VERBAL IDIOMS
of
THE QUR’ĀN
VERBAL IDIOMS OF THE QUR'ĀN

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Dedicated
to the memory of my Arabic teacher

Dr. Zia-ul-Haq Sufi
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NOTE ON TRANSLITERATION

One of the standard systems of transliteration is used to represent the Arabic characters. The following points should be noted. The diphthongs are represented by aw and ay. The apostrophe is not used to indicate the hamzat al-wasl (thus: mina l-babi). It is used, however, to distinguish or avoid confusion between certain letters or syllables (e.g. adh’haba, asqaqat’hum). The long vowels are regularly marked with a macron, whether or not they are followed by a hamzat al-wasl, and irrespective of whether they occur in prose or poetry; the only exception made is in deference to the Qur’anic orthography, a few long vowels having been represented as short (e.g. ciqabi [= ciqabi] in 38:14 and tanadi [= tanadi] in 40:32).
FOREWORD

Although medieval Arabic is well represented by dictionaries composed by Muslim scholars in the Middle Ages, the language still presents many lexical difficulties for the student and the mature scholar alike. The source of most such difficulties lies in the extraordinarily large number of idioms, in particular idioms involving verbs, in which the language abounds.

Professor Mir, in addressing himself to this problem, has taken as his corpus the Qur’ān, the sacred scripture of Islam and the most important single book in Arabic literature, and has produced a contextual dictionary of verbal idioms that will be of great value to everyone interested in the Islamic religion, the Arabic language, and its extensive literature. The work is no mere repetition and re-arrangement of traditional data, but possesses a high degree of originality. With many years’ study of the Qur’ān behind him, the author freely offers his own interpretation of difficult idioms, which adds to the interest and utility of the work. Indeed, one may hope that future lexicographers will take their cue from Professor Mir’s work and produce similar dictionaries of other features of the Arabic language.

James A. Bellamy
Professor of Arabic Literature
University of Michigan, Ann Arbor

25 April 1989
KEY TO AUTHORS AND WORKS

Only works that have been cited more than once in the book are listed here. If a work is quoted only once, full citation of it is provided at the time of quotation.


Aq. Saqqād ibn ٴAbd Allāh ibn Mīkhāl al-Khuṭrī ash-Shartūnī. Aqrab al-Mawārid fī Fuṣahī l-ٴArabiyyah wa sh-Shawārid, 2 vols. and a supplement. Beirut, 1890? (In this work, the supplement is referred to as vol. 3.)


Key to Authors and Works

Shanf.  

Shudh.  

Suḥ.  

Tad.  

Ṭar.  

ČUkb.  

Zuh.  
INTRODUCTION

Preliminary

The Qur'ān has a small vocabulary. According to one computation, the total number of Arabic roots used in the Qur'ān is 1702.¹ This might suggest that, from the point of view of language, the Qur'ān is a simple enough book to read and understand. In a sense the Qur'ān is quite easy to follow, and its small vocabulary does facilitate one's understanding of it. But a serious student soon realizes that the language of this book is only deceptively simple. As is testified by the scores of volumes that exist on Qur'ānic syntax and grammar alone, almost every Qur'ānic verse presents one or more linguistic problems that claim attention and demand a solution. It is only on a close study of the Qur'ānic language that one begins truly to appreciate its richness and complexity.

What largely accounts for this richness and complexity is the most varied linguistic structures that, manipulating its small vocabulary, the Qur'ān generates. One of the categories into which these struc-

¹The computation was made by Mr. Dawud al-Tauhidi, a doctoral student in Islamic Studies at the University of Michigan, Ann Arbor. Mr. Tauhidi also reviewed portions of this work and gave his comments, for which I am thankful.
turers fall is that of idioms, of which verbal idioms form a sub-
category—the subject of the present work.²

Verbal idioms are a significant component of the Qur'ānic
vocabulary. For one thing, they occur quite frequently, a fact that
quickly becomes clear to one who keeps an eye open for them.
Clusters of verbal idioms are sometimes found within the span of a
short passage. The first four verses of S. 94, for example, contain four
idioms, one apiece (the references in parentheses indicate the places
where the idioms are to be found in this work):

\[
a \text{lam nashraḥ lakaṣadraka (194 (ShRH) I.1);}
wa waḍaṣnā ḋanka wizraka (410 (WDČ) 3);
alladhi anqaḍa žahraka (389 (NQD) IV);
wa raḍnā ŏaka dhikraka (141 (RFC) I.2.iii).
\]

Not infrequently, two or more idioms occur in a single verse. These
may be independent of one another, as in 4:46, which contains a
whole series of idioms (ḥarrafa l-kalimata ḍan mawḍičiḥi [59 (HRF)
II.2]; samiṣnā wa atāṣnā, samiṣnā wa caṣaynā, and ismaṣ and ismaṣ
ghayra musmaṣin [183 (SMČ) I.ii, iii, and 2.i, respectively]; rāṣinā [138
(RCY) III]; lawā bi lisānihī [351 (LWY) I.1.b]; ṭaṣana fiḥi [229 (TCN)
I]; and unṣurnā [383 (NZR) I.1.ii(a)]. Or they may be integrally linked
to one another, one idiom building upon the other, as in 16:26 (atā llāhu
bunyānahum mina l-qawāṣidi [2 (TY) I.2.iii] and fa kharrā ṣalayhimu s-
saṣfu [80 (KhRR) I.a.ii]), or in 43:56 (fa jaṣalnāhum salafan wa mathala
li l-ākhiriṇa [48 (JCL) I.2.ii(f)]). Some roots are especially rich in verbal
idioms, as a glance at the contents under, for example, JCL, DRB, QTČ,
and LQQ will show.

Not only do they occur with striking frequency, the Qur'ānic ver-
bal idioms are notable for other reasons. Some are quite picturesque.
When a man’s “eyes become cool,” it means that he is pleased (qarrat
ṣaynuḥū).³ A person who “brings down his wing” for you is being

²For a definition of “verbal idiom,” see below (“Definition and Scope”). For
the moment, a verbal idiom is a verbal compound whose meaning cannot be
deduced easily from the meanings of its components.

³306 (QRR) I.1.
kind to you (khafaḍa lahū janāḥahū), but if he “bites his fingers” at you, he holds you a severe grudge (Caḍḍa Caḷayḥi anāmilahū). If you think you lack the gift of fluent speech, you can pray to God to “untie the knot in your tongue” (ḥalla ḣuḍdata lisānīḥī). And if you want to do something the right way, you should “come to it by the entrance proper to it” (atā sh-shay’a min bābihī). One who “throws stones” right and left on the off chance of hitting the target is making wild guesses (rajam bi l-ghaybi). One who “doubles up his chord and twists it” sends a message to everyone that he is a man of resolution (abraima l-amra), but one who “roams in every valley” gives himself away as one who lacks convictions and is prone to ramble in his talk (hāma fi kulli wādin). When “water gushes forth,” it is an indication that things are coming to a head (fāra t-tannūru). And, for an individual, things do come to a head when, at the point of death, his legs fail him and become entwined (iltaffāti s-sāqu bi s-sāqi), or when his departing soul reaches his throat (balaghāti l-ḥulqūma). Beware of beggars who ask for alms “wrapping themselves around you like a quilt” (alḥafa s-sā’ilu), but, should you run into one, you

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4 89 (KhFĐ) I.2.
5 260 (CĐĐ) I.2.
6 70 (ḤLL) I.2.
7 2 (TY) 5.
8 132 (RJM) I.
9 18 (BRM) IV.
10 399 (ḤYM) I.
11 297 (FWR) I.
12 345 (LFF) VIII.
13 27 (BLGh) I.2.iv.
14 340 (LḤF) IV.
should not, perhaps, “tie your hands to your neck,” for you may be taken to be a niggardly person yourself (ja'ala yadahū maghlūlatan ilā cunqīhi).\(^{15}\) If you return from a war “on your heels” it means you have made a retreat (nakaṣa ḍalā ḍaqibayhi).\(^{16}\) And, speaking of wars, when did one end without “laying down it arms” (waḍa'atī l-ḥarbū awzārahā)?\(^{17}\) The Qur'ān uses these idioms, and others like them, appositely and tellingly, and they give to its language the sparkle of diamonds set in gold.

Of course not all verbal idioms in the Qur'ān are as picturesque as the ones just cited. But their significance is not thereby diminished. The Qur'ānic idioms, as we shall see, illustrate the typical view the Qur'ān takes of life and the world.

Because of the importance and interest they hold, the Qur'ānic verbal idioms deserve attention. An understanding of them is essential to a fuller appreciation of the Qur'ānic language. And it is necessary not only to understand them, but to understand them with precision. Idioms generally regarded as synonymous are sometimes used by the Qur'ān in subtly different senses, and a failure to remain alert to the difference may cost in terms of meaning. For example, mā adrāka and mā yudhīka appear to have the same meaning. But the Qur'ānic use of them, as I have tried to explain (107 (DRY) IV.ii, n.), suggests distinctions worth noting. Sometimes the same idiom has different meanings in different context. For example, istahwadha ġalayhi, in its original usage, refers to a male animal protecting his female from being approached by other males. The idiom occurs twice in the Qur'ān, in 4:141 and in 58:19. But while in 4:141 it means “to take sb under one’s wing/protection,” in 58:19 it means “to have sb in one’s power” (see 73 (HWDh) X). One can see the connection between the two meanings, but, as far as the two verses are concerned, the meanings are not interchangeable. In a later section (“Uses”) we shall see how a proper understanding of the Qur'ānic verbal idioms can be vital to achieving a good translation of the Qur'ān.

\(^{15}\) 277 (GhLL) I.2.

\(^{16}\) 391 (NKṢ) I.

\(^{17}\) 410 (WDC) I.2.ii.
Definition and Scope

What is a verbal idiom? As a rule, the conventional definition has been adhered to: a verbal idiom is a verbal compound, more or less invariant in form, whose meaning cannot be derived easily from the combined meanings of the individual units of the compound. But after this definition was set up, the question arose: With what rigor should it be applied? For, since some expressions are presumably more "idiomatic" than others, and, further, in some cases the idiomatic standing of an expression may be in doubt, the subject obviously could be approached with varying degrees of inclusiveness. In answering that question, I had to ask myself another: What audience should this work serve? Two types of users came to mind: the mature scholar and the relatively advanced student in the field of Qur’anic studies. In order to satisfy the needs of the latter category, it was thought desirable to work with a somewhat loose definition of the verbal idiom. The definition was further broadened in view of another consideration: paucity of existing literature in English on the subject. The material included consists of the following major categories:

1. To begin with, there are expressions with the greatest degree of difficulty—those that do not by themselves yield their meaning, or, in some cases, even the remotest clue to their meaning. Examples are: suqiṭa fi yadiḥī (175 (SQṬ) 2), istaghshā thiyābahū (273 (GShY) X), dhahabat riḥuhū (124 (DhHB) I.1.iii), tarakahu sudan (36 (TRK) I.2), akala laḥma fulānin (7 (‘KL) I.2.vi), thanā ṣadrāhū (44 (ThNY) I), ibtaḡhā nafaqan/sullaman fi s-samā’i (24 (BChY) VIII.2.b), bāṯada bayna as-fārihim (23 (BCD) III), ṭatayyara biḥī (241 (ṬYR) V), ǧaḏda ḥaḏ yadayhi (260 (CDĐ) I.1), tarabbaṣa biḥī d-dāʾiratalrayba l-manūnī (126 (RBṢ) V.3.ii and iii), and ṭaḥaṭa ḥaḏ qalbiḥī (127 (RBṬ) I).

2. Verb-preposition collocations are a major source of idioms in Arabic. Such a collocation is not idiomatic when its meaning represents an aggregate of the meanings of the verb and the prepositional phrase, though it becomes idiomatic if it yields a meaning greater than the sum total of the meanings of its constituents. For

\[\text{\textsuperscript{18}}\text{Such a compound may include a participle or a masaḍar instead of a verb if an idiomatic construction involving a verb underlies the compound.} \]
example, *daqaahu ilayhi*, when it means “to ask sb to come to/toward sb/sth,” is not idiomatic, and is therefore not given. But it acquires idiomatic force when it means “to call upon sb to relieve one of a difficulty” (110 (*DCW*) I.3.a.1). *Badā laḥū* in 6:28; 7:22; 20:121; 39:47, 48; 45:33 has the ordinary meaning, “to become apparent/obvious to sb,” whereas in 12:35 it means “to strike one as being expedient” (15 (*BDW*) I); only the latter meaning is idiomatic. The ordinary meaning of *dalla ḡalayhi* is “to guide to sb/sth.” But how about its use in 25:45, *thumma jaqalnā sh-shamsa ḡalayhi dalīlan*? In what sense is the sun a *dalīl* (“guide”), keeping in mind that, in the verse, what it is supposed to guide to is the shadow of the night and not the brightness of the day? Obviously the sun does not guide one to the night, but *through* it or *out of* it (like a guide who leads one out of the desert). This somewhat peculiar use of *dalla ḡalayhi* is noted. Again, an expression containing *bā’,* when the preposition is a simple transitivizer (*li t-taqa‘iyah*), is not listed, though sometimes this *bā’* gives rise to an idiom, as in *dakhala bi l-ma‘ātī*19 (103 (*DKhL*) I.1.b), in which case the expression is listed. Similarly, expressions containing the *bā’* of “instrumentality” (*dhārīqah*)—e.g. *dhakka bihi* (5:13)—are generally excluded, though sometimes this *bā’* occurs in an environment which has idiomatic import, e.g. *sharrid bihim man khalfahum* (195 (*ShRD*) II), in which case the pertinent verse is listed.

3. One of the features of Classical Arabic is the frequent use of “non-regular”20 prepositions with verbs. The use is quite deliberate, and is meant to carry a *taḍmīn* (“implicative meaning”). The preposition, that is to say, calls for the positing of some word with which it is normally used.21 To illustrate, *tāba* takes *ilā* as its regular preposition, the collocation giving the familiar meaning, “to turn to sb in repen-

19See Kash., 1:261.

20 A more appropriate word than “irregular,“ as the following explanation will show.

tance.” But in the Qurʾān the verb also occurs with ʿala. The word rahmah (with which the use of ʿala would be appropriate) may be posited as the taqāmin-word. The use of non-regular prepositions thus represents one aspect of the ījāz (“brevity, terseness of expression”) that is characteristic of Classical Arabic and of the Qurʾān. When a certain word is suggested as a taqāmin, the possibility that some other word may equally effectively serve as a taqāmin is not excluded.

4. Although the definition of the verbal idiom given above speaks of a “verbal compound” as being the basic idiomatic unit, single words with special or uncommon meanings are also regarded as idioms for purposes of this book. Obvious cases include abbreviated idioms, such as ḥuqqa (= ḥuqqa laḥū an yafʿala kadhā [69 (HQQ) 1.2]). But there are other types also. First, there are words whose dictionary meaning may be known to the student, but whose background hides an idiom, and whose full import the student is therefore likely to miss if he does not know that background, e.g. akdā (324 (KDY) IV) and tabarraja (16 (BR) V). Another type is represented by words with extraordinary or less familiar meanings. For example, the familiar meaning of ʿafā is “to forgive,” but in 7:95 the verb means “to thrive/prosper” (262 (CFW) 1.1.ii). Atā in 12:93 (2 (TY) 1.4) does not mean “to come,” but “to become,” while in 16:26 (2 (TY) 1.2.iii) it would not make much sense to translate it “to come”; the word should be translated “to attack.” Arjāfa is “to shake,” but in 33:60 it means “to spread rumors” (131 (RF) IV). Tasāʿalū, “to ask one another,” is not idiomatic in 78:1, but it becomes so when it means “to ask one another for help” (161 (SL) VI.1). Also included are certain words or expressions that occur in relatively uncommon grammatical constructions, e.g. safīha nafsahū (117 (SFH) I).

5. A final category is made up of two types of expressions. (i) When it is an open question whether a certain expression, as used in

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22See Tad., 1:125. Sometimes the Qurʾān itself suggests the appropriate taqāmin-word. In 2:37, for example, tāba ʿalayhi is followed by the tag, innaḥū huwa t-tawwābu ṛ-raḥīmu, the word ṛaḥīm suggesting, and vindicating, the taqāmin of rahmah. It should be noted that taqāmin is sometimes present also in constructions that do not involve use of a prepositional phrase. Thus single words in certain constructions (e.g. baṭira in 28:58 [21 (BTR) I]) may contain a taqāmin.
the Qur'ān, is idiomatic or not, it is included if there is a reasonable
time that it might be. Two examples are: atā sh-shay'a min bābihī
in 2:189 (2 (TY)) 1.5.b, and tāhara thiyyābahū in 74:4 (236 (THR) II.ii).
(ii) Certain expressions have been included because many students, it
was felt, would find it difficult to explain or translate them accurately.
Examples are: raghiba bihi ġan ghayrihi (139 (RChB) I), tāba lahū ġan
shay'in naqsa (240 (TYB) I.3), mā rajā li ilāhi waqāran (133 (RJW) I),
and khālafahū ilā kadha (95 (KhLP) III.2).

The foregoing has made it clear that the range of verbal idioms
can be quite vast, depending on how one defines a verbal idiom. It is
also clear that, in making my selection, I have taken a somewhat
liberal—though, overall, I hope, a balanced—approach, including
expressions on which an average advanced student would, I thought, ap-
preciate to receive help, and excluding those which he could be
expected to be familiar. 23

While I have tried to achieve a balance in my selection of the
material, I cannot claim that the work is completely free from subject-
ive bias. The critical user will point out errors of omission and com-
mission. 24 On occasions I have offered justification for the inclusion
or omission of a certain expression, but it has not been possible to do
so in every single case. Nor do I think it was necessary. For, as will
become clear, this work is as much interpretive as it is descriptive.
Difficult decisions sometimes had to be made. In each case where a
judgment had to be made, I have made one, always considering as
many relevant factors as I could, never thinking that I was going to say
the last word on the subject.

23 The category of verbs called the afṣal nāqiṣah—kāna and “her sisters”—has
been omitted. Certain expressions involving the use of kāna have, however,
been included (see 334 (KWN) I). Among other omissions are the verbs
niṣma and bi’sa.

24 Why, for example, was ḥammālata l-ḥatabī (111:4) left out, for it is inter-
preted by some to mean “backbiting/slandering woman,” a definitely
idiomatic meaning? There are good reasons to believe that this is not a
regular idiom of the Arabic language, and that, in the Qur'ānic context at
least, to interpret hamala l-ḥataba to mean “to backbite/slander” (Kash.,
4:241) would be unwarranted on linguistic and hermeneutical grounds both
(see Majm., 500-9; Tad., 8:636-39). It has, therefore, not been given.
Sources

I have used sources of three types: lexicographical, poetical, and exegetical. The principal ones may be mentioned here. The first of the three categories consists of two kinds of works: (1) Dictionaries: Shartūnī’s Aqrāb al-Mawārid, an excellent work based on classical sources; Zamakhšarī’s Asās al-Balāghah, an indispensable source, and Rāghib’s Mufradāt al-Qur’ān, which, despite its limitations, is quite useful. (2) Works on grammar and iṯrāb: Ibn Hishām al-Anṣārī’s Mughnī l-Labīb, and Cukbarī’s Imlāʾ Mā Manna bihi r-Rahmān. The second category is also made up of two types of works: (1) Collections and anthologies: the Muʾallaqāt; Abū Tammām’s Hamāsah; al-Mufaḍḍal ad-Dabbī’s Mufaḍḍaliyyāt; the Dīwān al-Hudhaliyyīn. (2) Dīwāns of individual poets, details of which will be found under “Key to Authors and Sources.” In the final category, reliance was placed on two Qur’ān commentaries, one classical and one modern—Zamakhšarī’s Kashshāf and Aḥmad Bāqir’s Tadabbur-i Qur’ān.25 I have used these sources to achieve a better understanding of the material presented and have cited from them in order to support my understanding of that material. To them and their authors my debt is immense. Two points should be noted.

First, I have made no attempt to canvass all or most of the relevant literature. While considerations of time made such an attempt unfeasible, the nature of the work rendered the attempt unnecessary. The goal I set myself was not to provide documentation for every single Qur’ānic verbal idiom cited—a task which, given the time and resources, can probably be accomplished, and in much greater detail—but for a fairly large number of the idioms, especially for the more “idiomatic” of them. And this task, I would like to think, has been accomplished to a considerable extent with the sources used. Second, in the overall scheme of this study, I attach greater importance to poetical works than to the lexicographical and exegetical. It is necessary, I think, to “encounter” at first hand the language of the Qur’ān, and that can be done more effectively by encountering at first hand the language of classical Arabic poetry than by going through the lexicographical and exegetical corpora. This is not to diminish the im-

25For an introduction to this work, see my book, Coherence in the Qur’ān.
importance of the latter, only to recognize that they are works of interpretation and need to be used with critical care. This recognition has enabled me to discover fresh supporting evidence for the Qur’ānic usage. Quite a few poetical verses cited in this work have perhaps never before been used in elucidating the usage of the Qur’ān.

Uses

What are the uses of this work? Basically, of course, it is meant to serve as a work of reference on an important segment of the Qur’ānic vocabulary. But the question may be answered in more specific terms as follows.

1. It is an old complaint that the Qur’ān in translation is an altogether different book than the Qur’ān in the original. It is reasonable to expect that a good English translation of the Qur’ān, one that is both accurate and readable, can be produced. For such a translation to come into existence, however, some necessary groundwork has to be laid, and this groundwork hardly exists. This being the case, it should come as no surprise that the existing English translations of the Qur’ān have proved unsatisfactory. In the following paragraphs I shall offer a few examples to illustrate how a failure to understand—in some cases, even recognize—verbal idioms in the Qur’ān has led to a less-than-perfect translation. The examples are taken from two representative translations of the Qur’ān, those made by Marmaduke Pickthall (MP) and Arthur J. Arberry (AJA). To the extent the renderings cited reflect the understandings of other Qur’ān scholars—exegetes, for example—the criticism made of the renderings would apply to those scholars’ works as well.

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26 As said above, this work is intended primarily for the scholar and the relatively advanced student in the field of Qur’ānic studies. But it will be found useful, it is hoped, by Arabists in general. For while it is a study of the Qur’ānic verbal idioms, it may also be regarded as a study of the Arabic verbal idioms with data taken from the Qur’ān.

27 A simple test question is: How many word-studies of the Qur’ān exist in English?

28 Page numbers for the verses cited from the two works are not given.
a. A ra'ayta in 18:63 (125 (R'Y) I.1.ii) does not mean "Didst thou see" (MP), or "What thinkest thou?" (AJA). It is an idiomatic expression indicating hesitation and reluctance on the part of the speaker, and is equivalent to the English, "Well, you see!"

b. Bayyata in 4:81, 108; and 27:49 (32 (BYT) II) does not necessarily imply doing something by night (4:81: "a party of them spend the night in planning" [MP], "a party of them meditate all night" [AJA]; 4:108: "He is with them by night when they . . ." [MP], "while they meditate at night discourse . . ." [AJA]; 27:49: " . . . that we verily will attack him and his household by night" [MP], "We will attack him and his family by night" [AJA]). Used idiomatically, the word undergoes a shift of meaning: not nocturnal, but furitive action is signified. A number of other words, e.g. šabbāḥa and ghadā, undergo a similar shift of meaning.

c. Hal yastaṭṭu rabbuka in 5:112 (237 (TW) X.1.iii) is not a question about the ability or competence of God to do something: "Is thy Lord able to . . . "(MP), "Is your Lord able to . . . " (AJA). The use of istaṭṭa is idiomatic, and is analogous to "Could you (kindly)?" in English.

d. Ītabā in 7:203 (46 (JBY) VIII.1) does not mean "to choose," which, in translating li ma la ītabaytahā, hardly makes sense ("Why hast thou not chosen it?" [MP], "Why hast thou not chosen one?" [AJA]). In the context in which it appears, it means "to invent, make up, concoct."

e. Ibtaghāhu means idiomatically "to wish to have contact/dealings with sb/sth." and lā nabtaghī l-jāhilīna in 28:55 (24 (BGH) VIII.1.i(b)) means: "We wish to have nothing to do with ignorant people." Cf. "We desire not the ignorant" (MP and AJA).

f. Ṣāra īlayhi means "to go to sb," but, as an idiom, it means "(of a matter) to be up to sb to decide, be in sb's hands." The distinction is subtle but important, and seems to have been missed in translating alā īlā ilāhi taṣīru l-umūru (42:53 [220 (ŠYR) II]): "Do not all things reach Allāh at last?" (MP), "Surely unto God all things come home" (AJA).

g. Wa li yubliya minhu balā'an ḥasanān (8:17 [28 (BLY) IV]) is again an idiom, and Arberry's "And that He might confer on the believers a fair benefit" is, to give the translator the benefit of the doubt, a translation of the implied meaning of the expression, not of the expression itself, which means, "And so that God might enable the
believers to prove their mettle.” Pickthall’s “that He might test the believers by a fair test from Him” is too literal and does not bring out the spirit of the idiom.

h. It is difficult to say what Arberry had in mind when he translated fa ḏarabnā ḡalā Ḧānīhim fī l-kāhfi (18:11 [221 (DRB) l.2.a]) “Then We smote their ears many years in the Cave” (AJA); cf. MP: “Then We sealed up their hearing in the Cave.”

i. ṬanāzaCū amrahum does not always mean “(of a people) to dispute a matter.” In certain contexts it may have a non-disputatious sense, meaning simply “to exchange thoughts on a matter, discuss a subject,” and this is the meaning it has in 20:62 (376 (NZC) VI.2.ii). Cf. “Then they debated one with another . . . ” (MP), “And they disputed upon their plan” (AJA).

j. Rajaʾā ilā nafsīhī means “to engage in self-examination, subject oneself to scrutiny.” The idiom occurs in 21:64 (130 (R/F) l.2.ii): fa rajaCū ilā anfusihim. But the following renderings hardly give a clue to its meaning: “Then gathered they apart” (MP), “So they returned one to another” (AJA).

2. Idioms are, by definition, resistant to change in form and meaning. That is an important reason for studying the Qurʾānic verbal idioms: they provide a striking illustration of the change that, using its particular perspective, the Qurʾān wrought in the Arabic language. Formally as well as semiantically, Arabic verbal idioms undergo a profound change in the Qurʾān: as with everything else, they become thoroughly imbued with the religio-ethical spirit of the Qurʾān. The following remarks are meant to stimulate thought on this subject.

A good way of appreciating the Qurʾānic transformation of the Arabic language is to compare the Qurʾānic use of certain idioms with their use in Classical Arabic. By “Classical Arabic” is here meant—essentially, if not exclusively—pre-Islamic Arabic.

3024 (BGhY) VIII.1.iii.
(khatamal-tabaa' lahu calaa qalbihiy), 31 of "grasping the Firm Tie" (istamsaka bi l-rajwati l-wuthqa). 32 The basic tension or conflict here is that between the moral categories of good and evil, and the idioms reflect that: we hear of "purifying one's heart" (tahhara thiyabahuu), 33 and of "smothering one's nobler self" (dassaa nafsahuu); 34 of reinforcing the divinely-sanctioned ties of kinship (wa'sala ra'himahu), 35 and of severing them (qata'a ra'himahu). 36 There are some people who humbly submit to God (aslama wajhahu li Ilahi), 37 while others wander about in their rebelliousness (Camiha fi tughyanihi). 38 Some serve God diligently, praying to Him to give them—literally, "pour" on them—the ability to persevere in the way of truth (afragha calayhi sabran), 39 while others go astray, as a result of which God "pours" punishment on them (sabba Ilahu calayhi sawta Cadhabin). 40 This is a world in which the scales become "heavy" with good deeds (thaqulat mawazinuhu), 41 and "light" on account of evil deeds (khaffat mawazinuhu). 42

3179 (KhTM) I; 250 (TBC) I.
32360 (MSK) X.
33236 (THR) II.
34109 (DSY) II.
35409 (WSL) I.1.
36313 (QTC).
37182 (SLM) IV.
38269 (CMH) I.2.
39285 (FRGh) IV.
40204 (SBB) I.
4143 (ThQl) I.1.ii.
4290 (KhFF) I.
Tarakahū sudan here no longer means “to let cattle graze uncheckered,” it makes reference to a moral agent—man—who, we are told, will be held responsible for his actions and will not be allowed to “get away with it.” Iqtaḥama l-Caqqabata comes to mean “to perform a good deed,” and not simply “to rush up a mountain pass,” the difficulty attributed to going up a mountain pass having been attributed to the performance of a good deed. Anasa is here used not for an animal possessed of sharp senses, one, for example, that can “sense” danger from afar; it is used with a guardian as subject—the verse saying that the moment the guardian “senses” maturity in his ward, he should hand over his property to him, thus discharging his obligation to him. Akala laḥmahū means “to backbite sb” (lit: to eat sb’s flesh); in the Qur’ān the expression becomes akala laḥma akhīnī (“to backbite one’s brother” (lit: to eat the flesh of one’s brother—that is, one’s brother in faith), the word akh (“brother”) carrying within itself a strong moral sanction against backbiting: one does not eat the flesh of one’s brother in faith. Rāna is not used simply for drowsiness overtaking a person, but for depravity taking control of a man’s heart.

Format

The work has twenty-eight main “chapters,” each representing one letter of the Arabic alphabet, and 420 sequentially numbered main entries. The idioms are arranged according to Arabic roots. The first letter of the root of the principal verb in an idiom identifies the chapter in which the idiom occurs. Within a given chapter, an idiom occupies the position determined by the order of the root letters of its verb. Thus all idioms, the first root letter of whose verbs is ham-

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43 TRK 1.2.
44 QHM VIII.
45 NS IV.
46 KL 1.2.vi.
47 RYN 1.
48 In place of a verb, as noted above, there may be a maṣdar or a participle.
zah, occur in the first chapter, “Hamzah”; within this chapter, an 'TY idiom precedes an 'KhDh idiom, which in turn precedes an 'LF idiom.

An entry begins with the listing, in boldface, of the root number followed by the root itself.

Within the compass of a given root, several divisions are made, using numerals and letters in boldface. The principal division made is that between the Verb Forms. After listing the entry number and the root, the Form of the verb is identified using a capital Roman numeral, and the verb is given in transliteration, with single blank spaces inserted between the letters. Double spacing is used to mark off the treatment of one Verb Form from that of another.

Under a particular Verb Form, idioms are distinguished from one another in respect of whether they consist of a simple intransitive use of a verb (indicated by VB) or of a verb used with another syntactical unit, e.g. with an object (+ OBJ), a predicate (+ PREDICATE), a preposition (+ PREP), a ḥāl (+ ḤĀL), a zarf (+ ZARF), or a tamyīz (+ TAMYĪZ). Sometimes a verb may have two objects (+ OBJ + OBJ), or take two prepositions, both part of the same idiom (+ PREP + PREP). The basic order in which the idioms are arranged is as follows: VB; + OBJ; + PREDICATE; + PREP; + ḤĀL; + ZARF; + TAMYĪZ. Verbs that are used with one other syntactical unit are followed by verbs with two, and these by verbs with three such units. Thus: VB ... + TAMYĪZ; + OBJ + OBJ; + OBJ + PREP; + OBJ + ḤĀL; + OBJ + ZARF; + OBJ + TAMYĪZ; + OBJ + OBJ + PREP. . . .

These “headings” are indicated by Arabic numerals, but only when Arabic numerals are used with one other syntactical unit are followed by verbs with two, and these by verbs with three such units. Thus: VB ... + TAMYĪZ; + OBJ + OBJ; + OBJ + PREP; + OBJ + ḤĀL; + OBJ + ZARF; + OBJ + TAMYĪZ; + OBJ + OBJ + PREP. . . .

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49 The ten most common Forms, all of them of triliteral verbs, are: I: faqala/ faqala/facala; II: faqala; III: faqala; IV: afqala; V: taqala; VI: taqala; VII: inqala; VIII: ifqala; IX: ifqala; X: istaqala. Other Forms, whether of triliteral or quadriliteral verbs, if they occur, are given the notation proper to them.

50 A word about the terms “preposition” and zarf. Words like bayna and cinda are called zurūf (pl. of zarf) in classical, but prepositions in Western works on Arabic grammar. I have treated them as prepositions, using the term zarf for a noun in the accusative which occurs in the position of maqām in 5:107: qāma maqāma fulānin (320 (QWM) I.4), or for the word ḥaythu.

51 That is, the mafqūl awwal (“first object”) and mafqūl thānin (“second object”) of Arabic.
there are at least two of them under a given Verb Form; otherwise they are not numbered.

If a verb takes a preposition, the preposition is given in brackets after the + PREP notation, thus: + PREP [fī]. If it takes, say, two different prepositions in two different constructions, small letters are used to identify the prepositions after a single + PREP notation (thus: + PREP [a. ғalā; b. ғāً]), the same letters being used to identify the places in the text where these verb-preposition units are treated. If the two prepositions occur in the same construction, the notation + PREP + PREP is used, thus: + PREP [ғalā] + PREP [ғāً]. For convenience’ sake, the prepositions are listed in English rather than Arabic alphabetical order, and the diacritics are discounted, thus: + PREP [a. ғalā; b. ғī; c. ғlā], rather than + PREP [a. ғlā; b. ғalā; c. ғī].

After the heading, the idiom is given in skeletal form and translated. If the idiom has two or more senses, they are marked off by small Roman numerals (i, ii, iii, etc.). This division follows any higher order immediately preceding it, e.g. the Verb-Form division (I, II, III, etc.) or the PREP division (a, b, c, etc.).

The order of division marked (a), (b), (c), etc., represents a subdivision of the order marked by small Roman numerals.

The next and last order of division is marked (i), (ii), (iii), etc.

Here is an illustration of the format, using (with some omissions) the entries under the root LQY.

347. LQY

I. l a q i y a
   + OBJ
   laqiyahū:
      i.
      ii.
      iii.

II. l a q q ā
    + OBJ + OBJ
    i.
    ii.

IV. a l q ā
Introduction

1. VB
   alqā:
   i.
   ii.
2. + OBJ
   . . . . .
3. + PREP [fī]
4. + OBJ + PREP [a. ẓalā; b. bayna; c. fī; d. ilā]
   a. alqāhu ẓalayhi:
      i.
      ii.
      iii.
   b. alqāhu bayna:
   c. alqāhu fī:
   d. alqāhu ilayhi:
      i.
      (a)
      (b)
      ii.
      (a)
      (b)
      (i)
      (ii)
   . . . . .
5. + PREP [ilā] + PREP [bā']

V. t a l a q q ā
1. VB
2. + OBJ
3. + OBJ + PREP [bā']

While it was necessary to furnish these details about the format, it goes without saying that using the work a few times will familiarize one with the format more quickly and effectively (see also “Locating an Idiom: Examples,” below).
Method of Citation

The standard Egyptian edition of the Qur'an is used for purposes of verse-numbering.

As a rule, the quotations from the Qur'an are brief, illustrating the idioms in question only. A colon separates the sūrah from the verse number, a comma separates two occurrences of an idiom in the same sūrah, and a semi-colon separates the occurrences in different sūrahṣ. Essentially the same formula is used when citing from other sources.

The Qur'ānic form of an idiom may differ from the essential, skeletal form of it, and it is under the latter that the Qur'ānic idiom is listed. Thus abā ʾillā an yāf-ala kadhā is given under + OBJ because the verb, together with the exceptional particle and the maṣdar, is equivalent to a direct object (1 ("BY) I.1). Similarly, when the preposition min is zāʾidah (see Glossary), signifying generality (at-tanziš ʾalā l-ʾumūm), as in 5:6 (mā yurūdu ilāhu ʾlī yaj-ala ʾalaykum min ḥarajin [48 (fL) I.3.a.iii]), the prepositional phrase is construed as a direct object of the verb (thus, min ḥarajin = ḥarajān), and the verse is listed under + OBJ.

Sometimes a skeletal construction, after it has been given and translated, would appear to pose no problem, and so it was considered sufficient to cite the relevant idioms by sūrah and verse. In most cases, however, illustrative examples from the Qur'ān are provided, followed by references to other occurrences, if any. Under

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52 Quotations from other works, too, are generally brief. As a result, incomplete sentences are sometimes quoted.

53 On occasion the skeletal form is skipped and only the idiom as it occurs in the Qur'ān is given. This is done usually when the difference between the skeletal and the Qur'ānic forms of the idiom is only a slight one and the former can be figured out easily from the latter.

54 Likewise, lām is sometimes inserted (muqhamah) between the two terms of an idāfah construction (see Mugh., 1:238). In categorizing a verse with such a construction, the lām is discounted. Mumsikun lahū, for example, would be interpreted as mumsikuhū, which in turn yields the skeletal form, amsakahū. 35:2 (fa lā mumsika lahā) is thus found at the + OBJ heading at 360 (MSK) IV.
a particular heading, verses are normally arranged following the order of the Qur'ānic sūrahs, but that order is modified when necessary.

When listing idioms, brackets are used to indicate (1) that an idiom occurs more than once in a verse; (2) that a maṣdar or a participle occurs in place of a verb in an idiom; (3) that a certain syntactical unit (e.g. an object or a prepositional phrase) has been suppressed; and (4) that only a certain phrase or construction in a verse is being referred to.

For practical considerations, as a rule, a verb in the passive voice is treated as if it were a transitive verb with its object expressed, and is listed as such, even if the verb happens to be intransitive—e.g. suqiṭa fi yadihi (7:149), which is given under the heading + OBJ + PREP [fi] at 175 (SQ7) I.2. Passive participles are similarly treated.

An asterisk signals that an exact quote from the Qur'ān is going to follow. The asterisk is used regularly except when the Qur'ānic form of an idiom is identical with the skeletal form of it, or when (as in the explanatory notes) it is not crucial to indicate that a particular phrase is an exact quote from the Qur'ān. Identical quotes are given only once,55 with the sūrah-and-verse numbers indicating where they occur. If two quotes are to be cited, and they differ in wording, they will be cited separately, no matter how slight the difference between them. The word Also, in italic type, is used to list, using sūrah-and-verse numbers, any additional occurrences of the idiom. All occurrences of all idioms cited are given.

Works other than the Qur'ān are cited by page or by volume and page, with the names of the authors and books usually abbreviated. Asās, 105 means p. 105 of Asās al-Balāghah, and Aq., 1:276 means vol. 1, p. 276 of Aqrab al-Mawārid.56 Volumes of poetry are similarly cited. In the citation, Ḥam., 3:655/2, Ḥam. is the name of the work (Sharḥ Dīwān al-Ḥamāsah), 3 is the volume number, 655 is the page number, and the figure 2 after the slash is the verse number as it

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55 There is one exception: 101 (KhWY) l.

56 In citing from lexicographical works, the root under which a certain entry is found in those works is specified only if it happens to be different than the root of the Qur'ānic words being discussed. Thus, at 7 ('KL), an 'KL entry from Aqrab al-Mawārid will be cited by volume and page only, but, in citing an entry from a root other than 'KL, the pertinent root will also be specified.
appears on that page. If the number after the slash is given in brackets, it means that the verses are unnumbered in the work quoted, and that the verse was assigned a number, counting the first verse on a given page as verse 1. If a poetical verse is cited in full, a slash separates the two hemistichs.

Translation and Explanatory Notes

I have given my own translation of all quoted material, including the Qur'anic verses.

An attempt is made to provide an idiomatic translation of the material quoted, but conjointly with the attempt (especially in the case of the Qur'anic verses) to ensure fidelity to the original. Parenthetical material is frequently added to clarify the meaning or supply gaps (especially since quotes from the Qur'an are generally brief).

A lack of correspondence will sometimes appear to exist between the Qur'anic verses quoted and the English translation provided. This is again due to the brevity of the Qur'anic quotes, and it should be remembered that the translation was made with the complete verse in mind.

Sometimes the translation given of idioms under two or more Verb Forms from the same root will be identical or very similar. In many such cases it is assumed, in accordance with a maxim that I think has general philological validity, that the Form with the greater number of letters represents in some sense a greater intensity of meaning.

The explanatory notes are set off from the rest of the text by double-spacing at the beginning and at the end, are indented on both sides, and have a smaller font. They are used for a variety of pur-

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57 In commentaries on poetical works, interspersed between the verses of a poem may be found other verses. Such verses are not counted.

58 Ziyādatu l-ḥurūfī tadullu ʿalā ziyādati l-maʾnā, that is, “An increment of letters implies an increment of meaning.” The maxim holds, for example, in the case of qaruba and igtaraba, the latter implying that something has quite close (cf. 54:1: igtarabati s-sāʾatu, “The Hour has drawn very close”), as against the former (“to come close”). In other cases, the semantic properties of the Verb Forms will suggest how two verbs that have different Forms but the same root carry different shades of meaning.
poses: (1) To present a fuller explanation of an idiom and clarify obscure points. (2) To provide attestation, in the form of shawāhid ("proof-texts"); sing. shāhid) for the Qur'ānic usage. The shawāhid, it should be noted, may not always correspond in form to the Qur'ānic idioms. Thus, a particular shāhid may lack the prepositional phrase contained in the Qur'ānic verse cited, or it may involve use of a different Verb Form than the one found in a Qur'ānic idiom. As long as it has significant probative value, it is considered relevant. A shāhid is supposed to have such value if it constitutes a direct corroboration of the Qur'ānic usage, highlights the essential sense of the Qur'ānic idiom, or enriches one's understanding of the latter by providing the base meaning on which the Qur'ān builds or which the Qur'ān modifies to suit its purposes. (3) To explain the difference between apparently similar idioms. (4) To offer observations on points of language and style. (5) To justify a particular categorization of an idiom. (6) To explain why certain expressions are not included. (7) To indicate the presence of taqdmīn. (8) To offer brief exegetical notes where helpful. (9) To list cross-references.

Unless otherwise indicated, a body of notes pertains to the citation or group of citations in the immediately preceding division of the material.

**Locating an Idiom: Examples**

A few examples of how to locate a particular idiom are given below. They do not cover every conceivable case, but they will serve to orientate the user.59

In order to locate a verbal idiom that occurs in a particular Qur'ānic verse, one should begin by identifying the following:

1. The root and Form of the main verb in the idiom.
2. The skeletal form of the idiom (e.g. laqiyyahū).
3. The heading under which the idiom is likely to be found (e.g. VB, + OBJ, or + PREP).

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59 Since the work is meant for those who already have a background in Arabic, some knowledge of Arabic grammar and of the Arabic lexicographical conventions is assumed on the part of the user. There is no large-scale use of Arabic grammatical terms, and the terms that have been used are explained when they occur or in the Glossary.
This done, a quick glance down the entries should lead to the verse containing the idiom; the verse will either be quoted in full or in part, or referred to by *sūrah* and verse only. Let us take a few examples.

11:5 begins with these words: *alā innahum yathnūna šudūrahum*. *Yathnūna šudūrahum* is an idiom; its skeletal form is *thanā šadrahū*, giving the heading + OBJ. The root of the verb is *ThNY*, and the Form is I. The idiom will be found at 44 (*ThNY*) I, heading + OBJ.

In 27:47 one reads: *qālū ṭṭayarnā bika wa man ma'aka*. The skeletal form of *ittayarnā bika* is *taṭayyara bihī*, giving the heading + PREP. The root of the verb is *TYR*, and the Form, V. The idiom is found at 241 (*TYR*) V, heading + PREP (which, incidentally, is the only heading under that root), at *Also*.

In 33:37 we read: *fa lammā qaḍā zaydun minhā waṭaran zawwaj-nākahā*. Following the method suggested above, we find the idiom at 312 (*QDY*), I [Verb Form], 4 [heading: + OBJ + PREP], c [where the third of the three prepositions listed at 4, i.e. *min*, is treated].

16:92, *tattakhidhūna aymānakum dakhalan baynakum* has the skeletal form, *ittakhadḥuhu dakhlan bayna n-nāsi*; the heading is + OBJ + OBJ + PREP. The idiom will be found at 4 (*'KhDh*) VIII.4.

Now let us look at some more complicated examples. 10:22 contains the expression, *uḥīta bihīm*. It was explained earlier that verbs in the passive voice are supposed to have the structure + OBJ. *Uḥīta*, therefore, is equivalent to + OBJ. Since the expression also has a prepositional phrase, the heading would be: + OBJ + PREP. The idiom occurs at 74 (*HWṬ*) IV.2.ii. Following a similar procedure, *fa ḍuriba baynahum bi sūrīn* (57:13) will be found at 221 (*DRB*) I.3.c.

Here it will be noted, however, that the prepositional phrase, *bi sūrīn*, was not considered essential to the idiom, and so the preposition *bā* was disregarded for purposes of categorizing the idiom.

In 17:29, *wa lā tāj'āl yadaka maghūlatan ilā cunuqika*, the verb *ja'ala* has two objects, *yad* and *maghūlah*. The preposition *ilā*, although it goes with *maghūlah* (the underlying construction being: *ghallahū ilā cunuqīhī* and may thus be regarded, together with the second object, as a single unit (giving the heading +OBJ + OBJ)) is taken to constitute, together with its object, an independent unit, the verse thus yielding the construction, *ja'ala yadhū maghūlatan ilā cunuqīhī*, the heading being + OBJ + OBJ + PREP. The idiom is listed, in skeletal form, at 48 (*JCL*) I.4 (also at I.2.vii), but the user is
referred to 277 (GhLL) l.2, for, in this case, ghalla was considered to be the main verb.

Whenever the expected heading is found to be absent or a particular idiom found missing under it, one should examine the Qur’ānic form of the idiom more closely, trying to think of other possible skeletal forms it could have, and then look for it under the likely heading. For example, wa asmiṣ (18:26) should be found at 183 (SMC) IV, heading VB. There is no such heading, however. The phrase is found at the heading + PREP since the underlying construction is asmiṣ bihiṣ. In most cases, if an idiom is not listed where expected, an indication is provided as to where it is given.

As pointed out earlier, some roots have under them a large number of idiomatic expressions. A quick glance at the entries under them may not instantaneously lead one to the desired idiom, but the time taken to find it will not, it is hoped, exceed the time taken to locate a particular expression in a long article in a dictionary.

Conclusion

This work underscores the importance of studying the language of the Qur’ān with punctilious rigor. Isolating, and then studying in some detail, an important part of the Qur’ānic vocabulary, I have tried to show that Qur’ānic usage is marked by richness and variety, discernment and subtlety, precision and consistency. Linguistically, after all, the Qur’ān is not as “simple” as it might appear to be.

The best guide to the Qur’ānic verbal idioms is, it has been my endeavor to show, the Qur’ān itself, a context-based study of them yielding (as in the case of istaḥwadha ʿalayhi [see above, "Preliminary"]) the most accurate and satisfactory interpretation. And if contextualization is crucial to a proper understanding of individual expressions, so much more crucial it must be to a proper understanding of Qur’ānic ideas and concepts. Discussion of this last point falls outside the scope of our subject, but, if the basic contention of this work is correct, the point follows logically and necessarily.

I am, as I said earlier, greatly indebted to the lexicographical and exegetical sources I have used; without them I could not have completed this work. And yet I would hope that the present work will generate a certain skepticism—a healthy skepticism—toward such sources. For, as the user will have occasion to note, at times the ex-
planations given in such sources are conditioned or influenced by notions and understandings reached on extra-literary and extra-linguistic grounds. As I approached the end of this project, I became more convinced than ever before that, on the whole, classical Arabic poetry is a better guide to Qurʾānic usage, and that the lexicographical and exegetical sources, indispensable though they are, need to be subjected to scrutiny in the light of that poetry. I would, therefore, like to make a plea for a direct study of the Qurʾānic text, with the aid primarily of classical poetical works and secondarily of lexicographical and exegetical literature.⁶⁰

Providing “perfect” English renderings of Qurʾānic verses was not one of the objectives of this work. Nevertheless, since the work deals with an important segment of the Qurʾānic vocabulary, one that has not received the attention it deserves—and one whose potential I do not claim to have exhausted—the renderings offered may be of some aid in the production of a better English translation of the Qurʾān in the future. It is in any case hoped that this book will contribute, if in a small way, to a better understanding of the Qurʾānic language and—since language is the vehicle of thought—of Qurʾānic thought as well.

⁶⁰In making this point I am actually borrowing from Amīn Aḥsan Iṣlāḥī, author of Tadabbur-i Qurʾān. This modern Qurʾān commentary, one of the finest ever written—in fact unique in some respects in the whole Qurʾānic exegetical tradition—is remarkable not only for its contextualized interpretation of the Qurʾān but also for its author’s attempt to explain Qurʾānic usage with reference to classical Arabic poetry. Although Iṣlāḥī does not frequently cite Arabic verses—he was not sure the common reader would appreciate the value of such material, and the discussions in the book, at any rate, had to be kept brief (the book is a mere eight volumes!)—his understanding of the Qurʾānic language derives from a deep study of the language of classical poetry, and is, to a very large extent, free from the “impedimenta” of the later interpretive works.
VERBAL IDIOMS OF THE QUR'ĀN
HAMZAH

1. ‘BY

1. a b ā
+ OBJ

abā illā kadhāʾ illā an yafʿala kadhāʾ, to be determined to do/have sth, insist/be set on doing/having sth:

*wa yaʿbā ilāhu illā an yutimma nūrahū, And God is determined to bring His light [= His religion] to perfection: 9:32.

*fa abā aktharu n-nāsī illā kufūran, But most people are bent upon disbelieving: 17:89; 25:50.
Also: 17:99.

Grammatically, the construction is an istithnāʾ mufarragh (Mugh., 2:753), with abā interpreted to mean lam yurid (as in 9:32 [ibid.; Kash., 2:149]) or lam yarḍa (as in 17:89 [ibid., 2:375]). In the Qurʾān, only maṣdar is used in this construction, but a substantive may also be used, as in some of the examples below.

Qays, 92/13: wa yaʿbā jamʿukum illā firārān/wa yaʿbā jamʿunā illā wurūdā, “Your troops are bent upon fleeing, whereas ours are determined to make it to the battlefield.”
Nāb., 53/35: abā ilāhu illā ʾadlahā wa waftāʾahū, “God insists on doing justice and fulfilling his commitments.”
Abū Dhuʿayy, D. al-Hudh., 1:21/[3]: abā l-qalbu illā umma ʾamrin, “My heart desires Umm ʾAmr, and only her” (cf. Ham., 3:1344/1). Also, Durayd ibn as-Ṣimmah, Ham., 2:824/4; ʾAmr ibn Kulthūm, Qaṣ., 427/92; Ibn Muq., 142/3.

Cf. the expression, lam yarḍa illā kadhāʾ, as in Saʿd ibn Nāshib, Ḥam., 1:74/9: wa lam yarḍa illā qāʾima s-sayfi ṣāḥibā,
“For his companion he would have the hilt of the sword, nothing else.”

2. **BY**

1. **a tā**
   1. **VB**

   The use in two verses should be noted:

   i. In 20:69, ḥaythu atā means literally “wherever he arrives.” But the verse does not describe movement, but a situation—one involving a contest between Moses and Pharaoh’s magicians, and so it means: A sorcerer does not succeed/come to any good, no matter what situation he finds himself in. Further, the context gives the verb atā the sense of doing or performing something (cf. 2.i below), so that ḥaythu atā also carries the connotation: No matter what he comes up with/what tricks he pulls out of his bag.


   ii. In 41:11, atā does not mean “to come,” but rather, “to submit/surrender”:

   *fa qāla lahā wa li l-arḍī ‘tiyā ṭaw-‘an aw karhan qālatā ataynā tā’/lāna, He said to them [heavens] and to the earth, ‘Submit, willingly or unwillingly.’ They said, ‘We submit willingly.’

   Cf. Zamakhshaį (Kash., 3:385), who offers two—somewhat tortuous—explanations of the Qur’ānic construction: (1) i’tiyā čalā mā yānbaghi an ta’tiyā čalayhi mina sh-shakli wa l-waṣfi; (2) li ta’ti kullu wāḥidatin minkumā šāḥibatahā l-ityāna lladhī urūdūhu . . .

2. **+ OBJ**
   aṭāhu:

   i. to do sth, perform/commit an act:

   aṭā l-fāḥishata, to commit a flagrantly immoral act [e.g. adultery or sodomy]: 4:15, 16; 7:80; 27:54; 29:28.

   *wa ta’tūna fi nāḏīkumu l-munkara, And you commit evil acts in your meeting-places/public places: 29:29.

   *alladhīnā yafrāḥūna bi mā ataw, Those who are pleased with what they have done: 3:188 [obj und].
Kash., 1:256 (on 4:15).

Sa'īd ibn Nāshīb, Ḥam., 1:71/6: wa lam ya'tī mā ya'tī mina l-amri hā'ibā, “There is nothing he does that he does out of fear.” A poet from the Ḥarīb, ibid., 4:17/16/4: innā idhā mā ataynā amra makrumātīn, “When we perform a noble and generous act.” Lab., 94/60: wa ya'tī l-ghayya munqatī'a l-ṣiqāli, “And he commits transgression/wrongs unchecked [lit: unhampered by a hobbling chord].” Also al-Ṣajān ibn Khulayy, D. al-Hudh., 3:112/[1].

See also 55 (JY) 1.1.

Cf. 3.b.i, with n.

ii. to become involved in/affected by sth, be drawn into sth:

*a fa ta'tūna s-siḥra wa antum tubṣirūna, Will you, then, be taken in by magic, seeing [everything] as you do? 21:3.

iii. to come at/attack sb/sth:

*wa ya'tūkum min fawrīhim, And should they make a surprise attack on you: 3:125.

*thūmma la ʿātiyannahum min bayni ʿayḍīhim wa min khalfīhim, Then I shall attack them from the front and from the rear: 7:17.

*fa atā l-lāhu bunyānahum mina l-qawāʿīdī, And God struck at the very base of their structure: 16:26.

Also: 59:2.

Utiya fulānun, “to be attacked.” Ag., 1:3. Utiya fulānun min ma'manīhī, “Ruiny came to him from a quarter he had considered safe.” Ibid., 3:3. Āmīr ibn Kulthūm, Qaṣ., 318/78: wa annā l-muhliḳūna idhā utīnā, “And we destroy [people] when we are attacked by [them].” Al-Kalḥahah al-Ṣurānī, Muḥāqqaq, 21/2: wa nāḍā munāḍī l-ḥayyi an qad uūtūmū, “And a crier from the tribe cried out, ‘You are under attack!’” (Also, Tufayl ibn Āwīf al-Ghanawī, Krenk., 62/2, and Hāṣ., 272/2.) In the following verse by Nābighah (100/17), which is highly representative, the literal and the transferred meanings of atā are present simultaneously: wa banū ʿuqaymin lā mahālatā annahum/ātūka ghayra muqallamī l-azfārī, “And the Banū Quʿayn will certainly come to you/attack you with unpaved nails.”


iv. to have sexual intercourse with sb:
(a) atā l-mar’ata, to have sexual intercourse with a woman: 2:222.
(b) atā r-rajula/dh-dhakara: to perform sodomy on sb:
   *īnnakum la ta’tūna r-rijāla shahwatan min dūni n-nisā’i, Ignoring
   women, you take males as the object of your carnal desire: 7:81.
   Also: 26:165; 27:55; 29:29.
(c) In 2:223 a wife is likened to a field, and the expression atā ḥār-
   thahū therefore means: to have sexual intercourse with one’s wife:
   *fa ‘tū ḥarthakum annā shi’tum, Go in to your fields in the
   manner you like: 2:223.

Tad., 1:483.

3. + PREP [a. ʿalā; b. bā’]
   a. atā ʿalayhi:
      i. to come upon sb/sth:
         (a) (lit):
            *fa ataw ʿalā qawmin, Then they came upon a people: 7:138.
         (b) (fig. of time):
            *hal atā ʿalā l-insānī ḥīnun mina d-dahri lam yakun shay’an
            madhkūran, Has there ever been man a time when he was a
            thing of no account? 76:1.

         Mutammim ibn Nuwayrah, Mufaddl, 79/45: wa la
         yaʿtiyanna ʿalayka yawmun marratan/yyubkā ʿalayka muqan-
         naʿan lā tasmaʿa, “A day is certainly going to come upon you
         when you will be mourned, lying ensheathed as you will be
         and unable to hear.” (The verse is also attributed to Abū
         Dhūʿayb, D. al-Hudh., 1:3/[6], and, with a slight variation, to
         Nahār ibn Tawsīʿah, Ham., 2:954/5.) Also, Imr., 89/2; Ibn
         marra ʿalā, as in Mutammim ibn Nuwayrah, Mufaddl, 77/37,
         and Rabīʿah ibn Maqrūm, ibid., 355/2.
   ii. to reach a place from where one can overlook sth:
      *ḥattā idhā ataw ʿalā wādī n-namlī, Until, when they reached a
      place overlooking the Valley of Ants: 27:18.

      Taking the first of the two explanations of the use of ʿalā
      suggested by Zamakhsharī (Kash., 3:137): . . . anna ityānahum
      kāna min fawqu.
   iii. to pass by sth:
wa la qad ataw ġalā l-qaryati ilāti umṭirat maṭara s-saw‘ī. And they have certainly passed by the town on which was sent down an evil rain: 25:40.

iv. to pass over sth:

*mā tadharu min shay‘in atat ġalayhi illā ja gàlat‘hu ka r-ramīmi, There was nothing it [punishing wind] passed over that it did not reduce to decaying matter: 51:42.

b. atā bīhi:

i. to do sth, perform/commit an act:

*illā an ya‘īna bi fāhishatīn mubayyīnatin, Except in a case where they have committed a flagrantly immoral act [= adultery] 4:19 [n.]; 65:1.

*wa lā ya‘īna bi buhtānin, And that they shall not make slanderous accusations: 60:12.

*lā ya‘ti bi khayrin, He accomplishes no good: 16:76 [n.]

Also: 4:25; 33:30 [n.]

4:19 and 33:30: In these two verses, Zamakhshārī (Kash., 1:258 and 3:234, respectively) prefers to take fāhishah mubayyīnāh to mean the defiant attitude of a wife toward her husband.


Tār., 45/89: yaqūlu wa qad tarra l-wazīfu wa sāqūhā/a lasta tarā an qad atayta bi mu‘yidī, “Her [she-camel’s] hoofs and shanks cut, he said, ‘Don’t you see that you have done a horrible thing?’” Tārafah al-Jadhīmī, Ḥarn., 1:141/3: wa lākinnanī kuntu mra’an min qabīlatin/baghat wa atat bi l-maẓālimi wa l-fakhīri, “But I happened to belong to a tribe that broke all rules and committed against me acts of aggression and arrogant hostility.”

3.b.i (atā bīhi) seems to differ from 2.i (ataḥu) in the following respect: atāḥu represents the commission of an act, without necessarily implying that the perpetrator committed the act publicly; atā bīhi suggests that the act in some way becomes or is made public, the bā’ connoting that the person in question “comes up with” or “presents” the act. This may be part of the reason why 29:29 (2.i) adds fi nāḏikumū l-munkar, signifying that the act was committed in public places. The difference between 2.i and 3.b.i may be explained in two other ways: (1) Atā in 2.i carries the tadmīn of fa‘ala. (2) 2.i represents a case of nazī al-khāfīq, i.e. the bā’, which occurs in 3.b.i, is suppressed in 2.i.
ii. atā ʾllāhu bi amrīn, (of God) to create a [new] situation 5:52.

4. + HĀL
   atā kadhā, to become so and so:
   *fa alqūhu ʿalā wajhi abī yaʾti bāṣīrān, Put it [shirt] on my father’s face and he will regain his vision: 12:93.

   See Maj., 1:318. Zamakhshārī (Kash., 2:274) compares, with the use of atā in this verse, the use of jāʾa in the expression, jāʾa l-binʿu muhkaman, “(of a building) to be strong.” For another interpretation of 12:93 (yaʾti bāṣīrān = yaʾti ilayya wa huwa bāṣīrūn), see ibid.
   See also l34 (RDD) VIII.2, and 314 (QF D) l.3.

5. + OBJ + PREP [a. bāʾ; b. min]
a. atāḥu bi mathalin, to present sb with a criticism:
   wa lā yaʾtūnaka bi mathalin ʾillā jiʾnāka bi l-ḥaqqi wa aḥsana tafṣīrān, And there is not a criticism they will present you with but that We shall present you with the truth [about it] and the best possible interpretation [of the matter in question]: 25:33.


b. atā sh-shayʿaʾ min bābiḥī, to go about sth in the right way: 2:189.

“To come to sth by its door” is to come to something by using the entrance proper to it and not to use the “backdoor” to it, that is to say, to do something in the right and proper manner. Aʾṣāḥ (209/18): li kay yaʾlīma n-nāṣu ʾannī m-rūʿun/ātaytu l-maʾārīshata min bābiḥā, “So that people might know that I am a man who has lived his life in a blameless manner.” Qays, 74/19 (see also Hass., 182/[4]): matā mā atayta l-amra min ghayrī bābiḥī/ḍalīla wa in tadhkhul mina l-bābi tahtadī, “If you approach a matter the wrong way, you will be lost, but if you approach it the right way, you will be guided in the right direction.” There are a few variations on the idiom, among them: atā l-amra min maʾtāḥū/maʾtāḥī. Aq., 1:4; Asās, 11.

It can be argued that the use in this particular verse (wa tū l-būyūta min ʾawwābiḥā) does not constitute an idiom and that the verse has a simple, literal meaning, “And enter the houses by their doors.” While the presence of the literal
meaning may be granted, there is no reason to exclude the
figurative meaning. In fact the verse may be said to
represent a felicitous combination of the literal and the
figurative meanings. Cf. Zamakhshañ (Kash., 1:117–18), who
gives only the latter meaning.

6. + PREP [Ca] + PREP [b]
ata Calayhi b sultánin, to present compelling proof in support of
sth: 18:15.

Tadmín of istadalla.
See also 55 (Y") I.2.

IV. a t a
1. + OBJ
atáhu:
   i. to pay sth:
      (a) *wa atu haqqah yawma haṣadih, And pay what is due on it on
      the day of harvesting it: 6:141.

      That is, pay zakat on the produce. See Tad., 2:560.

      (b) atá ajra l-mar’ata, to give [a woman] her dower [lit: remunera-
      tion]: 33:50.

      See also 2.iii below.

   ii. to grow/produce/yield sth:
      atáti sh-shajaratul-jannatu ukulah, (of a tree/garden) to yield the

      Maj., 1:340. Atáti n-nakhlatu, “(of a date-palm) to yield
      fruit.” Aq., 3:3. nakhluun dhû itá’in, “a date-palm that yields
      much fruit”; labanun dhû itá’in, “milk rich in butter.” Asás,
      11.

      In the three verses the muðáf ilayh—a pronoun with jannah
      (2:265; 18:33) and shajarah (14:24) as its antecedents—
      gives the sense of expected produce—lit: its produce.

2. + OBJ + OBJ
atáhu sh-shay’a:
   i. atáhu mawthiqan, to give sb one’s word:
Hamzah

*Ilan ursilahū mācakum ḥattā tu‘tūni mawthiqan mina llāhi la ta’tunnnāni bihi . . . fa lammā ālawhu mawthiqahum, I am not going to send him with you until you give me your pledge in God’s name that you will bring him back . . . When they had given him their word: 12:66.

Jacob is asking his sons to swear an oath. Zamakhshārī (Kash., 2:266) explains: Ḥattā tuṣṭunū mā atawaththaqu bihi min fīndi llāhi; arāda an yahūfū lahu bi llāhi. . . .

ii. ātāhu su’lahū, to grant sb his request/petition:
*qāla qad ūnīna su’laka yā mūsā, He said, ‘Moses, your request is granted!’ 20:36.
iii. ātā l-mar’ata ajrahā, to give dower to a woman: 4:24, 25; 5:5; 60:10.

See also 1.i(b) above.

3. ‘ThR

I. a t h a r a

+ OBJ

atharahū, to pass sth on, transmit sth:
*in hādhā illā sihru n yu’tharu, This is no more than sorcery handed down by tradition: 74:24.

As-sayf al-ma’thūr is a sword that has been passed down in the family from one generation to another. Asās, 11.
Cf. 287 (FRY) VIII.1 (sihru n mustaran), and 355 (MRR) VIII (sihru n mustamirrun).

4. ‘KhDh

I. a k h a d h a

1. VB
to act/conduct oneself:
*wa law lā kitābun mina llāhi la massakum fī mā akhadhtum c’adhābun a’fīmun, Had a decree from God not existed already, a severe punishment would have overtaken you for the way you behaved: 8:68.
According to Īslāḥī (Tad., 3:102–103), whose interpretation has been followed in translating 8:68, the verse is generally thought, as is generally thought, the Muslims. For a more detailed treatment, see Mir, 112–14.

Al-ṬAbbās ibn Mirdās, Ham., 1:438/3: fa in ghadibat fiḥā ḥabību bnu ḥabtarīna/fa khudh khuttatan yarākā fiḥā l-ābāgīdū, “If the people of Ḥabīb ibn Ḥabtar should become furious at it [= at your attempts to help your neighbors], then act in a way that will cause distant relatives to be pleased with you.” Note also: akhadha ikhdha fuiānin, “to pattern one’s conduct after sb”; law kunta minnā la akhadhta bi ikhdhinā, “Had you been one of us, you would have acted like us.” Aq., 1:6; Asūs, 11. (Cf. atā atwahū, as in Mutammim ibn Nuwayrah, Muʻaddd., 70/19.)

2. + OBJ
akhaddahū:
i. to take sth away [from sb], deprive [sb] of sth:
   *in akhadha ilāhu sam-cakum wa absārakum, If God were to deprive you of your ears and your eyes: 6:46.

   See Maj., 2:192.

   ii. to adhere to sth:
      *fa khudhhā bi quwawatin, So hold fast/adhere firmly to them (Tablets of the Torah): 7:145.
      Also: 2:63, 93; 7:171; 19:12.

      Bi quwawatin, which follows the verb in all these verses, is simply adverbial (= “firmly”) and not part of the idiom (cf. 3 below).

   iii. to affect/overcome sb:
      *lā ta'khudhuhū sinatun wa lā nawmun, Neither drowsiness nor sleep overtakes him: 2:255.
      *wa lā ta'khudhkum bihimā ra'fatun, And do not be moved by compassion in regard to them: 24:2.

   Al-Marrār ibn Munqidh, Muʻaddd., 158/85: innamā n-nawmu Cishā'an ta'falan/sinatun ta'khudhuhā mithla s-sukur, “Her sleep at night, when the sun sets, is just like a drowsiness that overcomes her like inebriation.”

   iv. to harm/injure/kill sb:
*wa hammat kullu ummatin bi rasūlihim li ya’khudhūhu, And every people intended to cause harm to its messenger: 40:5.


v. akhadha l-Cafwa, to show forbearance: 7:199.


vi. The following two expressions mean “to be on one’s guard, take precautions, safeguard one’s position,” though there is a slight difference in their meanings (see n. to (b) below):

(a) *qad akhadhna amranā min qablu, We had already taken the necessary measures [= measures to protect ourselves]: 9:50.

(b) *khudhū hidhrakum, Be on your guard! 4:71.

Also: 4:102 [twice].

Kash., 1:280.

The difference between (a) and (b) is as follows: (a) is general—implying the taking of precautionary measures in any given situation (cf. Kash., 2:156: Qad akhadhna’ amranā, ay amranā lldāhī nahnu muttasimūna bihi mina l-ḥadhari wa t-tayaqquza wa l-Camali bi l-ḥazmī); (b) is more specific—implying the taking of such measures in a situation of fear or danger (Kash., 2:280: Yuqālu, akhadha ḥidhraḥū, idhā tayaqqqaqa wa ḥtaraza mina l-mukhawwifī).

vii. akhadha mithaqahū:

(a) to take a firm commitment from sb, make a covenant with sb: 2:63, 83, 84, 93; 3:187; 5:12, 14, 70; 57:8.

Cf. (b) below, with n.

(b) to take a firm commitment [from sb]/make a covenant [with sb] about sb/sth: 3:81.

According to Iṣlāḥī (Tad., 1:735), mithāq an-nabiyyīn in this verse stands for the pact taken about prophets, not from them (cf. (a), above). This is grammatically possible, and contextually more appropriate.
viii. akhadha žīnatahū, to adorn oneself:
   *khudhū žīnatakum, Adorn yourself [with dress]: 7:31.

   Žīnah (lit: “ornament, adornment”) in this verse means
   “dress.” The verse criticizes the pagan Arab ritual of cir-
   cumambulating the Ka‘bah naked on the view that the spirit
   of worship required one to discard all adornments, dress
   being one of them. See Kash., 2:60; Tad., 2:627.
   Cf. ix below.

ix. akhadha zukhrufahū, to assume a splendid appearance:
   *ḥāṭā idhā akhadhati l-ardu zukhrufahā. Until, when the earth is
   decked out in its finery [= when it grows lush vegetation]: 10:24.

   The earth is here likened to a bride who is beautifying her-
   self (Kash., 2:187: Ju‘lati l-ardu ākhidhatan zukhrufahā ġalā t-
   tamthili idhā akhadhati th-thiyāba l-fākhirata).
   Cf. vii above.

3. + PREP [bā’]
   akhadha bihi, to adhere to sth firmly:
   *wa ‘mur qawmaka ya’khudhū bī aḥsanihā. And enjoin your
   people to hold fast to the best injunctions contained in them [Tablets
   of the Torah]: 7:145.

   The preposition bā’ suggests the taḏmīn of some word
   like i‘taṣama. Thus the difference between akhadha sh-
   shay’a and akhadha bi sh-shay’ī is that while the former
   means simply “to hold sth,” the latter means “to hold sth
   firmly.”

4. + OBJ + PREP [a. ġalā; b. bā’; c. min]
   a. akhadhahū ġalayhi:
      i. akhadha ġalayhi ḫisra fulānin, to assume the responsibility im-
         posed by sb with regard to sth:
         *wa akhadhtum ġalā dhālikum iṣrī, And do you, with regard to
         this, take on the responsibility I have imposed [upon you]? 3:81.
      ii. akhadha ġalayhi l-mīthāqall-mawthiqa, to take from sb a binding/

   🍪Amr ibn Kulthūm, Qaṣ., 321/88: akhadhna ġala
   bu‘ulathinna ġahdan/iḍhā lāqaw katā‘iba mu‘lamīnā, “They
   have taken from their husbands a binding commitment [to
the effect that] when they engage the badge-wearing enemy battalions in combat [they shall bring home booty and prisoners]."

See c below, with n.

b. akhadhahū bi kadhā:
   i. to motivate sb to do sth:

      Akhadhtuhū bi kadhā, "I persuaded him to do such-and-such a thing." Kash., 1:127.

   ii akhadhahū bi l-yamīni, to seize sb firmly: 69:45.


c. akhadha minhu l-mithāqa, to take a firm commitment from sb:
   4:21, 154; 33:7 [twice].

   In c, as in a.ii above (akhadha ċalayhi l-mithāqa/l-mawthiqa), the giving and taking of a pledge are involved, but the difference of prepositions makes for a difference in the emphasis: the focus in the latter is on the one who takes the pledge from another person, thus obligating the latter to fulfill the pledge, whereas the focus in the former is on the one who gives the pledge of his own free volition, the other person simply "taking" it from him.

VIII. it t a k h a d h a

1. + OB]
   ittakhadhahū, to take/regard sb/sth [to be so and so], set sb/sth up [to be so and so]:
      i. ittakhadha khidnān, to take a lover/paramour: 4:25 [act pt]; 5:5 [act pt].
      ii. The following two expressions mean "to take a confidant":
         (a) ittakhadha bītanātan: 3:118.
         (b) ittakhadha wālijātan: 9:16.
      iii. ittakhadha sabīlan, to take/follow a path:
         (a) (lit): 18:61, 63.
         (b) (fig): see 3.a, c, and d below.
2. + OBJ + OBJ
   ittakhadhahū kadhā, to take/regard sb/sth to be so and so, set sb/sth up as so and so:
   i. ittakhadhahū Caḍudan, to have/take sb as one’s supporter: 18:51 [act pt].
   ii. Of the other words occurring in the position of second object, the following may be noted:
       dakhal: deceit: 16:92, 94: see 4 below.
       junnah: shield
       ittakhadhahū junnatan, to use sth as a shield/smokescreen: 58:16 [n.]; 63:2 [n.]
       maghram, liability, damages: 9:98.
       mahjūr, abandoned:
       ittakhadhahū mahjūran, to forsake sth: 25:30.
       qurbah, means of achieving nearness [to God]:
       *wa yattakhidhu mā yunfīqu qurubātin ĉinda Ilāhi, And what he spends he regards as means of achieving nearness to God: 9:99.
       sabīl, path, way:
       ittakhadhahū sabīlan, to adopt sth as a course of action/a way of life: 7:146.
       sukhrī, employee:
       ittakhadhahū sukhrīyyan, to employ sb, take sb in one’s service, enlist sb’s services: 43:32.
       zihrī, sth that is extra:
       ittakhadhahū zihrīyyan, to ignore/neglect sth: 11:92 [n].


3. + OBJ + PREP [a. bayna; b. fi; c. ilā; d. maṣa]
   a. *wa yurīďūna an yattakhidhū bayna ḏhālika sabīlan, And they wish to take/follow a course in between [= a course between belief and unbelief]: 4:150.
   b. ittakhadha fihi ḥusnan, to treat sb kindly/nicely:
       *wa immā an tattakhidha fihim ḥusnan, Or you may treat them with kindness: 18:86.

See Tad., 4:71, 73–74.
c. ittakhadha ilā rabbiḥī sabīlan, to achieve nearness to one’s Lord [= to perform acts of piety in order to draw near to God]: 25:57; 73:19 [n.]; 76:29.


d. ittakhadha maʿcaḥū sabīlan, to join/follow sb [lit: to take a certain path/course in sb’s company/along with sb]: 25:27.

4. + OBJ + OBJ + PREP [bayna]

*hattakhidhūna aymānakum dakhalan baynakum, Using your oaths to practice trickery upon one another: 16:92.

Also: 16:94.

Dakhal in these verses has been interpreted, following Zamakhshaṛ (Kash., 2:342), as the second object of ittakhadha. It may also be regarded as a maʿcaḥū laḥū. See Aq., 1:324 (DKhl).

5. 'KhR

II. a k h k h a r a

1. VB

qaddama wa akkhara: see 303 (QDM) II.2.i(c).

2. + OBJ

akkhharahū, to give a respite to sb: 4:77; 11:104; 14:10, 42, 44; 16:61; 17:62; 35:45; 63:10, 11; 71:4 [twice, once pass].

V. t a ’a k h k h a r a

VB
taqaddama wa taʾakhkhara: see 303 (QDM) V.

6. 'FK

I. a f a k a

+ OBJ

*fa annā tuʾfakūna. So where are you backing/drawing/veering off to [in your error/foolishness]? 6:95; 10:34; 35:3; 40:62.

Also: 5:75; 9:30; 29:61; 30:55; 40:63; 43:87; 51:9; 63:4. [All passives.]

Cf. 124 (DhHB) 1.1.i, and 210 (ŞRF) 1.ii.

7. ‘KL

1. a k a l a

1. VB
   i. to use [sth]:
   *wa man kāna faqīran fa l-ya’kul bi l-maCrūfi, And he who is poor should take [from the property of his orphan ward] only that [amount] which is reasonable: 4:6.
   ii. In 5:66, akala implies: to receive benefits, i.e. to enjoy the blessings of God, both material and spiritual:
   *la akalū min fawqihim wa min tahtī arjulihim, They would have had good things coming to them [lit: they would have eaten] from above their heads and from under their feet [= from everywhere].

2. + OB]
akalahū:
   i. to use sth:
   *fa kulūhu hanī’an mař’an, Then you may use it [dower], enjoying it the way you like: 4:4.
   Also: 8:69.

