aajam** (meaning mute). The word Arab means clean, clear and precise. An important point, however, is that during the centuries that **Bani-Israel** was occupied with the development of their civilization to the heights of their ancient world (including the glorious reigns of David and Solomon), their brothers, **Bani Ishmael**, for this entire period, either consciously or subconsciously, were engaged and occupied with the arrangement and development of a language that had no peer in the entire world. In the literature of linguistic scientists, one can find a claim that to estimate the intellectual capacity of a nation at a given time; one should examine their language to determine how many of their words are conceptual. Regarding the Indo-European languages, their research was that "every thought that has passed through the mind of India may be reduced to 121 root-concepts" (**Max Mueller**). When Sanskrit was a living language, at a time when the sun and fire were considered deities, there were a total of 37 words for sun and 35 words for fire.

Now let us compare that with the language of the Arabs. These desert dwellers had 80 words for honey, 200 for snake, 500 for lion, 1000 for sword, and for a camel they had a total of 5, 744 words (Cosmic Consciousness). These facts illustrate the depth of conceptual thought and the wide range of expression of which the Arabic language was capable. This was the language in which the Quran was revealed.

(26:192)	And verily this Quran is a revelation from the Sustainer of all the worlds	وَإِنَّهُ لَتَنْزِيلُ رَبِّ الْعَالَمِينَ
(26:193)	The Spirit, faithful to the trust, has descended with it	نَزَلَ بِهِ الرُّوحُ الْأَمِينُ
(26:194)	On thy heart, that thou may be a Warner	عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ
(26:195)	In plain and clear Arabic tongue	بِلِسَانٍ عَرَبِيٍّ مُبِينٍ

This illustrates the position of Arabic vis-à-vis the Quran. As far as the Quran itself, it is written:

(12:2) (43:2)	We have made it a Book to be oft read in clear, eloquent language that you may understand	إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ
(20:113)	Thus have We revealed it as an Arabic Quran (<i>Quraanan Arabiyyan</i>). In it, we turned around and turned on the warnings, so people may show understanding, or that it may create reflection in them.	وَكَذَلِكَ أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا وَصَرَّفْنَا فِيهِ مِنَ الْوَعِيدِ لَعَلَّهُمْ يَتَّقُونَ أَوْ يُحْدِثُ لَهُمْ ذِكْرًا
(39:28)	An Arabic Quran, without any ambiguity, so they had to meet understanding.	قُرْآنًا عَرَبِيًّا غَيْرَ ذِي عِوَجٍ لَعَلَّهُمْ يَتَّقُونَ
(18:01)	Praise be to Allah, Who revealed the font for its contractor, and it contains no ambiguity or uncertainty, but is straight and erect,	الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَى عَبْدِهِ الْكِتَابَ وَمَمْ يُجْعَلْ لَهُ عِوَجًا
(41:3)	this is a book whose verses are well-defined and able to be analysed separately, allowing the Quran precisely to clarify itself for those who undertake its study with knowledge and insight	كِتَابٌ مُفَصَّلٌ آيَاتُهُ قُرْآنًا عَرَبِيًّا لِقَوْمٍ يَعْلَمُونَ

The key words in the above verses are "*Quraanan Arabiyyan*" (see also 42:7, 46:12).

The term "*Quraanan Arabiyyan*" can be interpreted in two ways.

- The general understanding is "an Arabic Quran", i.e. on the Arabic language, but
- It can also be understood as "a Quran which explains itself very clearly and precisely." This is with regard to the meaning of the word *Arabi*.

This has often been repeated throughout the Quran also says phrases like "*Hukman Arabiyyan*" Thus, a clear and precise judgment. (13:37).

- The 39:28 is the clarity of the Quran underlined in the statement of "*ghaira dhei i'waji*," which says that it does not contain any ambiguity.
- This is repeated at 6:01 p.m., "*wa lam yaj'al Lahu i'waja*," and it contains no ambiguity and uncertainty.
- This point is further elaborated in 41:3, which says that this is a book where the verses are well defined and able to be analysed separately. To prepare the Quran itself for making their assessment of knowledge and insight.

(39:28)	An Arabic Quran, that does not contain any ambiguity	قُرْآنًا عَرَبِيًّا غَيْرَ ذِي عِوَجٍ لَعَلَّهُمْ يَتَّقُونَ
(18:01)	Praise be to Allah, Who revealed the font for its contractor, and it contains no ambiguity or uncertainty, but straight and tall,	الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَى عَبْدِهِ الْكِتَابَ وَمَمْ يُجْعَلْ لَهُ عِوَجًا
(41:3)	a Book, whose word is prepared as an Arabic Koran, for people with insight.	كِتَابٌ مُفَصَّلٌ آيَاتُهُ قُرْآنًا عَرَبِيًّا لِقَوْمٍ يَعْلَمُونَ

The values espoused in the Quran, lofty and sublime though may be, have still been elaborated and described in a simple manner.

(44:58)	Verily, We have made this (Quran) easy, in thy tongue, in order that they may give heed.	فَإِنَّمَا يَسَّرْنَاهُ بِلِسَانِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ
(54:17)	And We have indeed made the Quran easy to understand and remember: then is there any that will receive admonition?	وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ

Based on the above observations, it is evident that the Quran asserts that it is sent in a clear and easily understood Arabic tongue. One might then conclude that a native speaker of Arabic, therefore, would

easily be able to comprehend even its deepest principles. Practical experience though, reveals that this is definitely not the case. Undoubtedly, a grasp of the Arabic language is a prerequisite for interpreting the Quran (no book in the world can be understood without knowing the language it was written in), but if that was all that was required, then native speakers of Arabic would automatically become experts of Quranic knowledge. We will not discuss here the extent to which Arabs understand Quranic principles (this includes not only the general Arab populous but also the educated and the scholars). When this is the situation with native Arabic speakers, one can only imagine the multiplication of difficulties for non-Arabs.

This observation raises a vital question: why is it that the Quran describes itself as a clear, easily understood book in a clear Arabic tongue, yet very few of those who are native Arabic speakers or have learned Arabic seem truly to comprehend Quranic teachings? The answer is crucially important, a firm grasp of which is of the utmost importance in arriving at the true Quranic message.

The pre-Islamic Arabs possessed a culture with much greater affinity for poetry than prose, and that was the medium in which their entire linguistic treasure was passed on from generation to generation. In contrast, what today is called “Arabic literature” was primarily composed during the Abbasid period, the same period during which were compiled the various books of hadith, Quranic *tafseer*, history and biography. Many volumes of Arabic literature, grammar and linguistic science were produced and extensive Arabic lexicons were compiled. It is quite interesting and ironic that all these works (with few exceptions) that comprise the earliest written or prose literature of the Arabic language were actually produced by non-Arabs.

The student of history would be well aware that during the Abbasid period of Islamic history, numerous foreign concepts began to permeate all facets of life. These foreign concepts influenced and shaped society in ways that ripened the climate for the seizure of political power by the Abbasids. Their politics were infused with these new foreign concepts and ideals, further helping to perpetuate them. It is only natural that once this happened, tremendous political pressure would then be applied to inculcate these ideals into every other facet of society. It is precisely because of this fact that the literary products of that time, despite their outward appearance of Arabic form, were actually foreign/non-Arabic in their inner true nature. This is how the Arabic language, in the earliest stages of its systematization and study, was turned into a vehicle of non-Arabic ideals. A more formal description and study of this phenomenon has been excellently provided in the work of the late *Ahmed Amin Misri*, “*Fajr al-Islam*.” In it, he claims “Undoubtedly, you will agree with me that Persian literature had cast Arabic literature in a new light.”

It follows that once the meanings of Arabic words were affected in this manner, as expected, the understanding and interpretation of the Arabic words of the Quran were impacted as well. Since the books of Quranic interpretation (*tafseer*) were compiled during this period, they too became prey to these external influences. This is how the Arabic words of the Quran came to take on altogether different meanings than the ones existing at the time of its revelation. In addition to this general external (*Ajami*) influence upon Arabic, there was also another very important reason leading to this mutation of meanings.

When the first books of Quranic exegesis were compiled in the 3rd and 4th century A. H., one major technique used to interpret any important verse of the Quran was to examine its so-called “*sabab nuzool*,” the reason for the revelation of the verse as recorded in narratives. These narratives would claim that some matter would come to pass, and in answer, a verse of the Quran would then be revealed. In this way, the stories ascribed to a Quranic verse became a more important focus of commentary than the actual words of the Quran. As a result, the meanings of the Arabic words in those Quranic verses were shaped and moulded to fit the narrations ascribed to it. As time went on, newer books of *tafseer* would not dare depart too far from the original and oldest books, and in this way, this style of Quranic commentary was perpetuated through history, gaining a semblance of credence and authority. By claiming the narrations, and hence, the exegesis sprang from none other than the mouths of the beloved Messenger(s) and his companions, these *tafseer* were made all the more irrefutable. All of this is in spite of the fact that the majority of the involved narrations are weak or unreliable (according to the hadith sciences), leading the occasional frustrated scholar, such as *Ahmad Ibn Hanbal*, to lament that “narrations of war and slaughter and *tafseer* are totally unreliable.” Despite these facts, these narrations continue to dominate books on Quranic commentary and its resulting philosophy; therefore, it is not difficult to conceive that if these

untrustworthy narrations are the basis for determining the meaning of a Quranic verse and of the Arabic words used in that verse, this would lead to a distortion of the true meanings of the words, thus obscuring the true meaning of the verse from the eyes of the reader. This point is best explained through a specific example in the Quran.

(04:34)	Men are in charge of women, because Allah hath made the one of them to excel the other... (<i>Pickthall</i>)	الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ... وَمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ
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Here, the word “*qawwaamoon*” is taken to mean “in charge of,” even though according to the language, the meaning is “those who provide the daily bread.” This latter meaning implies that there is a division of labor between men and women, and men are duty-bound to earn a means of living for the family. So how did the meaning shift from provider to dominator or ruler?

A glance at one of the most highly authoritative books of *tafseer*, written by *Ibn-Kathir*, will shed light on exactly how this transformation of meaning took place. In his *tafseer* of the above verse, *Ibn Kathir* relates various accounts connected to the revelation of this verse.

Ibn Abbas claimed that “*qawwamoon*” refers to the fact that women should obey men... *Hasal al-Basri* relates a story in which a woman came complaining to the Messenger that her husband had struck her. Just as the Messenger was about to pronounce that her husband should be punished, the above Quranic verse was revealed, and then the Messenger said that there would be no punishment for her husband... In another narration, a man and his wife came before the Messenger. The woman complained to the Messenger that her husband had struck her and there was still a mark on her face. Just as the Messenger began to say that the husband should not have done so, the above verse was revealed. Upon this, the Messenger claimed “I willed something but Allah willed something else.”

...There is a hadith in which the Messenger is reported to have said “Don’t beat Allah’s slave women (referring to women in general).” Thereafter *Umar* came to him and said “Oh Messenger! Having heard your command, the women have become bold towards their husbands.” Upon hearing this, the Messenger allowed the beating of women. When the men began beating their wives, many complaints arose from the women to the Messenger. The Messenger then said “Many women have appealed to me complaining of their husbands’ abuse. Those men are not the best of you.” ... *Ishat ibn Qays* relates “I was once a guest of *Umar*. It happened that an argument broke out between him and his wife, and he hit her. He then said to me ‘Ishat, remember three things I will tell you that I learned from the Messenger. Do not ask a man why he beats his wife, do not go to sleep until you have prayed the *Witr* prayer, and I have forgotten the third (i.e. the narrator could not recall the third) ... In one narration, the Messenger is reported to have said “If I could have ordered that any person bow to another person, I would have ordered the women to bow to their husbands because of the tremendous weight of right the husband has upon her.”

So as one can see, traditional Quranic commentary made on the basis of narration and tradition changed the meaning of the word “*qawwamoon*” to mean ruler or dominator, perhaps even something beyond that. This interpretation is not unique to *Ibn Kathir* but is repeated in other works as well, such as *Zamakhshari’s al-Kashshaaf*, in which he equates “*qawwamoon*” with “*musaytireen*” (dominators or overlords). In *tafsir Jalaalayn*, the synonym “*mutasalliteen*” is used, in other words those who control, command and rule women. With such a predominance of this interpretation, not surprisingly, this meaning of “*qawwamoon*” eventually worked its way into books of language, eventually pervading the literature of the Islamic world and the education of Islamic scholars and the masses. In this way, Arabic speakers and Arabs alike lost touch with the true message of the Quran.

These facts lead us towards a very important question, that:

If the Arabic language was tainted in the Abbasid period by non-Arabs and, If all the Arabic works (tafseer, history, lexicons, or literature) that we possess today were produced in that era (usually by non-Arabs), plus the fact that the books of tafseer used unreliable narrations to fortify the incorrect usage and meaning of Arabic words, Then how can there be any possibility of recovering the true meaning of Arabic words, as understood at the time of the revelation of the Quran?

This question is answered with the following points.

1. If this happened in any other language (or to any other book), there is no doubt that the above difficulties would be insurmountable; however, certain elements of the Arabic language (and the Quran) allow a solution to this challenging problem. Firstly, as was mentioned above, the entirety of the Arabic language was contained within the works of poetry prevalent in pre-Islamic Arabia. Poets had a special status in that society, as their poetry was often used to extol the virtues of a tribe as well as to degrade and humiliate enemy tribes. As such, these poems were a heritage of a tribe and were taught even to its children. Prose, when transmitted orally, is difficult to protect from gradual alterations as the narrators pass the message onwards adding their own understanding and/or wording. This is because the form is not considered important in prose, only the meaning. Poetry, however, is quite different since the form and meaning are both integrated in the work. Thus, whenever poetry is learned and memorized, it is always transmitted forward with its form intact.

This is how and why pre-Islamic Arabic poetry was preserved until the time of the Abbasids, when it was finally compiled into writing. Undoubtedly though, numerous apocryphal works of poetry were also created during the Abbasid period and were mixed in with genuine pre-Islamic poetry; however, this should not impede our purpose since that poetry must have used exactly the same language (both form and vocabulary) as true pre-Islamic poetry, otherwise the counterfeits would be immediately discovered. Thus, pre-Islamic Arabic poetry was eventually preserved in the various books of Arabic literature, the analysis of which allows deduction of the pre-Islamic usage of Arabic words. The way in which Arabic words were used in that poetry is largely how the Quran uses it (and would have been how the Arabs at the time of the Quran's revelation would have understood it).

Pre-Islamic poetry, in addition to being preserved in books of Arabic literature, are also documented in the various Arabic lexicons. These works make use of pre-Islamic poetry in an attempt to systematically derive the original meanings of the words. These lexical works are of great value in understanding the Quran the way it would have been understood at the time of its revelation.

2. Above is a description of how to arrive at the true pre-Islamic meaning of Arabic words using external literary sources; however, the Arabic language also has a tremendously useful internal characteristic that both protects the meanings of words from external forces of change as well as aids one in determining the true meaning of a particular word. Arabic words are all constituted from a single root. The essence of the meaning is contained within the root and regardless of how its appearance may change according to the rules of grammar; its derivatives will always be inextricably bound to the essence of that root (It is this very characteristic that allows Arabic to continue to create new words through time as the need arises. For this, one need only find the appropriate root meaning and consider its various grammatical derivations; there would be no concept for which an appropriate word could not be generated.) To take this concept a step further, not only are words based on a fundamental root meaning, but even within root meanings, it is known that if certain letters appear in that root (such as HA and BA) then that group of roots will have related meanings, or if the root contains another two letters (such as SAAD and RA) then another group of related roots will result. Such a high degree of hierarchical and derivational vocabulary results in an unparalleled level of protection from the adulteration of the language. If, through the winding passage of time, a word changes in meaning or usage, it will be immediately discovered against the backdrop of its relatives within which are preserved the changed word's

original meaning. This is how one can analyse the various words of the Quran to arrive at the meanings that would have been prevalent among the pre-Islamic Arab society at the time of its revelation.

3. The third element that helps us to rediscover Arabic is actually a result of the very simple and plain lives of the pre-Islamic Arabs. They lived with an expansive sky above their heads decorated by the sun, moon, and the twinkling of the stars, a vast desert before them with never-ending dunes, the landscape occasionally punctuated by mountains, streams of water with lush growth of greenery serving as oases of life in the barren desert, providing its dwellers with date palms and occasionally grapevines and pomegranate trees. Near these oases, one might find the tents of these desert dwellers, serving to house their meagre few precious possessions, of which the most prized are their weapons, swords, arrows, bows, spears, shields, and daggers. With their few camels, horses, cattle and goats grazing in the sparse meadows nearby, this simple life comprised the entire sphere of existence for those simple desert dwelling Arabs of that forgotten time. This atmosphere is what served as the basis for the development of their entire language; in other words, their vocabulary evolved from the simple concrete and perceptible things around which their whole lives were based, and this is why the words used to describe them are comprehended and even visualized easily. Confusion and ambiguity in meaning usually arise in relation to the abstract, immaterial or philosophical, which are of little use in the harsh conditions of the desert. Indeed, it is the pure and simple language of the desert Bedouins that is considered the purest Arabic tongue.

The way in which the fundamental meaning of a root can be brought to light by the practical use of the word by desert Arabs is best illustrated by an example.

(2:153)	O you, who believe, seek help in patience (Sabre) and <i>Salaat</i> . God is with those with patience (<i>Sabireen</i>).	يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ
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SABR, commonly translated as patience, is usually applied to a situation from which an individual cannot escape, leading to desperation and helplessness. When there is no hope of actively affecting the situation, the advice given is “has patience,” to the extent that even someone suffering great injustice at the hands of another, when he can do nothing to improve the situation, calms his inner struggle through the mantra of “patience.” In other words, this interpretation of “*sabr*” carries a connotation of passivity.

The root meaning of **SABR**, however, is constantly and continuously to struggle towards a goal or purpose, to stand steadfastly. This root meaning is derived based on its usage by the desert Arabs in their daily lives. In other words, it means a connotation of activity.

A part of a cloud, if it stays in exactly the same spot for 24 hours without apparently shifting, is called **AS-SABEER**. **AL-ASBIRAH** is the word used to describe camels or goats that leave during the day to graze, and later return retracing their footsteps exactly, without a single one of them going astray or being left behind {*T*}. These concrete examples allow one to visualize how the Arabs understood **SABR** to mean steadfastness, persistence and perseverance, to firmly adhere to a principle or way, commitment to an action. It is this unshakable resolution towards a way or principle that was considered **SABR** by the Arabs.

Moving on, if passengers or goods created an uneven balance on a boat such that it begins to be unstable, the boatman would place a heavy rock in order to balance the load. This rock would be called **AS-SABOORAH** {*T*}. Therefore, the second characteristic of **SABR** is that if one’s footsteps begin to waver from the path, it is **SABR** that provides the support upon which balance is regained, keeping the footsteps firmly on the chosen path. Because this kind of steadfastness leads to success and accomplishment, **AS-SABRAH** is used to describe a pile of grain that is unmeasured (*Muheet*).

In the face of the forces of change through time, the aforementioned features of Arabic greatly facilitate arriving at the true, original meanings of words; however, while the above form a fundamental basis for

the meanings that is inescapable, there is yet another level of depth to attaining the full and true meaning of a book like the Quran. The reason for this is that this book is an outline for the eternal values of life, unchanging and all-encompassing upon whose truths our entire belief is based. It is, therefore, necessary that its understanding be complete and without doubt, something that can be difficult to attain if relying purely on the language as mentioned above.

Language (or linguistic science) is the product of human efforts, and thus, is inherently open to mistakes and external influences. In addition, there are certain words that the Quran uses as a form of terminology. These terms represent very important core Quranic principles and concepts cannot be adequately elucidated by pure language alone.

For example, **SALAT, ZAKAT, TAQWA, IMAN, ISLAM, KUFR, FISQ**, etc. all these terms are a comprehensive condensation of fundamental Quranic concepts that contain depth beyond (but linked to) their linguistic understanding. By carefully studying the whole Quran, linguistic ambiguities can be eliminated and the full extent of the terminological meanings can be brought to light.

As far as how this is achieved in practice, one must bear in mind that the Quran is written in such a way that if a topic is mentioned in one place, it often will be further alluded to in another place in such a way that the former is clarified. The Quran refers to this as “*tasreef-ul-ayaat*.” This means that a topic is brought back in several verses in such a way that the complete meaning of the concept emerges.

Hence, whether for an Arabic word or for specific Quranic terminology, the true meaning may be found by bringing all the pertinent Quranic verses together within which the word is found.

Based on what has been discussed above, it is evident that to determine the meaning of a word:

1. One must first identify and study the root meaning and characteristics, keeping in mind that despite however much the appearance of the word changes, it generally carries within it the essence of the root.
2. The word must be viewed in terms of how the simple desert Arabs employed it in their daily lives. By taking those concrete examples, one can often deduce how those folk conceptualized the word. It should be kept in mind that until the concept behind a word is discovered, one cannot truly understand the meaning of the word. The modern science of semantics has shed tremendous light on this area. This particular branch of linguistics is of great value in attaining the deepest possible understanding of a word.
3. All the passages of the Quran containing the word should be investigated to determine the various shades of meaning attached to it. By doing this, one can develop an understanding of the Quranic concept for that word.
4. Most importantly, one must keep in mind the overall teaching of the Quran. It should always be borne in mind that the Quran’s vocabulary and terminology should not be contrary to its basic teachings because the Quran also declares that it contains no contradictions (e.g. that if multiple meanings are possible linguistically, ones that lead to contradictions should be avoided. This does not imply that meanings of words should be changed in order to avoid contradictions, thus making it a self-fulfilling claim.). This is only truly possible when one frees his or her mind of all external biases and concentrates on deriving the meaning of the Quran in its own light. Allah has declared that the Quran is a guiding light (*Noor*), and light has no need for external sources to make itself manifest.

Using the mentioned techniques, the true meaning of the Quranic words and passages can be understood.

In this connection, *Allama Jamaluddin Afghani*’s student, and the teacher of *Syed Rashid Raza*, *Imam Sheikh Mohammad Abdohu* has written a book *Tafseerul Manar*. We present certain elements from this book’s foreword, with respect to high standards of understanding Quran.

The first step is to understand the meaning of individual words. One needs to understand how words were used by the ancient Arabs and not depend on anyone’s explanation or understanding as to what they mean today. But it is also essential to not depend solemnly upon this, because many words were used to express

certain meanings during the revelation of the Quran, but later with passage of time, they began to mean something else. One example is the word "*taweeel*" which has come to mean explanation, but the Quran uses it for a different meaning, which is of being the final result, or the result of Quranic promises. It is essential for a researcher to investigate the original meaning of a word, as compared to its current use which appeared later, and differentiate between these. Most of those who has written explanations of Quran, define the terminology of the noble Quran as per the meanings which prevailed during the first three centuries after the revelation of Quran. It is essential for researchers to take those meanings into account which prevailed at the time of Quranic revelation.

In this connection it is better to take the help of the Quran and study the words which appear repeatedly, in order to determine their meanings. If one does that, one will find that the same word has been used to express several meanings, for example, the word "*hidayah*". With deliberation, it is possible to determine its meaning at a particular place. That is why it is said that one place of the Quran explains another. Thus in order to determine the particular meaning of a word, it is imperative to see whether it jives with the foregoing text, agrees with the entire text and subject, and is in line with the overall purpose of the Quranic message.

I am a student of the Quran. My entire lifetime, from childhood to the current time, has been an association with this great Book. In the beginning I too studied the Quran in the traditional way, but it made no impact. Later when I gave it a critical review, I realized that the real meaning of the Quran was different one than generally accepted. I was lucky to get some insight of the thoughts of the great poet *Allama Iqbal*, just as when I was struggling with this. From his insights I came to know, among other things, that Quran should be understood in the Arabic language and with the help of explanation of the verses, while external influences should be shunned. To understand the Quranic verses, one had to use "*tabveeb al-Quran*" i.e. compiling all verses regarding one subject at one place. But in respect of "*tabveeb al-Quran*", what was conceptualised by *Allama Iqbal*, and which he related to me in detail, was not found in any book. This needed the compilation of an entirely new book.

I tried my best to induce some groups or individuals to undertake the task so they could do a better job at this task than I ever could, but did not succeed in finding any. Ultimately I had to take the burden of this task on my own shoulders. For this, I compiled verses under several subjects. This took me several years. After classification of the verses on the lines of an encyclopaedia, I compiled every subject into an integrated document.

Thus came into a series of books, such as

- "*Mutaraf-ul-Quran*" (An introduction to Quran).
- "*I and God*"
- "*Iblees and Adam*"
- "*Jooye Noor*"
- "*Burq Toor*"
- "*Shola Mastoor*"
- "*Mairaj Insaniyaat*"

I am working on some other titles as well and they as well be published in due course.

The publication of my book "*Mutar-ul-Quran*" and other writings, and papers, resulted in rekindling the greatness and value of the noble Quran in the hearts of the country's educated, young folk (especially those who had turned away from religion). The main purpose of my toil of years' waste very same i.e. to bring the young folk (who had run away from the self-made religions of man and thus were also running away from Allah's sayings) to come close to the Quran and deliberate directly in it. (With God's help) The result of my humble efforts was beyond my expectations. A large number of young people came closer to the Quran, thank God.

These young people came close to the Quran alright, but when they were told to understand it directly, they complained that no present translation, nor explanation that would help them in understanding the Quran, existed. And they were right in saying so, because they meant that they must be shown the way by

which they could comprehend the Quran directly. This included those who knew the Arabic language and those too who didn't. After deliberating for some time, I arrived at the decision that there should be a dictionary of the noble Quran in which the meanings of the Quranic words and phrases were explained. I tried my best, but could not find any such dictionary. Dictionaries aside, but except some sayings of **Imam Raghīb**, I could not even find any book which could even be called a proper Quranic dictionary.

Recently some books have appeared under the title "**Lughat-ul-Quran**", but they fail to fulfil the mentioned purpose.

Allama Hameeduddin Farahi had tried to organize a dictionary of this sort, and even determined the meaning of some words in this manner. If he had compiled such a dictionary for the entire Quran, then no doubt that it would be a very useful book. According to my consciousness, I have taken the help of his Quranic work. Due to the circumstances, there was no other way but to compile a fresh Quranic dictionary. The difficulty of compiling such a dictionary for the Quranic words and terms on the pattern above can be well understood by scholars. I tried very hard to get together some group, as I had tried before, to do this very difficult and challenging great work. But I failed once again. On one hand this was the situation, and on the other was the demand of those people (whom I had brought closer to the Quran). They were getting more intense as to how to understand the Quran more directly. When I considered myself for the job, I didn't seem to find either the courage or the ability to undertake such important task. This went on for quite some time.

At last, it was decided that no matter what quality, the work should be undertaken. Once the foundation was laid, men with better ability could work on this foundation and produce something better. These were the circumstances under which I decided to compile such a dictionary, and after the toil of many years, this dictionary is before your eyes. During this difficult journey, I also consulted scholars, those who were willing.

I cannot but mention **Mr. Habib Mukarram** (former ambassador of Egypt) and **Dr. Abdul Wahab Uzam** who had great knowledge of the Arabic language and love for the Quran. I was lucky to have known these two gentlemen. I had close relations with them in connection with the translation and meanings of **Allama Iqbal's** poetry. I can't express enough the extent to which I benefited from their knowledge of the Arabic language

After compiling the dictionary, I had it gone over by scholars whose knowledge of the Arabic language and love for the Quran was known to me. I am grateful from the core of my heart to all such friends. But nevertheless, I declare that whatever is contained in this book is solemnly my responsibility. I am sorry that **Allama Aslam Jerajpuri** died before this dictionary was completed. I wish he had lived to go through it. I am indebted grateful to him for the Quranic insight he gave me for my book "**Mafhoum-ul-Quran**".

References

Taj-ul-Uroos {T}

In the compiling and editing of this book, the question was as to which book of Arabic dictionary should be made its fundament. Three dictionaries are very famous, "*Lissan-ul-Arab*", "*Taj-ul-Uroos*" and "*Qamoos*". Some other books are famous as well, and in certain matters enjoy even more importance than the three mentioned here. After studying the benefits and good points of these three, it was decided to choose "*Taj-ul-Uroos*". *Taj-ul-Uroos* explains *Qamoos* and since it was compiled after *Lissan-ul-Arab*, it contains the linguistic details. Thus it can be said that *Taj-ul-Uroos* is the latest, detailed and authentic dictionary which contains the all formerly published authentic dictionaries.

Lissan-ul-Arab is compiled by *Ibn Mukarram*, who died in 711 Hijri.

Qamoos is compiled by *Allama Ferozabadi* who died in 816 Hijri.

Taj-ul-Uroos is compiled by *Mohibuddin Ibnul Faiz Ahsyed Muhammad Murtaza Alhuseni Alwasti Alzubedi Alhanafi* who died in 1205 Hijri or 1701 A.D. He edited his renowned dictionary in Egypt. It was published in 10 big volumes. The book we are referring to is published by *Matba'ul Khairia* and the date of publishing written on it is 1306 A.D. (First Edition).

According to *Edward William Lane*, except *Lissan-ul-Arab*, one hundred dictionaries have been consulted in compiling *Taj-ul-Uroos*. In the English language, the Arab dictionary (Lane's Lexicon) is also based on *Taj-ul-Uroos*. As such, this dictionary is very scientific.

Raghib {R}

We referred also to *Imam Raghib Isfahani's* famous book, "*Almafrudaat fi gharibul Quran*" or "The sayings of the Quran".

This is a dictionary of Quranic words and so famous that it needs no introduction. But this book is very brief. The edition we are referring to was printed in Egypt in 1324 A.D.

Ibn Faris {F}

The third important book we refer to is *Ibn Faris'* "*Muqabeesul Lugha*" which details the root of every word and its meaning. Since the central idea of our dictionary is the basic meaning of the root of words, substantial reference has been made from this book of *Ibn Faris'*. The book we are talking about was initially printed in Egypt in the year 1902 A.D in six volumes.

Muheet {M}

After this the book which was consulted most was *Pitra Bostani's* "*Muheet-ul-Muheet*".

It is a brief book (has only two volumes) but it is very beneficial. The book we are referring to was printed in Beirut in 1870 A.D.

These are the books of reference, commonly referred to in this dictionary. Besides these, the following books have been consulted as well

- a) "*Fikah ul lugha*" *Abu Mansoor's* brief i book which despite its brevity is thought to be very authentic. Our reference book was printed in 1938 in Egypt.
- b) "*Agrabul Maaarid*" A famous dictionary which was compiled by *Saeed Alkhouri Alshartuni Allebani*. The book in reference was printed in Beirut in 1889.
- c) "*Muntahil Arab*" A famous Arabic-Persian dictionary. Our reference is to version printed by Islamic Publications, Lahore in 1920.
- d) "*Kitabul Ashtaaq*" *Nawab Siddiq Hasan Khan's* brief magazine, but it details the characteristics of the letters of the roots of words very well.
- e) "*Al-fazul Mutaradifa*" *Ali Ibn Isa Alrumani's* brief magazine, who died in 384 Hijri and describes the superficial and deep difference between alternate words.
- f) "*Latayeful lugha*" This is a book by *Ahmed Bin Mustafa Allaba Bedi* (of Damascus) which discusses the linguistic niceties in detail.
- g) "*Kitabul Qartain*" This is a book based on a book by *Imam Din Kutaiba Aldeenwari* who died in 277 Hijri, printed in Egypt in 1355. *Ibn kutaiba* enjoys a good reputation among scholars.
- h) "*Al-bustan*" This dictionary is by *Abdullah Albustani Allebnani* who died in 1930, printed in 1927. Its foreword is quite good.

Besides the above mentioned dictionaries, reference has also been made to *Zamkhashwi's tafser (Kashaf)*, *tafseer Jalaleen* and *Allama Muhammad Abdohu's famous Tafseer-al-manar*. Some other books have also been referred to.

This letter is used to symbolize a question, as well as to call out (to someone). The following examples will make this clear:

1. To ask someone a question:

Is Zaid standing?	أَرَيْدُ قَائِمًا
Is that Zaid standing or <i>Umaro</i> ?	أَرَيْدُ قَائِمًا أَمْ عَمْرًا

The answer is likely to be:

Yes / No	لَا / نَعَمْ
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Describing the story of *Ibrahim* (Abraham), the Quran says

21:63	Is it you who have done this to our gods?	بِأَلْهِنَا هَذَا فَعَلْتَ أَأَنْتَ
79:27	Are you more difficult to create or is the sky?	أَأَنْتُمْ أَشَدُّ خَلْقًا أَمْ السَّمَاءُ

2. A question which is followed by a denial to invigorate positivity.

95:8	Isn't Allah the greatest of all rulers?	أَلَيْسَ اللَّهُ بِأَكْبَرَ الْحَاكِمِينَ
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Thereby the meaning here is not to say that Allah is not the greatest of all rulers, but to assert the opposite, that He is in fact exactly that. Here *Hamza* is followed by *lays* for a denial, but the denial does not denote a denial of what is being said - later, but it is indeed its assertion, which is said with force.

3. A question in which a sense of scolding exists.

3:82	Do they prefer some other <i>Deen</i> (way of life) than the <i>deen</i> of Allah?	يَبْغُونَ اللَّهَ دِينَ أُفْعَيْرَ
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The aim of the above is to be sarcastic and ask if they really want such a thing. The indication is that they should not desire it.

4. A question which is tinged with ridicule.

From the story of *Shoaib's* (Jethro of the Bible) nation, they tell the following to him.

11:87	Does your <i>salah</i> ask us to abandon the gods of our forefathers?	أَصَلَاتُكَ تَأْمُرُكَ أَنْ نَتْرُكَ مَا يَعْبُدُ
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This sentence contains satire, ridicule and even amazement.

5. For expressing amazement

25:45	Haven't you wondered how your Sustainer elongates the shadows?	أَلَمْ تَرَ إِلَى رَبِّكَ كَيْفَ مَدَّ الظَّلَّ
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Here “*alam tara*” (*alam tara*) has been said to portray wonder, but this phrase usually means an invitation to reflect or deliberate. Similar are “*afala*” (*afala*), “*awala*” (*awala*), “*afalam*” (*afalam*) and “*awalam*” (*awalam*).

6. To warn if something has been delayed.

57:16	Has the time not come for the Believers to...?	أَلَمْ تَرَ إِلَى رَبِّكَ كَيْفَ مَدَّ الظَّلَّ
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Thereby, the meaning of the above verse is that the time has indeed come.

7. A question which actually is an order.

Like when we say: “will you do this or not?”

The real purpose of such a question is to order someone to actually do this.

Ibrahim's (Abraham) father said to him:

19:46	Do you (dare to) avoid my gods?	أَرَاغِبُ أَنْتَ عَنْ آلِهَتِي
19:46	I'll punish you humiliatingly.	لَأَرْجُمَنَّكَ

The meaning here is that “I order you not to do this, otherwise I will punish you.”

8. To equalize two things, but only when it appears after the word "sawāye"

2:6	Whether you warn them or not, (against the devastating results of their path), is the same (useless).	سَوَاءٌ عَلَيْهِمْ أَأَنْذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ
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9. For calling out:

“أَزَيْدُ أَقْبِيلُ” (*azaida aqbil*) would mean: O Zaid, forge ahead! The Quran has not used this format.

10. Alif as a Hamza - ا

Hamza always appears in the beginning of a sentence, “أَوَلَمْ يَنْظُرُوا” (*aolam yanzoro*), “أَفَلَمْ يَسِيرُوا” (*afalam yasiro*)

Sometimes it is even omitted, for instance: before 'whether' “أَمْ” (*am*)

This is the case in the tale of Ibrahim on the night when the moon appeared and he asked his nation:

6:77	He said, is this my Sustainer?	قَالَ هَذَا رَبِّي
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The meaning is off course sarcastic, and means to say; “do you want me to worship it?” Here, the letter alif which is the questioner has been omitted. Some people think that this “هَذَا رَبِّي” (*haza rabbi*) is not said by *Ibrahim* but his father (*Azar*) and the portion following thereafter in the same verse is the answer given by *Ibrahim*.

6:77	Then he said, “this is my Sustainer”, but when it descended, he said “If the Sustainer does not guide me, then I shall become one of the unfair”	فَلَمَّا أَفَلَ قَالَ لَئِن لَّمْ يَهْدِنِي رَبِّي لَأَكُونَنَّ مِنَ الْقَوْمِ الضَّالِّينَ
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In other words, it is a dialogue. If so, then there is no need to consider the *alif* as omitted. Note that when one *hamza* is followed by a word which begins with another *hamza*, then the two *hamzas* together become an *alif* with a *mudda'a*. ا As in اَلْآنَ (what now?). This actually sounds like the beginning with two *alifs* with '*zabar*'.

“الأبُّ” (*al-abbu*): grass, whether dry or fresh. This word is used for all kinds of grass on which animals graze.

The Quran says:

80:31	And fruits and green grass	وَفَاكِهَةً وَأَبًّا
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Mujahid says that “فَاكِهَةٌ” (*fakiha*) is fruit eaten by men; and “أَبًّا” (*abba*) are things that animals eat. This includes green grass, fodder, dry grass etc.

Ibn Faris says the basic meaning of the term is of grazing land, and intent. This is probably because animals go to the grazing land with a definite intent of eating.

Some others maintain that “أَبًّا” (*abba*) for animals is the same as “فَاكِهَةٌ” (*fakiha*) for Man. In short, it is used for something which is eaten happily. Therefore أَبًّا are those things which animals love to eat.

“الأبَدُ” (*al-abad*): ‘unlimited period of time’, or ‘always’. *Ibn Faris* says it means ‘elongated time’.

Raghib says it means ‘a long time which cannot be measured’. Hence it means ‘time that cannot be divided into segments, or be measured’.

Against this we have “زَمَانٌ” (*zaman*) which means measurable time. As such, there should be no feminine gender or plural for this word but even then, it has a plural, which is “أَبَادٌ” (*aabad*). Some say that the word “أَبَادٌ” (*aabad*) is never used by Arab poets.

“الأَوَابِدُ” (*al-awabid*): ‘wild beasts’, because the Arabs thought that they don’t die their own deaths but die only because of some trouble. “أَوَابِدٌ” (*aawabid*) also means ‘trouble’.

Nawab Siddiq Hasan Khan writes that when “ba” is accompanied by *hamza*, it implies hatred, wildness, enmity and separation. “أَبْدَالُ الْوَحْشِ” (*aabdalwahash*) would mean ‘wild animals fled after rearing up’.

The Quran uses “الأَبَدُ” (*alabad*) in the meaning we usually take i.e. “always”.

2:95	They can never wish for that (<i>jannah</i>)	وَلَنْ يَتَمَنَّوْهُ أَبَدًا
4:169	And they will live there forever	خَالِدِينَ فِيهَا أَبَدًا

“أبدي” (*abdi*) and “أزلي” (*azli*) are not Quranic terms. “أزلي” (*azli*) has not even been mentioned in the Quran. As such, “أبد” (*abd*) would mean ‘a long time’. So, while it is a mention of the dwellers of *jahannam*, in 4:169, it is also said that they shall abide there for a very long time. See heading H-Q-B)

This has also been elaborated by:

11:106	till there is the sky and the earth	مَا دَامَتِ السَّمَاوَاتُ وَالْأَرْضُ
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From this it becomes clear that “أبد” (*abad*) does not mean a never-ending period. The debate about “*zaman*” as ‘Time’ is very scholastic, deep and technical. That is why we will not enter such a debate here. Here, I only want to say that when we say *abdi* or *azli*, we only attribute these traits to Allah and no one else. 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 Quran it has been made clear that there is no question of getting out of *jahannam*.

Ibrahim's time comes chronologically after **Nooh**, **Hoodh** and **Saleh**. (For tales about them see relevant headings.)

But, as the founder of the nation of **Ibrahim** and the builder of the **Kaba** (House of Allah), the Quran mentions him in detail. The Holy **Taurah** states that in the eighth generation of **Noah**, **Nahur** was born, whose son was **Azar**, and **Azar**'s son was **Ibrahim**. **Azar**'s family was settled in a Chaldean city named **Ur**.

At that time, the Chaldean civilization was at its peak. According to a historical estimate, his time can be fixed at 2200 B.C. His nation was engaged in idol and star worship. Ibrahim's father was a great idol-worshipper. He started his call to worship One Allah from his own (father's) home (6:75). The father vehemently opposed it (16:46).

Then **Ibrahim** addressed his people and told them that they were indulging themselves in sin (21:52). This tension rose to such a peak that one day he went to their temple and smashed their idols (21:58). During this, there was also a dialogue between him and the king and he left the king speechless with his arguments and reasoning (2:258).

One after another, their defeats kindled the fires of vengeance in the nation and they were after his blood.

But Allah foiled all their schemes and he (Ibrahim) along with his nephew Loot (Lot) who was also a Messenger, left for Egypt (21:67-68). He settled in Palestine.

He settled his son **Is-haq** (Isaac) in **Falasteen**, and took his other son Ismail along with him. With Allah's blessings they went to a **ghair zi zarah** (uncultivable) valley and built the **Ka'ba** (2:125). He made **Ismail** its administrator.

All messengers of Israelites belonged to the progeny of **Is-haq**, and **Muhammad** was the flower of the dynasty of **Ismail**.

This was **Ibrahim** about whom Allah says:

16:120	Undoubtedly, Ibrahim (in his personae) was not an individual but an entire nation, bowing before Allah, and he was not among the " mushrekeen " (those who believe in more than one God).	إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا وَمِمَّنْ يَكُ مِنَ الْمُشْرِكِينَ
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A-B-Q

أ ب ق

“أَبَقَ الْعَبْدُ أَبَقًا وَ إِبَاقًا” (**abaqa-la'bda abqa wa ibaq'a**) is the fleeing of a slave (leaving behind his work). Neither he is given very hard work, nor is there any fear, still the slave opts to run away.

Nawab Siddiq Hasan Khan says that when **bah** and **hamza** come together they give the sense of wildness, enmity, hatred, separation etc. Here, too, “أَبَقَ” (**abaqa**) imparts the same sense.

Ibn Faris says that the basic meaning of it is running away of a slave, or to perpetrate violence in some matter.

“الْأَبِقَ” (**al-abaqa**): one who leaves one's duty behind and flees, or one who hides.

“تَتَابَقَ الشَّيْءُ” (**tabbaqashi**) is someone who stays away from something considering it to be unpleasant.

“عَبَدَ أَبِقُ” (**abadan aabiqun**): a slave who has run away.

The Quran has used this expression for **Yunus**:

37:140	When he ran towards the boat that was full	إِذْ أَبَقَ إِلَى الْفُلِّ الْمَشْحُونِ
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A *rasool* (messenger) was sent towards a nation with a particular mission.

He had to suffer hundreds of ignominies and he never left his place under any circumstances. But when Deity feels that it is no longer conducive for the mission for him to stay at a place any longer, it orders him to leave the place and go somewhere else. This is called “*hijra*” (migration).

It seems that when *Yunus* felt that his nation was not ready to give up its insolence towards Allah, he decided, on his own, that the environment was not good for the Message of Allah. Thus he left the place.

His decision came before the time planned according to the Deity’s program, (and he had left his place without Allah’s orders to do so). That is why this act of his was called “أَبَقَ” (*abaq*). In other words, he left his duty. It may be noted that he had not flouted any of Allah’s orders. He had simply made a decision on his own. But since this decision was made before the right time, Allah didn’t approve.

This gives an idea as to how much the life of a *rasool* is subservient to Allah’s will, and matters in which the decision is laid in the hands of Allah, the *rasool* could not even take one step on his own. However, he had permission in other matters to decide his line of action according to the rules of *wahi* (Revelation).

A-B-L أ ب ل

“الأبيل” (*al-ibil*) and “الأبل” (*al-iblu*) are used for a large number of camels. These words do not have a singular. Clouds also find reference to camels.

The Quran says:

88:17	Do they not see the clouds, as to how they have been created?	أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ
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Here, “الأبل” (*al-iblu*) could also mean “clouds”. “أبِلٌ أَبَابِيلٌ” (*abilun ababili*): herd after herd of camels.

105:3	Did He not send flocks and flocks of birds?	وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ
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“الأببال” (*al-ibal*), “الأبول” (*al-abol*), “الأبيل” (*al-ibil*), “الأباله” (*al-ibalah*): bunch of birds, horses and camels which come one after another in waves.
 “أبال” (*abal*): ‘he was bewildered.’

According to *Ibn Faris*, it has three basic meanings: camel, to be sufficient, load or overwhelming.

A-B-W أ ب و

“أبَاءٌ” (*aaba*) is the plural of “أبٌ” (*aab*) which in fact was “أبوٌ” (*abu*) which means “father” or the person who is instrumental in siring another of his species, or a person who is the manifest, or invention of such a person. This word is also used for someone older, such as an uncle. Besides that, due to seniority and age, every elderly person is called “أبٌ” (*aabun*).

“أَبَوْتُهُ أَبَوًا” (*abaota abwa*): “his upbringing was done by me”.
 “تَبَّأَهُ” (*tabbah*): “I made him my father”.

In the Quran the word “أبَاءٌ” (*aabau*) is used for forefathers.

2:170	what we found our forefathers to be doing	مَا أَكْفَيْنَا عَلَيْهِ آبَاءَنَا
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This word is also used for uncles and grandfather, as in surah *Al-Baqrah*, when *Yaqaob* [Jacob] asked his sons, “Who will you worship when I am gone?”

2:133	who will you worship when I am gone” and they replied “We will worship your God, and the God of your forefathers Ibrahim, Ismail and <i>Ishaq</i> ”	لَبِنِيهِ مَا تَعْبُدُونَ مِنْ بَعْدِي قَالُوا نَعْبُدُ إِلَهَكَ وَإِلَهَ آبَائِكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ
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Ishaq was *Yaqoob*'s father, *Ismail* was his uncle and Ibrahim was his grandfather. For all of them, the word “آبَاءُ” (*aabau*) has been used.

In surah *Yusuf* we find the word “أَبَوَيْهِ” (*abawaeh*) which means parents (mother and father) 12:99.

When calling out to the father, “يَا أَبَتِ” (*ya abat*) has also been used instead of “يَا أَبِي” (*ya abiy*) as in 12:4 “الْأَبَا” (*al-aba*) is a form of “الْأَبُ” (*al-abu*) and means ‘father’.

A-B-Y أ ب ي

According to *Ibn Faris*, the basic meaning of this root is to dislike something, to abstain from something, abstain, to refuse with vehemence. “أَبَى الشَّيْءَ يَأْبَاهُ” (*abasheia yabah*)

“أَخَذَهُ أَبَاءً مِنَ الطَّعَامِ” (*akhazho abao minata'am*): he hated the food.

“رَجُلٌ أَبْيَانٌ” (*rajulun abyan*): one who abstains from food.

“الْإِبَاءُ” (*al-ibao*): hatred, displeasure, pride etc.

In other words, it means to refuse something because of not being up to expected standards.

It also means to do something that one likes, and not allow it to anyone else.

Nawab Siddiq Hasan Khan says that when “*ba*” and “*hamza*” appear together, they convey a sense of wildness, hatred, enmity and separation.

“الْأَبْيَ” (*al-aabiya*) is used for a lion, because he too does what he wants without heeding anybody else.

“أَبِي” (*abiya*) conveys this sense. “أَبِي وَاسْتَكْبَرَ” (*abai wastakbar*) appears against “سَجْدَةٌ” (*sajdah*)

“genuflection” in 2:34. This means that *Iblees* ignored Allah's orders and was unfaithful.

2:282	when witnesses are called (to give evidence), they should not refuse, shouldn't stop (from giving evidence)	وَلَا يَأْبُ الشُّهَدَاءُ إِذَا مَا
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There is another manner in which it has been used in the Quran. Surah *Bani Israel* says that God has stated the Quranic truths in different ways.

17:89	And We have certainly diversified for the people in this Quran from every kind of example, but most of the people refused anything except disbelief.	وَلَقَدْ صَرَّفْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ فَأَبَى أَكْثَرُ النَّاسِ إِلَّا كُفُورًا
25:50	And We have certainly distributed it among them that they might be reminded, but most of the people refuse and accept disbelief.	وَلَقَدْ صَرَّفْنَاَهُ بَيْنَهُمْ لِيَذَّكَّرُوا فَأَبَى أَكْثَرُ النَّاسِ إِلَّا كُفُورًا

In other words, they abstain from deliberating and hence are unable to find Allah's path.

Similarly, in surah *At-Tauba*, it is said:

9:32	Allah doesn't accept anything except to complete his light	وَيَأْتِي اللَّهَ إِلَّا أَنْ يُؤْمِرَهُ
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These examples make it clear that with the word “إِلَّا” (*illa*), the words mean that “nothing else, besides this is acceptable”.

In surah *Al-Kahaf*, *Moosa* and his companion's tale have the following:

18:77	the residents (thinking them to be lowly) refused to be their hosts	فَأَبَوْا أَنْ يُضَيِّقُوا
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“أتى” (*aatai*) or “يأتي” (*yatai*): “to come”.

Raghib says, “أتيناً” (*ityanun*): to come comfortably.

Muheet has given the example of “أتى الماء” (*atayolama'a*) which means, “made the water’s path easy”.

“ماتياً” (*matiyān*): “one who comes definitely”, (as if he has arrived). 19:61

“ماتياً” (*matiyān*) is in fact past tense, and it means the object which one approached, or the thing which has already arrived. In this way, it would mean that everything meets the fate ordained by God.

“أتى إليه الشيء” (*atya ileihishai*): something was sent towards him.

“أتى فلان شيئاً” (*atyafulana shyan*): he gave him that thing.

Abu al-Qasim Mahmud ibn Umar al-Zamakhshari writes in his book *Al-Kashaaf* that “أتى” (*atya*) is often used for “إعطاء” (*i'taun*), but “إيتاء” (*iytaun*) actually means to present someone something. .

That is why the word “إيتاء” (*iytaun*) has been used to describe *sadaqat* (benevolence), in the Quran, according to *Raghib*. Reason for this can be that *sadaqat* may have been given with ease and the need to investigate, as to what had been given by whom, was simply not there.

The compiler of *Taj-ul-Uroos* give the examples of different sayings and maintains that “إعطاء” (*i'taun*) and “إيتاء” (*iytaun*) differ in meanings that because in “إعطاء” (*i'taun*) the giver holds a slightly upper position but in “إيتاء” (*iytaun*) the recipient’s position may be better than the giver, or at least the same.

But we cannot take it as a rule because both words have been used as alternates, as in surah *At-Tauba*. It is said:

9:58	Some of them criticize you regarding the <i>sadqaat</i> . If they are given some of it, then they are pleased, if they do not get of it, they get angry	وَمِنْهُمْ مَّن يَلْمِزُكَ فِي الصَّدَقَاتِ فَإِنْ أُعْطُوا مِنْهَا رَضُوا وَإِنْ لَمْ يُعْطُوا مِنْهَا إِذَا هُمْ يَسْتَخْطُونَ
9:59	And (how nice it would be) if they were happy with what God and his Messenger had given them.	وَلَوْ أَنَّهُمْ رَضُوا مَا آتَاهُمُ اللَّهُ وَرَسُولُهُ

Regarding booty distribution, it is said in the Quran:

59:7	Whatever is given to you by the Messenger, take it and resist from taking what he forbids.	وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا
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This has been further explained in 9:59. This means the principle regarding war booty is not that one gets to keep whatever he collects.

All booty belongs to Allah’s system, and it is disbursed by a central figure. In surah *Aal-e-Imran* this word appears apropos “نزع” (*naz'a*) which means to take.

3:25	you give power to whom you wish and take away power from whom you wish	الْمَلِكُ مَنْ تَشَاءُ وَتَنْزِعُ الْمَلِكُ مِمَّن تَشَاءُ
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“أتى الرجل” (*atayorrajolo*): that he did something, or performed some act.

The Quran says:

20:69	thereby, no matter what a sorcerer does, he can never succeed	وَلَا يُفْلِحُ السَّاحِرُ حَيْثُ أَتَى
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Or, as it appears at another location

26:165	Contrary to universal practice, you perform this act with males".	أَتَاتُونَ الذُّكْرَانَ مِنَ الْعَالَمِينَ
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The writer of *Taj-ul-uroos* says that “إِعْطَاءٌ” (*i'taun*) and “إِيْتَاءٌ” (*iytaun*) also differ in that “إِيْتَاءٌ” (*iytaun*) refers to what is given to somebody does reach him and he also accepts it, whereas “إِعْطَاءٌ” (*i'taun*): that what is given to somebody doesn't necessarily reach him.

The Quran says:

17:20	what has been given by God is common, but God does not take it to every individual	وَهُؤُلَاءِ مِنْ عَطَاءِ رَبِّكَ وَمَا كَانَ عَطَاءُ رَبِّكَ مَحْظُورًا
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This means that one has to struggle to get it. Nobody has the right to prevent His benevolence from reaching anyone, or act as a barrier to that benevolence.

Taj-ul-uroos also mentions that “إِيْتَانٌ” (*iytanun*) means ‘to kill’.

59:2	Allah annihilated them in a way of which that they hadn't even thought of	فَأَنآهُمُ اللَّهُ مِنْ حَيْثُ لَمْ يَحْتَسِبُوا
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A-Th-Th أ ث ث

“الآثَاتُ” (*al-athath*): a large part of something, unbounded wealth, household goods, every kind of goods i.e. camels, goats, slaves, etc. “أَثَاتُهُ” (*athathah*) is the singular. Some say it is used for all kinds of household goods but not goods for trading.

Ibn Dureed says, “أَثَاتُ الْبَيْتِ” (*athathul-baiti*): “الْمَتَاعُ الْجَيِّدُ” (*al-mata'ol-jayadu*) i.e. precious goods.

Ibn Faris says that it basically means ‘gathering and softness’, as in “أَثَّ النَّبْتُ أَثًّا” (*athanabtun aatha*) which means that ‘the plants have become lush’.

In the Quran “أَثَاتًا وَمَتَاعًا” (*athathawa mta'a*) appears in meaning of ‘goods’.

A-Th-R أ ث ر

“الْأَثَرُ” (*a-athar*): remaining part of ruins etc. It also means remaining scar after that wound has healed.

“الْأَثِيرَةُ” (*al-athirah*): an animal that leaves tracks behind on the ground it has walked upon.

“الْأَثَرُ نُورٌ وَالْمَيْتَرُ” (*al-totharru nooro walmaytharru*): an iron implement which is used to mark the underside of a camel's foot so that the camel can be branded, and can be identified later on, with the help of that mark if it gets lost.

The writer of *Muheet* says that “أَثَرٌ” (*athar*) has four meanings:

- 1) Result of something
- 2) A sign
- 3) News
- 4) An order.

30:50	So notice the signs of Allah's <i>rahmat</i>	فَانظُرْ إِلَى آثَارِ رَحْمَتِ اللَّهِ
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Here “أَثَرٌ” means symbol, mark or sign.

48:29	Mark on their faces	آثَرَ السُّجُودِ
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The heartfelt peace and tranquillity is the result of obeying Allah, and gets evident from facial expressions.

Surah *Al-Momin* says:

40:21	They were greater than them to plant tracks in the land	أَشَدَّ مِنْهُمْ قُوَّةً وَأَثَارًا فِي الْأَرْضِ
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In surah *Yasin*, the word “أَتَارَهُمْ” appears with “قَدَّمُوا”

36:12	Whatever they have sent forth and the tracks they have left behind	مَا قَدَّمُوا وَأَتَارَهُمْ
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In surah *Al-Kahaf*, this word appears in the sense of “footsteps”.

18:6	Back on the marks of their footsteps	عَلَىٰ أَتَارِهِمْ
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The same surah states further on:

18:64	retraced their footsteps	فَارْتَدَّ عَلَىٰ أَتَارِهِمَا قَصَصًا
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Surah *Al-Hadeed* says:

57:27	Then We sent other messengers behind them on their footsteps. (following them)	ثُمَّ فَعَيْنَا عَلَىٰ أَتَارِهِمْ يُرْسِلِنَا
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Ibn Faris says that “الْأَثَرُ” (*al-atharu*) basically means to follow someone’s tracks. This applies to both forms i.e. “اَثْرٌ” (*athru*) and “اِثْرٌ” (*ithru*).

The Quran says:

20:96	I gained a little from this messenger (<i>Moosa</i>) belief.	فَقَبِضْتُ قَبِيضَةً مِّنْ أَثَرِ الرَّسُولِ
20:84	they follow my tracks (beliefs)	هُمُ أَوْلَاءُ عَلَىٰ أَثَرِي
46:4	O symbol of knowledge	أَنَارَةٌ مِّنْ عِلْمٍ

This means scholastic reasoning (that which remains of knowledge).

“اَثْرٌ” (*atharu*): to mark something as someone’s own or somebody else’s.

From this comes “اِثْرٌ” (*iytharu*) which means to give someone priority over one’s own self. *Ibn Faris* has also endorsed this meaning.

Apropos the earlier meaning, it appears in the Quran

87:16	Instead, you prefer these immediate benefits. (only the benefits of the physical life)	بَلْ تُوْثِرُونَ الْحَيَاةَ الدُّنْيَا
79:38	And prefer the physical life	وَأَثَرِ الْحَيَاةِ الدُّنْيَا

The second meaning appears in surah *Al-Hashr*:

59:9	And they prefer others over themselves	وَيُؤْتِرُونَ عَلَىٰ أَنْفُسِهِمْ
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The Quran says:

12:91	Indeed, God has preferred you over us	لَقَدْ أَتَرَكْنَا اللَّهُ عَلَيْنَا
20:72	what has come to us, we will not prefer over you	نُؤْتِرُكَ عَلَىٰ مَا جَاءَنَا

“حَدِيثٌ مَّثَوْرٌ” (*hadethun mathorun*): a story that people have been passing on by telling it to one another.

Ibn Faris writes: “الْمَثَوْرَةُ” (*al-mathorah*): a well which is now buried, but the bucket and rope are still there as a sign of its existence.

“الأثل” means a tree that cast shadow, or a tree that has strong roots.

According to *Ibn Faris*, it means the reality of something or to gather things together. In other words, it means to have a strong base. Quran has used the word of “الأثل” in the sense of shadow casting tree (34:16).

“الأثيمة” (*al-athimah*) is used for a female camel that gets tired and hence walks very slowly.

“المواثيم” (*al-mowathim*) is used to define a camel that can't go any further because of exhaustion.

Hence the term “إثم” (*ithmun*) basically means

- Exhaustion,
- Sadness,
- Loss of energy,
- Slow tread,
- Weakness.

Ibn Faris says it means “delay” or “to stay behind”.

The Quran uses “إثم” (*ithmun*) and “عدوان” (*a'dwanun*) for ‘crime’. It refers to all acts which cause weakness in man and weaken his will to act and thus render him unable to traverse through life. To see the relevant elaboration of the word, please see the heading Ain-D-W where the difference between these two words has been illustrated. For this, the Quran has given the example of “خمر” (*khamrun*) and “ميسر” (*mayasirun*) which means drinking and gambling, respectively. Here it says that though these do have their benefits, their use weakens human body and mind, and the damage caused is far more than their benefits.

2:219	They ask you regarding drinking and gambling; tell them "In them is great sin, and some profit for men; but the sin is greater than the profit."	يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنَافِعُ لِلنَّاسِ وَإِثْمُهُمَا أَكْبَرُ مِن نَّفْعِهِمَا
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“خمر” (*khamrun*) (intoxicating items) are well known for their debilitating effect on the human body; that is why it is said that heavenly wine will not have any “تأثير” (*tathimun*) - intoxication.

56:25 56:26	No frivolity will they do not hear therein, nor any taint of ill— Only the saying "Peace! Peace."	لَا يَسْمَعُونَ فِيهَا لُعَاوًا وَلَا نَزْمًا إِلَّا قِيْلًا سَلَامًا سَلَامًا
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The word “ميسر” (*mayasirun*) comes from the word “يسر” (*yosrun*) meaning “with ease”. Thus “يسر” (*yosrun*) is all earning acquired without due effort. How one becomes lethargic and unable to do hard work due to such income is widely known. Those who earn by claiming interest are also called “أثيم” (*athimun*) 2:276.

Under the heading Ain-D-W, it has been said that “عدوان” (*a'dwanun*) also means such crimes that have a contagious effect. In other words, other people in society are also affected by it. As such, “أثيم” (*athimun*) would mean such crimes whose effect is confined to the doer. For example, a man takes opium and lies down quietly. It is obvious that his act affects only him and no one else. But the Quran says even that is a crime, because the purpose of life is to grow and develop. As such, anything which causes weakness is a crime, even if it is self-induced. According to the Quran, it is also a crime to hurt oneself deliberately. Suicide is also murder (of self) and hence falls in the category of “أثيم” (*athimun*).

Fornication needs no proof to be seen as a crime.

That is why it has been said for illegal/forbidden murder and fornication:

25:68	And the one, who does that, gets rewarded as a sinner.	وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا
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Similarly, if someone acquires wealth without working hard (no matter how he gets it) and he doesn't even hurt anybody in doing so, even then it is "أَثِيمٌ" (*athimun*) (a crime) because by not working, his faculties will be weakened and according to the Quran, that, too, is a crime.

These, then, are the basic meanings of "أَثِيمٌ" (*athimun*).

With the passage of time, people also started to use this word to describe ordinary crime. Some say that it means such act which takes time in producing a result. This, too, is included in its basic meanings, like slowness, delaying in producing result, producing result slowly, like the use of drugs.

Raghib says that "أَثِيمٌ" (*athimun*) and "ذَنْبٌ" (*zanab*) differ because "ذَنْبٌ" (*zanab*) can occur unwittingly as well as deliberately but "أَثِيمٌ" (*athimun*) is only with intent. But the definition of "بُطْرٌ" (*buto'an*) i.e. to take time is always included in its connotation.

In respect of "أَثِيمٌ" (*athimun*), also see the heading (**B-R-R**), because it has also appeared against it as in

5:2	Co-operate with each other in works of <i>birr</i> and <i>taqwa</i> and do not co-operate (in acts of) <i>ism</i> and <i>udwan</i> .	وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ
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A-J-J أ ج ج

"أَلْأَجَّةُ" (*al-ajjah*) and "أَلْأَجِيحُ" (*al-ajiju*): 'flare up, to be angered'. It also means the sound of burning fire. "أَجَّ" (*ajja*), "يُوجُّ" (*yawaja*), "أَجَّ" (*ajja*): 'he walked fast'. "سَمِعْتُ أَجَّتَهُمْ" (*sami'tu ajjatahum*) would mean "I heard them walking" or "a mixed sound".

Ibn Faris says that its basic meanings are 'hear sounds' and 'intensity'.

- "أَلْأَجَّةُ" (*a-ajjah*): unease, intense heat.
- "مَاءٌ أَجَاجٌ" (*ma un ajajun*): very bitter water.
- "وَ هَذَا مِلْعَ أَجَاجٌ" (*wa haaza mil'a ajaajun*): this water is very brackish (25:53, 35:12).
- "أَجَاجٌ فَلَانٌ" (*ajaaja flanun*): he attacked the enemy.
- "سَمِعْتُ أَجَّةَ الْقَوْمِ" (*sami'ta-ajjattal qaum*): I heard mixed sound of movements and people's voices.

The words "يَأْجُوجُ" (*yajuj*) and "مَاجُوجُ" (*majuj*) appear (Gog and Magog) twice in the Quran: (18:94) and in (21:96).

The former is in respect of King **Zulqarnain** whom the people of a nation pleaded to build a wall so that **Yajuj** and **Majuj** could not come and devastate their abodes. So **Zulqarnain** built them such a wall which surah **Al-Kahaf** mentions in 18:96.

The latter is in reference to surah **Anbia** in which it is said:

21:95	There is a ban on a city which we have destroyed. They shall not return....	وَخَرَابٌ عَلَىٰ قَرْيَةٍ أَهْلَكْنَاهَا أَنَّهُمْ لَا يَرْجِعُونَ
21:96	... until it is open for Yajuj and Majooj , and they stream down from all heights.	حَتَّىٰ إِذَا فُتِحَتْ يَأْجُوجُ وَمَأْجُوجُ وَهُمْ مِّن كُلِّ حَدَبٍ يَنْسِلُونَ

Yajuj and **Majuj** are also mentioned in the Torah and they are also mentioned in the prediction about the Messenger **Hazqeel** (Ezekiel).

(It may be remembered that Nebuchadnezzar had taken messenger **Hazqeel** to Babylon after destroying **Bait-ul-Muqaddas** (The Temple of Solomon) where he was alive till the time of the Persian king Cyrus who is called **Dhulqarnain** in the Quran.)

To the Europeans, **Yajuj** and **Majuj** are known as Gog and Magog. These are said to be Greek names and entered other European languages from there. As to which nations these are, researchers differ. But a majority of them seem to think that these were the desert-dwelling wild tribes of Mongolia who used to loot others. They used to appear like a wild storm and destroy everything before them. Genghis Khan and Helga Khan's warrior tribes are well known.

Mongolia's ancient name is "**Mog**" which turned to **Megog** in Greek and **Majuj** in the Israeli language.

Another tribe of this area was "**Yuachi**" which turned to **Yajuj** in the Israeli language. To avoid their attacks, nations used to build walls around them. These were the plateaus from which these tribes used to come and plunder the nations around them.

Although in surah **Al-Anbia** the names of **Yajuj** and **Majuj** are mentioned, they are meant to signify the plunderers and devastating traits of these tribes, no matter which nation they belong to.

The Quran has said that a nation which falls into ignominy shall not rise again. The only exception is in cases where conquering nation reach an under-developed nation, whose nationalism will be aroused and they will come alive again. But this does not mean that God wishes nations to subjugate nations so that the weaker nations undergo renaissance. Instead the Quran teaches that strong nations must help remove the weaknesses of the weaker nations so that they too can come up. The Quran 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.

Our era is witness to the fact as to how European nations reached weaker nations (especially Muslim countries) to exploit them, but gradually the weak nations rose against them and thus became lively once again. As such, the devastation of the tribes of **Yajuj** and **Majuj** became the harbinger of a new life for the weak nations and the fact described in (21:95-96) became evident.

Even if we take **Yajuj** and **Majuj** to be particular to their area, then it can also mean to point the fact that the current Russian designs to rule the world could be the reason for the rise of Muslim countries. But this can only happen if the Muslim nations adopt Quranic economic system.

Note: In the above mentioned verse of surah **Al-Anbia** 21:95 and 96, **hatta** has been translated to "up to here", but at other places it has also been used to start a speech and has no meaning. See the word **hatta**.

A-J-R

أ ج ر

Ibn Faris says that this word means 'to pay' or repairing fractured bones. A labourer's pay is also called "**أجر**" (**ajar**) because it helps him heal the wounds of labouring. The bones that are stretched in labour are healed by the justified pay.

"**الأجر**" (**al-ajar**) is the justified compensation of someone's work.

"**الأجرة**" (**al-ajrah**) is the justified salary that one receives as compensation for his work.

"**استئجار**" (**istijarun**) is to employ someone for a salary.

It is said in surah **Qasas**

28:26	O father, employ him for a salary.	يَا أَبَتِ اسْتَأْجِرْهُ
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"**أجر**" (**ajar**) or "**كناية**" (**knayah**) is used for such a gift which a husband gives to his wife on the wedding night. This is generally called "**Mehar**".

The Quran says:

33:50	Those whom you have given wedding presents to	آتَيْتَ أُجُورَهُمْ
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The Quran has given a firm principal: whatever a man gets (in this life and the hereafter) is the compensation of his own work or actions. Those who don't work don't get paid. This world is a place of work, which has no place for teetotallers. Societies in which people get something without working (except not being able to work) are not formulated according to Quranic laws.

A-J-L

أ ج ل

- “الأجل” (*al-ajal*): the fixed time period for something
 “التأجيل” (*at-tajtil*): To fix a time period for something.
 “مؤجل” (*muwajjal*): The one for whom a time period has been fixed
 “تأجل” (*ta-ajjal*): he delayed.
 “أجل” (*ajila*), “أجلاً” (*aajala*): He was delayed.
 “الأجل” (*al-aaжил*): the opposite of “عاجل”. See heading (*Ain-J-L*)
 “أجل” (*ajl*): reason of, because of, due to.
 “أجل” (*ajl*) means a fixed period and also the limit where that period ends.

The Quran says

5:32	Due to that reason	مِنْ أَجْلِ ذَلِكَ
7:34	Every nation has a fixed period (for rise and progress).	وَلِكُلِّ أُمَّةٍ أَجَلٌ

But this “أجل” (*ajal*) or fixed time is determined according to a law.

13:38	For every fixed period, there is a law	لِكُلِّ أَجَلٍ كِتَابٌ
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And that law is

13:17	Any nation will live as long as it is beneficial to mankind.	مَا يَنْفَعُ النَّاسَ فَيَمْكُثُ فِي الْأَرْضِ
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The Quran has given a detailed program for the rise and fall of nations. This means that the rise and fall of nations is not co-incident. It happens according to an established principle. The Quran says that the result of any act starts formulating with the beginning but it appears as a tangible result only after a fixed period. The time between an act and its result is also called “أجل” (*ajal*). This can also be called “Period of grace”. This grace period too is fixed according to God's laws like the time between a seed becoming a tree.

About death, the Quran says in surah *Aal-e-Imran* that its time period is also fixed according to a law and it is the very same law that fixes its period.

3:145	No living creature dies but in accordance to God's law (i.e. death comes as the law of nature)	وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ كِتَابًا مُؤَجَّلًا
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This very law determines the period of a man's life; by abusing one's health, one's age is decreased and by healthy living and avoiding hazardous living, life can be prolonged.

35:11	No man is given a long(er) life nor is anybody's age decreased, but all this happens according to a law.	وَمَا يُعَمَّرُ مِنْ مُعَمَّرٍ وَلَا يُنْقَصُ مِنْ عُمُرِهِ إِلَّا فِي كِتَابٍ
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In other words, the extension or decreasing of age is all according to the laws created by God.

A woman's period of *idda* (the waiting period) i.e. isolation after her husband's death, is also called “أجل” (*ajal*)

2:221	When you divorce the women and they reach their (<i>idda</i>) period.	وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَّغُنَّ أَجَلَهُنَّ
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“أَلْأَحَدُ” (*al-ahadu*): one, the first number.

“أَحَدٌ” (*ahad*): any one. The feminine is “إِحْدَى” (*ihdi*).

“أَلْأَحَدُ” (*al-ahadu*): one of God’s attributes, and has not been used for anyone else in this connotation.

For the difference between “أَحَدٌ” (*ahad*) and “وَاحِدٌ” (*wahad*) see heading W-H-D.

“أَحَدٌ” (*ahad*) has the uniqueness of being the only one.

Therefore it is said “أَحَدُ الْأَحَدَيْنِ” (*ahadul ahadain*) which means “He has no parallel or similar”. This can be the most gracious praise for somebody.

“إِتَّحَدَ” (*ittahud*): to gather

“إِثْحَادٌ” (*ithad*): come together and agree upon something.

“إِسْتَأْحَدَ” (*istahad*): individual and alone.

The Quran says:

2:102	but they did not teach anyone	وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ
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“أَلْأَخَذُ” (*al-ikhaz*) is the opposite of ‘to bestow’ or ‘to give’; it means ‘to take’; to surround something.

Some say that “أَخَذَ” (*akahz*) also encompasses the sense of anger and overwhelming. This word is used to mean annihilate or uproot, and also punishment as in “مَوَآخِذَةٌ” (*moakhazah*).

Ibn Faris says that it means “to surround”, “to receive” and “to gather”.

With reference to *Ibn Faris*, *Abu Ubaida* says, that:

“أَلْأَخَاذُ” (*al-akhaz*): a pool-like place where water gets collected.

“أَلْأَخِيذُ” (*al-akhiz*): a prisoner.

“أَلْأَخِيذَةُ” (*al-akhizah*): something which is usurped.

In the Quran, this word has been used in different meanings. In surah *Aal-e-Imran* it is said:

3:80	Do you accept and take as binding on you this My Covenant?	وَأَخَذْتُمْ عَلَىٰ ذَلِكُمْ إِصْرِي
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In surah *Yusuf*, it has been used to mean to arrest or to prevent

12:78	Then arrest one of us in his place	فَخَذُوا أَحَدَنَا مَكَانَهُ
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In surah *Hood*, it is used in the sense of the result or return which one gets for his act as per the laws of Nature

11:102	And in this way does God hold (makes them pay) those dwellers which are <i>zalim</i> (unjust). Verily, his hold is woe begetting and very severe.	وَكَذَلِكَ أَخَذُوا لِرَبِّكَ إِذَا أَخَذَ الْقُرَىٰ وَهِيَ ظَالِمَةٌ إِنَّ أَخَذَهُ أَلِيمٌ شَدِيدٌ
40:5	And thereafter each nation plotted against their messenger to seize him	وَهَمَّتْ كُلُّ أُمَّةٍ بِرَسُولِهِمْ لِيَأْخُذُوهُ

Here “أَخَذَ” (*akhza*): every type of opposition, in order to stop the Messenger’s mission from progressing.

