

VERBAL IDIOMS
of
THE QUR'ĀN

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Mustansir Mir

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Dedicated
to the memory of my Arabic teacher
Dr. Zia-ul-Haq Sufi

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ABBREVIATIONS

act pt	active participle(s)
fig	figurative(ly)
lit	literal(ly)
<i>maṣ</i>	<i>maṣdar</i>
n(n).	(see) note(s)
obj	object
pass	passive
pass pt	passive participle(s)
phr	phrase
prep	preposition(al)
pres	present
pron	pronoun, pronominal
Q.	Qur'ān
S(s).	<i>Sūrah(s)</i>
sb	somebody
sth	something
und	understood
vb	verb
vs(s).	verse(s)

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-waṣl* (thus: *mina l-bābi*). It is used, however, to distinguish or avoid confusion between certain letters or syllables (e.g. *adh'haba*, *aṣṣaḡat'hum*). The long vowels are regularly marked with a macron, whether or not they are followed by a *hamzat al-waṣl*, and irrespective of whether they occur in prose or poetry; the only exception made is in deference to the Qur'ānic orthography, a few long vowels having been represented as short (e.g. *Ḥiqābi* [= *Ḥiqābī*] in 38:14 and *tanādi* [= *tanādī*] 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

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^ĀAmr. *Shi^r ^ĀAmr ibn Sha's*, ed. Yaḥyā al-Jubūrī, Najaf, Iraq: Maṭba^Āat al-Ādāb, 1976.

^ĀAnt. ^ĀAntarah ibn Shaddād al-^ĀAbsī. *Sharḥ Dīwān ^ĀAntar*, ed. Ibrāhīm az-Zayn. Beirut: Dār an-Najāḥ/Dār al-Fikr, n.d.

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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.

tures 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 lam nashrah laka ṣadraka (194 (ShRH) I.1);
wa waḍa^Cnā^C canka wizraka (410 (WD^C) 3);
alladhī anqaḍa zahraka (389 (NQD) IV);
wa rafa^Cnā laka dhirkaka (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^C an mawḍi^Cihī* [59 (HRF) II.2]; *sami^Cnā wa aṭa^Cnā, sam^Cinā wa ḥaṣaynā*, and *isma^C* and *isma^C ghayra musma^Cin* [183 (SMC) I.ii, iii, and 2.i, respectively]; *rā^Cinā* [138 (RCY) III]; *lawā bi lisānihī* [351 (LWY) I.1.b]; *ṭa^Cana fihi* [229 (Ṭ^CN) I]; and *unẓurnā* [383 (NẒR) 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-qawā^Cidi* [2 ('TY) I.2.iii] and *fa kharra^Calayhimu s-saqfu* [80 (KhRR) I.a.i]), or in 43:56 (*fa ja^Calnāhum salafan wa mathalan li l-ākhirīna* [48 (J^CL) I.2.i(f)]). Some roots are especially rich in verbal idioms, as a glance at the contents under, for example, J^CL, ḌRB, QṬ^C, and LQY will show.

Not only do they occur with striking frequency, the Qur'ānic verbal idioms are notable for other reasons. Some are quite picturesque. When a man's "eyes become cool," it means that he is pleased (*qarrat ḥaynuhū*).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*),⁴ but if he “bites his fingers” at you, he holds you a severe grudge (*Caḍḍa Calayhi anāmilahū*).⁵ If you think you lack the gift of fluent speech, you can pray to God to “untie the knot in your tongue” (*ḥalla Cuqdata lisānihī*).⁶ 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*).⁷ One who “throws stones” right and left on the off chance of hitting the target is making wild guesses (*rajama bi l-ghaybi*).⁸ One who “doubles up his chord and twists it” sends a message to everyone that he is a man of resolution (*abrama l-amra*),⁹ but one who “roams in every valley” gives himself away as one who lacks convictions and is prone to ramble in his talk (*hāma fī kulli wādin*).¹⁰ When “water gushes forth,” it is an indication that things are coming to a head (*fāra t-tannūru*).¹¹ And, for an individual, things do come to a head when, at the point of death, his legs fail him and become entwined (*iltaffati s-sāqu bi s-sāqi*),¹² or when his departing soul reaches his throat (*balaghati l-ḥulqūma*).¹³ Beware of beggars who ask for alms “wrapping themselves around you like a quilt” (*alḥafa s-sā’ilu*),¹⁴ but, should you run into one, you

⁴89 (*KhFD*) I.2.

⁵260 (*CDD*) I.2.

⁶70 (*HLL*) I.2.

⁷2 (*TY*) 5.

⁸132 (*RJM*) I.

⁹18 (*BRM*) IV.

¹⁰399 (*HYM*) I.

¹¹297 (*FWR*) I.

¹²345 (*LFF*) VIII.

¹³27 (*BLGh*) I.2.iv.

¹⁴340 (*LHF*) IV.

should not, perhaps, “tie your hands to your neck,” for you may be taken to be a niggardly person yourself (*ja^Cala yadahū maghlūlatan ilā Cunuqihī*).¹⁵ If you return from a war “on your heels” it means you have made a retreat (*nakaṣa Calā Caqibayhi*).¹⁶ And, speaking of wars, when did one end without “laying down its arms” (*waḍa^Cati l-ḥarbu awzārahā*)?¹⁷ The Qurʾān 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 Qurʾān are as picturesque as the ones just cited. But their significance is not thereby diminished. The Qurʾānic idioms, as we shall see, illustrate the typical view the Qurʾān takes of life and the world.

Because of the importance and interest they hold, the Qurʾānic verbal idioms deserve attention. An understanding of them is essential to a fuller appreciation of the Qurʾānic 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 Qurʾān 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 yudrīka* appear to have the same meaning. But the Qurʾānic 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, *istaḥwadha Calayhi*, in its original usage, refers to a male animal protecting his female from being approached by other males. The idiom occurs twice in the Qurʾān, 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 Qurʾānic verbal idioms can be vital to achieving a good translation of the Qurʾān.

¹⁵277 (GhLL) 1.2.

¹⁶391 (NKṢ) 1.

¹⁷410 (WḌ^C) 1.2.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.¹⁸ 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’ānic 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: *suqīṭa fī yadihī* (175 (SQṬ) 2), *istaghshā thiyābahū* (273 (GhShY) X), *dhahabat rīḥuhū* (124 (DhHB) 1.1.iii), *tarakahu sudan* (36 (TRK) 1.2), *akala laḥma fulānin* (7 (‘KL) 1.2.vi), *thanā ṣadrahū* (44 (ThNY) I), *ibtaghā nafaqan/sullaman fī s-samā’i* (24 (BChY) VIII.2.b), *bā^cada bayna as-fārihim* (23 (B^cD) III), *taṭayyara bihī* (241 (ṬYR) V), *Ṣaḍḍa Ṣalā yadayhi* (260 (C^{ḌḌ}) 1.1), *tarabbaṣa bihī d-dā’iratalrayba l-manūni* (126 (RBṢ) V.3.ii and iii), and *rabaṭa Ṣalā qalbihī* (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

¹⁸Such a compound may include a participle or a *maṣḍar* instead of a verb if an idiomatic construction involving a verb underlies the compound.

example, *da^Cāhu 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.i). *Badā lahū* 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^Calayhi* is “to guide to sb/sth.” But how about its use in 25:45, *thumma ja^Calnā sh-shamsa^Calayhi dallān*? In what sense is the sun a *dallī* (“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^Calayhi* is noted. Again, an expression containing *bā’*, when the preposition is a simple transitivizer (*li t-ta^Cdiyāh*), is not listed, though sometimes this *bā’* gives rise to an idiom, as in *dakhala bi l-mar’ati*¹⁹ (103 (*DKhL*) I.1.b), in which case the expression is listed. Similarly, expressions containing the *bā’* of “instrumentality” (*dhari^Cah*)—e.g. *dhakkara bihī* (5:13)—are generally excluded, though sometimes this *bā’* occurs in an environment which has idiomatic import, e.g. *sharid 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.

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

²¹The view taken here is the one advocated by most Basran grammarians. Kūfan grammarians generally argue for prepositional *tarādūf* (“synonymy”). For a summary of the two views with copious illustrative examples, see Muḥammad Ḥasan ^CAwwād, *Tanāwub Hurūf al-Jarr fī Luḡhat al-Qur’ān* (Amman: Dār al-Furqān li n-Nashr wa t-Tawzī^C, 1402/1982).

tance." But in the Qur'ān the verb also occurs with *ʿalā*. The word *rahmah* (with which the use of *ʿalā* would be appropriate) may be posited as the *taḍmīn*-word.²² 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 Qur'ān. When a certain word is suggested as a *taḍmīn*, the possibility that some other word may equally effectively serve as a *taḍmīn* 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 lahū an yafʿala kadhā* [69 (*HQQ*) I.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 (*BRJ*) 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*) I.1.ii). *Atā* in 12:93 (2 (*'TY*) I.4) does not mean "to come," but "to become," while in 16:26 (2 (*'TY*) I.2.iii) it would not make much sense to translate it "to come"; the word should be translated "to attack." *Arjafa* is "to shake," but in 33:60 it means "to spread rumors" (131 (*RJF*) IV). *Tasā'alū*, "to ask one another," is not idiomatic in 78:1, but it becomes so when it means "to ask one another for help" (161 (*S'L*) VI.1). Also included are certain words or expressions that occur in relatively uncommon grammatical constructions, e.g. *safiha 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

²²See *Tad.*, 1:125. Sometimes the Qur'ān itself suggests the appropriate *taḍmīn*-word. In 2:37, for example, *tāba ʿalayhi* is followed by the tag, *innahū huwa t-tawwābu r-rahīmu*, the word *rahīm* suggesting, and vindicating, the *taḍmīn* of *rahmah*. It should be noted that *taḍmīn* is sometimes present also in constructions that do not involve use of a prepositional phrase. Thus single words in certain constructions (e.g. *batīra* in 28:58 [21 (*BTR*) I]) may contain a *taḍmīn*.

the Qur'ān, is idiomatic or not, it is included if there is a reasonable chance that it might be. Two examples are: *atā sh-shay'a min bābihī* in 2:189 (2 (TY) I.5.b), and *ṭahhara thiyābahū* 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 bihī Can ghayrihī* (139 (RGhB) I), *ṭāba lahū Can shay'in nafsān* (240 (TYB) I.3), *mā rajā li ilāhi waqāran* (133 (RJW) I), and *khālafahū ilā kadhā* (95 (KhLF) 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, appreciate to receive help, and excluding those with 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 subjective bias. The critical user will point out errors of omission and commission.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.

²³The category of verbs called the *aʿcāl 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 *niʿma* and *bi'sa*.

²⁴Why, for example, was *ḥammālata l-ḥaṭabi* (111:4) left out, for it is interpreted 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 *ḥamāla l-ḥaṭaba* 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 *Aqrab al-Mawārid*, an excellent work based on classical sources; Zamakhsharī'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 *iCrāb*: Ibn Hishām al-Anṣārī's *Mughnī l-Labīb*, and ^CUkbarī's *Imlā' Mā Manna bihī r-Raḥmān*. The second category is also made up of two types of works: (1) Collections and anthologies: the *Mu^Callaqāt*; Abū Tammām's *Ḥamāsah*; al-Mufaḍḍal aḍ-Ḍabbī'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—Zamakhsharī's *Kashshāf* and Amīn Aḥsan Iṣlāhī'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*.

portance 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.²⁶ 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.²⁷ 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).²⁸ 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.

²⁶As 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.

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

²⁸Page 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 furtive action is signified. A number of other words, e.g. *ṣabbaḥa* and *ghadā*, undergo a similar shift of meaning.

c. *Hal yastaṭṭu rabbuka* in 5:112 (237 (ṬWC) 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 analgous to "Could you (kindly)?" in English.

d. *Ijtabā* in 7:203 (46 (JBY) VIII.1) does not mean "to choose," which, in translating *li ma la jtabaytahā*, 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 (BGhY) 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 ilayhi* 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 ilā llāhi taṣṭuru l-umūru* (42:53 [220 (ṢYR) I]): "Do not all things reach Allāh at last?" (MP), "Surely unto God all things come home" (AJA).

g. *Wa li yubliya minhu balā'an ḥasanan* (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 ɗarabnā Calā ādhānihim fī l-kaḥfi* (18:11 [221 (DRB) 1.2.a]) “Then We smote their ears many years in the Cave” (AJA); cf. MP: “Then We sealed up their hearing in the Cave.”

i. *TanāzaCū 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. *RajaCa ilā nafsihī* means “to engage in self-examination, subject oneself to scrutiny.” The idiom occurs in 21:64 (130 (RJC) 1.2.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 Qur’ānic verbal idioms: they provide a striking illustration of the change that, using its particular perspective, the Qur’ān wrought in the Arabic language. Formally as well as semantically, Arabic verbal idioms undergo a profound change in the Qur’ān: as with everything else, they become thoroughly imbued with the religio-ethical spirit of the Qur’ān. The following remarks are meant to stimulate thought on this subject.

A good way of appreciating the Qur’ānic transformation of the Arabic language is to compare the Qur’ānic use of certain idioms with their use in Classical Arabic.²⁹ On making such a comparison, one is immediately struck by the characteristic atmosphere of the world of the Qur’ānic language. In this world we speak of “seeking the face of God” (*ibtaghā wajha llāhi*);³⁰ of the “sealing of hearts” by God

²⁹By “Classical Arabic” is here meant—essentially, if not exclusively—pre-Islamic Arabic.

³⁰24 (BGHY) VIII.1.iii.

(*khatamaṭṭaba*^{Ca} *llāhu* *Calā qalbiḥ*);³¹ of “grasping the Firm Tie” (*istamsaka bi l-Ḥurwati l-wuthqā*).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” (*ṭahhara thiyābahū*)³³ and of “smothering one’s nobler self” (*dassā nafsahū*);³⁴ of reinforcing the divinely-sanctioned ties of kinship (*waṣala raḥimahū*)³⁵ and of severing them (*qaṭa*^{Ca} *raḥimahū*).³⁶ There are some people who humbly submit to God (*aslama wajhahū li llāhi*),³⁷ while others wander about in their rebelliousness (*Camihā fī ṭughyānihī*).³⁸ Some serve God diligently, praying to Him to give them—literally, “pour” on them—the ability to persevere in the way of truth (*afraḡha Calayhi ṣabran*),³⁹ while others go astray, as a result of which God “pours” punishment on them (*ṣabba llāhu Calayhi sawṭa Cadhābin*).⁴⁰ This is a world in which the scales become “heavy” with good deeds (*thaqulat mawāzīnuhū*)⁴¹ and “light” on account of evil deeds (*khaffat mawāzīnuhū*).⁴²

³¹79 (*KhTM*) I; 250 (*ṬBC*) I.

³²360 (*MSK*) X.

³³236 (*ṬHR*) II.

³⁴109 (*DSY*) II.

³⁵409 (*WṢL*) I.1.

³⁶313 (*QṬC*).

³⁷182 (*SLM*) IV.

³⁸269 (*CMH*) I.2.

³⁹285 (*FRGh*) IV.

⁴⁰204 (*ṢBB*) I.

⁴¹43 (*ThQL*) I.1.ii.

⁴²90 (*KhFF*) I.

*Tarakahū sudan*⁴³ here no longer means “to let cattle graze unchecked,” 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-Caqabata* 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.⁴⁴ *Anasa*⁴⁵ 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 akhīhi*⁴⁶ (“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*⁴⁷ 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 verb⁴⁸ 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-*

⁴³36 (*TRK*) I.2.

⁴⁴301 (*QHM*) VIII.

⁴⁵12 (*NS*) IV.

⁴⁶7 (*KL*) I.2.vi.

⁴⁷150 (*RYN*) I.

⁴⁸In place of a verb, as noted above, there may be a *maṣḍar* 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.⁴⁹ 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*⁵⁰ (+ ZARF), or a *tamyīz* (+ TAMYĪZ). Sometimes a verb may have two objects⁵¹ (+ 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

⁴⁹The ten most common Forms, all of them of trilateral verbs, are: I: *fa^Cala/ fa^Cila/fa^Cula*; II: *fa^{CC}ala*; III: *fā^Cala*; IV: *a^fala*; V: *tafa^{CC}ala*; VI: *tafā^Cala*; VII: *infa^Cala*; VIII: *ifta^Cala*; IX: *if^Calla*; X: *istaf^Cala*. Other Forms, whether of trilateral or quadrilateral verbs, if they occur, are given the notation proper to them.

⁵⁰A word about the terms "preposition" and *zarf*. Words like *bayna* and *ġinda* 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 that occurs in the position of *maqām* in 5:107: *qāma maqāma fulānin* (320 (QWM) I.4), or for the word *ḥaythu*.

⁵¹That is, the *maf^Cūl awwal* ("first object") and *maf^Cūl 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. *ʿalā*; b. *bāʿ*]), 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 [*ʿalā*] + PREP [*bāʿ*]. For convenience' sake, the prepositions are listed in English rather than Arabic alphabetical order, and the diacritics are discounted, thus: + PREP [a. *ʿalā*; b. *fī*; c. *ilā*], rather than + PREP [a. *ilā*; b. *ʿalā*; c. *fī*].

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 sub-division 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. *laqiya*
+ OBJ
laqiyahū:

- i.
- ii.
- iii.

II. *laqqā*
+ OBJ + OBJ

- i.
- ii.

IV. *alqā*

1. VB
 - alqā:*
 - i.
 - ii.
2. + OBJ

3. + PREP [*fī*]
4. + OBJ + PREP [a. *ʿalā*; b. *bayna*; c. *fī*; d. *ilā*]
- a. *alqāhu ʿalayhi:*
 - 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'ān is used for purposes of verse-numbering.

As a rule, the quotations from the Qur'ān are brief,⁵² 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 *sūrahs*. 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.⁵³ Thus *abā illā an yaʿʿala kadhā* is given under + OBJ because the verb, together with the exceptive particle and the *maṣdar*, is equivalent to a direct object (1 ('BY) I.1). Similarly, when the preposition *min* is *zā'idah* (see Glossary), signifying generality (*at-tanṣīṣ ʿalā l-Cumūm*), as in 5:6 (*mā yurīdu llāhu li yaʿʿala ʿalaykum min ḥarajin* [48 (J^CL) I.3.a.iii]), the prepositional phrase is construed as a direct object of the verb (thus, *min ḥarajin* = *ḥarajan*), and the verse is listed under + OBJ.⁵⁴

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

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

⁵³On 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.

⁵⁴Likewise, *lām* is sometimes inserted (*muḥamah*) between the two terms of an *iḍāfah* 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 *maṣḍar* 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. *suqīta fī yadihī* (7:149), which is given under the heading + OBJ + PREP [fī] at 175 (SQṬ) 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

⁵⁵There is one exception: 101 (*KhWY*) I.

⁵⁶In 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 1.⁵⁷ 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'ānic 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'ānic 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'ān are generally brief).

A lack of correspondence will sometimes appear to exist between the Qur'ānic verses quoted and the English translation provided. This is again due to the brevity of the Qur'ānic 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.⁵⁸

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-

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

⁵⁸*Ziyādatu l-hurūfi tadullu ʿalā ziyādati l-maʿnā*, that is, "An increment of letters implies an increment of meaning." The maxim holds, for example, in the case of *qaruba* and *iqtaraba*, the latter implying that something has *quite* close (cf. 54:1: *iqtarabati s-sāʿatu*, "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 *taḍmīn*. (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. *laqiyahū*).
3. The heading under which the idiom is likely to be found (e.g. VB, + OBJ, or + PREP).

⁵⁹Since 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 tṭayarnā bika wa man ma^Caka*. The skeletal form of *iṭṭayarnā bika* is *taṭayara bihiṭ*, 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, *ittakhadhahū dakhalan 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, *uḥīṭa bihim*. It was explained earlier that verbs in the passive voice are supposed to have the structure + OBJ. *Uḥīṭa*, therefore, is equivalent to + OBJ. Since the expression also has a prepositional phrase, the heading would be: + OBJ + PREP. The idiom occurs at 74 (*HWT*) IV.2.ii. Following a similar procedure, *fa ḍuriba baynahum bi sūrin* (57:13) will be found at 221 (*DRB*) I.3.c. Here it will be noted, however, that the prepositional phrase, *bi sūrin*, 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 taj^Cal yadaka maghlūlatan ilā ^Cunuqika*, the verb *ja^Cala* has two objects, *yad* and *maghlūlah*. The preposition *ilā*, although it goes with *maghlūlah* (the underlying construction being: *ghallahū ilā ^Cunuqihī*) 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^Cala yadahū maghlūlatan ilā ^Cunuqihī*, the heading being + OBJ + OBJ + PREP. The idiom is listed, in skeletal form, at 48 (*J^CL*) I.4 (also at I.2.vii), but the user is

referred to 277 (*GhLL*) 1.2, 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 asmi^C* (18:26) should be found at 183 (*SM^C*) IV, heading VB. There is no such heading, however. The phrase is found at the heading + PREP since the underlying construction is *asmi^C bihi⁷*. 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 *istahwadhā Ḥalayhi* [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 Qur'ānic 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 Qur'ānic text, with the aid primarily of classical poetical works and secondarily of lexicographical and exegetical literature.⁶⁰

Providing “perfect” English renderings of Qur'ānic verses was not one of the objectives of this work. Nevertheless, since the work deals with an important segment of the Qur'ānic 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 Qur'ān 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 Qur'ānic language and—since language is the vehicle of thought—of Qur'ānic thought as well.

⁶⁰In making this point I am actually borrowing from Amīn Aḥsan Iṣlāhī, author of *Tadabbur-i Qur'ān*. This modern Qur'ān commentary, one of the finest ever written—in fact unique in some respects in the whole Qur'ānic exegetical tradition—is remarkable not only for its contextualized interpretation of the Qur'ān but also for its author's attempt to explain Qur'ānic usage with reference to classical Arabic poetry. Although Iṣlāhī 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 Qur'ānic 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

I. a b ā

+ OBJ

abā illā kadhā/illā an yaf^cala kadhā, to be determined to do/have sth, insist/be set on doing/having sth:

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

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

Also: 17:99.

Grammatically, the construction is an *istithnā' 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 Qur'ān, only *maṣḍars* are used in this construction, but a substantive may also be used, as in some of the examples below.

Qays, 92/13: *wa ya'bā jam^cukum illā firāran/wa ya'bā jam^cunā illā wurūdā*, "Your troops are bent upon fleeing, whereas ours are determined to make it to the battlefield." Nāb., 53/35: *abā llāhu illā ^cadlahū wa wafā'ahū*, "God insists on doing justice and fulfilling his commitments." Abū Dhu'ayb, *D. al-Hudh.*, 1:21/[3]: *abā l-qalbu illā umma ^camrin*, "My heart desires Umm ^cAmr, and only her" (cf. *Ham.*, 3:1344/1). Also, Durayd ibn aṣ-Ṣimmah, *Ham.*, 2:824/4; ^cAmr ibn Kulthūm, *Qaṣ.*, 427/92; Ibn Muq., 142/3.

Cf. the expression, *lam yarḍa illa kadhā*, as in Sa^cd ibn Nāshib, *Ḥam.*, 1:74/9: *wa lam yarḍa illā qā'ima s-sayfi ṣāhibā*,

“For his companion he would have the hilt of the sword, nothing else.”

2. *ʾTY*

I. *a t ā*

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 Moṣes 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.

Cf. *Kash.*, 2:440.

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

**fa qāla lahā wa li l-arḍi ʾtiyā ṭawʿan aw karhan qālatā ataynā ṭāʾiʿīna*, He said to them [heavens] and to the earth, ‘Submit, willingly or unwillingly.’ They said, ‘We submit willingly.’

Cf. Zamakhsharī (*Kash.*, 3:385), who offers two—somewhat tortuous—explanations of the Qurʾānic construction: (1) *ʾtiyā ʿalā mā yanbaghī an taʾtiyā ʿalayhi mina sh-shakli wa l-waṣfi*; (2) *li taʾti kullu wāḥidatin minkumā ṣāḥibatahā l-ityāna lladhī urīduhū*

2. + OBJ

atāhu:

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

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

**wa taʾtūna fī nādīkumu l-munkara*, And you commit evil acts in your meeting-places/public places: 29:29.

**alladhīna yafrāḥūna bi mā ataw*, Those who are pleased with what they have done: 3:188 [obj und].

Kash., 1:256 (on 4:15).

Sa^cd ibn Nāshib, *Ham.*, 1:71/6: *wa lam ya'ti mā ya'tū mina l-amri hā'ibā*, "There is nothing he does that he does out of fear." A poet from the Ḥarb, *ibid.*, 4:1716/4: *innā idhā mā ataynā amra makrumatin*, "When we perform a noble and generous act." Lab., 94/60: *wa ya'tū l-ghayya munqaṭi'a l-ḥiqāli*, "And he commits transgression/wrongs unchecked [lit: unhampered by a hobbling chord]." Also al-^cAjlān ibn Khulayd, *D. al-Hudh.*, 3:112/[1].

See also 55 (*JY*) l.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 fawrihim*, And should they make a surprise attack on you: 3:125.

**thumma la āṭiyannahum min bayni aydīhim wa min khalfihim*, Then I shall attack them from the front and from the rear: 7:17.

**fa atā llāhu bunyānahum mina l-qawā'idi*, And God struck at the very base of their structure: 16:26.

Also: 59:2.

Utiya fulānun, "to be attacked." Aq., 1:3. *Utiya fulānun min ma'manihī*, "Ruin came to him from a quarter he had considered safe." *Ibid.*, 3:3. ^cAmr ibn Kulthūm, *Qaṣ.*, 318/78: *wa annā l-muhlikūna idhā utīnā*, "And we destroy [people] when we are attacked [by them]." Al-Kalḥabah al-^cUranī, *Mufaḍḍ.*, 21/2: *wa nādā munādī l-ḥayyi an qaḍ utitumū*, "And a crier from the tribe cried out, 'You are under attack!'" (Also, Ṭufayl ibn ^cAwf al-Ghanawī, *Krenk.*, 62/2, and Hass., 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 quḥaynin lā maḥalata annahum/ātūka ghayra muqallamī l-azfari*, "And the Banū Quḥayn will certainly come to you/attack you with unpared nails."

Cf. ^cAbd al-Ḥamīd al-Farāhī, *Mufradāt al-Qur'ān* (Azam Garh, India: Ad-Dā'irah al-Ḥamīdiyyah, 1358), 21, who explains *atā* in 16:26 and 59:2 as *aḍarra*, "to cause harm/damage."

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:
**innakum 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 ḥarthahū* 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. *Calā*; b. *bā*']

a. *atā Calayhi*:

i. to come upon sb/sth:

(a) (lit):

**fa ataw Calā qawmin*, Then they came upon a people: 7:138.

(b) (fig: of time):

**hal atā Calā l-insāni ḥīnun mina d-dahri lam yakun shay'an madhkūran*, Has there ever come upon man a time when he was a thing of no account? 76:1.

Mutammim ibn Nuwayrah, *Mufadd.*, 79/45: *wa la ya'tiyanna Calayka yawmun marratan/yubkā Calayka muqanna^{Can} lā tasma^{Cū}*, "A day is certainly going to come upon you when you will be mourned, lying enshrouded as you will be and unable to hear." (The verse is also attributed to Abū Dhu'ayb, *D. al-Hudh.*, 1:3/[6], and, with a slight variation, to Nahār ibn Tawsi^{Ca}, *Ham.*, 2:954/5.) Also, Imr., 89/2; Ibn Muq., 109/10, 243/23; Abū Khirāsh, *D. al-Hudh.*, 2:153/[6]. Cf. *marra Calā*, as in Mutammim ibn Nuwayrah, *Mufaḍḍ.*, 77/37, and Rabī^{Ca} ibn Maqrūm, *ibid.*, 355/2.

ii. to reach a place from where one can overlook sth:

**ḥattā idhā ataw Calā wādī n-namli*, Until, when they reached a place overlooking the Valley of Ants: 27:18.

Taking the first of the two explanations of the use of *Calā* suggested by Zamakhsharī (*Kash.*, 3:137): . . . *anna ityānahum kāna min fawqu*.

iii. to pass by sth:

wa la qad ataw Calā l-qaryati llatī umṭirat maṭara s-saw'i, 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 Calayhi illā jaCalat'hu ka r-ramīmi*, There was nothing it [punishing wind] passed over that it did not reduce to decaying matter: 51:42.

b. *atā bihī*:

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

**illā an ya'tīna bi fāḥishatin mubayyinatin*, Except in a case where they have committed a flagrantly immoral act [= adultery] 4:19 [n.]; 65:1.

**wa lā ya'tīna 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, Zamakhsharī (*Kash.*, 1:258 and 3:234, respectively) prefers to take *fāḥishah mubayyinah* to mean the defiant attitude of a wife toward her husband.

16:76: *Kash.*, 2:338: *Lā yanfa^Cu wa lam ya'ti bi nuḥīn*.

Jar., 45/89: *yaqūlu wa qad tarra l-wazīfu wa sāquhā'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?'" *Ṭarafah al-Jadhīmī*, *Ham.*, 1:141/3: *wa lākinnanī kuntu mra'an min qabīlatin/baghat wa atat bi l-mazālimi wa l-fakhīrī*, "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 bihī*) seems to differ from 2.i (*atāhu*) in the following respect: *atāhu* represents the commission of an act, without necessarily implying that the perpetrator committed the act publicly; *atā bihī* 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 *fī nādīkumu 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 *taḍmīn* of *faCala*. (2) 2.i represents a case of *naz^C al-khāfiḍ*, i.e. the *bā'*, which occurs in 3.b.i, is suppressed in 2.i.

ii. *atā llāhu bi amrin*, (of God) to create a [new] situation 5:52.

4. + ḤĀL

atā kadhā, to become so and so:

**fa alqūhu Caā wajhi abī ya'ti baṣīran*, Put it [shirt] on my father's face and he will regain his vision: 12:93.

See *Maj.*, 1:318. Zamakhsharī (*Kash.*, 2:274) compares, with the use of *atā* in this verse, the use of *jā'a* in the expression, *jā'a l-binā'u muḥkaman*, "(of a building) to be strong." For another interpretation of 12:93 (*ya'ti baṣīran* = *ya'ti ilayya wa huwa baṣīrun*), see *ibid.*

See also 134 (RDD) VIII.2, and 314 (Q^cD) I.3.

5. + OBJ + PREP [a. *bā'*; b. *min*]

a. *atāhu bi mathalin*, to present sb with a criticism:

wa lā ya'tūnaka bi mathalin illā ji'nāka bi l-ḥaqqi wa aḥsana taf-sīran, 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.

Tad., 4:595-96. Cf. *Kash.*, 3:97: *Wa lā ya'tūnaka bi su'ālin Caḥḥabin min su'ālātihimu l-bāṭilati—ka'annahū mathalun fī l-butlāni—illā ataynāka nahnu bi l-jawābi l-ḥaqqi. . . .*

b. *atā sh-shay'a min bābihī*, 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 "back-door" to it, that is to say, to do something in the right and proper manner. A^cshā (209/18): *li kay ya^clama n-nāsu anni m-rū'un/ataytu l-ma^cishata min bābihā*, "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 ghayri bābihī/dalīfa wa in tadhul 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 ma'tāhū/ma'tāhī*. Aq., 1:4; Asās, 11.

It can be argued that the use in this particular verse (*wa tū l-buyūta min abwābihā*) 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. Zamakhsharī (*Kash.*, 1:117–18), who gives only the latter meaning.

6. + PREP [*ʿalā*] + PREP [*bāʿ*]
atā ʿalayhi bi sultānin, to present compelling proof in support of sth: 18:15.

Taḍmīn of *istadalla*.
 See also 55 (Yʿ) l.2.

IV. ā t ā

1. + OBJ

ātāhu:

i. to pay sth:

- (a) **wa ātū ḥaqqahū yawma ḥaṣādihī*, And pay what is due on it on the day of harvesting it: 6:141.

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

- (b) *ātā ajra l-marʿata*, to give [a woman] her dower [lit: remuneration]: 33:50.

See also 2.iii below.

ii. to grow/produce/yield sth:

- ātati sh-shajaratul-jannatu ukulahā*, (of a tree/garden) to yield the expected produce: 2:265; 14:25; 18:33.

Maj., 1:340. *Ātati n-nakhlatu*, "(of a date-palm) to yield fruit." *Aq.*, 3:3. *nakhlun dhū itāʿin*, "a date-palm that yields much fruit"; *labanun dhū itāʿin*, "milk rich in butter." *Asās*, 11.

In the three verses the *mudāf 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

ātāhu sh-shayʿa:

- i. *ātāhu mawthiqan*, to give sb one's word:

**lan ursilahū maʿakum ḥattā tuʿtūni mawthiqan mina llāhi la taʿtunnani bihī . . . fa lammā ātawhu 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. Zamakhsharī (Kash., 2:266) explains: *Ḥattā tuʿtūni mā atawaththaqu bihī min ʿindi llāhi; arāda an yaḥlifū lahū bi llāhi. . . .*

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

See also 1.i(b) above.

3. *ʿThR*

I. *a t h a r a*

+ OBJ

atharahū, to pass sth on, transmit sth:

**in hādihā illā siḥrun yuʿtharu*, This is no more than sorcery handed down by tradition: 74:24.

As-sayf al-maʿthūr is a sword that has been passed down in the family from one generation to another. *Asās*, 11.

Cf. 287 (FRY) VIII.1 (*siḥrun muftaran*), and 355 (MRR) VIII (*siḥrun mustamirrun*).

4. *ʿKhDh*

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 ʿadhābun alīmun*, Had a decree from God not existed already, a severe punishment would have overtaken you for the way you behaved: 8:68.

According to Iṣlāhī (*Tad.*, 3:102–103), whose interpretation has been followed in translating 8:68, the verse is addressing the Quraysh and not, as is generally thought, the Muslims. For a more detailed treatment, see Mir, 112–14.

Al-ʿAbbās ibn Mirdās, *Ham.*, 1:438/3: *fa in ghadibat fihā ḥabību bnu ḥabtarin/fa khudh khuttatan yardāka fihā l-abāʿidū*, “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 fulānin*, “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; *Asās*, 11. (Cf. *atā atwahū*, as in Mutammim ibn Nuwayrah, *Mufaḍḍ.*, 70/19.)

2. + OBJ

akhadhahū:

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

**in akhadha llāhu samʿakum wa abṣārakum*, 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 quwwatin*, So hold fast/adhere firmly to them [Tablets of the Torah]: 7:145.

Also: 2:63, 93; 7:171; 19:12.

Bi quwwatin, 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, *Mufaḍḍ.*, 158/85: *innamā n-nawmu ʿishāʾan ṭafalan/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'khuḍhūhu*, And every people intended to cause harm to its messenger: 40:5.

Kash., 3:360: *Li ya'khuḍhūhu: li yatamakkanū minhu wa mina l-iqā'ci bihī wa isābatihī bi mā arādū min ta^cdhībīn aw qatlin*. Cf. al-Ḥuṣayn ibn al-Ḥumām, *Mufaḍḍ.*, 121/41.

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

Cf. *Kash.*, 2:110.

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 akhadhnā amranā min qablu*, We had already taken the necessary measures [= measures to protect ourselves]: 9:50.

(b) **khuḍhū ḥidhrakum*, 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 akhadhnā amranā, ay amranā lladhī naḥnu muttasimūna bihī mina l-ḥadhari wa t-tayaqquḍi wa l-ḥamali 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 ḥidhrahū, idhā tayaqqāza wa ḥtaraza mina l-mukhawwifī*).

vii. *akhadha mīthāqahū*:

(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 *Islāhī* (*Tad.*, 1:735), *mīthāq 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 zīnatahū*, to adorn oneself:

**khudhū zīnatakum*, Adorn yourself [with dress]: 7:31.

Zīnah (lit: “ornament, adornment”) in this verse means “dress.” The verse criticizes the pagan Arab ritual of circumambulating the Kaʿbah 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:

**hattā idhā akhadhati l-arḍu 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 herself (*Kash.*, 2:187: *Juʿilati l-arḍu ākhidhatan zukhrufahā ʿalā t-tamthīli idhā akhadhati th-thiyāba l-fākhirata*).

Cf. viii above.

3. + PREP [*bāʾ*]

akhadha bihī, to adhere to sth firmly:

**wa ʿmur qawmaka yaʿkhudhū bi aḥsanihā*, And enjoin your people to hold fast to the best injunctions contained in them [Tablets of the Torah]: 7:145.