Al-Muthaqqib al-ĆAbdī, Mufaḍḍ., 302/28: yasCā wa yajhādu jāhidan mustażāran/jiddan wa laṣā bi ākilīn mā yajmaCū, “He [man] collects it [wealth], making great and strenuous efforts, but he is not going to [be able to] use what he collects.” Ibn Muq., 243/24: fa akhlīf wa atlīf innamā l-mālu ġarātan/wa kulhu maCā d-dahī lladī huwa ākilūh, “So, compensate [yourself for lost wealth—i.e. by acquiring more of it] and give it away [= be generous with it], for wealth is something that passes from hand to hand; and use it/use it up along with time, which is going to consume it anyway.”
ii. to consume sth, use sth up:

*ḥattā ya’tiyānā bi qurbānin ta’kuluhu n-nāru, Until he comes to us with a sacrifice that is consumed by a fire [from the heavens]: 3:183.

Also: 12:48 [n.].

The verse by Ibn Muq., cited at 2.i above (and especially the second use of akala in it) illustrates this meaning also. 12:48: For a translation, see 303 (QDM) l.4.ii.

iii. to eat sth away:

*ta’kulul minsā’atahū, [An insect—i.e. termite] which ate away his [Solomon’s] staff: 34:14.

Akala n-nāru l-ḥaṭaba, “(of fire) to consume wood.” Aq., 1:14; Asās, 19.

iv. to appropriate/usurp sth, take sth over wrongfully:

*wa lā ta’kulū amwālikum baynakum bi l-bāṭili . . . li ta’kulū fariqan min amwāli n-nāsi bi l-ithmi, And do not wrongfully appropriate one another’s wealth/property . . . in order that you may wrongfully acquire part of people’s wealth/property: 2:188.

*wa lā ta’kulūha isrāfan wa bidāran an yakbarū, And do not use it [orphans’ wealth] up, squandering it in haste, fearing that they will grow up: 4:6.

Also: 4:10 [ya’kulūna amwāla l-yatāmā], 29, 161 [maṣ]; 5:42 [act pt], 62 [maṣ], 63 [maṣ]; 9:34; 89:19.

Kash., 2:149.


v. akala r-ribā, to receive usury/interest: 2:275; 3:130.

vi. akala laḥma fulānin, to backbite sb, slander sb in his absence [lit: to eat sb’s flesh]: 49:12.

Ākala fulānun baynahum, “to go around making slanderous remarks about people in their absence” Aq., 1:14; also, Asās, 19. Uklahiiklah is “backbiting”, and fulānun dhū uklatiiklin means: He says things behind people’s backs. Asās, 19; also, Aq., 1:15–16. As Islāhī explains, a person who is being slandered behind his back is unable to defend him-
self; he is like a dead body that is defenseless against predatory animals and birds. *Tad.*, 6:511. Al-Muthaqqib al-
Abdī, *Mufaḍḍ*, 589/6: *lā tarānī rātīf an fī mašlisin fī lūḥumi n-nāsī ka s-sabīlī d-darīm, "You will not find me in the company of people consuming, like a voracious beast, people’s flesh." Al-Muqanna al-Kīndī, *Ham.*, 3:1179/6: *wā in ya’kulū lahmi wawartu lūḥūmahum, "If they slander me, then [I do not; rather] I make every effort to protect their honor." Sālim ibn Wābīshah, *ibid.*, 3:1160/1: *yaqtātu lahmi wa mā yashfīhi min qaramī, "He devours my flesh [= backbites me], though it does not satisfy his voracious appetite." Also, Suwayd ibn Abī Kāhil, *Mufaḍḍ*, 402/73 (cited at 96 (*KhLW*) 1).

3. + OBJ + PREP [a. fī; b. ilā]
   a. akala fī baṭnīhī shay’an, to stuff sth into one’s belly: 2:174; 4:10.
   *Kash.*, 1:109, 250-51.

   b. *wā lā ta’kulū awmālahum ilā awmālikum, And do not use up their wealth by mixing it up with yours: 4:2.


8. *L'F*

II. a l l a f a

1. + OBJ
   allafat qalbahū, to win sb’s goodwill/support:
   *wā l-mu’allafatī qulūbuhum, And those whose goodwill is to be sought: 9:60.

2. + PREP [bayna]
   allafat bayna n-nāsī, to reconcile people with one another:
   *fā allafat bayna qulūbikum, And He reconciled your hearts with one another: 3:103.

   *Also*: 8:63.

9. *LW*

I. a l ā
   + OBJ + TAMĪZ
   *lā ya'lūnakum khabālan, They will spare no effort in causing harm to you: 3:118.
Khabālan in the verse is a tamyīz. See CÚkb., 1:147, where other possibilities are also suggested; cf. Zamakhsharī (Kash., 1:212–13), who takes it to be a + OBJ + OBJ construction, saying that alā, when it takes two objects, carries the taḏmīn-meaning of manaCa or naqasa.

Fulānun lā ya`lū khayran, “He never misses an opportunity to do good”; innī lā alūka nusuḫan, “I shall never cease wishing you well/giving you sincere advice.” Aq., 3:18. Thaḏlabah ibn CAmr, Muفاد., 514/13: fa in qatalat`hu fa lam aluhūwa in yanju minhā fa jurḥun raghib, “If it [my spear] should kill him, then [it is only proper, for] I did not spare any effort [= tried my best to kill him]; and if he should recover from it, then [at least I gave him] a large wound.” Cf. baghā lahū khabālan, as in a verse quoted in Shudh., 73.

10. ‘LY

IV. ā l ā
+ PREP [min]
alā mini ma’atihi, to swear to have no sexual relations with one’s wife: 2:226.

Taḏmīn of imtanaCa (Aq. 3:19) or baCuda (Kash., 1:136). Cf. Qāys, 44/28, who uses the preposition Can with the verb. Cf. 243 (ZHR) III.2.

11. ‘NS

IV. ā n a s a
+ OBJ + PREP [min]
ānasa minhu rushdan, to discern/perceive signs of maturity in sb: 4:6.

Ānasa implies sensing something or the existence of something even if one has not clearly perceived that thing (see Zuh., 264/3)]. Arab poets often use the word of an animal—a wild ass, a wild bull, a she-camel, a deer—that senses danger and becomes alert. Suwayd ibn Abī Kāhil, Mufaḍḍ., 399/60: sākinu l-qafri akhū dawwīyyatinfa idhā mā ānasa s-sawta m-maṣaC, “He [bull] is a resident of the desert, one who belongs to the wilderness: when he hears so much as a faint sound, he pricks up his ears.” CUmarrah ibn CAQil, Ḥam., 3:1433/6: wa ammā idhā ānasta amnan wa rikhwatan/fa
innaka li l-qurbā aladdu khaṣūmī, “And when you feel that you are secure and find yourself in easy circumstances, you become the most pugnacious enemy of your relatives.” Rabi‘ah ibn Maqrūm, Muḥaddīs, 357/12: fa lamīn tabayyana anna n-nahāra/tawallā wa ānasa waḥfan bahīman, “When he [ass] noticed that the day had passed, and perceived [the arrival of] a dark night.” Also, al-Ḥārith ibn Hillizah, Qaṣṣ., 435/11; Tirmīzh, Krenk., 99:19. This being the meaning of the word, the use of ānasa in the Qur’ānic verse implies that guardians should hand over the property of their orphan wards to the latter as soon as they see in them signs of maturity, and should not hold on to it for an unduly long period of time.

X. i s t a ’ n a s a
+ PREP [lām]
ista’nasa lāḥū, to listen to sth eagerly:
wa lā musta’nisīna li ḥadīthīn, Nor [must you linger in the Prophet’s house] wishing eagerly to listen to the talk: 33:53.

The preposition lām can be explained in more than one way: (1) Li ḥadīthīn = li aji ḥadīthīn—the complete construction being: ista’anasa ba‘d duhum bi ba‘d din li aji ḥadīthīn. (2) Ist’a’nasa li ḥadīthīn = ista’nasa ḥadīthan. See Kash., 3:244.

12. ‘NY

I. a n ā
VB
anā lāḥū an yaf‘ala kadhā, It is high time that he did such-and-such a thing:
a lam ya’ni li lldāhīna āmanū an takhsha‘a qulūbuhum li dhikri llāhi, Is it not time that those who have believed became humbly inclined to the remembrance of God? 57:16.

Anā t-ta‘āmu, “(of food) to be cooked and ready.” Asās, 23. Miṣjāh ibn Sibā‘, Ḥam., 2:1009/1: la qad ūtawwaftu fi l-āfaqī ḥattā/balistu wa qad anā fi law abidū, “I roamed about the world until I became decrepit. If now I must die, then [so be it, for] my time has come.” Also, Muḥaddīs., 717/1 (and the verse quoted by Anbārī, ibid.); Mālik al-Mazmūm, D. al-Khaw., 186/1 [no 241].
Cf., with this verse, 39:23 (cited at 351 (LYN) l.b).
13. **BKh**

I. *b a k h a c a*
   + **OBJ**
   *bakha*<sup>c</sup> *a nafsahū,* to be overwhelmed with/kill oneself with grief, anger, etc.: 18:6 [act pt]; 26:3 [act pt].

   Dhū r-Rummah, Maj., 1:393 (also in Asās, 31): *alā ayyuhād-hā l-bākhiču l-wajdi nafsahūli shay’in nahat’hu čan yadayhi l-maqādirū,* "O you—the one who is killing himself with grief over what the fates have wrested from his hands." Cf. Abū Khirāsh, *D. al-Hudh.,* 2:123/[3]: *faqadtu bani lubnā fa lammā faqadtuhum/sabartu fa laq aqta*<sup>c</sup> *čalayhim abājili,* "I lost the Banū Lubnā, and when I did, I endured the loss patiently and did not cut my veins over them [= did not die/suffer grieving for them]." (On the background to qaṭa*ča l-*abājila, see Zuh., 130, n. 1.)

14. **BD**

I. *b a d a ‘ a*
   + **OBJ**
   In 9:13, *wa hum bada‘ūkum awwala marratin* means: And they are the ones who initiated hostilities against you.

   *Kash.,* 2:142.
IV. a b d a ' a

VB

*wa mā yubdi'ī'u l-bāṭīlū wa mā yuṣīdu, And Falsehood is utterly powerless: 34:49.

*innahū huwa yubdi'ī'u wa yuṣīdu, It is He Who has complete and unrestricted power: 85:13.

Literally, fulānun yubdi'ī'u wa yuṣīdu means: He initiates and he repeats (cf. Muf., 40). One who can initially perform an act and can repeat it at will is possessed of an inherent power to do so, and hence the meaning: to have complete/unrestricted power, have total control. Zamakhshārī (Asās, 31) explains fulānun mā yubdi'ī'u wa mā yuṣīdu as: idhā lam yakun laḥū hilātun (cf. with this, however, his explanation of 34:49 [Kash., 3:264], and, with both, his explanation of 85:13 [ibid., 4:201]). It should be noted that the metaphorical and literal meanings blend in 34:49 and 85:13, the former meaning (which is of the nature of a conclusion) in each case being based on the latter (which is of the nature of evidence). For 85:13 is saying (Tad., 8:293) that God brought the world into existence in the first place (yubdi'ī'u) and so can recreate it (yuṣīdu); and 34:49 (ibid., 5:338–39), that Falsehood was neither responsible for the first creation of the world (mā yubdi'ī'u) nor will have any hand in creating it a second time (mā yuṣīdu). But while these two verses may be called idiomatic, a few others with similar expressions (10:4, 34; 27:64; 29:19; 30:11, 27—all but 29:9 using Form 1 of BD’—have only a literal meaning, and so are not given here.

15. BDW

I. b a d ā

+ PREP [lām]

badā laḥū kadḥā, (of a suggestion, course of action, etc.) to strike sb as expedient/politic:

*thumma badā lahum min baʿdi mā raʿawū l-āyāti la yāṣyunun-nahū ḥattā ḥānin, Then, even though they had seen clear indications [of Joseph’s guiltlessness], they saw it fit to imprison him for a certain period of time: 12:35.

Badā laḥū fi l-amrī, “(of a thought) to occur to/strike sb in regard to sth.” Aq., 1:34. Also, Asās, 33; Kash., 2:255 (where
Zamakhsharī remarks that the subject of the verb is understood—the underlying construction being, badā lahun badā’un—and that la yasyununnahū is not the subject but an independent explication of the subject. Nāb., 220/3: fa šālihūnā jamī‘an in badā lakumū, “So make peace with us if this seems to you the right thing to do.” Ĉabd Allāh ibn ad-Dumaynah al-Khathībī, quoted by Marzūqī, Ham., 3:1415: qiff yā umayma l-qalbi naqī tahiyyatan/wa nāshkū l-hawā thumma f‘alī mā badā lakī, “Wait, O Umaymah of my heart, let us [at least] greet each other and complain of [our suffering in] love. After that, do whatever you consider fit.” Shamm., 287/1: a lā ašbahat ċirsi mina l-bayti jāmiḥan/Ċalā ghayri shay’in ayyu amrin badā lahā, “My wife left the house and went away, without any reason. What could have occurred to her?” (Cf. Ĉeshā, 63/1, which is similar.) Also, Khan., 143/[1-2]; Kaʔb, 45/[2].

IV. a b d ā
+ OBJ
i. abdā ș-şadaqata, to give charity openly/publicly: 2:271.

Cf. 91 (KhFY) IV.i.

ii. abdā l-khayra, to speak good things, express good thoughts: 4:149.

Although this is the meaning it has in context (see Tad., 2:186), 4:149 may also be construed in the more general sense of “to do good openly/publicly.”

Cf. 91 (KhFY) IV.ii.

16. BRJ

V. t a b a r a j ā
1. VB

tabarrajati l-mar’atu, (of a woman) to display her charms:
wa lā tabarrajna tabarrujia l-jāhilyyati, And they [Muslim women] must not show their charms in the style of the Age of Ignorance: 33:33.

Thawb mubarraj is “a garment with pictures of castles on it," such clothes being considered beautiful. Tabarrajati l-mar’atu is said of a woman who displays her beauty, seeking to be like a garment with pictures on it. Muf., 41. Also, Aq,
1:36: Al-mubarraj mina l-ḥulal, “garment with pictures of towers on it.” (Cf. Zamakhshaī [Kash., 3:84], who gives two other explanations of tabarraja, adding that the word is used specifically of a woman displaying her charms to men.) A simpler explanation of the word tabarraja would be that burj (“tower”) is a prominent part of a castle and tabarraja is to stand out or be noticeable like a tower.

See also 221 (ḎṞB) 1.2.b.ii.

2. + PREP [bā']

    tabarrajati l-mar'atu bi zīnatin, (of a woman) to display her beauty, jewelry, etc.: 24:60 [act pt].

    See n. to 1 above.

17. BRQ

1. b a r i q a

    VB

    bariqa l-basaru, (of eyes) to be dazzled: 75:7.

    Kash., 4:164. Bariqa is used of eyes when they move restlessly from fear. Muf., 43. Cf. Abū ʿUbaydah (Maj., 2:277), who explains bariqa in this verse as shaqqa, “to look at sth with a fixed gaze” (as in shaqqa baṣaru l-mayyiti [Aq., 1:603]). Cf. 88 (ḴẖṮF) 1.2.

18. BRM

IV. a b r a m a

    + OB]

    abrama l-amra, to make a firm resolve/categorical decision to do sth:

    *am abramū amran fa innā mubrimūna, Or have they made a firm decision? If so, then We are going to make a firm decision, too: 43:79 [obj of act pt und].

    Abram al-ḥabla, “to double up a chord and twist it”; qaḍā' mubram, “inexorable fate.” Aq., 1:40. Also, Muf., 44-45. ʿAnt., 214[1]: dhululun rikābī ḥaythu shiṭu mushāyif/lubbī wa aḥfizuhū bi amrin mubramī, “My camels are docile, [I take them] wherever I like; and keeping me constant company is my heart [= reason], which I put to work with a firm
resolve." Also, Labīd, ibid., 191/29; Zuh., 14/[3]; KaCb, 98/[2]; Ḥass., 452/[1]; Ruʿubah, Asās, 37.

19. **BṢṬ**

1. **b a s a t a**

1. VB

*wa Ilāhu yaqbiḍu wa yabsuṭu, It is God Who withholds [sustenance] and gives [it] generously: 2:245.

The expression may be interpreted in several different ways. See Muʿf., 390.

Cf. also 360 (MSK) IV.1 and 2.

2. + **OBJ**

*basāta yadahū:

i. to be freehanded/generous: 5:64 [pass pt]; 17:29.

_Fulānun bastun/bistun bi l-Catāʾi, “He is very generous”;

yadā Ilāhi bustānī, “God is freehanded” (Ḥadīth). Asās, 39.

Suwayd ibn Abī Kāhīl, Mufaḍḍ., 392/31: busuṭu l-ayḍī idhā mā suʿiḷū, “Whenever they are asked for something, they prove to be generous/free-handed.” _Ham., 4:1685/2: wa inni la min mā absuṭu l-kaffa bi n-nadālidhā shaniyat kaffu l-bakhīli wa sāciduh, “I happen to be one who is very freehanded, at a time when the palm and forearm of a miser suffer from cramp [= when he becomes stingy].”

ii. 6:93: see 3.ii below.

3. + **OBJ** + **PREP** [iḷā]

i. basāta yadahū ilayhi, to lift one’s hand at sb, attack sb: 5:11, 28 [twice, once act pt], 60:2.

ii. In 6:93 [n.], a + **OBJ** construction, basāta yadahū seems to have been used in the literal sense, “to stretch out one’s arms,” but the context gives it an ominous ring, so that it acquires some of the connotations of i:

*idhi z-ẓālimūna fi ghamārāṭi l-mawti idhi l-malāʾikatu bāṣīṭū ayyīhim akhrījū anfusakum, When the wicked will be in the throes of death—when the angels will be stretching out their arms, saying, “Give/hand over [lit: bring out] your souls!”

_Kash., 1:327._
Bā'  

6:93: See Kash., 2:28. Cf. ĆAnt., 242/[1], in which the use is marked by similar ambiguity: wa la mtaddat ilayya banānu ḥaynī, “And the fingers of death did not reach out for me.” Cf. madda bācāhū ilayhi, as in ĆAnt. (141/[8]), 146/[5], and basaṭa yamīnahū lahū, as in Ḥass., 348/[1].

iii. basaṭa lísānahū ilayhi, reprove/revile/disparage/malign sb [lit: to put out one’s tongue toward sb]: 60:2. 

Kash., 1:327.

20. ƁŞR

IV. a b ṣ a r ā
   + PREP [bā']

i. abṣara biḥī, to find out/discover sth: 68:5–6 [twice].

Taḏmīn of ċalima. Tad., 7:515.

ii. *abṣir biḥī, How well He sees! 18:26 [n.].
   *wa abṣir, How well they see! 19:38 [prep phr und; n.].

AfCīl biḥī is one of the two patterns of afCāl at-taċajjub.
18:26: See also 183 (SMC) IV (wa asmīC).
19:38: The use in this verse is ironic. See also 183 (SMC)
IV (asmīC bihim).

21. ƁṬR

I. b a ṭ i r a
   + OBJ

   *wa kam min qaryatin batirat maćištahā, And there is many a nation that has shown arrogant ingratitude for its [easy] circumstances: 28:58.

Batīra sh-shay’a, “to dislike sth without good reason”; batīra l-haqqa, “to reject the truth pridefully.” Aq., 1:47. Batīra in the verse contains the taḏmīn of kaftara (“to be ungrateful”). Zamakhshař (Asās, 42 [see also Kash., 3:174]) cites the expression, batīra fulānun niCmA mata llāhi, and explains it as: istakahfahā fa kafarahā wa lam yastarjihā fa yash-kurahā, “He made light of God’s blessing and was ungrateful
for it, and did not consider it good enough to give thanks for." Also, _Tad._, 4:825.

22. **BTL**

IV. _a b ṭ a l ā_

VB

*abṭala*, to do wrong, take the wrong path: 7:173; 29:48; 30:58; 40:78; 45:27. [All active participles.]

*Abṭala*: jā'a bi l-bāṭili. _Aq._, 1:48.

23. **BCD**

1. _b a c i d a / b a c u d a_

1. VB

*baḍida* _fulānun_, to perish:

* *ka mā baḍidat thamūdu*, Just as the Thamud met with their destruction: 11:95 [n.].

*budan* _lahū_, May he perish! 11:44, 60, 68, 95 [n.]; 23:41, 44.

_Budan_ is the _maṣdar_ of _baḍuda_ (= "to go away"; also, "to perish," the meaning in these verses) and not of _baḍida_ (= "to perish"), which has _baḍadan_ as its _maṣdar_. The _maṣdar_ from _baḍida_, as against the verb itself, is not used in an imprecatory sense (see Marzūqī's commentary on _Ḥam._, 2:905/1), but the _maṣdar_ from _baḍuda_ is—and has been so used in the verses listed above. In 11:95, _baḍida_ (i.e. in the form, _baḍidat_) and _baḍuda_ (i.e. the _maṣdar_ from it—_budan_) are used together (see _Kash._, 2:233), possibly suggesting a play upon the two verbs (cf. the wordplay in the saying [Asās, 44]: _la tabḍud wa in baḍuda fa lā baḍidta_, "Do not go away, and if you do, may you not perish [= may you be well]"; cf. also Qurād ibn Chuwayyah, _Ḥam._, 3:1006/3–4).

See also 37 (_TCS_ I, and 164 (_ṢHQ_ I).

2. + PREP [a. _Calah_]

*wa lākin baḍudat alayhimu sh-shuqqatu_, But the distance proved to be too long for them to cover: 9:42.

*Cābīd Allāh ibn Cānāmah, Mufaddā_. 744:6: _idhā l-hārithu harrābu ṣaddāqabiṭāt/nakāhā wa lam tabḍud ṣalayhi bilādūhā_, "When Ḥārith the great warrior takes a tribe for his
enemy, he inflicts harm on it, and its land is never too far for him to reach.”

III. b ā c a d a
  + PREP [bayna]
  *bācid bayna asfārinā, Space our journeys far out/put a lot of distance between our journeys [= let our circumstances become straitened]! 34:19.

These words occur in the form of a prayer by the affluent but ungrateful people of Saba’, but it was not a prayer they uttered verbally; rather, it was as if, through their ungrateful behavior, they prayed to God to cause their society to fall into a decline and destroy their towns and cities, thus extending the distances between the stopping-places during their journeys. See Maj., 2:147; Tad., 5:308.

24. BGHy

1. b a g h ā
   1. + OBJ + OBJ
   baghā s-sabīla ĺiwan, to seek to make a course crooked [= to distort the truth, disrupt the divine message, etc.]: 3:99; 7:45, 86; 11:19; 14:3.

   Kash., 1:205; 2:75, 293.

2. + OBJ + PREP [Calā]
   baghā Calayhi sabīlan, to look for an opportunity to harm/mistreat sb: 4:34.

   See Maj., 1:125; also, Kash., 1:267.

VII. inbaghā
    + PREP [lām]
    mā yanbaghī lahū (an yafCala kadhā), (of sth):
    i. not to be suitable for sb—in the sense that it is too good for him/he is not up to it/he does not deserve it:
    *wa mā yanbaghī lahum wa mā yastaţCūna, It is not for them [satanic host] to do so [= to bring down the Qur’ān from the heavens], nor do they have the power [to do so]: 26:211.
*wa hab li mulkan la yanbaghi limahadin min ba’adi. And bless me with an empire that it shall not befit anyone else after me to have: 38:35.


ii. not to be suitable for sb—in the sense that he is above it/it is beneath him:
*wa mā yanbaghi li r-raḥmāni an yattakhidha waladan, And it does not befit the Compassionate One to have/to take to Himself offspring: 19:92.
*wa mā callamnāhu sh-shīrā wa mā yanbaghi lahū, And We did not teach him how to compose poetry, nor does it become him: 36:69 [n.].

iii. not to be appropriate for sb to do—in the sense that it would be wrong/blameworthy for him to do so:
*mā kāna yanbaghi lanā an nattakhidha min dūnika min awliyā’a, It would not have been appropriate for us to have taken any friends other than You: 25:18.

iv. not to be right for sb—in the sense that one is forbidden to do so/one lacks the power to do so:
*lā sh-shamsu yanbaghi lahā an tudrika l-qamara, It is not for the sun to overtake the moon: 36:40.

VIII. i b t a g h a
1. + OBJ
i. ibtaghāhu:
(a) to pursue/chase sb, seek sb out:
*wa lā tahinū fī btighā‘i l-qawmi, And do not slacken in your pursuit of the enemy: 4:104.


Al-Muthaqqib al-C-Abdī, Mufaddi, 588/44: a al-khayru illadhī ana abtaghīnī/amī sh-sharru illadhī huwa yabtaghīnī, “[I do not know whether good or evil will be my lot as I make my endeavor] whether it will be the good that I am seeking or the evil that is seeking me.” (In this verse, with its play upon two meanings of ibtaghā, it is the second use of ibtaghā [= huwa yabtaghīnī] which provides the shāhid for the Qur’ānic verse.)
Nāb., 50/21: wujūhu kilābin tabtaghī man tujādirū, “[They are people with] faces of dogs, and they seek out people whom they would revile.” (Cf. al-Akhnas ibn Shihāb, Mufadd., 417/16). Suḥaym, 39/3: idhā mā faraghnā min siwārī qambilatin/ samawnā ī ukhrā nabtaghī man nusawirū, “Once we have finished with our attack on one tribe, we set out toward another, seeking out those we would assail [next].”

(b) to have contact/relations with sb:
*īnā nabtaghī l-jāhilīna, We do not wish to have anything to do with ignorant people: 28:55 [n.].
*wa manī btaghayta min man ḍazalata, And those whom you would like to keep, from those you have dissociated yourself from: 33:51 [obj und].


ii. ibtaghā sabīlān, to take a course of action: 17:110.

See also 148 (RWD) IV.iii.

2. + OBJ + PREP [a. bayna; b. fī; c. ilā]
   a. ibtaghā bayna sh-shay‘ayni sabīlān, to take/follow the middle course [lit: a path between two things]: 17:110.

   The verse says that, in the prayer, the Qurān should be recited neither in too loud nor in too low a voice.

   b. The expressions, ibtaghā nafaqan fī l-arḍī and ibtaghā sullaman fī s-samā‘ī, both in the same verse—6:35—signify doing one’s utmost to accomplish sth:

   *fa inī stāṭīna an tabtaghiya nafaqan fī l-arḍī aw sullaman fī s-samā‘ī, But if you can find a tunnel in the earth or a ladder that leads into the heavens [then do try to find such a thing].

Kash., 2:11: The verse speaks of the Prophet’s desire to satisfy the unbelievers’ demand for a miracle, telling him to produce by himself, if he can, a “sign”—a sign brought forth from the earth underneath or the skies overhead. The implication, of course, is that it is not possible for the Prophet
to produce such a sign, and, further, that it is not necessary to meet the unbelievers’ demand.

A’shâ, 159/32: *la in kunta fi jubbin thamâinya qâmatin/wa ruqqâta asbâba s-samâ’i bi sullamî, “If you were to [tear up the earth and] descend into a hole eighty fathoms deep, or were to be raised to the outskirts of the heavens by means of a ladder.”* Umm aṣ-Ṣařh al-Kindiyah, Ḩam., 2:932/2: *abaw an yâfîrû wa l-qanâ’ fi nuḥurihim/wa lam yartaqû min khashyatî l-mawti sullamâ, “They refused to flee, even though spears were planted in their chests/their chests were exposed to spears, and they did not seek, from fear of death, a ladder [that they might take to reach a safe place].”* (Cf. al-Ḥuṣayn ibn al-Ḥumâm, Mufaḍḍ., 120:40: *wa lâ mubtaghîn min rahbatî l-mawti sullamâ, “Nor am I one who would, from fear of death, seek a ladder [to climb to safety].”) Ibid., 268 (quoted by Anbârî): *idhan la zurnâki wa law bi sullamî, “[If, O my beloved, you had settled in such-and-such places] we would have visited you, if by means of a ladder”*; also, Ḥât., 237/27; Zuh., 30/14. A similar expression (with variations) is, *ṣā’ida fi l-jabali, as in ʿAbd Allâh ibn Awfî al-Khuza’i, Ḩam., 3:1520/8. Cf. also Jâbir ibn Hunayy, Mufaḍḍ., 424/10. Cf. 353 (MDD) 1.4.

c. *ibtaghâ ilayhi sabîlan,* to make a hostile move against sb, launch an attack against sb: 17:42.

See Kash., 2:362.

25. **BQY**

IV. *a b q ā*

*Vb*

*Lâ tubqî wa lâ tadharu,* It [hell] will show no mercy/take no pity and spare none/nothing: 74:28.

*Abqâ* here has the sense of *abqâ* Calayhi, “to have mercy on sb” (Tad., 8:53 [see also Kash., 4:159]). *Lâ abqâ ilâhû Calayya in abqaytu Calayka, “May God take no mercy on me if I take mercy on you.”* Aq., 1:55. *CAnt., 111[1]:* *wa nārû haj-rîkî lâ tubqî wa lâ tadharû, “And the fire of separation from you takes no mercy on me and gives me no rest.”* Ṣâfîyyah al-Bâhiliyyah, Ḩam., 2:949/3: *akhnâ Calâ wâhidin raybu z-zamâni wa mâyubqî z-zamânu Calâ shay’in wa mâ yadharû “The vicissitudes of time crushed one [of us]; time is kind to no one and spares nothing.”* Al-Muthaqqib al-ʿAbdî,
Mufaddal, 586/36: a kullu d-dahrī ḥallun wa ṭāḥālunā mā yubqī ẓalayyā wa mā yaqīnī, "[My she-camel said], 'Will it always be stopping [at one place] and then departing [for another]? Will he [my owner] take no mercy on me and not save me [from fatigue]?'" Also, Zuh., 307/[1]; ʿAnt., 90/[1].

26. BKY

1. b a k ā
   + PREP [ẓalā]
   bakā ẓalayhi, to cry over sb, mourn the loss of sb:
   fa mā bakat ẓalayhimu s-samāʿu wa l-arḍu. And the heaven and
the earth shed no tears over them: 44:29.

   See Kash., 3:432.
   Muhallil, quoted by Marzūqī in Ḥam., 2:591: yubkā ẓalaynā wa lā nābākī ẓalā ʿahadīn, “Others weep over/mourn us [= our dead people], but we do not weep over/mourn anyone.” Qays ibn Zuhayr al-ʿAbsī, Ḥam., 1:428/2: wa law lā zułmuhū mā zīltu abkī ẓalayhi d-dahrā mā talaʿa n-nujūmū “Were it not for the wrong he committed, I would have wept over him for as long as the stars will rise.” Also, Imr., 126/9; ʿAnt., 90/[4]; Mutammim ibn Nuwayrah, Mufaddal, 79/45 (quoted at 2 (TY), 1.3.a.i(b)).

27. BLGh

1. b a l a g h a

1. VB
   balagha, to be complete:
   *fa li llāhi l-ḥujjatu l-bālighatu, To God belongs the Complete/
Decisive Proof: 6:149.
   *ḥikmatun bālighatun, Wisdom in its most complete form: 54:4.

2. + OBJ
   i. In a number of expressions balagha means “to reach a certain age”:
   (a) balagha l-ḥuluma, to reach puberty: 24:58, 59.
   (b) balagha asḥuddahū:
   (i) to come of age: 6:152; 17:34; 18:82; 22:5; 28:14; 40:67; 46:15 [n.].
Balaghah š-šabiyyu, “(of a child) to come of age.” Asās, 50. Umayyah ibn Abī ʾ-Salt, Ḥam., 2:755/4: fa lammā balaghah s-sinna wa l-gḥayata Itāyilahā madā mā kuntu fika u’ammilū. “When you came of age and reached the highest stage [of maturity] that I used to hope for in regard to you.”

46:15: The verse may be listed at (ii) below if the conjunction wāw between balaghah ashuddahū and balaghah arbaʾīna sanatan is taken to be exegetical. But it probably belongs at i. Ṣīlāhī, putting the verse in context, assigns meaning (i) to the expression (Ta’d., 6:363–64), though elsewhere (ibid., 3:448) he cites the verse as instantiating meaning (ii).

(ii) to become fully mature: 12:22.

Cf. ijtamaʿa ashuddahū, as in Suḥaym ibn Wathīl ar-Riyyāḥī, Asm., 19/7.
On 46:15, see (i) above, with n.
Cf. 187 (SWY) VIII.1.

(c) *balaghah ḥitiyyan mina l-kibari, to become decrepit with old age: 19:8.

(d) balaghah n-nikāha, to reach the age of marriage: 4:6.

(e) *fa lammā balaghah maṣḥahū s-sayya. When he [Ishmael] reached an age at which he could move about/run around with him [= when he was able to assist his father, Abraham, in his work]: 37:102 [n.].

Kash., 3:306: fa lammā balaghah an yas¢a ma¢a abīhi fi ashghālihi wa ḥawāʾihi. Also, Ta’d., 5:482.

ii. balaghah l-ajala, to complete a given period of time: 2:231 [n.], 232 [n.], 234 [n.]; 6:128; 7:135 [act pt]; 40:67; 65:2 [n.].

*ḥattā yablugha l-kitābu ajalahū, Until the prescribed period is completed: 2:235.

In 2:231, 232, and 65:2 it is the waiting period (stated in 2:228) that a divorced woman has to observe before remarrying; in 2:234, the waiting period a widow has to observe.

iii. to achieve/complete/attain sth:

(a) balaghah al-amra:

(i) to achieve one’s goal/objective:

*inna Ilāha bālighu amrihi, God always achieves his purposes: 65:3.

(ii) to turn sth to account, get/obtain from sth what one wants: *in fi ṣudūrihim illā kibrun mā hum bi bālighīhi, All that their hearts contain is pride, but they are not going to get anything out of it [= their pride will not get them anywhere/they will fail of their purpose]: 40:56.

(b) balagha l-ḥājata, to satisfy one’s need: 40:80.

Ḥafṣ ibn ǦUlaym, Ḥam., 3:1336/2: ṭalabtu l-hawā l-ghawriyya ḥattā balaghtuhū, “I pursued love, which had its [high and] low points, until finally I achieved/realized it [= was successful].”

(c) ‘mā balaghū mišāra mā ātaynāhum, They have not attained even one tenth of what We gave them [= others before them]: 34:45 [n.].

That is, the earlier nations possessed greater power and enjoyed a higher degree of prosperity.

iv. *wa balaghati l-qulubu l-ḥanājira, And [when, on account of extreme fear] your hearts leapt to your throats: 33:10 [n.].

Cf. “to have one’s heart in one’s mouth.”
Cf. v below.

v. In the following two expressions the image depicted is that of one breathing his last, his spirit, on its way out of the body, having reached the throat.
*idhā balaghati l-ḥulqūma, When it [soul] reaches the throat: 56:83.

33:10: Kash., 3:230. Cf., with the verse, Ta‘abbaţa Sharran, quoted by Anbārī, Mufaddāl., 199/[4].
Cf. iv above.

vi. balagha l-Cudhra: 18:76: see 3 below.

3. + OBJ + PREP [min]

balagha l-Cudhra minhu, to be justified in refusing to accommodate sb any further [after having done enough for sb/having given sb all the allowances one could]:

*qad balaghta min ladunni Cudhran, You have an excuse in my case/as far as I am concerned: 18:76.

The verse is sometimes mistranslated. It does not mean, “You have heard enough excuses from me,” but that: By showing me every consideration you could, you have reached the limit as far as I am concerned, so that if I were to make any further demands on you, you could justifiably excuse yourself from complying with them.

Urwa ibn al-Ward, Ham., 1:465: li yabughha Cudhran aw yusība raghibatan/wa mublijhu nafsi Cudhrāha mithlu mun-jihī, “[One must try one’s best] in order that one either has an excuse to offer [namely, that one has done all that could be done] or achieves one’s objective. And one who comes by such an excuse is like one who actually succeeds.” Also, Nāb., 53/32.

28. BLy

I. b a l ā

VB

balā, to perish:

*wa mulkin lā yabla, And a kingdom that shall not perish: 20:120.

IV. a b l ā

+ OBJ

ablāhu llāhu balā‘an ḥasanān, (of God) to cause/enable/allow sb to show his mettle: 8:17.
29. **Bny**

1. **b a n ā**
   + **OBJ** + **PREP [calā]**

   恚ṣ ibn al-Ahnaf al-Kinānī, Ḥam., 2:905/2: nafarat galūṣī min ḥijārati harratīn/buniyat calā talqi l-yadayni wahūbi “My young she-camel bolted at the sight of black stones that had been laid over a man who was most generous and freehanded.” Also, Ṭufayl ibn ʿAwf al-Ghanawī, Krenk., 19/8.
   Zamakhshaṛ (Kash., 2:384) explains calayhīm in the verse as: calā bābi kahfīhim.

30. **Bw’**

1. **b ā ‘a**
   + **PREP [bā’]**
   bā’a bihi, to incur sth, end up with sth:
   *wa bā’ū bi ghadaḥab mina ilāhi, And they ended up earning the wrath of God: 2:61 [n.].
   *innī urīdu an tabū’a bi ithmi wa ithmi, I want you to end up bearing [the burden of] my sin and your own: 5:29 [n.].
   Also: 2:90; 3:112; 3:162; 8:16.

   Bā’a fulānun bi fulānin means: to deserve death for having killed sb. Thus 2:61, for example, means: They became deserving of the wrath of God. Kash., 1:72 (also, ibid., 1:210 [on 3:112]). See also Maj., 1:161 (on 5:29); Tad., 1:181 (on 2:61).

31. **Bwr**

1. **b ā r a**
   **VB**
   bāra sh-shay’u, (of sth) to fail to yield results:
*wa makru ulā’ika huwa yabūru. It is the strategem of these people that will come to naught: 35:10.
*tijāratan lan tabūra, a bargain/deal that shall not fail to pay off: 35:29.

Bārati s-sūqu, “(of the market) to be dull”; bāra l-Camalu, “(of an act) to bear no result.” Aq., 1:67. See also Maj., 2:155.

32. BYT

II. b a y y a t a
   + OBJ
   i. bayyata l-amra, to deliberate on a matter secretly:
      *bayyata ṭā’ifatun minhum ghayra lladhī taqūlu . . . wa llāhu yaktubu mā yubayyitūna, A certain group from among them engages in secret deliberations, contrary to what it professes . . . and God is recording the secret deliberations they are making: 4:81 [obj in second occurrence und; n.].
      Also: 4:108.

      Bayyata in these verses does not necessarily mean “to do sth by night,” but “to do sth surreptitiously” (see Introduction, “Uses”). Tad., 4:118. The same is true of ii, below. Likewise, the expression bayyatahū l-amru (as in Ibn Muq., 177/32) means that a problem presents itself to somebody suddenly—not necessarily at night. Cf. 205 (SBH) II, n.
      4:81: The mā in mā yubayyitūna, here taken in the sense of alladhī, may also be interpreted differently. See CUKb., 1:188.

   ii. bayyata fulānan, to kill sb secretly: 27:49.
      See n. to i above.

33. BYḌ

IX. i b y a ḍ Ṝ a
   VB
   i. ibyaḍḍa wajhuhū, (of sb’s face) to light up [with joy, pleasure, etc.] 3:106, 107.

ii. ibyaddat āynāhu, to lose one’s eyesight [lit: (of one’s eyes) to turn white]:

*wa ibyaddat āynāhu mina l-ḥuzni, And he lost his vision because of grief: 12:84.

See Kash., 2:271.
Cf. al-Ḥābir ibn Hīlīzah, Qaṣ., 337/24: qabla mā l-yawmi bayyaddat bi āyūni n-/māsi fihā taqayyutun wa ibā’ū, “Even before this day, it [our glory] has had a blinding effect on people’s eyes, being stiff-necked and defiant [as it is].”
34. **TBB**

I. \[ t a b b a \]

*tabbat yadāhu,* His power is broken! 111:1/.

As Ḩsan points out, *tabba* in 111:1 is not an imprecation but a prediction. *Tabbat yadāhu* thus means: Abū Lahab’s power (*yad* = power) will be broken. (The use of the perfect tense indicates that the prediction is as good as come true [cf. 300 (*QTL* I, n.]).) The verb *tabba* occurs a second time in the verse, with Abū Lahab as its subject; the meaning is that, besides losing his power, Abū Lahab himself will be destroyed. *Tad*., 8:629-30. The second use of the verb is not idiomatic, however. Cf. *Kash*., 4:240.

35. **TBC**

IV. \[ a t b a \]

*atba* to undertake a task/mission:

*fa atba* to sababan, Then he undertook/went on an expedition:

18:85.

Also:18:89, 92.

*Atba* means “to follow, go after,” and *sabab* is “means, resources.” *Atba* *sababan* thus means: He took stock of
the resources. By extension, the expression comes to mean: to make preparations for an expedition.  

\textit{Tad.}, 4:72.

\textbf{VIII.}  \texttt{i t t a b a  c a}

\textbf{1.}  + \textit{OBJ}

\textbf{i.}  \textit{ittaba}^{c}a \textit{khutuwāti} \textit{sh-shayṭāni}, to follow in the footsteps of Satan: 2:168, 208; 6:142; 24:21 [twice].

\textbf{ii.} In 6:153, \textit{wa lā tattabī}^{c}ī\textit{s-subula} means: Do not follow all these various [wrong] paths.

\textit{Kash.}, 2:48-49.

\textbf{2.}  + \textit{OBJ} + \textit{PREP} [\textit{Can}]

\textit{ittaba}^{c}ahū \textit{Canhu}, to follow sth to the neglect/disregard of sth else:

\*\textit{wa lā tattībī}^{c} \textit{ahwā'ahum} \textit{Can mā jā'aka} \textit{mina l-ḥaqqi}, Do not follow their [whimsical/capricious] desires, drawing away from the truth that has come to you: 5:48.

On the use of the preposition \textit{Can}, see \textit{Kash.}, 1:342.

\textbf{36.}  \textit{TRK}

\textbf{1.}  \texttt{t a r a k a}

\textbf{+ \textit{OBJ} + ḤĀL}

\textit{tarakahū sudan}, to let sb get away with it, let sb go scot-free: 75:36 [pass].

\textit{Ibil sudan} are camels that have been left to graze freely (= \textit{muhmalah}). \textit{Asās}, 291 (SDY); \textit{Mukh.}, 293. \textit{Arḍ sudan} is uncultivated/unpopulated land (= \textit{lā tu-jmaru}). \textit{Asās}, 291 (SDY).

\textbf{37.}  \textit{TCS}

\textbf{1.}  \texttt{t a c i s a}

\textbf{VB}

\*\textit{fa ta}^{c}\textit{san lahum}, May they perish! 47:8.

See \textit{Muf.}, 74.

Cf. 23 (\textit{BcD}) 1.1, and 164 (\textit{SHQ}) 1.
38. **TMM**

I. * t a m m a
   + PREP [Calā]
   "wa tammat kalimatu rabbika l-ḥusnā Calā banī isrā'īla, And the good promise [lit: statement] of your Lord came to be fulfilled for the Israelites: 7:137.


IV. * t a m m a
   1. + OBJ
      atammahū, to fulfill sth, carry sth out:
      "fa atammahunna, And he [Abraham] carried them [God’s injunctions] out: 2:124.

         Kash., 1:92.

   2. + PREP [ilā]
      atamma ilayhi l-Cahda, to fulfill one’s pledge to sb: 9:4.


39. **TWB**

I. * t ā b a
   + PREP [Calā]

   llā is the preposition tāba normally takes. When used with Calā, the verb acquires the taḏmīn-meaning of rahmah. Tad., 1:125. (See also Introduction, “Definition and Scope”). Cf. Kash., 1:64: Fa tāba Calayhi: fa raja'ā Calayhi bi r-raḥmati wa l-qabūli; and Aq., 1:81, where tāba llāhu Calayhi is explained as: raja'ā Calayhi bi faḍlīhī, “(of God) to turn to sb in His mercy.” Although it would not be wrong to use tāba
Calayhī with a human being as the subject of the verb (it is so used, for example, by Zamakhsharī (1:267)—tūbū Calayhinna—in explaining 4:34), the expression is, perhaps, properly used with God as the subject, and so it has been used in the Qur’ān throughout—with one exception, 3:128, where Muḥammad is the subject. But this is not a true exception, for the verse says that Muḥammad may not arrogate God’s power to forgive or punish.
40. ThBT

I. t h a b a t a
   VB
   thabata l-qadamu, to hold/maintain one’s ground [lit: (of feet) to be established: 8:45].
   *fa tazilla qadamun baCda thubūtihā, Lest you should slip up after having held your ground: 16:94.

   Cf. Zuh., 250[2].
   Cf. 155 (ThBT) 1.

II. t h a b b a t a
   + OBJ
   thabbaṭahā, to cause/enable sb to stand firm/hold his ground, establish sth firmly:
   *wa tathbiṭan min anfusihim, And in order to strengthen their own selves: 2:265 [n.].
   *mā nuthabbitu bihi fū’ādaka, By means of which we make you firm of heart/give courage to your heart: 11:120.
   *wa thabbit aqdāmanā, And enable us to stand firm: 2:250; 3:147.

   2:265: The phrase min anfusihim is here construed as an object (see Tad., 1:573). For other possibilities, see Kash., 1:161.
The difference between *thabbata fu‘ādahū* (11:120; 25:32) and *thabbata qadamahū* (2:250; 3:147; 8:11; 47:7) seems to be this: the former refers to courage as a state of mind (cf. *Kash.*, 2:239: *Wa ma‘nā tathbītī fu‘ādihi ziyyādatu yaqīnihi wa mā fihī tuma’nīnatu qalbihī*), the latter, to courage as displayed in conduct (*ibid.*, 1:150: *Hab lanā mā nathbutu bihī fi madāhiḍi l-ḥarbi . . . *).

Ḥūrayth ibn ʿAnnāb, Ḥam., 2:631: *wa la llāhu a‘ṯārī l-mawadda minhumūwa thabbata sāqī ba‘_CID da mā ‘kidtu a‘ṯurū, “It is God Who has filled me with love and affection for them, and enabled me to stand firm after I was about to stumble.”*

8:11: Cf *Zamakhshaṛī* (*Kash.*, 2:118), who seems to prefer the literal meaning of the expression: . . . *wa talabbāda r-ramlu llaḏī baynahum wa bayna l-Caduwwi ḥattā thabatat ẓalayhi l-ʾaqdāmu.*

### IV. a t h b a t a

*athbatahū, to imprison sb, take sb into custody: 8:30.*

*Zamakhshaṛī* (Asās, 69) cites the following expressions: *athbatūḥū, “They imprisoned him/held him in custody”*; *darabūhu ḥattā athbatūhu, “They beat him to a pulp”*; *athbatat‘hu l-jirāḥātu, “The injury left him too weak to move”*; *athbatahā s-suqmu, “His illness left him too weak to move.”* *Athbata* in 8:30 thus may mean “to imprison” or “to wound seriously.” See also *Kash.*, 2:123; *Aq.*, 1:85. Cf. *Mukh.*, 82, and *Muf.*, 78.

### 41. ThKhN

#### IV. a t h k h a n a

1. **VB**

   *athkhana fī l-ʾardī, to cause carnage/shed blood in the land: 8:67.*

   *Kash.*, 2:134.

   See also 172 (SFK) l.

2. **+ OBJ**

   *athkhana l-Caduwwa, to massacre/slaughter the enemy: 47:4.*

   *Athkhanaṭ‘hu l-jirāḥātu, “(of a wound) to weaken/debilitate sb.” Aq., 1:86; Mukh., 82; Kash., 3:453.*
42. *ThRB*

II. t h a r r a b a
    + PREP [Cālā]
    tharraba Cālayhi, to reproach/castigate sb:
    *lā tathrība Cālaykumu l-yawmā. No blame attaches to you
today: 12:92.

    Kash., 2:274.

43. *ThQL*

I. t h a q u l a
    VB
    i. *thaqulat fī s-samāwāti wa l-ardī, The heavens and the earth have
    become heavy with it [the hereafter]: 7:187.

    The image is that of a pregnant woman who is about to
give birth to a child, and the verse accordingly implies that
the hereafter is at hand. Tad., 2:780. (Cf. Nāb., 232/7). Tha-
qulati l-mar'atu, “(of a woman’s pregnancy) to become

    ii. *fa man thaqulat mawāzīnūhū, Then he whose scales are heavy
[= whose good deeds outweigh his bad deeds]: 7:8; 23:102.
Also: 101:6.

    Mawāzīn may be the plural of mīzān (“balance”) or maw-
zūn (“that which is weighed,” i.e. deeds). Kash., 2:54
Cf. 90 (KhFF) l.

IV. a t h q a l a
    VB
    athqalati l-mar'atu, (of a woman) to become heavy with child:
7:189.

VI. t a t h ā q a l a
    + PREP [ilā]
    *iththāqaltum ilā l-ardī, You are weighed down to the ground
[= you drag your feet]: 9:38.
44. **ThNY**

I. **t h a n ā**

+ OBJ

Thanā ṣadrahū, 11:5, and thanā ḍitfahū, 22:9, both mean: to turn away in indifference/pride [lit: to “fold” one’s ṣadr (“chest”) [11:5], turn one’s ḍitf (“side”) [22:9]; cf. “to give a shrug of the shoulders”].

Although the two idioms have the same meaning, the slight difference in their wording (ṣadr in 11:5, ḍitf in 22:9) may be significant. The context of 11:5 refers to those who shun divine guidance: they try to hide from God (li yastakhfū minhu). And the last part of the verse says that God is fully aware of the secrets in men’s hearts (innahu ẓalimun bi dhāti ẓ-sudūri). In this cluster of ideas—“hiding,” “secrets,” and “the heart as the repository of secrets”—the use of the word ṣadr in 11:5 would seem to be apposite. In 22:9, on the other hand, ḍitf and adalla both partake of the meaning of “crookedness” (ḍitf, “side” [cf. fi t-taʾnqi ʿatfun, “There is a twist/curve in the road” (Aq., 2:797)]; adalla, “to cause to deviate/swerve”). Also, the context of 22:9 refers to a person who not only rejects guidance himself, but, taking a step further, tries to lead other people astray as well (li yuḏilla ʾan sabīlihi).

There may be another difference between the two expressions: 11:5 seems to suggest that one “turns away” in indifference, 22:9, that one does so in pride—though indifference and pride are not, and to the Qurʾān they are definitely not, mutually exclusive. This difference is suggested, but not brought out explicitly, by Zamakhshārī’s commentary on the two verses (Kash., 2:207 [on 11:5]; 3:27 [on 22:9]). A close look at the context of each verse would lend some support to this distinction.

Cf. Shamms, 115/9: nubbiṭu anna raḥīm ann raʾī ibilan/ yuhdī ilayya khānāhu thāniya l-jīdī, “I am told that Rabīʿ, now that he grazes camels [= has become wealthy], sends me the gift of foul language, being stuck up.” Also, Ḥass., 189[3].

Cf. 371 (NʿY) 1, and 417 (WLY) V.2. Cf. also ḍitfahū, “to make sb happy,” as in Taʾabbata Sharran, Ḥam., 1:94/2.
45. ThWR

IV. a t h ā r a
   + OBJ
   athāra  ḥ-arḍa:
i. to till the land:
   *lā tuthīru  ḥ-arḍa. She [cow] does not till the land: 2:71.
ii. to cultivate/develop the land:
   *wa athārū  ḥ-arḍa, And they cultivated/developed the land: 30:9/.

JĪM

46. JBY

1. j a b ā
   + PREP [ilā]
   *yujbā ilayhi thamarātu kulli shay'in, Fruits/produce of all kinds are/is brought in to it [Makkah]: 28:57.

   Taḍmīn of some word like aḥdā. Jabā l-kharāja, "to collect (land) tax"; jabā l-mā'a fi l-hawḍī, "to collect water in a pool." Asās, 80. Jabā is often used with kharāj, "(land) tax, tribute" as its object, and, in 28:57, the use of jabā instead of some other word (like jama'ā, "to collect") may contain a subtle reference to the religious-spiritual and political supremacy of Makkah over other places, which paid "homage" or "tribute" to Makkah. Al-Akhnas ibn Shihāb, Mufaddāl. 417/17: wa lakhmun mulūku n-nāsi yujbā ilayhimū, "And the Lakhmids are the kings of people; tribute is collected and presented to them."

VIII. i j t a b ā

1. OBJ

   ijtabāhu, to fabricate sth:

   in a context of satire, ijtabā comes to mean "to trump sth up." Ḩamīdī, quoting Farrā' (Tad. 2:789).
2. + OBJ + PREP [ilā]  
iṯtabā ilāhu fulānan ilayhi, (of God) to single sb out for His favor/mercy: 42:13.  

_Tadmīn of qarraba. Cf. Tad., 6:149, 154._

47. _JRM_

1. _j a r a m a_  
   + OBJ + PREP [Cālā]  
jaramahū Cālā l-amri, to induce sb to do sth:  
   *wa lā yajirimannakum shana`ānu qawmin Cālā an lā taCdīlū,  
Hostility toward a people must not lead/motivate you to act unjustly [toward them]: 5:8.  
   Also: 5:2; 11:89.  

_Tadmīn of ḥamala. See Aq., 1:113; Kash., 1:326. Muf., 1:147._

48. _JaL_

1. _j a C a l a_  
   1. + OBJ  
    _jaCalahū_, to sanction/commission sth:  
    *wa mā jaCalah īl-qiblata īlātī kunta Cālayhā illā li naClama . . . ,  
And Our only purpose in decreeing the qiblah you had adopted was to find out . . . : 2:143.  
    *mā jaCala ilāhu min bahīratīn . . . , God has provided no sanction for the bahīrah. . . : 5:103 [n.].

_JaCala in these verses has the sense of sharaCā_. Kash., 1:368; Tad., 2:321, 373.  
5:103: Bahīrah was a she-camel that had brought forth five young ones, the last one a male. She was not to be ridden or milked. Her ear slit, she was left free to roam about.  
Ibid.  
Cf. 3.a.ii below.

2. + OBJ + OBJ  
i. The following six expressions mean: to destroy/annihilate sb/sth:
(a) *ḥattā jaʿalnāhūm ḥasīdan khāmidīna, Until We mowed them down and not a spark [of life] was left in them: 21:15.

See also 97 (KhMD) 1.

(b) *fa jaʿalnāhūm ghuthāʾan, And We reduced them to scum: 23:41.

(c) *fa jaʿalnāhu habāʾan manthūran, And We shall reduce it [= supposedly good actions performed by the wicked] to particles of dust scattered all over: 25:23.

On the image conveyed by habāʾan manthūran, see Kash., 3:94.

(d) jaʿala ʿāliya sh-shayʿi sāfilahā, to reduce sth to a topsy-turvy state, throw sth into complete disorder/utter confusion: 11:82; 15:74.

Cf. Imr., 120/5.

(e) *wa jaʿalnāhūm aḥādīthā, And We reduced them to so many tales and legends: 23:44.

Also: 34:19.


(f) jaʿalahū salafan: 43:56: see n. to ii(a) below.

ii. jaʿalahū mathalan:

(a) to make an example of sb: 43:56.

43:56, fa jaʿalnāhūm salafan wa mathalan li l-ākhīrīna, is a compound idiom, and its two constituent idioms are connected with each other through a complex play upon words. In the first, the word salaf has two meanings: (1) a thing of the past, and (2) predecessor, ancestor, and forefather. The second idiom, taken in isolation, also has two meanings: (1) to make an example of somebody, and (2) to cause sb to serve as a good example to sb (see (b) below)). The verse is saying, on one level, that the earlier peoples were made a "thing of the past" (meaning (1) of jaʿalahū salafan) and that, in punishing them, God "made an example of them" (meaning (1) of jaʿalahū mathalan). On another level, the verse is saying—of course ironically—that the earlier peoples served
as worthy "predecessors" (meaning (2) of ja\textsuperscript{c}alahū salafan) or "examplars" ja\textsuperscript{c}alahū mathalan) for the later generations, the implication being that the later generations failed to learn from the fate of the earlier ones, and accordingly met the same fate.

(b) to cause sb to serve as/set a good example: 43:59.

iii. ja\textsuperscript{c}alahū judhādhan, to break/smash sth to pieces: 21:58.

iv. The following two expressions mean literally "to break sth to pieces" (cf. ii above), but imply grossly violating something:

(a) ja\textsuperscript{c}ala sh-shay'a cīfīna, to tear sth to pieces:
*alladhīna ja\textsuperscript{c}alū l-qur'āna cīfīna, Those who ripped the Qur'ān to pieces: 15:91.

\textit{Qur'ān} here stands for the Torah, which was the "Qur'ān" of the Jews. \textit{Tad.}, 3:625. Cf. \textit{Kash.}, 2:319-20.

(b) *taj\textsuperscript{c}alūnahū qarā'īsa, Tearing it [Torah] to shreds [lit: to so many sheets of paper] as you do: 6:91.


v. ja\textsuperscript{c}ala līlā hu ṣadrahū dāyyiqan: 6:125: see 227 (DYQ) l.1.i.

vi. ja\textsuperscript{c}ala qalbāhū qāsiyan: 2:74 . . 57:16: see 309 (QSW) l.

vii. ja\textsuperscript{c}ala yadaḥū maghlūlatan: 17:29: see 277 (GhLL) l.2.

viii. ja\textsuperscript{c}ala līlā hu ġurḍatan li yamīnihī, to use God's name to swear improper/needless oaths [lit: to make God the target of one's oath]: 2:224.

\textit{Tad.}, 1:485. Cf. Zamakhsha\textit{r} (\textit{Kash.}, 1:135), who explains ġurḍah as ḥājiz ("shield").

ix. ja\textsuperscript{c}alahū dakkā'ā: 18:98: see 112 (DKK) l.

x. *yawanm yaj\textsuperscript{c}alu l-wildana shīban, A [calamitous] day that will turn children into old men: 73:17.

\textit{Kash.}, 4:154-55.

Cf. \textit{Hass.}, 478[3]: tashību n-nāhīdu l-Cadhra\textsuperscript{u} fīhāwa yasqūtu min makhdāfatihā l-jānīnun, "[Such a terrible raid/attack] that a buxom virgin will grow old in it, and the fetus will be miscarried because of the fear caused by it." (Hassān could be alluding to the above-cited Qur'ānic verse, and also
to another—22:2.) Also, ibid., 132[1]; Lab., 222/19; cAnt., 257/8[8].

3. + OBJ + PREP [a. cāla; b. fī; c. lām; d. taḥtā]
   a. jācālahū cālayhi:
      i. to put/place sth over sth, cover sth up with sth:
         *wa jačālnā cāla qu'lūbihim akinnatan, And We have covered up
         their hearts [= rendered those people incapable of understanding
         the words of guidance]: 6:25; 17:46 [n.].
         *wa jačāla cālā bašariḥī ghishāwatan, And over whose eyes He
         has drawn a veil [= whom He has rendered incapable of seeing/
         recognizing the truth]: 45:23.
         Also: 18:57.
      
      Cf. 79 (KhTM) 1, 192 (ShDD) 1.2.ii, and 228 (ṭBC) 1.
   
   ii. to impose sth [e.g. obligation] upon sb:
      *innamā jucīla s-sabtu cāla lладhīna khtalafū fihi, The [observ-
      ance of the] Sabbath was made obligatory only upon those who had
      developed differences in regard to it: 16:124.

      jačāla here has the sense of laying down or imposing a
      legal injunction (sharača). See Išlähi, Tad., 3:707; cf. 1 above.
      Cf. Zamakhšaṙi (Kash., 2:348), who explains jučīla s-sabtu in
      the verse as: jučīla wabāru s-sabti.
      Ačšāś, 181/49: wa l-jāčīlū l-qūta cāla l-yāsīrī, “And they are
      the ones who obligate the rich to provide food [to the poor
      during the difficult days of winter].”
   
   iii. to impose/inflict sth [e.g. a curse] upon sb:
      *fa nājīčāl lācnata līāhī cāla l-kādhibīna, And then let us put
      God’s curse on liars: 3:61.
      *kadhālika yajčālu r-rijsa cāla lладhīna lā yu’minūna, In this way
      *in jačāla lāḥū l-layla cālaykum sarmadan, If God were to im-
      pose upon you interminable night: 28:71.
      *mā yurdu lāḥū li yajčāla cālaykum min ḥarajin, God does not
      want to cause you any hardship: 5:6.
      Also: 10:100; 28:72.
   
   iv. to put sb in charge of sth:
*ji'Calnī Calā khazā'ini l-ardī, Put me in charge of the country's resources: 12:55.
   b. ja'calaahu fīhi:
      i. ja'cala asābi'ahū fī udhunayhi, to stuff one's fingers into one's ears [so as to avoid hearing sth]: 2:19; 71:7.
      ii. ja'cala llāhu fī udhunayhi waqran, (of God) to plug up sb's ears [= render him incapable of hearing/understanding the truth/make him disregard the words of guidance]: 6:25; 17:46; 18:57.

Ibn Muq., 110/14.

iii. to reduce sth to a certain state:
   (a) "wa ja'cala kalimatata lladhīna kafarū s-suflā, And He humbled completely the word [= defeated the cause] of those who disbelieved: 9:40.
   (b) 105:2: see 224 (DLL) II.
   c. ja'cala lahu kadhā:
      i. ja'cala lahu sabīlan, to point out a way for [= prescribe a course of action concerning] sb:
         *aw yaj'ala llāhu lahunna sabīlan, Or [until] God prescribes an injunction for them: 4:15.

The verse contains the initial prescription regarding fornication. The words aw yaj'ala llāhu lahunna sabīlan "indicate that this prescription is provisional, and that a final prescription in this connection will be revealed later. This promise was fulfilled in the form of the punishment for fornication stated in Sūrat an-Nūr [24:2]." Tad., 2:36. Cf. Kash., 1:256.

ii. ja'cala lahu sultānan, to furnish sb with dominant power: 17:80; 28:35.


iii. ja'cala lahu lisāna ṣidqin, to give sb/cause sb to have a good reputation: 26:64.

d. ja'alahū tahta qadamay fulānin, to give sb in sb's power [lit: to put sb under sb's feet]: 41:29.

4. + OBJ + OBJ + PREP [ilā]
   ja'ala yadahū maghlūlatan ilā 'unūqīhī: 17:29: see 277 (CHLL)

1.2.

5. + OBJ + PREP [lām] + PREP [alā]
   i. ja'ala lahū alā fulānin sabīlan:
   (a) to allow sb to take action against sb:
       *fa mā ja'ala ilāhu lakum alayhim sabīlan, God does not allow you to take any action against them: 4:90.

       Kash., 1:289. See n. to (b) below.

   (b) to allow sb to treat sb the way one likes:
       *wa lan yaj'ala ilāhu li l-kāfirīn alā l-mu'mīna sabīlan, And God will not let the disbelievers inflict any harm on the believers: 4:141.

       (a) and (b) are close in meaning, but their contexts make for a subtle difference of meaning, as the translation indicates.

   ii. ja'ala lahū alā fulānin sultānan:
   (a) to give sb [full] right to take action against sb: 4:91; 17:33.
   (b) to furnish sb with strong evidence against sb:
       *a turīdūna an taj'alū li ilāhi alaykum sultānan mubīnan, Do you wish to furnish God with clear and strong evidence against yourselves? 4:144.

49. JFW

VI. tajāf ā + PREP [can]
   *tatajāfā junūbuhum can l-madājjī, They [lit: their sides] stay away from/shun their beds [= they stay awake at night in order to engage in prayer]: 32:16.

   Kash., 3:221. Jaffā s-sarju can zahrī l-farāsī, "(of a saddle) to lie askew on the horse's back" (see Lab., 15/33); jaffātajāfā janbu n-nā'īmi can l-firāshi, "(of a sleeping person) to lie uneasy in bed [lit: to lie with one's side removed from the
bed).” Asās, 96; also Aq., 1:129, and Muf., 94. AC-shā, 387/6: idhā nbatahat jārī ĺanī l-ardī jarnbuḥā, “When she lies at full length, her [thin] waist remains raised from the ground.” Khan., 99[5] uses the expression in a metaphorical sense: ayūḫa l-mawtu law tajāfayta ĺan ṣakhirīna ʿalaytahū naqiyyan ĺaftā, “O death, if you had avoided taking Ṣakhir, you would have found him to be a chaste and virtuous man.”

50. JL8

IV. a j l a b a
   + PREP [Cašar]
   *wa ajlib ʿalayhim bi khaylika wa rajilika, And launch your cavalry and footsoldiers into action against them [= use your strategies to mislead mankind]: 17:64.

   Saʿd ibn Nāshib, Hām., 1:67: sa aghsilu ṣannī l-ṣāra bi s-sayfī jālibīn ʿalayya qaḍāʾu llāhi mā kāna jālibī, “I shall wash away disgrace from myself by means of my sword, no matter what is brought upon me by the decree of God.”

51. JMH

I. j a m a ḥ a
   VB
   *wa hum yajmahūna, Making a dash for it: 9:57.

   Jamaha l-farasu, “(of a horse) to get out of the rider’s control and take off.” Aq., 1:135–36; also Asās, 98; Kash., 2:157.
   Shamm., 287/1 (quoted at 15 (BDW) l). Also, Zuh., 301[2].

52. JMC

I. j a m a ġ a

1. + OBJ
   jamaʿca kadayhū, to muster one’s cunning: 20:60.

   See also IV.ii below.

2. + PREP [a. bayna; b. ilā; c. lām]
   a. jamaʿca baynahum:
   i. to assemble people, bring people together: 34:26; 42:15.
See n. to ii below.

ii. $jama^{c}a$ bayna $l$-ukhtayni, to have two sisters as one’s wives at the same time: 4:23.

$Jama^{c}a$ baynahum (as opposed to $jama^{c}ahum$) seems to imply the bringing together of persons or things that are different from one another in some fundamental way. i, above, thus connotes: Nothing can bring together people so divergent in belief and outlook as you (disbelievers) and us (believers); the only time we shall come together is on the Day of Judgment. ii, too, implies “divergence,” but in a legal sense.

b. $jama^{c}ahum$ ilâhu ilâ yawmi $l$-qiyâmati, (of God) to assemble people and take/drive them to [the place of judgment on] the Day of Resurrection: 4:87; 6:12; 45:26; 56:50 [pass pt].

The use of ilâ suggests a ta$m\tilde{m}$ of some word meaning “to drive/convey” (Tad., 2:129), e.g sâqa (cf. 64 (HShR) l.b). At the same time, the preposition signifies continuity: the process of assembling people will continue up to the Last Day. Ibid., 6:329.

c. $jama^{c}U$ li $l$-qawmi, (of a group of people) to muster their strength in order to confront/attack another group of people: 3:173.

Asâs, 100. Unayf ibn Hakam an-Nabhânî, Ham., 1:169/1 (with n. 1, ibid.): $jama^{c}n\tilde{a}$ lahu$m$ min hayyî $c$awî bni mâlikin/ katâ$'ib$a yurî$\tilde{f}$ l-muqrifi$n$a nakâ$\tilde{u}$hâ, “For them we prepared troops drawn from the tribes of $c$Awî bbn Mâlik, troops whose devastating punitive action annihilates those of inferior stock.” (See also ibid., 2:637, where, with a slight variation the verse is repeated, and where Marzûqî explains that the singular hayyî in the verse represents the dual hayyay.) Also, $c$âtikâ$'b$ bint $c$Abd al-Mu’ttalîb, ibid., 2:741/2; $c$îlî$\tilde{a}$ljân ibn Khulayd, D. al-Hudh., 3:112[2]; Yazîd ibn Sinân, in Nâb., 180/[1].

IV. $ajma^{c}U$ amrahum, (of a group of people) to reach an accord, agree on a plan, make a unanimous resolve: 10:71; 12:102.
Kash., 2:197.

Al-Hārith ibn Hillizah, Qāṣ, 441/19: ajmāᶜū amrahum ġishāʾan fa lammā/qabahu aṣbāḥat lahun dawdāʾū, “At night they reached a joint decision on the matter; and when the day dawned, it dawned to their uproar.” Dhū l-Ĭṣbaᶜ, Mufaddḍ., 323/12: wa antum maʿsharan zaydun ǧalā miʿatin/fa ajmīᶜū amrukum kullan fa kīdūnī, “You are a group exceeding one hundred in number; so make a unanimous resolve, and then execute your strategem against me.” Shanfarā, Mufaddḍ., 194/1: ǧlā ummu ʾamrin ajmāʾat fa staqallaʾi/wa mā waddāʾat ġirānahā idh tawallaṭi, “Umm ʾAmr made a firm decision [to leave] and left; and she did not even say goodbye to her neighbors when she departed.”

ii. ajmāᶜū kaydahum, to reach a unanimous decision on using a strategem: 20:64.

See also l.1 above.

53. JWR

IV. a j ā r a
   + + OBJ + PREP [ǧalā]
ajārahū ǧalā fulānin, to give sb protection/refuge against sb:
   *wa huwa yyūṣru wa lā yyūṣru ǧalayhi. He gives protection, but
no protection can be given against Him: 23:88.

Kash., 3:54.

54. JWS

I. j ā s a
   + PREP [khīlāl]
   *fa jāsū khīlāla d-diyārī, And they penetrated [right] into homes:
17:5.

The verse implies that the defenders became utterly powerless to stop the invaders, who rushed into homes, working havoc with the life, honor, and property of the residents. Tad., 3:725. Also, Asās, 105, and Aq., 1:150.
55. **JY**

1. + OBJ
   
   *jā’a l-amra, to do sth, perform/commit an act:
   
   *la qad ji’ta shay’an imran, You have committed a heinous act:
   
   18:71.
   
   *fa qad jā’ū zulman wa zūran, They have committed a wrong and uttered a falsehood: 25:4.
   
   Also: 18:74; 19:27, 89.

   Aq., 1:152. Hass., 158/7]: qataltum waliyya llāhi fi jawfi dārihi/wa ji’tum bi amrin jā’irin ghayri muhtadī, “You have killed a saint of God [= caliph ʿUthmān] in his very home: you have committed a great wrong, one that cannot be rectified [lit: one that will not take the right course].”

   See also 2 (TY) 1.2.i.

2. + PREP [bā'] + PREP [Calā]
   
   *jā’a Calayhi bi shay’in, to present/produce evidence in support of sth:
   
   *law lā jā’ū Calayhi bi arba’ati shuhadā’a, Why did they not produce four witnesses in support of it [allegation]? 24:13.

   See also 2 (TY) 6.
56. ḤBB

IV. a ḥ a b b a
   + OBJ + PREP [c'an]
   āḥabbahū c'anhu, to like/love sth to the disregard of sth else:
   *innī āḥbābū ḥubbā l-khayrī c'an dhikri rabbī. My love of wealth
drew me away from the remembrance of my Lord: 38:32.

   Taḏmīn of aṣraḍa.

X. i s t a ḥ a b b a
   + OBJ + PREP [c'alā]
   istaḥabbā sh-shay'a c'alā sh-shay'i, to accord preference to/
   choose one thing over another: 9:23; 14:3; 16:107; 41:17.

   Taḏmīn of āthara. Muf., 105. Also, Asās, 109; Aq., 1:154.

57. ḤBS

I. ḥ a b a s a
   + OBJ
   *mā yahbisuhū, What's holding it [punishment] up? what's stop-
   ping it [from coming]? 11:8.

   Kash., 2:209.
58. ḤRR

II. ḥ a r r a r a
   + OBJ
   ḥarrarahū:
   i. to free sb:
      ḥarrara raqaṭan, to free a slave [lit: to free a neck]: 4:92 [thrice]; 5:89; 58:3. [All maṣdars.]

      See also 294 (FKK) 1.

   ii. to dedicate sb [to sth, etc.] [by releasing him from all other responsibilities]:

      *innī nadhartu laka mā fi baṭnī muḥarraran, I vow to You what is in my womb—he will be dedicated to You: 3:35.

      That is, he will be dedicated to serving You, and will be released from all other responsibilities—those of earning a livelihood and providing for a family. Tad., 1:678 (see also Kash., 1:185).

59. ḤRF

II. ḥ a r r a f a
1. + OBJ
   ḥarrafa l-kalimata, to distort/misrepresent a word/statement:
   "yuḥarifūna l-kalima min baḍdi maṭāḍiḥīn, They distort words/ statements after these have been placed in their proper contexts: 5:41. Also: 2:75.

   Ḥarf is "edge, brink, border"; tahraṭ al-kalām thus means: to put a word, as it were, on a borderline so that it can go either way, that is, have two meanings (see Muf., 114: Wa tahraṭu l-kalāmi an taqalāhū ẓalā ḥarfīn mina l-ḥuḍūli yumkīnu ḥamāluḥūn ẓalā l-ṭaḥāyīnī).

   Cf. 351 (LWY) I.1.1.b and 2.

2. + OBJ + PREP [Can]
   ḥarrafa l-kalimata can mawḍīḥīnī, to tear a word/statement out of its context: 4:46; 5:13.
60. ḤRM

I. ḥ a r i m a
+ PREP [Cālā]
ḥarima Cālayhi sh-shay‘u, to be unable to do sth:
*wa ḥāramun Cālā qaryatin ahlaknāhā annahum lā yarjiCūna, It is impossible for [the people of] a town We have decided to destroy to come back [to the right path]: 21:95.

Ag., 1:184; Kash., 3:20. On the grammatical construction, see Tad., 4:328.
Imr. 116/12: jālat li tasraCānī fa qultu lahā qṣirāinnī mru‘un sārCī Cālayki ḥārāmū, “She [camel] swung around so that she might throw me. But I said, ‘Stop it! I am a man [= an expert rider]! You cannot throw me!’” (I have taken the word imru‘ in the second hemistich to mean one who is distinguished in respect of murū‘ah, for the phrase sārCī Cālayki ḥārāmun cannot, strictly speaking, qualify imru‘, though it is possible to interpret the construction in at least two other ways—by positing that a word or phrase qualifying imru‘ is understood, or that sārCūhū was changed to sārCī in order to focus attention to the speaker, examples of such changes being found in classical Arabic poetry and the Qur‘ān both.) Ānt., 105/[3]: ḥāramun Cālayya n-nawmu ya bnata mālikin, “Sleep has been denied to me, O daughter of Mālik.” Cf. māhirūm ash-sharāb, ibid., 206/[5] (also, ibid., 233/[2]).

II. ḥ a r r a m a
1. + OBJ
ḥarrama ḥa‘ra d-dābbati, to declare that an animal shall not be ridden [because it is consecrated to a deity] [lit: to forbid the back of an animal]:
*wa anCāmun ḥurrimat zuhūruhā, And [they say, there are] cattle that it is forbidden to ride: 6:138.

2. + OBJ + PREP [Cālā]
ḥarramaḥū Cālayhi:
i. to deny sb sth/the use of sth/access to sth:
*fa innahā muharramatun Cālayhim arbaCīna sanatan, It [Promised Land] shall be denied to them for forty years: 5:26 [pass pt; n.].
*fa qad ḥarrama illsCūhu Cālayhi l-jannata, God will surely deny him paradise: 5:72.
wa ḥarramnā ẓalayhi l-marāḏ[i]a, And We had denied him [the milk of] nurses: 28:12.
Also: 7:50.


In the following verse by Shanfarā, Ḥam., 2:487/1, ḥarramahū ẓalayhi means “to deny sth to sb,” though it may also carry the meaning, “to declare sth to be unlawful for sb”: lā taqburūnī īnna qabrī muḥarramun/ẓalaykum wa lākin abshirī umma cāmirī. “Do not bury me in a grave, for burying me is denied to you. But do you rejoice, O hyena!” (For another interpretation of abshīrī umma cāmirin, see Marzūqī’s commentary, ibid., 488-89). See also Āriq at-Ṭāfī, Ḥam., 4:1745/9.

ii. ḥarrama sh-shay’a ẓalā nafsīhī, to renounce the use of sth: 3:93.