The Quran says:

8:68	What you did or took	فِيمَا أَخَذْتُمْ
18:86	Be kind to them in behaviour	تَتَّجِدَ فِيهِمْ حَسَنًا

“أَخْرُ” (*aakhir*) is the opposite of “أَوَّلُ” (*awwal*). The meaning of this word is of being last.

57:3	The one who is the first and the last	هُوَ الْأَوَّلُ وَالْآخِرُ
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The author of *Muheet* says that it means ‘something which follows something else, but does not get followed by anything’. This shows that “أَخْرُ” (*akhirun*) is the end of a chain, where there is no other link after it.

That is why the Quran has equated this life with a second life as “خَلَقَ جَدِيدٌ” (*khalaqun jadeedun*) (17:49:98 and 42:10). This means that the Afterlife will come as a continuation of and as such, the last link of, this life. But it will come at the natural end of this life and a new life will begin. In this way, it will be the first link to a new life.

Likewise, when after the Quranic revolution, a new civilization begins, which is although linked to the former life, is the last link to that life. This makes a new kind of human civilization. Therefore “أَخْرَةُ” (*aakhirah*) is the last segment of any sequence, after which a new sequence begins.

“أَخْرَةُ الرَّحْلِ” (*aakhiraturrahli*) is used for the back part of a howdah, and is the opposite of “قَادِمَةُ الرَّحْلِ” (*qadimaturrahli*)
 “أَخْرَةُ الْعَيْنِ” (*aakhiratula’een*) is that corner of the eye which is adjacent to the cheek, and “قَادِمَةُ الْعَيْنِ” (*qadimatula’een*) is that part of the eye which is adjacent to the nose.

“أُخْرُ” (*okhr*) is the opposite of “قُدَمٌ” (*qadamun*), which means to be in front. Therefore, “أَخْرُ” (*akhir*) means to be behind.

“تَأَخَّرُ” (*takhar*) is the opposite of “تَقَدَّمَ” (*taqaddam*). The meanings of “مُتَقَدِّمٌ” (*motaqadim*) and “مُتَأَخِّرٌ” (*mutakhir*) can be gauged from this.

In the Quran, “يَسْتَأْخِرُونَ” (*yastakhirona*) appears opposite to “مَا تَسْبِقُ” (*ma tasbiq*) in 18:5, and “مُسْتَأْخِرِينَ” (*mustakhirina*) appears against “مُسْتَقْدِمِينَ” (*mustaqdinu*) in 17:24.

“أَخْرُ” (*akhar*): outsider or different from others. In this fashion “رَجُلٌ أَخْرُ” (*rajulun akharun*) would mean, another man. If six men are standing in a queue, then the man opposite to the first man will be “أَخْرُ” (*akhar*). And after the second, the third will be “أَخْرُ” (*aakhar*). This process will continue till the last.

After this, it became normal to use the word “أَخْرُ” (*aakharu*) to mean “being different from the last link”.

In surah *Al-Mominoon*, this has been explicitly defined. Regarding human birth, it has been said that it began with essence of the earth, and then the sperm was formulated. Then the sperm turned into a lump of flesh, then the bones were formed, then the bones were covered with flesh; these are the different stages which take place according to the laws of birth, not one link in this chain comes into being without the former link (in other words, no link can be omitted).
 (Up to this stage, animal and human fetuses are still with no differences between them).

Later, it is said:

23:14	And We then raised Man as a new creation	ثُمَّ أَنْشَأْنَا خَلْقًا آخَرَ
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This means that this link in the creative chain is totally different.

This point is towards the human personae, which is not subservient to the physical laws of Nature. This is known as "emergent evolution", i.e. the existence of a new species with is totally different from all former links that it follows during the process of evolution.

Therefore, the concept that comes fore is of human life which (at this stage) is transformed into a creation totally different from its former links. This will continue till his biological death. The death symbolizes the last link of the sequence of life. Life will then start a new sequence in a totally different and new style.

Those who think about our “physical laws” being applicable to that life can’t believe in that life. But those who have eyes and ears, i.e. those who are observant and think, and those who have their eyes on the sudden creative revolutions of nature, can’t do anything else but believe in a life hereafter.

“أخره” (*aakhirah*) is that future, which comes as a product of revolution and not according to ordinary circumstances, and that revolution takes place (in its life) through the Quran, and life after death also comes into being due to a revolution.

As against “الحياة الدنيا” (*alhayatid-dunya*) - the life of this world, the Quran uses words like “القيامة” (*al-qyamah*) and “آخر” (*aakhirah*).

For instance:

2:85	Embarrassment in this life, and harsher punishment in period of the last one.	حِزْبِي فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ الْقِيَامَةِ يُرَدُّونَ
2:86	These are the ones who have traded this life, in exchange for that last one.	أُولَئِكَ الَّذِينَ اشْتَرُوا الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ

“الدنيا” (*ad-dunya*): that which is nearby, and is therefore against “آخر” (*aakhir*) which is that comes quickly. The Quran uses “آخر” (*aakhir*) - that which comes later in 17:18-19 and 75:20-21. Similarly, “تعجل” (*ta’ajalu*) and “تأخر” (*ta-akhara*) have been used as opposites, as in 2:203. “أخره” (*aakhirah*) has also been used against “أولي” (*aolay*) in other words, e.g. the afterword against this world, as in 79:25.

As stated above, in surah *Al-Hijr* “مستأخرين” (*mustakhirina*) has been used as against “مستقدمين” (*mustaqdina*) 15:24, meaning those who came later and those who departed earlier, respectively

This has been further expounded as

15:5	No one among peoples can escape the time limit or postpone it.	مَا تَسْبِقُ مِنْ أُمَّةٍ أَجَلَهَا وَمَا يَسْتَأْخِرُونَ
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In surah *Al-Shora*, “في الآخرين” (*fil aakhirina*) means “those generations that come later” (26:84). As such, the word “آخره” (*aakhirah*) includes the concepts of all the happiness in the hereafter, future generations (of man) as against the present humanity, a new life beginning after a revolution, and a new life after this life.

“تأخر” (*ta-akhara*) or “يؤخر” (*yowakhiru*): ‘to do something later, to delay, postpone, and give it time’. “تأخر” (*ta-akhara*): to stay behind or come after another.

2:204	And who hurries in a couple of days (and goes away)...and he who stays behind	فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِيْمَ عَلَيْهِ وَمَنْ تَأَخَّرَ
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The Quran says that the *Momineen* (Believers) believe in “أخره” (*aakhirah*) which is ‘the future’. They never care for the present (quick) benefits but stay focused on the future.

The grower who grinds wheat seeds meant to be used in the future for sowing, in order to make bread for instant use, gets to eat it instantly, but faces a future of hunger. Contrary to that, the farmer who sows seeds and waits a few months with great patience for the crop to be ready brightens up his future. When this becomes a repeated cycle, then his present becomes bright too. This is because of believing in “أخره” (*aakhirah*-future) and for not jumping at the immediate benefits.

Reflect for a while and you will come to the conclusion that only those nations which have the betterment of the future in mind, prosper in this world. A believer is one who believes in the future. But today, under

the sky, the believers (the Muslims) are probably the most negligent of the future and thus lag behind most nations although their future was supposed to be so bright that, even in the hereafter, they were supposed to be ahead of everybody. In the life of an individual, every next breath is the future. For a nation, its future is its coming generation. For human kind, the generation to follow is the future, and for all of them, the life after this biological life is the future. Give it a thought as to what the Quran means when it advises to keep the afterlife in mind as compared to the immediate benefits of the present life (biological life).

Therefore, every individual, or a nation, should:

- 1) Not think only of the present, but also keep the future in mind.
- 2) Not only focus on the welfare of the present generations but also keep an eye on the well-being of the next generations.
- 3) Not consider this biological life as the only life, but have faith in life after death as well.

Also see heading (*D-N-W*).

A-Kh-W أخ و

The word of “الأخ” (*al-akhu*) has been derived from “أخية” (*akhiyah*) which means burying both ends of a rope or steel wire in the ground; thus the loop formed by the rope or wire remaining above the ground was used to tie animals to. As such, “أخ” (*akhu*): to be tied to a loop or stake.

This term is used for ‘brother’, or for people who have a common bond of tribalism, religion, trait, love, or some other common issue. Some think that this word has come from “وآخي” (*wakhi*) which means “intent” and hence this way “أخ” (*akhu*) would mean “common intent”. The feminine of the word is “أخت” (*ukhtu*).

The Quran has used “إخوان” (*ikhwanun*) against “أعداء” (*a'daun*). Such as:

3:103	Once you were each other’s enemies, then with His benevolence, He turned you into each other’s brothers	إِذْ كُنْتُمْ أَعْدَاءَ فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا
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“أعداء” (*a'ada*): those who have a wedge in-between. Therefore “إخوان” (*ikhwan*) are those who have nothing (no barrier) in between.

As such, “*momineen*” are those people whose hearts are joined like one cloud is joined to another. Quran says that all *Momineen* are each other’s “إخوة” (*ikhwah*).

49:10	Verily all <i>Momineen</i> are each other’s peers.	إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ
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And they all are tied together with the rope of the Quran.

3:102	All of you must hold God’s rope strongly	وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا
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That is the correct relation between the *Momineen*.

The Quran also uses this word for persons of the same tribe.

27:45	Towards <i>Thamod</i> , we sent their brother, <i>Saleh</i>	وَلَقَدْ أَرْسَلْنَا إِلَىٰ تَمُودَ أَخَاهُمْ صَالِحًا
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And also for those of the same faith:

17:27	Wasters are the brothers of <i>Shaitan</i> .	إِنَّ الْمُبَدِّرِينَ كَانُوا إِخْوَانَ الشَّيَاطِينِ
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Similarly, “أخت” (*ukhtu*) has been used for women of the same tribe. *Maryam* has been called *Haroon’s* sister.

19:28	O <i>Haroon’s</i> sister, your father was no bad man.	يَا أُخْتُ هَارُونَ مَا كَانَ أَبُوكَ امْرَأَ سَوْءٍ
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And, also nations of the same faith have been called each other's "أُخْتٌ" (*akhtu*).

“الأيد” (*al-idda*): wonder, disturbing issue, surprise. “الإيدد” (*al-ideedun*): shouting, and the sound of falling water. Meaning thereby, such talk which people dislike so much that an opposition is created and which makes people talk {R}.

“أَدَّ البَعِيرُ” (*adda-al-ba'yru*): murmuring of a camel.
 “أَدَّتِ النَّاقَةُ” (*addatin-naqah*): sighing by a female camel, and to cry out loud;
 “أَدَّتْهُ الدَّاهِيَةُ” (*addathud-dahiyah*): he got worried due to a problem.
 “تَدَّدَ دَأَّ الأَمْرُ” (*tadda daa al-amru*) the matter got complicated.

The Quran tells the Christians that by believing that Christ was God's son, they have complicated the matter.

19:89	Indeed, you come up with a very sad and painful statement.	لَقَدْ جِئْتُمْ شَيْئًا إِدًّا
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In other words, they have invented a very dangerous and fictitious belief.

According to *Ibn Faris*, the basic meaning of this root is of becoming very big, grand, in repeated manner; something to get grand and get out of control.

Idrees

إِدْرِيسُ

The Quran has mentioned *Idrees* as one of the Messengers.

19:56	And mention <i>Idrees</i> in the Book, verily he was a true Messenger	وَأَذْكُرُ فِي الْكِتَابِ إِدْرِيسَ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا
21:85	And <i>Ismael</i> , <i>Idris</i> and <i>Dhul Kifl</i> , they were all steadfast,	وَإِسْمَاعِيلَ وَإِدْرِيسَ وَذَا الْكِفْلِ كُلٌّ مِّنَ الصَّابِرِينَ

But his detailed account does not appear anywhere. It is guessed that his time was even earlier than *Nooh's*. In the *Torah* he has been named as *Hanuk* or *Akhnuh*. If he is indeed *Hanuk*, then he falls into the 4th generation of *Nooh's* forefathers. The *Torah* mentions his genealogical tree as following: *Nooh*, Son of *Lamuk*, Son of *Methuselah*, and Son of *Hanuk* {the book of Genesis 5:21-29}.

A-D-M

أ د م

Ibn Faris says that it means, love, harmony, compatibility.

“أَدْمَةٌ” (*admato*): closeness, in agreement, to live together, or inter mingling.
 “أَدْمَةٌ” or “أَدْمَةٌ” (*adamto or admato*): to mix together, to be in agreement, to love each other.
 “أَدَّمَ اللهُ بَيْنَهُمْ يَأْدِمُ” means that Allah created mutual harmony among them.
 “الأدَامُ” (*al-idamo*) is anything that agrees (with), or which can co-exist.

In reality it means something which is eaten, or goes together, with bread i.e. curry, vegetables etc.

“الأدْمَةُ” (*aladma*): wheat. It also means the inside of the skin.
 “إِدَامٌ” (*idam*) is such a person by whom one can recognize his tribe.
 “الأدَامِيُّ” (*aadami*) the one associated with “أَدَمٌ” (*adama*) which is “human”.

We generally think that Adam (who was expelled from Heaven) was a Messenger (2:3). The Quran does not support this assumption. From the various places in which the Quran mentions his tale, it appears that he was not a particular person but a symbol of the human race. In other words, the tale of Adam is not about a particular pair, but the tale of humans themselves, which the Quran has presented in an allegory.

The tale begins during the time when Man began to live a social life after shunning individualistic life. The word "أدمة" (*admatu*) itself points to that social life. Thus "humanism" indicates that condition of human life when humans began to live (together) in society. Living together led to a conflict of interests.

The solution to this conflict was beyond the grasp of human intellect. The solution was given through revelation. Details can be seen in my book *Iblees aur Aadam*.

Even so, there is one place in the Quran where Adam is mentioned as if it was an individual.

3:33	Verily Allah had given priority to <i>Adam</i> and <i>Nooh</i> and the progenies of Ibrahim and Imran (over other nations during their time).	إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ وَآلَ عِمْرَانَ عَلَى الْعَالَمِينَ
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Here *Adam* is mentioned with *Nooh* that makes one think that this is an individual and he (like *Nooh*) was also a messenger although *istefa* has also been used for non-messengers in the Quran. Maybe Adam is the name of some personality towards which this name has been linked in this tale of the Quran, or somebody had been called by this name during this era. I have not called him a Messenger because the Quran has not mentioned him in respect of Messengers.

See 3:41 regarding *Maryam*. Also see 35:32 regarding the followers of the Messenger *Mohammad*. However, Adam mentioned in verse number 3:33 is different from the Adam "who was expelled from Heaven". Maybe he was a messenger (and his name could be Adam), but the Quran has not elaborated further. The tales of messengers generally begin with reference to *Nooh*.

Surah *An-Nisa* says:

4:163	Verily we have sent <i>wahi</i> (Revelation) towards you as we did towards <i>Nooh</i> and the messenger after him.	إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَىٰ نُوحٍ وَالنَّبِيِّينَ مِن بَعْدِهِ
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However, the Quran also indicates that there had been other Messengers in his nation before him. See 25:37.

The reason for mentioning the tale about Adam in the Quran is to tell man what he would face if he followed any path except shown in the revelation and to tell him that the only way to get back towards a heavenly life is to adhere to Allah'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 cannot be washed away without having faith on the atonement of Jesus, or that a 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.

“أَدَوْتَ تَفْعَلُ كَذَا” (*adauta taf'al kaza*) - ‘you kept on planning this’. Its root is “أَدَاءٌ” (*ada*) which means a way or scheme by which one can be reached.

Ibn Faris says that its basic meaning is ‘to take something to someone’, or ‘for a thing to reach something else on its own’.

“أَدَّاهُ” (*addahu*) or “تَأْدِيَهُ” (*ta-adih*): ‘to take to him’.
 “أَدَّى دَيْنَهُ” (*addi dinahu*) he paid.

The Quran says:

2:178	and pay (back) debt with nicety	وَأَدِّاءِ إِلَيْهِ بِإِحْسَانٍ
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It also means ‘to hand something over to someone’. *Moosa* told Pharaoh: “*aduwa ila-un ibadallah*” (‘hand over the slaves of God to me’).

It is also used for handing back “*amana*” (that which is kept in trust for safe keeping).

2:283	He who has been trusted (with something) must give back the <i>amana</i> (that which has been given in trust for safe keeping).	فَلْيُؤَدِّ الَّذِينَ أُؤْتِمِنُوا آمَانَتَهُ
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Idh أذ

“إِذْ” (*iz*) is used for when, at the time, at the place. It is usually used in the past tense.

2:30	When your Sustainer told the <i>Malaika</i> ...	وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ
2:127	when Ibrahim was raising the foundations	وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ

Sometimes the word means, “Therefore” or “because”. For instance,

43:39	Today it will not be of any use because you used to transgress.	يَنْفَعَكُمْ الْيَوْمَ إِذْ ظَلَمْتُمْ
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With reference to *Suhahi* (another linguist), *William Lane* says that sometimes “إِذْ” (*iz*) is redundant, like:

2:51	It is a fact that We ordered Musa for forty nights	وَإِذْ وَعَدْنَا مُوسَىٰ أَرْبَعِينَ لَيْلَةً
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At these places, “إِذْ” (*iz*) creates a new topic.

99:4	that day it will relate all its news	يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا
56:84	and at that time you were watching	وَأَنْتُمْ حِينِيذٍ تَنْظُرُونَ

“إِذَا” (*iza*): different things, for instance:

- 1) Sometimes it is used to mean “suddenly”. In other words it is used when something happens suddenly.

“خَرَجْتُ فَإِذَا أَلَسْدُ بِالْبَابِ” (*kharajtu fa iza alasad bilbaab*): when I came out I saw a lion in front of the door.

20:21	Suddenly he saw that it was a snake and it was moving.	فَإِذَا هِيَ حَيَّةٌ تَسْعَى
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- 2) Sometimes “إِذَا” also means “so” or “thus”. In other words, the result of something,

30:36	And they are visited by woe that is of their own doing, and then they lose hope.	وَإِنْ تُصِيبْهُمْ سَيِّئَةٌ مِمَّا قَدَّمَتْ أَيْدِيهِمْ إِذَا هُمْ يَقْنَطُونَ
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- 3) Sometimes it means “when” in a conditional mode and is used both in the past and future tense,

110:1	When God’s help arrived	إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ
3:159	When you decide firmly then have full faith in God’s law.	فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ

“إِذَا” (*iza*) is also used when we say: ‘if this happens, then this will be like this or this.’

Surah *Al-Mominoon* says:

23:34	If you follow one like you (then be warned) in that case you will be a great loser	وَلَئِنْ أَطَعْتُمْ بَشْرًا مِثْلَكُمْ إِنَّكُمْ إِذَا لَخٰسِرُونَ
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“إِذَا” (*iza*) also means ‘when’, ‘at which time’. Surah *Shoora* says:

42:37	When they are angered then they protect others from the damaging influence of their anger.	وَإِذَا مَا غَضِبُوا هُمْ يَغْمِرُونَ
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“أَذُنُّ” (*aznun*) and “أَذُنُّ” (*uznun*): ears, the plural of which is “أَذَانٌ” (*aazaan*). “أَذَانٌ” (*aazan*): a person who has large ears, and “أَذَانٌ” (*azan*): somebody who listens to (obeys), and accepts whatever is said. Quran says:

9:61	(Opponents say about) the Messenger that he believes everything he hears	النَّبِيِّ وَيُغْمِرُونَ هُوَ أَذُنُّ
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“أَذَانٌ” (*aazan*): an announcement.

9:3	This is an announcement from Allah and His Messenger to the people	وَأَذَانٌ مِّنَ اللَّهِ وَرَسُولِهِ إِلَى النَّاسِ
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“أَذِنَ إِلَيْهِ وَلَهُ” (*aazina ileihi walahu*): to listen attentively, willingly, but some feel that the liking or disliking is not implied. Some dictionary scholars say that this has a connotation of obeying along with listening. As such, to them: “وَأَذِنْتُ لِرَبِّيَّهَا وَحَقَّتْ” (84:2, 84:5): not only ‘to listen’ but also ‘to obey’.

“تَأَذَّنَ” (*ta-azana*): announce or give some news to somebody. But some others think it means to swear {T}.

Actually it does have the connotation of swearing and belief. The teller says, verily I’ll do it. As such where Surah *Al-Ahzaf* says:

7:167	And your Sustainer announced that He will do it.	وَإِذْ تَأَذَّنَ رَبُّكَ
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(By God’s announcement or saying something definitely would mean that he has made a law (for something).

“أَذِنَ بِالشَّيْءِ” means ‘to find out about something’; ‘to be aware of it’ {T}.

2:279	for God has announced war against you	فَأَذْنُوا بِحَرْبٍ مِّنَ اللَّهِ
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“أَذِنَ لَهُ فِي الشَّيْءِ” (*azina lahu fishai-i*): ‘to give permission’, and “إِسْتَيْذَانَ” (*istaezan*): ‘to seek permission’.

“إِذْنٌ” (*izn*): permission, announcement and awareness. “فَعَلَهُ بِإِذْنِي” (*fa’alahu bi izni*): ‘he did it with my knowledge’. {T}

Ibn Faris says that it means ‘ear’ as well as and ‘knowledge’.

Raghib says “إِذْنٌ” (*izn*) and “عِلْمٌ” (*ilm*) (knowledge) differ as “إِذْنٌ” (*izn*) is used when the intent and willingness of the one with knowledge is included, but it is not necessarily the case with “عِلْمٌ” (*ilm*), therefore, *iznillah* would mean both the knowledge and permission of Allah. Ordinarily this is known as God’s law or rule. (Its details will be found under the heading “Sh-Y”). Thus, in the Quran, wherever “إِذْنٌ” (*iznu-llahi*) appears, both His knowledge and Will are intended.

Surah *Al-Airaaf* says,

7:58	And good result comes forth from it, according to Steiner’s “إِذْنٌ” (rule).	وَالْبَلَدُ الطَّيِّبُ يَخْرِجُ نَبَاتُهُ بِإِذْنِ رَبِّهِ
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It is obvious that God has a law regarding agriculture, and crops appear according to this law.

The Quran says:

22:65	He holds back the clouds (rain) so that it doesn’t fall onto the earth without his “إِذْنٌ”	وَيُمْسِكُ السَّمَاءَ أَنْ تَقَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ
3:145	No <i>nafs</i> comes to rest, unless according to Allah’s laws	وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ

This means that all living things die according to a law (of God / Nature).

Surah *Al-Baqrah* says:

2:102	But they hurt no one, except according to Allah’s law	وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ
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This means that Allah has enabled man to be hurt by the harm inflicted by another.

Stones do not have this characteristic. This is what “إِذْنٌ” (*izn*) is. This is the announced law of God.

Different things having different characteristics that determine their existence, is called God’s law which manifests itself in the form of Law of Nature. And as far the life of human society is concerned, this “إِذْنٌ” (*izn*) is written in the Book of God (the Quran).

Surah *Al-Baqrah* says:

2:213	And guides those who are <i>Momineen</i> towards the truth about things that they (people) differ in, according to the law (in the book)	فَهَدَى اللَّهُ الَّذِينَ آمَنُوا لِمَا اخْتَلَفُوا فِيهِ مِنَ الْحَقِّ بِإِذْنِهِ
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Here “إِذْنٌ” (*izn*): the Book of God (the Quran) which holds the announced law.

If it is taken to mean ordinary law, then it would mean that God guides people (believers) according to the law of guidance and guidance is begotten by those who seek guidance. Those who don’t seek guidance, remain astray. However, “إِذْنٌ” (*izn*) of Allah means God’s law or the rule of guidance as contained in the Quran.

“الأذية” (*al-aziyah*): something that is unpleasant, unwanted, slight botheration. When this increases, it becomes “ضرر” (*zarar*) which means much pain, or trouble. “أذى” (*aziy*) or “يؤذي” (*yoziy*): to hurt somebody. In other words, to say something that is unpleasant for others to hear {T}.

Taj-ul-Uroos says that its derivation could be “إيذاء” (*iyza*), but this word has not been noticed anywhere in the Arabic language. “ناقة أذية” (*naqata aziyah*) is used for a female camel which is restless by disposition.

Regarding a woman’s menstruation, the Quran says:

2:222	Tell them that it is a setback.	قُلْ هُوَ أَذَى
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Here the word gives the sense of displeasure, dirtiness, and slight unease. That is why men have been advised to stay away from women during these times.

The same surah states ahead:

2:264	After meeting other’s need, don’t create an unpleasant situation.....	لَا تُبْطِلُوا صَدَقَاتِكُمْ بِالْمَنِّ وَالْأَذَى
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If you do so, then your help will have a destructive effect instead of constructive results, or your act will come to naught.

In a sense of punishing, this word appears in following verse

4:16	And the two among you who commit this act, punish them.	وَاللَّذَانَ يَأْتِيَانَا مِنْكُمْ فَأَذُوهُمَا
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Regarding the pain (in sickness) surah *Al-Baqrah* says:

2:196	Then whoso among you who are sick or have a headache.	فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ بِهِ أَذَى مِّن رَّأْسِهِ
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Ibn Faris says it has four basic meanings: need, intellect, a part, to tie a knot or to make something harder.

“الأرب” (*al-arab*), “الأربة” (*al-irbah*) or “الأربة” (*al-urbah*): cunningness, insight, wittiness, complete organ from which nothing is missing, intellect, and expanse.

“أرب بالشئ” (*araba bisha'iy*): to be expert of something.

“أرب إليه” (*ariba ileihi*): “he felt urgent need of”, or “lacked it”.

“الأرب” (*al-arbu*): that distance (expanse) between the forefinger and the human middle finger.

“أرب الشئ” (*arrabusheiyu*): “to strengthen something, to make it complete” {M}.

“الأرب” (*al-arabu*): intensity, need, or requirement.

“الأربة” (*al-irbah*) or “الماربة” (*al-marabah*): need or requirement.

“أراب” (*aarabun*) is the most essential organ. {R}

Surah *Tahaa* says:

20:18	“This will fulfill my many other needs” or “I will solve many other problems with this” or “I will get such insight from it as will help widen my understanding” or “I will get help from it in many different matters.”	وَلِي فِيهَا مَارِبٌ أُخْرَى
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Surah *An-Noor* says:

24:31	Such servants (among men) who don’t (have) the need (to marry).	عَبْرٌ أُولَى الْإِرْبَةِ مِنَ الرِّجَالِ
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This may include servants who do lowly chores, or do not possess much intellect and who are not bothered with anything other than their meals, or who cannot in any way be attractive. This term of the Quran is very composite.

Anything that is low is called “أَرْضٌ” (*arz*), opposite to “سَمَاءٌ” (*sama*). As such, “أَرْضُ النَّعْلِ” (*arzun-na'li*): the sole of the shoe. Besides that, the part of the leg below the knee is also called “أَرْضٌ” (*arz*). The earth is also called “أَرْضٌ” (*arz*) because it is under one’s feet. {T}

Since the basis of all human economics is the earth, the word “الأَرْضَةُ” (*al-arzah*): wellbeing {T}. “أَرْضَتْ” (*arzatil-arz*): that the land has become productive. Since it has become very productive it has also become pleasing to the eye. “جَدْيٌ أَرِيضٌ” (*jadyun arizun*): a fat kid (young goat). “أَرْضُ” (*arzu*) also means a termite {T}.

Since “أَرْضٌ” (*arzun*): something below, that is why “أَرْضَةٌ” (*arazah*): humble and obedient. “أَرِيضٌ” (*ariza*) also means a kind man, or nation, or fine land. {F}

In the Quran, the word “أَرْضٌ” appears along with the word “جِبَالٌ”

18:47	During when we move the “جِبَالٌ”, then you shall see “أَرْضٌ” come forth	وَيَوْمَ نُسَيِّرُ الْجِبَالَ وَتَرَى الْأَرْضَ بَارِزَةً
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Here *jibaa* would mean the prominent people and *arz* the common people.

“أَرْضٌ وَ سَمَوَاتٌ” (*arzun wa samawatun*) would mean the highs and lows of the universe.

Where ever these words have anything to do with any segment of human life, then “سَمَاءٌ” (*sama*) would mean God’s law for the universe and “أَرْضٌ” (*arz*) would mean man’s economic life.

Quran says:

7:10	We have kept the means of economy in it (the earth)	وَجَعَلْنَا لَكُمْ فِيهَا مَعَايِشَ
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Deliberation on this will bring one to the conclusion that the real basis of human economy is the earth. That is why this word has also been used for channels of food. If economic life is separated from God’s universal law or the way of life which the Quran has ordained, then human life is degraded to a very low level of animal life in which benefits of the biological life may be attained, but the high ideals of human life are not. This economic life has been described by the Quran as benefits of this near (short) life, and it has been described as depth against height.

7:169	Benefits of this low (life)	عَرَضَ هَذَا الْأَدْنَى
7:176	If We would have desired, We could have raised him, but he was attached to the earth.	وَلَوْ شِئْنَا لَرَفَعْنَاهُ بِهَا وَلَكِنَّهُ أَخْلَدَ إِلَى الْأَرْضِ

So, what the verses are saying is that “We wanted to give loftiness to him (Man) through our law of economics but he clung to lowliness.”

In other words, considering the interests of this biological life as the only reason of life has been described as selfishness or self-interest and vested interest.

In the language of the Quran:

7:176	And he (man) gave in to his own will	وَاتَّبَعَ هَوَاهُ
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Tauheed (to follow God) is that the external universal laws are to be implemented in the human economic life. This law is attained through *wahi* (Revelation) and is to be found in the Quran. **Tauheed** demands the same order of things to operate in the universe as well as on earth.

43:84	He is the Lord in the skies and the earth	وَهُوَ الَّذِي فِي السَّمَاءِ إِلَهٌ وَفِي الْأَرْضِ إِلَهٌ
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If Man, instead of Allah’s law, adopts his self-made laws, then inequities make life unbearable.

21:21	Have they raised gods from earth they raise?	أَمْ اتَّخَذُوا آلِهَةً مِّنَ الْأَرْضِ هُمْ يُشْرِكُونَ
21:22	If there were gods in them, besides Allah, they would surely have been ruined	لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَمَسَدَتَا

If there be in the skies and the earth any other power (other than Allah) then this whole system would be destroyed.

As mentioned earlier, “أَرْضٌ” (the earth) is the source of food for all humanity. This means that it cannot be owned by any individual.

55:10	the earth has been created for the creatures	وَالْأَرْضَ وَضَعَهَا لِلْأَنَامِ
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At another place, it is said:

80:32	for you and your animals	مَتَاعًا لَّكُمْ وَلِأَنعَامِكُمْ
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Not only the earth but other elements which combine to produce crop from the land, are “وَمَتَاعًا لِلْمُقْوِينَ” 56:73 (life’s sustenance for the hungry). Thus, any system in which, instead of for the benefit of the entire humanity, the earth becomes the tool for a particular group or individuals’ benefit is against God’s will. As such, the Quran says that this fountainhead of all “*rizq*” (sustenance) must remain accessible to all the needy

41:10	He placed the solid rock high up on it, and blessed it, and arranged a way for the four seasons, to all who seek (on an equal footing).	وَجَعَلَ فِيهَا رَوَاسِيَ مِّن فَوْقِهَا وَبَارَكَ فِيهَا وَقَدَّرَ فِيهَا أَقْوَاتَهَا فِي أَرْبَعَةِ أَيَّامٍ سَوَاءً لِّلنَّاسِ لِيُنذِرَ
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The factors of production and life’s sustenance i.e. light, wind, water, earth etc. should be under a Quranic society which adopts a system that provides for all. This revolutionary program was given by the Quran when the world thought of “feudalism” as being “very natural”.

The world at that time was unable to grasp the importance of this message (and later it was put on the back burner by even the Muslims) but once again, due to the exigencies of time, the world is striving towards that very goal (abolishing feudalism).

This is the fact pointed out by the Quran saying:

13:41	do they not see how we snatch the land from the big feudal and diminish it	أَوَلَمْ يَرَوْا أَنَّا نَأْتِي الْأَرْضَ نَنقُصُهَا مِنْ أَطْرَافِهَا
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Gradually, the time will come when land will not belong to any particular person and will provide sustenance for everybody. This will be the time about which it has been said:

39:66	The earth will glow with the light of its sustained.	وَأَشْرَقَتِ الْأَرْضُ بِنُورِ رَبِّهَا
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Ibn Faris says that the basic meaning of this root is “to rest”.

Raghib says that four legged bed is called “أَرِيكَةٌ” (*aarikah*) because it generally is made from a wood called “أَرَاكٌ” (*arak*).

“أَرِيكَةٌ” (*al-arikah*), with plural “أَرَايِكٌ” (*araika*): a throne or resting place surrounded by curtains, or any other thing used for leaning.

“أَلْأَرَاكُ” (*al-arak*): a kind of bitter fodder. This fodder is not sour but salty and bitter. Camels eat it after taking their meal so that it can help them digest their food.

The Quran says:

18:31	they will rest against boards with cushions (or on beds)	مُتَّكِبِينَ فِيهَا عَلَى الْأَرَايِكِ
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Its meaning is that they will be comfortable. Moreover, beside the type of wood or tree, “أَرَاكٌ” (*arak*) or “رَاكٌ” (*rik*) is that wound which heals and the skin gets levelled again, because it has come back to its original shape.

Ibn Faris says that it means ‘to stack things on one another’. This has both connotations i.e. arrangement (order) and loftiness (height).

“أَلْأَرَامُ” (*al-aramu*) with singular “أَرَمٌ” (*aram*): footprints, or to mark something so as to recognize it. Stones too, are called “أَرَامٌ” (*arram*). {M}

Quran says about the nation of *Aad*:

89:7	With the pillar raised <i>Iram</i>	إِرَامَ ذَاتِ الْعِمَادِ
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“إِرَامٌ” (*iram*) is perhaps the name of the place they dwelled.

Raghib says that 89:7 means those lofty pillars which were engraved. Some researchers think that *Iram* was their chief who was the son of *Saam*. This would mean that *Iram* and *Aad* is the name of the same nation. The compiler of *Muheet* says that “أَلْأَرَامَةُ” (*al-aromah*): ‘the roots of a tree’ or ‘human descent’.

“أَلْأَزْرُ” (*alizru*): backup force, strength to rely upon.

Quran says:

20:31	Strengthen my back by it	اشْدُدْ بِهِ أَزْرِي
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“أَلْأَزْرُ” (*al-izru*): the basic backup strength.

“أَلْأَزَارُ” (*al-izaru*): anything that can work as cover for your body (especially for the genitals).

“أَلْمَوَازِرَةُ” (*al-mowazarah*): to confront, or to help each other; bundling of crops with each other in such a manner that the bigger plants support the smaller ones.

“أَزَرَ” (*azara*): to strengthen the roots or basis of something.

Surah *Al-Fateh* says (about the tree of Islam):

48:29	(Like the crops that first takes out its needle) and then strengthens its roots and so keeps getting thick.	فَأَزَرَهُ فَأَسْتَعْظَمَ
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“أَزْرُ” (*azaru*) was the name of the idol protected by Ibrahim’s father *Tarukh* (the Biblical *Terah*). With reference to the idol, his title was “*Azar*”. Some say that “*Azar*” was Ibrahim’s uncle or some other elder relative.

But the Quran says:

6:74	Once said Ibrahim to his father <i>Azar</i> ...	وَأِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ أَزْرُ
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Since no other meaning can be taken, “*Azar*” was indeed his father. Some even say 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 Quran for this meaning.

A-Z-Z أ ز ز

Ibn Faris says that this root basically means ‘to move’, movement, or ‘to dislodge’. In short, it means to instigate someone in such a way that they can’t realize that they are being instigated.

- “الْأَزِيرُ” (*al-azeer*): sharpness, heat or thunder.
- “الْأَزِيرُ” (*al-azeer*): sharpness, heat or thunder.
- “أَزَّ النَّارَ زَبُورَهَا” (*azzanna zabzuha*): he lit the fire and stoked it
- “أَزَّتِ الْقَدْرُ” (*azzati-lqamar*): the pot boiled up
- “أَزَّتِ السَّحَابَةُ” (*azzati-ssahabah*): the clouds thundered loudly
- “الْأَزُّ” (*al-azzu*): the twitching of a vein, or to rouse (in anger)

Surah *Maryam* says

19:83	they instigate and arouse	تَوَّؤُهُمْ أَزًّا
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A-Z-F أ ز ف

Ibn Faris says the basic concept of the word is of nearness and being close by.

- “أَزَفَ الرَّحْلُ” (*azfarrahal*): time to depart has come near.
- “أَزَفَ الرَّجُلُ” (*azfarrajul*): the man hurried up.
- “أَتَّأَزَفُ” (*at-tazuf*) is ‘to take short, measured step’s.
- “الْأَزِفُ” (*al-azif*): ‘that will happen shortly’.

The Quran says:

83:57	The moment to be approached, has approached	أَزِفَتْ الْأَزِفَةُ
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Or, in other words, the time for results (of one’s acts) has come.

At another place, it is said:

20:18	the moment which was due (the time for revolution)	يَوْمَ الْأَزِفَةِ
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Nawab Siddiq Hasan Khan writes that words in which “ز” (*za*) comes together with “ا” (*hamza*), have a connotation of harshness, and narrowness.

Istabrak استَبْرَق

“استَبْرَقُ” (*istabraq*): ‘thick silk cloth’. Some say that it is a thick silk cloth on which there is gold embroidery.

The Quran says

18:31	Clothes of silk and embroidery	سُنْدُسٍ وَإِسْتَبْرَقٍ
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The author of *Taj-ul-Uroos* reports that, according to an author Jowhari, the word’s root is “بَرَقُ” (*baraq*) meaning lightning. If so, then it may carry the connotation of bright as lightning.

Is-haaq إِسْحَاقَ

Two sons of *Ibrahim* have been mentioned in the Quran. The elder one, *Ismail*, was from his wife *Haajar* and the younger son, *Ishaq* “إِسْحَاقُ” (*is-haaq*), was from his wife *Sarah*.

Ismail settled in the valley of *Hijaz* and *Is-haaq* led the Palestinians. God has mentioned *Is-haaq* in the category of messengers.

2:140	and that which was bestowed (revealed) unto <i>Ibrahim, Ismail</i> and <i>Is-haaq</i>	أَمْ تَقُولُونَ إِنَّ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ
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The Israelite messengers were from among their progeny.

A-S-R ا س ر

Ibn Faris says that the basic meaning of this root is to stop, or to imprison someone.

“الْأَسَارُ” (*al-asaru*): the string or shoelace by which something is bound.

“الْأَسْرُ” (*al-asru*): to bind something with a rope etc. It also means ‘to be bound’, ‘form’ and ‘creation’.

“الْأَسِيرُ” (*al-aseer*): a prisoner, a tied up man.

The plural is “أَسَارِي” (*asariy*) or “أَسْرِي” (*asariy*).

The connotation of tying can also indicate meanings like ‘strong’ and ‘stable’.

The Quran has used the word “أَسَارِي” (*usara*) for ‘prisoners’.

The Quran says:

2:85	And when they come before you as prisoners	وَإِنْ يَأْتُوكُمْ أُسَارِي
76:29	We created them (human beings) and bound their “ <i>asr</i> ” strongly	نَحْنُ خَلَقْنَاهُمْ وَشَدَدْنَا أَسْرَهُمْ

In this sense *asr* means the human body, or its form.

In the light of modern day science, it is seen that this points towards 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 laws of nature or of God, and if this binding force was to be absent, then nothing would have a shape or form. Thus it is this *asr* or mutual binding force which gives form to things.

Sir James Jeans says that everything is connected, by “bottled up waves”.

Nawab Siddiq Hasan Khan writes that in words where a *sin* “س” appears along with a *hamza* “أ”, a connotation of strength and intensity is present.

This was the title of *Yaqoob* as in 3:94. For details, see the heading “*Yaqoob*”. For Bani Israel, see the heading “*Bani Israel*”.

A-S-S

اس س

Ibn Faris says that its basic meaning is for something to remain in its place, or to be well-established.

“الأسس” (*al-assu*) or “الأساس” (*al-asaasu*) is the foundation of a building. Plural is “أساس” (*asaasu*).
 “الأسيس” (*al-asysu*): the core of something;
 “التأسيس” (*at-tasisu*) is to lay the foundation of a building.

Nawab Siddiq Hasan Khan writes that in words where a *sin* “س” appears along with a *hamza* “أ”, a connotation of strength and intensity is present.

Surah *At-Tauba* says:

9:108	A mosque which is founded on (based on) <i>taqwa</i>	أَبَدًا لِمَسْجِدٍ أُسِّسَ عَلَى التَّقْوَى
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“الأسس” (*al-assu*) is also used to describe 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.

“خُدَّاسُ الطَّرِيقِ” (*khuzassu tareeq*) is said to someone when he is told to reach the destination with the help of the right indications or markings along the road.

A-S-F

اس ف

Ibn Faris says it means to lose something and then feel sorrow and longing for it.

“الأسف” (*al-asaf*): the great grief and sorrow one feels on losing something or someone.

Nawab Siddiq Hasan Khan writes that in words where a *sin* “س” appears along with a *hamza* “أ”, a connotation of strength and intensity is present.

Surah *Al-Ahzaf* says that the following about *Moosa* (Moses) when he came back towards his nation:

7:150	And when <i>Moosa</i> came back he was furious and in sorrow	وَلَمَّا رَجَعَ مُوسَىٰ إِلَىٰ قَوْمِهِ غَضْبَانَ أَسِفًا
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According to *Raghib*, it means the boiling of one’s blood due to vengeful emotions.

If one feels this way for someone beneath his position, it is called “غَضَبٌ” (*ghazab*). And if is felt for a superior/higher person, it is called “حُزْنٌ” (*huzn*).

The Quran says the following about Allah:

43:55	When they displeased Us, We punished them for their crimes.	فَلَمَّا آسَفُونَا انْتَقَمْنَا مِنْهُمْ
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For the details around the subject of displeasing Allah, see the topic of (*Gh-Zd-B*).

In surah Yusuf, *Yaqoob* says:

12:84	O how I grief for <i>Yosef</i> .	يَا أَسْفَىٰ عَلَىٰ يَوْسُفَ
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In ordinary circumstances, therefore, it means woe and sorrow.

“أَرْضٌ أَسِيفَةٌ” (*arzun asifah*): that land which is barren.
 “الجمالُ الأسيْفُ” (*aljamalu al-asifu*): the camel which doesn’t fatten (*Ibn Faris*).

“أَسِيفٌ” (*asifu*) also means slave, because the slave is always sorrowful about the loss of his freedom.

Besides this, this word is also used for one who becomes sad easily.

Ismail

اسْمَاعِيل

The Quran mentions the two sons of Ibrahim. Ismail was the elder son who was from the first wife Hajar. He is the one whom Ibrahim meant to sacrifice, in accordance with a dream from Allah (37:102)

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 Ka'aba (the House of God) and its safe keeping. As such, both father and son (Ibrahim and Ismail) together built the Ka'aba (21:127). Afterwards, Ismail settled there for its safe keeping, and God endowed him with Messenger hood (2:136), and called him “صَادِقٌ” (*sadiq-ul-wa'di*) 19:54.

Ismail is a combination of the Hebrew word “*shamah*” (to listen or obey) and the word “*ahl*” the people of God. Since his birth was in answer to Ibrahim's prayer, his name was Ismail (or one who listens or obeys God).

The last Messenger *Muhammad* was born among his descendants.

A-S-N

ا س ن

“أَسَنَّ الْمَاءُ يَأْسُنُ” (*asanal ma-o yasuun*): when the taste, color or smell of something goes bad.

“الْأَسِينُ” (*al-asin*): the water which has been petrified as result of being motionless. {*T, M, R*}

The Quran says the following about the canals in heaven:

47:15	In which there are canals of water which do not deteriorate	فِيهَا أَنْهَارٌ مِّنْ مَّاءٍ غَيْرِ آسِنٍ
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The meaning is that in a heavenly society, nothing is stagnant. Each and every thing that is useful circulates.

On the contrary, the society of *Jahannum* is described as where:

107:7	(And they) Refuse to reach out.	وَيَمْتَنِعُونَ الْمَاعُونَ
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The above verse means that, in a society opposite to the Quranic society, people with power take control over the sources of production, money and things that are beneficial. They stop their circulation or flow within the people. This is done by those who enjoy power and hegemony, but this results in pollution in these resources due to lack of motion. (It is not possible for us to comprehend the conditions of next stage of life 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 Hereafter are the basis of our Belief. Quran only describes them allegorically as in 47:15 and 13:35.

Ibn Faris says that “أسو” (*asu*) basically means to treat an ill condition and it also means to woe and feel sorrow.

“أسيتُ عليه” (*aseetu a'laihi*): I felt sorry for that.

“رَجُلٌ أَسٍ وَأَسِيَانٌ” (*rajulun asi wa asyan*): a grieving man.

“الأس” (*al-as*): a physician or doctor.

“إمْرَأَةٌ أَسِيَةٌ” (*imratun aseeh*): a grieving woman.

“أَسَاهُ بِمُصِيبَةٍ تَأْسِيَةً” (*as-sahu bimuseebatin ta'aseyah*): sympathized with him in his woe

“فَتَأْسَى” (*fata'as-saya*): so he got solace

The Quran says:

5:26	Therefore, don't be grieved at the destruction of the nation of <i>fuseqeen</i>	فَلَا تَأْسَ عَلَى الْقَوْمِ الْفَاسِقِينَ
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Raghib says that “أسى” (*asann*): sorrow and “تأسيه” (*tasiya*): to remove that sorrow.

As such, “الأسو” (*al-aswu*) also means a healing medicine.

“الأسية” (*al-asiyatun*): medicines, which is the plural of “الأسو” (*al-asu*). “الأسى” (*al-asiyo*) is the subject that gets treated.

“أَسَوْتُهُ بِهِ” (*asautuhu behi*): “I considered it to be an example to be followed”.

Raghib says that “أسوة” (*asa*) or “أسوتة” (*uswatun*) is the condition of a person while obeying a command whether good or bad, pleasant or unpleasant. Besides this, it also means something that gives solace to a grieving man, something that mitigates his sorrow, something that can be the answer to one's troubles.

{T}{R}

Those who were weak and unstable during the *Ahzaab* battle were told:

33:21	you should have done what Allah's Messenger did	لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ
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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 do likewise. His example was the best example for you. You should have found solace in it. Likewise, it has been mentioned about 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:

60:4	In Ibrahim and those who were with his, is a balanced example for you	قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ
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This act of Ibrahim and his companions is an example for you to follow. This will redress your sorrow. As such, the believers have been told at many places in the Quran, to not keep any relation with the opponents of God's order. They are told to not make them their confidantes.

3:118	Don't make anyone as confidantes except your own (believers).	لَا تَتَّخِذُوا بَطَانَةً مِّن دُونِكُمْ
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“المواساة” (*almu-asato*): to consider the other in your place (and strive for as much benefit for him as you would for yourself, and strive to remove as much ill effect from him as from yourself). It is considered as sacrifice when you prefer someone else above self.

The Quran teaches sacrifice:

59:9	they prefer others over themselves	وَيُؤْتُونَ عَلَى أَنفُسِهِمْ
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The Quranic social order of *Rabubiya* (welfare) is based upon this principle.

The basic meanings of this root are ‘heat’ and ‘intensity’. {F}

“أَشِيرَ” (*ashira*), “يَأْشُرُ” (*yasharu*), “أُشْرًا” (*ushran*): to be overly proud and vain; to be pleased with oneself.

The term “أَشْرُ الْمَنْجَلِ” (*usharul minjal*) is used to signify the teeth of a saw, while “الْمَنْشَارُ” (*al-minshar*): “saw”.

As such “أَشْرًا” (*ashrun*) is such a self-liking, that cuts into others; liking oneself in such a way that it bothers other people, and is disliked; in other words, such pride that goes beyond the norms of human act.

The Quran says:

54:25	On the contrary, he is denier of pride. (He is a great denier and a narcissist).	بَلْ هُوَ كَذَّابٌ أَشِرٌ
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This “أَشِيرَ” (*ashira*) is derived from “يَأْشُرُ” (*ya-shiro*) which means great pride and narcissism.

Al-Ukhdod

الاخدود

It refers to the army of *Zunawas*, the ruler of the *Tubba* nation, who threw the Christians in big, burning trenches (85:49). For details, see heading (*T-B-Ain*) and (*Kh-D-D*).

Al-Aikah

الايكة

The nation towards which *Shoaib* (Jethro) was sent has been called *Ashab-ul-Aikah*. 15:78
For details see heading “*Shoaib*”.

Al-Hijr

الحجر

Ismail’s elder son was named *Nabayeth*. His family is called *Nabath* (plural *Anbat*). The ruins of his kingdom can be found all over Syria and Arabia. The Torah mentions *Nabath* in the chapter about the Messenger *Hizqeel*. At first, his capitol was *Raqeem*, 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 *Ashab-ul-Hijr* in this context. They denied God’s orders and were involved in *Azaaab* (God’s punishment). Since the nation of *Samuud* was also in the city of Hijr, some historians think that Ashabul-Hijr means the nation of *Samuud*. But the guess prevails that Ashab-ul-Hijr means the nation of *Nabath* whose tales of rise and fall can still be traced in the ruins of Hijr.

Al-Rass

الرس

Ismail settled in *Hijaz*. He had twelve sons who were the head of their dynasties. One of them was *Qaidmah*. *Ashab-ur-Rass* are said to be from among his descendants. Some think that it was one of the tribes of the nation *Samuud*. In connection with the denial of God’s orders, they have been mentioned at two places in the Quran (25:48) and (50:12).

Those young men who were preparing for a celestial revolution while they sought refuge in a cave, have been mentioned in Surah *Al-Kahaf* (18:9-26). Details will be found in my book *Shola'eh Mastoor*.

The city of *Raqeem* was the capital of the *Nabti* [Nubia] government during ancient times. When the Romans conquered Syria and Palestine, this city came to the limelight but not as *Raqeem* city but as *Petra* 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 Quran), the Arabs were aware of the tales of the *Ashab-ul-Kahaf* (Companions of the Cave) or the *Ashab-ur-Raqeem* (Companions of Batra) but only so much as was known to the common man.

The Quran (without going into the details) revealed what in fact their purpose was and what people later took them to be. For more details see heading R-Q-M.

A-Sd-D

أ ص د

Ibn Faris says that the basic meaning of this root is 'merging of one thing into another'.

“أَصَدُّ” (*asud*): – ‘he closed (the door etc)’.

“الْأَصِيدُ” (*al-aseed*): a cage where animals are kept locked up.

The Quran has used “مُؤَصَّدَةٌ” (*musadatun*) which means ‘closed’, or ‘constituting of’.

Compilers of dictionaries maintain that it is a part of the root “وَصَدَّ” (*wasad*), so we have also mentioned it there (i.e under the heading *W-Sd-D*) even though we think that it is a permanent root.

A-Sd-R

أ ص ر

The basic meaning of this root is to make someone stop or bow, that is, to subjugate somebody {*F*}.

“الْأَصْرُ” (*al-asr*): to tie something up; forcibly stop {*T*}

“الْأَصِيرَةُ” (*al-aseerato*) is a small rope with which the lower part of a tent is bound firmly {*M*}.

“الْإِصْرُ” (*al-isro*): a firm command to which a human being is firmly bound (adherent). It also means ‘burden’.

Surah *Al-Araaf* says about the Messenger:

7:157	He will ease the burden which mankind has been burdened with	وَيَضَعُ عَنْهُمْ إِصْرَهُمْ
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That means that he will lift the severe prohibitions that are unbearable for humans and, in this way, will give Mankind the real freedom of thought and action.

It is this very “إِصْرٌ” (*isrun*) with which we have been taught to think freely.

The Quran says:

2:286	And do not burden us with such load	وَلَا تَحْمِلْ عَلَيْنَا إِصْرًا
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This is the real freedom granted by the Quran. In other words, only God’s orders, nobody else’s, not even of religious figures or worldly leaders (if their orders are against God’s orders), will be obeyed in this world (3:78).

Raghib says that “الْإِصْرُ” (*al-isr*): those elements which prevent or stop someone from following the path of virtuousness.

“الأصل” (*al-asl*) is the lowest part of something. “أصل” (*asl*) is the basis or foundation of something.

This word has appeared in the Quran as against “فَرْعٌ” (*far-un*) which means the highest point of something.

14:24	Strong foundation and peaks in the heights	أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ
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“إِسْتَأْصَلَهُ” (*asta-slah*) – ‘it was rooted out’, ‘pulled from its roots’ or ‘cut’. “الأصيل” (*al-aseel*) is used for the time from *asr* to *maghrib* (from afternoon till twilight).

The Quran says:

7:205	... Morning and evening...	بِالْعُدُوِّ وَالْأَصَالِ
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Ibn Faris says that it means the time after the evening. This is probably said in the context of the basic part of the night.

According to *Ragib*, “أصل” (*as-lun*): the basic part of a thing which, if removed, destroys that thing. Thus the time between *asr* and *maghrib* is called “الأصيل” (*al-aseel*) because when that ends, the day ends as well.

Ibn Faris says it basically means something being unpleasant.

“الأف” (*al-uff*) is used for every dirty, acrimonious, and degraded thing, such as dirt, nail pairing, the dirt between the nails, ear wax etc. The word “أفتب” (*uftabin*) is used when you rub off, or blow away dirt or ash from your clothes.

It seems that in connection with blowing away, “الأفتة” (*al-uftah*): a coward, or somebody who has nothing of significance, one who has little wealth, a dirty man.

“الأفف” (*al-afaf*): to be tired of.

“الأف” (*al-uf*): bad smell.

“أف” (*u-fo*): unease, tire of, or due to some pain say “uf.” It is used to express tiredness (of somebody), or to degrade somebody “أفت له” (*uffin lahu*) will be used.

About parents, the Quran says:

17:23	Do not degrade them or do not scold them (talk to them harshly).	فَلَا تَقْفُلْ لَهُمَا أُنْفُؤًا وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا
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Present time is also described by this word, but the Quran has not used it in this meaning.

Ibn Faris says it basically means the expanse or polarization between two ends of a thing.

“الأفق” (*al-ufaq*): corner (horizon). The plural is “أفاق” (*aafaqun*), meaning everything in between heaven and earth that is in your visual range.

The Quran says:

41:53	we will show them our signs around the world and also within themselves	سُرِبِهِمْ آيَاتِنَا فِي الْأَفَاقِ وَفِي أَنْفُسِهِمْ
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Meaning is of national and international calamities. It could also mean the external universe and the human world.

“أفق البيت” (*ufaql bait*) is a tent’s front porch.

“فرس أفاق” (*farasun ufaq*): a delightful horse with amazing speed.

“أفق الرجل” (*ufaqir rajul*): that he reached excellence in knowledge, nobility and other traits.

Regarding great loftiness and expanse, it is said about the Messenger:

81:23	and He found him in great loftiness (God found the Messenger at a high place in character)	وَلَقَدْ رَأَهُ بِالْأَفْقى الْمُبِينِ
53:7	(The messenger) is at a high pedestal (of knowledge and humanism).	وَهُوَ بِالْأَفْقى الْأَعلى

Ibn Faris says it basically means to overturn something or divert something from its path.

“أفك” (*afak*) or “يافك” (*yafiko*): to tell a lie, to fabricate, to divert someone from his rightful path {T}.

“إتفك” (*i’tafak*): can hold the connotation of deviating from the right path and fabricating lies.

“المؤتفكات” (*al-mutafikaat*) also mean the winds which have deviated from their right path, therefore it may mean those dwellings (those who live in them) who have not stayed on the right path or who perform wrong deeds, fabricated lies. The Quran’s style reflects that they were certain dwellings where people lived and got destroyed.

46:11	They will say this is the same lie which has been fabricated since old times	فَسَيَقُولُونَ هَذَا إْفْكَ قَلِيمٌ
54:2	The lie that has been perpetrated since old times	سِحْرٌ مُسْتَوْرٌ

In Surah *An-Noor* the Quran warns the muslims not to fabricate false accusations and not to propagate such things in society (24:18, 24:4). It has also related an instance in this regard when a group falsely accused another group:

24:11	The people who have fabricated these lies is a group among you	إِنَّ الَّذِينَ جَاءُوا بِالْإْفْكِ عُصْبَةٌ مِنْكُمْ
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In this entire narration the Quran 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 “بدا إفك مبين” (*haaza ifkun mubeen*) in 24:14, or “بدا بهتان عظيم” (*haaza buhtanun azeem*) in 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).

Only this much has been said by the Quran but this event has been referred to Aisha (one of the wives of the messenger) and a whole story seems to have been built around it. It has said that even the Messenger himself was very troubled about this event, so much so that he had sent Aisha to her parents’ house and only when God had absolved her through a verse, 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. When the opponents of Islam argue about it we tend to get angry, although in answer to such allegations we must say what the Quran has said:

24:12	This so-called event is an open lie and a big accusation	هَذَا إِفْكٌ مُّبِينٌ
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The Quran says about the staff of **Moosa**:

7:117	it destroyed (devoured) all that they had created	تَلَقَّفُ مَا يَأْفِكُونَ
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In surah **As-Saff'at** it is said about the lying deniers:

37:86	Do you want to (go on) a diversion.....	أَتَيْتُكَ
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Surah **Ash-Shura** says:

26:222	Sinful liars	أَفَّاكٌ أُنِيَاءٌ
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The Quran has explained this in surah **Al-Jasiya** by saying:

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	يَسْمَعُ آيَاتِ اللَّهِ تُنذِرِي عَلَيْهِ ثُمَّ يُصِرُّ مُسْتَكْبِرًا كَأَن لَّمْ يَسْمَعْهَا
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“إفكٌ” (**ifkun**): to overturn something, to change something from how it should have been like. **Raghib** too, thinks it has this meaning.

In this context, it appears in surah **Az-Zariyat**:

51:9	One only turns away when he himself wants to turn away	يُؤْفِكُ عَنْهُ مَن أُوْفِكَ
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This means that 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 him 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 is applied on him. If he becomes hard like stone, then every glass that strikes him will be blown to smithereens, and if he becomes delicate like glass, then even a small stone will be enough to shatter it. God does not change one's direction forcibly.

61:5	When they went astray then A's law (the laws of nature) turned their hearts....”	فَلَمَّا زَاغُوا أَزَاغَ اللَّهُ قُلُوبَهُمْ
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5:75	the dwellings that were overturned	الَّتِي يُؤْفِكُونَ
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“الْأَفْكَةُ” (**al-ifkatoh**): the draught years. **{T}{R}**

“الْمَأْفُوكُ” (**al-mafuk**) is a place which is barren, due to lack of rain **{T, R}**.

“أَقَلُّ الْقَمَرِ أَفُولًا” (*afalal qamaro ufula*): the appearance and disappearance of the moon (or other heavenly bodies).

“الْمُؤَفَّلُ” (*al-muaffil*): defective or weak.

“رَجُلٌ مَاءٍ فَوْقَ الرَّأْيِ” (*rajaloon ma fulur ra'ee*): a dim witted man.

Raghib says that “الْأَفُولُ” (*al-ufool*): the sinking of bright stars.

Ibn Faris says it means sinking as well as to become small or dim.

The Quran says *Ibrahim* deliberated deeply over the system of the universe. He studied them (the heavenly bodies) and their strengths deeply.

6:75	and in this way we showed Ibrahim the highs and lows of the universe	وَكَذَلِكَ نُرِي إِبْرَاهِيمَ مَلَكُوتَ السَّمَاوَاتِ وَالْأَرْضِ
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In this way strengthened his belief in God. As such, he saw the stars, deliberated on 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:

6:75	I am not ready to worship things which are subject to change	لَا أُحِبُّ الْآفِيلِينَ
6:79	For me, God is one who is the Creator of all of them	فَطَرِ السَّمَاوَاتِ وَالْأَرْضِ

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 Bergson [the famous French philosopher (1859-1941)], 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 “أَقَلُّ” (*afal*) cannot be God.

Change is against the basic traits of personality. A person, whose personality is groomed, also bears this characteristic. He becomes firm in his principles 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 “أَقَلُّ” (*afal*) are not “أَقَلُّ” (*afal*) either. Like God, like individual or nation. The concept of God has a deep impression on a man’s personality or that of a nation. The concept of God, as presented by the Quran, is that the believers can be matched by no other, neither in strength and solidarity, nor in honor.

Ibn Faris says that this root basically means to diminish gradually, like when you eat a thing, it gets diminished gradually.

Hence “أَكَلَ” (*akul*): to chew something and then eat it. Something which one drinks or swallows without chewing is not called “مَأْكُولٌ” (*ma-kool*), “أَلْمَأْكُولُ” (*al-makool*): an animal which is eaten by a wild beast.

Surah *Al-Kahaf* says:

105:5	eaten, and cut (into small pieces of) fodder	كَعَصْفٍ مَأْكُولٍ
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Hence it means fodder or leaves eaten by insects (moth-eaten).

“أَلَاكِيلٌ” (*al-akeel*): a king and “أَلْمَأْكُولُ” (*al-makool*) are the subjects. “أَلَاكُولٌ” (*al-ukul*) is generally used for fruits but any part of plants that is eaten is “أَلَاكُولٌ” (*al-ukul*).

About the *Jannah* the Quran says:

13:35	its fruits will always remain (it will always have, or bear, fruit)	أَكُلُهَا دَائِمٌ
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Provisions (*rizq*), intellect, opinion, and profound intellect are also called “أَلَاكُولٌ” (*al-ukul*).

“أَكُنٌ” (*aakul*) actually means “to eat”, but it also means “to take”:

3:129	do not “take” (charge) interest	لَا تَأْكُلُوا الرِّبَا
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Raghib writes that “أَكَلَ الْمَالُ” (*akal maal*) means charity because most of one’s money is spent on edibles and for meeting economic needs.

In surah *Al-Ma’ida* it is said in reference to *haram* (forbidden) items:

5:3	Carrion, unless you do a proper <i>zibah</i> [slaughter]	أَكَلِ السَّبْعِ إِلَّا مَا ذَكَّيْتُمْ
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Carrion is an animal which has been devoured partly by beasts, and there is still life in it. This is followed by that if you slaughter in the Islamic way while saying Allah’s name (but not cutting off the throat completely) then it is allowed. 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).

This is used to specify a particular thing, exactly as “the” or “this” is used in English. “رَجُلٌ” (*rajul*) is some man. “الرَّجُلُ” (*al-rajul*) is “the” or “this” man. The closest English expression is the Definite Article ‘the.’ Following examples will clarify its usage:

- First mention or talk about someone/something is used ordinarily. Then, when mentioned again, “*al*” is added as prefix.

Example:

73:15	we sent a Messenger to <i>Firoun</i>	كَمَا أَرْسَلْنَا إِلَىٰ فِرْعَوْنَ رَسُولًا
73:16	Then <i>Firoun</i> disobeyed this Messenger	فَعَصَىٰ فِرْعَوْنُ الرَّسُولَ

Here, “الرَّسُولُ” (*ar-rasul*): the afore-mentioned *rasul*.

To mention something/someone which or who the listener is already familiar with

For instance:

9:40	When the two were inside that cave	إِذْ هُمَا فِي الْغَارِ
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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 mentioned.

- When time or period is being fixed. As in

5:3	During this period, we have completed your <i>deen</i> (way of life or religion)	الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ
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- When the entire humanity is being discussed, or meaning full or entire as.

4:28	Man is created in such a way so as to become overwhelmed with emotions	وَخُلِقَ الْإِنْسَانُ ضَعِيفًا
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Here the characteristic of the entire human race is being described.

- When all things of its kind have been included in something, also then “al” is used. For example:

2:2	This book	ذَلِكَ الْكِتَابُ
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Here “*al-kitab*” or this book means the book which includes the special characteristics of all celestial books.

However the “al” in “هُوَ الْحَقُّ” (*huwal haqq*): that all specialties of its kind have been included in it.

- When something is meant to be referred in context to a particular person, “al” is used. For example “الْمَدِينَةُ” (*al-medina*): the city of Medina, The city of the Messenger. With this reference, that city became well known and famous.

Sometimes, it gives the meaning of “الَّذِي” (*al-lazi*), for instance “الضَّرْبُ” (*az-zaribu*), which is a person who beats or hits.

A-L-A أَلَا

This is a combination of *hamza* for questioning or enquiry, and *la* of denial.

Quran says:

24:22	Don't you desire that God should arrange your protection?	أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ
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Or:

9:13	Won't you wage war on those who have not kept their words (promises)?	أَلَا تُقَاتِلُونَ قَوْمًا نَكَثُوا أَيْمَانَهُمْ
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This is also a word of warning. It is also used to warn or assure somebody. For example:

2:12	Be warned that these (people) are <i>mufsideen</i>	أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ
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Or it is a fact that these people are *mufsideen*. Both have the same meaning.

Ibn Faris says that the basic meaning is for two things to mix and intermingle with each other.

“ألف” (*alf*): ‘one thousand’. Plural is “ألاف” (*alafun*) or “ألوف” (*ulufun*).

Since a thousand has four digits, “الألف” (*al-ilfu*): co-ordination and being intertwined, or a companion who intermingles. (Or the word “ألف” (*alfun*) is from the word “ألف” (*ilfun*).

“ألف بينهم” (*al-lafa bainahoom*): “created co-ordination between them” Co-ordination similar to the intermingling that clouds make with each other.

24:43	Haven't you seen how Allah drives the clouds, adds them together and stacks them in piles?	أَمْ تَرَى أَنَّ اللَّهَ يُرْجِي سَحَابًا ثُمَّ يُؤَلِّفُ بَيْنَهُ
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“المؤلف” (*al-mu'allifu*): something that is compiled.

“الألفة” (*al-ulfah*): to intermingle with each other.

“المؤلفة قلوبهم” (*al-mu-allafat-o qulubuhum*): in whose hearts love and brotherhood needs to be kindled.

“الأيلاف” (*al-eelaaf*): to familiarize with and make friendly with.

106:1	Collaboration with <i>Quresh</i>	لِإِيْلَافِ قُرَيْشٍ
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As such, it means mutual promises, the agreement which binds two parties together. These were the agreements between the *Quresh* and others so that the *Quresh* (a tribe of Mecca) caravans will not be looted as they were the keepers of Mecca.

About the *Momineen*, the Quran says:

3:103	you were each other's enemy, God created harmony between you and thus through His Benevolence you became brothers	إِذْ كُنْتُمْ أَعْدَاءَ فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ
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Hence the true meaning gets clarified from this. “انتلاف” (*intilaaf*) is a step ahead of co-operation. With this, individuals intermingle with each other and a spirit of homogeneity prevails. If a society doesn't have such relationship between individuals, then that society does not comprise of *Monineen* or Believers. Co-operation and homogeneity is the natural outcome or essential result of *Imaan* (belief). When different persons have the same purpose in life, their destination is the same, the path is the same, and then why would not their hearts be intertwined as well?

Ibn Faris says that the basic meaning of this root is to chew something in the mouth. A message is hence called “الألوكه” (*al-aluk*) because it is chewed out from the mouth.

Many people believe that this is the correct root for the word “ملائكة” (*malaika*) which according to them means “angel” or “messenger”, with respect to the meaning of “ألك” (*alak*) as delivering a message.

“ألكني ألى فلان” (*alikni ala falanin*): give him this message from me.

But other researchers think that its root is (*M-L-K*) which means strength and authority. *Raghib* thinks that “ملائكة” (*malaika*) is actually plural of “ملك” (*malak*). Those angels, who are entrusted with administrative duties, are called “ملك” *malak* and humans who do the planning are called “ملك” (*malikun*).

Mufti Muhammad Abdohu writes in his explanation of the Quran, (*Al-Manar*) that it is a fact that everything has a strength (nucleus) on which the thing depends. Those who do not believe on *Wahi* (Revelation) they call it the “physical force” and in the Quranic language it is called “*malaikah*”. But call

it whatever you desire, the truth remains the same, and an intelligent person is one whom names do not prevent from getting to the truth.

Quran calls the “*malaika*” “messengers”.

22:75	Allah picks messengers from among the <i>malikah</i> and from among <i>ins</i> .	اللَّهُ يَصْطَفِي مِنَ الْمَلَائِكَةِ رُسُلًا وَمِنَ النَّاسِ
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But this (relaying messages) is only one of the duties of the *malaika*. Comprehensively, they have been called “مُدَبِّرَاتِ أَمْرٍ” (*mudabbiraateh amran*) 79:5 and “مُقَسِّمَاتِ أَسْرٍ” (*muqassimateh isran*) 51:4. In other words, they are forces or groups which plan and execute different chores. There are different forces at work in the universe as ordained by God. The forces which bring into practicality those schemes according to the laws of God have been called “*malaika*”.

This way the more probable root for “*malaika*” is M-L-K, instead of A-L-K.

These forces are not free to do what they want at their own will (God has granted this ability only to Man.) This is why these forces carry out God’s will without fail and without any questioning.

16:50	whatever is said to them, they carry out	وَيَفْعَلُونَ مَا يُؤْمَرُونَ
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The laws according to which these forces carry out their tasks have been made known to Man. In other words, Man has been enabled to find out about the laws of nature if he wants to. Therefore, these forces can be controlled by Man. This is what is meant by the “*malaika*” bowing before *Adam*. This is what is known as conquering Nature.

But “*malaika*” are not only the forces which act in the external affairs of this world; they also influence Man’s internal (psychological) life.

41:30	It is a fact that those who believe in the <i>raboobiya</i> (sustaining power) of God, and are steadfast in this belief, have <i>malaika</i> coming down to them saying ‘do not have fears or woe of any kind.’	إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا
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Here, by coming down or “*nuzool*” means the psychological change that is produced within Man due to unshaken belief in God’s sustaining power. Contrary to this, forces which produce fear and hopelessness in Man, whether they are external or psychological, have been called the “*Shaitans*”.

These were the “*malaika*” which gave heart to the *mujahideen* in the fields of *Badr* and *Hunain* (8:12 and 9:16).

These are the forces which cause changes in Man’s body till death plays its part (4:97; 16:28). Besides, *malaika* are the also the “registrars” of human acts. In other words, they are responsible for the natural cause and effect of these acts (1(0:21; 43:80). These registers of acts have been referred as *malaika*, but at another place it has been mentioned that God himself also takes care of it (19:79); it has also been said that ‘Man hangs this “register of actions” around his neck’ (17:13; 14). Deliberating on these verses, one can easily understand that *malaika* are those celestial forces which create the result of everything according to God’s law of cause and effect and that result affects human personality.

Since *malaika* are meta-physical, they are invisible to the human eye (9:40; 9:26). As regarding the system by which *malaika* used to bring *wahi* (Revelation) to the Messengers, we cannot understand how it was done because that is beyond our comprehension. We are duty- bound to have faith in it and act according to it though the greatness and veracity of what has been revealed can be understood with knowledge. Not only *wahi*, but also how these forces work is also beyond our comprehension. We can only know what we feel or see. In other words, we can only understand so far as our senses allow us.

The Quran says one of the elements of belief (faith) is belief in *malaika* (2:285), meaning thereby that, in order to be a Muslim, one must believe in God, the [divinely-revealed] Books, the Messengers and the Day of Judgment along with belief in *malaika*. Now, what does belief in *malaika* mean? It means that one must have the same concept about them and hold them in the same esteem (position) as the Quran has held for them.

About the *malaika* the Quran says that they bowed (performed *sajdah*) before Adam (4:43). As said before, Adam allegorically means the human race. Therefore, their bowing before Man means man can subjugate them (the forces). Keep the forces of Nature which we have not, as yet discovered or able to master to one side. Let us talk about the forces which have come to light so far. The correct belief would be that they are subservient to man.

Therefore, according to the Quran, the nation to whom these forces do not subjugate themselves are not fit to be in the human race itself leave alone *Momineen* (Believers) because believers are the best of the human race. This is a moment of reflection. A nation whose belief (part of its faith) is that these forces must bow before Man, are today themselves bowing before those forces, nay, even before those who have subjugated these forces. It is a dismal measure of their degradation.

Remember: Man's place is such that all forces of the universe must bow before him. And a *Momin's* place is to master these forces for the betterment of Mankind. A little thought is enough to make one realize that we Muslims in today's world don't even enjoy Man's honor, leave alone a *Momin's* honor.

A-L-L أ ل ل

Ibn Faris says it basically means 'to sparkle with movement', and also produce a sound at the same time.

“أَلِيلٌ” (*al-illa*): anything that should be honored and its rights fulfilled; for instance, relationships, pity, neighborliness, pact etc. anything so specified and concluded that it cannot be denied. The real meaning of this word is 'to sparkle'.