The preposition *bāʾ* suggests the *taḍmīn* of some word like *iʿtaṣama*. Thus the difference between *akhadha sh-shayʿa* and *akhadha bi sh-shayʿi* is that while the former means simply “to hold sth,” the latter means “to hold sth firmly.”

4. + OBJ + PREP [a. *ʿalā*; b. *bāʾ*; c. *min*]

a. *akhadhahū ʿalayhi*:

i. *akhadha ʿalayhi iṣra fulānin*, to assume the responsibility imposed by sb with regard to sth:

**wa akhadhtum ʿalā dhālikum iṣrī*, And do you, with regard to this, take on the responsibility I have imposed [upon you]? 3:81.

ii. *akhadha ʿalayhi l-mīthāqall-mawthiqa*, to take from sb a binding/solemn commitment regarding sth: 7:169 [pass]; 12:80.

ʿAmr ibn Kulthūm, *Qaṣ.*, 321/88: *akhadhna ʿala buʿūlatihinna ʿahdan/idhā lāqaw katāʿiba muʿlamīnā*, “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:

**akhadhat’hu l-‘izzatu bi l-ithmi*, A [false] sense of dignity confirms him in sin: 2:206.

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.

Tad., 7:554. Cf. *Kash.*, 4:137.

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

In c, as in a.ii above (*akhadha ‘alayhi l-mīthāqa/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. i t t a k h a d h a

1. + OBJ

ittakhadhahū, to take/regard sb/sth [to be so and so], set sb/sth up [to be so and so]:

i. ittakhadha khidnan, 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 biṭānatan*: 3:118.

(b) *ittakhadha walījatan*: 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 ʿaḍudan*, 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 yunfiqū qurubātin ʿinda llāhi*, 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.

sikhriḥ, object of ridicule, laughingstock: 23:110; 38:63.

sukhriḥ, employee:

ittakhadhahū sukhriyyan, to employ sb, take sb in one's service, enlist sb's services: 43:32.

zihriḥ, sth that is extra:

ittakhadhahū zihriyyan, to ignore/neglect sth: 11:92 [n].

11:92: Aq., 2:734: *Az-zihriḥ: alladhī tajʿaluhū warāʿa ẓahrika wa tansāhu wa taghfulu ʿanhu*. Also, *Mukh.*, 406.

58:16 and 63:2: Cf. *Ḥāt.*, 157/4, 6, 230/6.

3. + OBJ + PREP [a. *bayna*; b. *fī*; c. *ilā*; d. *maʿa*]

a. **wa yurīdūna an yattakhidhū bayna dhālika sabīlan*, And they wish to take/follow a course in between [= a course between belief and unbelief]: 4:150.

b. *ittakhadha fīhi ḥusnan*, to treat sb kindly/nicely:

**wa immā an tattakhidha fīhim ḥusnan*, Or you may treat them with kindness: 18:86.

See *Tad.*, 4:71, 73–74.

c. *ittakhadha ilā rabbihī 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.

Kash., 3:102; 4:155.

d. *ittakhadha maʿahū 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*]

**tattakhidhūna 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 Zamakhsharī (*Kash.*, 2:342), as the second object of *ittakhadha*. It may also be regarded as a *mafʿūl lahū*. See *Aq.*, 1:324 (*DKhL*).

5. 'KhR

II. a k h k h a r a

1. VB

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

2. + OBJ

akhkharahū, 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 ta'akhhara: see 303 (QDM) V.

6. 'FK

I. a f a k a

+ OBJ

**fa annā tu'fakūna*, 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.]

Rajul ma'fūk, "one who has been turned away from the truth and directed toward falsehood" (*Muf.*, 19–20), "one who comes to no good" (*Aq.*, 1:14), the latter meaning being an abbreviated form of *rajulun ma'fūkun Ğani l-khayri* (*Asās*, 19). *Ufika* also means "to be foolish/weak-witted": *rajulun ma'fūku l-Ğaqli*, "a foolish/stupid fellow." *Muf.*, 19–20. See also *Maj.*, 1:174; *Asās*, 19; *Aq.*, 1:14; 3:16; *Kash.*, 1:356; 2:29; 3:195; 4:101.

Cf. 124 (*DhHB*) I.1.i, and 210 (*ŠRF*) I.ii.

7. 'KL

I. a k a l a

1. VB

i. to use [sth]:

**wa man kāna faqīran fa l-ya'kul bi l-ma^{Cr}rūfi*, 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 taḥti 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 marī'an*, Then you may use it [dower], enjoying it the way you like: 4:4.

Also: 8:69.

Al-Muthaqqib al-^CAbdī, *Mufaḍḍ.*, 302/28: *yas^{Cā} wa jajhadu jāhidan mustahtiran/jiddan wa laysa bi ākilin mā jajma^{Cū}*, "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 akhlif wa atlif innamā l-mālu Ğāratun/wa kulhu ma^{Ca} d-dahri lladhī huwa ākiluh*, "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:

**hattā ya 'tiyanā 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) I.4.ii.

iii. to eat sth away:

**ta'kulu minsa'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 amwālakum baynakum bi l-bāṭili . . . li ta'kulū faṭṭān 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.

Fulānun yasta'kilu ḍ-ḍu^cafā'a, "So-and-so wrongfully appropriates the property of weak people." *Aq.*, 1:14.

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. *Ukḻah/iḵlah* is "backbiting", and *fulānun dhū ukḻatin/iḵlatin* means: He says things behind people's backs. *Asās*, 19; also, *Aq.*, 1:15–16. As *Iṣlāḥī* 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-^CAbdī, *Mufaḍḍ.*, 589/6: *lā tarānī rāti^Can fī majlisin/fī luḥūmi n-nāsi ka s-sab^Ci ḍ-ḍarim*, “You will not find me in the company of people consuming, like a voracious beast, people’s flesh.” Al-Muḡanna^C al-Kindī, *Ham.*, 3:1179/6: *wa in ya’kulū laḥmī wafartu luḥūmahum*, “If they slander me, then [I do not; rather] I make every effort to protect their honor.” Sālim ibn Wābiṣah, *ibid.*, 3:1160/1: *yaqtātu laḥmī wa mā yashfīhi min qarāmī*, “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*) I).

3. + OBJ + PREP [a. *fī*; b. *ilā*]

a. *akala fī baṭniḥī shay’an*, to stuff sth into one’s belly: 2:174; 4:10.

Kash., 1:109, 250–51.

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

Taḍmīn of *ḍamma*. *Tad.*, 4:23. Also, *Kash.*, 1:243.

8. ‘LF

II. a l l a f a

1. + OBJ

allafa qalbahū, to win sb’s goodwill/support:

**wa l-mu’allafati qulūbuhum*, And those whose goodwill is to be sought: 9:60.

2. + PREP [*bayna*]

allafa bayna n-nāsi, to reconcile people with one another:

**fa allafa bayna qulūbikum*, And He reconciled your hearts with one another: 3:103.

Also: 8:63.

9. ‘LW

I. a l ā

+ OBJ + TAMYĪZ

**lā ya’lūnakum khabālan*, They will spare no effort in causing harm to you: 3:118.

Khabālan in the verse is a *tamyīz*. See ^CUkb., 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 *ālā*, when it takes two objects, carries the *taḍmīn*-meaning of *mana^{Ca}* or *naqaṣa*.

Fulānun lā ya'lū khayran, "He never misses an opportunity to do good"; *innī lā ālūka nuṣṣan*, "I shall never cease wishing you well/giving you sincere advice." *Aq.*, 3:18. Tha^Clabah ibn ^CAmr, *Mufaḍḍ.*, 514/13: *fa in qatalat'hu fa lam āluhū/wa in yanju minhā fa jūrhun 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 / ā

+ PREP [*min*]

ālā mini mra'atihī, to swear to have no sexual relations with one's wife: 2:226.

Taḍmīn of *imtana^{Ca}* (*Aq.* 3:19) or *ba^Cuda* (*Kash.*, 1:136). Cf. Qays, 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 dawwiyyatin/fa idhā mā ānasa ṣ-ṣawta m-maṣa^C*, "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." ^CUmārah ibn ^CAqīl, *Ham.*, 3:1433/6: *wa ammā idha 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." Rabiʿah ibn Maqrūm, *Mufaḍḍ.*, 357/12: *fa lamāna 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-Hārith ibn Hillizah, *Qaṣ.*, 435/11; *Tirmāh*, *Krenk.*, 99:19. This being the meaning of the word, the use of *ānasa* in the Qurʾānic 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 lahū, to listen to sth eagerly:

**wa lā musta'nisīna li ḥadīthin*, 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 ḥadīthin = li ajli ḥadīthin*—the complete construction being: *ista'nasa baʿduhum bi baʿḍin li ajli ḥadīthin*. (2) *Ista'nasa li ḥadīthin = ista'nasa ḥadīthan*. See *Kash.*, 3:244.

12. 'NY

I. *a n ā*

VB

anā lahū an yafʿala kadhā, It is high time that he did such-and-such a thing:

**a lam ya'ni li lladhīna āmanū an takhshaʿa qulūbuhum li dhikri llāhi*, Is it not time that the hearts of those who have believed became humbly inclined to the remembrance of God? 57:16.

Anā t-taʿāmu, "(of food) to be cooked and ready." *Asās*, 23. Misjāh ibn Sibāʿ, *Ham.*, 2:1009/1: *la qad ṭawwaftu fi l-āfāqi ḥattā/balītu wa qad anā lī law abīdū*, "I roamed about the world until I became decrepit. If now I must die, then [so be it, for] my time has come." Also, *Mufaḍḍ.*, 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) I.b).

BĀ'

13. BK^hC

- I. *b a k h a* ^C *a*
+ OBJ

bakha^C *nafsaḥū*, 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-bākhī*^C *l-wajdi nafsahū* *li shay'in nahat'hu* ^C *an 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 banī lubnā fa lammā faqadtuhum/ṣabartu fa lam aqṭa*^C ^C *alayhim abājīlī*, "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 *qṭa*^C *l-abājīla*, 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'u l-bāṭilu wa mā yuḥdu*, And Falsehood is utterly powerless: 34:49.

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

Literally, *fulānun yubdi'u wa yuḥdu* 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. Zamakhsharī (*Asās*, 31) explains *fulānun mā yubdi'u wa mā yuḥdu* as: *idhā lam yakun lahū hilatun* (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'u*) and so can recreate it (*yuḥdu*); and 34:49 (*ibid.*, 5:338–39), that Falsehood was neither responsible for the first creation of the world (*mā yubdi'u*) nor will have any hand in creating it a second time (*mā yuḥdu*). 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 I of *BD'*—have only a literal meaning, and so are not given here.

15. *BDW*

I. b a d ā

+ PREP [*lām*]

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

**thumma badā lahum min baḥdi mā ra'awū l-āyāti la yasjununahū ḥattā ḥīnin*, 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 lahū fi l-amri, "(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 lahum badā'un*—and that *la yasjununnahū* is not the subject but an independent explication of the subject). Nāb., 220/3: *fa šāliḥūnā jamī'an in badā lakumū*, "So make peace with us if this seems to you the right thing to do." ^CAbd Allāh ibn ad-Dumaynah al-Khath'amī, quoted by Marzūqī, *Ham.*, 3:1415: *qifi yā umayma l-qalbi naqdi taḥiyyatan/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 aṣbahat cirsī mina l-bayti jāmiḥan/calā 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. A^Cshā, 63/1, which is similar.) Also, Khan., 143/[1-2]; Ka^Cb, 45/[2].

IV. a b d ā

+ OBJ

- i. *abdā ṣ-ṣadaqata*, 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 r a j a

1. VB

tabarrajati l-mar'atu, (of a woman) to display her charms:
wa lā tabarrajna tabarruja l-jāhiliyyati, 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. Zamakhsharī [*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 (*DRB*) 1.2.b.ii.

2. + PREP [bāʾ]

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 Ubaydah (*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 (*KhTF*) 1.2.

18. BRM

IV. *a b r a m a*

+ OBJ

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].

Abrama l-ḥabla, "to double up a chord and twist it"; *qadā' mubram*, "inexorable fate." *Aq.*, 1:40. Also, *Muf.*, 44-45. *Ant.*, 214/[1]: *dhululun rikābī haythu shi'tu mushāyī'ī lubbī wa ahfizuhū 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]; Ru'ūbah, *Asās*, 37.

19. BST

I. b a s a ṭ a

1. VB

**wa llāhu 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 *Muf.*, 390.

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

2. + OBJ

basata yadahū:

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

Fulānun bastun/biṣṭun bi l-Ḥaṭā'i, "He is very generous"; *yadā llāhi bustāni*, "God is freehanded" (*Ḥadīth*). *Asās*, 39. Suwayd ibn Abī Kāhil, *Mufaḍḍ.*, 392/31: *busuṭu l-aydī idhā mā su'ilū*, "Whenever they are asked for something, they prove to be generous/free-handed." *Ham.*, 4:1685/2: *wa innī la min mā absuṭu l-kaffa bi n-nadā'idhā shanijāt kaffu l-bakhīli wa sā'iduh*, "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 [ilā]

i. *basata 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, *basata 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-zālimūna fī ghamārāti l-mawti idhi l-malā'ikatu bāsiṭū aydīhim akhrijū 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.

6:93: See *Kash.*, 2:28. Cf. ^CAnt., 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 bā^Cahū ilayhi*, as in ^CAnt. (141/[8]), 146/[5], and *basaṭa yaminahū lahū*, as in Ḥass., 348/[1].

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

Kash., 1:327.

20. BŠR

IV. *a b ṣ a r ā*
+ PREP [*bā'*]

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

Taḍmīn of *Calima*. *Tad.*, 7:515.

ii. **abṣir bihī*, How well He sees! 18:26 [n.].

**wa abṣir*, How well they see! 19:38 [prep phr und; n.].

Af'īl bihī is one of the two patterns of *af^Cāl at-ta^Cajjub*.

18:26: See also 183 (SM^C) IV (*wa asmi^C*).

19:38: The use in this verse is ironic. See also 183 (SM^C) IV (*asmi^C bihim*).

21. BTR

I. *b a ṭ i r a*
+ OBJ

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

Baṭira sh-shay'a, "to dislike sth without good reason"; *baṭira l-ḥaqqā*, "to reject the truth pridefully." *Aq.*, 1:47. *Baṭira* in the verse contains the *taḍmīn* of *kafara* ("to be ungrateful"). *Zamakhsharī* (*Asās*, 42 [see also *Kash.*, 3:174]) cites the expression, *baṭira fulānun ni^Cmata llāhi*, and explains it as: *istakhaffahā fa kafarahā wa lam yastarjihā fa yashkurahā*, "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. B^CD

I. b a ^C i d a / b a ^C u d a

1. VB

ba^Cida fulānun, to perish:

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

bu^Cdan laḥū, May he perish! 11:44, 60, 68, 95 [n.]; 23:41, 44.

Bu^Cdan is the *maṣḍar* of *ba^Cuda* (= "to go away"; also, "to perish," the meaning in these verses) and not of *ba^Cida* (= "to perish"), which has *ba^Cadan* as its *maṣḍar*. The *maṣḍar* from *ba^Cida*, as against the verb itself, is not used in an imprecatory sense (see Marzūqī's commentary on *Ham.*, 2:905/1), but the *maṣḍar* from *ba^Cuda* is—and has been so used in the verses listed above. In 11:95, *ba^Cida* (i.e. in the form, *ba^Cidat*) and *ba^Cuda* (i.e. the *maṣḍar* from it—*bu^Cdan*) are used together (see *Kash.*, 2:233), possibly suggesting a play upon the two verbs (cf. the wordplay in the saying [Asās, 44]: *la tab^Cud wa in ba^Cudta fa lā ba^Cidta*, "Do not go away, and if you do, may you not perish [= may you be well]"; cf. also Qurād ibn Ghawayyah, *Ham.*, 3:1006/3–4).

See also 37 (T^CS) I, and 164 (SHQ) I.

2. + PREP [a. Ḥalā]

**wa lākin ba^Cudat alayhimu sh-shuqqatu*, But the distance proved to be too long for them to cover: 9:42.

^CAbd Allāh ibn ^CAnamah, *Mufaḍḍ.*, 744:6: *idhā l-ḥārithu harrābu Ḥādā qabīlatan/nakāhā wa lam tab^Cud Ḥalayhi bilāduhā*, "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*]

**bā^Cid 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*

I. *b a g h ā*

1. + OBJ + OBJ

baghā s-sabīla^C iwajan, 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 yaf^Cala 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 yastaḥ^Cūna*, It is not for them [satanic host] to do so [= to bring down the Qur'an from the heavens], nor do they have the power [to do so]: 26:211.

**wa hab lī mulkan la yanbaghī li aḥadin min ba^Cdī*, And bless me with an empire that it shall not befit anyone else after me to have: 38:35.

38:35: *Tad.*, 5:531–32. Cf. *Kash.*, 3:329: *Lā yanbaghī: lā yatasahhalu wa lā yakūnu.*

ii. not to be suitable for sb—in the sense that he is above it/it is beneath him:

**wa mā yanbaghī 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-shi^Cra wa mā yanbaghī 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 yanbaghī 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 yanbaghī lahā an tudrika l-qamara*, It is not for the sun to overtake the moon: 36:40.

VIII. *i b t a g h ā*

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.

Kash., 1:296: *Fī btighā'i l-qawmi: fī ṭalabi l-kuffāri bi l-qitāli wa t-ta^Crruḍi bihī lahum.*

Al-Muthaqqib al-^CAbdī, *Mufadd.*, 588/44: *a al-khayru lladhī ana abtaghīhi/ami sh-sharru lladhī 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 tujādi^cū*, “[They are people with] faces of dogs, and they seek out people whom they would revile.” (Cf. al-Akhnas ibn Shihāb, *Mufaḍḍ.*, 417/16). Suḥaym, 39/3: *idhā mā faraghna min siwāri qabilatin/ samawnā li 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:

**lā nabtaghī l-jāhilīna*, We do not wish to have anything to do with ignorant people: 28:55 [n.].

**wa mani btaghayta min man ʿazalata*, And those whom you would like to keep, from among those you have dissociated yourself from: 33:51 [obj und].

28:55: *Kash.*, 3:173 *Lā nurīdu mukhālaṭatahum wa ṣuḥ-batahum*.

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

iii. *ibtaghā wajha llāhi*, to seek the pleasure [lit: face] of God: 2:272; 13:22; 92:20. [All *maṣḍars*.]

See also 148 (RWD) IV.iii.

2. + OBJ + PREP [a. *bayna*; b. *fī*; c. *ilā*]

a. *ibtaghā bayna sh-shayʿayni sabīlan*, to take/follow the middle course [lit: a path between two things]: 17:110.

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

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

**fa ini staṭʿta an tabtaghiya nafaqan fī l-arḍi aw sullaman fī s-samāʿi*, 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^Cshā, 159/32: *la in kunta fī jubbin thamānīna qāmatin/wa ruqqīta asbāba s-samā'i bi sullamī*, "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-Ṣarīḥ al-Kindiyyah, *Ḥam.*, 2:933/2: *abaw an yafirū wa l-qanā fī nuḥurihim/wa lam yartaqū min khashyati l-mawti sullamā*, "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-Ḥumām, *Mufaḍḍ.*, 120:40: *wa lā mubtaghin min rahbati l-mawti sullamā*, "Nor am I one who would, from fear of death, seek a ladder [to climb to safety].") Ibid., 268 (quoted by Anbārī): *idhan la zurnāki wa law bi sullamī*, "[If, O my beloved, you had settled in such-and-such places] we would have visited you, if by means of a ladder"; also, *Hāt.*, 237/27; *Zuh.*, 30/[4]. A similar expression (with variations) is, *ṣa'ida fī l-jabali*, as in ^CAbd Allāh ibn Awfā al-Khuzā'ī, *Ḥam.*, 3:1520/8. Cf. also Jābir ibn Hunayy, *Mufaḍḍ.*, 424/10.

Cf. 353 (MDD) 1.4.

c. *ibtaghā ilayhi sabīlan*, 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

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

Abqā here has the sense of *abqā Ḥalayhi*, "to have mercy on sb" (*Tad.*, 8:53 [see also *Kash.*, 4:159]). *Lā abqā llāhu Ḥalayya in abqaytu Ḥalayka*, "May God take no mercy on me if I take mercy on you." *Aq.*, 1:55. ^CAnt., 111/[1]: *wa nāru hajriki lā tubqī wa lā tadharū*, "And the fire of separation from you takes no mercy on me and gives me no rest." Ṣafiyyah al-Bāhiliyyah, *Ḥam.*, 2:949/3: *akhnā Ḥalā wāḥidin raybu z-zamāni wa mā'yubqī z-zamānu Ḥalā shay'in wa mā yadharū* "The vicissitudes of time crushed one [of us]; time is kind to no one and spares nothing." Al-Muthaqqib al-^CAbdī,

Mufaḍḍ., 586/36: a *kullu d-dahri ḥallun wa rtiḥālun/a mā yubqī Calayya 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]; *Ant.*, 90/[1].

26. BKY

I. b a k ā

+ PREP [*Calā*]

bakā Calayhi, to cry over sb, mourn the loss of sb:

fa mā bakat Calayhimu s-samā'u wa l-arḍu, And the heaven and the earth shed no tears over them: 44:29.

See *Kash.*, 3:432.

Muhalhil, quoted by Marzūqī in *Ham.*, 2:591: *yubkā Calaynā wa lā nabkī Calā aḥadin*, "Others weep over/mourn us [= our dead people], but we do not weep over/mourn anyone." Qays ibn Zuhayr al-^CAbsī, *Ham.*, 1:428/2: *wa law lā zulmuhū mā ziltu abkī/Calayhi d-dahra mā ṭalaCa 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; *Ant.*, 90/[4]; Mutammim ibn Nuwayrah, *Mufaḍḍ.*, 79/45 (quoted at 2 (TY), I.3.a.i(b)).

27. BLGh

I. 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 ashuddahū*:

(i) to come of age: 6:152; 17:34; 18:82; 22:5; 28:14; 40:67; 46:15 [n.].

Balagha ṣ-ṣabiyyu, "(of a child) to come of age." *Asās*, 50. Umayyah ibn Abī ṣ-Ṣalt, *Ham.*, 2:755/4: *fa lammā balaghta s-sinna wa l-ghāyata llaū'ilayhā 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 *balagha ashuddahū* and *balagha arba^Cna sanatan* is taken to be exegetical. But it probably belongs at i. Iṣlāhī, putting the verse in context, assigns meaning (i) to the expression (*Tad.*, 6:363–64), though elsewhere (*ibid.*, 3:448) he cites the verse as instantiating meaning (ii).

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

Cf. *ijtima^Ca ashuddahū*, as in Suḥaym ibn Wathīl ar-Riyāḥī, *Aṣm.*, 19/7.

On 46:15, see (i) above, with n.

Cf. 187 (SWY) VIII.1.

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

(d) *balagha n-nikāḥa*, to reach the age of marriage: 4:6.

(e) **fa lammā balagha ma^Cahū s-sa^Cya*, 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 balagha an yas^Cā ma^Ca abīhi fi ashghālihī wa ḥawā'ijihī*. Also, *Tad.*, 5:482.

ii. *balagha 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 yablughā l-kitābu ajalāhū*, 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) *balagha al-amra*:

(i) to achieve one's goal/objective:

**inna llāha bālighu amrihī*, God always achieves his purposes: 65:3.

Kash., 4:109-10. Al-Ḥārith ibn Hillizah, *Qaṣ.*, 468/62: *wa amru llāhi balghun*, "And God's plan shall be carried out"; also, Ḥimrān ibn al-Ḥuṣayn, *D. al-Khaw.*, 162/4 [no. 210]. Cf. *balagha r-rajā'a*, "to get one's wish," as in *Suḥdā bint ash-Shamardal*, *Aṣm.*, 102/9.

(ii) to turn sth to account, get/obtain from sth what one wants:
**in fī 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 ḤUlaym, *Ḥam.*, 3:1336/2: *ṭalabtu l-hawā l-ghawriyya hattā balaghtuhū*, "I pursued love, which had its [high and] low points, until finally I achieved/realized it [= was successful]."

(c) **mā balaghū miḥshāra 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.

Cf. *Hass.*, 146/4].

On iii in general: Al-Aswar ibn Jaḥfar, *Mufaḍḍ.*, 454/27: *yanṭiqna makhfūda l-ḥadīthi tahāmusan/fa balaghna mā ḥāwalna ghayra tanādī*, "They [women] speak in low tones, whispering, obtaining what they desire without raising their voices."

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.

**idhā balaghati t-tarāqiya*, When it [soul] reaches the collarbone:
75:26.

33:10: *Kash.*, 3:230. Cf., with the verse, Ta'abbata Sharran,
quoted by Anbārī, *Mufaḍḍ.*, 199/[4].
Cf. iv above.

vi. *balagha l-ʿudhra*: 18:76: see 3 below.

3. + OBJ + PREP [*min*]

balagha l-ʿudhra 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 ʿudhran*, 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.

ʿUrwah ibn al-Ward, *Ham.*, 1:465: *li yablughā ʿudhran aw yuṣībā raghibatan/wa mublighu nafsīn ʿudhrahā mithlu munjihī*, "[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 yablā*, And a kingdom that shall not perish:
20:120.

IV. *a b l ā*

+ OBJ

ablāhu llāhu balā'an ḥasanan, (of God) to cause/enable/allow sb to show his mettle: 8:17.

Following Iṣlāhī, *Tad.*, 3:41. *Ablā fī l-ḥarbi balā'an ḥasanan* is explained in *Aq.*, 1:61 as: *aẓhara ba'sahū ḥattā balāhu n-nāsu wa mtaḥanūhu*. Cf. *Kash.*, 2:119.

29. BNY

I. b a n ā

+ OBJ + PREP [*Calā*]

banā Calayhi bunyānan, to erect/build a structure/monument [= tomb] over a [deceased] person: 18:21.

Ḥafs ibn al-Aḥnaf al-Kinānī, *Ham.*, 2:905/2: *nafarat galūṣī min ḥijāratī ḥarraṭin/buniyat Calā talqi l-yadayni wahūbī* "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 Ḍawf al-Ghanawī, *Krenk.*, 19/8.

Zamakhsharī (*Kash.*, 2:384) explains *Calayhim* in the verse as: *Calā bābi kahfihim*.

30. BW'

I. b ā ' a

+ PREP [*bā'*]

bā'a bihī, to incur sth, end up with sth:

**wa bā'ū bi ghaḍabin mina llāhi*, And they ended up earning the wrath of God: 2:61 [n.].

**innī urīdu an tabū'a bi ithmī wa ithmī*, I want you to end up bearing [the burdern 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

I. 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 yak-tubu 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 (*ṢBH*) 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. *BYD*

IX. *i b y a ḍ ḍ a* VB

i. *ibyaḍḍa wajhuhū*, (of sb's face) to light up [with joy, pleasure, etc.] 3:106, 107.

Muf., 66; *Kash.*, 2:271. *Bayyada llāhu wajhahū*, "May God fill him with joy/make him happy!" *Aq.*, 1:69.
Cf. 171 (*SFR*) IV.ii, and 185 (*SWD*) IX.

ii. *ibyadḍat ʿaynāhu*, to lose one's eyesight [lit: (of one's eyes) to turn white]:

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

See *Kash.*, 2:271.

Cf. al-Hārith ibn Ḥillizah, *Qaṣ.*, 337/24: *qabla mā l-yawmi bayyadāt bi ʿuyūni n-/nāsi fihā taʿayyutun wa ibāʿū*, "Even before this day, it [our glory] has had a blinding effect on people's eyes, being stiff-necked and defiant [as it is]."

TĀ'

34. TBB

I. t a b b a

VB

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

As Iṣlāhī 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 ^C a

+ OBJ

atba^Ca sababan, to undertake a task/mission:

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

18:85.

Also:18:89, 92.

Atba^Ca means "to follow, go after," and *sabab* is "means, resources." *Atba^Ca sababan* thus means: He took stock of

the resources. By extension, the expression comes to mean: to make preparations for an expedition. *Tad.*, 4:72.

VIII. *i t t a b a C a*

1. + OBJ

i. *ittabaCa khuṭuwāti sh-shayṭāni*, to follow in the footsteps of Satan: 2:168, 208; 6:142; 24:21 [twice].

ii. In 6:153, *wa lā tattabiCū s-subula* means: Do not follow all these various [wrong] paths.

Kash., 2:48–49.

2. + OBJ + PREP [Can]

ittabaCaḥū Canhu, to follow sth to the neglect/disregard of sth else:

**wa lā tattibiC ahwā'ahum Can mā jā'aka 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 *Can*, see *Kash.*, 1:342.

36. TRK

I. *t a r a k a*

+ OBJ + ḤĀL

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

Ibil sudan are camels that have been left to graze freely (= *muhmalah*). *Asās*, 291 (SDY); *Mukh.*, 293. *Arḍ sudan* is uncultivated/unpopulated land (= *lā tuCmaru*). *Asās*, 291 (SDY).

37. TCS

I. *t a C i s a*

VB

**fa taCsan lahum*, May they perish! 47:8.

See *Muf.*, 74.

Cf. 23 (BCD) l.1, and 164 (SHQ) l.

38. TMM

I. t a m m a

+ PREP [Caḷā]

**wa tammāt kalimatu rabbika l-ḥusnā Caḷā banī isrāʾīla*, And the good promise [lit: statement] of your Lord came to be fulfilled for the Israelites: 7:137.

A reference to 7:128-29 (*Tad.*, 2:733) or 28:5-6 (*Kash.*, 2:87). Possible *taḍmīn* of *manna*, suggested by 28:5 (*wa nuṛīdu an namunna Caḷā lladhīna stuḍʿifū fī l-arḍi*), or of *anCama*.

IV. a 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.

Taḍmīn of *addā*. *Kash.* (2:139): *Fa addūhu ilayhim tāmman*.

39. TWB

I. t ā b a

+ PREP [Caḷā]

tāba llāhu Caḷayh, (of God) to turn to sb in mercy: 2:37, 54, 128, 160, 187; 3:128 [n.]; 4:17, 26, 27; 5:39, 71; 9:15, 27, 102, 106, 117, 118; 20:122; 33:24, 73; 58:13; 73:20.

Ilā is the preposition *tāba* normally takes. When used with *Caḷā*, the verb acquires the *taḍmīn*-meaning of *rahmah*. *Tad.*, 1:125. (See also Introduction, "Definition and Scope"). Cf. *Kash.*, 1:64: *Fa tāba Caḷayhi: fa rajaCa Caḷayhi bi r-rahmati wa l-qabūli*; and *Aq.*, 1:81, where *tāba llāhu Caḷayhi* is explained as: *rajaCa Caḷayhi bi fadlihi*, "(of God) to turn to sb in His mercy." Although it would not be wrong to use *tāba*

ʿalayhi with a human being as the subject of the verb (it is so used, for example, by Zamakhsharī (1:267)—*tūbū ʿalayhinna*—in explaining 4:34), the expression is, perhaps, properly used with God as the subject, and so it has been used in the Qurʾān 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.

THĀ'

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 ba^Cda thubūtihā*, Lest you should slip up after having held your ground: 16:94.

Cf. Zuh., 250/[2].

Cf. 155 (*ThBT*) l.

II. *t h a b b a t a*

+ OBJ

thabbatahū, to cause/enable sb to stand firm/hold his ground, establish sth firmly:

**wa tathbītan min anfusihim*, And in order to strengthen their own selves: 2:265 [n.].

**mā nuthabbitu bihī fu'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.

Also: 8:11, 12 [n.]; 14:27; 16:102; 17:74; 25:32; 47:7.

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^Cnā tathbīti fu'ādihi ziyādatu yaqīnihi wa mā fīhi ṭuma'nīnātu qalbihi*), the latter, to courage as displayed in conduct (ibid., 1:150: *Hab lanā mā nathbutu bihi fī madāhiḍi l-ḥarbi . . .*).

Hurayth ibn ^CAnnāb, *Ham.*, 2:631: *wa la llāhu a^Ctānī l-mawaddata minhumū/wa thabbata sāqī ba^Cda mā kidtu a^Cthurū*, "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. Zamakhsharī (*Kash.*, 2:118), who seems to prefer the literal meaning of the expression: . . . *wa talabbada r-ramlu lladhī baynahum wa bayna l-^Caduwwi ḥattā thabat alayhi l-aqdāmu*.

IV. a t h b a t a

+ OBJ

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

Zamakhsharī (*Asās*, 69) cites the following expressions: *athbatūhū*, "They imprisoned him/held him in custody"; *darabūhu ḥattā athbatūhu*, "They beat him to a pulp"; *athbatat'hu l-jirāhātu*, "The injury left him too weak to move"; *athbatahū 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-arḍi, to cause carnage/shed blood in the land: 8:67.

Kash., 2:134.

See also 172 (*SFK*) I.

2. + OBJ

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

Athkhanat'hu l-jirāhātu, "(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 [*Caḷā*]*tharraba* *Calayhi*, to reproach/castigate sb:**lā tathrība Calaykumu l-yawma*, 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-arḍi*, 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). *Thaqulati l-mar'atu*, "(of a woman's pregnancy) to become noticeable." *Aq.*, 1:91. Cf. *Maj.*, 1:235; *Kash.*, 2:107; *Muf.*, 80.

ii. **fa man thaqulat mawāzīnuhū*, 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 *mawzūn* ("that which is weighed," i.e. deeds). *Kash.*, 2:54
Cf. 90 (*KhFF*) I.

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-arḍi*, You are weighed down to the ground [= you drag your feet]: 9:38.

Taḍmīn of *rakana* (see *Aq.*, 1:91) or *mayl* or *ikhḷād* (*Kash.*, 2:152). Also, *Maj.*, 1:260.

44. *ThNY*

I. *t h a n ā*

+ OBJ

Thanā ṣadrahū, 11:5, and *thanā ʿiṭfahū*, 22:9, both mean: to turn away in indifference/pride [lit: to “fold” one’s *ṣadr* (“chest”) [11:5], turn one’s *ʿiṭf* (“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, *ʿiṭf* 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 (*innahū ʿalīmun bi dhāti ṣ-ṣudūri*). 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, *ʿiṭf* and *aḍalla* both partake of the meaning of “crookedness” (*ʿiṭf*, “side” [cf. *fī t-ṭarīqi ʿatfun*, “There is a twist/curve in the road” (*Aq.*, 2:797)]; *aḍalla*, “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 yuḍilla ʿan sabīlihī*).

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 Zamakhsharī’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. *Shamm.*, 115/9: *nubbiʿtu anna rabīʿan an raʿā ibilan/ yuhdī ilayya khanāhu 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, *Hass.*, 189/[3].

Cf. 371 (*NʿY*) I, and 417 (*WLY*) V.2. Cf. also *hazza ʿiṭfahū*, “to make sb happy,” as in *Taʿabbaṭa Sharran*, *Ham.*, 1:94/2.

45. **ThWR**IV. *a t h ā r a*

+ OBJ

athāra l-arḍa:

i. to till the land:

**lā tuthīru l-arḍa*, She [cow] does not till the land: 2:71.

ii. to cultivate/develop the land:

**wa athārū l-arḍa*, And they cultivated/developed the land: 30:9/.Cf. *Maj.*, 2:119.

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.

Tadmīn of some word like *ahdā*. *Jabā l-kharāja*, "to collect (land) tax"; *jabā l-mā'a fī l-hawḍi*, "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'a*, "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, *Mufaḍḍ.*, 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:

**law lā jtabaytahā*, Why does he [Prophet] not make one [= sign] up? 7:203.

in a context of satire, *ijtabā* comes to mean "to trump sth up." Iṣlāhī, quoting Farrā' (*Tad.*, 2:789).

2. + OBJ + PREP [ilā]

ijtabā llāhu fulānan ilayhi, (of God) to single sb out for His favor/mercy: 42:13.

Taḍmīn of *qarraba*. Cf. *Tad.*, 6:149, 154.

47. JRM

1. j a r a m a

+ OBJ + PREP [Calā]

jaramahū Calā l-amri, to induce sb to do sth:

**wa lā yajrimannakum shana'ānu qawmin Calā an lā ta^Cdilū*, Hostility toward a people must not lead/motivate you to act unjustly [toward them]: 5:8.

Also: 5:2; 11:89.

Taḍmīn of *hamala*. See *Aq.*, 1:113; *Kash.*, 1:326. *Muf.*, 1:147.