61. ĤSB

I. ḥ a s i b a
+ PREP [ẓalā]
ḥasiba sh-shay’a ẓalayhi, to regard sth as being hostile to oneself:
*yahsabūna kulla šayḥatin ẓalayhim, Every shout, they think, is directed/aimed at them: 63:4.

The verse speaks of the Māḏīnān Hypocrites—people with a guilty conscience. Zamakhshārī (Kash., 4:101) explains the construction as follows: Ay yahsabūna kulla šayḥatin wāqīqatan ẓalayhim wa dārratan lahum li jubnīhim wa halaqīhim wa mā fi quṣūbīhim mina r-ru’ūbi.

62. ḤSN

IV. a ḥ s a n a
+ OBJ
ahsana mathwāhu, to treat sb with kindness/honor, deal well with sb: 12:23.

Cf. 326 (KRM) IV.
63. **HShR**

1. ḥaṣaṣ haṣa ra
   + OBJ + PREP [a. ẓalā; b. ilā]
   a. ḥashara ẓalāyhi n-nāṣa, to assemble people and present them before sb: 6:111.

   *Tadmīn* of ẓarada.
   25:34 (alladhīna yuḥsharūna ẓalā wujūhihim) is not listed because the preposition (ẓalā) in it goes not with yuḥsharūn, but with wujūhihim, forming, together with it, a ḥāl unit.

b. ḥasharahumu Ilāhu ilayhi, (of God) to assemble a group of people and take/drive them toward a certain place: 2:203; 3:12, 158; 5:96; 6:38, 51, 72; 8:24, 36; 23:79; 41:19; 58:9; 67:24. [All passives.]

   *Tadmīn* of some word like sāqa. See Tad., 6:93; Maj., 1:204; 2:20. Cf. 52 (JMC) l.2.b.

64. **HŞR**

1. ḥaṣaṣ iṣa ra
   VB
   ḥaṣira ṣadruḥū an yaffala kadḥā, to flinch/recoil/shrink from doing sth: 4:90.

   On the several possible ways of explaining 4:90, see Bayḍ, 1:235; CUKb., 1:189-90; Mukh., 139-40. 
   Cf. 227 (DYQ) l.1.i.

65. **HŞN**

IV. a ḥaṣaṣ n a
1. VB
   aḥṣana r-rajulu, (of a man) to marry:
   *muḥṣinina, [You may marry such women, but with the intention of] maintaining the bond of matrimony: 4:24; 5:5.

   Aḥṣana signifies providing protection. The verse is saying that a man should marry a woman with a view to establishing a permanent relationship—by providing her the protection of marriage—and not in order to establish a temporary relation-
ship which aims at no more than sexual gratification. See Tad., 2:50. Muḥṣinīn in the two verses may also be taken to mean “chaste” (Kash., 1:324: Aʾiffāʾ).
Cf. 173 (SFH) III.

2. + OBJ
   i. to store sth up, put/lay sth by:
      *min mā tuḥṣinūna, Of that [amount of grain] which you will have stored up: 12:48 [obj und].
   ii. uḥṣinatū l-marʿatū (of a woman):
      (a) to be chaste:
         *wa l-muḥṣanātū mina l-muʿmināti wa l-muḥṣanātū mina l-ladhīna ʿūṭū l-kitāba, And [you are permitted to marry] chaste women from among the believers and chaste women from among those who were given the Book: 5:5.
         Also: 4:24 [pass pt], 24:4 [pass pt; n.].
         24:4: For a translation, see 145 (RMY) 1.1.
         See also n. to (c) below.
      (b) to be a freewoman [as against a female slave]:
         *wa man lam yastaṭīc minkum an yankiha l-muḥṣanātī l-muʿminātī, And those of you who do not have the means to marry believing freewomen: 4:25.
         *fa ʿalayhinna nīṣū mā ʿalā l-muḥṣanātī mina l-ʿadḥābi, They [female slaves] shall be subject to half of the punishment that freewomen are subject to: 4:25.
      (c) to be married:
         *wa l-muḥṣanātū mina n-nīsāʾī, And those who are already married [are also forbidden to you to marry]: 4:24.
         *muḥṣanātīn . . . fa ʾidhā uḥṣīna, [The female slaves should, in getting married, have the intention of] remaining in wedlock . . . And once they are married/have become married women 4:25 [n.].
         4:25: Muḥṣanāt (i.e. the second occurrence—muḥṣanātīn) in this verse may also mean “chaste” (Kash., 1:263: Muḥṣanāt: ġaʾīfīf), and the use may therefore be said to belong at (a), above, as well.
   iii. aḥṣanatū l-marʿatū farjahā, (of a woman) to be/remain chaste, protect her honor: 21:91; 66:12.
Tad., 4:324. The reference in both verses is to Mary mother of Jesus, and Zamakhshari (Kash., 3:19-20 [on 21:91]), explains Mary’s ḥṣān, with reference to 19:20, as: ḥṣānān kul-liyyan mina l-ḥalālī wa l-ḥarāmī.

Cf. Ibn Mūq., 312/4: ḥamā abdāʾahā sh-shummu l-ghayārā, “Jealously concerned chiefs have protected the honor of these women [against the enemy].” See also Tad., 4:324.

See also 67 (ḤFZ) i.ii.

66. ḤDR

IV. a ḥ ḥ a r a
+ OBJ + OBJ

*wa uḥḍirati l-anfusu sh-shuḥḥa, Souls are given/susceptible to greed: 4:128.

67. ḤFZ

I. ḥ a f i ḥ a
+ OBJ

i. ḥafīẓa yamīnahū, to fulfill one’s oath: 5:89.

ii. ḥafīẓa farjahū, to be/remain chaste: 23:5 [act pt]; 24:30, 31; 33:35 [twice, both act pt; obj in second occurrence und]; 70:29 [act pt].

See also 65 (ḤSN) IV.iii.

iii. ḥafīẓa ḥudūda l-lāhī, to abide by the commandments of God: 9:112 [act pt].

iv. ḥafīẓa l-ghayba:
(a) to guard a secret: 4:34 [act pt].


Al-Muqannāʾ al-Kindī, Ḥam., 3:1179/7: wa in ḍayyāqū ghaybī ḥafīẓtu ghuyūbahum, “If they divulge my secrets, then I [do not do so, but] guard theirs.”

(b) to have knowledge of the unseen: 12:81.
68. ḤFW

I. ḥ a f i y a
    + PREP [a. ẓan; b. bā']

a. ḥafiyā ẓanhu, to have information about sth, be privy to sth:
    *ka annaka ḥafīyyun ẓanḥā, As if you know all about it: 7:187.

    Ḥafiyā ẓanhu basically means "to be inquisitive about sth."  Ḥamāshā, 1717: fa in tas'āli ẓanīfa ya rubba sā'ilin/hafīyyin ẓani l-a'cshā bīhī haythu aṣ'adā, "If, O woman, you are inquiring about me, then there is many a person who is trying to find out about ʿācshā, wishing to know about his circumstances, wherever he goes." (Also, Unayf ibn Ḥakam an-Nabhānī, Ḥam., 1:1727 [with n. 1, ibid., 1:169]). From this, the expression comes to mean "to know sth," for inquiry about something results in knowledge about it. See Kash., 2:107 (Ka'annaka hafīyyun ẓanḥā: ka'annaka ẓalimun bīhā; wa ḥaqiqatuhū: ka'annaka baṣīghun fi s-su'āli ẓanḥā li anna man bālagha fi l-mas'āli ẓani sh-shay'i wa t-tanqīrī ẓanhu istaḥ-kamā ẓilmuhū fihi wa raṣuna fihi.

b. ḥafiyā bīhī, to take solicitous care of sb:
    *innahū kāna bī ḥafīyyā, He is exceedingly gracious to me: 19:47.

IV. a ḥ f ā
    + OBJ

ahfāhu, to importune sb:
    *in yas'ālkumūḥa fa yuhīlikum tabkhalū, If he [Prophet] were to demand it [= that you spend wealth in the way of God] and were to be insistent with you, you would act stingly: 47:37.

    The expression comes from ahfaytu d-dābbata, "I smoothed out the hoofs of the animal through constantly walking/running it." Muf., 125. See also Kash., 3:460.

69. ḤQQ

I. ḥ a q q a

1. VB

ḥaqqa l-amru, (of sth) to be fulfilled, rightly come to pass:
wa lākin ḥaqqā l-qawlu minnī, But my decree [concerning punishment] was fulfilled: 32:13.

*fa ḥaqqā Ciqābi, And so My punishment was meted out, fairly and justly: 38:14.
Also: 50:14.

2. + OBJ

*wa ḥuqqat, And it is only appropriate that it [earth] should [do so] and so it must [do]: 84:2 [prep phr und], 5 [prep phr und].

The complete underlying construction is: wa ḥuqqā lahā an tāfala kadhā. Aq., 1:214. CÀnt., 68/[3]: fa in yabra' fa lam anfith Calayhi/wa in yufqad fa ḥuqqā lāhū l-Cuqūdu, "If he should recover [from the injury I inflicted on him with my arrow] then it is not because I blew on him [= put a spell on him, wishing him to become well] and if he dies, then [considering the injury he sustained] it is only right that he should." (Making "arrow" the antecedent of the pronoun in Calayhi would yield a slightly different meaning: . . . then it is not because I charmed my arrow by blowing on it." Cf. Mu'addī., 122/8, where, with a small variation, the verse is attributed to another poet [quoted at 385 (NFTH) 1]. Khan., 47/ [5]: tabbī khunāsun li ṣakhrin wa ḥuqqā lahāidh rābāhā d-dahrū inna d-dahrā ḍarrārū, "Khansā' cries on account of Ṣakhr, and it is only right that she should, for she has seen distress at the hands of time; time inflicts great hurt indeed." (Also, ibid., 111/[1]). Bishr Ibn Abī Khāzim, uhādhīru an tabīna banū Cuqaylin/bi jāratīna fa qad ḥuqqā l-ḥidḥārū, "I was afraid—and there was reason for me to be afraid—that the Banū Cuqayl would depart, taking our neighbor [= poet's beloved] with them." Also, Ḥam., 3:1109/3.

3. + PREP [alā]

ḥaqqā Calayhi l-amrū, (of sth):

i. to be incumbent upon sb to do:

*ḥaqqan ala l-muttaqīn, [This is] an obligation on the godfearing: 2:180, 241.

*wa kāna ḥaqqan Calaynā nasru l-mu'mīnīn, And We were/are obliged to come to the believers' aid: 30:47.
Also: 2:236; 9:111; 10:103; 16:38. [All maṣdars].

Taḍmīn of wajaba (e.g. Kash., 2:329 [on 16:38]: . . . anna l-wafā'a bi hādhā l-mawcūdi ḥaqqun wājibun Calayhī . . . ); and ibid., 2:205 (on 10:103): Ḥaqqan Calayhi = ḥaqqā dhālikā Calayhi ḥaqqan.
ii. (of misguidance, etc.) to be deservedly imposed on sb:
  *wa fañiqan ḥaqqa ċalayhimu ẓ-dalālātu, And there was another
  group whose deserved fate it became to be misguided: 7:30.
  *fa ḥaqqa ċalayḥā ẓ-qawlu, And so the decree [= principle of
  punishment for rebellious nations] was enforced in regard to it [town]:
  17:16.
  *wa kathīrun ḥaqqa ċalayhi ẓ-ẓadhābu, And there are many who
  are destined to receive punishment: 22:18.
  41:25; 46:18.

  Taḍmān of wajaba or thabata (e.g. Kash., 3:176 [on 28:63]:
  Wa maqānā ḥaqqa ċalayhimu ẓ-qawlu: wajaba ċalayhi muq-
  taddāhu wa thabata; also, ibid. 2:203, 328).
  For the construction ḥaqqa ċalayhi in some of these ver-
  ses, see n. to i above.

X.  i s t a ḥ a q q a
1.  + OBJ
  istahaqqa ẓithman, to be guilty of wrongdoing [lit: to deserve sin,
  i.e. commit a wrong and deserve blame on account of it]:
  *fa in ẓuṭhira ċalā annahumā stahāqqā ẓithman, If it is discovered
  that the two have been guilty of wrongdoing: 5:107.

  Istahaqqa ẓ-rajulu, “to deserve punishment for committing
  a wrong.” Aq., 1:215.

2.  + PREP [Ċalā]
  istahāqqaa ċalayhi, to wrong sb, be unfair/unjust to sb: 5:107.

  Taḍmān of ṣtadā.

70. Ḥll

1.  ḥ a l l a
1.  VB
  ḥalla, to leave the state of ḥirām: 5:2.

2.  + OBJ
  *wa ḥlul ẓuqdatan min lisānī, And give me the power of fluent
  speech [lit: loosen/remove the tie in my tongue]: 20:27.
II. ḥa l l a l a
   + OBJ
   *qad faraḍa Ilāhu lakum taḥillata aymānikum, God has ordained that you shall break/expiate your [unlawful] oaths: 66:2.

       See Tad., 7:459–60. Ābd Qays ibn Khufāf, Mufadd., 750/3: wa idhā ḥalafta mumāriyan fa taḥallalī, “And when you swear an oath in a dispute [= in vain], break it.” Whereas, in translating the word taḥillah in the Qurʿānic verse, one may use the word “expiration” (especially because of Q. 5:66, in the light of which 66:2 is to be interpreted), the word taḥallal in the poetical verse quoted signifies simply the “breaking” of an oath.

IV. a ḥa l l a
   + OBJ
   aḥallā sh-shayʿa, to desecrate sth:
   *Īā tuḥillū shaᶜāʿira Ilāhi wa lā sh-shahra l-ḥarāma . . . , Do not desecrate the Symbols of God or the sacred months. . . : 5:2.

       Kash., 1:321: Wa ʾihlālu ḥādhihī ḥ-ashyāʾi an yuṭahāwana bi ḥurmāti sh-shaᶜāʿīri wa an yuḥāla baynahā wa bayna l-mutanassīkāna bihā . . .
       Rajul muḥill is an “unprotected person,” one who, for one of several reasons, may be attacked, his life and property thus being ḥalāl or “licit.” The opposite of muḥill in this sense is muḥrim. Asās, 140. Zuh., 11/[1]: wa kam bi l-qaṇānin min muḥillin wa muḥrimī, “And there is, at Qaṇān, many a muḥill and many a muḥrim.”

71. ḤML

I. ḥa m a l a

1. VB
   hamalati l-marʿatu, (of a woman) to be pregnant: 7:189 [n.]; 13:8 [n.]; 35:11; 41:47.

       7:189: The verse may also be categorized as + OBJ if ḥaml-an, here taken as a maʃcūl muṯlaq, is taken as an object (ḥaml = maḥmūl). See Bayḍ, 1:380; Kash., 2:108–9.
       13:8: The mā is here taken as a relative pronoun, though it could also be maṣḍariyyah, in which case the object of the verb—a pronoun—would be understood. See Kash., 2:281.
2. + OBJ

herentahū:

i. to provide means of transport to sb:

*idhā mā atawka li tahmilahum, When they come to you so that
you should provide them with means of conveyance: 9:92.

*wa herentahum fī l-barri wa l-bahrī, And we furnished them
with means of transport on land and sea: 17:70.

Hudbah ibn Khashram, quoted in Ḥam., 2:579: wa lā
atamannā sh-sharra wa sh-sharrū tārikīwa lākin matā uhmāl
qalā sh-sharri aṣ-ṣabībī, “I do not desire evil; evil itself avoids
me. But when I am made to ride evil, I ride.” (Sharr in this
verse may mean “war,” one of the meanings of the word;
also, matā uhmāl qalā sh-sharri suggests wordplay, for
herentahū qalayhi also means “to incite sb to do sth.”) Cf. al-
Ḥārith ibn Ḥillizah, Qaṣ, 475/74 (with Tibritī’s commentary
and editor’s note).

ii. (of a woman) to carry a child in her womb: 19:22; 31:14; 46:15
[twice, once maṣ].

On 7:189, which may also be included here, see n. to 1
above.

iii. (of sth) to include sth as its part:

*i'llā mā ĥamalat zuhūruhumā awi l-ḥawayā, Except that which
may cling to their [= animals’] backs or entrails: 6:146 [obj und].

A reference to certain regulations in the Old Testament.
For details, see Tad., 2:555, 567.

iv. to perform/commit an act:

*fa qad khāba man ĥamala ẓulman, And doomed is he who
commits a wrong: 20:111.

Zulm in this verse stands for the sin of associating
partners with God. Tad., 4:232. The word ĥamala implies
carrying the burden of the wrong committed.

v. to take on a responsibility:

*fa abayna an yaḥmiľnahā wa ashfaqna minhā wa ĥamalahā l-
insānu, But they [heavens and earth] refused to assume the respons-
sibility of the Trust—they were afraid to—but man assumed it: 33:72.
Kash., 3:249.
Wadddah ibn Isma‘Il, Ḥam., 2:647/1 (with n. 3, ibid.): lā yahmilū l-ʿabdu fīnā fawqa ṯaqatiḥī wa nahnu nahmilu mā lā yahmilū l-qilaṣū, “A slave of ours does not bear [= is not māde to bear] a responsibility that is beyond his power to bear; we ourselves, however, bear what huge mountains cannot.” Khan., 21/6[6]: al-ḥāmilu th-thaqala l-muhimm, “An undertaker of great/momentous tasks.” Zuh., 233/2: wa hammāl athqālin wa ma‘wā l-muṭarradī, “A great carrier of burdens [imposed upon him by his fellow tribesmen] and a refuge of those who are driven away [= the rejects].” Also Aḥshā, 407/4; ʿAnt., 56/4.

vi. to acquit oneself of a responsibility:
*thumma lam yahmilūhā, And then they did not properly acquit themselves of [the responsibility associated with] it [Torah]: 62:5.

vii. to bear the consequences of sth:
(a) ḥamala wizraḥūl/thiqlahū, to carry one’s burden [= the burden of one’s wrongdoing):
*wa hum yahmilūna awzārahum ʿalā zuhūrihim, They will be carrying on their backs the burden of their [evil] actions: 6:31 [n.].
*wa la yahmilunna athqālahum wa athqālān ma-c-a athqālihim, And they shall carry their burdens [= the burden of their sins], and other burdens in addition to their own: 29:13.
*lā yuḥmalu minhu shayʿun, No part of the responsibility shall be borne [by others]: 35:18.
Also: 16:25; 20:100.
See also 407 (WZR) 1.
See also n. to (b) below.

(b) ḥamala khaṭṭatahū, to carry [the burden of one’s] sin:
*wa l-nahmil khaṭṭāyākum wa mā hum bi ḥāmilīna min khaṭṭāyāhum, ‘And let us be responsible for your sins.’ But they are not going to be responsible for their sins: 29:12.

On vii in general: In several of these verses the literal and the metaphorical meanings combine. A verse like 6:31 (a) suggests that, on the Last Day, the sinners will actually be carrying their sins on their backs, the sins having assumed a corporeal form.
Ibn aṭ-Ṭathriyyah, Ḥam. 3:1342, n. 3, vs. 2.

3. + PREP [ṣ̲ālā] to take aim at sth:
*in ṭahmil ṣ̲ālāyhi yalḥath wa in tatrūk’hu yalḥath, lit [dog] pants if you take aim at it, and it pants if you leave it alone: 7:176.  

In ṭahmil ṣ̲ālāyhi: in ṭahmilī 1-ṣ̲ālā/l-ḥajara ṣ̲ālāyhi, “If you lift a club/rock at it.” Tad., 2:773.

4. + OBJ + PREP [a. ṣ̲ālā; b. fi]
   a. ḥamalāḥū ṣ̲ālāyhi:
      i. to provide means of conveyance to sb [lit: to seat sb on sth]:  
         *lā ajidu mā aḥmilukum ṣ̲ālāyhi, I do not have anything [= any riding beasts] to provide to you [lit: to seat you on]: 9:92.  
         *wa ṣ̲ālāyhā wa ṣ̲ālā l-fulki tuḥmalūnā, And you are carried on them [animals] and on ships: 23:22 [n.]; 40:80 [n.].  
         *wa ḥamalnāḥu ṣ̲ālā dhāṭi alwāḥin wa dusurin, And We carried him in a thing made of boards and nails [= in a ship] 54:13.  

      23:22 and 40:80: Note the use of ṣ̲ālā, which is used for seating somebody on a flat surface, like the back of a horse, instead of fi, which is used for seating somebody in an enclosed space, as in a ship (b, below). The two verses are not really problematic because ṣ̲ālā has been used in them in accordance with the principle of mushākalah. Since, in each case, the preceding verse speaks of animals that can be used as riding beasts, therefore ṣ̲ālā, used with animals, is used with ships as well, in order to keep the momentum of the passage: to seat sb on the back of an animal and on (= in) a ship. Alternatively, of course, the use of ṣ̲ālā in the verses may signify putting someone on the deck of a ship.  

      Imr., 50/37, 173/23.

   ii. to charge sb with sth [e.g. responsibility] [lit: to put a burden on sb]:  
      *wa lā ṭahmil ṣ̲ālāyna iṣ̲̂ran ka mā ḥamaltahū ṣ̲ālā laḍ_da nina min qablīnā, And do not put upon us the burden you put upon those before us [= do not charge us with the responsibility you charged the earlier peoples with]: 2:286.  
See n. to a.i above.

II. ḥa m m a l a
   + OBJ + OBJ

i. ḥammalahū sh-shayʿa, to entrust sb with sth:
   *wa lākinna ḥummilnā awzaran min zinātī l-qawmi, But we were
   
   Tad., 4:215-16.

ii. ḥammalahū l-amra, charge sb with a responsibility:
   *wa lā tuḥamamilnā mā lā taqatā lānā bihi, And do not charge us
with responsibility we cannot bear: 2:286.
   *fa in tawallaw fa innamā ḡalayhi mā ḥummilika wa ḡalaykum mā
ḥummilatum. If you turn away, then he [Prophet] is responsible for
what he has been charged with and you are responsible for what you
have been charged with: 24:54 [second obj in each und; n].
   Also: 62:5.

24:54: The underlying construction is ḥammalahū sh-
shayʿa. Thus (following Bayḍāwī, 2:132) mā ḥummilika = mā
ḥummilika mina t-tablīghi, and mā ḥummilatum = mā ḥummil-
tum mina l-imtīthāli.

ṢAmr ibn Kulthūm, Qaṣ., 298/31: wa nahrilu ṣaḥ yumū mā
ḥammalūnā, “And on their behalf/on their account we bear
whatever they make us to.” Ibrāhīm ibn Kunayf an-Nabūḥain,
Ḥam., 1:260/4: wa lākin rahalnāhā nufūsan karīmatan/
tuḥammalī mā lā yustatācũ fa tahmilū, “Rather, we have
trained [for the purpose of facing calamities] noble souls that
are charged with unbearably difficult tasks, which tasks,
however, they then [develop the ability to] carry out.” Also,
ibid., 2:921/5; Aʾshā, 275/19; Bashāmah ibn ṢAmr, Mufadd.,
79/1–2; Suwayd ibn Abī Kāḥil, ibid., 395/43; Muṣawiyyah ibn
Mālik, ibid., 696/7; Ṭufayl ibn ṢAwf al-Ghanawī, Krenk., 58/4
[no. 17].

VIII. ḥa m m a l a
   + OBJ

iḥtamalahū, to be responsible for sth:
   *fa qadi ḥtamala buṭānan wa ithman mubīnān, He is guilty of
[lit: carries] slander and a great sin: 4:112.
Also: 33:58.

72. ḤNK

VIII. i ḥ t a n a k a
   + OBJ
   *la aḥtanikanna dhurriyyataḥū, I will swallow up/devour [ = lead away from the right path] his progeny: 17:62.

   Iḥtanaka l-jaraḍu l-arḍa, “The locust devoured [the crops, etc., of] the land.” Aq., 1:240; Kash., 2:366; also, Asās, 144.
   Iḥtanaka t-ṭā[ch]āma, “to eat up the food”; iḥtanaka mālī, “He appropriated/usurped all my wealth.” Ibid. Also, Maj., 1:384.

73. ḤWDH

X. i s t a ḥ w a d h a
   + PREP [Ṣalāḥ]
   istahwadha ġalayhi:
   i. to take sb under one’s wing/protection: 4:141.

   Istahwadha ġalayhi is used of a male animal protecting his female from being approached by another male. Tad., 2:182;
   7:272 (also, Kash., 4:77). Istahwadha l-ṣayru ġalā l-atānī, “(of an ass) to cover the flanks of a she-ass.” Muf., 134; also,
   Kash., 4:77. Cf. damma ġalayhi Janāḥahū, as in ḤAm., 3:1524/5; also, Mufaḍḍaḥ, 214/18.

   ii. to have sb in one’s power: 58:19.


74. ḤWT

IV. a ḥ ḥ i ṭ a
   1. + PREP [bāʾ]
   aḥāṭa bihi:
   i. to encircle/surround sb/sth, cutting off his/its means of escape:
      *wa llāhu muḥṭūn bi l-kāfīrīna, And God has the disbelievers surrounded/heimmel in: 2:19.
      Also: 9:49 [act pt]; 18:29; 29:54 [act pt].
ii. to have [full] knowledge of sth:

*wa lā yuḥittūna bi shay’in min Cilmihī illā bi mā shā’a, And they do not possess even a little of the knowledge that He possesses—except what He may wish/allow: 2:255.

*aḥattu bi mā lam tuḥīṭ bihi, I know sth that you don’t: 27:22.
Also: 10:39.

iii. to guard/protect sth:

*wa aḥāta bi mā ladayhim, And He keeps watches over that [= divine message] which is with them [prophets]: 72:28.

iv. to encompass sth, have sth under control/within one’s power:

(a) *inna Illāha bi mā ya’c-malūna muḥīṭun, God encompasses what they are doing: 3:120.
Also: 4:108, 126; 8:47; 11:92; 17:60; 41:54. [All active participles except 17:60.]

The use in (a) implies that God is aware of what people are doing, that He has the situation under control, and that He has the power to take people to task for their actions.

(b) *wa ukhrā lam taqdirū Calayhā qad aḥāta Illāhu bihi, [And there is another [good] thing, which you have not [yet] been able to have/ acquire, though God has it encompassed: 48:21.

v. aḥāta bihi sh-shay’u, (of sth) to dominate sb completely:


2. + OBJ + PREP [bā’]

uḥīta bihi:

i. to be surrounded:

*illā an yuḥāta bikum, Except if you are surrounded [= caught in a difficult situation]: 12:66.

ii. to be overtaken by disaster:

*wa ẓannū annahum uḥīta bihim, And they think that it is all over with them: 10:22.

*wa uḥīta bi thamarihi, And a disaster overtakes his produce: 18:42.

3. + PREP [bā'] + TAMYĪZ
   aḥāta bihi cīlman/khurān, to have complete knowledge of/information about sth: 18:68, 91; 20:110; 27:84; 65:12.

75. ḤWĻ

1. ḥ ā l a
   1. + PREP [bayna]
      *wa ʕlamū anna llāha yahūlu bayna l-mar‘ī wa qalbihi, And remember that God interposes Himself/comes between a man and his heart: 8:24.
      
      The verse means that, after a man becomes steeped in sin, the law of God comes into play and the man loses all self-control, his baser self getting the better of him. See Tad., 2:48–49. Also, Kash., 2:121. In 11:4 (not listed), ḥāla baynahumā is used in a literal sense in 11:43.
      
      Nāb., 256/3: ʕadatnā ʕan ziyāratiḥa l-cawādīwu ḥālat baynātī ḥarbun zabūnū, “Other engagements kept us from visiting her, and a fierce war interposed itself between us.”

2. + OBJ + PREP [bayna]
   *wa ḥīla baynahum wa bayna mā yashtahūna, And a barrier shall be raised between them and what they might desire [= they shall be prevented from getting their wishes]: 34:54.

76. ḤYY

IV. a ḥ y ā
   + OBJ
   aḥyāhu, to revive sth, recall/restore sth to life:
   ii. aḥyā l-qaryata, to bring a town [that has been destroyed] back to life: 2:259.
   iii. aḥyā l-cīzāma, to revive bones [= revive a dead person]: 36:78. Also: 36:79.
77. KhBTh

I.  k h a b u t h a
    VB
    khabutha l-baladu, (of land) to be bad [= barren/infertile]: 7:58.

    Khabath, "dross." Aq., 1:253; Muf., 141.

78. KhBṬ

V.  t a k h a b a t a h ū sh-shayṭānu mina l-massi, to be touched by the
devil and, as a result, go berserk: 2:275.

    Khabatā sh-shajaratā means "to beat down leaves from a
tree with a club" (Aq., 1:255; see Zuh., 53(2)); khabatā/
takhabbatā l-baṣīru bi yādihi l-arda is said of a camel that
goes about stamping the ground with its forelegs (Aq., 1:255).
    Khabatā thus comes to mean "to strike out at random." Khabatā l-layla is "to walk at night without knowing where
one is headed," and khabatā khabatā ṣashwā’a is "to do sth in
a clueless manner," that is, like a she-camel that cannot see
well in the dark and is wandering around at night. Ibid.
    Zuhayr (29(2)) says: ra’aytu l-manāyā khabatā ṣashwā’a man
tuṣib/tumīth’hu wa man yuḥāṣ‘ yu’cammari fa yahrami, "I have
seen death [lit: deaths] striking out at random: the one it lays
its hands on it puts to death, and the one it misses lives on
to become a decrepit old man." One who has been
“touched” by the devil is, therefore, like one who stomps about like a blind she-camel. (For the expressions cited above, see Aq., 1:255; Kash., 1:164–65; Tad., 1:586.)

79. KhTM

1. ḫaṭaṭa ṣaṭaṣaṁ
   + PREP [ṯaţā]
   ḫatama ṣalā, to seal sth off:
   *ḫatama ʾllāhu ṣaţā ṣulūbiḥim wa ṣaţā samṣaḥīm, God has sealed off their hearts and their ears [so that they cannot receive guidance]: 2:7.
   *al-yawma nakhtimu ṣaţā afwāhiḥin, Today We shall seal up their mouths [so that they shall not be able to speak]: 36:65.

   In all these verses, 36:65 excepted, ḫatama ṣalāyhi makes reference to God’s sunnah (“law”) of rendering those persisting in disbelief incapable of receiving guidance. See Muf., 143, but especially Tad., 1:66–71. The expression, as Zamakhshārī remarks (Kash., 1:26), contains elements of metaphor (istibrah) and similitude (tarnith) both.
   See also 48 (JCL) 1.3.a.i, 192 (ShDD) 1.2.ii, and 228 (ṬBC) 1.

80. KhRR

1. ḫaṭaṭar ṣaṭaṣaṁ
   + PREP [a. aţā; b. Ṽaṁ]
   a. ḫarra ṣalāyhi:
   i. *fa ḫarra ṣalāyhimu s-saqfû ṣaṭaṣaṁ fawqiḥīm, And the roof caved in on them from above [= they were overtaken by calamity]: 16:26.

   The immediately preceding phrase in the verse is, fa ṣaţā ʾllāhu buniḥaḥum mina ṣaţa ḥaṭaṭa ṣaţa ṣulūbiḥum an ṣaţa ťaqiḥīm, an idiom (see 2 (TY), 1.2.iii). Fa ḫarra . . . continues the image in that idiom and builds upon it, thus bringing into existence an extended metaphor, or, one might say, a compound idiom.

ii. to apply/devote oneself to sth [lit: to bend/lean over sth]:
*lam yakhirrū ġalayhā ʾṣumman wa ġumyānān. They do not fall upon [= attack/criticize] them [Qur’anic verses] with deaf ears and blind eyes: 25:73.

As Zamakhshařī (Kash., 3:105) says, the verse does not negate the act of khurūr (= ikbāb) but rather affirms it. For it means to say that these people do apply themselves to the verses of God, but not in the manner of the disbelievers—whose khurūr is of the nature of pouncing upon the verses rather than one of eagerly poring over them. In other words, these people, instead of attacking or criticizing the verses, take them seriously and benefit from them. Also, Tad., 4:622.

Also: 17:109.

Kharrā li dh-dhaqani implies extreme humility, for the chin represents pride—it is something to be held high—and to fall down on one’s chin is to abase oneself, which in the case of the two verses means: to humble oneself before God. Describing a flood scene, Imru’ al-Qays (24:70) speaks of the impact of the heavy rain on huge trees (24/70): fa aḍḥā yasuh-hu l-mā’a ʿan kulli fiqatin/yakubbu ʿalā l-adhqaṇī dawha l-kanaḥbulū, “After each intermission, the clouds began to pour down water, which tossed the great kanahbul-trees down on their chins” (cf. Aṣḥāb, 87/56, and [which is slightly variant] ibid., 135/56; Suḥ., 48/30). Cf. kharrā li anfiḥī, as in Ḍamrah ibn Ḍamrah an-Nahshifiable, Mufaḍḍ., 635/9.

81. KhRṣ

1. k ḥ a ṛ a š a
   VB

   An abbreviated form of kharaṣa fi l-ḥadīthi, which in turn comes from kharaṣa n-nakhlata, “to guess/estimate the amount of fruit on a date-palm.” Aq., 1:267. Also, Muf., 146.
82. *KhRQ*

1. *k h a r a q a*
   + OBJ + PREP [lām]
   *kharaqa lahū sh-shay’a*, to attribute sth to sb falsely:
   *wa kharaqū lahū banīna wa banātin*, And they falsely devised for Him sons and daughters: 6:100.

   *Kharaqa* (lit: “to tear/rend”) here means “to fabricate.” Something that is torn from its place—or context—becomes a misrepresentation, a falsehood.

83. *KhS*

1. *k h a s a‘ a*
   VB
   *khasa‘a l-baṣaru*, (of eyes) to become weary/fatigued [lit: to be driven off/away]: 67:4 [act pt].

   *Asās*, 162.

84. *KhSR*

IV. *a k h s a r a*

1. VB
   *akhsara*, to give short measure/weight: 26:181 [act pt]; 83:3.

   Abbreviated form of 2, below.

2. + OBJ

   See also 388 (*NQS*) I.1.i, and 412 (*WFY*) IV.1.i, ii and 2.
Abbreviated form of 2, below.

2. + OBJ + PREP [bā']
   khasafa līlāhu bīhi l-arda, (of God) to cause sb to be buried in/sink into the ground: 16:45; 17:68; 28:81; 29:40; 34:9; 67:16.

   Khasafa l-arda, "(of the ground/earth) to sink together with what is on it"; Asās, 162; also, Aq., 1:273. Khasāfa s-saqfū, "(of a roof) to cave in." Ibid. Bi'r makhṣūfah is a well whose water-supply is depleted. Muf., 148.
   Cf. 187 (SWY) ll.2.ii.

86. KhShC

1. k h a s h a c a
   1. VB
   i. khashaC a baṣaruhū, to lower one's eyes/gaze in humility/shame/dejection: 54:7 [act pt; n].
      Also: 68:43; 70:44; 79:9. [All active participles.]
      At-Ṭirimmāḥ ibn al-Ḥakīm, D. al-Khaw., 84/10: khashiC a ṭ-tarfi lāysa yanfaC uḥū tham-lma amāniyyuhū wa lā ladaḍuh, "His eyes lowered, his wishes/hopes and his stubbornness being of no avail to him there."
      54:7: See Kash., 4:44.

   ii. khashaC a wajhuḥū, to be downcast: 88:2/ [act pt].
      On 1 in general: These meanings arise from such expressions as: sinām khāshiC, "(of a camel's hump) to be low" (Asās, 163); khashaC ati sh-shamsu, "(of the sun) to be about to set"; jidār khāshiC, "a wall that has fallen and become level with the ground" (Aq., 1:275–276). The word khashaC a is used in a literal sense ("to droop, incline") in 42:45 (khāshiC ina mina dh-dhulli). For the difference between khashaC a and khaḍaC a (87 (KhD C) l), see Muf., 148.

   iii. khashaC ati l-arda, (of land) to be dry/arid: 41:39 [act pt].
      2. + PREP [lām]
      *wa khashaC ati l-aṣwāṭu li r-raḥmāni, And voices shall become dim before the Compassionate One: 20:108.
      Also: 57:16.
87. KhĐc

1. k h a ẓ a c a
   + PREP [a. bā'; b. lām]
   a. khaḍaṣa bi l-qawli, to speak in a low voice:
      *fa lā takaḍaṣna bi l-qawli, So do not speak in tones too soft:
      33:32.

      The Prophet's wives are being instructed not to speak with
      men in a tone that would encourage the latter to entertain
      wrong hopes. See Kash., 3:235.

   b. khaḍaṣa laḥū ṣunuqūhū, to bow one's head before sb as a sign
      of submission [lit: (of one's neck) to bow before sb]: 26:4.

      Ikhtaḍaṣa š-ṣaqrū li l-inqigādi, "(of a hawk) to lower its
      head in order to swoop down on its prey"; khadaṣatī sh-
      shamsuṣ-nuṣūmu, "(of the setting sun/stars) to sink in the
      horizon." Asās, 166. Zālim akhḍaṣ, "ostrich with a drooping
      neck." Ibid.; Muf., 150; Aṣhā, 281/58. For the difference be-
      tween khaḍaṣa and khashaṣa (86 (KhShc) l), see Muf., 148.

88. KhTF

1. k h a ẓ i f a
   1. VB
      khaṭifa, to snatch [sth] away:
      *illā man khaṭifa l-khaṭfata, But he who steals away [a piece
      of information]: 37:10.

      Khatfah in 37:10 is a maṣdar. See Culk., 2:205. Ḥādhā
      sayfīn yakhtafu r-ra'sa, "This is a sword that cuts off heads
      [easily]." Asās, 168. Khaṭafa/khaṭifa l-barṣa, "(of a camel) to
      move swiftly." Aq., 1:286. The word khaṭīf is used of a wolf
      because a wolf "snatches" its prey, and also of an arrow that
      touches the earth and then creeps toward its target, as if,
      while touching the ground, it "picks up" some earth. Ibid.

   2. + OB
      khaṭifa l-barqu baṣṣarāḥū, (of lightning) to dazzle sb's eyes, have
      a blinding effect on sb: 2:20.
See also 17 *(BRQ)* l.

V. *t a k h a t t a f a*
   + OBJ
   *takhāṭafahū*, seize sb/sth and carry him/it away in a swift move, whisk sb/sth away:
   *takhāţūna an yatakhaṭṭafakum  n-nāsu*, You had this fear that people would pounce upon you/make away with you: 8:26.
   Also: 28:57 [pass]; 29:67 [pass].

89. *KhFD*

I. *k h a f a ạ d a*
   + OBJ + PREP [lām]
   *khafaḍa  lahū  janāḥahu*, to treat sb kindly [lit: to lower one’s wing]:
   *wa khfīḍ  janāḥaka  li  l-mu’minīn*, And be kind and gracious to the believers: 15:88.
   Also: 26:215.

_Khafḍ al-janāḥ_ is said of a flying bird that “lowers its wing” in order to descend. A poet (in Kash., 3:129) contrasts _khafḍ al-janāḥ_ with _rafī_ al-janāḥ (“to be haughty/arrogant” [lit: “to raise one’s wing”]): wa _anta  sh-shahīru bi  khafḍī  l-janāḥīfá  lā  taku  fi  rafīḥī  ajdalá_, “You are the one who is known for bringing down his wing, so do not become a falcon in raising them.”

90. *KhFF*

I. *k h a f f a*
   VB
   *wa man khaffat mawāzīnuhū*, And he whose scales are light [= whose bad deeds outweigh his good deeds]: 7:9; 23:103.
   Also: 101:8.

Cf. 43 *(ThQL)* l.1.ii.
X. i s t a k h a f f a
   + OBJ
   istakhaffahū, to take sb lightly, think little of sb: 30:60; 43:54.

91. KhFY

I. k h a f i y a
   + PREP [Calā]
   khafiya Calayhi, (of sb/sth) to be unknown to sb, remain un-
   noticed by sb: 3:5; 14:38; 40:16; 41:40.
   
   Khan., 75/[4]: ka l-badri yajlū wa lā yakhfa Calā s-sānī, “Like
   the full moon he shines forth, and is not unnoticed by
   the traveler in the night.” Also, Muṣafḍ., 76 (quoted by Anbār).

IV. a k h f ā
   + OBJ
i. akhfa ș-ṣadaqata, to give charity on the quiet: 2:271.
   
   Cf. 15 (BDW) IV.i.

ii. akhfa l-khayra, to harbor good thoughts in one’s mind: 4:149.
   
   See Tad., 2:186.
   Cf. 15 (BDW) IV.ii.

92. KhLD

IV. a k h l a d a
   + PREP [ilā]
   akh lda ilā sh-shay’i, to become totally [lit: permanently] at-
   tached to sth:
   *wa lākinnahū akh lda ilā l-ardī, But he became wholly attached
   to the earth [= became too engrossed in worldly life/opted for the
   low moral life]: 7:176.

   Kash., 2:104: Akh lda ilā l-ardī: māla ilā d-dunyā wa
   raghiba fihā. . . . Also, Tad., 2:772.
93. KhLśli

IV. a k h / l a s a
    + OBJ + PREP [lām]
    akhlaṣa dīnahū li ilāhi, to submit to God completely: 4:146; 7:29;
    10:22; 29:65; 31:32; 39:2, 11, 14; 40:14, 65; 98:5. [All active par-
    ticiples except 4:146.]

    Dīn in these verses means ṯāʾaḥah (“submission”). Tad.,

    Akhlaṣa l-ṣaṃžu, “(of a bone) to have a lot of marrow”;
    akhlaṣa laḥū n-naṣṭhata, “to be sb’s true well-wisher, give sb
    sincere advice”; akhlaṣa laḥū l-ḥubbah, “to love sb with all
    one’s heart.” Aq., 1:292.

94. KhLṭ

VIII. i k h t a l a ṯ a
    VB
    ikhtalaṭa n-nabātu, (of vegetation) to become rich and luxuriant:
    10:24; 18:45.

    Kash., 2:187, 392. Ikhtalaṭa l-jamalū, “(of a camel) to be-
    come stout/fat.” Aq., 1:293.

95. KhLF

III. k h ā l a f a
    1. + PREP [Can]
    khālafa ʾan amriḥī, to oppose/defy sb’s orders: 24:63.

    The preposition ʾan gives the sense of shunning or turn-
    ing away (Tad., 4:567); tāḍmīn of aṣraḍa.

    2. + OBJ + PREP [ilā]
    khālafahū ilā kadhā, to oppose sb by doing sth that he would
    not: 11:88.

    Tāḍmīn of qaṣada. The opposite idiom is: khālafahū ʾanī
    l-amri, “to oppose sb by not doing sth that he would”;
    the tāḍmīn in this case would be that of wallā or aṣraḍa. See
Aq., 1:295; Kash., 2:230; 3:87. (Khālafahū Ǧani 1-amrī should be distinguished from khālafā Ǧan amrīhī [1, above]).

IV. a k h l a f a
    + OBJ
akhlafahū, to make up/compensate for sth: 34:39.

    Akhlafati sh-shajaratu, “(of a tree) to put forth new leaves”;
    akhlafa t-tā’iru, “(of a bird) to grow new feathers”; akhlafa
    ilāhu Ǧalayka, “May God restore to you what you have lost.”
    Aq., 1:295; Muf., 157. Sahm ibn Ḥanzalah, Ǧșm., 56/24: allāhu
    yuḫiṣīfū mā anaqaṭa muḫtasībān, “God will compensate you
    for what you have spenī in the hope of receiving reward in
    the hereafter.” Also, Ibn Muq., 243/24 (cited at 7 (’KL) I.2.i).

96. KhLW

I. k h a l ā
    + PREP [lām]
khalā lahū wajhuhū, to receive sb’s exclusive attention: 12:9.

    Kash., 2:244; Muf., 158. Khalā lahū Ǧ-makānu, “to have a
    place all to oneself.” Aq., 1:299. Ḥam., 3:1385/1 (with n. 1,
    ibid.): rasmun li qaṭalati Ǧ-gharāniqi mā biḥi’llā Ǧ-wuḫūshu
    khlat lahū wa khalā lahā, “[These are the] traces of the
    residence of a woman who was a killer of handsome youths;
    there is no one in that place now except wild animals,
    and the two—the place and the animals—have each other to
    the exclusion of everything else.” Suwayd ibn Abī Ḳāhil,
    Mufadd., 402/73: wa yuḫayyīnī idhā laqaytuhū/wa idhā yakhlū
    lahū lahmī rata’i, “He greets me when I meet him, but when
    he is alone with my flesh [= finds an opportunity to slander
    me in my absence (see 7 (’KL) I.2.vi)], he feasts [on it].”
    Maṣn ibn Aws, Aq., 1:300: a Ḫadhila ḫal ya’ūf Ǧ-qabā’ilī
    ḥazzuzhāimin Ǧ-mawtu am akhlā lanā Ǧ-mawtu wahdanā, “O
    woman who is chiding me, will the other tribes also receive
    their share of death, or has death singled us out for its
    favors?” Aq., 1:300. Also, Aṭ-marā, 63/8; Ḳāb., 188/8; Ṭar., 157/2.

II. k h a l l ā
    + OBJ
khallā sabīlahū, to leave sb alone, let sb go: 9:5.
khallā sabīla fulānin, “to let sb go and not come in his way”; khallā sabīla l-asīri, “to set a prisoner free.” Ibid. Aq., 1:300; also, Ksh., 2:140. Nb., 4/5: Khallat sabīla atiyin kāna yahbisuhū, “She cleared the way for floodwater.” Also, Zuh., 201(11); Kcb, 19(3): fa qultu khallū tańqī lā abā lakumū, “But I said, ‘Let me go—may you suffer the loss of your fathers!’” Cf. the use in the following verse by Abū ʕ-Tamahān al-Qaynī, Ḥam., 4:695/1: ya ayyuhā l-mutamānī an yakūnā fatanī mithla ðnī zaydin la qad khallā laka s-subūlā, “You, who wish/aspire to be a man like Ibn Zayd, [go ahead and make your attempt, for] he has left the field open for you.” Cf. A′sh, 407/12.

97. KhMD

1. k h a m a d a
   VB
   khamada, to be wiped out/destroyed [lit: to be snuffed out]:
   *fa idhā hum khāmidūna, And all of a sudden they were wiped out: 36:29.
   Also: 21:15 [act pt; n.].

   Nār khāmidah, “a fire that has died down and lost its rustle”; khamadatū l-humma, “(of fever) to subside”; khamada l-mańqū, “(of a sick person) to lose consciousness/die.”
   Asās, 174. Also, Aq., 1:300.
   21:15: For a translation, see 48 (JCL) i.2.i(a).

98. KhWD

1. k h ā d a
   1. VB
   kāda, to split hairs, stretch a point: 6:91 [māṣ]; 9:65, 69 [twice]; 43:83; 52:12 [māṣ]; 70:42; 74:45 [twice, once act pt].

   Abbreviated form of 2.ii, below. See n. to 2.ii.

2. + PREP [fī]
   kāda fī l-ḥadīthi:
   i. to enter upon a discussion of a subject:
   *ḥattā yakhūdū fī hadīthin ghayriḥī, Until they change the subject [lit: start talking about something else]: 4:140; 6:68 [yakhūdū].
Khā’

Maj., 1:141. See also n. to 2.ii below.

ii. to split hairs, stretch a point:
   *wa  idhā  ra’ayta  lladhīna  yakhūḏūna  fī  āyātinā. And when you
   see people who split hairs in regard to Our verses/signs: 6:68 [yak-
   hūḏūna].

   Tad., 2:452; 7:22; 8:64. Khāḏa  l-mā’a, “to enter/plunge into
   water”; khāḏa  l-ghamarāṭī, “to rush into dangerous situations,
   take on dangers.” Aq., 1:309; Asās, 177. Kash., 4:161: Al-
   khawd = ash-shurūq  fī  l-bāṭili  wa  mā  lā  yanbaghi. Also, ibid.,
   2:161.

99. KhWF

1. k h ā f a
   1. + PREP [Cālā]
      khāfa  Cālayhi, to be concerned about sb’s safety/well-being: 4:9;
      28:7.
   2. + OBJ + PREP [Cālā]
      khāfa  Cālayhi  l-amra, to be afraid/apprehensive that sb will be

   Ham., 3:1283/1 (with n. 3, ibid.): takhāfu  Cālā  aḥshā’īhā  an
   taqattaqā, “She is afraid that [if she walks too fast] her [thin]
   waist will break to pieces.” Jarrī (in Kash., 2:206): a banī
   ḥanīfata  aḥkimū  sufahā’akumīinnī  akhāfu  Cālykumū  an  agh-
   dībā, “O Banū Ḥanīfah, knock some sense into your fools, for
   I fear for you—I fear that I shall become very angry.” Also,
   Nabd., 241/6; Shanfarā, Mufad’d., 203/20; cf. rahibahū  Cālyhi, as
   in Ka[Cib ibn Sa[Cd al-Ghanawi, Aṣm., 74/9.

100. KhWN

VIII. i k h t ā n a
   + OBJ
   Ikhtāna  nafsahū  means “to break faith with oneself,” but it has
   been used in the Qur’ān in two slightly different senses:
   i. In 2:187 it means: to act against the dictates of one’s con-
      science—the verse making reference to certain Muslims who had had
      sexual relations with their wives during Ramaḍān nights, though in-
      wardly they felt that the act was out of keeping with the sanctity of
the month of fasting. Although the act was not forbidden, the mere fact that they had reservations about it warranted the comment that they had not been true to themselves:

*Calima Ilâhu annakum kuntum takhtânûna anfusakum, God is aware of the fact that you have not been keeping faith with your conscience.

Tad., 1:414; Kash., 1:115.

ii. 4:107 carries a hint of wifely infidelity—the Hypocrites are compared to an unfaithful wife—though the primary sense is that, in playing a double game, the Hypocrites are betraying no one but themselves, and that this self-betrayal will spell harm and ruin for them.

*wa lâ tujâdil cání lladhûna yakhtânûna anfusahum, And do not plead on behalf of those who have broken faith with themselves. 4:107.

Tad., 2:150; Kash., 1:297.

101. KhWy

I. k h a w ā
+ PREP [Câlâ]

*wa hiya khâwiyatun Câlâ Cûrûshihâ, And it [town] had fallen in on its roofs [= had become desolate/been razed]: 2:259.

*wa hiya khâwiyatun Câlâ Cûrûshihâ, And it [garden] had fallen in on its trellises: 18:42.

Also: 22:45.

2:259: When old buildings collapse, their roofs, minarets, etc. are usually the first to fall, followed by the walls. Thus the picture drawn in the verses is that of walls having fallen down upon the roofs, the latter having fallen already. See Tad., 1:559; 4:401. Also, Kash., 2:391; 3:35.

102. KhYL

II. k h a y y a l a
+ OBJ + PREP [ilâ]

khûyyîla ilayhî annahû kadhâ, to imagine sth to be so and so:
*fa idhā ḥibāluhum wa ċişiyuhum yukhayyalu ilayhi min siḥ-rihim annahā tasʿā. And all of a sudden, as a result of the magic they had performed, it seemed to him [Moses] as if their ropes and sticks were in motion: 20:66.
DÂN

103. **DKhl**

1. *d a k h a l a*
   1. + PREP [a. ṣalāḥ; b. bāḥ]
      b. *dakhala bi l-mar'āti,* to have sexual intercourse with a woman: 4:23.

     *Kash.,* 1:261: *Al-bā'ū li t-taṣdiyati wa l-lamsi.

2. + OBJ + PREP [ṣalāḥ]
   *wa dkhulū ṣalayhimu l-bāba,* And rush in upon them through the gate/by taking the gate: 5:23.
   *wa law ḍukhilat ṣalayhim min aqtārihā,* And had they been attacked in them [= in their quarters/homes] from the surrounding areas: 33:14.

   5:23: See n. on 33:14, below.
   33:14: Following Islāḥī, who takes būyūt (vs. 13) as the antecedent of the pronoun in aqtārihā. The word bāb in the verse is, strictly speaking, a maṭ'ūl fiḥi with the preposition fi omitted (on this omission, which is peculiar to the use of the verb dakhala, see Shudh., 230–35). It is here categorized as a direct object because the construction is idiomatic (being on the pattern of dakhaltu ṣalā ṭulānin dārahū [Kash., 3:230]), bāb occupying in it the position of a direct object. The same would apply to 5:23.
Al-Munakhkhal al-Yashkuri, Ham., 2:527/9: wa la qad dakhaltu kalā l-fatā-iti l-khidra fī l-yawmi l-māẓīrī, “I have often visited a young woman, entering her tent on a rainy day.”

104. DR’

I. d a r a ʿa 
   + OBJ + PREP [bāʿ]  
   daraʾa sh-shayʿa bi sh-shayʿi, to counteract one thing by means of another:

   See also 111 (DFC) I.

VI. t a d ā r a ʿa 
   + PREP [fī]  
   *fa d-dāraʿtum fīhā, Then you indulged in recriminations with regard to it: 2:72.

   Asās, 1:185. The image in the verse is that of a charge or accusation being pushed back and forth between two or more parties. See Kash., 1:75.

105. DRJ

X. i s t a d r a j a 
   + OBJ  
   istadrajahu īllāhu, (of God) to close in upon sb gradually: 7:182; 68:44.

   See Tad., 2:776; 7:529. Also, Asās, 185; Muf., 167; Aq., 1:326; Maj., 1:233.

106. DRK

VI. t a d ā r a k a 
1. VB  
   i. tadāraka n-nāsu, (of people) to assemble, gather together: 7:38/.
Tadaraka l-qawmu, "(of the members of a group/party), to catch up with one another." Asas, 187; Aq., 1:331. Also, Maj., 1:214.

ii. Tadaraka l-amru, (of a matter) to become confused/jumbled up:
* Bali d-daraka cilumhum fi l-akhirah, The fact is that they are quite mixed up in their minds about/have a very confused understanding of the hereafter: 27:66.

See Tad., 4:760–61. The meaning in ii arises from that in i: when many things come together, a "jumble" or "confusion" may result. Cf. Kash., 3:150.

2. + OBJ
Tadaraka sh-shay'a, to rectify sth, set right sth that has gone wrong:
*law lā an tadarakahū ni-Cmatun min rabbīhī, Had a blessing from his Lord not redeemed him [Jonah]: 68:49.

The verse means that God rectified the wrong committed by Jonah. Zuhayr (15/1'), praising the two arbitrators who had helped bring an end to a deadly war between two tribes, says: Tadaraktumā 'Absan wa dhubyāna ba'da mātafānaw wa daqqū baynahum ċitra manshimī, "The two of you rectified the wrongs committed by the tribes of ċAbs and Dhubyān, after the people [of the two tribes] had decided to fight to the bitter end and [to symbolize their resolve] had ground among themselves the [fateful] perfume of [the woman called] Manshim." Qays, 143/3: tadarakū l-awsa lammā raqqā ċazmuhumū, "They came to the aid of/rescued the Aws when the latter became weak [in the battle]." Also, Lab., 144/19; SāCidah ibn Ju'ayyah, D. al-Hudh., 1:226[3]; Khan., 57/[10].

107. DRY

IV. a d r ā
+ OBJ
i. Mā ʿadrāka mā huwa, And what, do you think, is that? [lit: what would inform you as to what it is?): 69:3; 74:27; 77:14; 82:17, 18; 83:8, 19; 86:2; 90:12; 97:2; 101:3, 10; 104:5.

See n. to ii below.
ii. *wa mā yudriḵa laقلبala s-sāCaata takūnu qarīban, The Hour might be very close, for all you know! 33:63.
Also: 42:17; 80:3.

Lab., 171/16. 
i and ii are usually considered interchangeable (see, for example, Asās, 185, and Aq., 1:332; also, Kash., 4:132–33 [on 69:3 (i, above)], and 185 [on 80:3]), but the Qurʾānic usage suggests that there is some difference between the two. First, i indicates the momentous or prodigious nature of something, but that is not necessarily the case with ii. Second, i implies that the listener either lacks all knowledge about the thing in question or is unaware of its true significance, whereas ii implies that the listener may have formed some idea of what is being talked about, but could be grossly mistaken in his estimation. Third, i takes the form of an explication, but ii is in the form of a comment: mā adrāka is, in all the verses it occurs in, regularly followed by a mā huwa construction, which paves the way for an explication of the subject under discussion (cf. Muf., 169–70), thus suggesting that the gap in the listener's knowledge needs to be filled; mā yudriḵa, on the other hand, is in all cases followed by a laقلبallahū kadha construction, implying that it is not necessary to fill the gap in the listener's knowledge, though he should be warned of the error in the view he has formed of something. This analysis is based on a study of the Qurʾānic examples. It seems that the last of the three conditions is not crucial as far as Arabic usage in general is concerned. See, for example, Thaقلبlabah ibn Şuقلبayr, Mufخلق., 260/15 ff., and al-Muthaqiqib al-قلبAbāfī, ibid., 304/4 ff., mā yudriḵa in both cases being followed by an explication rather than a comment.
See also 197 (ShقبالR) IV.

108. DSS  See 109 (DSY)
109. DSY

II. d a s s ā  
+ OBJ


Dāl

Dassā is a changed form of dassasa. Dassā sh-shay’a fi t-turābi, “to bury sth in the ground.” Asās, 187 (DSS). Also, Maj., 2:300; Aq., 1:333 (DSS).

110. Dcw

1. da cā
   1. + OBJ
dacāhu, to call sb for help: 2:23.

2. + PREP [a. ilā; b. lām]

b. dacā ilayhi, to call out for help in facing a [difficult] situation:
   *wa in tadcu muthqalatun ilā ḥimlihā, If a soul that is burdened
   [with sins] calls out for help in carrying its burden: 35:18.

3. + OBJ + PREP [a. ilā; b. lām]
a. dacāhu ilayhi:
   i. to call upon sb to help one out of a difficulty:
      *fa yakhshifu mā tadqūna ilayhi, And He relieves you of the
      hardship you call upon Him to relieve you of: 6:41 [obj und; n.].
      *ka an lam yadqunā ilā durrin massahū, As if he had never called
      upon Us to relieve him of the hardship he had suffered: 10:12.
      Also: 39:8 [obj und].

   6:41: Kash., 2:13: Fa yakhshifu mā tadqūna ilayhi, ay mā
tadqūnahū ilā kashfihi.  
   Sharmāikh, Ḥam., 4:1752/2: dacawtu ilā mā nābanī fa
ajābanīkarīnum mina l-fityāni ghayru muzalla‘ī, “I called out
for help against my affliction, and there responded to me a
noble man who cannot be driven back [= succeeds in his
endeavors]” Also, ibid., 2:498/1.

   ii. invite/summon sb to face/encounter sth:
      *sa tudcawna ilā qawmin uth ba’sin shādīdin, You will soon be
      called upon to confront a powerful people: 48:16.

      A Tāfī woman, Ḥam., 3:1104: matā yadcuhū d-dāqī ilayhi fa
       innahū/samī‘un idhā l-ādhānu ẓammā jawābuhā, “When an
       opponent invites him to combat, he listens [= responds by
stepping forward), at a time when others would turn a deaf ear to such a call.”

b. dacăhu lahu:
   i. to call/invite sb to sth/to accept sth: 8:24, 42:15.

   Nāb., 209/8: fa qālat lahu adCūka li l-Caqli wāfiran, “It [serpent] said to him, ‘I request you to accept a large amount of bloodwite [for your brother, whom I bit to death].’”

   ii. to attribute/ascribe sth to sb:
      *an dacaw li r-raḥmāni waladan, That they should attribute offspring to God: 19:91.

   iii. dacăhu li abīhi, to call a person after his [real] father: 33:5.

   The preposition ila is also used (dacăhu ilayhi), as in al-
   Ghaṭāmman sh ad-Ḍabbī, Ḥām., 3:1034/1. Ḫaddcā lahu is “to claim kinship with sb,” as in Bashāmah an-Nahshālī, Ḥām.,
   1:100/3, and Ubayy ibn Ḥumām al-Murri, ibid., 1:415/1.

111. DFc

   I. da ḥa ḫa ḡa
      + OBJ + PREP [bā’]
   dafaḫa sh-shay’a bi shay’i, to counteract/eliminate one thing by means of another:
      *wa lā daḫu ilitation n-nāsa baCḏahum bi baCḏin, And were it not for the fact that God keeps purging one people by means of another: 2:251.
      *idfaḫ bi ilatī hiya ahṣanu s-sayyi’ata, Meet evil with good: 23:96; 41:34.

      See also 104 (DR’) I.

112. DKK

   I. da ḵa ḵa
      + OBJ
      *jaCalahū dakkā’a, He [God] will raze it [wall] to the ground: 18:98.
*wa ḥumilatī l-ardū wa l-jibālu fa dukkatā dakkatan wāhidatan,
And the earth and the heavens will be lifted up and crushed all at once: 69:14.

*īdhā dukkatī l-ardū dakkān dakkān, When the earth will be reduced to a complete flat: 89:21.

Dakkahū is “to make sth level with the ground.” If that thing is higher than the ground, its dakk would be to raze it to the ground: dakkā l-hā’īta, “to raze a wall to the ground”; if it is lower, its dakk would be to raise its level to the ground: dakkā l-bi’ra, “to fill up a well with earth.” Aq., 1:343. Jamal adakk (fem., nāqah dakkā’) is a “humblest camel” (Asās, 192), literally, a camel whose hump is on a level with his back (Kash., 2:402; Maj., 1:228, 415). 18:98 thus means that, when the Last Hour arrives, God will flatten the wall built by Gog and Magog, making it like a humblest she-camel (see Tad., 4:77–78). (Alternatively, dakkā’ in the verse = arḍ dakkā’ [Mukh., 208].) 89:21 has a similar meaning: Dakkā l-ardā: sawwā šaʾūdahā wa habīṭahā (Tad., 8:360 [also, (Aq., 1:343)]. As for 69:14, the use of the verb dakkā in it may imply either that God will lift up the heavens and the earth and, knocking them against each other, will crush them flat (see Tad., 7:545, or that He will throw them down at the same time, flattening them completely.

113. DLL

I. d a / l a

+ PREP [Cālā]
dalla Cālayhi, to guide/lead through sth:

*thumma jaCālnā sh-shamsa Cālayhi da’llān, Then We made the sun a pathfinder/trailblazer in it [nocturnal darkness]: 25:45.

The use in this verse is a little unusual. ʾIṣlāḥī (Tad., 4:606–7) explains as follows: Da’llā is a guide, and ʿizzī is the shadow of the evening or night; and just as a guide or scout leads one by unfolding the path, so does the sun lead us out of the night by dispelling darkness (see also Introduction, “Definition and Scope”). Cf. Kash., 3:99, where a rather different interpretation is given. Further, the preposition Cālā in the phrase seems to suggest the idea of opposition: the sun advances toward the night, its “opponent,” intending to eliminate it. Cf. Maj., 2:75; and Qays ibn Zuhayr al-ʾAbsī, Ḥam., 1:429/4: azūnunus l-ḥilma dalla Cālayya qawmī, “I think it
is my forbearance/patience that has emboldened my people against me.”

114. DLW

II.  ḏ a ḍ l ā
   + OBJ + PREP [bā’]
dallā fulānan bi ghurūrin, to deceive sb by guile, lead sb up the garden path: 7:22.

   *Aq., 1:347. This idiom arises from the expression, adlā ḏ-dalwa (see n. to IV below), and the idea is that a man throws a bait—“drops a bucket”—in order to trap somebody. (Cf. Kash., 2:57.) Hass., 206[4]: fa dallāhumū fi l-ghayyī ḥattā tahāfatū, “And he [Abū Jahl] enticed them into error, until they perished.” See also IV below.

IV.  a ḍ l ā
   + PREP [iḥā] + PREP [bā’]
adlā ilayhi bi mālin, to use money to ingratiate oneself with sb: 2:188.

   *Adlā ḏ-dalwa means “to lower/drop a bucket into a well” in order to draw water (see 12:19). 2:188 thus signifies the “drawing” of benefit by using money as the “bucket.” *Tad., 1:420. See also II above, with n.

115. DMDM

I.  ḏ a m ḏ a m a
   + PREP [ṣalā]
damdana ilāhu Calayhim, (of God) to crush a people: 91:14.

   *Aq., 1:351; Kash., 4:216. See also 116 (DMR) II.

116. DMR

II.  ḏ a m m a r a
   + PREP [ṣalā]
*dammara ilāhu Calayhim, God annihilated them: 47:10.
Damara ʕalayhim, of which 47:10 is an intensive form, means “to come upon a group of people suddenly and attack them.” Tadmín of some word like hajama. See Aq., 1:348. See also 115 (DMDM) I.

117. DMGh

1. d a m a g h a  
   + OBJ

   Damagha fulānān, “to dash/blow sb’s brains out”; damaghati sh-shamsu fulānan, “(of sunlight) to give sb a headache.” Asās, 195; Aq., 1: 350.

118. DHN

IV. a d ʕ h a n a
   VB
   1. ad’hana, to relent, soften up: 68:9 [twice].

   See Asās, 200; Aq., 1:356; Muf., 173.

   2. + PREP [bāʔ]
      ad’hana bihi, to take sth lightly, neglect/disregard sth: 56:81 [act pt].

      Kash., 4:62; Tad., 7:185.

119. DWR

IV. a d ā r a
   + OBJ + PREP [bayna]
   adārū sh-shay’a baynahum, (of people) to complete sth [e.g. a deal] between themselves [on the spot] [lit: to move sth in a complete circle]:
   *illā an takūna tijāratan ḥādiratan tudirūnahā baynakum, Unless it be merchandise on hand that you turn over and receive between yourselves [thus completing the deal on the spot]: 2:282.

120. DWL

III. d ā w a l a
+ OBJ + PREP [bayna]

dāwala llāhu l-ayyāma bayna n-nāsi, (of God) to let good and bad days/fortune and misfortune alternate between people, cause the balance of power to shift from one people to another: 3:140.


121. DWM

I. d ā m a
VB

*mā dāmati s-samāwātu wa ʾarḍu, As long as the heavens and the earth endure [= forever]: 11:107, 108.

See Kash., 2:235.
Cf. Lab., 282[1]: mā dāma fī ʾaṛḍi min awtādihā watadū, “As long as the earth has a single mountain left”; and Qays ibn Zuhayr al-ʿAbsī, Ham., 1:428/2: mā ṭalaʾa n-nujūmu, (quoted at 26 (BKY) I). Cf. also 460 (WLJ) I.
DHĀL

122. DhKR

1. d h a k a r a
   1. + OBJ
   i. dhakara l-mar'ata, to propose to a woman: 2:235.
      Aq., 1:370.
   ii. *a hādhā liladhī yadhkuru ālihatakum, Is this the one who maligns/speaks ill of your deities? 21:36.
      Also: 21:60.

      According to Ḥṣlaḥi, bi s-sū'ī is understood in both verses after the verb, the complete construction thus being: dhakarahū bi s-sū'ī, "to make disparaging remarks about sb."
      Out of their zealous commitment to their deities, that is to say, the idolators would not utter the words bi s-sū'ī even when quoting someone about the deities. Tad., 4:286, 299.
      The English translation reflects this understanding of the verse. It might be remarked, however, that the particular tone or manner in which an expression is sometimes used—
      with raised eyebrows or mock seriousness, for example—may give a special slant to the meaning, obviating the need to posit an omission, and that may be the case here. See Kash., 2:198, where the use of dhakara in this verse is compared to
      the use of qāla in 10:77 (see 319 (QWL) 1.1). Cf. the English expression, "to get oneself talked about," which means: to allow oneself to become the subject of gossip.
2. + OBJ + PREP [a. ǧa{lā}; b. ǧinda]
   a. dhakara ʾsmā llāhi ǧa{lā} n-naʾami, to take the name of God when
      slaughtering an animal: 5:4; 6:118 [pass], 119 [pass], 121 [pass], 138;
      22:28, 34, 36.
   b. dhakarahū ǧinda fulānin, to mention sb to sb:
      *udhkurnī ǧinda rabbika, Mention me to your master: 12:42.

123. DhLL

   I. d h a l l a
      + PREP [Ǧa{lā}]
      *adhillatin Ǧa{lā} l-muʿminīna, [They are] kind to the believers:
      5:54.

      The word dhalīl is used in a good sense as well as in a bad
      sense. When used in a good sense, as in this verse, it means
      “gentle, agreeable, submissive, and humble.” Nāqaḥ dhalūl,
      “docile she-camel.” Tad., 2:318. On the use of the preposition
      Ǧa{lā} in this phrase, see Kash., 1:346.
      Cf. 192 (ShDD) l.2.ı, and 255 (ČZZ) l.

   II. d h a l l a  l a a l
      + OBJ
      i. dhallała ʾd-dābbata, to make an animal docile:
         *wa dhallaļnāhā lahum, And We have made them [animals] trac-
         table for them: 36:72.


      ii. *wa dhullilat qutūfuhā tadhīlān, And their clusters have been
         made to hang low: 76:14.

         Dhullīla l-karmu, “(of bunches of grapes on a tree), to be
         hung/dangled low”; tariq mudhallaļ “frequented path, beaten
         track.” Asās, 207. Also, Aq., 1:372; Kash., 4:169.

124. DhHB

   I. d h a h a b a

   1. VB
      i. *fa ayna tadḥ’habūna, So where are you going off to! 81:26.
Dhahaba here has the sense of “to take a course of action.” The verse thus means: How strange is your conduct? (see Kash., 4:191; Tad., 8:231). Cf. the expression, ayna yudh’habu bika, “What are you saying! Are you serious?” Aq., 1:374.

Cf. 6 (‘FK) I, and 210 (SRF) I.ii.

ii. dhahabat nafsuhū: 35:8: see 2.a below.

iii. dhahabat ṛḥuhū, to lose one’s credibility/influence/power: 8:46.


2. + PREP [a. ġalā; b. cān; c. bağ] 
   a. dhahabat nafsuhū ġalayhi, to die/perish/suffer greatly through grief for sb/sth:
   
   *fa lā tadh’hab nafsuka ġalayhim ḥasarāṭin, Do not, then, waste away through feeling sorry for them: 35:8.

   The word ḥasarāṭ is here interpreted as a maʃūl laḥū, though other interpretations are possible. See Kash., 3:269. Also, Tad., 5:357.

   Al-Ghaṭammash ād-Dabbī, Ḥam., 2:893/1 (also, ibid., 3:1035/4): ārā l-SCII tabqā wa l-akhirālā’u tadh’habū, “I see that the earth survives/endures but friends pass away.” (Also, ibid., 2:892/1.) Khan., 122/1]: wa qāfīyatun mithli ḥaddi s-sinā'-ni tabqā wa yadh’habu man qālahā. “Many a rhyme/verse, sharp like the point of a spear, will survive, though the one who composes it will pass away” (also attributed to ġAbīd [or Ubayy] ibn Māwiyyah, [Ham., 2:607/5]). Also, Lab., 153/2 [also, ibid., 157/7]; ġbnat ġIrār ād-Dabbīyyah, Ḥam., 3:1053/1 (with n. 2, ibid).

b. dhahaba ġanhu sh-shay‘u, (of sth) to leave sb, (of sb) be rid of sth:

   *dhahaba s-sayyi’ātu ġannī, I am rid of my problems: 11:10.

   *fa lammā dhahaba ġan ibrāḥīma r-rawʕu, When fear left Abraham: 11:74.

c. dhahaba biḥī:

i. to take sth away, deprive [sb] of sth:

   *dhahaba llāhu bi nūriḥim, God took away their light: 2:17.
*wa law shā’ā lālū hu la dhahaba bi samcihim wa abṣārihim, And  
God, had He so intended, would have deprived them of their ears and  
their eyes: 2:20.  
*yakādu sanā barqihi yadh’habu bi l-abṣārī, Its flashes of light-  
nong all but blind the eyes: 24:43 [n.].  
Also: 17:86; 23:18 [maṣ].

24:32: The pronoun in barqihi refers to the word saḥāb in  
the verse.  
Nāb., 156/4: wa lā tadḥ’hab bi ḥilmika ṭāfiyātun/mina l-  
khuylā’i laysa lahunna bābū, “And let not your self-control  be taken away by conceit and arrogance that have no open-  
ing [= overweening pride that cannot be cured].” Ibn Muq.,  
159/5: diyārūn li lla’i dhahbat bi qalbī, “[These are the] dwell-  
ings of a woman who has robbed my heart.”

ii. to appropriate/usurp sth:  
*li tadḥ’habū bi baḍdi mā ātaytumūhunna, With the intention of  
appropriating part of what you have given them: 4:19.

iii. to destroy sth:  
*wa yadh’habā bi ṭaṭiqatikum l-multhlā, And [they plan] to  
destroy the ideal life-style of yours: 20:63.

iv. (of God) to cause sb to die: 43:41.

v. *idhan li dhahaba kullu ilāhin bi mā khalaqa, In that case every  
god would have gone his own [separate] way, taking with him all he  
had created: 23:91.

It is not the physical act of “going” that is intended in the  
verse, but the act of setting oneself up as an independent  
power. As Zamakhshaṛī (Kash., 3:54) says: La nfarada kullu  
wāḥidin mina l-ālihati bi khalqihi lladhī khalaqahū wa stabad-  
da’ bihi wa la ra’aytum mulka kulli wāḥidin minhum  
mutamayyīzan min mulki l-ākharīna.  
See also IV.ii below.

IV. a d h ’ h a b a  
+ OBJ  
adh’habahū:

i. to use sth up:  
*adh’habtum ṭayyibātikum, You have used up the good things  
you had: 46:20.
That is, you have received your share of good things, and, ungrateful for God's blessings as you have been, you shall not receive any of His blessings in the hereafter. See *Kash.*, 3:447; *Tad.*, 6:367.

ii. (of God) to cause sb to die/perish: 4:133; 6:133; 14:19; 35:16.
125. *R*[ā']

I.  *R*[ā']

1. VB
   *ra'ā:
   i.  *a ra'aytala fa ra'aytala ra'aytaka*, tell me! what do you think! consider this, then!
      *ara'aytakum in atākum ʿadābu llāhi aw atatkumu s-sāʿatu a ghayra llāhi tadʿūna*, Tell me, if you were to be overtaken by God’s punishment, or the Hour were to come upon you, would you call upon anyone other than God? 6:40.

   *i* means “tell me!” (ʿAg., 1:379-80), the verb *ra’ā* implying: look into/consider the matter and then give your opinion. Cf. *Muf.,* 209: . . . *fihi maʿnā t-tanbīhī.* The *kāf* in *a ra’aytaka*, etc. (as also in ii, below [a ra’aytaka hādhā]), is the *kāf* of “address” (ʿAg., 1:380: *Wa l-kāfu ʿharfu khitābin ukkida biḥī ẓ-ḍamīḥu*).
      See also 2.ii below.

   ii.  *a ra’ayta, well, you see!*
      *a ra’ayta idh awaynā ilā ẓ-ṣakhrati*, You see, when we took shelter by the rock: 18:63.

   *Tad.,* 4:61.
2. + OBJ
   i. raʾāhu:
      (a) to see sth in a dream: 12:4, 36 [twice: arānī . . . arānī], 43.
      (b) to form an opinion/view/judgment: 37:102.
      (c) raʾāhu raʾya l-Cayni, to see sth clearly/unmistakably: 3:13.
   ii. a raʾaytahū/a fa raʾaytahū/a raʾaytaka hādhā, did you (then) see
      him/that thing? just look at him/that thing! now tell me about him/
      it! 10:59; 17:62; 19:77; 25:43; 26:75; 35:40; 39:38; 45:23; 46:4; 53:19,
      33; 56:58, 63, 68, 71; 96:9; 107:1.