Besides that, it also means 'a reason which is protected'. “أَلِيلٌ” (*al-illu*): such things in society which are clear, distinct, and open and need no religion or criterion to be proven true; something that is true and respectable for all. For instance, good behavior with neighbors or relatives is an established norm in society and needs no proof.

The Quran says about the *Quresh* (the tribe to which the Messenger belonged):

6:8	They have gone so far in their opposition (that in your case) they do not even respect or observe the norms normally observed in society; nor do they respect any right being sanctimonious.	لَا يَرْفُقُوا فِيكُمْ إِلَّا وَلَا ذِمَّةً
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There was also an indication towards those about whom the Messenger had said:

42:23	I don't demand any compensation for relaying (God's) message to you, but you should not go so far in your opposition as to ignore even the rights that ordinarily are due a relative	لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ
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It should be noted that he doesn't even demand this (right) as a payment for the message (of God). All Messengers never asked for compensation. They only drew attention to common social rights which should be respected.

This may also mean that if they were kind among themselves, it can be the return for the Messenger's being sent as a messenger because at another place it is said:

34:47	The return that I ask of you is for your own good.	مَا سَأَلْتُكُمْ مِنْ أَجْرٍ فَهُوَ لَكُمْ
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27:31	(the thing is that) you should not mutiny against me.	أَلَا تَعْلَمُونَ عَلَيَّ
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Sometimes it is preceded by a “ل” (*laam*) and becomes “لِئَلَّا” (*li-alla*) which means “so that”

2:150	So that nobody has any argument or reasoning against you.	لِئَلَّا يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ
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II-la

إِلَّا

“إِلَّا” (*II-la*) ordinarily means ‘except’, ‘but for’, ‘other than’, etc. The following examples will explain:

Example 1:

The whole nation stood up, except Zaid.	قَامَ الْقَوْمُ إِلَّا زَيْدًا
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This means that Zaid is a part of the nation, but he did not stand up.

The Quran says:

2:249	Few among them drank form it.	فَشَرِبُوا مِنْهُ إِلَّا قَلِيلًا مِّنْهُمْ
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Example 2:

Everyone stood up but the donkey didn’t.	قَامَ الْقَوْمُ إِلَّا حِمَارًا
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This means that the donkey is not included among the people of the nation. In other words, nation is one thing and the donkey another. This is contrary to the first example.

The Quran says:

2:34	Once we told the <i>malaika</i> to bow before <i>Adam</i> , then they all did so, but Iblees did not.	وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ
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In other words, *Iblees* was something else besides the *malaika*. Hence he was not one of them. Ergo it means that all *malaika* except *Iblees* prostrated. The command towards *Iblees* gets clarified from other verses like 7:12.

Likewise, the Quran says

42:23	Tell them I demand no compensation for this invitation (to accept Islam): I only want you to respect my rights as your relative (or each other’s rights.)	قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ
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Surah *Yunus* says:

10:98	Then why wasn’t there such a habitat that accepted peace, so its peace could be beneficial for it, except nation of <i>Yunus</i> ?”	فَلَوْلَا كَانَتْ قَرْيَةٌ آمَنَتْ فَنَفَعَهَا إِيمَانُهَا إِلَّا قَوْمَ يُونُسَ
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Example 3: Sometimes it is used to mean “و” (*waw*). For instance, as the Quran says:

27:10 27:11	In front of Us, Our Messengers do not need to have any fear, and neither do those (people) who sometimes transgress and later exchange that evil with virtue.	لَا تَخَفْ إِنِّي لَا يَخَافُ لَدَيْ الْمُرْسَلِينَ إِلَّا مَنْ ظَلَمَ ثُمَّ بَدَّلَ حَسَنًا بَعْدَ سُوءٍ
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Example 4: The Quran says:

38:14	None (of the groups among them) was such that it did not deny the messengers	إِن كُفِّرُوا إِلَّا كَذَّبَ الرُّسُلَ
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All of them denied the Messengers. All of them did so. In other words, “*in kullun illa*” means all of them.

Example 5: Sometimes, it is used to mean “if not”. For instance:

9:40	Even if you didn't help him, so what? It is a fact that God helped him.	إِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ
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Example 6: Mufti Abdohu (and his dear disciple the late **Syed Rashid Raza**) have written in **Tafseer al Manar** (vol. 1, pp. 404-419) that whenever “*illa*” appears with God’s will, then it means a total NO. As in:

87:6	When we teach you the Quran, you will forget nothing	سَتُفْرِقُونَ فَلَا تَنْسَى
87:7	Absolutely. God so ordain.	إِلَّا مَا شَاءَ اللَّهُ

This has been supported by 18:76.

17:86	“if we wanted, we would have taken away what we have sent to you as Wahi	وَلَيْنَ شِئْنَا لَنُدْهِبَنَّ بِالَّذِي أَوْحَيْنَا إِلَيْكَ
17:87	Absolutely. This is your God’s <i>rahma</i>	إِلَّا رَحْمَةً مِّن رَّبِّكَ

This makes it clear that it was never God’s will that anything in the Quran would be unsafe.

Al-Manar also gives some other examples, such as:

11:108	(The Hell-dwellers) will live there as long as the skies and earth remain (and the Heaven-dwellers in Heaven). Nobody can get out of one to go to the other.	خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَاوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ عَطَاءٌ غَيْرٌ مَّجْدُودٍ
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Al-lazi الَّذِي

- “الَّذِي” (*al-lazi*): that one (maculine)
- “الَّذَانِ” (*al-lazaan*): those two (masculine)
- “الَّذِينَ” (*al-lazeena*): those more than two (masculine)
- “الَّتِي” (*al-taani*): those two (feminine)
- “الَّتَانِ” (*al-latee*): that one (feminine)
- “الَّتِي” (*al-lati*) or (*al-layee*): those two (feminine).

59:22	Allah is that one, except which there is no God	هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ
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A-L-M ا ل م

“الْم” (*alam*) and “الَيْمَة” (*ailama*): means “pain”. “الِيم” (*aleem*): someone or something that inflicts pain, or is “painful”. “الِيم الْعَذَابِ” (*aleemul azaab*) is ia pain that has reached its height.

The writer of Muheet says that the unpleasantness in life is called “الْم” (*alam*). The opposite is “لَذَّة” (*lazza*) i.e. enjoyment or pleasure. {M}

“الْوَمَة” (*alumatun*) also means meanness. {T}

The Quran mentions “الِيم الْعَذَابِ” (*aleemul azaab*) at several places. It means the result of wrong human deeds, or the insulting destruction in this life.

Nooh (Noah) told his nation that if they rebel against the laws of God then:

11:26	I fear of a painful <i>azaab</i> (punishment) on you	إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمِ الْيَوْمِ
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They faced this punishment in the shape of a great flood which destroyed them.

Surah **Al-Baqrah** says about the hypocrites (munafiqeen)

2:10	There will be a painful punishment for them.	وَلَهُمْ عَذَابٌ أَلِيمٌ
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Ibn Faris writes that it basically means ‘to accept someone’s subjugation’.

“إِلَهَ” (*aleha*), “إِلَيْهِ” (*ilaiheh*), “يَأْلَهُ” (*yalah*), mean “to seek some one’s refuge in distress”.

“أَالِيَهُ” (*aaleha*) also means “to be surprised”.

“آَالَهُ” (*aalaha*) or “يَأْلَهُ” (*yaloh*): “to give refuge to someone in distress”, or “to take someone under one’s protection”. As such “إِلَهُ بِالْمَكَانِ” means “to live in some house peacefully”. {T}

Under these circumstances, “إِلَهُ” (*ilahun*) would mean “someone whose refuge may be sought in danger”, or “someone who can be requested to save one from difficulties and the concept of whose loftiness surprises one”. Some think that this word has been extracted from “لَاهَ يَلِيَهُ” (*laha yaleekeh*), which means “to be lofty in stature and be hidden from the naked eye” {T}.

Some others say that “آَالَهُ” (*alah*): “that person became a slave” and “آَالَهُهُ” (*al-lahahu*): “he enslaved him”. From this come “تَأْلِيَهُ” (*taleehun*) or “تَعْبِيدٌ” (*ta’beed*) which mean “to enslave”. Also from this we have “إِلَهُ” (*ilah*) which as a verb, turns into “مَأْلُوهُ” (*maaluhun*), as “*kitab*” and “*maktoob*”

This way, “إِلَهُ” (*ilah*) would mean ‘a being whose rules must be accepted and whose laws must be followed and obeyed’.

As such, when the *Pharoah* told *Moosa*:

26:29	If you accept someone else as your “ <i>ilah</i> ” then I will have you imprisoned	قَالَ لَئِنِ اتَّخَذْتَ إِهْمًا غَيْرِي لَأَجْعَلَنَّكَ مِنَ الْمَسْجُونِينَ
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Here “*ilah*” means someone who is in power.

In the same manner, it is said:

25:43	Have you wondered about the man who became subservient to his own desires(emotions)?	أَرَأَيْتَ مَنْ اتَّخَذَ إِلَهُهُ هَوَاهُ
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Similarly, about God it is said:

43:84	He is the One who is in the heights of the skies as well as the depths of the universe	وَهُوَ الَّذِي فِي السَّمَاءِ إِلَهُ وَفِي الْأَرْضِ إِلَهُ
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Or, the one who is the ruler of the skies as well as of this world.

So the word also means ‘the one with power’ or ‘one who rules’.

Since in pagan times, people worshipped the sun and the moon etc. as being powerful, therefore “إِلَاهَةٌ” (*ilaaha*): the moon, while “إِلَهَةٌ” (*aalaha*): the sun. This way, anything which is worshipped is called “إِلَهُ” (*ilah*). Even the idols which are worshipped are called “إِلَهُ” (*ilah*).

There is a school of thought that says that Allah is a static word, which has not been derived from any other word, but others say that this word was actually “إِلَهُ+آَلٌ” (*al-ilah*) that gradually became “آَلَهُ” (*Allah*) {T}

In the noble Quran, the word “*Allah*” has been used to describe the identity of Almighty. Therefore, Allah (the *Ilah* in the Quran) is that lofty being which is hidden from human eyes, but compared to whose Greatness human intellect and comprehension are quite disabled. He is the One who rules the entire universe and whose obedience is a must. And we can obey Him only as per His dictates which He has endowed us with through *wahi* (Revelation) and which is now capsuled safely in the Quran.

As such, “أَطِيعُوا آَلَهُ” (*ati-ullaha*) would mean “follow Allah’s law”. In the same way, whatever takes place in the universe, takes place according to Allah’s law. The world of meta-physics and this world too (*alam amar, alameh khalq*) are ruled by this law. These laws have been made as He wished them to be, and they work under his control and authority. This is the “سُنَّةُ آَلَهُ” (*sunnatul Allah*), way of Allah which undergoes no changes. (The details can be seen under the heading (Sh-Y-A).

The Quran is the sum of Allah's attributes, Allah's laws, Allah's orders, Allah's Tact, Allah's guidance, etc. All His teachings have a central point which is His Oneness or "*wahdaniya*". That is to announce that nothing except God's rule is Supreme in the universe.

So far as His composition or form is concerned, that is beyond our grasp because we are all finite and no finite can comprehend the infinite. However, while remaining within our mental limits, we can have some idea about Him from His 99 attributes. According to the Quran, the correct Belief is that which is according to the requirements in the Quran. Those who believe in God according to their own interpretation are not Believers, as per the Quran. This is a very important point and must be clearly understood. "God worship" and "virtuous actions" is only right, if done according to the Quran and not according to what different people, nation or religion thinking.

A-L-W/Y أ ل و/ي

“الآء” (*ala*), “يألو” (*yaluh*), “ألو أو اليا” (*uluwan wa ilayya*): to be short of, to delay, to be lackadaisical, to abstain:

3:117	these people will not delay in your detriment	لَا يَأْتُونَكُمْ خَبَالًا
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“أَلَّيْتُ” means ‘to swear’

“إِيْلَاءٌ” is ‘swear to abstain’ e.g. swear not to go near a woman {T}.

2:226	those people who for swear to go near their wives (forswear having sex with their wives)	نَسَأْتِهِمْ مِنْ يُؤْلُونَ لِلَّذِينَ
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Surah *An-Noor* says:

24:22	And they should not forswear helping others.	وَلَا يَأْتِلْ أَوْلُوا
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From these examples it is clear that this forswearing is of a kind which is harmful to others.

Raghib says that is the characteristic (of such swearing or forswearing). “مَا أَلَّيْتُ” means “I don't have the capacity for it.”

Ibn-ul-Erabi says that it means “to be slack” as well as “to have the capacity and strength” or “to stop” as well “to endow”. That is why “ألو” (which is the plural): “strength” as well as “endowment” or “gift”.

The Quran says:

55:13	which might and strength of your Provider will you belie (which gift and benevolence will you belie)	فِي أَيِّ آلاءِ رَبِّكُمَا تُكَذِّبَانِ
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At every place, the meaning according to the context will prevail.

Note: “الآء” (*alo-o*) as singular as “ألو” (*uloo*) was not found anywhere else other than in *Tajul Uroos*. In other dictionaries, it has appeared as “إلي” (*ilya*), or “إلي” (*ilyun*), although the meaning is still endowment and strength (capacity).

Allama Hameedud Deen Farahi, while writing in his compilation *Ta'leeful Quran* page 11, says: Although “الآء” (*ala-u*) is said to mean (with consensus) benevolence, its usage in the Quran and in Arabic poetry shows that this is not its meaning. Apparently it means “strange workings” for which the Persian word “miracle” can be used...

With reference to **Johri** he says that “الآء” (*ala'a*) means the good qualities. He has presented many Arabic verses as proof of this.

إلى Ilay

It means “up to”, “towards”, “according to time”, and also “house”.

2:187	then you must fast until night and	الَّيْلِ إِلَى الصَّبَاةِ أَمْمُوا ثُمَّ
17:1	From <i>masjid haram</i> to <i>masjid aqsa</i>	الْأَقْصَى الْمَسْجِدِ إِلَى الْحَرَامِ الْمَسْجِدِ

One thing is notable in the above verse. Here the word “الَّيْلِ” means “till the beginning of night”, which means when the day ends and night begins. The night is not included.

But in regards to the guidance of *wudu* (ritual ablution), the Quran says:

5:6	up to your elbows	إِلَى الْمَرَافِقِ
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Here, the meaning is including the elbows. Hence this distinction should be noted.

It also means “with”. For instance,

4:2	and don't devour (usurp) their wealth by mixing it with your own	أَمْوَالِكُمْ إِلَى أَمْوَالِهِمْ تَأْكُلُوا وَلَا
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It also appears in the meaning of ‘for me, before me’. Like:

12:33	He said: O my Sustainer, jail is much better than what they draw me to.	قَالَ رَبِّ السِّجْنُ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونِي إِلَيْهِ
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It is also used to mean: “it is for him”

27:33	and it is for you to take the final decision	إِلَيْكَ
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Sometimes, it is also used to have the meaning of (*ala*) which means to talk against someone.

17:4	And we had decided this against the <i>Bani Israel</i>	وَقَضَيْنَا إِلَى بَنِي إِسْرَائِيلَ
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But it could also mean “We had informed the *Bani Israel* about it. In the latter case, (*ila*) would not be used in the meaning of (*ala*) but it would mean “towards it”. The word is commonly used in this sense.

Sometimes it is also used to mean “in,” for example:

4:87 6:12	He will collect you (all) on the day of <i>qayama</i>	لِيَجْمَعَنَّكُمْ إِلَى يَوْمِ الْقِيَامَةِ
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Sometimes, it is also used in the sense of *minn*, meaning “from”. But such an example is not to be found in the Quran.

Ilyas

إِلْيَاسَ

He has been discussed by the Quran as a messenger:

6:85	And Zikriyya, Yahya and Isa and Ilyas . All these were the righteous people	وَزَكَرِيَّا وَيَحْيَىٰ وَعِيسَىٰ وَإِلْيَاسَ كُلٌّ مِّنَ الصَّالِحِينَ
37:123	And indeed, Ilyas was one of the messengers.	وَإِنَّ إِلْيَاسَ لَمِنَ الْمُرْسَلِينَ

In the same surah he has been called “*il yaseen*”

37:130	Peace be upon il yaseen	سَلَامٌ عَلَىٰ إِلْيَاسِينَ
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It has been said that the nation towards which it was sent used to worship “**Ba-al**”.

37:125	Do you worship Ba-al ?	أَتَدْعُونَ بَعْلًا
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He is probably the same Messenger as **Elijah** in the Torah. Some others think that **Ilyas** is another name for messenger **Idrees**.

But (as it is mentioned under the heading **Idrees**) if **Idrees** was among the forefathers of **Nooh**, then **Ilyas** couldn't be **Idrees**.

Because in verse 6:85, **Ilyas** has been told to be from **Nooh's** (or **Ibrahim's**) progeny, hence he was probably one of the **Bani Israel's** Messengers.

Il Yaseen

يَاسِينَ

This is another name for **Ilyas**. For details, see heading “**Ilyas**”. The Quran uses this name for him in 37:130.

Alayasa-o

الْيَسَعُ

This is the same Messenger as “**Elisha**” in the Torah. The Quran, while mentioning him as a messenger in 6:87, has said in 6:90 that they were all given the Book. Besides, he has been mentioned by name in 38:49. Detailed introduction is not given.

Am

أَمْ

It means “or”. At times, it is used for a rhetorical question and, at others, as superfluous. The following examples will make it clear:

79:27	Is it more difficult to create you or the celestial bodies?	أَأَنْتُمْ أَشَدُّ خَلْقًا أَمْ السَّمَاءُ بَنَاهَا
2:6	It is the same for them, whether you warn them or not.	سَوَاءٌ عَلَيْهِمْ أُنذَرْتَهُمْ
13:16	Ask them whether a blind man and one who can see are equal (or rather) can darkness and light be equal?	فُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ أَمْ هَلْ تَسْتَوِي الظُّلُمَاتُ وَالنُّورُ
43:52	I am better than this (Am I not better than this?)	أَمْ أَنَا خَيْرٌ مِّنْ هَذَا الَّذِي
18:9	Do you know that the men of the cave and those with the tablets were from among our strange signs	أَمْ حَسِبْتُمْ أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّقِيمِ كَانُوا مِنْ آيَاتِنَا عَجَبًا

Ibn Faris says it means something which is slim at one end and thick at the other.

“أَمَتٌ” (*amat*), “يَأْمِتُ” (*ya-mit*), “أَمْتًا” (*umta*) mean “to estimate, to assess”.

“أَمَاتَهُ، أَمْتًا” (*amatahu amta*): “he intended (to do) this”.

“الْأَمْتُ” (*al-amt*): “small dunes, vicissitude, height and depth” {*T, M, R*}.

The Quran says:

20:107	Without waves or being uneven	لَا تَرَى فِيهَا عِوَجًا وَلَا أَمْتًا
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“أَمْتًا” (*amtha*) is the opposite of clean and even. It is also used to mean “to oppose” and also “doubt”.

As such, it is said “الْحَمْرُ حُرْمَةٌ لِأَمْتٍ فِيهَا” (*al-hamru hurman la amta fiha*): Intoxication has been declared as *haram* (forbidden). There is no doubt about it.

Ibn Faris says its basic meaning is “being extreme”.

“أَمَدٌ” (*amad*): ‘a period (of time)’.

Raghib says that “أَمَدٌ” (*amad*) and *abad* are close in meaning as *abad* is used for an unlimited period of time and “أَمَدٌ” (*amad*) has to have an ending.

“زَمَانٌ” (*zaman*) “time” is used for the beginning or ending or both, of time, but “أَمَدٌ” (*amad*) is used only for the last (or extreme) limit of time. {*T, M, R*}

“الْأَمَدُ” (*al-amad*): ‘the extreme end of life’.

The Quran says:

3:29	he would want a long period of time between him and the Day of the Judgment	تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُ أَمَدًا بَعِيدًا
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The compiler of *Muheet* says that in this verse “أَمَدٌ” (*amad*): distance.

In 72:25 the word has been used against closeness, where it has been said:

72:25	Tell them I do not know whether what I promise you (the Day) is near or whether my Sustainer will extend the period.	قُلْ إِنْ أَدْرِي أَقْرَبُ مِمَّا تُوعَدُونَ أَمْ يَجْعَلُ لَهُ رَبِّي أَمَدًا
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As such, it would mean “a long time”.

“أمر” (*amr*): ‘order, situation, matter, work,’ etc. {F}

Ibn Faris also includes “mark” among its basic meanings.

“الأمرة والتأمور” (*al-amrat-o wat'tamoor*): A sign made of small stones in the desert to mark boundaries or a path. As such, it basically means a mark, a sign, indication pointing towards a way. From this, it has come to mean ‘consult’.

“الأتمار” (*al-atimaar*) means “to discuss”, “to seek advice”.

Surah *Airaaf* says that the Pharaoh discussed the matter of Musa (Moses) with his officials and said:

7:110	So, what do you suggest?	فَمَاذَا تَأْمُرُونَ
26:35	So, what do you suggest?	فَمَاذَا تَأْمُرُونَ
65:6	Consult each other	وَأْتَمِرُوا بَيْنَكُمْ

Similarly, surah *Al-Qasas* says that a man came running from the opposite direction and said to Musa:

28:20	The chiefs are discussing among themselves about murdering you.	إِنَّ الْمَلَأَ يَأْتَمِرُونَ بِكَ لِيَقْتُلُوكَ
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But *Tajul Uroos* says that here it means ‘to firmly decide’. These days this word means “conference”.

“أمير” (*ameer*) is the person whose advice is sought. One who leads the blind is also called the same.

“أمر” (*amar*): for something to become more than needed.

“امر الرجل” (*amir rajul*): “that man’s animals became too many (proliferated)”

“الأمير” (*al-amir*): a man with proliferation.

Ibn Faris says that with this meaning, where in surah *Bani Israel* it says *amirna mutrafeeha* in 17:16, it means “We proliferate wealth for the *mutrafeen*”. But I think that it means that God’s law in regard to destruction of nations is that such nations 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 nation or cause its deterioration.

Where it means an order, the plural is “أوامر” (*awamir*), (*awamir*) and (*nawahi*), where *awamir* is the opposite of *nahi* and where it means matter, situation, or accident, or event, then the plural is “أمور” (*umoor*), but word “أوامر” (*awamir*) appears nowhere in the Quran.

According to these meanings, “الأمير” (*al-ameer*) would mean a ruler.

2:67	Allah orders you	إِنَّ اللَّهَ يَأْمُرُكُمْ
24:62	On a collective matter.	عَلَىٰ أَمْرٍ جَامِعٍ

“الإمارة” (*al-imratu*): government. {T}

“إمارة” (*imaratu*) also means the same, that is, government.

“أمر عظيم” (*amrun azeem*): great incident. {T}

16:33	a decisive stage	أَوْ يَأْتِيَّ أَمْرٌ رَبِّكَ
18:71	a very obnoxious thing	جِئْتُ شَيْئًا إِمْرًا

“الأمارة” (*al-ammarah*) is one who orders a lot, one who disturbs a lot.

12:33	Opinion, willingness, which	مَا أَمْرُهُ
18:82	I didn’t do it willingly	وَمَا فَعَلْتُهُ عَنْ أَمْرِي

The Quran uses “أَمْرٌ” (*amar*) as against “خَلْقٌ” (*khalq*) or creation in 7:54.

And it has a special meaning to comprehend while 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’.

As it has been mentioned under the heading (*Kh-L-Q*), “خَلْقٌ” (*khalq*) also means “to create new things in new ways”.

“خَلْقٌ” (*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 as well.

That is when these things are in the process of becoming. This planning stage is about the world of “أَمْرٌ” (*amar*).

One other thing must be noted here. The universe has many things, such as the sun, the moon, the stars, the trees etc. 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 (*Sh-Y-A*).

About the planning situation the Quran says:

2:117	when he decides about some planning “ <i>amar</i> ” then He tells the “ <i>amar</i> ” to be and it happens	وَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُن فَيَكُونُ
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What this “أَمْرٌ” (*amar*) is and how it is formulated, we are not able to say.

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 should have been 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 “أَمْرٌ” (*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 any law is the way 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 Quran is full of such “*amar*” i.e. the laws of God:

7:54	the sun, the moon, the stars, are all bound in God’s law or follow God’s law	وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ مُسَخَّرَاتٍ بِأَمْرِهِ
22:65	ships sail on the seas according to His law	وَالفُلُوكَ يَجْرِي فِي الْبَحْرِ بِأَمْرِهِ

In vers 34:12 “*izn*” and “*amar*” have been used in homogenous meanings. See heading “*Izn*”.

The Quran 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 nation also take place according to a law. This is the ‘law of consequences’ or ‘result of actions’, and this too has been called “*amar*”

8:42	So Allah decided the matter in the way it got settled, so the fallen one fell, and the survivor survived.	لِيَقْضِيَ اللَّهُ أَمْرًا كَانَ مَفْعُولًا لِّتَهْلِكَ مَنْ هَلَكَ عَن بَيِّنَةٍ وَيَحْيَىٰ مَنْ حَيَّ عَن بَيِّنَةٍ
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Meaning thereby that whosoever has to be destroyed will be destroyed according to a law and whosoever has to live will do so according to the law. This is the law of consequence in whose result Man can do nothing.

Not even a *rasul* or Messenger can make any changes in this law:

3:127	O rasul, you have no intervention in this law	لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ
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This “*amar*” or law is about human actions and is given to Messengers through the knowledge revealed to them and through them to the other human beings:

45:17	We have told them the clear things about <i>amar</i> .	وَأَتَيْنَاهُمُ بَيِّنَاتٍ مِّنَ الْأَمْرِ
65:5	this is Allah’s <i>amar</i> or law which He has revealed to you	ذَلِكَ أَمْرُ اللَّهِ أَنزَلَهُ إِلَيْكُمْ

Thus Allah’s “*أَمْرٌ*” (*amr*) has three stages, one where every law is fixed and everything is planned. We cannot find out about this stage. 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. The third niche is that which deals with humans. This is granted to Messengers through *Wahi* (Revelation) and through them to other humans. It is preserved in the Quran and according to which the life or death of nations is decided. Every human can climb the evolutionary stages of life in accordance with its understanding.

In the first niche, Allah 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 *Wahi* but they are given the choice to accept them or not, as they wish. But whatever path a man chooses will result accordingly. Allah’s decisions, be they about the universe or about human life, are not subject to any change. This too is God’s decision.

A-M-S ا م س

“*أَمْسٌ*” (*ams*) or “*الْأَمْسُ*” (*al-ams*): ‘yesterday’. In surah *Qasas*, it has been used in this very meaning

28:18	the man who asked him for help, yesterday	فَإِذَا الَّذِي اسْتَنْصَرَهُ بِالْأَمْسِ
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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.

“*الْأَمْسُ*” (*al-ams*) is also used in this sense. In the same surah, a little ahead, it is said:

28:82	The people who till yesterday wished to attain that position (<i>Qaroon’s</i>)....	وَأَصْبَحَ الَّذِينَ تَمَنَّوْا مَكَانَهُ بِالْأَمْسِ
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A-M-L ا م ل

Ibn Faris says that its basic meaning is ‘to wait for something or somebody, and ‘have a doubtful expectation or hope’. To hopefully wait for a result that is expected but is late.

“*الْأَمَلُ*” (*al-aml*): expectation or hope, hence used for expectation of something not very probable. As such, a person who wishes to travel to a distant place will use “*أَمَلْتُ*” (*amalto*), but if the place is nearby and it is easy to go there, then he will use “*طَمَعْتُ*” (*ta-meto*). This shows the difference between these two words. {M}. The word “*رَجَاءٌ*” (*rajao*) is used with regards to both. {T}

“*الْأَمِيلُ*” (*al-ameel*) is a sand dune which is a day’s travel away.
 “*تَأَمَّلَ الرَّجُلُ*” (*ta ammala rajul*): to wait and think about a matter.

Surah *Al-Hijr* says:

15:3	Their extended wishes (hopes) keeps them away from the real purpose of life.	وَيَمْتَعُوا وَيُبَلِّغِيهِمُ الْأَمَلُ
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A-M-M ا م م

Ibn Faris says that this root has four basic meanings:

- Fundament
- Junction
- Group
- Deen (system of life).

“أُمُّ” (*um*) is that syllable which a child utters before learning to speak, according to *Muheet*’s compiler which leads to its meaning as ‘mother’. Some also call “أُمُّ” (*um*) as “أُمَّةٌ” (*ummah*) and some even call “أُمِّيَّةٌ” (*ummya*) whose plural is “أُمَّهَاتٌ” (*ummahaat*). As regards to a mother’s lap, a man’s abode is also called “أُمُّ” (*um*).

A nation is also called “أُمَّةٌ” (*ummah*), specially the one of similar sect or group.

Surah *Al-Baqra* after mentioning various things about the Messengers says:

2:134	It was an <i>umma</i> (nation) which has passed (is no more).	تِلْكَ أُمَّةٌ قَدْ خَلَتْ
21:92	Surely your nation is unique.	إِنَّ هَذِهِ أُمَّةٌ أُمَّةٌ وَاحِدَةٌ

Besides this, its meaning is of being the base or fundament of something.

“أُمُّ الْقَوْمِ” (*ummul qaum*): the chief of his nation.

“أُمُّ النُّجُومِ” (*ummul nujum*): galaxy.

“أُمُّ الرَّأْسِ” (*ummur raas*): the mind.

“أُمُّ” (*um*) is also used to describe the point or junction where all things meet. In this regard Mecca is called “أُمُّ الْقُرَى” (*ummul Qura*).

“أُمُّ الْكِتَابِ” (*ummul kitab*): the basis of law. {T}

“أَلْأُمَّةُ” (*al-ummah*): condition, gift, grandeur, time, period, *sharia* (the laws of life according to Islam) and deen.

This word has appeared as meaning period of time in following verse:

12:45	The one, who had been released, said after thinking a period	وَقَالَ الَّذِي نَجَا مِنْهُمَا وَادَّكَرَ بَعْدَ أُمَّةٍ
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It also means “إِمَامٌ” (*imam*) meaning leader and “هَادِيٌ” (*hadi*), meaning one who shows the right path.

As *Abu Obaidah* has said in his translation:

16:120	Indeed, Abraham was a humble leader	إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا
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Here the word *imam* would mean leader, as well as follower. Although it might also mean that Ibrahim was an individual, he was so complete as if to encompass an entire nation.

“أُمَّةٌ” (*ummat*), “فُعْلَةٌ” (*fu’lat*) or “فُعْلَةٌ” (*fu’alaht*), “فُعْلَةٌ” (*fu’la*) means something which is much intended. It may therefore mean the leader.

“فُعْلَةٌ” (*fu’ala*): he who thinks a lot about someone. As such with this meaning, “” (*ummah*) in 16:120 would mean one who turns to God time and again.

Ibn Qateebah has written that “أُمَّةٌ” (*ummah*), means “way of life, leader or group”.

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

“الإمامة” (*al imama*): to be in front, to lead.

“إمام” (*imam*) is the person who is in front, that is, in leadership. It also means a man who is the embodiment and fountainhead of all types of goodness. At another place the Quran verifies the meaning:

2:124	Indeed, I am the one to have appointed you to be a leader to the mankind.	إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا
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This is also 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 “إمام” (*imam*). 15:79

“أمام” (*amam*): of being in front, future. For example:

75:5	Mankind will continue to live in evil	بَلْ يُرِيدُ الْإِنْسَانُ لِيَفْجُرَ أَمَامَهُ
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“أمة” (*amahu*), “يَوْمَهُ” (*yau-umo-hu*), “أما” (*amma*): ‘to decide to, to be of the intent’.

“أميين” (*ammeen*): those who intend to, those who decide to. Quran uses “*amma*” and all its derivatives, which appear above in all the meanings given above. As such, there is no need for examples.

“الأممي” (*al-ummi*) is one word whose meanings must be understood correctly. It basically means 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. {L}

Our messenger *Muhammad* is also called “أممي” (*ummi*) because he didn’t know how to read or write. But this is before his Messenger-hood. He had learnt to read and write after being endowed with Messenger-hood. There is distinct evidence to that effect in the Quran.

Surah *Al-Ankabut* says:

29:48	(Before the revelation of the Quran) you did not read nor write this with your hand.	وَمَا كُنْتَ تَتْلُو مِنْ قَبْلِهِ مِنْ كِتَابٍ وَلَا تَخُطُّهُ بِيَمِينِكَ
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From this, it is evident that before revelation of the Quran he did not read or write but this condition changed after revelation. That is why the Quran explained “*min qiblehi*” (before this). But in the Quran, even the common Arabs have been called “أممي” (*ummi*). This means the people who were not given any Code before the Quran because, this word has appeared against “*ahley kitab*” that is, those with the Code.

See 3:19 and 3:74. The *Christians* and the Jews were called “those with the Code” in the Arab world, and those who didn’t claim to have any celestial Book or Code, 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 them from others. Thus at several places in the Quran “أممي” (*ummi*): illiterate and at other places “those people without any celestial Code.”

Besides this, “أممي” (*ummi*) also means an inhabitant of Mecca “أم القرى” (*ummul Qura*). 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 the Quran has called Muslims who have been given this Book of Quran):

74:31	but only those who have the right knowledge of this Book	الَّذِينَ أُوتُوا الْكِتَابَ
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Ilah is used only for God. All his other names are based on some trait or the other.

This word is used in sense of:

- as far as this is concerned
- so far as this thing is concerned

Example 1.

2:26	So far as the Believers are concerned, they know that...	فَأَمَّا الَّذِينَ آمَنُوا فَيَعْلَمُونَ
80:5	as far as he who considers himself an exception	أَمَّا مَنْ اسْتَعْتَى
18:79	So far as the boat is concerned....	أَمَّا السَّفِينَةُ
18:80	And as far as the boy is concerned	وَأَمَّا الْغُلَامُ

Example 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*:

6:144	Tell them that both males are made haram (forbidden) or both females, or that which is in their wombs.	فَأَنَّ الذَّكْرَيْنِ حَرَّمَ أُمَّ الْأُنثِيَيْنِ أَمَّا اسْتَمَلَتْ عَلَيْهِ أَرْحَامُ الْأُنثِيَيْنِ
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Ibn Faris says its basic meaning are:

- The opposite of being dishonest for breaking someone’s trust
- Peace and safety
- To verify

“أَمْنٌ” (*aman*): fearlessness, solace, to be protected from any fear.

Surah *Al-Baqrah* and Surah *Al-An’am* says:

2:240	When you are safe	فَإِذَا أَمِنْتُمْ
6:81	so which group among these two deserves security the most	فَأَيُّ الْفَرِيقَيْنِ أَحَقُّ بِالْأَمْنِ

“أَمْنٌ” (*aman*): to free somebody of worries and unease, to give peace to somebody, to take the responsibility of protecting someone.

“إِنْتِمَانٌ” (*itemaan*): to trust someone, or to make someone trustworthy.

“نَاقَةٌ آمُونٌ” (*naqatun amoon*) is a female camel which is pretty strong, as such its limbs and habits are trust worthy. Something one can be sure about, that with continuous use, it will not weaken and not stumble and fall on the way.

“مُؤْمِنٌ” (*momin*) is someone who guarantees peace, one on whom a person can depend with equanimity, the guarantor of world peace.

“أَمَانَةٌ” (*amanat*) is something which is kept in trust {M}

“حَمَلٌ أَمَانَةٌ” (*hamal amanat*) means to break the trust of *amanat* (see heading H-M-L).

“أَمِينٌ” (*ameen*) is someone without fear, as regards one’s safety or trust. One who is dependable.

“بَلَدٌ أَمِينٌ” (*baladun amen*) is the city which has peace and security (95:3)

“مَقَامٌ أَمِينٌ” (*maqamun amen*) the place where there is complete contentment (in the above meaning) and security (44:52) {L}

The Quran says:

26:162	I am the Messenger of peace for you	إِنِّي لَكُمْ رَسُولٌ أَمِينٌ
16:112	Allah narrates the tale of a dwelling which was content and in peace. It had the accoutrements of life coming in from other places in plenty. Then it did not appreciate Allah's benevolence. So Allah made them taste the punishment of hunger and fear.	وَضَرَبَ اللَّهُ مَثَلًا قَرْيَةً كَانَتْ آمِنَةً مُطْمَئِنَّةً يَأْتِيهَا رِزْقُهَا رَغَدًا مِّنْ كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعُمِ اللَّهِ فَأَذَاقَهَا اللَّهُ لِبَاسَ الْجُوعِ وَالْخَوْفِ بِمَا كَانُوا يَصْنَعُونَ
15:82	For security, they used to carve out mountains to make houses	وَكَانُوا يَنْحِتُونَ مِنَ الْجِبَالِ بُيُوتًا آمِنِينَ
3:154	then he endowed you with peace after sorrow.	ثُمَّ أَنْزَلَ عَلَيْكُم مِّن بَعْدِ الْغَمِّ أَمْنَةً

Here “أَمِنٌ” (*aman*) has come as the opposite of sorrow.

The Quran has used this word's root to mean trust at various places.

2:283	if one of you trust the other	فَإِن أَمِنَ بَعْضُكُم بَعْضًا
12:11	then he doesn't trust us	لَا تَأْمَنَّا
12:17	And you will not believe us	وَمَا أَنْتَ بِمُؤْمِنٍ لَّنَا
12:64	He said that I do not trust you like I trusted you	قَالَ هَلْ آمَنُكُمْ عَلَيْهِ إِلَّا كَمَا أَمِنْتُكُمْ

At all these places the word *Amn* has been used to mean trust, and belief.

“أَمِنٌ” (*aman*) also means to accept (agree).

Regarding the Bani Israel, surah *Al-Baqrah* says:

2:55	we will not agree upon what you say	لَنْ نُؤْمِنَ لَكَ
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This has the connotation of trustworthiness, belief and obedience, all together. When ب (*beh*) comes after it, then it means to trust upon it.

2:285	All trusted upon Allah	كُلٌّ آمِنٌ بِاللَّهِ
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“أَمِنٌ” (*aman*) therefore means:

- To trust
- To accept, or not deny
- To certify, to agree of something being the truth, not to deny it.
- To trust and e secure about something
- To accept, to obey, to bow one's head in acceptance.

There are five basic facts on which one must trust, that is, have *Iman*, which makes one Momin.

Surah *Al-Baqrah* says:

2:177	Open is the path for him who has trust in God, on the time of judgement, on the <i>malaikah</i> , on the Book (the Quran) and the Messengers	وَلِكُرِّ الْبِرِّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ
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Denying any one of the above mentioned is *kufr*.

4:136	One who denies Allah, and his <i>malaikah</i> , This Book, Messengers and the time of the Judgement, goes far in denial.	وَمَنْ يَكْفُرْ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا
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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 time 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.

He has conquered them for Man. Therefore, there is no force among them for Man to bow to. Faith on the Messenger 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 Messengers. This **Wahi** system ended with Messenger **Muhammed**. 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 Messenger (**peace be upon him**). But after the revelation of the Quran, no other book can be Man's beacon of light for a successful life.

As such, a Momin is one who believes unshakably the laws of God which are at play in the universe and the laws that have been given to us through **Muhammad**, and is now preserved in the Quran. Belief on the results 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 Quran as “ يَا أَيُّهَا الَّذِينَ آمَنُوا ” (**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:

2:62	Verily those who call themselves the Momins, and those who are the Christians, the Jews and the sabiens whosoever will entrust on Allah and do good deeds, will have their repayment with their Sustainer, and they will have no woe nor fear	إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالنَّصَارَى وَالصَّابِئِينَ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ
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Also see 4:136.

Along with 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 trust in order to become **Momin**.

They were told clearly that until they believe in all matters as the Quran has laid out, nobody's belief will be called true belief:

2:137	if they trust the way you do, then they will be considered to be on the right path	فَإِنْ آمَنُوا بِمِثْلِ مَا آمَنْتُمْ بِهِ فَقَدِ اهْتَدَوْا
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Eeman is that belief which is according to the Quran and good deeds are also only those which are as the Quran has ordained.

Quran 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 Messenger). Such people, according to the Quran are not true **Momin**. To be a true **moumin**, 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 *Al-Hijr* says:

49:14	Arabs say they have accepted <i>eeman</i> . Tell them they haven't. Say that you have accepted our subjugation, because <i>eeman</i> has not yet entered your hearts.	قَالَتِ الْأَعْرَابُ آمَنَّا قُلْ لَمْ نُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ
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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:

30:53	You can only recite (make them understand the Quran) only to those people who believe our orders and are subservient to them	إِنْ تُسْمِعْ إِلَّا مَنْ يُؤْمِنُ بِآيَاتِنَا فَهُمْ مُسْلِمُونَ
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This is why *eeman* has been treated as the opposite of *kufir* as in verse 2:3-6. It has also been made out as the opposite of (making inroads into) avoiding *Imaan*:

3:110	they are also the opposites of wrongdoers	مَنْهُمْ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ
3:166	So that he can find out who are Momin	وَلِيَعْلَمَ الْمُؤْمِنِينَ
3:167	and who are hypocrites	وَلِيَعْلَمَ الَّذِينَ نَافَقُوا

Quran calls God as Al-momin in 59:23, 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 a *momin* is, hat his place in society is and what his duties and responsibilities are.

Imma اِمَّا

“*imma*”: either, or whether, and can be explained with the following examples:

9:106	Whether he punish them, or whether He listens to them.	إِمَّا يُعَذِّبُهُمْ وَإِمَّا يَتُوبُ عَلَيْهِمْ
20:65	They said, O <i>Moosa</i> , would you rather go first, or shall we do?	قَالُوا يَا مُوسَى إِمَّا أَنْ تُلْقِيَ وَإِمَّا أَنْ نَكُونَ أَوَّلَ مَنْ أَلْقَى

Sometimes it gives the meaning of condition. In that case the sentence also contains “*ma*”:

19:26	Then, if you see any person.....	فَإِنَّمَا تَرِيَهُنَّ مِنَ الْبَشَرِ أَحَدًا
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A-M-W ا م و

“*amah*”: a slave girl. It is the opposite of “*hurrah*” (hurrah) which is used for a free woman. Actually this word was “*amawuh*” (amawuh) or “*amwah*” (amwah) {T}. Quran uses the word “*abd*” (abd) for the masculine and “*amah*” (amah) for the feminine. (2:228). The plural of “*amah*” (amah) is “*imaa*” (imaa) (24:32).

An أن

“أن” (*an*) usually means that or which:

9:32	What they wish, is to extinguish Allah’s light	يُرِيدُونَ أَنْ يُطْفِئُوا نُورَ اللَّهِ
2:184	and that if you observe the fast, it will be better for you	وَأَنْ تَصُومُوا خَيْرٌ لَكُمْ
26:33	When they came towards Lout whom we had sent. (here “ <i>un</i> ” is redundant)	وَلَمَّا أَنْ جَاءَتْ رُسُلُنَا لُوطًا
11:77	(Same verse as 26:33 except أن)	وَلَمَّا جَاءَتْ رُسُلُنَا لُوطًا

Sometimes “un” is used to state the reason.

38:4	And they are surprised that somebody from among them had come to make them aware	وَعَجِبُوا أَنْ جَاءَهُمْ مُنذِرٌ مِنْهُمْ
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In other words they are surprised that a Messenger has come from amongst themselves. But some say that here “*an*” is actually “*le an*” which means “so that” or because of, but it has not been written. It also means “so that”.

16:15	And he has made mountains on the earth to provide you with sustenance.	وَاللّٰقَىٰ فِي الْأَرْضِ رَوَاسِيٌّ أَنْ تَمِيدَ بِكُمْ
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Or you stay comfortably on it as it turns round or revolves.

Some think “*laam*” or “*le*” is not written here as well.

Sometime it means “saying that” as in:

16:36	And we sent a messenger to every nation, saying that people should only accept Allah’s subjugation.	وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنْ اعْبُدُوا اللَّهَ
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It also means “so that it may not” as in:

4:176	Allah tells you these things openly so that you may not be at fault.	يُبَيِّنُ اللَّهُ لَكُمْ أَنْ تَضِلُّوا
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Also means: so that if this happens, then... For instance:

2:282	If it so happens that one of them makes a mistake, then....	أَنْ تَضِلَّ إِحْدَاهُمَا
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In إن

Means “if”:

8:38	Say to the opposers that if they stop, then what has been shall be corrected	قُلْ لِلَّذِينَ كَفَرُوا إِنْ يَنْتَهُوا يُعَفَّرْ لَهُمْ
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Sometimes it means “no” as in:

37:15	And they said, no, this is clear deception.	وَقَالُوا إِنْ هَذَا إِلَّا سِحْرٌ مُّبِينٌ
35:41	if they move (away) then nobody can stop them.	وَلَيْنَ زَالَتَا إِنْ أَمْسَكَهُمَا

Also see the heading (*S-H-R*)

Sometimes it is the abbreviation of “*inna*” and means surely, indeed. As in:

87:9	Then keep reminding them, surely this reminder is beneficial	فَذَكِّرْ إِنْ نَفَعَتِ الذِّكْرَىٰ
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Some think that “*in*” here is conditional and the verse means that one should only speak of Allah when it is beneficial or else one should wait for the right time.

When “*in*” is the abbreviation of “*inna*”, then it definitely asserts something as in:

62:2	and verily they were, before this, in clear digress	وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ
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Sometimes it is redundant or additional. That is, it bears no meaning at all. Therefore some people think that in the following verse, “*un*” is redundant.

46:26	and verily we had endowed them with such grandeur as we had granted you	وَلَقَدْ مَكَّنَّاكُمْ فِيهَا وَإِنْ مَكَّنَّاكُمْ فِيهِ
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But if here “*in*” is taken to mean “*no*” then the meaning would be: we gave them such grandeur as have not even given you.

Sometime it means “*iz*” which means “because”:

5:112	Guard (be the sentinel to) God’s law because you are a Momin	اتَّقُوا اللَّهَ إِنَّ كُنتُمْ مُؤْمِنِينَ
2:172	And be thankful for God’s bounties to you, because you are obedient to Him.	وَاشْكُرُوا لِلَّهِ إِنَّ كُنتُمْ إِيَّاهُ تَعْبُدُونَ

“*illa*” (*illa*) is the same as (لا + ان) (*in+la*). See heading “*illa*” (*illa*)

Aنا اذَا

It is used for both masculine and feminine.

“*ana rajul*” (*ana rajul*): I am a man.

“*ana imra’a*” (*ana imra’a*): I am a woman.

Quran says:

2:258	I give life and death	أَنَا أحيي وأميت
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The feminine plural for “*ana*”, is “*nahnu*” (*nahnu*).

Anta اذنت

“*anta rajal*” (*anta rajal*): that you are a man.

Surah *Al-Baqrah* says:

2:35	Let you and your partners live in the garden	اسكنن أنت وزوجك الجنة
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Its feminine is “*antuma*” (*antuma*) and plural is “*antun*” (*antun*).

Anti اذنت

“*anteh imrah*” (*anteh imrah*): that you are a woman. The feminine is “*antuma*” (*antuma*) and plural is “*antun*” (*antun*).

Antam اذنتم

“*antum rijal*” (*antum rijal*) meant that you are all men. The singular is “*ant*” (*ant*).

The Quran says:

2:132	you are all Muslims	وَأنتم مسلمون
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It is used for masculine as well as feminine. “أَنْتُمَا رُجُلَانِ” (*antuma rojalan*): you are both men.
 “أَنْتُمَا إِمْرَاتَانِ” (*antuma imrataan*): you are both women.

Surah *Al-Qasas* says:

28:35	you two, and whosoever follows you will prevail	أَنْتُمَا وَمَنْ اتَّبَعَكُمَا الْعَالِيُونَ
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“أَنْتُنَّ” (*antun*) is the deviation for plural feminine. “أَنْتُنَّ نِسْوَةٌ” (*antunn-niswah*): you are all women. The singular is “أَنْتِ” (*anti*).

“أَنْثٌ” (*anthun*) basically means “soft”.

“حَدِيدٌ أَنْثٌ” (*hadeedun anees*): soft iron.

“أَرْضٌ أَنْثٌ” (*ardun aneesa*) is soft earth.

“سَيْفٌ أَنْثٌ” (*saifun anees*) is soft sword which doesn't cut.

“أَنْثَ لَهُ” (*anasa lahu*): that he became soft for him, which means that he developed a soft corner for him {T}.

Raghib says since the female as against the male of all species is softer, as such the female is called “أَنْثٌ” (*unsa*). Therefore all things, in which there is some weakness, are called “أَنْثٌ” (*anees*). This is also why all soft stones are called “الْإِنَاثُ” (*al inaas*). And all such things which are worshipped as against God are called (with reference to their weakness in contrast to God) “إِنَاثٌ” (*inaas*).

As surah *An-Nisa* says:

4:117	They call upon the weak ones, instead of it	إِنْ يَدْعُونَ مِنْ دُونِهِ إِلَّا إِنَاثًا
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Here “إِنَاثٌ” (*inaas*): weak even if they are stone idols.

Quran uses “ذَكَرٌ” (*zakar*) as against feminine of “أَنْثَى” (*unsa*) in 4:11. As against “بَنِيْنَ” (*baneen*) meaning sons, is also used “إِنَاثٌ” (*inaas*) meaning daughters, in 17:40.

Injeel has many meanings. Besides them it also means “flowing water” and “تَجَلَّتْ الْأَرْضُ” (*najalatal ard*): that land became fertile.

“تَجَلَّتْ الشَّيْءُ” (*najalas shaiyi*): he disclosed it. Some say “الْإِنْجِيلُ” (*al-injeel*) has been derived from this {T}.

But *Muheet* says that this word has been derived from “أَوْجَلِيُونَ” (*awaljiloon*) which means good news or happy tidings.

Ibn Faris says “الْإِنْجِيلُ” (*al-injeel*) has come from “تَجَلَّتْ الشَّيْءُ” (*najalas shaiyi*) which means, I extracted him, meaning “made clear” or “described openly.” Its basic meaning is wideness or vastness in something.

The Quran has used this word for the Book (Bible) which was presented to *Isa* (Jesus). (57:27)

The history of this Book, *al-anjeel* or Bible can be viewed in the first chapter of my book “*Meraj Insaniyat*”. This will make it clear that the book is totally not in its original form. *Isa*’s Holy Book which he left with his friends is not to be found anymore. 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 bible. The Encyclopaedia Britannica says that as many as thirty four Bibles can be traced from that period. 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 B.C.) 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 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, Gerome 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 translations now available are according to those two translations. Not at all. Every new volume which 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 Encyclopaedia Britannica and the chapter titled Bible of the book Encyclopaedia 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 this was possible, only one example will suffice (to make the contradiction clear): Dr. Jude, in his book God and Evil, writes that: “*The thing that is most condemnable is the character of Christ that the bibles present (page 319).*” This will make one realize that Quran did the Christian world a great favour when it described *Maryam* and *Isa*’s tales in the right perspective.

“أُنْسٌ” (*uns*): to be familiar with.
 “الْحُمُرُ الْأَنْسِيَّةُ” (*alhumurul insiyato*): pet donkeys.
 “حِمَارٌ وَحِشْيٌ” (*himarun wahshiun*): wild donkeys.
 “إِسْنَسُ الْوَحْشِيِّ” (*istanasal wahshi*): that the wild animal is familiarized.
 “إِنْسٌ فَلَانٌ” (*insun fulaan*): man’s special friend.

“إِنْسٌ” (*ins*) is used for “man” and the singular is “إِنْسِيٌّ” (*insiun*). “النَّاسُ” (*an-nas*) is that tribe which is settled somewhere **{T}{L}**.

Those gypsy tribes which move from place to place and stay away from one’s vision are called “جِنٌّ” (*jinn*). See heading (**J-N-N**).

Ibn Faris says that the basic meaning of “إِنْسٌ” (*ins*) is to be evident as against “جِنٌّ” (*jinn*) which means to be non-evident. The plural is “أَنَاسٌ” (*unas*) and “أَنَاسِيٌّ” (*anasi*). Some think that “النَّاسُ” (*an-nas*) is also its plural.

Surah *Al-Baqrah* says:

2:60	all the tribes found their drinking spot.	فَدَّ عَلِمَ كُلُّ أُنَاسٍ مَّشْرَبَهُمْ
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Here *onas* means tribes. In the sense of the human race, *unasi* and *an-naas* appear in surah *Al-Furqan* 25:50, and 25:49.

About the word “إِنْسَانٌ” (*insaana*), there are many versions, but some think that it has come from the word “إِنْسٌ” (*ins*). Quran uses “إِنْسَانٌ” (*insaana*), and “بَشَرٌ” (*bashar*) as alternatives. 15:26 and 15:28. Besides this, the word “إِنْسِيَّةٌ” (*inseyan*) has also appeared along with *bashar* in 19:26.

For the difference between *insaana* and *bashar*, see heading (**B-Sh-R**).

As said before, “النَّاسُ” (*an-anas*) is the plural of “إِنْسٌ” (*ins*). Some also think that it is a collective noun like “قَوْمٌ” (*qaum*). Some believe that “النَّاسُ” (*an-anas*) was “أَنَاسٌ” (*onaas*) to start with, which is the plural of *ins*. Some also think that it was “الْأَنَاسُ” (*al-unasi*) at first, and gradually only *an-naas* remained. **{T}**

“أَنَاسٌ” (*anas*): to see and feel.

In *Moosa’s* tale it is said:

20:10	I have seen a <i>naar</i>	إِنِّي أَنَسْتُ نَارًا
27:7		

Here “أَنَاسٌ” (*anas*): to see.

Muheet says that “إِيْنَاسٌ” (*in-naas*): to comprehend and believe something.

“مُسْتَأْنِسٌ” (*mustanis*): something that is familiar and well known, and without protocol.

Surah *Al-Ahzaab* says:

33:53	talk without protocol or freely	مُسْتَأْنِسِينَ حُرَايِثٍ
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“إِسْتَأْنِسُ” (*istaanus*) is to seek permission.

Surah *An-Noor* says:

24:27	Until you seek permission	حَتَّى تَسْتَأْذِنُوا
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“إِسْتَأْنَسُ” (*istanasu*): to seek information. A man who knocks at a door tries to find out if someone is at home, and if so, if he can enter. 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 Quran is *Rabb-in-naas*, *Malak-in-naas*, *Ilah-in-naas*:

114:1	Proclaim that I am under close protection of the provider of the <i>naas</i>	قُلْ أَعُوذُ بِرَبِّ النَّاسِ
114:2	The security holder over the <i>naas</i>	مَلِكِ النَّاسِ
114:3	The protector of the <i>naas</i>	إِلَهِ النَّاسِ

The Quran says about itself:

45:20	This is the provider of insight for the <i>naas</i>	هَذَا بَصَائِرُ لِلنَّاسِ
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So the invitation (to accept Islam), has no bounds of time or place and God's superiority is for the whole universe. The Quran also mentions the *jinn* and *naas*, i.e. the gypsies and civilized people together (in the same verse), and also about the creation of *jinn*s before *naas* (15:27). This means that the rural villages were created before the civilizations of cities.

For details, see heading (*J-N-N*).

A-N-F ا ن ف

“الأنف” (*al-anf*): the nose, or tip, the strongest and hardest part of something, which is in the front. *{T}{R}*

5:45	And the nose for nose	وَالْأَنْفَ بِالْأَنْفِ
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“الاستئناف” (*al-istenafu*): to begin something new. *{T}{R}*

The Arabs apply both wealth and disgrace to it. As “حمي أنفه” (*hamiya anfahu*): that he became respected, and “رغم أنفه” (*raghema anfahu*) he became disgraced: *{M}*.

“أنفاً” (*anefan*): “just now”. The Quran uses this meaning in 47:16.

A-N-M ا ن م

“الأنام” (*al-anaam*): creations (creatures), or only *ins* and *jinn*. Some say all things on earth are called *anaam*. This is probably derived from “أنام” (*annam*) and can mean all things which are subjects to sleep *{T, R}*. Some say all living things are called “الأنام” (*al-anaam*) *{M}*.

The Quran says:

55:10	The earth has been created for the benefit of the creations	وَالْأَرْضَ وَصَعَهَا لِلْأَنَامِ
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It is evident from this that any system in which the earth (the fountainhead of all sustenance is reserved for a few only (or lies waste) would be against God's wishes.

To explain this, the Quran at another place says:

41:10	it should be open (available) for all needy	سَوَاءٌ لِّلرَّسَائِلِ
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For more details, see heading (*A-R-Dh*).

Inna اِنَّ

“اِنَّ” (*inna*) is used for assertion and assurance:

2:6	it is a fact that those who deny this (system of life)	اِنَّ الَّذِيْنَ كَفَرُوْا
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“اِنَّمَا” (*innama*) is used to mean “only”:

9:10	Sadaqat are only for those who are <i>fuqra</i>	اِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ
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It also means reiteration. See under heading “*ma*”. *Inni* is also called *innani* and *inna* is also spoken as *innana*.

Anna اَنَّ

“اَنَّ” (*anna*) is actually like “اِنَّ” (*inna*). It is used for reiteration. When it has a *kaaf* in front, it reads “كَانَ” (*ka-anna*). See heading (*ka-anna*).

“اِنَّمَا” (*annama*) also means the same as “اِنَّ” (*anna*), and means reiteration.

21:108	Verily, your <i>ilah</i> is a unique <i>ilah</i> .	اِنَّمَا اِلٰهُكُمْ اِلٰهٌ وَّاحِدٌ
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“اَنَّ” (*anna*) and “اِنَّ” (*inna*) differ only in that *anna* is used in between a sentence while *inna* is used in the beginning of the sentence.

Anna اَنَّى

“اَنَّى كَيْفَ” (*anna kaifa*): how.

89:23	(and that day) how can he be reminded of the law?	وَأَنَّى لَهُ الذِّكْرَى
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“اَنَّى مَتَى” (*mata*): when:

19:8	(Zakariah) said: O my Sustainer, when will a son be born to me?	قَالَ رَبِّ اَنَّى يَكُوْنُ لِيْ غُلَامٌ
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“مِنْ اَيْنَ” (*min aina*):, from where?

3:36	From where did you get this?	اَنَّى لَكَ هٰذَا
6:96	where are you going backwards	فَاَنَّى تُؤْفِكُوْنَ

Surah *Al-Baqrah* says:

2:223	Your <i>nisa</i> are your fields. Come to your fields when you want to	نَسَاؤُكُمْ حَرْثٌ لَّكُمْ فَاْتُوا حَرْثَكُمْ اَنَّى شِئْتُمْ
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Here “اَنَّى” (*anaa*): whenever.

Ibn Abbas says it means, whenever in the day or night you want. *Taj-ul-Uroos* also says it means “when” (ever). In *Gharibul Quran*, *Mirza Abul Fazl* writes that it means “if you want”.

“أَتَى الشَّيْءُ” (*anish shaiyi*): the time for something has come, time for something to be strengthened, for something to be completed or reach its end.

	This (thing) has reached its completion (has matured)	بَلَغَ هَذَا أَتَاهُ وَ إِنَاهُ
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Surah *Al-Ahzaab* says:

33:53	those who wait for meal time	نَاطِرِينَ إِنَاهُ
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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 *Al-Hadeed* says:

57:16	Hasn't the time for its completion come for the Momineen?	أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا
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Surah *Al-Ghashiya* says:

88:5	the stream water which has reached its extreme	عَيْنِ آتِيَةٍ
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“الْأَيْمَاءُ” (*al-inaa*): utensils {T}. Its plural is “أَيْيَةٌ” (*aneyah*) as used in 76: 15.

“الْأَيْمَاءُ” (*al-inaa*) is the plural of “أَيْ” (*aniy*) which means a part of time:

“أَنَاءُ اللَّيْلِ” (*anaul lail*): some time (moments) in the night. (20:130) and (3:112).

Ibn Faris says “إِنِي” (*ini*): sometime in the night.

“أَتَيْتُ الشَّيْءَ” (*anaiyto shaiyi*): that I postponed something from its scheduled time.

Muheet says that this root means “tent” in the Hebrew language. As such it means “the people who live under the same tent”. Thereafter, as *Raghib* says, it began to be used for people of the same race, religion or profession, house and city.

“أَهْلُ الرَّجُلِ” (*ahlur rajul*) is commonly used for a man’s close relatives and family, and is also used for ones wife and children. “أَهْلُ الْبَيْتِ” (*ahlul bait*): those who live in the same house.

Muheet says that it means a lot of things. Then with reference to *Abu Hanifa*, he says that it basically means wife.

“أَهْلِي” (*ahli*) is that four-legged pet animal which becomes familiar with the house.

The Quran does give respect to relationship but the basic criteria for distinguishing people is *eeman* and *kufir* i.e. trust and denial. Those who are bound within the same system of life, are of the same group or party, and are the individuals of the same 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 *Nooh* when he was told that his son was:

11:46	O <i>Nooh</i> , he is not one of your group, his acts are not virtuous	يَا نُوحُ إِنَّهُ لَيْسَ مِنْ أَهْلِكَ إِنَّهُ عَمَلٌ غَيْرُ
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Before this, *Nooh* was told that his son was not included in the Momin group. As such whether it be *Ibrahim*’s father or *Nooh*’s son, *Lot*’s wife or the closest relative of *Muhammad*, for example his uncle,

if they are not bound within the same way of life, 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 system, His Lordship and which will nurture the human race.

“هُوَ أَهْلٌ لِكَذَا” (*huwa hazun lekaza*): that he deserves it, this is where he belongs.

Sura *An-Nisa* says:

4:58	Allah orders you to return the security to those who have given you security	إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا
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If this means items that have been given for secure keeping, then it would mean: “don't misappropriate them and return them to the owners.” 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.

Some say that *ahl* here means those who deserve, befitting whom.

The Noble Quran mentions the *Ahlil Kitab* very often. At that time there were two groups of Arabs. One of them had a claim to some celestial book or the other. These were the *Ahlil Kitab* or “those with the Book”, and the other group which did not believe in any celestial book. They have commonly been called *mushrikeen*, i.e. who include others to Gods authority.

But *shirk* was not limited to *mushrikeen*. There were even those among *Ahlil Kitaab* who committed *shirk*. They believed on other gods too. For details see heading (Sh-R-K). Those without the Book were also called *ummiyeen*. See heading (A-M-M). From among all these, those who had belief in *Muhammed* were called *momineen*. And those who did not, were called *kafireen*. The *ahl* of the Messenger were those who obeyed him or followed him (7:83). It also means (as mentioned earlier) those who have the right, the owners, and those who have the capability (of doing something) 4:58.

Aw أو

“أو” (*aw*) is used to mean “or”.

1) To mean doubt, as in:

18:19	we have stayed for a day or some part of the day	لَيْسْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ
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This means that the speaker doesn't know which one is correct.

2) When a choice between two things is given as:

	Either marry Hindan or her sister	تَزَوَّجْ هِنْدًا أَوْ أُخْتَهَا
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3) When “أو” (*aw*) is preceded by a negative, then it means neither of the two things:

76:24	You will neither obey or follow any <i>Aasim</i> or <i>Kafur</i>	وَلَا تُطِعْ مِنْهُمْ آيْمًا أَوْ كُفْرًا
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4) To mean “perhaps”:

37:147	And we sent him to hundreds of thousands; perhaps they were even more than that.	وَأَرْسَلْنَاهُ إِلَىٰ مِثْقَةِ آلْفٍ أَوْ يَزِيدُونَ
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5) To mean “until now”:

48:16	fight them until they become obedient	ثُمَّ آتَوْهُمْ أَوْ يُسْلِمُونَ
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6) Sometimes it happened thus; and sometimes it happened otherwise: in this meaning:

7:4	so our devastation sometimes appeared at night and sometimes when they were resting in the afternoon	فَجَاءَهَا بِأَسْنًا نَيْتًا أَوْ هُمْ قَائِلُونَ
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- “الْأَوْبُ” (*al-aob*): to bring the legs back while running very fast.
 “الْأَوْبَاتُ” (*al-aobaat*): legs.
 “اتَّأَوَّبُ” (*at-taweeb*): to travel the whole day and to stay foot at night.
 “رِيحٌ مُّوْبَةٌ” (*reehun mu-awwebah*): the wind that blows the entire day. {T}
 “أَوْبٌ” (*aob*) also means to return.
 “أَوْبٌ” (*aob*) and “رُجُوعٌ” (*rujooh*) differ only in that the last mentioned is said to return with or without intent, while *aub* is only with intent.
 “الْمَابُ” (*almaab*): to return, also junction, and when something becomes oblivious, or the place from where something turns back.
 “بَيْنَهُمَا ثَلَاثُ مَوْبٍ” (*bainahuma salaso ma aub*): there are three places to stop between the two places.

Quran says:

88:25	they will return but to us	إِنَّ إِلَيْنَا إِيَابَهُمْ
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This means that they are traversing the path that will take them to life's happiness. They are wrong in doing so. Every step they take is moving towards the destination which we have ordained as a result of their deeds. No step of theirs can go beyond our law of consequens, which is the result of cause and effect. They are moving towards that goal, because:

88:26	every deed of theirs is subject four laws	عَلَيْنَا حِسَابُهُمْ
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According to this system, the results of good deeds have been called “حُسْنُ الْمَابِ” (*husnul maab*) in 3:13.

In other words, good result for good deeds, but that is not the last destination. It is to stay only momentarily, because according to the Quran, *jannah* is one of the evolutionary destinations for Man. For details see heading (*J-N-N*).

About *Ayub* (a messenger) the Quran says:

38:44	turn towards the law of God	إِنَّهُ أَوَّابٌ
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In similar meaning, the leaders of *Dawood's* nation were told:

34:11	O you leaders, turn over	يَا جِبَالُ أَوَّيْ
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Usually, *jibaal* is translated to *mountains*, but its other meanings are the leaders of the nation. See heading (*J-B-L*). If *jibaal* is taken to mean mountains, then it would mean that *Daud* used to employ the mountains for which nature has created them, i.e. for protection, to let the forests grow on them to make wood available and 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.

The basic meaning of the word is for something to bend or become crooked (*Ibn Faris*). In other words, it means to get bent due to a heavy load or burden.

- “الْأَوْدُ” (*al-awad*): to bend.
 “الْأَوْدُ” (*al-awad*): to bend or make crooked, to offend, to be a burden.
 “الْأَوْدَةُ” (*al-audah*): load, or to become a burden (for something).
 “أَدَّهُ الْأَمْرُ” (*aadahul amr*): that some burden has bent his back.
 “تَأَوَّدَهُ الْأَمْرُ” (*ta-awwadal amr*): that this matter has burdened him.

The Quran says:

2:255	the control of the universe is no burden to God	وَلَا يَؤُدُّهُ حَمَلُهُمَا
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Ibn Faris says it means both the beginning and end of some work.

- “آل إِلَيْهِ أَوْلَى” (*ala ilaihey awla*): he went back to him, returned to him.
 “آل عَنْهُ” (*ala-unhu*) turned from him. Basically the word means to return and focus.
 “أَوَّلَ اللَّهُ عَلَيْكَ ضَالًّا” (*awwal-allahu a’laika zalaka*): Let Allah return your lost thing to you.
 “مَالٍ” (*maal*) is the point to which a thing at last returns, or the last result of anything.
 “تَأْوِيلٌ” (*ta’weelun*): to return something to its right path.
 “أَوَّلَ الْكَلَامِ تَأْوِيلًا” (*awwala alklama taweela*): he explained the results and assessment.
 “آلَ عَلَيَّ الْقَوْمِ” (*aala a’liyya-al-qoum*): he became the friend of the nation.
 “آلَ الْمَالِ وَ إِنْتَالَهُ” (*aala al-mala wa antalahu*): he looked after the wealth, arranged for it, corrected it.
 “الْإِيَالَةَ” (*al-iyalah*): politics, limits of the state.
 “آلٍ” (*aala*): to be reduced, to get rid of.
 “أَوَّلٌ” (*awwal*) is the opposite for “آخِرٌ” (last). 57:3. This means that *awwal* means the very first.

Raghib says that “أَنَا أَوَّلُ الْمُسْلِمِينَ” (*ana awwalul muslemeen*): that I am the first to bow before the laws of Allah and thus am an example for others.

Quran says Allah is *al-awwal* (the first) in 57:3. This indicates his infinity which human concept can not grasp.

“أَوَّلَ الرَّجُلِ يَأُولُ أَوْلَى” (*awilar-rajulu yawalu aawalaa*): he became the precede, he attained number one (position). “أُولَى” (*Oola*) is the feminine gender {T}.

Quran says:

79:25	The last and the first	الْآخِرَةَ وَالْأُولَى
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“آلٍ” (*al*) mean the members of one’s family, his friends, or those who are obedient to him. “آلٍ” (*al*) is used among gentlemen only, not among the dregs of society. {T}

When Quran says “آلَ يَعْقُوبَ” (*ale Yaqub*) in 19:6, it means the children, friends or obedient of *Yaqob*.

“آلَ فِرْعَوْنَ” (*ala firoun*): likewise the obedient one of the Pharaoh.

“الْأَلَاتُ” (*aalaat*): situation, instruments or gadgets. The plural is “الْأَلَاتُ” (*aalaat*).

Quran uses the word “تَأْوِيلٌ” (*taweel*) to mean the last result, outcome, last verdict:

4:59	This is the right way (of living) and it will have a good result	ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا
7:53	now they are waiting for the veracity of this book?	هَلْ يَنْظُرُونَ إِلَّا تَأْوِيلَهُ

I.e. they are waiting for what this book says will take place to take place. In the narrative about *Moosa* (Moses) and his traveling companion (elder), the companion says in the end:

18:78	I will now tell you about the things about which you were so eager and restless.	سَأُنَبِّئُكَ بِتَأْوِيلِ مَا لَمْ تَسْتَطِعْ عَلَيْهِ صَبْرًا
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Yaqoob had said about *Yusuf*:

12:6	God will give you such insight that you will get to the bottom of things instantly	وَيُعَلِّمُكَ مِنْ تَأْوِيلِ الْأَحَادِيثِ
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This means that he will reach the final result by knowing the beginning. That is why interpretation of dreams is also called *taweel*.

12:36	Inform us about the interpretations	نَبِّئْنَا بِتَأْوِيلِهِ
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About *ayaateh mutashabeaat*, those verses or sentences which are inexplicable by us because they are beyond human comprehension, it has been said in the Quran:

3:7	Whatever the interpretation of this knowledge is, lies with none other than Allah and those who keep acquiring substance in this knowledge	وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ
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For details, see heading (*Sh-B-He*) and (*H-K-M*).

Oulai أَوْلَاءِ

“أَوْلَاءِ” (*oulai*) is a noun and means “all this”. Its singular is “ذَا” (*za*). See also heading “ذَا” (*za*).
 “أَوْلِيَاكَ” (*oulaikah*): “*they all*”. Its singular is “ذَلِكَ” (*zaak*) and “ذَلِكَ” (*zalik*).
 “أَوْلِيَاكُمْ” (*oulaikum*): “*all of them*” as in 4:91. It is used for both masculine and feminine genders.

It also appears as a warning such as:

11:78	These are my daughters?	هَؤُلَاءِ بَنَاتِي
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Oulu أَوْلُوا

“أَوْلُوا” (*oulu*) is also a noun and means “with” such as:

38:43	those with intellect and insight	لِأَوْلِي الْأَنْبَابِ
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The singular is “ذُو” (*zu*). “أَوْلَاتٌ” (*oulaat*) is plural and feminine in gender. The singular is “ذَاتٌ” (*zaat*)

65:6	those with burden (responsibility or pregnancy)	أَوْلَاتٍ حَمْلٍ
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A-W-N ا و ن

“الْآنُ” (*al-aan*) is the present time, now, at this time. {*T*}.

2:71	Now you are telling the truth.	الآنَ جِئْتَ بِالْحَقِّ
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A-W-He ا و ه

“أَوْ” (*ah*), “أَوْهٌ” (*auho*), “أَوْهِي” (*awihi*). All these are expressions of pain and complaint.
 “الْأَوْاهُ” (*al-awwah*) is a person who uses the expression of “تَأْوَهُ” (*taawoho*) very much, which means to express anger and sorrow. As such it signifies a person who is easily brought to tears and very commiserate and sorrowful at people’s plight {*T*}. It is also used for a very understanding person and for one who prays a lot. {*T*}

Ibrahim is called “أَوْاهٌ حَلِيمٌ” (*awwahun haleem*) 9:114 which means commiserate, one who grieved over other’s plight.

Ibn Faris says the word basically means “to gather”, and “to pity and fear”.

“أَوَيْتُ مَنْزِلِي” (*awaito manzili*): I got down (landed) at my house, or returned to it, or lived in it.

“أَوَيْ إِلَيْهِ” (*awa ilaih*): to lean towards someone and become enamoured.

“أَوَيْتُ لَهُ” (*awaito lahu*): I felt pity for him.