48. J^CL

1. j a ^C a l a

1. + OBJ

ja^Calahū, to sanction/commission sth:

**wa mā ja^Calnā l-qiblata llatī kunta Calayhā illā li na^Clama . . .*, And Our only purpose in decreeing the *qiblah* you had adopted was to find out. . . : 2:143.

**mā ja^Cala llāhu min baḥīratin . . .*, God has provided no sanction for the *baḥīrah*. . . : 5:103 [n.].

Ja^Cala in these verses has the sense of *shara^Ca*. *Kash.*, 1:368; *Tad.*, 2:321, 373.

5:103: *Baḥīrah* was a she-camel that had brought forth five young ones, the last one a male. She was not to be ridden or milched. 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 ja^Calnāhum ḥaṣīdan khāmidīna, Until We mowed them down and not a spark [of life] was left in them: 21:15.

See also 97 (KhMD) l.

(b) *fa ja^Calnāhum ghuthā'an, And We reduced them to scum: 23:41.

(c) *fa ja^Calnāhu habā'an 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 *habā'an manthūran*, see *Kash.*, 3:94.

(d) ja^Cala ^Cāliya sh-shay'i 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 ja^Calnāhum aḥādītha, And We reduced them to so many tales and legends: 23:44.

Also: 34:19.

See *Tad.*, 4:459; *Kash.*, 3:48. Cf. *Maj.*, 1:59, and *Muf.*, 110 (HDTh).

(f) ja^Calahū salafan: 43:56: see n. to ii(a) below.

ii. ja^Calahū mathalan:

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

See *Tad.*, 6:239; *Kash.*, 3:423.

43:56, *fa ja^Calnāhum salafan wa mathalan li l-ākhirīna*, 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 *ja^Calahū salafan*) and that, in punishing them, God "made an example of them" (meaning (1) of *ja^Calahū mathalan*). On another level, the verse is saying—of course ironically—that the earlier peoples served

as worthy “predecessors” (meaning (2) of *ja^Calahū salafan*) or “exemplars” *ja^Calahū 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^Calahū 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^Cala sh-shay’a Ciḏīna*, to tear sth to pieces:

**alladhīna ja^Calū l-qur’āna Ciḏīna*, Those who ripped the Qur’ān to pieces: 15:91.

Qur’ān here stands for the Torah, which was the “Qur’ān” of the Jews. *Tad.*, 3:625. Cf. *Kash.*, 2:319–20.

(b) **taj^Calūnahū qarāṭīsa*, Tearing it [Torah] to shreds [lit: to so many sheets of paper] as you do: 6:91.

See *Tad.*, 2:484. Cf. *Kash.*, 2:27.

v. *ja^Cala llāhu ṣadrahū ḏayyiqan*: 6:125: see 227 (*DYQ*) I.1.ii.

vi. *ja^Cala qalbahū qāsiyan*: 2:74 . . . 57:16: see 309 (*QSW*) I.

vii. *ja^Cala yadahū maghlūlatan*: 17:29: see 277 (*GhLL*) I.2.

viii. *ja^Cala llāha Curḏatan li yamīnihī*, to use God’s name to swear improper/needless oaths [lit: to make God the target of one’s oath]: 2:224.

Tad., 1:485. Cf. Zamakhsharī (*Kash.*, 1:135), who explains *Curḏah* as *ḥājiz* (“shield”).

ix. *ja^Calahū dakkā’a*: 18:98: see 112 (*DKK*) I.

x. **yawman yaj^Calu l-wildana shīban*, A [calamitous] day that will turn children into old men: 73:17.

Kash., 4:154–55.

Cf. Hass., 478/[3]: *tashību n-nāhidu l-cadhrā’u fihā/wa yasqutu min makhāfatihā l-janīnun*, “[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; *Ant.*, 257/[8]..

3. + OBJ + PREP [a. *Calā*; b. *fī*; c. *lām*; d. *taḥta*]

a. *jaCalahū Calayhi*:

i. to put/place sth over sth, cover sth up with sth:

**wa jaCalnā Calā qulūbihim akinnatan*, And We have covered up their hearts [= rendered those people incapable of understanding the words of guidance]: 6:25; 17:46 [n.].

**wa jaCala Calā baṣarihī 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*) I, 192 (*ShDD*) I.2.ii, and 228 (*ṬBC*) I.

ii. to impose sth [e.g. obligation] upon sb:

**innamā juCila s-sabtu Calā lladhīna khtalafū fīhi*, The [observance of the] Sabbath was made obligatory only upon those who had developed differences in regard to it: 16:124.

JaCala here has the sense of laying down or imposing a legal injunction (*sharaCa*). See *Iṣlāhī, Tad.*, 3:707; cf. 1 above. Cf. *Zamakhsharī (Kash.*, 2:348), who explains *juCila s-sabtu* in the verse as: *juCila wabālu s-sabti*.

ACshā, 181/49: *wa l-jāCilū l-qūta Calā l-yāsirī*, "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 najCal laCnata llāhi Calā l-kādhībīna*, And then let us put God's curse on liars: 3:61.

**kadhālika yajCalu r-rijsa Calā lladhīna lā yu'minūna*, In this way does God inflict impurity on those who do not believe: 6:125.

**in jaCala llāhu l-layla Calaykum sarmadan*, If God were to impose upon you interminable night: 28:71.

**mā yurīdu llāhu li yajCala Calaykum 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:

**j^{Ca}lnī Calā khazā'ini l-arḍi*, Put me in charge of the country's resources: 12:55.

b. *ja^{Ca}lahū fīhi*:

i. *ja^{Ca}la aṣābi^{Ca}hū fī udhunayhi*, to stuff one's fingers into one's ears [so as to avoid hearing sth]: 2:19; 71:7.

ii. *ja^{Ca}la 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^{Ca}la kalimata lladhīna kafarū s-sufflā*, And He humbled completely the word [= defeated the cause] of those who disbelieved: 9:40.

(b) 105:2: see 224 (*DLL*) II.

c. *ja^{Ca}la lahū kadhā*:

i. *ja^{Ca}la lahū sabīlan*, to point out a way for [= prescribe a course of action concerning] sb:

**aw ya^{Ca}la llāhu lahunna sabīlan*, Or [until] God prescribes an injunction for them: 4:15.

The verse contains the initial prescription regarding fornication. The words *aw ya^{Ca}la 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^{Ca}la lahū sulṭānan*, to furnish sb with dominant power: 17:80; 28:35.

Sulṭān in 28:35 means dominance and awesomeness. *Tad.*, 4:807.

iii. *ja^{Ca}la lahū lisāna ṣidqin*, to give sb/cause sb to have a good reputation: 26:84.

Kash., 2:414: *Lisān aṣ-ṣidq: ath-thana' al-ḥasan*.

d. *ja^Calahū taḥta 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^Cala yadahū maghlūlatan ilā^C unuqihī: 17:29; see 277 (GHLL)

1.2.

5. + OBJ + PREP [*lām*] + PREP [*Calā*]

i. *ja^Cala lahū^C Calā fulānin sabīlan*:

(a) to allow sb to take action against sb:

**fa mā ja^Cala llāhu lakum Calayhim 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^Cala llāhu li l-kāfirīna Calā l-mu'minīna 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^Cala lahū^C Calā fulānin sulṭānan*:

(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^Calū li llāhi Calaykum sulṭānan mubīnan*, Do you wish to furnish God with clear and strong evidence against yourselves? 4:144.

49. JFW

VI. *t a j ā f ā*

+ PREP [*Can*]

**tatajāfā junūbuhum Cani l-maḍājiCi*, 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. *Jafā s-sarju Can zahri l-farasi*, "(of a saddle) to lie askew on the horse's back" (see Lab., 15/33); *jafā/tajāfā janbu n-nā'imi Cani 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. *A^Cshā*, 387/6: *idhā nbaṭaḥat jāfā^Cani l-arḍi janbuhā*, “When she lies at full length, her [thin] waist remains raised from the ground.” *Khan.*, 99/[5] uses the expression in a metaphorical sense: *ayyuhā l-mawtu law tajāfayta^Can ṣakhrin/la alfaytahū naqiyyan^Caffā*, “O death, if you had avoided taking Ṣakhr, you would have found him to be a chaste and virtuous man.”

50. JLB

IV. a j l a b a

+ PREP [*C*alā]

**wa ajlib^Calayhim bi khaylika wa rajilika*, And launch your cavalry and footsoldiers into action against them [= use your strategems to mislead mankind]: 17:64.

Sa^Cd ibn Nāshib, Ḥam., 1:67: *sa aghsilu^Cannī l-^Cāra bi s-sayfi jāliban/^Calayya qāḍā’u llāhi mā kāna jālibā*, “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. JMḤ

I. j a m a ḥ a

VB

**wa hum yajmaḥūna*, Making a dash for it: 9:57.

Jamaḥa 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*) I). Also, *Zuh.*, 301/[2].

52. JM^C

I. j a m a^C a

1. + OBJ

jama^Ca kaydahū, to muster one’s cunning: 20:60.

See also IV.ii below.

2. + PREP [a. *bayna*; b. *ilā*; c. *lām*]

a. *jama^Ca baynahum*:

i. to assemble people, bring people together: 34:26; 42:15.

See n. to ii below.

ii. *jama^{Ca} bayna l-ukhtayni*, to have two sisters as one's wives at the same time: 4:23.

Jama^{Ca} baynahum (as opposed to *jama^{Ca}hum*) 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^{Ca}humu llāhu ilā yawmi l-qiyāmati*, (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 *ilā* suggests a *taḍmīn* of some word meaning "to drive/convey" (*Tad.*, 2:129), e.g. *sāqa* (cf. 64 (*HShR*) 1.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^{Cū} li l-qawmi*, (of a group of people) to muster their strength in order to confront/attack another group of people: 3:173.

Asās, 100. Unayf ibn Hakam an-Nabhānī, *Ham.*, 1:169/1 (with n. 1, *ibid.*): *jama^{Cnā} lahū min hayyi ^{Ca}wfi bni mālikin/ katā'iba yurḍī l-muqrifina nakāluhā*, "For them we prepared troops drawn from the tribes of ^{Ca}Awf ibn Mālik, 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 Marzūqī explains that the singular *hayy* in the verse represents the dual *hayyay*.) Also, ^{Ca}Atikah bint ^{Ca}Abd al-Muṭṭalib, *ibid.*, 2:741/2; al-^{Ca}Ajlān ibn Khulayd, *D. al-Hudh.*, 3:112/[2]; Yazīd ibn Sinān, in *Nāb.*, 180/[1].

IV. *a j m a^{Ca}*
+ OBJ

i. *ajma^{Cū} amrahū*, (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-Ḥārith ibn Ḥillizah, Qaṣ, 441/19: *ajma^{Cū} amraham Cishā'an fa lammā/aṣbaḥū aṣbaḥat lahum dawḍā'ū*, "At night they reached a joint decision on the matter; and when the day dawned, it dawned to their uproar." Dhū l-lṣba^C, Mufadd., 323/12: *wa antum ma^Csharun zaydun Calā mi'aūn/fa ajmi^{Cū} amrakum 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, Mufadd., 194/1: *alā ummu Camrin ajma^Cat fa staqallaū/wa mā wadda^Cat jirānahā idh tawallaū*, "Umm ^CAmr made a firm decision [to leave] and left; and she did not even say goodbye to her neighbors when she departed."

ii. *ajma^{Cū} kaydahum*, to reach a unanimous decision on using a strategem: 20:64.

See also I.1 above.

53. JWR

IV. a j ā r a

+ + OBJ + PREP [*Calā*]

ajārahū Calā fulānin, to give sb protection/refuge against sb:

**wa huwa yujīru wa lā yujāru Calayhi*, He gives protection, but no protection can be given against Him: 23:88.

Kash., 3:54.

54. JWS

I. j ā s a

+ PREP [*khilāl*]

**fa jāsū khilāla d-diyāri*, 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'

I. j ā ' a

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]: *qatalum waliyya llāhi fī 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 [ʿalā]

jā'a ʿalayhi bi shay'in, to present/produce evidence in support
of sth:

**law lā jā'ū ʿalayhi bi arbaʿati shuhadā'a*, Why did they not produce four witnesses in support of it [allegation]? 24:13.

See also 2 (TY) 6.

ḤĀ'

56. ḤBB

IV. a ḥ a b b a

+ OBJ + PREP [^Can]

aḥabbahū ^Canhu, to like/love sth to the disregard of sth else:

**innī aḥbabbtu ḥubba l-khayri* ^Can dhikri rabbi, My love of wealth drew me away from the remembrance of my Lord: 38:32.

Taḍmīn of *a^Craḍa*.

X. i s t a ḥ a b b a

+ OBJ + PREP [^Calā]

istaḥabba sh-shay'a ^Calā *sh-shay'i*, to accord preference to/choose one thing over another: 9:23; 14:3; 16:107; 41:17.

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

57. ḤBS

I. ḥ a b a s a

+ OBJ

**mā yaḥbisuhū*, What's holding it [punishment] up? what's stopping it [from coming]? 11:8.

Kash., 2:209.

58. **HRR**

II. ḥ a r r a r a

+ OBJ

ḥarrarahū:

i. to free sb:

ḥarrara raqabatan, to free a slave [lit: to free a neck]: 4:92 [thrice]; 5:89; 58:3. [All maṣḍars.]

See also 294 (FKK) I.

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

*innī nadhartu laka mā fī 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. **HRF**

II. ḥ a r r a f a

1. + OBJ

ḥarrafa l-kalimata, to distort/misrepresent a word/statement:

*yuḥarrifūna l-kalima min ba^cdi mawāḍi^chi, They distort words/statements after these have been placed in their proper contexts: 5:41.

Also: 2:75.

Ḥarf is "edge, brink, border"; *tahriḥ 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 tahriḥu l-kalāmi an taj^calahū ḥalā ḥarfin mina l-iḥtimāli yumkinu ḥamluhū ḥalā l-wajhayni*).

Cf. 351 (LWY) I.1.b and 2.

2. + OBJ + PREP [^can]

ḥarrafa l-kalimata ^can mawḍi^chi, to tear a word/statement out of its context: 4:46; 5:13.

60. ḤRM

I. ḥ a r i m a

+ PREP [Caḷā]

ḥarima Caḷayhi *sh-shay'u*, to be unable to do sth:

**wa ḥarāmun* Caḷā *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.

Aq., 1:184; Kash., 3:20. On the grammatical construction, see *Tad.*, 4:328.

Imr. 116/12: *jālat li taṣraCānī fa qultu lahā qṣirīinnī mru'un ṣarCī Caḷayki ḥarāmū*, "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 *ṣarCī Caḷayki ḥarāmun* 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 *ṣarCuhū* was changed to *ṣarCī* in order to focus attention to the speaker, examples of such changes being found in classical Arabic poetry and the Qur'an both.)
CAnt., 105/[3]: *ḥarāmun Caḷayya n-nawmu ya bnata mālikin*, "Sleep has been denied to me, O daughter of Mālik."
Cf. *maḥrūm ash-sharāb*, *ibid.*, 206/[5] (also, *ibid.*, 233/[2]).

II. ḥ a r r a m a

1. + OBJ

ḥarrama *zāhira 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 [Caḷā]

ḥarramahū Caḷayhi:

i. to deny sb sth/the use of sth/access to sth:

**fa innahā muḥarramatun Caḷayhim arbaCīna sanatan*, It [Promised Land] shall be denied to them for forty years: 5:26 [pass pt; n.].

**fa qad ḥarrama llāhu Caḷayhi l-jannata*, God will surely deny him paradise: 5:72.

**wa ḥarramnā Calayhi l-marādī*^{Ca}, And We had denied him [the milk of] nurses: 28:12.

Also: 7:50.

5:26: *Kash.*, 1:332: *Muḥarramatun Calayhim: lā yadkhuḷūnahā wa lā yamlikūnahā.*

7:50: *Kash.*, 2:65.

28:12: *Kash.*, 3:159.

In the following verse by Shanfarā, *Ḥam.*, 2:487/1, *ḥar-ramahū Calayhi* means "to deny sth to sb," though it may also carry the meaning, "to declare sth to be unlawful for sb": *lā taqburūnī inna qabrī muḥarramun/Calaykum wa lākin abshirī umma Cāmīrī*, "Do not bury me in a grave, for burying me is denied to you. But do you rejoice, O hyena!" (For another interpretation of *abshirī umma Cāmīrin*, see Marzūqī's commentary, *ibid.*, 488–89). See also ^{Ca}Ariq aṭ-Ṭāṭ, *Ḥam.*, 4:1745/9.

ii. *ḥarrama sh-shay'a Calā nafsihī*, to renounce the use of sth: 3:93.

61. ḤSB

I. ḥ a s i b a

+ PREP [^{Ca}lā]

ḥasiba sh-shay'a Calayhi, to regard sth as being hostile to oneself:

**yaḥsabūna kulla ṣayḥatin Calayhim*, Every shout, they think, is directed/aimed at them: 63:4.

The verse speaks of the Madīnan Hypocrites—people with a guilty conscience. Zamakhsharī (*Kash.*, 4:101) explains the construction as follows: *Ay yaḥsabūna kulla ṣayḥatin wāqīCatan Calayhim wa ḍārratan lahum li jubnihim wa halaCihim wa mā fi qulūbihim mina r-ruCbi.*

62. ḤSN

IV. a ḥ s a n a

+ OBJ

aḥsana mathwāhu, to treat sb with kindness/honor, deal well with sb: 12:23.

Cf. 326 (*KRM*) IV.

63. ḤShR**I. ḥ a s h a r a**+ OBJ + PREP [a. *ʿalā*; b. *ilā*]a. *ḥashara ʿalayhi n-nāsa*, to assemble people and present them before sb: 6:111.*Tadīm* of *ʿaraḍa*.25:34 (*alladhīna yuḥsharūna ʿalā wujūhihim*) is not listed because the preposition (*ʿalā*) in it goes not with *yuḥsharūn*, but with *wujūhihim*, forming, together with it, a *ḥāl* unit.b. *ḥasharahumu llāhu 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.]*Tadīm* of some word like *sāqa*. See *Tad.*, 6:93; *Maj.*, 1:204; 2:20. Cf. 52 (*JM^C*) 1.2.b.**64. ḤṢR****I. ḥ a ṣ i r a**

VB

ḥaṣira ṣadruhū an yafʿala kadhā, 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 (*ḌYQ*) 1.1.i.**65. ḤṢN****IV. a ḥ ṣ a n a**

1. VB

aḥṣana r-rajulu, (of a man) to marry:**muḥṣinīna*, [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: *Aḥiffā'*).

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. *uḥṣinati l-mar'atu* (of a woman):

(a) to be chaste:

**wa l-muḥṣanātu mina l-mu'mināti wa l-muḥṣanātu mina lladhīna ūtū 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*) I.1.

See also n. to (c) below.

(b) to be a freewoman [as against a female slave]:

**wa man lam yastaḥiḥ minkum an yankiḥa l-muḥṣanāti l-mu'mināti*, And those of you who do not have the means to marry believing freewomen: 4:25.

**fa ḥalayhinna niṣfu mā ḥalā l-muḥṣanāti mina l-ḥadhābi*, They [female slaves] shall be subject to half of the punishment that freewomen are subject to: 4:25.

(c) to be married:

**wa l-muḥṣanātu mina n-nisā'i*, And those who are already married [are also forbidden to you to marry]: 4:24.

**muḥṣanātin . . . fa idhā uḥṣinna*, [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—*muḥṣanātin*) in this verse may also mean "chaste" (*Kash.*, 1:263: *Muḥṣanāt: Ḥafā'if*), and the use may therefore be said to belong at (a), above, as well.

iii. *aḥṣanati l-mar'atu 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 Zamakhsharī (*Kash.*, 3:19–20 [on 21:91]), explains Mary's *ihsān*, with reference to 19:20, as: *iḥṣānan kul-liyyan mina l-halāli wa l-harāmi*.

Cf. Ibn Muq., 312/4: *hamā abdā^cahā 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 (HFZ) I.ii.

66. HDR

IV. a ḥ ḍ a r a

+ OBJ + OBJ

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

67. HFZ

I. ḥ a f i z a

+ OBJ

i. *ḥafīza yamīnahū*, to fulfill one's oath: 5:89.

ii. *ḥafīza 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 (HṢN) IV.2.iii.

iii. *ḥafīza ḥudūda llāhi*, to abide by the commandments of God: 9:112 [act pt].

iv. *ḥafīza l-ghayba*:

(a) to guard a secret: 4:34 [act pt].

Following Iṣlāḥī (*Tad.*, 2:64). Cf. *Kash.*, 1:266.

Al-Muqanna^c al-Kindī, *Ham.*, 3:1179/7: *wa in ḍayya^{cū} ghaybī ḥafīztu 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. Ḥan; b. bā']

- a. ḥafiya Ḥanhu, to have information about sth, be privy to sth:
*ka annaka ḥafiyyun Ḥanhā, As if you know all about it: 7:187.

Ḥafiya Ḥanhu basically means "to be inquisitive about sth." AḤshā, 171/7: *fa in tas'ālī Ḥannī fa yā rubba sālīlin/ḥafiyyin Ḥani l-aḤshā bihī ḥaythu aḤcadā*, "If, O woman, you are inquiring about me, then there is many a person who is trying to find out about AḤshā, wishing to know about his circumstances, wherever he goes." (Also, Unayf ibn Ḥakam an-Nabhānī, *Ḥam.*, 1:172/7 [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 ḥafiyyun Ḥanhā: ka'annaka Ḥālimun bihā; wa ḥaḥiqatuhū: ka'annaka baḥighun fī s-su'ālī Ḥanhā li anna man bālagha fī l-mas'alati Ḥani sh-shay'i wa t-tanqiri Ḥanhu istaḥ-kama Ḥilmuhū fīhi wa raḥuna fīhi*).

- b. ḥafiya bihī, to take solicitous care of sb:

*innahū kāna bī ḥafiyyā, He is exceedingly gracious to me: 19:47.

IV. a ḥ f ā

+ OBJ

aḥfāhu, to importune sb:

*in yas'alkumūhā fa yuhfikum 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 stingily: 47:37.

The expression comes from *aḥfaytu 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

ḥaqqā 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 ʿiḳābi*, 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 taʿāla kadhā*. Aq., 1:214. ^CAnt., 68/[3]: *fa in yabraʿ fa lam anfith ʿalayhi/wa in yufqad fa ḥuqqā lahū l-ʿuqūdu*, "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 *ʿalayhi* would yield a slightly different meaning: "... then it is not because I charmed my arrow by blowing on it." Cf. *Mufaḍḍ.*, 122/8, where, with a small variation, the verse is attributed to another poet [quoted at 385 (*NFTh*) 1]. Khan., 47/[5]: *tabkī khunāsun li ṣakhrin wa ḥuqqā lahā/idh rābahā d-dahru inna d-dahra 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, *uhādhiru an tabīna banū ʿuqaylin/bi jāratinā fa qad ḥuqqā l-ḥidhārū*, "I was afraid—and there was reason for me to be afraid—that the Banū ʿUqayl would depart, taking our neighbor [= poet's beloved] with them." Also, *Ḥam.*, 3:1109/3.

3. + PREP [alā]

ḥaqqā ʿalayhi l-amru, (of sth):

i. to be incumbent upon sb to do:

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

**wa kāna ḥaqqan ʿalaynā naṣru l-muʿminīna*, And We were/are obliged to come to the believers' aid: 30:47.

Also: 2:236; 9:111; 10:103; 16:38. [All *maṣḍars*].

Taḍmīn of *wajaba* (e.g. *Kash.*, 2:329 [on 16:38]: ... *anna l-wafā'a bi hādihā l-mawʿidi haqqun wājibun ʿalayhi* . . .); and *ibid.*, 2:205 (on 10:103): *Ḥaqqan ʿalayhi = ḥaqqā dhālika ʿalayhi ḥaqqan*.

ii. (of misguidance, etc.) to be deservedly imposed on sb:

**wa fariqan ḥaqqā Ḥalayhimu ḍ-ḍalālatu*, And there was another group whose deserved fate it became to be misguided: 7:30.

**fa ḥaqqā Ḥalayhā l-qawlu*, And so the decree [= principle of punishment for rebellious nations] was enforced in regard to it [town]: 17:16.

**wa kathīrun ḥaqqā Ḥalayhi l-Ḥadhābu*, And there are many who are destined to receive punishment: 22:18.

Also: 10:33, 96; 16:36; 28:63; 36:7, 70; 37:31; 39:19, 71; 40:6; 41:25; 46:18.

Taḍmīn of *wajaba* or *thabata* (e.g. *Kash.*, 3:176 [on 28:63]: *Wa ma^{cnā} ḥaqqā Ḥalayhimu l-qawlu: wajaba Ḥalayhi muq-taḍāhu wa thabata*; also, *ibid.* 2:203, 328).

For the construction *ḥaqqan Ḥalayhi* in some of these verses, see n. to i above.

X. *i s t a ḥ a q q a*

1. + OBJ

istaḥaqqā ithman, to be guilty of wrongdoing [lit: to deserve sin, i.e. commit a wrong and deserve blame on account of it]:

**fa in Ḥuthira Ḥalā annahumā staḥaqqā ithman*, If it is discovered that the two have been guilty of wrongdoing: 5:107.

Istaḥaqqā r-rajulu, "to deserve punishment for committing a wrong." *Aq.*, 1:215.

2. + PREP [*Ḥalā*]

istaḥaqqā Ḥalayhi, to wrong sb, be unfair/unjust to sb: 5:107.

Taḍmīn of *iḤtadā*.

70. ḤLL

1. ḥ a l l a

1. VB

ḥalla, to leave the state of *iḥrām*: 5:2.

2. + OBJ

**wa ḥlul Ḥuqdatan min lisānī*, And give me the power of fluent speech [lit: loosen/remove the tie in my tongue]: 20:27.

II. ḥ a l l a l a

+ OBJ

**qad faraḍa llāhu lakum taḥillata aymānikum*, God has ordained that you shall break/expiate your [unlawful] oaths: 66:2.

See *Tad.*, 7:459–60. ^cAbd Qays ibn Khufāf, *Mufadd.*, 750/3: *wa idhā ḥalafta mumāriyan fa taḥallali*, “And when you swear an oath in a dispute [= in vain], break it.” Whereas, in translating the word *taḥillah* in the Qur’ānic verse, one may use the word “expiation” (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 ḥ a l l a

+ OBJ

aḥalla sh-shay’a, to desecrate sth:

**lā tuḥillū sha^cā’ira llāhi wa lā sh-shahra l-ḥarāma . . .*, Do not desecrate the Symbols of God or the sacred months. . . : 5:2.

Kash., 1:321: *Wa iḥlālu ḥādhiḥi l-ashyā’i an yutahāwana bi ḥurmati sh-sha^cā’iri wa an yuḥāla baynahā wa bayna l-mutanassikūna biḥā. . .*

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-qanānin min muḥillin wa muḥrimī*, “And there is, at Qanān, many a *muḥill* and many a *muḥrim*.”

71. ḤML

I. ḥ a m a l a

1. VB

ḥamalati l-mar’atu, (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 *hamlan*, here taken as a *ma^cūl mutlaq*, 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 *maḥdariyyah*, in which case the object of the verb—a pronoun—would be understood. See *Kash.*, 2:281.

2. + OBJ

ḥamalahū:

i. to provide means of transport to sb:

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

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

Hudbah ibn Khashram, quoted in *Ham.*, 2:579: *wa lā atamannā sh-sharra wa sh-sharru tārikī/wā lākin matā uḥmal ʿalā sh-sharri arkabī*, "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 uḥmal ʿalā sh-sharri* suggests wordplay, for *ḥamalahū ʿalayhi* also means "to incite sb to do sth.") Cf. al-Ḥārith ibn Hillizah, *Qaṣ*, 475/74 (with Tibriḏī'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:

**illā mā ḥamalat zuḥūrumā awi l-ḥawāyā*, 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 ḥamala ḡulman*, 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 *ḥamala* implies carrying the *burden* of the wrong committed.

v. to take on a responsibility:

**fa abayna an yaḥmilnahā wa ashfaqna minhā wa ḥamalahā l-insānu*, But they [heavens and earth] refused to assume the responsibility of the Trust—they were afraid to—but man assumed it: 33:72.

Kash., 3:249.

Waddāh ibn Ismāʿīl, *Ḥam.*, 2:647/1 (with n. 3, *ibid.*): *lā yaḥmilu l-ʿabdu finā fawqa tāqatihī wa nahnu nahmilu mā lā yaḥmilu l-qilaʿū*, "A slave of ours does not bear [= is not made to bear] a responsibility that is beyond his power to bear; we ourselves, however, bear what huge mountains cannot." Khan., 21/[6]: *al-ḥāmilu th-thaqala l-muhimm*, "An undertaker of great/momentous tasks." Zuh., 233/[2]: *wa ḥammālu 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 Aʿshā, 407/4; ʿAnt., 56/[4].

vi. to acquit oneself of a responsibility:

**thumma lam yaḥmilūhā*, 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 wizrahū/thiqlahū*, to carry one's burden [= the burden of one's wrongdoing]:

**wa hum yaḥmilūna awzārahum ʿalā zuhūrihim*, They will be carrying on their backs the burden of their [evil] actions: 6:31 [n.].

**wa la yaḥmilunna athqālahum wa athqālan maʿa 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 shay'un*, No part of the responsibility shall be borne [by others]: 35:18.

Also: 16:25; 20:100.

6:31: Kash., 2:10.

See also 407 (WZR) l.

See also n. to (b) below.

(b) *ḥamala khaṭī'atahū*, to carry [the burden of one's] sin:

**wa l-naḥmil khaṭāyākum wa mā hum bi ḥāmilīna min khaṭāyāhum*, '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 [*ʿalā*]

to take aim at sth:

**in taḥmil ʿalayhi yalhath wa in tatrūk'hu yalhath*, It [dog] pants if you take aim at it, and it pants if you leave it alone: 7:176.

In taḥmil ʿalayhi: in taḥmili l-ʿaṣāʾil-ḥajara ʿalayhi, "If you lift a club/rock at it." *Tad.*, 2:773.

4. + OBJ + PREP [a. *ʿalā*; b. *fī*]

a. *ḥamalahū ʿalayhi*:

i. to provide means of conveyance to sb [lit: to seat sb on sth]:

**lā ajidu mā aḥmilukum ʿalayhi*, I do not have anything [= any riding beasts] to provide to you [lit: to seat you on]: 9:92.

**wa ʿalayhā wa ʿalā l-fulki tuḥmalūna*, And you are carried on them [animals] and on ships: 23:22 [n.]; 40:80 [n.].

**wa ḥamalnāhu ʿalā dhāti 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 *ʿalā*, which is used for seating somebody *on* a flat surface, like the back of a horse, instead of *fī*, which is used for seating somebody *in* an enclosed space, as in a ship (b, below). The two verses are not really problematic because *ʿalā* 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 *ʿalā*, 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 *ʿalā* 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 taḥmil ʿalaynā iṣran ka mā ḥamaltahū ʿalā lladhīna min qablinā*, 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.

b. *ḥamalahū fī l-fulkil-jāriyati*, to put sb in a ship/boat: 36:41; 69:11.

See n. to a.i above.

II. ḥ a m m a l a
+ OBJ + OBJ

i. ḥammalahū *sh-shay'a*, to entrust sb with sth:
**wa lākinnā ḥummilnā awzaran min zīnati l-qawmi*, But we were given charge of [lit: charge of loads of] the people's jewelry: 20:87.

Tad., 4:215-16.

ii. ḥammalahū *l-amra*, charge sb with a responsibility:
**wa lā tuḥammilnā mā lā tāqata lanā bihī*, And do not charge us with responsibility we cannot bear: 2:286.
**fa in tawallaw fa innamā Calayhi mā ḥummila wa Calaykum mā ḥummiltum*, 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 *hammalahū sh-shay'a*. Thus (following Baydāwī, 2:132) *mā ḥummila* = *mā ḥummila mina t-tabliḡhi*, and *mā ḥummiltum* = *mā ḥummiltum mina l-imtūthāli*.

ᶜAmr ibn Kulthūm, *Qaṣ.*, 298/31: *wa nahmilu ᶜanhumū mā ḥammalūnā*, "And on their behalf/on their account we bear whatever they make us to." Ibrāhīm ibn Kunayf an-Nabhānī, *Ḥam.*, 1:260/4: *wa lākin raḥalnāhā nufūsan karīmatan/tuḥammalu mā lā yustatāᶜu 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; *Aᶜshā*, 275/19; Bashāmah ibn ᶜAmr, *Mufaḍḍ.*, 79/1-2; Suwayd ibn Abī Kāhil, *ibid.*, 395/43; Muᶜāwiyah ibn Mālik, *ibid.*, 696/7; Ṭufayl ibn ᶜAwf al-Ghanawī, *Krenk.*, 58/4 [no. 17].

VIII. i ḥ t a m a l a
+ OBJ

iḥtamalahū, to be responsible for sth:
**fa qadi ḥtamala buhtānan wa ithman mubīnan*, 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 dhurriyyatahū*, I will swallow up/devour [= lead away from the right path] his progeny: 17:62.

Iḥtanaka l-jarādu l-arḍa, "The locust devoured [the crops, etc., of] the land." *Aq.*, 1:240; *Kash.*, 2:366; also, *Asās*, 144. *Iḥtanaka ṭ-ṭaḥāma*, "to eat up the food"; *iḥtanaka māfī*, "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 [*ḥalā*]

istaḥwadha ḥalayhi:

i. to take sb under one's wing/protection: 4:141.

Istaḥwadha ḥalayhi is used of a male animal protecting his female from being approached by another male. *Tad.*, 2:182; 7:272 (also, *Kash.*, 4:77). *Istaḥwadha l-ḥayru ḥalā l-atāni*, "(of an ass) to cover the flanks of a she-ass." *Muf.*, 134; also, *Kash.*, 4:77. Cf. *damma ḥalayhi janāḥahū*, as in *Ham.*, 3:1524/5; also, *Mufaḍḍ.*, 214/18.

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

Tad., 7:272-73: *Istaḥwadha ḥalayhim: tasallaṭa ḥalayhim.*

74. ḤWT

IV. a ḥ ā ṭ a

1. + PREP [*bā*']

aḥāṭa biḥī:

i. to encircle/surround sb/sth, cutting off his/its means of escape:

**wa llāhu muḥiṭun bi l-kāfirīna*, And God has the disbelievers surrounded/hemmed in: 2:19.

Also: 9:49 [act pt]; 18:29; 29:54 [act pt].

- ii. to have [full] knowledge of sth:
**wa lā yuḥiṭūna bi shay'in min ʿilmihī 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.
**aḥaṭṭu bi mā lam tuḥiṭ bihī*, I know sth that you don't: 27:22.
 Also: 10:39.
- iii. to guard/protect sth:
**wa aḥāṭa 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 llāha bi mā yaʿmalūna muḥiṭun*, 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 ʿalayhā qad aḥāṭa llāhu bihā*, [And there is another [good] thing, which you have not [yet] been able to have/acquire, though God has it encompassed: 48:21.

- v. *aḥāṭa bihī sh-shay'u*, (of sth) to dominate sb completely:
**wa aḥāṭat bihī khatī'atuhū*, And [he] who becomes steeped in sin: 2:81.
2. + OBJ + PREP [bā']
uḥiṭa bihī:
- i. to be surrounded:
**illā an yuḥāṭa bikum*, Except if you are surrounded [= caught in a difficult situation]: 12:66.
- ii. to be overtaken by disaster:
**wa ḡannū annahum uḥiṭa bihim*, And they think that it is all over with them: 10:22.
**wa uḥiṭa bi thamarihī*, And a disaster overtakes his produce: 18:42.

10:22: *Maj.*, 1:277; *Kash.* 2:186.

18:42: *Kash.*, 2:391.

3. + PREP [bā'] + TAMYĪZ

aḥāṭa bihī ʿilman/khubran, to have complete knowledge of/ information about sth: 18:68, 91; 20:110; 27:84; 65:12.

75. ḤWL

I. ḥ ā l a

1. + PREP [bayna]

**wa ʿlamū anna llāha yaḥūlu bayna l-mar'i wa qalbihī*, 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: *ʿadatnā ʿan ziyāratihā l-ʿawādī/wa ḥālat baynanā harbun 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:

i. *aḥyā llāhu l-arḍa*, (of God) to cause [arid/barren] land to produce vegetation: 2:164; 16:65; 25:49; 29:63; 30:19, 24, 50; 35:9; 36:33; 41:39; 45:5; 50:11; 57:17.

ii. *aḥyā l-qaryata*, to bring a town [that has been destroyed] back to life: 2:259.

iii. *aḥyā l-ʿizāma*, to revive bones [= revive a dead person]: 36:78.
Also: 36:79.