      See also 1.i above, with n.

126. RBŠ

V. t a r a b b ā s a

1. VB
   *wa tarbabelustum, And you waited for/expected [us to meet
   Also: 9:52 [twice: fa tarabbaṣū . . . mutarabbīṣūna; n.]; 52:31
   [twice, once act pt].

   Abbreviated form of 3, below.
   9:52: The last two occurrences of the verb tarabbaṣa in the
   verse—fa tarabbaṣū innā maʾakum mutarabbīṣūna—mean “to
   wait,” but (unlike the two occurrences in 20:135, which are
   not listed) they acquire some of the connotations of the two
   other occurrences of tarabbaṣa in 9:52 already used—twice—
   in the verse (see 3.i below). Fa tarabbaṣū thus means: Keep
   on waiting for us to be struck by disaster; and innā maʾakum
   mutarabbīṣūna means: We are likewise waiting for you to be
   overtaken by a calamity.

2. + PREP [bāʾ]
   tarabbaṣa bihi:
   i. to wait for sth [= misfortune] to befall sb: 4:141; 23:25.

   Abbreviated form of 3, below (see n. to 3.iii). Cf. Kash.,
1:306 (on 4:141): Yatarabbaṣūna bikum, ay yantaẓirūna bikum
mā yatajaddadu lakum min ẓafarīn aw ikhfaṣīn.
ii. *tarabbaṣati l-mar’atu bi nafsihā. (of a woman, after divorce or after the death of her husband) to observe the waiting period [before remarrying]: 2:228, 234.

3. + OBJ + PREP [bā’]
   *tarabbaṣa bihi sh-shay’a:

   i. to wait for sb to be overtaken by sth [= misfortune]:
   *hal tarabbaṣaḥna. binā illā ithdā l-ḥusnayayni wa nahnu natarabbaṣu bikum an yuṣībakumu llāhu bi ẓadhābin min ẓindihā. All you are looking forward to is for us to meet one of two types of good; but we look forward to God’s inflicting on you a [severe] punishment from Him: 9:52.

   The first use (hal tarabbaṣaḥna. binā illā ithdā l-ḥusnayayni) is intended to be ironic, the meaning being: Since, to a believer, both happiness and sorrow, ease and hardship bring some good in the end, whether directly or indirectly, therefore what the unbelievers are really expecting the believers to receive is something good, though they may not realize it. Tad., 3:176–77. Cf. Kash., 2:156, where ḥusnayayn is explained as “victory” and “martyrdom.”

   See also n. to iii below.

ii. *tarabbaṣa bihi d-dā’irata, to anxiously wait for misfortune to befall sb: 9:98.

   See n. to iii below.

iii. *tarabbaṣa bihi rayba l-manūni, to expect that sb will be overtaken by disaster [lit: by the uncertainties of fate/wiles of death]: 52:30.

   On V in general: Tarabbaṣa essentially means “to wait for sth to happen”—whether that “something” is good or bad (Aq., 1:383; Muf., 185). Tarabbaṣa bi s-sīlcati l-ghalā’a. “to hoard a commodity in anticipation of/hoping for a rise in price.” Aq., 1:383; cf. Muf., 185. Umm an-Nahīfī, Ham., 4:1862 (with n. 1, ibid.): tarabbaṣ bihi l-ayyāma ẓalāra ṣurūfahā/ sa tarmi bihi fī jāhimin mutasa’cīn, “Wait for misfortune to strike her; perhaps the vicissitudes of time will some day cast her into a blazing fire.” Also, Nāb., 86/4 (cited at 415 (NZL) 1).
127. **RBṬ**

I. *r a b a t a*
   + PREP [Calā]
   *rabāṭa li-lāhu Calā qalbihī,* (of God) to give sb courage/the power of perseverance/endurance: 8:11 [n.]; 18:14; 28:10.

   Asās, 217; Maj., 1:394; Kash., 2:382. Also, ibid., 3:158, where Zamakhsha‘ī explains the image as: *Kā mā yurbaṭu Calā sh-shay‘ī l-munfalīti li yqiirra wa yatma‘inna.*

   Cf. the expressions, rabāṭa ja‘shuhu, “to pluck up courage, be courageous/undaunted/unnerved” (Aq., 1:384), and rabāṭa li dhālika l-amri ja‘shan, “He plucked up/mustered courage in order to carry out that task” (ibid., 1:99); see Lab., 176/10, 186/43, and A.Cṣāhā, 361/28.

III. *rā b a t a*

   VB
   *wa rābiṭū,* And stay combat-ready: 3:200.

   Rābaṭa l-jayshu, “(of troops) to watch the borders in a state of preparedness.” Aq., 1:386. Also, Tad., 1:835. Cf. Maj. 1:112.

128. **RBW**

I. *r a b ā*

   VB
   *rabati l-arḍu,* (of the earth) to grow rich vegetation: 22:5; 41:39.

   See also 160 (ZYJ) V, and 394 (HZZ) VIII.

129. **RTC**

I. *r a t a C a*

   VB
   *yartaC wa yalCab,* So that he may eat and drink and play: 12:12.

   This is a description of a picnic scene, picnicking being a favorite sport and recreation of the Bedouin, and one that Arab poets talk about with great interest. Tad., 3:443. RataCati l-māshiyatu, “(of cattle) to graze and drink
water freely`; rata<cati l-qawmu, “(of people) to eat and drink their fill”; kharajnā narta<cu wa nali<cbu, “We set out enjoying ourselves and having fun.” Aq., 1:388; also, Maj., 1:303; Kash., 2:244.

130. \( Rf^c \)

1. raja<cati
   - OBJ
   - raja<cahū:
     - to give a response:
     - *fa nzur mā dhā yarji<ca<una, Then note their reaction/response: 27:28 [obj und].

     Raja<ca l-jawāba, “to give a reply.” Muf., 188 f. Also, çAbd al-Malik ibn çAbd ar-Raḥīm al-Ḥārithī, Ḥam., 2:881/7.

ii. raja<ca l-baṣara, to take another look: 67:3, 4.
iii. raja<ca n-nafsa, to bring sb back to life [lit: to bring a soul back]: 56:87.

2. + PREP [ilā]
   - raja<ca ilayhi:
     - to have recourse to sb/sth:
     - laCallahum ilayhi yarji<ca<una, So that they might turn to him [Abraham] and ask him about the incident: 21:58.

     The antecedent of the pronoun in ilayhi could also be the chief idol—kabīran lahūm (vs. 58)—whom Abraham had purposely spared. See Kash., 3:14.

ii. raja<ca ilā nafiših, to engage in self-examination, subject oneself to scrutiny: 21:64

     Tad., 4:301.

3. + OBJ + PREP [ilā]
   - raja<ca ilayhi l-qawla:
     - (a) to respond to sb: 20:89.
     - (b) to make a retort in one’s argument with sb:
*yarjiču bačduhum ilā bačqini l-qawla, They will be hurling contentious remarks at one another/bickering and arguing with one another: 34:31.

ii. yurjaču l-amru ilayhi, (of a matter) to be presented before/referred to sb for a verdict, be up to sb to decide:
   *wa ilā Ilāhi turjaču l-umūru, And it is to God that all matters are to be/shall be remitted: 2:210; 3:109; 8:44; 22:76; 35:4; 57:5.
   Also: 11:123 [pass].

See also 134 (RDD), I.2.b.i, 220 (SYR) I, and 251 (CR) I.

VI. t a r ā j a č a
  VB
  tarājača r-rajuwa l-mar'atu, (of a man and a woman) to remarry after having been divorced: 2:230.

131. RJF

IV. a r j a f a
  VB
  arjafa, to spread false rumours:
  *wa l-murjifūna fī l-madinati, And the rumor-mongers in Madīnah: 33:60.

Rajafahū, “to shake sth”; rajafatii/arjafatii l-ardu, “(of the earth) to quake.” Aq., 1:392. From this, arjafa comes to mean “to spread rumors,” since to spread rumors is to make things “shaky” or uncertain. Or, as Zamakhshař (Kash., 3:247) explains, the word has this meaning because a rumor is something that is not established, and is, therefore, “shaky” (li kawnihī khabaran mutazalzilan ghayra thābitin). There is a proverb: Idhā waqafii l-makhāwifī ru kathurati l-arājīfū, “When fear reigns, rumors fly.” Asās, 223. See also Ḥass., 241[6].

132. RJM

I. r a j a m a
  + PREP [bā‘]
  rajama bi l-qhaybi, to make wild guesses at sth, speak about sth without knowing anything about it: 18:22 [maṣ].
Rajamahū is “to pelt sb with stones,” and from this comes the expression, rajama r-rajulu, “to speak on the basis of conjecture”—as if one were throwing stones in all directions hoping to hit the target by chance. See Asās, 223; also, Aq., 1:393; Kash., 2:385. Žann murajjam, “conjecture of unascertained validity.” Maj., 1:398. Zuh., 18[4]: wa mā l-harbu illā mā ćalimHum wa dhuqHUMU wa mā huwa ānHā bi l-ḥadīthī l-murajjami, “War is exactly what you have come to know and experience. And this remark concerning it is not a conjecture of doubtful validity.” A Tā‘ī woman, Ḥam., 3:1103/2: u-callilu nufṣī bi l-murajjami ghaybHū, “I divert myself with wishful thinking [lit: with thought of things one does not know will come to pass or not].” Cf. wa žannu l-ghaybi ṭarīmū, “And to conjecture about things unknown to one is like throwing stones about [without having a definite target to aim at],” in ĈAlqamah, Ahl., 111/13. Also, Khan., 49[6]; Ukhq al-Muqaṣṣas, Ḥam., 3:1096/2 (with n. 1, ibid., 3:1095).

Cf. 304 (QDhF) l.1.1.

133. RJW

I. r a j ā

+ OBJ

*lā yarrjūna ayyāma llāhi, [Those] who do not expect that the Days of God will come to pass: 45:14.

The “Days of God” are those historical occasions on which the opponents of the prophets were annihilated. Tad., 6:311. Cf. Maj., 2:210.

*mā lakum lā tarjūna li llāhi waqāran, What is the matter with you, that you do not expect God to act in accordance with His dignity/majesty? 71:13.


IV. a r j ā

1. + OBJ

arjā r-rajulu mra’atahū, (of a husband) to put off one’s wife: 33:51.

2. + OBJ + PREP [lām]
   *wa ākharūna murjawna li amri llāhi, And there are others, decision on whose fate is deferred, to be made by God: 9:106.

134. RDD

1. r a d d a

1. + OBJ

raddahū:

i. radda t-tahiyyata, to return a greeting: 4:86.

   Kash., 1:286. Arṭāh ibn Suhayyah, Ham., 1:399/3: kafa baynannā an lā turadda tahiyyatun/īlā jānibin wa lā yushammata ġāţīsū. "[We are such bitter rivals that] it is good enough that a greeting offered [by one—lit: a stranger] is [instead of being met with abuse by the other] not returned [by the other], and that one who happens to sneeze is [instead of being cursed] not blessed with a prayer [by the other]." (Turadda and yushammata in the verse may also be read turaddu and yushammatu.) Ṭirimmāh, Krenk., 120/4: wa innī idhā raddat ġalayya tahiyyatān/aqūlu lāhā khḍarrat ġalayki wa ṭullātū, “When she returns my greetings, I say to her, ‘May it [greeting] make you prosperous [lit: may it blossom for you] and fall upon you like blessed rain [lit: besprinkle you],” Also, Āṣ-shā, 73/22; ĞAnt., 164/5; al-Baḏīth ibn al-Hurayth, Ham., 1:377/2. Radda s-su’āla (as in Akḥtal, 349/41 [cited at 161 (S’L) 2.ii]), and radda l-jawāba (as in ĞAnt., 72/3) are similar.

ii. radda l-mar’ata, to take one’s wife back [after a revocable divorce]: 2:228.

iii. radda l-yamīna, to reject an oath as invalid: 5:108 [pass].

2. + OBJ + PREP [a. ġalā; b. ilā; c. ǧī]

a. raddahū ġalayhi:

i. to hand/turn sth over to sb: 16:71 [act pt].

ii. to bring sth back to sb: 38:33.

Tadmīn of Čarada.
Musāfić al-ČAbsī, Ham., 2:989/2: wa laysa warā’a sh-shay’i Shay’un yarudduhū Čalayka idhā wallā siwā š-sabrī fa šbīrī, “Once you have lost something, nothing will bring it back to you. There is nothing to do except to be patient; so, be patient.” Al-Acrej al-Maći, ibid., 1:291/6: ruddū Čalaynā shaykhānā thumma bajal, “Give us our leader/chief [= ČUthmān ibn ČAffān] back: that is all [we demand].” Also, Zuh., 136/3; Ham., 2:878/5.

iii. raddahū Čalā Čaqibayhi, to make sb retrace his steps, cause sb to renounce his stance/position: 3:149; 6:71 [pass].

The expression in the two verses means: to reconvert someone to disbelief. Kash., 1:222; 2:22. In ČAnt., 63/1, the phrase is used in the sense of causing someone to retreat from the battlefield.

iv. radda ġlāhu wajjahah Čalā duburihī, (of God) to turn sb’s face backward [as a form of punishment]:

*min qabli an nātmisā wujūhan fa naruddahā Čalā aدبārihā,
Before we blot out faces, turning them backward: 4:47.

Kash., 1:272.

b. raddahū ĩlayhi:

i. radda l-amra ilayhi, to refer a matter to sb for decision/judgment: 4:59, 83.

Maj., 1:130: Fa ruddūhu ĵlā ĵlāhi, ay ĥukmuhū ĵlā ĵlāhi.
Also, Kash., 1:275, 285.

See also iii below, and 130 (R/ʕ) l.3.ii, 220 (Š/ʕ) l, and 251 (CR) l.

ii. *wa minkum man yuraddu ĵlā ardhalī l-Cumuri, And among you are some who are allowed to live on to a decrepit old age: 16:70; 22:5.

iii. ĵlayhi yuraddu ġilmu s-sāʕātī, To Him belongs the knowledge of the Hour: 41:47.

Cf. i above.
c. raddahū fihi:
   i. raddahū fi l-ḥāfirati, to put sb in a previous state [lit: to cause sb to retrace his steps]:
      *yaqūlūna a innā la mardūdūna fi l-ḥāfirati, They say, 'What, are we going to be restored to our previous state [= are we going to be revived after death]? 79:10.

      Tad., 8:178–79; Aq., 1:209 (ḤFR); Asās, 133 (ḤFR).

   ii. radda yadahū fi fami fulānin, to silence sb by putting one's hand on his mouth, compel/reduce sb to silence: 14:9.

      Tad., 3:561. (Cf. Maj., 1:336; Muf., 192, 551; Kash., 2:295.)
      Radda in this verse may carry the taḏmīn of jaċala (see Tad., 3:561), but it may also imply that the act was repeated time and again (Muf., 192.)

3. + OBJ + ḤĀL
   radda l-muʿmina kāfiran, to turn a believer into a disbeliever, convert a believer back to disbelief: 2:109; 3:100.

   In these verses, kāfir may also be regarded as the second object, with radda taken to mean ṣayyara. CʿUkb., 1:57.

4. + OBJ + PREP [lām] + PREP [cālā]
   radda ilāhu laḥū l-karrata cālā fulānin, (of God) to turn the situation in favor of sb and against sb else: 17:6.


VIII. i r t a d d a
   1. + PREP [a. cālā; b. cān; c. ilā]
      a. irtadda cālayhī:
         i. irtadda cālā atharihī, to retrace one's steps: 18:64.
         ii. irtadda cālā duburihī:
            (a) to flinch/recoil/back away/hold back [from sth], turn one's back, turn tail: 5:21.
            (b) to renge on one's stance/position, renounce one's beliefs: 47:25.

      b. irtadda cān dīnihī, to abandon one's religion, apostatize: 2:217; 5:54.
c. *irtadda ilayhi tarfuḥū, (of one's eyes) to blink:
   *lā yartaddu ilayhim tarfuḥum, Their eyes [dazed and] not blink-
   ing: 14:43.
   *qabla an yartadda ilayka tarfuكا, Before you can blink your eyes
   [= in the twinkling of an eye]: 27:40.

Hass., 231[4]: mā radda ūtar fa ḫayni dhū shafī, "As long
as people with eyes blink their eyes [= forever].

2. + ḤĀL
   *irtadda kadḥā, to become so and so:
   *fa rtadda basīra, And he regained his vision/eyesight: 12:96.

   See also 2 (‘TY) l.4, and 314 (QCD) l.3.

135. RDF

I. r a d i f a
   + PREP [lām]
   radifa lāhū, to tail sb, follow sb close behind: 27:72.

   On the lām in the phrase, see Kash., 3:151.

IV. a r d a f a
   VB
   ardafu, (of people) to come one after another/in succession: 8:9
   [act pt].

   In the verse, the word is used of angels, whose help the
   Muslims were promised at the Battle of Badr.

136. RSL

IV. a r s a l a

1. VB
   arsala ḫāhu, (of God) to raise a prophet: 15:10.
In this verse the verb *arsala* by itself carries the meaning: to raise a prophet. See also 3.ii and iii, below.

2. + OBJ

*arsalahū:*

i. to release sth:

\*wa mā yumsiku fa lā mursila lahū, And that which He withholds no one can release: 35:2.

ii. *arsala llāhu n-nafsā,* (of God) to give a respite to a being/soul: 39:42.

3. + PREP [iilā]

*arsala ilayhi:*

i. to send for/invite sb: 12:31.

ii. (of God) to appoint sb as prophet: 26:13.

*Kash., 3:109: Fa arsil iilā hārūna: arsil ilayhi jibrāʾīla wa jāḥalu nabīyyan. Zamakhshaṇi (ibid.) goes on to say: Wa qad aḥsana fi l-iṣṭanbaḥayq qāla, fa arsil iilā hārūna, fa jāʾa bi mā yataḍammanu maʿnā l-istinbāʾi. See also 28:34, where Moses prays to God to appoint Aaron a co-messenger.

See also 1 (with n.), above, and iii, below.

iii. *arsala llāhu ilā l-qawmi,* (of God) to send sb as a prophet to a people: 6:42; 16:63/.

See also 1 (with n.) and ii, above.

4. + OBJ + PREP [Ca1ā]

*arsalahu Ca1ayhi:*

i. to unleash sth against sb, impose sb/sth upon sb:

\*li nعرsila Ca1ayhim ḥijāratan min ṭinin, In order that We may rain down on them rocks of clay: 51:33.

\*wa arsala Ca1ayhim ṭayran abābīla, And He despatched against them swarms of birds: 105:3 [n.].


105:3: To impose predatory birds on the enemy is a familiar Arabic idiomatic expression signifying infliction of defeat on the enemy. *Tad.,* 8:560.

Arsala kalbaḥū/ṣaqrahū Ca1ā ṣ-ṣaydi, “to let one’s dog/falcon go after the prey.” Asās, 231. Abū Khirāsh, *D. al-
Hudh., 2:163[3]: 
fa aljamahā  fa arsalahā  ċalayhi, “Then he [hunter] put the bridle on it [horse, likened to the swift ostrich] and let it go after it [wild ass].”

ii. arsala ilāhu s-samā‘a  ċalā l-qawmi midràran, (of God) to shower riches/blessings on a people [lit: to send down abundant rain upon a people]: 6:6; 11:52; 71:11.

137. RDY

1. ra ḍ  i y a
   1. VB
      ṭadiya sh-shay‘u, (of sth) to be good/proper/desirable/agreeable:
      *ma la yarḍā mina l-qawli, Improper/wicked talk: 4:108.
      *fa huwa fi ṭishatin ṭadiyatin, He shall enjoy a happy existence:
   2. + OBJ
      ṭadiyahū, to find sb/sth acceptable/agreeable: 2:282 [obj und].

   Cf. Zamakhshañ (Kash., 1:168), who explains min man tar-
   dawna mina sh-shuhadā‘i in the verse as: min man ta‘rifūna
   ċadālatalahum.

138. RČY

1. ra ċ ā
   + OBJ
   raċāhu, to watch over sth, be heedful/mindful of sth, to acquit oneself well of sth:
   *wa ʾladhīna hum li amānātihim wa ʾcahdihim ra‘ūna, And
   [those] who fulfill their trusts and pledges: 23:8; 70:32.
   *fa ma ra‘awhā ḥaqqa ri‘ayatiḥā, But they did not fulfill its terms
   the way these were supposed to be fulfilled: 57:27.

   Khan., 138[4]: wa li l-amānati ra‘in ghayru khawwānī, “And
   he was a man who fulfilled his trust, never committing a
   breach of trust.” Qurād ibn Hanash as-Šāridī, Ḥam., 3:1430/1:
   la qawmī ar‘ā li l-ţulā min ʾciṣābatīn/mina n-nāsī yā ḥāri bni
   ċamrin tasantūhā, “My people, O Ḥārith ibn ċAmr, are more
   devoted to the pursuit of glory than is the group of people
   you happen to be leading.” Also, Abū Dhu‘ayb, D. al-Hudh.,
   1:155[3]; ċAnt., 22[6], 176[7].
III. ُرَاُ قَاُ أَاُ
+ OBJ
*rَاُقِنَا, We beg your pardon! 2:104; 4:46.

Lit: “Make an allowance for us, be kind to us!” اَرِقِنَا/رَاُقِنَا ُسَمْقَاكَا, “Listen to me/lend me your ear!” أَسَاس, 238; أَق, 1:414. Also, مُف, 198; كَش, 1:86, 272; تَد, 1:250–51. The Qur’ān prohibited the use of the word رَاُقِنَا, suggesting ُعَزَّرُنَا instead (see 383 (نُذِر) 1.1.ii(a)), because certain opponents of Islam, in addressing the Prophet, deliberately mispronounced it, making it رَاُقِنَا (“our shepherd”), a term of reproach. Cf. the Qur’ānic prohibition of the use of the expression, يسَمُقَ ُغَهْرَا ُمُسْمَاُقَ (see 183 (سَمَق) 1.2).

139. RГhБ

I. ٌرَاُ ُغِبَاُ ُبَا
+ PREP [بَا] + PREP [قَا]
رَاغِبِا ُبِهِ ُقَا ُغَهْرِيْهِ, to accord preference to sth over sth else:
*وَاَلَا ُقارِحَبُ ُبِانْفِسُهُ ُقَا ُنَافِسِهِ, Nor was it becoming of them to hold their own lives dearer than his [Prophet’s]: 9:120.

140. RГθh

I. ٌرَاُ َفَاُ ثَاُ ُأَا
+ PREP [يَلَا]
*اَرْرَافِاُثَا ُيَلَا ُنِسَاُيُكُم, To have sexual intercourse with your wives: 2:187.

ٌتَدْمِيْنَ ُنَاَفِدَا. See مُف, 199. Also, مَج, 1:67; أَسَاس, 240; كَش, 1:115; تَد, 1:411–12.

141. RГc
+ OBJ
رَاُقَا ُهُ, to build/construct:
î. َرَاُقَا ُلَبَيْتا, to build/construct a house: 24:36 [pass].
rafaça qawācido l-bayti, to lay the foundations of a house: 2:127 [n.].

2:127: Al-bayt in the verse is the “House of God,” i.e. the Ka'bah.

ii. rafaça šawtahū, to raise one's voice, speak loudly:
   *lā tarfaçu šawtakum fawqa šawti n-nabiyyi, Do not raise your voices above the Prophet's: 49:2.


iii. rafaça llāhu dhikrahū, (of God) to give sb a good reputation, spread sb's fame: 94:4.

   iv. to raise sb/sth in status: 7:176; 80:14 [pass pt; n.].


142. RQB

1. r a q a b a

   1. + OBJ

      raqaba qawlahū, to pay heed to/keep in mind sb's advice/counsel: 20:94.


   2. + OBJ + PREP [f]

      *lā yarqubū fikum illan wa lā dhimmatan, They would, in regard to you, respect no ties of kinship and honor no commitments [= they would treat you in a most ruthless/uncompunctuous manner]: 9:8.

      Also: 9:10.

Ill refers to obligations arising from blood or other close relationships; dhimmah, to obligations that devolve upon the parties to an agreement. Or, one might say, ill refers to the social, and dhimmah to the political, bases of human relationships. Tad., 3:132–33.
143. **RKS**

IV. a r k a s a

1. + OBJ
   arkasahū:
   arkasahū Ilāhu, (of God) to set sb back:
   *wa Ilāhu arkasahum bi mā kasabū, It is God who has thrown them back [into disbelief] on account of their actions: 4:88.

2. + OBJ + PREP [fī]
   *kullamā ruddū fī l-fitnati urkisū fīhā, Every time they are thrown back to mischief, they are tossed into it: 4:91.

*Rikās* is the chord that is used to tie a camel; it is passed through the animal’s nose and tied to its leg, with the result that its head is left inclined downward, rakasa l-baḌra meaning “to tie a camel with a rikās.” Aq., 1:427-28. Arkasahū fī sh-sharri, “to cause a person to become engaged in mischief again”; arkisi th-thawba fī š-šībghī, “Dip the cloth back into the dye.” Asās, 249; also, Aq., 1:428.

144. **RKN**

1. r a k i n a
   + PREP [ilā]
   rakina ilayhi, to incline/draw toward sb/sth: 11:113; 17:74.

*Rakina ilayhi* contains the twin meanings of moving toward someone/something and then staying with him/it. Aq., 1:429. (Also, Maj., 1:300, 386.) The construction, in other words, has a tadbīn of some word like ʾitmaʾanna. Aqāribu ka l-ʾaqāribi fī adhāḥā/la lā turkin ilā ʾammin wa khāli, “Relatives hurt like scorpions; do not rely, therefore, on uncles paternal or maternal.” Aq., 1:429. Al-Qaṭāfī ibn al-Fujārīh, Ham., 1:136/1: lā yarkanān aḥadun ilā l-ḥijāmīlīyawma l-waghā mutakhaw-wifan li-ḥimāmī, “Let no one on the day of battle incline to [the thought of] holding back out of fear of death.”

145. **RMY**

1. r a m ā

1. + OBJ
   ramāhu, to accuse sb:
*wa iladhīna yarmūna l-muḥṣanāti, And those who accuse chaste women [of fornication]: 24:4.
Also: 24:6, 23.
2. + OBJ + PREP [bā']
ramāhu bihī, to accuse sb of sth:
*thumma yarmī bihī bār'ān, And [if] he should then accuse an innocent person of it: 4:112.

Ramāhu bi l-fāḥishati, “to accuse sb of immorality.” Asās, 254. Khan., 40/9: qad Cishta finā wa lā turmā bi fāḥishatinī ḥattā tawaffaka rabbu n-nāsi māḥmūdā, “You lived among us and were never accused of committing a vile act, until God caused you to die a praised man.” Also, Ḥass., 108/[1].

146. RHQ

IV. a r h a q a
+ OBJ + OBJ
arḥaqahū āsurān, to subject sb to difficulties: 18:73 [n].
*fa khashīnā an yurhiqahumā ṭugḥiyanān wa kufran, We feared that he would torment them with his defiance and disbelief: 18:80.
*sa urhiqihū ša[Cūdān, I shall force him to take the uphill road: 74:17 [n.].

74:17: See Kash., 4:158.

147. RWH

I. r ā h a
VB
*wa rawāḥuhā shahrūn, And its [wind’s, hence: ships’] homeward passage lasted a month: 34:12.

That is, the ships were so well-made that they could go on long journeys: their outward voyage lasted a whole month (see 272 (GhDW I.1), and their homeward voyage lasted another month. Tad., 5:299. Cf. Kash., 3:253. 

Rāḥa in the verse means “to return” [originally: to return in the evening—often used of camels returning in the evening after grazing].” Ghadā, by contrast, means “to go out [originally: to go out in the morning]” (see 272 (GhDW), I.1).
148. **RWD**

**III. rāwa da d a**
+ OB] + PREP [CAn]
   i. rāwadat’hu l-mar’atu CAn nafsīhī, (of a woman) to tempt a man, try to seduce him: 12:23, 26, 30, 32, 51.

   See n. to ii below.

   ii. *sa nūrawidu CAn hu abāhu, We shall try to bring his father round/persuade his father in regard to him: 12:61.
      *wa la qad rāwadūhū CAn dayfihī, And they even tried to persuade him [Lot] with regard to his guests [= tried to induce him to hand over his guests to them]: 54:37.

   Aq., 1:444. The use of CAn gives the sense of šārafā (Muf., 207 [on 12:30]: Turāwidu fatāhā CAn nafsīhī = taṣrifuhū CAn ra’yihi). i and ii, that is to say, have the taqmiin of šarafa.

**IV. a rā d a**
+ OB]
    arādahū:
   i. to imply/drive at sth:
   ii. to be about to do sth:
      *fa wajadādī fihā jidārān yurīdu an yanaqadda, There they found a wall that was about to collapse: 18:77.

   Maj., 1:410-11.


   Kash., 2:16 (on 6:52): Wa l-wajhu yu‘abbaru bihī CAn dhāthi sh-shay’i wa ḥaqiqatihī. The word wajh in the phrase can be interpreted in two slightly different ways. Ibid., 3:205.

   See also 24 (BGhY) VIII.1.iii.

   iv. *inna hādhā la shay‘un yurādu, This is the thing to do [lit: this is a desirable thing]: 38:6.
The statement is made by the idolatrous leaders of Mak-kah and is addressed to their followers. They advise the latter to ignore the Prophet and stick to their idols, saying that the right thing to do is to persist in worship of the idols. Tad., 9:512.

149. RWgh

I. rā ṣa ḥa
   + PREP [a. ġalā]
   rāgha ġalayhi, to steal upon sb and attack him: 37:93.

   Rāgha is used of a fox that is moving furtively. See Aq., 1:447; Muq., 208. ġalā gives the taḍmīn of hajama.

150. RYN

I. rā nā
   + PREP [ġalā]
   rāna sh-shayʿu ġalā qalbihi, (of sth) to prevail over/dominate/ overpower sb [lit: sb’s heart]:
   *wa rāna ġalā qulūbihim mā kānū yaksibūna, And Their hearts have become thoroughly contaminated with [the evil of] their actions: 83:14.

ZĀ'

151. ZRY

VIII. *alladhīna tazdarī fīyūnukum, Those you look down upon [lit: those whom your eyes scorn/discard]: 11:31 [obj und].

152. ZKW

II. zakkā nafsahū, to have pretensions of piety, adopt a holier-than-thou attitude: 4:49; 53:32.

See also 236 (THR) V.

153. ZLZL

I. zalzala llāhu n-nāsā, (of God) to shake people up [through hardships/calamities]:

wa zulzilū, And they were shaken up: 2:214 [pass]; 33:11 [pass].
154. ZLQ

IV. a z l a q a
   + OBJ + PREP [bā']
azlqaḥū bi bāṣārīḥī, to unsettle/unnerve sb with one's looks: 68:51.

   Cf. Aq., 1:471.

155. ZLL

I. z a l l a
   VB
   zallat qadamuhū, to become shaky in one's stance: 16:94.

   For a translation of the verse, see 40 (ThBT), 1.
   Cf. 40 (ThBT) l.

156. ZHD

I. z a h a d a
   VB
   zahada, to be indifferent [to sb/sth]:
   *wa kānū fihi mina z-zāḥidīna, And they were quite indifferent in regard to him [Joseph]: 12:20 [act p].

   Zahada in this verse means "to be indifferent," giving the meaning of zahada fihi. But the fihi in the verse is not a šilāh to zāḥidīn. As Zamakhshārī (Kash., 2:247) says: Wa qawluḥū, fihi, laysa min šilātī z-zāḥidīna, li anna š-šilata lā tataqaddamu ẓalā l-mawsūli . . . wa innamā huwa bāyānun, ka'Annahū qīla, fi ayyī shay'in zahadū, fa qāla, zahadū fihi. Abū l-Hajnā', Ham., 2:922/1 (with n. 1, ibid.): a ẓādhila man yurza' ḵa ḥajnā'a lam yazal/ka'ban wa yazhad baḏdahū fi l-ẓawāqibī, "O reproachful woman, one who suffers the loss of one like Hajnā' becomes forever wretched, becoming indifferent to what time brings." (On the word ẓawāqib in the verse, cf. Marzūqī's explanation and n. 2, ibid.) Also, ibid., 3:1522/3.
157. ZHQ

1. z a h a q a
   VB

   i. zahaqa l-baṭīlu, (of falsehood) to be defeated/thwarted: 17:81
      [twice, once act pt]. 21:18 [act pt].

      Kash., 2:373: Zahaqa l-baṭīlu: dhahaba wa halaka.

   ii. zahaqat nafsuḥū, to die, breathe one’s last: 9:55, 85.

      Jačfar ibn CUlbaḥ al-Ḥārithī, Ḥam., 1:53/3: atatnā fa ḥayıyat
      thumma qāmat fa waddačat/fa lammā tawallat kādati n-nafsu
      tazhaqū. “She visited us, offered her greetings, then got up
      and said goodbye. When she left, I almost breathed my
      last.”

158. ZYGH

1. z ā g h a
   1. VB

   i. zāgha r-rajulu, (of a man) to become crooked/wicked: 61:5.

   ii. zāgha l-baṣarū, (of eyes) to miss their object, not to be able to

      Zāgha l-baṣarū implies deflection—i.e. an inability to view
      something from the correct angle. Cf. taghā l-baṣarū (53:17
      [see 230 (TChY) 1,1]), which implies lack of steadiness—i.e.
      an inability to view something steadily for a length of time.
      Tad., 7:57; also, Kash., 3:230; 4:39. In 33:10, it should be
      noted, taghā also implies an inability to look at something
      because of fear. See Tad., 5:197. Zāghatī sh-shamsu, “(of the
      setting sun) to sink in the horizon.” Aq., 280.

      See also 2.ii below.

   iii. zāgha qalbuhū, (of sb’s heart) to become crooked/wicked: 9:117.

      *fa ammā lladhīna fī qulūbīhim zayghun, As for those in whose
      hearts there is crookedness/wickedness: 3:7.

2. + PREP [C'an]
   i. zāgha C'an amriḥī, to defy/disregard sb’s order/command: 34:12.
ii. zāgha Canhū l-baṣaru, (of eyes) not to be able to spot their object:

*am zāghat Canhumu l-abṣāru, Or is it that our eyes are missing them? 38:63.

For another possible meaning, see Kash., 3:333.
See also 1.ii above.

IV. a z ā g h a
+ Obj
azāgha llāhu qalbahū, (of God) to cause sb's heart to become crooked/wicked, turn sb's heart away from the truth: 3:8; 61:5.

159. ZYL

II. z a y y a l a
+ PREP [bayna]
zayyala bayna n-nāsī, to split people apart, effect a separation between people: 10:28.

V. t a z a y y a l a
VB
tazayyala, to dissociate [from sb], part company [with sb]:
*wa law tazayyalū, Had they [Muslims] dissociated themselves [from disbelievers]: 48:25.

160. ZYN

II. z a y y a n a
+ OBJ + PREP [fī]
*wa zayyana hū fī qulūbikum, And He endeared it [faith/belief] to your hearts: 49:7.

V. t a z a y y a n a
VB
tazayyanatilizzayyanati l-arḍu, (of the earth) to become luxuriant with vegetation: 10:24.

Izzayyanatilīzdānati l-arḍu bi ġushbihā, "(of the earth) to have a lush growth of vegetation." Asās, 280. Lab., 112/20.
Zamakhsharī (Kash., 2:187) remarks that the verse pictures a bride getting herself up: 

&l;\textit{Cilati l-ar\textasciitilde{u} ākhidatan zuhrufahā c\textasciitilde{a}lā t-tamthilī bi l-\textasciitilde{c}arūsī idhā akhaddhati th-thi\textasciitilde{y}āba l-fākhirata min kullī lawnin fa ktasat'hā wa tazayyanat bi ghayrihā min al-wāni z-zayni.

See also 128 (RBW) I, and 394 (HZZ) VIII.
SīN

161. S'ā

1. saʿa la

1. + OBJ
   saʿalahū:

i. to ask for sth, request/demand sth:
   *fa inna lakum mā saʿaltum, And you shall have what you have
   asked for: 2:61 [obj und].
   Also: 14:34; 60:10.

   Ibn Ānāmah, Ḥam., 2:585/1: in tasʿalū l-ḥaqqa nuʿṭī l-
   haqqā sāʿalahū, “If you demand your right [and no more],
   then we shall give to the person who demands it what right-
   fully belongs to him.”

ii. to beg/ask [alms, etc.] of sb:
   *lā yasʿalūna n-nāṣa ilḥāfan, They do not beg of people impor-
   tunately: 2:273 [n.].
   *yasʿaluhū man fi s-samāwāti wa l-arḍī, It is to Him that
   requests/petitions are made by all those who are in the heavens and
   the earth: 55:29.
   Also: 33:53 [fa sʿalūhunna].

   Ābd ibn al-Abras, Qaṣ., 541/18: man yasʿali n-nāṣa
   yahrimūhu/wa sāʿilu lāli lā yakhibū, “One who begs of
   people will be denied [what he has begged for] by them; but
   one who begs of God will not be disappointed.” Ziyād ibn
   Ḥamal, Ḥam., 3:1392/9 (with n. 4, ibid., 3:1389): humu l-
buhūru Caṭāʾan ḥīna tasʿaluhum, “It is they whose generosity, when you ask them for something, is ocean-like.”
2:273: On the word ilḥāf, see n. to 340 (LHF) IV.

iii. to inquire about sb:

wa lā yasʿalu hamīmun ḥamīman, And [on the Last Day] fast friends shall not inquire about one another: 70:10.

Kash., 4:138: Ay lā yasʿaluhū bi kayfa ḥāluka wa lā yukal-limuhū.

2. + PREP [bāʾ]

saʿala bihi:
i. to ask for/demand sth urgently/scornfully: 70:1.

Taḏmīn of istaʿjala or istahzaʾa. Tad., 7:564–65. See also n. to ii below.

ii. to make solicitous inquiries about sth:

*fa sʿal bihi khabīr, So present your solicitous inquiries about Him to one who knows [= to God Himself]: 25:59.

Taḏmīn of iṣṭanā. Iṣlāḥī (Tad., 4:612–13) seems to be right in maintaining that khabīr in 25:59 refers to God, the verse suggesting that the best source of information about God is God Himself, and that the indefiniteness of the word implying taḥkīm (as in 35:14). But he further says that the bāʾ in the phrase goes with khabīr rather than with saʿala (as is generally held, with the bāʾ interpreted to mean ġan; e.g. Mugh., 1:110), for, he argues (ibid., 4:613) that bāʾ is used with saʿala only when saʿala is to carry the taḏmīn-meaning of istahzaʾa (or of istaʿjala [ibid., 7:564–65]), the resulting meaning obviously being inappropriate in 25:59. But while it is difficult to accept the bāʾ = ġan solution, which is a little too convenient, Iṣlāḥī’s view that the bāʾ in 25:59 goes with khabīr is not altogether convincing. For while the taḏmīn of istahzaʾa or istaʿjala might be justified in a verse like 70:1 (i., above), it becomes questionable with regard to 25:59, and that for two reasons. First, the construction saʿala bihi occurs frequently in Classical Arabic, and sometimes in situations where the taḏmīn of istahzaʾa would not serve as an adequate explanation (see poetical verses cited below). Second, the “inappropriateness” of the taḏmīn of istahzaʾa in 25:95 does not preclude the possibility of some other—appropriate—taḏmīn. Take, for example, the following
verse by Janūb (D. al-Hudh., 3:120[1]), in which she relates how she learnt to her horror that the men of whom she had inquired about her brother turned out to be his killers: *sa’altu bi ʿamrin akhī ʿahabahu ʿalṣa aṣa anī ḥīna raddū s-suʿalā, “I inquired of those who had been with ʿAmr, my brother, about him, and when they replied, I was shocked.” Or this verse by Akhtal (349/41 [Sharḥ Diwān al-Akhtal at-Taghlibi, ed. Ilīyā al-Muṣṭafī al-Jawārī (Beirut: Dār ath-Thaqāfah, Preface 1968)) : *dā ḥi ʿal-μuḥammarī lā ʿasʿal bi maṣṣa al-ḥīwa s ʿal bi muṣṣa lāta l-baṭriyyī mā fa ṣa ʿalā lā, “Stop asking how al-Mughammar fell; but by all means ask what Maṣqalah the Bakrite has accomplished.” In Akhtal’s verse, as in Janūb’s, it would make perfect sense if *saʿalā bihi is construed to have the taḍmīn of some word like ṣanāa (one of the possibilities suggested by Zamakhshaṭ at 25:59 [Kash., 3:102]). This taḍmīn would also explain very effectively a verse like Ṣaḥḥr al-Ghaya’s (D. al-Hudh., 2:67[2]), in which *saʿalā bihi is used along with *saʿalā ṣanhu, each phrase helping to fix and clarify the meaning of the other; or a verse like Ḥawī ibn al-Aḥwāṣ (Mufadd., 351/11), in which the negative construction, *wa ʿam asʿal bihi, implies utter lack of concern or interest; or a verse like Ṣalqamah’s, Ahl., 106/8. Ḩalā’s suggestion of the taḍmīn of istaṣa ṣa ʿalā as against istahzaʿa) in 25:59 is more to the point, though we should note, first, that by istaṣa ṣa ʿalā Ḩalā seems to mean istaṣa ʿalā marked by istahzaʿa, which makes the two taḍmīn-words interchangeable, leaving istaṣa ʿalā open to the same objection as istahzaʿa; and, second, that ṣanāa would seem to cover a greater variety of situations than either of the two taḍmīn-words suggested by Ḩalā, and, in 25:59 at any rate, would seem to be more suitable. It is, however, possible to combine the interpretation suggested here with Ḩalā’s—without, of course, taking over his argument for it. This can be done by positing that another prepositional phrase, bihi, is understood after khabīr, the complete construction thus being, *fa sʿal bihi khabīr bihi, in which the first bihi would go with *saʿalā and the second with khabīr.

3. + OBJ + OBJ

saʿalā hu sh-shayʿa, to invite sb to do sth:

*thumma suʿilū l-fitnata, And if then they had been asked to engage in mischief: 33:14.

4. + OBJ + PREP [iḥā] ~

saʿalā hu sh-shayʿa ilā sh-shayʿi, to ask/demand that sth be combined with/joined to sth else: ~
*bi su‘āli naṯjatika ilā niʕājihī, By demanding that your sheep be added to his: 38:24.

Taḏmīn of ḩamma.

VI. tasā‘alū, (of people) to ask one another for help: 23:101.

See also 2 below, and 375 (NDW) VI.

2. tasā‘alū bihī, (of people) to ask one another for help in the name of sb/sth: 4:1.

See also 1 above, and 375 (NDW) VI.

162. SBT

1. sabata, to keep the Sabbath: 7:163 [twice: sabtihim . . . yasbitūna].

Sabata means, more precisely, dakhala fi s-sabti, “to enter on the Sabbath.” Aq., 1:488; Muf., 221.

The phrase fi s-sabti also occurs in the verse, but it is not included because the word sabt in it is a substantive.

163. SBQ

1. sabaqa:

i. to give [sb] the slip: 8:59; 29:39 [act pt].

These verses mean that the sinners will not be beyond the reach of God: they will not get the better of God, and God will not fail to catch them. Kash., 2:132; Tad., 3:92. Also, Maj., 1:249; 2:116; Kash., 2:165.

ii. to have been in existence:
sabaqat kalimatu llāhi, (of God's decree/verdict) to have been in existence: 8:68; 10:19; 11:110; 20:129; 37:171; 41:45; 42:14.

2. + OBJ
   sabaqa ajalahū, to do sth before the appointed time:
   *mā’ tasbiqū min ummatin ajalahā wa mā yasta’khirūna, No people shall meet its fate before the appointed time, nor shall it be dilatory [in meeting it once the time has arrived]: 15:5; 23:43.
   3. + PREP [a. ʿalā; b. bāʾ; c. lām]
   a. *illā man sabaqa ʿalayhi l-qawlu, Except the ones against whom the decree [of destruction] had already been issued: 11:40; 23:27.
   b. sabaqa bi l-khayrī, to be quick/prompt to do good [deeds]: 35:32 [act pt].
   c. sabaqa laḥū sh-shayʿu, (of sth good) to have existed/have been destined for sb:
      *inna lādhihā sabaqat lahum minnā l-ḥusnā, Indeed, those for whom [the promise of a] good [reward] has already been made by Us: 21:101.

See Tad., 4:331. On the use of lām in this construction, see Aq., 1:492.

4. + OBJ + PREP [a. ʿalā; b. bāʾ]
   a. sabaqahū ʿalā l-amri, to defeat/thwart sb in his attempt to do sth:
      *wa mā nahnu bi masbūqīna ʿalā an nubaddila amthālakum, And We do not lack—rather, We do possess—the power to replace you with [other] people like you: 56:60–61.

The preposition ʿalā suggests that the negative construction, wa mā nahnu bi masbūqīna, is to be taken in the positive sense of qādirīn, meaning: We do not lack—rather, We do possess—the power to create again. Tad., 7:175; Kash., 4:60.

b. sabaqahū bihī:
   i. to do sth before sb else does it:
      *mā sabaqakum bihā min aḥadin mina l-ʿalāmīna, No one before you has ever done that—no one in all mankind: 7:80; 29:28.
      *alladhīhā sabaqūnā bi l-ʾimānī, Those who became believers before us: 59:10.
Sabaqtahū bi l-kurāṭi, “You hit the ball before he could.”
Kash., 2:92. Shanfarā, Mufadd., 200/2: wa qad sabaqatnā ummu ġamrin bi amrihā, “Umm ġAmr anticipated us [= made a surprise decision to depart].” Muslim ibn al-Walīd, Ḥam., 2:945/4: salakat bika l-ġarabu s-sabīla ilā l-ġulāhiṭṭā idhā sabaqra r-radā bika ḥārū, “Under your direction, the Arabs trod the path to glory, until, when death claimed [lit: anticipated them in claiming] you, they stood perplexed.”

ii. sabaqahū bi l-qawli, to speak up before sb else can speak: 21:27.

See Kash., 3:9.

164. SHQ

I. s a ḥ i q a / s a ḥ u q a
   VB
   suḥqan laḥū, May he perish/come to ruin! 67:11.

   Kash., 4:123: Ay buḥdan laḥū; see 23 (B̄D) 1 (also, 37 (T̄S) 1). Sahiqa/sahuqa r-rajulu [maṣdar: suḥqan] “(of a man) to die.” Sahaqā (maṣdar: saḥqan) is used in such expressions as: saḥaqahū, “to pulverize sth”; saḥaqati r-ḡu la-ṛda, “(of a strong wind) to strip the surface of the earth and wipe off what is on it”; saḥqaqa th-thawba, “to cause a garment to become worn.” Aq., 1:500.

165. SKhR

II. s a k h k h a r a
    + OBJ + PREP [ḡalā]
    sakhkhara sh-shay’a ḡalayhi, to inflict/impose sth upon sb: 69:7.

   Taḍmīn of sallata.

166. SRR

IV. a s a r r a
    + PREP [išā] + PREP [bā’]
    asarra ilayhi bi l-mawaddati, to cultivate sb’s friendship secretly: 60:1.
Tadmīn of afḍā. See Aq., 1:510. 
Cf. 347 (LQY) IV.5.

167. SRC

III. sāraca
1. + PREP [a. fī; b. īlā]
a. sāraca fīhī:
i. to try to do/achieve/promote sth earnestly: 
sāraca fī l-khayri, to make an earnest attempt to do good deeds: 
3:114 [n.]; 21:90. 
sāraca fī l-kufri, to serve the cause of disbelief assiduously: 3:176 [n.]; 5:41. 
Also: 5:62; 23:61 [n.].


ii. sāraca fī l-qawmi, to try to secure the friendship/goodwill of a people: 5:52.


b. sārāqu īlā sh-shayʿi, (of people) to try to outdo one another in reaching/attaining sth: 3:133.

2. + PREP [lām] + PREP [fī]
sāraca laḥū fī l-amri, to endeavor to do sth for sb’s sake: 
*nusārīqu lāhumu fī l-khayrāti, [Do they think that] We are in a hurry/eager/anxious to provide them with good things? 23:56.

168. SRF

IV. sāraca

+a s r a f a

+ PREP [a. ʿalā; b. fī]
a. asrāfa ʿalā nafsīhi, to do oneself great wrong: 39:53.
b. *asrafa fī l-amri, to go to extremes in doing sth:
   *wa istāfanā fī amrinā. And [forgive us] the excesses we have committed in our affairs: 3:147.

   *asrafa fī l-arḍi, to commit excesses [= cause corruption] in the land: 5:32 [act pt].

   *fa lā yusrif fī l-qatli, So let him not overstep the limits in killing [= in taking revenge]: 17:33 [n.].

Kash., 2:360; 3:351.
Qays ibn ʿAyṣārāh, D. al-Hudh., 3:76/[3]: wa qālū cāduwwun musrifun fī dimāʾikum, “And they remarked [about me], ‘[He is] an enemy of yours, one who has shed the blood of too many of your people.’”
17:33: See Muf., 231.

169. SRQ

VIII. i s t a r a q a
       + OB]
    istaraqa s-samṣa, to eavesdrop: 15:18.

170. SCY

1. s a ṣā
   1. VB
   saṣā: 37:102: see 32 BLGh I.2.i(d).

2. + PREP [a. ilā; b. fī]
   a. saṣā ilayhi, to go/set about sth earnestly, take earnest steps toward sth:

       *fa sācaw ilā dhikri Ilāhi, Prepare yourselves diligently for the remembrance of God [= for the prayer]: 62:9.

Maj., 2:258; Tad., 7:385. The verse combines the literal and the metaphorical meanings of saṣā: “to move” and “to endeavor.” It is saying: upon hearing the call to the Friday prayer, start preparing for the prayer in earnest and then proceed to the mosque.

b. saṣā fiḥi, to make an earnest attempt to do sth, give one’s diligent attention to [doing] sth:
*wa saqā fī kharābihi, And [he] who strives to destroy them [places of worship]: 2:114.
*wa ījadīna saqaw fī āyātinā muqājizīna, And those who attempt to defeat/worst Our signs: 22:51; 34:5.
Also: 34:38.

171. **SFR**

IV. a s f a r a
   VB
   i. asfara š-šubḥu, (of morning) to become bright and clear: 74:34.
   ii. asfara wajhuḥū, (of sb’s face) to brighten up: 80:38 [act pt].

   Kash., 4:187; Tad., 8:212. Ḥam., 4:1575/2 (with n. 3, ibid.):
   a yusfiru wajhi annahū awwalu l-qirā, “[Ask the benighted
guest] whether [or not upon his arrival] my face beams with
pleasure, this pleasure being only the initial act of hospitality
[on my part].”
   Cf. 33 (BYD) IX.i.

172. **SFK**

I. s a f a k a
   + OB]
   safaka d-dama, to shed blood: 2:30, 84.

   Qays, 28/13; ČAnt., 90/[5], 102/[5].
   See also 41 (ThKhN) IV.

173. **SFH**

III. s ā f a ḥ a
   VB
   sāfaha r-rajulu/sāfahati l-mar’atu, (of a man/woman) to fornicate,
be incontinent:
   *ghayra musāfīhīna, Not [in order to live] in a state of licentious-
ness: 4:24; 5:5.
   Also: 4:25.
174. SFH

1. s a f i h a
   + OBJ
   safiha nafsahū, to make a fool of oneself: 2:130.

   Safiha is usually used intransitively, but sometimes (as in
   this verse) transitively. Tad., 1:298. For the several different
   ways of accounting for the construction, see Aq., 1:523; Kash.,
   1:95. Also, Maj., 1:56; Muf., 234; Ĉukb., 1:63–64.

175. SQȚ

1. s a q a t a
   + PREP [fi]
   saqatâ fi l-fitnati, to become involved/implicated in mischief:
   9:49.

2. + OBJ + PREP [fi]
   suqita fi yadihi, to be shocked into reality: 7:149.

Iślāhī writes: “This is an idiom, and it is usually interpreted
to mean ‘to be embarrassed/ashamed.’ Since, however, a
necessary result of embarrassment is to realize one’s mistake,
it would not be wrong to render the idiom as ‘to realize/be
warned.’ What is the origin of this idiom? Philologists differ
on the question, and naturally so, for to discover the origin of
each and every idiom is a very difficult task indeed. I some-
times think that the dropping of a thing into a person’s hand
[which is the literal meaning of the idiom] implies that the
thing in question presents itself to him in its true form; in
that event, even a fool is shocked into reality.” Tad., 2:742.
Cf. Maj., 1:228; Asās, 300; Kash., 2:94; Aq., 1:524. Cf. dūkhlā
fi jismihī/Caqlihi, “to develop a physical/mental impairment”
(Aq., 1:323 [DKhI]), and also the English expression, “to be
borne in on sb.”
176. **SKT**

I. s a k a t a
   + PREP [Can]
   *wa lamām sakata Can mūsā l-ghaḍabu, When Moses fell silent and his anger subsided: 7:154.

   Can suggests the taḏmīn of zāla (Tad., 2:745), the complete underlying construction being: wa lamām sakata mūsā wa zāla Canhu l-ghadabu. Cf. Maj., 1:229; Asās, 302; Kash., 2:96; Muf., 236; Aq., 1:527.

177. **SKN**

I. s a k a n a
   + PREP [īlā]
   sakana ilayḥī, to find peace and comfort in sth:
   *li yaskuna ilayḥā, So that he may find comfort in her: 7:189
   Also: 30:21.


178. **SLKh**

I. s a l a k h a
   + OBJ + PREP [min]
   salakha llāhu n-nahāra mina l-layli, (of God) to draw out/extract day from night: 36:37.

   See n. to VII.2 below.

VII. i n s a l a k h a

1. VB
   insalakha sh-shahru, (of a month) to pass: 9:5.

   See n. to 2 below.

2. + PREP [min]
   insalakha mina sh-shay’i, to worm one’s way out of sth: 7:175.

   Salakhati’insalakhati l-hayyatu, “(of a snake) to slough its skin”; salakha sh-shāta, “to flay a sheep.” Asās, 304; Aq.,
1:531. *Insalakha r-rajulu min thiyaibihi, “to take off one’s clothes.”* Ibid. The image in 1, above, is that of a month coming out of the “shell” of the year and changing into a new month (1, above, is similar), just as a snake comes out of its old skin and acquires a new one. The image in 2 is that of a man breaking loose from the “fold” of God’s *āyāt* ("verses, signs").

179. SLF

I. *s a l a f a*

VB

*mā salafa*, That which is in the past, that which once was:

*fa lahū mā salafa*. Then that which is in the past [= the usury he received in the past] is his [= he shall not be called to account for it]: 2:275.

*illā mā qad salafa*, Except [= excepted from the application of this ruling are] the cases of the past: 4:22, 23.

*camma salafa*, God has given His forgiveness for what took place in the past: 5:95.

Also: 8:38.

IV. *a s l a f a*

+ OBJ

*aslafa l-camala*, to leave behind [good/bad] deeds: 10:30 [obj und]; 69:24 [obj und].

180. SLQ

I. *s a l a q a*

+ OBJ + PREP [bā’]

*salaqahū bi lisānihi*, to say cutting words to sb: 33:19.

*Salaka l-lahma ḍani l-ṣazmi, “to scrape meat from a bone”*; *salaka l-bardū n-nabāta, “(of cold weather) to kill plants”*; *salaka fulānan bi s-sawtī, “to whip sb, stripping his skin.”* Aq., 1:534. Also, Asās, 305. Cf. Ḥāṭ., 230/5: *fa lā tafalī fawqī lisānaki mibradā, “So, do not [O reproachful woman] use your file of a tongue on me [= do not castigate me].”* The Qur’ānic phrase at once implies glibness and sharpness: the people in question are glib talkers and have sharp tongues. Tad., 6:204.
181. **SLK**

1. s a l a k a
   1. + OBJ
      *salaka r-raṣada, to post sentries:
         *fa innahū yasluku min bayni yadayhi wa min khalfihi raṣadan,
      He posts guards in front of him and behind him: 72:27.

2. + OBJ + PREP [fi]
   i. to thread sth [e.g. a design] into sth:
      *wa salaka lakum fiḥā subulan, And He threaded it [earth] with
      paths for you: 20:53.
   ii. pass/run sth through sth:
      *kadḥālika naslukuhū fī quṭūbi l-mujrimīna, This is how We
      plunge it into/run it through/pass it through the criminals’
      hearts: 15:12.

Also: 26:200.

The verb *salaka* is used of threading a needle (*salaka l-khayta fī l-ibrata [Aq., 1:535]*) and its use in the two verses possibly implies that the criminals are hurt by the Qur'ānic
message—as if needles are being passed through their
bodies. Cf. *salaka s-sināna fī l-maṭʿūni*, “to plunge a spear
into sb.” Asās, 305.

182. **SLM**

IV. a s l a m a
   + OBJ + PREP [a. ilā; b. lām]
   a. *aslama wajhahū ilā Ilāhi*, to turn toward God in submission:
      31:22.

   **Taḍmīn of asghā.** See n. to b below.

   b. *aslama wajhahū li Ilāhi*, to bow before God in true submission:

   a and b both mean literally: to surrender one’s face to
   God. Iṣlāhī (Tad., 1:655) remarks: “The face is the most
   prestigious part of the human body. ‘To surrender one’s face,’
   therefore, is to surrender all of one’s being.” Kash., 1:88 (on
   Ilāhi lā yushriku bihi ghayrahū.* Also, ibid., 1:181, 300.
Explanining the difference between aslama lahū and aslama ilayhi, İslāḥī (Tad., 5:138) says: The former implies turning to someone in true submission, whereas the latter implies turning to someone in submission, whether this submission is true and sincere or not. Aslama wajjahū in 31:22 (a) is followed by the proviso, wa huwa muḥsinun, which, according to İslāḥī, gives to it the sense of “to turn to sb in true submission.” In other words, aslama ilayhi + aḥsana = aslama lahū. (Cf. the difference between istamaqā ilayhi and istamaqā lahū [see n. to 183 (SMC VIII.c).] The difference stated by İslāḥī (cf. Kash., 3:215) between a and b may also be expressed by saying that a contains the taqdmīn of asghā or tawajjaha, b that of adhānqana or akhlaṣa. There is a problem, however: 2:112 and 4:125 (b) have aslama lahū and wa huwa muḥsinun both. The answer may be that wa huwa muḥsinun in these verses only restates one of the componential meanings of aslama lahū.

183. SMC

1. sa m i c a

VB


ii. *samiqāna wa athaqāna, We hear and we obey: 2:285; 4:46; 5:7; 24:51.

In this phrase, the word samiqāna implies accepting something with all one’s heart, whereas aṭaqāna signifies submission in practical conduct.” Tad., 1:605. Also, ibid., 2:81.

iii. *samiqāna wa qasayna, We hear, but we disobey: 2:93; 4:46.

i is an expression of submission, and ii, a parody of it, an expression of defiance.

2. + OBJ

samiqāhū:

i. 4:46: Ismaq ghayra musmaqin is an expression of admiration and means: Listen to this wonderful talk/speech, which has not been heard before! But, intoned in a certain way, it could be made to mean—and was made to mean by certain opponents of Islam when they addressed the Prophet: Listen to this strange/odd statement, one that has never been made before! Because of the possibility of misuse,
the Qur’ān prohibited the use of the expression. Instead, it suggested using ismāʾC (“Listen!”; see 1 above), omitting ghayra musmaʾCin, the part that could be misused. IsmāʾC, in other words, became the equivalent of ismāʾC ghayra musmaʾCin in the positive sense.

Following Iṣlāḥī (Tad., 2:82). See also Kash., 1:271–72.
Cf. also the Qur’ānic prohibition of the use of rāʾinā 138 (Rcy) III, and (383 (NzR) l.1.ii(a)).

ii. to [listen to and] give credence to sth:
*sammaʾCūna li ʾl-kadhib, [They are] fond of lies [= readily accept/believe false statements]: 5:42.

The lām in lahum in the verse is for idāfah (Tad., 2:294).
In other words, sammaʾCūna li ʾl-kadhibi = sammaʾCū ʾl-
kadhibi—sammiʾahū thus being the skeletal construction. Cf. sammaʾCūna lahum in 9:47 (3, below).

3. + PREP [lām]
sammiʾa lahū, to listen to/obey sb:
*wa fikum sammaʾCūna lahum, And in your midst/among your ranks are people who listen to them/obey them [= your opponents]: 9:47.

fikum qawmun yasmaʾCūna li ʾl-munāfiqīna wa yuṭīʾCūnahum.
In other words, the lām in lahum is taken to imply a tadmīn
of some word like adhCana or inqada (cf. 2.ii, above [see also n. to it]). It is, however, possible to take the lām in the verse,
which contains an active participle (sammaʾCūna lahum), as
one of idāfah, making sammaʾCūna lahum equivalent to sam-
maʾCūhum (“their informers”). In Zamakhsharī’s words (Kash.,
2:155): Ayy nammāmūna yasmaʾCūna ḥadīthakum fa yan-
qułūnahū ilayhim.

IV. a s m a C a
+ PREP [baʾ]?
*wa asmiʾC, And how well He hears! 18:26 [prep phr und; n.].
*asmiʾC bihim, How well they hear! 19:38 [n.].

AfCil bihi is one of the two patterns of afCāl at-taCajjub in
Arabic.
18:26: See also 20 (BṣR) IV (abṣir bihi).
19:38: The use in this verse is ironic. See also 24 BŞR IV (wa abşir).

V. t a s a m a c a
+ PREP [ilā]
	tasamma[ca ilayhi, to try to hear sb/sth:
	*ilā yassamma[ca ilā l-mala‘i l-a[Clā, They are unable to hear [the proceedings of] the High Council [in the heavens]: 37:8.

Taḍmīn of asgḥā. The Arabic construction is apparently an unusual one, since tasamma[ca, a Form V verb, connotes effort, and the verse seems to be saying that satans do not make an effort to get news of what goes on in the heavens—something that is contrary to what the Qurʾān tells us about the eavesdropping satanic host. But, as Iṣlahī explains (Tad., 5:452-53), negation of the act of listening here actually implies negation of the intended effect of the act (nafy al-fi[Cl = nafy fa‘idat al-fi[Cl [cf. 282 (FTH) II, n.]). In other words, the satanic host do try to listen in, but do not succeed. Cf. Kash., 3:297.

VIII. i s t a m a c a
+ PREP [a. bā‘; b. ilā; c. lām]
	a. istama[ca bihī, to listen with mock interest: 17:47.

	Taḍmīn of istahza‘a. See Kash., 2:452; Tad., 3:753.

b. istama[ca ilayhi, to lend an ear to sb: 6:25; 10:42; 17:47; 47:16.

	Taḍmīn of asgḥā. See n. at c.

c. istama[ca laḥū, to listen to sb carefully: 7:204; 20:13; 22:73.

As against istama[ca ilayhi (b, above), which implies listening with interest that may or may not be genuine, istama[ca laḥū implies listening with genuine interest. Suwayd ibn Abī Kāhil, Mufaddāj., 404/80: waritha l-bighdata [an ābā‘ihī/hāfīzu l-qaqlī li mā kāna stama[ca, “He has inherited hostility [toward me] from his ancestors: he has remembered quite well what he used to hear [them say].” See also KaCib ibn SaCd al-Chanawi, ‘Aṣm., 75/19, where, too, the use of istama[ca laḥū is entirely appropriate. (Cf. the difference between aslama laḥū and aslama ilayhi! 182 (SLM) IV.b, n.).
184. SW’

1. s ā ′ a
   1. + OBJ
      sā′a wajhahū, to disfigure sb’s face: 17:7.
      *sī’at wujūhu lladhīna kafarū, The faces of those who have dis-
      believed will be disfigured: 67:27.

      Kash., 2:352.

2. + OBJ + PREP [bā’]
   sī′a bihi, to grieve/feel distressed on account of sb/sth: 11:77;
   29:33.

      Nāb., 138/12: fa in kunta mra’an qad su’ta zannan/bi
      c’abdiika wa l-khūtūbu ilā tabāri, “If you have come to think ill
      of me/to harbor suspicions about me, and if matters are to
      be [as in principle they ought to be] investigated, [then you,
      too, should inquire into the matter before taking action
      against me].”

185. SWD

IX. i s w a d d a
   VB
   iswadda wajhuhū, (of one’s face) to lose color/become pale/turn
   dark [from sorrow, humiliation, etc.]: 3:106 [twice]; 16:58 [act pt; n.];
   39:60 [act pt]; 43:17 [act pt; n.].

   16:58 and 43:17: Note the play upon żalla and iswadda.
   Cf. 33 (BYD) IX.i, and 171 (SFR) IV.ii.

186. SWL

II. s a w w a l a
   1. + PREP [lām]
   sawwala lahū, to tempt/induce sb [to do sth]:
   *wa kadhālika sawwalat fi nafsī, And this is how my soul enticed
   me: 20:96.
   *ash-shayṭānu sawwala lahum, Satan has deluded them [into it]:
   47:25.
2. + OBJ + PREP [lām]  
sawwala lahū l-amra, to talk/trick sb into sth:  
*sawwalat lakum anfusukum amran, Your souls have duped you into holding [such] a belief: 12:18, 83.

Cf. 237 (TWc) ii.

187. SWY

II. s a w w ā
1. OBJ
   *fa sawwāhā, And He wiped them/it out: 91:14.

   Abbreviated form of 2, below.
   The object pronoun in sawwāhā in the verse may have the Thamūd or the land of the Thamūd as its antecedent. _Tad., 8:394.

2. + OBJ + PREP [bā']
   i. sawwāhu bi fulānin, to put sb on the same level as/give sb the same status as sb else:
      *(idh nusawwīkum bi rabbi l-Calendar,) When we used to declare you equal in status to the Lord of the universe: 26:98.
   ii. sawwā llāhu bihīmu l-arda, (of God) to level the earth with a people [thus destroying them completely]: 4:42.

_Kash., 1:269.
Cf. 85 (Khṣf), l.2.

III. s ā w ā
    + PREP [bayna]
   sāwā bayna š-shayʿayni, to fill up the gap/space between two things:
      *hattā idhā sāwā bayna ʿṣ-ṣadafayni, Until, when he had closed up the space/gap between the two sides [= mountain-sides]: 18:96.

VIII. i s t a w ā
1. VB
Istawā٢ signifies reaching intellectual and emotional maturity. Tad., 4:794. The word is used of a person who has reached middle age, Asās, 315; Aq., 1:560. Also, Maj., 2:99. Kash., 3:159: Istawā٢ ْیَمَاتِلَا ِتَمَامَة سَلِیکُمْحُب٢ ِوَالْبَلَاغَة لِمَبْلَاغِهَذِیْلَا یُؤْزَدُو یَالْکَلََیْحی٢.
Cf. 27 (BLGH) 1:2.i(b)(ii).

2. + PREP [a. یلَا٢; b. یلَا٢]
   a. istawā٢ یَالْکَلََیْحی٢
   i. to occupy a place/position:
   istawā٢ ِیَلَٴحُع یَالَا٢ َیَکَارْشِی٢, (of God) to occupy the Throne, to exercise sovereign power: 7:54; 10:3; 13:2; 20:5; 25:59; 32:4; 57:4.

   Istawā٢ ِیَلَٴحُع یَالَا٢ َیَکَارْشِی٢, like istawā٢ یَالَا٢ ِسَانِی٢ یَلَا٢ ِمَلِیک٢ ("to ascend the royal throne"), does not necessarily imply the physical act of sitting on the throne, but simply the assumption of control or power. Kash., 2:427; Aq., 1:560.

   *wa stawat یَالَا٢ یَیُذِیِیَی٢, And it [Noah’s Ark] settled/came to rest on/atop Mount Jūdī٢: 11:44.
   *fa یَیِدَحَا٢ یَسَتَآوْیْئَأ٢ ِوَالْمَان مَا٢ ِیَلَا٢ ْیَفُلِک٢, Then, when you and your companions go on to the ship/are on board: 23:28.
   *یَتْسَتْوُعِیَی٢ یَالَا٢ یَذَْعِرِیَی٢ ِثُوْمَتْأ حَدِکُرْع٢ ِیَحَا٢ ِیَمَالة٢ ِرَبْبِکُم٢ یَیِدَحَا٢ یَسَتَآوْیْئَتْوُم٢ یَالْکَلََیْحی٢, In order that you may be seated on their backs and, when you are seated on them, remember the blessing of your Lord: 43:13 [n.].

   Asās, 315.
   43:13: On the question of the appropriateness of the word یَذَْعِر٢ for ships as well for animals, see Tad., 6:212.

   ii. istawā٢ نْمَاَبَع٢ یَلَا٢ یَسَیِقِی٢, (of a plant) to become strong and erect [lit: to rise on its stalk]: 48:29.
   b. istawā٢ یَیَلََیْحی٢, to turn toward sth, direct one’s attention to sth: 2:29; 41:11.

   Istawā٢ یَیَلََیْحی٢ carries the meaning: to turn one’s attention to something without allowing any interference or interruption—the image coming from an arrow that flies straight to its target (Kash., 1:61; also, ibid., 3:385). The preposition یَلَا٢ suggests the یَتَدْمِین٢ of some word like یَوْلَیِجَا٢. Tad., 1:100; also, Kash., 3:385.
SHĪN

188. *ShBH*

VI.  t a s h ā b a h a  c a l a y h i  sh-shay'ānī, to be unable to distinguish between two things on account of their similarity to each other:

*inna l-baqara tashābaha  călaynā, The cows look quite the same to us: 2:70.

*am ja călū li īlāhi shurakā'a khalaqū ka khalqihi fa tashābaha l-khalqu  călayhim, Or is it the case that they have set up as rivals of God those who have created the way He has, so that they are mixed up about the [issue of] creation? 13:16.

189. *ShJR*

I.  s h a j a r a

+ PREP [bayna]

shajara baynahum l-amru, (of sth) to become a subject of dispute among people, (of people) be divided/split on an issue:


Aq., 1:571; Kash., 1:278.
190. **ShḤḤ**

1. *ṣḥā ḥḥ ḫa*
   + PREP [ʿalā]
   shahḥa ʿalayhi:
   i. to be stingy/niggardly toward sb:
      *ashīḥḥatan ʿalaykum, Being stingy/niggardly toward you: 33:19 [n. to ii below].

      Ṭaḥ, 279/48.

   ii. to be greedy for sth:
      *ashīḥḥatan ʿalā l-khayri, Being greedy for wealth [= spoils]: 33:19.

      As Iṣlāh says, shahḥ has two meanings, “niggardly,” and “greedy.” In i, above, it has the first of the two meanings, in ii, the second. 33:19 is thus saying that the Hypocrites, unlike the true believers, are unwilling to make any sacrifices in defending Madīnah (ashīḥḥata ʿalaykum), but, since their only motive in participating in a battle is to acquire booty, therefore if an opportunity of obtaining spoils presents itself, they would jump at it (ashīḥḥata ʿalā l-khayri). Ṭad., 5:205. In the following line by Zuhayr, the word shahḥ could be interpreted as “stingy” and “greedy” simultaneously: wa ʿāshā shahḥīn idhā aṣḥābuhū ghanīmū, “And he is not shahḥ when his friends obtain booty,” i.e. he does not covet their share, and he is not stingy with his own” (cf. the use of dunī ʿalayh in 81:24 [see 225 (DNN) 1, n.]). The following verse by Nābīghah (227/3) carries meaning ii: wa ḥjurhumū ḥajra sādīqi sādiqahūhātta tulāqiyyahum ʿalayka shīhāhā, “And leave them as a friend would leave a friend, until, upon meeting them, you find that they are [once again] eager to see you.”

191. **ShKhṢ**

1. *ṣḥā ḥa ḫa ṣa*
   VB
   shakhāṣa başaruhū, to stare/gaze [as a result of fear, etc.]:
   *inna mā yuʿakhkhiruhum li ʿaymin ṭashkhaṣu fīhī l-ABSĀRū, He is only giving them a respite until the day on which eyes will look on [in a state of shock]: 14:42.
Also: 21:97 [act pt].

Shakhaṣa baṣaru l-mayyiti, “(of a dead man’s eyes) to become glazed.” Asās, 323. Also Aq., 1:576. Shakhaṣa n-najmu, “(of a star) to rise.” Ibid. Al-Marrār ibn Munqidh, Mufaddāl, 150/37: wa hwa yaffī shuṭ than aʿrāfuhā/shukhuṣa l-ʾabsārī li l-waḥshi nuẓur, “And he [wild ass] was hitting/bruising them [she-asses] [and the latter were doing the same to him]—the hair on their necks was matted and, with their eyes raised, they were [wistfully] looking at [the other] wild animals [whom they wished to join but were being prevented by the ass from joining].” Also, Ibn Muq., 177/35.

192. ShDD

I. s h a d d a

1. + OBJ

shaddahū, to strengthen/fortify/fasten sth:

i. shadda ʾllāhu asrahū, (of God) to make sb strong of physique/constitution:

*nahnu khalaqnāhum wa shadādnā asrahum, It is We who created them and made them strong and sturdy: 76:28.

Asās, 16 (‘SR); Muf., 18 (‘SR); Kash., 4:172; Tad., 8:120. Shāfīḍ al-asr, “strong of physique/constitution,” as in Aws ibn Ghalfā’ al-Hujaymī, Mufaddāl., 756/2; also, Lab., 187/45, and Qays, 130/9.

ii. shadda ʾllāhu mulkahū, (of God) to establish sb’s rule on a firm foundation:

*wa shadādnā mulkahū, And We fortified his [David’s] rule: 38:20.

Aq., 1:577.

iii. shadda azrahū, to provide support to sb:

*wa shdud bihī azrī, And strengthen me by means of him [Aaron]: 20:31.

Asās, 16 (‘SR); Aq., 1:10 (‘SR); Maj., 2:18. Ham., 3:1170/[1]: tathāqaltu ʾllā ʾcan yadin astafiduhā/wa khullatī dhī wuddin ashuddu bihī azrī, “I hold back [= am reluctant to ask for/accept help], except when I can benefit from [a noble man’s]
generosity or the friendship of a loving friend I might take
strength from.” Ḥass., 390:[1]: naṣārū nabiyyahumū wa shad-
dū azrahū, “They gave aid and support to their Prophet.”
Also, Āmr ibn al-Ḥuṣayn, D. al-Khaw., 141/7. See also n. to
iv below.

iv. shadda ʿāḍudahū, to provide support to sb:
*sa nashuddu ʿāḍudaka bi ʾakhīka. We shall strengthen you by
means of your brother: 28:35.

Asās, 423–24; Aq., 577; Maj., 104; Kash., 3:166. iii and iv
have essentially the same meaning, but the image in each is
different, making for a subtle difference in meaning. In the
former it is the “back” (azr) that is strengthened, in the latter
it is the “arm” (ʿāḍud). In other words, the latter is like
providing more “muscle,” while the former is like providing
“backing.” As such, shadda azrahū suggests furnishing A with
reinforcement through B in a situation where the brunt of the
task will be borne by A but B, who will be standing by—at A’s
“back”—may be called upon to help when necessary. Shad-
da ʿāḍudahū, on the other hand, suggests providing A with
reinforcement through B in a situation where B will be an ac-
tive partner to A throughout, thus making A’s work con-
siderably lighter. If this analysis is correct, then the Qur’ānic
use of each of the two idioms would be contextually sig-
nificant: Moses, conscious that the chief responsibility for
carrying out the mission is his, humbly prays: wa shdūd bihi
ʿazrī; his prayer is more than answered with: sa nashuddu
ʿāḍudaka bi ʾakhīka. (Although sa nashuddu ʿāḍudaka bi ak-
ḥīka occurs in a different sūrah than ʿushdūd bihi ʿazrī, the
former is obviously a response to the latter.)