“رَجَعْتُ إِلَيْهِ بِقَلْبِي” (*rajata ilaihi biqalbi*): I became enamoured of him from the heart. {R}

“الْمَاوَى” (*al-mawa*): place to returns during day or night, a place where a camels return at night to rest. {T}

“الْأَوْي” (*al-awyo*): birds that remain in flocks

“الْمَاوِي” (*al mawia*): the garden where one can spend the night.

“أَوَيْتُهُ” (*awaitohu*): I got him down at my house {T}. Also see heading (*Th-W-Y*)

The Quran says:

11:43	I will go towards the mountain to escape	سَأُوِي إِلَى جَبَلٍ
23:50	We gave shelter to (Jesus and Mary)	أَوَيْنَاهُمَا
33:51	to give shelter near oneself	تُرْجِي مَنْ تَشَاءُ مِنْهُنَّ وَتُوِي
8:26	God sheltered you	فَأَوَّأَكُم

Quran calls *jannah* as *Al-mawa* in 53:15 which means the place where one can live in peace and without any fear. Where one does not need to fear that somebody will snatch it away:

But the same word has also been used for *Jahannum*:

3:151	You will live permanently in fire	وَمَا أَوَّأَهُمُ النَّارُ
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Because as per the root, *mawa* is any place that is a destination, center, or living place.

“إِي” (*Iy*): yes, as in:

10:53	tell them, yes, it is undoubtedly so	قُلْ إِي وَرَبِّي إِنَّهُ حَقٌّ
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“إِي” (*Iy*) must be followed by words of swearing.

Ibn Faris says its basic meanings are protection and strength.

“أَدُّ” (*ad*), “يَيْدٌ” (*yaid*), “أَيْدَا” (*aida*), they all mean to be strengthened, to become hard.

“الْأَادُّ” (*al-aado*): hardness or strength.

“الْأَايْدُ” (*al-ayd*): the same.

“ذَا الْأَايْدُ” (*za al-ayd*): strong man.

“أَيَّدْتُهُ قَائِدًا” (*ayyatohu tayeeda*): to strengthen something very much.

“الْأَايَادُ” (*al iyad*): that which is used to give strength.

It also means mud which is placed around the edges of a tent so that rain water does not enter. It also means high dune, or strong mountain.

2:87	And We strengthened Isa (Jesus) through <i>Rooh-ul-Qudus</i> (Holy Spirit)	وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ
51:47	We have built the universe with great strength	وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْدٍ

“أَيْدٌ” (*ayd*) is the plural of “يَدٌ” (*yad*) (hand). See heading (Y-D-Y).

“الأَيْكُ” (*al aiyk*): a lot of trees, a bunch of trees, a wood which has berry trees etc. proliferation of any kind of trees. “أَيْكَةٌ” (*aikah*) is its singular.

Quran says:

15:78	People of the woods	أَصْحَابُ الْأَيْكَةِ
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It is said for the people of *Madyan* who lived in dense forests.

“الْأَيَامُ” (*al iyaam*): “smoke”.

“أَمْ يَبْتَئِمُّمْ وَ يَوْمٌ لِيَامًا” (*aama yaimu wa yauwmu iyaama*): in order to get to the beehive he smoked it so that the bees fly away and the hive is left alone.

“الْأَيِّمُ” (*al-ayim*): a woman with no husband. Its plural is “الْأَيَامَى” (*al-ayama*).

There was an Arab proverb that said “الْحَرْبُ مَا يَمَةٌ لِلنِّسَاءِ” (*alharbu ma yamatun lillanisa*) which mean that war turns women into widows

The Quran says:

24:32	Those among you who are single, let them be married. (Either bachelors, or spinsters, married or unmarried, widowers or widows, all are included) {T, M}	وَأَنْكِحُوا الْأَيَامَى
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It is evident from this that it is also among the duties of an Islamic society to create an environment in which individuals are able to live a life of connubial bliss.

“أَيْنَ” (*ain*): where, whither, which place.

“أَيْنَمَا” (*ainama*):, where, wherever.

75:10	There is no escape	أَيْنَ الْمَعْرُ
2:148	Wherever you be, God will collect you (all).	أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمْ اللَّهُ جَمِيعًا

“أَيَّ” (*ayyon*): who, which, which one:

7:185	Then besides this hadith, on what will these people believe?	فَبِأَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ
17:110	Call him by what name you will, all well balanced named belongs to him.	أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَى

It is also used to call someone, to call out, like “يَا أَيُّهَا النَّاسُ” (*ya ayyo han-naas*) which means O people.

Iyya أِيَّا

There is a sense of abbreviation in it, it doesn't come by itself but has a pronoun with it.

1:4	4 we accept only your subjugation	إِيَّاكَ نَعْبُدُ
16:51	so keep following me	فَلْيَأْتِي فَارْتَهَبُونِ
6:152	we give you <i>rizq</i> as well as them i.e. we feed you as well as them	نَحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ

Ayyaan أَيَّانَ

It means “when”:

7:187	they ask of you when will the moment of revolution come?	يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا
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Ayyub أَيُّوبَ

Ishaq had two sons, *Yaqub* and *Eesu*. *Eesu* went to his uncle *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 Torah it is called the *Koh* or Mount *Siir*. The capital was *Raqeem*. *Ayub* belonged to the *Eewaz* tribe. In the Torah, *Ayyub's* travel is mentioned. *Yubab*, *Oub* and *Aayub* are 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 Quran 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.

“آية” (*ayah*): visible evidence, symbol or sign. As such, landmarks are called *ayah*. Actually, *ayah* is necessarily the visible part of anything that is hidden, and when one can understand or comprehend the visible part, and then he can even guess as to what the invisible part means. {R, T, M}. God’s personality 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 *ayah* of Allah. These verses are the marks of which we can have some idea of (man’s) “destiny”. The biggest *ayah* in the human world is “*wahi*” or revelation. It is therefore also an *ayah* of Allah. Every part or verse of the Noble Quran is called an “*ayah*”. The message brought by a Messenger is also called the *ayah* {L}

Saleh said to his nation “whether you honour Allah’s law or not, I have decided to let this camel go free. This camel is here called *ayah*:

7:73	this (female) camel is a sign for you	هَذِهِ نَاقَةٌ لِلَّهِ لَكُمْ آيَةٌ
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Similarly the Quran calls *Nooh’s* Ark *ayah* as well

29:15	A sign for all the world	آيَةٌ لِلْعَالَمِينَ
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It was called a sign because it was a sign that the nation which will obey the law of God will be safe from harm. In short, everything which draws Man’s attention towards God is an ayat.

Besides that, even reasoning could be an *ayah*:

17:12	points to these very reasoning	وَجَعَلْنَا اللَّيْلَ وَالنَّهَارَ آيَاتٍ
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In other words, by deliberating Man can reach the understanding that the universe is not static, but dynamic. In surah *Ash-Shoa’ra*, the word *ayah* has also been used for a memorial. 26:128

Iyan nabaat means that *ayaah* is the beauty of flowers of plants. {L}

“آيا الشمس” (*aiya-ash-shamsi*): rays or indications of the sun {T, M}.

“تأيا” (*ta ayah*): to stop at someplace.

“تأيا بالمكان” (*ta ayah bil makan*): he stopped at that place and got late.

Ibn Faris says its basic meanings are to stop and deliberate, or to intend and decide.

“To wait and deliberate” throws a very illuminating light on the particularities of *ayahs*. The phrase would mean that all of the various things in the world are *ayahs*, every one of them. But they can be *ayahs* (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 Quranic *ayah s*, a human being can reach his rightful destiny. If one does not stop and think about it, then the *ayah* cannot lead to the real meaning of life. In this way, it would not be an *ayah* in the real sense.

B (حرف) ب

The following examples will make the use of this letter clear:

- “أَمَسَكْتُ بِزَيْدٍ” (*amsaktu bi zaid*): I caught Zaid
 “مَرَرْتُ بِزَيْدٍ” (*marartu bi zaid*): I went **past** Zaid
 “ذَهَبَ زَيْدٌ” (*zahaba zaid*): Zaid went
 “ذَهَبْتُ بِزَيْدٍ” (*zahabtu bi zaid*): I went **with** Zaid, or I took Zaid with me.

The Quran says:

4:43	do the “ <i>masah</i> ” on your faces (wipe one’s hands over the face without water, while performing ablution).	فَامَسَحُوا بِوُجُوهِكُمْ
25:72	When they walk past by fault.	إِذَا مَرُّوا بِاللَّغْوِ
2:17	Allah deprived them of their light	ذَهَبَ اللَّهُ بِنُورِهِمْ
2:54	You have been unkind to yourself due to worshipping a calf.	ظَلَمْتُمْ أَنْفُسَكُمْ إِتِّخَاذِكُمْ
11:48	<i>Nooh</i> , dismount with safety	نُوحِ اهْبِطْ بِسَلَامٍ مِّنَّا
96:4	he taught with (through) the pen	عَلَّمَ بِالْقَلَمِ

To indicate time or place, meaning “in”:

54:34	We saved them in the morning	بِحَيْثَانِهِمْ بِسَحْرِ
3:123	truly Allah has helped you in the field of <i>Badr</i>	وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرِ

In exchange for something, as in:

12:20	And they sold him (<i>Yusuf</i>) in exchange for a small price.	وَشَرُّهُ بِثَمَنٍ بَخْسٍ
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To mean “*‘a’la*” or “over”, the Quran says:

4:42	If the earth could be levelled over them.	لَوْ تَسَوَّى بِهِمُ الْأَرْضُ
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To mean “from”, as in:

25:59	About him, inquire from someone who knows	فَأَسْأَلْ بِهِ خَيْرًا
76:6	the stream from which servants of Allah drink	عَيْنًا يَشْرَبُ بِهَا عِبَادُ اللَّهِ

Some think that the way “*‘min*” (*min*) is used here, means “some”. Not full, but a part. As such, some people maintain that the following verse should be translated as shown below:

5:6	Do the “ <i>masaah</i> ” over a part of the head	وَامَسَحُوا بِرُءُوسِكُمْ
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At some places this letter is additional and doesn’t mean anything, as in:

13:43	Allah is witness enough	كُفَىٰ بِاللَّهِ شَهِيدًا
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Even if “*beh*” had not been used in the above verse, it would generate the same meaning.

Mirza Abul Fazal writes in his book *Gharib-ul-Quran* that the “*beh*” in “*bismillah*” (*bismillah*) is to invoke help.

“*bi’llah*” (*billah*): to swear on Allah. This means that “*beh*” is also used to swear.

B-A-R ب أ ر

“الْبَيْتْرُ” (*al-bi'aro*): “water well”.

Its actual meaning is of a hole which has its opening camouflaged so if someone goes over it, he may fall into it. In other words, a dug trap. Although, it is not unthinkable that the use of this word can apply to other meanings as well.

The Quran says:

22:45	blind (useless) wells	وَبُقْرٍ مُّعْطَلَةٍ
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B-A-S ب أ س

“بَيْسٌ” (*beys*): “bad”. It is usually used in past tense, but has no definitive derivate. Its forms are formed by combining the root letters directly, as “نَعِيمٌ” (*naima*) from “نِعْمٌ” (*ni'm*). It is sometimes accompanied with “مَا” (*ma*), for instance “بِئْسَمَا” (*bi'usama*) in 2:90.

“الْبِئْسَاءُ” (*al-basau*): severe plight, raging battle, hardness, strength etc.

“لَا يَأْسَ عَلَيَّكَ” (*la basa alaika*) or, “لَا خَوْفَ بُوْسَ الرَّجُلِ” (*la khaufa bo- sa rajal*): the man became brave.

“بَيْسَ الرَّجُلِ بُوْسًا” (*ba'esar rajulu yu-sa*): the man became very needy.

“الْبِئْسَاءُ” (*al-ba'sa'o*): intensity.

“عَذَابٌ بَيْسٌ” (*azabun ba'is*): severe punishment, a punishment in which economy is affected.

“الْبِئْسَاءُ” (*al-ba'sao*) also means hunger {M}.

“الْبِئْسَاءُ” (*al-basa'o*): the loss of wealth {M}.

“الضَّرَاءُ” (*az-zarrao*): physical harm, like disease etc. {M}.

“الْمُبْتِئِسُ” (*al-mubtaus*): a sad person {M}.

The Quran says:

18:2	unpleasant results of wrong deeds	بِئْسَ شَرِيذًا بِمَقَابِلِهِ أَجْرًا حَسَنًا
7:4	When Our punishment came to that dwelling	فَجَاءَهَا بِئْسَاءُ

This implies that due to their wrong deeds, the law of nature was activated, and severe plight was encountered. In surah *Bani Israel*, there is mention of a warring tribe which used to bring “أُولَى بَأْسٍ” (*ooli baas*), that is, severe plight.

Surah *Al-Hadeedh* says:

57:25	there is great hardness in it	فِيهِ بَأْسٌ شَدِيدٌ
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“إِبْتِئَاسٌ” (*ibteasun*): to take offend, to be sad.

In surah *Hoodh, Noah* has been addressed:

11:37	Don't worry about a thing of what these opponents do	فَلَا تُبْتَئِسْ بِمَا كَانُوا يَفْعَلُونَ
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Babel بَابِلُ

The city of *Babel* (Babylon) was the centre of ancient Caledonian civilization. The Quran has mentioned this city and denied the mythical stories that are related with it in reference to *Solamon* in Jewish literature:

2:102	And in <i>Babel</i> , no such revelation was made to <i>Haroot</i> and <i>Marut</i> (two angels, supposedly).	وَمَا نُزِّلَ عَلَى الْمَلَكَيْنِ بِبَابِلَ هَارُوتَ وَ مَارُوتَ
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These were all tales fabricated by those resistors themselves.

B-T-R ب ت ر

“الْبُتْرُ” (*al-butar*): to cut something, before it is complete or matures {*Ibn Faris*}.

It also means to cut off a tail at its root.

“سَيْفٌ بَاتِرٌ” (*saifun batir*): the sword which cuts.

“الْأَبْتَرُ” (*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 shall remain {*T, M, R*}.

The Quran says:

108:3	no trace of your opponent	إِنَّ شَانِكَ هُوَ الْأَبْتَرُ
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The meaning of “no trace” in this context is that their strength and grandeur, due to which they so oppose you, will end and they will have no part from the better things of life.

B-T-K ب ت ك

Ibn Faris says it basically means to cut. The basic meaning of “بَتَكَ” (*batak*) is to cut, or to get hold of feathers and wrench them out. As such “الْبِتْكَه” (*al-bitkah*): the rooted out feathers. This would mean that “بَتَكَ” (*batak*): 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 {*T, M, R*}. This was the practice in heathen Arabia.

Surah *An-Nisaa* says:

4:219	So they will split the ears of animals.	فَلْيَبْتِكُنَّ أَذَانَ الْأَنْعَامِ
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“السَّيْفُ الْبَاتِكُ” (*as-aaiful batik*): a sword that cuts {*T*}.

B-T-L ب ت ل

Ibn Faris says it basically means to differentiate something from other things.

“بَتَّلَهُ” (*batalau*) or “يَبْتُلُوهُ” (*yabtolohu*): he separated her.

“فَأَبْتَلَهُ” (*fa'abatal*): hence he was separated.

“تَبَتَّلَ” (*tabattal*) also means the same as above.

“الْبَتُولُ” (*al-batool*) is a woman who stays away from men, or who stays away from marriage.

“الْمُبْتَلَةُ” (*al-mubattala*) is a beautiful woman, who has fine (beautiful) limbs.

“تَبَتَّلَتِ الْمَرْأَةُ” (*tabattalatil mar'aa*): the woman finished her make-up.

“الْمُبْتَلُ” (*al-mubtil*): being different from others.

“الْبِتْلُ” (*al-batl*) is the truth, or one's right. {*T*}

“إِنْبَتَلَ فِي سَيْرِهِ” (*inbatata fee sairih*): he tried to walk fast.

Quran says:

73:8	To cut off from everybody (everything) and to follow Allah only, and engage oneself in efforts to establish His system	وَتَبَتَّلْ إِلَيْهِ تَبْتِيلاً
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When the Messenger was given the principles of Allah's system, he was ordered to form a group of those who were loyal to him, and to carry out its implementation, and in doing so, not to heed the opponents in any way:

6:92	Proclaim to Allah, and leave the opponents aside	قُلِ اللَّهُ ثُمَّ ذَرْهُمْ
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When a man decides upon the end (goal), then he should shelve ifs and buts, and with the goal in mind, take every step towards that goal. All this should be done in a nice way, because “تَبَتَّلَ” (*tabattul*) has a connotation of décor as well.

“بَثُّ” (*bus*) is to spread out and disturb something, thus it also means to spread, as well as increase (proliferate). {T}

Muheet’s compiler says that it means to invent and create. While asserting these meanings, *Raghib* has added that “بَثُّ” (*bus*) also means to disclose something which was previously hidden. Therefore, it also means to make such things obvious, which were unclear earlier. {T, L}

Ibn Faris also says that its basic meaning is to disclose or distribute (without any pattern).

“بَثُّ الْغُبَارِ” (*bus alghubar*): to raise dust.

“بَثَّتَكَ السِّرَّ” (*basastokash shir*): I disclosed the secret to you.

“أَبَثَّتَكَ” (*absustoka*): I disclosed (the reason of) my sorrow to you. {T}

“الْبَثُّ” (*al-basso*) is that sorrow which cannot remain hidden. {T}

The Quran says:

2:164	God spread out every kind of living thing on earth, and proliferated them (created them abundantly).	وَبَثُّ فِيهَا مِنْ كُلِّ دَابَّةٍ
101:4	like flies spread around	كَالْفَرَاشِ الْمُبْثُوثِ
56:7	the spread particles in the air	هَبَاءً مُبْنًئًا
12:86	I complain due to my suffering and my grief	أَشْكُو بَثِّي وَخُزْنِي

This makes it clear that “بَثُّ” (*bus*) is sadness other than sorrow, and means such sadness which cannot be kept hidden.

“بَجَسَ الْمَاءُ” (*bajasal ma’a*): for the water to split something, and to flow out.

“مَاءٌ بَجَسٌ” (*ma’un bajus*): water that flows out in this manner {T}.

The Quran mentions:

7:160	streams of water flowed out of it	فَأَنْبَجَسَتْ مِنْهُ
2:60	Then gushed forth	فَأَنْفَجَرَتْ

Raghib says when water flows from a narrow opening it is called “انْبِجَاسٌ” (*inbijaas*), and “انْفِجَارٌ” (*infijaar*) is a common condition. But the Quran has used both words to mean the same thing.

According to *Ibn Faris* the basic meaning of “الْبَحْثُ” (*al-bahs*) is to look for something in the dirt, or to scratch the earth.

“الْبَحَاثَةُ” (*al-bohasa*) is dust or mud which has been scratched out of the ground.

“الْبَحْوْتُ” (*al-bohos*) is a camel which kicks up dust with his feet behind him, which it digs out while running.

“الْبَحْسُ” (*al-bahso*) is the mine in which gold or silver is prospected. {M}

Surah *Al-Maidah* mentions:

5:31	a crow was scratching the earth	عُرَابًا يَنْبَحُثُ فِي الْأَرْضِ
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“الْبَحِيثُ” (*al-bahees*): a secret.

Nawab Siddiq Hasan Khan writes that words in which “باء” (*ba*) and “حاء” (*ha*) appear together, carry the connotation of investigation, or to take out (make out) one thing of the other.

B-H-R ب ح ر

“الْبَحْرُ” (*al-bahr*): to split, or tear on a large scale. Seas or rivers are called “بَحْرٌ” (*bahr*) because they have apparently been dug into the earth. The female camel which had given birth to ten camels was let to roam freely in the name of the idols after splitting its ears, and was called “بَحِيرَةٌ” (*baheera*).

Nawab Siddiq Hasan Khan writes that words in which “باء” (*ba*) and “حاء” (*ha*) appear together carry the connotation of investigation, or to take one thing out of the other.

Ibn Faris, with reference to **Khalil**, says that the sea is called “بَحْرٌ” (*bahr*) because of its vastness. A river which flows continuously is also called “*bahr*”. The sea is called “بَحْرٌ كَبِيرٌ” (*bahr kabeer*) or bigger *bahr* in comparison.

Kitabul Ashqaaq says that a great body of water (whether brackish or drinkable) is called “بَحْرٌ” (*bahr*). “بَحْرٌ” (*bahr*) actually means the place where a lot of water has accumulated. Cultivable land is also called “بَحْرٌ” (*bahr*), as well as cities, especially the cities which are situated near sea or rivers.

Quran says:

30:41	Those societies which exist on land and those which exist on <i>bahr</i> , all have become inequitable	ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ
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It also means 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 (*Y-M-M*).

In the tale about **Moosa** crossing the river, and the Pharaoh’s drowning, the words “بَحْرٌ” (*bahr*) and “يَمٌ” (*yum*) have been used in 2:50, 2:77 and 2:78.

The Quran has termed fishing as permitted:

5:96	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	صِيدَ الْبَحْرِ وَطَعَامَهُ
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Also see heading (*Th-Ain-M*).

B-Kh-S ب خ س

Ibn Faris says the basic meaning of this root is of shortcoming or reduction.

“الْبَخْسُ” (*al-bakhs*): to reduce, to oppress, reduction in rights. That is why **Ibnul Sakeet** says that “بَخْسٌ” (*bakhs*): to grant less than what is rightful, that is, reduction in rights {*T*}.

“الْبَاخِسُ” (*al-bakhis*): something that is slightly bad {*R*}.

“الْبَخْسُ” (*al-bakhs*) is the tax received by the ruler {*T*}.

Surah **Al-Baqarah** says:

2:282	and makes no reduction whatsoever in it	وَلَا يَبْخَسُ مِنْهُ شَيْئًا
72:13	he will not fear reduction of his rights, nor will he fear any oppression	فَلَا يَخَافُ بَخْسًا وَلَا رَهَقًا
12:20	(they) sold him for a low price	شَرَوْهُ بِثَمَنٍ بَخْسٍ

But **Zajaj** says that verse 12:20 means that the act of selling him was equal of exceeding human rights, because selling humans is forbidden.

Nawab Siddiq Hasan Khan says that words where “باء” (*ba*) and “حاء” (*kha*) appear together give the meaning of knocking out someone’s eye, which gives a sense of committing excess.

B-Kh-Ain ب خ ع

“الْبِخَاغُ” (*al-bikha*) is a vein inside the back of the neck.

“بَخَعَ بِالشَّاةِ” (*bakha’a bish shaat*): he cut the goat’s throat with such vigour that even its “بِخَاغُ” (*bikha*) was cut through. This is the real meaning. Later it was used to mean other things too.

“بَخَعَ نَفْسَهُ يَبْخَعُ” (*bakha’a nafsahu*) is to kill oneself in anger and sorrow, (in frustration).

“بَخَعَ الْأَرْضَ بِالزَّرَاعَةِ” (*bakha’al arda biz zira’a*): he kept on tilling the soil till it lost its fertility completely.

About the Messenger, the Quran has said:

18:6	you will kill yourself (in the grief as to why these people do not believe).	لَعَلَّكَ بَاجِعٌ نَفْسِكَ عَلَى آثَارِهِمْ
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Note how a preacher of God grieves for his nation, like a kind physician.

B-Kh-L ب خ ل

“الْبُخْلُ” (*al-bukhl*): to stop the justified use of things that you have acquired.

Raghib thinks that there are two types of “بخل” (*bukhl*). 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.

Muheet says that “بخل” (*bukhl*): to stop things from being spent, and “شُحَّاسٌ” (*shohas*) is the desire which forces one to do just that. In other words, “شُحَّاسٌ” (*shohas*) indicates both greed and “بخل” (*bukhl*).

Quran says:

4:37	the people who stop <i>rizq</i> (sustenance or wealth) from being spent and order others to desist from spending (life’s accoutrements, or necessities), and hide whatever Allah has endowed them with ...	الَّذِينَ يَبْخُلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ وَيَكْتُمُونَ مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ
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The central idea of the noble Quran is that man should strive up to his utmost, but keep only what he needs. The rest should be kept open and available for sustenance of all mankind. See heading (N-F-Q).

“بُخْلٌ” (*bukhl*) or “miserliness” is the exact opposite of the teaching in which Man keeps everything for himself and doesn’t give anything to others. This way he denies the happiness and equities in society. (92:6 – 92:9). Quran stresses “إِنْفَاقٌ” (*infaaq*) (spending for others’ benefit) and discourages “بُخْلٌ” (*bukhl*) (miserliness) in several ways.

Islam’s basic teaching includes keeping one’s fruits of labor (after fulfilling one’s bare needs) available to others, and for spending according to Allah’s dictum. This is called *taqwa*. It solves life’s problems and makes the life of the Hereafter better. The Quran clearly states that a nation which adopts “بُخْلٌ” (*bukhl*) or miserliness as a trait is removed from the chessboard of life and replaced by another nation, which is not like the one removed (47:38).

That is because the unchangeable law of Allah is that:

13:17	Only those things are long lasting in this world, that are beneficial for mankind	مَا يَنْفَعُ النَّاسَ فَيَمْكُثُ فِي الْأَرْضِ
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The system which is for the good of only one individual, one group, or one nation, and not for the entire humanity, will not have a long-lasting effect. When something is stopped from being beneficial to Mankind, it is “بُخْلٌ” (*bukhl*) and that will create havoc for individuals as well as for nations.

B-D-A

ب د أ

“بَدَأَ” (*badabih*), “بَدَأَ وَأَبْتَدَأَ” (*bad-unwa’atda’a*): to begin with something.
 “بَدَأَ الشَّيْءَ” (*bada aash shaiyi*): He initiated this, he started it.
 “فَلَا تَمَّايِدِي وَمَا يَعِيدُ” (*fulan ma yubdiyo wama yu eed*): that man neither initiates talk nor answers anything.
 “الْبَدِي” (*al-badi*): the head man, the leader or chief.
 “بَدَأَ مِنْ أَرْضِهِ إِلَى أُخْرَى” (*bada min ardehi ila ukhra*) He left his own land for another. He left his country.
 “الْبَدَاءُ” (*al-bad-u*), “الْإِبْدَاءُ” (*al-ibda’a*); to give priority to something over basic things {*T*}.
 “بَادِي الرَّأْيِ” (*baadi ar rayee*) is the initial opinion.
 “بَادِي الرَّأْيِ” (*baadiar rayee*) is an opinion that is obvious {*R*}. See heading (B-D-W).

The Quran says:

9:13	They are the ones who began (to fight) with you. (they are the initiators)	وَهُمْ بَدَأُوا وَاُولَٰئِكَ مَرَّةً
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In the context of the creation of the universe, Quran mention:

10:4	He is the One who initiates (the creations) and keeps them revolving	إِنَّهُ بَدَأَ الْخَلْقَ ثُمَّ يُعِيدُهُ
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It is obvious that everything gets created from the point of its initiation, and then passes through different stages to its completion. Its initiation is according to Allah's laws and its completion after different stages is also according to His laws. Also see headings (F-Th-R), (B-D-Ain), (Ain-W-D).

Surah *Saba* says:

34:49	Tell them that the constructive Allah'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	قُلْ جَاءَ الْحَقُّ وَمَا يُبْدِيهِ الْبَاطِلُ وَمَا يُعِيدُ
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Baatil (Untruth) does not do anything which is result-oriented.

Surah *Hoodh* says:

11:27	Immature opinion	بَادِي الرَّأْيِ
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For this, see heading (B-D-W).

“بَادِرَةٌ” (*baadara*), “مُبَادِرَةٌ” (*mubaadarah*), “بِدَارًا” (*bidara*): all these words mean to hurry about some work which is to one’s liking.

Surah *An-Nisa* says:

4:6	being a spendthrift in a hurry	إِسْرَافًا وَبِدَارًا
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Zajaj says it means to fill up or be completely filled.

“مُبَادِرَةٌ” (*muBadratun*) is a man who uses all his strength in a hurry {T}.

Ibn Faris says it has two basic meanings

- 1) for something to be complete and filled to the brim
- 2) to rush towards something.

“الْبَدْرُ” (*al-badr*): a full moon, fully grown. Besides this “بَدْرٌ” (*badr*) is the name of a place between *Mecca* and *Madina*, as described in 3:123 {T}. This was the place of a battle with the opponents.

Raghib thinks that the root of this word actually is “الْبَدْرُ” (*al-badr*) i.e. full moon.

Nawab Siddiq Hasan Khan writes that in words where “باء” (*ba*) and “دال” (*daal*) appear together, they give the sense of beginning, or advent.

“بَدَرَ إِلَيْهِ بِكَذَا” (*Badra ilaihi bikaziba*): that he disclosed a thing to him {K}.

This makes the meaning of “الْبَدْرُ” (*al-badr*) clear i.e. complete advent or appearance.

Ibn Faris says that “الْبَدِيعُ” (*al-bido*) is something which has occurred for the first time and has no precedence.

“الْبَدِيعُ” (*al’badii*): a new rope which has been woven for the first time with new threads.

“رَكِيٌّ بَدِيعَةٌ” (*raki yun badiatun*) is a newly dug well {T}.

Nawab Siddiq Hasan Khan writes that in words where “باء” (*ba*) and “دال” (*daal*) appear together, they give the sense of beginning, or advent.

Raghib writes that “الْإِبْدَاعُ” (*al-ibda-o*): to create or give birth to something without following anybody i.e. without any example or model. And when this word is used for God, it means to create something without any tool, without any matter and without reference to time and place.

The Quran says:

2:117	He is the Originator of the Heavens and earth.	بَدِيعُ السَّمَوَاتِ وَالْأَرْضِ
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Only God can bring something from oblivion into existence, but this quality is also reflect-able in Man, which allows him to discover and invent new things in the universe. This is the reason for human dominance over other 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 are for the benefit of mankind, and are contained in the Quran.

These laws will never change, because these laws were not made by Man’s intellect, instead given to him by revelation. This revelation is found in the Quran, and has reached completion. The lifestyle of Islam does not require any addition. It is complete and no addition or change is permitted. That is why the Quran has condemned *Rahbaniyat* (monasticism), as in 57:37, although while remaining within those unchangeable principals, laws that follow up can be formulated, according to the needs of the times.

About the Messenger, it is said:

46:9	Say "I am not a new <i>rasool</i> "	قُلْ مَا كُنْتُ بِدَعَا مِنْ الرُّسُلِ
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Meaning of the above verse is at what I am presenting is not something new, and has already been presented previously by others.

B-D-L ب د ل

“بَدَلُ” (*badal*), “بَدَلٌ” (*bidl*), “بَدِيلٌ” (*badeel*): all these words mean anything that replaces something else.
 “بَدَلْتُ الْخَاتَمَ بِالْحَلَقَةِ” (*bdaltal khatama bil khalqata*): I took off the ring and in its place put on a band.
 “بَدَلْتُ الْخَاتَمَ بِالْحَلَقَةِ” (*baddaltul khatama bil khalqata*): I had the ring melted and in its place had a band.
 “تَبَدَّلُ” (*tabdeel*): for something to change form while its substance remains the same.
 “إِبْدَالٌ” (*ibdaal*): to replace one substance with another.
 “مُبَادَلَةٌ” (*mubadala*): to replace the kind of thing that was taken.
 “تَبَدَّلَ” (*tabaddal*): something underwent change.
 “تَبَدَّلَهُ، وَتَبَدَّلَ بِهِ” (*tabaddalahu wa tabaddala bi*): that something took its place, or changed it.
 “تَبَدَّلُ” (*tabdeel*) also means to change.

In the Quran, “بَدَلًا” (*badala*) has been used to mean in exchange for (remuneration, return and price) in 18:50. “بَدَّلَ” (*baddal*) has been used to denote to change one thing with another in 27:11.

Quran says:

30:30	Allah’s way of creation never changes	لَا تَبْدِيلَ لِمَ خَلَقَ اللَّهُ
6:34	there is none who can change Allah’s laws (neither can they be changed nor replaced)	لَا مَبْدِيلَ لِكَلِمَاتِ اللَّهِ
66:5	If he divorces you then Allah may give him better wives than you in exchange	إِنْ طَلَّقَكُنَّ أَنْ يُبَدِّلَهُ أَزْوَاجًا خَيْرًا مِنْكُنَّ
33:52	neither that you take other wives in their place	وَلَا أَنْ تَبَدَّلَ بَيْنَ
4:20	to wish to change (replace) one wife with another	إِسْتِبْدَالَ نَوْجٍ مَكَانَ نَوْجٍ

For the change in situation of a nation, see 47:38.

B-D-N ب د ن

“الْبَدْنُ” (*al-badan*): the body i.e. except the head, hands and legs. Although, *Azhari* says it means the entire body {T}.

Raghib says the word “بَدْنٌ” (*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.

Quran says while talking of the Pharaoh:

10:92	Today we will preserve your body	فَالْيَوْمَ نُنَجِّيكَ بِبَدْنِكَ
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The pharaohs of ancient Egypt used to mummify their dead and they can still be seen. The pharaoh who followed *Moosa* was drowned in the river. So it was probably how his body was lost. But Quran had stated some fourteen hundred years ago that the body was retrieved from the sea and had been preserved. Therefore those mummies which have been recovered also include his mummy. Refer to Encyclopedia Britannica and also my book *Birk-e-Tour*. Although “بَدْنٌ” (*badanun*) also refers to armor because it is worn on the body {R}.

“الْبَادِنُ” (*al-baadinu*), “الْمُبَادِنُ” (*al-mubaddanu*): large and fuller bodied person.

“بَدُنٌ وَبَدَنٌ” (*baduna wa badana*): that he became fuller and bigger.

“الْبَدْنَةُ” (*al-badanatuh*), that cow or camel that was taken to slaughter, that is because those animals which were taken to *Mecca* for slaughter, were fattened. Its plural is “بُدُنٌ” (*budnun*).

Quran says in surah *Al-Hajj*:

22:36	And the camels and cattle	وَالْبُدُنَ
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B-D-W

ب د و

“بَدُوٌّ” (*badwun*) and “بُدُوٌّ” (*budooun*): to appear

“أَبْدَيْتُهُ” (*abdaitahu*): I exposed it.

“بَدَاوَةُ الشَّيْءِ” (*badaawatuh sahai*): the part of something that appear first.

The Quran has used “تُبْدُونَ” (*tubdona*) “you show”, in contrast to “تَكْتُمُونَ” (*tuktumona*) “you hide” in 2:33. Likewise in verse 2:71, the word “تُبْدُونَ” (*tubdona*) “you show” has come against “تُخْفُونَ” (*tukhfoo*) “you keep secret”.

In surah *An-Noor* the Quran says:

24:31	they should not display their adornments	وَلَا يُبْدِينَ زِينَتَهُنَّ
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“الْبَدْوُ” (*al-abadoo*), “الْبَادِيَّةُ” (*al baadiyahatuh*), “الْبَدَاوَةُ” (*al badaawatuh*): desert or village.

“الْبَدَاوَةُ” (*al-badaawatuh*) is the urban life as opposed to village or desert life. Desert is said to be “بَادِيَّةٌ” (*baadiyahatun*) because it is exposed and open, as in 12:100. {T}

In Quran “الْبَادِي” (*al-baadi*) appears in contrast to “الْعَاكِفُ” (*al a'kifu*) in verse 22:25, which means one who comes from outside.

Quran mention in surah *Hood* that opponents of *Noah* said the following to him:

11:27	We cannot see that other than those of the lower class (of our society) follow you.	مَا نَرَاكَ اتَّبَعَكَ إِلَّا الَّذِينَ هُمْ أَرَادُوا أَنَّا بِآدِي الرُّأْيِ
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This saying has a hidden meaning, that those who follow you have a clear appearance of being outcasts of normal standards. Their looks reveal their condition. (We have it as a phrase meaning of “first sight”). This verse can also mean the opponents are trying to say that those people, who followed Noah, were not doing so because of their intellect but rather because of emotions.

B-Dh-R

ب ذ ر

“بَذَرْتُهُ بَذْرًا” (*bazartahu bazran*): I scattered it, separated it, spoilt it.

“الْبَذْرُ” (*al-bazru*), is the portion of seeds that is kept for sowing. From this it stands for agricultural cultivation. It is also used for the seedlings sown in a field, or the vegetables which just sprout out of the ground.

Nawab Sidique Hassan Khan has written that where “باء” (*ba*) and “ذال” (*dhal*) appear together, the words give meaning of extracting.

Ibn Faris has said that its fundamental meaning is to scatter and separate.

The fundamental meaning of “تَبْذِيرٌ” (*tabzeerun*) would be to consume the grain which was saved for sowing. It also means to habitually waste wealth, because “تَبْذِيرٌ” (*tabzeerun*) also means to separate {T}.

It is given in the Quran:

17:26-27	You should not squander wealth. Those who do so are opposition's brethren	لَا تَبْذُرُوا مَالَكُمْ تَبْذِيرًا إِنَّ الْمُبْذِرِينَ كَانُوا إِخْوَانَ الشَّيْطَانِ
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“بَرَأَ” (*barun*): The fundamental meaning is of separating one thing away from other dissimilar things.

“بَارَأَهُ” (*baara ahu*): that he separated and distanced himself.

“تَبَرَّأْنَا” (*tabarraanaa*): we are all separate.

“بَرِئَ الْمَرِيضُ مِنْ مَرَضِهِ” (*bareeu al-mardu min maradihi*): the patient is cured, because his illness has been separated from him.

“أَنَا بَرَاءٌ مِنْهُ” (*anaa baraaun minhu*): I am free, separate from it. I have no relation with it.

Quran says:

2:166	when the leaders will become frustrated and separate themselves from their followers ...	إِذْ تَبَرَّأَ الَّذِينَ اتَّبَعُوا مِنَ الَّذِينَ اتَّبَعُوا
9:1	This is a proclamation from Allah and His Rusool (the centre of Quranic system) that we are absolutely separate (from the polytheists of Mecca, with whom there was a treaty)	بَرَاءَةٌ مِنَ اللَّهِ وَرَسُولِهِ

With reference to Allah, he Quran says:

59:24	He is Allah, the creator, the separator, the formatter	هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ
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All the elements in the Universe exist in harmony. When God has a scheme to create something, He rearranges various elements in a new form; this is called “خَلَقَ” (*khalqun*). See heading (*Kh-L-Q*). Then He separates it from the other elements, this is “بَرَأَهُ” (*baraa-atun*). The vesting is then given a new visual form. This is the attribute of “مُصَوِّرَتٌ” (*musawwireeat*). See heading (*Sd-Q-R*). Hence He is called *Baari*, *Khaaliq* and *Musawwir* in 59:24. Some maintain that this is why the creation is called “الْبَرِيَّةُ” (*al-bar ya*).

The Quran says:

98:7	Those are the best creations	أُولَئِكَ هُمْ شَرُّ الْبَرِيَّةِ
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The root of this word is “بَرِيَّةٌ” (*baryun*), and is derived from “الْبَرَى” (*al-bareey*), meaning the soil.

Nawab Sidque Hasan Khan has written that, whenever “باء” (*ba*) and “راء” (*raa*) appears together, its meaning is of revealing.

“بَرَأَ” (*barun*) is to be used when an incidence occurs, or gets revealed, as in 57:22.

“مُبَرَّرٌ” (*mubarra*) is the same as “بَرِئُ الدَّمِّ” (*baree-uz-zimmatih*) which means “pure” (24:26).

“أَبْرَأَ” (*abraa-a*): to cure one from disease (3:48).

“بُرُوجٌ” (*buooj*), singular of which is “بُرْجٌ” (*burj*), means the watch posts around a palace. The same goes for watch posts that are built around a city, or a fortress. In this sense, this word can also mean a fortress, as in verse 4:78. In fact, any combination of (J-B-R) would indicate to a sense of intensity and power. {T}

Ibn Faris has said that the basic meanings include the sense of being apparent as well as protected.

The Quran says:

33:33	Stays seriously in your homes, and do not display your ornaments as you did in ignorant past days.	وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ
24:60	Those who do not display their ornaments	عَبْرَ مُتَّبِعَاتٍ بِرِئْتِهِنَّ

According to *Taj-ul-uroos*, “تَبَرَّجٌ” (*tabarraja*) means a woman who displays her pride and beauty in front of men in such a manner as if she intends to tease them.

Nawab Sidque Hassan Khan has written that whenever “باء” (*ba*) and “راء” (*raa*) appears together, its meaning is of “revealing”.

Abu-ishaq has claimed that “تَبَرَّجٌ” (*tabarraja*) is used when a women display herself in such a manner that it would arouse men.

The compiler of *Muheet* says that “الْبَرُّجُ” (*al-barrojo*): to walk with a hip movement, while “الْبَرَّجُ” (*al-baraju*): someone with a pretty face and “الْأَبْرَجُ” (*al-abraju*): someone with lovely eyes.

Raghib says that “تَبَرَّجٌ” (*tabarruju*) can be used for a woman who comes out of her mansion and reveals herself. This confirms the understanding of above-mentioned verse (33:33).

But according to me, the meaning presented by *abu Ishaq* makes more sense, which it, means to “present oneself in such a manner that it would be the cause of male arousal”.

The human feelings of arousal do not get triggered automatically. They get activated by human thoughts and actions. The Quran teaches how to prevent such emotions. All the rules and regulations between man and woman that have been presented are to achieve this goal.

“بُرْجٌ” (*burj*) also means the star constellations. In early astronomy, the night sky was divided into 12 different star constellations. *Ibn Darid* writes in his book that the Arabs were not familiar with these constellations. In the early texts of the Arabs, one does find mention of the different stages of the moon, but nothing regarding star constellations. Hence, when the Quran addressed them with these wordings, the meaning was not star constellations, but rather stars and planets.

Quran says in surah *Al-Hijr*:

16:15	And certainly We have created <i>burooj</i> in the heaven, and made them attractive for the spectaculars.	وَلَقَدْ جَعَلْنَا فِي السَّمَاءِ بُرُوجًا وَزَيَّنَّاهَا لِلنَّاظِرِينَ
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Here the word *burooj* means huge stars which are more prominent than others.

In Surah *As-Safaat*, the Quran says:

37:6	Indeed We adorned the near sky with adornment of stars	إِنَّ زَيْنًا السَّمَاءِ الدُّنْيَا بِرِئْتِهِنَّ إِنَّ الْكَوَاكِبَ
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From this we can conclude that Quran uses the word “بُرُوجٌ” (*burooj*) for stars.

”الْبَرَاْحُ“ (*al-barahu*) is the open landscape where there are no trees, vegetation or buildings in sight. Hence this word is used for such a matter in which there is no uncertainty, but which is clear and open.

”لَا بَرَاْحَ“ (*labaraha*): something in which there is no doubt or uncertainty.

”بَرَّحَ الْخَفَاءُ“ (*bariha-lkhafa*): that the secret got out and was revealed {T}.

Nawab Sidque Hassan Khan has written that, whenever ”باء“ (*ba*) and ”راء“ (*raa*) appears together, its meaning is of revealing. This supports the translation of ”بَرَّحَ الْخَفَاءُ“ (*bariha-lkhafa*) as presented above.

Ibn Faris says that the basic meanings of this root are:

- To appear, come forth, get open.
- Be heavy and big.

Raghib says that ”لَا بَرَاْحَ“ (*labaraha*) is used to indicate something that remains steadfast, or something that keep on working continuously.

Muheet has said that ”بَرَّحَى“ (*baroha*) is a word used when the aim is missed. Hence ”الْبَارِحُ مِنَ الظِّبَاءِ“ ”وَالطَّيْرُ“ (*albariho minatiba i dattayr*): that deer or bird which appears in front of a hunter in such a manner that aiming it becomes difficult {T}.

Quran has used this word for instruction and determination:

12:80	I shall never leave this land.	قُلْنَا أَمْشِ بِالْأَرْضِ
18:60	I shall not stop walking, until I reach the place where the two rivers meet.	لَا تَمْشِ حَتَّىٰ تَأْتِيَ بَحْرَيْنِ

”الْبَرْدُ“ (*al-bardu*): to be chilled. It is the opposite of hot, which is ”حَرٌّ“ (*harra*).

”مَاءٌ بَرْدٌ وَبَارِدٌ“ (*maobarodwbarid*): cold water.

”الْبَرْدُ“ (*al-bardu*): sleep.

”الْبَرْدُ“ (*al-barad*): hail.

”عَيْشٌ بَارِدٌ“ (*a'eshun barid*): good and balanced life.

”بَرَدَ السَّيْفُ“ (*baradassef*): the sword got corroded {T}.

Raghib says that as motion is associated with ”حَرٌّ“ (*harran*), likewise ”بَرْدٌ“ (*burd*) is associated with something getting motionless. For instance ”بَرَدَ عَلَيْهِ دَيْنٌ“ (*barada aliahi deen*) means ”that load stayed with him”, that is, ”did not get paid off” {T}.

Ibn Faris says that the basic meaning of this root also includes the concepts of being at rest and without motion.

The Quran mention the following verse with regards to narration of *Ibrahim*.

21:69	O fire, become cold and secure <i>Ibrahim</i> .	يٰۤاَيُّهَا النَّارُ كُونِي بَرْدًا وَسَلَامًا عَلٰى اِبْرٰهِيْمَ
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This means that the opposition plotted their best efforts towards *Ibrahim*, and went neck on neck in their resistance. But the All-mighty protected *Ibrahim* against their fury, and extracted him safely from there, so he could migrate to another land.

29:24	But Allah saved him from the fire	فَاَنْجَاهُ اللهُ مِنَ النَّارِ
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Above verse means that the opposition even plotted to burn him alive, but Allah failed their conspiracies and extracted *Ibrahim* to safety. Also se 37:97-99.

21:70	They planned a plot against him, but We made them to lose.	وَأَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَخْسَرِينَ
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In other words, their plot did not bear any fruit. *Ibrahim* migrated safely from there to someplace else. Also see 29:26, 21:71 and 39:99.

From all these points, it is obvious that the word fire reflects the furious rivalry of the opposition, which Allah cooled down, so they could not fulfil their hateful plans.

With regards to the meaning of “hail rain”, this word has been used in verse 24:43.

Surah *Al-Waqiah* says following when explaining the restrictions or punishment of *Jahannum*.

56:44	Not cooling, not pleasant nor beneficial.	لَا تَبَارِدُ وَلَا تَكْرِيمُ
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Surah *An-naba* says the following with regards to those in *Jahannum*:

78:24	They shall not find cool and anything to drink	لَا يَدُوفُونَ فِيهَا بَرْدًا وَلَا شَرَابًا
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Taj-ul-Uroos says that the meaning of “بَرْدٌ” (*barud*) in the above verse is “sleep”. The compiler of *kitab-ul-ashfaq* has also supported this opinion. This word could also be used for “relaxation” and “ease”, which are most suitable here. As the saying goes “no relaxation in punishment”.

Ibn Faris has said that the basic meaning includes a sense of anxiety and motion.

B-R-R ب ر ر

“برر” (*barar*): vastness, broadness etc. because “بِرٌّ” (*berr*) has been used against “بَحْرٌ” (*bahar*). Since we use “بَحْرٌ” (*bahar*) to define sea or river, “بِرٌّ” (*berr*) against that denotes dry land, as in 17:67.

“الْبِرُّ” (*al-berr*): desolate land and “بَحْرٌ” (*bahar*): such places and cities which have water. “بِرٌّ” (*berr*) also means to drive goat or sheep. Since it means vastness, it has come to mean extensive. As such “أَبَرَّ الرَّجُلُ” (*abarar rajul*): that man became a man with many children.

“أَبَرَّ الْقَوْمَ” (*abarar qaum*): a nation that has expanded greatly. Because of this, this word also got to be used for dominance.

“أَبَرَّ عَلَيْهِمُ” (*abarar alaihim*): that he excelled them, and overwhelmed them.

“الْمُبِرُّ” (*ilmubirr*): someone who gains dominance.

Nawab Sidque Hassan Khan has written that whenever “باء” (*ba*) and “راء” (*ra*) appears together in a word, its meaning is of “revealing”. This supports the translation of “بَرِيحُ الْخَفَاءِ” (*barihalkhafa*) as presented above.

With regards to this, “بِرٌّ” (*berr*) also means “he appeared”. Being liberal in vision, greatness of heart, lend “بِرٌّ” (*berr*) to the meaning of good behaviour, kindness and sympathy on a grand scale. It also means truth and obedience.

“بِرٌّ” (*berru*) and “بِرٌّ” (*birru*): someone who is true to his promise.

“الْبِرُّ” (*al-berru*) is also one of God’s attributes as defined in 52:28.

Quran has used “بِرٌّ” (*birru*) against “إِسْمٌ” (*ism*) in 5:2

“إِسْمٌ” (*ism*): weakness, tiredness. As such, “بِرٌّ” (*berr*) being the opposite would mean strength, vastness, proliferation, expanse, broadness. Since “إِسْمٌ” (*ism*) is a crime, “بِرٌّ” (*birru*) is virtue. As such, according to the Quran, virtuous deeds will be those who open the way for expansion, produce broader vision, expansion in the heart and greatness in the human character, and overall which produces expansion in life’s accoutrements. And to be expansive in different matters “بِرٌّ” (*birru*) and “تَقْوَىٰ” (*taqwa*) have thus been used together in 5:2 and 2:224, because with “تَقْوَىٰ” (*taqwa*) (observance of Allah’s laws) man is distanced from narrow-mindedness and moves towards expansion. That can be achieved by Man keeping

his dearest possessions (wealth, or even one's life) available according to Allah's laws, for the benefit of mankind.

It is therefore said:

3:91	until you keep your dearest possessions open for humans, you will not achieve extensiveness and broadness	لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ
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Those who think that to observe religious dictums only superficially constitutes “*بِرٌّ*” (*berr*), or virtue, are grossly mistaken.

Quran clearly says:

2:177	Greatness cannot be achieved by turning your faces in directions of east or west.	لَيْسَ الْبِرُّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ
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The process to reach greatness is that you, after endorsing *belief*, make your wealth available for needy people of your society, despite its attractions. Those who follow this process are called “*أَبْرَارٌ*” (*abrar*) against “*فُجَّارٌ*” (*fujjar*) which means wrongdoers in 82:11-12, and also “*بَرَرَةٌ*” (*bararah*) in 80:16.

About *Yahya* it is said:

19:14	he used to deal with his parents with broad heartedness (kindly)	بِرًّا يُولَدِيهِ
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God has been called “*الْبَرُّ الرَّحِيمُ*” (*al-berrur Rahim*) in 52:28, which means the expander, provider of growth. He has provided (various things) for humanity on such a large scale that nobody can ever doubt about Him being the Provider. As such, a society that reflects upon their God's attributes, may as well, within the limits of humanity, also be “*الْبَرُّ الرَّحِيمُ*” (*al-berrur Rahim*). In other words, the society must be generous and great for the provision of the human race. This is the definition of “*بِرٌّ*” (*birr*) which is commonly translated as virtue. Generally speaking, it is obvious that this word “virtue” cannot have the connotation of greatness and vastness. A virtuous person is one who avoids bad deeds. But to avoid bad deeds, is but a negative aspect. The Quran also demands positivity with it. Therefore, according to the Quran, a nation which is not open hearted and generous, and does not provide for the human race with their generosity, cannot possess “*بِرٌّ*” (*birr*).

B-R-Z ب ر ز

“*الْبِرَّازُ*” (*al-baraz*) or “*الْبِرَّازُ*” (*al-biraz*): a vast expanse with no vegetation etc. Since people in early days used to go to open places for defecating, “*الْبِرَّازُ*” (*al-biraz*) and “*الْبِرَّازُ*” (*al-baraz*) came to mean the loo.

“*بَرَزَ*” (*baraz*): to become evident, to appear.

“*الْبَارِزُ*” (*al-bariz*) is the thing which has appeared completely.

Nawab Sidque Hassan Khan has written that, whenever “*باء*” (*ba*) and “*راء*” (*ra*) appears together in a word, its meaning is of appearing or revealing.

Ibn Faris writes that its fundamental meaning is to be apparent and to distinguish oneself from other similar things.

“*بَارَزَ مُبَارَزَةً*” (*baraza mubarazah*) is the battlefield, where men come forth face to face, by leaving the rows of soldiers.

“*بَرَزَ*” (*baraz*) is to exceed others in bravery, and come forth. {T}

The Quran says:

2:250	When they came forth to face <i>Jaloot</i> (in combat).	وَلَمَّا بَرَزُوا لِجَالُوتَ
18:47	you will note that the land is open (or those who have been subdued will rise and appear)	وَتَرَى الْأَرْضَ بَارِزَةً

14:21	All, big and small, will appear before Allah (Before His law of consequences)	وَبَرَزُوا لِلَّهِ جَمِيعًا
40:16	nothing they do is hidden from Allah (His laws)	لَا يَخْفَى عَلَى اللَّهِ مِنْهُمْ شَيْءٌ

The above verse means that results of their deeds will become prominent and become apparent.

At another place it is said:

79:36	And <i>jaheem</i> will rise and become evident, for those who have insight	وَبَرَزَتِ الْجَحِيمُ
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This means that at that time the results (of their deeds) shall appear before them, but only for those who understand.

79:36	For those who have insight.	لِمَنْ رَأَى
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As such, the criminals (the wrongdoers) are not oblivious of their current negative state. 82:16

29:45	And for sure, <i>Jahannum</i> surround the <i>kafireen</i>	وَأِنَّ جَهَنَّمَ لَمُحِيطَةٌ بِالْكَافِرِينَ
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But this is only obvious for those who have insight of things. This state only appears before the one who has understanding of it. For details see heading (*Jahannum*).

Barzakh ب ر ز خ

“بَرْزَخٌ” (*barzakh*): the partition or limit between two things.

Raghib says it has come from “بَرْزَخَةٌ” (*barzah*) which means “a veil”.

Ibn Faris says this is actually an Arabic word from root (**B-R-Z**) and the “خاء” (*kha*) is additional and added for exaggeration. It means such vastness that has become a limit for things. In other words, things outside are too far away to be seen. Here too it would mean a partition, which obstructs vision.

Surah *Rahman* says:

55:20	there is a partition between the two rivers, beyond which they cannot proceed	بَيْنَهُمَا بَرْزَخًا لَا يَبْغِيَانِ
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Also see 25:35. Surah *Momineen* says that when one of them dies then he says “O God, if you would return me back to the world, I will do good deeds”. But the Quran says that such requests are meaningless, because no one can return to this world once he has died:

33:99 33:100	they have a partition behind them, till the time of the Rising	وَمِنْ وَرَائِهِمْ بَرْزَخًا إِلَى يَوْمِ يُبْعَثُونَ
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See headings (*W-R-Y*) and (*B-Ain-Th*).

B-R-Sd ب ر ص

“الْبَرَصُ” (*al-baras*): the white spot which appears on one's body due to some disease, such as leprosy.

“الْبَرَاصُ” (*al-biraas*) is desert lands which do not have any cultivation; barren land {**F**}.

“تَبَرَّصَ النَّبِيُّ الْأَرْضَ” (*tabarrasal ba'eerul ard*): the camel grazed all the grass, and didn't leave anything on ground {**T**}.

Surah *Aal-e-Imraan* relates what *Isa* (Jesus) told his people:

3:48	I will give sight to those who are born blind and relieve a leper of his disease	وَأُبْرِئُ الْأَكْمَةَ وَالْأَبْرَصَ
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The condition of *Bani Israel* (the descendants of Israel) has been compared to that of lepers. It means either that their land was absolutely barren or that they roamed hither and thither, while nobody was ready to own them.

3:111	wherever they go, they will be met with insult and demeaning behaviour	وَضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ أَيْنَ مَا تَقْتُلُوا
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Both meanings have the same concept. The main duty of a Messenger is in fact to liberate a nation from their state of deamination and to make its barren land fertile.

The Quran has equated moral deficiencies with diseases and referring to such people thus:

2:17	deaf, mute, blind	صُمٌّ- بُكْمٌ- عُمِّيٌّ
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It has also been said that such people carry diseases in their hearts:

2:10	There are diseases in their hearts	فِي قُلُوبِهِمْ مَرَضٌ
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They have even been called “dead” in 27:80. In this context celestial teachings are called “هُدًى وَشِفَاءً” (*hudawn wa shifa*) as in 41:44, which says that this guidance is a cure.

10:57	cure for whatever they have in their hearts	شِفَاءً لِمَا فِي الصُّدُورِ
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The purpose for the advent and mission of the messengers is not to cure bodily diseases but to remove the “diseases of humanity”. To grant vision to the blind and to cure the lepers is also an allegory as used in the case of *Isa*. See details in my book “*Shola-e-Mastoor*”.

B-R-Q ب ر ق

“بَرْقٌ” (*barq*) is the lightning in the sky. It basically means “flash”.

“بَرْقٌ بَصَرُهُ” (*bariqa basarook*): that his eyes got blind sighted because of light, and due to the surprise and fear, he couldn’t see (75:7).

Ibn Faris says it basically means to be surprised.

Surah *Al-Baqarah* says:

2:20	The lightning nearly snatched away their vision.	يَكَادُ الْبَرْقُ يَخْطَفُ أَبْصَارَهُمْ
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“إِسْتَبْرَقٌ” (*istabraq*): thick silken cloth (18:31, 55:54) {*T, M*}.

“إِبْرِيْقٌ” (*ibreeq*): a pouring pot, jug or such vessel. 56:18. This is supposed to be the Arabic form of the Persian word “آب ریز” (*aab’rez*) {*L*}

But *Ibn Faris* says that this word is derived from the word “برق” (*barq*) and it means something beautiful and shiny.

“بَرَكَتٌ” (*barakah*): stability with growth. In other words, it is something which is established in its origin and keeps growing at the same time. Hence the meaning includes concepts of stability and abundance, as well as development.

Nawab Siddiq Hassan Khan says that words in which “باء” (*ba*) and “راء” (*ra*) appear together give the connotation of “appearance”.

The concept of development indicates towards the exposition of one's hidden abilities. Hence “بَرَكَتٌ” (*barka*) includes the ideas of stability, growth, development, appearance and conspicuousness.

Ibn Faris also wrote that this word means stability and growth.

“مُبَارَكٌ” (*Mubarak*) or “فِيهِ بَرَكَتٌ” (*feehey barakah*) is said when something is felt to be growing, as well as being stable. It is derived from “بَرَكَتُ الْبَعِيرِ” (*barakal bayeer*) which means “the camel sat there with a plumb and didn't leave its place”. “الْبِرْكَةُ” (*al-birkah*) is “the camel's chest” which it uses to support when sitting, and it also means a goat which produces a lot of milk, and also a pool or pond in which water has stagnated {*R, M, T*}.

The plural for “بَرَكَتٌ” (*barakah*) is “بَرَكَاتٌ” (*barakaat*). As mentioned earlier “بَرَكَتٌ” (*barakah*): stability, growth and all kinds of good things. Since these things are obtained through the necessary means, therefore the means of this goodness will also be called “بَرَكَاتٌ” (*barakaath*).

Surah *Al-Airaaf* says that the necessary result of “إيمان” (*eeman*) and “تقوى” (*taqwa*) is that the nation which practices them is bestowed with “بَرَكَاتٌ” (*barakaat*):

7:96	<i>Barakaat</i> from the heavens and earth	بَرَكَاتٍ مِّنَ السَّمَاءِ وَالْأَرْضِ
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This means that it will be endowed with the goodness of the heavens as well as the earth. This means that such a nation gets economic benefits, as well as celestial guidance.

About the earth it is said:

41:10	(God has) proliferated it with things which are the means of stability and sustenance for the humankind.	وَبَارَكْنَا فِيهَا
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Surah *Al-Qaf* says:

50:9	we made rain from the skies which is the means for growth and stability for humankind	نَزَّلْنَا مِنَ السَّمَاءِ مَاءً مُّبْرَكًا
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The Quran has also said the following about itself:

38:39	Such system of living which is a permanent source of goodness through a set of God's laws, which are directly related to the growth and nurturing of mankind.	كِتَابًا نَزَّلْنَاهُ إِلَيْكَ مُبْرَكًا
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The night in which the Quran was revealed is also termed as “مُبَارَكٌ” (*mubarak*) in 44:2

Mecca city (the center of Islam) has also been called “مُبَارَكٌ” (*mubarak*). Due to His sustenance (*rahoobiyat*) of the universes God Himself is called “مُبَارَكٌ” (*mubarak*).

7:54	<i>Tabarik</i> is Allah, Sustainer of worlds	تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ
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“تَبَارَكَ” (*tabaraka*): to be the fountainhead for all kinds of goodness and benevolence.

“تَبَارَكَ الَّذِي” (*tabarakal lazi*): the personality in whom goodness and benevolence has reached its ultimate.

Thus the meaning of verse 7:54 would be that the personality which is the fountainhead of all kinds of goodness and benevolence is the personality of Allah, and the entire universe is provided sustenance from this fountainhead. A nation which wants to reflect this trait of Allah must also be responsible for providing sustenance to the world.

B-R-M ب ر م

“أَبْرَمَ الْحَبْلَ” (*abramal habal*): he wove the rope tightly (in two colors or two weaves).
 “الْمَبَارِمَ” (*al-mabarim*) spinning wheel etc. on which ropes are tightened.
 “الْبَرِيمَ” (*al-barim*) is a double-weaved thread which women put round their waists or arms, anything that has two colors, or rope or string with two colors.
 “أَبْرَمَ الْأَمْرَ” (*ab-ramal amar*): he strengthened the matter {T}.
 “قَضَاءٌ مُبْرَمٌ” (*qazaun mubrum*): solid or unchangeable decision.

The Quran says:

43:79	Have they strengthened their cause (for opposing the truth)? If so, then We too will strengthen our cause.	أَمْ أَبْرَمُوا أَمْرًا فَإِنَّا مُبْرِمُونَ
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Since a rope to be woven strongly has to be woven repeatedly, therefore “إِبْرَامَ” (*ibraam*) is also used for being dogmatic and stubborn {M}.

Ibn Faris includes following in its basic meanings

For something to be strengthened, two different colors, to be frustrated.

The word has not been used in the Quran to mean the last thing.

B-R-He ب ر ه

“الْبِرَّةَ” (*al-barah*): plumpness along with fairness in color.
 “الْبِرَّهْرَهَةَ” (*al-bararah*): fair, young beauty, glowing fair and fresh skin {R}.
 “الْبِرْهَةَ” (*al-barhato*), “الْبُرْهَةَ” (*al-burhaa*): longer time {T}.
 “الْبُرْهَانَ” (*al-burhan*) according to *Khalil*, has come from the word “بُرْهْرَبَةَ” (*barahrah*) meaning of which is given above as laminated with clear reasoning. Or that it comes from “بُرْهَةَ” (*burhah*) which means to delink or cut, or in other words, the reasoning for dissociation or separation.

Raghib says that it has come from “بِرَّةَ” (*bareh*) and “يَبْرَهُ” (*yabrahu*) which means “white”. {R}

Nawab Siddiq Hassan Khan says that words in which “باءَ” (*ba*) and “راءَ” (*ra*) appear together give the connotation of “appearance”.

All agree upon that it means such reasoning which is true for all times and in every situation. Clear and distinct reasoning, very evident reasoning.

The Quran has said about itself:

4:175	Distinct reasoning from your Sustainer.	بُرْهَانَيْنِ رَبِّكُمْ
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This is because every bit of reasoning of the Quran is based on claim and solid logic.

That is why it demands reasoning from its opponents and openly says:

2:111	if your claims are true then give reasoning in their support	هَاتُوا بُرْهَانَكُمْ إِن كُنتُمْ صَادِقِينَ
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It is so sure about its own reasoning that along with this demand, it says that they cannot have any final reasoning:

23:117	None can give any reasoning (in support of “shirk”).	لَا يُعْجَبُ لَهُ بِهِ
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It is one of the particularities of the Quran to present *Deen* (which was always thought to be beyond any reasoning) with the help of knowledge, intellect and reason. It backs all its claims by solid reasoning and knowledge.

The Quran has given us *Deen* not religion. The word for *mazhab* as religion does not appear in the Quran. We have used it for general purposes. Otherwise Islam should be called a *Deen*, which means “Way of Life”, or “system of society ordained by Allah”.

B-Z-Gh ب ز غ

“بَزَعُ نَابِ الْبَعِيرِ” (*bazagha naabol ba’eer*): the camel’s molar (teeth) pierced the flesh to make itself appear. When the sun and the moon rise, they are called “بُزُوعٌ” (*buzugh*) {T}.

Ibn Faris says it basically means for something to appear or make it evident.

“الرَّبِيعُ ابْتَزَعَ” (*ibtazaghar rabbi*): spring began, and the buds started blooming {T}.

Quran says:

6:78 6:79	The rising or shining of the sun and moon	الْقَمَرَ بَارِعًا ، الشَّمْسَ بَارِعَةً
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Nawab Siddiq Hassan Khan says that words in which “باء” (*ba*) and “زاء” (*za*) appear together give the connotation of “coming out and being evident”, and that is what “بَزَعٌ” (*bazgh*) {T}.

B-S-R ب س ر

“الْبَسْرُ” (*basr*) basically means for something to act prematurely and incompletely.

“بَسَرَ الدَّمْلُ” (*basaral dumal*): he popped the blister before it became ripe.

“الْبُسْرُ” (*al-busr*): everything that is fresh, for instance a date which is not ripe {T}.

With these meanings, the Quran says:

74:23	he made a face	لَمَّ عَيْنٍ وَبَسَرَ
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“بَسَرَ” (*basar*) also means to look at someone despicably, thus it would mean raising the eyebrows and make a face. One believes that eating unripe fruit leaves distaste in the mouth. Hence “بَسَرَ” (*basar*) became to mean “distasteful”.

At another place it is said:

75:24	that day there will be some distorted faces	وَوُجُوهُ يُؤْمِنِينَ بَاسِرَةً
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Ibn Faris thinks it means:

- 1) The state of something prior to ripening (completion)
- 2) The reduction in movement of something, or for it to stop before its time.

“بَسَرَ الرَّجُلُ الْحَاجَةَ” (*basarur rajul ool haaja*): he sought to fulfill his needs in a place where they couldn’t be (fulfilled).

The powder of dry bread, which can be mixed with water, and drunk. To mix with water, to crush into a powder is called “بَسَّ يَبْسُ بَسًّا” (*bassa yaboosso bassa*). Thus it also means to reduce something into small bits or granules.

“بَسَّ الْأَيْلَ بَسًّا” (*bassan ibila bassa*): he drove the camels with kindness.

“الْبَسُّ” (*al-basso*): to send the camels into different cities and scatter them. Thus this word would mean to drive something from its place {T, R}.

“أَنْبَسَّتِ الْحَيَاتُ” (*inbassatil hayat*): that the snakes slithered quickly {T, R}.

The Quran says:

56:5	The <i>jibaa</i> (leaders of the oppressors) will be blown to smithereens. Or, they will be driven from their place and thus removed. Or, they will themselves slither away	وَبَسَّتِ الْجِبَالُ بَسًّا
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In the same meaning, it appears at different places:

78:20	And these leaders shall lose their grip and scatter.	وَسَيَّرَتِ الْجِبَالُ فَكَانَتْ سَرَابًا
81:3	When these leaders lose their grip	وَأَذَّ الْجِبَالُ سُيَّرَتِ
77:10	When these leaders get crushed	وَأَذَّ الْجِبَالُ نُسِمَّتِ
20:105	The Sustainer shall crush them all	يَنْسِفُهُارَبِّي نَسْفًا

At all these places the meaning is similar i.e. the breakup of their strength, all their places (status) to be lost, to be destroyed in revolution. See also heading (*N-S-F*) and (*J-B-L*). Note that *jabaal* literally means mountains. Therefore if these verses are taken literally then they would mean that “the mountains flew away or disintegrated”. But in reference to the context, the former meanings seems to be more appropriate.

“بَسَطَهُ” (*basatahu*), “بَسَّطَهُ” (*bas’atahu*) mean to spread, broadcast, to extend, to expand, as against “قَبْضٌ” (*kabz*) in 2: 245, and as against “قَدْرٌ” (*qadar*) in 42:27, which means to give in measured quantities. Also against “مَغْلُولَةٌ” (*maghloola*) or tied up in 5:64 and 17:29. Besides this, it also means to attack, reach out, to be high handed, as in 5:11, where it is said:

5:11	That they stretch their hands towards you.	أَنْ يَبْسُطُوا إِلَيْكُمْ أَيْدِيَهُمْ فَكَفَّ أَيْدِيَهُمْ عَنْكُمْ
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It may also mean domination, as in:

6:94	And the angels will be spreading their hands (overwhelm them)	وَالْمَلَائِكَةُ بَاسِطُوا أَيْدِيَهُمْ
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“مَبْسُوطٌ” (*mabsoot*): wide, as in 5:64

“بَسَّطُ” (*bisatun*) spread out and lay out, as in 71:19.

About *Taloot*, the Quran says:

2:247	He was given knowledge and bodily strength in abundance	زَادَهُ بَسْطَةً فِي الْعِلْمِ وَالْجِسْمِ
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Raghib says that “بَسَّطَهُ فِي الْعِلْمِ” (*bastatan fil ilmi*): that Man should not only benefit himself through knowledge but also be beneficial to others. And God told the Bani Israel “you employ your strengths for yourself only, but *Taloot* benefits others with his body (bodily strength) and knowledge. That is why We have selected him to be your commander”. To become a commander, one needs both bodily and mental strengths, and also the capability to benefit others with his capabilities.

“الْبَسَاقُ” (*al-busaaq*): mouth’s saliva.

“بَسَقَ” (*basaaq*): he spat.

“بَسَقَ النَّخْلُ بَسَوْقًا” (*basaaq nakhlo basuqa*): the date palms (grew) taller and higher. *Ibn Faris* says this is its basic meaning.

“بَسَقَ عَلَيْهِمْ” (*basaaq alaihim*): he exceeded them in exaltation.

“الْبَسَوْقُ” (*al-basoqo*): a (female) goat with long teats.

“بَسَقَ الشَّيْءُ بَسَوْقًا” (*basaaq shai-o basuqa*): the length of a thing got completed {*T, R*}.

The Quran says:

50:10	tall date palms	وَالنَّخْلُ بَسِيقًا
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Muheet says it also means laden date palms.

The real meaning of “بَسَلٌ” (*basl*) is to stop. *Raghib* has written in this context that it means to prevent. Explaining the difference between “بَسَلٌ” (*basl*) and “حَرَامٌ” (*haram*), he writes that “حَرَامٌ” (*haram*) is general and “بَسَلٌ” (*basl*) means to prevent with force or anger.

“يَوْمٌ بَسِيلٌ” (*yaumun basil*): a hard day.

“الْبَاسِلُ” (*al-basil*): a lion.

“بَسَالَةٌ” (*basala*): brave, one who bravely defends himself {*M*}.

“الْبَسِيلُ” (*al-basl*): deprived, as well as that which is mortgaged with somebody {*R*}.

“بَسَلَالَهُ” (*baslalah*): let him meet destruction {*T*}.

“الْبَسِيلُ” (*al-basl*): to screen in a sieve, or to take something a little at a time, or to imprison someone.

“أَبْسَلَهُ” (*absalahu*): gave him up to destruction and annihilation.

“أَبْسَلَهُ لِعَمَلِهِ” (*absalahu li `amalehi*): he was given up to his deeds (so that he gets paid for his deeds) {*T*}.

The Quran says:

6:70	Lest someone (due to his wrongdoings) is deprived (of Quranic blessings)	أَنْ تُبْسَلَ نَفْسِي مَا كَسَيْتَ
6:70	These are the ones who have been deprived due to their deeds	أُولَئِكَ الَّذِينَ أُبْسِلُوا بِمَا كَسَبُوا

This means tasting the results of one's deeds according to the scheme of things, or to be deprived of the blessings of life and in this way stultifying of life's progress.

“بَسَمَ” (*basam*), “يَبْسِمُ” (*yabsam*), “بَسْمًا” (*basmah*): to smile or laugh lightly to display pleasure.

“أَبْتَسِمَ” (*ibtisim*), “تَبَسَّمَ” (*tabassam*): he laughed briefly but beautifully, or smiled.

“مَا بَسَمْتُ فِي الشَّيْءِ” (*ma basamto fee shaiyi*): I have not even tasted it.

27:19	he smiled due to pleasure	فَتَبَسَّمَ ضَاحِكًا
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”بَشْرَةٌ“ (*bashara*): the upper surface of a man’s skin. As such ”الْبَشْرُ“ (*al-bashar*) means to strip the skin, i.e. to clear it of hair {T}. Later ”الْبَشْرُ“ (*al-basher*) came to mean man himself with the difference that ”بَشْرٌ“ (*bashar*) means only the physical part of a human being. This way, every human child or human being is a ”بَشْرٌ“ (*bashar*), but the ingredients (elements) of humanness would be different in each human being.