KHĀ'

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. *KhBT̄*

V. *t a k h a b b a ṭ a*

+ OBJ + PREP [*min*]

takhabbaṭahū sh-shayṭānu mina l-massi, to be touched by the devil and, as a result, go berserk: 2:275.

Khabaṭa sh-shajarata means "to beat down leaves from a tree with a club" (*Aq.*, 1:255; see *Zuh.*, 53/[2]); *khabaṭa/takhabbaṭa l-baṣīru bi yadihī l-arḍa* is said of a camel that goes about stamping the ground with its forelegs (*Aq.*, 1:255). *Khabaṭa* thus comes to mean "to strike out at random." *Khabaṭa l-layla* is "to walk at night without knowing where one is headed," and *khabaṭa khabṭa Ḥashwā'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 khabṭa Ḥashwā'a man tuṣib/tumit'hu wa man yukhtī' yuḤammar fa yahramī*, "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*

I. *k h a t a m a*

+ PREP [*Calā*]

khatama Calayhi, to seal sth off:

**khatama llāhu Calā qulūbihim wa Calā samCihim*, God has sealed off their hearts and their ears [so that they cannot receive guidance]: 2:7.

**al-yawma nakhtimu Calā afwāhihim*, Today We shall seal up their mouths [so that they shall not be able to speak]: 36:65.

Also: 6:46; 42:24 [n.]; 45:23.

In all these verses, 36:65 excepted, *khatama Calayhi* 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 Zamakhsharī remarks (*Kash.*, 1:26), contains elements of metaphor (*istūCārah*) and similitude (*tamthīl*) both.

42:24: See *Kash.*, 3:403.

See also 48 (*JCL*) I.3.a.i, 192 (*ShDD*) I.2.ii, and 228 (*TBC*) I.

80. *KhRR*

I. *k h a r r a*

+ PREP [a. *Calā*; b. *lām*]

a. *kharra Calayhi*:

i. **fa kharra Calayhimu s-saqfu min fawqihim*, 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 atā llāhu bunyānahum mina l-qawāCidi*, an idiom (see 2 (*TY*), I.2.iii). *Fa kharra* . . . 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* *ʿalayhā ṣumman wa ʿumyānan*, They do not fall upon [= attack/criticize] them [Qurʾānic verses] with deaf ears and blind eyes: 25:73.

As Zamakhsharī (*Kash.*, 3:105) says, the verse does not negate the act of *khuṛur* (= *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.

b. *kharra li dh-dhaqani*, to fall down on one's face [lit: chin] in humility: 17:107.

Also: 17:109.

Kharra 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 adhā yasuh-hu l-mā'a ʿan kulli fiqatin/yakubbu ʿalā l-adhqāni dawḥa l-kanahbuli*, "After each intermission, the clouds began to pour down water, which tossed the great *kanahbul*-trees down on their chins" (cf. A^cshā, 87/56, and [which is slightly variant] *ibid.*, 135/56; Suh., 48/30). Cf. *kharra li anfihī*, as in Ḍamrah ibn Ḍamrah an-Nahshalī, *Mufaḍḍ.*, 635/9.

81. *KhRṢ*

I. *k h a r a ṣ a*

VB

kharāṣa, to make wild guesses/statements: 6:116, 148; 10:66; 43:20; 51:10 [act pt].

An abbreviated form of *kharāṣa fī l-ḥadīthi*, which in turn comes from *kharāṣa n-nakhlata*, "to guess/esimate the amount of fruit on a date-palm." *Aq.*, 1:267. Also, *Muf.*, 146.

82. KhRQ**I. 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'**I. 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

akhsara l-kayl/l-mīzāna, to give short measure/weight: 55:9.

See also 388 (NQŞ) I.1.i, and 412 (WFY) IV.1.i, ii and 2.

Abbreviated form of 2, below.

2. + OBJ + PREP [bā']

khasafa llāhu bihī l-arḍa, (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-arḍu, "(of the ground/earth) to sink together with what is on it"; *Asās*, 162; also, *Aq.*, 1:273. *Khasafa s-saqfu*, "(of a roof) to cave in." *Ibid.* *Bi'r makhsūfah* is a well whose water-supply is depleted. *Muf.*, 148.

Cf. 187 (SWY) II.2.ii.

86. *KhShC*

I. *k h a s h a C a*

1. VB

i. *khashaCa 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-Ṭirimmāh ibn al-Hakīm, *D. al-Khaw.*, 84/10: *khāshīCa t-tarfi laysa yanīfaCuhū tham-/ma amāniyyuhū wa lā ladaduh*, "His eyes lowered, his wishes/hopes and his stubbornness being of no avail to him there."

54:7: See *Kash.*, 4:44.

ii. *khashaCa wajhuhū*, to be downcast: 88:2/ [act pt].

On 1 in general: These meanings arise from such expressions as: *sinām khāshīC*, "(of a camel's hump) to be low" (*Asās*, 163); *khashaCati sh-shamsu*, "(of the sun) to be about to set"; *jidār khāshīC*, "a wall that has fallen and become level with the ground" (*Aq.*, 1:275-276). The word *khashaCa* is used in a literal sense ("to droop, incline") in 42:45 (*khāshīCīna mina dh-dhullī*). For the difference between *khashaCa* and *khāḍaCa* (87 (*KhD^C*) I), see *Muf.*, 148.

iii. *khashaCati l-arḍu*, (of land) to be dry/arid: 41:39 [act pt].

2. + PREP [lām]

**wa khashaCati l-aṣwātu li r-rahmāni*, And voices shall become dim before the Compassionate One: 20:108.

Also: 57:16.

87. *KhD^C*I. *k h a ḍ a C a*+ PRÉP [a. *bā'*; b. *lām*]a. *khaḍa^Ca bi l-qawli*, to speak in a low voice:**fa lā takhḍa^Cna 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. *khaḍa^Ca lahū^C unuquhū*, to bow one's head before sb as a sign of submission [lit: (of one's neck) to bow before sb]: 26:4.

Ikhtaḍa^Ca ṣ-ṣaqrū li l-inqīḍāḍi, "(of a hawk) to lower its head in order to swoop down on its prey"; *khaḍa^Cati sh-shamsu/n-nujūmu*, "(of the setting sun/stars) to sink in the horizon." *Asās*, 166. *Zalīm akhḍa^C*, "ostrich with a drooping neck." *Ibid.*; *Muf.*, 150; *A^Cshā*, 281/58. For the difference between *khaḍa^Ca* and *khasha^Ca* (86 (*KhSh^C*) I), see *Muf.*, 148.

88. *KhTF*I. *k h a ṭ 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.

Khaṭfah in 37:10 is a *maṣḍar*. See *Ukb.*, 2:205. *Hādhā sayfun yakḥṭafu r-ra'sa*, "This is a sword that cuts off heads [easily]." *Asās*, 168. *Khaṭafa/khaṭifa l-ba^Cṭru*, "(of a camel) to move swiftly." *Aq.*, 1:286. The word *khāṭif* 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. + OBJ

khaṭifa l-barqu baṣarahū, (of lightning) to dazzle sb's eyes, have a blinding effect on sb: 2:20.

See also 17 (BRQ) I.

V. *t a k h a ṭ ṭ a f a*

+ OBJ

takhaṭṭafahū, seize sb/sth and carry him/it away in a swift move, whisk sb/sth away:

**takhāṭūna an yatakhāṭṭafakumu 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 ḍ a*

+ OBJ + PREP [*lām*]

khafaḍa lahū janāḥahū, to treat sb kindly [lit: to lower one's wing]:

**wa khfiḍ janāḥaka li l-mu'minīna*, And be kind and gracious to the believers: 15:88.

**wa khfiḍ lahumā janāḥa dh-dhulli mina r-raḥmati*, And treat them with gentleness born of [true] compassion: 17:24.

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 *rafʿ al-janāḥ* ("to be haughty/arrogant" [lit: "to raise one's wing"]): *wa anta sh-shahīru bi khafḍi l-janāḥi/fa lā taku fī rafʿihī ajdalā*, "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*) I.1.ii.

X. *istakhaffa*

+ OBJ

istakhaffahū, to take sb lightly, think little of sb: 30:60; 43:54.91. *KhFY*I. *khafiya*+ PREP [^C*alā*]*khafiya* ^C*alayhi*, (of sb/sth) to be unknown to sb, remain unnoticed by sb: 3:5; 14:38; 40:16; 41:40.

Khan., 75/[4]: *ka l-badri yajlū wa lā yakhfā* ^C*alā* *s-sārī*, "Like the full moon he shines forth, and is not unnoticed by the traveler in the night." Also, *Mufaḍḍ.*, 76 (quoted by Anbārī).

IV. *akhfā*

+ OBJ

i. *akhfā* ṣ-ṣadaqata, to give charity on the quiet: 2:271.

Cf. 15 (BDW) IV.i.

ii. *akhfā* l-khayra, to harbor good thoughts in one's mind: 4:149.See *Tad.*, 2:186.

Cf. 15 (BDW) IV.ii.

92. *KhLD*IV. *akhlada*+ PREP [*ilā*]*akhlada ilā* *sh-shay'i*, to become totally [lit: permanently] attached to sth:

**wa lākinnahū akhlada ilā l-arḍi*, 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: *Akhlada ilā l-arḍi: māla ilā d-dunyā wa raghiba fihā*. . . . Also, *Tad.*, 2:772.

93. **KhLṢ**IV. *a k h l a ṣ a*+ OBJ + PREP [*lām*]

akhlaṣa dīnahū li llāhi, 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 participles except 4:146.]

Dīn in these verses means *ṭā^cah* ("submission"). *Tad.*, 2:184. Also, *Kash.*, 1:307.

Akhlaṣa l-^cazmu, "(of a bone) to have a lot of marrow"; *akhlaṣa laḥū n-naṣīhata*, "to be sb's true well-wisher, give sb sincere advice"; *akhlaṣa laḥū l-ḥubba*, "to love sb with all one's heart." *Aq.*, 1:292.

94. **KhLT**VIII. *i k h t a l a ṭ a*

VB

ikhtalaṭa n-nabātu, (of vegetation) to become rich and luxuriant: 10:24; 18:45.

Kash., 2:187, 392. *Ikhtalaṭa l-jamalu*, "(of a camel) to become stout/fat." *Aq.*, 1:293.

95. **KhLF**III. *k h ā l a f a*1. + PREP [*Can*]

khālafa^can amriḥī, to oppose/defy sb's orders: 24:63.

The preposition *Can* gives the sense of shunning or turning away (*Tad.*, 4:567); *taḍmīn* of *a^craḍa*.

2. + OBJ + PREP [*ilā*]

khālafahū ilā kadhā, to oppose sb by doing sth that he would not: 11:88.

Taḍmīn of *qaṣada*. The opposite idiom is: *khālafahū^cani l-amri*, "to oppose sb by not doing sth that he would"; the *taḍmīn* in this case would be that of *wallā* or *a^craḍa*. See

Aq., 1:295; Kash., 2:230; 3:87. (*Khālafahū* ^C*ani l-amri* should be distinguished from *khālafā* ^C*an amrihī* [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"; *akhlafā t-tā'iru*, "(of a bird) to grow new feathers"; *akhlafā llāhu* ^C*alayka*, "May God restore to you what you have lost." Aq., 1:295; Muf., 157. Saḥm ibn Ḥanzalah, *Aṣm.*, 56/24: *allāhu yukhilfu mā anfaḳta muhtasiban*, "God will compensate you for what you have spent 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 l-makānu*, "to have a place all to oneself." Aq., 1:299. *Ham.*, 3:1385/1 (with n. 1, *ibid.*): *rasmun li qātilati l-gharāniqi mā bihī/illā l-wuḥūshu khalat 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 Kāhil, *Mufadd.*, 402/73: *wa yuḥayyīnī idhā lāqaytuhū/wa idhā yakhlū lahū lahmī rata*^C, "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]." Ma^Cn ibn Aws, Aq., 1:300: *a Ḷadhila hal ya'tū l-qabā'ila ḥazzuhā/mina l-mawti am akhlā lanā l-mawtu waḥdanā*, "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, A^Cshā, 63/8; Nāb., 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, *Kash.*, 2:140. *Nāb.*, 4/5: *Khallat sabīla atīyyin kāna yaḥbisuhū*, "She cleared the way for floodwater." Also, *Zuh.*, 201/[1]; *KaCb*, 19/[3]: *fa qultu khallū tariqī 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 ṭ-Jamahān al-Qaynī, *Ham.*, 4:695/1: *yā ayyuhā l-mutamannī an yakūna fatan/mithla bnī zaydin la qad khallā laka s-subulā*, "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. *Aḥshā*, 407/12.

97. KhMD

I. 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"; *khamadati l-ḥummā*, "(of fever) to subside"; *khamada l-marīdu*, "(of a sick person) to lose consciousness/die." *Asās*, 174. Also, *Aq.*, 1:300.

21:15: For a translation, see 48 (JCL) 1.2.i(a).

98. KhWD

I. k h ā ḍ a

1. VB

khāḍa, to split hairs, stretch a point: 6:91 [maṣ]; 9:65, 69 [twice]; 43:83; 52:12 [maṣ]; 70:42; 74:45 [twice, once act pt].

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

2. + PREP [fī]

khāḍa fī l-ḥadīthi:

i. to enter upon a discussion of a subject:

**ḥattā yakhūḍū fī ḥadīthin ghayrihī*, Until they change the subject [lit: start talking about something else]: 4:140; 6:68 [*yakhūḍū*].

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

ii. to split hairs, stretch a point:

**wa idhā ra'ayta lladhīna yakhūḍūna fī āyātinā*, And when you see people who split hairs in regard to Our verses/signs: 6:68 [*yakhūḍūna*].

Tad., 2:452; 7:22; 8:64. *Khāḍa l-mā'a*, "to enter/plunge into water"; *khāḍa l-ghamarāti*, "to rush into dangerous situations, take on dangers." *Aq.*, 1:309; *Asās*, 177. *Kash.*, 4:161: *Al-khawḍ* = *ash-shurūc fī l-bāṭili wa mā lā yanbaghī*. Also, *ibid.*, 2:161.

99. **KhWF**

I. *k h ā f a*

1. + PREP [*Calā*]

khāfa Calayhi, to be concerned about sb's safety/well-being: 4:9; 28:7.

2. + OBJ + PREP [*Calā*]

khāfa Calayhi l-amra, to be afraid/apprehensive that sb will be overtaken by sth: 7:59; 11:3, 26, 84; 26:135; 40:30, 32; 46:21.

Ham., 3:1283/1 (with n. 3, *ibid.*): *takhāfu Calā aḥshā'ihā an taqāṭṭa^{Cā}*, "She is afraid that [if she walks too fast] her [thin] waist will break to pieces." *Jarīr* (in *Kash.*, 2:206): *a banī ḥanīfata aḥkimū sufahā'akum/innī akhāfu Calaykumū an agh-ḍibā*, "O Banū Ḥanīfah, knock some sense into your fools, for I fear for you—I fear that I shall become very angry." Also, *Nāb.*, 241/6; *Shanfarā*, *Mufaḍḍ.*, 203/20; cf. *rahibahū Calayhi*, as in *Ka^{Cb} ibn Sa^{Cd} al-Ghanawī*, *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 conscience—the verse making reference to certain Muslims who had had sexual relations with their wives during Ramaḍān nights, though inwardly 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 llāhu annakum kuntum takhtānūna 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 lā tujādil ʿani lladhīna yakhtānūna 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 [*Calā*]

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

**wa hiya khāwiyatun Calā ʿurūshihā*, 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 [*ilā*]

khuyyila ilayhi annahū kadhā, to imagine sth to be so and so:

**fa idhā ḥibāluhum wa Ḥiṣṣiyuhum yukhayyalu ilayhi min siḥ-rihim annahā taṣCā,* 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.

DĀL

103. *DKhL*

I. *d a k h a l a*

1. + PREP [a. *ʕalā*; b. *bā*]

a. *dakhala ʕalayhi*: 5:23: see 2 below.

b. *dakhala bi l-mar'ati*, to have sexual intercourse with a woman: 4:23.

Kash., 1:261: *Al-bā'u li t-ta^Cdiyati wa l-lamsi*.

2. + OBJ + PREP [*ʕalā*]

**wa dkhulū ʕalayhimu l-bāba*, And rush in upon them through the gate/by taking the gate: 5:23.

**wa law dukhilat ʕalayhim min aqṭārihā*, 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 *lṣlāhī*, who takes *buyūt* (vs. 13) as the antecedent of the pronoun in *aqṭārihā*. The word *bāb* in the verse is, strictly speaking, a *ma^Cʕūl fīhi* with the preposition *fī* 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 ʕalā fulānin dārahū* [*Kash.*, 3:230]), *bāb* occupying in it the position of a direct object. The same would apply to 5:23.

Al-Munakkkhal al-Yashkurī, *Ham.*, 2:527/9: *wa la qad dak-haltu ʿalā l-fatāʾiti l-khidra fī l-yawmi l-maʿūnī*, "I have often visited a young woman, entering her tent on a rainy day."

104. DR'

I. *d a r a ' a*

+ OBJ + PREP [bāʾ]

dara'a sh-shay'a bi sh-shay'i, to counteract one thing by means of another:

**wa yadra'ūna bi l-ḥasanati s-sayyi'ata*, And [those] who counteract evil with good: 13:22; 28:54.

See also 111 (DFC) I.

VI. *t a d ā r a ' a*

+ PREP [fī]

**fa d-dāra'tum 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

istadrajahū llāhu, (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/.

Tadāraka l-qawmu, "(of the members of a group/party), to catch up with one another." *Asās*, 187; *Aq.*, 1:331. Also, *Maj.*, 1:214.

ii. *tadāraka l-amru*, (of a matter) to become confused/jumbled up:
 **bali d-dāraka ʿilmuhum fī l-ākhirah*, 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

tadāraka sh-shayʿa, to rectify sth, set right sth that has gone wrong:

**law lā an tadārakahū niʿmatun min rabbihī*, 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: *tadāraktumā ʿabsan wa dhubyāna baʿda mā/tafānaw wa daqqū baynahum ʿiṭra manshimī*, "The two of you rectified the wrongs committed by the tribes of ʿAbs 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: *tadārakū l-awsa lammā raqqa ʿazmuhumū*, "They came to the aid of/rescued the Aws when the latter became weak [in the battle]." Also, *Lab.*, 144/19; *Sāʿidah ibn Juʿayyah*, *D. al-Hudh.*, 1:226/[3]; *Khan.*, 57/[10].

107. DRY

IV. a d r ā

+ OBJ

i. *mā adrāka 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 yudrīka la^Calla s-sā^Cata 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 Qur'ānic 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 yudrīka*, on the other hand, is in all cases followed by a *la^Callahū 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 Qur'ānic 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, Tha^Clabah ibn Ṣu^Cayr, *Mufaḍ.*, 260/15 ff., and al-Muthaqqib al-^CAbdī, *ibid.*, 304/4 ff., *mā yudrīka* in both cases being followed by an explication rather than a comment.

See also 197 (*Sh^CR*) IV.

108. *DSS* See 109 (*DSY*)

109. *DSY*

II. *d a s s ā*

+ OBJ

dassā nafsahū, to suppress/smother one's [purer] self: 91:10.

Kash., 4:215.

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

110. D^CW

1. d a C ā

1. + OBJ

da^Cāhu, to call sb for help: 2:23.

2. + PREP [a. *ilā*; b. *lām*]

a. *da^Cā bi sh-shay'i*, to ask/call/pray for sth: 17:11; 38:51; 44:55.

Da^Cā bi l-kitābi, "to call/send for a book." *Asās*, 189.

b. *da^Cā ilayhi*, to call out for help in facing a [difficult] situation:

**wa in tad^Cu 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. *da^Cāhu ilayhi*:

i. to call upon sb to help one out of a difficulty:

**fa yakshifu mā tad^Cūna ilayhi*, And He relieves you of the hardship you call upon Him to relieve you of: 6:41 [obj und; n.].

**ka an lam yad^Cunā ilā ḍurrin 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 yakshifu mā tad^Cūna ilayhi*, ay mā *tad^Cūnahū ilā kashfihī*.

Shammākh, *Ham.*, 4:1752/2: *da^Cawtu ilā mā nābanī fa ajābanī/karīmun mina l-fityāni ghayru muzallaḥī*, "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 tud^Cawna ilā qawmin ulī ba'sin shadīdin*, You will soon be called upon to confront a powerful people: 48:16.

A Tā'ī woman, *Ham.*, 3:1104: *matā yad^Cuhū d-dā'ī ilayhi fa innahū/samī^Cun idhā l-ādḥānu ṣamma 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. da^Cāhu lahū:

- i. to call/invite sb to sth/to accept sth: 8:24, 42:15.

Nāb., 209/8: *fa qālat lahū ad^Cūka 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 da^Caw li r-raḥmāni waladan*, That they should attribute offspring to God: 19:91.

- iii. *da^Cāhū li abīhi*, to call a person after his [real] father: 33:5.

The preposition *ilā* is also used (*da^Cāhu ilayhi*), as in al-Ḥaṭammash aḍ-Ḍabbī, *Ham.*, 3:1034/1. *Idda^Cā lahū* is "to claim kinship with sb," as in Bashāmah an-Nahshālī, *Ḥam.*, 1:100/3, and Ubayy ibn Ḥumām al-Murī, *ibid.*, 1:415/1.

111. DF^C

I. d a f a ^C a

+ OBJ + PREP [bā']

dafa^Ca sh-shay'a bi shay'i, to counteract/eliminate one thing by means of another:

**wa law lā daf^Cu llāhi n-nāsa ba^Cḍahum bi ba^Cḍin*, And were it not for the fact that God keeps purging one people by means of another: 2:251.

**idfa^C bi llatī hiya aḥsanu s-sayyi'ata*, Meet evil with good: 23:96; 41:34.

See also 104 (DR') I.

112. DKK

I. d a k k a

+ OBJ

**ja^Calahū dakkā'a*, He [God] will raze it [wall] to the ground: 18:98.

**wa ḥumilati l-arḍu wa l-jibālu fa dukkatā dakkatan wāḥidatan*,
And the earth and the heavens will be lifted up and crushed all at
once: 69:14.

**idhā dukkati l-arḍu dakkan dakkan*, 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: *dakka l-ḥā’ita*, “to raze a wall to the ground”; if it is lower, its *dakk* would be to raise its level to the ground: *dakka l-bi’ra*, “to fill up a well with earth.” *Aq.*, 1:343. *Jamal adakk* (fem., *nāqah dakkā’*) is a “humpless 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 humpless she-camel (see *Tad.*, 4:77-78). (Alternatively, *dakkā’* in the verse = *arḍ dakkā’* [*Mukh.*, 208].) 89:21 has a similar meaning: *Dakka l-ardā: sawwā ṣa’ūdahā wa habūtahā* (*Tad.*, 8:360 [also, (*Aq.*, 1:343)]). As for 69:14, the use of the verb *dakka* 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 l a

+ PREP [*Ḥalā*]

dalla Ḥalayhi, to guide/lead through sth:

**thumma jaḤalnā sh-shamsa Ḥalayhi dalīlan*, Then We made the sun a pathfinder/trailblazer in it [nocturnal darkness]: 25:45.

The use in this verse is a little unusual. *Iṣlāhī* (*Tad.*, 4:606-7) explains as follows: *Dalīl* is a guide, and *zill* 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 *Ḥalā* 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-Ḥabsī, *Ḥam.*, 1:429/4: *azunnu l-ḥilma dalla Ḥalayya qawmī*, “I think it

is my forbearance/patience that has emboldened my people against me.”

114. DLW

II. *d a l 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 d-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.) *Ḥass.*, 206/[4]: *fa dallāhumū fī l-ghayyi ḥattā tahāfatū*, “And he [Abū Jahl] enticed them into error, until they perished.”

See also IV below.

IV. *a d l ā*

+ PREP [*ilā*] + PREP [*bā*’]

adlā ilayhi bi mālin, to use money to ingratiate oneself with sb: 2:188.

Adlā d-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. *d a m d a m a*

+ PREP [*Calā*’]

damdama llāhu Calayhim, (of God) to crush a people: 91:14.

Aq., 1:351; *Kash.*, 4:216.

See also 116 (DMR) II.

116. DMR

II. *d a m m a r a*

+ PREP [*Calā*’]

**dammara llāhu Calayhim*, God annihilated them: 47:10.

Damara ʿalayhim, of which 47:10 is an intensive form, means “to come upon a group of people suddenly and attack them.” *Taḍmīn* of some word like *hajama*. See *Aq.*, 1:348.

See also 115 (*DMDM*) I.

117. *DMGh*

I. *d a m a g h a*

+ OBJ

**fa yadmaghuhū*, And it [truth] crushes it [falsehood] completely: 21:18.

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

118. *DHN*

IV. *a d ' 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 [*bāʿ*]

ad'hana bihī, 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-shayʿa 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 ḥāḍīratan tuḍīrūnahā baynakum*, Unless it be merchandise on hand that you turn over and receive between yourselves [thus completing the deal on the spot]: 2:282.

Kash., 1:169: *Wa ma^cnā idārahā baynahum: ta^cā^uhim iyyāhā yadan bi yadin.* Also, *Aq.*, 1:358; *Muf.*, 174.

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.

Aq., 1:359; *Kash.*, 1:219.

121. DWM

I. *d ā m a*

VB

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

See *Kash.*, 2:235.

Cf. *Lab.*, 282/[1]: *mā dāma fī l-arḍi min awtādihā wataḍū*, "As long as the earth has a single mountain left"; and *Qays ibn Zuhayr al-^cAbsī*, *Ham.*, 1:428/2: *mā ṭala^ca n-nujūmu*, (quoted at 26 (BKY) I). Cf. also 460 (WLJ) I.

DHĀL

122. *DhKR*

I. *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 lladhī yadhkuru ālihatakum*, Is this the one who maligns/speaks ill of your deities? 21:36.

Also: 21:60.

According to Iṣlāhī, *bi s-sū'i* is understood in both verses after the verb, the complete construction thus being: *dhakarahū bi s-sū'i*, "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'i* 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) I.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. *Caālā*; b. *Ḷinda*]

a. *dhakara sma llāhi Caālā n-naḶami*, 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 Ḷinda fulānin*, to mention sb to sb:

**udhkurnī Ḷinda rabbika*, Mention me to your master: 12:42.

123. *DhLL*I. *d h a l l a*

+ PREP [*Caālā*]

**adhillatin Caālā l-mu'minīna*, [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." *Nāqah dhalūl*, "docile she-camel." *Tad.*, 2:318. On the use of the preposition *Caālā* in this phrase, see *Kash.*, 1:346.

Cf. 192 (*ShDD*) l.2.i, and 255 (*CZZ*) l.

II. *d h a l l a l a*

+ OBJ

i. *dhallala d-dābbata*, to make an animal docile:

**wa dhallalnāhā lahum*, And We have made them [animals] tractable for them: 36:72.

Dābbah dhalūl, "docile [riding] animal." See *Asās*, 207.

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

Dhullila l-karmu, "(of bunches of grapes on a tree), to be hung/dangled low"; *taīq mudhallal* "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 tadh'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 (ŞRF) I.ii.

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

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

Maj., 1:247. *Ar-rīḥu li āli fulānin*, “Power/rule belongs to such-and-such a people.” *Aq.*, 1:443 (RWF). *Kash.*, 2:129: *Ar-rīḥ: ad-dawlah—shubbiḥat fī nufūdhi amriḥā wa tamashshīhi bi r-rīhi wa hubūbihā*.

2. + PREP [a. *ʿalā*; b. *ʿan*; c. *bāʿ*]

a. *dhahabat nafsuhū ʿalayhi*, to die/perish/suffer greatly through grief for sb/sth:

**fa lā tadh’hab nafsuka ʿalayhim ḥasarātin*, Do not, then, waste away through feeling sorry for them: 35:8.

The word *ḥasarāt* is here interpreted as a *maʿcūl lahū*, though other interpretations are possible. See *Kash.*, 3:269. Also, *Tad.*, 5:357.

Al-Ghaṭammash aḍ-Ḍabbī, *Ham.*, 2:893/1 (also, *ibid.*, 3:1035/4): *arā l-arḍa tabqā wa l-akhillā’u tadh’habū*, “I see that the earth survives/endures but friends pass away.” (Also, *ibid.*, 2:892/1.) Khan., 122/[1]: *wa qāfiyatīn mithli ḥaddi s-sinā-ini 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 ʿAbīd [or ʿUbayd] ibn Māwiyyah, [*Ham.*, 2:607/5]). Also, Lab., 153/2 [also, *ibid.*, 157/7]; Ibnat Ḍirār aḍ-Ḍabbiyyah, *Ham.*, 3:1053/1 (with n. 2, *ibid.*).

b. *dhahaba ʿanhu sh-shay’u*, (of sth) to leave sb, (of sb) be rid of sth:

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

**fa lammā dhahaba ʿan ibrahīma r-rawʿu*, When fear left Abraham: 11:74.

c. *dhahaba bihī*:

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

**dhahaba llāhu bi nūrihim*, God took away their light: 2:17.

**wa law shā'a llāhu la dhahaba bi samCihim wa abšārihim*, And God, had He so intended, would have deprived them of their ears and their eyes: 2:20.

**yakādu sanā barqihī yadh'habu bi l-abšāri*, Its flashes of lightning all but blind the eyes: 24:43 [n.].

Also: 17:86; 23:18 [maṣ].

24:32: The pronoun in *barqihī* refers to the word *saḥāb* in the verse.

Nāb., 156/4: *wa lā tadh'hab bi ḥilmika tāfiyātun/mina l-khuyalā'i laysa lahunna bābū*, "And let not your self-control be taken away by conceit and arrogance that have no opening [= overweening pride that cannot be cured]." Ibn Muq., 159/5: *diyārun li llatī dhahabat bi qalbī*, "[These are the] dwellings of a woman who has robbed my heart."

ii. to appropriate/usurp sth:

**li tadh'habū bi baCḍi mā ātaytumūhunna*, With the intention of appropriating part of what you have given them: 4:19.

iii. to destroy sth:

**wa yadh'habā bi ṭarīqatikumu l-muthlā*, 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 la dhahaba kullu ilāhin bi mā khalāqa*, 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 Zamakhsharī (*Kash.*, 3:54) says: *La nfarada kullu wāḥidin mina l-ālihati bi khalqihī lladhī khalāqahū wa stabadda bihī wa la ra'aytum mulka kulli wāḥidin minhum mutamayyizan 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.

RĀ'

125. R'Y

i. r a ' ā

1. VB

ra'ā:

i. a ra'ayta/la fa ra'ayta/la ra'aytaka, tell me! what do you think! consider this, then!

*ara'aytakum in atākum ^Cadhābu llāhi aw atatkumu s-sā^Catu a ghayra llāhi tad^Cūna, 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.

Also: 6:46, 47; 10:50; 11:28; 63, 88; 26:205; 28:71, 72; 41:52; 46:10; 67:28, 30; 96:11, 13.

i means "tell me!" (Aq., 1:379-80), the verb ra'ā implying: look into/consider the matter and then give your opinion. Cf. Muf., 209: . . . fīhi ma^Cnā t-tanbīhi. The kāf in a ra'aytaka, etc. (as also in ii, below [a ra'aytaka hādihā]), is the kāf of "address" (Aq., 1:380: Wa l-kāfu ḥarfū khitābin ukkida bihī ḍ-ḍamīru.

See also 2.ii below.

ii. a ra'ayta, well, you see!

*a ra'ayta idh awaynā ilā ṣ-ṣakhрати, You see, when we took shelter by the rock: 18:63.

Tad., 4:61.

2. + OBJ

i. *ra'āhu*:(a) to see sth in a dream: 12:4, 36 [twice: *arānī* . . . *arānī*], 43.

(b) to form an opinion/view/judgment: 37:102.

(c) *ra'āhu ra'ya l-Cayni*, to see sth clearly/unmistakably: 3:13.ii. *a ra'aytahū/a fa ra'aytahū/a ra'aytaka hādihā*, 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. **RBŞ**V. *t a r a b b a ş a*

1. VB

**wa tarabbaşum*, And you waited for/expected [us to meet with] misfortune: 57:14.Also: 9:52 [twice: *fa tarabbaşū* . . . *mutarabbişūna*; n.]; 52:31 [twice, once act pt].

Abbreviated form of 3, below.

9:52: The last two occurrences of the verb *tarabbaşa* in the verse—*fa tarabbaşū innā ma^Cakum mutarabbişūna*—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 *tarabbaşa* in 9:52 already used—twice—in the verse (see 3.i below). *Fa tarabbaşū* thus means: Keep on waiting for us to be struck by disaster; and *innā ma^Cakum mutarabbişūna* means: We are likewise waiting for you to be overtaken by a calamity.2. + PREP [*bāʾ*]*tarabbaşa bihī*:

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): *Yatarabbaşūna bikum, ay yantazirūna bikum mā yatajaddadu lakum min zafarin aw ikhfāqin*.

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 [bāʾ]

tarabbaṣa bihī sh-shay'a:

i. to wait for sb to be overtaken by sth [= misfortune]:

**hal tarabbaṣūna binā illā ihdā l-ḥusnayayni wa naḥnu natarabbaṣu bikum an yuṣībakumu llāhu bi ʿadhābin min ʿindihi*, 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 tarabbaṣūna binā illā ihdā 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 bihī d-dā'irata*, to anxiously wait for misfortune to befall sb: 9:98.

See n. to iii below.

iii. *tarabbaṣa bihī 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-silʿati l-ghalā'a*, "to hoard a commodity in anticipation of/hoping for a rise in price." *Aq.*, 1:383; cf. *Muf.*, 185. *Umm an-Naḥīf*, *Ham.*, 4:1862 (with n. 1, *ibid.*): *tarabbaṣ bihā l-ayyāma ʿallā ṣurūfahā/ sa tarmī bihā fī jāḥimin mutasaʿiir*, "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*) I).

127. **RBT**I. *r a b a ṭ a*

+ PREP [Caḷā]

rabata llāhu Caḷā qalbiḥī, (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 Zamakhsharī explains the image as: *Ka mā yurbaṭu Caḷā sh-shay'i l-munfaliti li yaqirra wa yaṭma'inna*.

Cf. the expressions, *rabata ja'shuhu*, "to pluck up courage, be courageous/undaunted/unnerved" (*Aq.*, 1:384), and *rabata 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^Cshā*, 361/28.

III. *r ā b a ṭ a*

VB

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

Rābata 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 (ZYN) V, and 394 (HZZ) VIII.

129. **RTC**I. *r a t a ^C a*

VB

**yarta^C wa yal^Cab*, 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. *Rata^Cati 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 na^Cabu*, "We set out enjoying ourselves and having fun." *Aq.*, 1:388; also, *Maj.*, 1:303; *Kash.*, 2:244.

130. Rj^C

I. r a j a ^C a

1. + OBJ

raja^Cahū:

i. to give a response:

**fa nḡur mā dhā yarji^Cūna*, Then note their reaction/response: 27:28 [obj und].

Raja^Ca l-jawāba, "to give a reply." *Muf.*, 188 f. Also, ^CAbd al-Malik ibn ^CAbd ar-Raḡim al-Ḥārithī, *Ḥam.*, 2:881/7.

ii. *raja^Ca l-baṡara*, 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:

i. to have recourse to sb/sth:

la^Callahum ilayhi yarji^Cūna, 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 lahum* (vs. 58)—whom Abraham had purposely spared. See *Kash.*, 3:14.

ii. *raja^Ca ilā nafsihī*, to engage in self-examination, subject oneself to scrutiny: 21:64

Tad., 4:301.

3. + OBJ + PREP [*ilā*]

i. *raja^Ca ilayhi l-qawla*:

(a) to respond to sb: 20:89.

(b) to make a retort in one's argument with sb:

**yarja^{cu} ba^cḍuhum ilā ba^cḍini l-qawla*, They will be hurling contentious remarks at one another/bickering and arguing with one another: 34:31.

ii. *urja^{cu} l-amru ilayhi*, (of a matter) to be presented before/referred to sb for a verdict, be up to sb to decide:

**wa ilā llāhi turja^{cu} l-umūru*, And it is to God that all matters are/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), 1.2.b.i, 220 (ŞYR) I, and 251 (CRF) I.

VI. *t a r ā j a C a*

VB

tarāja^{ca} r-rajulu wa 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-murjiḥūna fī l-maḍīnati*, And the rumor-mongers in Madīnah: 33:60.