2. + PREP [ʿalā]
shadda ʿalayhi:

i. (of sth) to be difficult for sb to control/manage:
*ashiddāʾu ʿalā l-kuffārī, They are difficult for the disbelievers [to
take advantage of]: 48:29.
*ayyuhum ashaddu ʿalā r-raḥmānī ʾcitīyyan, Those of them who
have been the most stubborn in their opposition to the Compa-
ssionate One: 19:69.

48:29, as ʿIslāhī says, does not mean that Muslims ought to
be harsh toward non-Muslims, but that they cannot be taken
advantage of by the latter, that they are a "hard nut to crack" (cf. abiyyun ẓalā, as in SaCdt ibn Nāshib, Ham., 2:665/4). Islāhī cites the following verse (by al-Mɑṭlūt as-SaCdt al-Quṣayrī, in Ḥam., 3:1148/3 [see also n. 3, ibid.]) in support of his interpretation: idhā l-mar'ū aCyath'ū l-murū'atu nāshī'ain/af maṭlabuNā kahlan ẓalayhī shaddū, "When a man fails to achieve [the ideal of] murū'ah ['manliness'] in the prime of his life, it becomes very difficult for him to achieve it at an advanced age." Tad., 2:318; 6:471–72. Shadda ẓalayhī does also mean "to be rough/harsh toward sb"—shadda ẓalā l-Cadwawi, for example, meaning "to attack the enemy" (Aq., 577; Aṣās, 323–324; for a verse containing shadda ẓalayhī with this meaning, see D. al-Hudh., 2:40/[3]), and whether it will have the one or the other meaning in a given case will depend on the context. In the case of 48:29, Islāhī’s interpretation seems to be correct. Ishtadda ẓalayhī in CĀmr, 74/9, certainly has this meaning, as, probably, does shaddun ẓalayhī in the following line by Khansā’ī, 84/[5]: ashadda ẓalā šurūfī d-dahlī aydan, "[I have not seen a man who was] tougher on the calamities of life [= one whom the calamities of life found so difficult to break"] (cf. Zuh., 320/[3], and Aṣshā’, 295/3).

19:69 (on the construction, see Kash., 2:419), too, has the sense of "to be difficult for sb to take advantage of," but here the tone is ironical and sarcastic, so that the verse implies: Those who, in their earthly life, prided themselves on being the diehard opponents of God and thought that they had frustrated the Prophet’s attempts to guide them.

See also 255 (CZZ) I, and cf. 123 (DḥL) I.

ii. shadda Ilāhu ẓalā qalbihī, (of God) to seal off sb’s heart:

*wa shdūd ẓalā quṣūbihim, And seal off their hearts [against guidance]: 10:88.

Kash., 2:201.
Cf. 79 (KhTM) I, and 228 (ṬBC) I.

VIII. is h t a d d a

+ PREP [bā']

ishṭadda r-rīḥu bi sh-shay’ī, (of wind) to blow sth about:

*ka ramādīni shtdat bihī r-rīḥu fi yawmin ṣāṣifin, Like ashes that are being blown about by the wind on a stormy day: 14:18.

The verse means that the actions of certain people will be of no avail of them.
Cf. al-Muṭhaqqib al-ʿAḥdī, Mufaḍḍ., 572/2.
193. ShRB

1. s h a r i b a
   VB
   shariba shurba l-hīmi, to drink like thirsty camels [not to be able to quench one’s thirst]: 56:55 [act pt].

   Kash., 4:59; Tad., 7:172.

IV. a s h r a b a
   + OBJ
   *wa ushribū fi qulūbihimu l-ṣijla, And their hearts were filled with [love of] the calf: 2:93.

   Ushriba fulānun ḥubba fulānin, “to be dearly in love with sb.” Aq., 1:579. Sharība mā uṣqiya ʿalayhi, “He absorbed [= comprehended] what he was presented with.” Asās, 325. Also, Muf., 257; Kash., 1:82.

194. ShRH

1. s h a r a h a
   1. + OBJ
   sharāha llāhu ṣadrahū, (of God) to set sb’s mind at ease [with regard to sth]/make sb content [in sth], removing one’s doubts/apprehensions:
      *rabbī shraḥ fī ṣadrī, My Lord, set my mind at ease: 20:25.
      *a lām nashraḥ laka ṣadraka, Did We not set your mind at ease for you? 94:1.

   The lām in the two verses is for ikhtīsās, and is discounted in categorizing the verse.
   Cf. 227 (Dīya) l.1.i.

2. + OBJ + PREP [a. bā‘; b. lām]
   a. *man sharāha bi l-kufri ṣadran, He who becomes content in disbelief [lit: he who opens up his heart in a state of disbelief]: 16:106.

   Aq., 1:581: Sharāha ṣadrahū bi sh-shayʾīlī sh-shayʾī: sarrahū bihī wa ṭayyaba bihī nafsahū, kaʾannahū awsuʾa min ṣadrīhī wa fasaḥa lahū fī mutanaffasīhī. Also Kash., 2:435.
b. sharaḫa ʾllāhu ṣādrahū li sh-shayʿi, (of God) to dispose sb to accept sth:
   *yashrah ṣādrahū li l-islāmi, He makes his heart warmly receptive to Islam: 6:125.
   Also: 39:22.

   Kash., 2:38.

195. ShRD

II. s h a r r a d a
   + OBJ + PREP [bāʾ]
   In 8:57, sharrid bihim man khalfahum means: Inflict a crushing defeat on these people so that it serves as a lesson to those who have intentions of fighting with you next. The translation would be: Put to rout, by means of these, those who are behind them.

   Kash., 2:132. In the following verse by Aʾshā (293/51), arā bihā is, in construction and meaning, quite similar to sharrid bihim man khalfahum in 8:57: wa c alimtu anna ʾllāha ʾam-ʾdan hassahā wa arā bihā, “And I realized that God had destroyed them of set purpose, making an example of them [lit: showed (others) by means of them].”

196. ShRY

I. s h a r ā
1. + OBJ
   sharā ṇafṣahū, to use one’s best efforts [lit: to sell one’s soul/being]:
   *wa mina n-nāṣi man yashrī ṇafṣahū btighāʾa marḏāti ʾllāhi, And there are, among men, those who exert themselves to the utmost, seeking the pleasure of God: 2:207.

   Kash., 1:127; Tad., 1:453. Cf. bāʾa ṇafṣahū, as in ḞAnt., 72/ [8], and badhala ṇafṣahū, as in Kaʾb, 27/[2].

2. + OBJ + PREP [bāʾ]
   sharāhu bi kadhā:
   i. to sell sth for a price:
wa sharawhu bi thamanin bakhsin, And they sold him [Joseph] for a paltry price: 12:20.

ii. to give sth away in exchange for another:
  *wa la bi'ya mā sharaw bihiḥ anfusahum, What a bad thing it is they gave away their souls for! 2:102.
  *alladhīna yashrūna l-hayāta d-dunya bi l-ākhirati, Those who have given away this world in exchange for the next [= those who prefer the next world to this]: 4:74.

Abū Dhu'ayb, D. al-Hudh., 1:36/[4]: fa in taz'umīnī kuntu ajhalu fi kumū/fa iniḥ sharaytu l-hilma baḍ daki bi l-jahī, “If you think that I have acted crazily in your love, then [you are quite right, for] after you [left], I gave up my serenity in return for craziness.” Bashāmah an-Nahshālī, Ḥam., 1:102/3 (with n. 1, ibid., 1:100): inna bani nahshalīn la ṇaddaḏ li abīn/ ḍanhu wa lā huwa bi l-ḥabarī yashrīnā, “Sons of Nahshal that we are, we do not call anyone other than him our father; neither would he have any others for his sons [lit: neither would he give us up in return for any other sons].”

VIII. ishtarāhu:
1.OBJ

i. to adopt/practice sth:
  *wa la qaḍ ṣalīmū la mani shtarāhu mā lahū fi l-ākhirati min khalāqin, And they knew very well that a person who adopted/practiced it [art of magic] would have no share [= reward] in the hereafter: 2:102.

See Tad., 1:239.

ii. ishtarā ḍ-ḍalālata, to choose misguidance [over misguidance]: 4:44.

See also 2. ii below, with n.


2. + OBJ + PREP [bā']
ishtarāhu bi kadhā:
i. to receive sth [= price/benefit/gain] in exchange for sth:
   *lā nashtarī bihi thamanan, We shall receive no gain [lit: price] for it [= we shall not bear false witness for the sake of any worldly gain]: 5:106.
   *wa lā tashtarū bi āyātī thamanan qafīlan, And do not accept a small price for My verses [= do not distort/misrepresent My verses for the sake of petty worldly gains]: 2:41.

ii. to choose one thing over/prefer one thing to another [lit: to give sth away in exchange for another]:
   *ulā'i'ka Iladhīna shtara'ū d-dalālata bi l-hudā, They are the ones who have chosen misguidance over guidance: 2:16, 175.
   Also: 2:86; 3:177.

   Kash., 1:81. Islāhī writes, with reference to 2:16: "Ishtīrā’ means ‘to buy.’ When a man buys something for a price, he prefers it to that which he calls its price. From this, the word comes to mean ‘to accord preference.’” Tad., 1:77. Also, ibid., 1:728–29.

   Ham., 1:254/3: fa mā r-rushdu fi an tashtarū bi naṣimikum/baṣiṣan wa lā an tashrabū l-mā’a bi d-dami, "For it is not a mark of wisdom to prefer wretchedness to peace and comfort, or drink water by shedding blood [for it].” Aṣ̄ṣāha, 217/20: wa qāla lā ashtarī ċāran bi makrumatin/fa khtāra makrumata d-dunyā ċalā l-ċāri, “And he said, ‘I shall not choose disgrace over honor.’ And so he chose worldly honor/glory over disgrace.”

   See also 1.ii above.

197. ShCR

IV. a s h ġ a r a
+ OBJ
   *wa mā yushcirukum annahā idhā jā'at lā yu'minūna, And, for all you know, [it may well be that] when it [sign] comes, they will not believe: 6:109.
Kash., 2:34: Wa mā yushcirum: wa mā yudīkum. See also 107 (DRY) IV.ii, with n.

198. ShCL

VIII. i s h t a 6 a l a
+ TAMYİZ
*wa shtacala r-ra’su shayban, My head is lit up with age [= has become gray]: 19:4.


199. ShFY

I. s h a f ā
+ OB
shafā šadrahū, to give sb relief [by avenging him]: 9:14.

Afšāh, 221/13: shafā n-nafsa qatlā lam tuwassad khudūduhā/wisādan wa lam tu♂♂aṣd Calayhā l-anāmilū, “We avenged ourselves by means of those we killed: their cheeks were not rested on pillows [= they were not laid to rest properly], and no fingers were bit over them [= no remorse was expressed over them by anyone].” Zuhayr al-Qabsī, Ḥam., 1:203/1: shafaytu n-nafsa min hamali bni badrin/wa sayfi min hudhayfata qad shafānī, “I avenged myself on Ḥamal ibn Badr, and my sword helped me avenge myself on Hudhayfah.” Also, ibid., 1:333/6; 2:522/1, 531/1; 3:1160/2; ĆAnt., 31/[2], 77/[4], 112/[2], 129/[6], 213/[6]; D. al-Hudh., 2:104/[3]; Yazīd ibn Ḥabnā, D. al-Khaw., 214/4.

200. ShQQ

I. shaqqā
+ PREP [Calā]
shaqqā Calā fulānin, to burden sb with sb:
*wa mā urīdu an ashuqqā Calayka, I do not mean to make things too hard for you: 28:27.

the traveler [to travel]." Also, Zuh., 369/[2]; Aṣṣā, 311/14;  ṮAnt., 85/5 (which, incidentally, contains wordplay).

201. ShM'Z

IV.  i s h m a ' a z z a
    VB
    ishma'azza qalbuhū, to feel averse in one's heart [lit: (of one's heart) to constrict]:
    *wa idhā dhukira llāhu waḥdahū shma'azzat qulūbu lladhīna lā yu'minūna bi l-ākhiratī, But when God alone is mentioned, those who do not believe in the hereafter feel an aversion in their hearts: 39:45.


202. ShMT

IV.  a s h m a t a
    + OBJ + PREP [b̄a']
    ashmata llāhu bihī ḍaduwwahū, (of God) to let sb's enemy rejoice at/gloat over his plight: 7:150.

    Aq., 1:609. Umāmah, Ḥam., 3:1381/1 (with n. 1, ibid.): wa ashmatta bi man kāna fīka yalūmū, "And you let those who used to reproach me in regard to you rejoice at my plight."
    Farazdaq, Ḥam., 3:1208/2: fa qul li sh-shāmiṭūna bīnā aṭiqūṣā yalqā sh-shāmiṭūna ka mā laqīnā, "Say to those who are rejoicing at our plight, 'Come to your senses! Those who rejoice at out plight are going to experience what we have experienced'" (cf. ṬAwf ibn Mālik al-Qasrī, quoted by Anbārī, Mufadḍ, 115/[5]).

203. ShHD

I.  s h a h i d a
    1.  + OBJ
    shahidahū:
    i. to pay attention to/concentrate on sth:
    *inna qur'āna l-fajrī kāna mash'hūdan, Qur'ān-recitation at fajr [= in the dawn prayer] is no doubt marked by concentration: 17:78.
The word mash'hūd in the verse refers to the concentration the prayer-leader and those praying behind him enjoy as he recites the Qurʾān in the fajr pray, and also to the attendance (referred to in Ḥadīth) of angels at that recitation. Tad., 3:774; Muf., 269.

ii. to have sth under one's care:
* yash'hadūhū l-muqarrabūnā, It [register of deeds] will be under the care of those who are near [to God]: 83:21.

iii. to keep an eye on sth:
* wa kunnā li ḥukmihim shāhidīnā, And We kept an eye on their exercise of power/their adjudication of matters: 21:78.

Tad., 4:311.

iv. to take part/engage in/be involved in sth:
* mā shahidnā mahlika ahlīhī, We were not involved in/party to the murder of his man: 27:49.

Tad., 4:745.

2. + PREP [Cālā]
shahida Cālayhī:
i. to serve as a witness to sb [= convey the divine message to sb]:
* li takūnū shuhadāʾa Cālā n-nāsī wa yakūna r-rasūlu Cālaykum shahīdan, So that you serve as witnesses unto mankind, and the Prophet serves as a witness unto you: 2:143 [act pt].
Also: 22:78 [twice, both act pt]; 73:15 [act pt].

ii. to bear witness over sb [= testify that one has conveyed the divine message to sb]: 4:41, 159; 16:89 [twice]. [All active participles.]

iii. to bear witness against sb:
* qālū shahidnā Cālā anfusinā, They will say, 'We bear witness against ourselves': 6:130.
Also: 7:37; 24:24; 41:20, 21, 22.

See also 3 below, and 382 (NṬQ) l.

iv. to serve as a custodian/carer/presenter of sth [= Scripture]: 5:44 [act pt].
iv is quite close to i in meaning, the difference being that in iv the object of the preposition is inanimate (Scripture), whereas in i it is animate (human beings).

3.  + PREP [Calā] + PREP [bā']
   *shāhidīna Calā anfusihim bi l-kufri, Providing against themselves testimony of disbelief [= testimony to the effect that they are disbelievers]: 9:17.

   See also 1.iii above, and 382 (NUQ) l.

IV. a s h ‘ h a d a
    + OBJ + PREP [Calā]
   asḥ’adahū Calā l-amri:
   i. to citeinvoke sb as a witness to sth:
      *wa yush’hidu ilāha Calā mā fī qalbihi, And he cites God as a witness to what is in his heart: 2:204.
   ii. to take sb as a witness over sth:
      *fa idhā dafaQTum ilayhim amwālahum fa asḥ’hidū Calayhim, And when you turn their wealth over to them, take witnesses over them: 4:6 [obj und].
      *wa asḥ’hadahum Calā anfusihim, And He made them give witness over themselves: 7:172.

   Ash’hadtubū Calā iqrārī l-gharīmi, “I took him as a witness to the debtor’s admission [that a debt is owed].” Aq., 1:617.

X. i s t a s h ‘ h a d a
    + OBJ + PREP [Calā]
   istash’hada Calayhi, to ask for witnesses against sb:
   *fa stāsh’hidū Calayhinna arbaQTatan minkum, Ask fordemand four witnesses against them from among yourselves: 4:15.
204. ŞBB

I. ș a b b a
    + OBJ + PREP [cələ]

    *fa şabba llāhu cəlayhi sawṭa cədəhəbin, And so God rained down upon them lashes of [a severe] punishment: 89:13.

    Şabba llāhu ta’ala cəlayhi səciqatan, “(of God) to strike sb with a bolt of lightning”;
    inşabba l-bəzə cələ ș-saydi, “(of a falcon) to swoop down on its prey”;
    inşabba l-ḥayyatu cələ l-maldūghi, “(of a snake) to attack a person in order to bite him”;
    şubba dh-dhi’bu cələ l-ghanami, “(of a wolf) to attack sheep.” Asās, 345-46; also, Aq., 1:628. Şubba sh-shay’u, “(of sth) to be wiped out/obliterated.” Ibid. See also, Zabbān ibn Sayyār al-Murrī, Mufaddl., 693/2.

205. ŞBH

II. ș a b b a h a
    + OBJ

    şabbaha l-cədəhəbu l-qəwma, (of punishment) to strike/overtake a people: 54:38.

    Şabaha l-qəwma, “to attack a people in the morning”;
    yawm aš-şabāḥ, “the day of attack.” Aq., 1:629. Husayl ibn Ṣaħḥ, Ḥum., 2:567: la qad ẓalima l-ḥayyu l-muṣabbahu annanī
ghadāta laqinā bi sh-shurayfī l-ahāmisā, “The tribe that was attacked knows very well that the day we met the Ahāmis [ = Banū Āmir] in battle.”
The literal meaning of ʂabbaŋ is “to attack in the morning”; hence the prayer ɕimĩn Cam ʂabbaŋ, “May you be well in the morning” (see Aq., 2:1468 [also, Zuh., 8/[1], with n. 4; ĆAnt., 204/[1]]). But then the word came to mean simply “to attack,” regardless of the time of attack. That is why 54:38 contains the word bukratan, indicating that the punishment was in fact meted out early in the morning. Cf. ĆAntarah (76/ [5]), who uses the words ʂabbaŋ and bukūran together with ʂabbaŋnāhā. Another example of such specification in the Qur’ān is 17:1, in which asrā bihī (“to cause to travel”—originally, “to cause to travel by night”) is followed by laylan (Tad., 3:718; cf. KaĆb, 137/[2]). Cf. also 32 (BYT) I.II.

206. ȘBR

I. ʂ a b a r a

1. + PREP [a. Ćalā; b. lām]
   a. ʂabara Ćalayhi, to stick to sth:
      *law lā an ʂabarā Ćalayhā, Had We not stuck to them/remained faithful to them [idols]: 25:42.
      Also: 38:6.
   b. ʂabara li l-amri, to wait patiently for sth:
      *wa ʂbir li-ḥukmi rabbika, And wait patiently for the verdict of your Lord: 52:48.

   Muf., 274. When ʂabara or ȉstabar (VIII.b, below) is followed by lām, it acquires the taḏmīn-meaning of intizār. Tad., 4:132; 7:42, 530.
   74:7: This verse, according to Iṣlāḥ (Tad., 8:47), has the same meaning as does 52:48 (and the other verses at b). Thus the underlying construction would be: wa li-ḥukmi rabbika fa ʂbir, the word ḥukm, a muḍāfat, taken as understood. Grammatically, however, the lām may also be interpreted to mean “for the sake of,” and, by extension, “in the cause of, in the event of.” The following verse by Ṭirimmān (Krenk., 133/31) would then illustrate this meaning: fa mā laqiyaṭ qaṭlā tamīmin shahādatan/wa lā ʂabarat li l-ḥarbi hīna shma-allaṭī, “Those of the Tamīm who were killed—they did not become martyrs [for they were not Muslims], nor were steadfast in war when it became widespread.” Also, ibid., 133/2 [no. 10].

2. + OBJ + PREP [maĆa]
   ʂabara nafsahū maĆahū, to be with sb, stand by sb:
*wa ụbîr nafsaka ma cà iladhîna yadćūna rabbahum bi l-ghadātî wa l-cashiyyî, And remain steadfastly in the company of those who call upon their Lord day and night: 18:28.

IV. a ʂ b a r a
+ OBJ + PREP [Cālā]
*fa mà aṣbaranghum Cālā n-nārī, How unflinching they are in the face of fire! 2:175.

Muf., 274.
Mà aF-Cālahū is one of the two patterns of aF-Cāl at-taCajjub.
Al-Muraggīsh al-Asghar, Mufadd., 504/5: yā bnata Cajlāna mà aṣbaranīCālā kwutūbin ka nahuṣ bi l-qadūm, “O daughter of CAjlān, how patient/persevering am I in the face of calamities that cut and hew like an adz!” Note the use of aṣ- bar (comparative adjective) in the following verse by Zufâr ibn al-Ḥārith al-Kīlābī, Ḥam., 1:156: saqaynāhumū ka-san saqawnī bi mithlihāiwa lākinnahum kānū Cālā l-mawtī aṣbarā, “We served them a cup [= cup of death], the like of which they had served us. They, however, proved to be more patient in the face of death.” The poet is not praising the enemy, but is saying, in an ironical tone, that his tribe killed a greater number of the enemy tribe than the latter had been able to kill at an earlier time, and that, in going through this ordeal, the enemy tribe seemed to display a higher degree of perseverance—though (the poet is implying) the enemy in fact had no choice but to put up with their terrible fate. In his commentary on the verse (ibid., 1:156–57), Marzūqī cites the opinion of some Qur’ān exegetes that 2:175 has similar connotations (cf. the use of mà aṣbaraka Cālā ilāhī in a report by Kīsā’ī [Kash., 1:108]). Also, Ḥam., 1:261/1; 2:933/3.

VIII. i ʂ t a b a r a
+ PREP [a. Cālā; b. lām]
a. istsbara Calayhi, to persist in sth:

CAmr ibn DubayCah ar-Raqāshī, Ḥam., 3:1405/4: qadā llāhu hubba l-mālikiyatī fa ṣtabir/Calayhī fa qad tajī l-unmūru Cālā qadrī, “God has decreed that you love the Mālikite woman. Persist in it [= in your love], therefore, for things take the course ordained for them.”
b. *iṣṭabara laḥū, to persist in sth [waiting for the outcome]:
   *wa ṣṭābir li 旮ibādatihī, And worship Him steadfastly [waiting for His help, etc.]: 19:65.

   Like ʕabarā laḥū (l.1.i, above), iṣṭabara laḥū carries the taḍmīn-meaning of intizār. Tad., 4:132.
   Ṭufail ibn ʿAwf al-Ǧhanawī, Krens., 16/72: wa li 1-ḥayli ayyāmum fa man yamaṣṭābir laḥā/wa yaʿrīf laḥā ayyāmahā 1-
   ḥayra tuʿqibī, “The horses have their [lucky] days, so one who waits patiently for them [lucky days], and concedes them [days] to them [horses] [= treats the horses well until the arrival of those days], they [horses] will compensate [him] well.”

207. ʿSBW

I. ʂ a b ā
   + PREP [ilā]
   ʕabarā ilā l-marʿāti, to take a fancy to/become infatuated with a woman:
   *aṣbu ilayhinna, I will become enamored of them: 12:33.

   ʕabawṭu ilayhi, “I have taken a liking to him”;
   bī ʕabwatun ilayhi, “I long for/desire him”;
   biḥi ʕabwatun ilayḥā, “He has taken a fancy to her”;
   taṣābā sh-shaykhhu, “(of an old man) to have youthful desires”;
   fulānun yāṣbū ilā maʿfī l-umūrī, “He is disposed toward doing noble deeds”;
   inna nafsahā la taṣbū ilā l-ḥayri, “He has a good/benevolent disposition [lit: he is inclined to do good].” Asās, 347–48.
   ʕabati n-nakhlatu, “(of a female date-palm) to incline toward a male date-palm that is at some distance from it.” Aq., 1:632.
   Wādādh ibn ʿIsāmāq, Ḥam., 2:643/1: ʕabarā qalbī wa māla ilayki māyān/wa arraqānī khayālūkī yā uthaylā, “O Uthaylah, my heart has become enamored of you and is inclined to you; and thinking of you has robbed me of my sleep.”

208. ʿSDD

I. ʂ a d d a
   + PREP [min]
   ʿadda minhu, to cry out against sth:
   *idhā qaʾmuka minhu yāṣiddūna, All of a sudden your people start raising a hue and cry over it: 43:57.
Sađda in this verse has saćidan as its maṣdar (to be distinguished from sađda—sađdan/šudūdan).
The translation reflects the interpretation of Iṣlāḥī (Tad., 6:241), who says that the expression is not commonly used

209. ŠDQ

II. § a d d a q a
1. VB

šaddaqa, to actualize/materialize/fulfill sth:

*wa hādhā kitābun muṣaddiqun, And this is a book that
represents a fulfillment [of the promises/predictions contained in the
earlier scriptures]: 46:12.

Abbreviated form of 2, below.

2. + OBJ

šaddaqa l-amra, to actualize/materialize/fulfill sth:

*kitābun ... muṣaddiqun li mā maʿahum, A book which ... ful-
fills that which they have [= promises/predictions contained in the
earlier scriptures]: 2:89.

*qad šaddaqa r-ruʿyā, You have fulfilled [the purpose of] the
dream: 37:105.

Also: 2:41, 91, 97, 101; 3:3, 50, 81; 4:47; 5:46, 48; 6:92; 10:37;
12:111; 35:31; 46:30; 61:6. [All active participles except 10:37 and
12:111.]

Abū Ḥuṣn at-Tuhawī (Ham., 1:39/1 [cited by Iṣlāḥī, Tad.,
1:737, in reference to 3:81]): fadat naṣṣi wa mā malakat
yamīnīfawārisa saddaqū fihim ẓunūnī, “I would give my life
and all my wealth for the horsemen who proved my opinion
of them to be correct.” See also ibid., 1:135, 620–21; 7:358.

3. + OBJ + PREP [Calā]

šaddaqa Calayhi ẓannahū, to prove the validity of one’s [unfavor-
able] opinion of sb:

*wa la qad šaddaqa Calayhim iblisu ẓannahū, And Iblīs proved
that his opinion of them was correct: 34:20.
210. ŠRF

I. š a r a f a
   + OBJ
   ṣarafaḥū:
   i. *ṣarafa llāhu qulūbahum, God has caused their hearts to turn away [from the truth]: 9:127.

   The verse may also be interpreted as an impreca-

   ii. *fa annā tuṣraṣaṭa, So where are you backtracking to [= how unreasonabe is your conduct!]? 10:32; 39:6.
       Also: 40:69.

       See also 6 (‘FK) l, and 124 (DhHB) l.1.i.

II. š a r a f a
   1. + OBJ
   ṣarafa sh-shay'a, to diversify sth, make sth varied, cause sth to assume varied forms:

   *wa la qad ṣarraflāhu baynahum, And We have made it [Qur'ān] varied/have diversified it [= presented its material in a variety of ways] among them: 25:50.

   *wa ṣarrafna l-āyāti, And We have presented the verses/signs in a variety of ways: 46:27.

   ṣarrafa r-riyāha, to cause winds to blow in different directions/forms/ways: 2:164 [maṣ]; 45:5 [maṣ].


   Kash., 1:105; Tad., 1:354; 6:305.
   Ṣarraf l-kalāma, “to diversify one’s speech/discourse”;

   See also 2 below.

   2. + PREP [fī]
   ṣarrafā fī sh-shay'i, to make sth varied:

   *wa la qad ṣarrafna fī l-qur'āni, And We have presented [the material in] the Qur'ān in a variety of ways: 17:41.

   See also 1 above, with n.
211. ŠRM

I. š a r a m a
1. VB
šarama, to pick [the fruit of a tree]: 68:22 [act pt].

Abbreviated form of 2, below.

2. + OBJ
šarama sh-shajarata, to pick the fruit of a tree:
*la yašrimunnahā, [That] they would most definitely pick it [= garden = fruit of the garden]: 68:17.

212. ŠCD

IV. a š c a d a
VB
*idh tušc idūna, When you were running away in a hurry: 3:153.

Ašcada ordinarily means “to go up, ascend,” hence ašcada fi l-arḍī = “to go up an elevated place.” But it also means simply “to move, proceed,” without necessarily implying ascent (see Muf., 281; Kash., 1:223: Al-isšcād: adh-dhahābū fi l-arḍī wa l-ibšcādu fihi; also, Ašcshā, 171/7 [cited at 68 (HFW) l.a]). Ašcada fi l-wādī, for example, means “to descend into a valley” (Aq., 1:647). Ašcada in 3:153 is to be explained with reference to the expression, ašcada fi l-cadwi, “to run/move at a fast pace” (Tad., 1:795) [see Ḥass., 60:3, where the word mušc idāt is used for swift horses]).

213. ŠCR

II. š a c c a r
+ OBJ + PREP [lām]
šašcara khaddahu lahū, to be contemptuously indifferent to sb [lit: to turn one’s cheek away from sb]: 31:18.

Šašcar is a disease and a camel suffering from it is forced to keep its neck in a skewed position. Kash., 3:213; Aq., 1:647. The expressions, fi khaddihī šašcarun (“He has a ‘skew’ in his cheek”) and fi cunuqihī šašcarun (“There is a crook in his neck”), mean that a person is haughty, looks down upon
people, and has a contemptuous mien. Asās, 355. Mutalam- 
mis, Asm., 245/9: wa kunnā idhā l-jabbāru ṣaṣṣcara khaddahū/ 
aqamnā lahū min maylihi fa taqawwamā, “And when a tyrant 
became contemptuous in his pride, we took out the crook in 
him, and so he became straight.”

214. ṢcQ

1. ṣ a c i q a
   1. VB
      ṣaṣṣcīqā, to faint away as if struck by thunder: 39:68.

      Asās, 355; Aq., 1:648. See also n. to 2 below.

2. + OBJ
   ṣuṣṣcīqa, to faint away as if struck by thunder: 52:45 [pass].

   Ṣaṣṣcfaqṭ‘humu s-samā‘u, “(of the sky) to strike sb with 
lightning.” The active (1, above) and passive forms of the 
verb have the same meaning. Yuṣṣcaqūn in 52:45 could also 
be the passive of aṣṣcaq (Form IV) (aṣṣcaqṭ‘humu s-samā‘u, 
for example, has the same meaning as ṣaṣṣcfaqṭ‘humu s-
samā‘u [see Aq., 1:648; Asās, 355]).

215. ṢKK

1. ṣ a k k a
   + OBJ
      ṣakkatī l-mar‘atu wajhāhā, (of a woman expressing surprise/
amazement) to strike herself on the forehead with joined fingers: 
51:29.

      Aq., 1:655; Tad., 6:609. Cf. daqqati l-mar‘atu ṣadrahā, as in 
al-Hudhūl ibn Kaṣb al-Ṣaḥba, Ḥam., 2:696/1.

216. ṢLḥ

1. ṣ a l a ḥ a
   VB
   salaḥa fulūnun, to be rid of one’s worries/concerns, have peace 
of mind:
wa takūnū min baḍdihi qawman ṣāliḥina, And after that [= after killing Joseph] you will be at peace with yourselves/will have peace of mind: 12:9.

Salahat halu fulānin (Aq., 1:656; also, Asās, 359) is said of a person who is rid of his problems/difficulties. Tad., 3:422.

IV. a ṣ l a ḥ a
1. + OB]
   aṣlahahū:
i. to remove sb’s imperfection:
   aṣlaḥa ʾllāhu zawja fulānin, (of God) to enable a man’s [barren] wife to bear children: 21:90.
   ii. to improve sth:
   aṣlaḥa ʾllāhu bālahū, (of God) to improve/better sb’s circumstances: 47:2, 5.

   The word bāl is quite comprehensive in meaning: it stands for one’s worldly circumstances and one’s fate in the next world, for one’s spiritual as well as one’s material condition. Kash., 3:452; Tad., 6:396.

i.iii. to make sth productive/fruitful:
   aṣlaḥa ʾllāhu ʾamala fulānin, (of God) to make sb’s actions fruitful/yield results: 10:81; 33:71.

   iv. aṣlaḥa l-aṛda, to make/establish peace in the land/earth: 7:56 [maṣ], 85 [maṣ].
   v. *wa aṣliḥū dhāta baynikum, And improve your mutual relations/set things right between yourselves/effect reconciliation between yourselves: 8:1.

   Kash., 2:113.

2. + PREP [fī]
   aṣlaḥa ʾllāhu fīhi, to make sb/sth thrive/prosper:
   *wa aṣliḥī fī ḍhurriyyati, And bless my progeny for me: 46:15.

   That is: Give me worthy heirs in my progeny; cf. 35:74. See Tad., 6:365. Also, Kash., 3:446.
217. ŠNC

I. ša n a r a ċ a
   + OBJ
   šunića l-waladu, (of a child) to receive a good upbringing:
   *wa li tuṣnaća ẓalā ċayni, And in order that you may grow up/be
   brought up under My direct care [lit: before My eyes]: 20:39.

   Šunićati l-jāriyatu, “(of a girl/slave-girl) to receive good care
   and become healthy/plump as a result of it.” Aq., 1:664; also,

VIII. iš t a n a ċ a
   + OBJ + PREP [lām]
   istanaćahū li nafsihi, to single sb out for oneself:
   *wa štanaćtuka li nafsī, And I have chosen you for Myself: 20:41.

   Aq., 1:665; Kash., 2:434.
   The verse means that God chose Moses for a special mis-
   sion and, to that end, prepared him in a special way, the
   basic meaning of word istanaća being: to train sb to carry out
   a certain task. Tad., 4:190.

218. ŠWB

IV. a š ā b a
   1. VB

   In 38:36, ašāba means: to set a goal, appoint a destination:
   *ḥaythu ašāba, Wherever he [Solomon] aimed/wished [to reach].

   That is, the winds aided Solomon’s ships in reaching the
   desired destinations. Asāba in this verse means “to aim for,
   intend, desire” (Kash., 3:329: Ḥaythu qaṣada wa arāda; also,
   Tad., 5:533). Asāba sh-shay’a, “to seek/pursue sth”; ašāba š-
   sawāba fa akhṭa’a fi l-jawābi, “He aimed at the right answer,
   but produced a wrong one.” Aq., 1: 667. Ašāba s-sahmu
   (Tad., 5:533) is used of an arrow that reaches its target
   (likewise: ašāba s-sahmu r-ramiyya, “[of an arrow] to reach
   the animal shot at” [Aq., 1:667; also, Asās, 363]), as in
   MuCāwiyyah ibn Mālik [Muqaddṣ, 698/3], who uses it figurative-
   ly). The use in the following line by al-Ḥārith ibn az-Zālim
   (Muqaddṣ, 618/4), too, is figurative: wa qaḍ ḡadaḍība ẓalayya fa
mā ašābā, “The two were enraged at me, but they failed of their purpose.”

2.  + OBJ

Used with an object, ašāba often means: (of good/bad fortune, punishment, etc.) to befall/overtake sb. In most cases it presents no difficulty. The following may be noted, however:

*an yuṣībahum, that He should punish them: 5:49 [n.]
*nakhshā an tuṣībanā ḏai’aratun, We are afraid lest we should become victims of fate: 5:52.
*aṣabnāhum, We punished them: 7:100 [n.]
*lā yuṣībuḥum ẓama’un wa lā naṣabun wa lā makhmaṣatun, Any thirst, fatigue, or hunger that they experience: 9:120.
*iddhā ašābahumu l-baghyu, When they become the victims of aggression: 42:39.
*fa tuṣībakum minhum maḥarratun, In which case you would have incurred blame on account of them: 48:25.
*an tuṣībū qawman bi jahālatin, Lest you should make a rash attack upon some people: 49:6.

5:49 and 7:100: In these two verses, ašāba by itself (i.e. without use of a word for punishment, etc.) means “to punish.”

When ašāba is used in a good sense, the image is that of rain falling on the earth (iṭūbārun bi ṣ-ṣawbi—ay bi l-maṭari); when in a bad sense, it is that of an arrow reaching its target (iṣābat as-sahm). Muf., 288.

219. ȘWR

1. ș ā r a

.  + PREP [(ilā]

šāra sh-shay’a ilā nafsīhi, to draw sth toward oneself:
*fa ṣurhunna ilayka, And attach them [birds] to yourself: 2:260.

Șāra ẓunuqahū ilayhi, “to turn one’s neck toward sb/sth”; šāra wajjahū ilayya, “He turned his face toward me”; șurtu l-ghušna li aṭjaniya th-thamara, “I drew the branch toward me in order to pick the fruit.” Asās, 364; Aq., 1:668. Imr., 42/6: a dāmat ẓalā mā baynanā min mawaddatin/umaymatu am šarāt li qawli l-mukhabbībī, “Is Umaymah still true to the love that once existed between us, or has she followed/heeded the in-
sinuations of some wicked person [who has tried to alienate her from me]?"

220. SYR

1. šārā + PREP [ila]  
šāra l-amru ilaḥi, (of a matter) to be referred to sb, be up to sb to decide:  
*ila ilaḥi tasīru l-umūru, All matters are referred/remitted to God: 42:53.

See also 130 (RJC) 1.3.i(b), 134 (RDD) 1.2.b.i, and 251 (CJR) 1.
221. DRB

I. ḍa ṛa ḃa
1. + OBJ
i. ẓaraba mathalan:
   (b) to speak words of wisdom, instruct in truth and wisdom: 25:39; 30:58; 39:27 [n.]; 47:3.

   Darb al-mathal ordinarily means “to speak words of wisdom using a parable or similitude, but it is also used in a wider sense: to speak words of wisdom as such—i.e. without necessarily employing a parable or similitude. Tad., 5:109; 6:582-83.
   39:27: This verse seems to belong here primarily, though, the context suggests, it might also belong at (a), above.

(c) to make a statement, take a stand:
   *mā ẓarabūhu laka illā jadalan, They have raised this point before you just for the sake of argument: 43:58.

The object pronoun in ẓarabūhu in this verse stands for mathal (Kash., 3:424: Mā ẓarabūhu, ay mā ẓarabū ḥādhā l-mathala).
On 1 in general: Many of the verses in this category contain the preposition َلَمْ (e.g. 14:45: َوَلَا َدْرِبُ َبَعْلُ َلَمْ َأَمْثِلَ َلِى َنَبِي), but the prepositional phrase is not essential to the idiom, and so has been discounted for purposes of categorization.

ii. ُدَرَابَة ُتَرْيَق, to make a path: 20:77.

Note the wordplay: ُدَرَابَة ُتَرْيَق means “to make a path” (see َكَش., 2:441), but, in making a path for the Israelites through the sea, Moses was to actually “strike” (ُدَرَابَة) the sea with his staff. َتَد., 4:208-9.

iii. ُدَرَابَة ُرَقَبَةٍ, to cut off sb’s head, kill sb: 47:4 [ُمَش].

See َكَش., 3:453.

iv. ُدَرَابَة ُشَشْيَى/ُشَشْيَا َو ُشَشْيَا, to make two things clash/collide with each other, strike one thing against/hurl one thing at another:

ُكَذَّلِيْكَ ُدَرِبُ ِبَعْلُ ِشَشْيَا َو ِبَعْلُ ِشَشْيَا, In this way God makes truth and falsehood clash/collide with each other: 13:17.

Following َبَلاً (َتَد., 3:529).

2. ُهدَ: َعَدْحُنِّى, to put sb to sleep [lit: to pat sb on the ears]: 18:11.

The image is that of a mother affectionately putting a child to sleep by patting him on the ears. See َتَد., 4:25. But the idiom also means (ibid.) “to prevent sb from hearing sth”—i.e. by “sealing off” sb’s ears (cf. ُدَرَابَة َعَدْحُنِّى ِوُلْيْمَتْسِبِي [“to seal a letter”; َعَسَان, 373; َعَسَان, 1:680; also, َكَش., 2:381]), and it may be said that, in the Qur’anic verse, it carries both meanings at once: the Sleepers were patted to sleep and, as a result, saved from hearing the painful things that had forced them to take refuge in the cave.

b. ُدَرَابَة ُبِثِ: َوَلَا َدْرِبُ ِلَبَيْمِي, to strike with full force: 37:93 [ُمَش].
Yamīn, "right hand," represents power, and to strike with the yamīn is, therefore, to strike with full force. Kash., 3:304; Tad., 5:479–80.

ii. ḏarabati l-mar'atu bi rijli īhā, (of a woman, while walking) to strike the ground with her feet [in order to attract attention]: 24:31.

Kash., 3:72.
Cf. 16 (BRJ) V.1.

c. ḏaraba fīhi:

i. ḏaraba fī l-arḍī, to travel/move about in the land:

*la yastaṯtūna ḏarban fī l-arḍī, [Those] who are unable to travel/move about in the land: 2:273.


ii. *iḏhā ḏarabtum fī sabīlī llaḥī, When you go out in the path of God [ = in order to fight in the way of God]: 4:94.

Aq., 1:679.

3. + OBJ + OBJ

ḏarabahū mathalan, to present/cite sb/sth as an example/as a case in point:

*wa lammā ḏuriba ḡisā bnu maryama mathalan, But when Jesus son of Mary is cited as an example: 43:57.

Mathalan is the second object of ḏuriba, the verb containing the tadmīn of jaʿala; it may also be construed as a ḥāl. See ʿUkb., 2:228.

See also 4.d below.

4. + OBJ + PREP [a. ʿalā; b. ʿan; c. bayna; d. lām]

a. ḏaraba ʿalayhi sh-shayʿa, to impose/insflict sth on sb:

ḏaraba llāhu ʿalayhi dh-dhiliːtaːl-maskanata, (of God) to impose disgrace/humiliation on sb: 2:61 [pass]; 3:112 [pass].

The image is that of pitching a tent—i.e. of covering someone over with shame or disgrace (Muf., 295: il-tahafatʿhumu dh-dhiliːtaː l-tuḥāfa l-khaymati bi man ʿuribat ʿalayhi; Kash., 1:72, 210), or one of splattering a wall with sticky mud—shame and disgrace having been made to "stick" to a person (ibid., 1:72).
b. ūrabā ṣānhu sh-shay′a, to keep sth away from sb:
   *a fa nadhrību ṣānkumū ḍh-dhrīk ṣāḥḥan an kuntum qawman musrifīna, Shall We, then, omit reminding you simply because you happen to be a people given to excess? 43:5
   Ṣāḥḥan is here taken as a maʃʕūl laḥū (Tad., 6:209), though it can be interpreted in other ways, too (see Kash., 3:411). Shanf., 5/21: wa uthimū mitāla l-jūʕī ḥattā umīṯuḥūwa aḍribu ṣānhu dh-dhrīk ṣāḥḥan fa adḥḥalū, “I keep putting off the appeasing of hunger, until I kill it [hunger]; and I disregard it completely, and so forget about it.”

c. ūrabā bāynā l-qawmi, to create discord/cause a split among people:
   *fa ẓuribā bāynahum bi sūrin, And they [Hypocrites and believers] will be separated from each other by means of a wall: 57:13.

   The preposition bāynā suggests the taḏmīn of faṣala.
   Cf. ūrabā d-dahrū bāynahum, “(of time) to separate people from one another.” Aq., 1:679.

d. ūrabā laḥū mathālān, to describe sb/sth in analogical terms:
   i. *fa lā tadribū li llāhi l-ammthāla, So do not posit [such false] analogies of God: 16:74.
   *wa idhā busheṣhra aḥḍuḥum bi mā ūrabā li r-raḥmāni mathālān, And when anyone from among them is given the happy news of that [= news of the birth of a daughter] which he posits of the Compassionate One: 43:17.

   16:74 means that all those statements in which an analogy is drawn between God and some other being or object are false (cf. Kash., 2:337). And 43:17 (see ibid., 3:414) says that the idolator becomes sad at the news of the birth of a daughter whereas he posits similar things (mathal) of God—that is, attributes daughters to God.

   ii. to jeer at sb, make satirical remarks about sb:
   *unẓur kāyfa ūrabū laka l-amthāla, Look how they take jibes at you: 17:48; 25:9.
   Also: 36:78.

wa s-sāḥiri wa l-majnūnī; and ibid., 3:89 (on 25:9), 293–94 (on 36:78).

5. + PREP [Cala] + PREP [bā']
   ḍarabati l-mar'atu Cala jaybihā bi khimārihā, (of a woman) to
cover her bosom with her veil: 24:31.

222. ḌRR

VIII. i ḍ t a r r a
1. + OBJ
   uḏturra r-rajulu, (of a man) to be compelled [to do sth]: 2:173;
5:3; 6:145; 16:115.
2. + OBJ + PREP [ilā]
   uḏturra ilayhi, to be compelled to do sth:
   *ilā mā ṭurirtum ilayhi, Except that which you are forced to
   [eat]: 6:119.

223. DCF

IV. a ḍ c a f a
   VB
   adaCafa fulānnun, to have/receive [sth] manifold:
   *fa ulā'ika humu l-mudCifūna, It is they who are going to multi-
   ply it [= their reward in the hereafter]: 30:39.

DCF means "double," but it may also mean "multiple" in
the sense of more than two. In laka dīcfuhū, for example,
dīcf may mean "twofold" or "threefold." Alq., 1:685.
MudCifūn in 30:39 therefore means: those whose reward will
increase manifold.

224. ḌLL

I. ḍ a l l a
1. VB
   i. to come to naught:
   ḍalla saCyuhū, (of one’s effort) to fail: 18:104.

   Ham., 4:1775/1: Čädaw murū’atanā wa dullila saCyuhum/wa
   li kullī bayti murū’atin aCdā’ū, "People became enemies of
our murū'ah ["manliness"], but their effort [to discredit us] was brought to nothing; every House of Manliness, to be sure, has its enemies." Also, Asmā' ibn Khārijah, Aṣm., 50/21.

ii. to disappear:

*dalla man tadʿūna illā iyyāhu, All those you call upon vanish [= you forget them]—except Him: 17:67.

Ḥass., 143/7: tarāḥala ʿan qawmin fa dallat ʿuqūluhim, "He [Prophet] departed from them [= died], and their reason/minds failed them."

2. + PREP [a. ʿan; b. fī]

a. *dalla ʿanhu:

dalla ʿanhu fulānun/kadhā, (of sb/sth) to fail sb, be of no avail to sb:

*wa *dalla ʿanhum mā kānū yaftarūna, And their falsehoods/fabrications will be of no avail to them: 6:24; 7:53; 10:30; 11:21; 16:87; 28:75.


The literal meaning of *dalla ʿanhu as used in these verses is: to be lost (e.g. Kash., 3:177 [on 28:75]: *Dalla ʿanhum: ghāba ʿanhum ghaybata sh-shayʿi d-dāʾīʿ).

Nāb., 89/2: *dallat hulūmuhumū ʿanhum wa gharrahumū/sannu l-muʾaḍdiyyi fī raʾyan wa taʾzibī, "Their reason/judgment failed them, and they were deceived by the Māʾaddite's camel-tending—by his taking [the camels] far afield for purposes of grazing." That is, apparent peace deceived them into thinking that they were safe, and that their camels could be taken far afield without fear of attack.

b. *dalla fī sh-shayʿi, to be lost in/disappear into sth, lose one's identity by becoming part of sth else:

*a idhā ḍalaltā fī l-arḍi, What, once we have become part of the earth, are reduced to dust [after death]! 32:10.

*Dalla l-māʾū fī l-labani is said of water that disappears in the milk to which it is added (also the opposite: *dalla l-labanu fī l-māʾī). Asāṣ, 378. Also, Kash., 3:220. Similarly, one of the meanings of adallahū is "to bury": adallat banū qaysi bni saʿdīn ṣamīdahā, "The Banū Qays ibn Saʿd buried their leader." Aq., 1:689. ṢAdī ibn Raʾīḥa, Aṣm., 152/2: wa ghamūsun taḍillu fihā yadu l-ā-isi wa yaʿyā ṭābībuhā bi d-
dawā'īi, “A large wound, in which the healing man’s hand is lost, and for which the physician fails to give the right medicine.” Also, lm., 17/36; Ṭufayl ibn ǦAwf al-Ǧhanawi, Krenk., 35/5.

II. Ʌa Ʌa Ʌa Ʌa
+ OBJ
da’llala kāydaḥū, to thwart sb’s strategem:
* a Ʌam yaj’al kāydahum fī taḍlīlin, Did He not completely confound their strategem? 105:2.

Kash., 4:234. Ra’y muḍallal, “erroneous view/judgment,”
as in Ḥass., 217/4).
Cf. 418 (WHN) IV.

IV. a Ʌa Ʌa Ʌa
2. + OBJ
aḍalla Ʌlāhu Ʌamala ɟulānīn, (of God) to bring sb’s actions/efforts to naught: 47:1, 4, 8.

225. ɅNN

I. Ʌa Ʌa Ʌa Ʌa
+ PREP [Ʌalā]
da’nna Ʌalayhi, to covet sth:
*wa mā huwa Ʌalā l-ghaybi Ʌi danīn, And he is not too keen/eager to learn about the unknown: 81:24.

Following Ʌṣlāḥī (Tad., 8:231). Commentators usually interpret the word ḍanīn in this verse as “stingy,” explaining that the preposition Ʌalā has been used in the sense of bā’, the preposition normally used with ḍanīn. (In question here is the use of Ʌalā in, for example, this sentence: ḍanna Ʌalā ɟulānīn Ʌi Ʌ-māli; the bā’ which occurs before al-māl in the sentence is not under discussion.) But Ʌṣlāḥī (ibid.) interprets the word to mean , “greedy,” arguing that the preposition Ʌalā suggests the taḍmin of Ʌharīs. For the verse, he says, is drawing a distinction between the psychology of a prophet and that of a soothsayer: unlike the latter, who hungers for the suggestions—false as they are—of the jinn, and may accordingly be said to have initiated the process of his “revelation,” the Prophet simply presents before people what he is given and does not go about hunting for revelation.
It is possible to build on Islāmī’s view. The t’dmīn of ḥarīs suggested by (‘alā) gives to the phrase (danīn ʿalayh) two interrelated meanings: (1) Muḥammad is not “greedy” (ḥarīs)—for, unlike the soothsayers, he is not eager to acquire news of the ghayb, wishing to impress his followers, but is content to receive the revelation that comes to him from God. (2) But he is not “stingy” (danīn) either—for, once he receives a revelation, he does not withhold it from people, but presents it before them in its complete form. (Cf. the use of shāhīn in 33:19 [see 190 (ShḤ) I.ii, n.]).

226. ḎYCa

IV. a ʾā c a
   + OBJ  
   aḏāʾahū:
      i. to bring sth to naught:
   aḏāʾ ʾllāhu ʾīmānahū, (of God) to render sb’s faith unworthy of reward: 2:143.
   aḏāʾ ʾllāhu ʾcamalahū, (of God), to render sb’s actions null and void, bring sb’s effort to naught: 3:195.
   ii. to neglect sth completely:
   *aḏāʾ ʾš-ṣālāta, They neglected [lit: wasted] the prayer completely: 19:59.

Al-Kalḥabah al-ʿUranī, Mufadd., 23/6 amartukumū āmīn bi munʿarajī ʾl-liwāʾ wa ʾl amra li ʾl-māʾṣiyi illā mudayya, “I had already given you my advice at Munʿaraj al-Liwā. But the one whose fate it is to disobeyed has only one kind of advice—one that is disregarded [by people].” Also, Zuh., 123/ [3]; Ḥass., 129/4. Cf. ʿAnt., 22/[6], 78/4.

227. ḎYQ

I. ʾā q a

1. VB  
   dāqa ṣadrūhū:
      i. to feel uneasy, be afraid/apprehensive [lit: (of sb’s chest) to constrict]: 26:13.
Cf. 194 (ShRḤ) l.1. See also 2.b below.

ii. to be unreceptive/hostile to sth:
   *yajʕal šadrahu ḍayyyiqa, He [God] makes his heart unreceptive/
   hostile [to Islam] [lit: He causes his chest to constrict]: 6:125.

   Cf. 64 (ḤSR) l.

2. + PREP [a. ʿalā; b. bā']
   a. ḍāqa ʿalayhi sh-shayʿu:
   i. ḍāqat ʿalayhi nafsuhū, to be in great difficulty [lit: (of one’s soul]
   to be straitened):
      *wa ḍāqat ʿalayhim anfusuhum, And they felt cramped in their
   souls: 9:118.
   ii. ḍāqat ʿalayhi l-arḍū, to have no place to go to/be at a loss to
   know where to turn to [lit: (of the earth) to become too small for/
   close in on sb]: 9:25, 118.

   CAmr ibn Mikhlāḥ al-Kalbī, Ḥam., 2:648: wa qad shahida š-
   ṣaffayni ʿamru bnu muhrizin/ fa ḍāqa ʿalayhi l-marju wa l-
   marju wāṣijū, “CAmr ibn Muḥriz participated in the battle that
   took place between the two armies, and [the place of] Marj
   [Rāḥit], for all its vastness, became too small for him.”
   Cf. Tufayl ibn ʿAwf al-Ghanawī, Krenk., 59/1 [no. 21], and
   Ṭirimmāḥ, ibid., 143/8. Cf. also Ḥass., 154/9], where the
   preposition bāʾ is used instead of ʿalā.
   Kash., 2:176 (on 9:118): Huwa mathalun li ʾl-ḥayrati fī am-
   rīhim.

b. ḍāqa biḥī ṣadruhū, to feel distressed at sth [lit: (of one’s chest]
   to constrict on account of sth]: 11:12 [act pt]; 15:97.

   Abū l-ʿAtāḥiyah, Ḥam., 3:1544/3: wa ruziqtu min jadwāhu
   ʿafiyatan/ṣan lā yadīqā bi shukriḥi ṣadrī, “Because of his gift/
   favor [= because of his stinginess] I was blessed with peace/
   well-being, in that I was saved the trouble/discomfort of of-
   ferring gratitude to him.” Also, Ḥass., 450/[7].
   Cf. ʿḍāqat ʿalayhi l-ḥīlatu, “to be at a loss to know what to
   do”; idḥā ṣādiqa ʿalayka amrun fa ntaẓir saṣṭan, “When
   you find yourself in straits, wait for an opening.” Asās, 381.
   See also 1.i above.
3. + PREP + TAMYĬZ

\( \text{dāqa bihi dhar} \text{can} \), to be powerless/helpless against sb: 11:77; 29:33.

Kash., 3:190.

II. Ḍ a y y a q a

+ PREP [\( \text{C}{ \text{alā}} \)]

\( \text{ḍayyaqa C}{ \text{alayhi} \), to cause hardship to sb: 65:6.

Abū Bilāl Mirdās ibn Ūdayyah, D. al-Khaw., 193/4: \( \text{fa qad Ḍ}{ \text{ayyaqū d-dunyā C}{ \text{alaynā bi ruḥbiḥā} \), \text{“For they have made this world—vast and spacious though it is—too small a place for us [to live in].”} \)
TA’

228. TBc

1. ṭ a b a c a
   + PREP [calā]
   ṭabaqc a llāhu calā qalbihi, (of God) to seal off sb’s heart [thus rendering him incapable of receiving guidance]:
   *ulā'ika lladhīna ṭabaqc a llāhu calā qulūbihim wa samcihim wa absārihim, They are the ones whose hearts, ears, and eyes have been sealed up by God: 16:108.
   See also 2 below, and 48 (jCl) I.3.a.i, 79 (KhTM) I, and 192 (ShDD) I.2.ii.

2. + OBJ + PREP [calā]
   *wa tubiqa calā qulūbihim, And their hearts were sealed off: 9:87.
   Also: 63:3 [pass].
   See also 1 above, and 48 (jCl) I.3.a.i, 79 (KhTM) I, and 192 (ShDD) I.2.ii.

229. TCN

1. ṭ a c a n a
   + PREP [fī]
   ṭa'cana fī sh-shay'i, to disparage sth, cast a slur on sth:
*wa taɔanu fi dînikum, And if they should disparage your religion: 9:12.

Also: 4:46 [maʃ].

Taɔana fihi/Calayhi, “to caluminate/defame sb”; huwa taɔɔanun fi aɔrâçi n-nâsi, “He is a great reviler of people.”
Asâs, 390.

230. TGHY

1. t a g h ā
   1. VB
   taɔghâ l-baʃaru, (of eyes) to miss their object: 53:17.

   See 158 (ZYGH) l.1.ii, n.

2. + PREP [fi]
   taɔghâ fi l-amri:
   to exceed the limits in respect of sth:
   *wa lâ tatghaw fihi, And do not exceed the limits/commit any violation in this respect: 20:81.
   *an lâ tatghaw fi l-mîzâni, So that you do not violate the [principle of] balance: 55:8.

   See also 278 (GhLW) l.

231. TF’

IV. a t f a ’a
   + OBJ
   i. atfa’a nâra l-ḥarbi, to put an end to war [lit: to extinguish the fire/flames of war]:
   *kullamâ awqadû nâra l-ḥarbi atfa’ahâ llâhu, Every time they kindle the flames of war, God will puts them out: 5:64.

   Tafi’at Caynuhû, “to lose one’s eyesight”; atfa’a l-fitnata/l-ḥarba, “to put an end to anarchy/war.” Aq., 1:709.
ii. *Aṭfa’a nūra ḫlāḥi bī fīḥi in 9:32 and 61:8 means literally: to put out the light of God with one’s mouth, i.e. by blowing. The reference is to the attempts to extinguish the flame of Islam, i.e. to wipe out Islam.

232. ٧ff

II. t a f f a f a
   VB
   Ṭaffafa, as used in 83:1 (wayne li l-muṭaffifīna), refers not to giving short weight/measure in the ordinary sense, but to “shortchanging” in a general sense—in the sense, that is, of not giving a person what is due to him and usurping his rights.

   Following Ӏslāhī (Tad., 8:254). See also 335 (KYL) 1 and VIII, and 408 (WZN) 1.

233. ٧lc

VIII. i t ʂ a l a ʂ a
   + PREP [ilā]
   ʔṭṭalaς a ilayhi, to rise up and take a look at sth:
   *laς alʔlī ʔṭṭalīς u ilā ilāḥi mūsā, So that I might ascend to take a look at the God of Moses: 28:38.
   Also: 40:371.

   The preposition ilā suggests the taḍmīn of naẓara, and the complete construction is: laς alʔlī ʔṭṭalīς u alʔlā s-ṣarḥi fa anẓura ilā ilāḥi mūsā, “So that I may get to the top of the palace and take a look at the God of Moses.” Tad., 4:808.

234. ٧lq

VII. ʂ n t a l a q a
   VB
   inṭalaqa līṣānuḥū, to be articulate/fluent/eloquent: 26:13.

   Ṣafruʃ muntaliqu/talq/talq/talq al-līṣān, “an eloquent man.” Asās, 394. cAnt., 256/7: a ġablata law sa’alti r-rumha cinnī inajābaki wa hwa muntaliqu l-līṣānī, “O Abrah, if you were to ask my spear about me, it would respond to you in a fluent manner [= relate to you my exploits in war].”
235. ṬMS

1. ṭ a m a s a
   + OBJ
   ṭamasā ṣh-ṣhayʿa:
   i. to efface sth, blot/wipe sth out:
      *min qabli an Ṽatmīsa wujūhan, Before We disfigure faces completely: 4:47 [n.].
      *fa Ṽatmānā aʿyawnahum, And so We blotted out their eyes: 54:37 [n.].

4:47: Kash., 1:272: An Ṽatmīsa wujūhan, ay namhuwa takhtīta Ṽuwarihā min Ṣayīnīn wā ḫālibīn wa anaḥīn wa Ṽāmin. Also, Muf., 307.
54:37: Kash., 4:47. According to Ṣāliḥī (Tad., 7:109), the verse is not saying necessarily that the physical eyes of the people in question—the people of Lot—were blotted out: it may signify complete loss of the ability to think and understand—to "see" things as they are. He cites 47:23 as a possible comparison.
   See also n. to 2 below.

ii. ṭamasā n-najma, to take away the light of a star: 77:8 [pass].
2. + PREP [Caḷā]
   ṭamasā Caḷayhi, to blot/wipe sth out/destroy sth by inflicting sth [e.g. a curse] on it:
   *wa law nāshāʿu la Ṽatmānā Caḷā aʿyawnihim, Had We so desired, We would have imposed upon them the curse of the blotting out of eyes: 36:66.
   *rabbanā Ṽamis Caḷā aṁwālihim, Our Lord, destroy [= curse them by destroying] their wealth: 10:88.

The use of the preposition Caḷā (as against 1.i above) suggests the idea of infliction or imposition, so that a taḍmīn of some word like laCaḷah may be assumed.

236. ṬHR

II. ṭ a h h a r a
   + OBJ
   ṭahhara thiyaḥbahu, to purify one’s heart: 74:4 [obj und].

The heart is likened to clothes, for, like clothes, it can become clean or unclean (cf. Ham., 1:110/1; cf. also Kash., 4:156: Wa dhālika li anna th-thawba yulābisu l-insāna wa yash-tamilu ĉalayhi fa kuniya bihi). Huwa tāhiru th-thiyyābi, “He has an unblemished character.” Asās, 399; also, Aq., 1:719. Imru’ al-Qays (13/19) uses the word thiyyāb in the sense of “heart”: wa in taku qad sā’atki minnī khaliqatun/fa sullī thiyyābī min thiyyābikī tansullī, “And if you have taken a dislike to a certain trait of mine, then draw my heart away from yours and it shall be drawn away.” (Cf. Ham., 4:1873/1 [no. 870]). In another verse (quoted by Islāhi in explication of 74:4 [Tad., 8:44]), Imru’ al-Qays (83/3) says: thiyyābu banī ĉawfin tahārā naqīyyatun, “The hearts of Banū ĉAwf are pure and unsullied” See also Khan., 12/1[1]; and ĉAdī, in Asās, 395 (TMTH).

V. t ā t ā h ḥ ā r ā
VB
tatāhhara r-rajulu, to assume an air of piety/righteousness:
*innahum unāsun yataṭahharūn, They are the would-be virtuous: 7:82; 27:56.

Kash., 2:73.
See also 152 (ZKW) II.

237. ĈWC

II t ā w w Ĉ a
+ OBJ + PREP [lām]
tawwaq Ĉ a lahū l-amra, to dispose sb to do sth:
*fa tawwaq Ĉ at lahū nafsuhū qatlalū, And his soul/heart disposed him to kill his brother: 5:30.

Asās, 398; Aq., 1:721.
Cf. 186 (SWL) II.2.

IV. a t ā Ĉ a
VB
*samiĉnā wa aṭaĉnā: see 183 (SMC) I.1.ii.

X. i s t a t ā Ĉ a
1. + OBJ
i. istaṭaĉ Ĉ a s-sabīla, to be able to find a way:
*fa lā yastaṭṭīna sabīlan, And so they are unable to find a way: 17:48; 25:9.

The verses carry two meanings simultaneously: one, the opponents of the Prophet, in ridiculing him, are unable to find any weak points in the Prophet and his message (Tad., 3:754; 4:581); two, being motivated by prejudice, they have deprived themselves of the ability to receive guidance, i.e. are unable to find the way of guidance.

ii. istaṭṭīca ḥīlatan, to be able to find a way out/work one’s way out [of a difficult situation]: 4:95.

Tad., 2:137.

iii. *hal yastaṭṭīu rabbuka an tunazzila Calaynā mā'īdan mina s-smā'ī, Could/would your Lord send down for us a feast from heaven? 5:112.

Formally a question, 5:112 is actually a request. It is therefore more appropriate to translate hal yastaṭṭīu rabbuka “could/would your Lord?” rather than “is your Lord able to?” See Tad., 2:380, where Iṣlāḥi says that the question asked by the disciples of Jesus was not about the ability of God to send down a feast but about the appropriateness, from the point of view of divine wisdom, of sending it down. Cf. Muf., 311.

2. + OBJ + PREP [īlā]
istaṭṭīca s-sabīla ilā makānin, to be able to reach a place, be able to find the way that leads to a certain place: 3:97.

The verse speaks of the ability to undertake the journey to perform the ḥajj, and financial as well as physical ability is implied.

238. TWF

I. tā fā
   + PREP [Cālā]
tāfa Cālayhi:
   i. to attend on sb: 52:24; 56:17; 76:19.
   ii. to visit sb:
*tawwāfūna cālaykum baḏukum min baḏīn, You are visitors one to the other: 24:58.

That is, you associate with one another for various needs of yours. Kash., 3:83: Yāqīnī anna bikum wa bihim ḥājatan ilā l-mukhālaṭātī wa l-mudākhalatī... .

iii. (of a calamity/disaster) to afflict/strike sb:
*fa tā′a cālayhim tā′īfun min rabbīka wa hum nāʾīmūna, And a whirlwind from your Lord swept through it [garden] as they lay asleep: 68:19.

IV. a tā fa
+ OBJ + PREP [cālā] + PREP [bā′]
*yuṭāfū cālayhim bi kaʾsin min maḡnin, And cups of pure wine shall be passed round among them: 37:45.
Also: 43:71 [pass]; 76:15 [pass].

CAnt., 54/[2].

239. ṬWL

I. ū l a
+ PREP [cālā]
tūla cālayhi z-zamānu, to have been in a certain state for a long time:
*a fa tūla cālaykumu l-ṣahdu, Has it been too long for you already [so that you are behaving in this manner]? 20:86.
*ḥattā tūla cālayhimu l-ṣumuru, Until they had spent a very long time [in that condition]: 21:44.
Also: 57:16.

Nāb., 2/1: yā dāra mayyāta bi l-calāyi fa s-sanadī/qawwat wa tūla cālayhā sālīfu l-abadī, "O dwelling of Mayyah on an elevation by the hillside: it [dwelling] is desolate and a long time has passed over it [since the departure of its residents]." (On sanad in the verse, see Qaṣ., 512, n. 2.) Also, CAnt., 167/[1].
See also VI below.
VI. t a t ā w a l a
   + PREP [Cālā]
   *fa taṭāwala cālayhimu l-Cumuru, And they remained/lived [in that condition—i.e. without a prophet or divine message] for a long period of time: 28:45.

   Taṭāwala cālaynā l-laylu, "It has been a long night for us";
   yā zaydu zayda l-yaCmalātī dh-dhubbalītaṭāwala l-laylu cālayka fa nzīlī, "O Zayd—Zayd of the indefatigable, emaciated she-camels—you have had a long night, so get off [your riding beast]." Asās, 399.
   See also I above.

240. ṬYB

1. t ā b a
   1. VB
      *ṭiḥbītum, May you be happy/blessed! 39:73.
   2. + PREP [lām]
      *mā tāba lakum, Those who are lawful for you [to marry]: 4:3.

      The phrase may also mean: (1) Those who are willing to marry you; and (2) those, marriage with whom will create harmony in your life. Tad., 2:24.

   tāba lahū Cani sh-shay‘ī nafsān, to give sth to sb of one’s own free will:
   *fa in tībna lakum Can shay‘in minhu nafsān, Then, if they should, of their free will, relinquish part of it [dower] to you: 4:4.

   Hass., 439[5]: wa tībna lahū nafsān bi fay‘i l-maghānimī, “And of our free will we relinquished to him [our share of] the spoils.” Cf. the use in Zuh., 181[2].

241. ṬYR

V. t a t ā y y a r a
   + PREP [bā‘]
   taṭayyara bihi, to regard sth as a sign of evil fortune:
*innā taṭayyarnā bikum, We take you to be a sign of evil fortune: 36:18.
Also: 7:131; 27:47.

From the Arabs' custom of taking omens from the way certain birds took off in flight. Kash., 3:145–46; Ṭad., 2:729. Taṭayyara originally meant "to take an omen," but it came to be used predominantly in the sense of taking something to be a bad omen. Ibid.

X. irstaṭā r a

VB

istaṭāra sh-shay'u, to be widespread:

*wa yakhāīna yawman kāna sharruhū mustaṭīran, And they are afraid of a day that will cause widespread calamity/that will spell terror all over: 76:7.

Kash., 4:168: Mustatīran = fāshiyan muntashiran bālīghan aqṣā l-mabālīghi. Istaṭāra l-ḥarīqu "(of fire) to be widespread"; istaṭāra l-fajru "(of dawn) to spread." Ibid. Also, Yazīd ibn al-Qaṣṣāqī, quoted in Shudh., 163 (see n. 75, Ibid.)
242. ŽÁM

1. ž a l a m a

1. + OBJ

žalamati l-jannatu ukulahā, (of a garden) to yield less than the usual/expected produce:

*kiṭā l-jannatayni ātat ukulahā wa lam taẓlim minhu shay’an,
Each of the two gardens brought forth its yield, without diminishing any of it: 18:33.

2. PREP [bā’]

žalama bi āyāti llāhi, to commit a wrong by denying the signs of God: 7:9, 103; 17:59.

According to Islāhī, wherever in the Qur’ān žalama is used with the preposition bā’, it carries the taḍmīn of some word like kafara or jaḥada. (Tad., 2:715). In practice this applies to only three verses, cited above. In 6:33 (not listed) the bā’ may go either with žalama or with jaḥada, more likely with the latter.

IV. a ż l a m a

1. VB

azlama, to be enveloped in darkness: 36:37.

2. + PREP [Cala]

az̲l̲ama  călayhi, (of darkness) to envelop sb: 2:20.
243. ZHR

I. ẓaḥa r a r a
1. VB ẓaḥa r a:
   i. to be dominant, possess power: 40:29 [act pt].
   ii. to achieve victory:
      *fa ʾaṣbaḥū ẓaḥi rīnā, And they became victorious: 61:14 [act pt].
2. + PREP [ṣa lā]
   ẓaḥa r a ṣa lāy h i:
   i. to provide assistance against sb:
      *w a kā n a l-ka f i r ṣa lā r a b b i k a ẓa ḥ i r a n, And the disbelievers are
      helpers [of Satan] in opposition to your Lord: 25:55.

   K a s h., 3:101. Cf. ʿIṣlāḥī (Tad., 4:611), who gives an essen-
   tially similar explanation, though interpreting ẓaḥi r in this
   verse to mean "rival, opponent" (= "And the disbelievers are
   the rivals/opponents of God") rather than "helper, supporter."

   ii. to achieve victory over sb, gain the upper hand of sb: 9:8; 18:20.

   iii. to have knowledge of sth, be/become aware of sth:
      *w a ʿl l a d h i n a l a m y a z h a r ʿu ṣa lā ʿa w rā t i n-n i sāʾi, And those who
      have not yet developed an awareness of women's private parts: 24:31.

III. ẓ a ḥ a r a r a
1. + OBJ ẓa ḥ a r a hū, to aid/support sb: 33:26/.
2. + PREP [a. ṣa lā; b. m i n]
   a ẓa ḥa r a ṣa lā l-am rī, to provide aid/support in doing sth:
      *w a ẓa ḥa rū ṣa lā ikh rā ji h i m, And those who assisted [others] in
      expelling you: 60:9.
   b. ẓa ḥa r a r-raj u l m i n i m r aʿa t i h i, (of a husband) to give a ẓi hār-
      divorce to one's wife: 33:4; 58:2, 3.

   In pre-Islamic Arabia, when a man said to his wife, anti
   ʿa l a y y a k a ẓa h r i u m mī ("You are to me like the back [ẓah r] of
   my mother") [K a s h., 3:226–27; 4:71]), his statement con-
   stituted a ẓi hār-divorce, since he meant that he would no
   longer have sexual relations with her. The use of the word
   ẓa h r was euphemistic.

   Cf. 10 (‘L Y) IV.
3. + OBJ + PREP [Calā]  
ząharahū Calā fulānin, to aid/support sb against sb:  
*wa lam yuẓāhirū Calaykum aḥadan, And [those] who have not supported anyone against you: 9:4.

IV. a ḥ a r a  
+ OBJ + PREP [Calā]  
aẓhara fulānan Calā fulānin, to grant sb/sth victory/dominance over sb/sth:  
*li yuẓhirahū Calā d-dīnī kullihī, In order that He may make it [Islam] dominant over all other religions: 9:33; 48:28; 61:9.

VI. t a ḥ a r a  
1. VB  
tażāharā, (of two persons) to join forces, team up: 28:48.

2. + PREP [Calā]  
tażāharū Calayhi, (of people) to make common cause against sb, team up against sb: 2:85; 66:4.
244. ʕBz

1. ʕa b a ʕa
   + PREP [bā']
   mā ʕaba'ā bihi, not to care about/attach importance to sb/sth:
   *qul mā yaʕba'ū bikum rabbī law lā duʕūkum, Say, 'What
does my Lord care about you, were it not for the fact that you are to
be called [to the truth]!' 25:77.

   Mā ʕaba'tu bihi shay'an, "I thought nothing of him/it"; mā
   aʕba'ū bihi, "What does he/it mean to me? [= he/it means
   nothing to me!]" Aq., 2:735. The translation of the phrase,
   law lā duʕūkum, is based on Islāhī's understanding of the

   The mā in the mā ʕaba'ā bihi may be construed as a nega-
   tive or an interrogative particle.

245. ʕTW

1. ʕa t ā
   + PREP [ʕan]
   ʕatā ʕanhu, to neglect/reject sth disdainfully:
   *wa ʕatāw ʕan amri rabbīhim, And they haughtily defied the
   commandment of their Lord: 7:77.
   Also:: 7:166; 51:44; 65:8.

   ʕAtati r-řihu, "(of wind) to be extremely violent." Aq.,
   2:743. Al-ľayl al-ʕā, "a very dark night." Asās, 408. The
preposition ġan gives the taḏmīn-meaning of ỉFrāţi. Tad., 6:617.

246. カー

1. ǎt ḥārā
   \[ + \text{OBJ} + \text{PREP} [\text{alā}] \]
   *fa in ǔthira ąlā unnahum āstaḥqaqqā ithman, If it is discovered
   that the two have been guilty of wrongdoing: 5:107.

   ġAthara ġalā kadhā, “to come/light upon sth, learn about
   sth.” Asās, 409. ġAthara ġalā s-sirri, “to learn of a secret.”
   Tad., 2:377.

   IV. a ǎt ḥārā
      \[ + \text{PREP} [\text{alā}] \]
      a’thara ąlā sh-shay‘i, to cause [sb] to find out/discover sth:
      *wa kadhālika a’tharnā ąlayhim, This is how We made [people]
      find out about them [= Sleepers in the Cave]: 18:21.

      Asās, 409; Muf., 322.

247. setColor

I. ǎţi jì lā

1. VB
   ġajila l-amra, to act before the proper time, anticipate a matter:
   *a ąjiltum amra rabbikum, Did you [mean to] anticipate the
   commandment of your Lord? 7:150.


2. \[ + \text{PREP} [\text{alā}] \]
   ġajila ąlayhi, to be hasty in taking action against sb:
   *fa lā tącjal ąlayhim, So do not [seek to] precipitate it [punish-
   ment] against them: 19:84.

   IV. a ġa lā
      \[ + \text{PREP} [\text{an}] \]
      a’jalahū ąnahu, to cause sb to leave/abandon sb/sth quickly/
      hastily:
*mā aḏjalaq can qawmika, What made you come away from your people in such haste? 20:83.

The preposition can is not normally used with aḏjala, so some word will have to be posited as a taḏmin (Tad., 4:211), e.g. abaḏada.

248. ǦDD

1. Ǧ a d Ǧ a
   1. + PREP [lām]
   *innamā naǦuddu lahum Ǧaḏdan,

We are carefully counting [= recording] it for them: 19:84.

That is, everything they are saying or doing is being carefully recorded.