Thus the Quran says about the Messenger:

18:110	(Tell them) I too am a (<i>bashar</i>) human like you all	أَنَا بَشْرٌ مِثْلُكُمْ
23:33	(They said that) this messenger is a (<i>bashar</i>) human just like you. Whatever you eat, he eats too. Whatever you drink, he drinks too	مَا هَذَا إِلَّا بَشْرٌ مِثْلُكُمْ يَا كُفْرًا تَأْكُلُونَ مِمَّنْهُ وَيَشْرَبُ مِمَّا تَشْرَبُونَ

If celestial guidance which he receives from God is separated from him, then the physical being of a messenger is like ordinary human beings, but messenger-hood could not be acquired by human endeavor.

The human part of a messenger may end with his death but the revelation part remains. Generally, ”إِنْسَانٌ“ (*insaana*) and ”بَشْرٌ“ (*basher*) have been used as alternates (15:26, 15:28).

”بِاشْرَابًا“ (*baashraha*): copulation in such a way that the skin of man and woman is in contact (2:187). Sometimes it means only necking and kissing {T}, but the Quran uses ”بِاشْرُؤُنَّ“ (*basheru hunna*) in 2:187 for sexual relations.

”بِشَارَةٌ“ (*bishara*) basically means tidings which change the color of a man’s face, regardless of the news being unpleasant or pleasant.

”بَشَارًا“ (*basharra*): to impart such news.

The Quran uses this word for news of a great punishment (3:20). Similarly in surah *An-Nahal* it is said that when they are told about a girl child being born to them, their faces turn black (due to sadness). For such news too, the word ”بَشْرٌ“ (*bashar*) has been used (16:58), but ordinarily ”بِشَارَةٌ“ (*bisharah*) means good news.

Ibn Faris says the basic meaning of this word is to appear with beauty.

”أَبْشَارًا“ (*abshara*) and ”إِسْتَبَشَّرَ“ (*istabshara*) also mean to be happy.

Surah *Az-Zomr* uses ”إِسْتَبَشَّارًا“ (*istibshaar*) as against ”إِشْمِيزًا“ (*ishmezaaz*) (39:45).

”الْبِشَارَةُ“ (*al-basharah*) also means beauty.

”الْبَشِيرُ“ (*al-basheero*): one who brings good news.

”الْبِشْرُ“ (*al-bishr*): large heartedness.

”الْتَبَاشِيرُ“ (*at-tabashir*): good news, as well as the front part or the initial part of anything. It also means the first rays of the sun in the morning.

”الْمُبَشِّرَاتُ“ (*al-mubash-sheraat*): those winds which bring tidings of rain.

The Quran has used ”بَشِيرٌ“ (*basher*) and ”نَذِيرٌ“ (*nazeer*) for the messengers in 5:19.

”بَشِيرٌ“ (*basheer*) means he who gives good news about happy results of good deeds.

”نَذِيرٌ“ (*nazeer*) is he who warns of the destructive results of traversing the wrong path.

In verse 17:105 ”بَشِيرٌ“ (*bashar*) has also been used along with ”نَذِيرٌ“ (*nazeer*). This too means one who gives good news.

“بَصَرَ” (*basar*): to touch the heart, that is why it also means “knowledge”.

“بَصِيرٌ” (*baseer*): one who sees, and also a scholar:

“بَصِيرَةٌ” (*baseerah*): power of comprehension, or intellect. It also means reasoning, faith and intent.

“بَصِيرَةٌ” (*baseerah*) also means witness and testifier {T}.

“بَصِيرَةٌ” (*baseerah*): a spot of blood or blood mark to identify the prey.

“بَصْرَةٌ” (*basarah*): hard ground and also soft and white stone {T}. *Raghib* has added “shinning” to its meaning as well.

The Quran has used this root to mean easy to comprehend. Surah *Airaaf* says:

7:195	Do they not have eyes with which they may see?	أَمْ لَهُمْ آغْيُنٌ مُّبْصِرُونَ بِهَا
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Quran has used “أَعْمَى” (*a’amaa*) (blind) as against “بَصِيرٌ” (*baseer*) (one who can see) in 20:125. The difference between sight or vision and insight has also been made very clear.

Surah *Al-Airaaf* says:

7:198	You can see that they have their eyes towards you, but they are not actually seeing (grasping the meaning or truth).	وَتَرَاهُمْ يُنْظَرُونَ إِلَيْكَ وَهُمْ لَا يُبْصِرُونَ
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Such people have been called “” (*umyun*) or blind in surah *Yunus* (Jonah). Those who don’t use their insight or “بَصِيرَةٌ” (*baseerat*) 10:43. In 47:16, these people have been mentioned by saying that they are (apparently) listening to you, but in fact are lost in some other thought {R, T}. Also see heading (S-M-Ain)

Having “بَصِيرَةٌ” (*baseerah*) or insight means to utilize the directions given in to revelation with one’s intelligence. This has been made clear in 6:50 {T}. *Momins* are those who possess “بَصِيرَةٌ” (*baseerat*) i.e. who employ their intellect in the light of the revelation.

The Quran uses “بَصِيرَةٌ” (*baseerah*) to mean witness in 75:14 and “مُبْصِرَةٌ” (*mubassirah*): the one who is illuminating and presenting clear reasoning.

The word “بَصِيرًا” (*baseerah*) has also been used in surah *Yusuf* 12:66. The Quran has called itself “بَصَائِرٌ” (*basa-ir*) in 6:105 where the meaning is of being distinct reasoning, open truth, illumination of knowledge.

“إِسْتَبْصَرَ الشَّيْءَ” (*istabsharash shaiyi*): saw something very closely {T, M}.

Raghib has said that “إِسْتَبْصَرَ” (*istabsar*) means to ask for insight.

“أَبْصَرَ” (*absar*) also means this, i.e. “to see”.

The Quran says:

29:38	they had insight and were wise and perceiving	وَكَانُوا مُسْتَبْصِرِينَ
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The Quran has said that the nations of *Aad* and *Samood* despite possessing intellect and insight were destroyed. At another place this has been explained by saying:

46:26	We had granted them the power to hear, see, and think (deliberate).	وَجَعَلْنَا لَهُمْ سَمْعًا وَ أَبْصَارًا وَ أَفْئِدَةً
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	فَمَا أَعْنَى عَنْهُمْ سَمْعُهُمْ وَلَا أَبْصَارُهُمْ وَلَا أَفْئِدَتُهُمْ مِنْ شَيْءٍ إِذْ كَانُوا يَجْحَدُونَ بِآيَاتِ اللَّهِ

The Quran has said that if intellect is not made subservient to celestial guidance then it cannot protect man from annihilation. 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 revelation). 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 cannot distinguish between what is wrong and right. This is possible only for the 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 celestial guidance.

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 revelation. And we, the muslims, are in ignominy because we are neither invoking the celestial guidance nor using our intellect.

B-Sd-L ب ص ل

“بَصَلٌ” (*basal*): “onion” {T}. In the noble Quran, this word has appeared in verse 2:61

B-Zd-Ain ب ض ع

“الْبِضْعُ” (*al-baz'o*): to cut.
 “بِضَعْتُ اللَّحْمَ” (*bazaatul laham*): I cut the meat into pieces.
 “الْبِضْعُ” (*al-biz'o*): a part, some part {R, T}.

The Quran says:

12:42	some years	بِضْعٍ سِنِينَ
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But it is used for more than three years, and less than ten {R, T}.

“الْبِضَاعَةُ” (*al-biza'ah*) is that part of the wealth which is used for business {R, T}. The goods for trading. Surah *Yusuf* uses these words in this meaning:

12:19	they hid him as goods to be traded	وَأَسْرُوهُ بِضَاعَةً
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“بِضَاعَتِهِمْ” (*biza'atahoom*): capital, as in 12:62, and 12:65.

B-Te-A ب ط أ

“بَطُو” (*bat'u*), “يَبْطُو” (*yabtu'u*), “بِطَاءٌ” (*beta'aa*) is to delay.
 “أَبْطُوا” (*abatu*): their animals became slow.

Raghib says “الْبَطُو” (*al-batoo*): to slack (delay) in coming along, or in getting up (to go). He translates this verse from surah *An-Nisa*:

4:72	Those people who shall be late, and delay others as well.	وَأَنَّ مِنْكُمْ لَمَنْ لَيَبْطِئَنَّ
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“الْبَطْرُ” (*al-batar*) is that pride and obnoxiousness that is born in a novae riche.
 “يَبْطُرُ” (*yabtur*) basically means to tear up, to split.
 “الْبَيْطَارُ” (*al-baitar*) is a veterinary doctor who performs surgery on animals or tears them apart.

Since excess of wealth makes a shallow person arrogant, therefore this psychological state is also called “بَطْرٌ” (*atar*).

“اِبْطَرَهُ الْمَالُ” (*abtarah almaal*): wealth created obnoxiousness in him {T}.

The Quran says:

8:47	Those who came out of their houses strutting and flaunting	الَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ بَطْرًا
28:58	Which exulted in its means of livelihood	بَطْرَتْ مَعِيشَتَهَا

“بَطَشٌ” (*batash*) or “يَبْطِشُ” (*yabtish*): to take something forcibly.

“اَلْبَطْشُ” (*al-batsho*): strong grip, or war.

“بَطَشَ عَلَيْهِ” (*batasha alaih*): he attacked him quickly.

The Quran says:

7:195	Can they grip anyone with their hands?	أَمْ هُمْ آيِدٍ يَنْبُطِشُونَ بِهَا
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Surah *Yousuf* says:

85:12	Sustainer's grip (the grip of consequential law or the scheme of things) is very strong.	إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ
44:16	the day when We will catch (you) in the strongest of grips	يَوْمَ نَبْطِشُ الْبَطْشَةَ الْكُبْرَى

This means when the time for an outcome is here. This is the grip of the law of justice. On the other hand, it is the grip of oppression which is said to be the hallmark of the annihilated nations.

26:130	when you catch somebody you do it in an oppressive way	وَأَذِّبْهُمْ بَطْشَتُمْ بَطْشَتُمْ جَبَّارِينَ
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The system of your Sustainer comes to liberate weak nations from this grip which in turn grabs the oppressors.

“بَاطِلٌ” (*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 consequential law created by God, every deed has a result. “بَاطِلٌ” (*baatil*) produces results which are not intended to be to start with.

The Quran has used “بَاطِلٌ” (*baatil*) against “حَقٌّ” (*haqq*), or truth, as in 2:42. As such, to comprehend the right meaning of “بَاطِلٌ” (*baatil*), see the chapter under the heading (H-Q-Q) where it has been dealt in detail. In other words, anything or any concept which is not “حَقٌّ” (*haqq*), is “بَاطِلٌ” (*baatil*). For instance “حَقٌّ” (*haqq*): solid, constructive results, as such the meaning of “بَاطِلٌ” (*baatil*) would be destructive efforts or efforts which have a negative or no result, i.e. “بَاطِلٌ” (*baatil*) is not only destructive efforts but any effort which has no result at all. Therefore, “بَطَّلَ الشَّيْءَ” (*batalash shaiyi*): for something to go waste {T}.

Ibn Faris says that “بَاطِلٌ” (*baatil*): to keep reducing or to stay for a short while.

Tajul Uroos says that when something is tested according to some criterion and it doesn't come up to the mark, it is "باطل" (*baatil*). In other words, "حق" (*haqq*) is something which meets a criterion while "باطل" (*baatil*) is something which doesn't.

"إبطال" (*ibtaal*): to spoil or waste something even if it is "حق" (*haqq*).
 "بطل الأجير" (*batalal ajeer*): the worker became jobless {T}.

Muheet says that "باطل" (*baatil*) are things in which benefits or characteristics for which they were initially made for, do not fully remain and only their form (or appearance) remains. (This is why he says that it will not be surprising if it means empty or vacant).

With this meaning in mind, all those acts of religion can be branded "باطل" (*baatil*) which are performed formally and the benefits, for which they were suggested, are not being reaped. See the heading (H-K-M), wherein God Himself has pointed out those benefits that we may acquire by following the laws detailed in the Quran. That is why the Quran also use "باطل" (*baatil*) against "نعمة" (*ne'mata*) that stands for pleasant benefits, as in 16:72, and 29:67.

Because by acting on the principles of "حق" (*haqq*), one will surely reap the "نعمة" (*ne'mata*) or the good things or benefits. If you are lacking these benefits, then surely your actions are not reflecting "حق" (*haqq*), but rather "باطل" (*baatil*). It does not make any difference if you had mistaken "باطل" (*baatil*) as "حق" (*haqq*). The outcome of your actions testifies if you were on the right track or wrong.

"حق" (*haqq*): something which is resolute in its place. That is why "باطل" (*baatil*) is something which doesn't have permanence {T}. That may appear so, but when investigated, it is not found to have permanence {T}.

The Quran says:

17:81	" <i>haqq</i> " has come and " <i>baatil</i> " is perished. Indeed the " <i>baatil</i> " is destined to be perished.	جاء الحقُ وَرَهَقَ الباطِلُ إِنَّ الباطِلَ كَانَ زَهُوقاً
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The very word "باطل" (*baatil*) means something which is not going to last. "باطل" (*baatil*) is there till "حق" (*haqq*) arrives. When the light comes, darkness perishes. As such, to destroy "باطل" (*baatil*) one needs to replace it simply with a solid and result producing program.

Constructive efforts must be made and hence peoples positive results shall, by themselves, destroy un-constructive and futile efforts.

11:114	egalitarianism and pleasantness destroy non-egalitarianism and unpleasantness	إِنَّ الحَسَنَاتِ يُدْهِبْنَ السَّيِّئَاتِ
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When smoothness is applied over an uneven surface, the unevenness gets removed by itself. Thus, it needs to be understood what all the different meanings of "حق" (*haqq*) against the meaning of "باطل" (*baatil*).

"باطل" (*baatil*) also means futile effort, and that which produces weakness in man. This is the result of "باطل" (*baatil*) which can be rectified only by adhering to truth.
 "بطلان" (*battalun*), "بطل" (*batal*) is a very brave man who doesn't value any one's blood (life), and is ready to destroy it needlessly {T}.

“بَطْنٌ” (*batan*): stomach, or the inside of something. Its plural is “بُطُونٌ” (*botoon*).
 “الْبَطْنُ” (*al-baton*) is the opposite of “ظَهْرٌ” (*zahrun*) {*T*}.

Muheet says that the actual meaning of this root is to be empty (vacant) and to be absolved.

Raghib says the slide of everything is “بَطْنٌ” (*batan*) and rise is “ظَهْرٌ” (*zahrun*).

“الْبَطْنُ” (*al-batnu*) is the stomach, the internal part of anything.

“بَطْنُ الْأَمْرِ” (*batan-ul-amr*) is the internal situation of any matter {*T, R*}.

“الْبِطَانَةُ مِنَ التَّوَابِ” (*al-bitanatu minas saub*) is the inside lining of clothes as in 55:52. From this, it came to mean confidante, i.e. someone who can go inside and acquire knowledge about internal matters {*T, R*}.

The Quran says:

3:117	except (from) your own group, don't allow anyone the position where he may investigate your internal secrets	لَا تَتَّخِذُوا بِطَانَةً مِّن دُونِكُمْ
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Zajaaj says “الْبِطَانَةُ” (*al-bitana*) are people with authority with whom one can have talks openly and they can be included in on the secrets. Hence it also means secret.

The Quran define God as:

57:3	He is the first and the last, the obvious and the hidden	هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ
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For the full meaning, see heading (*Ze-He-R*).

When one deliberates upon God's creations in the universe, he can have an idea about the Creator of the universe. In other words, the creations lead him to the opinion that all this must have a Creator, and at the back of this mind-boggling machinery, there is some great and tactful power at work. In this manner God is obvious or “الظَّاهِرُ” (*az-zahiro*). But He is not visible to the eye for that matter.

3:104	He cannot be comprehended through sight. (He can't be seen)	لَا تُدْرِكُهُ الْأَبْصَارُ
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This way, He is also “الْبَاطِنُ” (*al-baatino*) or hidden. Hence some people interoperate it to mean that, all which is visible in the universe, is God, and all which is not visible, is the hidden part of God. In other words, all that is hidden behind these manifestations is God Himself. This is a misconception and totally against the teachings of the Quran, and it is akin to the Hindu concept of *Vedant*.

The Quran says:

6:120	And keep away from the obvious and hidden sin	وَذُرُوا ظَاهِرَ الْإِثْمِ وَبَاطِنَهُ
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This means the physical sins as well as the nonphysical sins. They include the sins committed by the eyes to observe, as well as those sinful thoughts which cross our minds.

“بَعَثَ” (*ba’as*): to remove any obstacle in the free movement of something or somebody and thus make the movement possible.

“بَعَثَ النَّاقَةَ” (*ba’asan naqah*): he let the camel loose to go free.

Surah *At-Tatfeef* says:

83:4 83:5	Do they think that they shall be able to go freely on this grand duration?	أَلَا يَظُنُّ أُولَئِكَ أَنَّهُمْ مَبْعُوثُونَ لِيَوْمٍ عَظِيمٍ
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In this surah the Quran has brought forth a very basic and important principle of economics. It says that in capitalism, “businessman mentality” is such that a capitalist while receiving from others takes the full due, but when he gives (to the labourer) then gives him less than he (the labourer) produces. The truth is that the whole capitalist system is dependent on this type of mentality, but Allah’s law does not allow this. It doesn’t allow giving anyone less than what he produces. This brings a change in the entire society.

At present, the situation is such that the capitalists think that the system which they have created cannot be changed by anyone. The Quran says that they are wrong. This system will vanish, and these people (the capitalists) have been let lose “أَنَّهُمْ مَبْعُوثُونَ” (*annahum maboosoon*) till such time of the great revolution “لِيَوْمٍ عَظِيمٍ” (*lee yaumey azeem*), when mankind, pestered by this wrong system, will rise for establishing God’s universal sustenance.

83:6	The duration during which mankind shall face the sustenance of the world.	يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ
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The capitalist system which, like a leash less camel, is growing as it wants will ultimately result in mankind rising to establish God’s system of universal sustenance, in which taking or giving will be on equal basis.

“أَلْبَعَثَ” (*al-ba’aso*): to send/post/appoint somebody’.

10:75	then We sent <i>Moosa</i> after him	ثُمَّ بَعَثْنَا مِنْ بَعْدِهِمُ مُوسَى
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It also means to make someone get up from where he is sitting, or to wake someone up from sleep {*T, M*} as in 6:60.

“أَلْبَعَثَ” (*al-bayeso*): someone who keep waking up at night.

“أَلْبَعَثَ فَلَانَ لِشَانِهِ” (*inn ba’asa falanoon li-shanehi*) is said or spoken when someone rises up in anger and goes to do his work.

“أَلْبَعَثَ” (*ba’ass*): cause or motive, because it removes the hurdle in acting and gets man to get up and go.

Surah *Al-Baqrah* says:

2:56	then we raised you from your stupor	ثُمَّ بَعَثْنَاكُمْ مِنْ بَعْدِ مَوْتِكُمْ
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The above verse means that all hurdles that were preventing you from being sensible were removed by us and you were awakened once again. The same surah goes on to say:

2:259	then Allah kept him dead for a hundred years and then raised him again	فَأَمَاتَهُ اللَّهُ مِائَةَ عَامٍ ثُمَّ بَعَثَهُ
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This is a detailed allegory to the life and death of a nation. Here “بَعَثَ” (*ba’as*): to remove those hurdles preventing a resurrection of the nation. After the destruction of the *Baitul-Muqaddas*, i.e. the temple of Solomon, the *Bani-Israel* were in a bad state. Details can be found in my book *Barq-e-Toor*.

This root has been used in the meaning of sending messengers in 2:129, and to appoint someone for a given task in 4:35,

4:35	appoint someone from his/her family as the arbitrator	هَيْمًا يُعْتَوُّ حَكَمًا مِّنْ أَهْلِهِ
7:5	gave them domination over you	يُعْتِنَّا عَلَيْكُمْ

“يَوْمَ الْبَعْثِ” (*yaumul ba’sey*) or “يَوْمَ يُبْعَثُونَ” (*yaumey yubasoon*) are important phrases like “يَوْمَ الدِّينِ” (*yaum-id-din*) in the Quran. The meaning of which can only be determined with reference to context, basically they mean life anew or the time for the appearance of the results. Life anew can happen after the collective death of a nation, or a second life after death (in the form of Life Hereafter).

B-Ain-Th-R ب ع ث ر

“بَعَثَهُ” (*ba’sara*): sought him and looked for him.
 “بَعَثَ الشَّيْبِيَّ” (*ba’sarah shaiyi*): he took the thing out and opened it.
 “بَعَثَ الْحَوْضَ” (*ba’saral hauz*): he demolished the (small) pool and brought the lower portion upwards.
 “بَعَثَ مَتَاعَهُ” (*ba’sara mata-oo*): he ransacked his belongings.
 “الْبَعْثَةُ” (*al-ba’sara*): nausea {*T, M*}. This too has the connotation of something being upside down.

The Quran says:

82:4	when the quboor will be turned upside down	وَإِذَا الْقُبُورُ بُعْثِرَتْ
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This means that after search and investigation the things that are buried will be taken out. For “قُبُورٌ” (*quboor*) see heading (*Q-B-R*).

100:9	Whatever there is in the <i>quboor</i> will all be taken out.	إِذَا بُعْثِرَ مَا فِي الْقُبُورِ
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B-Ain-D ب ع د

“بُعِدَ” (*boa’d*): distance, to be distanced. It is the opposite of “قُرِبَ” (*qurbun*) that means close, as used in 21:109.
 “بُعِدَ” (*ba’id*), “يُبْعَدُ” (*yab’id*), “بَعْدًا” (*ba-ada*), “بُعْدٌ” (*boa’dan*) to be killed, to be destroyed {*T, M*}. It means to be removed from the pleasantries of life.

Quran says:

11:44	There is destruction for the oppressing nation (They will be removed from life’s happiness)	بُعْدًا لِلْقَوْمِ الظَّالِمِينَ
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“بُعِدُوا وَبَاعِدُوا” (*ba’yeedun wa ba’eedun wa bu’aad*): which is to be distance (removed), which will be destroyed {*T, M*}.
 “بُعْدٌ” (*ba’d*) is the opposite of past, or the times to come after a period that has passed {*T, M*}.
 “الْأَبْعَدُ” (*al-abad’o*) is the opposite of “أَقْرَبُ” (*al-aqrab*) or that which is near. It also means a renegade, and hence “الْبُعْدَاءُ” (*al-bu’ada*) is used for foreigners. It also means “غَيْرٌ” (*ghair*), which means something strange, not familiar.

45:23	Who else (except Allah) can show him the way (the right guidance can only be given by Allah)	فَمَنْ يَهْدِيهِ مِنْ بَعْدِ اللَّهِ
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It also means “despite”:

2:178	The one who rebels despite this, for him there is painful punishment.	فَمَنْ اعْتَدَىٰ بَعْدَ ذَلِكَ فَعَلَهُ عَدَاٰتِ أُنۡهَمِ
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B-Ain-R ب ع ر

“الْبَعِيرُ” (*al-baeer*): camel, a young camel.
 “الْبَعِيرُ” (*al-baeer*) also means donkey. It is said for an animal which is used for loading.
 “الْبَعْرُ” (*al-ba'ro*) is the droppings of a goat {T}.

Surah *Yusuf* says:

12:72	a camels (or donkeys) load	حَمَلٌ بَعِيرٍ
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B-Ain-Zd ب ع ض

“بَعْضٌ” (*ba'z*) is a part of something, whether big or small, as in 2:85. For example, eight is the “بَعْضٌ” (*ba'az*) of ten and so is two.
 “بَعْضَ الشَّيْءِ” (*ba'dus shai-aa*): the thing was divided up.
 “تَبَعِضٌ” (*taba eezun*): to separate, or divide {T}.

Surah *Al-Baqrah* says:

2:72	when some of them meet their own in private, (or go to them)	إِذَا خَلَا بَعْضُهُمْ إِلَىٰ بَعْضٍ
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“بَعْضُنَا” (*ba'zo-na*) is someone among us. Some dictionary scholars think that “بَعْضٌ” (*ba'zo*) also means total or whole and quote this following verse as proof:

40:28	all that you are warned of will visit upon you	يُصِيبُكُمْ بَعْضُ الَّذِي يَعُدُّكُمْ
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But, in this verse, the meaning of “all” may also be taken as “some”. Also see 43:63.

“بُعُوضَةٌ” (*ba'uza*), the plural of which is “بُعُوضٌ” (*ba'ooz*): mosquito as in 2:26, since it is very small in comparison to other creatures {M}.

B-Ain-L ب ع ل

“بَعْلٌ” (*ba'al*) is high land which cannot be reached (inundated) by flood water. It also means every tree, plant or crop that sucks water for irrigation with its own roots. From the connotation of loftiness and not being dependent on anyone, this word has come to mean owner or lord.

Ibn Faris writes that it basically means *sahib* which also includes the meanings of friend and companion in addition to “lord”. It also means “surprise” and “bewilderment”, as well as “loftiness”.

Raghib says the Arabs used to call their idols “بَعْلٌ” (*ba'al*) because they thought that they were high and mighty. Their society had the concept that man is dominant over women, which is why husbands too were called “بَعْلٌ” (*ba'al*). Its plural is “بُعُولَةٌ” (*ba'ula*). Everything which overwhelmed or dominated others was also called “بَعْلٌ” (*ba'al*). But they also knew that all dominant figures become a burden after sometime, and so a load or burden was also called “بَعْلٌ” (*ba'al*). As such “أَصْبَحَ فُلَانٌ بَعْلًا عَلَىٰ أَهْلِهِ” (*asbaha falanun ba'ala ala ahlehi*): a person who has become a burden for his folks {T}.

Since the Arabs called the husband “بَعْلٌ” (*ba'al*), the Quran also uses this word in this meaning in 2:228, 24:31. So here the word does not mean dominance but husband.

William Lane has written (with several references) that “بَعْلٌ” (*ba'al*) is used for both husband and wife in the same manner as “زَوْجٌ” (*zauj*). Just as “زَوْجٌ” (*zauj*) can have “زَوْجَةٌ” (*zauja*), which is the specific female form, “بَعْلٌ” (*ba'al*) can have “بَعْلَةٌ” (*ba'lah*). Therefore, there is no connotation of dominance in this word, but only of husband and wife.

As the Quran has declared “نكاح” (*nikah*) which is marriage according to the Islamic way, as a sacred pact, there is no question of dominance of one over the other.

The writer of *Muheet* says that the difference between “بَعْلٌ” (*ba'al*) and “زَوْجٌ” (*zauj*) is that latter means every husband, but he becomes “بَعْلٌ” (*ba'al*) after he has consummated the marriage.

Ilyas’ (Elijah’s) nation used to call its idol “بَعْلٌ” (*ba'al*) as it appears in 37:125. It was the most favorite of all among the Semitic tribes. It used to be worshipped in Syria. The *Torah* also mentions it (33:2 - 33:3).

B-Gh-T ب غ ت

“الْبَغْتُ” (*al-baghto*) and “الْبَغْتَةُ” (*al-baghta*): suddenly.
 “الْمُبَاغَاتَةُ” (*al-mubaghata*): to reach one another suddenly {T}.

Raghib says it means for something to appear from an unexpected place.

The Quran says:

6:31	when the moment (السَّاعَةُ) sneaks up upon them suddenly	إِذَا جَاءَ تُهْمُ السَّاعَةُ بَعْتَةً
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(To understand the concept of “السَّاعَةُ” (*assa'ah*) see heading (S-Ain-W).

The same surah says further ahead:

6:47	God’s punishment can come suddenly, or there may come signs first and then the punishment itself	إِنَّ أَنْتَ كُمْ عَذَابُ اللَّهِ بَعْتَةً أَوْ جَهْرَةً
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It is hence clear that “بَعْتَةً” (*bagh-tatan*) means a situation in which some event happens revolutionarily or as an emergent evolution, not evolutionary. It must be understood that the result of an action starts to register right at the beginning of the action but it takes time to fully manifest itself.

Surah *Al-Anbia* says:

21:12	when they felt our punishment	فَلَمَّا أَحْسَبُوا أَنَّ سَنَا
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In other words, the punishment was being prepared and could be felt only afterwards. In some cases signs of the impending punishment start appearing before its actual advent, this is called “جَهْرَةً” (*jahra*). Sometimes the punishment is sudden, and is called “بَعْتَةً” (*bagh-ta*).

39:25	They were visited by the punishment from a place they had no knowledge about. (Which could not be comprehended by them earlier.)	فَأَنذَاهُمْ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ
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The nations which view only the superficial indicators try to assess the causes of a disaster from the physical causes that were present at the time of the punishment or disaster; in fact, however, the causes go back.

“الْبُغْضُ” (*al-bughz*): this word is opposite of “الْحُبُّ” (*al-hoobb*) – ‘love’; to be unloved or disgusted with something. “الْبُغْضَاءُ” (*al-baghzaa*) is ‘the height of disgust’ as used in 3:117 {*T, R, M*}.

“الْبَغْلُ” (*al-baghl*): an ass {*T*}. The plural is “بِغَالٌ” (*bi-ghaal*) as in 16:8.

Ibn Faris says its basic meaning is of physical strength.

The ass is called “الْبَغْلُ” (*al-baghl*) because of its physical strength.

“التَّبَغِيلُ” (*at-tabgheel*) is used for a body that is big and strong {*T*}. Since an ass is born of a mare and a donkey, therefore “بِغْلٌ” (*baghl*) is used for any crossbred animal.

Since a mule comes into being through the mating of a mare and a donkey, therefore this animal is also called “بِغْلٌ” (*baghl*) because is born out of the coupling of two different genres.

“الْبَغْيُ” (*al-baghyi*) is the wish to overstep the middle path (regardless of whether one can actually do or not).

“الْبَغْيُ” (*al-baghyo*): too much rain that exceeds all measures.

“بِغَتِ السَّمَاءِ” (*baghatil samai*) is the cloud that exceeds its limit, meaning that it rained a lot. These are the basic meanings of this word.

Ibn Faris says it basically means to ask for something and to be spoil.

“فِئَةٌ بَاغِيَةٌ” (*fe’ateh baghia*) is a party or group that opposes the order and rebel.

“الْبَغَايَا” (*al-baghya*) are those soldiers who move ahead for making prior arrangements.

“بَغِيٌّ يَبْغِي” (*bagha yabgha*): he became too proud and exceeded his limits.

“تَبَاغَوْا” (*tabaghau*): to commit excesses on one another.

“بِغَتِ الْمَرْأَةُ بَغَاءً” (*baghatil mar’ato begha’a*): the woman exceeded the limits of decency.

“بِغْيٌ” (*baghyun*) and “بِغْوٌ” (*baghu’a*) is a fornicating woman.

“بِغَى عَلَيْهِ” (*bagha alaih*) is to commit excess against or on someone, to oppress someone, to be high handed against somebody, and be jealous of someone. If the envy is for a good thing then the envy also becomes good otherwise not {*T*}.

“إِبْتِغَاءٌ” (*ibtigha*): to struggle in pursuit of something. If the search is for something good, then the search becomes limited, otherwise a wild chase {*T*}.

“الْبِغْيَةُ” (*al-bighyah*) and “الْبِغْيَةُ” (*al-bughiya*) is the thing which is being looked for, which one intends to possess. It also means something which is lost and for which a great search is mounted.

“الْبَاغِي” (*al-ba’ghi*) also means one who searches {*T*}.

“إِنْبِغَى الشَّيْءُ” (*in bagh-ash shaiyi*) is for something to become easy, to be acquired, or to be befitting.

“مَا يَنْبَغِي” (*ma yanbaghi*): this is not correct or proper, or this is not possible, or this is not permitted {*T*}.

Muheet says it signifies leaning towards one of two things and the justification for the other.

Surah *Yaseen* says:

36:69

We did not teach the Messenger poetry

وَمَا عَلَّمْنَاهُ الشُّعْرَ وَمَا يَنْبَغِي لَهُ

Nor can the psychological makeup of a revolutionary preacher be such that emotions rule over the truths (and this is what a poet’s psychology is based upon).

36:69	what he has been given are the facts of history and clear cut laws for life	إِنْ هُوَ إِلَّا ذِكْرٌ وَقُرْآنٌ مُّبِينٌ
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How can then there be room for emotional leanings? For details see heading (Sh-Ain-R).

The Quran says:

22:60	the oppressed	بُغِيَ عَلَيْهِ
4:104	Don't be slack in pursuing the enemy (try your best to pursue him)	وَلَا تَهِنُوا فِي ابْتِغَاءِ
3:6	The intention to create fitna (mayhem)	ابْتِغَاءِ الْفِتْنَةِ

About **Qaroon** it is said:

28:70	he used to commit excesses on them. (wanted to stay ahead of them) (<i>Gharibul Quran by Mirza Abul Fazal</i>)	فَبَغَى عَلَيْهِمْ
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It also means to demand power and kingdom.

Surah **An-Noor** uses the word “البَغَاءُ” (*al-ibghao*) for fornication in 24:33, but in surah **Maryam** it is used for transgressing. In Surah Mariam this word has been used for committing crime in 19:20, and not specifically for fornication. That is, Maryam said “I am living like a nun, and the law is that a nun should live a life of celibacy, I have hence not broken that law.” It is to be remembered there were allegations against Maryam that she had adopted an ordinary life (and not a celibate life as was required of her) and this was against the law. That is why they said to her that her mother was not one to break laws (19:28). Then, could she break the law?

Isa (Jesus) in reply had said “your laws are self-made. I have been made a messenger by God, and given the book (The Bible). This book contains no such law (i.e. of celibacy). That is why my mother has not done anything against Gods law.

But if “بَغِيًّا” (*baghiyyan*) is taken to mean “evil-doer” then this verse would mean that Maryam said that “I am living a life of celibacy (under the Temple) therefore there is no question of my mating with anyone”. Another meaning can be of “wrong-doing”. Then this verse would mean “but I am not corrupt either, sâ how can I give birth to a child?” This is during the time when Maryam was living a celibate life as a nun under the Temple rules. Later when she came to know of the teachings of Allah, 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 a family life, therefore, they considered Maryam’s life as a life of corruption. **Isa** had refuted their self made laws and defended his mother even as a child.

Surah **Al-Baqrah** says that the Jews oppose the Quran because they are jealous as to why the Quran, instead of being revealed to the dynasty of **Bani Israel**, was revealed to one from **Bani Ismail** (i.e. **Muhammed**). For this (jealousy) “بَغِيًّا” (*baghiyan*) has been used in 2:90.

The Quran, after discussing “**haram** and **halal**” (permissible and non-permissible) in edibles says:

2:173	due to hunger if someone faces death then he has done no crime	فَمَنْ اضْطُرَّ غَيْرَ تَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ
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This means that he is absolved and is permitted to eat the forbidden things, provided that he takes only as much as necessary to save his life and doesn't exceed the limit, and also if his intention is not to break the law. In other words, neither should he take just because he wants to nor should he take more than necessary (just enough to save his life).

Note that although “بَغِيًّا” (*baghiy*) is masculine in gender, it is also used in feminine terms.

“بَقْرٌ” (*baqar*): to tear up/ apart something like cutting up some animal’s stomach.
 “بَقْرُ الْعِلْمِ” (*baqaral-ilm*): deep research and inquiry.
 “بَاقِرٌ” (*baqir*): a lion and also a scholar {*T, M*}.

Baqar can either mean a cow or a bull {*T*}. It is the plural while the singular is “بَقْرَةٌ” (*baqarah*). This word appears in the tale of *Bani Israel* in 2:67. Whatever that is written in the verses that follow shows that this word was meant for the bulls which were not meant for work but were let to roam free, in the name of the their gods. They used to worship the bull in Egypt and this emotion had embedded itself, consciously or subconsciously in the minds of *Bani Israel*. In order to eradicate this emotion, the order for slaughtering cows was given.

“الْبَاقِعُ” (*al-baqey*) is a spotted crow or a dog.

Ibn Faris says it basically means the difference in colors.

“الْبَاقِعَةُ” (*al-bage’a*) is a bird which is very alert and looking around finds out whether it is being hunted. In order to drink, unlike other birds, it goes to some unfamiliar spot {*T, M*}.

According to the earlier stated meaning, “أَرْضٌ بَقَعَةٌ” (*arzun baq-eta*) is a land with greenery at some places while other spots are barren (spotted land).

“الْبُغَاةُ” (*al-buga’t*) is the land which is not similar to the surrounding land {*T, M*}.

The Quran says:

28:30	in the <i>mubarak</i> (established and developing) land with the trees (which is different than its surroundings)	فِي الْبُقْعَةِ الْمُبَارَكَةِ مِنَ الشَّجَرَةِ
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“الْبَقَاعَةُ” (*al-baq’ato*) is also a place where water has accumulated.

“بَقَلِ الشَّيْءُ” (*baqalash-shaiyi*): the thing appeared.
 “بَقَلَتِ الْأَرْضُ” (*baqalatil ard*): vegetables appeared on the land.

Raghib says that “بَقْلٌ” (*baqlun*) are vegetables which lose their branches and roots in winter.

Ibn Faris says that this word basically means “fertility”.

Abu Ziad says whatever first appears (grows) on land is “بَقْلٌ” (*baql*).

According to *Aqrabul Muwarid*, “بَقْلٌ” (*baql*): such vegetables which do not grow under the soil (like potato, carrot, turnip etc.) but above the soil like cauliflower, tomato, etc.

The Quran uses this word to mean “vegetables” in 2:61.

“بَقِيٌّ” (*baqiyu*), “يَبْقَى” (*yabqa*), “بَقَاءٌ” (*baqa’a*) is used for something to remain in its state and not undergo change. It is the opposite of “فَنَاءٌ” (*fanah*) which means to undergo change.
 “إِبْقَاءٌ” (*ibaqa*), “إِسْتِبْقَاءٌ” (*istibqa*) is to remain unchanged {*T, M*}. It also means to protect and guard.

Everything in the universe is undergoing change, but God’s personae are above changes, and so are His laws. These are permanent values. The acts which are according to his laws also beget unchangeable results. By following these laws, the human personality also becomes stable and above change. The basic characteristic of personality is that it remains unchanged in a changing world. For details see my book “*Nizam Raboobiyat*” and also “*Mun O Yazdan*” and the 5th Volume of “*Ma’aruf-ul- Quran*” with the title “*What Man Thought*”.

See this word in the light of these meanings and how the noble Quran has used words from this root, and its use shall become absolutely clear.

18:46	wealth, progeny, are things for the worldly life (physical life) of Man	الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا
18:46	According to God’s Law the best acts are those whose enabling results never change. To hope for these is life’s best goal.	وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ عِندَ رَبِّكَ ثَوَابًا وَخَيْرًا أَمْثَلًا
16:96	whatever you have, according to your concepts, is gradually lost, but that which accrues to you according to the law of God, (whether they are the pleasantries of life or the growth of human personality) is foreign to change	مَا عِنْدَكُمْ يَنْفَدُ وَمَا عِنْدَ اللَّهِ

Surah *Al-Kahaf* says: These things are not bad and should not be avoided.

Surah *Hood* says:

11:86	wealth and goods which are acquired according to Allah’s law	بَقِيَّةُ اللَّهِ
11:116	Those possessing a remnant	أُولُو بَقِيَّةٍ

This has been said for those who obey the laws of Allah.

43:28	A lasting word	كَلِمَةً بَاقِيَةً
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The lasting word is the book about the uniqueness of Allah (the basis for all Quranic teachings) which the messengers leave behind for their followers, and which never changes. The advisers of Pharaoh’s court had termed it as “خَيْرٌ وَأَبْقَى” (*khairun wa abqa*) in 20:73, which means “the most unchanging”.

Surah *Ar-Rahman* says:

55:26	Everything in this universe changes. (The universe is changing all the time.)	كُلُّ مَنْ عَلَيْهَا فَانٍ
55:27	But Sustainer’s personae is above all changes, and His laws, and their results too do not change	وَيَبْقَى وَجْهَ رَبِّكَ دُوالْجَلالِ وَالْإِكْرَامِ

The meaning of the word “فَنَاءٌ” (*fana*) as understood today to be “perishing”, is not correct. For details, see heading (*F-N-Y*). For other meanings of “وَجْهَ رَبِّ” (*wajhey rabbey*) see heading (*W-J-He*).

“بَقِيَّةُ الشَّيْءِ” (*baqiyyatush shaiyi*) is the remaining part of anything, but of the same kind. That is why a brother cannot be called “بَقِيَّةُ الْأَبِّ” (*baqiyyatul ab*) (the remaining part of father) {*M*}.

About *Bani Israel’s* Arc of the Covenant, it is said:

2:248	The remaining part of the progenies of <i>Moosa</i> and <i>Haroon</i> , which they had left behind.	وَبَقِيَّةُ مِمَّا تَرَكَ آلُ مُوسَىٰ وَآلُ هَارُونَ
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“الْبِكْرُ” (*al-bikro*) with plural “أَبْكَارٌ” (*abkaar*) is used for an unmarried woman, a spinster; also a man who has not had sex with any woman (a male virgin); the mother of the first baby or camel; the first child; any first thing. It also means a cow which has not yet become pregnant, a young cow.

Ibn Faris says these are its basic meanings.

2:68	nor old nor in her prime (young)	لَا قَارِضٌ وَلَا بَكْرٌ
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“الْبُكْرَةُ صَبِيحٌ” (*al-bukrah sub-ha*) is the first part of the day, in other words, i.e. morning. The compiler of *Muheet* says that it is the time from dawn to the *chaasht* (a prayer which is performed before noon). See 3:40 and 3:19. Besides this the root of the word means “to pierce” or “cut” {*T*}. Things which have no precedence are also “الْأَبْكَارُ” (*abkaar*) {*Qamoos*} as in 56:35, 56:36.

The Quran uses the word in this meaning, i.e. with the right teachings and with the acts of virtue the women became totally different from the women of pre-Islam age of ignorance, which had no precedence.

“بَكَّهَ” (*bakkah*), “بَيَّكَّهُ” (*yabakkah*), “بَكَأَ” (*bakka*) is to tear something up, to separate, to resist. “بَكَأَ عُنُقَهُ” (*bakka anooqahu*): he broke his neck {*T*}.

Mecca is also called “بَكَّةٌ” (*bakkah*):

3:59	The first house for Humanity is that which is in <i>Bakkah</i> , (a house with blessings).	إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةٍ مُّبَارَكًا
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There are different opinions about this name of the city. Some think that people come to it in droves and there is a big crowd in the surroundings, which is why it is called “بَكَّةٌ” (*bakkah*). Some think that the oppressors and the rebels had their necks broken here (lost their power), hence the city is named “بَكَّةٌ” (*bakkah*), but *Raghib* thinks that “بَكَّةٌ” (*bakkah*) is a different form of “مَكَّةٌ” (*Mecca*). There are many examples in Arabic of M being substituted for B {*M*}.

For example, *Sabad* and *Samad*, *Laazib* and *Laazim*. These words have the same meaning regardless if there is B or M in them.

“بَكَّمَ” (*bakam*): to be unable to speak, dumb. *Azhari* says that “أَبْكَمٌ” (*abkum*) and “أَخْرَسٌ” (*akhrus*) differ in that the last mentioned means someone who cannot speak from birth, while the first word means one who can speak but is not outspoken, and due to this inability to speak properly, cannot make himself understood. But “أَبْكَمٌ” (*abkum*) also means a person who is deaf, dumb and blind {*T*}.

Ibn Faris says that “أَبْكَمٌ” (*abkum*), plural of which is “بُكْمٌ” (*bekum*), is one who abstains from speaking either on his own will or due to his uncouthness, and also one who cannot describe something clearly.

The Quran says:

2:18	Deaf, dumb, blind	صُمٌّ بُكْمٌ عُمَىٰ فَهُمْ
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Here “بُكْمٌ” (*bukum*) only means dumb, because for deaf and blind the words “صُمٌّ” (*summon*) and “عُمَىٰ” (*umyun*) have been used additionally.

In surah *Al-Anfaal*, it is said:

8:22	According to Allah, the worst creatures are those who are deaf and dumb and hence do not comprehend.	إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الصُّمُّ الْبُكْمُ الَّذِينَ لَا يَعْقِلُونَ
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Here with the words “صُمَّ” (*summon*) and “عُمَى” (*umyun*) has been made it clear that the words do not mean those who are physically deaf and dumb, but those who do not employ their intellect.

Surah *An-Nahal* says:

16:76	One of them is dumb and does not understand anything.	أَحَدُهُمَا أَبْكَمٌ لَا يَفْقَهُ عَلَى شَيْءٍ
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This means one who doesn't have the ability to do anything, and is a burden on his boss. If he goes on an errand, he doesn't do it right. Compared to him is one who is powerful or with authority, and who orders justice. He treads the right path. These explanations make it clear that the use of “صُمَّ بُكْمٌ” (*summun bukmun*): those who instead of employing their intellect go blindly along their wrong path.

B-K-Y ب ك ي

“بُكَاءٌ” (*bukaa*): to cry tearfully in sorrow. Sometimes only sorrow or to cry is “بُكَاءٌ” (*bukaa*) {T, R}.

Ibn Faris says its basic meanings are to cry, and for something to lessen.

The Quran uses “ضَحِكٌ” (*zahika*) against “بُكَاءٌ” (*ba'kaa*) in 9:82. Therefore it means “to lessen sadness”.

Surah *Ad-Dukhan* says:

44:29	neither the sky nor the earth cried at their destruction	فَمَا بَكَتْ عَلَيْهِمُ السَّمَاءُ وَالْأَرْضُ
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This means that nobody felt sorrow on their behalf because their destruction took place according to the scheme of things, so they just faced consequences of their own actions. Ergo, their destruction was just.

19:58	When they were told about the words of their Sustainer, they bowed down with their full leaning	إِذَا تَنَالَى عَلَيْهِمْ آيَاتُ الرَّحْمَنِ خَرُّوا سُجَّدًا وَبُكِيًّا
25:73	Those who when reminded of their Sustainer's signs, accept them, but not as dumb and blind.	وَالَّذِينَ إِذَا دُكِّرُوا بِآيَاتِ رَبِّهِمْ لَمْ يَخِرُّوا عَلَيْهَا صُمًّا وَعُمْيَانًا

This verse is about those who obey God's law with full knowledge and understanding, and accept them from the bottom of their heart because their acceptance is based upon their intellect.

Bal بَل

“بَلٌ” (*bal*): instead, on the contrary. The following examples will make the meanings clear.

When it comes in the middle of a sentence, it denies the first part and asserts the second.

21:26	And they say that God has taken sons (for Himself). On the contrary, they are His respected missionaries.	وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا سُبْحَانَهُ بَلْ عِبَادٌ مُّكْرَمُونَ
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The assertion of one thing without the denial of another:

23:62 23:63	We have a book which speaks the truth, and there is no excess on them, on the contrary their hearts are in sixes and seven and uncouthness.	وَلَدَيْنَا كِتَابٌ يَنْطِقُ بِالْحَقِّ وَهُمْ لَا يُظْلَمُونَ بَلْ قُلُوبُهُمْ فِي غَمْرَةٍ مِّنْ هَذَا
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This means that the second part of the verse is separate from the first. Also study 87:14-16, and 85:20-21. Here this word is used to mean “and”. Similarly in 21:62-63 too, this word might begin a new sentence. Details can be found under the relevant headings.

B-L-D ب ل د

“الْبَلَدُ” (*al-balad*): any part of land, or earth which has a boundary, whether inhabited or uninhabited. The plural is “بِلَادٌ” (*bilad*) and “بُلْدَانٌ” (*buldaan*). It has been used to mean “a village” or “a dwelling”.

Surah *Al-Baqrah* says: “بَلَدًا بَلَدًا” (*haaza balada*) in 2:126. Here it can mean either dwelling or a plot of land.

In surah *Al-Balad*, “بِهَذَا الْبَلَدِ” (*bihaazal balad*) refers to the city of Mecca (90:102). The city at another place, 95:3, has been called “الْبَلَدِ الْأَمِينِ” (*al-baladil amen*) which means “the City of Peace”.

Ibrahim had prayed for it to be a place of peace for the oppressed of the world (2:126). That it would become the Centre of Allah’s system of universal sustenance and of the *Momineens*, who are the guarantors of peace in the world he wished that it would indeed become a City of Peace. For more details see headings related to *Hajj* and *Ka’aba*.

“بَلَدًا الْفَرَسِ” (*balladal faras*): the horse lagged behind in the race, or couldn’t surge ahead {*M*}.

“بَلِيدٌ” (*baleed*): an idiot or moron (who stays behind) {*M*}.

Ibn Faris says its basic meaning is “chest”

“بَلَدَ الرَّجُلِ بِالْأَرْضِ” (*baladar rojolo bil ard*): the man put his chest against the earth, i.e. he hugged the ground.

B-L-S ب ل س

Ibn Faris has said that the basic meaning of “أَبْلَسٌ” (*ablas*) is of becoming disappointed and hopeless.

21:77	they will lose hope without cause	إِذَا هُمْ فِيهِ مُبْلِسُونَ
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It also means to be surprised or shocked. In ancient Semitic lexicon it meant “to kill by trampling, or trample” {*Ghareeb-ul-Quran*}.

Some believe that “أَبْلِسٌ” (*iblees*) has been derived from “أَبْلَسٌ” (*ablas*) which means “permanently without hope about God’s benevolence”, but some other dictionary scholars say that it is not an Arabic word and has been Arabised {*T*}.

The Quran has presented *Iblees* as the embodiment of rebelliousness and mutiny:

2:34	He refused to obey orders, was rebellious and mutinous, became among the disobeyers.	أَبَىٰ وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ
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This word has come against *malaika* who are obedient by nature:

38:73	All the <i>malaika</i> bowed to him	فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ
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Man is the only creature in the entire universe who has been given the freedom of choice, when it comes to obeying the laws of God or disobey them if he so chooses. No other creation has been given the right to disobey (go against God’s laws). Man disobeys God when his emotions get the better of him. These emotions rouse him towards personal benefit as against the universal good, and thus he lays God’s laws aside and follows such emotions. Hence his intellect tells him how to achieve those ends. The Quran has

called such emotions and such intellect, which leads him on to this end “أَبْلِيْسُ” (*Iblees*), and due to its rebelliousness said that it has been created out of fire (*naar*) 7:12.

And since these emotions are hidden from the naked eye, and work in the subconscious, they are called “كَانَ مِنَ الْجِنِّ” (*kaana minal djinn*) in 18:50 (*djinn* means hidden). Since these emotions (due to which Man can disobey God’s laws) are born with him and stay with him as long as he lives, the Quran says that “أَبْلِيْسُ” (*Iblees*) and Man co-exist (see heading *Adam*). “أَبْلِيْسُ” (*Iblees*) has been given time along with Man till the very last moment.

15:36	He said “My Sustainer, give me time till they are reawaken”	رَبِّ فَأَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ
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But if you look at the depth of the meaning of the word “بَعَثُ” (*ba’as*), then the meaning of “يَوْمِ يُبْعَثُونَ” (*yوم ba’asoon*) becomes something else. “بَعَثُ” (*ba’as*) means “to remove obstacles from the way of someone’s freedom”, hence “to grant freedom”. So what *Iblees* was told is that his activity was to break loose the moral codes of the people. Hence as long as people do not break their moral codes and get towards a common freedom, its presence shall be required. When they shall be able to do so by themselves, then the services of *Iblees* shall no longer be required. *Iblees* needs this due, and hence it is granted. It is a fact that it takes some effort to break loose from moral principles at first. But when it finally happens, its comes very natural for man to simply go with the flow.

The person who mutinies against God’s laws is deprived of all the happiness which would have accrued to him by following His laws. Therefore “أَبْلِيْسُ” (*Iblees*) has been termed deprived and hopeless.

Those who live according to the laws of Allah:

2:38	they will have no fear nor sorrow	فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ
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About them it is also said that they will not be overwhelmed by *Iblees* in any way (15:42). The Quran has described “أَبْلِيْسُ” (*Iblees*) and “شَيْطَانُ” (*Shaitan*) as two sides of the same coin when, for example, it refers to the tale of Adam. In this tale *Iblees* refuses to bow before Adam, commits mutiny, shows pride and challenges God to mislead the mankind. These are all actions of *Iblees*. But where *Adam*’s fault is mentioned, it has been linked to *Shaitaan* (the opposer).

2:36	Then the <i>Shaitan</i> made them (both) slip	فَأَزَلَّهُمَا الشَّيْطَانُ
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Also see 7:11-20 and 20:116-120.

This makes it obvious that *Shaitan* is actually a particular sort of mentality (not a person or being) and the way it works or operates is called *shaitan*. For details on *Shaitan* see heading (*Sh-Te-N*). For details of all these terms, see my book "*Iblees O Adam*" which is one in my series to an introduction to the Quran i.e. *Muarif-ul-Quran*.

Iblees and *Shaitan* are those obstacles which hamper human intellect in its natural growth. If the human intellect overcomes these hurdles and thus proves itself to be solid and steadfast, the evolutionary system moves ahead, but if these hurdles prove insurmountable, then that intellect is confined to the lower (or animal) level of life. Life, in fact, is the name of this very struggle between Man and *Iblees*, and that is why the existence of *Iblees* along with Man is inevitable. The human personality cannot find stability without opposition and clashes, or in other words, its solidarity cannot be tested without these. For the continuous flow of water, a waterfall is most essential. What remains to be seen is whether the water becomes a stagnant pool due to this (fall) obstacle or keeps its flow despite the hurdle. To select such a path, in which the hurdles of sect, celibacy, etc. are not present, is to stultify your own flow. So, life is a continuous struggle between Man and *Iblees*.

And it is said that *Iblees* (hopelessness) and *Shaitan* (rebelliousness) are two sides of the same coin. Modern psychology supports the theory that hopelessness leads to rebelliousness or aggressiveness. When Man finds something not being according to his wishes, he gets frustrated. If he takes out the frustration

on himself, the result is worry or gloominess which might end in self-destruction. When the frustration is against the cause of frustration, it appears as vengeance, but if that is not plausible, then he takes out his anger or frustration against things which are not even related to the cause. This is the beginning of madness, thus this shows how closely hopelessness and rebelliousness, and in other words *Iblees* and *Shaitaan*, are related.

These are the psychological frames of the human mind. The Quranic laws create a society which has no room for hopelessness for its members.

39:53	don't lose hope in Allah's benevolence	لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ
7:156	and this benevolence encompasses everything necessary for the growth of life	وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ

Thus in such a society hopelessness cannot overwhelm anyone. This is why the Quran says:

15:42	Surely you cannot overwhelm My mission takers.	إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ
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Also see headings (*Q-N-Te*), and (*Y-A-S*).

B-L-Ain ب ل ع

“بَلَعَ” (*bale'a*), “يَبْلَعُ” (*yablah*): to swallow something.
 “الْمَبْلَعُ” (*al-mabla'o*) is the place from where food gets down to the stomach.
 “الْبَلُوعُ” (*al-baloo'o*): something which is meant to be drunk.
 “الْبُلْعَةُ” (*al-bul'a*): a sip {T}.

Besides this, it also means the opening of a grain mill down which the grain is put {M}.

About the storm during Noah's time, God commands the ground to:

11:44	Swallow your water (absorb it)	ابْلَعِي مَائِكِ
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B-L-Gh ب ل غ

“بَلَغَ الْمَكَانَ بُلُوغًا” (*balagh-al-makana bulugha*): that he reached the spot. It is said that “بُلُوغٌ” (*bulugh*) and “بِلَاغٌ” (*balagh*) mean to reach the ultimate end, whether that is with regards to right place or time. It also means something estimated, but sometimes this word is used for just getting close.

As the Quran has said:

2:231	when they are getting close to completion of <i>idda</i> (When they reach the last limit of the appointed time)	فَإِذَا بَلَغْنَ أَجَلَهُنَّ
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The Waiting Period (*'idda*) in 2:231 is not for a widow, but for a divorcee, and it is 3 months/menstruation (given in 2:228). A widow's *'idda* (4 months and 10 days) is given in 2:234.

“الْبَلَاغُ” (*al-balgh*) is for something to be enough or sufficient in order to make a man realise his goal through it, so he may not require any further means for this {T}.

“الْبُلْغَةُ” (*al-bulgha*) is any such thing with which one can reach some goal {T}.

The Arab tent-dwellers used to roam the desert, since their lives depended on water. There were some wells in the desert, and a rope and a bucket used to be kept on the well wall. However, the water level of the wells was not constant in warm areas. Sometimes the level was so low that the bucket (with its rope) could not reach the water. As a counter measure these Arabs used to keep a rope with them and in such cases tied it to the existing rope “الرِّشَاءُ” (*ar-risha*) of the bucket so that the bucket could reach the water. This piece of extra rope was called “التَّبْلِيغَةُ” (*at-tabligha*). This makes the meaning of the word “تبليغ” (*tablegh*) or preaching clear, which means that a man lacks the capacity to reach a meaning himself, then

this shortcoming is overcome somehow by some preacher so that he can grasp the meaning. But if he doesn't want to use his piece of rope "الرِّشَاءُ" (*ar-risha*) then only "التَّبْلِغَةُ" (*tabligha*) cannot alone take him to the water. "تَبْلِيغٌ" (*tableegh*) can only benefit those who use their own intellect and insight. "مَبْلَغٌ" (*mablagh*) is the last destination which somebody may reach (53:30)

God has termed the Quran as "بَلَاغٌ لِلنَّاسِ" (*balaghun naas*) in 14:52. In other words, it is the medium through which man can reach his goal and does not require the presence of any other medium to do so. So the Quran is the medium through which Man can reach his destiny, but it can only take those to their ultimate destination who obey it, those who live according to its dictates.

This is because the Quran says:

21:106	This <i>balgh</i> is only for those who truly accept the mission of God	إِنَّ فِي هَذَا لَبَلَاغًا لِّقَوْمٍ عَابِدِينَ
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It has been left to Man's discretion to take the right path according to the Quran or take some other (the wrong path). Nobody can be forced to choose a particular way of life. If they had meant to be forced, then God would have created Man in a way in which he couldn't disobey Him. All the other creations in the universe are compelled to traverse a certain path only. Therefore the messengers came to deliver Allah's message to the people, not to force them to follow those laws.

16:35	Messengers have no more responsibility than to explain and deliver God's laws to the people.	فَهَلْ عَلَى الرُّسُلِ إِلَّا الْبَلَاغُ الْمُبِينُ
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"بَالِغَةٌ" (*baligha*) in 68:39, means something that reaches its goal.

B-L-W ب ل و

"بَلَاءٌ" (*balaun*), "أَبْتَلَاءٌ" (*ibtela-un*).

Raghib says this word has two meanings:

- To obtain information about one's welfare or to acquire information about him.
- For the real condition of something to become known, whether good or bad.

When the word is used for God, it would have only the second meaning, because God knows it all, and one cannot even imagine that He is unaware of any condition $\{T, R\}$. Therefore, the word's basic meaning is to portray the reality.

"بَالِيٌّ" (*bali*), "يَبْلَى" (*yabla*) is used for a cloth to become old and worn. Because when a cloth has been worn out, its real condition comes to light. Therefore "بَلَاءٌ" (*bala*) is used for a man's real personality to come out during times of difficulties and misery. But it does not necessarily mean that identity of everything has to be bad. It can also be good. That is why it could also mean the real personality of someone during happy times. There are two times when a man's reality becomes manifest, times of misery and times of happiness. At both these times, his real self appears.

"أَلْمُبَالَاهُ" (*al-mubalah*): to boast, or to pride oneself as to the better position in life against another $\{M\}$.
 "أَبْتَلَاءٌ" (*ibtelaa*): to select, to choose $\{T\}$.

In surah *Al-Baqrah*, the *Bani Israel* has been told Pharaoh's nation perpetrated different excesses on you, but We delivered you from their oppression.

2:49	the deliverance from their oppression provided the opportunity to watch how you behave upon getting freedom	وَفِي ذَلِكُمْ بَلَاءٌ مِّن رَّبِّكُمْ عَظِيمٍ
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Surah *Al-Anfaal* says that God granted victory to the Momineen in the battle field of *Badr*:

8:17	so it is through successes in this world that they are given the opportunity to show the world how to behave during good times	لِيُبَيِّنَ الْمُؤْمِنِينَ مِنْهُ بَلَاءٌ حَسَنًا
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Some dictionaries have combined the roots (**B-L-W**) and (**B-L-Y**). But we have presented them as separate headings, though they have only a very fine difference between them, so fine that at times they are difficult to differentiate.

Surah **Ad-Dukhan** says that the **Bani Israel** are told that they have been given all this “مَا فِيهِمْ بَلَاءٌ مُّبِينٌ” (**ma feehey balawun mubeen**) in 44:33, which had everything needed for their growth. It also means “to make evident”.

The Quran says:

86:9	The day when every hidden thing will be made evident	يَوْمَ تُبْلَى السَّرَائِرُ
3:153	So that Allah may make those things evident which were in your heart	لِيُبَيِّنَ اللَّهُ مَا فِي صُدُورِكُمْ
10:30	There every one's act shall be made evident for him, that he had committed	هُنَالِكَ تَبْلُو كُلُّ نَفْسٍ مَّا أَسْلَفَتْ

In surah **Al-mominoon**, after describing things about the nation of **Nooh**, it is said:

23:30	This is how We make (the tales about former nations) evident	وَإِن كُنَّا لَمُبْتَلِينَ
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The struggle between Right and Wrong goes on. In this struggle we get familiar with different facts of life. Sometimes one is faced with trying aspects and at other times with peaceful aspect of life's happiness. This has been described by the Quran as “ابْتَلَى” (**ibtela**), meaning the different faces of life which keep appearing. In surah **Al-Fajr**, this meaning is made clear (see 89:15-16). This way man can determine as to see how far his capabilities go, because he can only face the difficult aspects of life to the extent to which his latent qualities have developed. These hurdles that he faces are actually a man's opportunities for development of his own personality. This is what “ابْتَلَى” (**ibtela**).

Surah **Al-Baqrah** says:

2:144	And when his Sustainer provided Ibrahim , opportunities to develop his personality, through various laws...	وَإِذِ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ
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When, as per the laws of God, life's many events (difficulties) came into his (**Ibrahim's**) life, so that He viewed how far **Ibrahim's** capabilities had developed. The way **Ibrahim** faced these difficulties (the way he reacted) made clear that his capabilities had developed to the utmost. That his capabilities had developed fully.

“فَاتَمَّهِنَّ” (**fatamahunna**) as in 2:124, makes it clear that the concept of “ابْتَلَى” (**ibtela**) being a “test” from God, as we usually believe, is not what Quran thinks it to be. God doesn't test anyone, He only provides man with opportunities so he can judge how capable he is, and may strive to do better.

In surah **Ad-Dahar**, the Quran has used the word “ابْتَلَى” (**ibtela**), from which the meaning of latent capabilities becoming evident. It says that the human birth takes place due to the interaction of the male and female. The sperm is composed of such minute germs that they cannot even be seen without a microscope, but the whole human child is hidden in those tiny germs.

To explain this truth the Quran says:

76:2	we give birth (initiate the birth) of Man with a mixed sperm and arrange it, so in the womb its latent capabilities gets developed and he grows into a seeing and hearing human child	إِنَّا خَلَقْنَا الْإِنْسَانَ مِنْ نُّطْفَةٍ أَمْشَاجٍ نَّبْتَلِيهِ فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا
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This is what “ابْتِلَاءٌ” (**ibtelaa**) is and its correct definition is for latent elements to become evident and grow.

Bala بَلَى

“بَلَى” (*bala*) is used if the question is negative, so it can refute it.

7:172	Am I not your Sustainer?	أَلَسْتُ بِرَبِّكُمْ
7:172	They said, yes off course, we testify to that.	قَالُوا بَلَى شَهِدْنَا

This means that they are actually saying “You are our Sustainer”.

43:80	Do they think that We are unaware of their secrets and private discussions?	أَمْ يَحْسِبُونَ أَنَّا لَا نَسْمَعُ سِرَّهُمْ وَنَجْوَاهُمْ
43:80	But yes, our messengers are with them, writing it all down	بَلَى وَرُسُلُنَا لَدَيْهِمْ يَكْتُبُونَ

And the answer is “بَلَى” (*bala*) why not? We definitely are (aware).

There may not be any question, and refutation of something negative is meant. For instance:

16:38	They swear, and swear profusely by Allah that one who dies is not resurrected by Allah (but they are totally wrong)	وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَا يَبْعَثُ اللَّهُ مَنْ يَمُوتُ
16:38	But yes, He has made a binding promise (law), but people are not aware.	بَلَى وَعَدَّا عَلَيْهِ حَقًّا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

This is His promise (His law) that there will be life after death, and this promise will be fulfilled by all counts. Here, “بَلَى” (*bala*) refutes the first part of the sentence.

Similarly, surah *Al-Baqrah* says that the Jews and the Christians say that none other than their people will go to Heaven. After this, it is said:

2:112	No, this is wrong. The fact is that anyone who bows to the laws of Allah (The Quran) can go to Heaven	بَلَى مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ
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B-L-Y ب ل ي

“بَلَى بَيْلَى بَلَى النَّوْبُ” (*yabliya yabla balius saub*): that the cloth became old and fragile. Any cloth which has become old and fragile will be called “بَالٍ” (*baalin*) {T}.

The Quran says:

20:120	Such government that does not diminish or deteriorate. (a state which always stays fresh and which does not deteriorate)	مُلْكٍ لَا يَبْلَى
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Every human being nurses the wish to live forever and become immortal. In its own particular way, the Quran states that this hope was exploited by *Iblees* who was told that:

20:120	Shall I tell you, Adam, about immortality and point out a state which never gets old?	قَالَ يَا آدَمُ هَلْ أَدُلُّكَ عَلَى شَجَرَةِ الْخُلْدِ وَمُلْكٍ لَّا يَبْلَى
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Then through discreet pointers, the Quran tells about the idea planted by *Iblees* that immortality could only be possible through one’s children (progeny), ergo a man should try to keep his name alive. But this is an *Ibleesian* misconception. Eternal life is only possible through development of man’s personality for which the Quran has given a specific program (it includes to have *Imaan* and do righteous deeds). It is true that one’s dynasty is essential for extending one’s race, but this doesn’t produce growth in the individual’s personality. Those who exist on the level of animals think that this (the progeny) is the key to immortality.

“بِنُّ بِالْمَكَانِ” (*banu bilmakan*), “بَبْنِيَّ” (*babni*), “بَنَاءٌ” (*ban’aa*): to stay foot somewhere, to stop.

“أَبْنَتِ السَّحَابِ” (*abannatis sahaba*): the cloud remained at a spot for several days.

“تَبَنَّ” (*tabannana*): he stayed put.

“أَلْبَنَانِي” (*al-banani*): the fingers, or their environs {T}, because it is the fingers with which one hold something strongly. It is a fact that the thumb is a strong element for holding something tightly, which is why this word is used for human strength, the power to grasp, and strong grip.

Surah *Al-anfaal* says:

8:12	hit every <i>banan</i> of theirs	وَاضْرِبُوا مِنْهُمْ كُلَّ بَنَانٍ
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Here the word *banan* means “fingers”. The meaning is to hit everything which signifies the enemy’s power and strength.

Surah *Al-Qiyamah* says:

75:4	We can also complete all of Man’s limbs and strengths	بَلَىٰ قَادِرِينَ عَلَىٰ أَنْ نُسَوِّيَ بَنَانَهُ
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This means to complete every such thing with which he grabs other things, or all those strengths which are responsible for human acts.

Ibn Faris says that *banan* means hands and legs.

“بِنَاءٌ” (*bnaa*): a building, or anything that is constructed, even the tents in which the Arab gypsies live. It also means a roof. *Abu Hanifa* thinks “بِنَاءٌ” (*binnaa*): anything which is inorganic, like stone, earth etc.

“بِنَاءٌ” (*banna*) is a constructor, as well as an architect.

“بَانٍ” (*banin*) also means constructor of a building. Its plural is “بِنَانَةٌ” (*bunah*).

“بَانِيَّةٌ” (*baaniah*) is the bent bone of the chest.

“بُنْيَانٌ” (*buniyan*): walls. Some think that this word is plural.

“بَنِيَّةٌ” (*baniyah*) is the form of construction:

“أَرْضٌ مَبْنِيَّةٌ” (*ardun maniyah*): land on which a building is constructed {T, L}.

Ibn Faris says this root means to build by linking a part of one thing to another.

“إِبْنٌ” (*ibn*): man’s son, because a son is in a way a father’s construction as well, or because a son has some part of the father in him. The plural is “أَبْنَاءٌ” (*abna’aa*), or “بَنُونَ” (*banoon*), or “بَنِينٌ” (*baneen*).

“بِنْتٌ” (*bint*) is the daughter of which “بَنَاتٌ” (*banat*) is plural.

“تَبَنَّاهُ” (*tabannah*): to adopt someone as one’s son. It also means having interest or relations with someone, for example “أَبْنُ حَرْبٍ” (*ibn herb*) is a fighter. “إِبْنُ السَّبِيلِ” (*ibnas sabeel*) is a passenger {R}.

The Quran says:

2:22	Who spread the earth below you and the sky above	الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً
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Here “بِنَاءٌ” (*binna’aa*): something which is laid down, so “بِنَاءٌ” (*binna’aa*) would mean something which is hovering above or spread out above, like a tent.

Surah *An-Nahal* says:

16:26	Allah made their constructions fall on them from their foundations, and their roofs caved in over them	فَأَتَى اللَّهُ بُنْيَانَهُمْ مِّنَ السَّمَاءِ فَتَخَرَّقَ عَلَيْهِمُ السَّمَاءُ
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Here “بُنْيَانٌ” (*bunyaan*): buildings which have foundations beneath and roofs above.

In the tale about the *Bani Israel*, the word of “أَبْنَاءُ” (*ibna*) has been used against “نِسَاءُ” (*nisa*).

14:6	They used to <i>qatal</i> (degrade) your <i>Ibna</i> and "kept alive" your <i>nisa</i>	وَيَذَّبِحُونَ أَبْنَاءَهُمْ وَيَسْتَحْيُونَ نِسَاءَهُمْ
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If “أَبْنَاءُ” (*abna*) is to be translated as sons, then “نِسَاءُ” (*nisa*) should mean daughters, and if “أَبْنَاءُ” (*abna*) is taken to mean men, then “نِسَاءُ” (*nisa*) would mean women. These meanings are also supported by verse 17:40 where “نِسَاءُ” (*nisa*) has been used against “بَنِيْنَ” (*baneen*). Figuratively “أَبْنَاءُ” (*abna*) would mean the strong or well-constructed individuals of a society. Also see under heading (N-S-W) and (Dh-B-Ain).

Surah *Al-Luqman* says “يٰٓبُنَيَّ” (*ya bunaiya*) in 39:16 which means, “O my little son”. Here “بُنَيُّ” (*bunaiyun*) is the abbreviated form of “ابْنٌ” (*ibn*).

Bani Israel

بنی اسرائیل

Bani Israel are the descendants of *Israel* or *Yaqoob*.

This was the title for *Yaqoob* who was *Ibrahim*’s grandson. *Israel* means “Man of God”. His progeny or dynasty is called *Bani Israel*.

His fourth son was named *Yahuda* (Judas). The tribe of *Yahuda* and *Bin Yamin* ruled *Judea* in *Palestine*. That is why the tribe was called *Yahudi* (which is even today the word a Jew) and the other tribes were called *Bani Israel*. Later, the difference mitigated and they both came to be identified as *Bani Israel*.

Yaqoob’s motherland was *Kana’aan* (Palestine), but when his son *Yusuf* attained a lofty position in Egypt, the entire family was called to Egypt, due to it being *Yusuf*’s tribe, who was most respected in Egypt. For four hundred years, the tribe remained in Egypt, and the tribe which was comprised of a few individuals became a big nation. But at the same time the pharaohs of Egypt enslaved them and treated them like slaves are treated, which is shabbily. When their ignominy reached its peak, *Moosa* was sent to them (as a messenger) and he, after liberating them from the enslavement of the pharaohs, took them back to Palestine. This event happened close to 1600 B.C. Here they reached new heights. They were also blessed with exalted messengers like *Daud* and *Suleman*. But then this nation became mutinous of Allah’s laws, and this resulted in chaos which made them weaker and weaker as a nation.

In 599 B.C. *Babul*’s (Babylon’s) king, *Banu Kid Naser* (Nebuchadnezzar) attacked Jerusalem and ransacked this national center of *Yahudis* (Jews). They were imprisoned and taken to *Babul* where they lived in ignominy. The Quran has pointed to this first devastation of the Jews in verse 17:5. For nearly eighty years, they lived in this sorry state when three kings, *Zulqarnain* (Cyrus), *Dara* (Darius) and *Artakhshasha* (Artaxerxes) became ready to help them one after another. They deliberated them from the imprisonment in Babylon and allowed them to resettle once again in Palestine around 515 BC. Palestine was then rebuilt and the expelled Jews settled in their center again. The Quran has pointed to this in verse 17:6 and placed this (nearly) 100 years’ period in allegorical form. Some years later, the Jews reverted to their degenerated state. In year 332 BC first Alexander attacked them and dispersed them. Later, in year 320 BC *Batlemoos* (Ptolemy) captured Jerusalem and broke whatever power they had left.