Rajafahū, "to shake sth"; *rajafati/arjafati l-arḍu*, "(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 Zamakhsharī (*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 mutazalzilān ḡhayra thābitin*). There is a proverb: *Idhā waq^{cati} l-makhāwīfu kathurati l-arājiḥu*, "When fear reigns, rumors fly." Asās, 223. See also Hass., 241/[6].

132. *RJM*

I. *r a j a m a*

+ PREP [bāʾ]

rajama bi l-ḡhaybi, 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. *Zann murajjam*, "conjecture of unascertained validity." *Maj.*, 1:398. *Zuh.*, 18/[4]: *wa mā l-harbu illā mā Calimtum wa dhuqtumū/wa mā huwa Canhā bi l-hadīthi l-murajjamī*, "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, *Ham.*, 3:1103/2: *uCallilu nafsī bi l-murajjami ghaybuhū*, "I divert myself with wishful thinking [lit: with thought of things one does not know will come to pass or not]." Cf. *wa zannu l-ghaybi tarjīmū*, "And to conjecture about things unknown to one is like throwing stones about [without having a definite target to aim at]," in *Alqamah*, *Ahl.*, 111/13. Also, *Khan.*, 49/[6]; *Ukht al-Muqassas*, *Ham.*, 3:1096/2 (with n. 1, *ibid.*, 3:1095).

Cf. 304 (QDhF) 1.1.i.

133. RJW

I. r a j ā

+ OBJ

**lā yarjūna 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.

See *Tad.*, 7:598–99. Cf. *Maj.*, 2:271; *Muf.*, 190–91; *Kash.*, 4:142.

IV. a r j ā

1. + OBJ

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

Kash., 3:243.

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*I. *r a d d a*

1. + OBJ

raddahū:

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

Kash., 1:286. Artāh ibn Suhayyah, *Ham.*, 1:399/3: *kafā baynanā an lā turadda tahiyyatun/Calā jānibin wa lā yushammata Cātisū*, "[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*.) Tirmimāh, *Krenk.*, 120/4: *wa innī idhā raddat Calayya tahiyatan/aqūlu lahā khḍarrat Calayki wa tullatū*, "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, *ACshā*, 73/22; *CAnt.*, 164/[5]; al-Baḳīth ibn al-Hurayth, *Ham.*, 1:377/2. *Radda s-su'āla* (as in Akḥṭal, 349/41 [cited at 161 (S'L) 2.ii]), and *radda l-jawāba* (as in *CAnt.*, 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. *Calā*; b. *ilā*; c. *fī*]

a. *raddahū Calayhi*:

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

Ṭaḍmīn of *Carāḍa*. *Radda Calayhi l-hibata*, "to present sb with a gift/donation." *Asās*, 227. *Ham.*, 4:1708/4 (with n. 4, *ibid.*, 4:1707): *turaddu Calayhim nūquhā wa jimāluhā*, "Of these, male as well as female camels are [constantly] being given away/presented to people."

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

Taḍmīn of *Carada*.

Musāfi^C al-^CAbsī, *Ham.*, 2:989/2: *wa laysa warā'a sh-shay'i shay'un yarudduhū/Calayka idhā wallā siwā ṣ-ṣabri fa ṣbirī*, "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-^CAraj al-^CMa^Cnī, *ibid.*, 1:291/6: *ruddū Calaynā shaykhanā thumma bajal*, "Give us our leader/chief [= ^CUthmān ibn ^CAffān] back: that is all [we demand]." Also, *Zuh.*, 136/[3]; *Ham.*, 2:878/5.

iii. *raddahū Calā Caqibayhi*, 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 ^CAnt., 63/[1], the phrase is used in the sense of causing someone to retreat from the battlefield.

iv. *radda llāhu wajhahū Calā duburihi*, (of God) to turn sb's face backward [as a form of punishment]:

**min qabli an naṭmisa wujūhan fa naruddahā Calā adbārihā*, Before we blot out faces, turning them backward: 4:47.

Kash., 1:272.

b. *raddahū ilayhi*:

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

Maj., 1:130: *Fa ruddūhu ilā llāhi, ay ḥukmuhū ilā llāhi*.
Also, *Kash.*, 1:275, 285.

See also iii below, and 130 (*R/C*) I.3.ii, 220 (*ṢYR*) I, and 251 (*C/R*) I.

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

iii. **ilayhi yuraddu ^Cilmu s-sā^Cati*, To Him belongs the knowledge of the Hour: 41:47.

Cf. i above.

c. *raddahū fīhi*:

i. *raddahū fī l-ḥāfirati*, to put sb in a previous state [lit: to cause sb to retrace his steps]:

**yaqūlūna a innā la mardūdūna fī 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 (HFR); *Asās*, 133 (HFR).

ii. *radda yadahū fī 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 *taḍmīn* of *ja^{Calā}* (see *Tad.*, 3:561), but it may also imply that the act was repeated time and again (*Muf.*, 192.)

3. + OBJ + ḤĀL

radda l-mu'mina 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*. ^CUkb., 1:57.

4. + OBJ + PREP [*lām*] + PREP [*Calā*]

radda llāhu lahū l-karrata Calā fulānin, (of God) to turn the situation in favor of sb and against sb else: 17:6.

Maj., 1:371; *Kash.*, 2:352.

VIII. *irtadda*1. + PREP [a. *Calā*; b. *Can*; c. *ilā*]a. *irtadda Calayhi*:

i. *irtadda Calā atharihi*, to retrace one's steps: 18:64.

ii. *irtadda Calā duburihi*:

(a) to flinch/recoil/back away/hold back [from sth], turn one's back, turn tail: 5:21.

(b) to renege on one's stance/position, renounce one's beliefs: 47:25.

b. *irtadda Can dīnihi*, to abandon one's religion, apostatize: 2:217; 5:54.

- c. *irtadda ilayhi ṭarfuhū*, (of one's eyes) to blink:
 **lā yartaddu ilayhim ṭarfuhum*, Their eyes [dazed and] not blinking: 14:43.
 **qabla an yartadda ilayka ṭarfuka*, Before you can blink your eyes [= in the twinkling of an eye]: 27:40.

14:43: See *Kash.*, 2:306.

27:40: Cf. *Kash.*, 3:143–44.

Hass., 231/[4]: *mā radda ṭarfa l-ʿayni dhū shafī*, "As long as people with eyes blink their eyes [= forever]."

2. + ḤĀL

irtadda kadhā, to become so and so:

**fa rtadda basīran*, And he regained his vision/eyesight: 12:96.

See also 2 ('TY) I.4, and 314 (Q^{CD}) I.3.

135. **RDF**

I. *r a d i f a*

+ PREP [*lām*]

radifa lahū, 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

ardafū, (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 llāhu, (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-nafsa*, (of God) to give a respite to a being/soul: 39:42.

3. + PREP [*ilā*]

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 ilā hārūna: arsil ilayhi jibrā'ila wa j'calhu nabiyyan*. Zamakhsharī (ibid.) goes on to say: *Wa qad aḥsana fī l-ikhṭiṣāri ḥaythu qāla, fa arsil ilā hārūna, fa jā'a bi mā yataḍammanu ma'nā l-istinbā'i*. 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 [*Calā*]

arsalahū Calayhi:

i. to unleash sth against sb, impose sb/sth upon sb:

**li nursila Calayhim ḥijāratan min ṭīnin*, In order that We may rain down on them rocks of clay: 51:33.

**wa arsala Calayhim ṭayran abāb'ila*, And He despatched against them swarms of birds: 105:3 [n.].

Also: 7:133, 162; 17:68, 69; 18:40; 19:83; 29:40; 33:9; 34:16; 41:16; 51:41; 54:19, 31, 34; 55:35 [pass]; 67:17.

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 kalbahūṣaqrāhū Calā 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 Calayhi*, "Then he [hunter] put the bridle on it [horse, likened to the swift ostrich] and let it go after it [wild ass]."

ii. *arsala llāhu s-samā'a Calā l-qawmi midrāran*, (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

I. r a ḍ i y a

1. VB

raḍiya sh-shay'u, (of sth) to be good/proper/desirable/agreeable:

**mā lā yardā mina l-qawli*, Improper/wicked talk: 4:108.

**fa huwa fī Ḥshatin raḍiyatin*, He shall enjoy a happy existence: 69:21; 101:7.

2. + OBJ

raḍiyahū, to find sb/sth acceptable/agreeable: 2:282 [obj und].

Cf. Zamakhsharī (*Kash.*, 1:168), who explains *min man tar-dawna mina sh-shuhadā'i* in the verse as: *min man ta^Crifūna Ḥadālatahum*.

138. R^CY

I. r a ^C ā

+ OBJ

ra^Cāhu, to watch over sth, be heedful/mindful of sth, to acquit oneself well of sth:

**wa lladhīna hum li amānātihim wa Ḥahdihim rā^Cūna*, And [those] who fulfill their trusts and pledges: 23:8; 70:32.

**fa mā ra^Cawhā ḥaqqa ri^Cāyatihā*, But they did not fulfill its terms the way these were supposed to be fulfilled: 57:27.

Khan., 138/[4]: *wa li l-amānati rā^Cin ghayru khawwānī*, "And he was a man who fulfilled his trust, never committing a breach of trust." *Qurād ibn Hanash aṣ-Ṣarīdī*, *Ham.*, 3:1430/1: *la qawmī ar^Cā li l-^Culā min Ḥiṣābatin/mina n-nāsi yā ḥāri bni Ḥamrin tasūduhā*, "My people, O Ḥārith ibn ḤAmr, 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]; ^CAnt., 22/[6], 176/[7].

III. *r ā C ā*

+ OBJ

**rāCinā*, We beg your pardon! 2:104; 4:46.

Lit: "Make an allowance for us, be kind to us!" *arCinī*/*rāCinī samCaka*, "Listen to me/lend me your ear!" *Asās*, 238; *Aq.*, 1:414. Also, *Muf.*, 198; *Kash.*, 1:86, 272; *Tad.*, 1:250–51. The Qurʾān prohibited the use of the word *rāCinā*, suggesting *unzurnā* instead (see 383 (NZR) I.1.ii(a)), because certain opponents of Islam, in addressing the Prophet, deliberately mispronounced it, making it *rāCinā* ("our shepherd"), a term of reproach. Cf. the Qurʾānic prohibition of the use of the expression, *ismaC ghayra musmaCin* (see 183 (SMC) I.2).

139. *RGhB*I. *r a g h i b a*+ PREP [*bā*] + PREP [*Can*]

raghiba bihī Can ghayrihī, to accord preference to sth over sth else:

**wa lā yarghabū bi anfusihim Can nafsihī*, Nor was it becoming of them to hold their own lives dearer than his [Prophet's]: 9:120.

140. *RFTḥ*I. *r a f a t h a*+ PREP [*ilā*]

**ar-rafathu ilā nisā'ikum*, To have sexual intercourse with your wives: 2:187.

Taḍmīn of *afdā*. See *Muf.*, 199. Also, *Maj.*, 1:67; *Asās*, 240; *Kash.*, 1:115; *Tad.*, 1:411–12.

141. *RFC*

+ OBJ

rafaCahū:

i. to build/construct/erect sth:

rafaCa l-bayta, to build/construct a house: 24:36 [pass].

rafa^C*a qawā*^C*ida 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^Cbah.

ii. *rafa*^C*a ṣawtahū*, to raise one's voice, speak loudly:
**lā tarfa*^C*ū ṣawtakum fawqa ṣawti n-nabiyyi*, Do not raise your voices above the Prophet's: 49:2.

Do not do so, that is, out of an exaggerated sense of self-importance. See *Tad.*, 6:486. Cf. *Kash.*, 4:3-4. *Kalām marfū*^C, "loud talk." *Asās*, 242.

iii. *rafa*^C*a 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.].

80:14: *Kash.*, 4:185.

142. RQB

I. *r a q a b a*

1. + OBJ

raqaba qawlahū, to pay heed to/keep in mind sb's advice/counsel: 20:94.

See *Maj.*, 2:26.

2. + OBJ + PREP [fī]

**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 llāhu, (of God) to set sb back:

*wa llāhu 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 fihā, 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-baṭra* 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 ṣ-ṣibghi*, "Dip the cloth back into the dye." Asās, 249; also, Aq., 1:428.

144. RKN

I. 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 *tadmīn* of some word like *itma'anna*. *Aqāribu ka l-Ḥaḡāribi fī adhāhā/fa lā turkin ilā Ḥammīn wa khālī*, "Relatives hurt like scorpions; do not rely, therefore, on uncles paternal or maternal." Aq., 1:429. Al-Qatāri ibn al-Fujā'ah, *Ham.*, 1:136/1: *lā yarkanān ahādun ilā l-iḥjāmī/yawma l-waghā mutakhawwifan li-ḥimāmī*, "Let no one on the day of battle incline to [the thought of] holding back out of fear of death."

145. RMY

I. r a m ā

1. + OBJ

ramāhu, to accuse sb:

**wa lladhīna 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 yarmi bihī barī'an*, 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 fāḥishatin/ ḥattā tawaffāka rabbu n-nāsi maḥmūdā*, "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

arhaqahū ^C*usran*, to subject sb to difficulties: 18:73 [n].

**fa khashīnā an yurhiqahumā tuḡhyānan wa kufran*, We feared that he would torment them with his defiance and disbelief: 18:80.

**sa urhiquhū ṣa^Cūdan*, I shall force him to take the uphill road: 74:17 [n.].

18:73: See ^CUkb., 2:106.

74:17: See *Kash.*, 4:158.

147. RWH

I. *r ā ḥ 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 (*ChDW*) 1.1), 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]. *Chadā*, by contrast, means "to go out [originally: to go out in the morning]" (see 272 (*ChDW*), 1.1).

148. **RWD**III. *r ā w a d a*+ OBJ + PREP [*Can*]

i. *rāwadaṭ'hu l-mar'atu Can nafsihī*, (of a woman) to tempt a man, try to seduce him: 12:23, 26, 30, 32, 51.

See n. to ii below.

ii. **sa nurāwidu Canhu abāhu*, We shall try to bring his father round/persuade his father in regard to him: 12:61.

**wa la qad rāwadūhū Can ḡayfiḥī*, 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 *ṣarafa* (Muf., 207 [on 12:30]: *Turāwidu fatāhā Can nafsihī = taṣrifuhū Can ra'yihī*). i and ii, that is to say, have the *taḡmīn* of *ṣarafa*.

IV. *a r ā d a*

+ OBJ

arādahū:

i. to imply/drive at sth:

**mā dhā arāda llāhu bi hādihā mathalan*, What does God mean by citing this parable? 2:26; 74:31.

ii. to be about to do sth:

**fa wjadā fihā jidāran yurīdu an yanqaḡḡa*, There they found a wall that was about to collapse: 18:77.

Maj., 1:410-11.

iii. *arāda wajha llāhi*, to seek the pleasure [lit: face] of God: 6:52; 18:28; 30:38, 39.

Kash., 2:16 (on 6:52): *Wa l-wajhu yu^cabbaru biḥī Can dhāti sh-shay'ī wa ḡaḡḡatihī*. 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 hādihā 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 Makkah 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. r ā g h a

+ PREP [a. *Calā*]

rāgha Calayhi, to steal upon sb and attack him: 37:93.

Rāgha is used of a fox that is moving furtively. See *Aq.*, 1:447; *Muf.*, 208. *Calā* gives the *taḍmīn* of *hajama*.

150. RYN

I. r ā n a

+ PREP [*Calā*]

rāna sh-shay'u Calā qalbihī, (of sth) to prevail over/dominate/ overpower sb [lit: sb's heart]:

**wa rāna Calā qulūbihim mā kānū yaksibūna*, And Their hearts have become thoroughly contaminated with [the evil of] their actions: 83:14.

Rāna Calayhi sh-sharābu/n-nuḥāsu, "to become intoxicated with wine/be overcome by drowsiness." *Asās*, 264. Also, *Maj.*, 2:289; *Kash.*, 4:196. *Abdah ibn at-Tabīb*, *Mufadd.*, 284/48: *awradtuhū l-qawma qad rāna n-nuḥāsu bihim*, "I brought it [game] to my companions, drowsiness having overtaken them."

ZĀ'

151. ZRY

VIII. *i z d a r ā*

+ OBJ

**alladhīna tazdarī aʿyunukum*, Those you look down upon [lit: those whom your eyes scorn/disdain]: 11:31 [obj und].

152. ZKW

II. *z a k k ā*

+ OBJ

zakkā nafsahū, to have pretensions of piety, adopt a holier-than-thou attitude: 4:49; 53:32.

Asās, 273: *Zakkā nafsahū: madaḥahā wa nasabahā ilā z-zakā'i*. Also, *Kash.*, 1:273; 4:41.

See also 236 (THR) V.

153. ZLZL

I. *z a l z a l a*

+ OBJ

zalzala llāhu n-nāsa, (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']

azlaqahū bi baṣarihī, 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), I.

See Maj., 1:367. Cf. Muḥammad ibn Sa'ḍ al-Kātib at-Tamīmī, Ḥam., 4:1589/2. Also, A'cshā, 307/1.

Cf. 40 (ThBT) I.

156. ZHD

I. z a h a d a

VB

zahada, to be indifferent [to sb/sth]:

*wa kānū fīhi mina z-zāhidīna, 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 fīhi. But the fīhi in the verse is not a ṣilah to zāhidīn. As Zamakhsharī (Kash., 2:247) says: Wa qawluhū, fīhi, laysa min ṣilati z-zāhidīna, li anna ṣ-ṣilata lā tataqaddamu Ḥalā l-mawṣūli . . . wa innamā huwa bayānun, ka'annahū qīla, fī ayyi shay'in zahadū, fa qāla, zahadū fīhi. Abū l-Hajnā', Ḥam., 2:922/1 (with n. 1, ibid.): a Ḥadhila man yurza' ka ḥaj-nā'a lam yazal/ka'iban wa yazhad ba'ḥadū fī l-Ḥawāqibī, "O reproachful woman, one who suffers the loss of one like Haj-nā' becomes forever wretched, becoming indifferent to what time brings." (On the word Ḥawāqib in the verse, cf. Mar-zūqī's explanation and n. 2, ibid.) Also, ibid., 3:1522/3.

157. ZHQ

I. z a h a q a

VB

i. *zahaqa l-bāṭilu*, (of falsehood) to be defeated/thwarted: 17:81 [twice, once act pt]. 21:18 [act pt].

Kash., 2:373: *Zahaqa l-bāṭilu: dhahaba wa halaka.*

ii. *zahaqat nafsuhū*, to die, breathe one's last: 9:55, 85.

Zahaqat nafsuhū, "to die of grief over sth." *Muf.*, 215. Ja^Cfar ibn ^CUlbah al-Hārithī, *Ḥam.*, 1:53/3: *atatnā fa ḥayyat thumma qāmat fa wadda^Cat/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

I. z ā g h a

1. VB

i. *zāgha r-rajulu*, (of a man) to become crooked/wicked: 61:5.

ii. *zāgha l-baṣaru*, (of eyes) to miss their object, not to be able to look sth: 33:10; 53:17.

Zāgha l-baṣaru implies deflection—i.e. an inability to view something from the correct angle. Cf. *ṭaghā l-baṣaru* (53:17 [see 230 (ṬGhY) I,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, *ṭaghā* also implies an inability to look at something because of fear. See *Tad.*, 5:197. *Zāghatū 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 qulūbihim zayghun*, As for those in whose hearts there is crookedness/wickedness: 3:7.

2. + PREP [Can]

i. *zāgha ^Can amrihī*, to defy/disregard sb's order/command: 34:12.

ii. *zāgha* ^C*anhū l-bašaru*, (of eyes) not to be able to spot their object:

**am zāghat* ^C*anhumu l-abšāru*, 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-nāsi, 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 zayyanahū 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.

Izzayyanati/izdānati l-arḍu bi ^C*ushbihā*, "(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: *Ju^Cilatī l-ardu ākhidatan zukhrufahā Ḥalā t-tamthīlī bi l-Ḥarūsi idhā akhadhātī th-thiyāba 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'Ī

i. *s a ' a l a*

1. + OBJ

sa'alahū:

i. to ask for sth, request/demand sth:

**fa inna lakum mā sa'altum*, And you shall have what you have asked for: 2:61 [obj und].

Also: 14:34; 60:10.

Ibn ʿAnamah, *Ham.*, 2:585/1: *in tas'alū l-ḥaqqā nuʿtī l-ḥaqqā sā'ilahū*, "If you demand your right [and no more], then we shall give to the person who demands it what rightfully belongs to him."

ii. to beg/ask [alms, etc.] of sb:

**lā yas'alūna n-nāsa ilḥāfan*, They do not beg of people impudently: 2:273 [n.].

**yas'alahū man fī s-samāwāti wa l-arḍi*, 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 s'alūhunna].

ʿAbd ibn al-Abrāṣ, *Qas.*, 541/18: *man yas'ali n-nāsa yaḥrimūhu/wa sā'ilu llāhi lā yakhībū*, "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 ^{Caṭā'an} *hīna tas'aluhum*, "It is they whose generosity, when you ask them for something, is ocean-like."

2:273: On the word *ilhāf*, see n. to 340 (LHF) IV.

iii. to inquire about sb:

wa lā yas'alu ḥamīmun ḥamīman, And [on the Last Day] fast friends shall not inquire about one another: 70:10.

Kash., 4:138: *Ay lā yas'aluhū bi kayfa ḥāluka wa lā yukalimuhū.*

2. + PREP [*bā'*]

sa'ala bihī:

i. to ask for/demand sth urgently/scornfully: 70:1.

Tadmīn of *ista^Cjala* or *istahza'a*. *Tad.*, 7:564–65. See also n. to ii below.

ii. to make solicitous inquiries about sth:

**fa s'al bihī khabīran*, So present your solicitous inquiries about Him to one who knows [= to God Himself]: 25:59.

Tadmīn of *i^Ctanā*. *Iṣlāhī* (*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 *tafkhīm* (as in 35:14). But he further says that the *bā'* in the phrase goes with *khabīr* rather than with *sa'ala* (as is generally held, with the *bā'* interpreted to mean ^{Can}; e.g. *Mugh.*, 1:110), for, he argues (*ibid.*, 4:613) that *bā'* is used with *sa'ala* only when *sa'ala* is to carry the *tadmīn*-meaning of *istahza'a* (or of *ista^Cjala* [*ibid.*, 7:564–65]), the resulting meaning obviously being inappropriate in 25:59. But while it is difficult to accept the *bā'* = ^{Can} solution, which is a little too convenient, *Iṣlāhī*'s view that the *bā'* in 25:59 goes with *khabīr* is not altogether convincing. For while the *tadmīn* of *istahza'a* or *ista^Cjala* 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 *sa'ala bihī* occurs frequently in Classical Arabic, and sometimes in situations where the *tadmīn* of *istahza'a* would not serve as an adequate explanation (see poetical verses cited below). Second, the "inappropriateness" of the *tadmīn* of *istahza'a* in 25:59 does not preclude the possibility of some other—"appropriate"—*tadmīn*. 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 ṣahbahū/fa afzaʿanī hīna raddū s-suʿālā*, “I inquired of those who had been with ʿAmr, my brother, about him, and when they replied, I was shocked.” Or this verse by Akḥṭal (349/41 [*Sharḥ Dīwān al-Akḥṭal at-Taghlibi*, ed. Iliyyā Salīm al-Hāwī (Beirut: Dār ath-Thaqāfah, Preface 1968)]): *daʿi l-mughammara lā tasʿal bi maṣraʿihī/wa sʿal bi maṣqalata l-bakriyyi mā faʿalā*, “Stop asking how al-Mughammar fell; but by all means ask what Maṣqalah the Bakrite has accomplished.” In Akḥṭal’s verse, as in Janūb’s, it would make perfect sense if *saʿala bihī* is construed to have the *taḍmīn* of some word like *iʿtanā* (one of the possibilities suggested by Zamakhsharī at 25:59 [*Kash.*, 3:102]). This *taḍmīn* would also explain very effectively a verse like Ṣakhr al-Ghayy’s (*D. al-Hudh.*, 2:67/[2]), in which *saʿala bihī* is used along with *saʿala ʿanhu*, each phrase helping to fix and clarify the meaning of the other; or a verse like ʿAwf ibn al-Aḥwas’s (*Mufadd.*, 351/11), in which the negative construction, *wa lam asʿal bihā*, implies utter lack of concern or interest; or a verse like ʿAlqamah’s, *Ahl.*, 106/8. Iṣlāhī’s suggestion of the *taḍmīn* of *istaʿjala* (as against *istahzaʿa*) in 25:59 is more to the point, though we should note, first, that by *istīʿjal* Iṣlāhī seems to mean *istīʿjal* marked by *istihzāʿ*, which makes the two *taḍmīn*-words interchangeable, leaving *istaʿjala* open to the same objection as is *istahzaʿa*; and, second, that *iʿtanā* would seem to cover a greater variety of situations than either of the two *taḍmīn*-words suggested by Iṣlāhī, and, in 25:59 at any rate, would seem to be more suitable. It is, however, possible to combine the interpretation suggested here with Iṣlāhī’s—without, of course, taking over his argument for it. This can be done by positing that another prepositional phrase, *bihī*, is understood after *khabīr*, the complete construction thus being, *fa sʿal bihī khabīran bihī*, in which the first *bihī* would go with *saʿala* and the second with *khabīr*.

3. + OBJ + OBJ

saʿalahū 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 [*iḷā*]

saʿala sh-shayʿa iḷā sh-shayʿi, to ask/demand that sth be combined with/joined to sth else:

**bi su'āli na^Cjatika ilā ni^Cājihī*, By demanding that your sheep be added to his: 38:24.

Taḍmīn of *ḍamma*.

VI. t a s ā ' a l a

1. VB

tasā'alū, (of people) to ask one another for help: 23:101.

See also 2 below, and 375 (NDW) VI.

2. + PREP [bā']

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

I. s a b a t a

VB

sabata, to keep the Sabbath: 7:163 [twice: *sabtihim* . . . *yas-bitūna*].

Sabata means, more precisely, *dakhala fī s-sabti*, "to enter on the Sabbath." *Aq.*, 1:488; *Muf.*, 221.

The phrase *fī s-sabti* also occurs in the verse, but it is not included because the word *sabt* in it is a substantive.

163. SBQ

I. s a b a q a

1. VB

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 ajalāhū, to do sth before the appointed time:

**mā tasbiqū min ummatin ajalāhā 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. *bā'*; 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-khayri*, to be quick/prompt to do good [deeds]: 35:32 [act pt].

c. *sabaqa lahū sh-shay'u*, (of sth good) to have existed/have been destined for sb:

**inna lladhīna 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. *bā'*]

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-ʿālamīna*, No one before you has ever done that—no one in all mankind: 7:80; 29:28.

**alladhīna sabaqūnā bi l-īmāni*, Those who became believers before us: 59:10.

Sabaqtahū bi l-kurati, "You hit the ball before he could." *Kash.*, 2:92. Shanfarā, *Mufaḍḍ.*, 200/2: *wa qad sabaqatnā ummu ʿamrin bi amrihā*, "Umm ʿAmr anticipated us [= made a surprise decision to depart]." Muslim ibn al-Walīd, *Ham.*, 2:945/4: *salakat bika l-ʿarabu s-sabīla ilā l-ʿulāhhattā idhā sabaqa r-radā bika hārū*, "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

suhqan lahū, May he perish/come to ruin! 67:11.

Kash., 4:123: *Ay buʿdan lahū*; see 23 (B^CD) 1 (also, 37 (T^CS) 1). *Saḥiqa/sahuqa r-rajulu* [*maṣdar: suhqan*] "(of a man) to die." *Saḥaqa* (*maṣdar: sahqan*) is used in such expressions as: *sahaqahū*, "to pulverize sth"; *sahaqati r-rīhu l-arḍa*, "(of a strong wind) to strip the surface of the earth and wipe off what is on it"; *sahaqa 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 [*ʿalā*]

sakhhara sh-shayʿa ʿalayhi, to inflict/impose sth upon sb: 69:7.

Taḍmīn of *sallata*.

166. SRR

IV. *a s a r r a*
+ PREP [*ilā*] + PREP [*bā*ʾ]

asarra ilayhi bi l-mawaddati, to cultivate sb's friendship secretly: 60:1.

*Tadmīn of afdā. See Aq., 1:510.
Cf. 347 (LQY) IV.5.*

167. SRC

III. s ā r a C a

1. + PREP [a. *fī*; b. *ilā*]

a. *sāra*^C*a fīhī*:

i. to try to do/achieve/promote sth earnestly:

sāra^C*a fī l-khayri*, to make an earnest attempt to do good deeds:
3:114 [n.]; 21:90.

sāra^C*a fī l-kufri*, to serve the cause of disbelief assiduously: 3:176
[n.]; 5:41.

Also: 5:62; 23:61 [n.].

3:114: *Kash.*, 1:211: *Al-musāra*^C*atu fī l-khayri: fartu r-
raghbatī fīhī, li anna man raghiba fī l-amri sārā*^C*a fī tawallīhī wa
l-qiyāmi bihī wa āthara l-fawra*^C*alā t-tarākhī.*

3:176: *Kash.*, 1:232: *Yusāri*^C*ūna fī l-kufri: yaqa*^C*ūna fīhā
sarī*^C*an wa yarghabūna fīhī ashadda raghbatan.*

23:61: *Kash.*, 3:50.

ii. *sārā*^C*a fī l-qawmi*, to try to secure the friendship/goodwill of a
people: 5:52.

Kash., 1:344: *Yusāri*^C*ūna fīhim: yankamishūna fī
muwālātūhim wa yarghabūna fīhā.*

b. *sāra*^C*ū ilā sh-shay'i*, (of people) to try to outdo one another in
reaching/attaining sth: 3:133.

2. + PREP [*lām*] + PREP [*fī*]

sārā^C*a lahū fī l-amri*, to endeavor to do sth for sb's sake:

**nusāri*^C*u 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. a s r a f a

+ PREP [a. *alā*; b. *fī*]

a. *asrafa*^C *alā nafsihī*, to do oneself great wrong: 39:53.

b. *asrafa fī l-amri*, to go to extremes in doing sth:

**wa isrāfanā 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 ^CAyzārah, *D. al-Hudh.*, 3:76/[3]: *wa qālū caduwwun musrifun fī dimā'ikum*, "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*

+ OBJ

istaraqa s-sam^Ca, to eavesdrop: 15:18.

170. S^CY

I. *s a^C ā*

1. VB

sa^Cā: 37:102: see 32 *BLGh* 1.2.i(d).

2. + PREP [a. *ilā*; b. *fī*]

a. *sa^Cā ilayhi*, to go/set about sth earnestly, take earnest steps toward sth:

**fa s^Caw ilā dhikri llāhi*, 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 *sa^Cā*: "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. *sa^Cā fīhi*, to make an earnest attempt to do sth, give one's diligent attention to [doing] sth:

**wa sa^Cā fī kharābihī*, And [he] who strives to destroy them [places of worship]: 2:114.

**wa lladhīna sa^Caw fī āyātinā mu^Cājizīna*, 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 ṣ-ṣubḥu*, (of morning) to become bright and clear: 74:34.
- ii. *asfara wajhuhū*, (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 wajhī annahū awwālu 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

+ OBJ

safaka d-dama, to shed blood: 2:30, 84.

Qays, 28/13; *CAnt.*, 90/[5], 102/[5].

See also 41 (*ThKhN*) IV.

173. SFH

III. s ā f a ḥ a

VB

sāfaḥa r-rajulu/sāfaḥati l-mar'atu, (of a man/woman) to fornicate, be incontinent:

**ghayra musāfiḥīna*, Not [in order to live] in a state of licentiousness: 4:24; 5:5.

Also: 4:25.

Kash., 1:262 (on 4:24): *Al-musāfiḥ: az-zānī—mina s-saffi, wa huwa ṣabbu l-maniyyi; wa ka'anna l-fājira yaqūlu li l-fājirati sāfiḥīnī. . . .* Also, *Tad.*, 1:298.
Cf. 65 (HṢN) IV.1 and 2.ii(c).

174. SFH

I. 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; ^CUkb., 1:63–64.

175. SQṬ

I. s a q a ṭ a

1. + PREP [fī]

saqaṭa fī l-fitnati, to become involved/implicated in mischief: 9:49.

2. + OBJ + PREP [fī]

suqīṭa fī yadihī, to be shocked into reality: 7:149.

Iṣlāḥī 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 sometimes 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. *dukhila fī jismihī/cqlihī*, "to develop a physical/mental impairment" (*Aq.*, 1:323 [DKhL]), and also the English expression, "to be borne in on sb."

176. SKT**I. s a k a t a**+ PREP [*Can*]

**wa lammā sakata Can mūsā l-ghaḍabu*, When Moses fell silent and his anger subsided: 7:154.

^C*An* suggests the *taḍmīn* of *zāla* (*Tad.*, 2:745), the complete underlying construction being: *wa lammā sakata mūsā wa zāla Canhu l-ghaḍabu*. Cf. *Maj.*, 1:229; *Asās*, 302; *Kash.*, 2:96; *Muf.*, 236; *Aq.*, 1:527.

177. SKN**I. s a k a n a**+ PREP [*ilā*]

sakana ilayhī, to find peace and comfort in sth:

**li yaskuna ilayhā*, So that he may find comfort in her: 7:189

Also: 30:21.

Asās, 304. *Taḍmīn* of *iṭma'anna*. See *Kash.*, 2:136.

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 thiyābihī*, “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 (l, 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.

**cafā llāhu cammā 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 lisānihī, to say cutting words to sb: 33:19.

Salaqa l-lahma cani l-cazmi, “to scrape meat from a bone”; *salaqa l-bardū n-nabāta*, “(of cold weather) to kill plants”; *salaqa fulānan bi s-sawṭi*, “to whip sb, stripping his skin.” Aq., 1:534. Also, Asās, 305. Cf. Hāt., 230/5: *fa lā tajʿalī fawqī lisānaki mibradā*, “So, do not [O reproachful woman] use your file of a tongue on me [= do not castigate me].” The Qur’anic phrase at once implies glibness and sharpness: the people in question are glib talkers and have sharp tongues. *Tad.*, 6:204.

181. SLK**I. s a l a k a****1. + OBJ**

salaka r-raṣada, to post sentries:

**fa innahū yasluku min bayni yadayhi wa min khalfihī raṣadan*, He posts guards in front of him and behind him: 72:27.

2. + OBJ + PREP [fī]**i. to thread sth [e.g. a design] into sth:**

**wa salaka lakum fihā subulan*, And He threaded it [earth] with paths for you: 20:53.

ii. pass/run sth through sth:

**kadhālika naslukuḥū fī qulūbi 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-khayṭa fī l-ibrata* [Aq., 1:535]), and its use in the two verses possibly implies that the criminals are hurt by the Qur'anic message—as if needles are being passed through their bodies. Cf. *salaka s-sināna fī l-maṭṭūni*, "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 llāhi*, to turn toward God in submission: 31:22.

Taḍmīn of *aṣghā*. See n. to b below.

b. *aslama wajhahū li llāhi*, to bow before God in true submission: 2:112; 3:20; 4:125.

a and b both mean literally: to surrender one's face to God. Iṣlāḥī (*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 2:112): *Man aslama wajhahū li llāhi: man akhlaṣa nafsahū li llāhi lā yushriku biḥī ghayrahū*. Also, *ibid.*, 1:181, 300.

Explaining the difference between *aslama laḥū* and *aslama ilayhi*, Iṣlāḥī (*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 wajḥahū* in 31:22 (a) is followed by the proviso, *wa huwa muḥsinun*, which, according to Iṣlāḥī, gives to it the sense of “to turn to sb in true submission.” In other words, *aslama ilayhi* + *aḥsana* = *aslama laḥū*. (Cf. the difference between *istama^{Ca} ilayhi* and *istama^{Ca} laḥū* [see n. to 183 (*SM^C*) VIII.c].) The difference stated by Iṣlāḥī (cf. *Kash.*, 3:215) between a and b may also be expressed by saying that a contains the *taḍmīn* of *asghā* or *tawajjaha*, b that of *adh^{Ca}ana* or *akhlāsa*. There is a problem, however: 2:112 and 4:125 (b) have *aslama laḥū* 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 laḥū*.

183. *SM^C*

I. *s a m i^C a*

1. VB

i. **isma^C*: 4:46: see 2.i below.

ii. **sami^{Cnā} wa aṭa^{Cnā}*, We hear and and we obey: 2:285; 4:46; 5:7; 24:51.