2. + OBJ + PREP [min]
Ǧaḏdahū minhum, to count/include sb among a certain people:
*riḥālan kunnā naǦudduhum mina l-ashrāri, Men whom we used to count among the wicked: 38:62.

ǦAdadtu zaydan ṣādiqan, “I considered Zayd to be truthful.” Aq., 2:751. Also, ZurǦah ibn ǦAmr, Ḫam., 4:1736/1.

249. ǦDL

1. Ǧ a d Ǧ a Ǧ a
   + OBJ
Ǧadalahu, to make sth proportionate/balanced:
*fa Ǧadalaku, And He made you balanced [of constitution]: 82:7.

Kash., 4:193: Fa Ǧadalaku = fa ṣayyaraka muǦtalan mutanāšiba l-khalqi min ghayri tafawutin fihi.

250. ǦDW

1. Ǧ a d ġ ġ
   1. + PREP [Ǧan]
Ǧadā Ǧanhu, to disregard/bypass/ignore sth:
"wa lā taᶜdu caynāka cānhum, And let not your eyes turn away from them [= do make them the object of your attention]: 18:28.

Aq., 2:754; Asās, 411.

V. t aᶜ a d d ā
   + OBJ
   taᶜaddā ḥudūda llāhi, to overstep the limits prescribed by God: 2:229; 4:14; 65:1.

   See also VIII below.

VIII. iᶜ t a d ā
       + OBJ
       iᶜtadā ḥudūda llāhi, to overstep the limits prescribed by God: 2:229.

       See also V above.

251. cRj

I. c a r a j a
   + PREP [ilā]
   cārajā ilayhi l-amru, (of a matter) to be referred/remitted to sb: 32:5.

   See also 130 (R/C) 1.3.ii, 134 (RDD) 1.2.b.i, 220 (ṢYR) lv.

252. cRḏ

I. c a r a d ā
   + OBJ + PREP [Cālā]
   cāradḥū Cālayhi, to offer sth to sb:
   *innā Cāradnā l-amānata Cālā s-samāwāti wa l-arḍī, We offered the Trust to the heavens and the earth: 33:72.

   See Kash., 3:249.
253. *RF

I. *ca r a f a + OB
   *ya 크리فعانى ka mā ya 크리فعانى abnā‘ahum, They recognize it [Qur‘ān] just as they recognize their sons [= recognize it fully]: 2:146; 6:20.

   Kash., 1:102: Ka mā ya 크리فعانى abnā‘ahum: lā yashtabihu الیا ضیاء عليه abnā‘u ghayrihim. Zamakhshař طامخشاړ (ibid.) and others prefer to take the object pronoun in ya 크리فعانى to refer to the Prophet; Islāhi (Tad., 1:327) takes it to refer to the Qur‘ān. I have followed Islāhi in translating the verse.
Cf. “to know sth like the back of one’s hand.”

254. *RW

VIII. *i c t a r ā + OB + PREP [bā’]
    *tarāhu bīhī, to cause sb to become afflicted with sth:
    *in naqūlu illā tarāka bi sū‘in, All we can say is that one of our gods has given you an affliction: 11:54.

   Kash., 2:221. Nāb., 76/16: dhakartu su 크다 da fa كرا را taratnī طارتنى šābābatun, “I remembered Su 크다, and I was overcome by an ardent longing.” Also, KaClark, 100/[1], [4].

255. *ZZ

I. *ca z z a + PREP [Kalā]
    *cazza 알레이히, (of sb/sth) to be difficult to control/handle/overcome:
    *a Kra 저인지 알라 l-kāfīna, [They are] difficult for the disbelievers [to take advantage of]: 5:54 [n.].
    *cażizun 알레이히 mā Cadastro, Difficult for him to take is that which hurts you: 9:128.
    *wa mā anta 알레이나 bi Kra 저인지, And you are not too much for us [to handle/control]: 11:91 [n.].
*a rahṭī aḥazzu ẓalaykum mina llāhi, Is my tribe more formidable to you than God? 11:92.
*wa mā dhālika ẓalā llāhi bi ḍazīzin, And that is not difficult for God to do: 14:20 [n.]; 35:17.

14:20: Kash., 2:298.

Azza ẓalayya an tafā‘ala kadḥā, “That you should do so and so is difficult for me to take.” Aq., 2:776; also, Asās, 418.
Shamm., 131/8: la qawmun taṣābabbu l-maṣḥata babadhum aḥazzu ẓalayya min mā‘in taghayyarah, “The [departing of those] people after whom I have had [to content myself with] a meager livelihood is more difficult for me to take than the changed [color of my] long hair [= than my old age].” Also, Hass., 392/2; Mu‘ādh ibn Juwayn at-Ṭātī, D. al-Khaw., 198/7, 10.

See also 192 (ShDD) 1.2.i.

256. ẒJM

1. ca z a m a
   + PREP [Can]
   ẓazama l-amru, (of a matter) to be decided finally:
   *fa idhā ẓazama l-amru, Then, a final decision having been made: 47:21.


257. ṢHW

1. ca s h ā
   + PREP [Can]
   ṣashā ṣanhu, to turn a blind eye to sth, ignore/neglect/shun sth: 43:36.

   Cf. 270 (CMY) l.b.
258. ĞSM

VIII. i ğ t a š a m a
    + PREP [bā']
    iğtaşama bi ḥablī llāhī, to hold fast to the rope [= abide by the

    The ḥabl ("rope") represents the Qur'ān, which is the
    covenant between God and man. To hold fast to the rope of
    God is thus to hold fast to the Qur'ān. Tad., 1:755. Also,
    Cf. 360 (MSK) X.

259. ĞSY

I. Ğa š ā
    + PREP
    *ğaşaynā: 2:93; 4:46: see 183 (SMC) I.1.iii.

260. ĞDD

I. Ğa d d ā
    1. + PREP [ğalā]
    ışadā Ğalā yadayhi, to bite one's hands [in remorse, anger,
    etc.]: 25:27.

    Kash., 3:95.
    Qays, 157/8: yağaddu Ğalā aṭrafīḥī, "He was biting his
    fingers [in surprise and helplessness]." Nāfi'ī ibn al-Azraq, D.
    al-Khaw., 207/4: wa lān yantahū hattā yağaddū l-ašābiğā, "And
    they are not going to stop until they bite their fingers." Also,
    Aşshā, 221/13 (cited at 199 (ShFY) 1); ĞAnt., 225/7, 245/7;
    See also 316 (QLB) II.2.a, and cf. the English idiom, "to
    wring one's hands." Cf. also 2 below, with n.

    2. + OBJ + PREP [ğalā]
    ışadā Ğalayhi anāmialahū, to bite one's fingers at sb [= be en-
    raged at sb]: 3:119.
An angry or remorseful person is represented as biting one's fingers or thumb (Kash., 1:213: Ḫuṣafu l-mughtāzu bi ʿaḍdī l-anāmili wa l-banānī wa l-ibhāmi).

Nāb., 200/23: wa ʿawānī ʿunṣūka fi umūrin ʿaḍadṭu anāmili wa qarāʿtu sinnī, “If ever I listen to you in any matter, may I bite my hands [lit: fingers] [in remorse] and gnash my teeth.” Cf. the English idiom, “to bite one’s (finger-)nails.” See also 1 above, with n.

261. ʿTI

II. ʿaṭṭa l-tabālaha, to let camels go untended:

*wa ʾidhā l-ʾishāru ʿutṭilat, And when ten-month pregnant she-camels will be abandoned: 81:4.

Ten-month pregnant she-camels are precious to their owners, but the panic of the Last Day, the verse is saying, will cause the owners to neglect even their prized possessions.

ʿUtṭilati l-ibilu, “(of camels) to be left without a camel-tender.” Asās, 426; also Aq., 2:797; Kash., 4:188.

262. ʿFW

I. ʿafā

1. VB

i. ʿafā, to give up/forego [e.g. one’s right]: 2:237.

ii. ʿafā l-qawmu, (of a people) to thrive/flourish:

*ḥattā ʿafaw, Until they throve and prospered: 7:95.

ʿAfā shāʿru l-baqirī, “(of a camel’s hair) to grow and become long, covering the animal’s posterior”; ʿafāṭi l-arḍu, “(of the earth) to be covered with vegetation”; ʿafā ʾaṣ-ṣaʿra, “to let one’s hair grow and become long.” Aq., 2:804.

2. fa man ʿufiya lahū min akhīhi shayʿun, If, then, a person is granted an exemption by his brother: 2:178.

Like a number of other verses, 2:178 has been categorized as + OBJ for technical reasons, for shayʿ is not the object of ʿafā, ʿafā ʾaṣ-ṣhayʿa being unattested in Arabic (Kash., 1:100:
Li anna  cafa lā yatacaddā ilā mafi‘ulīn bi lā wāsitatin). For an explanation of the use of shay‘ in the verse, see ibid.

263.  CQB

II.  c a q a b a
    VB
1.  çaqqaba, to look back:

2.  + OBJ
    *lā muçaqqiba li-ḥukmihi, No one can revoke/change His decree/verdict: 13:41.

III.  cā q a b a
    VB
    çaqaba, to get one’s turn:
    *fa çaqabtum, And [if later on] you get your turn/chance: 60:11.

264.  CQD

I.  c a q a d a
    VB
    çaqadatī l-ynamīnu, (of an oath/pact) to be made:
    *wa rimpīna çaqadat aymanukum, And those with whom you have made a pact: 4:33.

II.  c a q a d a
    + OBJ
    çaqqada l-ynamīna, to swear a solemn oath:
    *wa lākin yu’ākhidhukum bi mā çaqqadīmu l-aymāna, He will, however, hold you responsible for the oaths you have sworn solemnly: 5:89.
Amr ibn Kulthūm, Qaṣ., 414/59: wa nūjadu nahnu amnā caḥum dhimārāni/wa awwāḥum idhā qaḍū yamīnā, “When people swear oaths [to protect honor and show loyalty], it is we who are found to be the best of them in protecting honor and being loyal/fulfilling pledges.”

265. ḋKF

1. ca k a f a
   1. VB
     ḍakafā, to be in a state of ḋṭikāf:
     *wa antun ḍākifūna fi l-masājid, While you are in a state of ḋṭikāf in mosques: 2:187.
     Also: 2:125 [act pt; n.].

     ḋṭikāf is to stay in the mosque for a certain period of time, devoting oneself to worship (Kash., 1:116: An yahi’isa nafsahū fi l-masājidī yataqabbadu fihī; also, Aq., 2:816).

2. + PREP [a. ḍalā; b. lām]
   a. ḍakafā ḍalayhi, to adhere/cling/be devoted/be attached to sth:
     *fa ataw ḍalā qawmin yaḍkifūna ḍalā aṣnāmin lahum, Then they came upon a people who were devotees of certain idols they had: 7:138.
     Also: 20:91 [act pt], 97 [act pt].

     Amr ibn Kulthūm, Qaṣ., 393/24: tarakna l-khayla ḍākifatan ḍalayhi, “We left horses/horsemen standing over him.” Also, ḍAnt., 255/[3].
     See n. to b below.

   b. ḍakafā lahū, to adhere/cling/be devoted/be attached to sth firmly:
     *mā hāḍhiḥ t-tamāthīlu llati antum lahū ḍākifūna, What are these images you are so firmly devoted to: 21:52.
     Also: 26:71 [act pt].

     Both a and b signify attachment for something, but there seems to be a difference: a implies the outward form of that attachment, irrespective of whether the attachment is deep or not (taqmin of waqafa or ḍhabasa), whereas b, with the
preposition lām (which suggests a tadhīn-word like inqāda or adhā'ān), implies true attachment. The contexts of the verses lend support to this distinction. For example, in 7:138 (a), the Israelites, after crossing the river, come upon a people who were “devoted” to certain deities. The verse reports the initial observation of the Israelites, who noted the outward form of the idolators’ devotion—hence cākāfa cālayhi. In 21:52 (b), Abraham, who has lived in the midst of his people for a long time and so knows how deeply devoted they are to their idols, criticizes them—hence cākāfa laḥū.

266. CLM

1. Cālīma

   1. VB

      allāhu yaCīlamu, God knows!

      *rabbunā yaCīlamu innā ilaykum la mursalūna, God knows that we have been sent to you as messengers! 36:16.

      In certain contexts, as here, allāhu yaCīlamu (or Cālima Ilāhu) represents an oath, in the sense of “God is a witness to it!” See Tac., 5:412. In 9:42 and 63:1, wa Ilāhu yaCīlamu is not an oath as such, but, occurring as it does in contexts of oath-taking, it may be said to be marked by ambiguity, and aptly so. Muḥrīz ibn al-Mukābir, Ḥarm., 2:573/2: wa Ilāhu yaCīlamu bi ʂ-ṣanimmān mā jashimū, “God knows [= God is a witness to] the effort they [horsemen] made over [= in crossing] the rugged terrain!” Also, Ḥāt., 203/15, 17; Hass., 312/[1], 422/[1]; al-Ḥārīth ibn ʿUbād, Aṣm., 71/2; Cīmrān ibn Ḥīṭṭān, D. al-Khaw., 126/2 [no. 172].

2. + OBJ + PREP [a. Cālā ; b. min]

   a. *mā Cālimnā Cālayhi min sū’in, We are aware of no evil on his part: 12:51.

   b. Cālima sh-shay’a mina sh-shay‘i, to know one thing from another:

      *illā li naCīlama man yattabiCū l-rasūla min man yanqalibu Cālā Cāqībayhi, Only in order that We may tell the one who follows the Messenger from the one who goes back on his heels: 2:143.

      *wa Ilāhu yaCīlamu l-muṣsid mina l-muṣliḥi, And God knows the corrupter from the reformer: 2:220.

      Also: 34:21.
See Tad., 1:321. The preposition min suggests the taḏmīn of mayyaza.

267. ʿCLW

1. ʿa l ā
   1. VB
      ʿalā fulānun, to be/become defiant/rebellious:
      *inna firʿawna ʿalā fī l-arḍī, Indeed Pharaoh had become rebel-
      Also: 10:83 [act pt]; 17:4; 23:46 [act pt]; 38:75 [act pt]
   2. + OBJ
      ʿalā sh-shayʿa, to have power over sth:
      *wa li yutabbirū mā ʿalaw tatbiran, And so that they might an-
      nihilate whatever they laid their hands on [lit: whatever they gained
      control of]: 17:7 [obj und].
   3. + PREP [ʿalā]
      ʿalā ʿalayhi:
      i. to attack/overwhelm sb: 23:91.
      ii. to defy sb: 27:31; 44:19.

VI. t a ʿā l ā
   + PREP [ʿān]
   taʾṣālā ʿanhu, to be too exalted to be associated with sth:
   *wa taʾṣālā llāhu ʿammā yasīfūna, And God is far above what
   they attribute to Him: 6:100.
   Also: 7:190; 10:18; 16:1, 3; 17:43; 23:92; 27:63; 28:68; 30:40;
   39:67.

VIII. ʾ i s t a ʿā l ā
   VB
   ʾistaʿlā, to be victorious: 20:64/.

268. ʿCML

1. ʿa m i l a
   + PREP [ʿalā]
   ʿamila ʿalayhi:
   i. to act in a certain way:
The following two expressions—*Camila Calā makānatiḥī and Camila Calā shākilatiḥī—have essentially the same meaning: to act in the manner one is accustomed to. The two seem to differ in respect of usage, however: the former is often used in Arabic in imperative constructions (e.g. Calā makānatiḥā yā fulānu [Kash., 2:41]), and so it has been used in the Qur’ān, while the latter has been used in the Qur’ān—quite appropriately—with proverbial force.

(a) *i-Cmalū Calā makānatiḥum innī Āmilun, Say, “You stick to your ways, I shall stick [to mine]”: 6:135; 11:93; 39:39. [Prep phr Calā makānatiḥ und after Āmil in all.]

Also: 11:121 [prep phr Calā makānatinā und].


(b) *quľ kullun ya-Cmalu Calā shākilatiḥī, Say, ‘Everyone acts/behaves in the way he is accustomed to’: 17:84.

Kash., 2:373.

ii. to administer sth, be in charge of sth:

*wa l- Īmilīna Calayhā, And [for] those who are engaged in its management [= collection and distribution of zakāt]: 9:60.

Camila Calā š-sadaqatiḥ, “to be engaged in the collection of zakāt.” Aq., 2:831. Also, Kash., 2:158.

269. CMH

I. C a m i h a

1. VB

Camīha, to wander about [in a state of misguidance]: 2:15 [n.]; 27:4.

2:15 is given here, rather than at 2 below, because the prepositional phrase (*fi tughyāniḥim) goes not with with Camīha, but with yamudduhum (see 353 (MDD) l.3.a).


Asās, 436; Aq., 2:833.
270. **CMY**

I. **cā m i y a**

   + PREP [a. caAla; b. min]

a. **camiya calayhi l-amru**, be confused about sth, not to know what to make of sth:

   *fa camiyat calayhimu l-anbā'u yawma'idhin, On that day they will be in a state of total confusion: 28:66 [n.].

   *wa huwa calayhim camān, And it [Qur’ān] has became a veil to them: 41:44.


   Cf. 337 (LBS) I.3.a.

b. **camiya minhu**, to be blind to sth: 27:66 [act pt].

   Cf. 257 (CSH) I.

II. **cā m m ā**

   + OBJ + PREP [caAla]

   cammā calayhi l-amra, to hide/keep sth from sb:

   *fa cummiyat calaykum, And [if] it [divine mercy] were kept from you: 11:28.

   The word rahmah, which is here taken to be the subject of the passive cummiyat, precedes the phrase in the same verse. The word bayyinah (which, too, occurs in the verse) may also be regarded as the subject. Cf. Kash., 2:213.

271. **CWD**

I. **c ā d a**

   1. **VB**

   ṣāda, to revert [to one’s ways] resume/restart [sth]:

   *wa in cudtum cudnā, And if you are at it again, We shall be at it again: 17:8 [n.]
Also: 2:275; 5:95; 8:19 [twice], 38; 23:107; 44:15 [act pt].

17:8: Kašš., 2:120: Wa in taqūdū li muḥārabathī naqūd li nuṣratīhī ẓalaykum. Cf. Muṣawiyah ibn Mālik, Muḥadd., 696/7: wa idhā taqūdū naqūdū, "And if it [our tribe] does it again [= burdens us with something], we shall do it again, too [= we shall again be willing to bear the burden]."

2. + PREDICATE
Cāda kadhā, to become so and so:
*hattā Cāda ka l-curjunī l-qadīmi, Until it assumes the form of an old, withered-up twig: 36:39.

Cāda here has the meaning of ṣāra. Abū Dhū’ayb, D. al-Hudh., 1:37/2: tanakkara hattā Cāda aswada ka l-jidhī, "He had changed, becoming black like the stump of a tree."

3. + PREP [lām]
Cāda li l-amri, to go back to sth, do sth again:
*wa law ruddū la Cādū li mā nuhū Cānḥū, And even if they were to be sent back, they would revert to the ways they were told to shun: 6:28.
Also: 24:17; 58:3, 8.

IV. a ć ā d ā
VB
mā yubdi’u wa mā yuquddu: see 14 (BD’) IV.
GhAYN

272. GhDW

1. g h a d ā
   1. VB
      *ghuduw̱wuhā shahrūn, Its [wind’s, hence: ships’] outward pas-
      sage lasted a month: 34:12.

   Ghadā originally meant “to go out in the morning,” but it
   also came to mean simply “to go.” Aq., 2:863. Ughdu ċānīf,
   “Go away from me.” Asās, 446. See also 147 (RWHc) I, with
   n.

2. + PREP [ċalā]
   *ānī ghdu ċalā ḫarthikum, Get to your field in the morning:
   68:22.

   On the use of the preposition ċalā instead of īlā in the
   verse, see Kash., 4:129.

273. GhShY

1. g h a s h i y a
   + OBJ + PREP [ċalā]
   ghushiya ċalayhi, to lose consciousness:
   *ka īlādhī yughshā ċalayhi mina l-mawṭi, As if he is going off in a
   mortal faint: 33:19.
*yanzurūna ilayka nazara l-maghshiyyi ʿalayhi mina l-mawti.
Their eyes are the eyes of one who is in a mortal daze: 47:20.

II. g h a s h s h ā
+ OBJ + OBJ
ghashshāhu n-nuʿāsā, to cause sb to become drowsy: 8:11.

V. t a g h a s h s h ā
+ OBJ
taghashshā r-rajulu l-marʿata, (of a man) to have sexual intercourse with a woman: 7:189.

Kash., 2:108.

X. i s t a g h s h s h ā
+ OBJ
istaghshā thiyaḥabāhū, to wrap one’s clothes about oneself/fold one’s garments around oneself [in order to leave] [= to show indifference]: 11:5; 71:7.

The image is that of a person who is presented with a message but who, instead of listening to it, wraps his garments around himself and takes off, thus showing indifference to what is being said. Zamakhshārī (Asās, 451) explains istaghsi thawbaka as: ḫay lā tasmaʿa wa lā ṭara. (See also Kash., 4:141-42.) Rāghib (Muf., 361) says that the expression is a metonymy for ḥadw (“to hasten/speed away”).

Cf. ḥaʿa lābīsan udhunayhi (Aq., 2:1125), and the English, “to shake the dust off one’s feet.”

274. Ghāḍī

I. g h a d ā a
+ OBJ
ghadā baṣarāhū, to lower one’s gaze [out of modesty]: 24:30, 31.

Ḥam., 4:1613/1: kaʿīmūn yaghuddu t-tarfa fadla hayāʾihū,
“He is a noble man: out of his great modesty, he keeps his gaze lowered.” Also, Ḥant., 262/[2]. Cf. Kaʿb, 6/[2], 89/[4]: ghāḍīd at-tarf, “languid-eyed”; also, Ḥant., 204/[2]. Cf. also two related meanings of the idiom: (1) to keep one’s eyes
lowered in recognition of one's humble status (as in Fātimah bint al-Ahjam al-Khuzāʾiyyah, Ḥam., 2:911/6, and Bishr ibn Abī Khāzīm, Muḥadid., 651/8); and (2) to make a conscious attempt to avoid looking at someone (as in Aʾshā, 115/5 [see also ibid., 129/13]). Cf. also the expression qaṭṭaʾa t-tārfa, as in Ṭirimmān, Krenk., 1:228/3.
Cf. 311 (QṣR) l.ii.

ii. ghadrda ʾ-sāwta, to keep one's voice low, speak softly/gently: 31:19; 49:3.

275. GhLB

1. ghala l a b a
   + PREP [Calā]
   ghalabā Ḳalayhi:
   i. to have control of sth:
      *wa llāhu ghalibun Ḳalā ʾamriḥī. And God has complete control of His affairs [= is fully capable of executing His plans]: 12:21.
   ii. to prevail in a matter, have things one's way:
      *qāla lladhīna ghalabū Ḳalā ʾamrihim, Those who prevailed in the matter said: 18:21.
   iii. to overwhelm/overpower sb:
      *ghalabat Ḳalaynā shiqwatunā, Our wretchedness got the better of us: 23:106.

Kash., 3:57: Ghalabat Ḳalaynā: malakatnā—min qawlika, ghalabānī fulānun Ḳalā kadhā, idhā akhadhahī minka wa mtalakahū.

Nāb., 154/9: fa in taghlib shaqāwatukum Ḳalaykum/فا أين تاغلبي كنتم/في شقواتكم ساقتُوك، "If your wretchedness has gotten the better of you, then I, for one, tried to set matters right for you."

276. GhLZ

1. ghaluża

1. VB
   ghaluža qalbuhū, (of sb's heart) to become hard:
   *wa law kunta faẓẓan ghaliža l-qalbi, And had you been rude, hard-hearted: 3:159.
See also 309 (QSW) 1.

2. + PREP [alā]


Ghaluza alā khašmihi, “to be severe with one’s enemy.”
Asās, 454. Hass., 96/1: ra’ūfin alā l-adnā ghalīzin alā l-Cidā,
He [caliph Ġūmar] was kind to those who were close, severe
with those who were distant [= kind to friends/believers,
severe with enemies/unbelievers.”

277. GhLL

1. g h a l l a

1. + OBJ

ghullat yaduhū, to be in straitened circumstances [lit: (of sb’s
hands) to be tied]:

*wa qālati l-yahūdu yadu lilāhi maghlułatun ghullat ayḍīhim, And
the Jews say, ‘God is reduced to poverty!’ May they be reduced to
poverty! 5:64.

Tad., 2:326.
The image is that of a person whose hands have been
tied/chained by poverty. See n. to 2 below.

2. + OBJ + OBJ + PREP [ilā]

jaCalā yadahū maghlułatun ilā ġunuqīhi, to be very stingy/tightfisted [lit: to have one’s hands tied/chained to one’s neck:

*wa lā tajCal yadaka maghlułatun ilā ġunuqīka, And do not be
stingy/tightfisted: 17:29.

Ghallu fulānān, “to put chains on sb’s hands/around sb’s
Muf., 363.
Cf. 299 (QBD) 1.2.

278. GhLW

1. g h a l ā

+ PREP [fi]

ghāla fi l-amri, to exceed the proper limits in a matter:
*lā taghlū fī dīnikum, Do not go to extravagant lengths in respect of your religion: 4:171; 5:77.

See also 230 (ŢGhW) 1.2.

279. GhMD

IV. a g h m a d a
+ PREP [fī]

aghmadā fīhi, to have reservations about sth, balk at sth [lit: to close one’s eyes to sth]:

*wa lastum bi ākhidhīhi illā an tughmīḍū fīhi, When you yourselves would not accept it with a good grace [lit: would not take it except if you were to close your eyes—i.e. reluctantly]: 2:267.

Aghmadā ĉaynayhi, “to close one’s eyes.” Aq., 2:887. One closes one’s eyes to something when one dislikes it, considers it unworthy, or for some reason wants to disregard it. Aghmadā fī s-s-nilcāti means: to seek to beat down the price of a thing or demand a greater quantity of it in view of its poor quality. Ibid., 2:887. Also, Asās, 456-57; Maţ., 1:83; Kash., 1:162. Al-Ḥārith ibn Ḥillizah al-Yashkuţ, Qaş., 449/30: aw sakattum ĉannā fā kunna ka man agh-imada ĉaynan fī jaf-nihā aqdhā‘ū, “Or, if you stop talking about [= criticizing] us, we shall become like one who closes his eyes, there being motes in his eyes [= we shall overlook the excesses you have committed].” Also, Ţirimmāḥ, Krenk., 86/31.

280. GHNY

I. g h a n i y a
+ PREP [Ċan]

ghaniya ĉanhu, be able to dispense with sth, not need sb/sth:

*wa man kafara fa inma llāha ghaniyyun ĉani l-Cālamūna, And he who disbelieves—God does not need the beings/creatures of the world! 3:97.

Also: 29:6 [act pt]; 39:7 [act pt].

IV. a g h n ā

1. VB

aghna, to be of use/avail: 53:26; 54:5.
2. + OBJ

aghnāhu, to make sb indifferent [to sth by causing him to become engrossed in sth else]:

*li kullī mī'in minhum yawma'idhīn sha'nun yughnīhi, Every man on that day will be in a state that will [so engross him as to] render him indifferent [to others]: 80:37.

3. + PREP [a. ġan; b. min]


Nāb., 152/1: wa mā yughnī ġanī l-ḥadāthāni laytū, “And [saying the word] ‘Alas!’ is of no avail against misfortune.”

b. aghan mina sh-shayʿi:

i. to be of avail against sth: 77:31; 88:7.

ii. to render sth dispensable by serving as its substitute:

*inna z-ẓanna lā yughnī mina l-ḥaqqi shay’an, Conjecture is no substitute for truth: 10:36; 53:28.

4. + OBJ + PREP [ġan]

[to be of avail to sb against sth, ward sth off from sb:]

*ḥal antum mughnūna ġannā naṣīban mina n-nāri, Will you save us from some of the fire? 40:47.

Naṣīban in the verse can be interpreted in more than one way. ġUkbarī (2:219) prefers to take aghan as carrying the tuḍmīn of mana ģa or dafa ġa, thus making naṣīban an object.

CUnwah ibn al-Ward, Aṣm., 44/5.

5. + PREP [ġan] + PREP [min]


X. is t a g b n ā

VB

istaghnā:

i. (of God) to be in no need [of anyone/anything], be sufficient to Himself: 64:6.

ii. (of a human being) to think that one is sufficient to oneself, be complacent/self-satisfied: 80:5; 92:8; 96:7.
281. GhYR

II. *gha y a r a*
   + OB]

*ghayyara khalqa Ilāhi*, to warp [lit: alter] the mold of God [= to vitiate the nature of things as created by God]: 4:119.

*Tad.*, 2:162; *Kash.*, 1:299. The word *khalq* in the verse means *khilqah*.

Cf. 390 (*NKS*) II.
FĀ’

282. FTH

1. f a t a h a
   + OBJ
   fataḥahū:
   i. to release sb:
   *ḥattā idhā futiḥat yaʾjūju wa maʾjūju, Until, when Gog and Magog are set at large: 21:96.
   ii. to grant sth:
   *ma yaftahi llāhu li n-nāsi min rahmatin fa lā mumsika lahā, The blessings that God grants to people there is no one to withhold: 35:2.

2. + PREP [a. bayna; b. lām]
   a. fataha baynahum, to decide between people/between parties to an issue: 7:89 [twice, once act pt; prep phr after act pt und]; 26:118; 34:26.

   Fataha l-hākimū bayna n-nāsi, “(of a ruler/judge) to judge between people.” Aq., 2:899.

b. fataha lahū, to grant victory to sb: 48:1.

3. + OBJ + PREP [ʾalā]
   fataḥahū ʾalayhi:
   i. to disclose/reveal sth to sb:
   *a tḥaddithūnahum bi mā fataḥa llāhu ʾalaykum, Would you apprise them of what God has disclosed to you? 2:76 [obj und].

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Fataха llāhu ẓalā fulānin: ẓallamahū wa zarrafahū. Aq., 2:899.

ii. to give sth to sb in abundant measure:
*fatāhna ẓalayhim abwāba kulli shayʾin, We provided them with all things in great measure [lit: We opened the gates of everything for them]: 6:44.
*la fatāhnā ẓalayhim barakātin mina s-samāʾi wa l-ardī, We would have showered them with [lit: opened up for them] blessings from the heaven and the earth: 7:96.

Kash., 2:14 (on 6:44), 78 (on 7:96).

II. f a t t a ḥ a
+ OBJ + PREP [lām]
*lā tufattahu lahum abwābu s-samāʾi, No heavenly gates shall be opened for them: 7:38.

The expression can have two meanings. One, that the people in question shall not be admitted into paradise, samāʾ being the samāʾ al-jannah; this is the literal meaning. Two, that they shall not be welcome in the heavens, samāʾ being the heavens as such; this is the idiomatic meaning. Taken in the idiomatic sense, the verse would not negate the idea that the people in question shall not be admitted into the heavens at all, only that they shall not be received in them with open arms. In other words, the expression does not represent negation of an act (nafṣ al-fiṣl), but a negation of the corollary or lāzim of the act (cf. 183 (SMC) V, n.). Tad., 2:633. Cf. Kash., 2:62.

283. FTN

I. f a t t a n a
+ OBJ + PREP [a. ẓalā; b. ḍan]
a. fatanahū ẓalayhi, to incite/instigate sb against sb:
*mā antum ẓalayhi bi ḍatinīna ʾillā man huwa ẓali l-jahimi, You are not going to be able to persuade anyone to rebel against Him except those who are destined for hell: 37:162–63.

Taḍmin of ḥamala or aghrā.
b. fatanahū ǧanī sh-shayʿī, to entice/allure sb away from sth:
   *wa ǧdhārum an yaffīnūka ǧan baʿdi mā anzala ʾilāhu ilayka,
And be on your guard against them, lest they should distract you from
some of what God has revealed to you: 5:49.
   Also: 17:73.

   Fatana fulānan ǧan raʿyiḥī, “to divert/dissuade sb from his
view/opinion.” Aq., 2:901. Taḏmīn of ṣaraḍa.

284. FRṬ

I. fa ra ṭa
   + PREP ǧalā
taraṭṭa ǧalayhi, to take swift action against sb:
   *inna nakhāfu an yafrūṭa ǧalaynā, We are afraid lest he should
make a swift move against us: 20:45.

   When followed by ǧalā, faraṭa means “to take quick/
speedy/hasty action against sb.” Tad., 4:191. Faraṭa ǧalayhi:

285. FRḠḥ

I. fa ra ḡa
   1. VB
   *wa ʿaṣbaḥa ǧuʿādu ummi mūsā ǧarīghan, And the heart of

   The image is that of a vessel that has been emptied of the
liquid contained in it: faragha ẓ-zarfu, “(of a container) to be-
come empty” Aq., 2:919. The heart of Moses’ mother was
thus “drained of peace.” See also Muf., 377.

   2. + PREP ǧām
   faragha lahū, to [disengage oneself from everything else in order

   The expression in this verse constitutes a threat: “to pay
full attention” to a criminal is to punish him severely. See
Kash., 4:52.
IV. a f r a g h a
     + OBJ + PREP [Cālā]
     aフラガハ Cālayhi sh-shay'a, to give sth to sb in abundant measure:
     *rābba'nā afrīgh Cālaynā ṣabran, Our Lord, give us the power of
         endurance in great measure: 2:250; 7:126.

     Faragha Cālayhi l-mā'a, “to pour water on sb/sth”; aフラガハ

286. FRQ

I. f a r a q a
     + OBJ

   i. to apportion sth:
      *wa farrāqnā l-'qrāna, And We have portioned out [= revealed
         in portions] the Qur'ān: 17:106.

   ii. to decide a matter: 44:4 [pass].

II. f a r r a q a
     + PREP [bayna]

   farraqa baynahum, to draw distinctions between people, put
   people in different categories, accord preference to some people over
   others:
   *lā nufarriqu bayna aḥadin minhum, We do not make any
     distinctions between any of them [= we believe in all prophets]: 2:136;
     3:84.

   *wa yurḍūna an yufarriqu bayna llāhi wa rasūlihi, And they
     mean to draw a distinction between [the commands of] God and [the
     commands of] His messenger: 4:150.
     Also: 2:285; 4:152.

   ^Ant., 89/[2]: wa lam tufarriqu bayna d-dalālati wa r-rushdi,
     “And you made no distinction between right and wrong.”

287. FRY

VIII. i f t a r ā

1. + OBJ

   *ṣiḥrun muftaran, A cleverly devised piece of magic: 28:36 [n].
*ifkun muftaran, A blatant lie: 34:43.

28:36: See also 3 ('ThR) I, and 356 (MRR) VIII.

2. + OBJ + PREP [bayna]
    iftarā buhtānan bayna yadayhi wa rijlayhi, to make a false accusation of a sexual nature [lit: pertaining to that which is between one’s hands and feet]: 60:12.

    Following Iṣlāḥī (Tad., 7:343–44).

288. FZ\(^c\)

II. f a z z a \(^c\) a
   + OBJ + PREP [\(^c\)an]
   *ḥattā idhā fuzzi\(^c\)a \(^c\)an qulūbihim, Until, when fear is taken out of their hearts: 34:23.

    Tadmīn of kashafa or azāla. See Aq., 2:923; Muf., 379.

289. FSH\(^h\)

I. f a s a ḥ a
1. VB
   fasāha, to make room [for sb]: 58:11 [fa fsahū; see 2 below].
2. + PREP [lām]
   fasaha laḥū, to make room for sb:
   *fa ḫasaḥ yafṣahi ilāhu lakum, Make room [for others], God will make room for you: 58:11.

    The second use of the verb (yafṣah) is obviously metaphorical, the meaning being that God will cause others to be kindly disposed toward you in this world and will give you His blessings in the next. Kash., 4:75. Cf. Tad., 7:262.

V. t a f a s s a ḥ a
   + PREP [fī]
   *idhā qiṣa lakum tafassahū fī l-majālisī, When it is said to you, ‘Make room in meeting-places/gathering-places’: 58:11.
290. **FSL**

I. *faṣaṣa lal a*
   + PREP [bayna]
   *faṣala baynahum,* to decide [a matter] between people: 22:17; 32:25; 60:3.

291. **FDL**

V. *tafaḍḍala qalayhim,* to gain dominance over people:
   *yurūdu an yatafaḍḍala qalaykum,* He intends to gain dominance over you/to become your chief/leader: 23:24.

292. **FDW**

IV. *a ṣad a*
   + PREP [ilā]
   *afḍā r-rajulu ilā l-marʿati,* (of a man) to have sexual relations with a woman:
   *wa qad afḍā baḍaḥum ilā baḍāḥin,* When you have already had sexual relations with each other: 4:21.

   *Faḍā* is “yard, area.” *Afḍā ilāyhi* means literally “to enter sb’s territory” (Aq., 2:932; cf. aṣḥara, “to go into a desert” (Asās, 476)). *Afḍā r-rajulu ilā l-marʿati* means literally: (of a man) to meet a woman in private (cf. khalā biḥā (Muf., 382)), and hence: to have sexual relations with a woman. See also Tad., 2:42.

293. **FCl**

I. *faṣaṣa lal a*

   1. + OBJ
      *faṣala z-zakāta,* to pay zakāt regularly: 23:4.

   Zamakhshaṛ (Kash., 3:43) distinguishes between zakāt as *cayn* (= the amount of zakāt paid) and zakāt as *maqānā* (= *fīl* az-zakāḥ), taking the use in 23:4 as an instance of the latter (hence: *fīl* az-zakāḥ = *fīl* *fīl* az-zakāḥ). But perhaps
another interpretation is possible. It may be said that the use of fa'ala, instead of ātā, implies regularity: the people in question pay zakāt regularly—paying it has become one of their distinguishing traits—and so they can appropriately be termed “doers” of zakāt.

2. + PREP [bā']
   i. to treat sb [in a certain way]: 89:6.

   See also 3.a below.

   ii. *mā yaʕcalu llāhu bi ẓadhābikum in shakartum wa ẓmantum, What would God get out of/gain from punishing you if you showed gratitude and believed? 4:147.

   See Kash., 1:308.

3. + OBJ + PREP [a. bā'; b. ilā]
   a. fa'ala bihī kadhā, to do sth to sb/sth, treat sb/deal with sb in a certain way:

      *hal ẓalimtum mā fa'altum bi yusufa wa akhīhi, Do you know/remember what you did to Joseph and his brother? 12:89 [obj und; n.].

      *taẓunnu an yuʕala bihā faqirotun, Thinking/suspecting that they are going to be meted out a spine-crushing punishment: 75:25 [n.].

      Also: 21:59, 62; 34:54 [pass]; 46:9 [pass]; 85:7 [n.].

      12:89 and 85:7: The mā in the two verses (12:89: mā fa'altum; 85:7: mā yaʕalūna) may also be regarded as maṣdariyyah.

      34:54 and 46:9: See this note, above.


      Al-Hārith ibn Ẓillizah, Qas., 475/75: wa fa'álna bihim ka mā ẓalima ilā-hu wa mā in ʔi-l-ḥā'īnīna dimā'ū, “We did to them as only God knows what [= we punished them very severely], and those whose time [of death/annihilation] has come have no blood [that may be avenged].”

      See n. to b below.

   b. fa'ala ilayhi kadhā, to treat sb/deal with sb in a certain way: 33:6.

   Taẓmīn of asdā or azalla. Kash., 3:228.


Faṣala ilayhi is used in the Qur’ān in the sense of treating someone well; faṣala bihi (a, above), in the sense of treating someone ill (even in 46:9, the expression has an ominous ring to it).

294. FKK

1. f a k k a
   + OBJ
   fakka raqabatan, to free a slave: 90:13 [maṣ].

   Literally, “to release a neck,” that is, the neck of a slave.
   See als 58 (ḤRR) 11.i

295. FLQ

1. f a l a q a
   + OBJ
   falaqa ʾllāhu ṣ-ṣubḥa, (of God) to cause day to break: 6:96 [act pt].

296. FWT

1. f ā t a
   1. VB
   *fa lā fawta, And there will be no escape! 34:51.

      Kash., 3:265: Fa lā yafutūna ʾllāha wa lā yasbiqūnahū.

2. + OBJ + PREP [ilā]
   fātahū sh-shayʿu ilā fulānin, to lose sth to sb [= (of sth) to be due to sb from sb]:
   *wa in fātakum shayʿun min azwājikum ilā l-kuffāri, And if there is due to you from the disbelievers any of [the dower of] your [unbelieving] wives: 60:11.

   Following ʾĪlāhi (Tad., 7:342).
297. FWR

I. f ā r a
   VB
   *wa fāra t-tannūru, And [when] the flood-water gushes forth:
   11:40 and 23:27.

   The reference is to the flood that destroyed Noah’s people. ʿIslāhī writes: “Fāra (imperfect: yafūru) means ‘to sim-
mer.’” The word is used of the simmering or boiling of a cooking pot and also of the flaring-up of a heated oven. The expression fāra t-tannūru has been used here [11:40] metaphorically for the cyclone that overtook the people of
Noah, causing heavy rains, and causing the waters of the
nearby oceans to well over.” Tād., 3:391. The phrase, it
might be added, carries the implication that something has
reached a climax/come to a head—has reached the boiling
point, as if it were. As such, it falls into the category of such
idioms as ḥamiya l-waṣṣu (Tād., 4:453–54; Aq., 2:1463) and
balagha s-saylu z-zubā (ibid., 1:456). (Zamakhshārī [Kash.,
3:461] offers a literal interpretation of the phrase.)

298. FYD

I. f ā ḍ a
   + PREP [mīn]
   fāḍat caynuḥū mina d-damci, (of sb’s eyes) to overflow with
tears: 5:83; 9:92.

   On the balāghah of this construction, see Kash., 1:359;
   2:167.

IV. a f ā ḍ a
   + PREP [fi]
   fāḍa fihi,
   i. to be busily engaged in an activity: 10:61.

   Kash., 2:195: . . . fāḍa fihi—idha ndafaça fihi. Also, Tād.,
   4:517.

   ii. to launch out into sth, expatiate upon sth:
*la massakum fi mā afaqītum fihi ġadhābun ġazīmun, A great punishment would have overtaken you for your verbal excursions/idle talk: 24:14.

Also: 46:8.


ṢUmar ibn Abī Rabī‘ah, Ḥam., 3:1254/2: wa lammā tafawadnā l-hadītha wa asfarat wujuhun zahāhā l-husnu an tataqāninaṣṣa, “When we were well advanced in our discussion and there shone forth faces which beauty would disdain to see concealed.”
QĀF

299. QBD

1. q a b a č a
   1. VB
      qabaḍa:
      i. to limit/withhold [sth]: 2:245: see 19 (BST) l.1.
      ii. to draw [sth] in:
         *a wa lam yaraw ilā t-ţayri fawqahum šāffātin wa yaqbiḍna, Have
they not seen birds above them as they draw [their wings] out and
   2. + OB
      qabaḍa yadahū, to be tightfisted/stingy: 9:67.

     Maj., 1:263; Muf., 391.
     See also 277 (ChLL) l.2.

300. QTL

1. q a t a l a
   + OB
   qutila fulānun, May he perish/come to ruin! 51:10; 74:19, 20;
80:17; 85:4 [n.].

85:4: Qutila aṣhābu l-ukhdūdi may be construed as a
declarative sentence or as an imprecatory expression. In the
former case, the verse will mean that the people of hell will
come to ruin—the use of the perfect tense indicating the cer-
tainty of the fate (cf. 34 (TBB) 1, n.). In the latter case, the
verse will constitute a curse. The ḥaṣāb al-uḵhdūd are “the
people of hell” (see Tad., 8:289-90); uḵhdūd (“pit, ditch”) being, like ḥaḏiyah (101:9), one of the descriptive names of
hell.

III. q ā t a l a
   + OBJ
   qātalahu LLUHU, May God cause him to perish/come to ruin! 9:30;
63:4.

   See Muf., 393.

301. QHM

VIII. i q t a ḥ a m a
   + OBJ
   ḭqṭahama l-caqabata, to perform an arduous task [= a good
deed]: 90:11.

    Ḥqṭahama means doing something difficult/strenuous and
with effort: ḭqṭahama ḍaqabata/wahdatan/nahran, “to rush up
a mountain pass/into a deep pit/into a river”; ṣrība qūhmata
ṭ-taṭnīqī, “to walk the difficult part of a road”; waqqaḏū fi ḍ-
quhmati, “(of people) to suffer from a difficult year,” i.e. one
of famine or drought. Asās, 493. Also, CAnt., 174/1, 213/7,
256/6. ḍQaḏabah means literally “mountain pass, steep
course/slope”; and, metaphorically, “difficulty, hardship.” In
the Qurʾān, ḍqṭahama l-caqabata implies, as the subsequent
verses indicate, performing such good deeds as freeing
slaves and feeding the hungry. See Kash., 4:213; Tad., 8:375-
76.

302. QDR

I. q a d a r a
   1. + OBJ
   ḍqḍara ḍ̣, to get the measure of sb:
   *wa mā ḍqḍarū lliḥa ḥaqqa ḍadriḥī, They did not form/have not
formed the right kind of judgment about God: 6:91; 39:67.
   Also: 22:74.
Cf. Muf., 396.
Cf. Carafa qadrahū, as in Ant., 100[4].

2.  + PREP [lām]
    qadara lahū: 29:62; 34:39: see 3.b below.

3.  + OBJ + PREP [a. ʿalā; b. lām]

a. qadara llāhu ʿalayhi r-rizqa, (of God) to give sb a meager provi-
    sion: 65:7 [pass]; 89:16.

    Tadmīn of ḍayyaga (see Muf., 396 [on 65:7]: Wa man
    qudirā ʿalayhi rizqūḥū, ay ḍuyyiqa ʿalayhi).

b. qadara llāhu lahū r-rizqa, (of God) to give sb meager sus-
    tenance:

    qadara llāhu r-rizqa, (of God) to restrict sustenance 13:26; 17:30;
    34:39, and obj and prep phr in the other vss. und.]

        a differs from b in that b means simply that sustenance is
        given in a small quantity, whereas a has the added meaning
        of causing hardship, as suggested by the tadmīn of ḍayyaqqa
        (see n. to a, above).

II. q a d d a r a
   VB
   qaddara, to form a view/judgment: 74:18, 19, 20.

303. QDM

I. q a d a m a / q a d i m a
   1.  + OBJ
       qadama l-qawma, to precede/lead/be ahead of a people:

II. q a d d a m a
   1.  VB
       qaddama, to be forward/presumptuous: 49:1.
Lā tuqaddimū in 49:1 can be variously interpreted. See Kash., 4:2, and C.Ukb., 2:240. If an object is taken as understood, which in my view would be preferable at least to the qaddama = taqaddama explanation, anfusakum could serve as the object, lā tuqaddimū anfusakum thus meaning literally, “Do not advance yourselves,” and hence: Do not be so forward/presumptuous. But lā tuqaddimū in the verse may also be taken as a self-contained expression, yielding the same meaning (cf. Kash., 4:2: an . . . yutawajjaha bi n-nahyi ilā nafsī t-taqdīmati . . . ; and Maj., 2:219: Fūlānun yuqaddimu bayna yadāyī l-imāmī wa bayna abīhi: yuqajjilu bi l-amri wa n-nahyi dūnahū).

2. + OBJ qaddamahū:
   i. The following three expressions signify performing an act/a deed:
   (a) qaddama l-Camalā, to do sth/perform an action [lit: to send one’s actions in advance—i.e. for judgment on the Last Day]:
      *wa naktubu mā qaddamū, And We shall note down the actions they have performed: 36:12 [obj und].
      *wa l-tanẓur nafsūn mā qaddamat li ghadin, Let a soul think about/consider what it sends on ahead for tomorrow: 59:18.
   (b) *bi mā qaddamat aydīhim, On account of the actions they have performed: 2:95 [obj und; n.].

Kash., 1:82.
2:95: Cf. 30:41 (bi mā kasabat aydī n-nāsī), at 327 (KSB) I.2. Shanfarā, Mufadd., 205/28: jazaynā salāmāna bna mufrija qardahābi mā qaddamat aydīhimū wa azallātī, “We paid back to Sālāmān ibn Mufrij what we had owed him [= We punished him]—[and this was] in return for the wrong they had committed.” Ḥam., 3:1512/3: fa aṣṭa iladhī yuṣūdī dh-dhaffa wa lam yakun lahū saṣyu ṣīṣṭun qaddamatu akābirū, “And so he gives what a weak person would [= he surrenders], failing to make the kind of determined effort which his distinguished ancestors made.” Shamm., 449/[1] (with n. 2, ibid., pp. 448–49; also, Ḥam., 3:1090/2): fa man yasīna aw yarba jānāhāy naṣṣāmatili yudrika mā qaddamta bi l-amṣī yusbaqī, “Anyone who tries—even if he were to ride the wings of the ostrich [= were to try extremely hard]—to accomplish what you accomplished yesterday [= in the past]
will be thwarted.” Also, Ṭufayl ibn ʿAwf al-Ghanawī, Krenk., 59/1 [no. 19].

(c) *yunabbaʿu l-insānu yawmaʿidhin bi mā qaddama wa akkhara, On that day man will be apprised of what he has done and failed to do [lit: what he has sent in advance and what he has held back]: 75:13.

Also: 82:5 [obj und; n.].


ii. qaddama š-sadaqata to give charity: 58:12, 13.

3. + PREP [lām]
   qaddama lahū, to provide for sb/sth:
   *wa qaddimū li anfusikum, And provide for yourselves: 2:223 [n.].
   *yā laytānī qaddamtu li ḥayātī, Alas! If only I had provided for my life [= performed good deeds for my life in the next world]: 89:24.

   2:223: Qaddimū li anfusikum carries two meanings simultaneously: (1) Play your part in perpetuating the human race, ensuring yourselves a place in history; (2) furnish yourselves with good deeds for the hereafter. Tad., 1:484.

4. + OBJ + PREP [lām]
   qaddama sh-shayʿa lahū:
   i. to present/furnish sb with sth:
      *antum qaddatmumūhu lanā hādhā, It is you who have served this up to us [= are responsible for this fate of ours]: 38:60.
      Also: 38:61.
   ii. to lay sth up for sb, send sth in advance for sb:
      *yaʿkulna mā qaddatm lahunna, They [years of drought] shall eat up/devour what you have laid up for them [= you will consume your grain reserves during that period]: 12:48 [obj und; n.].
      *wa mā tuqaddimmū li anfusikum min khayrin, And any good actions you send in advance for yourselves [= any good actions you perform for the next life]: 2:110; 73:20.
      Also: 5:80 [obj und].
12:48: Note the wordplay: Qaddamahū gives the sense, on the one hand, of sending something in advance, and, on the other, of serving something to someone, for example a guest. Thus, in laying up grain for the years of famine, the Egyptians would, so to speak, be “serving” the grain to those years upon their arrival (as “guests”!).

V. t a q a d d a m a
   VB
   i. *li man shā‘a minkum an yataqaddama aw yata‘akhkhara, For anyone who would like to get ahead or fall behind: 74:37.
   ii. *li yaghfira laka mā taqaddama min dhanbika wa mā ta‘akhkhara, In order that He may forgive you your sins/lapses, the former ones and the latter ones [= all sins/lapses]: 48:2.

304. QDhf

I. q a d h a f a
   1. + PREP [bā‘] qadhafa bihi: to make a thoughtless/unconsidered statement about sth: *wa yaqdhisna bi l-ghaybi min makānin ba‘idin, And they used to hazard, from distant quarters, thoughtless statements about things they had no knowledge of: 34:53.


ii. 34:48: see 3 below.
   2. + OBJ + PREP qadhafa fi qalbihi r-ru‘ba, to strike terror in sb’s heart: 33:26; 59:2.
   *inna rabbi yaqdhisna bi l-ḥaqqi, Indeed, My Lord strikes [falsehood] with truth: 34:48 [prep phr und; n.]
305. QRB

I. q a r i b a
    + OB]

Lā taqrabhu, “Do not approach it,” denotes prohibition. In the Qur'ān it is used in a variety of situations, which may be divided into two broad categories:

i. In 9:28 and 12:60 it signifies denial of access. In 9:28 the idolators are debarred from entering the Ka'bah: fa lā yaqrabū l-masjidā l-ḥarāma, And so they [idolators] must not approach [= enter] the Sacred Mosque. That is, the Mosque is too sacred to be polluted by the idolators. In 12:60, Joseph tells his brothers not to come back to him if they do not bring Benjamin with them next time: wa lā taqrabūni, Do not come to me/into my presence.

ii. In the other verses, the meaning is that the specified thing must not be approached, or the specified act done, because to do so would constitute a violation of a certain command:

*wa lā taqrabā hādhiḥi sh-shajarata, And do not approach this tree [in order to eat of its fruit]: 2:35; 7:19.

*talka ḥudūdu llāhi fa lā taqrabūhā, These are the injunctions/prescriptions of God, so do not even come close to [violating] them: 2:187.

*wa lā taqrabūhunna, And do not approach them [= do not have sexual intercourse with women]: 2:222.

*lā taqrabū ṣ-salāta wa antum sukārā, Do not approach the [place of] prayer [= mosque] when you are in a state of intoxication: 4:43 [n.].

*wa lā taqrabū l-fawāḥisha, And do not approach [= stay far away from] acts of immorality: 6:151.

*wa lā taqrabū māla l-yatīmi, And do not touch [= misappropriate] the property of the poor: 6:152; 17:34.

*wa lā taqrabū z-zinā, And do not even come close to [committing] fornication: 17:32.

4:43: Follwing Iṣlāḥī (Tad., 2:74).
II. q a r r a b a
1. + OBJ
   qarraba l-qurbāna, to make a sacrifice/offering [to God]: 5:27.

306. QRR

1. q a r r a
1. VB
   qarrat ċaynuhū: to rejoice/be delighted/be joyful:
   *kay taqarra ċaynuhā, So that she may rejoice: 20:40; 28:13.
   Also: 33:51.

   The idiom (including 2, and three other verses—25:74; 28:9; 32:17—in which the expression qurrat a'yun ["delight of the eye"] is used) means literally: (of one's eyes) to become cool. It is said that the tears of joy are cool—whence the idiom—whereas the tears of sorrow are warm, and hence the imprecation: askhana llāhu ċaynahū, "May God cause him sorrow [lit: may God make his eyes warm]!" See Muf., 398; Aq., 2:981. But perhaps the two idioms can be explained in terms of one's experience in desert life: eyes warm from the blazing sun would be sore but in the evening, or in the shade of a tree, the eyes would be restful.

   It should be noted that the idiom under discussion is, in all the four occurrences listed (i.e. at 1 and 2), used in situations where pain, sorrow, or worry is followed by joy or happiness, thus adding the meaning of relief to that of delight or pleasure.

   A poet from the Banū Juhaynah, Ḥam., 2:522/1: alā hal atā l-aňšāra anna bna baĥdalīn ġumaydan shaļa kalban fa qarrat ċuŷunũhā, "Has the news reached the helpers, that Humayd ibn Bahdal has put the minds of the Kalb at rest [by helping them defeat their enemy], so that they are delighted?" Yahyā ibn Ziyād, ibid., 2:862/4: mādā fa mādāt ċannī biĥī kullu ladhdhatīn/taqarru biĥī ċaynāya fa nqataсā maćā, "He departed [= died] and with him departed from me every pleasure that could have been a source of joy for me; and so the two departed together." Also, ibid., 3:1232/2, 1306/1, 1311/3; Nāb., 21/40. Cf. sakhinat ċaynuhū/aškhana ċaynahū (see above), as in Ḥam., 3:1339/4; Suh., 59/1 [no. 40]. Cf. Ḥam., 4:1876/4.

2. + TAMŷIẒ
   *wa qarrī ċaynān, And be happy/rejoice! 19:26.
Mufaddal, 321 (quoted by Anbaari): ka mā qarrā āqayn bi l-
iyābi l-musāfirū, “Just like a traveler who is happy to return
home.”

See n. to 2 above.

307. QRD

I. q a r a q a
   + OBJ
   qaraḍahū, to pass sb/sth by:
   *wa ʾidhā gharabat taqridhum dhāta sh-shimāli, And when it
   [sun] set, it would pass them [Sleepers in the Cave] by on the left
   side: 18:17.

   Qaraḍa fi sayriḥ, “to swerve to the right and left in one’s
   walk/movement”; qaraḍa l-makāna, “to bypass a place”;
   qaraḍa fulānan, “pass sb by.” Aq., 2:985; Maj., 1:396; Kash.,
   2:382.

IV. a q r a q a
   + OBJ + OBJ
   aqraḍa ilāha qardan, to spend money in the way of God [lit: to
give God a loan]: 2:245; 5:12; 57:11, 18; 64:17; 73:20.

   All these verses speak of giving God a “good loan” (qar-
dan ḥasanān), i.e. a loan that is given willingly and generous-
ly. See Kash., 4:155–56. Also, Ṭad., 2:247; 7:207–8, 217–18,
424; 8:33.

Qardan in these verses may be interpreted either as an
object (qard = muqrad) or as a substantive (ism maṣdar)
substituting for iqrād, the regular maṣdar which would have
served as maʿfūl mutlaq. The word ḥasanān in the verses can
also be explained in more than one way. See Ḫukb., 1:102.

308. QSM

X. i s t a q s a m a
   + PREP [bā’]
   istaqsamū bi l-azlāmi, (of people) to portion out [the flesh of a
slaughtered animal] among themselves by using marked arrows: 5:3.
Or: to engage in divination, using arrows. Both meanings would apply. lslâhî (Tad., 2:229) prefers the first of the two meanings; Zamâkhshârî (Kash., 1:322), the second. Cf. 78/14.
Cf. 347 (LQY) IV.2.v.

309. QSW

1. q a s ā
   VB
   qasâ qalbuhû, (of sb’s heart) to become hard: 2:74; 6:43; 22:53
   *wa ja calf nā qulûbahum qâsiyatan, And We made them hard of
   heart: 5:13.
   Hajar qâsin, “hard rock”; huwa aqsâ mina s-ṣakhri, “He is
   tougher than a rock”; arḍ qâsiyih, “barren land.” Asâs, 507.
   Also, Aq., 2:999.
   See also 276 (ChLZ) I.1.

310. QSh CR

IV. i q s h a c a r r a
   + PREP [min]
   iqshaçarrâ jilduhû minhu, (of one’s hair) to stand on end from
   fear of sth:
   *tagshaçirru minhu juldûdu iladhinâ yakhshawna rabbahum,
   People who fear their Lord—their hair stand on end from [fear of] it
   [Qur ʿân]: 39:23.

   Iqshaçarrâ jilduhû may have two slightly different, though
   related, meanings: (1) “(of one’s skin) to shrivel/tense up”
   (Kash., 3:345: iqshaçarrâ jilduhû: taqabbaḍa taqabbudan
   shadîdan [cf. iqshaçarrattâ s-sanatu, said of a year of famine/
   drought (Aq., 2:1001), because the land is “shriveled up”
   during such a period; and zamân mugshaçirr (as in al-Marrâr
   ibn al-Munqidh, Mufaddî, 154/57), which, too, is a time of
   drought and famine, the expression then coming to mean “a
difficult time”); (2) “(of one’s hair) to stand on end” (jîl =
   shac [see Tad., 5:580]); iqshaçarrâ sh-shacru, “(of one’s hair)
to stand on end” (Aq., 2:1001).
311. QŚR

I. qaṣara, to keep/retain sb/sth:
   i. ḥūrun maṣḥūrātun fī l-khiyāmī, Houris who stay in tents: 55:72 [n.].

   Imra’ah maṣḥūrah means literally “a woman who is made to stay” (see AQ., 2:1005). As an idiomatic expression, however, the phrase does not imply any coercion, but simply means “a woman who stays at home,” the expression in fact taking on connotations of honor and dignity, for, in Arabia, it was the maids who left the house in order to do outside chores and run errands, while their mistresses stayed at home. Cf. Ṭufayl ibn ʿAwf al-Ghanāwī, Krenk., 38:21/, where the word maṣḥūrah is used of horses.

   ii. wa cindahum qaṣīrātu t-ṭarīfī, They shall enjoy the company of chaste/modest women: 37:48; 38:52.

      Also: 55:56 [act pt].

      A qaṣīrat aṭ-ṭarīfī is a woman who “keeps” her eyes to her husband only and does not look at another man (AQ., 1:1004; Kash., 3:300–1; 4:54), hence: a chaste/modest woman (Tad., 5:465, 541; 7:147). Imr., 68:44: mina l qaṣīrātī t-ṭarīfī law dabba muḫwilun/mina dh-dharīrī fawaqa l-itbi minhā lā aṭthārā, “She is a chaste/modest woman, [and is so delicate that] if a tiny [lit: one-year old] ant were to creep on her fine dress, it would make an impact [on her skin].” Ţarīmḥā, Krenk., 158/1 [no. 39]: ḡaḍiyyun ʿanī l-fahshāʾī yāqṣūru tārūfūwa in huwa lāqā ḡārātan lam yuḥalliṣ, “He is quiet; his eyes shun indecency. And if he encounters a raid, he does not raise a hue and cry.” Cf. the use in Damrah ibn Damrah an-Nahshālī; Muʿadd., 634/6; Bishr ibn Abī Khāzīm, ibid., 661/5; and Ibn Muq., 10/9.

      See also 274 (GhD) l.i.

IV. a qaṣāra, to stop short [of sth]:
   *thumma lā yuqṣīrūna, And then they stop/hesitate at nothing: 7:202.
Aquṣara ḍani l-amri, "to desist from/keep away from sth."
Aq., 2:1004. Muḥawiyyah ibn Mālik, Mufaḍḍa, 697/1: ajadda l-qalbu min salmā ḍunābā′a/wa ḍaṣara ba ḍa mā shābat wa shābā, "My heart made a firm resolve to keep away from Salma: it restrained itself after she and he [= poet himself] had both turned old/gray-haired." Also, Imr., 56/1, 109/1.

312. QDīY

1. qaḍā
   1. VB
      ṣā yetahā kānati l-qāḍiyata, Would that it [death] had put an end to it all [= finished me off]: 69:27.
      Also: 4:65.

   4:65: Taking the mā in min mā qaḍayta as maṣdariyyah.

2. + OBJ
   i. The ordinary meaning of qaḍā l-amra is "to decide a matter," and this meaning is found in several verses (e.g. 2:117). But in the following verses the expression—in the form: qudīya l-amru—acquires an idiomatic force: the matter is clinched, it is all over, that is the end of it: 2:210; 6:8; 11:44.

      6:8: Kash., 2:4: La qudīya l-amru: la qudīya amru ihlākihim.
      11:44: Kash., 2:218: Unjiza mā waʿada lāhu nūḥan min halāki qawmihī.
      See also 3.b below.

   ii. to achieve sth:
      (a) qaḍā ḍajatahū, to satisfy one's need: 12:68.

      Abū Qays ibn al-Aslat, Mufaḍḍa, 573/24: aqdī biḥā l-ḥājati inna l-fatārahun bi dhī lawnyayi khaddārī, "I satisfy my needs by means of it [she-camel]; a man is a pawn in the hands of the one that is two-colored [= time, which is sometimes favorable and sometimes not] and a great deceiver." Nāb., 35/19 (quoted at 383 (NZR) 1.2); ʿAnt., 204/[3]; Zuh., 22/ [2]; Jābir ibn Ḥunayy, Mufaḍḍa, 422/4.
(b) *qaḍā nāḥbahū*, to fulfill one's pledge: 33:23.

See Tad., 5:208; Kash., 3:232. Ṭar., 124/23: *qaḍā nāḥbahū wajdan ẓalayhā muraqqishun*, "Muraqqish fulfilled his vow/promise [= died], out of his great longing for her." Also, Lab., 254/1; a woman from the Shaybān, D. al-Khaw., 239/3 [no. 338].

(c) *qaḍā waṭarahū*: see 4.c below.

iii. to get rid of sth:

*qaḍā tafathahū*, to remove dust/soil/dirt from one's body: 22:29.


3. + PREP [a. ṣalā; b. baynā; c. ilā]

a. *qaḍā ṣalā* ṣalayhi, to kill sb:

*fa wakazahū mūsā fa qaḍā ṣalayhi*, And Moses struck him, killing him: 28:15.

*la yaaqūdī ṣalāynā rabbukā*, Let your Lord kill us off! 43:77.

Suḥ., 63/3. Cf. 4.a.i, below.

b. *Qaḍā l-amra baynahum* ordinarily means "to decide a matter between people." In the following verses, however, the expression—in the form: *qūdiyā baynahum*—means (quite like 2.i, above): (of a matter) to be decided between people once and for all: 6:58; 11:110; 41:45; 42:14, 21.

*Kash.*, 2:18 (on 6:58).

10:19 is not listed here because the phrase (la *qūdiyā baynahum*) in it lacks idiomatic force and means simply, "(of a matter) to be decided between people."

c. *qaḍā ilayhi*, to make a determined move against sb: 10:71.

Ilā in this verse suggests the *taḍmīn*-meaning of *addā*. See Kash., 2:197. Also, Tad., 3:325.

4. + OBJ + PREP [a. ṣalā; b. ilā; c. min]

a. *qaḍā ṣalā* ṣalayhi l-amra:

i. to dispose of sb/sth:
*ilā yuqqāţ ĉalayhim fa yamūţū, They shall not be disposed of, so that they should die: 35:36.

i. as the context show, does not necessarily mean “to kill,” though death may be the result of the act of “finishing sb off” or “doing away with sb.” It may be argued, however, that qudīya ĉalayhi includes the meaning, “to kill” (Kash., 3:277: Qudīya ĉalayhi = qudīya ĉalayhi l-mawtu; cf. 3.a above), so that fa yamūţū only spells out more clearly the nature of that qaḏā’.

ii. qaḏā ĉalayhi l-mawta, to decree sb’s death: 34:14; 39:42.

b. qaḏā ilayhi sh-shay’a:

i. to apprise/notify sb of sth:
  *wa qaḏaynā ĉalayhi dḥālika l-amra, And We apprised him of that decision: 15:66 [n. to iii below].
  Also: 17:4; 28:44.

ii. to complete the sending of sth to sb:
  *min qabli an yuqqāţ ilayka wahyuhū, before its revelation to you is completed: 20:114 [n. to iii below].

iii. *la qudīya ilayhim ajaluhum, The period of time allowed them would have been completed: 10:11.


10:11: The complete meaning is that the people in question would have been notified of the period of time allowed them, and that the period of time would then have come to an end.

20:14 (ii, above): That is, before the sending of the revelation is completed.

c. qaḏā minhu watarahū, to finish with sb, have nothing more to do with sb, sever one’s relations with sb:

  *fa lammā qaḏā zaydun minhā wataran zawwjānākahā li kay lā yakūna ĉalā l-mu’minīna ḥarajun fi azwāji adcīyā’ihim idhā qaḏaw min-hunna wataran, So, when Zayd severed his relations with her, We gave her in marriage to you, so that the believers may not face any hardship in regard to the wives of their adopted sons once they [sons] have severed their relations with them [wives]: 33:37.
Waṭar means “need,” and qaḍā waṭarahū, “to satisfy one’s need” (as in Abū n-Najm, quoted by An바nī, Mufadḍ, 10: wa fā‘ati l-khaylū wa qaḍaynā l-waṭar, “[The day] the horses came back, having completed the mission”; also, Ḥass., 219/1, and Ibn Muq., 77/17). But the meaning of “need” gives rise to that of “attachment”: if one needs something, one develops an attachment for it. Qaḍā waṭarahū thus comes to mean “to sever one’s relations [with sb],” for after the fulfillment of the need the attachment is, or may be, lost. In the Qurʾānic verse, the use of the word waṭar instead of ṭalāq (“divorce”) signifies that Zaynab (Zayd’s wife) had completed her waiting period after the divorce, for, after the completion of the waiting period, the connection between a man and his wife is completely severed. Ṭad., 5:234. Zamakhshaʾī (Kash., 3:238) writes: Wa l-maʾnā: fa lammā lam yabqa li zaydin fihā ḥājatun wa taqāṣarat ʾanāʾ himmatuhū wa tābat ʾanāʾ naif-suhū wa tālaqahā wa n-qadat ṭiddatuhā. In the following verse by Ṣīrīm, Krenk., 151/11, qaḍā ḥājatan is used exactly in this sense: qadat min ʾayāfin wa t-ṭāridatī ḥājatan/wa hunna ilā lahwi l-ḥaddīthī khudūcū, “They [girls] [have grown up, and so] no longer play [the children’s games called] ʾayāf and ṭāridah [lit: they have fulfilled their need with regard to ʾayāf and ṭāridah], and are [instead] drawn to entertaining talk.”

313. Qṭc

1. qaṭaṣa, to do one’s utmost:
   *thumma l-yaqṭt, Then let him do his best: 22:15.


2. + OBJ
   qaṭaṣahū:
   i. qaṭaṣa l-amra, to decide/clinch a matter:
      *mā kuntu qāṭiṣan amran ḥattā tashḥadūnī, I never take a final decision on any matter until you are with me/in my presence: 27:32.
   ii. qaṭaṣa r-raḥima, to break the ties of kinship:
      *wa yaqṭaṣaṣna mā amara liḥhu biḥi an yuṣala, And they sever what God has commanded to be joined [= they break the ties of kinship]: 2:27; 13:25.
Two idioms underlie this verse: qaṭaʾa rahimahū, "to cut off one's ties with/break with one's kinsmen/relatives" (Aq., 2:1014), and waṣaḥa rahimahū, "to reinforce the ties of kinship [by treating one's relatives well]" (see n. to 409 (WSL) I.1). The verse thus means: they sever relations with their kinsmen whereas God has commanded that these relations be strengthened. See Kash., 1:59; 2:286; Tad., 1:99. Ḥam., 1:312/2, 454/1, 512/4. Also, ibid., 3:1193/10.
See also ll.1.ii below.

iii. qaṭaʾa waṭīnahū, to kill sb [lit: to cut sb's jugular vein]: 69:46.

♭Ant., 55/2: fa lammā danā minnī qaṭaʾtu waṭīnahū, "When he drew close to me, I cut off his jugular vein." Also, ibid., 122/[2], 160/[13].

iv. qaṭaʾa llāhū dābira l-qawmi, (of God) to destroy/wipe off a nation to the last man: 6:45; 7:72; 8:7; 15:66 [pass pt].

Kash., 2:115, 317.

v. qaṭaʾa ṭarafaḥum, to destroy partially the power of a people: 3:127.

Kash., 1:216.

vi. qaṭaʾa s-sabīla, to commit highway robbery: 29:29.

Aq., 2:1014.

II. q a ṭ a ṭ a c a
1. + OB]
qaṭaʾahū:
   i. to cut sth up, cause the pain that is caused by cutting:
   *wa suqū māʾan ḥamīman fa qaṭṭaʾa amcāʾahum, And they shall be given hot water to drunk, which will cut up their entrails [= give them great pain]: 47:15.

   The verse combines the literal and the metaphorical meanings. It might mean that the hot water will actually cut up the entrails, or that it will cause a severe pain in the stomach. Ḩī amcāʾāʾihī taqīfīun, “He has colic/the gripes.” Asās, 514.
ii. qaṭṭa\textsuperscript{C}a r-raḥima, to sever relations with one’s kinsmen/relatives: 47:22.

See also 1.2.ii above, with n.

2. + OBJ + OBJ
qaṭṭa\textsuperscript{C}ahū kadhā, to divide sth into parts/pieces:
*wa qaṭṭa\textsuperscript{C}nāhum fī l-ardi umaman, And We divided them into many groups/communities in the land: 7:168.
Also: 7:160.

The two verses may also be categorized + OBJ + ḤĀL. See Ḫukb., 1:287, 288. Perhaps it would preferable to regard 7:160 (wa qaṭṭa\textsuperscript{C}nāhumu thnatay ṣashrata asbātan umaman) as a + OBJ + OBJ construction, and 7:168 (because of the interposition of the prepositional phrase, fī l-ardi, between wa qaṭṭa\textsuperscript{C}nāhum and umaman) as a + OBJ + ḤĀL construction.

3. + OBJ + PREP
qaṭṭa\textsuperscript{C}a lahū th-thawba, to cut out and sew clothes for sb:
*qūṭṭi\textsuperscript{C}at lahum thiyābun min nārin, Clothes of fire shall be stitched for them: 22:19.

Aq., 2:1014. Also, Kash., 3:29.

The verse may be interpreted to mean that the wicked shall be enveloped in fire, just as a body is covered in clothes. Cf. Aṣḥā, 397/6: maksûvwartun min jâmâ\textsuperscript{I} l-ḥusni jîl-bābā, “She is dressed in a shawl of beauty.” The verse may also be translated: They shall be measured for clothes of fire.

V. t a q a ṭ ā a ķ a

1. VB
i. *illā an taqaṭṭa\textsuperscript{C}a qulūbukum, Except in the event that their hearts break apart: 9:110.

Kash., 2:173.

ii. *wa taqaṭṭa\textsuperscript{C}at bihimu l-asbābu, And the relations between them will be severed [= they shall be of no avail to one another]: 2:166.

Kash., 1:106: Al-asbāb: al-wuṣālu llatī kānāt baynahum mina l-ittifāqi ẓalē dinin wāḥidin wa mina l-ansābi. . . . According
to Iṣlāḥī (Tad., 1:360), the pronoun in bihim refers to allad- hiṇa t-tubīrī in the verse. In other words, wa taqāṭṭaḥa cat bihimu l-asbābu = wa taqāṭṭaḥa asbābu t-tābīrīna bi l- matbūʿīna.

Nāb., 116/12: la qad sarrahā mā ghālānī wa taqāṭṭaḥa cat/li rawtābīhī minnī l-urīrā wa l-wasāʿīlū, “She was pleased at what befell me, even though the terrible happening [= patron’s death] had cut off all my means and connections [= means of support and relationships of love/friendship].” Lab., 301/16: bal mā tadḥakkaru min navāra wa qad naʿātīwa taqāṭṭaḥa cat asbābuḥa wa rimāmuḥā, “What is there to remember [lit: what would you remember] of Nawār now that she has gone away and all of her bonds—strong and weak—are broken?” (Rimām “old, that which is withering away”) stands for weak bonds; asbāb, by contrast, represents strong bonds. Nawār is the name of a woman, but is sometimes used as an ġalam for women in general, meaning a chaste/modest woman [Aq., 2:1357: al-marʿatu n-naftīrū mina r-raybatī]; cf. the name Ṣadūf, in n. at 371 (NʾY) I (see also n. at 322 (KTB) 1.2.a.ii)].

2. + PREP [bayna]
   *la qad taqāṭṭaḥa baynakum, The bond between you has been broken completely: 6:94.

Habl (“chord”) is the implied subject of the verb taqāṭṭaḥa. Tad., 2:489. See also Maj., 1:200; Kash., 2:28: Taqāṭṭaḥa cat baynakum: waqaʾa t-taqāṭṭuʾa baynakum . . . ġalāʾa isnādī l-fiʿl ilā maṣdariḥī . . . .


3. + OBJ + PREP [bayna]
   taqāṭṭaḥa cat aumrahum baynahum, (of people) to develop serious differences among themselves, be split on an issue: 21:93; 23:53.

Aq., 2:1014; Kash., 3:21, 49.

314. Qaḍ

1. qa ḍada: a choice of the following:

1. qa ḍada:
   i. to hang back, stay behind: 3:168; 4:95 [thrice, all act pt]; 5:24 [act pt; n.]; 9:46/ [twice, once maṣ], 81 [maṣ; n.], 83 [twice, once maṣ], 86 [act pt], 90.
In these verses, qa\textsuperscript{c}ada is used in the sense of refraining from taking part in battle (e.g. 9:81, bi maq\textsuperscript{c}adihim = bi qu\textsuperscript{c}"udihim \ci\textsuperscript{ani l-ghazwi [Kash., 2:165]).