During Antigonus’ rule, the whole area came under the Greeks. Then in 66 BC Pompeii (a Roman) destroyed Jerusalem in 01 BC. Another attack on Jerusalem completely destroyed their morale (the Quran has pointed to this second destruction of the Jews in verse 17:7).

At this stage, Nature gave them another chance to recuperate, and *Isa* (Jesus) was sent to them, but the Jewish scholars and leaders hatched a conspiracy against him and in this way self-destructed.

In 70 A.D, the Roman governor Tyson attacked them for the last time due to which there was no trace left of them. In the words of *Encyclopedia Britannica*:

“On the tenth of the month in 70 A.D, in a state of fear which is without parallel in the world, the fall of Jerusalem took place, and the Jewish state was no more.”

As to why the Jewish scholars and leaders had conspired against *Isa*, the following statement from the gospel of Barnabas can throw light. On page 142 of Barnabas’ Bible it is said:

“Then they discussed with the leaders of the astrologers and said,”If this Man (Christ) becomes king, what are we then going to do? It will be a big difficulty for us. Because he wants to reform the way God is worshipped. At this moment he doesn’t hold the power to annul our practices and traditions, but (if he comes into power) what will happen to us under his control? Surely we and our children will all be destroyed, because the moment we lose our position, we will have to beg for our bread. Although at this time the king and our ruler are both without any care about what we do, as we also do not have anything to do with their practices. That is why we can do whatever we please. At this time, if we make any mistake, we can please our God with fasting and sacrifice, but if this man (Christ) becomes king, God will not be pleased until he finds worship to be what Moses has written”.

Such a nation, which has degenerated to this level, has no other fate than destruction and ignominy. During the time of our Messenger *Muhammed*, they (the Jews) were given another opportunity to redeem themselves by obeying the laws of Allah, but due to their dogmatism, they opposed this too and as a result had to leave the Arab peninsula. The Quran has mentioned this in verse 59:2, thereafter this nation was known as the **“Wandering Jews”** till such time (now) that the political reformers of some strong states have made a home for them in Palestine. (We will not go into this political discussion because it is outside our scope)

It must be noted that religion among the Jews was only hereditary or national. One could only be a Jew by dint birth into a Jew family. None other than one of **Bani Israel** could be a Jew. This alone is enough to show that this was not the religion which had been given to them by the messengers. Allah’s **Deen** (system) is for the entire human race. That is why when the advisors of Pharaoh’s court accepted **Imaan** (became believers), they were not rejected by **Moosa** because they were not from among the **Bani Israel** (i.e. the dynasty of **Jacob**). But later, the Jews made it a national religion. More details about the **Bani Israel** can be found in my book **“Barq-e-Toor”**.

B-He-T ب ه ت

“بُهت” (**bahit**) is to be shocked or surprised. It means to be quieted due to surprise.
 “الْبُهْتُ” (**al-bahto**) is to catch someone suddenly.

The Quran says:

2:258	He who had denied, was grabbed by this ultimate reasoning, (due to surprise he became quiet, he shut up as he was shocked)	فَبُهتَ الَّذِي كَفَرَ
21:40	the revolution will come so suddenly that it will stun them	فَتَبُهتُهُمْ

“بُهْتَانٌ” (**bohtan**) is to accuse someone, at which he becomes shocked, as in 24:16

24:12	Clearly false talk	إِفْكٌ مُّبِينٌ
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Surah **Al-Mumtehana** uses this word “بُهْتَانٌ” (**bohtan**) as every unpleasant act:

60:12	and will not commit any unpleasant act	وَلَا يَأْتِيَنَّ بِبُهْتَانٍ يَفْتَرِينَهُ
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“الْبَهْجَةُ” (*al-bahjah*) means “beauty”. This word is used for freshness and bloom in vegetation and pleasantness in humans.

“الْإِبْتِهَاجُ” (*al-ibtehaaj*): happiness and pleasure.

“تَبَاهَجَ الرَّوْضُ” (*tabahajar-rauz*): a lot of flowers bloomed in the garden.

The Quran says:

22:5	and the earth gives birth to (grows) every kind of fresh and delightful plant	وَأَنْبَتَتْ مِنْ كُلِّ رَوْحٍ مَيْسِجٍ
27:60	Beautiful gardens	حَدَائِقَ ذَاتَ بَهْجَةٍ

“الْبَهْلَةُ” (*abhala*): to make someone free in his opinion and intent.

“الْبَهْلُ النَّاقَةَ” (*abhan naqa*): that the camel was set free so that anyone could milk it, or she was allowed to roam free.

“إِسْتَبْهَلَ الْوَالِي الرِّعِيَّةَ” (*istabhal al way-alir raeeyah*): that the ruler let the subjects go free so they could do whatever that suited them {T}.

Raghib says that the actual meaning of the word is to leave something in an unattended state, to leave it to its own device. **Raghib** also says that

“الْإِبْتِهَالُ فِي الدُّعَاءِ” (*al-ibtehal-o fid dua yi*): to openly keep on praying for something {R}.

“الْبَهْلُ مِنَ الْمَالِ” (*albahl-o minal maal*): a little wealth

“الْبَهْلُ” (*al-bahal*) is a little something, an insignificant amount {T}.

Ibn Faris says its basic meaning includes water shortage.

This word has appeared in 3:60 where the Messenger is told that if these people do not accept (what you preach) despite all the reasoning and evidence, then tell them that we and our family gets to one side and you and your families move to another. “ثُمَّ نَبْتَاهِلُ” (*summa nabtahil*).

And thus Quran says:

3:60	From now you don't interfere in our society, and we have nothing to do with you	فَتَجْعَلُ لَعْنَةَ اللَّهِ عَلَى الْكَاذِبِينَ
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In other words, leave each another in order to choose and operate separate opinions and beliefs, and follow their respective programs. Time and result will make it clear which group gets deprived of Allah's blessing and becomes “ملعون” (*mal'oon*).

This is what “لعنة” (*lana*) means, that the deprived group will be proven false in its claims. This is said at different places as:

73:10	leave them in a very nice manner	وَأَهْرُؤُهُمْ هَجْرًا جَمِيلاً
15:85	So be in a very nice manner	فَأَصْفَحَ الصَّفْحَ الْجَمِيلَ
3:136	You pursue your way and I will pursue mine, results shall declare successes and failure	أَعْمَلُوا عَلَى مَكَانَتِكُمْ إِنِّي عَامِلٌ فَسَوْفَ تَعْلَمُونَ مَنْ تَكُونُ لَهُ عَائِيَةُ الدَّارِ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ

This will also prove the law of Allah which dictates that “the fields of disbelievers never produce a crop”. This is what Allah's *lana* on the liars is.

The first revolutionary step in a Messenger's program is of preaching. The second step is to distance from those who refuse to accept the program and oppose it due to their intransigence and adamancy. At this

stage they are told simply not to interfere in the messenger's program and the Messenger will not interfere in their affairs. This has been termed as “نَبْتَاهِلٌ” (*nabtahil*) in surah *Aal-e-Imran*. The third stage is of the clash when results are before everyone to see. In other words, good and evil are made evident irrefutably.

ب ه م B-He-M

“الْبُهْمَةُ” (*al-bohma*): a solid rock.
 “الْأَبْهَامُ” (*al-abhamo*): solid and composite thing, dumb, ambiguous, without flow.
 “بُهْمَةٌ” (*bohma*): a matter which is difficult to understand.
 “إِيْهَامًا الْأَمْرُ إِيْهَامٌ” (*abhamal amro ibhama*): that the matter became ambiguous and was beyond comprehension as how to solve it.
 “حَائِظٌ مُّبْهَمٌ” (*ha-i-zun mubhamun*): a wall which has no opening or door {*T, M, R*}.

Ibn Faris says that its basic meaning is for something to become such that no way towards it is perceived or to become indistinct and ambiguous.

With reference to dumbness, “بُهَائِمٌ” (*baha-um*), singular of which is “الْبُهَيْمُ” (*al-baheema*), means all animals who cannot speak, or their voices are ambiguous and they cannot be understood. All animals including aquatic animals are included in this category. However, *Muheet* and *Raghib* both maintain that wild carnivores and birds are not included in this category.

The Quran says:

5:1	<i>bahimatul anam</i> (dumb animals) have been made <i>halal</i> (permitted) for you...	أُحِلَّتْ لَكُمْ بِهَيْمَةٌ الْأَنْعَامِ إِلَّا مَا يُنْتَلَى عَلَيْكُمْ
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... other than those which the Quran itself has termed as *haram* (forbidden) in 5:3. For the meanings see heading (*N-Ain-M*).

ب و أ B-W-A

“بَاءٌ” (*baa'a*), “يَبُوءُ” (*yabu-o*), “بَوَّأَ” (*bawaa*) basically means to return to something, to move back, to be in agreement with, to accept, to bear the load, to be equal {*T, M, R*}.

The Quran says:

2:61	they became prone to Allah's wrath and with that burden returned	وَ بَأْوَأُوا يَعْصِبُ مِّنَ اللَّهِ
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Their actions and the resulting ignominy became befitting.

In surah *Al-Maida*, in the tale about the descendants of Adam, it is said that the oppressed said to the oppressor:

5:29	I want that you bear the burden of my murder and other crimes. (Become deserving of their punishment.)	إِنِّي أُرِيدُ أَنْ تَبُوءَ بِإِثْمِي وَإِثْمِكَ
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“الْمَبَاءُ” (*al-maba'ah*): bee hive. It also means residence, home {*T*}.
 “بَوَّأَ الْمَكَانَ” (*bowwal makana*): he stopped somewhere, got down.
 “بَوَّأَهُ الْمَنْزِلَ” (*bowwahul manzil*): got him down somewhere, got him to stay somewhere.
 “بَوَّأَهُ مَنَازِلًا” (*bowwahul manzila*): he made some place agreeable, corrected some place, and made it smooth {*T*}.

Raghib too says it means “to make the elements of some place smooth and agreeable”.

“بَوَّأْتُ لَهُ مَكَانًا” (*bawwatu lahu makanah*): I made some place smooth for him.

Surah *Al-Hajj* says:

22:26	We appointed the <i>Kaba</i> to be the smooth place for him	وَأَدْبُوْنَا لِآلِ إِبْرَاهِيمَ مَكَانَ الْبَيْتِ
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It can also mean that “We made it a place to be returned to, for him”.

“تَبَوَّأَ الْمَكَانَ” (*tabawwal makan*) got down at some place and stayed there {*T, M, R*}

Surah *Al-Hashar* says:

59:9	Those who made <i>Medina</i> their abode (staying place) before them, and placed strong trust in their hearts.	وَالَّذِينَ تَبَوَّأُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ
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B-W-B

ب و ب

“بَابٌ” (*baab*) is the place of entry {*T*}, hence it means “a door”. Plural is “أَبْوَابٌ” (*abwaab*). In agriculture the places from where water is opened (allowed to flow) are also called “أَبْوَابٌ” (*abwaab*) {*M*}.

“هَذَا بَابُهُ” (*haaza babatohu*): this is befitting, this suits him, or is his condition {*T*}.

“أَبْوَابُ السَّمَاءِ” (*abwaabus sama'a*) as used in 7:39 means “the paths of blessings”.

“أَبْوَابُ جَهَنَّمَ” (*abwaaba jahannum*) as used in 16:29, means “the stages of destruction”. Also see 15:44.

“أَبْوَابُ كُلِّ شَيْءٍ” (*abwaabo kulli shaiyi*) in 6:44 means “every type of comfort”.

Surah *Al-Baqrah* has used “ظُهُورَهَا” (*zahooraha*) against it in 2:128 to mean “backyard” against “the doors of a house”.

B-W-R

ب و ر

“الْبُورُ” (*al-baur*) is the land which has not been cultivated, ergo uncultivable land.

“بَارَ عَمَلَهُ” (*baar amaloh*): his actions went waste {*T, M, R*}.

Ibn Faris says its basic meanings are annihilation and suspension.

The Quran says:

35:10	their planning will go waste (will bear no fruit)	وَمَكْرُهُمْ هُوَ يُبْوَرُ
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“بَارَتِ السُّوقُ” (*baaratis sooq*): the market cooled down (went into a depression) {*T, M, R*}.

The Quran says:

35:29	a trade which sees no loss	بِجَارَةٍ لَنْ تَبُورَ
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“الْبُورُ” (*al-boor*): useless, without benefit, idle, losers, those who are to be destroyed {*T*}.

25:18	That nation was to be annihilated.	وَكَانُوا قَوْمًا بُورًا
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“الْبُورُ” (*al-bawar*): destruction, loss

“بُورُ الْأَيِّمِ” (*bawarul aleem*) is an unmarried girl or widow not being married (and staying home) because there are no proposals for her.

The Quran says:

14:28	they brought their nation to a place where there would be no buyer for that commodity	وَأَحَلُّوا قَوْمَهُمْ دَارَ الْبُورِ
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This means where nobody even inquires about them, where nobody gives them any message, where they are in great loss, where there is destruction and annihilation for them. Due to vested interests and wrong policies of leaders, nations reach such a state. This has been termed as *jahannum* by the Quran in 14:29.

The full verses' translation is as following: "have you pondered about those who defied Allah and led the nation to a state where there was no buyer for them (the commodity) i.e. **jahannum**, or a place of destruction, and they entered it, and it is a lousy (bad) place to stay at". The leaders that do not value the blessings of Allah lead their nations to **jahannum** of destruction and annihilation, where both the leaders and the nation meet destruction.

The Quran has stated the dialogue between these leaders and their nations in detail and they are very eye opening in 14:21, 33:67, 37:29, 40:47, and 38:60.

B-W-L ب و ل

“أَبَالُ” (**al-baal**) is the condition or state about which one should ponder, i.e. a valuable matter which captures one's fantasy, wishes, emotions, thoughts that cross one's mind {T}.

Surah **Yusuf** says:

12:50	What is the condition of those women? (What is the matter with them?)	مَا بَأَلُ النِّسْوَةِ
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“بَالٌ” (**baal**): that the matter had particular importance. **Yusuf** was worried about some matter in the above mentioned verse.

Surah **Muhammed** says:

47:2	God will smoothen out their difficulties, sort out their problems.	وَأَصْلَحَ بَأَلَهُمْ
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B-Y-T ب ي ت

Raghib says that “بَيْتٌ” (**bait**): a place where a man takes shelter for the night, but later this word came to mean “a house”.

“بَيْتُ الرَّجُلِ” (**baitur rajul**): a man's wife and kids.

“أَلْبَيْتُ” (**al-bait**): to wed {T}.

“بَاتٌ” (**baat**), “بَيْتٌ” (**yabeet**): to work all night long.

Zajaj says that anyone who spends the night some place is “بَاتٌ” (**baat**), whether he sleeps or does some work there.

“بَيْتُ الْأَمْرِ” (**baitul amr**): to plan work at night, or to work at night.

“بَيْتُ الْقَوْمِ” (**bayyatal qaum**) is to attack a nation at night {T}.

“أَلْبَيْتُ” (**al-beet**): food.

“أَلْبَاءِئُ” (**al-ba-it**) is stale, (not fresh).

Surah **Al-Baqrah** uses “أَلْبَيْتُ” (**al-baito**) for the **Ka'ba** in 2:125.

Surah **Al-Furqan** uses “بَيْبُتُونَ” (**yabeetoon**) in 25:64, which means to consult at night, or to spend the night, while its use in 27:49 indicates to mean attack at night.

“بَيَاتًا” (**bayata**): during the night.

“بَادَ يَبِيدُ” (*bada yabeed*): for something to diminish, to end, to be annihilated.

“بَادَتِ الشَّمْسُ بُيُودًا” (*baadatis shamsu buyuda*): the sun set.

“الْبَيْدَاءُ” (*al-baida*): to travel in a barren desert or jungle, meaning annihilation.

“بَادَ الشَّيْءُ” (*baadash shaiyi*): that thing was scattered. From this it has come to mean to diminish or to be destroyed.

“أَبَادَهُ اللَّهُ” (*abadah-ullah*): Allah annihilated him {*T, R*}.

Surah *Al-Kahaf* says:

18:35	I never thought that it would be destroyed	مَا أَظُنُّ أَنْ تَبِيدَ هَذِهِ أَبَدًا
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“الْبَائِدُ” (*al-bayed*): one who is annihilated {*M*}.

“الْأَبْيَضُ” (*al-abyaz*): white. Plural is “بَيْضٌ” (*beez*) and feminine is “بَيْضَاءٌ” (*baizaa*).

“الْبَيْضُ” (*al-bayaz*): whiteness. It is the opposite of “الْأَسْوَدُ” (*aswad*) and means black {*T*}.

As for the Arabs, “بَيَاضٌ” (*bayaz*) was the best regarded color. Therefore it is allegorical to good habits and blessings. As such, a man who is not soiled with any defects is called “أَبْيَضُ الْوَجْهِ” (*abyazul wajhi*). It also means life’s brightness and life’s happiness.

The Quran says:

3:105	on that day some faces will be white and some black	يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ
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Here “تَبْيِضُ” (*tabyazzo*): to be blessed with life’s happiness.

“تَسْوَدُّ” (*taswaddo*): pain and sorrow {*M*}.

“الْبَيْضَةُ” (*al-baizato*): egg, also the status or real place of anything, gathering, collective force, basis, the place of government or domination, group or tribe {*T*}.

“الْيَدُ الْبَيْضَاءُ” (*al-yadul baiza’o*): the argument which forms the basis of some reasoning, or clear and evident reasoning, also a person who do not dwell upon or stress the philanthropy after giving something. The one who gives without even asking {*T*}.

Muheet says it means blessing, power, pride and fame {*M*}.

The Quran mentions “يَدٌ بَيْضَاءٌ” (*yad eybaize*) several times, as in the tale of Moses (7:107, 20:22, 26:34, and 28:32). It figuratively means clear and distinct reasoning.

Lataif-ul-lugha has also supported these meanings.

About the women in *jannah*, the Quran says:

37:49	consider them to be like preserved “eggs”	كَأَنَّهُنَّ بَيْضٌ مَّكْنُونٌ
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This means white, without blemish, without any defect and shiny pearls.

55:58	As if they are <i>yaqoot</i> and <i>marjan</i> (rubies and pearls) (virgins whom nobody has touched earlier)	كَأَنَّهُنَّ الْيَاقُوتُ وَالْمَرْجَانُ
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“إِبْيَضَتْ” (*ibyzatto*) or “بَيَّضَتْ” (*bayyizat*): to be filled.

“إِبْيَضَتْ عَيْنَاهُ” (*ibyzzat ainah*): his eyes filled with tears {*Razi*}.

About *Yaqoob*, surah *Yusuf* says:

12:84	his eyes were always full of tears due to sorrow	وَابْيَضَّتْ عَيْنَاهُ مِنَ الْحُزَنِ
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“بَاعَ” (*baa*), “بَيْعُ” (*yabeeh*), “بَيْعًا” (*bai’a*): either to sell or buy something.

Surah *Al-Baqrah* says:

2:254	The day there shall not be any buying or selling	يَوْمَ لَا بَيْعَ فِيهِ
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The surah goes on to say:

2:257	Allah has declared <i>bai’a</i> as <i>halal</i> (permitted) and <i>riba</i> as haram (prohibited)	وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا
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Further ahead where laws about trade are given, it is said:

2:282	in case of cash dealing, there is no need to write it down	أَنْ تَكُونَ بِجَارَةً حَاضِرَةً
2:282	when it is a matter of mutual dealing of buying and selling, then have some witnesses (and write it down as well)	وَأَشْهَدُوا إِذَا تَبَايَعْتُمْ

From the context it is evident that it is a case where the dealing is not in cash. This shows that trade and *bai’a* are different. This is supported by the verse in surah *An-Noor*:

24:37	People who trade and do <i>bai’a</i> don’t ignore Allah’s mention	رِحَالٌ لَا تُلْهِمُهُمْ بِيَعًا وَلَا بَيْعًا عَنْ ذِكْرِ اللَّهِ
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In today’s language, it would mean that the difference between these two words is that “بيع” (*bai’a*) is like ordinary trading, trade or commerce {T}. Trade is professional trading while “بيع” (*bai’a*) is like barter.

Recall the verse in which it has been mentioned that Allah has declared “بيع” (*bai’a*) as *halal* and “ربوا” (*riba*) as *haram*. *Riba* as interests will be dealt in detail in the relevant chapter. Here it is necessary to know what, according to the Quran, “بيع” (*bai’a*) is that we believe in it, and act accordingly which also includes the guidelines for trading. We cannot take as much profit as possible, this is not permitted.

Surah *At-Tatfeef* says:

83:1-3	Woe to them who (deliberately) give less or reduce. When they take measure from others, they take full, but when they give measure to others, they give less.	وَيْهَلٌ لِّلْمُطَفِّفِينَ الَّذِينَ إِذَا أَكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ وَإِذَا كَالُوهُمْ أَوْ وُزِنُوا لَهُمْ يُخْسِرُونَ
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These verses don’t only mean that the measure or weight must be complete. These verses describe a very important principle of the Quranic system. Say one worker makes a pair of shoes and brings it to the shopkeeper. The shopkeeper tries his utmost to buy the pair of shoes at the lowest price possible,

That is, they take full measure, but do not give accordingly. When a customer approaches such a person, he tries to get the highest possible price from him. It is such trader’s mentality which the Quran has described as the reason for social destruction. This “earning” has been called “تطفيف” (*tatfeef*). Why does the shopkeeper give the lowest possible price to the workman? Or in other words, why is the worker (the cobbler in this example) compelled to sell at the lowest price? Simply because he does not have any “capital”. As such, the “profit” acquired this way on the strength of capital is not permitted.

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 Quran is that:

53:39	for a man it is (only) what he works for	لَيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَى
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Thus this shopkeeper deserves the return for his labor, not a profit on the 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.

The economics rule of the Quran's is:

2:279	you should not give anybody a loss nor should anyone give you a loss	لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ
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This means that you should not commit any excess on anybody and nobody should commit any excess on you. Since there is no labor in interest, and only an interest on the capital is received, that is why only the principal amount is allowed to be taken back. In "بيع" (*bai'a*), since there is basic plus labor, therefore it is permissible to take the basic along with the compensation for the labor, not more. This will work till the whole economic system adopts the Quranic 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 fetches an earning (without any labour) will not be permitted in an Islamic society. "ربوا" (*riba*) is only with capital and "بيع" (*bai'a*) is capital plus labor. In "بيع" (*bai'a*), the compensation for labor can be earned.

"بيع" (*bai'a*) also means mutual agreement {T}. According to the Quran, there is sort of trade or "بيع" (*bai'a*) between a *Momin* and God:

9:111	Verily, Allah has traded their lives and possessions for <i>janna</i> (heaven).	إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنَّ لَهُمُ الْجَنَّةَ
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It is obvious from this that man is actually the owner of neither his wealth, nor his life. Both things are only lent to him for safe-keeping. In return, he is granted heavenly bliss in this world as well as in the Hereafter. The details are to be found in my book *Nizaam-e-Raboobiyat*.

In reality, this pact is between Man and the central authority of the system which manifests itself to implement the laws of Allah in this world (initially with the Messenger and later on with other leaders succeeding him). This is the pact which is committed at the time of accepting Islam, as it is mentioned in surah *Al-Mumtaneha*:

60:12	O <i>Nabi</i> , when <i>Momin</i> women come to you for this pact	يَا أَيُّهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ يُبَايِعْنَكَ
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It is renewed when this system is in great difficulties and when the *Momineen* have to come out fearlessly for battle. This was the same pact which the *Momineen* committed themselves to at *Hudaibiya* and which has been mentioned in surah *Al-Fateh* in these words:

48:10	Those who make a pact with you actually are making a pact with Allah, and apparently your hand is over theirs, but actually it is the hand of Allah.	إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ
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You see how a pact actually is made with Allah? The pact is in fact made with the system's center, which is based on the laws of Allah. This was the pact which was made in exchange for one's life and possessions, but when *Deen* (system of life) turned into religious *Sufism*, then "بيع" (*bai'a*) became a theory instead of a practical principle.

"البيعة" (*al-be'a*) is the *Knesset* of the Jews or church of the Christians {T} as used in 22:40.

Latif-ul-lugha says that *Knesset* is the Jews' place for prayer and "البيعة" (*al-be'a*) is the prayer place of the Christians.

According to *Allama Iqbal*:

Either continuous chanting towards emptiness of the sky	يا وسعت افلاك میں تکبیر مسلسل
Or continuous chanting while embracing the dust	یا خاک کے آغوش میں تسبیح و مناجات
That is the religion of strong men while they are lost in divine search.	وہ مذہب مردان خود آگاہ و خدا مست
This is merely the religion of priests suited for those who have no ability of progression.	یہ مذہب ملاو نباتات و جمادات

“الْبَيْنُ” (*al-bain*): separation, parting, to be separate or to separate. Some linguists think that it holds the contradictory meanings of both separating and meeting, but it is a weak argument. The right usage is “فَصَلَ” (*faslan*): to separate. *Ibn Faris* says this is what the word actually means.

“الْبَيْنُ” (*al-baino*) is the distance between two pieces of land.

“بَانُوا بَيْنًا” (*baanu baina*): that they parted or got separated.

“بَانَ الشَّيْءُ” (*baanush shaiyi*): the thing was cut off, parted away.

“ضَرَبَهُ فَاَبَانَ رَاسَهُ” (*zarabahu fa'abaana rasahu*): “he hit him and separated his head from his shoulders”.

“طَلَّاقٌ بَائِنٌ” (*talaq bainun*) is the final divorce after which man and wife are separated {T}.

This is only a linguistic term, because according to the Quran “طلاق” (*talaq*) as divorce, is the ending off a contract of “نِكَاحٌ” (*nikah*), meaning marriage. See heading (*Te-L-Q*).

“بَيْنٌ” (*baina*): the center between two things {T}.

“الْبَيَانُ” (*al-bayan*): for something to make its advent, to become clear, to appear.

“بَيِّنُ الشَّجَرِ” (*bayyanush shajar*): leaves of a tree when they appear, like when buds etc. become evident.

“بَيِّنُ الْقَرْنِ” (*bainul qaran*): the horn appeared.

Muheet's compiler says “بَيَانٌ” (*bayaan*) is something with logic or reasoning which clarifies a matter. The Quran uses “تَبْيِينٌ” (*tabyeen*) against “كَتَمٌ” (*katam*) in 3:186 and 2:159. “كَتَمٌ” (*katam*): to hide something. As such, “تَبْيِينٌ” (*tabyeen*) would mean to highlight something, make it evident. At another place this word has been used against “إِخْفَاءٌ” (*ikhfaa*) which means to hide, as in 5:15. At the same place, the Quran has been called “كِتَابٌ مُبَيِّنٌ” (*kitabun mubeen*) which means the life format which makes the hidden truths evident. It is also understood as the life's manual which contains clear truths, which are not related to this physical world and are beyond Man's comprehension. They are revealed to the Messenger by God through Revelation. To reveal the truth this way, is called “تَبْيَانٌ” (*tibyaan*).

That is why the Quranic truths are called “بَيِّنَاتٌ” (*bayyenaat*) which means the truths He has manifested Himself. If He had not disclosed them, then they would have remained hidden.

So far we have talked about the hidden truths which God has revealed to the Messenger through Revelation. Now, let us look at the next stage.

There is only one way in which God reveals the truths and it is known as revelation. Revelation is reserved for the Messenger only, but the human mind also gave birth to the concept of revelation from Allah to others than Messenger and called it “إِلْهَامٌ” (*ilham*) or “كَشْفٌ” (*kashaf*). For details see heading (*L-He-M*). The man can only benefit from the truths of “كَشْفٌ” (*kashaf*) or “إِلْهَامٌ” (*ilham*) on whom it appears, and they cannot be transmitted.

The Quran says that this concept is wrong. “كَشْفٌ” (*kashaf*) from God means that the truths must be made known to others. This “كَشْفٌ” (*kashaf*) is made from God through one individual (Messenger) to the whole of the human race. Whoever gets these revelations, have a duty to ponder over them and relay them to others.

This is the great truth that is mentioned in surah *An-Nahal*:

16:44	And We have revealed unto you this law of life so that what has been revealed, you may reveal to the people so that they may deliberate over it	وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ
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In other words, the Quran has said that “Allah revealed this Book to His messenger” (*anzalna ilaik*). But, in reality, this book has been revealed for all mankind “مَنْزِلَ الْيَوْمِ” (*ma unzela ilaihium*) Therefore, it is the Messengers duty (not to keep it to him as was wrongly believed in the case of *kashaf* and *ilham*), but to make it known to all mankind “لِتُبَيِّنَ لِلنَّاسِ” (*letubayyena lin naas*), and to take it to them “بَلِّغْ مَا أَنْزَلَ إِلَيْكَ مِنْ رَبِّكَ” (*baligh ma unzela ilaika mir rabbik*) (5:67). Fie upon those who hide it.

Surah *Al-Baqrah* says:

2:159	Those who hide what we have openly or with guidance revealed, after that We have made it known to all in the Quran, they deserve God's <i>laana</i> and <i>laana</i> of all those who do <i>laana</i> .	إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلْنَا مِنَ الْبَيِّنَاتِ وَأَهْدَىٰ مِنْ بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِي الْكِتَابِ أُولَٰئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ اللَّاعِنُونَ
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For the meaning of *laana*, see heading (*L-Ain-N*). It follows that:

2:160	But those people who gave this act up, and reformed, and made evident or disclosed (whatever we had revealed), these are the people who I return to	إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَبَيَّنُّوا فَأُولَٰئِكَ أَتُوبُ عَلَيْهِمْ وَأَنَا التَّوَّابُ الرَّحِيمُ
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The Book that was revealed to the Messenger (The Quran) was said to have the following characteristics.

16:89	We have revealed this Book to you to clarify all matters	وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ بَيِّنَاتٍ لِّكُلِّ شَيْءٍ
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In other words, all was revealed through Revelation, and nothing in this context was to remain hidden.

At another place, it is said:

2:187	This way God reveals His orders for the people so that they may observe them.	كَذَٰلِكَ يُبَيِّنُ اللَّهُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ
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As such, this is the portrayal of the truth for all mankind:

3:138	This is a clarification for all humanity	هَٰذَا بَيِّنَاتٌ لِّلنَّاسِ
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The Right and Wrong paths have both been made clear and distinct in it:

5:15	This is the completely clear and distinct book	كِتَابٌ مُّبِينٌ
15:79	This is the completely clear and distinct path	إِمَامٌ مُّبِينٌ

It is (a beacon of) light:

5:15	surely you received <i>noor</i> (light) from Allah and a clear Book	فَدَجَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُّبِينٌ
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Light is not dependent on anything else to manifest itself. It is intrinsically, and anyone who uses his intellect can illuminate other things with this light. It makes every other thing very clear, that is why it is also called “تَفْصِيلٌ كُلِّ شَيْءٍ” (*tafseela kulli shjayi*) in 12:111.

“تَفْصِيلٌ” (*tafseel*): in detail, to display clearly by separating everything. See heading (*F-Sd-L*).

This is the truth about the Quran which has been given to mankind by God, through His Messenger. At the same time, He made it known as to what the Quranic method of “تَبْيِينٌ” (*tabyeen*) or explaining is.

Surah *Al-Anaam* says:

6:105	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	وَكَذَٰلِكَ نُصَرِّفُ الْآيَاتِ لِيَشْعُرُوا وَلِيُبَيِّنَ لِقَوْمٍ يَعْلَمُونَ
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In other words, the Quran can be understood with the help of deliberation and knowledge.

“الْبَيِّنَةُ” (*al-bayyinah*): reasoning which can be felt logically {*T*}. The plural form is “بَيِّنَاتٌ” (*bayyinaat*).

The Quran mentions one characteristic of man as “عَلَّمَهُ الْبَيَانَ” (*allamahul bayaan*) in 55:3. This means that God has endowed him with the ability to express his thoughts. In other words, Man has the ability to communicate with others through his tongue or pen. This ability discriminates man from other animals, and is a great tool when forming human civilization and evolving.

“بَيْنَ” (*bain*): to be in between.

2:113	God decides between them	فَاللَّهُ يَحْكُمُ بَيْنَهُمْ
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For “بَيْنَ يَدَيْهِ” (*baina yadeehi*), see heading (*Y-D-Y*).

“اِسْتَبَانَ الْأَمْرُ” (*istabanal amr*): that the matter broke open, became detailed and clear.

The Quran says:

6:55	This is how we clarify the indications to the path of criminals or wrongdoers	وَكَذَلِكَ نَفْصَلُ الْآيَاتِ وَلِتَسْتَبِينَ سَبِيلَ الْمُجْرِمِينَ
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“تَبَيَّنَ الشَّيْءُ” (*tabayyenush shaiyi*): that the thing became evident and distinct.

“تَبَيَّنْتُهُ” (*tabayyantehu*): that I opened it, made it evident and comprehended it, as used in 49:6.

21:57	Swear by Allah.	تَاللَّهِ
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Al-Sualibi writes in *Fiqh-ul-Lugha* that “تاء” (*ta*) is not used except with Allah's names.

“يَا أَبَتِ” (*ya abat*) appears several places in the Quran, and means “*O my father*”, as in 14:2. Here this letter has been used as “ى” (*yah*). This is exclusive with “*ab*”.

Taboot تَابُوتٌ

“تَابُوتٌ” (*taboot*) means “box”, as in 20:39 {*T*}.

Raghib says it also means “the heart” and “chest”.

Lissan-ul-Arab supports this opinion, as it has been used in 2:248. Accordingly, it would mean such a heart which is full of peace and contentment and has the support of the universal forces (*malaikah*), so that it stays stable.

Taloot was endowed with such a heart, and if figurative meanings are not attributed to this word, then it would mean the coffin which the Bible mentions.

Some think that it has come from “تَابٌ” (*tab*). See heading (T-W-B).

T-B-B ت ب ب

“التَّبُّ” (*at-tub*): loss.

“التَّبَابُ” (*at-tabaabo*), “التَّبْيُّ” (*at-tabeebo*), “التَّتْبِيْبُ” (*at-tatbeebo*): loss, annihilation and destruction {*T*}.

Surah *Hoodh* says:

11:101	it only increased their loss (increased their destruction)	وَمَا زَادُوهُمْ غَيْرَ تَتْبِيبٍ
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Surah *Al-Momin* says:

40:37	And whatever <i>Firoun</i> planned, was nothing else then destruction	وَمَا كَيْدُ فِرْعَوْنَ إِلَّا فِي تَبَابٍ
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“تَبَّ فُلَانًا” (*tubba fulana*): he killed that man.

“اسْتَتَبَّ الرَّجُلُ” (*istatabbar rajal*): the man became weak and old, became unable {*T*}.

“التَّابُ” (*at-taab*): old and weak man, camel or donkey whose back has become bent, which makes him/it unable to work {*T*}.

The Quran says:

111:1	<i>Abu Lahab's</i> both hands were destroyed and he too was annihilated	تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ
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He was himself destroyed and the system due to which he opposed Allah's system was destroyed as well. He became unable to oppose, was destroyed, and encountered great loss. In *Raghib's* words, "was in continuous loss".

”التَّبْرُ“ (*at-tibr*): gold. Some say this word is also used for silver as well as gold, especially if they are in ore form and not purified.

”التَّبْرُ“ (*at-tabr*): to break, to annihilate {T}. Ibn Faris has recorded these two meanings for this word as well.

25:39	We turned them into pieces, annihilated them, and destroyed them.	وَكَلَّا تَبْرَنَا تَبِيرًا
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”تَبَارَأُ“ (*tabara*): annihilation as used in 71:28.

”مَتَّبَرٌ“ (*mutabbar*): annihilated, destroyed, and turned to pieces (all as adjectives) in 7:139.

”تَبِعَ“ (*ta'beh*): to walk behind, follow.

”بَقْرَةٌ مُتَّبِعٌ“ (*baqaratun mutbeh*): a cow which has its calf walking behind it (following it), and the following calf is called ”تَبِيعٌ“ (*tabeeh*).

”التَّبَاعُ“ (*at-tabah*): those who follow. It is the plural of ”تَابِعٌ“ (*taabeh*).

”أَتَّبَعْتُهُمْ“ (*atba'tum*): I followed him, he had gone ahead but I caught up with him {T}.

The Quran has used ”تَبِعَ“ (*tabeh*) against ”عَصَى“ (*asi*) or mutiny in 14:36. As such, ”إِتِّبَاعٌ“ (*ittebah*): loyalty towards Allah's laws. It means to follow His laws. Against this is the person who reverts.

3:134	And whoever turns on his heels	وَمَنْ يَنْقَلِبْ عَلَىٰ عَقْبَيْهِ
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Deen is a collective system, therefore the laws of Allah will not be obeyed individually or selectively, but obeisance will be subject to the whole system. This system was first formulated by, our Messenger, and therefore the obedience to Allah's laws was through obedience to him, as stated in 7:157. After him, the system moved ahead, and the obedience of the Caliphs (the four Caliphs who came after him) took the same place. That is why the Quran has instructed not to revert to old ways after the death of Messenger, but continue obeying. See 3:143.

Note that ”اتباع“ (*itbah*) and ”اطاعت“ (*ita'a*) have a minor difference, like to follow and to obey. Definitely ”اطاعت“ (*ita'a*) means following as well as obedience, which is done for the sake of the mentor, but it does have a connotation of an order or moral requirement. ”اتباع“ (*itbah*), on the other hand, is following at one's own will due to love, or attraction, but not due to some order or requirement.

”التَّابِعُ“ (*at-tabeh*) or ”التَّبِيعُ“ (*at-tabeeh*): a servant {T}. The plural of ”تَابِعٌ“ (*tabeh*) is ”التَّابِعِينَ“ (*at-tab'een*) as used in 24:31. However, the meaning of ”تَبِيعًا“ (*tabeeaa*) in 17:69 is of prosecutor in a case, or one who questions, somebody who demands your answers (for payment of your debt).

Surah *Ash-shura* uses the word ”أَتَّبَاعٌ“ (*ittebah*), which means to bring out a procession. In other words, to put the victorious sorcerers in front, and take them in a procession, as in 26:40.

”تَبَعَ“ (*Taba'*): to talk about a second thing in relation to the first. For incidents to occur continuously, one after another {T}. ”التَّبَعُ“ (*at-tooba*) was the title of the kings of Yemen, because they ascended the throne in a continuous line {T}.

The Quran mentions the nation of *Tubbah* in 50:14. This has been detailed in a separate heading. See heading *Tubbah*.

The *Kitab-il-Ashqaq* mentions the meaning of ”التُّبَعُ“ (*at-tubba*) as shade, perhaps because a shade moves along with the relative source of light.

Surah *Qaf* says:

50:14	The fellowship of <i>al-ayka</i> and the nation of <i>Tubb'a</i> , all denied our Messengers.	وَأَصْحَابُ الْأَيْكَةِ وَقَوْمٌ تُبَّعِ كُلًّا كَذَّبَ الرَّسُولَ
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At another place it is said with reference to the *Quresh* tribe:

44:37	Are they any better than the nation of <i>Tubb'a</i> ?	أَهْمُ خَيْرٌ أَمْ قَوْمُ تُبَّعٍ
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In *Suleman*'s tale, it is said that in eastern *Yemen*, the nation of *Saba* ruled. One branch of this nation, the *Himyar* was settled in western Yemen. When the Romans destroyed the economy of *Saba*, the economy of *Himyar* started to boom, and they became a wealthy and powerful nation. At first the people there were star worshippers, like the people of *Saba*, but later they became Jews. One of the kings of this dynasty adopted the title of *Tubb'a*, which means Sultan.

When during the time of king *Zunawas*, Christians started preaching Christianity, he became very angry. He attacked the centre of Christianity, which was *Najraan*. The citizens of this city resisted at first but succumbed later. *Zunawas*'s bias reached its peak and turned to barbarism. Anyone who refused to accept Judaism was thrown into big pits of fire.

This army of *Zunawas* has been mentioned in the Quran (85:4-9) as "أَصْحَابُ الْأُخْدُودِ" (*ashabul ukhood*), or the people of *Ukhdood*, and condemned this oppression by them. This is because the purpose of the Quran is to stop oppression, regardless who perpetrates it against whom.

T-J-R

ت ج ر

"تِجَارَةٌ" (*tijarah*): professional trade which includes buying and selling.

Raghib says "تِجَارَةٌ" (*tijarah*): to employ the principal (amount) for making a profit.

Muheet says the word also means the goods which are traded.

"تَاجِرٌ" (*tajir*) is a professional buyer and seller. The Arabs also used to call one who sold wine as "تَاجِرٌ" (*tajir*). Figuratively, "تِجَارَةٌ" (*tijarah*) is also cleverness or expertise (in something), and an expert is a "تَاجِرٌ" (*tajir*) {M}.

The Quran says:

2:16	their buying and selling made them no profit	فَمَا رَبِحَت تِّجَارَتُهُمْ
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This means that their adoption of the wrong path as against the right one brought them no gain.

The Quran has equated *Imaan* (Islam) with "تِجَارَةٌ" (*tijarah*), or a sort of trading in which a sort of buying and selling takes place.

Surah *At-Tauba* says:

9:111	verily Allah has bought the lives and possessions of the <i>momineens</i> and endowed them with <i>janna</i> in return:	إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنفُسَهُمْ وَأَمْوَالَهُمْ بِأَنَّ لَهُمُ الْجَنَّةَ
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In this trading, the *momineen* hand over their lives and possessions for a society that observes Allah's laws, and in turn that society provides them with a life fit for paradise in this world (and they get *janna* in the life of Hereafter as well)

This is the sort of trading about which it is mentioned in another verse:

61:10-11	O group of momineen! Would you like me to tell you about a trade which will deliver you from a painful punishment? That trade is for you to have faith in Allah and his Rusool. And struggle in the way of Allah with your lives and possessions. If you employ knowledge and insight, you will know how beneficial this trade is for you. The benefits of this trade are more beneficial than ordinary trade	يَا أَيُّهَا الَّذِينَ آمَنُوا هَلْ أَدُلُّكُمْ عَلَىٰ تِجَارَةٍ تُنَجِّيكُمْ مِّنْ عَذَابِ أَلِيمٍ تُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ وَتُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنفُسِكُمْ ذَلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ
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Also see 26:11

As to how much profit can be taken from buying and selling, is mentioned under the heading (B-Y-Ain). The principle being that only remuneration for labor can be taken. No profit can be received on capital. This will apply to barter as well as trade. With this principle in mind, the following verse's meaning can be understood:

4:29	Don't gobble up on each other's wealth in a wrong way, excepting in trade with mutual agreement	لَا تَأْكُلُوا أَمْوَالَكُم بَيْنَكُم بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَن تَرَاضٍ مِّنْكُمْ
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These days mutual agreement is taken to mean to demand as much profit as you would like from the customer and ask him to buy a thing if he can afford it. Then, if he still buys, it means that he is ready to pay as much profit as demanded. This is self-deception. The customer is forced by his need to pay the shopkeeper's demanded price. For the difference between barter (*bai*) and trade (*tijarah*) see heading (B-Y-Ain). The above mentioned situation cannot be called "تِجَارَةٌ عَن تَرَاضٍ مِّنْكُمْ" (*tijaratan un tarazin minkum*). If the profit is return of one's labor only, and is fixed by the society, then every customer will gladly pay it. That will be a mutual willingness.

The Quran says:

4:29	don't degrade each other	وَلَا تَقْتُلُوا أَنفُسَكُمْ
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This means to not degrade one's own people. To benefit from another's need is like killing or degrading your own people. To demand just the compensation for labor is a practice described as:

2:279	neither are you oppressed nor are you the oppressor	لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ
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Trading in a society should be to fulfill each other's needs, not to annihilate others. If trade stands in the way of Quranic unchangeable values, then destruction will follow as the result of it. 9:24.

T-H-T ت ح ت

"تَحْتُ" (*tahat*) is the opposite of "فَوْقُ" (*fauq*) which means over/above. So the meaning of this word is "below"

2:25	below which streams are flowing	تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
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"التَّحْوُتُ" (*at-tahut*) is the plural of "تَحْتُ" (*tahat*) and means people of the lower strata.

Raghib says that "تَحْتُ" (*tahat*) doesn't mean the underside of a thing, but something which is below that thing. In this context "أَسْفَلُ" (*asfal*) shall be the underside of that thing. This means that when something is below another thing it is "تَحْتُ" (*tahat*), but the underside of that thing is "أَسْفَلُ" (*asfal*).

“الْتَرَبُّ” (*at-tarb*) or “لْتَرَبُّ” (*at-turab*): the soil, ground, earth, dirt. As the words “عَلَيْهِ تُرَابٌ” (*alaihi turab*) has been used in 2:264. The plural form is “أْتْرِبَةٌ” (*aribah*) as well as “تُرْبَانٌ” (*tirbaan*)

“مُتْرَبَةٌ” (*matrabah*): poverty, or starvation.

“ذَامْتْرَبَةٌ” (*za matrabah*): to be covered with dust, needy, in misery as used in 90:16 {T}.

“جَمَلٌ تَرْبُوتٌ” (*jamalan taraboot*): obedient as a pet or trained camel {T}

“الْتَرَائِبُ” (*at-traaib*) has been translated to ribs in 86:6.

“الْتَرَبُّ” (*at-tirb*): being of the same age. Plural is “أْتْرَابٌ” (*at-traab*).

Ibn Turab says it means of being the same age and contemporary, and those are its basic meanings. It also means friend, beloved and companion.

Describing the *Jannah*, the Quran mention words like “عُرْبًا أْتْرَابًا” (*ooroban at raban*) in 56:37 and “كَوَاعِبٌ أْتْرَابًا” (*kwaiba atraba*) in 78:33. These words are generally translated as wives of the same age, but it means companions which are homogenous in habits and hobbies which are cut from the same fabric.

“أْتْرَابًا” (*at-raaba*) is the adjective of “كَوَاعِبٌ” (*kwaib*) and “عُرْبًا” (*oroban*), thus it would mean such women who are of the same bent of mind. In other words, there will be no emotions of envy, or strangeness between them but agreement of thought etc. It can also mean mutual agreement between husband and wife. Hence the meaning is of such women who would have similar opinions and thoughts as their husbands. What sort of relationship it would be between them in the hereafter is beyond our comprehension, but in this world we all know how a household can be turned into a blissful heaven if husband and wife are in agreement. See 2:231. But since “أْتْرَابٌ” (*atraab*) also means similar people and contemporaries, that is why there is an element of egalitarianism and equality in it as well. See heading (Z-W-J).

“الْتُرْفَةُ” (*at-turfah*): the bliss of being plentiful, in abundance, delightful meal, a good thing {T}.

“تُرْفٌ” (*taarif*): he became bountiful and happy. He got the luxuries of life.

“أْتْرَفٌ” (*at-ruff*): made him happy.

“الْمُتْرَفُ” (*al-mutruf*): he who is living a life of luxury and is pursuing the road to pleasure and temptations, someone who is drunk with happiness and plentiful. Some think that it means a rich man, who with his wealth becomes a leader, and whatever he does is not challenged. It can also be used for a man who does what he pleases, and there is nobody to admonish him {T}, or he who due to excess of wealth, becomes mutinous.

The plural is “مُتْرَفُونَ” (*mutrafoon*) and “مُتْرَفِينَ” (*mutrafeen*).

“أْتْرَفٌ فَلَانٌ” (*atraf falan*): he became mutinous and kept on disobeying.

“مُتْرَفِينَ” (*mutrafeen*) is an important term in the Quran. The Quran has said it is usual that whenever someone from Allah called people to the right path, then the “مُتْرَفِينَ” (*mutrafeen*) of the nation strongly opposed him. These are the people who thrive on others' labor and rule them as well. It is obvious that such people have no place in Allah's system. That is why they always oppose this system.

The Quran says:

34:33	We have never sent anyone to warn a society, where the <i>mutrafeen</i> did not say that “we oppose this message that you have brought”	وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِّنْ نَّذِيرٍ إِلَّا قَالَ مُتْرَفُوهَا إِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ
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The following verse explains who these *mutrafeen* are:

34:34	They used to say “we have abundance of wealth and progeny, so who can touch us?”	وَقَالُوا نَحْنُ أَكْثَرُ أَمْوَالًا وَأَوْلَادًا
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This is the same group which these days are called the capitalist group, and which acquires power on the basis of its wealth. This includes the religious leaders who do not do any work themselves but thrive on the earnings of others and rule the very same people. The Quran says that this group too is in the forefront of opposition to Allah’s system and instigates people by saying that “see this revolutionary (*Rusool*), he opposes the religion that your forefathers maintained” 34:43, 43:23. These are all *mutrafeen* and Quran has called them mankind’s worst enemies.

T-R-K

ت ر ك

“تَرَكَ” (*tarkun*) is to let go, to throw, also to insert, to empty.

“تَرَكَ الرَّجُلُ” (*terakut ul rijuli*) is the assets a person leaves behind after death.

“تَرِيكَةٌ” (*tareekatunh*) is a woman whom nobody marries. It also means an egg-shell, from which the chick has hatched out {*T*}.

“التَّرِيكُ” (*al-tareeku*) is a bunch which has been stripped of all its fruit or eaten up {*T*}.

Some maintain it to mean abandoning a job, regardless if it is done intentionally or unwillingly. It includes both scenarios. Hence it means to abandon a job one was conducting, or to become careful from doing it. To avoid it, is “تَرَكَ” (*tarka*) as well. Hence Ibn Faris says that a garden where its keeper does not pay attention to it, and avoid its maintenance, is called “التَّرِيكُ” (*at-tareek*). But the work that is abandoned because of one’s weakness of not being able to do it cannot be called “تَرَكَ” (*tarkun*) according to *Muheet*.

“تَرَكَ” (*taraka*) is also used instead of “جَعَلَ” (*ja’la*). This means “to give it a shape”.

“تَارَكَهُ” (*taarakahu*) is to keep the matter in the state that it was in before {*T, L*}.

It also means to give a matter a state of permanence, for example as given in the following verse:

37:78	We have kept the discussion open for the next generation	وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ
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This means that it has been given continuity.

T-S-Ain

ت س ع

“تِسْعَةُ رِجَالٍ” (*tisatun rijaalin*): nine men.

“تِسْعُ نِسْوَةٍ” (*tisu’ niswatin*): nine women.

“تِسْعَ آيَاتٍ” (*tisu’ aayaatin*): nine signs (27:12).

“تِسْعَةَ عَشَرَ” (*tisa’tah a’shara*): nineteen (overseers) (74-30).

“تِسْعٌ وَتِسْعُونَ نَعْجَةً” (*tis’u wa ts’ona ja’jah*): “ninety nine sheep” (38:23).

Ibn Faris has stated its fundamental meaning to be “to turn”.

“الْتَعَسَ” (*at-ta’su*): to fall flat on one’s face and be incapable of getting up. It also means to stagger, death, to be degraded and deterioration.

“تَعَسَهُ اللهُ” (*ta a’saullah*): Allah destroyed them.

“فَهُوَ مَتْعُوسٌ” (*fahuwa matu’sun*): hence he was destroyed.

“تَعَسَّالَهُ” (*ta’saan lahu*): to curse someone {T}.

The Quran says:

47:8	the people who opted to reject and to rebel, for them there is death and destruction, disgrace and adversity	وَالَّذِينَ كَفَرُوا فَتَعَسَا لَهُمُ
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“الْتَفَثُ” (*al-tafthu*) *Taj-Ul-Uroos*, has stated with reference to other dictionaries, that this word does not appear in the poetry of the pre-Islamic era. Hence its literal meaning cannot be given. In commentaries though, “تَفَثُ” (*tafathun*) is given as, ‘shaving of one’s head’, ‘rami (casting stones)’ and ‘animal sacrifice’ rituals of the *Hajj* {T, R}.

Muheet said that “الْتَفَثُ” (*al-tafthu*) does not only mean disheveling, but also confusion and anxiety.

Ibn Abbas said that “تَفَثُ” (*tafathun*) stands for all the rituals of *Hajj*. He includes the cutting or shaving off the hair, trimming the moustache or the hair of the armpit in the meaning of this word.

Thus Quran says:

22:29	then it is required that they should complete their <i>tafath</i>	ثُمَّ لِيَقْضُوا تَفَثَهُمْ
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“تَفَثَ لِرَجُلٍ يَتَفَثُ” (*tafitha al rijaalu yutfathu*) is when a person stops grooming his hair, thus the hair become dishevelled and disturbed {M}. As given above, the Quran states in verse 22:29 “then it is required that they should complete their *tafath*”. If this is limited to the activities of Hajj, then it would mean the grooming of hair only. But if the metaphoric meanings are taken, then it would mean to consider the ways to remove the traumas and troubles of the whole community.

The *Hajj* is the universal gathering to consider the solution of removing traumas and troubles of the community. See heading (H-L-Q) for the details of shaving head during Hajj.

“الْتَقَنُ” (*al-tiqnu*) is a skilled person {T, M}. It means all the expertise necessary to establish an economic system; the thing that helps to solve an issue; an example is of the expertise in mineralogy; anything that may help in correcting something {T}.

Ibn Faris gives these fundamental meanings:

- To strengthen some thing
- Sticky black soil.

“أَتَقَنَ الْأَمْرَ اتِّقَانًا” (*at-taqan al amra itqaa nan*): To firmly establish an issue {T, M}.

The Quran states in relation to Allah:

27:88	He has created everything absolutely proper and firmly	أَتَقَنَ كُلَّ شَيْءٍ
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In Quran, wherein by describing the attributes of God, the true concept of His is revealed. At the same time it establishes the fact that individuals, nations, society or a system that follows Allah's laws, will develop the same attributes within the limits of its humanness.

For example:

27:88	It is Allah's attribute that He has created everything perfect	صُنِعَ اللَّهُ الَّذِي أَنْعَمَ كُلَّ شَيْءٍ
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It is to show that everything the community of believers produces will be as near perfect. It will have neither slack nor wrinkles in it, and it will not be weak or incomplete. In the scheme of nature it is vehemently asserted, as is in verse 67:3

67:3	you will not find lack of proper proportion in the creation of Rahman, the most merciful	كَمْ مَا تَرَى فِي خَلْقِ الرَّحْمَنِ مِنْ تَفَاوُتٍ
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Similarly one will have the assurance of perfection and balance in things established by the believers.

Hence, it can be deduced from this as to how much the above group would be the cause of peaceful and satisfactory coexistence for humanity. This is just one of the aspects of Allah's attributes. Imagine the condition of a nation that possesses such attributes of Allah!

Tilka

تِلْكَ

“تِلْكَ” (*tilka*) is used for something distant, ‘that’. It is a feminine form. For details see heading “ذَا” (*zaa*).

T-L-L

ت ل ل

The fundamental meaning of “تَلَّ” (*tallu*) is the land that is considerably higher than the surroundings. “الَّتَلُّ مِنَ التُّرَابِ” (*al-latlu min turaab*) is a mound of dirt.

“الَّتَلُّ” (*at-tallo*): a pillow or mattress. It also means to spread or to put down on the mound. It may be from “تَلِيلٌ” (*talilun*) which means the neck and cheeks. Hence it would mean, to drop someone on the neck and the face.

“تَلَّ” (*tallahu*), “يَتَلُّهُ” (*yatilluhu*) and “تَلَّ” (*tallan*): that he has thrown someone down.

“قَوْمٌ تَلَّى” (*qoum-un talla*) is a nation that has been thrown down.

“تَلَّ” (*tallu*), “يَتَلُّ” (*yatllu*) is to be thrown down, to fall down, to fall.

“الَّتَلَّةُ” (*at-tallatuh*) is to fall, to put down (once).

“الْمِئَلَّةُ” (*al-mitalu*) is the place for the above; or the spear with which someone is put down.

“الَّتَلَّى” (*allutla*) is the slaughtered goat {*T, M, R*}

In Quran is given:

37:108	he put him down on his side (on his temple)	وَتَلَّهُ لِلْجَبِينِ
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“تَلُوْتُهُ” (*talutuhu*), “تَلَيْتُهُ” (*talaituhu*): that I followed him.
 “اتَلَيْتُهُ آيَاتَهُ” (*atlaituhu iyyaahu*): that I made him follow in his footsteps.
 “تَلُو” (*taloowan*) is the person who always follows.
 “التَّلُو” (*attiloo*) is a thing that follows another, for example, the young animal that follows its mother.
 “اتَلَتِ النَّاقَةَ” (*atlati an naaqatih*) is the baby camel that follows its mother.
 “التَّوَالِي وَالتَّالِيَاتُ” (*at-tawaalee wat taaliyaatu*): the back parts.
 “التَّلَيْتُهُ” (*at-taleeyatuh*) and “التَّلَاوَةُ” (*at-tulaawatuh*) is the remaining unpaid portion of a debt.

Raghib states that “تلاوة” (*tilaawatunh*): to follow in the footsteps or to obey. This could be in a physical sense or in the sense of obedience to somebody.

“تلا” (*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. In this meaning the root of the word is “تَلُو” (*tuluwwun*) or “تَلُو” (*watilwu*). When it means to read or deliberate then its root is “تِلَاوَةُ” (*tilawah*).

The example of following physically is of the Moon:

61:2	the moon follows the Sun and benefits from its light	وَالْقَمَرَ إِذَا تَلَاهَا
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“تَتَلَّاهُ تَتَلِّيَا” (*talaalahu tatallian*): he followed behind him.
 “تَتَلَّيْتُ حَقِّي” (*tatalliyatu haqqyi*): I followed him and extracted my full dues from him {T, M}

For the obedience of divine laws, it is mandated to ‘study’ the Quran. According to **Raghib**, “تلاوة” (*tilaawa*) is especially meant for the obedience of Divine Scriptures. In order to obey these laws, it is essential firstly to understand the given instructions in them. Hence this too is termed as “تلاوة” (*tilaawa*), but it is a particularized form of “قراءة” (*qiraa a*) (to read). However “قراءة” (*qiraa*) is inclusive of “تلاوة” (*tilaawa*) (to obey, but not the other way round). Therefore, “تلاوة” (*tilawa*) as reading of the Quran, means to study it in order to follow its instructions (not merely to recite it).

“تلاهُ” (*talaahu*) also means “he has been set free”, in a way that he then follows behind (**Ibn Faris**).

In The Quran is given:

2:121	Those who have been given this book, they read (<i>tilaawath</i>) it in a honest way, and these are the people who have trust in the book	الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَتْلُونَهُ حَقَّ تِلَاوَتِهِ أُولَئِكَ يُؤْمِنُونَ بِهِ
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Therefore, obviously it can only mean to obey the book, because it has been said that ‘these people have trust in the book’. If it had meant as merely to recite, then even non-believers read Quran. Hence Quran’s *tilaawa* is to obey it’s given instructions. It is read, so that it can be understood and it can then be obeyed. Otherwise it would be a futile exercise just to recite it. The Quran said that a **Momin** is one who follows it implicitly.

In Quran, it is given with reference to the Messenger:

3:163	he presents Allah’s laws to the community	يَتْلُو عَلَيْهِمْ آيَاتِهِ
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It says that he simultaneously provided the resources, for the development of their potentials. See heading (**Z-K-W**).

It is apparent then, when it is asked to read the Quran, that Allah’s system of laws should be demonstrably implemented so that it’s tangible and constructive outcomes are obvious. Therefore it is self-deception to think that just by reciting the Quran, its purpose is fulfilled. Hence it is imperative to read and understand and then to act on its teaching. Otherwise just reciting it is futile.

The Quran says in surah **As-Saffah**:

37:3	the community that obeys the Quran	قَالَتِ الْيَتَامَىٰ ذِكْرًا
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In surah *Al-Baqarah*, of the charge against the Jews is that:

2:102	These people follow the <i>Shaitan</i> (the enemy of Allah's way) who has spread falsehood against the kingdom of Solomon	وَاتَّبَعُوا مَا تَتْلُوا الشَّيَاطِينُ عَلَىٰ مُلْكِ سُلَيْمَانَ
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If one wishes to know, what false tales have been spread by the enemies of *bani Israil's* divine Messengers, and how the Jews have propagated these tales as divine revelations, then one should read the Old Testament of the Bible. Therein are such falsehoods against these Messengers that any self-respecting person would not like to know.

T-M-M ت م م

”تَمَامُ الشَّيْءِ“ (*tamamush-shaiyi*): something that adds to the completion of a thing.

Ibn Faris gives its fundamental meaning as ‘complete’.

Some maintain that ”تَمَامٌ“ (*tamaamun*) and ”كَمَالٌ“ (*kamaalun*) are synonymous, but others maintain that ”تَمَامٌ“ (*tamaamun*) is to contribute towards the completion of a thing and ”كَمَالٌ“ (*kamaalun*) is the finite limit to which a thing has developed, or to accomplish the purpose for which a thing was made. For example ”رَجُلٌ تَامُ الْخَلْقِ“ (*rajulun taamul khalqi*) means “such a man who has no constitutional defects”.

”كَامِلُ الْخَلْقِ“ (*kaamilun khalqi*): something that has attained the maximum perfection and beauty.

So, it goes a step further than ”تَمَامٌ“ (*tamaamun*) {T}.

”تَمَّ الشَّيْءُ“ (*tamma al shaiyi*): the thing is complete.

”تَمَّ عَلَيْهِ“ (*tamma alaihi*): the person remained steadfast.

”أَتَمَّ الشَّيْءُ“ (*at tammash-shaiyi*): he completed the thing {T}.

It is given in Quran:

2:124	When the Creator gave the resources for Ibrahim to develop himself, he with his steadfastness and persistence, achieved it to its fullest extent and proved that he had no shortcomings left in him what so ever	وَإِذِ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ
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In Surah *Al-Maidah* is given:

5:3	Now We have established your authority and control to its fullest extent, that is to say that there was no rebellious power left to oppose you and your life system was fully developed, and whatever shortcomings were there, We removed them	الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي
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This means that the opponents who were at loggerheads with the Messenger for years have been made to surrender. Though *Deen* (the system of Allah) had made progress even after the Messenger's death. If *Deen* is taken to mean the way of Islam, then the meaning could be the completion of the *deen* which reached its zenith in the Quran.

In Surah *Al-Ana'm* it is given:

6:116	Whatever was left to be implemented of Allah's laws, was done with truth and balance and so there is none to make any changes in it	وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا لَا مُبَدَّلَ لِكَلِمَتِهِ
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Thus the Code (*ad-Deen*) was completed so there is no need to add to the divine laws or make any change, then there is no reason for a new messenger to come.

”مُتِمٌّ“ (*mutimminun*): “the one who completes a thing (61:8).

“التَّنَوُّرُ” (*at-tannawarun*), some say that its root is “نَارٌ” (*naarun*). See (*N-W-R*). But some maintain that this word is Persian. The Arabs have Arabised it. One of its meanings is the same as in Urdu, which is of the oven (*tandoor*) for baking bread. But “التَّنَوُّرُ” (*tannuwaru*) is also the pond where water collects in a valley, and hence, all such places from where water springs. It also means a raised and high ground {*T, M, Lataif-ul-Lugha*}.

The Quran mentions this word with reference to Noah’s flood. It has been used in 11:40 to define the place in the valley where the water collected. That is to say, it rained so heavily that the rainwater formed a flood.

T-W-B

ت و ب

“تَابَ” (*taaba*), “تَوَّابًا” (*tawaban*), “تَوْبَةً” (*towbatan*), “مَتَابًا” (*mataaban*): all these words include the sense of returning {*T*}. An example is as if you are walking on the path (of life) and come to a crossroad, so you take a turn. After some distance you realize that you have taken a wrong turn, so to get back on the right path you have to return to the crossroad where you went wrong. This action of turning back is called “تَوْبَةً” (*towbah*).

It is obvious that you have to walk back to the spot from where you made the error. If you stand there all your life lamenting as to why you took the wrong turn, it would not be “تَوْبَةً” (*towbah*). Hence “تَوْبَةً” (*towbah*) is the action one takes to ‘undo’ the wrong that one did in the first place. This then corrects the ill effects of the error.

“تَابَ عَنْهُ” (*taaba a’nhu*) and “مِنْهُ” (*minhu*): that, one has realized ones error and stopped following on the wrong path and then started on the right path. “تَوْبَةً” (*towbah*) comprises of the three elements, firstly the realization of one’s error, secondly to stop continuing with the error and turn back and finally to follow the right way. Such a person is called “تَائِبٌ” (*taaibun*) {*T*}.

Therefore Quran says:

11:114	righteous actions have the reaction to eliminate the ill effects	إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ
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This is “تَوْبَةً” (*towbah*). It is important to understand a particular point here. If one robs other’s right, but after sometime realizes the error and repents, then the right thing to do is to restore the person’s right and make a vow that one will not rob other’s right again.

The second example is, if you have some liquor, and after some time you realize that in Islam it is forbidden, the “توبه” (*tauba*) in this case would be for you to repent and never ever touch liquor again.

In the first related example, when you took the wrong turn, the right path had left you when you realized your mistake and reverted to the right path. The right path too, which had turned away from you, (as it were) was available again. Moreover, when you took one step toward it, it took two steps toward you. Two because one was the wrong step which you retracted and the second was the step you took towards it. This is known as “تَابَ عَلَيْهِ” (*taaba alaih*), and one who does this is called “تَوَّابٌ” (*tawwab*).

The Quran says the following with regards to Allah:

110:3	He is returning	إِنَّهُ كَانَ تَوَّابًا
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While the following words are regarding the people:

2:222	Indeed Allah prefer those who do <i>tauba</i>	إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ
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This means when man turns away from non-divine systems and adopts the laws of Allah, then this system with all its happy results turn toward man.

That is why in 3:127 this word is used against “عَذَابٌ” (*azaab*). Also in 9:106 its meaning is that if a man sins or commits a crime then he is not distanced from life's happiness forever. Whenever he reverts to Allah's laws, they will jump towards him. That is, everyone has a chance to retract. That is why every nation has a chance for renaissance.

In a nation's life, this moment comes when life anew becomes impossible. See heading (*H-L-K*). This is however possible only if there is a chance that man will do good deeds. When the time to act ends, so does the time to retract. Retraction is not possible in state of *Jahannum*.

To understand the difference between “توبه” (*tauba*) and “استغفار” (*isteghaar*), see heading (*Gh-F-R*).

Lataiful Lughah says “توبه” (*tauba*) is repentance at previous faults, while “استغفار” (*isteghaar*) is shunning future sins.

“التَّابُوتُ” (*at-taboot*): box, or trunk, because the things taken out of it are also put back {*T*}. In this sense also see heading (*Taboot*).

T-W-R ت و ر

“التَّوْرُ” (*taur*): to flow, to be issued, envoy, be ambassador.

“التَّوْرَةُ” (*at-taurah*) is a slave girl who keeps on coming and going (flitting in and out) among her lovers.

“التَّارَةُ” (*at-tarah*): time, status.

“جِئْتُهُ تَارَةً أُخْرَى” (*je'tohu taratun ukhra*): I went to him twice.

“أَتَارَهُ” (*atarah*): he defeated him repeatedly.

“التَّائِرُ” (*at-taa-iro*): tired but still engaged in work {*T*}.

Surah *Taaha* says:

20:55	we will raise you for a second time	نُخْرِجُكُمْ تَارَةً أُخْرَى
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Raghib says this is with reference to “تَارَ الْجُرْحِ” (*Taral jurah*) which means for a wound to heal. It means to flow, continue, and to be engaged in work despite being tired. Considering these meanings, imagine how meaningful this word “تَارَةٌ” (*taratan*) is for us. Life is continuous, only conditions keep changing. This is what “تَارَةٌ أُخْرَى” (*taratan ukhra*) is.

Taurah التَّوْرَةُ

Some say that this word has been derived from “وَرَى” (*wari*) which means to light up {*T*}. See heading (*W-R-Y*).

But the correct view word is the same as *Muheet* has explained. *Muheet* says that this is the Arabised form of the Hebrew word, meaning way of life (*shariat*) and orders. The plural is “تَوْرَاتٌ” (*taurat*) i.e. orders and ways.

It is generally thought that *Taurah* is the name of the book which was revealed to *Mosa*, but the Quran does not say specifically that *Moosa's* book was named *Taurah*. About *Taurah* it has said that it was revealed after Ibrahim (3:64) and after *Yaqoob* (3:92), but before *Isa* (Jesus) (5:46).

It was celestial guidance for the Jews and contained Allah's laws (5:43). The scholars of the Jews used to adjudicate on its basis (5:44). This makes it clear that *Taurah* is the collection of books that were revealed to the Messengers of *Bani Israel* and were revealed before *Isa*. This collection is what they call the Old Testament which consists of thirty nine documents, and each document is named with reference to its Messenger. *Isfaarey Musa* (Books of Moses) are included in them

The Quran calls them '*Suhafey Musa*' or *Moses' books* (87:19), and also '*Kitaabey Musa* (46:14). According to the practice at that time, these books were written on tablets (7:145).

The New Testament contains thirty nine books but some other books have been referred to which are not in this collection. At least eleven such books can be counted. This shows that the collection is not complete.

“*Asfaarey Musa*” is linked to *Musa* (Moses) but it contains matters about his death and after. This means that at least some part of the book was added later.

Research has not yet determined as to when the New Testament was completed and who were the compilers. But this is known that at one time they had become extinct i.e. when in 6 B.C Babylon's king *Bakht Naser* (Nebuchadnezzar) destroyed Jerusalem (see heading Bani Israel). He had burnt the Torah to ashes. When the Jews returned again to *Baitul Muqaddus* (Temple of Solomon) they looked for their lost Book. As such *Azra Nabi* (Messenger Ezra) compiled the first five books as a historian but it is not known when *Azra Nabi* himself had come to Jerusalem. It is commonly believed that he compiled the books in 444 A.D.

As to how the compilation and editing etc. was done, *Azra's* own words are quoted:

“*The second or next day a voice called me and said: Azra, open your mouth and drink what I give you to drink. So I opened my mouth. Then he sent me a goblet. It was filled with water but its color was fiery. I took it and drank. When I drank it, my chest became insightful and understanding and my soul made my memory strong. When I then spoke, I did not stop for forty days and the writers continued to write. They used to write the whole day and used to eat only at night. And I used to dictate to them the whole day. In 40 days they wrote down 204 books*” (Book of *Azra* 2:14, 44:34:38)

This statement needs no explanation, but the only thing that can be added to it, is that Jerusalem was destroyed in 578 A.D. and *Azra* dictated these books in 444 A.D, which is about one hundred and fifty years later. Obviously *Azra* had not seen these books and had memorized them from somewhere. That is why he didn't have the memorized books rewritten, but dictated new books. Then also, according to *Azra* himself, he had dictated 204 books but now it is believed that he dictated only five books (which are called *Isfarey Musa*).

After *Azra*, *Nahmyiah Nabi* (Messenger Nehemiah) had some other books compiled, but in 168 B.C the Greek king of *Antakia*, *Antonious* again destroyed Jerusalem and destroyed their Holy Books. Then due to the courage and diligence of *Yahuda Maqabi*, they were compiled once again. But in 70 B.C. the Roman general Titus destroyed *Baitul Muqaddas* in such a way that the Jews could not settle there again. He took the Holy Books with him. Then the Jew scholars recompiled them from memory.

It was not only the celestial and earthly events destroyed those books. They were also deliberately tampered with. As such, the famous Christian historian, *Renan* writes in his book “Life of Jesus”:

“*During the time near to Christ, many important changes were made in the Torah. Completely new books were compiled, and these were supposed to contain the real sharia (ways) of Moses, although they were different in spirit to the old books*” (page 40).

Besides this, the Jews came up with another thought. They said that *wahi* (Revelation) was of two types. One was *Torah Shabaktub* (in book form) and the other *Torah Shibulfaa* (not in book form). The Jewish scholars also collected the traditions and gave it the respect of Torah. This collection is called *Mishna*.

Then the explanatory (exegetical) books (*tafseerat*) of this book were collected, which were called *Jamrah*. Both are called *Talmud*. There are two *Talmuds*: one is Syrian, the other is Babylonian. Both are considered to be celestial and both were compiled in the fifth century.

Besides this, the Jews also believe in “insightful knowledge”. The books on this are called “*safrim janosiyam*” (the books of hidden treasures).

Let us now turn to the Torah's language:

The ancient language of the Jews was *Hebrew*. Upon returning from Babylon their language turned to *Aramaic*, but none of their books was either in *Hebrew* or *Aramaic*. All their books the world knows about are in the Greek language. *Isfaarey Moosa* were translated from Greek to Hebrew. This Greek volume was in the library of Alexandria which the Romans burnt down in 394 A.D.