In this phrase, the word *sami^{Cnā}* implies accepting something with all one’s heart, whereas *aṭa^{Cnā}* signifies submission in practical conduct.” *Tad.*, 1:605. Also, *ibid.*, 2:81.

iii. **sami^{Cnā} wa Caṣaynā*, 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

sami^{Ca}hū:

i. 4:46: *Isma^C gḥayra musma^{Cin}* 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 Qurʾān prohibited the use of the expression. Instead, it suggested using *isma*^C (“Listen!”; see 1 above), omitting *ghayra musma*^{Cin}, the part that could be misused. *Isma*^C, in other words, became the equivalent of *isma*^C *ghayra musma*^{Cin} in the positive sense.

Following Iṣlāhī (*Tad.*, 2:82). See also *Kash.*, 1:271–72.

Cf. also the Qurʾānic prohibition of the use of *rā*^{Cinā} 138 (*R*^{CY}) III, and (383 (*NZR*) I.1.ii(a)).

ii. to [listen to and] give credence to sth:
 **sammā*^{Cūna} *li l-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, *sammā*^{Cūna} *li l-kadhibi* = *sammā*^{Cū} *l-kadhibi*—*sami*^{cahū} thus being the skeletal construction. Cf. *sammā*^{Cūna} *lahum* in 9:47 (3, below).

3. + PREP [*lām*]
sami^{ca} *lahū*, to listen to/obey sb:
 **wa fikum sammā*^{Cūna} *lahum*, And in your midst/among your ranks are people who listen to them/obey them [= your opponents]: 9:47.

Sami^{ca} *lahū*: *aṭā*^{cahū}. *Aq.*, 1:541. *Kash.*, 2:155: . . . *aw fikum qawmun yasma*^{Cūna} *li l-munāfiqīna wa yuṭ*^{Cūnahum}. In other words, the *lām* in *lahum* is taken to imply a *taḍmīn* of some word like *adh*^{cana} or *inḡada* (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 (*sammā*^{Cūna} *lahum*), as one of *idāfah*, making *sammā*^{Cūna} *lahum* equivalent to *sammā*^{Cūhum} (“their informers”). In Zamakhsharī’s words (*Kash.*, 2:155): *Ay nammāmūna yasma*^{Cūna} *ḥadīthakum fa yanqulūnahū ilayhim*.

IV. *a s m a* ^C *a*
 + PREP [*bā*ʾ]
 **wa asmi*^C, And how well He hears! 18:26 [prep phr und; n.].
 **asmi*^C *bihim*, How well they hear! 19:38 [n.].

Af^{Cil} *bihī* is one of the two patterns of *af*^{Cāl} *at-ta*^{Cajjub} in Arabic.

18:26: See also 20 (*BŞR*) IV (*abşir bihī*).

19:38: The use in this verse is ironic. See also 24 BŞR IV (*wa absīr*).

V. *t a s a m m a* ^C *a*

+ PREP [*ilā*]

tasamma^C*a ilayhi*, to try to hear sb/sth:

**lā yassamma*^C*ūna ilā l-mala'i l-a*^C*lā*, They are unable to hear [the proceedings of] the High Council [in the heavens]: 37:8.

Taḍmīn of *aṣghā*. The Arabic construction is apparently an unusual one, since *tasamma*^C*a*, 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 Iṣlāhī explains (*Tad.*, 5:452-53), negation of the act of listening here actually implies negation of the *intended effect* of the act (*nafy al-fiʿl* = *nafy fā'idat al-fiʿl* [cf. 282 (*FṬḤ*) 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*^C*a bihī*, to listen with mock interest: 17:47.

Taḍmīn of *istahza'a*. See *Kash.*, 2:452; *Tad.*, 3:753.

b. *istama*^C*a ilayhi*, to lend an ear to sb: 6:25; 10:42; 17:47; 47:16.

Taḍmīn of *aṣghā*. See n. at c.

c. *istama*^C*a lahū*, to listen to sb carefully: 7:204; 20:13; 22:73.

As against *istama*^C*a ilayhi* (b, above), which implies listening with interest that may or may not be genuine, *istama*^C*a lahū* implies listening with genuine interest. Suwayd ibn Abī Kāhil, *Mufaḍḍ.*, 404/80: *warītha l-bighḍata can ābā'ihī/hāfīzu l-caqli li mā kāna stama*^C, "He has inherited hostility [toward me] from his ancestors: he has remembered quite well what he used to hear [them say]." See also Ka^Cb ibn Sa^Cd al-Ghanawī, *Aṣm.*, 75/19, where, too, the use of *istama*^C*a lahū* is entirely appropriate. (Cf. the difference between *aslama lahū* and *aslama ilayhi* [182 (*SLM*) IV.b, n.]).

184. SW'**I. 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 disbelieved will be disfigured: 67:27.

Kash., 2:352.

2. + OBJ + PREP [bā']

sī'a bihī, 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 Cabdika wa l-khuṭūbu ilā tabāli*, "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 *zalla* 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 lī 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.

Maj., 2:26; *Asās*, 314; *Kash.*, 2:246; 3:458.

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 [*bāʾ*]

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-cālamīna*,) When we used to declare you equal in status to the Lord of the universe: 26:98.

ii. *sawwā llāhu bihimu l-arḍa*, (of God) to level the earth with a people [thus destroying them completely]: 4:42.

Kash., 1:269.

Cf. 85 (*KhSF*), 1.2.

III. s ā w ā

+ PREP [*bayna*]

sāwā bayna sh-shayʾayni, to fill up the gap/space between two things:

**hattā idhā sāwā bayna ṣ-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

istawā, to become fully mature: 28:14.

Istawā 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: *Istawā: iʿṭadala wa tamma stīhkāmuhū wa balagha l-mablagha lladhī lā yuzādu ʿalayhi.*
Cf. 27 (BLGH) 1.2.i(b)(ii).

2. + PREP [a. *ʿalā*; b. *ilā*]

a. *istawā ʿalayhi*:

i. to occupy a place/position:

istawā llāhu ʿalā l-ʿarshi, (of God) to occupy the Throne, to exercise sovereign power: 7:54; 10:3; 13:2; 20:5; 25:59; 32:4; 57:4.

Istawā llāhu ʿalā l-ʿarshi, like *istawā ʿalā sarri l-maliki* (“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 ʿalā l-jūdiyyi*, And it [Noah’s Ark] settled/came to rest on/atop Mount Jūdī: 11:44.

**fa idhā stawayta anta wa man maʿaka ʿalā l-fulki*, Then, when you and your companions go on to the ship/are on board: 23:28.

**li tastawū ʿalā zuhūrihā thumma tadhkurū niʿmata rabbikum idhā stawaytum ʿalayhi*, 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 *zuhūr* for ships as well for animals, see *Tad.*, 6:212.

ii. *istawā n-nabātu ʿalā sūqihī*, (of a plant) to become strong and erect [lit: to rise on its stalk]: 48:29.

b. *istawā ilayhi*, to turn toward sth, direct one’s attention to sth: 2:29; 41:11.

Istawā ilayhi 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 *ilā* suggests the *tadmīn* of some word like *tawajjaha*. *Tad.*, 1:100; also, *Kash.*, 3:385.

SHĪN

188. *ShBH*

VI. *t a s h ā b a h a*

+ PREP [*ʿalā*]

tashābaha ʿalayhi sh-shayʿāni, to be unable to distinguish between two things on account of their similarity to each other:

**inna l-baqara tashābaha ʿalaynā*, The cows look quite the same to us: 2:70.

**am jaʿalū li llāhi shurakāʿa khalaqū ka khalqihī fa tashābaha l-khalqu ʿalayhim*, 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 baynahumu l-amru, (of sth) to become a subject of dispute among people, (of people) be divided/split on an issue:

**fī mā shajara baynahum*, On matters of dispute among them: 4:65.

Aq., 1:571; *Kash.*, 1:278.

190. **ShHH**I. *s h a ḥ ḥ a*+ PREP [*ʿalā*]*shahḥa ʿalayhi*:

i. to be stingy/niggardly toward sb:

**ashihḥatan ʿalaykum*, Being stingy/niggardly toward you: 33:19
[n . to ii below].A^Cshā, 279/48.

ii. to be greedy for sth:

**ashihḥatan ʿalā l-khayri*, Being greedy for wealth [= spoils]:
33:19.

As Iṣlāhī 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 (*ashihḥatan 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 (*ashihḥatan ʿalā l-khayri*). *Tad.*, 5:205. In the following line by Zuhayr, the word *shahḥ* could be interpreted as “stingy” and “greedy” simultaneously: *wa lā shahḥin idhā aṣḥābuhū ghanimū*, “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 *ḍanīn ʿalayh* in 81:24 [see 225 (*DNN*) I, n.]). The following verse by Nābighah (227/3) carries meaning ii: *wa ḥjurhumū ḥajra ṣ-ṣadiqi ṣadiqahū/hattā tulāqiyahum ʿalayka shihāhā*, “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**I. *s h a k h a ṣ a*

VB

shakhaṣa baṣaruhū, to stare/gaze [as a result of fear, etc.]:**innamā yu'akkhiruhum li yawmin tashkhaṣu fihi l-abṣāru*, 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, *Mufaḍḍ.*, 150/37: *wa hwa yafli shu^cthan a^crāfuhā/shukhuṣa l-abṣāri li l-waḥshi nuzur*, "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. + OB]

shaddahū, to strengthen/fortify/fasten sth:

i. *shadda llāhu asrahū*, (of God) to make sb strong of physique/constitution:

**naḥnu khalaqnāhum wa shadadnā 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. *Shadīd al-asr*, "strong of physique/constitution," as in *Aws ibn Ghalfā' al-Hujaymī*, *Mufaḍḍ.*, 756/2; also, *Lab.*, 187/45, and *Qays*, 130/9.

ii. *shadda llāhu mulkahū*, (of God) to establish sb's rule on a firm foundation:

**wa shadadnā 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 illā^c an yadin astafiduhā/wa khullati 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]: *naṣarū nabiyyahumū wa shad-dū azrahū*, "They gave aid and support to their Prophet." Also, ḤAmr ibn al-Ḥuṣayn, *D. al-Khaw.*, 141/7. See also n. to iv below.

iv. *shadda ʿaḍudahū*, to provide support to sb:

**sa nashuddu ʿaḍudaka bi akhīka*. 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" (*ʿaḍud*). 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. *Shadda ʿaḍudahū*, on the other hand, suggests providing A with reinforcement through B in a situation where B will be an active partner to A throughout, thus making A's work considerably lighter. If this analysis is correct, then the Qurʾānic use of each of the two idioms would be contextually significant: Moses, conscious that the chief responsibility for carrying out the mission is his, humbly prays: *wa shadud bihī azrī*; his prayer is more than answered with: *sa nashuddu ʿaḍudaka bi akhīka*. (Although *sa nashuddu ʿaḍudaka bi akhīka* occurs in a different *sūrah* than *ushdud bihī azrī*, the former is obviously a response to the latter.)

v. *shadda l-wathāqa*, to bind [sb] firmly/hand and foot: 47:4.

2. + PREP [*ʿalā*]

shadda ʿalayhi:

i. (of sth) to be difficult for sb to control/manage:

**ashiddāʿu ʿalā l-kuffāri*, They are difficult for the disbelievers [to take advantage of]: 48:29.

**ayyuhum ashaddu ʿalā r-raḥmāni ʿitiyyan*, Those of them who have been the most stubborn in their opposition to the Compassionate One: 19:69.

48:29, as Iṣlāhī 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. *abiyun* *ḥalā*, as in Sa^{Cd} ibn Nāshib, *Ham.*, 2:665/4). Iṣlāhī cites the following verse (by al-Ma^Clūt as-Sa^{Cd} al-Quray^C, in *Ham.*, 3:1148/3 [see also n. 3, *ibid.*]) in support of his interpretation: *idhā l-mar’u aḥyat’hū l-murū’atu nāshī’an/fa maṭlabuhā kahlan ḥalayhi shadīdū*, “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 ḥalayhi* does also mean “to be rough/harsh toward sb”—*shadda ḥalā l-ḥaduwwi*, for example, meaning “to attack the enemy” (*Aq.*, 577; *Asās*, 323–324; for a verse containing *shadda ḥalayhi* 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, Iṣlāhī’s interpretation seems to be correct. *Ishtadda ḥalayhi* in *ḤAmr*, 74/9, certainly has this meaning, as, probably, does *shadīdun ḥalayhi* in the following line by Khansā’, 84/[5]: *ashadda ḥalā ṣurūfi d-dahri 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 *Aḥshā*, 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 (*ḤZZ*) l, and cf. 123 (*DhLL*) l.

- ii. *shadda llāhu ḥalā qalbiḥī*, (of God) to seal off sb’s heart:
 **wa shdud ḥalā qulūbihim*, And seal off their hearts [against guidance]: 10:88.

Kash., 2:201.

Cf. 79 (*KhTM*) l, and 228 (*TBC*) l.

VIII. *i s h t a d d a*

+ PREP [*bā*’]

ishtadda r-rīḥu bi sh-shay’i, (of wind) to blow sth about:

- **ka ramādini shtaddat biḥī r-rīḥu fī yawmin Ḥāṣifin*, 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-Muthaqqib al-*ḤAbdī*, *Mufaḍḍ.*, 572/2.

193. **ShRB**I. *shariba*

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. *ashraba*

+ OBJ

**wa ushribū fī qulūbihimu l-ʿijla*, 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. *Shariba mā ulqiya ʿalayhi*, "He absorbed [= comprehended] what he was presented with." *Asās*, 325. Also, *Muf.*, 257; *Kash.*, 1:82.

194. **ShRH**I. *sharaḥa*

1. + OBJ

sharaḥa 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:

**rabbi shraḥ lī ṣadri*, My Lord, set my mind at ease: 20:25.

**a lam nashraḥ laka ṣadraka*, Did We not set your mind at ease for you? 94:1.

Cf. *Kash.*, 4:220–21.

The *lām* in the two verses is for *ikhtiṣās*, and is discounted in categorizing the verse.

Cf. 227 (DYQ) 1.1.i.

2. + OBJ + PREP [a. *bā'*; b. *lām*]

a. **man sharaḥa 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: *Sharaḥa ṣadrahū bi sh-shay'illi sh-shay'i: sarrahū bihī wa ṭayyaba bihī nafsahū, ka'annahū awsaCa min ṣadrihī wa fasaḥa lahū fī mutanaffasihī*. Also *Kash.*, 2:435.

b. *sharaḥa llāhu ṣadrahū li sh-shay'i*, (of God) to dispose sb to accept sth:

**yashrah ṣadrahū li l-islāmi*, He makes his heart warmly receptive to Islam: 6:125.

Also: 39:22.

Kash., 2:38.

195. *ShRD*

II. *sharrada*

+ 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 A^cshā (293/51), *arā bihā* is, in construction and meaning, quite similar to *sharrid bihim man khalfahum* in 8:57: *wa Calimtu anna llāha Cam-/dan ḥassahā 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. *sharā*

1. + OBJ

sharā nafсахū, to use one's best efforts [lit: to sell one's soul/being]:

**wa mina n-nāsi man yashrī nafсахū btighā'a marḍāti llāhi*, 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. *bā^ca nafсахū*, as in ^cAnt., 72/[8], and *badhala nafсахū*, as in Ka^cb, 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'sa mā sharaw bihī anfusahum*, What a bad thing it is they gave away their souls for! 2:102.

**alladhīna yashrūna l-ḥayāta d-dunyā 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.

Kash., 1:86, 280–81.

Abū Dhu'ayb, *D. al-Hudh.*, 1:36/[4]: *fa in tazcumīnī kuntu ajhalu fikumū/fa innī sharaytu l-ḥilma ba^cdaki bi l-jahlī*, "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-Nahshalī, *Ḥam.*, 1:102/3 (with n. 1, *ibid.*, 1:100): *innā banī nahshalin lā nadda^c li abin/Canhu wa lā huwa bi l-abnā'i 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. *i s h t a r ā*

1. OBJ

ishtarāhu:

i. to adopt/practice sth:

**wa la qad Calimū la mani shtarāhu mā lahū fī 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.

iii. *ishtarā lahwa l-ḥadīthi*, to engage in frivolous/flippant talk: 31:6.

Kash., 3:210.

2. + OBJ + PREP [bāʾ]

ishtarāhu bi kadhā:

i. to receive sth [= price/benefit/gain] in exchange for sth:
 **lā nashtarī bihī 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 qalīlan*, 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.

Also: 2:79, 174; 3:77, 187, 199; 5:44; 9:9; 16:95.

Kash., 1:65, 197, 341, 369; 2:141, 343.

ii. to choose one thing over/prefer one thing to another [lit: to give sth away in exchange for another]:

**ulāʾika lladhīna shtarawū ḍ-ḍalālata bi l-hudā*, They are the ones who have chosen misguidance over guidance: 2:16, 175.

Also: 2:86; 3:177.

Kash., 1:81. Iṣlāhī writes, with reference to 2:16: "*Ishtirāʾ* 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 fī an tashtarū bi naʿīmikum/ baʿīsan wa lā an tashrabū l-māʾa bi d-damī*, "For it is not a mark of wisdom to prefer wretchedness to peace and comfort, or drink water by shedding blood [for it]." Aʿshā, 217/20: *wa qāla lā ashtarī ʿāran bi makrumatin/fa khtāra makrumata d-dunyā ʿalā l-ʿarī*, "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. *ShʿR*IV. *a s h ʿ a r a*

+ OBJ

**wa mā yushʿirukum annahā idhā jāʾat lā yuʾminūna*, 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 yush^Cirukum: wa mā yudrīkum.*
See also 107 (DRY) IV.ii, with n.

198. Sh^CL

VIII. *i s h t a^C a l a*

+ TAMYĪZ

**wa shta^Cala r-ra'su shayban*, My head is lit up with age [= has become gray]: 19:4.

Aq., 1:596. Kash., 2:405; Muf., 263. Cf. Lab., 177/13.

199. ShFY

I. *s h a f ā*

+ OBJ

shafā ṣadrahū, to give sb relief [by avenging him]: 9:14.

A^Cshā, 221/13: *shafā n-nafsa qatā lam tuwassad khudūduhā/wisādan wa lam tu^Cdaḍ Ḍalayhā 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-^CAbsī, *Ham.*, 1:203/1: *shafaytu n-nafsa min ḥamali bni badrin/wa sayfī min ḥudhayfata 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; ^CAnt., 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. *shaqqa*

+ PREP [^Calā]

shaqqa Ḍalā fulānin, to burden sb with sb:

**wa mā urīdu an ashuqqa Ḍalayka*, I do not mean to make things too hard for you: 28:27.

Kash., 3:164. Ḥass., 228/[1]: *hattā tashuqqa Ḍalā lladhī yas-rī*, "Until it [darkness of the wilderness] makes it difficult for

the traveler [to travel]." Also, Zuh., 369/[2]; A^cshā, 311/14; ^cAnt., 85/5 (which, incidentally, contains wordplay).

201. ShM'Z

IV. i s h m a ' a z z a

VB

ishma'azza qalbuḥū, 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-ākhirati*, But when God alone is mentioned, those who do not believe in the hereafter feel an aversion in their hearts: 39:45.

Aq., 1:610; *Muf.*, 267. *Kash.*, 3:349: *Nafarū wa nqabaḍū*.

202. ShMT

IV. a s h m a t a

+ OBJ + PREP [bā']

ashmata llāhu bihī ʿaduwwahū, (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 bī man kāna fika 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-shāmitūna binā aḥqūsa yalqā sh-shāmitūna ka mā laqīnā*, "Say to those who are rejoicing at our plight, 'Come to your senses! Those who rejoice at our plight are going to experience what we have experienced'" (cf. ^cAwf ibn Mālik al-Qasrī, quoted by Anbārī, *Mufaḍḍ.*, 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-fajri 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 Qur'ān 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'haduhū l-muqarrabūna*, 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 shāhidīna*, 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:

**wa lladhīna lā yash'hadūna z-zūra*, And [those] who do not engage in [acts of] falsehood: 25:72.

**mā shahidnā mahlika ahlihī*, We were not involved in/party to the murder of his man: 27:49.

Tad., 4:745.

2. + PREP [*Calā*]

shahida Calayhi:

i. to serve as a witness to sb [= convey the divine message to sb]:

**li takūnū shuhadā'a Calā n-nāsi wa yakūna r-rasūlu Calaykum 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 Calā 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 (NTQ) I.

iv. to serve as a custodian/carrier/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 [ʿalā] + PREP [bāʾ]
 *shāhidīna ʿalā 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 (NṬQ) I.

IV. a s h ' h a d a

+ OBJ + PREP [ʿalā]

ash'hadahū ʿalā l-amri:

- i. to cite/invoke sb as a witness to sth:
 *wa yush'hidu llāha ʿalā 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 dafaʿtum ilayhim amwālahum fa ash'hidū ʿalayhim, And when you turn their wealth over to them, take witnesses over them: 4:6 [obj und].
 *wa ash'hadahum ʿalā anfusihim, And He made them give witness over themselves: 7:172.

Ash'haduhū ʿalā iqrāri 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 [ʿalā]

istash'hada ʿalayhi, to ask for witnesses against sb:

- *fa stash'hidū ʿalayhinna arbaʿatan minkum, Ask for/demand four witnesses against them from among yourselves: 4:15.

ŞĀD

204. ŞBB

I. ş a b b a

+ OBJ + PREP [Caġā]

**fa şabba llāhu Calayhim sawṭa Cadhābin*, And so God rained down upon them lashes of [a severe] punishment: 89:13.

Şabba llāhu taCaġā Calayhi sāciqatan, "(of God) to strike sb with a bolt of lightning"; *inşabba l-bāzī Caġā ş-şaydi*, "(of a falcon) to swoop down on its prey"; *inşabba l-ḥayyatu Caġā l-maldūghi*, "(of a snake) to attack a person in order to bite him"; *şubba dh-dhi'bu Caġā 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, *Mufaḍḍ.*, 693/2.

205. ŞBH

II. ş a b b a ḥ a

+ OBJ

şabbaḥa l-Cadhābu l-qawma, (of punishment) to strike/overtake a people: 54:38.

Şabaḥa l-qawma, "to attack a people in the morning"; *yawm aş-şabāḥ*, "the day of attack." *Aq.*, 1:629. Husayl ibn Sajīh, *Ham.*, 2:567: *la qad Calima l-ḥayyu l-muşabbahu annanīl ghadāta laqīnā bi sh-shurayfi l-aḥāmisā*, "The tribe that was attacked knows very well that the day we met the Aḥāmis [= Banū Amir] in battle."

The literal meaning of *şabbaha* is “to attack in the morning”; hence the prayer *ḤimlīnḤam şabāhan*, “May you be well in the morning” (see *Aq.*, 2:1468 [also, *Zuh.*, 8/[1], with n. 4; *ḤAnt.*, 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. *ḤAntarah* (76/[5]), who uses the words *şabāhan* and *bukūran* together with *şabbahnāhā*. Another example of such specification in the Qurʾān 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. *KaḤb*, 137/[2]). Cf. also 32 (*BYT*) II.ii.

206. ŞBR

I. ş a b a r a

1. + PREP [a. *Ḥalā*; b. *lām*]

a. *şabara Ḥalayhi*, to stick to sth:

**law lā an şabarnā Ḥalayhā*, Had We not stuck to them/remained faithful to them [idols]: 25:42.

Also: 38:6.

b. *şabara li l-amri*, to wait patiently for sth:

**wa şbir li-ḥukmi rabbika*, And wait patiently for the verdict of your Lord: 52:48.

Also: 68:48; 74:7 [n.]; 76:24.

Muf., 274. When *şabara* or *iştabara* (VIII.b, below) is followed by *lām*, it acquires the *taḍmīn*-meaning of *intizār*. *Tad.*, 4:132; 7:42, 530.

74:7: This verse, according to *Islāhī* (*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 şbir*, the word *ḥukm*, a *muḍāf*, 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 *Ṭirim māḥ* (*Krenk.*, 133/31) would then illustrate this meaning: *fa mā laqiyat qatlā tamīmīn shahādatan/wa lā şabarat li l-ḥarbi hīna shmaḤallaū*, “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 [*maḤa*]

şabara nafsahū maḤahū, to be with sb, stand by sb:

**wa şbir nafsaka ma^{Ca} lladhīna yad^{Cūna} rabbahum bi l-ghadāti wa l-^{Cashīyyi}*, And remain steadfastly in the company of those who call upon their Lord day and night: 18:28.

IV. *a ş b a r a*

+ OBJ + PREP [*Ca^{lā}*]

**fa mā aşbarahum ^{Ca^{lā}} n-nāri*, How unflinching they are in the face of fire! 2:175.

Muf., 274.

Mā a^Calahū is one of the two patterns of *a^Cāl at-ta^Cajjub*.

Al-Muraqqish al-Aşghar, *Mufaḍḍ.*, 504/5: *yā bnata ^{Ca^{lā}}āna mā aşbarani^l/^{Ca^{lā}} khutūbin ka nahtin bi l-qadūm*, "O daughter of ^{Ca^{lā}}ān, how patient/persevering am I in the face of calamities that cut and hew like an adz!" Note the use of *aş-bar* (comparative adjective) in the following verse by Zufar ibn al-Hārith al-Kilābī, *Ham.*, 1:156: *saqaynāhumū ka'san saqawnā bi mithlihā/wa lākinnahum kånū ^{Ca^{lā}} l-mawti aşbarā*, "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 *mā aşbaraka ^{Ca^{lā}} llāhi* in a report by Kisā'ī [*Kash.*, 1:108]). Also, *Ham.*, 1:261/1; 2:933/3.

VIII. *i ş t a b a r a*

+ PREP [a. *Ca^{lā}*; b. *lām*]

a. *iştabara ^{Ca^{lā}}ayhi*, to persist in sth:

**wa ştabir ^{Ca^{lā}}ayhā*, And observe it [prayer] regularly/steadfastly: 20:132.

^{Ca}Amr ibn Dubay^{Ca}h ar-Raqāshī, *Ham.*, 3:1405/4: *qadā llāhu ḥubba l-mālikīyyati fa ştabir/^{Ca^{lā}}ayhi fa qad tajrī l-umūru ^{Ca^{lā}} 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 lahū*, to persist in sth [waiting for the outcome]:
 **wa ṣṭabir li Cibādatihī*, And worship Him steadfastly [waiting for His help, etc.]: 19:65.

Like *ṣabara lahū* (I.1.ii, above), *iṣṭabara lahū* carries the *taḍmīn*-meaning of *intizār*. *Tad.*, 4:132.

Tufail ibn Ḳawf al-Ḡhanawī, *Krenk.*, 16/72: *wa li l-khayli ayyāmun fa man yaṣṭabir lahā/wa yaḲrif lahā ayyāmahā l-khayra tuḲqibī*, "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. ŞBW

I. ş a b ā

+ PREP [*iḷā*]

ṣabā iḷā l-mar'ati, to take a fancy to/become infatuated with a woman:

**aṣbu ilayhinna*, I will become enamored of them: 12:33.

Sabawtu ilayhi, "I have taken a liking to him"; *bī ṣabwatun ilayhi*, "I long for/desire him"; *bihī ṣabwatun ilayhā*, "He has taken a fancy to her"; *taṣābā sh-shaykhu*, "(of an old man) to have youthful desires"; *fulānun yaṣbū iḷā maḲālī l-umūri*, "He is disposed toward doing noble deeds"; *inna nafsahū la taṣbū iḷā l-khayri*, "He has a good/benevolent disposition [lit: he is inclined to do good]." *Asās*, 347–48. *Ṣabati n-nakhlatu*, "of a female date-palm) to incline toward a male date-palm that is at some distance from it." *Aq.*, 1:632. Waḍḍāḥ ibn IsmāḲīl, *Ham.*, 2:643/1: *ṣabā qalbī wa māla ilayki māylan/wa arraqanī khayāluki 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. ŞDD

I. ş a d d a

+ PREP [*min*]

ṣadda minhu, to cry out against sth:

**idhā qawmuka minhu yaṣiddūna*, All of a sudden your people start raising a hue and cry over it: 43:57.

Şadda in this verse has *şadīdan* as its *maşdar* (to be distinguished from *şadda—şaddān/şudūdan*).

The translation reflects the interpretation of Işlāhī (*Tad.*, 6:241), who says that the expression is not commonly used for crying for joy (cf. *Kash.*, 3:423).

209. ŞDQ

II. ş a d d a q a

1. VB

şaddaqa, to actualize/materialize/fulfill [sth]:

**wa hādhā kitābun muşaddiqun*, 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

şaddaqa l-amra, to actualize/materialize/fulfill sth:

**kitābun . . . muşaddiqun li mā maʿahum*, A book which . . . fulfills that which they have [= promises/predictions contained in the earlier scriptures]: 2:89.

**qad şaddaqa r-ru'yā*, 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 l-Ghūl aṭ-Ṭuhawī (*Ham.*, 1:39/1 [cited by Işlāhī, *Tad.*, 1:737, in reference to 3:81]): *fadat nafsī wa mā malakat yamīnī/fawārisa şaddaḡū fihim ḡunūnī*, "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 [ʿalā]

şaddaqa ʿalayhi ḡannahū, to prove the validity of one's [unfavorable] opinion of sb:

**wa la qad şaddaqa ʿalayhim iblīsū ḡannahū*, And Iblīs proved that his opinion of them was correct: 34:20.

210. ŞRF

I. ş a r a f a

+ OBJ

şarafahū:

i. *şarafa llāhu qulūbahum, God has caused their hearts to turn away [from the truth]: 9:127.

The verse may also be interpreted as an imprecation. *Kash.*, 2:179.

ii. *fa annā tuşrafūna, So where are you backtracking to [= how unreasonable is your conduct!]? 10:32; 39:6.

Also: 40:69.

See also 6 (*'FK*) I, and 124 (*DhHB*) I.1.i.

II. ş a r r a f a

1. + OBJ

şarrafā sh-shay'a, to diversify sth, make sth varied, cause sth to assume varied forms:

*wa la qad şarrafnāhu 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 şarrafnā l-āyāti, And We have presented the verses/signs in a variety of ways: 46:27.

şarrafā r-riyāḥa, to cause winds to blow in different directions/forms/ways: 2:164 [maş]; 45:5 [maş].

Also: 6:46, 65, 105; 7:58; 17:89; 18:54; 20:113.

Kash., 1:105; *Tad.*, 1:354; 6:305.

Şarrafā l-kalāma, "to diversify one's speech/discourse";
taşārif ad-dahr, "vicissitudes of time/fortune." *Aq.*, 1:644-45.

See also 2 below.

2. + PREP [fī]

şarrafā fī sh-shay'i, to make sth varied:

*wa la qad şarrafnā 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. ŞRM

I. ş a r a m a

1. VB

şarama, to pick [the fruit of a tree]: 68:22 [act pt].

Abbreviated form of 2, below.

2. + OBJ

şarama sh-shajarata, to pick the fruit of a tree:

*la yaşrimunnahā, [That] they would most definitely pick it [= garden = fruit of the garden]: 68:17.

212. ŞCD

IV. a ş C a d a

VB

*idh tuşCidūna, When you were running away in a hurry: 3:153.

AşCada ordinarily means "to go up, ascend," hence aşCada fī l-ardī = "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-işCād: adh-dhahābu fī l-ardī wa l-ibCādu fīhi; also, ACshā, 171/7 [cited at 68 (HFW) l.ā]). AşCada fī l-wādī, for example, means "to descend into a valley" (Aq., 1:647). AşCada in 3:153 is to be explained with reference to the expression, aşCada fī l-Cadwi, "to run/move at a fast pace" (Tad., 1:795) [see Ḥass., 60:3, where the word muşCidāt is used for swift horses)].

213. ŞCR

II. ş a C C a r a

+ OBJ + PREP [lām]

şaCCara khaddahu lahū, to be contemptuously indifferent to sb [lit: to turn one's cheek away from sb]: 31:18.

ŞaCar 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, fī khaddihī şaCarun ("He has a 'skew' in his cheek") and fī Cunuqihī şaCarun ("There is a crook in his neck"), mean that a person is haughty, looks down upon

people, and has a contemptuous mien. *Asās*, 355. Mutalammis, *Asm.*, 245/9: *wa kunnā idhā l-jabbāru şa^{CC}ara khaddahū/ aqamnā lahū min maylihī fa taqawwamā*, “And when a tyrant became contemptuous in his pride, we took out the crook in him, and so he became straight.”

214. Ş^CQ

I. ş a ^C i q a

1. VB

şa^Ciqā, to faint away as if struck by thunder: 39:68.

Asās, 355; *Aq.*, 1:648. See also n. to 2 below.

2. + OBJ

şu^Ciqa, to faint away as if struck by thunder: 52:45 [pass].

Şa^Caqat’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. Yuş^Caqūn in 52:45 could also be the passive of aş^Caqā (Form IV) (aş^Caqat’humu s-samā’u, for example, has the same meaning as şa^Caqat’humu s-samā’u [see *Aq.*, 1:648; *Asās*, 355]).

215. Ş^KKK

I. ş a k k a

+ OBJ

şakkati l-mar’atu wajjahā, (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 şadrahā, as in al-Hudhlūl ibn Ka^Cb al-^CAnbarī, *Ḥam.*, 2:696/1.

216. Ş^LH

I. ş a l a ḥ a

VB

şalaḥa fulānun, to be rid of one’s worries/concerns, have peace of mind:

**wa takūnū min ba^cdihī qawman ṣāliḥīna*, And after that [= after killing Joseph] you will be at peace with yourselves/will have peace of mind: 12:9.

Ṣalaḥat ḥalu 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. + OBJ

aṣḥaḥū:

i. to remove sb's imperfection:

aṣḥa llāhu zawja fulānin, (of God) to enable a man's [barren] wife to bear children: 21:90.

ii. to improve sth:

aṣḥa llāhu 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.

iii. to make sth productive/fruitful:

aṣḥa llāhu ʿamala fulānin, (of God) to make sb's actions fruitful/yield results: 10:81; 33:71.

iv. *aṣḥa l-arḍa*, 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]

aṣḥa llāhu fīhi, to make sb/sth thrive/prosper:

**wa aṣliḥ lī fī dhurriyyatī*, 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. ŞN^cI. ş a n a ^c a

+ OBJ

şuni^ca l-waladu, (of a child) to receive a good upbringing:*wa li tuşna^ca Calā Caynī, And in order that you may grow up/be brought up under My direct care [lit: before My eyes]: 20:39.

Şuni^cati l-jāriyatu, "(of a girl/slave-girl) to receive good care and become healthy/plump as a result of it." Aq., 1:664; also, Asās, 363. Kash., 2:433 (on 20:39): Li tuşna^ca: li turabbā.

VIII. i ş ʔ a n a ^c a

+ OBJ + PREP [lām]

iştana^cahū li nafsihī, to single sb out for oneself:*wa şʔana^ctuka 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 mission and, to that end, prepared him in a special way, the basic meaning of word iştana^ca being: to train sb to carry out a certain task. Tad., 4:190.

218. ŞWB

IV. a ş 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. Ašāba in this verse means "to aim for, intend, desire" (Kash., 3:329: Ḥaythu qaşada wa arāda; also, Tad., 5:533). Asāba sh-shay'a, "to seek/pursue sth"; ašāba ş-şawāba fa akhta'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-ramiyyata, "[of an arrow] to reach the animal shot at" [Aq., 1:667; also, Asās, 363]), as in Muḥāwiyah ibn Mālik [Mufaḍḍ., 698/3], who uses it figuratively). The use in the following line by al-Hārith ibn az-Zālim (Mufaḍḍ., 618/4), too, is figurative: wa qad ghaḍibā Calayya fa

mā aṣābā, "The two were enraged at me, but they failed of their purpose."

2. + OBJ

Used with an object, *aṣāba* 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 dā'iratun*, We are afraid lest we should become victims of fate: 5:52.

**aṣabnāhum*, We punished them: 7:100 [n.]

**lā yuṣībuhum ḡama'un wa lā naṣabun wa lā makhmaṣatun*, Any thirst, fatigue, or hunger that they experience: 9:120.

**idhā aṣābahumu l-baghyu*, When they become the victims of aggression: 42:39.

**fa tuṣībakum minhum ma^carratun*, 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, *aṣāba* by itself (i.e. without use of a word for punishment, etc.) means "to punish."