5:24: In this verse (\inn\textsuperscript{a} h\textsuperscript{a}hun\textsuperscript{a} qa\textsuperscript{c}id\textsuperscript{u}na), qa\textsuperscript{c}ada probably also carries (because of the use of the word h\textsuperscript{a}hun\textsuperscript{a}) the simpler meaning, \textquotedblleft to stay/sit [in a particular physical location]\textquotedblright; (= \textquoteleft We are going to stay here/in this place).

Bash\textsuperscript{\check{a}}mah \textsuperscript{\check{I}}bn \textsuperscript{\check{I}}Amr, Mufa\textsuperscript{\check{d}}\textsuperscript{\check{I}}, 89/33: wa l\textsuperscript{a} taq\textsuperscript{c}ud\textsuperscript{u} wa bikum munnatun, \textquoteleft Do not sit back when you have the power [to fight the enemy].\textquoteright Also, D. al-Khaw., 221/1 [no. 294].

ii. qa\textsuperscript{c}adati l-mar\textsuperscript{a}tu, (of a woman) to be old: 24:60 [act pt].

Zamakhsha\textsuperscript{\check{r}} (As\textsuperscript{\check{s}}, 516) explains imra\textsuperscript{\check{a}}h qa\textsuperscript{c}idah as: kab\textsuperscript{\check{r}}ratun qa\textsuperscript{c}adat \ci\textsuperscript{ani l-\textsuperscript{\check{h}}ay\textsuperscript{c}i wa l-\textsuperscript{\check{a}}zw\textsuperscript{\check{w}}j\textsuperscript{\check{\textcomm{\i}}}. Also, Kash., 3:84.

2. + PREP [a. l\textsuperscript{\check{a}}m; b. ma\textsuperscript{c}]

a. qa\textsuperscript{c}ada la\textsuperscript{h}\textsuperscript{\check{u}}:

i. to lie in wait/in ambush for sb: 7:16; 9:5.

Imr., 186/8: \textquoteleft wa in taq\textsuperscript{c}ul\textsuperscript{u}n\textsuperscript{a} naq\textsuperscript{c}ulkum\textsuperscript{u}/wa in taq\textsuperscript{c}ud\textsuperscript{u} li dam\textsuperscript{\check{i}}n naq\textsuperscript{c}ud\textsuperscript{\check{i}}, \textquoteright \textquoteleft If you kill us, we, too, shall kill you; and if you lie in wait in order to shed blood, we, too, shall lie in wait.\textquoteright In another verse (ibid., 73/4) Imru' al-Qays describes how he and his companions \textquoteleft lay in wait for\textquoteright—i.e. sat watching—the lightning on a rainy night; N\textsuperscript{\check{a}}b., 187/3, and Lab., 29/16, are similar.

ii. qa\textsuperscript{c}ada li s-sam\textsuperscript{c}i, to position oneself in order to eavesdrop [lit: to sit down in order to hear]: 72:99.

b. qa\textsuperscript{c}ada ma\textsuperscript{c}ah\textsuperscript{\check{u}}, to sit in sb's company, associate with sb: 4:140; 6:68.

3. + \textsuperscript{\check{H}}\textsuperscript{\check{A}}L

qa\textsuperscript{c}ada kad\textsuperscript{h}\textsuperscript{\check{a}}, to become so and so:
*fa taq\textsuperscript{c}ud\textsuperscript{a} madhm\textsuperscript{u}man makhd\textsuperscript{h}\textsuperscript{\check{u}}lan, Otherwise you will be reduced to the state of one reproached and forsaken: 17:22.

Also: 17:29.

Qa\textsuperscript{c}ada in these verses means \textsuperscript{\check{s}}\textsuperscript{\check{a}}ra. Kash., 2:356, 359. Cf. 2 (TY) 1.4, and 134 (RDD) VIII.2.
315. QFW

I. q a f ā
   + OBJ
   qafāhu, to pursue sth, fasten on sth:
   *wa lā taqfu mā laysa laka biḥī ẓilmun, And do not busy/conceme
   yourself with what you have no knowledge of: 17:36.

   That is, do not accept or believe things without ascertaining
   their truth. The prohibition pertains to slander, false ac-
   cusations of unchastity, etc. Tad., 3:746. Also, Kash., 2:360;
   Muf., 410: Ay lā taḥkum bi l-qiyāfati wa z-ẓanni.

II. q a f ā
    + PREP [bā']
    qaffā biḥī, to send sb in the wake [of sb]:
    *wa qaffaynā min baḍ-dihī bi r-rusuli, And We sent, after him
    [Moses], many prophets: 2:87.
    Also: 5:46; 57:27 [twice].

   Qaffaytu biḥī ẓalā athariḥī, “I sent/dispatched him in the
   wake of that person.” Asās, 518. Also, Kash., 1:80, 342.

316. QLB

II. q a l l a b a
   1. + OBJ
      qallabahū:
      i. *wa nuqallibu af'idatahum wa absārahum, And We shall invert
         their hearts and eyes [= shall render them incapable of accepting
         the truth]: 6:110.

         See Kash., 2:35.

   ii. qallaba l-amra: 9:48: see 2.b below.
   2. + OBJ + PREP [a. ẓalā; b. lām]
      a. qallaba kaffayhi ẓalayhi, to wring one’s hands over sth:
         *fa aṣbaḥa yuqallibu kaffayhi ẓalā mā anfaqa fiḥā, And so he be-
         came one wringing his hands over what he had spent on it [garden]:
         18:42.
\textit{Kash.}, 2:391.
\textit{Cf. 260 (قُدُّو)} 1.1.


\textit{Kash.}, 2:155.

V. \textit{t a q a l l a b a a}
1. \textsc{vb} taqallaba:
   i. to move about:
   *\textit{aw ya’khudahum fī taqallubihiham}, Or that He should seize them as they are moving about: 16:46.
   *\textit{wa llāhu ya’lamu mutaqallabakum wa māthwākum}, And God knows about your haunts and retreats: 47:19.
   ii. to move quickly/violently:
   *\textit{yawman tataqallabu fīhi l-qulūbu wa l-absārū}, The day hearts will leap up and down and eyes will roll [in panic]: 24:37.

The \textit{taqallub} of which the verse speaks may be physical or psychological in character. \textit{See Kash.}, 3:78.
\textit{Taqallaba} \textit{cālā fīrāshihi}, “to toss and turn in one’s bed.”
\textit{Aqu.}, 2:1028.

2. + \textsc{ prep} [fī]
   i. taqallaba fīhi:
   (a) \textit{taqallaba fī l-baladi}, to move about in the land:
   Also: 40:4.

The following remark, made by \textit{Išlāhī} on 3:196, applies to 40:4 as well: “\textit{Taqallub} means ‘to come and go, move about.’ The context, moreover, lends to the word implications of pride, conceit, and hauteur. In this verse, as the context indicates, the word signifies the total and uncircumscribed power the unbelievers, as against the Muslims, at that time enjoyed in the administration of the land.” \textit{Tad.}, 1:834.
(b) *wa taqallubaka fi s-sājidīna, And [He watches] your movement among those who bow down [before God]: 26:219.

ii. *qad narā taqalluba wajhika fi s-samā‘i, We have been watching you turning your face continually toward the heaven: 2:144.

The use of fi instead of the expected ilā is significant: it gives the kind of emphasis called wughūl or tawagghul. The Prophet turned his face toward the heaven so often that it became appropriate to say that his face was in the heaven. Cf. Zamakhshāri (Kash., 1:100), who explains fi s-samā‘i as: fi jihati s-samā‘i.

Qad narā, incidentally, is to be construed as qad kunnā narā, the omission of kāna before the imperfect being a familiar feature of Classical Arabic. Tad., 1:324.

VII. i n q a l a b a
1. QB

inqualaba, to end up [in a certain state]:

*wa sa yaClamu lladhīna zalamū ayya munqalabin yanqalibūna, And the iniquitous shall soon find out where they are going to end up: 26:227.

Ayya munqalabin in the verse qualifies a mašdar (= in-qilāban) that is understood. C’Ukb., 2:170.

Ḥass., 171/[1].

2. + PREP [Clālā]

i. inqualaba CaClālā Caqibayhi, to retrace one’s steps [= backslide]: 3:144 [twice].

Tad., 1:787: “Here the expression means: to abandon Islam and go back to the ways of the Jāhiliyyah.” Also, Kash., 1:221.

Cf. Ḥass., 68/[3].

See also 134 (RDD) VIII.1.a.i(b), and 391 (NKŠ) l.

ii. inqualaba Clālā wajhihi, to do an aboutface: 22:11.

3. + ḤĀL

inqualaba kadhā, to be reduced to/end up in a certain state:

*fa tanqalībū khāṣirīna, And you will end up as losers: 3:149; 5:21.

*fa ghulībū hunālika wa nqalabū šāghiriṇa, And so they were defeated there, and were humiliated: 7:119.
Also: 3:127.

317. **QLL**

**a q a l l a**

+ OBJ

\(a\text{qallā sh-shay'ā, to lift sth easily \[= as if it had little weight\]:}\)

\(^\text{(*ḥattā idhā aqallat saḥāban thiqālan, Until, when they [winds] carry heavy clouds: 7:57.)}\)

\(\text{Muf., 410.}\)

\(\text{Qalla/aqalla/istaqalla sh-shay'ā, “to lift/carry sth”; lahū mā aqallati l-ghabrā'u wa mā azallātī s-samā'u, “He possesses all that the earth holds and all that the sky casts a shadow over \[= everything\].” Aq., 2:1034. A qullah (“large pitcher/jar”) is so called because it holds the amount of water that a man can carry. Asās, 521; also, Aq., 2:1034. Nāb., 162/17 (also quoted in Asās, 521)}\)

318. **QMH**

**a q m a h a**

+ OBJ

\(^\text{(*fa hum muqmahūna, And so their heads are [left in a] raised position: 36:8.)}\)

\(\text{Muqmah is a camel whose head has been raised and tied backward, so that its neck remains at a certain angle and cannot be moved up or down. The same is the case with a person whose neck is put in chains. The verse depicts a man who is filled with pride and so does not reflect on the signs of God or listen to the words of guidance—he is like a muqmah camel, which cannot see beyond a certain point. The verse at once describes pride and its punishment: the person in question is unwilling to reflect on the divine message (i.e. he chose to be muqmah), and so God has rendered him incapable of such reflection (i.e. God made him one). See Tad., 5:400. Also, Asās, 522; Aq., 2:1036.}\)
319. QWL

1. qāl a l a
   1. + PREP [lām]
   In 10:77, qāla lahū has been used in a special sense: to find fault with sth, pick holes in sth, dispraise/decry sth:
   *a taqūlūna li l-ḥaqqi lammā jāʾakum, Do you make disparaging remarks about the truth now that it has reached you?

   Following Zamakhshārī (Kash., 2:198), who compares the use of qāla in this verse with the use of dhakara in 21:60 (see 122 (DhKR) 1:1.ii).

2. + OBJ + PREP [Cala]
   qālahū ṣalaḥi, to attribute sth to sb falsely:
   *am taqūlūna Cala ilāhi ṭā Cala ilamūna, Or are you attributing false things to God, things you have no knowledge of? 2:80.
   *an lā aqūla Cala ilāhi illā l-ḥaqqa, That I shall not attribute to God anything false—[that I shall attribute to Him] only that which is true: 7:105 [n.]


   4:171 and 7:169: See this note, below.
   7:105: With qāla Calaḥi meaning “to disparage sth,” the illā in this verse becomes disjunctive. The same holds for 4:171 and 7:169. For ḥaqīqun Calaḥi, see Aq., 1:215.

   Jābir ibn Rālān, Ḥam., 1:234/1: la Camaṛuka mā akhzā idhā mā nasabtanī idhā lam taqul būṭlā Calaḥya ba lā maynā, “By your life, I am not ashamed when you mention my ancestors, as long as you do not attribute to me things that are false and wrong.” Cf. Nāb., 49/20.

   See also V below.

V. t a q a w w a l a
   + OBJ + PREP [Cala]
   taqawwala Calaḥi sh-shay‘a, to ascribe sth to sb falsely: 69:44.

   Hass., 451[1].
   See also 1.2 above.
320. QWM

1. qāma
   1. VB
      qāma:
      i. to be firmly in place:
         *wa min ʿayāthī an taqūma s-samāʾu wa l-arḍu bi amriḥī. And among His signs is this, that, by His command, the heaven and the earth are set firmly in place: 30:25.
      ii. (of a witness) to [rise in order to] give testimony:
         *yawma yaqūmu l-ashʿādu, The day the witnesses will [rise and] give testimony: 40:51.
      
      The literal meaning, “to stand up,” may or may not apply, the essential meaning being: to present testimony.

   iii. to be upright/righteous:
      *min ahli l-kitābi ummatun qāʿimatun, Among the People of the Book is an upright group: 3:113.
      
      This meaning of qāma arises from expressions like aqamtu l-ṣūda fa qāma, “I straightened the stick, and it became straight.” Kash., 1:211. “Ummah qāʿimah, that is, the group which is true to the covenant of God and His Šahīḥah.” Tad., 1:765.

   iv. to take place, occur:
      qāmati s-sāʾatu, (of the Last Hour) to arrive/come about: 30:12, 14, 55; 40:46; 45:27.
      Also: 18:36 [act pt]; 41:50 [act pt].
      *yawma yaqūmu l-ḥisābu, On the day the Reckoning takes place: 14:41.
      

2. + PREP [a. ʿalā; b. bāʿ; c. ʾilā]
   a. qāma ʿalayhi:
      i. to stand on sth, be supported by sth:
         *aw taraktumūhā qāʿimatun ʿalā uṣūlihā, Or [the trees which] you left standing on their trunks [= did not cut down]: 59:5.
      ii. to stand over sb, keep an eye on sb:
*illā mā dumta ḍalayhi qāʾiman, Unless you were to stand over
him [and demand the return of what you have entrusted to him]: 3:75
[n.].
Also: 13:33 [act pt].

3:75: In translating the verse, I have taken the phrase mā
dumta ḍalayhi qāʾiman as a ḥāl, though it may be taken (as it
is by Zarnakhshaḵ [Kash., 1:196]) as a zarf, which would yield
a slightly different different meaning. See Ṯukb., 1:140.
Qāma ḍalā gharāmihi, “to ask the debtor to repay the
loan.” Asās, 529. Ḥātim at-Taʿi, 305/1: wa ḍādhilatin qāmat
ḍalayya talūmuḵika’anī idhā aṣtyatu māfī aṣīmuḵā, “Many a
reproving woman has stood over me [reproving for my
generosity], as if, in giving away my wealth, I do her wrong.”

iii. to take care of/look after sb:
*ar-rijālu qawwāmūna ḍalā n-nisāʾi, Men are in charge of/
custodians of women: 4:34.

Qāma ḍalayhi represents a combination of the meanings
of protection, maintenance, and custodianship. Ṭad., 2:63.
Cf. Kash., 1:266.

b. qāma biḥī:
i. qāma bi l-qisti, to act justly, establish justice: 3:18; 4:135 [act pt];
5:8 [act pt]; 57:25.
ii. qāma bi shahādatiḥī, to fulfill one’s obligations: 70:33 [act pt].

Qāma bi amrin, “to undertake to do sth.” Aq., 2:1053.
The word shahādah in this verse has been used in a wide
sense, covering as it does all one’s undertakings and respon-
sibilities, small or big. Ṭad., 7:576.

c. qāma ilā sh-shayʾi, to get up and move toward sth, turn one’s
attention to sth:
*wa idhā qāmū ilā ʃ-ʃalāti, And when they get up to perform
the prayer: 4:142.
Also: 5:6.

Ṭadmīn of qaṣada. Ṭad., 2:241.
Ḥam., 4:1569/2: fa qumtu ʔalāi musirical fa ḍhanīmtuhū/
makhaḵfata qawmī an ʔafūzū bihi qablū, “So I got up and went
to him [guest] in a hurry and served him, lest others from
among my people should claim him [and get to serve him] first.” Ibid., 4:1797/2; qawmun idhā šuwwita yawma n-nizāl/qāmū ilā l-jurdi l-lahāmī, “They are a people who, when shouts are raised on the day of confrontation, betake themselves to excellent, short-haired horses.” Also, ibid., 1:304/1; 3:1310/2; 4:1698/7; Mufaḍḍ., 285/51.

3. + ŽARF
qāmā maqāmā fulānin, to serve as a substitute for sb: 5:107.

⁴Ant., 239/[2].

4. + PREP [lām] + PREP [bā’]
qāmā laḥū bi l-qisṭ, to treat sb fairly, deal justly with sb: 4:127.

The verse instructs the leaders of the community to look after the orphans, making sure that their rights are properly protected. Kash., 1:302.

IV. a q ā m a
1. VB
aqāmā, to persist, last:
*wa lahum ʿadḥabun muqīmūn, And a lasting punishment is in store for them: 5:37; 9:68.
*wa innahā la bi sabīlīn muqīmin, And they [towns] are located by a highway: 15:76 [n.].
Also: 9:21; 11:39; 39:40; 42:45. [All active participles.]

15:76: Sabīl muqīm is “a thoroughfare, a frequented road.”
†adv., 4:617. This meaning is related to the meaning, “to persist, last”: a road that lasts for a long time becomes a well-frequented road; conversely, a well-frequented road lasts for a long time.

2. + OBJ
i. to set sth up:
aqāmā l-jidāra, to repair a wall: 18:77.

ii. to establish sth:
Aqāma sh-shay′a, “to perpetuate sth, cause sth to last/continue.” Asās, 528.

(b) aqāmā d-dīna, to practice/establish a religion: 42:13.
(c) *wa la wannahum aqāmu t-tawrāta wa l-injīla, And had they established [= adhered to/implemented] the Torah and the Evangel: 5:66.

Also: 5:68.

Kash., 1:352.

(d) aqāma ḥudūda Ilāhi, to observe/carry out the injunctions of God: 2:229, 230.


(f) aqāma l-wazna:
(i) to measure weight:
(ii) 18:105: see 3.b.iii below.
(g) aqāma wajhahū: 7:29: see 3.a below.
  3. + OBJ + PREP [a. ilā; b. lām]
    a. aqāma wajhahū ilayhi, to turn toward sth, face in a certain direction:
      *wa aqīmū wujūhakum ġinda kullī masjidin, And, in every mosque, turn your faces [toward God alone]: 7:29 [prep phr und; n.].

In this verse a phrase like ilā Ilāhi wajdahū is understood after wujūhakum. Tad., 2:626. See also Kash., 2:60.

b. aqāmahū lahū:
  i. aqāma lahumu š-ṣalāta, to lead people in the prayer [lit: to establish the prayer for people]: 4:102.
  ii. aqāma wajhahū lahū, to turn toward sth in loyalty/devotion: 10:105; 30:30 [n.], 43.

Aqāma wajhahū lahū carries the meaning of resolution and single-mindedness. For example, Zamakhshaŋ (Kash., 3:204) explains 30:30: Fa qawwim wajhaka lahū wa Ǧaddilhu
ghayra multafitin ḍaʿanhu yamīnan wa lā shimālan; wa huwa tamthīlūn li iqbalīhi ʿalā d-dīnī wa štiqāmatihī ʿalayhi wa thabātihi wa ḥtimāmihi bi asbābihi. Cf. naṣaba laḥū wajmahū, as in Kaḇ, 137/[1], where the poet speaks of facing resolutely the ordeal of the heat of the noon.

iii. aqāma laḥū waznan, to attach worth/importance to sb/sth: 18:105.

X. i s t a q ā m a

1. VB
   istaqāma:
   i. to take the Straight Path: 81:28.
   ii. to persevere, hold one’s ground: 10:89; 11:112; 41:30; 42:15; 46:13.

2. + PREP [a. ʿalā; b. ilā; c. lām]
   a. istaqāma ʿalā l-amri, to stick to a practice:
      *wa an lawi staqāmū ʿalā t-tāriqati, And that if they had stuck to the Path: 72:16.
   b. istaqāma ilayhi, to turn to sb in devotion: 41:6.

   Taʾmīn of tawajjaha. See Aq., 2:1054. Also, Kash., 3:383:
   Fa staqāmū ilayhi: fa stawū ilayhi bi t-tawḥīdi wa ikhlāṣi l-ṣibādati. . . .

   c. istaqāma laḥū, to deal honestly/fairly with sb:
      *fa mā staqāmū lakum fa staqīmū lakum, So, as long as they deal honestly/fairly with you, deal honestly/fairly with them: 9:7.

   Kash., 2:140: Fa mā staqāmū lakum ʿalā l-cahdī.
KĀF

321. KBR

1. k a b u r a

1. VB

kabura l-amru:

i. (of a task) to be difficult:

*la khaliq s-samawati wa l-ardhi akbaru min khaliqi n-nasi, Indeed, creating the heavens and the earth is a more difficult task than creating mankind: 40:57.

*fa qad sa'alul musa akbara min dhaliq, Of Moses they made an even bigger demand: 4:153.

Also: 2:45 [act pt; n. to 2.a below], 143 [act pt; n. to 2.a. below].

ii. (of a matter) to be serious/grave:

*qu'il qitahun fihi kabirun wa ikhraju ahlihi minhu akbaru cinda Ilahi wa l-fitnata akbaru mina l-qatli, Say, 'Fighting in it [Makkani sanctuary] is a serious offense; and expelling its residents from it is a more serious offense in the eyes of God; and making mischief/causing corruption is a more serious offense than killing': 2:217.

*wa ma tukhi Isudurahum akbaru, And that which is concealed in their hearts is worse/more heinous: 3:118.

2. + PREP [a. Cala; b. fi]

a. kabura Calayhi l-amru, (of sth) to be/become difficult for/ unbearable to sb:

*wa innaha la kabi ratun illa Cala I-khashiCina, And it [praying/praying and showing perseverance] is a difficult thing to do, except for those who are humble: 2:45 [n.].

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*wa in kāna kabura Calayka iCrāduhum, And should their apathy be too much for you to take: 6:35.
*in kāna kabura Calaykum maqāmi, If my stay [in your midst] has become unbearable to you: 10:71.
Also: 2:143 [act pt; n.]; 42:13.

Kash., 1:66; 2:197.
2:45 and 143: The complete underlying construction in these verses is: innahū kabīrun wa lākin laysa bi kabīrin ālā fulānin. Of this, the first part (innahū kabīrun) belongs at 1.a above and is cited there; it is the second part (wa lākin . . . fulānin) which belongs at 2.a. The pronoun in innahā in 2:45 may refer to "prayer" or to "prayer" and "perseverance" both.

b. kabura sh-shay’u fi nafsihi, to consider sth to be momentous/awesome/formidable:
*qu'il kūnū hijāratan aw hadīdan aw khalqan min mā yakburu fi ṣudūrikum, Say, 'Turn into stones or iron, or into something that strikes you as being prodigious [and hence more difficult to restore to life]': 17:51.
3. + TAMYĪZ
*kaburat kalimatan takhrju min afwāhihim, It is an outrageous statement that is coming out of their mouths 18:5.
*kabura maqtan ġinda Ilāhi, It is a most detestable thing in the eyes of God: 40:35; 61:3.

IV. a k b a r a
+ OBJ
akbarahū, to regard sth as being awesome/overwhelming:
*fa lammā ra'aynahū aksarnahū, When they saw him, they were overwhelmed by him: 12:31.

X. i s t a k b a r a
+ PREP [a. ġan; b. bā’]a.

Tađmīn of aCrāda.
4:172 (wa man yastankif ġan ġibādatihī wa yastakbīr) is not listed here because there is no need to posit the omission of the preposition ġan after yastakbīr in it.

_Taḏmīn_ of *istahza‘a*. _Tad._, 4:467.

### 322. _KTB_

1. + OBJ

   *katabahū:_


   In these verses, although the actual act of writing is perhaps not excluded, the emphasis falls on “keeping sth in mind” (cf., e.g., _Kash._, 1:234 [on 3:181]). The verses in which the act of writing is chiefly implied (such as 10:21) have not been listed.

   ii. to lay sth down, decree/ordain sth:


   Also: 21:105 [n.]

   21:105: The use of the word _kataba_ in this verse at once carries a literal (“to write”) and a metaphorical meaning (“to ordain”).

2. + OBJ + PREP [a. _cālā_; b. _fī_; c. _lām_; d. _ma‘a_]

   a. *katabahū cālayhi:_

   i. to bind/obligate sb to do sth:

   *kutiba ḍalaykumu l-qītālu_, Fighting has been made obligatory upon you: 2:216.

   *kataba ḍalā nafsīhim r-raḥmata_, He has made it incumbent upon Himself to show mercy: 6:12 [n.].

   *kutiba ḍalayhi annahū man tawāllāhu fa annahū yuḍilluhū_, He [Satan] is charged with this, that whomever he befriends he shall mislead: 22:4 [n.].
Also: 2:178 [pass], 180 [pass], 183 [twice, both pass], 246 [twice, both pass]; 4:25 [maṣ; n.], 66, 77 [twice, once pass], 103 [maṣ; n.]; 5:32, 45; 6:54; 57:27.

4:25: Kitāb in this verse is a maṣūl mutlaq, and the complete construction would be: Kataba ʿllāḥū dhālika ʿalaykum kitāban. Kash., 1:261.

4:103: Kitāb in this verse is a maṣdar that has been used in the sense of the passive participle, maktūb (“obligatory”). The verse has been categorized + OBJ + PREP because the underlying form of the word kitāb (= maktūb) is katabahū (+ OBJ), the underlying form of kitāban ʿalayhi (= maktūban ʿalayhi) thus being katabahū ʿalayhi (+ OBJ + PREP).

6:12: Kash., 2:5.


ii. to predestine sth for sb:

*la baraza ʿllāḥīna kutiba ʿalayhimu l-qatlu ilā maṣājjiʿihiṃ, Those who were predestined to be killed would have gone out to their [designated] falling-places: 3:154.

*wa law lā an kataba ʿllāḥu ʿalayhimu l-jalāʾa, Had God not foredoomed them to exile: 59:3.

Shamm., 312/12: wa innī ʿadānī ʿanʿākumū ghayra māqītin/ nawārānī maktūbun ʿalayya bughāhumā, “Two shy/bashful women [lit: two Nawār’s] have turned me away from you—not that I hate you—and it is destined that I should seek them.” (On Nawār, see n. to 313 (Qṭc) V.1.ii.)

b. katabahū fihi, to entrench sth in sth:

*ulāʾīka kataba ʿllāhu fī qulūbīhimu l-īmāna, They are the ones on whose hearts He has engraved faith [= in whose hearts God has caused faith to become entrenched]: 58:22.

Suwayd ibn Abī Kāhil, Mufaddl., 399/61: kataba r-rahmānu wa ʿl-ḥamdu laḥūsaʿata l-akhlāqi fiḥā wa d-dalāʾc, “God—praise be to Him—has ingrained in us excellent qualities of character and [the] ability [to perform great tasks]."

c. katabahū laḥū:

i. to decree/ordain sth for sb:

*mā kutiba laḥunna, That which has been decreed for them [= has been declared by God to be their right]: 4:127.
*lan yuṣībanā illā mā kataba llāhu lanā, We shall not be overtaken by anything except what God has ordained for us: 9:51 [obj und; n.].
Also: 2:187 [obj und]; 5:21 [obj und]; 7:156 [twice].

In these verses, the meaning of writing is not excluded, but perhaps the idea of “ decreeing” (irrespective of whether the decree is reduced to writing or not) is the primary one.

The verses imply that what is ordained or decreed for one is good and beneficial. But then 9:51 would seem to be problematic, for, in a context of “affliction,” one would expect ʿalā, rather than lām, to be used with kataba. Rāghib’s comment (Muf., 424) is well-taken: The use of lām indicates that the believers, who are the speakers in the verse, are convinced that, coming from God, even suffering is in the final analysis a blessing: . . . tanbīḥan anna kullā mā yuṣībunā naʿudduhū niṣmatan lanā wa lā naʿudduhū niṣmatan ʿalaynā.

ii. to credit sth [e.g. a good deed] to sb’s account:
*wa lā yaqtaqūna wādiyan illā kutiba lahum, And not a valley do they cross [in the way of God] but that it is credited to their account: 9:121.
Also: 9:120.

Zamakhshaṛ (Kash., 2:177) explains wādiyan in this verse as “a piece of land”: Wa qad shāʿa fi stīmāli l-ḥarabi bi maṣnā l-arḍī.

d. katabahū maḥahum, to count/include sb among certain people: 3:53; 5:83.

See also 248 (CDD) I.2.

III. kā t a b a
+ OBJ
kātaba l-ṣabda, to make a freedom contract with a slave:
*wa lladhīna yabtaghūna l-kitāba min mā malakat aymānuḵum fa katibūhum, And those of your slaves who desire a freedom contract, make a freedom contract with them: 24:33.

Kash., 3:75.
323. KDḤ

1. k a d a h a  
   + PREP [ilā]  
   kadahā ilayhi, to labor one's way to sth:  
   *innaka kādīḥun ilā rabbika kadḥān, You have to labor your way  
   to your Lord: 84:6.  
   
   Taḍmīn of mashādhahaba.

324. KDY

IV. a k d ā  
   akdā, to be stingy:  
   *wa a t qallān wa akdā, And he gives [in charity] only a little,  
   acting like a miser: 53:34.

   Kadāhū means: to stop someone from doing something  
   or divert him from it. Kudyah is a huge and hard rock that a  
   person cannot break—one, that is, which "stops" the digger  
   from proceeding with his work. Akdā l-ḥāfiru means: the dig-  
   ger came face to face with a kudyah which stopped his work.  
   From this comes the expression, saʾalahū fa akdā, "He asked  
   him for alms, but he gave little/behaved like a miser." See  
   Aq., 2:1072. Also, Kash., 4:41; Tad., 7:75.

325. KDḥB

1. k a d h a b a  
1. + OBJ  
   kadhabahū, to misperceive/misrepresent sth:  
   *mā kadhaba l-fuwaḍu mā raʾ ā, What he [Prophet] saw his heart  
   did not misrepresent: 53:11.

   Kadhabati l-Caynu, "(of eyes) to misperceive"; Dhū r-  
   Rummah: mā fī samāʾīhi kadhibū, "There is no fault in his  
   hearing [= he possesses a keen sense of hearing]." Aq.,  
   2:1072. Also, ĂAnt., 29[3].

2. + PREP [alā]  
   kadhaba alayhi:  
   i. to give the lie to sb:
*unzur kayfa kadhabū ʿalā anfusihim, Look, how they have given the lie to themselves: 6:24.

ii. to attribute sth to sb falsely:
*alladhīna kadhabū ʿalā rabbihim, Those who have falsely attributed things to their Lord: 11:18.

Also: 39:32, 60.

326. **KRM**

IV. a k r a m a
   + OBJ
   akrama mathwāhu, to lodge sb with honor:

   Kash., 2:248.
   See also 62 (ḤSN) IV.

327. **KSB**

I. k a s a b a
   1. VB
   kasaba, to do [sth], perform [a deed/an action]:
   *wa lā taksibu kullu nafsī illā ʿalayhā, Whatever a person does he does on his own account: 6:164.

   2. + OBJ
   kasabahū, to do sth, perform a deed/an action:
   *man kasaba sayyīʿatan, Whoever commits an evil act: 2:81.
   *lahā mā kasabat wa lakum mā kasabtum, They shall have [= shall be recompensed for] what they did, and you shall have what you did: 2:134 [obj und in both], 141 [obj und in both].
   *wa lākin yuʾākhidhukum bi mā kasabat qulūbukum, He will, however, call you to account for what your hearts have perpetrated [= for oaths taken solemnly/oaths that have issued from the “heart”]: 2:225 [obj und].
   *aw kasabat fī īmāniḥā khayran, Or [one] who has not performed any good deeds [while] in a state of belief: 6:158.
   *bi mā kasabat aydī n-nāsī, On account of people’s doings [lit: on account of what people’s hands have earned]: 30:41 [obj und; n.].
*wa mā taddī nafsun mā dhā taksibu ghadan*, And no one knows how he will perform/what he will do tomorrow: 31:34 [obj und; n].

*kullū mī'in bi mā kasaba rahīnun*, Every man is held in pledge for his actions [= is liable for his actions, will be saved or damned depending upon his actions]: 52:21 [obj und].

*mā aghnā ḍanhu mā kasaba*, His deeds were of no avail to him: 111:2 [obj und; n.]

Also the following, in all of which, unless otherwise indicated, the object is understood: 2:79, 202, 264, 281, 286; 3:25, 155, 161; 4:88, 111 [twice, obj pres in both], 112 [obj pres]; 5:38; 6:3, 70 [twice], 120 [obj pres], 129; 7:39, 96; 9:82, 95; 10:8, 27 [obj pres], 52; 13:33, 42; 14:18, 51; 15:84 [n.]; 18:58; 35:45; 36:65; 39:24, 48, 50 [n.], 51 [twice]; 40:17, 82 [n.]; 41:17; 42:22, 30, 34; 45:10 [n.], 14, 22; 74:38; 83:14.

*Kasaba* in the sense of “to earn [wealth, etc.]” occurs only in a few verses: in 2:267 (not listed); probably in 2:79 (see *Kash.*, 1:78)—but not to the exclusion of the figurative meaning; and possibly in 31:34 and 45:10. On 111:2 see this note, below.

A number of verses, in which mā is used and the verb has no stated object (e.g. 2:225), may be categorized as a simple VB construction if the mā is taken to be maṣdariyyah rather than as a relative pronoun.


15:84: Mā kānū yaksibūna in this verse refers more specifically to material achievements—those of the Thāmūd, who had developed the art of building houses by carving into mountains (vs. 83). *Tad.*, 3:621.

30:41: Cf. bi mā qaddamat aydīhim (303 (QDM) II.2.i(b)).
31:34: See this note, above.

39:50: Here, as in 15:84 (see this note, above), mā kānū yaksibūna refers to the material achievements which a defiant nation, instead of regarding them as a gift from God, claims to have made on its own (see vs. 49: innama īdūtuḥū ẓālā ilmin). *Tad.*, 5:596-98.

40:82 is similar to 15:84 and 39:50 (see this note, above).

45:10: See this note, above.

111:2: Wa mā kasaba refers to those actions which were to Abū Lahab’s mind good and honorable actions. The verse is saying that neither his wealth (mā aghnā ḍanhu māluḥū) nor those of his actions which outwardly appeared to be good or which he himself might have regarded as good (wa mā kasaba) will be of any avail to him. *Tad.*, 8:635.
VIII. ik tasabahū, to do sth, perform a deed/an action:
   *li kulli mir'in minhum ma ktasaba mina l-ithmi, Each of those
   men has [= will be held responsible for] the evil he has committed:
   24:11 [obj und].
   *wa lladhīna yu’dhūna l-mu’mīna wa l-mu’mīnā bi ghayri ma
   ktasabū, And those who inflict hurt on believing men and women for
   something they have not done: 33:58 [obj und].
   Also: 2:286 [obj und]; 4:32 [twice; obj und in both].

328. KShF

1. k a s h a f a

1. kashafa l-amra, to remove/eliminate sth:
   *fa yakshifu mā tādūnā ilayhi in shā’a, Then, if He wishes, He
   relieves the distress you call upon Him to relieve you of: 6:41.
   *wa yakshifu s-sū’a, And who relieves difficulties? 27:62.
   Also: 6:17 [act pt]; 10:107 [act pt]; 17:56 [mas]; 21:84; 23:75;
   39:38 [act pt]; 44:15 [act pt]; 53:58 [act pt; n.].
   53:58: On kāshifah, see Kash., 4:43.

2. + OB] + PREP [CCan]
   kashafahū CCanhu:
   i. to relieve/rid sb of sth:
   *la in kashafta Cannā r-rijza, If you deliver us from this punish-
   ment: 7:134.
   Also: 7:135; 10:12, 98; 16:54; 43:50; 44:12.

   Burj ibn Mus‘hir, Ham., 3:1272/2: rafaCtu bi ra’sihī wa
   kashaftu CCanhu/bi muCraqatin malāmata man yalmū, “I raised
   his head [= awoke him], and, by means of a pure wine,
   removed from him the reproach of the reproachful.” (With a
   slight difference—fa‘ instead of wāw in the first hemistic—
   the verse is also found in CaMr, 59/4.) Also, Acshā, 273/4;
   Ṭar., 67/53.
ii. *kasha fa Canhu ghiṭāʾhū, to open sb’s eyes, [literally: to remove the veil/bandage from sb’s eyes]: 50:22.

Jawwās al-Kalbī, Ham., 3:1493/4: fa kam min amīrin qabla marwāna wa bniḥī/kashfīn ghiṭāʾa l-ghammi Can hu fa abšāra, “And a ruler there has been before Marwān and his son from whom we lifted the veil of distress, so that he was able to spot [his way].” Also, Qays, 10/10.

iii. *yawma yukshafu Can sāqin, The day people will be in a state of panic [lit: the day the shank will be bared]: 68:42.

The idiom underlying the expression is, kashafati l-harbu Can sāqihā, which means: the war became intense/violent—literally, the war revealed its shanks. Saʿd ibn Mālik, Ham., 2:504/6: kashfu lahum Can sāqihā, “I showed them its [war’s] ferocity.” Also, Hass., 395/3. The idiom arises from the practice of warriors to tuck up their trousers when fighting. Shanfarā (Mufadd., 204/23), wa taʿū l-Cadiyya bārizan nisfu sāqihā, “She [Ta’abbata Sharran, who protected his companions, is compared to a mother who takes solicitous care of her children] attacks the enemy, with half of her leg showing.” Likewise, shammara th-thawba Can sāqayhi means literally “to bare one’s shanks” (Aq., 1:610), but the word shammara (and also tashammarah) is then used in expressions (e.g., in a verse quoted by Anbārī, Mufadd., 205) signifying getting to the battlefield or taking on some other important task in earnestness. Another, and in the present context perhaps more pertinent, explanation of kashafati l-harbu Can sāqihā is that, at a time of panic in a battle, women (who accompanied the warriors to the battlefield in order to boost their morale) were forced to flee, and, as they fled, tucked up their trousers, revealing their legs (Tad., 7:528; Kash., 4:130–31). See, for example, Ṭar., 109/2, and Bāʾith ibn Ṣuraym, Ham., 2:536/6; also, Tad., 7:528. Cf. the English expression, “to go at it baldheaded.”

In 27:44 (not listed) kasha fa Can hu has a literal meaning.

329. KẒM

i. k a ż a m a

   + OBJ

   kazamahū:

i. to choke down sth [e.g. anger, sorrow]:
*wa l-kāẓimīnā l-ghayżā, And those who suppress their anger:
3:134.
Also: 40:18 [act pt; obj und].
ii. kūzima, to be filled with grief:
*fa huwa kāẓīmun, And he [Jacob] became deeply despondent [lit: oppressed with sorrow]: 12:84 [n.]
Also: 16:58; 43:17; 68:48 [pass pt]. [In 16:58 and 43:17, kāẓīm = makẓūm.]

12:84: It is possible to take kāẓīm in this verse as an active or a passive participle (Bayd., 1:506); I have construed it as a passive participle (= makẓūm), taking kāẓamahū l-ghamma rather than kāzama l-ghamma as the pattern construction. Incidentally, Jacob, who is called kāẓīm in the verse, acted more out of sorrow than anger, and it is therefore more appropriate to supply the word ghamm rather than ghayż in the pattern constructions; it would hardly be correct to say (Kash., 2:271; Bayd, 1:506) that Jacob was filled with rage (ghayż) at his sons. Further, as Islāḥī says (Tad., 3:494), the use of the word kāẓīm in the verse constitutes praise for Jacob's patience: in spite of his great sorrow, he bore himself with dignity, complaining to no one except God (vs. 86).

330. KFR

III. a k f a r a
mā akfarahū, How ungrateful he [man] is! 80:17.

Mā afq̣alaḥū is one of the two patterns of afq̣al at-taq̣ajjub.

331. KFF

I. k a f a
1. + OBJ
kaffahū:

i. to put a stop to sth, thwart sth:
*casā llāhu an yakuffa ba'sa lladhīnā kafarū, It is possible that God will check the power of those who have disbelieved: 4:84.

ii. kaffa yadahū, to stay sb's hands, keep sb from attacking [sb]: 4:77, 91.
2. + OBJ + PREP [Can]
i. kaffahu Canhu, to prevent sb from attacking sb:
   *wa idh kafa'at bi bani isra'ila Canka, And when I kept the Israelites from you [Jesus]: 5:110.
   Also: 21:39.

ii. kaffa yada fulanin Can fulanin, to prevent sb [lit. sb's hands] from attacking/hurting sb:
   *fa kaffa aydiyakum Canhum, But He kept them from laying hands on you: 5:11.
   Also: 48:20, 24.

Ham., 1521/2: la yaqbisu l-jaru minhum fa'dla na'irihim/na lâ tuka'ftu yadun Can hurmati l-jâri, “[They are so stingy that] their neighbor may not even take/borrow from them fire they can spare; nor are they barred [lit: nor are their hands stayed] from violating the neighbor’s honor.” Ibid., 3:1524/3: a minhum antumâ fa akuffa Cankum, “Do you, too, belong to them, so that I should spare you?” Also, ibid., 3:1198/3; 4:1712/1.

332. KFY

1. k a f ā
   1. + PREP [ba']
      *a wa lam yakfi bi rabbika annahu Calâ kulli shay’in shahidin, Is it not sufficient that Your Lord is a witness to everything: 41:53.

2. + OBJ + OBJ
   kaffahu iyâhu, to suffice sb against/in respect of sb/sth:
   *fa sa yakfikahumu llâhu, God will suffice you against them: 2:137.

   *innâ kafaynâka l-mustahzi’ina, We suffix you against those who make mockery: 15:95.

   *wa kaffu llâhu l-mu’minîna l-qitâla, And God sufficed the believers with respect to the war: 33:25.

3. + PREP [ba'] + TAMYIŻ
   kafâ bihî kadhâ, (of sb/sth) to be sufficient/adequate in respect of sth/for a certain purpose:
   *wa kaffa bi llâhi hasîban, And God will suffice as a reckoner: 4:6; 33:39.
*wa kafā bihī ithman mubīnan, And that in itself constitutes a flagrant sin: 4:50.

*wa kafā bi jahannama saqrān, And hell will do for a flaming fire: 4:55.

*kafā bi nafsika l-yawma ʿalayka ḥasīban, Today you will suffice as your own reckoner [= reckoner of your own deeds]: 17:14.


 Burj ibn Musʿhir at-Ṭārī, Ham., 2:619/8: kafā bi l-qubūri sāriman law raʿaytahū, “Death [lit: graves] would have sufficed as the severer [of relations between us], if only you had waited for it [instead of severing the relations yourself].”

Umm Qays ad-Ḍabbīyyah, ibid., 3:1060/2: wa mashʿhadīn qad kafayta l-ghāʿibīna bihi, “Many a scene [of dispute] there is [at which] you have sufficed [as a representative of] those who were absent.” Also, ibid., 4:1631/1; Ḥāṭ., 235/15.

333. **KLB**

II. k a l l a b a

VB

kallaba, to train [an animal/bird to hunt]: 5:4 [act pt].

334. **KWN**

I. kān a

1. + PREDICATE

*wa mā kāna hādhā l-qurʾānū an yuftara min dūni ʿllāhi, This Qurʾān is not the kind [of book] that should have been forged without God’s knowledge [lit: in isolation from God]: 10:37.

2. + PREP [lām]

i. *wa in yakun lahumu l-ḥaqqū, If the decision is [going to be] in their favor: 24:49.

ii. The phrase mā kāna lahū an yakʿala kadḥā means “it is not for him/appropriate for him to do so.” It may not behoove a person to do something for several reasons—because:

(a) it would be out of place for him to do so:

*fa mā yakūnū laka an tatakabbara fīḥā, It is not for you [Satan] to be prideful in it [heaven]: 7:13.
That is, there is no room for pride in heaven.

(b) it is religiously/morally reprehensible for one/forbidden to one to do so:

*wa mā yakūnu lanā an naqūda fīhā, And it is not right for us to rejoin it [your faith]: 7:89.

*mā kāna li nabiyyin wa lladhīna āmanū an yastaghfirū li l-mushrikīna, It is not appropriate for the Prophet and those who have believed to ask forgiveness for the idolators: 9:113.

*wa mā kāna lakum an tu’dhū rasūla llāhi wa lā an tankīhū az-wājahū min ba’dihī abadan, It is not allowed to you to cause suffering to the Prophet of God, or to marry his wives after him, ever: 33:53.


(c) one is far above doing sth:

*wa mā kāna li nabiyyin an yaghulla, It is not for a prophet to be perfidious: 3:161 [n.].

*mā kāna li nabiyyin an yakūna lahū asrā . . . , It is not for a prophet to take prisoners. . . : 8:67 [n.].

*mā kāna li llāhi an yattakhidha min waladin, God is far above taking a child to Himself: 19:35.

3:161: That is, being fraudulent is incompatible with prophethood. As Zamakhsharī (Kash., 1:226) says: Mā shāhha lahū dhālīka, ya’cniī an-nubuwvāta tunāfī l-ghulūla.


(d) sth is too good for one to do/have, one does not enjoy a status high enough to do sth:

*wa mā kāna li basharin an yuqallimahu llāhu illā wahyan aw min warā’i hijābin . . . , It is not for a human being to be spoken to by God except through revelation or from behind a curtain . . . : 42:51.

(e) one does not have the ability/power/means to do sth, it is not possible for one to do sth:

*wa mā kāna li nafsīn an tamūta illā bi idhnī llāhi, It is not possible for a person to die except by God’s command: 10:100.

*mā kāna lakum an tunbitū shajaratāhā, You do not have the power to create their [gardens’] trees: 20:67.

(f) one is not authorized/entitled to do so:
*qu'l mā yakūnu lī an ubaddilahū min tilqā‘ī nafsī, Say, “It is not
given to me to change it [Qur’ān] on my own”: 10:15.
*wa mā kāna lī rasūlin an ya‘tiya bi āyatin illā bi idhni llāhi, A
messenger does not have the right to produce/come up with even a
single verse—except with the permission of God: 13:38.
Also: 14:11.
iii. Mā kāna lī yafqala (kadhā) is different from ii, and means that a
person is not/cannot be/would not be so and so—the idea being that:
(a) one is not in a position to do sth:
*wa mā kunnā lī nahtadiya law lā an hadānā llāhu, We would
not have been guided had it not been that God has guided us: 7:43.
*mā kāna lī ya’khdha akhāhu fī dīnī l-maliki, He [Joseph] could
not have detained his brother according to the law of the king: 12:76
[n.].
Also: 9:70.
12:76: The use in this verse implies that Joseph would not
do so because, according to the law, he could not.

(b) it is not necessary for one to do sth:
*wa mā kāna l-mu'minūna lī yanfirū kāffatan, It was not neces-
ary for all the believers to set out: 9:122.
(c) it is not one’s way/practice to do sth:
*wa mā kāna rabbuka lī yuhlika l-qurā bi żulmin wa ahluhā muṣ-
liḥūna, And it is not the way of your Lord to destroy cities for the
wrongs committed, if their [cities’] people are willing to set things
right: 11:117.
*wa mā kāna llāhu lī yażlimahum, And God would not wrong
them: 29:40.
3:179: Translated at 406 (WDhR) I.2.

(d) one is not the type to do such-and-such a thing or let such-and-
such a thing happen to him:
*qāla lam akun li asjuda li basharin, He [Satan] said, ‘I would
not/l am not one who would bow down to a human being’: 15:33.
*wa mā kāna ilāhu li yu'jizahū min shay'īn fi s-samāwātī wa lā fi l-arḍī, And God would not be thwarted [in His aims] by anything in the heavens or in the earth: 35:44.
Also: 4:168 [n.]; 10:74 [n.]; 98:1 [n.]

4:168: This verse may also belong at c above.
10:74: That is, through their stubbornness, the disbelievers lost their ability to believe, and no longer remained "the type" that would believe.
98:1 is similar to 10:74.

iv. For mā kāna yanbaghī lahū an ya'fūala kadhā, see 24 (BGH) VII.

335. KYL

I. kāla
+ OBJ
kālahū, to give [a measure of] weight: 83:3.

Kāla lahū, the original form, is frequently abbreviated to kālahū (see Kash., 4:194). Cf. 408 (WZN). According to Iṣlāhī (Tad., 8:254), the verse, taken in context, does not refer simply to the weighing of products, but rather speaks, in a general way, of giving people their rights. See also VIII, below, 232 (TFF) II, and 450 (WZN) I.

VIII. ikṭāla
+ PREP [ṭālā]
ikṭāla ṭalāyhi, to take/receive a measure from sb: 83:2.

According to Iṣlāhī (Tad., 8:254), the verse makes reference to those who insist on getting their rights in full, without, however, giving the same rights to others. See I above, with n., 233 (TFF) II, and 408 (WZN) I.
LĀM

336. LBTh

I. l a b i t h a

VB

mā labitha an faʿala kadhā, to do sth without much delay:

*fa mā labitha an jāʾa bi ʿilin hanīdhin, And it was not long
before he came in with [meat of] a roasted calf: 11:69.

The construction is variously explained. Cʿukbaʾī (2:42)
suggests five, or rather six, possibilities in all. Of these, the
first (interpreting labitha as taʿakhkhara and assuming that the
preposition Cʿan, which would go with taʿakhkhara, has been
omitted, yielding the construction: fa mā labitha Cʿan an jāʾa)
and the fourth (making an jāʾa the subject of labitha, yielding
a construction equivalent in meaning to: fa mā abṭaʾa
maʾṣīʾuhū) seem more plausible than the rest; I have chosen
the fourth interpretation, hence the categorization of the
verse as VB.

ʿIlil hanīdīn in the verse does not necessarily mean that
Abraham presented before his guests a whole roasted calf.
Tad., 3:403.

Abū I-Fadl al-Kīnānī, Aṣm., 76/22: wa laʾna yalbatna l-juhhālu
an yataḥadīqmuʾakhā l-ḥilmi mā lam yastaʿin bi jahūli, “The
reckless will not hesitate to usurp what belongs to a forbear-
ing person, unless the latter himself seeks the help of a reck-
less person.”

311
337. LBS

1. l a b a s a
   1. VB
      *bal hum fi labsin min khalqin jadidin, Rather, they are in a state
      of doubt/uncertainty/confusion concerning a new creation: 50:15.
   2. + OBJ
      i. labasa l-amra, to confuse a matter:
         *mā yalbisūna: 6:9: see 3.a below.
      ii. labasahum, to cause people to become embroiled in quarrels:
         *aw yalbisakum shiyaśan, Or that He should set you against one
         another, divided into so many sects: 6:65.

         Labasa here retains the sense of “to cause confusion” (cf i,
         above), as the verse pictures a “confused struggle/fight.”

3. + OBJ + PREP [a. ُقَالُ; b. َبَعُ]
   a. labasa ُقَالُayhi l-amra, to make a matter doubtful for sb:
      *wa la labasnā ُقَالُayhim mā yalbisūna, And We would have
      confounded for them what they are trying to confound: 6:9 [obj und; n.].
      *wa li yalbisū ُقَالُayhim dīnahum, And so that they [false
      associates of God] may confound their religion for them: 6:137.

      6:9: Kash., 2:5.
      6:137: Kash., 2:42.
      See also 270 (C/M/Y) l.a.

   b. labasa sh-shay’a bi sh-shay’ī, to mix one thing up with another:
      *wa lā talbisū l-ḥaqqa bi l-bāṭili, And do not mix truth up with
      falsehood: 2:42.
      *alladhīna lam yalbisū ḫmānahum bi ẓulmin, Those who have not
      polluted their faith with any wrong: 6:82.
      Also: 3:71.

338. LJJ

1. l a j j a
   + PREP [fi]
   lajjā fi l-amri, to persist in sth:
*la lajjū fi tujghyānihim, They would have persisted in their rebelliousness: 23:75.
*bal lajjū fi cūtuwwin wa nufūrin, Rather, they persisted in their defiance and averseness: 67:21.

Lab., 3/1: arā n-nafsa lajjat fi rajā'in mukadhdhibī, “I see that my self/soul continues to entertain false hopes.” (Mukadhdhib and mukahdhab are two readings, making for slightly different meanings. See commentary on the verse, ibid.)
See also 269 (CMH) 1.2, and 353 (MDD) 1.2.a.

339. **LHD**

IV. a l ḥ a d a

+ PREP [a. fī; b. ilā]

a. alḥada fīhi:

i. to misinterpret/distort sth:

*inna lladhīna yulḥidūna fī āyātīnā, Indeed, those who are putting a false construction on Our signs: 41:40.

ii. to blaspheme sth, be disrespectful/irreverent toward sth:

*wa dharū lladhīna yulḥidūna fī asmā‘ihī, And leave those alone who blaspheme His names: 7:180.

Alḥada fī asmā‘i llāhi is to commit sacrilege against the divine attributes, that is, to posit of God attributes that are unbecoming of Him and cannot belong to Him. Tad., 2:775.

Alḥada s-sahmu l-hadafa, “(of an arrow) to fall to one side of the target.” Muf., 448. Also, Kash., 2:105–6; 3:392.

b. alḥada ilayhi, to point/allude to sb/sth: 16:103.

340. **LHF**

IV. a l ḥ a f a

VB


For a translation of the verse, see 161 (S'L) 1.1.ii.

Lihāf is anything one uses to wrap oneself in, e.g. a blanket or quilt. Alḥafa s-sā‘īlu gives the picture of a beggar who wraps himself around another person and would not let
him go until he has given alms. See Tad., 1:580. Cf. “to stick like a leech.”

341. LḤN

I. l a ḥ a n a

VB

laḥana, to equivocate:
*wa la taṣrifannahum fi laḥni l-qawli, And you will definitely recognize them from the way they twist their words/speech: 47:30.

Laḥana fi kalāmiḥi, “to mispronounce words/equivocate”;
caraftu dhālika fi laḥni kalāmiḥi, “I understood that from the allusions he made in his speech/from the equivocal nature of his talk.” Asās, 56:56. Also, Kash., 3:459; Tad., 6:422.

342. LẒM

IV. a l z a m a

+ OBJ + OBJ

alzamahū sh-shay’a:

i. to impose sth upon sth:
*a nulzimukumūhā wa antum lahā kārihūna, Shall We force it [divine mercy—i.e. revelation] upon you even if you should happen to dislike it: 11:28.

ii. to bind sb to sth:
*wa alzamahum kalimatā t-taqwā, And We bound them to/made them stick to the Word of Piety: 48:26.

The kalimat at-taqwā is the declaration made by the Companions before the Prophet, namely: Radītu bi illsīi ibrāhīm wa bi muḥammadīn rasūlān wa bi l-īslāmi dīfān, “I am content in taking God as my Lord, Muhammad as my prophet, and Islam as my religion.” Tad., 6:465. Cf. Kash., 3:467.

iii. *wa kullā insānīn alzamnāhu tāʿirahū fi ṣunūqiḥī, And around every man’s neck We have hung/fastened his fate [= We have bound every man to his fate/destiny]: 17:13.

Tāʿir, literally, “bird,” came to be used in the sense of “fate,” since the Arabs used birds for purposes of omen-taking and fortune-telling. Tad., 3:732.
343. **LĪF**

V. *ta l a ṭa ṭa f a*
   
   Vb
   
   *talattafa,* to be circumspect:
   
   *wa l-yatalattaf,* And let him be circumspect [about it]: 18:19.

344. **LḠW**

I. *l a g h ā*
   
   + Prep [fī]
   
   *laghā fīhī:
   
   i. *laghā fī qawlihī,* to say sth without really meaning it:
      
      *lā yu’ākhidhuku mī lāhu bī l-laghwi fī aymānikum,* God will not call you to account for the oaths you have sworn thoughtlessly: 2:225; 5:89.
   
   ii. *laghā fī kalāmi fulānīn,* to disturb sb in his speech:
      
      *lā tasmaṣū li ḥādhā l-qur‘ānī wā l-ghaw fīhī,* Do not listen to this Qur‘ān; rather, create disturbance in it [= during its recitation]: 41:26.

   That is, when the Prophet recites the Qur‘ān to people, try to create confusion by heckling and hooting so that people cannot hear the recitation of the Qur‘ān. *Tad.,* 6:99.

345. **LFF**

VIII. *i l t a f f a*
   
   + Prep [bā’]
   
   *wa l-taffati s-sāqu bī s-sāqi,* And [when, as a result of weakness] shank twines around shank: 75:29.

   Following Farāhī (Majm., 217–18 [see also Kash., 4:166]). The Qur‘ānic passage in which this verse occurs describes a man who is at death’s door and cannot be saved by physicians. A man in this state feels as if all strength has left him; as he tries to walk, his legs entwine, and he cannot walk. Cf. a similar description by Λ-ṣhā, 353/27: in wādā‘nā ẓanhu bī baydā‘a qafrin/aw qarannā dhīrā‘ahū bī wāzīfī, “[It would make no difference to my sturdy camel] if I [lit: we] were to relieve it of some load during [its journey through],
an empty wilderness, or if I were to [run it fast and constantly and thus] cause its forelegs to entwine its hindlegs.”

Cf. “to be on one’s last legs.”

346. LFW

IV. a l f ā
   + OBJ + PREP [Cālā]
   al-fāhu Cālā kadhā, to find sb practicing sth:
   *qālū ba nattabiCū mā al-fānā Cālayhi abā’anā, They say, “We would rather follow what we have found our forefathers practicing”:
   2:170.

See also 402 (WJD) I.3.a.

347. LQY

I. l a q i y a
   + OBJ
   laqiyaḥū:
   i. to feel/experience sth:
   laqiya n-naṣaba, to be tired/weary: 18:62.

   Iyās ibn al-Aratt, Ḥam., 3:1278/4: fa in yaku khayrun aw yakun baCdu rāḥatin/īa innaka laqin min ghumūmin wa min karbī, “For [even] if there be any good or comfort [that becomes your lot], you are surely going to experience sorrow and pain.” Al-MaCūṭ al-Asadī, Ḥam., 3:1382/1: ghayyadna min Cabarāṭihinnwa wa qulna filmā dhā laqīta mina l-hāwā wa laqīnā, “They [women] wiped off [lit: caused to become less] their tears and said to me, ‘What [suffering] have you and we seen in love!’” Also, Mālik ibn Ḥarīm al-Hamdānī, Aṣm., 63/7; Farazdaq, Ḥam., 3:1208/2 (cited at 202 (ShMT) IV).

ii. to face [the consequences of] sth:
   yalqa athāman, He shall face [the consequences of his] sin:
   25:68.

   Also: 19:59.

iii. to obtain/realize/acquire sth:
   laqiya l-waCda, to obtain/realize what is promised [to one]: 28:61 [act pt].
II.  I a q q ā
  + OBJ  + OBJ
  laqqāhu sh-shay’ā:
  i. to cause sb to have/experience sth, grant sth to/bestow sth upon sb:
     *wa innaka la tulaqqā l-qur‘āna min ladun ḥakīmin ẓaffīmin, And
     the Qur‘ān is being conveyed to you from an All-Wise, All-Knowing
     *wa lā yulaqqāhā illā ṣ-ṣābirūna, And it is granted only to those
     who show perseverance: 28:80.
     *laqqāhum naḍratan wa surūran, He will bless them with joy and
     happiness: 76:11.
     Also: 41:35 [twice, both pass].
  ii. laqqāhu t-tahiyyata, to salute/greet sb:
     *wa yulaqqawnna fiḥā tahiyyatan wa salāman, And in them [lofty
     quarters of paradise] they will be accosted with “greetings!” and
     “peace!”: 25:75.

III.  I ā q ā
  + OBJ
  i. lāqā l-yawma, to come upon/see a day:
     *ḥattā yulāqū yawmahum illadhī yū’Cadūna, Until they come
     upon the day they are being threatened with: 43:83; 70:42.
     Also: 6:130; 7:51, 147; 23:33; 30:16; 32:14, 23 [pron; n.]; 39:71;
     45:34; 52:45. [All maṣdarṣ except 52:45.]
     32:23: The antecedent of the pronoun is that “day of
     revenge” or “day of punishment” of which vss. 21–23 have al-
     ready warned. Ṭad., 5:169.
  ii. lāqāḥ hisābahū, to face one’s reckoning: 69:20 [act pt].

IV.  a I q ā
  1. VB
     alqā:
     i. (of a magician/sorcerer) to perform a feat/trick:
     *imma an tulgiya aw an nakūna awwala man alqā, Either you
     perform your feat [first] or we shall be the first ones to do so: 20:65.
*fa kadhālika alqā s-sāmiriyyu, This is how the Samaritan performed his trick: 20:87.
Also: 7:115 [twice, once act pt], 116 [twice]; 10:81; 20:66.

Tad., 2:722 (on 7:115–16).
See also 2.i below.
See also 373 (NBDh) l.1.ii.

ii. to plot/intrigue:
*fa yansakhū lāhu mā yulqī sh-shaytānu, But God sets Satan’s machinations at naught/thwarts the schemes Satan devises: 22:52 [n.].
Also: 22:53.

Taking the mā in both verses as maṣdariyyah.
22:52: See also 3 below, with n.

2. + OBJ
alqāhu:
i. (of a magician/sorcerer) to cast sth [e.g. ropes] in performing a trick/feat:
*alqū mā antum mulqūna, Cast whatever you intend to cast: 10:80 [obj of act pt und]; 26:43 [obj of act pt und].
Also: 26:44.

7:107, 117; 26:45—Moses is the subject of the verb in all three verses—are not listed because they seem to carry a literal meaning: Moses does “throw” his staff, but, in doing so, he is not acting like a magician. One could, however, argue that his act of “throwing” the staff and the magicians’ performance of feats are at least formally alike. If this reasoning is accepted, the three verses will have to be listed. Two other verses, 27:10 and 28:31 (the subject of the verb in them is again Moses) have only a literal meaning.
See also 1.i above, and 373 (NBDh) l.1.ii.

ii. to offer/present sth:
(a) alqā maḍhiratan, to offer/present an excuse: 75:15.
(b) alqā s-salama, to capitulate/surrender: [lit: to offer peace (to sb)]: 16:28.

See also 4.d.iv(a)(ii) below.

iii. alqā s-samā'aa, to listen carefully, be all ears: 26:223; 50:37.
Lām

Each of the two verses has a different shade of meaning. 50:37 implies listening to words of guidance carefully and with genuine interest. 26:223, on the other hand, is sarcastic. It describes an Arabian soothsayer, who, in order to convince his followers that he can make contact with the realm of ghayb, goes into meditation, being all ears, as if expecting to receive communications from that realm. *Tad.*, 4:699-700. See Ḥass., 477/3.

Also: 16:15; 31:10.

v. alqā l-aqlāma, to draw lots by using marked arrows [lit: to cast arrows]:

*wa mā kunta ladayhim idh yulqūna aqlāmahum ayyuhum yak-fulu maryama*, And you were not with them when they were drawing lots by means of arrows [lit: casting their arrows], [in order to decide] who would take Mary as his ward: 3:44.

Iṣlāhī writes: "By aqlām is meant the arrows that are used in drawing lots. The use of gambling arrows is forbidden in the Shafi’īah, but there is no harm in using them for the purpose of drawing lots. Drawing lots is a perfectly acceptable way of reaching a decision in a situation where the claims of the parties to a dispute are evenly matched . . . The [result of the] drawing of lots is also taken to be indicative of the divine will." *Tad.*, 1:687. Incidentally, there may be wordplay involved in the Qur’ānic use of the word aqlām, for qalām (sing. of aqlām) means "pen" as well as "arrow," and the people who were trying to determine the question of Mary’s custody were scholars of the Torah and, as such, used pens for writing the Torah, etc. Cf. *Kash.*, 1:189: *Hiya l-aqlāmu lla’ār kānū yaktubūna bihā t-tawrāta, ikhtārūhā li l-qur’ānī tabarrukan bihā.*

Cf. 308 (QSM) X.

3. + PREP [ilā]

alqā fi l-amrī, to seek to sabotage a scheme/plan:

*wa mā arsalnā min qablika min rasūlin wa lā nabīyyin illā idhā tamannā alqā sh-shaytānu fi umniyyatihi*, Never did We send before you a messenger or a prophet but that, when he desired [to promote the cause of God], Satan sought to defeat his hopes: 22:52.
Tad., 4:407. Nearly exact English idiomatic equivalents of 22:52 (and also of 22:53 [1.ii, above]) are: "to put a spoke in sb's wheel" and "to throw a spanner into sb's works."

4. + OBJ + PREP [a. calā; b. bayna; c. fi; d. ilā]
   a. alqāhu ʿalayhi:
   i. to cover sth with sth:
      *wa alqaytu ʿalayka maḥabbatan minni, And I have enveloped you in my love: 20:39.
   ii. to grant/give sth to sb:
      *yulqī r-ruḥa min amrīhi ʿalā man yashāʿū min qibādihī, He be-stows the spirit [= revelation]—which belongs to [the category of] His Phenomena/Matters—upon whomever from among His people He likes: 40:15.

Min amrīhi in the verse signifies that the revelation belongs to a special category of divine matters, and, accord-ingly, not everyone can comprehend its nature. See Tad., 6:24–25; also, ibid., 3:783–84.

*fa law lā ulqiya ʿalayhi aswiḥatun min dhababin, Why, then, were bracelets of gold not sent down upon him? 43:53.
*a ulqiyah dhi-dhikru ʿalayhi min bāyinā, What, has the Reminder [= revelation] been sent down upon him of all of us?: 54:25.
   iii. to impose sth on sb, charge sb with sth:
      *inna sa nulqī ʿalayka qawlan thaqlīn, We shall soon lay on you a heavy responsibility [lit: a weighty word] 73:5.
   b. *wa alqaynā baynahumū l-ʿadāwata wa l-baghdāʾa, And We sowed the seeds of dissension and hatred among them: 5:64.
   c. alqā ʿfi qalbiḥī r-rūʿa, to strike terror in sb's heart: 3:151; 8:12.

See also 304 (QDhF) l.2.

d. alqāhu ilayh:
   i. to consign sth to sb:
      (a) *wa lā tulqū bi aydīkum ilā t-tahlukati, And do not—with your own hands—consign yourselves to ruin: 2:195 [obj und].

2:195: I take wa lā tulqū anfusakum bi aydīkum ilā t-tahlukati to be the complete construction, one of the pos-sibilities suggested by Zamakhsharī (Kash., 1:119). On bi
leydikum in the verse, cf. Iślāḥī (Tad., 1:436): "The words bi leydikum in 2:195 paint the picture of a man who, standing on a height with his arms outstretched, is poised for a jump into a river or a cavern below. Similar expressions have been used by some Arab poets."

(b) *wa kalimatuhū alqāhā ilā maryama, And [Jesus is] His Word which He consigned to Mary: 4:171.

ii. to convey/deliver sth to sb:

(a) *aw yulqā ilayhi kanzūn, Or [why was not] a treasure supplied to him? 25:8.

(b) alqā ilayhi l-kitāba:

(i) to deliver a letter to sb: 27:28, 29 [pass].

(ii) to give a scripture to sb:

*wa mā kunta tarjū an yulqā ilayka l-kitābu, You never expected that a scripture would be given to you: 28:86.

iii. alqā ilayhi l-qawla, to say sth to sb: 16:86.

The verse implies that the angels will "throw" or "hurl" their statements at the people of hell.

iv. to offer sth to sb:

(a) alqā ilayhi s-salāma:

(i) to capitulate/surrender to sb: 16:87.

That is, those who acted pridefully in their earthly life will, on the Last Day, humbly submit to the verdict of God. Kash., 3:340.

See also 2.ii(b) above.

(ii) to offer to make peace with sb: 4:90, 91.

Following Iślāḥī (Tad., 2:130, 131, 132). The meaning, "to make/offer to make peace with sb," fits the context better than the meaning, "to capitulate/surrender to sb" (i, above; cf. Kash., 1:289), though the two verses do imply that the offer of peace is made because of a recognition of one's weak position.

See also 2.ii(b) above.

(b) alqā ilayhi s-salāma, to greet sb with the [Islamic] greeting of "peace!" 4:94.
5. + PREP [ilā] + PREP [bā']
   alqā ilayhi bi l-mawaddati, to court/cultivate sb's friendship:
   60:1.

   Kash., 4:86; Tad., 7:324.
   Cf. 166 (SRR) IV.

V. t a l a q q ā
   1. VB
talaqqā, to record [sth]: 50:17.
   2. + OBJ
talaqqāhu, to receive/welcome sb: 21:103.
   3. + OBJ + PREP [bā']
   *idh talaqqawnahū bi alsinātikum, When you were passing it
   [report] on from tongue to tongue [= receiving and communicating
   the report uncritically]: 24:15.

As Iṣlāḥī observes (Tad., 4:512 [cf. Kash., 3:66]), the
Qur'ān is here criticizing those Muslims who accepted a cer-
tain report uncritically, receiving the report and passing it on
using their tongues—i.e. without subjecting it to scrutiny, the
proper instrument for receiving or accepting reports being
reason, not the tongue.

348. LMḤ

   1. l a m a ḥ a
      1. + VB
      lamaḥa l-bāṣaru, (of eyes) to notice at a glance:
      *wa mā amru s-sāʿati illā ka lamḥi l-bāṣari, The bringing about
      [lit: the matter] of the Hour is just like a twinkling of the eye [= it is
easy for God to bring about the hereafter]: 16:77.
      2. + PREP
      lamaḥa bi l-bāṣari, to take a glance:
      *wa mā amruna illā wāḥidatun ka lamḥin bi l-bāṣari, And Our
command [to bring about the hereafter] will be given but once, [and
the hereafter will come about] like the twinkling of an eye: 54:50.

   Lamāhtuhū bi baṣarīn, "I glanced at him." Asās, 572. ʿAbd
   Allāh ibn ad-Dumaynah al-Khathṭamī, Ḥam., 3:1264/7: wa
lamhin bi ᶜaynayḥā kaʾanna wamīḍahū/wamīḍu l-ḥayā tuḥdā li najdin shaqaʿiquh, “She cast a glance [at me], and its sparkle was like the lightning of [life-giving] coulds whose portions are being shown the way to Najd.”

349. LMS

I.  l a m a s a
   + OBJ
   lamasaḥū, to feel about in order to learn the news of sth, check sth out:
   * wa annā lamasnā s-samāʾa, And we checked out the heavens:
   72:8.

   Ḥam., 2:899/5: ulāmu ᶜašā tabakkīni/wa almusuhū fa lā ajidūh, “I am censured for crying over him. But I look for him [lit: feel/grope around for him] and do not find him.” See also Kash., 4:146.

III. l ā m a s a
   + OBJ
   lāmasa l-marʾata, to have sexual intercourse with a woman: 4:43; 5:6.

   See also 359 (MSS) l.2.ii and VI.

350. LHW

I.  l a h ā
   VB
   lahā qalbuhū, (of sb’s heart) to be given to distractions/fun and amusement: 21:3 [act pt].

   Lahā in this verse may be interpreted as lahā biḥi ("to divert/distraction oneself with sth") or (Kash., 3:3) as lahā ʾanhu ("to be heedless of sth"). The absence of a preposition suggests both meanings equally strongly, and perhaps both are intended, the first as the cause of the second: the disbelievers are so given to play and amusement (lahā biḥi) that they neglect the divine message (lahā ʾanhu).
351. LWY

I. l a w ā

1. + PREP [a. ĉalā; b. bā']

a. lawā ĉalayhi, to turn around to take a look at sth:

*wa lā talwūna ĉalā āhadin, And you did not [so much as] turn around to take a look at anyone: 3:153.

"The expression fulānum lā yalwī ĉalā āhadin is used of a person who beats a brisk retreat [and, in doing so, does not even look back]." Muf., 457–58. Cf. Aĉshā Bāhilah, Asm., 89/4. Also, lmr., 62/22; Khim., 40/3. Hassān (197/5) uses the expression, combining the literal and the metaphorical meanings: wa lam yalwū ĉalā l-ḥasabi t-talīdī, "And they [the fleeing Quraysh] did not look back on/to their noble stock of old." Cf. also ĉAntarah (9/6)), who uses it in a slightly different sense.

b. lawā bi lisānihī, to mispronounce: 4:46.

See n. to 2 below.

2. + OBJ + PREP [bā']

lawā lisānahū bi sh-shay'i, to mispronounce sth:

*wa inna minhum la farīqan yalwūna alsinatahum bi l-kitābi, And among them is a group of people who mispronounces the Book [lit: (they) twist their tongues in reading the Book]: 3:78.


See also 1.b above, and 59 (HRF) II.

II. l a w w ā

+ OBJ

lawwā ra'sahū, to shake one's head [in disbelief/indifference]:

*lawwaw ru'ūsahum, They shake their heads: 63:5.


See also 384 (NGhD) IV.
352. **LYN**

1. *lā n a*
   + PREP [a. ilā; b. īm]

   a. *lāna lahū*, to be gentle/kind to sb:
      *fa bi mā rahmatin mina Ilāhi linta lahum*, It is by God’s grace that you are gentle/kind to them: 3:159.
   
   b. *lāna ilayhi*, to become soft and incline toward sth:
      *thumma tāfīnu julūduhum wa qulūbuhum ilā dhikri Ilāhi*, Then their skins and hearts become soft and incline to the remembrance of God: 39:23.

      *Tadmīn of māla* (Tad., 5:580) or *sakana or ītmā’anna* (Kash., 3:345). Cf. 57:16 (*an takhsha‘a qulūbuhum li dhikri Ilāhi* [cited at 12 (‘NY) I]).

IV. *a lā n a*
   + OBJ + PREP [lām]

   *wa alannā lahū l-ḥadīda*, And We made iron pliant for him [David] [= We enabled him to forge materials from iron]: 34:10.
MĪM

353. MDD

I. m a d d a
   1. + OBJ
      maddahū:
      i. to extend/add to/augment sth:
         *wa l-bahrū yamuddūhū min baḏdihi sabCatu abẖurin, And [if] the ocean were to [become ink and its water supply was to] be augmented by seven more oceans: 31:27.

         Madda n-nahru, "(of the water of a river) to increase/become abundant"; madda n-nahru nahrun ākharu "(of the water in a river) to be augmented by the water of another river." * Muf., 464 (also ibid., 465); Asās, 585. See also Aq., 2:1192. Iqlāhī (Tad. 5:140 [cf. Kash., 3:215]) assumes the suppression of the word midād ("ink") after al-bahr, making it the counterpart of aqlām in the same verse, the complete construction thus being: *wa law anna mā fi l-ardī min shajaratin aqlāmun wa l-bahrū midādun yamuddūhū. . . .

      ii. to make sth abundant:
         *wa jaḏaltu lahū mālan mamdūdan, And I gave him great wealth: 74:12.


      iii. to intensify sth:
         *wa ẓillīn mamdūdīn, And [they will enjoy] deep shades: 56:30.

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Asās, 586. Mamdūd in this verse has the twin meanings of “extending far” and “dark.” Madda z-zilla (25:45) is not listed because the verb madda has been used in it in the literal sense of physical extension, being opposed to sakana in the same verse (wa law shā’al la jā‘alahu sākinan).

2. + PREP [lām]
   *fa l-yamdud laḥū r-raḥmānu maddan, Then let the Compassionate One give him rope: 19:75.


3. + OBJ + PREP [a. ʿfī; b. iḥā; c. lām]
   a. maddahū fī ghayiyihī, to cause sb to become further misguided:
      *wa yamudduhum fī ṭughyānihim, And He lets them grow in their rebelliousness: 2:15.
      Also: 7:202.