St. Jerome published the famous Roman translation of these works known as the Vulgate. It is not known which volume was translated by St. Jerome.

The copies of the Torah, which are currently circulated in the world, differ in that the first volume was printed in 1488, its second edition which was arranged in 1750 differed in about 12,000 points. This second edition is now considered as the Torah. (Old Testament).

To know about the differences of Jewish scholars and Christian researchers about the current Torah, see the first chapter i.e. *Zohrul Fisaad* of my book *Meraj Insaniyat*.

This is the brief description of the Torah which the Jews present as their celestial book and about which fourteen hundred years ago the Quran had said, had been badly mutilated by them.

When the Quran says one must believe in the former celestial books, it only means that one accepts that Messengers of yesteryears also used to receive Revelation. It is not demanded that you believe in the books which the Jews and the Christians (People of the Book) call celestial books today. As to how the Quran certifies these books, see *(S-D-Q)*.

T-Y-N

ت ي ن

“الَّتَيْنُ” (*at-teen*): fig, or the fig tree. It is also the name of a mountain, just like “زَيْتُونُ” (*Zaitoon*), which is also the name of a hill {*T, R*}.

“الَّتَيْنُ” (*at-teen*) is the place where Noah began his preaching (invitation). Similarly “زَيْتُونُ” (*Zaitoon*) is the place where Jesus began his preaching.

The Quran has used the names of these places (*teen, zaitoon, toor seena, and Mekkah*) as witnesses (95:1) to indicate that the struggle between good and bad is not something new, but has been continuing since time immemorial. Wherever the celestial message was delivered, the “مُتْرَفِينُ” *mutrafeen* opposed it. Whether the invitation was from *Noah* at (*at-teen*) or *Jesus* at (*zaitoon*), or *Moses* at (*at-toor*), or *Muhammed* at (*al-baladul amen*, meaning *Mecca*), all were opposed in the same way.

“أَرْضٌ تَيْهٌ” (*arzun teah*): the land where there are no dunes, nor mountains, no landmarks. Hence a traveller gets lost and worried

“تَاهَ يَيْهٌ فِي الْأَرْضِ” (*ta'ah yateeho fil ard*): lose the way and roam around worried and harried:

“رَجُلٌ تَاهٍ” (*rojulun taayiah*): a wandering traveller {T}. This has led to “تَاهٌ” (*ta'a'aha*), or “يَيْهٌ” (*yateehu*) which means to be surprised. These are its basic meanings, according to *Ibn Faris*.

“تَاهَ يَيْهٌ” (*ta'aha yateeho*): to pride oneself {T}.

“التَّيْهُ” (*at-tiyahu*), “التَّوْهُ” (*at-tauhu*): point of surprise {R}.

About the Bani Israel, it is said:

5:26	they will wander around (for forty years)	يَيْهُونَ فِي الْأَرْضِ
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This condition is met by the nations that find ways to avoid Allah's laws and which proffers different arguments about it. That nation wanders around in the journey of life and it doesn't find a way out (like the Muslims of today).

“ثَبَّتَ” (*thabath*): to be stable, to remain in one state.

“الثَّبْتُ مِنَ الْخَيْلِ” (*thabot minal khail*) is a horse which keeps running at the same speed.

“الثَّبَاتُ” (*al-sibat*) is the strap to which a camel is tied. The camel which is tied to this strap, is called

“المُثَبَّتُ” (*al-musbath*) {T}

Ibn Faris says it means the perpetuation of a thing.

In surah *Ar-Ra'ad*, “إِسْبَاثٌ” (*isbaath*) has appeared against “مَحْوٌ” (*mahwu*) which means to wipe out (13:39). Surah *Ibrahim* uses “يُسَبِّثُ” (*yusabbith*) against “يُضِلُّ” (*yazil*). Ergo, it means something that does not go waste and produces some result. Something which is not wiped out, but does not leave its place and stays stable.

“الْقَوْلُ الثَّابِتُ” (*al-qaulus sabith*) is used in 14:27 for a stable concept of life

“أَصْلُهَا ثَابِتٌ” (*asloha sabith*) is used in 14:24 for a tree with roots embedded strongly. Against it, there is a tree “أُجْتُتَتْ مِنْ فَوْقِ الْأَرْضِ مَالَهَا مَنْ قَرَارٍ” 14:26, which is uprooted easily and has no stability.

Surah *An-Nahal* uses “تُبُوتٌ” (*subuth*) against “تَزَلُّ” (*tazil*), meaning not to waver and staying put.

Surah *Bani Israel* uses it against “تَرْكُنٌ” (*tarkana*) which is not to bend even a little, and not to lean at all. It is in 8:11 as “وَيَنْبِتُ بِمِ الْأَقْدَامِ” (*wa subeta behil aqdaam*).

Surah *An-Nisa* says:

4:66	more strong in giving stability	وَأَشَدُّ ثَبَاتِيًّا
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“دَاءٌ ثَبَاتٌ” (*da-un sabat*) is a disease which leaves a man immobile {T, M, R}.

In this context, “أَثَبَتَ” (*asbat*): to imprison someone in a way as to make him immobile

Surah *Al-Infal* says “لِيُثَبِّتُوكَ” (*liyus betooka*) in 8:30, which also has the same meaning.

The characteristic of the group of Momineen is that t is adamant on the God given concept of life and acts according to it, so that it gains so much strength that it can be shaken by no other force from its place.

Th-B-R ث ب ر

“التَّيْبُرُ” (*as-sabar*): to stop (someone from something), or to prevent.
 “مَاتَبَرَكَ عَنْ هَذَا” (*ma sabarak un haaza*): somewhere, something stopped him {T, M, R}

Ibn Faris says “التَّيْبَرَةُ” (*sabarah*) is soil which is like lime.

“التَّيْبُرُ” (*as-sabr*) is unrequited and unsuccessful, to be deprived of happiness.
 As such “الْمُتَّيْبِرُ” (*al-musabbar*) is a person who has been found guilty and has been sentenced, and thus is deprived of freedom {T}.
 “الْمُتَّيْبِرُ” (*al-musabbir*) is the place where camels are slaughtered. In this context “التَّيْبُورُ” (*as-saboor*): annihilation and continuous destruction {T, M, R}.

25:13	they will call out to annihilation	دَعَوْا هُنَالِكَ تَبُورًا
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Here “التَّيْبُورُ” (*masboor*): unsuccessful and unrequited, annihilated, idiotic, deprived {T, M, R}.

25:102	O Pharaoh, I notice that you lack intelligence	إِنِّي لَأَظُنُّكَ يَا فِرْعَوْنُ مَثْبُورًا
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“تَيَّبِرُ فُلَانٌ” (*sabar falanun*): a man was killed, or his development was curtailed. According to the Quran, both mean the same. See heading (J-H-M).

Th-B-Te ث ب ط

“تَبَّطَهُ عَنِ الْأَمْرِ” (*tabatah unil amrhe*): prevented (from doing something) and engaged in another work.

The Quran says:

9:46	so they were stopped	فَتَبَّطَهُمْ
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“تَتَّبِطُ” (*tasbeet*): to stop someone from what he was doing. Some say it means to intervene between man and his intent

“التَّيْبِطُ” (*as-sabito*): someone who is lazy, incompetent and weak in his work. He who acts (moves) rather late {T, M}.

Th-B-Y ث ب ي

“التَّيْبِيَّةُ” (*at-tasbiah*) is used for the following:

- to collect a heap
- to be adamant at something and be consistent
- to praise one's tribe again and again
- to narrate the various high points
- to reform something and add to it
- to complete
- to respect.
- for a man to follow his father's traits
- to collect the good and the bad.
- to criticize and condemn a lot

“تَبَّيْتُ الْمَالَ” (*sabbaitul maal*): I deposited the wealth

“مَالٌ مُتَّبِيٌّ” (*maalun musabba*): the collected wealth

“التَّيْبِيُّ” (*as-sabi-o*): he who praises people very much

“التَّيْبَةُ” (*as-soobah*): the central part of a small pool, a group of people, a group of horse riders

“جَاءَتِ الْخَيْلُ تُبَاتٍ” (*ja'atil khailo subat*): the horses came in batches.

Researchers say that it was actually “سَبْوَةٌ” (*sabwah*), but the “و” (*wa*) has been dropped.

Ibn Bari says that the researchers have used this saying, that the basic of this word is “سَبْوَةٌ” (*sabwah*).

Abu Ishaq says that it has been derived from “سَابَ الْمَاءُ يَتُوبُ” (*sa’abal ma-oo yasub*).

Johri says that “سَبَاتٌ” (*subat*) is the central part of the pool where water collects.

Raghib, however, says it’s root is “سَبَى” (*sabyun*).

“سَبَى الشَّيْءَ يَسْبِيهِ سَبْيًا” (*sabiush shaiya yasbeehi sabya*): to collect something, to make it bigger, correct it, to increase it, to complete it.

The Quran says:

54:71	you all come out as separate groups or all together	فَأَنْفِرُوا فُتَاتٍ أَوْ أَنْفِرُوا جَمِيعًا
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Here “سَبَاتٍ” (*subatin*) is the plural of “سَبَاهٌ” (*subah*) which means a separate group or party.

As against it “جَمِيعًا” (*jameea*) has been used.

The plural is “سَبَاتٍ” (*subatin*) and “سُبُونٌ سُبِينٌ” (*suboona subeen*), where the “يَاءُ” (*ya*) has been omitted at the end {R}. See heading (Th-W-B).

Th-J-J

ث ج ج

“سَجَّ الْمَاءُ” (*sajjal ma-o*), “يَسُجُّ” (*yasujjo*), “سَجُوجًا” (*sajoojan*): the flow of water, to fall forcefully.

“انْسَجَّ” (*insajja*): the water fell.

“الْتَّجَّاجُ مِنَ الْمَطَرِ” (*as-sajjajo minal matar*): rain which is falling hard {T, M, F}.

The Quran says:

78:14	We brought down hard rain from the clouds	وَأَنْزَلْنَا مِنَ الْمُعْصِرَاتِ مَاءً سُجَّاجًا
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Th-Kh-N

ث خ ن

“سَخُنٌ” (*sakhun*), “يَسْخُنُ” (*yaskhun*): for something to become thicker or fatter, so that it cannot flow.

“أَسْخَنَ فِي الْعَدُوِّ” (*askhana fil uduway*): he killed and injured a lot of enemies.

“اسْتَسْخَنَ مِنْهُ النَّوْمُ” (*istaskhana minhum naum*): sleep overwhelmed him.

“أَسْخَنَ” (*askhana*): he overpowered, he dominated {T}.

Surah *Al-Infaal* says:

8:67	till he overpowers all the enemies (and prevents them from their opposition tactics)	حَتَّىٰ يَسْخِنَ فِي الْأَرْضِ
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Surah *Al-Mohammed* says:

47:4	Until you overpower them.	حَتَّىٰ إِذَا الْخَشْمُوهُمْ
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According to *Ibn Faris*, the basic meaning of “سَخَنٌ” (*sakhan*) is to become so heavy, that it would restrict movement. Since the overpowered or killed cannot move from his place, this word is used in this manner. It would mean to overwhelm the enemy in such a way that it immobilizes him and surrenders due to being unable to oppose. As such “سَخِيئٌ” (*sakhyeen*): a man who is without arms {F}.

Muheet says “سَخِينٌ” (*saheen*): to be unarmed. It is possible that the due to the basic meaning, both these meanings were created. This is perhaps because a man carrying a weapon has its burden to carry, and hence cannot move freely. In the same way, an unarmed person will also be scared from moving freely.

“تَرْبٌ” (*sarb*): a thin layer of fat which is with the intestines.
 “تَتْرِبُ” (*tasreeb*): to get rid of this fat, to remove it.
 “تَرَبَّ النَّوْبُ” (*sarrabas sauba*): he rolled up the cloth.
 “تَرَبَّهُ وَ عَلَيْهِ يُتْرَبُ تَتْرِبًا” (*sarrabahu a alaihi yusarribo tasreeba*): to condemn him for his mistake, to admonish him {*T, M, R*}.

Surah *Yusuf* says:

12:9	There is no shame on you today. (I don't chide you, you are pardoned for past sins, and in future you will not be shamed.)	لَا تَتْرِبْ عَلَيْكُمْ الْيَوْمَ
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“يَتْرِبُ” (*yasrib*) is the ancient name for Medina {*T, M, R*}.

The Quran says:

33:13	O dwellers of <i>Yasrib</i>	يَا أَهْلَ يَثْرِبَ
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“النَّرْيُ” (*asra*): moist, wet soil, soil which is moist but which has not turned into mud, the soil on top is dry but beneath it the earth is wet. This moist soil is called “ثَرِيٌّ” (*sara*).

20:6	whatever is beneath the <i>sara</i>	مَا تَحْتَ الثَّرِيِّ
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“تَرَيَّتِ الْأَرْضُ” (*sariyatil arz*): that the earth became wet. Since this wetness of earth is necessary for agriculture, therefore “فُلَانٌ قَرِيبُ الثَّرِيِّ” (*falanun qareebus sara*): a man who easily blesses others. Real wealth is attached to the wetness of the earth which is the fountainhead of wealth
 “أَنَا ثَرِيٌّ بِهِ” (*ana sariun behi*): I am pleased with him.

“تَعَبَ الْمَاءُ” (*sa'abal ma'aa*): to make water flow.
 “فَاتَّعَبَ” (*fa'ansa'ab*): the water flowed.
 “مَاءٌ أُنْعَبَانٌ” (*ma'un usbaan*): water that flows.
 “مَنَاعِبُ الْمَدِينَةِ” (*masa'ibun madinah*): the spots of the city from where the water flows.
 “الْتَعَبَانُ” (*as-so'baan*): snake (long, thick, and male snake), since while moving a snake gives the appearance of a thin line of flowing water.
 “الْأُنْعَبَانُ” (*al-usbaan*): a heavy, white and beautiful face {*T*}.

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

In the tale about *Moosa* in the Quran, it is said:

7:107	then he put down his staff and it was clearly a snake	فَأَلْفَى عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُّبِينٌ---
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For its figurative meaning, see heading (*Ain-Sd-W*).

“النَّقَبُ” (*as-saqbo*): a hole, an incision that goes through and through.
 “نَقَبَهُ” (*saqabah*), “يَنْقُبُهُ” (*yasqubuh*): that he drilled a hole into it.
 “فَانْقَبَ” (*fansaqab*), a hole appeared in it.
 “الْمُنْقَبُ” (*almisqab*): the implement to drill a hole with.
 “نَقَبَتِ النَّارُ” (*saqabat in naar*): the fire (was) started.
 “نَقَبَ الْكَوْكَبُ” (*saqabul kaukab*): the shining star.
 “شِيَابُ نَاقِبٍ” (*shihabun saqib*): a shooting 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.
 “النَّقِيبُ” (*as-saqeeb*): a female camel who gives lots of milk, one whose lines of milk pierce {T}
 The Quran has said “شِيَابُ نَاقِبٍ” (*shihabun saqib*) in 37:10 and “النَّجْمُ النَّاقِبُ” (*an najmus saqib*) in 86: 3.

“النَّقْفُ” (*as-saqf*): expertise in sensing or getting at something or expertise in some work.
 “نَقَفْتُ كَذَا” (*saqifto kaza*): I got 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 {R}. *Muheet’s* compiler says it also means to acquire domination.

The Quran says:

60:2	if they dominate you, then they will become your enemy	إِنْ يَنْقَفُواكُمْ يَكُونُوا لَكُمْ أَعْدَاءً
2:191	where you can sense (their ill intentions) dominate them	وَاقْتُلُوهُمْ حَيْثُ نَقَفْتُمُوهُمْ

“النَّقَافُ” (*as-siqaf*): infighting and to use swords. It also means the implement with which spears are straightened.
 “نَقَفْتُ الْقَنَاةَ” (*saqqafatul qanat*): I straightened the bend in the spear. As such, “النَّقَافَةُ” (*as-saqafah*): insight, intellect, and expertise. At the same time it also means to wield the sword and to straighten the spear {T, M, R}.

The first cultural craft of nations is the sword (defence capability), but in the end only poetry and story writing remains. A living nation’s cultural crafts are insight and the swiftness of the blade.

“النَّقْلُ” (*as-siqal*) is the opposite of “خَفِيفٌ” (*khiffah*), which means to be heavy and burdensome.

Raghib says that these words are opposites. When two things are compared with each other, the heavier is called “نَقِيلٌ” (*saqeel*) and the lighter is “خَفِيفٌ” (*khafeef*). The plural of “نَقِيلٌ” (*saqeel*) is “نِقَالٌ” (*siqaal*).

“قَوْلًا نَقِيلًا” (*qaulan saaqeela*): some talk of great importance (73:5).

“نَقَالَيْنِ” (*saqalain*): two great things, or groups.

“أَيُّهُ النَّقَالِ” (*ayyohas saqalaan*): Oh you, two classes (55:31)

Muheet’s compiler says it means the *Arabs* and the *Ajams* (non-Arabic) as both are “نَقَالٌ” (*saqal*) (great) on the earth.

“النَّقَالُ” (*asqaal*) is the plural of “نِقَالٌ” (*siqal*) which means weight, load, the results of actions as used in (29:13).

Surah *Al-Zalzalah* says:

99:2	the earth will bring forth <i>asqaal</i> (whatever it has within) to the top	وَأَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا
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The meaning in the above verse is of minerals etc. (the treasure buried in it) and the bigwigs too (who are buried)

”مِثْقَالٌ“ (*misqaal*): anything against which anything is weighed, therefore any weight (or measure) can be called ”مِثْقَالٌ“ (*misqaal*) as in 4:40 {T}.

”ثَقُلَ“ (*saqul*): to be heavy {T}

7:187	He is weighty in the skies and the earth	تَثَقَّلَتْ فِي السَّمَوَاتِ وَالْأَرْضِ
7:189	the woman's pregnancy became known	أَثَقَلَتِ الْمَرْأَةُ وَتَثَقَّلَتْ

”أَثَقَلَنَ“ (*issaqal*): to bend due to weight, to be lazy, to be late, as in 9:38. {R}

”مُثَقَّلٌ“ (*musqal*): burdened with weight as used in 52:40 or ”مُنْقَلَةٌ“ (*musqalah*) as in 35:18.

Surah *At-Taubah* says:

9:41	when 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	إِنْفِرُوا خِفَافًا وَثِقَالًا
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Taj-ul-Uros 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. ”تَثَقَّلَتْ مَوَازِينَهُ“ (*saqolat mawazeenuhu*), See heading (*Kh-F-F*).

Th-L-Th ث ل ث

”الثلثُ“ (*salas*), ”الثُّلُثُ“ (*as-solosu*): one third (1/3) of something.

Surah *An-Nisa* says:

4:11	Then one third for his mother	فَلِأُمِّهِ الثُّلُثُ
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”الثلثانُ“ (*as-solosani*) is the two third (2/3) of something.

”ثَلَاثُ“ (*salasas*): the horse that finishes third in a race right after ”مُصَلَّى“ (*musalli*). (”مُصَلَّى“ (*musalli*) is the runner up right behind the winner).

”الثلثاتُ“ (*as-salasa*): as male, the count of three.

”ثَلَاثُ“ (*salas*): feminine form of three.

The Quran says:

2:196	The fasting of three days	فَصِيَامَ ثَلَاثَةِ أَيَّامٍ
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”ثُلَاثُ“ (*solas*): up to three. The Quran says:

4:3	Up to two and three and four	مَشَى وَثَلَاثَ وَرُبَعَ
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”الثلثونُ“ (*as-salaseen was-salason*): thirty.

Th-L-L ث ل ل

”الثلَّةُ“ (*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 called ”ثَلَالَةٌ“ (*salsalah*).

”حَبْلُ ثَلَّةٍ“ (*hablu salah*): a rope of wool.

”الثلَّةُ“ (*as-sullah*): a group of men.

Quran says:

56:13	a big group in the antecedents	ثَلَّةٌ مِنَ الْأَوَّلِينَ
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”تَلَّ لَدَارَ“ (*salad-daar*): to take out the earth from the foundation and then to push it (the structure) down.
”بَيْتٌ مَثْلُولٌ“ (*baitun maslool*): a demolished house.
”النَّيْلَةُ“ (*as-sillah*): annihilation {*T, M, R*}, to be turned into a heap.

Th-M-D ث م د

”النَّمْدُ“ (*as-samd*), ”النَّمْدُ“ (*as-samado*), ”النَّمَادُ“ (*as-simaad*): a little water that accumulates somewhere, but not a stream, as rainwater.

”النَّمْدَ الْمَاءِ“ (*asmadal ma'aa*): preserved rainwater etc. in ditches {*T*}.

”النَّامِدُ“ (*as-saamid*): 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) Aryai (Aryans)
- 2) Mongol
- 3) Semitic.

The *Saami* nations are the *Arabs* the *Aramis* (Aramaic) are the *Hebrews*, the *Syriacs* and the Caledonians etc. The Quran has discussed the Messengers which belong to the *Saamis*. According to the *Torah*, *Saamis* 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. The 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 {*T*}: They ruled north western Arabia which was named *Quraa*. Hijr was their capital and was situated on the ancient road from *Hijaz* to Syria. The surrounding areas of *Quraa* are very fertile but are composed 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 dying of hunger. The purpose of the Messengers was also to get these fountainheads of sustenance out of the control of these usurpers and to make them accessible for all.

In ancient times (and today as well 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 dependent on them for water. To remove this inequity from society, *Saleh* 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 *Saleh*, but the wealthy opposed him strongly and told him in return that they will not allow any changes in what their elders followed. It seems that *Saleh* also had some say because he got the powerful people to agree to take 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.

Saleh said that if they honored the pact, he would let his camel loose and if it is allowed in its turn to drink from the stream, then that would prove that they would honor the pact (7:73). However, they killed the camel and thus breached the pact (went back on their word) (7:77). This camel was a material symbol of Allah and that is why it was called ”نَاقَةُ اللَّهِ“ (*naqatullah*), the camel of God, and hence a sign (7:73). They were living a very luxurious life when suddenly there was a blast in the volcanoes, a scream, a thunder roared in the air and the *Samood* nation's dwellings turned to dust. It became heaps of rubble (7:78). The details can be found in my book *Joo-e-Noor* in the tale about *Noah*.

Th-M-R ث م ر

”تَمْرٌ“ (*samar*) is the fruits of a tree, goods (wealth) of all kinds, gold or silver.

“أَنْمَرَ” (*as-samrah*): the tree itself, and is also used for one’s offspring.
 “مَالٌ نَّمْرٌ” (*maalun samar*): wealth in abundance (that which increases very quickly).
 “نَمْرُ النَّبَاتِ” (*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. Later it was also used allegorically.

The Quran also uses this word to mean wealth and riches in 18:34 as “كَانَ لَهُ نَمْرٌ” (*kana lahu samara*). It is also used for the bee that sucks juices from all the fruits or “نَمْرَاتٌ” (*samaraat*) in 16:69.

Raghib writes that “نَمْرٌ” (*samara*) is on top of all parts of the tree which can be tasted or eaten, thus “نَمْرًا” (*samara*) includes flowers etc. which can also be eaten.

Samma نَمَّ

“نَمَّ” (*samma*) is used to point at something, like ‘that’ in English {*T, L*}.

Surah *Al-Baqrah* says:

2:165	whichever way you face, you will find before you the path that will take you to the destination destined by Allah	فَأَيَّمَا تُوَلُّوا فَتَمَّ وَجْهَ اللَّهِ
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Allah’s law can be found in every aspect of life. Here the personality of God could also be ment, but His personality comes before us in the shape of His signs. The basis of these verses or signs is the law of Allah. See heading (*W-J-He*).

Surah *Ash-Shura*, Surah *Ad-Dahar*, and Surah *At-Takweer* says:

26:64	We brought the others near there too	وَأَزَلُّنَا تَمَّ الْآخِرِينَ
76:20	when you see there (or that way) you will find blessings	إِذَا رَأَيْتَ تَمَّ رَأَيْتَ نَعِيمًا
81:21	He is belonging and trustee as well	مُطَاعٍ تَمَّ آمِينَ

“نَمَّ” (*samma*) can also be a verb with different meanings, such as to correct, to trample, to collect etc.

Summa نَمَّ (حرف)

“نَمَّ” (*summa*) is usually used where some sort of arrangement is narrated, for instance, he ate the food, then drank some water.

Surah *Al-Momineen* says:

23:32	then We dimensioned another generation after that	تَمَّ أَنْشَأْنَا مِنْ بَعْدِهِمْ قَرْنًا آخَرِينَ
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But it is not necessary for “نَمَّ” (*summa*) to be used for relaying arrangement or order only. It can be used to mean ‘and’. For instance in surah *Yunus* it is said:

10:46	and God is witness to what they do	تَمَّ اللَّهُ شَهِيدٌ عَلَىٰ مَا يَفْعَلُونَ
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Another clear example is in surah *Al-Baqrah*:

2:26	Allah is the One who created all that is on earth, and then (summa) He turned towards the skies and corrected them in varied forms of different spheres.	هُوَ الَّذِي خَلَقَ لَكُمْ فِي الْأَرْضِ جَمِيعًا تَمَّ اسْتَوَىٰ إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَوَاتٍ
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If “نَمَّ” (*summa*) here is to be taken to mean ‘then’, it would mean that the order is such that He first created the earth and then the sky, but surah *An-Nazeyaat* mentions the celestial spheres first:

79:29	he raised the sky and corrected it	رَفَعَ سَمَكَهَا فَسَوَّاهَا
79:29	and threw the earth after it	وَالْأَرْضَ بَعْدَ ذَلِكَ دَحَاهَا

This shows that first the celestials 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 “**ثُمَّ**” (*summa*) is not used for any sort of order, as such it will not mean order at all places. Sometimes it will also mean ‘and’.

Sometimes it is redundant, as in surah *At-Taubah*:

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.	حَتَّىٰ إِذَا صَاقَتْ عَلَيْهِمْ الْأَرْضُ --- ثُمَّ تَابَ عَلَيْهِمْ
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Here “**ثُمَّ**” (*summa*) has no meaning, it is hence redundant. See the book’s foreword for the meaning of “**زائد**” (*za-id*) or redundant. “**ثُمَّ**” (*summa*) also means “on top of that”, “despite”, “even so”, “although”:

16:83	They recognize the favor of Allah, and then they deny it.	يَعْرِفُونَ نِعْمَةَ اللَّهِ ثُمَّ يُنْكِرُونَهَا
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Th-M-N ث م ن

“**ثَمَنٌ**” (*samanush shaiyi*): that after payment of which one can become the owner. Usually “**ثَمَنٌ**” (*saman*) is the price at which both buyer and seller agree upon, while “**قِيمَةٌ**” (*qeema*) is the remuneration which is actually commensurate with that thing. “**مَتَاعٌ ثَمِينٌ**” (*mata-un sameen*): precious goods {*T, M*}.

The Quran says:

2:41	don’t sell My signs for a small price	وَلَا تَشْتَرُوا بِهَا آيَاتِي تَمَنًا قَلِيلًا
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This doesn’t mean that they should be sold at a high price. The meaning is that their real price or “**قِيمَةٌ**” (*qeema*) is the result which is received by following them (the signs), any 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 Quran has it that the rebellious one said:

2:118	I will definitely take an ordained share from your followers	لَأَتَّخِذَنَّ مِنْ عِبَادِكَ نَصِيبًا مَفْرُوضًا
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This is the same thing as “**مَتَاعٌ فِي الدُّنْيَا**” (*mataun fidduniya*) in 10:69. The benefits for a man in this physical world without considering the future, are anyway very little (4:77), regardless the level of quantity. This, 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). This is why monasticism and Islam are considered to be opposites.

“**ثَمَانِيَةٌ**” (*samaniah*): eight (masculine).

“**ثَمَانِيَةَ أَيَّامٍ**” (*samaniah ayyam*): eight days (69:7).

“**ثَمَانٍ يَا ثَمَانِي**” (*samanin baa samani*): eight (feminine).

“**ثَمَانِي حِجَجٍ**” (*samaniya hijaj*): eight years (28:237).

“**ثَمَانُونَ**” (*samanoon*), “**ثَمَانِينَ**” (*samaneen*): eighty.

“**ثَمَانِينَ جَلْدَةً**” (*samaneena jaldah*): eighty lashes (24:4).

“**الْثَمْنُ**” (*as-sumun*), “**الْثَمْنُ**” (*as-samn*), “**الْثَمِينُ**” (*as-sameen*): eighth part of anything.

“**فَلَهُنَّ الثَّمْنُ**” (*fala hunnas sumun*): for them is the eighth share or part (4:12).

Mirza Abul Fazal with reference to *Sir Syed Ahmed Khan* has written in his book *Gharibul Quran*, that this word is sometimes used merely for garnishing, where its meaning is indefinite like ‘many’.

“تَنَاءٌ” (*sanah*), “تَنِيًّا” (*sania*): to double something or fold it, like cloth, or to double something by bending it, (like a branch of a tree).

“تَنَى السَّيِّءَ” (*sanash shaiyi*): bend or fold something.

“تَنَّى” (*tasana*): the thing is bent.

“تَنَى الْحَيَّةَ” (*siniul hayya*): for the snake to bend or wriggle.

“الْمَتَانِي مِنَ الْوَادِي” (*al-misani minal wadi*): the bend in the valley, the plural is “الْمَتَانِي مِنَ الدَّابِّ” (*al masani minad da'abba*): the knees and forelegs of a four legged animal which are folded and doubled {T}.

“تِنَاءٌ” (*sinaun*): the rope with which the thigh of a camel is secured after bending its knee {L}.

“تِنِي” (*sinyun*): a thing which is repeated again and again.

“الْإِنْتَانُ” (*al-isnaan*): two, double than one {T}. “الْإِنْتَانُ” (*isnataan*), “الْإِنْتَانِي” (*isnatain*) are feminine forms.

“فَوْقَ الْإِنْتَانِي” (*fauqas natain*): more than two (women) (4:11).

“الْإِنْتَاءُ الْكَلَامِ” (*asnaul kalam*): in the middle of some speech.

“فِي أَثْنَاءِ ذَلِكَ” (*fi asna-ee zalik*): in the meanwhile.

“الْإِسْتِنَاءُ” (*istisna'a*): to exempt someone to separate {T}.

Ibn Faris says the root basically means:

- 1) To repeat something
- 2) To make two separate things out of one.

The Quran says about the hypocrites:

11:5	they have doubled their chests (they fold it so that something is on top (fold) and something else in the bottom (fold))	أَلَا إِنَّهُمْ يَشْتُونَ صُدُورَهُمْ
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In other words, they have dual personality. In surah *Al-Hajj*, it is said about those who want to avoid the Quran:

22:9	he turns away his face (tries to avoid)	ثَانِي عَظْفِهِ
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Surah *Al-Qalam* says that the capitalists who face destruction:

68:18	do not take out what is the right of others (they will keep nothing for others only themselves)	لَا يَسْتَنْوُونَ
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In surah *Al-Hijr*, the Messenger is told to:

15:87	We endowed you with <i>sab'un minal misani</i> and the great Quran	وَلَقَدْ آتَيْنَاكَ سَبْعًا مِنَ الْمَتَانِي وَالْقُرْآنَ الْعَظِيمَ
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The great Quran is that set of Allah's laws according to which acts formulate their own results. See heading (*Ain-Dh-M*), and “الْمَتَانِي” (*al-misani*) are those historic truths which keep repeating themselves. On the one hand Allah has stated those basic principles which lead to the rise or fall of nations (through the Quran), and on the other has supported them with historical events which kept taking place during every era. To test the historic truths related by the Quran, one can study the history of mankind to see that what happened to the nations when they followed the path of righteousness as described by the Quran, and what resulted when they followed the unjust, mentioned by the Quran.

For more details see the argument about “مُحْكَمَاتٌ” (*mohkamaat*) and “مُتَشَابِهَاتٌ” (*mutashabihat*) under heading (*H-K-M*).

Surah *Al-Zumr* says about the Quran:

39:23	A book with an inner harmony as its fundament	كِتَابًا مُتَشَابِهًا مَّثَانِيًّا
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As mentioned earlier, “مَثَانِي” (*misani*): things which face each other (like the elbows and knees of four-legged animals which when bent, come face to face), and “مُتَشَابِهًا” (*mutashabehan*): similar to each other.

The entire teaching of the Quran, from one end to another, is uniform. There is no contradiction in it, but in order to make its meaning clear it brings opposites face to face so that things may become clear. For instance, “ظَلَمْتَ” (*zulumaat*) against “نُورٌ” (*noor*), or darkness against light. Death against life. *Imaan* against *kufir*, or belief against denial. That is, it brings opposites face to face to make things explicit. As such the Quran is “مُتَشَابِهًا” (*mutashabiha*) as well as “مَثَانِي” (*masani*), which means similar and dissimilar as well. It is a book in which one thing is linked to another, but the meaning is sometimes explained by bringing opposites face to face. For more details, see headings (*Sh-B-He*), and (*H-K-M*).

“مَثْنِي” (*masna*): in groups of two (35:1), (4:3).

“إِنْنَا عَشْرٌ” (*asna ashar*) is the masculine form.

“إِنْنَا عَشْرَةٌ” (*isnata ashrah*) is the feminine form as in (2:60) for twelve.

“كِتَابًا مُتَشَابِهًا مَثَانِي” (*kitabun mutashabehan masani*) can also mean “similar to the former” (books of God) and in a way their reiteration.

Th-W-B ث و ب

“تَابَ” (*sab-aa*), “يَتُوبُ” (*yasoob*), “تَوْبًا” (*sauban*): to return, to turn back after leaving.

“تَابَ جِسْمُهُ تَوْبَانًا وَأَتَابَ” (*sa'ba jismuhu saubanan wa asaba*): his body came back to its natural form after illness and thus his strength and health got recovered {*T, M*}.

“تَابَ الْمَاءُ” (*sabal ma'o*): took the water out but it got refilled, was restored {*T*}

“الْتَأْتِبُ مِنَ الْبَحْرِ” (*as saibo minal bahar*): after ebbing, the water which remains of the sea.

“بِعْرُ نَيْبٍ” (*berun saib*): the well in which water comes back (after drying up).

Kitabul Ashqaq says that “تَابَ يَتُوبُ” (*saaba yasoob*): “رَجَعَ” (*ra-jah*) or to return.

“كُلُّ رَاجِعٍ تَائِبٌ” (*kullo raje-in sayebun*): everyone who returns. *Ibn Faris* too says this is its meaning.

“مَثَابَةُ الْبَيْرِ” (*masabatul beyr*): as far as the water of the well reaches.

“الْمَثَابَةُ” (*al-masabah*): the spot where the gathering takes place again and again, centre, house, or destination.

“تَابَ النَّاسُ” (*saaban naas*): the people gathered {*T, M*}.

“الْتَوْبُ” (*as-saub*): cloth, probably because the shuttle comes and goes repeatedly in the making of a cloth.

Its plural is “تِيَابٌ” (*siyaab*).

“تَوَّابٌ” (*sawwab*): one who sells cloth {*T, M*}.

The Arabs usually take “تِيَابٌ” (*siyaab*) to mean a man's personality, that is, the one who wears the clothes himself. So they say “فُلَانٌ دَنِيْسُ التِّيَابِ” (*fulan danis sus siyaab*): that man has a mean personality, his personality is very bad {*T, M*}.

“تَتَوَّبُ” (*tasweeb*): to call out to people, to make them assemble. As such, in the call to morning prayer, they say “الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ” (*salato khairum minan naum*): praying is better than sleeping. This is also called “تَتَوَّبُ” (*tasweeb*) {*T*}.

“تَابَ يَتُوبُ” (*saaba yasoob*): to understand the right meanings, one has to recall the meanings given at first.

“تَابَ” (*saab*): for a thing to go first and then return. Whatever you do, something is used up in it. If nothing else, then your bodily strength, time and mental faculties may be used. If the work you do is useless, then all your strengths that are used up in it also go waste. If it produces some result, then whatever strengths you invested, get compensated. This restoration is called “تَوَّابٌ” (*sawwab*).

Obviously it is not just a thought. Whatever you use up, is felt very much by you; either it is time that is spent or physical or mental strength. Therefore whatever is restored must also be felt, otherwise how will you know that the restoration has taken place? That is why when the Quran says “تَوَّابِ الْآخِرَةِ” (*sawabil akhirah*), which is the compensation in Hereafter (3:144), it also mention “تَوَّابِ الدُّنْيَا” (*sawabud duniyah*) compensation in life (3:147).

In order to remove any doubts, it is also explained that this “تَوَابٌ” (*sawab*) will be in the shape of luxuries, like power and leadership, thick and fine silken clothes, and victories etc. (18:31). Quran has said that the result of good deeds without failure, are the domination and riches in this world (24:55). Thus “تَوَابٌ” (*sawaab*) should be manifest in this world as a first step. Later in the Hereafter as well, since all these are due to good deeds, that is why “تَوَابٌ” (*sawaab*) is the result of our good deeds.

This word “تَوَابٌ” (*sawaab*) is generally used for good results but sometimes it is used for the results of bad deeds as well, as in 83:36 and in 3:152. In these verses it mean for man to return to whatever he has done.

83:36	the deeds of the deniers return to them as the result	هَلْ تُؤْتِبُ الْكُفَّارَ مَا كَانُوا يَفْعَلُونَ
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The Quran has explained this very fine point that acts are themselves their own compensation. For example, you go for morning walk, walk for two or three miles in which you use up your energy as well as time. In return you get good health and freshness etc. This health and freshness is the result of your walk, i.e. your walk itself is its own result or reward. This is “تَوَابٌ” (*sawaab*) which makes it clear how wrong “إِصْطَالِ تَوَابٍ” (*eesaali sawaab*) (the practice of trying to transfer the “تَوَابٌ” (*sawaab*) or result of good deeds to someone, usually dead) is. Can it be that you take the walk and transfer the results to me? It is impossible to do so! If you take the walk, the benefits will accrue only to you. If I do not take the walk, then it can do no good for me. Despite desperately wanting to transfer the benefits to another, you cannot do that. Therefore, transferring “تَوَابٌ” (*sawaab*) to another is a dubious belief and seems to have no connection with the Quran. Everyone gets the result of their own deeds, which they can’t transfer to anyone else.

“مَنْوَبَةٌ” (*masoobah*): result or the natural cycle of events (5:60).

Quran has addressed the Messenger to say:

74:4	And your <i>siyab</i> purified	وَتَيَّابَكَ فَطَهَّرَ
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We have seen that this word “تَيَّابٌ” (*siyab*) is used for personality. Quran itself, at another place, has used this word for personality, or human thought, as in 71:7, and 11:5. That is why it also means that you should keep your personality clean of any pollution, and if *tasweeb*’s meaning is kept in mind, then it would mean to keep your invitation (to trust in Allah and His Rusool) away from those who have the pollution of duplicity or hypocrisy in their hearts. Therefore there is a connotation of keeping your personality clean rather than keeping the clothes clean.

For another meaning of “تَوَابٌ” (*sawaab*) see the heading “سُدْيٌ” (*sudya*).

Th-W-R ث و ر

“الْتَوْرَانُ” (*as-sauran*): agitation.

“تَارَ السَّيْبِي” (*saaras shaiyi*): that thing was agitated.

“تَارَ الْغُبَارُ” (*saaral ghubar*): the dust rose and spread out.

“قَدِنَاتَانِرُهُ” (*qad sara sairohu*): that man got furious.

“أَتَارَهُ وَتَوَّرَهُ وَاسْتَنَارَهُ” (*asarohu wa sauruhu wastasarah*): he roused him, agitated him.

“أَتَارَ الْأَرْضَ” (*asaral ard*): ploughed the land and turned it upside down {T}.

The Quran says:

100:4	those horses hit the earth with their hooves and raised dust	فَاتَّوْرَنَ بِهِ تَفْعًا
2:71	this ox has not been harnessed in the plough	لَا دَلْوَلٌ تُبَيِّرُ الْأَرْضَ
30:38	they agitate the clouds and lift them	فَتُبَيِّرُ سَحَابًا

Ibn Faris says the root means for something to be lifted.

“تَوَى الْمَكَانَ” (*sawal makaan*): stayed at some place for long, got down for permanent residence.
 “الْمَثْوَى” (*al-maswa*): residence, staying place, a place of permanent residence.
 “أَبُو مَثْوَى” (*abu-maswa*): host, guest, the resident.
 “الْمَثْوَى” (*as-sawi*): guest, also guestroom.
 “أَثْوَاهُ” (*aswah*): hosted him.
 “الْمَثْوَى” (*asuwwah*): a resting place for camels near ones house. Also see heading (*A-W-Y*). It is also called as “السَّوِيَّةُ” (*sawaiyah*) {*T, R, Lataiful Lughah*}.

Surah *Al-Qasas* and *Yousuf* says:

28:45	You were not staying with the people of <i>Madyan</i>	وَمَا كُنْتَ تَأْوِيًا فِي أَهْلِ مَدْيَنَ
12:21	Keep it with respect (give him a place of respect)	أَكْرِمِي مَثْوِيَهُ

The connotations of permanent residence and hosting shows that the ruler of Egypt had already hosted *Yusuf* respectfully, and that he was not kept as an ordinary slave.

Surah *Aal-e-Imraan* says:

3:150	The residence of the mutinous is (hell) indeed a very bad place.	بُغْسٌ مَثْوَى الظَّالِمِينَ
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“النَّيِّبُ” (*as-sayib*): a woman who is no longer with her husband (either divorced or a widow) {*T*}.

The Quran uses “نَيِّبَاتٌ” (*sayyebaat*) as against “أَبْكَارٌ” (*abkaar*) which means an unmarried woman i.e. a spinster (66:5)

“بئرُ نَيْبٍ” (*be'roon sayyib*): the well in which water returns after drying up.

“نَيِّبَاتِ الْمَرْأَةِ وَنَيِّبَاتِ” (*sayyabatil mar'ato wa tasayyibat*): the woman was widowed {*T*}.

“جَوَّارٌ” (*juwaar*): to call out loudly and to make a noise, regardless if this act is carried out by a human or animal. This means that it can be used for loud chanting and also for a cow to make noises.

“الْجَوَّارُ” (*al-juwar*) also means “خُوَّارٌ” (*khuwar*): for an ox to make noises.

“جَارَ الدَّاعِيَ يَجَارُ” (*jaraddayi bajar*): to raise one’s voice while praying.

“جَارَ الرَّجُلِ إِلَى اللَّهِ” (*jarar rajulu ilal lah*): he pleaded while praying before God {T}.

It is said at times of great stress while praying or pleading {R}.

Quran says when you are in trouble, then

16:53	You shout out, and plead before God	فَالِيهِ يَخْتَأُونَ
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“جَالُوتُ” (*jaloot*) is a non-arabic word {T, R}. Jaloot was a mutinous leader in Palestine who was killed by the hands of *Dawood* (2:251).

Its hebrew diction is “جَلِيَّاتُ” (*Jalyat*) {M}. Some think that this word has come from “جَالٌ” (*jaala*) and “جَالٌ فِي الْحَرْبِ” (*jaala fi hurb*): that he attacked with fierceness in battle.

In English the character of Jaloot is better known as Goliath.

“الْجُبُّ” (*al-jabb*), “الْجِبَابُ” (*al-jibaat*), “الْأَجْتَبُ” (*al-ijtebaab*): to cut, to delink.

“الْجُبُّ” (*al-jub*): well, very deep well, a well which is not concrete or plastered.

It is called “جُبُّ” (*jubb*) when it has not been dug by man, but a sort of ditch or hole has been formed naturally. A well which has formed on its own and not dug by man. It was this sort of well in which *Yusuf’s* brothers had put him into (12:10).

Muheet’s compiler says “جُبُّ” (*jubb*) also means a well or ditch about which it is not known how deep it is or how far down the bottom is.

Raghib says it means a deep hole or ditch whose bottom is fathomless, or a well or ditch which is dug on a hard surface.

Ibn Faris writes that the other basic meanings of this word are to collect things. This is why “الْجُبَّةُ” (*al-jubba*): the (gown-like dress of Arabs) dress because it sort of collects the entire body within it.

Taj-ul-Uroos says that “الْجُبَّةُ” (*al-jubba*): a dress which is sewn from cut pieces of cloth.

Tajul Uroos says that “الْجِبْتُ” (*al-jibt*): a statue, a sorcerer, an astrologer. Hence *Taj* writes with reference to *Shobi* that it means sorcery (magic). The root is said to be “الْجِبْسُ” (*al-jubbs*) which means anything which has no good {T, M}.

Muheet says it is actually derived from *Siryana* and means “جَوْفٌ” (*maj jauf*) which means something hollow. Thereby it began to be used for any hollow or empty object. *Alminar* says this is as well.

Quran speaks about the people of the code (*ahli kitaab*):

4:51	They trust in sorcery and non-beneficial systems	يُؤْمِنُونَ بِالْجِبْتِ وَالطَّاغُوتِ
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They trust in mutinous and the man-made laws and the forces which implement those laws and “جِبْتٌ” (*jibt*) which is any unimportant thing, superstitions, spiritless traditions and which have become hollow inside.

Any nation which turns away from Allah’s law thinks “جِبْتٌ” (*jibt*) and “طَّاغُوتٌ” (*taghoot*), or sorcery, are powers to be worshipped.

J-B-R ج ب ر

“الْجَبْرُ” (*al-jabr*) basically it means to reform something in a way which needs force.

“الْجَبَائِرُ” (*al-jabair*): the splints used for mending broken bones.

“بَرَّ الْعَظْمُ” (*jabaral azm*): to reset broken bones.

“الْجَابِرُ” (*al-jabir*): one who mends broken bones {*T, M, R*}.

Nawab Siddiq Hasan Khan writes that “ج” (*jeem*), “ب” (*ba*), “ر” (*ra*) in their various arrangements give the meaning of intensity and strength.

Ibn Faris says that this word basically signifies greatness, loftiness and stability.

“الْجَبَّارُ” (*al-jabbaar*) is one of Allah’s traits, which means the mender of all cosmic or human weakness. It also means to make one free of all needs. For instance:

“جَبَّرَ الْفَقِيرَ مِنَ الْفَقْرِ” (*jabaral faqira minal faqir*): he made the needy free of his needs.

“تَجَبَّرَ الشَّجَرُ” (*tajabbarash shajar*): the tree became green with vegetation.

“تَجَبَّرَ ارْلَمْرِیْضُ” (*tajabbaral mareez*): the patient’s condition became better.

These above examples make clear what Allah’s “جَبَّارِيَّتٌ” (*jabbariat*):. In other words, this too is one more aspect of His Kindness, but for this Man has to observe the path and remain within the set limit. But when human forces break the limits set by Allah, then the very streams become ferocious. That is why in this condition “جَبْرٌ” (*jabr*): tyranny and “جَبَّارٌ” (*jabbar*): tyrant, mutinous, and those who cross the limit.

In the Quran Hazrat Isa says:

19:32	Allah has not made me mutinous, tyrant or ill-fated	وَلَمْ يَجْعَلْنِي جَبَّارًا شَقِيًّا
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In surah Qaf, about Hazrat Muhammed it is said:

50:45	you are not one to pressure them in any way (don’t force them to agree upon anything)	وَمَا أَنْتَ عَلَيْهِمْ بِجَبَّارٍ
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About the nation of *Aad*, it is said:

26:130	when you arrest someone, then you arrest him very tyrannically	وَإِذَا بَطَشْتُمْ بَطَشْتُمْ جَبَّارِينَ
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This word has also been used for men with a big hulk in 5:22.

“الْجَبَّارُ مِنَ النَّخِيلِ” (*al-jabbaro man-nikheel*): the long date which nobody’s hand can reach

You would have noted that no force of man is good or bad in itself. It is its usage which makes it good or bad. If force is used to mend broken bones, then it is good, but if the same force is used for breaking bones, then it is bad.

“جَبَّار” (*jabbar*) which stops tyranny is a blessing of God, and the “جَبَّار” (*jabbar*) that perpetrates tyranny is the reason for punishment.

Jibreel جِبْرِيلُ

“جِبْرِيلُ” (*Jibreel*) is a Hebrew word. In Quran it is meant to be the power that inscribes Divine inspiration (*wahi*) on the Messengers heart.

Quran says:

2:97	Say “if someone distances himself from Jibreel, who inscribed this Divine message on your heart”...	قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ
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“جِبْرِيلُ” (*jibreel*) is also called as “رُوحُ الْقُدُسِ” (*ruhooh quddus*) (16-102) and “رُوحُ الْأَمِينِ” (*roohul ameen*) (26:193). The word “جِبْرِيلُ” (*Jibreel*) appears in *Surah Baqaraa* twice (2:97-98) and once in *Surah Tahreem* (66:4).

Since mankind cannot understand the significance of *wahi* (Divine inspiration, because *wahi* is the knowledge that has its source beyond the comprehension of mankind, therefore it cannot understand what is the essence of “جِبْرِيلُ” (*jibreel*)). Our connection with *wahi* exists in Quran and from there we can comprehend it. This energy “رُوحُ” (*roohun*) is called “قُدُّسٌ” (*quddusun*) and “أَمِينٌ” (*ameenun*) because the Divine inspiration (which is engraved on the heart of Messengers) is neither adulterated nor has any corruption in it. Neither is there any doubt of an emotional input of the Messenger (53:3), nor is there any corruption made by Messengers themselves (3:160). None of the worldly powers can interfere with it.

The enemies of the Messengers are the ones who introduce these elements after their death (whether they may be their own kin or others). But Quran states that no adulteration or corruption is possible, because God Himself has taken on the responsibility to safeguard it.

J-B-L ج ب ل

“الْجِبَالُ” (*Aljabalu*) is a mountain, or nation’s chief or scholar. (plural “جمع جِبَالٌ” (*jeebaalun*)).

Surah Al-Anmbiyaa says:

21:79	We made the chiefs of this nation subservient to David (for the fulfillment of the purpose of life)	وَسَخَّرْنَا مَعَ دَاوُدَ الْجِبَالَ
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The same meaning is to me taken in (34:10). It could also mean that the Messenger David brought the mountainous area under his control and put to use. In *Surah Qaaf* the opposite of “الْجِبَالُ” (*al-jbaal*) is given as the “أَرْضٌ” (*arz*) which means lower level. (18:47). Also see heading (*A-W-B*).

In it too “جِبَالٌ” (*jibaalu*) are meant to be the chiefs, while the “أَرْضٌ” (*arz*): the lesser group. “الْجِبِلُّ” (*al-jibilu*) and “الْجِبِلَّةُ” (*al-jibilatuh*) is a large group of people as in 36:62 & 26:184 {T}. “الْجِبِلَّةُ” (*al-jibillath*): a large amount, a constant mannerism, nature, crowd {M}.

Ibn Faris has said that its fundamental meaning is to be elevated and that all its various constituents to be collected permanently together. Hence “جِبَالٌ” (*jibaalun*) is a collection of loftiness, status, power and community.

The common meaning of “جِبَالٌ” (*jabalun*) is a mountain and its metaphorical meaning is chiefs or leaders of a nation. Thus in Quran, it is possible to ascertain which meanings are appropriate by considering the context of the verse.

“الْجُبْنُ” (*al-jubnu*), is cowardice, to be weak hearted. Also its meaning is cheese. “الْجَبِينَانِ” (*al-ajabeenaani*) is temples (both sides of forehead) where the folds occur. Its singular is “الْجَبِينُ” (*al-jabeenu*). “الْجَبِينُ” (*al-jabhatunh*) is also the fore head (this in between the temples) [T, M,R].

In Quran, with reference to Abraham and Ishmael it is given

37:103	Abraham put Ishmael on his side, of temple	وَتَلَّهُ لِلْجَبِينِ
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Same as a slaughter lays the animal down on one side to slaughter it with ease. Thus it is obvious from Quran that Abraham laid Ishmael down in the same way.

“الْجَبْهَةُ” (*al-jabhatuh*) is forehead. Its plural is “جَبَاهُ” (*jabhaau*). It also means a beautiful woman who has a broad and high forehead {T}. Muheet has said that its fundamental meaning is of lofty and tall person. Quran says “جَبَاهُهُمْ” (*jibahuhum*) in verse 9:35 to say “their foreheads”.

“جَبَى الْخِرَاجِ وَالْمَالِ” (*jabyi al khiraaja wal maala*): collected tribute and wealth.

“جَبَى الْمَاءِ فِي الْخَوْضِ” (*jabyi al maa fi al hodh*): collected water in the fountain.

“جَبَى الْمَاءِ فِي الْخَوْضِ” (*jabal ma'aa fil hauz*): collected water in the pool. Tts plural is “جَوَابٍ” (*jawabin*) or “الْجَابِيَةُ” (*al-jawabi*).

The fundamental meaning of this root is to collect {T, M, R}.

The Quran says:

37:13		وَجَفَانٍ كَالْجَوَابِ
28:57	all types of fruit would be drawn towards the Kaabaa and get collected there	يُجْبَى إِلَيْهِ ثَمَرَاتُ

“جَبَا” (*jabaa*): to compile or collect.

In Surah *Al-Airaf* it is said:

7:203	when you do not take a Quranic verse to them, they say ‘why don’t you compose one your self	وَإِذَا لَمْ تَأْتِهِمْ بِآيَةٍ قَالُوا لَوْلَا جِئْتِنَاهَا
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This is said because, the non-believers had this impression that the messenger compiled (God forbid) the Quranic verses by collecting hearsay.

Even today the Orientalist put out such ideas. This is because of their lack of knowledge regarding position of the ‘Messenger-ship’ or perhaps mere prejudice on their part. In both cases our educated people were badly affected by such writings.

“الْإِجْتِبَاءُ” (*al-ijteebaau*) is to collect wealth from the source and horde it, (meaning the collected tribute).

Thus it is deduced that it means, to selectively collect {T, M, R}, as given in verse 3:178 “اللَّهُ يَجْتَبِي” (Allah reclaims).

“جَدَّ حَقَّهُ” (*jhada haqqahu*), is to deliberately deny some one’s right.
 “أَرْضٌ جَدَّةٌ” (*ardhun jahidatunh*) is dry land.
 “عَامٌ جَدُّ” (*a’mun jahidun*) is the year with below average rain.
 “أَجَدَّ الرَّجُلُ” (*ajhadal rajulu*) is uttered when one loses everything and gets up dejected to leave {T}.

Ibn Faris has said that it means the draught (shortage) of blessings, or of good things.

Raghib and *Muheet* have said that “الْجَدُّ” (*al-jahdu*): to deny that which the heart believes in, and vice versa.

In various places Quran has referred to those who deny Divine laws merely on account of the intentional stubbornness “بِآيَاتِ اللَّهِ يُجَادُونَ” (6:33).

This is explained elsewhere as in following verse:

27:14	these people deny the truth deliberately, merely on account of their lack of knowledge and arrogance, although they know very well that it is the truth	وَجَدُّوا إِخْوًا اسْتَيْفَنَتْهَا أَنْفُسُهُمْ ظُلْمًا وَعُلُوًّا
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Muheet has said that “جَدَّ النِّعْمَةِ” (*hajada al ne’matih*): that he has not understood it or deliberately is ungrateful of the blessings.

“أَجَمَّ عَنْهُ” (*ajhama anhu*): that he was stopped from whatever he was doing.
 “الْجَمَامُ” (*al-hjjam*) is used for a miser who stops his wealth from spreading {T}.
 “التَّعْيِيرُ” (*al-bai’yur*): to put a muzzle on a camel’s mouth to stop it from biting.
 “تَجَمَّ الْمَكَانُ وَالْقَلْبُ” (*tajahhama al makaanu walqalbu*): the house, or the heart got constricted {M}.

Imam al Ramanyi has given “أَجَمَّ” (*ajhama*), “أَمَسَكَ” (*amsaka*) and “إِنْتَهَى” (*intahaa*) as synonyms.

Ibn Faris has said that this word in its meaning is an inversion.

“تَجَمَّ” (*tajahamma*): to grow bitter as the consequences of one’s miserliness and constriction of heart. From this is deduced as, to set aflame.

“الْجَحْمَةُ” (*al-jahmatuh*) is the fire in a deep place. Therefore it means a very hot place.
 “الْجَاهِمُ مِنَ الْحَرْبِ” (*al jaahimu minal harbî*): a very fierce battle {T}.

Ibn Faris has given its meaning as very hot and intense fire.

Quran has used this word for the state of Hell (see 44:27, 37:55, 37:64, 37:68). Quran has given the result of ‘wrong doing’ as the fire of hell because it burns everything to ashes.

If the purpose of life is considered in the light of Quran, it will be obvious that this worldly life is a link in the chain of development and this progress has a long way yet to travel. In following the divine laws, human being reaches a certain level of progress and development eventually in the hereafter. But if its capabilities are not able to travel the distance then it is not able to reach that level. It comes to a halt. This is the fundamental rule of natural progress. This halting is referred to in Quran as “الْجَحِيمُ” (*al-jaheemu*), which fundamentally means to come to a halt.

“الْجَحِيمُ” (*al-jaheemu*) is hence the last stop on the path of its journey. And because this heat of realization is so intense, it burns the heart (104:7-8) to the extent that it will turn its dreams to ashes. According to

Quran, an individual or a nation that come to such a halt, that place is called “الْجَحِيمُ” (*jaheem*). Life is a continuous flow that has to keep on flowing, but the flow which comes to a halt, starts getting stale.

J-D-Th ج د ث

“الْجَدْتُ” (*al-jadas*): grave. Its plural form is “أَجْدَتْ” (*ajdus*) and “أَجْدَاتٌ” (*ajudas*).

The Quran says about those in the state of *Janannum*:

36:51	They will suddenly get out of their graves and sped towards their lord.	فَادَاهُمْ مِنَ الْأَجْدَاتِ إِلَى رَبِّهِمْ يَنْسِلُونَ
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This is followed up with the following verse where these same people shall say:

36:56	Who woke us up from our resting place?	كَمْهَمٌ بَعَثَنَا مِنْ مَرْقَدِنَا
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Hence “أَجْدَتْ” (*ajadas*) and “مَرْقَدٌ” (*maroqad*) have same meanings. Please not that these words are not confined for some specific places, but rather conditions. “الْجَدْنَةُ” (*al-dajasa*) is the sound a camels foot makes while striking the ground.

J-D-D ج د د

“الْجَدُّ” (*al-jadda*). The basic meaning of this root is to complete or cut off something. For instance, “تَوْبٌ جَدِيدٌ” (*saub jadeed*): the recently cut cloth. But soon its use began to mean every newly prepared or new-born thing {T}. “الْجَدِيدُ” (*al-jadeed*) is used for a thing with you previously never had any knowledge of.

The Quran says:

14:20	If He would desire, He could replace you with a new creation. (a creation which you have no knowledge of)	إِنْ يَشَأْ يُدْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ
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“الْجَدَّةُ” (*al-jodda*): the way of anything, which is the way of its completion. The plural is “جُدَدٌ” (*joda*).

The Quran use this word in mention of mountains:

35:27	Roads of color red and white	جُدَدٌ بَيْضٌ وَحُمْرٌ
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Here the ways are referring to the lines of rocky layers of different colors, on which the mountains are constructed. In this regard “الْجَدَّةُ” (*al-jodda*) is also used for the lines on a donkey back.

“الْجَدُّ” (*al-jaddo*) also means soil or field, and also for a very blessed man. It also means grandfather. It is to this regard that its meanings are maturity, greatness and high status as well.

The Quran hence says:

72:3	The status of our <i>Rabb</i> is extremely great.	وَإِنَّهُ تَعَالَى جَدُّ رَبِّنَا
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“الْجِدُّ” (*al-jidda*) to make an effort in any work. It also means to hurry or do something quickly. In addition to this, this word is also used to express exaggeration, for instance “عَالِمٌ جِدُّ عَالِمٍ” (*alimun jidda alim*): he is a scholar, indeed a great scholar {T}.

Ibn Faris says that this root has three basic meanings:

- High status
- Well blessed
- Completion by cutting.

All three meanings have been presented with examples in the above text.

“الْجَدْرُ” (*al-jadro*), “الْجِدَارُ” (*al-jidar*): wall. “الْحَائِطُ” (*al-haito*) is used to cover a wall.
 “الْجَدْرُ” (*al-jadar*): to be tall.

The real meaning of this root is in fact to be rise, to be tall. Hence “جَدَرْتُ الْجِدَارَ” (*jarad tul-ijara*): that the wall got taller.

“الْجَدْرُ” (*al-jadru*) is a plant that grows in sandy soil {T}.

Surah kahaf has uses the word of “جَدَارٌ” (*jadar*) in the meaning of wall (18:77).

“الْجَدِيرُ” (*al-jadeer*): to be in appropriate and suitable.

“قَدَجِدِرَ جَدَارَهُ” (*qad jadora jadarah*): surely he got appropriate.

“إِنَّهُ مَجْدُورٌ أَنْ يَفْعَلَ ذَلِكَ” (*inna majdor an yaf' al zalika*): he is indeed suitable for this.

The Quran says:

9:97	They are more suited then this where they do not understand	وَأَجْدَرُ أَلَّا يَعْلَمُوا
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“الْجَدِيرَةُ” (*al-jadeerah*) is one's health condition.

“الْجَدْلُ” (*al-jadlo*) basically means to be twisted.

“جَدَلَ الْحَبْلُ” (*judal-al-habla*): twisted the rope firmly.

“الْجَدِيلُ” (*al-jadeel*) is the twisted leather or rope used on horses {T}.

“الْجُدَالُ” (*al-judalo*) is used for anything that is twisted firmly {M}.

“الْجَدَلَةُ” (*al-jadalah*): firm soil {T}.

“جَدَلَ الشَّيْءُ جُدُولًا” (*judalashai judola*): to become firm and hard.

Ibn Faris says that the basic meaning of this root is to become long firm.

“جَدَلٌ” (*judal*) is used for a quarrel because of its long lasting.

“الْجُدَالُ” (*al-judalo*). According to *Raghib*, this word is used for such a quarrel where participants try to dominate each other, and for that reason make the discussion long without any proper reason. This is the reason why some think that the meaning of this word is the same as of “صِرَاعٌ” (*sira'o*) which means to throw your opponent on the ground {T}.

The Quran mention the following regarding Hajj.

2:197	Don't exercise <i>judal</i> in hajj	لَا جُدَالَ فِي الْحَجِّ
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With respect to the above given meaning of *judal*, the purpose of hajj becomes clear. Hajj is an international gathering of Muslims with a practical purpose. The purpose is to get together to discuss and solve the mutual problems and issues. The Quran says that for this gathering do not adopt such a manner in which you try to throw down your encountering party, or prolong the discussion with useless inputs, in order to win an argument. Keep your discussions short and serious, and keep in mind the purpose, which is to discuss as much issues in least possible time.

Surah *Mujadilah* says “الَّتِي تُجَادِلُكَ” (*allitu tujadilko*). This is referring to that woman who used to constantly ask question regarding her husband, from *Rusool-Allah*. She was prolonging the discussion without any reason. She wanted to win the argument and hence the argument started to turn into something like a quarrel.

Surah *Al-Kahaf* says:

18:54	And We have indeed put forth in the Quran repeatedly for mankind every kind of example (alternating the styles), but man is far ahead in contention than anything else	وَلَقَدْ صَرَّفْنَا فِي هَذَا الْقُرْآنِ لِلنَّاسِ مِنْ كُلِّ مَثَلٍ وَكَانَ الْإِنْسَانُ أَكْثَرَ شَيْءٍ جَدَلًا
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The meaning is that all aspects has been clearly defined in the holy Quran, but he true way of approach is that one should not constantly try to prove the Quranic teaching wrong, no matter what. One should keep an open mind while studying Quran, and always have this objective that I am studying Quran to learn about the facts. This is the only way to actually learn something.

J-Dh-Dh ج ذ ذ

”الْجَذُّ“ (*al-jazz*): to break something.
 ”كَسَرْتُهُ أَجْزَاءً“ (*kasaratu ajazaza*): I smashed it into several pieces.
 ”الْجُزْأَةُ“ (*al-juzzah*) basically means the part of something that gets cut off.
 ”جُزْأَةٌ“ (*juzazu*) parts or dust of gold.

Surah *Al-Anbiya* says:

21:58	Ibrahim smashed those statues into pieces.	فَجَعَلَهُمْ جُذَاذًا
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Surah *Hood* says the following regarding the status of *Jannah*:

11:108	Not breakable gift (a gift that is not going to stop or end, which shall last forever)	عَطَاءٌ غَيْرٌ يَجْذُوذُ
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In other words

65:6	An everlasting compensation	آخِرٌ غَيْرِ الْمُنُونِ
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J-Dh-Ain ج ذ ع

”جَذْعٌ“ (*jiz'a*) is the trunk of a palm tree. Its plural is ”جُذُوعٌ“ (*jozo'o*). Some have said that this word is used for the trunk that has gone dry. Some has said that it means the trunk that has been cut off. But others think that this word does not contain concepts of drying out or get cut off.

Surah *Mariam* has mentioned ”جَذْعَ النَّخْلَةِ“ (*jiza'in nahazi*) in 19:23, to means palm tree of dates, and 19:25 has made it clear that this palm tree is flourishing, bearing fruit. But on the other hand, surah *Taha* has used the words of ”جُذُوعَ النَّخْلِ“ (*jozo'in nahli*) for the wood of a crucifix (20:71). From this we get the indication that crucifix was made from cut off dry wood of palm trees.

”جَذَعْتُهُ“ (*jaz'ah*): that I cut it off.
 ”جَذَعُ الدَّابَّةِ“ (*jaz'addabbah*): he cut off the animal's route.
 ”الْجُدُوعَةُ“ (*al-jodo'ah*) is the young age.

Ibn Faris says that it basically means youth and freshness, trunk of a tree, to meet with something.

J-Dh-W ج ذ و

”جَذَا عَلَى الشَّيْءِ يُجَذُّوْجُذُوًا“ (*jaza a'lashai i yojazzo jazoa*): He established himself firmly on something.
 ”جَذَا الرَّجُلُ عَلَى أَطْرَافِ أَصَابِعِهِ“ (*jazzarrajolu a'la atrafi asabi'hi*): Man stood up upon his toes.

Hence it has the basic concept of standing of something on something. For that reason ”جَذْوَةٌ“ (*jazzwah*) is that flare of burning wood, which loses its glow. In other words, the shining and twinkling is lost and it gets settled on a condition. Quran has used ”جَذْوَةٌ مِنَ النَّارِ“ in 28:26 to indicate flare of a fire.

“جَرَحَ” (*jarha*): to acquire something, to get something.

Ibn Faris says that it has two basic meanings. One is earning and second is of opening the skin (to inflict wound)

The Quran says following with respect to earning:

65:6	Those who produce unbalance	أَمْ حَسِبَ الَّذِينَ أَخْتَرُوا السَّيِّئَاتِ
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This above verse is referring towards those who commit crime.

Surah *Al-An'am* says:

6:60	That what you do during the daytime	مَا حَرَّحْتُمْ بِأَتْنَاهِ
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In this context “الْجَوَارِحُ” (*al-javarih*) is used for the hands, feet or body members that work for a man. *Muheet* says that “الْجَوَارِحُ” (*al-javarih*): those challenges that one makes during the daytime. Likewise, the problems that come during the night, as called “طَوَارِقُ” (*tawariq*).

In addition to this, it means the hunting animal. This because “جَرَحَ يَجْرَحُ” (*jaraha yajrah*): to wound. “الْجَرَاخَةُ” (*al-jarahah*): the wound which is inflicted by a spear or sword.

Quran has used “الْجَوَارِحُ مُكَلَّبِينَ” (*aljawarihi mokaleen*) for those animals one train for hunting, like dogs (5:45).

“جَرَدَ” (*jarad*), “يَجْرُدُ” (*yajrid*): to peel off.

“جَرَدًا لُجْدًا” (*jaradaljild*): that he peeled of the hairs of the skin.

“جَرَدَ زَيْدًا مِنْ ثَوْبِهِ” (*jaradazaid aman soba*): He stripped Zaid of his clothes.

“فَتَجَرَدَ” (*fatajarra*): He got nude.

“الْتَجَرَدُ” (*attajarro*): to get nude, undressed.

“الْجَرَادُ” (*al-jirad*): locust, probably because it shave of the trees and fields from crops. (7:133)

“مَكَانٌ جَرْدٌ” (*makan jarid*): such a place where there grows no grass.

“سَنَةٌ جَارُودٌ” (*sanaha jarod*) is a year of extreme famine.

Ibn Faris says that its basic meaning is to clean of something in such a manner that it becomes clearly visible.

“جَرَزَ” (*jarza*), “يَجْرُزُ” (*yajrozo*), “جَرَزًا” (*jarza*): to eat quickly. To murder, to cut off, to uproot.

The basic meaning of this root is to cut off and to be hasty about it.

“الْجَرُوزُ” (*al-jarozu*): when a heavy eater sits down to eat, and leave nothing behind.

“أَرْضٌ جَرُزٌ” (*arz jorz*): field on which nothing grows, or where all vegetation has been grazed clean.

“الْحَرُزُ” (*al-jaraz*): a year when no vegetation grows.

“الْجَارِزُ” (*al-jariz*): an infertile woman.

“الْجَرَّازُ” (*al-joraz*): a sharp sword.

The Quran says:

18:8	We turn this soil into unfertile ground	وَإِنَّا لَجَاعِلُونَ مَا عَلَيْهَا صَعِيدًا خَبِثًا
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This could mean that We turn this soil into unfertile ground during the season of harvest and winter. It can also mean that whatever is on earth, We keep deteriorating (the cycle of spring and autumn).

“الْجَرُّعَةُ” (*al-jar'a*): a sip of a drink (with all three vowels on J).

Lisaan-al-Arab says that “جَرُّعَةٌ” (*jar'a*) is the swallowing of a drink once, while “جُرُّعَةٌ” (*jur'a*) is the drink itself that gets swallowed.

“التَّجْرُغُ” (*al-jarro'o*) is the sipping of a drink in such a manner that it becomes very clear that the person who is drinking, is disliking his drink.

Hence the Quran stated regarding those in the state of *Jahannum* that whatever they get to drink there:

14:17	he will drink it loath fully and will not be able to swallow it	يَتَجَرَّعُهُ وَلَا يَكَادُ يُرِيغُهُ
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God Almighty! How demeaning can be the bread that one gets in ignominy and subjugation in this world. It is hard to survive without eating and the food can't even be pushed down the throat!

Muheet's compiler says, the real meaning of this root is to break or cut apart (or to collect).

“وَتَرُّ جَرِّعٌ” (*wa tarun jare-un*): the bent of a bow which is so crooked that it gets easily spotted among others. “الْأَجْرُغُ” (*alajra'o*): hard and rocky land.

Ibn Faris says it basically means the decreasing or lessening of anything drinkable.

“جَرَفٌ” (*jaraf*), “يَجْرِفُ” (*yajrofo*), “جَرْفًا” (*jarfan*): to take a lot, to take all or a big portion.

“جَرَفَ الطِّينَ” (*jarafat teen*): he scraped the earth.

“الْجَارِفُ” (*al-jaarif*): a destruction that destroys the (good) acts of a nation. It also means the plague or some other epidemic.

“يَلُّ جَرَفٌ” (*sailun juraaf*): the flood which washes away everything.

“الْجُرْفُ وَالْجُرْفُ” (*aljarfo wal juruf*): that land which is situated on the banks of a river and gradually is eaten away by the river or washed away in the flood {*T, R*}.

Surah *At-Tauba* says:

9:109	a bank which is gradually being washed away	شَقًّا جُرْفٍ
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The real meaning of this root is to cleanse, to take out, to take (water) in the palm of the hand and to cut away, or to usurp the whole thing {*F*}.

“جَرَمٌ” (*jaram*) basically means to cut something or to remove something from on top of it and lay it bare {*M*}.

Commonly it is used to cut off or pick a fruit from the tree {*R*}.

“جَرَمَ النَّخْلَ” (*jaramal nakhal*): cut off the date palm or picked its fruit.

“الْجَرْمَةُ” (*al-jirmah*): the men who pick the fruits of the date palms.

“جَرَمَ الشَّاةَ جَرْمًا” (*jarama lushata jarma*): he cut off the sheep's wool {*T*}.

“جَرَمَ اللَّحْمَ عَنِ الْعَظْمِ” (*jaramal laham unil azm*): tore off the flesh from the bone and laid it bare {*M*}.

These examples should make the meaning of the word clear, which is to rob, exploitation, to pick somebody else's fruit for self. To rob off other people's gains and to lay them bare. The perpetrators of these acts are called “مُجْرِمُونَ” (*mujremoon*). On this basis every unpleasant effort, (displeasing earnings) are called “جَرْمٌ” (*jarm*)

“أَجْرَمَ” (*aj-ram*): he became one of the ones with “جَرْمٌ” (*jurm*) {*R*}.