When *aṣāba* is used in a good sense, the image is that of rain falling on the earth (*i^ctibāran 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. ŞWR

I. ṣ ā r a

+ PREP [(ilā)]

ṣāra sh-shay'a ilā nafsihi, to draw sth toward oneself:

**fa ṣurhunna ilayka*, And attach them [birds] to yourself: 2:260.

Ṣāra Cunuqahū ilayhi, "to turn one's neck toward sb/sth"; *ṣāra wajhahū ilayya*, "He turned his face toward me"; *ṣurtu l-ghuṣna li ajtaniya th-thamara*, "I drew the branch toward me in order to pick the fruit." *Asās*, 364; *Aq.*, 1:668. *Imr.*, 42/6: a *dāmat Calā mā baynanā min mawaddatin/umaymatu am ṣārat li qawli l-mukhabbībī*, "Is Umaymah still true to the love that once existed between us, or has she followed/heeded the in-

situations of some wicked person [who has tried to alienate her from me]?”

220. ŞYR

I. ş ā r a

+ PREP [*ilā*]

şāra *l-amru ilāyhi*, (of a matter) to be referred to sb, be up to sb to decide:

**ilā llāhi taşīru l-umūru*, All matters are referred/remitted to God: 42:53.

See also 130 (*R/C*) 1.3.i(b), 134 (*RDD*) 1.2.b.i, and 251 (*C/R*)
I.

DĀD

221. *ḌRB*

I. *ḍ a r a b a*

1. + OBJ

i. *ḍaraba mathalan:*

(a) to cite an example/parable, strike a similitude: 2:26; 13:17 [yadribu llāhu l-amthāla]; 14:24, 25, 45; 16:75, 76, 112; 18:32, 45; 22:73 [pass]; 24:35; 29:43; 30:28; 36:13; 39:27 [n. to (b) below], 29; 59:21; 66:10, 11.

(b) to speak words of wisdom, instruct in truth and wisdom: 25:39; 30:58; 39:27 [n.]; 47:3.

Ḍarb 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 ḍarabūhu laka illā jadalān*, They have raised this point before you just for the sake of argument: 43:58.

The object pronoun in *ḍarabūhu* in this verse stands for *mathal* (*Kash.*, 3:424: *Mā ḍarabūhu, ay mā ḍarabū hādhā l-mathala*).

On 1 in general: Many of the verses in this category contain the preposition *lām* (e.g. 14:45: *wa yaḍribu llāhu l-amthāla li n-nāsi*), but the prepositional phrase is not essential to the idiom, and so has been discounted for purposes of categorization.

ii. *ḍaraba tariqan*, to make a path: 20:77.

Note the wordplay: *Ḍaraba tariqan* means “to make a path” (see *Kash.*, 2:441), but, in making a path for the Israelites through the sea, Moses was to actually “strike” (*ḍaraba*) the sea with his staff. *Tad.*, 4:208–9.

iii. *ḍaraba raqabatahū*, to cut off sb’s head, kill sb: 47:4 [*maṣ*].

See *Kash.*, 3:453.

iv. *ḍaraba sh-shay’ayni/sh-shay’a wa sh-shay’a*, to make two things clash/collide with each other, strike one thing against/hurl one thing at another:

**kadhālika yaḍribu llāhu l-ḥaqqā wa l-bāṭila*, In this way God makes truth and falsehood clash/collide with each other: 13:17.

Following *lṣlāḥī* (*Tad.*, 3:529).

2. + PREP [a. *Ḍalā*; b. *bā’*; c. *fī*]

a. *ḍaraba Ḍalā udhuniḥī*, 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 *Tad.*, 4:25. But the idiom also means (ibid.) “to prevent sb from hearing sth”—i.e. by “sealing off” sb’s ears (cf. *ḍaraba Ḍalā l-maktūbi* [“to seal a letter”; *Asās*, 373; *Aq.*, 1:680; also, *Kash.*, 2:381]), and it may be said that, in the Qur’ānic 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. *ḍaraba biḥī*:

i. *ḍaraba bi l-yamīni*, to strike with full force: 37:93 [*maṣ*].

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. *ḍarabati l-mar’atu bi rijlihā*, (of a woman, while walking) to strike the ground with her feet [in order to attract attention]: 24:31.

Kash., 3:72.

Cf. 16 (BR) V.1.

c. *ḍaraba fīhi*:

i. *ḍaraba fī l-arḍi*, to travel/move about in the land:

**lā yastaṭīʿūna ḍarban fī l-arḍi*, [Those] who are unable to travel/move about in the land: 2:273.

Also: 3:156; 4:101; 5:106; 73:20.

ii. **idhā ḍarabtum fī sabīli llāhi*, 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

ḍarabahū mathalan, to present/cite sb/sth as an example/as a case in point:

**wa lammā ḍuriba ʿĪsā bnu maryama mathalan*, But when Jesus son of Mary is cited as an example: 43:57.

Mathalan is the second object of *ḍuriba*, the verb containing the *taḍmīn* 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. *ḍaraba ʿalayhi sh-shayʿa*, to impose/inflict sth on sb:

ḍaraba llāhu ʿalayhi dh-dhillatal-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: *ll-tahafatʿhumu dh-dhillatu l-tihāfa l-khaymatu bi man ḍuribat 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. *ḍaraba ʿanhu sh-shayʿa*, to keep sth away from sb:

**a fa naḍribu ʿankumu dh-dhikra ṣafḥan an kuntum qawman musrifina*, Shall We, then, omit reminding you simply because you happen to be a people given to excess? 43:5

Ṣafḥan is here taken as a *maʿūl lahū* (*Tad.*, 6:209), though it can be interpreted in other ways, too (see *Kash.*, 3:411). *Shanf.*, 5/21: *wa udīmu miṭāla l-jūʿi ḥattā umītuḥū/wa adribu ʿanhu dh-dhikra ṣafḥan fa adhʿhalū*, "I keep putting off the appeasing of hunger, until I kill it [hunger]; and I disregard it completely, and so forget about it."

c. *ḍaraba bayna l-qawmi*, to create discord/cause a split among people:

**fa ḍuriba baynahum bi sūrin*, And they [Hypocrites and believers] will be separated from each other by means of a wall: 57:13.

The preposition *bayna* suggests the *taḍmīn* of *faṣāla*. Cf. *ḍaraba d-dahru baynahum*, "(of time) to separate people from one another." *Aq.*, 1:679.

d. *ḍaraba lahū mathalan*, to describe sb/sth in analogical terms:

i. **fa lā taḍribū li llāhi l-amthāla*, So do not posit [such false] analogies of God: 16:74.

**wa idhā bushshira aḥaduhum bi mā ḍaraba li r-raḥmāni mathalan*, 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:

**unzur kayfa ḍarabū laka l-amthāla*, Look how they take jibes at you: 17:48; 25:9.

Also: 36:78.

Following *Iṣlāhī* (*Tad.*, 3:754, 4:581; 6:442). Cf. *Kash.*, 2:363 (on 17:48): *Ḍarabū laka l-amthāla: maththalūka bi sh-shāʿiri*

wa s-sāhiri wa l-majnūni; and *ibid.*, 3:89 (on 25:9), 293–94 (on 36:78).

5. + PREP [*Calā*] + PREP [*bā*']
darabati l-mar'atu Calā jaybihā bi khimārihā, (of a woman) to cover her bosom with her veil: 24:31.

222. DRR

VIII. i ḍ ṭ a r r a

1. + OBJ
uḍṭurra r-rajulu, (of a man) to be compelled [to do sth]: 2:173; 5:3; 6:145; 16:115.
2. + OBJ + PREP [*iḷā*]
uḍṭurra ilayhi, to be compelled to do sth:
**illā mā ḍṭurirtum ilayhi*, Except that which you are forced to [eat]: 6:119.

223. D^CF

IV. a ḍ^C a f a

VB

- aḍaCafa fulānun*, to have/receive [sth] manifold:
**fa ulā'ika humu l-muḍCifūna*, It is they who are going to multiply it [= their reward in the hereafter]: 30:39.

ḌiCf means “double,” but it may also mean “multiple” in the sense of more than two. In *laka ḍiCfuhū*, for example, *ḍiCf* may mean “twofold” or “threefold.” *Aq.*, 1:685. *MuḍCifūn* in 30:39 therefore means: those whose reward will increase manifold.

224. DLL

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: *Cādaw murū'atanā wa ḍullila saCyuhum/wa li kulli 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:

**ḍalla man tadCūna illā iyyāhu*, All those you call upon vanish [= you forget them]—except Him: 17:67.

Hass., 143/[7]: *tarahḥala Can qawmin fa dallat Cūqūluhim*, "He [Prophet] departed from them [= died], and their reason/minds failed them."

2. + PREP [a. *Can*; b. *fī*]

a. *ḍalla Canhu*:

ḍalla Canhu fulānun/kadhā, (of sb/sth) to fail sb, be of no avail to sb:

**wa ḍalla Canhum 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.

Also: 6:94; 7:37; 40:74; 41:48; 46:28.

The literal meaning of *ḍalla Canhu* as used in these verses is: to be lost (e.g. *Kash.*, 3:177 [on 28:75]: *Ḍalla Canhum: ghāba Canhum ghaybata sh-shay'i d-dā'īC*).

Nāb., 89/2: *ḍallat hulūmuhumū Canhum wa gharrahumū/sannu l-mu^Caydiyyi fī ra^Cyn wa ta^Czībī*, "Their reason/judgment failed them, and they were deceived by the Ma^Caddite'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. *ḍalla fī sh-shay'i*, to be lost in/disappear into sth, lose one's identity by becoming part of sth else:

**a idhā ḍalalnā fī l-arḍi*, What, once we have become part of the earth/are reduced to dust [after death]! 32:10.

Ḍalla l-mā'u 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-mā'i*). *Asās*, 378. Also, *Kash.*, 3:220. Similarly, one of the meanings of *aḍallahū* is "to bury": *aḍallat banū qaysi bni sa^Cdin Camīdahā*, "The Banū Qays ibn Sa^Cd buried their leader." *Aq.*, 1:689. ^CAdī ibn Ra^Clā', *Aṣm.*, 152/2: *wa ghamūsin taḍillu fīhā yadu l-ā-lsī wa ya^Cyā ṭabībuhā bi d-*

dawā'i, "A large wound, in which the healing man's hand is lost, and for which the physician fails to give the right medicine." Also, Imr., 17/36; Ṭufayl ibn Ḳawf al-Ghanawī, Krenk., 35/5.

II. ḍ a l l a l a

+ OBJ

ḍallala kaydahū, to thwart sb's strategem:

**a lam yajʿal kaydahum fī taḍlīlin*, Did He not completely confound their strategem? 105:2.

Kash., 4:234. *Ra'y muḍallal*, "erroneous view/judgment," as in *Hass.*, 217/[4].

Cf. 418 (WHN) IV.

IV. a ḍ a l l a

2. + OBJ

aḍalla llāhu ʿamala fulānin, (of God) to bring sb's actions/efforts to naught: 47:1, 4, 8.

225. ḌNN

I. ḍ a n n a

+ PREP [*ʿalā*]

ḍanna ʿalayhi, to covet sth:

**wa mā huwa ʿalā l-ghaybi bi ḍanīnin*, And he is not too keen/eager to learn about the unknown: 81:24.

Following Iṣlāḥī (*Tad.*, 8:231). Commentators usually interpret the word *ḍanīn* in this verse as "stingy," explaining that the preposition *ʿalā* has been used in the sense of *bā'*, the preposition normally used with *ḍanīn*. (In question here is the use of *ʿalā* in, for example, this sentence: *ḍanna ʿalā fulānin bi l-māli*; the *bā'* which occurs before *al-māl* in the sentence is not under discussion.) But Iṣlāḥī (ibid.) interprets the word to mean "greedy," arguing that the preposition *ʿalā* suggests the *taḍmin* of *ḥarīs*. 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 Iṣlāhī's view. The *taḍmīn* of *ḥarīṣ* suggested by (^C*alā*) gives to the phrase (*ḍanīn* ^C*alayh*) two interrelated meanings: (1) Muḥammad is not "greedy" (*ḥarīṣ*)—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" (*ḍanīn*) 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 *shahīḥ* in 33:19 [see 190 (*ShHH*) I.ii, n.].)

226. DYC

IV. a ḍ ā ^C a

+ OBJ

aḍā^Cahū:

i. to bring sth to naught:

aḍā^Ca llāhu īmānahū, (of God) to render sb's faith unworthy of reward: 2:143.

aḍā^Ca llāhu ^Camalahū, (of God), to render sb's actions null and void, bring sb's effort to naught: 3:195.

aḍā^Ca llāhu ajrahū, (of God) to deprive sb of reward: 3:171; 7:170; 9:120; 11:115; 12:56, 90; 18:30.

ii. to neglect sth completely:

**aḍā^Cū ṣ-ṣalāta*, They neglected [lit: wasted] the prayer completely: 19:59.

Al-Kalhabah al-^CUranī, *Mufaḍḍ.*, 23/6 *amartukumū amrī bi mun^Carajī l-liwā/wa lā amra li l-ma^Cṣiyyi illā muḍayya^Cā*, "I had already given you my advice at Mun^Caraj al-Liwā. But the one whose fate it is to be disobeyed has only one kind of advice—one that is disregarded [by people]." Also, Zuh., 123/[3]; Ḥass., 129/4. Cf. ^CAnt., 22/[6], 78/4.

227. DYQ

I. ḍ ā q a

1. VB

ḍāqa ṣadruhū:

i. to feel uneasy, be afraid/apprehensive [lit: (of sb's chest) to constrict]: 26:13.

Cf. 194 (*ShRH*) l.1. See also 2.b below.

ii. to be unreceptive/hostile to sth:

**yaj*^C*al ṣadrahū ḍayyiqan*, He [God] makes his heart unreceptive/hostile [to Islam] [lit: He causes his chest to constrict]: 6:125.

6:125: See *Kash.*, 2:38.

Cf. 64 (*HSR*) l.

2. + PREP [a. *Calā*; b. *bā'*]

a. *ḍāqa Calayhi sh-shay'u*:

i. *ḍāqat Calayhi nafsuhū*, to be in great difficulty [lit: (of one's soul) to be straitened]:

**wa ḍāqat Calayhim anfusuhum*, And they felt cramped in their souls: 9:118.

ii. *ḍāqat Calayhi l-arḍu*, 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 Mikhlāh al-Kalbī, *Ham.*, 2:648: *wa qad shahida ṣ-saffayni Camru bnu muhrizin/fa ḍāqa Calayhi l-marju wa l-marju wāsiCū*, "^CAmr ibn Muhriz participated in the battle that took place between the two armies, and [the place of] Marj [Rāhit], for all its vastness, became too small for him." Cf. Ṭufayl ibn ^CAwf al-Ghanawī, *Krenk.*, 59/1 [no. 21], and Ṭirimmah, *ibid.*, 143/8. Cf. also Hass., 154/[9], where the preposition *bā'* is used instead of *Calā*.

Kash., 2:176 (on 9:118): *Huwa mathalun li l-ḥayrati fī amrihim*.

b. *ḍāqa bihī 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-^CAtāhiyah, *Ham.*, 3:1544/3: *wa ruziqtu min jadwāhu Cāfiyatan/an lā yaḍīqā bi shukrihī 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 offering gratitude to him." Also, Hass., 450/[7].

Cf. *ḍāqat Calayhi l-hīlatu*, "to be at a loss to know what to do"; *idhā taḍāyaqa Calayka amrun fa ntazir saCatan*, "When you find yourself in straits, wait for an opening." *Asās*, 381. Cf. *A^Cshā*, 407/4.

See also 1.i above.

3. + PREP + TAMYĪZ

ḍāqa biḥī dhar^Can, to be powerless/helpless against sb: 11:77;
29:33.

Kash., 3:190.

Mūsā ibn Jābir, *Ḥam.*, 1:369/1. Cf. *Lab.*, 265/45.

II. ḍ a y y a q a

+ PREP [^Calā]

ḍayyaqa ^Calayhi, to cause hardship to sb: 65:6.

Abū Bilāl Mirdās ibn Udayyah, *D. al-Khaw.*, 193/4: *fa qad ḍayyaqū d-dunyā ^Calaynā bi ruḥbihā*, "For they have made this world—vast and spacious though it is—too small a place for us [to live in]."

ṬĀ'

228. ṬB^C

I. ṭ a b a ^C a

1. + PREP [^Calā]

ṭaba^Ca llāhu ^Calā qalbiḥī, (of God) to seal off sb's heart [thus rendering him incapable of receiving guidance]:

*ulā'ika lladhīna ṭaba^Ca llāhu ^Calā qulūbihim wa sam^Cihim wa abṣārihim, They are the ones whose hearts, ears, and eyes have been sealed up by God: 16:108.

Also: 4:155; 7:100, 101; 9:93; 10:74; 30:59; 40:35; 47:16.

See also 2 below, and 48 (J^CL) I.3.a.i, 79 (KhTM) I, and 192 (ShDD) I.2.ii.

2. + OBJ + PREP [^Calā]

*wa ṭubi^Ca ^Calā qulūbihim, And their hearts were sealed off: 9:87.

Also: 63:3 [pass].

See also 1 above, and 48 (J^CL) I.3.a.i, 79 (KhTM) I, and 192 (ShDD) I.2.ii.

229. Ṭ^CN

I. ṭ a ^C a n a

+ PREP [fī]

ṭa^Cana fī sh-shay'i, to disparage sth, cast a slur on sth:

**wa ṭa^Canū fī dīnikum*, And if they should disparage your religion: 9:12.

Also: 4:46 [*maṣ*].

Ṭa^Cana fīhi/Calayhi, "to calumniate/defame sb"; *huwa ṭa^Cānun fī a^Crāḍi n-nāsi*, "He is a great reviler of people." *Asās*, 390.

230. ṬGhY

I. ṭ a g h ā

1. VB

ṭaghā l-baṣaru, (of eyes) to miss their object: 53:17.

See 158 (ZYGh) I.1.ii, n.

2. + PREP [*fī*]

ṭaghā fī l-amri:

to exceed the limits in respect of sth:

**wa lā taṭghaw fīhi*, And do not exceed the limits/commit any violation in this respect: 20:81.

**an lā taṭghaw fī l-mīzāni*, So that you do not violate the [principle of] balance: 55:8.

See also 278 (GhLW) I.

231. ṬF'

IV. a ṭ f a ' a

+ OBJ

i. *aṭfa'a nāra l-ḥarbi*, to put an end to war [lit: to extinguish the fire/flames of war]:

**kullamā awqadū nāra l-ḥarbi aṭfa'ahā llāhu*, Every time they kindle the flames of war, God will puts them out: 5:64.

Tafi'at Caynuhū, "to lose one's eyesight"; *aṭfa'a l-fitnata/l-ḥarba*, "to put an end to anarchy/war." *Aq.*, 1:709.

ii. *Aṭfa'a nūra llāhi bi fīhi* 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. ṬFF

II. ṭ a f f a f a VB

Ṭaffafa, as used in 83:1 (*waylun 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 Iṣlāhī (*Tad.*, 8:254). See also 335 (KYL) I and VIII, and 408 (WZŪ) I.

233. ṬL^C

VIII. i ṭ ṭ a l a ^C a + PREP [*ilā*]

iṭṭala^Ca ilayhi, to rise up and take a look at sth:

**la^Callī aṭṭali^Cu ilā ilāhi mūsā*, So that I might ascend to take a look at the God of Moses: 28:38.

Also: 40:37/.

The preposition *ilā* suggests the *tadmīn* of *naẓara*, and the complete construction is: *la^Callī aṭṭali^Cu ^Calā ṣ-ṣarḥi fa anzura ilā ilāhi 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. ṬLQ

VII. i n ṭ a l a q a VB

inṭalaqa lisānuhū, to be articulate/fluent/eloquent: 26:13.

Rajul munṭaliq/talq/ṭilq/ṭalīq al-lisān, "an eloquent man." *Asās*, 394. ^CAnt., 256/[7]: *a ^Cablata law sa'alti r-rumḥa ^Cannī/ajābaki wa hwa munṭaliqu l-lisānī*, "O ^CAblah, 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

I. ṭ a m a s a

1. + OBJ

ṭamasa *sh-shay'a*:

i. to efface sth, blot/wipe sth out:

**min qabli an naṭmisa wujūhan*, Before We disfigure faces completely: 4:47 [n.].

**fa ṭamasnā aḥyunahum*, And so We blotted out their eyes: 54:37 [n.].

4:47: *Kash.*, 1:272: *An naṭmisa wujūhan, ay namhuwa takhtīṭa ṣuwarihā min ḥaynin wā ḥājibin wa anfin wa fāmin.* Also, *Muf.*, 307.

54:37: *Kash.*, 4:47. According to Iṣlāḥī (*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. ṭamasa *n-najma*, to take away the light of a star: 77:8 [pass].

2. + PREP [Ḥalā]

ṭamasa *Ḥalayhi*, to blot/wipe sth out/destroy sth by inflicting sth [e.g. a curse] on it:

**wa law nashā'u la ṭamasnā Ḥalā aḥyunihim*, Had We so desired, We would have imposed upon them the curse of the blotting out of eyes: 36:66.

**rabbānā ṭmis Ḥalā amwālihīm*, Our Lord, destroy [= curse them by destroying] their wealth: 10:88.

The use of the preposition *Ḥalā* (as against 1.i above) suggests the idea of infliction or imposition, so that a *taḍmīn* of some word like *laḥnah* may be assumed.

236. ṬHR

II. ṭ a h h a r a

+ OBJ

ṭahhara *thiyābahu*, 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 ḥalayhi fa kuniya bihī*). *Huwa ṭāhiru th-thiyābi*, "He has an unblemished character." *Asās*, 399; also, *Aq.*, 1:719. Imru' al-Qays (13/19) uses the word *thiyāb* in the sense of "heart": *wa in taku qad sā'atki minnī khalīqatun/ifa sullī thiyābī min thiyābiki 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 Iṣlāhī in explication of 74:4 [*Tad.*, 8:44]), Imru' al-Qays (83/[3]) says: *thiyābu banī ḥawfin ṭahārā naqiyyatun*, "The hearts of Banū ḥawf are pure and unsullied" See also Khan., 12/[1]; and ḥAdī, in *Asās*, 395 (TMTh).

V. ṭ a ṭ a h h a r a

VB

ṭaṭahhara 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. ṬWC

II ṭ a w w a ḥ a

+ OBJ + PREP [*lām*]

ṭawwaḥa lahū l-amra, to dispose sb to do sth:

**fa ṭawwaḥat lahū nafsuhū qatlahū*, And his soul/heart disposed him to kill his brother: 5:30.

Asās, 398; *Aq.*, 1:721.

Cf. 186 (SWL) II.2.

IV. a ṭ ā ḥ a

VB

**samiḥnā wa aṭāḥnā*: see 183 (SMḥ) I.1.ii.

X. i s t a ṭ ā ḥ a

1. + OBJ

i. *istaṭāḥa s-sabīla*, to be able to find a way:

**fa lā yastaṭīḥūna 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. *istaṭāḥa 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 yastaṭīḥu rabbuka an tunazzila Calaynā mā'idatan mina s-smā'i*, 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 yastaṭīḥu rabbuka* "could/would your Lord?" rather than "is your Lord able to?" See *Tad.*, 2:380, where Iṣlāḥī 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 [ilā]

istaṭāḥa 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. ṬWF

I. ṭ ā f a
+ PREP [Calā]
ṭāfa Calayhi:

i. to attend on sb: 52:24; 56:17; 76:19.

ii. to visit sb:

*ṭawwāfūna Ḥalaykum baḤḍukum min baḤḍin, You are visitors one to the other: 24:58.

That is, you associate with one another for various needs of yours. *Kash.*, 3:83: *YaḤnī anna bikum wa bihim ḥājatan ilā l-mukhālaṭati wa l-mudākhalati. . . .*

iii. (of a calamity/disaster) to afflict/strike sb:

*fa ṭāfa Ḥalayhim ṭā'ifun min rabbika wa hum nā'imūna, And a whirlwind from your Lord swept through it [garden] as they lay asleep: 68:19.

IV. a ṭ ā f a

+ OBJ + PREP [Ḥalā] + PREP [bā']

*yuṭāfu Ḥalayhim bi ka'sin min maḤīnin, And cups of pure wine shall be passed round among them: 37:45.

Also: 43:71 [pass]; 76:15 [pass].

ḤAnt., 54/[2].

239. ṬWL

I. ṭ ā l a

+ PREP [Ḥalā]

ṭāla Ḥalayhi z-zamānu, to have been in a certain state for a long time:

*a fa ṭāla Ḥalaykumu l-Ḥahdu, Has it been too long for you already [so that you are behaving in this manner]? 20:86.

*ḥattā ṭāla Ḥalayhimu l-Ḥumuru, Until they had spent a very long time [in that condition]: 21:44.

Also: 57:16.

Nāb., 2/1: *yā dāra mayyata bi l-Ḥalyā'i fa s-sanadī/aqwat wa ṭāla Ḥalayhā sālifu 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, ḤAnt., 167/[1].

See also VI below.

VI. *t a ṭ ā w a l a*+ PREP [*ʿalā*]

**fa taṭāwala ʿalayhimu l-ʿumuru*, And they remained/lived [in that condition—i.e. without a prophet or divine message] for a long period of time: 28:45.

Taṭāwala ʿalaynā l-laylu, "It has been a long night for us";
yā zaydu zayda l-yaʿmalāti dh-dhubbaliṭaṭāwala l-laylu
ʿalayka fa nzilī, "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

I. *ṭ ā b a*

1. VB

**ṭibtum*, May you be happy/blessed! 39:73.

2. + PREP [*lām*]

**mā ṭāba 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.

3. + PREP [*lām*] + PREP [*ʿan*] + TAMYĪZ

ṭāba lahū ʿani sh-shayʿi nafsān, to give sth to sb of one's own free will:

**fa in ṭibna lakum ʿan shayʿin minhu nafsān*, Then, if they should, of their free will, relinquish part of it [dower] to you: 4:4.

Hass., 439/[5]: *wa ṭibnā lahū nafsān bi fayʿi 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 ṭ a y y a r a*+ PREP [*bāʿ*]

taṭayyara bihī, 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; *Tad.*, 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. *i s t a ṭ ā r a*

VB

istatāra sh-shay'u, to be widespread:

**wa yakhāfūna 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: *Mustaṭīran* = *fāshīyan muntashiran bālighan aqṣā l-mabālighi*. *Istatāra l-ḥarīqu* "(of fire) to be widespread"; *istatāra l-fajru* "(of dawn) to spread." *Ibid.* Also, Yazīd ibn al-Qa^cqā^c, quoted in *Shudh.*, 163 (see n. 75, *ibid.*)

ZĀ'

242. ZLM

I. *z a l a m a*

1. + OBJ

zalamati l-jannatu ukulahā, (of a garden) to yield less than the usual/expected produce:

**kiltā l-jannatayni ātat ukulahā wa lam tazlim minhu shay'an*,
Each of the two gardens brought forth its yield, without diminishing any of it: 18:33.

2. PREP [*bā'*]

zalama bi āyāti llāhi, to commit a wrong by denying the signs of God: 7:9, 103; 17:59.

According to Iṣlāḥī, wherever in the Qur'ān *zalama* 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 *zalama* or with *jaḥada*, more likely with the latter.

IV. *a z l a m a*

1. VB

aẓlama, to be enveloped in darkness: 36:37.

2. + PREP [*Calā'*]

aẓlama Calayhi, (of darkness) to envelop sb: 2:20.

243. ZHR

I. *z a h a r a*

1. VB

zāhara:

i. to be dominant, possess power: 40:29 [act pt].

ii. to achieve victory:

**fa aṣbaḥū zāhirīna*, And they became victorious: 61:14 [act pt].2. + PREP [*Calā*]*zāhara Calayhi:*

i. to provide assistance against sb:

**wa kāna l-kāfiru Calā rabbika zāhīran*, And the disbelievers are helpers [of Satan] in opposition to your Lord: 25:55.

Kash., 3:101. Cf. Iṣlāhī (*Tad.*, 4:611), who gives an essentially similar explanation, though interpreting *zāhīr* 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:

**wa lladhīna lam yaẓharū Calā Cawrāti n-nisā'i*, And those who have not yet developed an awareness of women's private parts: 24:31.III. *z ā h a r a*

1. + OBJ

zāharahū, to aid/support sb: 33:26/.2. + PREP [a. *Calā*; b. *min*]a *zāhara Calā l-amri*, to provide aid/support in doing sth:**wa zāharū Calā ikhrājihim*, And those who assisted [others] in expelling you: 60:9.b. *zāhara r-rajulu mini mra'atihī*, (of a husband) to give a *zihār*-divorce to one's wife: 33:4; 58:2, 3.

In pre-Islamic Arabia, when a man said to his wife, *anti Calayya ka zāhri ummī* ("You are to me like the back [*zahr*] of my mother") [*Kash.*, 3:226-27; 4:71]), his statement constituted a *zihār*-divorce, since he meant that he would no longer have sexual relations with her. The use of the word *zahr* was euphemistic.

Cf. 10 ('LY) IV.

3. + OBJ + PREP [*Calā*]

zāharahū Calā fulānin, to aid/support sb against sb:

**wa lam yuzāhirū Calaykum aḥadan*, And [those] who have not supported anyone against you: 9:4.

IV. *aḏhara*

+ OBJ + PREP [*Calā*]

aḏhara fulānan Calā fulānin, to grant sb/sth victory/dominance over sb/sth:

**li yuḏhirahū Calā d-dīni kullihī*, In order that He may make it [Islam] dominant over all other religions: 9:33; 48:28; 61:9.

VI. *tazāhara*

1. VB

tazāharā, (of two persons) to join forces, team up: 28:48.

2. + PREP [*Calā*]

tazāharū Calayhi, (of people) to make common cause against sb, team up against sb: 2:85; 66:4.

ĀYN

244. ĀB'

I. Ā b a ' a

+ PREP [bā']

mā Āba'a bihī, not to care about/attach importance to sb/sth:

*qul mā yaĀba'u bikum rabbī law lā duĀā'ukum, 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 Āba'tu bihī shay'an, "I thought nothing of him/it"; mā aĀba'u bihī, "What does he/it mean to me? [= he/it means nothing to me!]" Aq., 2:735. The translation of the phrase, law lā duĀā'ukum, is based on Iṣlāhī's understanding of the verse (Tad., 4:623 [cf. Kash., 3:106]).

The mā in the mā Āba'a bihī may be construed as a negative or an interrogative particle.

245. ĀTW

I. Ā t ā

+ PREP [Āan]

Ātā Āanhu, to neglect/reject sth disdainfully:

*wa Āataw Āan amri rabbihim, And they haughtily defied the commandment of their Lord: 7:77.

Also:: 7:166; 51:44; 65:8.

Ātati r-rīhu, "(of wind) to be extremely violent." Aq., 2:743. Al-layl al-Āāū, "a very dark night." Asās, 408. The

preposition *ʿan* gives the *taḍmīn*-meaning of *iʿrāḍ*. *Tad.*, 6:617.

246. ʿThR

I. *ʿathara*

+ OBJ + PREP [*ʿalā*]

**fa in ʿuthira ʿalā annahumā staḥaqqā ithman*, If it is discovered that the two have been guilty of wrongdoing: 5:107.

ʿAthara ʿalā kadhā, “to come/light upon sth, learn about sth.” *Asās*, 409. *ʿAthara ʿalā s-sirri*, “to learn of a secret.” *Tad.*, 2:377.

IV. *aʿthara*

+ PREP [*ʿalā*]

aʿthara ʿalā sh-shayʿi, to cause [sb] to find out/discover sth:

**wa kadhālika aʿtharnā ʿalayhim*, This is how We made [people] find out about them [= Sleepers in the Cave]: 18:21.

Asās, 409; *Muf.*, 322.

247. ʿJL

I. *ʿajila*

1. VB

ʿajila l-amra, to act before the proper time, anticipate a matter:

**a ʿajiltum amra rabbikum*, Did you [mean to] anticipate the commandment of your Lord? 7:150.

Taḍmīn of *sabaqa*. *Kash.*, 2:94. Also, *Asās*, 410.

2. + PREP [*ʿalā*]

ʿajila ʿalayhi, to be hasty in taking action against sb:

**fa lā taʿjal ʿalayhim*, So do not [seek to] precipitate it [punishment] against them: 19:84.

IV. *aʿjala*

+ PREP [*ʿan*]

aʿjalahū ʿanhu, to cause sb to leave/abandon sb/sth quickly/hastily:

**mā aʿjalaka ʿan qawmika*, What made you come away from your people in such haste? 20:83.

The preposition ʿan is not normally used with *aʿjala*, so some word will have to be posited as a *taḍmīn* (*Tad.*, 4:211), e.g. *abʿada*.

248. ʿDD

I. *ʿ a d d a*

1. + PREP [*lām*]

**innamā naʿuddu lahum ʿaddan*,

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*]

ʿaddahū minhum, to count/include sb among a certain people:

**rijālan kunnā naʿudduhum mina l-ashrāri*, Men whom we used to count among the wicked: 38:62.

ʿAdadtu zaydan ṣādiqan, "I considered Zayd to be truthful." *Aq.*, 2:751. Also, *Zurʿah ibn ʿAmr, Ḥam.*, 4:1736/1.

249. ʿDL

I. *ʿ a d a l a*

+ OBJ

ʿadalahū, to make sth proportionate/balanced:

**fa ʿadalaka*, And He made you balanced [of constitution]: 82:7.

Kash., 4:193: *Fa ʿadalaka = fa ṣayyarakā muʿtadīlan mutanāsiba l-khalqī min ghayri tafāwutin fīhi*.

250. ʿDW

I. *ʿ a d ā*

1. + PREP [*ʿan*]

ʿadā ʿanhu, to disregard/bypass/ignore sth:

*wa lā ta^Cdu C^Aynāka C^Anhum, 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 a C a d d ā

+ OBJ

ta^Caddā ḥudūda llāhi, to overstep the limits prescribed by God: 2:229; 4:14; 65:1.

See also VIII below.

VIII. i C t a d ā

+ OBJ

i^Ctadā ḥudūda llāhi, to overstep the limits prescribed by God: 2:229.

See also V above.

251. C^RJ

I. C a r a j a

+ PREP [i^lā]

C^Araja ilayhi l-amru, (of a matter) to be referred/remitted to sb: 32:5.

Tad., 5:156. Kash., 3:219: Ya^Cruju ilayhi, ay yaṣīru ilayhi li yaḥkuma fīhi.

See also 130 (R^JC) I.3.ii, 134 (R^{DD}) I.2.b.i, 220 (Ṣ^{YR}) I.

252. CRD

I. C a r a ḍ a

+ OBJ + PREP [C^alā]

C^Araḍahū C^Alayhi, to offer sth to sb:

*innā C^Araḍnā l-amānata C^Alā s-samāwāti wa l-arḍi, We offered the Trust to the heavens and the earth: 33:72.

See Kash., 3:249.

253. CRF

I. C a r a f a

+ OBJ

**ya^Crifūnahū ka mā ya^Crifūna 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^Crifūna abnā'ahum: lā yashtabihu Calayhim abnā'uhum wa abnā'u ghayrihim*. Zamakhsharī (ibid.) and others prefer to take the object pronoun in *ya^Crifūnahū* to refer to the Prophet; Iṣlāhī (*Tad.*, 1:327) takes it to refer to the Qur'ān. I have followed Iṣlāhī in translating the verse.

Cf. "to know sth like the back of one's hand."

254. CRW

VIII. i C t a r ā

+ OBJ + PREP [bā']

i^Ctarāhu bihī, to cause sb to become afflicted with sth:

**in naqūlu illā Ctarāka 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^Cāda fa Ctaratnī ṣabābatun*, "I remembered Su^Cād, and I was overcome by an ardent longing." Also, Ka^Cb, 100/[1], [4].

255. CZZ

I. C a z z a

+ PREP [Calā]

Cazza Calayhi, (of sb/sth) to be difficult to control/handle/overcome:

**a^Cizzatin Calā l-kāfirīna*, [They are] difficult for the disbelievers [to take advantage of]: 5:54 [n.].

**Cazīzun Calayhi mā Canittum*, Difficult for him to take is that which hurts you: 9:128.

**wa mā anta Calaynā bi Cazīzin*, And you are not too much for us [to handle/control]: 11:91 [n.].

*a rahṭī aʿazzu ʿalaykum mina llāhi, Is my tribe more formidable to you than God? 11:92.

*wa mā dhālika ʿalā llāhi bi ʿazīzin, And that is not difficult for God to do: 14:20 [n.]; 35:17.