      Kash., 1:35.
      See also 269 (CMH) l.2, 338 (UJ) l.

   b. madda ḍaynayhi iḥā sh-shay‘ī, to cast one’s eyes on sth:
      *lā tamuddanna ḍaynayka iḥā mā matta‘nā bihi azwājān minhum, Do not [even] lift up your eyes to what We have provided to certain groups from among them: 15:88; 20:131.

      Madda ḍaynayhi ilayhi (ḍaynayhi = naẓara ḍaynayhi [see Kash., 2:452]) carries the sense of looking at something desiringly. The verses accordingly mean that the Prophet should have no desire for such-and-such things (ay lā tatmāh bi bašarika tumūha rāghibin fihi mutamannin laḥū [ibid., 2:310; also, ibid. 2:452]).

      Hass., 258/[3]: inna la aṣjabu min qawlin ghurirta bihi ḥulwin yumaddu ilayhi s-saman wa l-baṣarū, “I am surprised at the talk you were taken in by—talk that is [outwardly] sweet and to which ears and eyes are applied [= which people are eager to hear and look forward to].”

   c. madda laḥū sh-shay‘a, to give sb more of sth:
      *wa namuddu laḥū mina l-cadhabī maddan, And We shall greatly add to his punishment: 19:79.
4. + PREP [bā'] + PREP [iilā]

madda bi sababin ilā s-samā'ī, to stretch out a rope to heaven
[= to do one's utmost to accomplish sth]: 22:15.

The idiom means: to spare no effort, go to all lengths, use
one's best endeavors, pull out the last trick from one's bag.
Cf. Zuhayr, 30[14]: wa man hāba asbāba l-manāya yanalnahū/
wa law nāla asbāba s-samā'i bi sullamī, "A person who fears
death [will be unable to avert it, for], death will get to him,
even if he were to ascend to the environs of the heaven,
using a ladder." Also, A'isha (159/32). See Iṣlāḥī (Tad., 4:363),
whose interpretation of the idiom I have borrowed, and who
Cf. 24 (BChY) VIII.2.b.

354. MRJ

I. m a r i j a

VB

marija l-amru, (of a matter) to be mixed up/confused:

*fa hum fī amrin marijīn, And so they are caught up in a confu-

sion: 50:5.

Marija l-khātamū fī l-īsha'ī is said of a ring on the finger
that does not fit snugly but is loose and moves freely. See
Asās, 588; Aq., 2:1197; Kash., 4:19. From this "free move-
ment" arises the idea of lack of rootedness, hence of disturb-
ance, and finally of disorder and confusion (cf. Zuh., 342[5]).

355. MRD

I. m a r a d a

+ PREP [Cālā]

marada Cālā sh-shay'i, to persist in sth, practice sth persistently:

*maraddū Cālā n-nifāqi, They have become quite adept in

Also, Kash., 2:169.
356. MRR

1. m a r r a

1. VB

*fa lammā kashafnā ġanhu ḏurrahū marra ka an lam yadqunā ilā ḏurrin massahū, Once We relieve him of his distress, he walks away as if he never called upon Us to relieve him of his distress: 10:12.

Marra in this verse gives the sense of “to conduct oneself” (cf. Kash., 2:183: Marra, ay maḏā ġalā ṣanqatihī l-ūlā . . . aw marra ḡan mawqiīf l-ibtīḥāli wa t-taḍarrūqī . . . ). One’s attitude is, however, often reflected in one’s style of walking, and marra in the verse may stand for “walking” in this sense.

2. + PREP [C̱alā] marra ġalayhi, to observe/review sth:

*wa ka’ayyin min āyatin fi s-samāwātī wa l-arḍi yamurrūna ġalayhā, And many a sign there is in the heavens and on the earth which they observe/review: 12:105.

This is the meaning marra ġalayhi seems to have in this verse, as the words fi s-samāwātī would suggest—for it would be difficult to say that one “passes by” the signs in the heavens. This is not to say that there is no connection between the ordinary meaning of the expression and the meaning given above. When one passes by something, one can watch or observe it. In other words, the fiCl has been used in the sense of fāʿidat al-fiCl. (Cf. Kash., 2:277: Yamurrūna ġalayhā: yushāḥidūnāhā.) Another way to explain the use of marra ġalayhi in this verse, while retaining the normal sense of the phrase, would be to assume that the Qur’ān meant to say, wa kaʿayyin min āyatīn fi l-arḍ tamurrūna ġalayhā (in which case marra ġalayhi would mean going/passing by something l = by the signs found on the earth—e.g. the ruins of old civilizations), but then inserted the phrase fi s-samāwātī before fi l-arḍi, and, after supplying the conjunction wāw and suppressing the fi preceding al-arḍ, used the same preposition—C̱alā—for samāwāt and arḍ both.

VIII. i s t a m a r r a

VB

*wa yaqūlu sīhrun mustamīrrun, And they will say, “[This is] magic that has long been in existence”: 54:3.
See Kash., 4:44, for other explanations.
See also 3 (‘ThR) I (siḥrun yu’tharu), and 287 (FRY) VIII.1 (siḥrun muftaran).

357. MRY

III. m ā r ā

1. + PREP [fī]

Mira’ is debate or argument. Marā n-nāqata, “to milk a she-camel”—kanna kulla wāhidin mina l-mutajādilayni yamrī mā āinda šāhibihi (Kash., 4:38). See also n. to VIII.b below.

2. + OBJ + PREP [Cālā]
mārāhu Cālā l-amri, to seek to outargue sb on sth: 53:12.

See n. to III.1 above, and n. to VIII.b below.

VI. t a m ā r ā

+ PREP [bā’]
tamārā bi sh-shay‘i, to offer carping/derisive criticism: 53:55; 54:36.

Bā’ suggests the tadmīn of istahza‘; the tadmīn of kafara is also possible. The same holds for VIII.a below.
See n. to III.1 above, and n. to VIII.b below.

VIII. i m t a r ā

+ PREP [a. bā‘; b. fī]
a. imtarā bi sh-shay‘i, to treat sth with derisive skepticism: 43:61; 44:50.

See n. to VI above, and n. to b below.

b. imtarā fīhi, to have doubts about sth: 15:63; 19:34.
Imtarā l-Habana means "to milk an animal." The expression is then used of a debate in which a disputant raises doubts about a statement or objects to it, even when the statement admits of no doubts or objections. Tad., 2:395; 4:105. In other words, the disputant tries to "milk" the statement to the last drop.

358. **MSH**

1. *m a s a ḥ a*
   
   VB
   
   masaha, to deal a blow [to sth]:
   
   *fa ṭafiqa masḥan bi s-suqi wa l-aʾnāqi, Then he [Solomon] began to strike [the horses with the sword] on the shanks and necks: 38:33.

   Masaha ġunuqahū ḡadudahū bi s-sayfī, "to cut off sb's neck/arm with a sword"; masaha l-qawma qatlan, "to massacre a people." Asās, 594. Also, Aq., 2:1208; Muf., 467; Kash., 3:328.

   I take the following to be the complete construction:  fa ṭafiqa yamsahu masḥan wāqiʿan bi s-suqī wa l-aʾnāqi. That is, masḥan is a maʿfūl muṭlaq, serving to reinforce (taʿkīd) an implied verb—yamsahu (Tad., 5:530), with the bāʾ suggesting the tadmīn of wāqiʿan (cf. Mugh., 1:115). Since the bāʾ goes with wāqiʿan rather than with yamsahu, the Qur'ānic verse has a simple VB construction.

359. **MSS**

1. *m a s a a*

1. VB

   massa:

   *mina l-massi: 2:275: see 78 (KhBṬ) V, with n., and cf. 38:41 (3, below).

2. + OBJ

   massahū:

   i. (of sth) to happen to/come upon/befall sb:

   *in tamsaskum ḥasanatun tasuʿhum, If something good happens to you, it pains them: 3:120.
*in yamsaskum qarhun fa qad massa l-qawma qarhun mithluhū, If you have received a wound/injury, then the enemy has already received a similar wound/injury: 3:140.

*wa la in massat’hum nafhatun min ġadhābi rabbika, And if a draft of your Lord’s punishment should reach them: 21:46.

Also, in the position of subject, the following:

(b) ba’sā’, calamity: 2:214.
(c) ġarrā’, hardship: 2:214; 7:95; 10:21; 11:10; 41:50.
(e) khayr, good: 70:21.
(f) kibar, old age: 15:54.
(g) lughūb, fatigue: 35:35; 50:38.
(h) nār, hellfire:

*Iṣan tamassana n-nāru illā ayyāman ma’dūdatan, Fire is not goint to touch us [= we shall not be punished in the fire of hell] except for a certain number of [= a few] days: 2:80.

Also: 3:24; 11:113.

(i) naṣāb, fatigue: 15:48; 35:35.
(j) sarrā’, joy, happiness: 7:95.
(k) sharr, evil, calamity: 17:83; 41:49, 51; 70:20.
(m) *tā’ifun mina sh-shayṭāni, an assault by Satan: 7:201.

On i general: Massa—literally, “to touch”—is generally used in the sense of “to suffer from hardship, undergo suffering.” Tad., 1:587 (also, Muf., 467: Wa l-massu yuqālu fi kulli mā yanālu l-insāna min adhan). Ḥam., 2:926/2: fa mā kāna mifrāḥan idhā l-khayru massahūwa lā kāna munnānan idhā huwa anCamaa, “He does not become proud when he acquires riches, and, when he does a favor to someone, he does not remind him of it in a condescending manner.”

ii. massa l-mar’ata, to have sexual intercourse with a woman [lit: to touch a woman]: 2:236, 237; 3:47 [n.]; 19:20 [n.]; 33:49.

Asās, 594.

3:47 and 19:20: In these verses the word massa may be interpreted literally, and Mary would then be saying: When no man has so much as touched me.
See also 349 (LMS) III.

3.  + OBJ + PREP
massahū bi shay‘in, to cause sb to experience sth, inflict sth on sb:
  *wa in yamsaska llāhu bi ẓurrīn, And if God were to cause you any harm: 6:17; 10:107.
  *wa in yamsaska bi khayrīn, And if He were to bestow some good on you: 6:17.
  *wa lā tamassūhā bi sū‘īn, And do not cause her [she-camel] any harm: 7:73; 11:64; 26:156.
  *anni massaniya sh-shayṭānu bi nuṣūbin wa ẓadhābin, That Satan has caused me suffering and torment: 38:41.

  Zayd ibn Ḥusayn, Ham., 4:1678/2: a lam ta‘lamī annī idhā d-dahrū massanī bi nā‘ibatin zallat wa lam atartañ, “Do you not know [O woman] that, when fate visits a calamity upon me, it is the calamity itself that slips [off me] and that I remain unshaken?” Also, Durayd ibn aṣ-Ṣimmah, ibid., 2:820/15; Abū Wahb al-ʿAbsī, ibid., 3:107/1/8.

VI.  t a m ā s a
  tamāssa r-rajulu wa l-marʿatu, (of a man and a woman) to have sexual intercourse: 58:3, 4.

See also 1.2.ii above, and 349 (LMS) III.

360. MSK

IV.  a m s a k a
1.  VB
  aṃsaka, to withhold [sth from sb], deny [sth to sb]: 38:39.
2.  + OBJ
  i.  to withhold/stop sth:
  aṃsaka r-rizqa, to withhold sustenance [from sb]: 67:21.
  *mā yaftahī līlāhu li n-nāsī min rahmatīn fa lā mumsika lahā wa mā yumsiku fa lā mursila lahū min bāʾdīhī, The mercy that God grants to people there is no one to withhold, and that which He withholds there is no one to release: 35:2 [obj of yumsiku und].
Also: 39:38 [act pt].
ii. to detain/confine sb/sth:
   amsaka ilāhu nafsatul ārin, (of God) to cause a person to die [lit: to detain/arrest a being/soul]: 39:42.
   *fa amsikūhuna fi l-bayāti, Then detain/confine them [women] in your homes: 4:15.

3. + OBJ + PREP [a. ẓalā; b. bā]
   a. amsaka ẓalayhi sh-shay'a, to hold/save sth for sb:
      *fa kulū min mā amsakna ẓalaykum, Eat of that which they [trained hunting animals] have saved for you: 5:4.
      *amsik ẓalayka zawjaka, Keep your wife [= do not divorce her]: 33:37.

   Ḥāt., 229/3: taqūlu alá ẓalik ẓalayka fa innanfārā ī-māla ẓinda ī-musikīna muṭabbād, “She [reproachful woman] would [address me and] say, ‘Listen! Keep your wealth to yourself, for I have observed that wealth, when one holds it in one’s possession, is treated with great respect [by people].” (The word muṭabbad in the verse can be explained in several ways; see commentary, ibid., 229–30.)

   b. *wa lā tumsikū bi ẓishāmi l-kawāfīri, And do not cling to the disbelieving women’s honor [= do not keep them as your wives any longer]: 60:10.

   Kash., 4:89.

X. i s t a m s a k a
   + PREP [bā']
   istamsaka bi l-curwati l-wuthqā, to be on safe/sure ground [lit: to grip a firm handle]: 2:256.

   Cf. 258 (CSM) VIII.

361. Mṣḥy

I. m a s h ā
   + PREP [bā']
   *mashshā'īn bi namīmin, A great slanderer: 68:11.

   Kash., 4:127.
362. MKN

II. m a k k a n a b a

1. + PREP [lām]
   *mā lam numakkin lakum: 6:6: see 2.a.ii, with n.

2. + OBJ + PREP [a. fī; b. lām]
   a. makkanaḥū fīhi:
      i. to give sb possession of/control over sth:
         *mā makkannī fīhi rabbī khayrun, What my Lord has bestowed on me is better: 18:95.
         *wa la qad makkannākum fī mā in makkannākum fīhi, We had made them masters of things We have not made you masters of: 46:26.
      ii. makkannāhu fī l-arḍī, to give sb great power/authority in the land:
         *makkannāhum fī l-arḍī mā lam numakkin lakum, We gave them power/authority in the land, in a way that We have not established you: 6:6.
         *alladhīna in makkannāhum fī l-arḍī aqāmū ṣ-ṣalāta wa ātū z-zakāta, Those who, if We gave them power/authority in the land, would establish the prayer and pay zakāt: 22:41.

   Also: 7:10.

   See n. to 3.ii below.

7:10: Kash., 2:54.

b. makkānahū laḥū, to establish sth for sb:
   *wa la yumakkīnanna lahum dīnahumū lladhī ῥtadā lahum, And [He has promised that] He would firmly establish for them the religion He has chosen for them: 24:55.

   *a wa lam numakkin lahum ḥaraman āminan, Have We not provided them a secure sanctuary? 28:57.

3. + PREP [lām] + PREP [fī]
   makkana laḥū fī l-arḍī:
      i. to pave the way for sb in a land:
         *wa kadhālika makkannā lī yūsuфа fī l-arḍī, This is how We gained Joseph a footing in the land [of Egypt]: 12:21.
      ii. to give sb great power/authority in the land
wa kadhabika makkannā li yūsufa fi l-arḍī, This is how We gave Joseph power and authority in the land: 12:56.

wa numakkina lahūm fi l-arḍī, And We intended to give them power/authority in the land: 28:6.

Also: 18:84.

Zamakhshārī (Kash., 2:4) distinguishes between makkana lahū fi l-arḍī (= jācāla lahū makānan fīhā) and (2:a.ii) makkana lahū fi l-arḍī (= athbatahū fīhā).

IV. a m k a n a
+ PREP [min]

amkana minhu, to give sb power/control over sb/sth:

*fa amkana minhum, And He gave [you] power over them: 8:71

[subj und].

Aq., 2:1232–33. Also, Asās, 601.

363. MLK

1. m a l a k a

1. + OBJ

malakahū:

i. mā malakat yamīnuhū/yamīnuhā, the slave(s) he/she possesses
[lit: what his/her right hand possesses]: 4:3 [n.], 24 [n.], 25 [n.], 36; 16:71; 23:6 [n.]; 24:31, 33, 58; 30:28; 33:50 [twice; n.], 52 [n.], 55; 70:30 [n.]. [Obj und in all.]

In 4:3, 24, 25; 23:6; 33:50, 52; and 70:30, mā malakat yamīnuhū means specifically “female slave(s).”

In Classical Arabic, mā malakat yaduhū often means “possessions” as such; in the Qur'ān the phrase acquires the specific meaning of “slaves.” Durayd ibn as-Simmah, Ḥam., 2:821/17: wa ṭayyaba nafsī annanī lam aqul lahū lakadhabta wa lam abkhal bi mā malakat yadī, “I was comforted [by the thought] that I had never said to him, ‘You lie,’ or withheld my possessions [from him].” Also, Lab., 324/9; Ṭar., 32/55.

ii. *aw mā malaktum mafātiḥahū, Or those [houses] you possess
the keys of [ = houses under your management/custodianship]: 24:61.

2. + OBJ + PREP [min]
   malaka minhu l-amra, to have the power to do sth to/before sb:
   *lā yamlīkūna minhu khitāban, They shall not be able to/shall not
   have the power to speak to Him: 78:37.
3. + OBJ + PREP [lām] + PREP [min]
   malaka lahū min fulānin shay‘an, to be able to help/protect sb
   against sb: 5:17, 41; 46:8; 48:11; 60:4.

   Taḍmīn of manaṣa. Tad., 6:453 (on 46:8).
   The word shay‘, which occurs in all these verses, is here
   taken as an object, but it may also be taken to occupy the
   position of a maṣdar.

364. MLL  See 365 (MLW)

365. MLW

IV. a m l ā
1. + PREP [lām]
   amlā lahū, to give rope to sb: 3:178 [twice; n.]; 7:183; 13:32;

   Amlā l-baṭṭali l-baṭṭari, “to extend the tether of a camel.”
   Aq., 2:1242. Asās, 605.
   3:178: The first mā (in anna mā numū li lahum) is maṣ-
   darīyāh, but the second (in innamā numū li lahum) is kāffah.
   Kash., 1:232.
   47:25: According to ʾIslāḥī (Tad., 6:420), the verb amlā has
   been used in the Qurʾān with God as its subject, and 47:25 is
   no exception, for it would not be appropriate to regard Satan
   as the subject (cf. Kash., 3:458.)

2. + OBJ + PREP [Calā]
   amlāhu ʾkalayhi, to write sth down and read it out to sb:
   *wa qālū āsāṭīru l-awwālina iktabahā fa hiya tumlā ʾkalayhi buk-
   ratan wa aṣīlān, And they say, “[These are] mere legends about earlier
   peoples which he has had written, and which are therefore [first] writ-
   ten down and [then] imparted to him day and night!” 25:5.

   ʾIslāḥī writes: “The use of ʾkalā after tumlā suggests that the
   verb includes the taḍmīn-meaning of tulqā ʾkalayhi or tuqrā’u
Calayhi. The expression thus means either that they [stories of earlier peoples] are dictated to him, or that they are first written down and then imparted to him. Here it has the latter meaning, for the Quraysh knew that the Prophet was unlettered and did not know how to write.” Tad., 4:578.

The original root of amlā in 25:5 is MLL, the last radical, lām, having been replaced by wāw (= MLW).

366. MNY

V. t a m a n n ā
   + OBJ
   tamannā makānahū, to wish to be in sb’s position/have the status enjoyed by sb else:
   *alladhīna tamannaw makānahū bi l-amsi, Those who formerly [lit: yesterday] desired to be in his place: 28:82.

367. MHD

I. m a h a d a
   + PREP [lām]
   mahada li nafshi, to work/strive for one’s own good:
   *wa man ċamilā śāliḥan fa li anfusihim yamhadūna, And those who do good deeds do so for their own good: 30:44.


II. m a h h a d a
   + PREP [lām]
   mahhada lahu, to smooth sb’s path:
   *wa mahhadtu lahu tamhīdan, And I made his path so very smooth: 74:14.

368. MWT

I. m ā t a
   VB
   māta:
   i. (of the earth) to become arid/barren: 2:164; 7:57 [act pt]; 16:65; 25:49 [act pt]; 29:63; 30:19, 24, 50; 35:9 [twice, once act pt]; 36:33
Mim

[act pt]; 43:11 [act pt]; 45:5; 50:11 [act pt]; 57:17. [All maṣdars except where noted otherwise.]

ii. (of a town, etc.) to be destroyed: 2:259 [maṣ].

369. MYZ

V. *t a m a y y a z a*
   + PREP [min]
   *tamayyaza mina l-ghayżi,* to burst/explode with rage: 67:8.

   *Aq., 2:1255.*

370. MYL

I. *m ā / l a*
   + PREP [cālā]
   *māla cālayhi,* to fall upon/attack sb: 4:102.

   *Māla cālayya,* “He wronged me.” *Asās,* 610. *Māla cālayhimu d-dahru,* “(of time/fate) "to visit calamities upon a people." *Aq., 2:1256.*
NŪN

371. N'Y

I. n a 'ā
na'ā bi jānibihī, to turn aside/move away [in indifference/pride]: 17:83; 41:51.

Kash., 2:373; 3:395; Aq., 3:393.

Subayīn ibn al-Khaṭṭīm at-Taymī, Muḥad‘ī, 726/1: bānat ṣadūfu fa qalbuhū makhtūfu'ī/wa na'at bi jānibihā ʿalayka ṣadūfu, “Ṣadūf has departed, and so his [= poet’s] heart is being snatched away: Ṣadūf turned around and went away from you.” (Incidentally, Ṣadūf is not necessarily the actual name of the poet’s beloved; it is proper name for women in general—(Calam li n-nisāʾ [Aq., 1:639]; cf. Nawār, in n. to 313 (Qṭ C) V.1.ii, and in a verse by Shamm. [quoted at 322 (KT B) 1.2.ā.ii]—indicating the indifference with which they treat their lovers [ṣadafa, “to turn away/avoid/shun”). As such, Subayīn plays upon words: ṣadūf and na'at bi jānibihā.) In ʿAnt., 207/4, the phrase is used in a literal sense.

Cf. na'ā wa shtadda jānibuhū, in Sahm ibn Ḥanẓalah, ʿAṣm., 55/14. See also 44 (ThNY) 1, and 417 (WLY) V.2.

372. NBT

IV. a n b a t a
+ OBJ

anbatahū, to bring sb up:

*wa anbatahā nabātan ḥasanān, And He gave her a good upbringing: 3:37.
Nabbata š-šabīyya, “to bring up a child.” Asās, 612–13. Also, Aq., 2:1259–60; Kash., 1:187. See also 380 (NSh) II and IV.

373. NBDh

1. + OBJ
   nabadhahū:
   i. to reject/repudiate/spurn sth:
      nabadhah l-cāhdā/l-mīthāqa, to break a pledge/pact/covenant:
      2:100.
      
      
   ii. In 20:96, nabadhahū means “to cast sth,” referring to the performance of a trick by a magician.
      See also 347 (LQY) IV.1.i and 2.i.

2. + PREP [ilā]
   nabadhah ilayhi, to throw/hurl sth at sb:
   *fa nbidh ilayhim, Throw it [pact] back at them [= break your pact with them]! 8:58.
   
   Ramā ilā l-caduwwi, “to break one's pact with the enemy.” Asās, 613; Aq., 2:1261. Also, Kash., 2:132; Maj., 1:249. See also n. to 1.i above.

3. + OBJ + PREP [warā']
   nabadhah sh-shay'ā warā'ā zahriḥī, to throw/looking sth behind one’s back [= completely disregard/repudiate/reject sth]:
   *nabadha fāriqun mina lladhīna ūtū l-kitāb kitāba llāhi warā'ā zuhūrihim, A certain group of people from among those who had been given the Book tossed the Book of God behind their backs: 2:101 [n.].
   Also: 3:187.

374. NBZ

VI. t a n ā b a z a
tanābazū bi 1-alqābi, (of people) to give insulting/derogatory nicknames to one another: 49:11.

375. NDW

VI. t a n ā d ā
tanādaw, (of people) to call upon one another for help:
*innī akhāfu ḍalaykum yawma t-tanādi, I am afraid that a day is going to come upon you when you will call out to one another for help: 40:32.

Cf. 161 (S‘L) VI.

376. NZC

I. n a z a c a
+ OBJ + PREP [a. cān; b. min]
a. nazaCahū canhu, to take sth away from sb, deprive sb of sth:
*yanziCu anhumā libāsahumā, Stripping them [Adam and Eve] as he [Satan] did of their dress: 7:27.

See n. to b below.

b. nazaCahū minhu, to take sth away from sb, deprive sb of sth:
*wa tanziCu l-mulka min man tashā‘u, And You take away power/authority from whomever You like: 3:26.
*thumma nazaCnāhā minhu, And if later on We were to withdraw it [mercy] from him: 11:9.

NazaCa l-amīru l-Cāmila cān ġamalīhī, “(of a ruler) to depose a governor/an administrator.” Aq., 2:1290. Lab., 109/9: wa nazaCna min dāwūda ahsana sunCihī, “And they [vicissitudes of time/fate] took away from David the best of what he used to manufacture [= coats-of-mail].” Zuh., 282/8: lā
yanzi\textsuperscript{c}u llāhu mā lahū ḥusidū, “God will not deprive them of that on account of which people are envious of them.”

b differs from a in that the former gives the basic meaning—“to take sth away”—whereas a carries the connotation that this is done suddenly, forcibly, or violently.

VI. t a n ā z a c a

1. + OBJ

tanāza\textsuperscript{cūhu}, (of people) to exchange sth between themselves:
*yatanāza\textsuperscript{cūna} fiḥā ka’san, In it [paradise] they will be offering and receiving cups of wine: 52:23.

Ka\textsuperscript{cb}, 43[1].

2. + OBJ + PREP [bayna]

tanāza\textsuperscript{cū} l-amra baynahum, (of people):

i. to argue/debate a subject among themselves:
*idh yatanāza\textsuperscript{cūna} baynahum amrahum, When they were arguing the matter [concerning the Sleepers of the Cave] with one another: 18:21.

ii. to exchange thoughts on an issue:
*fa tanāza\textsuperscript{cū} amrahum baynahum, Then they [Pharaoh and his courtiers] discussed the matter among themselves: 20:62.

Tanāza\textsuperscript{c}a in 20:62 means “to compare notes,” and not necessarily “to dispute” (cf. i, above). The non-disputatious sense of tanāza\textsuperscript{c} (and of nāza\textsuperscript{c}a) is attested in the following: Ibn Muq., 261/28: yatanāza\textsuperscript{cūna} jawā’iba l-amthālī, “They were quoting one another/exchanging familiar/well-known sayings”; Hādirah, Mufaḍḍ., 53:5: wa idhā tunāzi\textsuperscript{cūka} l-ḥadītha ra’aytahāḫasānu tabassumuhā ladhīdha l-makra\textsuperscript{cī}, “When she converses with you, you find her beautiful of smile, delicious of kissing [= delicious of lips].” See also Imru’ al-Qays (32/24), and A\textsuperscript{c}shā (189/14).

377. NZ\textsuperscript{Gh}

I. n a z a g h a

1. + PREP [bayna]

nazagha bayna l-qawmi, to cause dissension/a rift among people:
*min baṣ-dī an nazagha sh-shayṭānu baynī wa bayna ikhwatī, After Satan had caused dissension between me and my brothers: 12:100.
Also: 17:53.

Nazagha bayna n-nāsī, “to sow dissension among people by urging them to commit wrongs against one another.” Asās, 628; also, Aq., 2:1290; Kash., 2:364.

2. + OBJ + PREP [min]
nazaghahū mina sh-shayṭāni nazghun, to be affected by the urgings/insinuations of Satan: 7:200; 41:36.

On nazgh in the verses, see Kash., 2:111; 3:392.

378. NZF

I. n a z a f a
   + OBJ + PREP [Cān]
nuzīfa r-rajulu Cāni l-khamri, (of a man) to lose consciousness from drinking wine: 37:47.


IV. a n z a f a
   + PREP [Cān]
anzafa r-rajulu Cāni l-khamri, (of a man) to lose consciousness from drinking wine: 56:19 [prep phr und].

Anzafa r-rajulu, “to become intoxicated.” Aq., 2:1291. See also n. to I above.

379. NZL

I. n a z a l a
   + PREP [bā‘]
nazala bihī, (of trouble, etc.) to descend upon sb/at a place:
*fa idhā nazala bi sāḥatihim, When it [punishment] lands in their yard: 37:177.

Sāḥah is an “open space” between the houses of a tribal community (faḍā’un bayna dūri l-ḥayyi lā bina’a fihi wa lā saq-fa [Aq., 1:554]).

Nazala bihi makrūhun, “A calamity descended upon him.” Asās, 628. Nāb., 86/4: wa man yatarbbasi l-hadathāna yanzil bi sāḥatihi ḋawānun ghayru bikī, “And he who hopes for a calamity [to befall others]—there will land in his own yard a great calamity, not an ordinary one.” (Cf. Aṣma’s explanation of the verse [ibid., n. 4]: Man ḍāḥāhu banū ṣammihi fa tarabbaṣa bihim fa yūshiku an tanzila bihim dāhiyatun.) Laylā bint Tārīf, D. al-Khaw., 185/20: arā l-mawta nazzālan bi kulli sharīfī, “I see that death descends on every noble man.” Also, Ṭar., 118/1; KaC, 30/3, 259/4.

See also 414 (WQC) 2.b.

II. n a z z a l a


See also 2 and IV.2 below.

2. + OBJ + PREP [Cālā] + PREP [bā’] *mā lam yunazzil bihi Cālaykum sulṭānan, Concerning which He has sent down no sanction upon you: 6:81.

See also 1 above, and IV.2 below.

IV. a n z a l a

1. VB anzala, to serve as host: 12:59 [act pt]; 23:29 [act pt; n.].

See n. to 2 below.

2. + OBJ anzalahu, to cause sb to get off [a ship, etc.]: 23:29 [twice, once act pt].

The word munzilīn in this verse is the active participle of anzala either in the sense of “to cause sb to get off some-
thing" (in this case the Ark of Noah) or in the sense of "to serve as host to someone" (1, above; anzala ʾd-ṭayfā = aḥal-lahū wa aqāma nuzulahū [Aq., 2:1291]). In the verse, the two senses are subtly connected: Noah not only prays that he and those with him be taken off the ship safely, he also prays that God serve as "host" to them, i.e. provide for them after they have disembarked.


2. + OBJ + PREP [bāʾ]
   anzala ʾlāhu bihi sultānan, to send down sanction in support of sth: 12:40.

   See also II above.

380. NShʾ

II. n a s h s h aʾ a
   + OBJ
   nashshaʾahū, to bring sb up:
   *a wa man yunashshaʾu fī l-ḥilyati, What, is it the one [= girl] who is raised in jewelry? 43:18.

   Asās, 631; Aq., 2:1298.
   See also IV below, and 372 (NBṬ) IV.1.

IV. a n s h aʾ a
   + OBJ
   anshaʾahū, to bring sb up:
   *innā anshaʾnāḥunna inshaʾan, We have given them [women] a special upbringing: 56:35.

   See also II above, and 372 (NBṬ) IV.1.

381. NShZ

I. n a s h a z a
   VB
   i. nashazati l-marʾatu, (of a woman) to defy [her husband]: 4:34 [maṣ]
See n. to ii below.

ii. nashaza r-rajulu, (of a man), to oppress [his wife]: 4:128 [maṣ].

Nashaza l-labanu, “(of milk) to rise”; cirqun nāshizun, “a swollen vein that throbs constantly”; dāḥbah nashizah, “a riding beast on which the saddle and the rider cannot stay in position”; nashazati l-mar’atu ẓalā zawjiḥā, “(of a woman) to defy/disobey her husband”; nashaza z-zawju ẓalā l-mar’ati, “(of a husband) “to oppress his wife.” Asās, 633; also, Aq., 2:1301; Kash., 1:266, 302.

382. NṬQ

I. n a ṭ a q a
   + PREP [ṣalā]  
   naṭaqa ṣalayhi, to speak/testify against sb: 45:29

   See also 203 (ShHD) 1.2.iii.

383. NZR

I. n a ṣ a r a
   1. + OBJ  
      nazarahū:  
      i. to wait for sth:  
      *ghayra nāzirīna ināhu, [Do] not [sit around] waiting for the meal to be ready: 33:53.  

      Nazara sh-shay’a, “to wait for sth.” Aq., 2:1315. Imr., 41/2:  
      fa innakumā in tanzurāniya sācatan/mina d-dahri yanfaṣnī  
      laday ummi jundabī, “For if you wait for me a while, it would do me good to be in the company of Umm Jundab.”  
      See also n. to ii(b) below.

ii. to pay attention to sb, make an allowance for sb:  
(a) *unṣurnā, We beg your pardon! 2:104; 4:46.

      Tad., 1:250. ṭaṣīnā is properly used by a person when he either has not understood what the speaker has said or wishes the speaker to repeat the statement because it con-
tains wisdom or has some merit. Ibid., 2:82. Unzurnī, “Pay attention/listen to me.” Aq., 2:1316.
See also 138 (RCY) III, and 183 (SMC) 1.2.i.

(b) *unzurūnā naqtabis min nūrikum, Please allow us to partake/be so good as to let us partake of your light! 57:13.

In this verse (cf. (a) above) unzurūnā may mean simply: Wait for us! See Kash., 4:65–66.

2. + PREP [a. ilā; b. fī; c. min]
   a. nazara ilayhi, to look to sb [for sth]:
      *ilā rabbīhā nāziratun, They [faces] will be looking to their Lord [= will be expecting mercy]: 75:23.

Iṣlāhī writes: “When used with ilā as its ṣilah, nazara, just as it carries the meaning, ‘to look at something,’ also comes to mean ‘to expect someone to be kind/merciful to one.’ Scholars of the language explain this as follows: if a person says to another, from whom he expects to receive a favor, innamā nanẓurū ilā ilāhi thumma ilayka [Aq., 2:1316], the meaning will be: We look to God for His bounty, and, after that, to you for your kindness.” Tad., 8:90. (See also Kash., 4:165.)

In the following verse by Nābihah (35/19), nazara ilayhi—especially the first use of it—seems to give the meaning Iṣlāhī assigns to 75:23: nazarat ilayka bi ḥājatin lam taqṣīḥā/ nazara l-maṇīdi ilā wujūhi l-ʿuwwāṭī, “She looked at you [expectantly], with a desire yet unfulfilled [= wanted to speak to you but could not]—as a patient looks at his visitors.”

b. nazara fīhi, to reflect on sth, ponder over sth: 7:185.

Aq., 2:1315–16.

c. nazara min ṭarin khafīyyin, to look [at sth] furtively/secretly, steal a glance [at sth]: 42:45.

384. NGhD

IV. a n g h a d a
   + OBJ + PREP [ilā]
   anghaḍa raʿsahū ilayhi, to shake one’s head at sb [in surprise/ridicule]:

*fa sa yunghidūna ilayka ruʿūsahum wa yaqūlūna matā huwa,
Then they will shake their heads at you, and will say, “When is it [the Resurrection] [going to be]?" 17:51.

Aq., 2:1323; Maj., 1:382; Kash., 2:363.
See also 351 (LWY) II.

385. NFTTh

1. n a f a t h a
   + PREP [fi]
   nafatha fi l-Cuqdati, (of a magician/sorcerer) to blow on knots [in order to cast a spell]:

   *Imra‘ah naffāthah, “sorceress”; rajul manfūth, “one who has been put under a spell.” Asāṣ, 645; also, Aq., 2:1325. A person from the ṣAbd al-Qays, Mufadd., 122/8: fa in yabra’ fa lam anfīth ẓalayhi wa in yahlīk fa dhūlika kāna qadīrī, “If he should recover [from the injury I inflicted on him with my spear], then it is not because I blew on him [= put a spell on him, wishing him to become well]; and if he should die, then that is something I did intend [for him].” (See also n. to 69 (ḤQQ) I.2, where, with some variations in the second hemistich, the verse is cited from Ṣantarrah. Note, further, that making “spear”—or “arrow” in the verse by Ṣantarrah [see ibid.]—the antecedent of the pronoun in ẓalayhi in the verse would alter the meaning somewhat.)

   “The word naffāthāt,” Islāhī writes, “is feminine, but it is not necessary to translate it ‘women.’ In accordance with Arabic usage, one may take it to mean arwāḥ/numūs khabīthah (‘evil spirits/persons’), irrespective of whether these spirits are male or female, and irrespective of whether the persons referred to are Jews, Magi, or the sorcerers and soothsayers of Arabia.” Tad., 8:662–63. See also Kash., 4:244.

386. NFS

V. t a n a f a s a
   VB
Tanaffasa means literally "to breathe." The use of the word implies that dawn is, as if it were, being crushed under the weight of night and unable to breathe, until God removes the pall of night from it, allowing it to breathe. Tad., 8:227.

387. NQB

II. n a q q a b a
+ PREP [fī]

naqqaba fi l-bilādi, to run from place to place in search of refuge: 50:36.

According to İslāhī (Tad., 6:564), naqqaba fi l-bilāda means "to run from one place to another seeking refuge," and not, as is generally believed, "to achieve one military victory after another" (cf. Kash., 4:24: Fa kharaqū fi l-bilādi wa dawwakhū; incidentally, the verse Zamakhshārī cites [ibid.] would seem to support İslāhī's interpretation rather than his own). In support of his view, İslāhī cites Aqrab al-Mawārid, where [2:1332] naqqaba fi l-arḍī is explained as: sāra fihā ṭalāban li l-mahrabi. Cf. Ṭīrīmmāḥ, Krenk., 147/2.

388. NQŞ

I. n a q a s a
1. + OBJ

i. *wa lā tanquṣu l-mikyāla wa l-mīzāna, And do not give short measure or weight: 11:84.

See 84 (KhSR) IV, and 412 (WFY) IV.1.i and 2.

ii. to fail sb:

*thumma lam yanquṣūkum shay'ān, And then they do not fail you in any way [= do not violate their pact with you]: 9:4.

Shay'ān in the verse is in maṣdar position (see CÜkb., 2:11; also, Kash., 2:139), though it is possible to take it as the second object (see Aq., 2:1336).

iii. *a wa lam yaraw annā na'tū l-arḍa nanquṣuhā min aṯrāfiḥā, Have they not noticed that We are approaching the land [= Makkah], reducing it at the borders? 13:41.
Also: 21:44.

See Mir, 90.

2. + PREP [min]
  *naqasa minhu, to diminish sth:
  *qad *kalima *man tanqusu 1-ardu minhum, We know very well
what the earth eats away of them [= of their bodies in graves]: 50:4.

3. + OBJ + OBJ
  *naqasahu sh-shay'a: 9:4: see 1.ii above, with n.

389. NQD

IV. a n q a d a
  *anqada *zahrah, (of a burden/responsibility) to break one's back,
be crushing: 94:3.

390. NKS

I. n a k a s a
  1. + OBJ
     *nakasa ra'sah, to hang one's head low [in shame/humiliation]:
     32:12 [act pt].

     Aq., 2:1344.

  2. + OBJ + PREP [a. *kal; b. fi]
     *nakasahu *kal ra'sihi, to throw sb off his bearings [lit: to stand
sb/sth on his/its head]:
     *thumma nukis* *kal ru'sihi, Then they were thrown off their
bearings [= their judgment became warped, their minds/reason be-
came vitiated]: 21:65.

     Nakasahu, "to invert sth"; nukisa 1-marju, "(of a patient)
to have a relapse." Aq., 2:1344. Also, Asas, 654.

II. n a k k a s a
    + OBJ + PREP
    *nakkasahu ilahu fi l-khalqi, (of God) to cause sb's [physical and
mental] constitution to deteriorate/degenerate: 36:68.
391. NKS

1. n a k a š a
nakaša ċalā ċaqibayhi:
to retrace one's step, turn/go back on one's heels: 8:48; 23:66.

In 8:48 the retracing of steps implies turning tail; in 23:66, drawing away out of indifference.
Maj., 1:247.
Cf. 316 (QLB) VII.2.i.

392. NYL

+ PREP [min]
nāla minhu, to inflict harm on sb: 9:120.

Zamakhsharī writes: Wa yuqālu, nāla minhu, idhā raza'ahū wa naqāṣahū, wa huwa ċāmmun fī kulli mā yasū'uhum wa yankubuhum wa yulḥiqu bihim dararan. Kash., 2:177. Nāla min ṣirdī fulānin, "revile/vilify sb." Aq., 2:1364. Nayl in the verse is here construed as a maṣdar, though it may also be taken as an object (nayl = manīf). Kash., 2:177.
HA’

393. HDY

1. h a d ā
   1. + PREP [lām]
      hadā lahū kadhā, (of sth) to serve as a lesson to sb:
      *a fa lam yahdi lahum kam ahlaknā qablahum mina l-qurūni,
      Does it not constitute a lesson for them, how many nations We have
      destroyed before them? 20:128.
      Also: 7:100; 32:26.

2. + OBJ + PREP [Cān]
   hadāhu ĉani d-dalālati, to deliver/rescue sb from error [lit: to
   guide sb away from error]: 27:81 [act pt]; 30:53 [act pt].

   Taḏmīn of some word like șarafa. See Tad., 4:765.

394. HZZ

VIII. i h t a z z a
   ihtazzatī l-ardū, (of the earth) to grow vegetation: 22:5; 41:39.

   Ihtazzatī l-ardū: anbatat. Aq., 2:1388. Ihtazza means
   literally “to quiver, shake” (e.g. ihtazzatī l-ibīlu, “[of camels] to
   swing/sway in their movement at the cameleer’s chant”
   [ibid.]). The image in the verse is that of lush vegetation
   “quivering” in the fields as the wind blows. Zamakhshari
   (Kash., 3:26) explains ihtazzatī l-ardū in the verse as: taḥarrakat bi n-nabātī.
395. **HLK**

I. *ha l a k a*
    + PREP [℃an] *halaka ℣anhu sh-shay‘u,* to lose sth, be deprived of sth:
    *halaka ℣an*)(ix sulṭāniyah,* I have lost my power: 69:29.

    *Tadmīn* of dhahaba or ba‘uda. **Tad.,** 7:549.

IV. *a h l a k a*
    + OBJ
    i. In most verses, *ahlaka,* used with God as subject and a person/ people/place as object, means “to destroy, wipe out,” which is more comprehensive than “to kill,” but includes the latter. In others (e.g. 7:155 and 67:28), the simple meaning, “to kill,” may be intended, though with a hint of “destruction/annihilation.” Verses carrying either of the two meanings are not listed. Note, however, the following verse:

    *wa yuhlika l-ḥarthā wa n-naslā,* And in order that he might destroy crop and stock: 2:205.

    ii. *yaqūlu ahlaktu mālan lubadan,* He says, “I have spent/given away so much wealth”: 90:6.

* **Ahlaka l-māla** means literally “to waste/destroy wealth.” The phrase often connotes that a person spends or gives away his wealth freely, as if he were “throwing it away.” Al-Hārith ibn Hillizāh (Mufadd., 267/13): *la‘ yartašš li l-māli yuhlīkuḥu‘ala‘du n-nujūmi ilayhi ka n-nahšī,* “He does not fear [that he will become poor] on account of the wealth he gives away, the auspicious star to him being like the ominous star [i.e. to him any time is the right time to give away wealth].” **Ham.,** 4:1740/2: taqūlu ala‘ ahlakta māla da‘latani‘wa hal da‘latun an yunfiqa l-māla kāsibuh, “She said, ‘Look, you have given away [so much] wealth, being in error.’ But is it [really] an error that wealth be spent by one who has earned it?” (Cf. Lab., 246/58.) See also Zuh., 141/3; Durayd ibn as-Ṣīmnah, Asm., 107/3. The use in the Qur‘ān has more complex connotations. The speaker in 90:6 is an affluent but niggardly person, and he makes the remark upon being asked to spend for the sake of the poor and the needy (see **Tad.,** 8:373). *Ahlaka* thus suggests, first, that it is in all probability a small amount of wealth he spends, but that he thinks it is a large amount; and, second, that, deep down in his heart, he
thinks that the wealth he has given away he might have given away in vain. Further, the use of the word ahlaka is ironical: from the viewpoint of the Day of Judgment, the wealth he has spent is in fact wasted.

Cf. afnā mālahū, as in al-Muthallam ibn Riṣāḥ, Ḥam., 4:1655/2.

396. HLL

IV. a h a l l a
   + OBJ + PREP [bā’] + PREP [lām]
   *mā uhilla bihī li ghayri llāhi, [The animal] on which [at the time of slaughtering it] the name of someone other than God is taken: 2:173.
   Also: 5:3; 6:145; 16:115.

   Ahalla bi dhikri llāhi, “to pronounce/proclaim the name of God”; ahalla l-muḥrimu bi l-ḥajjī wa l-Cumraṭī, “(of a ḥajjī Cūmrah pilgrim) to proclaim talbiyāh [= labbayka allāhumma labbayka, ‘Here I am, O God, here I am’].” Asās, 705; also, Aq., 2:1399. Ahalla l-qawmu l-hilāla “(of people) to raise their voices upon sighting the new moon”; ahalla ṣ-ṣabīyyu, “(of a child) to cry loudly.” Ibid.

397. HMM

IV. a h a m m a
   ahammat’hu nafsuḥū, to be concerned/worried about oneself: 3:154.

   The verse makes a criticism: the people in question were filled with worry about themselves, not about the religion, the Prophet, or the other believers (Kash., 1:224).

398. HWY

I. h a w ā’
   + PREP [ilā]
   hawā ilayhi, to move/draw toward sb: 14:37.

   Hawā (imperfect: yahwī) implies swift movement: hawatī l-cuqābu, “(of an eagle) to pounce upon its prey”; hawatī r-
nīhu, “(of wind) to blow.” Aq., 2:1412. Although tahwī, which is used in the verse, is different in form and meaning from tawahā (3rd pers. sing. perfect: hawiya, “to love/desire”), the use of a‘fīdah (“hearts”) as the subject of the verb in the verse seems to lend to tahwī connotations of tawahā (cf. Kash., 2:305: Tahwī ilayhim: tusrī‘u ilayhim wa ta‘īru nahwahum shawqān wa nizā‘an), suggesting wordplay on hawā/yahwī and hawiya/yahwā. Physical movement (“to draw toward sth”: tahwī) thus “blends” with non-physical movement (“to be/feel drawn toward sth”: tawahā).

399. HYMN

1. hāma fī kulli wādin, to wander around in every valley [= wander in one’s talk, ramble]:

*a lam tara annahum fī kulli wādin yahīmūna, Don’t you see that they [poets] wander around in every valley [= move/flit from one subject to another aimlessly]? 26:225.

Hāmati n-nāqatu is said of a she-camel that wanders around by herself in search of pasture. Aq., 2:1416. Also, Asās, 709; Kash., 3:131.

400. HYMN

1. haymana Calayhi, to watch over sth:

*wa muhayminan Calayhi, And [a Book] that keeps watch over it [= earlier scriptures] 5:48.

According to Islāhī, the verse means that the Qurān is the touchstone by which all other scriptures are to be judged. He cites the expression, haymana t-tā‘iru Calā firākhīhī, which is used of a bird that is protectively hovering over its young ones, and concludes from this that the Qurān is a “custodian” of the other scriptures. Tad., 2:305. Also, Aq., 2:1416. Kash., 1:342; 4:85: Al-muhaymin: ar-raqību Calā kulli shay‘in al-ḥāfīzu lahū.
WĀW

401. WJB

1. w a j a b a
   VB
   *fa idhā wajabat junūbuhā, When they [sacrificial animals] lie
   [motionless] on their sides [= are dead]: 22:36.

   Literally: When their [camels’] sides/flanks stick to the
ground. Wajaba means literally “to stick/adhere.” Wajaba l-
hāʾiṭu is said of a wall that has collapsed to the ground and is
“hugging” the ground; wajabatī sh-shamsu, “(of the sun) to
set”; darabahū fa wajaba, “He hit him, and the latter dropped
dead.” Aq., 2:1426. Also, Kash., 3:34–35.

402. WJD

1. w a j a d a
   1. VB
   *askinūhunna min ḥaythu sakantum min wujdikum, Provide
them with lodging of the same standard as yours, of the kind you can
   2. + OBJ
   wajadahū:
   i. to have/possess sth:
   *wa lladhīna lā yajidūna illā juhdahum, Those who possess
nothing save [what they have earned by] their own effort: 9:79.
   Also: 9:91, 92 [twice].
ii. to be able to do sth, have the means to do sth:
*alladhīna lā yajidūna nikāhan, Those who are unable [= do not possess the means] to get married: 24:33.
Also: 2:196; 4:92; 58:12. [Obj und in all.]

iii. to sense/feel/experience sth:
*innī la ajidu Ṱīna yūsufā, I am getting Joseph's scent: 12:94.

3. + OBJ + PREP [a. Calā; b. fi]

a. wajadahū Calayhi, to know sb to be/find sb doing/practicing sth:
*ḥasbunā mā wajadnā Calayhi ābā'anā, All we need is what we have known our ancestors to be practicing: 5:104.

Yahyā ibn Manṣūr, Ḥam., 1:326/1: wajadnā abānā kāna hal-la bi baldatun/siwan bayna qaysin qaysi Celayāna wa l-fizrī, “We found our father/ancestor settled in a land that was in the middle of [the dwellings of] the Qays—Qays ibn Celayān—and the Fizr.” Also, Jawwās ad-Ḍabbāṭ, ibid., 3:1453/2.
See also 346 (LFW) IV.

b. wajada fihi kadha:
(i) to experience sth at sb's hands:
*wa l-yajidū fikum ghilzatan, And let them find roughness in your attitude: 9:123.

(ii) wajada fi nafsihi kadha: 4:65; 59:9: see 4 below.

4. + OBJ + PREP [fi] + PREP [min]

Wajada fi nafsihi minhu kadha means “to feel so and so on account of sth,” and the following two expressions are close in meaning:

i. wajada fi nafsihi ḥarajan minhu, to have mental reservations about sth:
*thumma lā yajidū fi anfusihim ḥarajan min mā qadayta, And then [they] should not have any reservations in their minds about the verdict you have given: 4:65.

ii. wajada fi nafsihi ḥājatan minhu, to feel uneasy about sth/feel resentment for sth:
*wa lā yajidūna fi anfusihim ḥājatan min mā ātu, And they [Maḍīnān Muslims] feel no resentment in their hearts concerning that which they [Makkan immigrants] have been given: 59:9.
403. **WJF**

**IV. a w j a f a**
+ OB] + PREP [Calā]

*fa mā awjaftum ẓalayhi min khaylin wa lā rikābin, You did not run over it any horses or camels [= you did not obtain it by force of arms/as a result of military action]: 59:6.

*Kasḥ., 4:80: Fa mā awjaftum ẓalayhi: fa mā awjaftum ẓalā
tahṣīlihī.

404. **WJH**

**II. w a j j a h a**
+ OB] + PREP [ilā]

wajjaha wajjahū ilā Ilāhi, to turn oneself [lit: one’s face] to God in devotion: 6:79.

405. **WDc**

**I. w a d a c a**
VB

*da[c adhāhem, Overlook/ignore the trouble/hurt they are caus-
ing [you]: 33:48.

406. **WDhR**

**I. w a d h a r a**

1. + OB]
i. to disregard/neglect sb/sth:
   *wa yadhāru ẓa[rā‘ahum yawman thaqīlan, And they are un-
heedful of a difficult day [= Day of Judgment] that lies ahead of them: 76:27.
   Also: 6:70; 7:180; 26:166; 37:125.

ii. *lā tubqī wa lā tadhāru: 74:28: see 25 (BQY) IV.

2. + OB] + PREP [Calā]

*mā kāna Ilāhu li yadhara l-mu‘minīna ẓalā mā antum ẓalayhi ḥattā yamīza l-khabīthah mina ṭ-ṭayyibi, It was not for God to let the
believers continue in the state you had been until He had marked the wicked off from the pure: 3:179.

*Mā kāna ilāhu* may also be translated "It is not for God," but in the context in which the verse occurs—that of the Battle of Uhud (see *Tad.*, 1:820)—it is perhaps better to use the past tense in translating the phrase.

407. **WZR**

1. *wa a z a r a*
   + OBJ
   
   *wazara wizra fulānin,* to carry the burden of another person [= be responsible for sb else’s actions):
   *wa lā taziru wāziratun wizra ukhrā,* And no one shall carry anyone else’s burden: 6:164; 17:15; 35:18; 39:7.
   
   Also: 53:38.

   See also 71 (*HML*) I.2.vii(a).

408. **WZN**

1. *wa a z a n a*
   + OBJ
   
   *wazanahū,* to give/deal out a measure of weight to sb: 83:3.

   *Wazana lahū,* the original form, is often abbreviated to wazanahū. Cf. 335 (*KYL*) I. According to İslāhi (*Tad.*, 8:254), the verse is speaking of giving people their rights, and does not have the narrower meaning of giving short weight (cf. 232 (*TFF*) II, 370 (*KYL*) I and VIII, and 450 (*WZN*) I).

409. **WSL**

1. *wa a š a l a*

    1. + OBJ

    *wa iladhīna yaṣīlūna mā amara ilāhu an yūṣala,* Those who join what God has commanded to be joined [= have regard for/honor the ties of kinship]: 13:21.

    Also: 2:27 [n.]; 13:25 [n.].
2:27 and 13:25: For a translation of these verses, see 313 (QṬC) I.2.ii.

The idiom underlying the expression is waṣala raḥimahū, which means literally: to join the womb. See Aq., 2:1458. Abū Dhū'ayb al-Hudhaﬁ, D. al-Hudh., 2:152/[5]: wa lam yaku fazzan qatı'īan li qarābatīn/wa lākin waṣūlan li l-qarābatī dhā ruḥmī, “He was not rude, or a severer of the ties of kinship; rather, he used to maintain/reinforce the ties of kinship and be regardful of blood relationships.” Also, Kaeb, 112/[3].

See also 313 (QṬC) II.1.ii, with n., and 415 (WQY) VIII.1.

2. + PREP [i]lā

waṣala ilayhi:

i. to be given to/received by sb:

*fa mā kāna li shurakā'īhim fa lā yaṣilu i]lā llāhi wa mā kāna li llāhi fa huwa yaṣilu ilayhim, But that [portion] which is [designated] for their associates [= false deities] does not go to/reach God; and that [portion] which is [designated] for God goes to/reaches them: 6:136.

ii. to get to sb [with a view to harming him]:

*lan yaṣilū ilayka, They [wicked people] shall not get to you [= shall not be able to harm you]: 11:81.

Also: 28:35.

iii. to belong to sth [e.g. a tribe]:

*i]llā lladhīna yaṣīlūna i]lā qawmin baynakum wa baynahum mīthāqun, Except those who belong to a people with whom you have entered into a pact/an agreement: 4:90.

Tad., 2:131; Kash., 1:288.

II. w aṣṣ a l a

+ OB]

waṣṣala sh-shay'a, to continue sth uninterruptedly over a period of time:

*wa la qad waṣṣalnā lahumu l-qawla, We have continued sending the message to them [through the ages] in an unbroken continuity: 28:51.

The translation is based on Islāhī’s interpretation of the verse (see Tad., 4:820-821). Cf. Zamakhshārī (Kash., 3:173), who regards the verse as a reference to the successive Qur’ānic revelations. Also, Muf., 525.
410. **WD**

1. w a ẓ a č a
   1. + VB
      *waḍačati l-mar’atu, (of a woman) to give birth: 35:11; 41:47.
   2. + OBJ
      1. waḍačati l-mar’atu ḥamlahā, (of a woman) to give birth to a
         child: 3:36 [thrice; obj und in final occurrence; n.]; 22:2; 46:15; 65:4, 6.
         3:36: In inni waḍačtuḥā unṭḥā, unṭḥā is a ḥāl. Kash., 1:186.
      2. *ḥattā taḍača l-ḥarbu awzārahā, Until war lays down its arms:
         47:4.
         On the word awzār in the verse, see Kash., 3:453.
   3. + OBJ + PREP [cān]
      waḍača ẓanhu š-[shay’a, to relieve sb of sth:
      *wa yaḍaču ẓanhum ẓisrahum wa l-aghlāla ilaṭā kānat ẓalayhim,
      And he relieves them of their burden and the shackles that were upon
      them: 7:157.
      *wa waḍačnā ẓanka wizraka, And We took your burden off you/
      relieved you of your burden: 94:2.

IV. a w ẓ a č a
   + PREP [ḥilāl]
   *wa la awḍačū ḥilālakum yābghūnakumu l-ḥītna, And they
   would have rushed about in your midst, seeking to create trouble for
   you/sow mischief among you: 9:47.


411. **WT**

1. w a ẓ i ’ a
   1. VB
      waṭi’a:
      1. to take a step/measure:
      *wa lā yataṭūna mawṭi’an yaghīzu l-kuffāra . . . illā kutiba lahum
         biḥī ẓamalun sāliḥun, Not a single step/action do they take, one that
infuriates the disbelievers . . . but that a good deed is credited to their account: 9:120 [n.].

9:120: Mawti’, here taken as a mašdar, can also be construed as an object, in which case the verse would translate: Not a single piece of land do they traverse/cover but that. . . . See Kasb., 2:177; cUkb., 2:23.

ii. to concentrate:

*inna nāshi’ata l-layli ashaddu waṭ’an, Getting up during the night is indeed very conducive to concentration: 73:6.

According to ʿIṣlāḥi, the word waṭ’an in this verse gives the image of “planting one’s feet” [cf. thabbata ʾllāhu waṭ’ataḥū (Asās, 680)], the verse meaning that prayer during the night helps one concentrate and focus one’s attention—or, one might say, helps one achieve “sure-footedness.” See Tad., 8:25. Also, Kasb., 4:153.

2. + OBJ

waṭi’ahū:

i. to set foot on sth [e.g. a territory]:

*wa arḍan lam taṭa’ūhā, And also a land/territory you have not yet set foot on/trodden: 33:27.

Lab., 113/23.

ii. to crush sb [lit. trample sb underfoot]:

*lam taʾclamūhum an taṭaʾuham, Whom you might have trampled unwittingly: 48:25.

Kasb., 3:467.

Al-Ḥārith ibn Waṣlah adh-Dhuhī, Ḥam., 1:206/6: wa waṭī’tanā waṭ’an ʿalā ḥanāqīn/waṭ’a l-muqāyyādi nābiti l-harmī, “You trampled us underfoot in great anger; it was like the trampling of a young harm-plant by a hobbled camel” (cf. Aṣṣhā, 227/18 [also ibid., 283/3]). Bashmāḥ ibn ṢAmr, Mufaddl, 85/19: tawatta’u aghlaṣa ḥizzāniḥīḥa waṭi l-qawīyyi l- ʿazīzī dh-dhallā, “[In traversing that land] she [camel] treaded on the hard ground, like a strong, mighty man’s trampling underfoot of a weak man.”
412. WFY

II. w a f f ā

1. + OBJ + OBJ

2. + OBJ + PREP [ilā]
   waffā ilayhi sh-shay’a, to give sth to sb in its entirety:
   *wa mā tunfīqū min khayrin yuwaFFa ilaykum, And whatever of your wealth you spend, it shall be repaid to you in full: 2:272.
   *man kāna yurīdu l-ḥayāta d-dunyā wa zīnatahā nuwaFFi ilayhim a-Cmālahum fihi, To those who seek the world and its splendor We shall give in full [the reward of] their actions in it [= in the world = within their lifetime]: 11:15.
   Also: 8:60 [pass].

IV. a w f ā

1. + OBJ
   awfāhu:
   i. The following two expressions mean “to give sth in full”:
      (a) awfā l-kayla/l-mikyāla, to give full measure: 7:85; 11:85; 12:59; 17:35; 26:181.
      See n. to (b) below.
      (b) awfā l-mīzāna, to give full weight: 6:152; 7:85.
      See also 84 (KhSR) IV, and 388 (NQṢ) I.1.i.

ii. awfā nadhraḥū, to fulfill one’s vow: 22:29;

2. + OBJ + PREP [lām]
   awfā lahū l-kayla, to give sb full measure: 12:88.

413. WQD

IV. a w q a d a

1. + OBJ
   awqada nāra l-ḥarbi, to ignite/kindle the fire/flames of war: 5:64.
Bashāmah ibn ĞAmr, Mufadd., 89/34. Cf. al-Muṣāwir ibn Hind, Ḥam., 1:461/5; al-Waqqāḍi ibn al-Mundhir, ibid., 2:564/2; ĞAnt., 195/[6]. Similar expressions are shabba nāra l-ḥarbi, as in Ṭirimmān, Krenk., 94/30, and ĞAwf ibn ĞAtiyyāh, Mufadd., 843/22; sa‘cāra nāra l-ḥarbi, as in Ásḥāb, 83/29; and ashlala l-ḥarba, as in Qays, 36/7.

The lām in the verse, here interpreted as muqhamāh (see Introduction, n. 54), may also be interpreted as the lām of “cause” (ta‘fīl), in which case the verse would be categorized as: OBJ + PREP.

See also 281 (ṬF) IV,i.

2. + PREP [‘alā]

awqada ‘alayhi, to kindle fire upon/over sth:

*fa awqid fī yā hāmān n ‘alā ṯ-tīnī. So make me a fire, O Hāmān, upon the clay [= for the purpose of baking bricks]: 28:38.

Abbreviated form of 3.a, below.

3. + OBJ + PREP [a. ‘alā; b. lām]

a. awqada n-nāra ‘alayhi, to kindle fire upon/over sth:

*wā min mā yūqidūna ‘alayhi n-nāra, And that which they smelt in the fire: 13:17.

b. awqada nāran li l-ḥarbi: 5:64: see 1 above, with n.

414. WQC

1. wa qa qa ca

1. VB

waqa’ca l-ḥaqqu, (of truth) to become manifest/be revealed/be established: 7:118.

Waqa’ca l-amru, “(of sth) to happen/take place.” Asās, 686.

2. + PREP [a. ‘alā; b. bā’]

a. waqa’ca ‘alayhi:

i. (of sth) to become obligatory upon sb, devolve upon sb as a duty/responsibility:

*fa qad waqa’ca ajruḥū ‘alā llāhi, His reward becomes due [to him] from God: 4:100.
**Tadmîn** of wajaba. See Kash., 1:294.

ii. to be imposed/inflicted upon sb:
* *qad waqa\(^{2}\)c\(^{3}\)a  \(\text{C} \)alaykum min rabbikum rijsun wa ghaḍabun, Filth and wrath have been inflicted upon you by your Lord: 7:71.
* *wa idhā waqa\(^{2}\)c\(^{3}\)a  \(\text{C} \)alayhimu l-qawl\(\text{u}\)l, When the verdict against them is handed down [= when the time for the promised punishment comes upon them]: 27:82 [n.].
Also: 7:134; 27:85 [n.]

Waqa\(^{2}\)c\(^{3}\)a l-qawl\(\text{u}\)l  \(\text{C} \)alayhim: wajaba. Aq., 2:1476. Kash., 2:69: Qad waqa\(^{2}\)c\(^{3}\)a  \(\text{C} \)alaykum, ay ḥaqqa  \(\text{C} \)alaykum wa wajaba aw qad nazala  \(\text{C} \)alaykum.
27:82 and 85. Vs. 82 refers to the time when, after due warning, the disbelievers will be punished in this world. Vs. 85 refers to the time when, in the next world, the decision to throw the disbelievers into hell will be announced. See Tad., 3:766, 768.

Mutammim ibn Nuwayrah, Mufadd\(\text{l}\), 543/48: fa lā tafrahān yawman bi nafsika innani\(\text{l}\)araā l-mawta waqqā\(^{2}\)c\(^{3}\)an  \(\text{C} \)alā\(^{2}\) man tashajja\(^{2}\)c\(^{3}\)a, “May you never be pleased! I see that death overpowers one who tries to display courage.” (Fa lā tafrahān is an imprecation [Anbārī’s commentary, ibid.])

b. waqa\(^{2}\)c\(^{3}\)a bihī, (of trouble/punishment) to descend upon sb:
* *wa huwa wāqi\(^{2}\)c\(^{3}\)un bihim, While it [punishment] is about to overtake them: 42:22.

Al-Hārith ibn Hillizah, Mufadd\(\text{l}\), 517/8: wa ḥasibti waq\(^{2}\)c\(^{3}\)a suyūfīnā bi ru'ūsīhim/waq\(^{2}\)c\(^{3}\)a s-sāhābi  \(\text{C} \)alā\(^{2}\) t-tirāfī l-mushrafi, “And [if] you [were to] consider the falling of our swords upon their heads, which was like the falling of rain [lit: clouds] upon leather tents that are standing upright.”
See also 379 (NZL) l.

415. WQY

VIII. \(i\)tt\(\text{a}\) \(t\)t\(\text{a}\) \(q\)ā
1. + OBJ
   ittaqāhu, to have regard for sth:
* *wa ttaqū . . . l-arḥāma, And have/show regard for . . . the ties of blood: 4:1.
2. + OBJ + PREP [bā’]
   ittaqāhu bi  sh-shay‘ī, to shield oneself against sth by taking
   refuge behind sth:
   *a fa man yattaqī bi wajhihi sū’a l-ṣadḥābi, So, is the one who
   will [have to] fend off the severe punishment with his face [is like the
   one who will be safe from the fire of hell]? 39:24.

   Al-Waqqād ibn al-Mundhir, Ḥam., 2:561/2: wa lākinna
   aṣḥābi  illadhīna laqṭuhum/taṣṣadaw sirāqan wa ttaqaw bi bni
   aznamā, “But my men [= enemies], whom I met in combat,
   fled, taking Ibn Aznam as their shield.” ḌAmr ibn al-Ahtam,
   ibid., 4:1652/4: wa kullu kārin min yattaqī dh-dhamma bi l-qirā,
   “Every noble person protects himself against reproach by
   means of hospitality.” Also, Imr., 16/33, 37/47; ʿAb., 34/16;
   ʿAlqamah, Ṣhl., 107/28; Qays, 136/6; Suh., 21/25; Ibn Rālān as-
   Sinbisi, Ḥam., 2:609/3; al-Marrār ibn Mūnqidh, Muṣafād., 149/30.

416. WLI

I. wa l a j a
   + PREP [fī]
   *ḥattā yaliya l-jamalu fī sammi l-khiyāṭi, Until a camel passes
   through the eye of a needle [= never]: 7:40.

   See also 121 (DWM) I.

417. WLY

II. w a l l ā
1. + OBJ
   wallā d-dubura, to flee [from the battlefield], take to one’s

   Cf. 2, 3, and V.3 below.

2. + PREP [Calā]
   wallā Calā duburihi, to turn one’s back [on sth]: 17:46.
Cf. 1 above, and 3 and V.3 below.

3. + ḨĀL

   Grammatically, *mudbiran in these verses is (as in 37:90 [V.3, below]) a ḥāl mu’kkidah to wālā, but the two words are often used together, acquiring idiomatic force. Cf. the use in Ḥam., 3:1150/2.
   Cf. 1 and 2 above, and V.3 below.

4. + OBJ + OBJ
   *wālāhū iyāhū:
   i. to impose sb upon sb:
      *kadhālika nuwālī ba’da ẓ-ẓalimīna ba’da, Thus do We impose the wicked upon one other: 6:129.
   ii. wālāhu dūbūrahū, to beat a retreat before sb: 3:111; 8:15, 16.
   iii. *nuwāllīhī mā tawālū, We shall turn him in the direction in which he turns/wishes to turn/shall direct him to the course he wishes to adopt: 4:115 [obj of tawālū und].


V. tawālū lā  1. + OBJ
   *tawālūhu, to undertake to do sth, assume responsibility for sth:
      *wa iladhī tawālū kibrāhū minhum, And the one among them who is chiefly responsible for it [= for the campaign of slander against Muhammad’s wife]: 24:11.
   2. + PREP [ba’]
      *tawālū bi ruknīhī, to shrug one’s shoulders [in indifference] and walk away/move away in indifference [lit: to move away with one’s side]: 51:39.

   Tad., 6:614.
   Cf. 44 (ThNY) l, and 371 (N’Y) l.
3. + PREP [Can] + HĀL
   *fa tawalla\l\ anhu mudbir\ina, And they went away from him [Abraham]: 37:90.

   As in II.3, above, mudbiran in 37:90 is a hāl mu'akkidah, but the meaning of the phrase, tawalla\l\ mudbiran, in 30:90 is somewhat different. Whereas in II.3 the phrase means "to beat a retreat," in 39:70 it means simply "to turn around and leave": the people, believing that Abraham was tired and wanted to spend the night in the temple, "turned around" and departed, quite satisfied that he meant no mischief. The phrase is prophetic, however, in that, when he is charged with smashing the idols, Abraham effectually replies to the charge, putting the people to shame, who thus "beat a retreat" before him.

418. WHN

IV. + OBJ
   awhana kaydah\u, to thwart [lit: weaken] sb's strategem: 8:18 [act pt].

   See also 224 (DLL) II.
YĀ'

419. YSR

II. y a s s a r a
   + OBJ
   yassara s-sabīla, to make a path/course smooth [for sb):
   *thumma s-sabīla yassarahū, Then He smoothed the path [of life
   for man]: 80:20.

   Cf. 377 (MHD) II.

420. YMM

V. t a y a m m a m a m a
   + OBJ
   Tayammamahū means "to aim at sth, go/turn to/toward sth." In
   the Qur'ān it has been used in two somewhat different senses:
   i. In 2:267 it means "to intend to do sth":
      *wa lā tayammamū l-khabītha minhu tunfiqūna, Do not think of
      spending [in the way of God] that which is valueless.
   ii. In 4:43 and 5:6 it means "to head for sth, look for sth":
      *fa tayammamū ṣaṣīdan ṭayyīban, Then look for pure dust [for
      the purpose of achieving ritual purity in the absence of water] 4:43;
      5:6.
GLOSSARY

Af∗al at-taCajjub, "verbs of surprise." The two patterns of these verbs are: mā af∗alaluh (e.g. mā asbarahu, "How patient he is!") and af∗il bihi (e.g. asmiC bihi, "How well he can hear!").

Hadīth, "report," hence a "tradition" attributed to the Prophet Muḥammad (pl. aḥādīth). As a collective noun, the word has been used in this work with a capital H; a small h is used when a single report is meant.

Hāl, "circumstance." The syntactical unit that denotes the circumstances under which an action takes place. In jā’a rākiban ("He came riding"), rākiban is a hāl.

Hāl mu’akkidah, "circumstance of reinforcement." In wallā mudbiran, mudbiran is a hāl mu’akkidah (or: hāl mu’akkidah li Cāmilihā) since it reinforces the meaning already conveyed by wallā.

Idāfah, "annexation." A construction in which one thing stands in a relationship of annexation to another. Kitābu zaydin is an idāfah construction, kitāb being muḍāf—that which is annexed—and zayd, muḍāf ilayh—that to which something is annexed.

Iḥrām. A person performing the pilgrimage of hajj or ḥumrah is for a certain number of days in the state of iḥrām or ritual consecration, during which certain things are forbidden to him.
Ikhtisās, “special designation.” The preposition lām signifies ikhtisās when something is said to belong to a person specially or to have been done specially for him. An example is 94:4: wa rafa'īnā laka dhikraka, “And We spread your good reputation for you.”

Istithnā’ mufarragh, “uncompounded exception.” A clause of exception in which the general term (mustathnā minhu) is not stated (e.g. mā qāma illā zaydun), the exceptive particle (illā) lacking governing power. An istithnā’ mufarragh is so called because, in it, the word preceding illā (in the example: qāma) is, in governing the word following illā, not “impeded” by illā, but is “free” (tafaragha) to govern it (thus, in the example, mā qāma illā zaydun = qāma zaydun; or, mā ra’aytu illā zaydan = ra’aytu zaydan, and mā marartu illā bi zaydin = marartu bi zaydin. This holds for a non-positive (ghayr mūjab) statement (i.e. one that is negative [nafy], constitutes a prohibition [nahy], or is interrogative [istifhām]). (See Shudh., 264.) As for a positive (mūjab) statement—e.g. abā illā kadhā), it is to be construed in terms of a non-positive statement (e.g. abā illā kadhā = lam yurid illā kadha [see 1 (‘BY) I, n.]).

Kāffah. Mā is kāffah (“preventive”) when it “prevents” inna, anna, ka’anna, and lākinna from governing—i.e. giving the accusative case-ending to—their nouns, e.g. in 21:108: . . . annamā ilāhukum wāhidun.

Mafcūl fihi, literally, “that in which the act takes place”—hence, adverb of place or time, since something exists, or an act occurs, within the confines of a certain place or time; also called zarf (q.v.). In ra’aytuhū yawman, yawman is a mafcūl fihi, as is arḍ in awi ṭrahḥūhu arḍan (12:9).

Mafcūl lahū, literally, “that for which/on account of which an act is done.” A noun in the accusative, indicating the reason, cause, or purpose of an action. In 2:19, ḥadhara l-mawti (“out of fear of death”), ḥadhīr is mafcūl lahū. Also called mafcūl li ajlihī.

Mafcūl muṭlaq, “cognate object.” Maṣdar, when used to emphasize the meaning of a verb. In calima cilmān (“to know thoroughly”), cilmā is a mafcūl muṭlaq.
Maṣdar, “verbal noun.”

Maṣdariyyah. Mā is maṣdariyyah when, together with the verb following it, it can be translated into a maṣdar. An example is 3:118: waddū mā ẓanittum (= waddū ẓanatakum).

Muṣallaqah, “suspended ode” (pl. muṣallaqāt). One of a number of long poems composed in pre-Islamic times and reportedly hung on the walls of the Kaʾbah in view of their excellence.

Muḍāf. See idāfah.

Muḍāf ilayh. See idāfah.

Mushākalah, “formal identity.” In mushākalah, a construction is repeated in form but does not necessarily carry the same meaning. An example is 2:194: fa mani ctadā ẓalaykum fa ctadū ẓalayhi bi mithli mā ctadā ẓalaykum, “Then, if they should commit aggression against you, you may commit aggression against them, in the same manner in which they have committed aggression against you.” The second use of iṣṭadā (= fa ẓtadū ẓalayhi . . . ) is not a license to commit aggression, but only a permission to punish the offense (and that according to specific rules), but the word iṣṭadā has been repeated to indicate that the punishment is to match the offense. Another name for mushākalah is mujānasah.

Nazṣ al-khāfid, “suppression of the preposition.” When the preposition is suppressed, its object takes the accusative case-ending.

Ṣilah, “preposition,” that is, the preposition that “goes with” a verb, forming, together with that verb, an integral semantic unit.

Taḍmīn, “implicative meaning.” See Introduction (“Definition and Scope”).

Taḍkhīm, “magnification.” Use of an indefinite instead of a definite noun, in order to “magnify,” i.e. intensify, the meaning. In 89:13, the indefiniteness of ẓadḥāb is for taḍkhīm.
**Tamyīz**, “specification.” A noun in the accusative, used to remove ambiguity and thus “specify” what is intended. *Kawkab* in 12:4 is a tamyīz: ḥada ʿcashara kawkaban, “Twelve stars.”

*Tanṣīṣ* ʿalā l-ʿumūm, at-. See Zāʿidah.

Zāʿidah, “supernumerary, adventitious.” In 34:44, wa mā ar-ṣalnā ilayhim qablaka min nadḥīrin, the min is zāʿidah, that is, it could be removed without changing the meaning essentially (thus, *min* nadḥīrin = nadḥīran). Zāʿidah, however, does not mean “redundant.” In the above verse, *min*, though grammatically dispensable, is yet significant from a rhetorical point of view: it signifies “generality” (*at-tanṣīṣ* ʿalā l-ʿumūm), the said verse thus meaning: God did not send any warner to the Arabs before Muḥammad. In other words, *min* serves (in this particular case) to “generalize” the negation.

Zarf, “adverb of place or time” (pl. ẓurūf). Literally, “vessel,” the place or time being regarded as the vessel that “contains” the act. See also maḥfūl fīhi.