Keep this meaning of the word in mind and consider that when the Quran sends a nation “مُجْرِمُونَ” (*mujreemoon*) to *jahannum*, what it means. According to the Quran the worst society is one in which some people exploit others and live a luxurious life on the basis of others' hard earned incomes. Such a society is destined for the state of *jahannum*.

Surah *Al-Qalam* says:

68:35	will We equate the <i>muslemeen</i> with the <i>mujreemeen</i>	أَفَنَجْعَلُ الْمُسْلِمِينَ كَالْمُجْرِمِينَ
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It is therefore evident that no *Muslim* can ever be a *mujrim*. Also see heading (J-N-Y).

“لَا جَرَمَ” (*la-jaram*): essentially, of course, without doubt, what is evident or unmasked or naked {T}.

The Quran says:

11:22	without doubt these people will be the losers in the end	لَا جَرَمَ إِنَّهُمْ فِي الْآخِرَةِ هُمُ الْأَخْسَرُونَ
5:2	Do not make a nation incite you	لَا يَجْرِمَنَّكُمْ شَنَاانُ قَوْمٍ

It means to not make a deal unless they makes you agree to acquire it.

Ibn Faris says “جَرَمَ” (*jaram*): to earn.

J-R-Y ج ر ي

“جَرَى وَجَرِيَانٌ” (*jariun wa jarayan*): means the flow of water, or to flow without any hindrance.

Raghib says “الْجَرَى” (*al-jario*): to walk fast. Hence “جَرَى الْفَرَسُ” (*jaral faras*): the horse ran fast.

The Quran says:

13:2	Each sphere is moving firmly for a destined period (There is no hindrance in its path)	كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى
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The feminine is “الْجَارِيَةُ” (*al-jariah*) or “جَارٍ” (*jarin*) or “الْجَارِي” (*al-jari*) which means one which moves, flows, or one who runs fast. The plural of “جَارِيَةُ” (*jariah*) is “جَارِيَاتٌ” (*jarियाat*), and “جَوَارٍ” (*jawarin*).

Quran says:

51:3	The easily gliding ones	الْجَارِيَاتُ يُسْرًا
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The boat which flows or sails in the river is also called “جَارِيَةُ” (*jariah*)

“الْجَارِيَةُ” (*al-jaari*): the moon.

“الْجَوَارِي” (*al-jawariy*): the stars.

“جَارِيَةُ” (*jaariah*): a girl.

“جَرَى إِلَيْهِ الشَّيْءُ” (*jaralahush shaiyi*): means that thing remained for him forever, that is, here is a connotation of perpetuity {T}.

For the perpetuation's meaning, see heading (J-N-N), under which the term “تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ” (*tajri min tahtehal anhaat*) has been explained in the context of heaven.

“الْجَارِي” (*al-jariyo*): counsellor and guarantor {T, M}.

The Quran says:

88:12	there is a flowing stream in it	فِيهَا عَيْنٌ حَارِيَةٌ
42:32	ships in the sea	الْجَوَارِي فِي الْبَحْرِ

“الْجُزءُ” (*al-juzz*): a part of something.

“أَجْزَاءُ” (*ajza*): the parts (plural) of which a thing comprises of.

“أَجْزَاءُ السَّفِينَةِ” (*ajza us safeena*), “أَجْزَاءُ الدَّوَاءِ” (*ajza ud dawa*): if some things are removed from among many things, they will also be a part of that collection and called a “جُزءٌ” (*juzz*) of that collection {*T*}.

Surah *Az-Zakhrif* says about the Christians:

43:15	some say that some of God's followers are a part of Him (His sons)	وَجَعَلُوا لَهُ مِنْ عِبَادِهِ جُزءًا
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This is meant to deny the concept of the ‘Holy Trinity’, which is “One of three and three in One”. This concept divides God into three! Or it is meant to show as false any notion which gives any man a share in God’s domain. Jesus being the son of God also comes within the purview of this concept, or the concept that Man is God, as well.

“جَزءٌ” (*jaz-un*): to tear into pieces or separate

“الْجُزءُ” (*al-juz*) is a part of something whether it is attached to the whole or not. It is not necessary that to separate a part every individual part of the whole also be cut or broken off. A lot of individuals together may form a part of the whole.

Surah *Al-Hijr* says:

15:44	for everyone (for the humans who will enter <i>jahannum</i>) of the doors, a part has been destined	لِكُلِّ بَابٍ مِنْهُمْ جُزءٌ مَقْسُومٌ
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This does not mean that the humans have been torn to pieces and their parts have been separated but it means that every group has been separated. This makes the verse of surah *Al-Baqrah* clear in which *Ibrahim* has been told to make familiar very well with four birds

2:260	then leave them separately in the mountains ; then call out to them and they will fly towards you	ثُمَّ اجْعَلْ عَلَى كُلِّ جَبَلٍ مِنْهُمْ جُزءًا
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The Quran uses the word “جَزَاءٌ” (*jazaa*) for the result of one’s deeds. See its meaning in heading (J-Z-Y).

“جَزَعٌ” (*jaz-un*) actually means to cut a rope in the middle {*R*}. Then it began to be used to mean to cut anything or delink it from the whole

“جَزَعِ الْأَرْضِ وَالْوَادِي” (*jaza’al arda wal waadi*): he separated the land from the valley {*T*}.

“جَزَعِ الْوَادِي” (*jiz-ul waadi*) actually is the place where the valley turns or ends.

“الْجَارِعُ” (*al-jazey*) is that main beam in the ceiling and smaller pieces join it: thus it divides these smaller pieces or the room itself into two parts {*R*}.

“الْجَزَعُ” (*Al-jaza’o*) is the opposite of “صَبْرٌ” (*sabar*). “صَبْرٌ” (*sabar*): perseverance, to be stable. See heading (*Sd-B-R*). When something is left in the middle, that is, one dissociates himself with it, then it is “الْجَزَعُ” (*aljaza*) that is to lose hope, to be unstable {*R*}.

Surah *Ibrahim* says:

14:21	whether we lose heart or stay stable	أَجْزَعْنَا أَمْ صَبْرْنَا
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“جَزَاءٌ” (*jaza’oon*), “جَازِيَةٌ” (*jaaziah*): the return for something.
 “جَزَاهُ كَذَابِهِ وَعَلَيْهِ” (*jaza-hu kazaubehi alaih*): he replied to something in such a way that {T}.
 “مُجَازَاةٌ” (*mujazah*): to give return to each other. Ordinarily, it is used to mean a return for bad things while “مُكَافَاةٌ” (*makafa’ah*) is used for good things.

Ibn Faris says its basic meaning is to replace i.e. for one thing to be in another’s place.

This meaning points to a great truth. What is considered to be the result of deeds is actually the ‘natural’ result of that deed, that is, the result replaces the deed. If you put your hand into the fire, it is your act, your hand is burnt and it is very painful, this is the result of your act. The act ended soon but it was replaced by the result. This brings the Quranic concept of reward and punishment (*jaza* and *saza*) to the fore. According to this concept, neither reward comes from somewhere outside, or punishment. You abuse someone, he slaps you, and this punishment is from the outside because the abuse and slap have no connection. But if you eat poison and then die, this is a result of your act. In other words the result replaces the act.

That is why the Quran says:

7:147	acts are in a way their own results (every result replaces the act)	هَلْ يُجْزَوْنَ إِلَّا مَا كَانُوا يَعْمَلُونَ
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“جَزَى الشَّيْءُ يُجْزَى” (*jazash shaiyu yajzi*): that thing was enough. *Ibn Faris* too, agrees with this meaning.
 “مَا يُجْزِينِي بِذَا النَّوْبِ” (*ma yujzaini haazas saub*): this cloth will not be enough for me.
 “بِذِهِ إِبِلٌ مَجَازِيٌّ” (*hazehi iblun majazee*): For me, these camels will be enough for taking up the load {T}.

The Quran says:

2:48	on which day the biggest of men cannot take the load for someone else’s crime (no man can adopt anybody results)	يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا
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Ibn Faris says it means to compensate on behalf of another.

“جِزْيَةٌ” (*jizyah*) is used in 9:29 for the tax that is taken from non-Muslims for their protection. That is, that which is thought to be enough to provide their lives, possessions, honor etc. with protection, and due to which they are to be exempted from taking part in wars. This small tax is taken in return for all the benefits that non-Muslims enjoy in an Islamic state and maintenance of which is the responsibility of the Muslims.

Imam-ur Rahmani has said that “الْجِزْيَةُ” (*jizyah*) is equivalent to “الْعَهْدُ” (*al-ahd*) (pact)
 “الذِّمَّةُ” (*az-zimmah*): responsibility.
 “الْأَمَانُ” (*al-aman*): peace, security
 “الْخِرَاجُ” (*al-khiraj*): tax {M}

Thus it would mean the pact or agreement in which somebody is provided security in exchange for a small tax.

“الْجَسَدُ” (*al-jasad*): means human body. Other bodies which eat and drink are not called “جَسَدٌ” (*jasad*), but the creatures which do not eat or drink but have a mind. According to the Arab’s belief, *djinns* and *malaikas* etc. their bodies too may be called “جَسَدٌ” (*jasad*) {T, R}.

The Quran has however called *Bani Israeel’s* calf as “جَسَدٌ” (*jasada*) in 7:148.

Muheet’s compiler as well as *Ibn Faris* says that it means for something to be consolidated and hard. As such “جَسَدٌ” (*jasad*) is a solid and compound body. The calf made by *Sameri*, was called “جَسَدٌ” (*jasad*) perhaps because it was solid as well as made out of various jewellery and therefore compound. *Kulyaat* or the Key says that “جَسَدٌ” (*jasad*) is actually a colourful body {M}.

Surah Anbia uses the word “جَسَدٌ” (*jasada*) in 21:8 for a human body, but at the same time, it is mentioned that those “جَسَدًا” (*jasadah*) were not such so as not to eat or drink. *Suleman’s* son has also been called “جَسَدًا” (*jasadah*) in 38:33. That is, a piece of flesh, but only “دَابَّةٌ” (*dabbah*) 34:14.

Torah says following about this son (*Ajaam*) of *Suleman*:

“And on the fifth year of Ajaam’s government, it so happened that the Egyptian king Siiq attacked Jerusalem and looted the treasures of God and the King’s house ...during the reign of Salomo, a man named Birbaum had conspired together with an astrologer called Haya against his government. At that time his efforts had failed, but during Ajaam’s time he became very powerful and together with ten leaders of Bani Israeel, he defeated Ajaam. He had the idol house made as against the Jewish place of religion where golden and silver idols were worshipped.” (*Salateen* 1, Chapter 14 - 11:12).

This son of *Suleman*, who also sat on the throne, has been called *Jasad* i.e. only a compound of flesh, in order to point to his incapability (38:34). This was known by *Suleman* during his lifetime and he had prayed to God to keep the kingdom safe.

“جَسٌ” (*jass*) basically means to touch, and to find out by touching the pulse whether one is healthy or sick. It is closer to “حَسٌ” (*hus*) which means to find out about the things which one can feel. “الْجَسُّ” (*al-jas*): to probe and investigate the internal matters and secrets.

Some say that “تَجَسُّ” (*tajassus*) and “تَجَسَّسٌ” (*tahussus*) have the same meaning with the only difference that “تَجَسُّ” (*tajassus*) is to find out for another and “تَجَسَّسٌ” (*tahussus*) is for self. Word “جَاسُوسٌ” (*jasos*) meaning spy, comes from this. Some say “تَجَسُّسٌ” (*tajassus*): to find out secrets and “تَجَسَّسٌ” (*tahussus*): to eavesdrop {T, R}.

“الْجَاسُوسُ” (*al-jasooos*) is a bad confidante and “النَّامُوسُ” (*an-namoos*) and “الْحَاسُوسُ” (*al-hasooos*) is a good confidante.

Quran says:

49:12	don't investigate hidden things for nothing	لَا تَجَسَّسُوا
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This means don't try to find out for personal gain or things which he wants to keep hidden and which brook no evil. Don't waste your precious time in such useless things. These meanings also indicate an element of evil, that is, to do this for a bad purpose is not good. But for governments it is necessary to know internal things about citizens and foreigners. These do not fall into the category which Quran has forbidden.

Ibn Faris says its basic meaning of “الْجِسْمُ” (*al-jism*) is for something to collect.

It is used for body (the overall shape), the limbs of the body {*T*}.

“تُعْجِبُكَ أَجْسَامُهُمْ” (*tu'jiboka ajsamohum*) as used in 63:4 means their stature, hulk.

Surah *Al-Baqrah* has used this word for bodily strength in 2:247 where it is said that the army can be commanded by someone who has knowledge as well as bodily strength, as well as others benefit from it.

Note how the Quran has highlighted the importance of bodily strength along with knowledge. Any individual or nation which is weak, its scholarliness cannot be of much benefit to it. In bodily strength, every type of physical force is included. No doubt the aim is to nurture the personality of Man, but at the present level of existence, it is not possible without nurturing the body. Bodily strength is as essential as for the eggshell to be intact for the egg to be formulated. Within the Quranic system, body and personality, both find ways to develop.

“جَعَلَ” (*ja'al*): means a lot of things, and according to *Raghib*, it can be used for a lot of things. Also in comparison to “فَعَلَ” (*fa'al*) (he did) and “صَنَعَ” (*sana'*) (he made) etc. “جَعَلَ” (*ja'al*) has much broader meaning {*T, R*}:

Muheet says it means to exchange as well as to name something (2:143), and to believe (15:96).

Although all these have the connotations “to do” or “to make” but these examples make the usage of the root clear.

For example the Quran says:

19:30	He made me a Nabi (Messenger)	وَجَعَلَنِي نَبِيًّا
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Here it means quite different than manufacture or create. But:

6:1	He created darkness and light	جَعَلَ الظُّلُمَاتِ وَالنُّورَ
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Here “جَعَلَ” (*ja'al*): to invent and create.

Similarly:

21:30	and we created every living thing from water	وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ
16:78	God made eyes, ears and heart (mind) for you	وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ
15:74	we exchanged its lower part with its upper part.	جَعَلْنَا غَالِيَهَا سَافِلَهَا

Here too, “جَعَلَ” (*ja'al*): the same. For “فِي” (*fi*) to come after it, makes it mean for putting one thing into another:

2:19	they put their fingers into their ears	يَجْعَلُونَ أَصَابِعَهُمْ فِي آذَانِهِمْ
57:27	we created softness and sympathy in the hearts of those who obeyed that Messenger (Jesus)	وَجَعَلْنَا فِي قُلُوبِ الَّذِينَ اتَّبَعُوهُ رَأْفَةً وَرَحْمَةً

Wherever this word appears in Quran its meaning will be determined according to the context. It will not have the same meaning everywhere, because as said above, this word is like the English phrase ‘to make’ and has many meanings. For the other meanings of “جَعَلَ” (*ja'al*).

“الْجَفْنُ” (*al-jafn*): eyebrow, both upper and lower, sheath for a sword.
 “الْجَفْنَةُ” (*al-jafna*): small well, big bowl for eating. Its plural is “جَفَانٌ” (*jifaan*) as in (34:13). It is said in this verse that the people of the mountainous areas (*djinn*), whom *Suleman* had put to work for him, used to make, beside other things, big lagans.

Ibn Faris says this word means anything that encompasses some other thing, that is, takes it within its fold.

“جَفَا” (*jafa*), “جَفَاءُ” (*jafa'a*), “تَجَافَى” (*tajafa*): he failed to stay in his place, like the saddle which doesn't stay on the horse's back.
 “إِجْتَفَيْتُهُ” (*ijtafaituhu*): I removed him from his place.
 “جَفَامَالَهُ” (*jafa maalahu*): he was separated from his camels.
 “الْجَفَاءُ” (*al-jufaa*): the dirt of the (cooking) which comes out and falls when the vessel boils.
 “أَجْفَتِ الْقِدْرُ زَبَدًا” (*ajfatil qadrozabadha*): the vessel threw out its boil {T} (whatever was boiling). As such this came to mean the dirt etc. That remained in both corners of the valley, or every useless thing {T}.

Surah *Ar-Raad* says:

13:17	so the foam goes totally waste	فَأَمَّا الرَّيْدُ فَيَذْهَبُ جُفَاءً
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It is from this concept that “جَفَتِ الْأَرْضُ وَ أَجْفَتُ” (*jafatil ardo wa ajfat*): the land became without any good, i.e. turned useless {T}.

In the Quran, about the *Momineen* it is said:

32:16	their sides leave the beds (to complete Allah's program, they lose their sleep or have very little sleep.)	تَتَخَالَفِي خُتُوبُهُمْ عَنِ الْمَضَاجِعِ
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“جَلَبَهُ” (*jalabah*), “يَجْلِبُهُ” (*yajlibohu*): he drove him from one place to another {T, M, R}.

It is used to take the goods from one place to another for trading {M}.

“الْجَلْبُ” (*al-jalab*): those who drive goats or camels from one place to another for selling. The goats and camels are called “جَلَبٌ” (*jalab*) as well.
 “عَبْدٌ جَلِيبٌ” (*abdun jaleeb*): a slave who has been brought from another city, the vagaries of the weather, pangs of hunger or hard work. This has led to “الْجَلْبَةُ” (*al-jalib*) meaning to oppress somebody and to be harsh.
 “جَلَبٌ عَلَيْهِ” (*jalaba alaih*): he oppressed him.
 “أَجْلَبَ الْقَوْمَ عَلَيْهِ” (*ajlabal qaumo alaih*): the nation gathered against him.
 “أَجْلَبَ الْقَوْمُ” (*ajlabal qaum*): people from all sides gathered for battle.

Quran has used it in this meaning:

17:64	bring all your armies against them (storm them)	وَأَجْلِبْ عَلَيْهِمُ
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Ibn Faris says the other basic meaning of this word is something which covers another.

This way “الْجَلْبَابُ” (*al-jilbaab*) is a cloth which is bigger than a scarf but smaller than a shawl with which women cover their heads and breasts with {T, M, R}.

The Quran says:

33:59	to cover themselves with their shawls	يُدْنِينَ عَلَيْهِنَّ مِنْ حُلَايِبِهِنَّ
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That too was called “جِلْبَابٌ” (*jilbaab*). By such, broad cloth was meant peace and tranquillity as a proverb.

J-L-D

ج ل د

“أَجْلَدٌ” (*al-jild*), “جَلْدٌ” (*jald*): the skin of every living thing (16:80). The plurals are “جُلُودٌ” (*judud*) or “أَجْلَادٌ” (*ajlaad*).

“أَجْلَدٌ” (*il-jild*) also allegorically means the penis.

“أَجْلَادُ الْإِنْسَانِ” (*ajlaadul insaan*): the body and the whole human skeleton.

Ibn Faris says it means strength and hardness (toughness):

“فُلَانٌ عَظِيمُ الْأَجْلَادِ” (*falanoon azeemul ajlaad*): he has strong limbs and body.

“يَا مَا أَشْبَهَ أَجْلَادَهُ بِأَجْلَادِ أَبِيهِ” (*yama ashbaha wa ajlaadohu bi ajlaadey aabeeh*): his body and features, face, and built is so much like his father {*T, M, R*}.

It also means stuffed skin of a baby camel which is put before a female camel prior to milking her.

“أَجْلَدٌ” (*al-jalad*): intensity and strength, stability and toughness.

The compiler of Muheet says it means the sky, celestial spheres, and water which has fallen from above and frozen on earth.

Raghib says that just as “قُلُوبٌ” (*qulub*) it means individuals, “جُلُودٌ” (*judud*) may mean bodies {*T, R*}.

“الْمُجْلَدُ” (*al-mujlad*): the piece of leather which the womenfolk hit their faces with while grieving.

“جَلَدَ يَجْلِدُ” (*jalad yajlid*): to strike with a whip (24:2) {*T, M, R*}.

Raghib says it means

- To hit with leather
- To hit the skin

“جَلَدَهُ عَلَى الْأَمْرِ” (*jalada alil amr*): forced him to {*T, M, R*}.

Surah *An-Nisa* says:

4:56	Their <i>judud</i> (skins) wear out, we will give them other skins	كَلَّمَا نَضِجَتْ جُلُودُهُمْ بَدَّلْنَاهُمْ جُلُودًا غَيْرَهَا لِيَذُوقُوا وَعَذَابَ
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This means they will feel the punishment continuously. When after facing the ordeal once they will rise again, and face defeat and ignominy again. Facing this continuously, their strength and toughness will be shattered. From the battle of Badr to the victory in Mecca, they (the opponents) faced continuous defeats and at last the toughness of the opponents ended.

In Surah Ha Miim, “سمع و بصر” (*sahahada*) has been mentioned with “جُلُودٌ” (*judud*) 41:20-22. That is, the hearing of the *mujrameen*, along with their sight and acts will testify against them. They will testify against themselves. Every act has an effect on the human personality, therefore the basic witness to every human act is the human personality itself, no matter what excuses the intellect presents

75:14	Man is proof against his own personality, no matter	بَلِ الْإِنْسَانُ عَلَى نَفْسِهِ بَصِيرَةٌ - وَلَوْ أَلْفَى مَعَاذَ يَرُهُ
75:15	with how many excuses he defends himself.	

This is the evidence of sight, hearing and “جلود” (*judud*). The time that the results are known is pretty difficult when man’s most secret act cannot remain hidden, not even a passing thought.

“جَلَسَ” (*jalas*), “يَجْلِسُ” (*yajlis*), “جُلُوسًا” (*julusa*), “مَجْلِسًا” (*majlisa*): to sit
 “جُلُوسٌ” (*julus*): a man who was in lying down position but sits up, while
 “فُعُودٌ” (*qu'ood*): a man who is standing up but then sits down.
 “الْجَلْسُ” (*al-jals*): hard and high ground which is its basic meaning. It is used for sitting because a man puts his backside on hard ground {*T, M, R*}.

Ibn Faris says that its basic meaning is to be higher, and since a man who sits up from lying down, does becomes higher (compared to when he is lying down). This word is thus used for him.

Quran uses the word “مَجَالِسٌ” (*majalis*) in 58:11. This means the places where people sit in a gathering.

“جَلَّ الرَّجُلُ يَجْلُو جَلَالَةً وَجَلَالًا” (*jallar rujulo yajullo jalalatum wa jalalah*): to be old.
 “جَلِيلٌ” (*jaleel*): to be very distinguished.
 “جَلُّ الشَّيْءِ” (*jallush shaiyi*): the larger part of a thing
 “الْجَلِي” (*al-ujalla*): great thing.
 “الْجِلُّ” (*al-julla*): the cloth which is put on for protection on a four legged animal.
 “الْجَلِيلُ” (*al-jaleel*): big man or camel, as against “دَقِيقٌ” (*daqeeq*) which means a goat {*T, R*}

The real meaning, according to *Muheet*, is to be round and high.

Raghib says that “جَلال” (*jalaal*) has more of the meaning of an expert, than a great man.

The Quran says about God:

55:27	One who has greatness and <i>jalaal</i> (greatness).	ذُو الْجَلَالِ وَالْإِكْرَامِ
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For the meaning of “إِكْرَامٌ” (*ikraam*), see heading (K-R-M).

“الْجَلَاءُ” (*al-jala'u*): to disperse, to separate, to exile. (56:3)
 “جَلَا فُلَانًا الْأَمْرَ” (*jala fulanal amr*): he opened the matter before him, made it evident, clear.

Ibn Faris says the above mentioned are its basic meaning.

Quran says:

91:3	(the period), when it pierces the darkness and makes everything prominent and clear	وَالنَّهَارِ إِذَا جَلَّاهَا
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“الْجَلِي” (*al-jaliyo*): distinct event, opposite of secret.
 “الْجَلَاءُ” (*al-jala'o*): distinct event.
 “الْجَلْوَةُ” (*al-jilwah*): anything which the husband gives his wife on the wedding night {*T*}.

7:143	when his Sustainer disclosed himself on the mount	فَلَمَّا بَحَثْنَا رَبَّنَا لِلْجَبَلِ
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“جَلْوٌ” (*jalwu*) actually means to open up {*R*}.

“جَمَحَ الْفَرَسُ” (*jamahal faras*): the running of a horse with such a rage that its rider no longer is in control, this running a horse with his head high {*T, M, R*}.

The Quran says:

9:57	they are running away uncontrollably (defying the law of God)	وَهُمْ يَجْمَحُونَ
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“الْجَمَّاحُ” (*al-jummaah*): the defeated whom it is impossible to bring back to the battle field.

“جَمَحَتِ الْمَرْأَةُ مِنْ زَوْجِهَا” (*jama-atil mar-ato min zaujeha*): a woman who is angry with her husband and leaves home for her mother’s without being divorced.

“جُمَيْحٌ” (*jumeeh*): a man’s phallus

“الْجَمُوحُ” (*al-jumuh*): a man who follows his emotions and it is difficult to prevent him from doing so {*T, M, R*}

Ibn Faris says it means for a thing to move ahead with force and overwhelming ness. Later, it came to mean run away or to run.

“جَمَدَ الْمَاءُ” (*jamadak ma’oo*): the water froze, became stagnant.

“الْجَمَدُ” (*al-jamd*): ice, frozen water.

“الْجَمَادُ” (*al-jamaad*): a slow moving camel which has stopped giving milk.

“جَمَادَةُ الْكُفِّ” (*jamadul kaff*): a miser.

“عَيْنُ جَمُودٍ” (*ainun jamood*): the eye which does not shed tears {*T*}.

“الْجَمَادُ” (*al-jamad*): land, anything which does not grow, which is inorganic.

“جَمَادَى الْأُولَى” (*jamadal awla*) and “جَمَادَى الْآخِرَةَ” (*jamadil akhirah*): the two months after *Rabi-us Saani*.

At that time these months were so named, because they used to fall during heavy winter. Now since one goes by the moon it is not necessary for each month, each year to fall in this season {*T*}.

Quran says about the *jibbaal* (the leaders of the nation or elite):

27:88	you think they are frozen	تَحْسَبُهَا حَامِدَةً
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“الْجَمْعُ” (*al-jam’o*): to gather different tribes together.

Raghib says it means to bring things closer together. It also means red coloured glue. It also means a group of people.

“الْجَمِيعُ” (*al-jami’o*): army, crowd, or tribe.

“الْجَمَّاعُ” (*al-jumma*): anything with its elements mixed with each other, consolidated, the people of different tribes who have gathered together. It also means the place where the roots of anything converge.

“جُمُعُ الْكُفِّ” (*jum ul-kuff*): closed fist {*T*}.

“أَجْمَعُ” (*aj-maa*) (masculine),

“جَمَعَاءُ” (*jam’aa*) (feminine),

“أَجْمَعُونَ” (*ajma’oon*) (masculine plural),

“جُمُعُ” (*juma’un*): (plural feminine).

These words appear only for stressing something, i.e. when we say “أَجْمَعُونَ” (*ajma’oon*), we would not mean everybody, the meaning would be the majority.

“أَجْمَعْتُ الْأَمْرَ” (*ajma’tul amr*): I decided firmly to do it (10:71).

Raghib says it connotes to decide on something after deliberating over it.

“أَمْرٌ جَامِعٌ” (*amrey jamey*): wonderful work for which people will gather.

“يَوْمَ لُجْمَعَةٍ” (*yaumul jumu’ati*): before the advent of Islam, the Quresh (tribe) used to gather a day every week at *Darun Nidow* (their national parliament) near the *Darun Qusi*, and called that day “يَوْمَ الْعُرُوبِيَّةِ” (*yaumul urubah*).

Ka’ab bin Lawi named that day “يَوْمَ الْجُمُعَةِ” (*yaumul jumuaa*). As such he began to be called “الْمُجْمَعُ” (*al-jamioh*) which was the nickname of *Qussi bin Kalaab* who had built the *Darun Nidow* {M}. This makes the meaning of the word “جمعه” (*jumuaa*) (Friday) clear. It means to gather for consultation.

Quran says the group of Momineen are wont to:

42:38	they establish the system of salaat and their decide their affairs by mutual consultation	أَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَى بَيْنَهُمْ
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They bow before God in the prayer gatherings is the physical manifestation that we have gathered for obeying God’s order and the purpose of our consultation too is similar.

Muheet says “الْجُمُعَةُ” (*al-jumah*) is derived from “اجْتِمَاعٌ” (*ijtemah*) which means gathering just as “الْفُرْقَةُ” (*al-furqah*) has been derived from “اِفْتِرَاقٌ” (*ifteraaq*).

Quran uses “الْجُمُعَةُ” (*jami’un*) against “اِسْتِنَاتًا” (*astatah*) in 24:61. That is, gathering as against separately or individually.

Surah *An-Nisa* uses “جَمِيعًا” (*jami’un*) as against “تُبَاتٍ” (*subaat*) in 4:71 which means in the shape of a whole army. For “تُبَاتٍ” (*subaat’s*) meaning see heading (Th-B-Y).

The word “اَجْمَعِينَ” (*ajma-een*) has been used by the Quran several times, as in 2:161. As said before it is used to stress not to mean that nobody is left out.

J-M-L

ج م ل

“الْجَمَلُ” (*al-jamal*), “الْجَمَلُ” (*al-jaml*): male camel. Plural is “جَمَالَةٌ” (*jimalah*) as used in 77:33
 “جَمَالٌ” (*jamal*): beauty too as used in 16:6 {T}:

Ibn Faris says the basic meanings are
 - to gather and to be higher in creation
 - beauty.

For the Arabs, camel has most “جَمَلٌ” (*jamal*), meaning loftiness and beauty. Their own grandeur was due to (having) these camels.

“جَمِيلٌ” (*jamel*): beautiful manner, good thing {T}.

“فَصْبْرٌ جَمِيلٌ” (*fasbarun jameel*): to bear loss in a good manner and to stay stable (12:18).

“الْجَمَلُ” (*al-jummal*), “الْجَمَلُ” (*al-juml*), “الْجَمَلُ” (*al-jumalo*), “الْجَمَلُ” (*al-jamal*): thick rope on a boat {T, R}

Quran says:

7:40	till the ship’s rope passes through the eye of the needle (which is an impossibility)	حَتَّىٰ يَلِجَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ
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“الْجُمْلَةُ” (*al-jumlah*): collection of things {T, R}.

“الْمُجْمَلُ” (*al-mujmal*): the collection of many things, that is, things which have not been separately detailed {T, R}.

Quran says:

25:32	all at once	جُمْلَةً وَاحِدًا
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For “مجمل” (*mujmal*) and “مفصل” (*mufassal*) see heading (F-Sd-L).

“الْجَمُّ” (*al-jumm*): the abundance of everything.
 “مَالٌ جَمٌّ” (*maalun jumm*): much wealth
 “جُمَّةُ الْمَاءِ” (*jummatul ma'a*): the place for lot of water to collect {T}.

Ibn Faris has said that its basic meanings are abundance and gathering.

“جَمَّتِ الْبِئْرُ” (*jammatil bey'ro*): the water returned to the well after being taken out and collected in abundance (replenished in abundance).

“الْجَمِّمُ” (*al-jamam*): whatever is above the glass, full to the brim {T}.

“الْجَمَامَةُ” (*al-jamama*): comfort, contentment.

“جَمًّا غَفِيرًا” (*jamman ghafeera*): all of them, a big number of people which includes the big and the small, the elite and the commoners.

Quran says:

89:20	you love wealth dearly, and want it to come towards you as water collects in a ditch	وَتُحِبُّونَ الْمَالَ حُبًّا جَمًّا
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This is what happens in capitalism. Wealth gets concentrated in a few hands. The Quran has come in order to erase such a system.

Ibn Faris says the basic meanings are of avoidance, and distance.

Zajaj says that it means the path to which he invited me.

“الْجُنُبُ” (*al-junb*): direction, towards, side {T, R}. Its plural is “جُنُوبٌ” (*junub*) as in 3:190.

“الصَّاحِبُ بِالْجُنُبِ” (*as-sahibo bil janb*): companion, friend (4:36)

“الْأَجَارِذِيُّ الْقُرْبِيُّ” (*al-jaaril junb*): *Kitabul Ashqaaq* says it means “الْغَرِيبُ” (*al-ghareeb*) or a stranger.

The Quran says:

39:56	the shortcomings committed in following Allah's orders	مَا فَرَّطْتُ فِي جُنُبِ اللَّهِ
5:6	the state of fornication	وَأَنْ كُنْتُمْ جُنُبًا

“جَنَّبَهُ” (*janbah*): to stay separate from the others.

“جُنَّبَهُ” (*junabah*): the thing which one keeps away from {Lane}

“جَنَّبَهُ” (*janabah*), “جَانَّبَهُ” (*janabhu*): moved him away.

“جَنَّبَهُ” (*jannabahu*), “أَجَنَّبَهُ” (*ajnabah*): removed him.

“رَجُلٌ جَنِبٌ” (*rajolin janib*): stranger etc. and a person who due to miserliness stays away from the usual life so that he won't have to be someone's host.

“سَيَجَنَّبُهَا” (*saijannoboha*) as in 92:72, “يَتَجَنَّبُهَا” (*yatajannoboha*) as in 87:11, “إِجْتَنَّبَ” (*ijtanab*) as in 39:17.

All these above words have the same connotation, that is, to stay away or keep away.

“جَانِبُ الْبَرِّ” (*janibul berr*) as in 17:68 means piece of dry land

“الْجَنَابُ” (*al-janab*): open ground in front of one's house {T}.

It also means some place where one alights or stays {M}.

Surah *Al-Qasas* says when his mother put the child into a box and pushed him out into the river, she told her daughter, *Moosa's* sister to follow the trunk down the river. She kept him in sight and the Pharaoh's people could not feel that she is following him:

28:11	and she kept looking at him like a stranger so that the people couldn't understand that she is in fact looking for him	فَبَصُرَتْ بِهِ عَنْ جُنُبٍ وَهُمْ لَا يَشْعُرُونَ
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“الْجَنَاحُ” (*al-jinah*), with plural “أَجْنِحَةٌ” (*amjinha*): hand, arm, bird’s wing, armpit, side.
 “أَنَا فِي جَنَاحِهِ” (*ana fi jinahihi*): I am in his shadow and protection {T}

Protection of the sort like when a hen takes the chicks under her wings in danger.
 “جَنَحَ إِلَيْهِ” (*janah ilaihi*): he was attracted to him, leaned towards him.

Ibn Faris says its basic meaning is to lean. This led to its meaning leaning towards sin {T}.
 Muheet contends that this word is the Arabised form of sin, and is also used to mean harm.

When the Messenger was told to move away from opponents and organize his own group, he was told:

15:88	lower your shoulder for people of your group (gather them under your wings like a hen takes her new born chicks under its wings)	كِه وَأَخْفِضْ جَنَاحَكَ لِلْمُؤْمِنِينَ
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In surah *Al-Qasas*, *Moosa* has been told that in the struggle against the Pharaoh not to lose heart, but to keep himself together:

28:32	at times of fear, don't panic, keep your wits about you (protect the people of your party, or organize them)	وَأَضْمَمْ إِلَيْكَ جَنَاحَكَ مِنَ الرَّهْبِ
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All these things could be meant.

In surah *Bani Israeel*, regarding the upkeep and protection of parents, it is said:

17:24	lower your shoulder to them in kindness and sympathy	وَأَخْفِضْ لَّهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ
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Look after them with great compassion because they have become (old and) dependent.

Surah *Al-Faatir* says “أُولَىٰ أَجْنِحَةٍ” (*ooli ajneha*) about the *malaikah* in 35:1, where the literal meanings are with wings, because wings are used for flying. So figuratively it would mean multidimensional cosmic forces.

To mean sin or harm, the word “جُنَاحٌ” (*junnah*) has been used at several places:

2:158	there is no harm in moving between these mounts (<i>Safaa, Marwah</i>)	لَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا
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Ibn Faris has said its second basic meaning is 'excess'.

“الْجَنْدُ” (*al-jand*): hard land, stones which look like earth.
 “جُنْدٌ” (*jund*): people who gather or things which are collected.

Ibn Faris says the basic meanings of this word are to gather together or help.

“الْجُنْدُ” (*al-jund*): army, because of its harshness. Plural is “جُنُودٌ” (*junud*), and every soldier a “جُنْدٌ” (*jund*).

Surah *Maryam* mention “أَضْعَفُ جُنْدًا” (*az-afu junda*) in 19:75, which means those whose friends and companions, party or group is weak.

Surah *Al-Fatah* says:

48:4	The armies of the skies and the earth are for Allah	أَضْعَفُ جُنْدًا
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This refers to all the forces of the universe.

Muheet says this means a particular kind of creature as well.

Surah *Al-Brooj* says:

85:17	Have you heard about the armies? (tales about those with big armies)	هَلْ أَتَاكَ حَدِيثُ الْجُنُودِ
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(The next verse then discusses the Pharaoh and the *Samood* people).

J-N-F ج ن ف

“الْجَنَفُ” (*al-janaf*): to lean on one side, partiality, or predilection. This is used for straying from the path of justice.
 “تَجَافَى عَنْ طَرِيقِهِ” (*tajanafa un tareeqih*): moved to one side from his path {*T, M*}.

The Quran says:

2:182	Whoever fears that the maker of the will shall be partial to someone. (He will not be fair and favour one more than the other)	فَمَنْ خَافَ مِنْ مُوصِيٍ جَنَفًا
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Note that “مُجْنِفٌ” (*mujnif*) is someone who is not fair and favours someone {*T, M*}.

Surah *Al-Ma'ida* says:

5:3	who would not favour sin	عَمِيرٌ مُتَجَانِفٌ لِإِيمَانِهِ
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J-N-N ج ن ن

“جُنٌّ” (*junn*) basically means to hide. *Raghib* says “جُنٌّ” (*junn*): to hide something from one perspective.

6:77	when the darkness of the night hid it, he saw a star	فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأَى كَوْكَبًا
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As it is, “قَدْ جَنَّ عَنْكَ” (*qad junnaa anka*) is said for anything which is hidden from your view.
 “جَنٌّ” (*janan*): a grave, because it hides the corpse or a dead body. It means the dead body and also the shroud as well.
 “جَنِينٌ جَمْعُ اجْنَةٍ” (*janeen*) is the plural as used in 53:32, and means a foetus
 “جُنَّةٌ” (*junnah*) is a weapon one uses for defence, any veil or hiding place.
 “جُنَّةٌ” (*junnah*) and “مِجْنَةٌ” (*mijinnah*) also means shield {*T, M*}.

58:16	means there is no secret about it	لَا جُنَّ بِهَذَا الْأَمْرِ
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“جِنَّةٌ” (*jinnah*) also means madness, as used in 23:25

Actually among the Arabs, it is thought that “مَجْنُونٌ” (*majnonn*) is one whom a “جِنٌّ” (*jinn*) has possessed. During the superstitious era, all those forces which man could not see with the naked eye nor comprehend attained the stature of gods and goddesses. These, due to their being oblivious to the eyes, were called “جِنٌّ” (*jinn*).

They used to call even the angels for “جِنٌّ” (*jinn*), although they worshipped them as well.

Raghib says “الْجِنُّ” (*al-jinn*) is used in two ways. One is when you say “جِنٌّ” (*jinna*), which even includes angles, and secondly “جِنٌّ” (*jinna*) are the hidden forces (spirits), with the difference that the good ones are called *farishta* (angel), and the bad ones are known as the *shayateen* (the devils) {*T, R*}.

Those with good and bad both types are called “جِنٌّ” (*jinn*). As such at several places in the Quran where worship by Arabs during the dark years is mentioned, the word “جِنَّةٌ” (*jinna*): indeed angels, as in 37:158 etc. {*T, R*}.

Our earth was a big ball of fire initially and it took millions of years to cool down and be habitable. The Quran says that before Man, the creatures which lived on this earth had the capacity to bear intense heat. Thereafter they became extinct and got replaced by the humans. See heading (**Kh-L-F**).

Since those creatures are now extinct, Quran has said:

15:27	before Man We had created creatures from hot air, those creatures are not before you	وَالْجَانَّ خَلَقْنَاهُ مِنْ قَبْلُ مِنْ نَارِ السَّمُومِ
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This can also mean that the things of the universe before coming into material form were in the state of hidden energy and are today in latent form.

Because of it being oblivious to the eyes, and due to its rebellious nature, **Iblees** is also said to be among the **jinn**. See heading (**B-L-S**), and (**Sh-Te-N**).

At several places in the Quran, the words “جِنٌّ” (**jinn**) and “أَنْسٌ” (**ins**) have come together in the same sentence. In the heading (A-N-S) we have already said “أَنْسٌ” (**ins**) among the Arabs meant the tribes that settled permanently at one place, and “جِنٌّ” (**jinn**) were the tribes which roamed from place to place and were thus not seen by many. They are also called Nomadic tribes. Even today, such tribes move about jungles and deserts away from the usual population, but due to the information explosion many things have become common between them and the general population. Therefore there is no basic enmity between them, but in the times when the information explosion had not taken place, the lives of these Nomadic tribes and the usual population differed so much in their culture and ways of living that they seemed to be from two different worlds. There were many such tribes among the Arabs. They were called **baddu** or **airaab**. Since Quranic message was for both, therefore **jinn** and **ins** both are addressed.

Upon deliberation on this, it becomes clear that by “جِنٌّ” (**jinn**), it was also meant the humans or “أَنْسٌ” (**ins**), or those wild tribes who lived in the jungles or the deserts.

As in surah **An-Anaam**:

7:131	You group of jinn s and ins , did not our messengers come to you?	يَعْشُرَ الْجِنِّ وَالْإِنْسِ أَلَمْ يَأْتِكُمْ رُسُلٌ مِنْكُمْ
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The Quran has not mentioned a Messenger who was a **jinn**, and this is further explained in surah **Al-Airaaf** that Messengers were sent from the human race (7:35).

In surah **jinn** and surah **Ahqaaf**, it is said that a group of **jinn**s came to the Messenger and listened to the Quran (its recital). See 46:29 and 72:1. This also proves that **jinn**s too had men as Messengers. These very verses make it clear that the **jinn**s which came to the Messenger for listening to the Quran were humans as well. They were from the wild tribes of Christians, Jews and the **Mushriks** (those who worshipped more than one god).

Surah **Bani Israeel** has that, if the **jinn**s and the humans get together, even then they cannot bring forth something like the Quran.

Surah **Al-Anaam** says that the rebellious among the **ins** and **jinn**s used to oppose the Quran (6:113).

Surah **Al-Airaaf** says that the majority of the **jinn**s and **ins** do not use their intellect and therefore they are **jahan-namees** (will go to **jahannum**) (7:179).

Surah **As-Sajda** says that the dwellers of **Jahannum** will say that they were misled by many among the **jinn** and **ins** (41:29).

Surah **Al-Anaam** says the **ins** (the humans) will say that they used to benefit from the **jinn**s and the **jinn**s will say that they benefited from the **ins** (6:149).

Surah *An-Namal* says that *Suleman* had armies of *ins* and *jinns* (27:17).

Surah *Saba* says about these *jinns* that they used to make statues, used to make lagans i.e. watches of sorts and big cooking pots (34:13). They were kept in chains (38:37-38).

The Torah says that *Suleman* (Solomon) asked the Saur king for men from the *Saiduni* nation for cutting wood from the jungle. As such these people and the “جَبَلِيَّةٌ” (*jibleem*) i.e. mountain tribes, used to cut wood and make structures for *Suleman*. Besides this, *Suleman* had employed 70.000 men from the mountain and jungle tribes of Palestine as labourers, and 10.000 men for cutting wood and making structures.

These explanations show that by *jinn* and *ins*, the Quran means the civilized people and the wild men of the tribes who lived in the deserts and jungles. For more details see my book “*Iblees and Adam*”.

“الْجَانُّ” (*al-jann*): a yellow coloured snake with black eyes as used in 27:10 {T}.

Ibn Faris says that it is used as such due to its connotation to “جَانٌّ” (*jann*)

“الْحِنُّ مِنَ النَّبْتِ” (*al-jinni minal nabti*): flowers and buds.

“جُنَّتِ الْأَرْضُ” (*jannatil ard*): grass grew on the land and was pleasing to the eye {T}.

“جَنَّ النَّبَاتُ” (*jan nun nabaat*): the plants grew tall and intertwined.

“نَخْلَةٌ مَجْنُونَةٌ” (*nakhlatur majnoonah*): very tall date palm {T}.

“جَنَّةٌ” (*jannah*) is an orchard of dates and grapes. If any orchard contains trees of some other fruits than these, it is called “حَدِيقَةٌ” (*hadeeqah*), not “جَنَّةٌ” (*jannah*) {T}.

Raghib says “جَنَّةٌ” (*jannah*) is any garden in which one does not find bare land due to the (abundance) of trees.

The Quran has used the term “جَنَّةٌ” (*jannah*) in a very comprehensive manner. If the Quranic system is followed, it creates a society which is blissful or “جَنَّةٌ” (*jannah*), and after death, the blissful results are called “جَنَّةٌ” (*jannah*) as well. Those who act according to the Quran, the Momineen, get a heavenly society in this life.

Its details are given at different places in the Quran, but if the whole thing is to be understood in short, then one must concentrate on the verse which concerns Adam’s tale and which says:

2:35	eat as you want from where you want here, but don’t go near that <i>shajara</i>	وَكُلُوا مِنْهَا رَغَدًا حَيْثُ شِئْتُمْ وَلَا تَقْرَبُوا هَذِهِ الشَّجَرَةَ
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For “شجر” (*shajara*) see heading (Sh-J-R). In short “جَنَّةٌ” (*jannah*) is that society which has all the comforts of life in abundance, not only food, but dresses as well, as houses etc. That is, all the basic necessities of life. But all these comforts are to be utilized as God has directed. If this is done, then that society will be evergreen (20:118-119).

That is why this has been called:

2:25	The orchard will always have a stream flowing below it	جَرِيٌّ مِنْ تَحْتِهَا الْأَنْهَارُ
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The Quran has further explained:

13:35	its fruits and other facilities will always be available	أَكْلُهَا دَائِمٌ وَظِلُّهَا
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Regarding the results of good deeds after death, they have been called “جَنَّةٌ” (*jannah*) as well, but along with it, it has also been mentioned:

32:17	that result which God has saved of good deeds, that cannot come within human comprehension	فَلَا تَعْلَمُ نَفْسٌ مِمَّا اخْتَفَى لَهُمْ مِنْ قُرَّةِ أَعْيُنٍ
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We cannot have any idea about that life. That is why, despite giving so much in detail about the “جَنَّةٌ” (*jannah*), the Quran has said that all this is only allegorical (13:35).

But we can have a “جَنَّةٌ” (*jannah*) on this earth as well, provided that we build a society on the lines mentioned by the Quran. Such a society has all the happiness for blissful existence, externally and internally, but we cannot understand the Heaven after death because our consciousness cannot go beyond material things. It will suffice to understand that here we get not only physical comforts but our personality is developed as well. This makes human personality prepared to proceed to the next level and eventually to our ultimate destiny. This sort of personality reaches the stage which is called “جَنَّةٌ” (*jannah*). That is not the last stage in our lives, but the stage to move onwards, because ‘His light will proceed before us’ (57:12). As against this, those whose personality’s development would have stopped, those who are unable to proceed ahead, they will dwell in *jahannum*. (See headings *Jahannam* and J-H-M). However, after death, Heaven or Hell, are not places as such, but the feelings of man’s personality whose reality is beyond our comprehension. We should all try to change the Hell in this world (which we are all living in) into a Heaven. This can only be done through the Quranic system of living.

J-N-Y

ج ن ي

“جَنَى الثَّمَرَةَ يَجْنِيهَا” (*janas samarata yajneeha*): he picked the fruit from the tree. These are its basic meaning {*Ibn Faris*}.

“فَهُوَ جَانٌ” (*fahuwa jaanin*): he is about to pick the fruit.

“الْجَنَى” (*al-janah*): fresh and solid date.

“أَجْنَى الشَّجَرِ” (*ajnash shajar*): the fruits of the tree have become ripe enough to be picked.

“تَمْرٌ جَنِيٌّ” (*samarun jani’un*): fresh fruit which has just been picked {R, T}.

Surah Maryam says “رُطْبًا جَنِيًّا” (*rutaban janiya*) in 19:25. Here it has been used to indicate fresh dates, while surah Rahman says “جَنَاءَ” (*janaa*) in 55:54 to mean fruits. It also means to pick somebody else’s fruit is as a crime. From this came “الْجَنَائِيَّةُ” (*al-jinayah*) which is a punishable crime.

“جَانٌ” (*jaanin*): crime.

“جَانِي عَلَيْهِ مُجَانَاةٌ” (*jana alaihi mujanah*): he lodged a case of crime against him {T}. When a man can commit a crime simply by picking someone else’s fruit, then those who usurp the fruits of others’ labor are criminals as well. In this reference, see heading (J-R-M).

J-He-D

ج ه د

“الْجَهْدُ” (*al-jahdo*): *Ibn Abeer* says that it means pain and hard labor, and to take some work to its extreme.

“جَهْدٌ” (*johd*): vastness and strength, but some say that “جَهْدٌ” (*jahd*) and “جُهْدٌ” (*johd*) both mean vastness and strength.

“جَهْدٌ” (*jahd*): hard labor. In the Quran, “جُهْدٌ” (*johd*) has also come to mean hard labor (9:79).

Ibn Faris says this is the word’s basic meaning.

“جَهَادٌ” (*jehad*): to spend all your energies to the full in order to achieve some goal, not to leave any stone unturned for it.

“جَهَادٌ” (*jahad*): hard land without any vegetation.

“أَجْهَدْتُ لَكَ الْأَرْضَ” (*ajhadatun lakal ard*): the earth or land appeared for you {T}.

“الْإِجْتِهَادُ” (*al-ijtehaad*): to spend all you energies for achieving a purpose for which troubles must be taken and hard labor practiced {M}. It has to be troublesome and difficult.

“الْجَاهِدُ” (*al-jahiod*): someone who is awake.

The Quran uses “مُجَاهِدِينَ” (*mujahideen*) as against “قَاعِدِينَ” (*qai-deen*) in 4:95. *Qaideen* are those who remain sitting, he lazy ones. Therefore, the “مُجَاهِدِينَ” (*mujahideens*) are those who struggle, those who do their utmost for the achievement of their goals. They struggle to that extend that they may even have to give their lives for the purpose. According to the Quran, the secret of life is struggle, and strife and action.

As such a “مومن” (*momin*) man remains a “مجاهد” (*mujahid*), a struggler though out his life. For the word of war, see heading (Q-T-L).

Surah *An-Nahal* says “جَهْدٌ أَيْمَانِهِمْ” (*jahda aimanihim*) to define a strong promise in 16:38.

“جَهْرٌ” (*jahr*): *Raghib* says it means for something to be made prominent and evident with extra force, whether that thing is to be seen or heard.

“رَأَى جَهْرَةً” (*ra ahu jahrah*): to see each other without any curtain or anything in between.

“جَهَرَ الصَّوْتُ” (*jahas saut*): he raised his voice.

“جَهَرَ الْكَلَامَ” (*jaharul kalam*): he said it clearly and openly.

“جَهْرَاءُ الْقَوْمِ” (*jahraul qaum*): the prominent persons of a nation {*T*}.

“جَهَرَ الْقَوْمُ الْقَوْمَ” (*jaharul qaumul qaum*): one tribe attacked another at dawn.

“مُجَابِرَةٌ” (*mujahara*): to try to overwhelm one another {*T*}.

Quran says about Allah that He cannot be seen without a curtain in between (2:55).

Surah Al-Hadeed says that Allah is “هُوَ الظَّاهِرُ” (*az-zahiro*) in 57:3. For its meaning, see headings (*Z-He-R*) and (*B-Te-N*).

Surah Al-Anaam uses “جَهْرٌ” (*jahr*) as against “سِرٌّ” (*siirr*) in 6:3, and uses it against “كَتَمٌ” (*katam*) in 21:110.

Surah Bani Israeel uses it against “خَفَّتْ” (*khafit*).

17:110	Don't shout during your <i>salah</i> , but don't whisper either	وَلَا يَجْهَرُ بِصَلَاتِكَ وَلَا يُخَاوِثُ بِهَا
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For *Salah*, see heading (Sd-L-W)

Surah Al-Anaam says:

6:47	If Allah's punishment would strike you suddenly, openly and clearly visible.	إِنْ أَنْتُمْ عَدَابَ اللَّهُ بَعَثَهُ أَوْ جَهْرَةً
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“بَعَثَةً” (*baghtatan*): which has no signs etc. beforehand; therefore “جَهْرَةً” (*jahr*) would mean something whose signs etc. appear beforehand.

Surah Al-Hijrat says:

49:4	don't raise your voice to the Messenger , or do not shout while talking as you are wont to do among yourselves	لَا تَرْفَعُوا أَصْوَابَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ
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The above translation was the literal meaning of the verse. Figuratively it would mean to not try to give prominence to your opinion over his, accept his decisions with complete acquiescence.

In a Quranic society, the centre's decision is the last word. During his lifetime the Messenger held this position. After him, this position will be transferred to the Caliphs or the center of the Quranic state.

“الْجَهَازُ” (*al-juhaaz*): luggage or load, anything that is needed. {*T, M*}.

Ibn Faris says it basically means anything which can be bought or acquired.

“النَّجْبِيُّزُ” (*at-tahjeez*): to load the luggage or give it {*T*}.

Surah Yusuf says:

12:59	When they were given their luggage and they got ready for travel.	وَلَمَّا جَهَّزَهُمْ بِجَهَازِهِمْ
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“الْجَهْزَاءُ مِنَ الْأَرْضِ” (*al-jahza'o minal ard*): high land.

“الْجَاهِلُ” (*al-jahl*): to proceed in matters about which one is not familiar.

Raghib says “جَاهِلٌ” (*jahl*) has three meanings

- 1) Human mind to be bereft of knowledge (this is its basic meaning)
- 2) To have the wrong ideas about something
- 3) Not to do something the way it should be done, whether the ideas are wrong or right.

Ibn Faris says its basic meanings are

- 1) The opposite of knowledge
- 2) Hollowness and discomfort.

“مَجْهَلٌ” (*majhal*): a land without landmarks due to which the right way cannot be seen {T}.

“الْجَاهُولُ” (*al-jahool*) is that simpleton who is easily hoodwinked {M}.

Tajul Uroos says that the word “جَاهِلٌ” (*jaahil*) is used condemningly but sometimes it means to be unaware. In this situation, the word is not used for condemnation.

The Quran says:

2:273	Unaware ones, thinks they are wealthy	يَحْسِبُهُمُ الْجَاهِلُ أَغْنِيَاءَ
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The word “جَاهِلٌ” (*jahiliyah*) has been used for the Arabic period before Islam.

Quran has used it in 33:33, where it does not mean that they were totally illiterate, but that they were not familiar with the *Deen* (Islam). Here “جَاهِلٌ” (*jahiliyah*) does not mean their illiteracy, but not being familiar with the *Deen* (way of life) that reached them through the Messenger Muhammad. Therefore the traditions and customs of that era include not only the traditions and customs that were prevalent before the advent of Islam, but they also mean the wrong traditions and customs that are spreading due to unfamiliarity with the *Deen* among Muslims.

Besides this, to stick to these traditions even after being aware of Deen, simply because they have been practiced in the past, is “جَاهِلٌ” (*jahiliyah*). It is the religion of stones, not to move from one's old stands. That is why a big rock is called “صَفَاةٌ جَاهِلَةٌ” (*safatun jeehal*) {M}. This is the worst form of “جَاهِلٌ” (*jahaalah*) and “جَاهِلٌ” (*jahiliyah*) that is why the *Tajul Uroos* calls it “جَاهِلٌ مُرَكَّبٌ” (*jahlun murakkab*) or compound “جَاهِلٌ” (*jahiliyah*).

Ahmed Ameen Misri has said that the word “سَلَامٌ” (*salaam*): security which is the opposite of battle or enmity.

Quranic verse is:

25:63	وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا
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In the above verse the word “سَلَامٌ” (*salam*) has been used against “جَاهِلِيَّةٌ” (*jahiliyah*). Perhaps this verse will help us find the reason for which the period before the Messenger was termed “جَاهِلِيَّةٌ” (*jahiliyah*) and the period after his coming as *Islam*. This word “جَاهِلِيَّةٌ” (*jahiliyah*) has not been derived from the word “جَاهِلٌ” (*jahl*) which means to be unaware, but it has been derived from the word “جَاهِلٌ” (*jahl*) which means foolishness, anger and ego.

Abu Zar Ghaffari is recalled as saying that someone was shamed by naming his mother at which the Messenger said: “إِنَّكَ امْرُؤٌ فِيكَ جَاهِلِيَّةٌ” (*innakam ruwun wafeeka jahiliyah*): you still have the spirit of the “جَاهِلِيَّةٌ” (*jahilia*) period in you.

The Arabs too have a proverb “إِسْتَجَاهَلَهُ الشَّيْءُ” (*istajhalahus shaiyi*) which is, that thing made him a stranger to intellect, he has become mad.

A poet has said “دَعَاكَ الْهَوَىٰ وَاسْتَجَبْتَكَ الْمَنَازِلُ” (*da'akal hawa wastajhaltaakal manazil*): love called you and the beloved's talk made you lose your senses.

Umru Bin Kulsoom has said: beware, do not commit any excess on us, or we will commit greater excesses on you:

This shows that the word “جَاهِلِيَّة” (*jahiliah*) is used for hollowness, leave of senses, bias and false pride etc. which were very important part of the Arab psyche before the advent of Islam. As such that period is called the period of “جَاهِلِيَّة” (*jahiliah*). As against these are personal satisfactions, the realization of the importance of good deeds, the transitory nature of racial pride, etc. This clarifies as to what Islam is and what “جَاهِلِيَّة” (*jahiliah*) is.

According to the Quran, it is a crime not to acquire knowledge and to keep following your wrong ways even after acquiring knowledge is a bigger crime.

For more details see headings (*Ain-L-M*) and (*Ain-Q-L*). In surah *Al-Baqrah* this word has appeared with the word “هَزْوٌ” (*hazwun*) in 2:67. Therefore, it means people who don't take life's problems and orders and laws seriously, and take them frivolously.

Jahannum

جَهَنَّمَ

Some think it is Arabic word which means 'deep'.

“رِكْيَةٌ جَهَنَّمَ” (*rikkaitum jahannam*): a well with a deep bottom. Some others think it is the Arabic form of the Hebrew word *Gahannaam* {T}.

Muheet says that this word is basically from Hebrew and a compound of two words, “جِي” (*ji*) which means a valley and “هَنُوم” (*hanoom*) which was a man's name. The valley of *Hannoom* was a famous valley in the south of Jerusalem in which the god *Molok* was paid tribute by sacrificing (burning) human beings. As such *ji-hannoom* meant a valley where humans were massacred or burnt.

In this context *jahannam* would mean a place for human sacrifice. Allah's law envisages that man's latent capabilities be developed, that humanity be respected and be fruitful. A society in which humanity develops is a heavenly society. Conversely a society in which humanity is slaughtered or burns to ashes is a *jahannami* (hellish) society. There is an Arabic word for it which is “جَجِيم” (*jaheem*), which also means to stop from something. See heading (J-H-M). *Jaheem* is hence the point where development has stopped.

Surah *Bani Israeel* says this about the *Jahannum*:

17:8	<i>jahannam</i> is the stoppage spot (for those who live in disobedience of Allah's Law)	وَجَعَلْنَا جَهَنَّمَ لِلْكَافِرِينَ حَصِيرًا
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Since life progresses continuously (although in various forms) one whose development stops here is not able to reach the next stages. As such he stays in hell or *jahannam* in this world as well as in the Hereafter. What will be the situation in that life, we cannot say anything about today, although we can feel the agony of *jahannam* in this life every day, individually as well as collectively. Collectively, a nation which traverses the wrong path finds its efforts coming to naught instead of being fruitful. This is *jahannam*. The result is ignominy and defeat. Its details will be found at different places in the Quran. In this state the capabilities of the individuals in such a society are burnt to ashes.

One should understand that *jahannam* is formulated by one's own deeds. That is why it has been said:

29:54	surely <i>jahannam</i> is surrounding the deniers from all sides	كِهِ وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌ بِالْكَافِرِينَ
82:16	it is not hidden from their eyes	وَمَا هُمْ عَنْهَا بِغَائِبُونَ

it is watching them, even as we speak, but they do not feel it. Therefore it is oblivious to them. When their eyes open, it will jump before their eyes and become visible.

79:36	for one who sees, it will be obvious	و تُبْرَزُ الْحَجِيمَ لَمَنْ يَرَى
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This is the situation about which it has been said that:

82:15	these people will enter it during the period of the <i>Deen</i>	يَصْلَوْنَهَا يَوْمَ الدِّينِ
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“يَوْمَ الدِّينِ” (*yaumuddeen*) is the period of the results, either in this day or after death.

J - W - B ج و ب

“أَلْجَوْبُ” (*al-jaub*): to delink, to tear up, to drill a hole. These are the basic meanings of this root.

The Quran says:

89:8	and <i>Samood</i> who used to carve the mountains (and made them their homes)	وَتَمُودَ الَّذِينَ خَابُوا الصَّخْرَ بِالْوَادِ
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“أَلْجَوْبَةُ” (*al-jaubah*): a ditch in which rainwater accumulates behind the house {*T*}.

“أَلْجَوْبُ” (*al-jaub*) also means a shield {*T*}.

“أَجَابُ” (*ajaab*), “يُجِيبُ” (*yujib*), “إِجَابَةٌ” (*ajaba*), “أَجَابَةٌ” (*ijabah*), they all mean ‘to reply’ because one answers the questioner and the answer leaves his mouth and travels to the questioner’s ears, and thus cuts or shortens the distance.

A question is of two types. One is inquiring 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.

The question also cuts the distance but this word has become special for an answer {*R*}. This has led to “مُجِيبٌ” (*mujeeb*), one who answers.

The Quran says:

11:61	Verily my Sustainer is near and He answers as well.	إِنَّ رَبِّي قَرِيبٌ مُجِيبٌ
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Surah *Al-Baqrah* says:

2:186	I answer any caller when he calls out to me	أَجِبْتُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ
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For prayer and God’s answer to it, see heading (*D-Ain-W*). Here let it suffice to say that prayer means to observe the laws of Allah and by Allah’s answering to it means the outcome of an action.

Surah *Al-Momin* says:

40:60	your developer (one who sustains your growth) says call me and I will answer you	وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ
40:60	those people who are rebellious and do not obey me will be badly humiliated and enter Jahannam	إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ

This whole verse makes it evident that prayer in reality is the opposite of “يُرُونَ عَنْ عِبَادَتِي” (*yastakberoon un ibadati*). As such, prayer means God’s dominance.

That is why it is said a little earlier:

40:50	Those who refuse observance of Allah's laws, never have their prayers bring any results.	وَمَا دُعَاءُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ
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This is why when it is said in surah *Al-Baqrah*:

2:186	I answer every caller's call	أَجِبْتُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ
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Along with it is also said:

2:186	As such they should have faith in My laws and obey me (If they do this, I will certainly make their efforts bear fruit)	فَلْيَسْتَجِيبُوا لِي وَالْيَوْمْتَأْتُوا
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This is the real meaning of prayer and the acceptance of prayer, which is, if you fulfill whatever is Allah's requirement are, then He will fulfill your demands. This is Allah's law. He does not let anyone's efforts in obeying Him go waste.

11:115	and be steadfast: verily Allah does not let the <i>mohsineen</i> 's efforts go waste: and nothing can be acquired without effort	وَصَبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ
53:39	Man can get nothing but for which he has tried	وَأَنْ لَيْسَ لِأُنْسَانٍ إِلَّا مَأْسَعَى

Questioning is of two kinds, one is to ask about something and the other to ask for some help. As such, replies too will be of two kinds, and the words used for them are to answer someone's query or to fulfill someone's demand.

J-W-D ج و د

- “الْجَيِّدُ” (*al-jayyid*): a good thing.
- “جَوْدَةٌ” (*jaudah*): to be a good thing.
- “أَجَادَهُ” (*ajadah*): made it good.
- “الْجَوَادُ” (*al-jawad*): philanthropist.
- “الْجَوْدِيُّ” (*al-joodi*): is the name of the mount on which *Nooh's* boat came to a stop (11:44).
- “جَوَادٌ” (*jawwad*): horse of a good breed which runs fast and uses all his energy in running {R}. Plural is “جِيَادٌ” (*jee'aad*).

It is said that it is situated in the mountain range which divides *Armenia* and *Mesopotamia*.

Surah *Saad* says:

38:31	thorough bred speedy stallions	الصُّفُنُتُ الْجِيَادُ
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J-W-R ج و ر

- “الْجَوْرُ” (*al-jaur*): to leave the middle path and move to one side. This made it mean injustice and oppression.
- “جَارٌ” (*jaar*): to leave the path of justice {T}.
- The Quran has used “جَائِرٌ” (*jayir*) against “قَصْدُ السَّبِيلِ” (*qasdu sabeel*) in 16:9. “قَصْدُ السَّبِيلِ” (*qasdu sabeel*) is the middle way and “جَائِرٌ” (*jayir*) is a lopsided path.
- “الْجَارُ” (*al-jaar*): neighbour, the person whom you have sheltered against someone's oppression. It is also used to mean companion, and helper {T}.

The Quran has stated “الْجَارِ ذِي الْقُرْبَىٰ” (*al-jaari zil qurba*) and “الْجَارِ الْجُنُبِ” (*al-jaaril junub*) in 4:36. For details see heading (J-N-B).

The Quran says:

33:60	they will not be able to live like your neighbours in this city.	لَا يُجَاوِزُؤُنُكَ فِيهَا
8:48	I am your sheltered, or supporter or helper:	إِنِّي حَازِلُكُمْ
13:4	adjacent plots of land	قِطْعٌ مُتَّحِرَاتٌ

“أَجَارَهُ” (*ajarah*): shelter him, provided him with shelter, took him in his protection (72:22).

“اسْتَجَارَ” (*istajar*): to ask for shelter.

J-W-Z

ج و ز

“جَاوَزَ الْمَوْضِعَ” (*jaazul mauzeh*): he went past that place, left it behind. If it is a river, it would mean to have crossed the river.

“جَاوَزَ” (*jawaz*): to go beyond some place or spot {*T*} (2:249, 18:62).

The real meaning of this root is to delink, cut off {*M*}.

“تَجَوَّزَ عَنْ ذَنْبِهِ” (*tajjawwaza un zambehia*): overlooked his error.

46:16	We overlook their mistakes	وَنَنْجَاوِرُ عَنْ سَيِّئَاتِهِمْ
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Ibn Faris says the basic meaning is to cut off something or the middle of something.

“جَوَزُ كُلِّ شَيْءٍ” (*jauzu kulla shaiyun*): the middle or center of everything.

“الْجَائِزُ” (*al-jayizo*): something which passes through the middle of something.

“الْجَائِزُ” (*al-jayizo*): one who passes through the right way {*M*}.

“الْمَجَازُ” (*almajaz*): road which is cut from one end to another or the road which is heavily traversed {*T*}.

“الْجَائِزَةُ” (*al-jayizah*): gift, reward, the goods given to a traveller for a day and night. It is possible that this led to its meaning a gift or reward.

J-W-S

ج و س

“الْجَوْسُ” (*al-jaus*): to search for something to the utmost, to roam around {*T, R*}.

“الْأَجْتِيَّاسُ” (*al-ajtiyas*): to roam at night {*T*}.

Ibn Faris says its basic meaning is to penetrate something.

The Quran says:

17:5	they penetrated your cities and searched everywhere for you (and in this way murdered or arrested you after seeking out each one)	فَجَاسُوا خِلَالَ الدِّيَارِ
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Muheet has included the meanings of moving hither and thither to attack or loot.

“الْجُوعُ” (*al-jooḥ*): hunger:
 “جَاعٌ” (*ja'a*), “يَجُوعُ” (*yajooh*), “جَوْعاً” (*joo'a*): to be hungry.
 “عَامٌ مَّجَاعَةٍ” (*aamu maja'ati*): year of hunger, drought.

The Quran has used it for hunger in 2:155 and one specialty of the *jannat* has been mentioned that there will never be hunger (shortage of sustenance). It also means to hide life's accoutrements or to misuse the results:

20:118	you will never remain hungry there	إِنَّ لَكَ الْآخِرَةَ فِيهَا
16:112	the punishment of hunger and fear	لِيَأْسُ الْجُوعِ وَالْخَوْفِ

For any nation, the shortage of sustenance or is a sort of punishment, or restriction, while its abundance is a particularity of a heavenly society. Nobody can go hungry in a society that follows the Quran. This by no count means that in a society, if no man goes hungry the society will be called a heavenly society.

God's order has many particularities and unless the society meets them all, it cannot be called a *jannati* society, but a society in which people go hungry and cannot feed their children, is by no means a *jannati* society nor is its order Allah's system. It is possible that for some time there is a shortage of food (during wars etc.), but as a permanent value, hunger is God's punishment, and a nation which does not want to get rid of such a system, wants to remain in hell forever.

“الْجَوْفُ” (*al-jauf*): vast low land, stomach, or the insides of something.
 “جَوْفُ الْبَيْتِ” (*jaufal bait*): the inside of the house.

Ibn Faris says that it basically means the inside of something.

“جَافَهُ” (*jafah*), “يَجُوفُهُ” (*yajoofah*), “جَوْفًا” (*jaufa*): he deepened it.
 “جَوْفٌ” (*jawwaf*): something with depth, as against “مُحَدَّبٌ” (*muhaddaf*) which means a man who has no heart (coward), a man with a hollow chest {*T, M*}.

The Quran says:

33:4	Allah has not created two hearts in anyone's chest.	مَا جَعَلَ اللَّهُ لِرَجُلٍ مِنْ قَلْبَيْنِ فِي جَوْفِهِ
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Here “جَوْفٌ” (*jauf*): chest.

“الْجَوُّ” (*al-ajju*): the atmosphere, the space between the earth and the outer space {*T, M, R*}.

Quran uses it to refer to the celestial atmosphere:

16:79	the birds have conquered (mastered) the atmosphere:	مُسَخَّرَاتٍ فِي حَوِّ السَّمَاءِ
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However, “الْجَوُّ” (*al-ajju*) also means the inside of a house {*T, M*}.

Ibn Faris says it means a thing which is encompassing another or surrounding another. The outer atmosphere is called “الْجَوُّ” (*al-ajju*) because it seems to be surrounding the earth.

“جَاءَ” (*ja'a*), “يَجِيءُ” (*yajyi*): to come.

“أَنَا أَجَأْتُهُ وَجَعْتُ بِهِ” (*aja'to hu wa jey'to behi*): I brought him {T}.

Raghib says while differentiating between “إِنِّيَانٌ” (*ityaan*) and “الْمَجِيءُ” (*majee*) that “إِنِّيَانٌ” (*ityaan*) means to intend to do something (whether or not it can be performed) but “الْمَجِيءُ” (*aljiyo*) will be said when some work has been completed.

It also means to bring and to commit or do. People said to *Maryam*:

19:27	you have done a strange thing (you have committed a strange act)	لَقَدْ جَاءتِ شَيْئاً فَرِيئاً
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Similarly in surah *Al-Kahaf* it is said in the tale about *Moosa* and the old man:

18:71	You have committed a dangerous act.	لَقَدْ جَعَلْتَ شَيْئاً إِمْرًا
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Surah *Maryam* says:

19:23	the labor pains brought her near the date palm	فَأَجَاءَهَا الْمَخَاضُ إِلَى جِذْعِ النَّخْلَةِ
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This signifies a sort of compulsion.

“جَيْبُ الْقَمِيصِ” (*jaibul qamees*): the neck of a loose shirt.

“الْحَيْبُ” (*al-jaib*) is also used for the chest on which the front of the shirt rests, and it also means the heart.

“هُوَ نَاصِحٌ صَوِيحٌ الْحَيْبُ” (*hauna sehool jaib*): he is a clear hearted or clean chested person, meaning that he is sincere {T}.

Surah *An-Noor* tells women:

23:36	they should put their long narrow cloth on their chests.	وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَى جُيُوبِهِنَّ
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In the tale about *Moosa*, it is said:

27:12	enter your hand in your shirt	وَأَدْخِلْ يَدَكَ فِي جَيْبِكَ
28: 32	put your hand in your shirt	أَسْلُكْ يَدَكَ فِي جَيْبِكَ

For the meanings of these above verses, see heading (*Y-D-Y*) and (*B-Y-Zd*).

“جِيدٌ” (*jeed*): the neck, the front part of the neck, or the part of the neck where necklaces hang.

According to a saying “جِيدٌ” (*jeed*) is said when in praise, and when in condemnation, “عُنُقٌ” (*oonuq*) is used.

About *Abu Lahab's* wife, the Quran says:

111:5	her neck has a rope made out of date palm leaves	فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ
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That is, the neck (or person) which was so respected and exalted is being humiliated in this manner. Her pride is being trampled into dust.