5:54: *Tad.*, 2:318–19.

11:91: Cf. *Kash.*, 2:231.

14:20: *Kash.*, 2:298.

ʿAzza ʿalayya an tafʿala kadhā, “That you should do so and so is difficult for me to take.” *Aq.*, 2:776; also, *Asās*, 418. *Shamm.*, 131/8: *la qawmun taṣābibtu l-maʿtshata baʿdahum/ aʿazzu ʿalayya min ʿifāʿin taghayyarā*, “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]; Muʿādh ibn Juwayn aṭ-Ṭāʿī, *D. al-Khaw.*, 198/7, 10.

See also 192 (*ShDD*) l.2.i.

256. ʿZM

I. ʿa z a m a

+ PREP [*ʿan*]

ʿazama l-amru, (of a matter) to be decided finally:

*fa idhā ʿazama l-amru, Then, a final decision having been made: 47:21.

See *Aq.*, 2:778; *Kash.*, 3:213. ʿAbd Qays ibn Khufāf, *Mufaḍḍ.*, *wa idhā ʿazamta ʿalā l-hawā fa tawakkālī*, “And when you set your eyes on a goal, put you trust [in God].” Cf. *Nāb.*, 106/6: *wa inna d-dīna qad ʿazamā*, “Now that I have made a resolve to perform my religious duty [= ḥajj].”

257. ʿShW

I. ʿa s h ā

+ PREP [*ʿan*]

ʿashā ʿanhu, to turn a blind eye to sth, ignore/neglect/shun sth: 43:36.

Cf. 270 (*ʿMY*) l.b.

258. CSM

VIII. i^C t a ṣ a m a

+ PREP [bā⁷]

i^Ctaṣama bi ḥabli llāhi, to hold fast to the rope [= abide by the covenant] of God: 3:103.

The *ḥabl* ("rope") represents the Qurān, which is the covenant between God and man. To hold fast to the rope of God is thus to hold fast to the Qurān. *Tad.*, 1:755. Also, *Kash.*, 1:206. Cf. CAnt., 258/[5].

Cf. 360 (MSK) X.

259. CŞY

I. Ca ṣ ā

+ PREP

*Caṣaynā: 2:93; 4:46: see 183 (SM^C) I.1.iii.

260. CDD

I. Ca ḍ ḍ a

1. + PREP [Calā⁷]

Caḍḍa Calā yadayhi, to bite one's hands [in remorse, anger, etc.]: 25:27.

Kash., 3:95.

Qays, 157/8: *ya^Caddu Calā aṭṭāfiḥī*, "He was biting his fingers [in surprise and helplessness]." Nāfi^C ibn al-Azraq, *D. al-Khaw.*, 207/4: *wa lan yantahū ḥattā ya^Caddū l-aṣābi^Cā*, "And they are not going to stop until they bite their fingers." Also, A^Cshā, 221/13 (cited at 199 (ShFY) I); CAnt., 225/[7], 245/[7]; Ka^Cb, 95/[2], 150/[3]. Cf. A^Cshā, 363/41.

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 [Calā⁷]

Caḍḍa Calayhi anāmilahū, to bite one's fingers at sb [= be enraged at sb]: 3:119.

An angry or remorseful person is represented as biting one's fingers or thumb (*Kash.*, 1:213: *Yūṣafu l-mughṭāzu bi Caḍḍi l-anāmili wa l-banāni wa l-ibhāmi*).

Nāb., 200/23: *wa law annī utī^Cuka fī umūrin/Caḍaḍtu anāmili wa qara^Ctu 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. **CTL**

II. *Ca ṭ ṭ a l a*
+ OBJ

Caṭṭala l-ibilā, to let camels go untended:

**wa idhā l-Cishāru Cuṭṭilat*, 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.

Cuṭṭilat l-ibilu, "(of camels) to be left without a camel-tender. *Asās*, 426; also *Aq.*, 2:797; *Kash.*, 4:188.

262. **CFW**

I. *Ca f ā*

1. VB

i. *Cafā*, to give up/forego [e.g. one's right]: 2:237.

ii. *Cafā l-qawmu*, (of a people) to thrive/flourish:

**hattā Cafaw*, Until they thrive and prospered: 7:95.

Cafā sha^Cru l-ba^Ciri, "(of a camel's hair) to grow and become long, covering the animal's posterior"; *Cafati l-ardu*, "(of the earth) to be covered with vegetation"; *Cafā sh-sha^Cra*, "to let one's hair grow and become long." *Aq.*, 2:804.

2. *fa man Cufiya lahū min akhīhi shay'un*, 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 *shay'* is not the object of *Cafā*, *Cafā sh-shay'a* being unattested in Arabic (*Kash.*, 1:100:

Li anna ʿafā lā yataʿaddā ilā maʿūlin bi lā wāsīatin). For an explanation of the use of *shayʿ* in the verse, see *ibid.*

263. ʿQB

II. ʿ a q q a b a
VB

1. *ʿaqqaba*, to look back:
**wallā mudbiran wa lam yuʿaqqib*, He [Moses] turned around, retreating, and did not look back: 27:10, 28:31.

Muf., 340; *Kash.*, 3:134.

2. + OBJ

- **lā muʿaqqiba li-ḥukmihī*, No one can revoke/change His decree/verdict: 13:41.

Muf., 340; *Kash.*, 2:291.

III. ʿā q a b a
VB

ʿāqaba, to get one's turn:

- **fa ʿāqabtum*, And [if later on] you get your turn/chance: 60:11.

ʿĀqabtum: ṣārati l-ʿuqbā lakum. Tad., 7:342.

264. ʿQD

I. ʿ a q a d a
VB

ʿaqadati l-yamīnu, (of an oath/pact) to be made:

- **wa lladhīna ʿaqadat aymānukum*, And those with whom you have made a pact: 4:33.

II. ʿ a q q a d a
+ OBJ

ʿaqqada l-yamīna, to swear a solemn oath:

- **wa lākin yuʿākhidhukum bi mā ʿaqqadtumu l-aymāna*, He will, however, hold you responsible for the oaths you have sworn solemnly: 5:89.

CAmr ibn Kulthūm, Qaṣ., 414/59: *wa nūjadu nahnu amnaCAhum dhimāran/wa awfāhum idhā CAqadū yaminā*, “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. CKF

1. CAk a f a

1. VB

CAkafa, to be in a state of iCTikāf:

**wa antun CAkifūna fī l-masājid*, While you are in a state of iCTikāf in mosques: 2:187.

Also: 2:125 [act pt; n.].

iCTikāf is to stay in the mosque for a certain period of time, devoting oneself to worship (Kash., 1:116: *An yaḥbisa nafsahū fī l-masjidi yataCabbadu fīhi*; also, Aq., 2:816)).
2:125: See Kash., 1:93.

2. + PREP [a. CAalā; b. lām]

a. CAkafa CAalayhi, to adhere/cling/be devoted/be attached to sth:

**fa ataw CAalā qawmin yaCkufūna CAalā aṣṣnāmin 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].

CAmr ibn Kulthūm, Qaṣ., 393/24: *taraknā l-khayla CAkifatan CAalayhi*, “We left horses/horsemen standing over him.” Also, CAnt., 255/[3].

See n. to b below.

b. CAkafa lahū, to adhere/cling/be devoted/be attached to sth firmly:

**mā hādhihī t-tamāthīlu llatī antum lahā CAkifūna*, 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 (*taḍmīn* of *waqafa* or *ḥabasa*), whereas b, with the

preposition *lām* (which suggests a *tadmīn*-word like *inqāda* or *adhʿana*), 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 *ʿakafa ʿalayhi*. 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 *ʿakafa lahū*.

266. ʿLM

1. ʿa l i m a

1. VB

allāhu yaʿlamu, God knows!

**rabbunā yaʿlamu innā ilaykum la mursalūna*, God knows that we have been sent to you as messengers! 36:16.

In certain contexts, as here, *allāhu yaʿlamu* (or *ʿalima llāhu*) represents an oath, in the sense of “God is a witness to it!” See *Tad.*, 5:412. In 9:42 and 63:1, *wa llāhu yaʿlamu* 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. Muḥriz ibn al-Mukāʿbir, *Ḥam.*, 2:573/2: *wa llāhu yaʿlamu bi ṣ-ṣammāni mā jashimū*, “God knows [= God is a witness to] the effort they [horsemen] made over [= in crossing] the rugged terrain!” Also, *Hāt.*, 203/15, 17; *Ḥass.*, 312/[1], 422/[1]; al-Ḥārith ibn ʿUbād, *ʿṢm.*, 71/2; ʿImrān ibn Ḥittān, *D. al-Khaw.*, 126/2 [no. 172].

2. + OBJ + PREP [a. ʿalā ; b. min]

a. **mā ʿalimnā ʿalayhi min sūʿin*, We are aware of no evil on his part: 12:51.

b. *ʿalima sh-shayʿa mina sh-shayʿi*, to know one thing from another:

**illā li naʿlama man yattabiʿu r-rasūla min man yaqalibu ʿalā ʿaqibayhi*, 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 llāhu yaʿlamu l-mufsid 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 *taḍmīn* of *mayyaza*.

267. ʿLW

I. Ca l ā

1. VB

Calā fulānun, to be/become defiant/rebellious:

**inna firʿawna Calā fī l-arḍi*, Indeed Pharaoh had become rebellious in the land: 28:4.

Also: 10:83 [act pt]; 17:4; 23:46 [act pt]; 38:75 [act pt]

2. + OBJ

Calā sh-shayʿa, to have power over sth:

**wa li yutabbirū mā Calaw tatbīran*, And so that they might annihilate whatever they laid their hands on [lit: whatever they gained control of]: 17:7 [obj und].

3. + PREP [ʿalā]

Calā Calayhi:

i. to attack/overwhelm sb: 23:91.

ii. to defy sb: 27:31; 44:19.

VI. t a ʿ ā l ā

+ PREP [ʿan]

taʿālā Canhu, to be too exalted to be associated with sth:

**wa taʿālā llāhu Cammā yaṣīʿfūna*, 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. i s t a ʿ l ā

VB

istaʿlā, to be victorious: 20:64/.

268. ʿML

I. Ca m i l a

+ PREP [ʿalā]

Camila Calayhi:

i. to act in a certain way:

The following two expressions—*Camila Calā makānatihī* and *Camila Calā shākilatihī*—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 makānatika yā fulānu* [Kash., 2:41]), and so it has been used in the Qurʾān, while the latter has been used in the Qurʾān—quite appropriately—with proverbial force.

(a) **iCmalū Calā makānatikum innī Cāmilun*, Say, “You stick to your ways, I shall stick [to mine]”: 6:135; 11:93; 39:39. [Prep phr *Calā makānatī* und after *Cāmil* in all.]

Also: 11:121 [prep phr *Calā makānatinā* und].

See Kash., 2:41–42, 239; 3:348. Also, *ibid.*, 2:232.

(b) **qul kullun yaCmalu Calā shākilatihī*, 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-Cāmīlīna Calayhā*, And [for] those who are engaged in its management [= collection and distribution of *zakāt*]: 9:60.

Camila Calā ṣ-sadaqati, “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

Camiha, 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 (*fī tuḡhyānihim*) goes not with *Camiha*, but with *yamudduhum* (see 353 (MDD) I.3.a).

2. + PREP [*fī*]

Camiha fī tuḡhyānihī, to blunder about in one’s rebelliousness: 6:110; 7:186; 10:11; 15:72.

Asās, 436; Aq., 2:833.

See also 338 (LJ) I, and 353 (MDD) I.3.a.

270. CʿMY

I. Cʿa m i y a

+ PREP [a. Cʿalā ; b. min]

a. Cʿamiya Cʿalayhi l-amru, be confused about sth, not to know what to make of sth:

*fa Cʿamiyat Cʿalayhimu l-anbāʿu yawmaʿidhin, On that day they will be in a state of total confusion: 28:66 [n.].

*wa huwa Cʿalayhim Cʿamān, And it [Qurʿān] has become a veil to them: 41:44.

Asās, 436; Aq., 2:833. Also, Tad., 4:832.

28:6: Kash., 3:176: Fa ṣārati l-anbāʿu ka l-Cʿamā Cʿalayhim lā tahtadī ilayhim.

Cf. 337 (LBS) I.3.a.

b. Cʿamiya minhu, to be blind to sth: 27:66 [act pt].

Cf. 257 (CʿShW) I.

II. Cʿa m m ā

+ OBJ + PREP [Cʿalā]

Cʿammā Cʿalayhi l-amra, to hide/keep sth from sb:

*fa Cʿummiyat Cʿalaykum, 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 *Cʿummiyat*, 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. CʿWD

I. Cʿā d a

1. VB

Cʿāda, to revert [to one's ways] resume/restart [sth]:

*wa in Cʿudtum Cʿudnā, 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: *Kash.*, 2:120: *Wa in taʿūdū li muhārabatihī naʿud li nuṣratihī ʿalaykum.* Cf. Muʿāwiyah ibn Mālik, *Mufaḍḍ.*, 696/7: *wa idhā taʿūdu naʿūdū*, “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

ʿāda *kadhā*, to become so and so:

**hattā ʿāda ka l-ʿurjūni l-qaḍīmi*, Until it assumes the form of an old, withered-up twig: 36:39.

ʿĀda here has the meaning of *ṣāra*. Abū Dhurʿayb, *D. al-Hudh.*, 1:37/2: *tanakkara hattā ʿāda aswada ka l-jidhī*, “He had changed, becoming black like the stump of a tree.”

3. + PREP [*lām*]

ʿāda *li l-amri*, to go back to sth, do sth again:

**wa law ruddū la ʿādū li mā nuhū ʿanhū*, 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 ʿ ā d a

VB

mā yubdiʿu wa mā yuʿidu: see 14 (BDʿ) IV.

GhAYN

272. GhDW

I. *g h a d ā*

1. VB

**ghuduwwuhā shahrūn*, Its [wind's, hence: ships'] outward passage 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 Cannī*, "Go away from me." *Asās*, 446. See also 147 (*RWH*) I, with n.

2. + PREP [*Calā*]

**ani ghdū Calā ḥarthikum*, Get to your field in the morning: 68:22.

On the use of the preposition *Calā* instead of *ilā* in the verse, see *Kash.*, 4:129.

273. GhShY

I. *g h a s h i y a*

+ OBJ + PREP [*Calā*]

ghushiya Calayhi, to lose consciousness:

**ka lladhī yughshā Calayhi mina l-mawti*, As if he is going off in a mortal faint: 33:19.

**yanzurūna ilayka naẓara l-maghshiyi ʿalayhi mina l-mawti*, They look at you with 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-nuʿāsa, 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 ā*
+ OBJ

istaghshā thiyabahū, 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 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. Zamakhsharī (*Asās*, 451) explains *istaghshi thawbaka* as: *kay lā tasmaʿa wa lā tarā*. (See also *Kash.*, 4:141–42.) Rāghib (*Muf.*, 361) says that the expression is a metonym for ʿ*adw* ("to hasten/speed away").

Cf. *jāʿa lābisan udhunayhi* (*Aq.*, 2:1125), and the English, "to shake the dust off one's feet."

274. GhDD

I. *g h a ḍ ḍ a*
+ OBJ

i. *ghaḍḍa baṣarahū*, to lower one's gaze [out of modesty]: 24:30, 31.

Ham., 4:1613/1: *karīmun yaghuḍḍu ṭ-ṭarfa faḍla ḥayāʾihī*, "He is a noble man: out of his great modesty, he keeps his gaze lowered." Also, ʿ*Ant.*, 262/[2]. Cf. *Ka^cb*, 6/[2], 89/[4]: *ghaḍḍ aṭ-ṭarf*, "languid-eyed"; also, ʿ*Ant.*, 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 Fāṭimah bint al-Aḥjam al-Khuzā'īyah, *Ham.*, 2:911/6, and Bishr ibn Abī Kḥāzim, *Mufaḍḍ.*, 651/8); and (2) to make a conscious attempt to avoid looking at someone (as in A^Cshā, 115/5 [see also *ibid.*, 129/13]). Cf. also the expression, *qatta'a ṭ-ṭarfa*, as in Ṭirimḡāh, *Krenk.*, 1:228/3.

Cf. 311 (QṢR) I.ii.

ii. *ghaḍḍa ṣ-ṣawta*, to keep one's voice low, speak softly/gently: 31:19; 49:3.

275. GhLB

I. g h a l a b a

+ PREP [ʿalā]

ghalaba ʿalayhi:

i. to have control of sth:

**wa llāhu ghālibun ʿalā amrihī*, 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 ʿalā amrihim*, Those who prevailed in the matter said: 18:21.

iii. to overwhelm/overpower sb:

**ghalabat ʿalaynā shiqwatunā*, Our wretchedness got the better of us: 23:106.

Kash., 3:57: *Ghalabat ʿalaynā: malakatnā—min qawlika, ghalabanī fulānun ʿalā kadhā, idhā akhadhahū minka wa mtalakahū.*

Nāb., 154/9: *fa in taghlib shaqāwatukum ʿalaykum/fa innī fī ṣalāḡikumū saʿaytū*, "If your wretchedness has gotten the better of you, then I, for one, tried to set matters right for you.

276. GhLZ

I. ghaluza

1. VB

ghaluza qalbhū, (of sb's heart) to become hard:

**wa law kunta faẓẓan ghalīza l-qalbi*, And had you been rude, hard-hearted: 3:159.

See also 309 (QSW) 1.

2. + PREP [*Calā*]

ghaluza Calayhi, to be strict/severe with sb: 9:73; 66:9.

Ghaluza Calā khaṣmihī, "to be severe with one's enemy." Asās, 454. Hass., 96/[1]: *ra'ūfin Calā l-adnā ghaḥīzin Calā l-ḥidā*, He [caliph ʿUmar] 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 llāhi maghlūlatun ghullat aydīhim*, 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 maghlūlatan ilā Cunuqihī, to be very stingy/tightfisted [lit: to have one's hands tied/chained to one's neck:

**wa lā tajCal yadaka maghlūlatan ilā Cunuqika*, And do not be stingy/tightfisted: 17:29.

Ghalla fulānan, "to put chains on sb's hands/around sb's neck." Aq., 2:883. *Maghlūl al-yad*, "stingy/miserly person." Muf., 363.

Cf. 299 (QBD) 1.2.

278. **GhLW**

1. *g h a l ā*

+ PREP [*fī*]

ghalā fī l-amri, to exceed the proper limits in a matter:

**lā taghlū fi dīnikum*, Do not go to extravagant lengths in respect of your religion: 4:171; 5:77.

See also 230 (ṬGhW) 1.2.

279. GhMD

IV. a g h m a ḍ a

+ PREP [fī]

aghmaḍa fīhi, to have reservations about sth, balk at sth [lit: to close one's eyes to sth]:

**wa lastum bi ākhidhīhi illā an tughmiḍū 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.

Aghmaḍa ʿaynayhi, “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. *Aghmada fī s-silʿati* 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; *Maj.*, 1:83; *Kash.*, 1:162. Al-Hārith ibn Hillizah al-Yashkurī, *Qaṣ.*, 449/30: *aw sakattum ʿannā fa kunnā ka man agh-/maḍa ʿaynan fī jaf-nihā aqdhāʿū*, “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, Ṭirimmāḥ, *Krenk.*, 86/31.

280. GhNY

I. g h a n i y a

+ PREP [ʿan]

ghaniya ʿanhu, be able to dispense with sth, not need sb/sth:

**wa man kafara fa inna llāha ghaniyyun ʿani l-ʿālamīna*, 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

aghnā, 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 kulli mri'in minhum yawma'idhin 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. *Can*; b. *min*]

a. *aghnā Canhu*, to be of use/avail to sb, stand sb in good stead: 7:48; 8:19; 9:25; 10:101; 11:101; 15:84; 19:42; 26:207; 36:23; 39:50; 40:82; 44:41; 45:10; 46:26; 52:46; 69:28; 92:11; 111:2.

Nāb., 152/1: *wa mā yughnī Cani l-ḥadathāni laytū*, "And [saying the word] 'Alas!' is of no avail against misfortune."

b. *aghnā mina sh-shay'i*:

i. to be of avail against sth: 77:31; 88:7.

ii. to render sth dispensable by serving as its substitute:

**inna z-zanna lā yughnī mina l-ḥaqqi shay'an*, Conjecture is no substitute for truth: 10:36; 53:28.

4. + OBJ + PREP [*Can*]

to be of avail to sb against sth, ward sth off from sb:

**hal antum mughnūna Cannā naṣṭiban mina n-nāri*, Will you save us from some of the fire? 40:47.

Naṣṭiban in the verse can be interpreted in more than one way. ^CUkbarī (2:219) prefers to take *aghnā* as carrying the *tadmīn* of *mana*^{Ca} or *dafa*^{Ca}, thus making *naṣṭiban* an object.

^CUrwah ibn al-Ward, *Aṣm.*, 44/5.

5. + PREP [*Can*] + PREP [*min*]

aghnā Canhu minhu, to be of avail to sb against sb/sth, save sb from sb/sth: 3:10, 116; 12:67, 68; 14:21 [act pt]; 45:19; 58:17; 66:10.

X. *i s t a g h 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. g h a y y a r a**

+ OBJ

ghayyara khalqa llāhi, 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

I. f a t a ḥ a

1. + OBJ

fataḥahū:

i. to release sb:

**ḥattā idhā futiḥat ya'jūju wa ma'jūju*, Until, when Gog and Magog are set at large: 21:96.

ii. to grant sth:

**ma yaftaḥi llāhu li n-nāsi min raḥmatin 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. *fataḥa 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.

Fataḥa l-ḥākimu bayna n-nāsi, "(of a ruler/judge) to judge between people." Aq., 2:899.

b. *fataḥa lahū*, to grant victory to sb: 48:1.

3. + OBJ + PREP [*Calā*]

fataḥahū Calayhi:

i. to disclose/reveal sth to sb:

**a tuḥaddithūnahum bi mā fataḥa llāhu Calaykum*, Would you apprise them of what God has disclosed to you? 2:76 [obj und].

Fataḥa llāhu ʿalā fulānin: ʿallamahū wa ʿarrafahū. Aq., 2:899.

ii. to give sth to sb in abundant measure:

**fataḥna ʿalayhim abwāba kulli shayʿin*, We provided them with all things in great measure [lit: We opened the gates of everything for them]: 6:44.

**la fataḥnā ʿalayhim barakātin mina s-samāʿi wa l-arḍi*, 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 tufattaḥu lahum abwābu s-samāʿi*, 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, *samāʿ* being the *samāʿ al-jannah*; this is the literal meaning. Two, that they shall not be welcome in the heavens, *samāʿ* 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 (*naḥy al-fiʿl*), 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 a n a*

+ OBJ + PREP [a. *ʿalā*; b. *ʿan*]

a. *fatanahū ʿalayhi*, to incite/instigate sb against sb:

**mā antum ʿalayhi bi fātinīna illā man huwa ṣāli l-jaḥīmi*, You are not going to be able to persuade anyone to rebel against Him except those who are destined for hell: 37:162–63.

Taḍmīn of *ḥamala* or *aghrā*.

b. *fatanaḥū* *ʿani sh-shay’i*, to entice/allure sb away from sth:
 **wa ḥdharhum an yaftinūka ʿan baʿḍi mā anzala llāhu 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 ʿan ra’yihī, “to divert/dissuade sb from his
 view/opinion.” *Aq.*, 2:901. *Taḍmīn* of *ṣarafa*.

284. *FRT*

1. *f a r a ṭ a*
 + PREP [*ʿalā*]

faraṭa ʿalayhi, to take swift action against sb:

**innanā nakhāfu an yafruṭa ʿalaynā*, We are afraid lest he should
 make a swift move against us: 20:45.

When followed by *ʿalā*, *farata* means “to take quick/
 speedy/hasty action against sb.” *Tad.*, 4:191. *Faraṭa ʿalayhi*:
ʿajjila wa ʿadā. *Aq.*, 2:917; also, *Asās*, 471. Cf. *Muf.*, 377.

285. *FRḠh*

1. *f a r a ḡ h a*

1. VB

**wa aṣbaḥa fu’ādu ummi mūsā fārighan*, And the heart of
 Moses’ mother knew no peace: 28:10.

The image is that of a vessel that has been emptied of the
 liquid contained in it: *faragha z-zarfū*, “(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 [*lām*]

faragha lahū, to [disengage oneself from everything else in order
 to] pay full attention to sth: 55:31.

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 [*Calā*]*afragha Calayhi sh-shay'a*, to give sth to sb in abundant measure:**rabbānā afrigh Calaynā ṣabran*, Our Lord, give us the power of endurance in great measure: 2:250; 7:126.*Faragha Calayhi l-mā'a*, "to pour water on sb/sth"; *afragha l-mā'a*, "to pour water." Aq., 2:919. Also, *Kash.*, 2:82-83.286. *FRQ*I. *f a r a q a*

+ OBJ

i. to apportion sth:

**wa faraqnā l-qur'āna*, 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*]*farrāqa 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 yurīdūna an yufarriqū bayna llāhi wa rasūlihī*, 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 tufarriqū bayna ḍ-dalālati wa r-rushdi*, "And you made no distinction between right and wrong."287. *FRY*VIII. *i f t a r ā*

1. + OBJ

**siḥrun muftaran*, A cleverly devised piece of magic: 28:36 [n.].

**ifkun muftaran*, A blatant lie: 34:43.

Also: 10:37 [pass]; 12:111 [pass]; 16:105; 21:5; 25:4.

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^Ca^Can qulūbihim*, Until, when fear is taken out of their hearts: 34:23.

Taḍmīn of *kashafa* or *azāla*. See Aq., 2:923; Muf., 379.

289. FSH

I. *f a s a ḥ a*

1. VB

fasaḥa, to make room [for sb]: 58:11 [*fa fsaḥū*; see 2 below].

2. + PREP [*lām*]

fasaḥa lahū, to make room for sb:

**fa fsaḥū yafsaḥi llāhu lakum*, Make room [for others], God will make room for you: 58:11.

The second use of the verb (*yafsaḥ*) 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 qīla lakum tafassaḥū fī l-majālisi*, When it is said to you, 'Make room in meeting-places/gathering-places': 58:11.

290. FŞL

I. *f a ş a l a*+ PREP [*bayna*]*faşala baynahum*, to decide [a matter] between people: 22:17; 32:25; 60:3.

291. FDL

V. *t a f a đ đ a l a*+ PREP [*Calā*]*tafađđala Calayhim*, to gain dominance over people:
**yurīdu an yatafađđala Calaykum*, He intends to gain dominance over you/to become your chief/leader: 23:24.

292. FDW

IV. *a f đ a*+ PREP [*ilā*]*afdā r-rajulu ilā l-mar'ati*, (of a man) to have sexual relations with a woman:**wa qad afdā baCđukum ilā baCđin*, When you have already had sexual relations with each other: 4:21.

Fađā' is "yard, area." *Afdā ilāyhi* means literally "to enter sb's territory" (*Aq.*, 2:932; cf. *aşhara*, "to go into a desert" [*Asās*, 476]). *Afdā r-rajulu ilā l-mar'ati* means literally: (of a man) to meet a woman in private (cf. *khalā bihā* [*Muf.*, 382]), and hence: to have sexual relations with a woman. See also *Tad.*, 2:42.

293. FCL

I. *f a C a l a*

1. + OBJ

faCala z-zakāta, to pay *zakāt* regularly: 23:4.

Zamakhsharī (*Kash.*, 3:43) distinguishes between *zakāt* as *Cayn* (= the amount of *zakāt* paid) and *zakāt* as *maCnā* (= *fiCil az-zakāh*), taking the use in 23:4 as an instance of the latter (hence: *fāCil az-zakāh* = *fāCil fiCil az-zakāh*). But perhaps

another interpretation is possible. It may be said that the use of *fa^Cala*, 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 yaf^Calu llāhu bi ^Cadhābikum in shakartum wa āmantum*, 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^Cala bihī kadhā*, to do sth to sb/sth, treat sb/deal with sb in a certain way:

**hal ^Calimtum mā fa^Caltum bi yusufa wa akhīhi*, Do you know/remember what you did to Joseph and his brother? 12:89 [obj und; n.].

**tazunnu an yuf^Cala bihā fāqiratun*, 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^Caltum*; 85:7: *mā yaf^Calūna*) may also be regarded as *maṣ-dariyyah*.

34:54 and 46:9: See this note, above.

75:25: *Kash.*, 4:165–66.

Al-Hārith ibn Hillizah, *Qas.*, 475/75: *wa fa^Calnā bihim ka mā ^Calima llā-/hu wa mā in li l-hā'inīna dimā'ū*, “We did to them as only God knows what [= we punished them very severely], and those whose time [of death/destruction] has come have no blood [that may be avenged].”

See n. to b below.

b. *fa^Cala ilayhi kadhā*, to treat sb/deal with sb in a certain way: 33:6.

Taḍmīn of *asdā* or *azalla*. *Kash.*, 3:228.

Fa^Cala ilayhi is used in the Qur'ān in the sense of treating someone well; *fa^Cala bihī* (a, above), in the sense of treating someone ill (even in 46:9, the expression has an ominous ring to it).

294. FKK

I. 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 *Aq.*, 2:939. *Fakka Canhu l-ghulla wa l-qayda*, "to remove sb's chains/fetters." *Asās*, 479.

See als 58 (*HRR*) II.i

295. FLQ

I. f a l a q a

+ OBJ

falaqa llāhu ṣ-ṣubḥa, (of God) to cause day to break: 6:96 [act pt].

296. FWT

I. f ā t a

1. VB

**fa lā fawta*, And there will be no escape! 34:51.

Kash., 3:265: *Fa lā yafūtūna llāha wa lā yasbiqūnahū*.

2. + OBJ + PREP [*ilā*]

fātahū sh-shay'u ilā fulānin, to lose sth to sb [= (of sth) to be due to sb from sb]:

**wa in fātakum shay'un 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 *Iṣlāḥī* (*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. Iṣlāhī writes: "Fāra (imperfect: *yafūru*) means 'to simmer.'" 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." *Tad.*, 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 *hamiya l-waṣu* (*Tad.*, 4:453-54; *Aq.*, 2:1463) and *balagha s-saylu z-zubā* (*ibid.*, 1:456). (Zamakhsharī [*Kash.*, 3:461] offers a literal interpretation of the phrase.)

298. FYD**I. f ā ḍ a**+ PREP [*min*]

fāḍat Ḥaynuhū mina d-dam^ci, (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 [*fī*]*aḥāḍa fīhi*,

i. to be busily engaged in an activity: 10:61.

Kash., 2:195: . . . *aḥāḍa fīhi—idha ndafa^{ca} fīhi*. Also, *Tad.*, 4:517.

ii. to launch out into sth, expatiate upon sth:

**la massakum fi mā afaḍtum fihi* Ḥadhābun Ḥaẓīmun, A great punishment would have overtaken you for your verbal excursions/idle talk: 24:14.

Also: 46:8.

Kash., 3:65, 442; *Tad.*, 4:517; 6:350.

ḤUmar ibn Abī RabīḤah, *Ham.*, 3:1254/2: *wa lammā tafāwadhā l-ḥadītha wa asfarat wujuhun zahāhā l-ḥusnu an tataqannaḤā*, "When we were well advanced in our discussion and there shone forth faces which beauty would disdain to see concealed."

QĀF

299. QBD

I. *q a b a ḍ a*

1. VB

qabaḍa:

i. to limit/withhold [sth]: 2:245: see 19 (BST) I.1.

ii. to draw [sth] in:

**a wa lam yaraw ilā ṭ-ṭayri fawqahum ṣāffātin wa yaqbiḍna*, Have they not seen birds above them as they draw [their wings] out and draw [them] in? 67:19.

2. + OBJ

qabaḍa yadahū, to be tightfisted/stingy: 9:67.

Maj., 1:263; *Muf.*, 391.

See also 277 (ChLL) I.2.

300. QTL

I. *q a t a l a*

+ OBJ

qutīla fulānun, May he perish/come to ruin! 51:10; 74:19, 20; 80:17; 85:4 [n.].

85:4: *Qutīla aṣḥābu 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) l, n.). In the latter case, the verse will constitute a curse. The *aṣḥāb al-ukhdūd* are "the people of hell" (see *Tad.*, 8:289-90), *ukhdūd* ("pit, ditch") being, like *hāwiyah* (101:9), one of the descriptive names of hell.

III. *q ā t a l a*

+ OBJ

qātalāhū llāhu, May God cause him to perish/come to ruin! 9:30; 63:4.

See *Muf.*, 393.

301. **QḤM**

VIII. *i q t a ḥ a m a*

+ OBJ

iqtaḥama l-ḥaqabata, to perform an arduous task [= a good deed]: 90:11.

Iqtaḥama means doing something difficult/strenuous and with effort: *iqtaḥama ḥaqabatan/wahdatan/nahran*, "to rush up a mountain pass/into a deep pit/into a river"; *rakiba quhmata ṭ-tarīqi*, "to walk the difficult part of a road"; *waqaḥū fī l-quhmati*, "(of people) to suffer from a difficult year," i.e. one of famine or drought. *Asās*, 493. Also, *ḤAnt.*, 174/[1], 213/[7], 256/[6]. *ḤAqabah* means literally "mountain pass, steep course/slope"; and, metaphorically, "difficulty, hardship." In the *Qurʾān*, *iqtaḥama l-ḥaqabata* 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

qadarahū, to get the measure of sb:

**wa mā qadarū llāha ḥaqqā qadriḥī*, 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. *Calā*; b. *lām*]

a. *qadara llāhu Calayhi r-rizqa*, (of God) to give sb a meager provision: 65:7 [pass]; 89:16.

Tadmīn of *ḍayyaqa* (see *Muf.*, 396 [on 65:7]: *Wa man qudirā Calayhi rizquhū, ay ḍuyyiqā Calayhi*).

b. *qadara llāhu lahū r-rizqa*, (of God) to give sb meager sustenance:

qadara llāhu r-rizqa, (of God) to restrict sustenance 13:26; 17:30; 28:82; 29:62; 30:37; 34:36, 39; 39:52; 42:12. [Obj (*rizq*) in 29:62 and 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:

2. + PREP [*ilā*]

qadima ilayhi, to turn toward sth, turn one's attention to sth [lit: to step up to/advance/move toward sth]: 25:23.

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 ^CUkb., 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 nafsi t-taqdimati . . .*; and *Maj.*, 2:219: *Fulānun yuqaddimu bayna yadayi l-imāmi wa bayna abīhi: yu^Cajjilu bi l-amri wa n-nahyi dūnahū*).

2. + OBJ

qaddamahū:

i. The following three expressions signify performing an act/a deed:

(a) *qaddama l-Ḥamala*, 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-tanzur nafsun 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.].

Also: 3:182; 4:62; 8:51; 18:57; 22:10; 28:47; 30:36; 42:48; 62:7; 78:40.

Kash., 1:82.

2:95: Cf. 30:41 (*bi mā kasabat aydī n-nāsi*), at 327 (KSB) 1.2.

Shanfarā, *Mufadd.*, 205/28: *jazaynā salāmāna bna mufrija qardahā/bi mā qaddamat aydīhimū wa azallātī*, “We paid back to Šalāmān ibn Mufrij what we had owed him [= We punished him]—[and this was] in return for the wrong they had committed.” *Ham.*, 3:1512/3: *fa a^Ctā l-ladhī yu^Cṭī dh-dhāfīla wa lam yakun/lahū sa^Cyu ṣidqin qaddamat’hu akābiruh*, “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, *Ham.*, 3:1090/2): *fa man yas^Ca aw yarkab janāhay na^Cāmatin/li yudrika mā qaddamta bi l-amsi 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 akhkhara, 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.].

82:5: Cf. *Tad.*, 8:240–41.

ii. *qaddama ṣ-ṣadaqata* 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 laytanī qaddamtū 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 qaddamtumūhu lanā hādihā*, 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 qaddamtum 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 tuqaddimū 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'akhhara*, For anyone who would like to get ahead or fall behind: 74:37.

ii. **li yaghfira laka mā taqaddama min dhanbika wa mā ta'akhhara*, 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 [bāʾ]

qadhafa bihī:

i. to make a thoughtless/unconsidered statement about sth:

**wa yaqdhifūna bi l-ghaybi min makānin baʿīdin*, And they used to hazard, from distant quarters, thoughtless statements about things they had no knowledge of: 34:53.

Tad., 5:340.

Cf. 132 (*RJM*) I.

ii. 34:48: see 3 below.

2. + OBJ + PREP

qadhafa fī qalbihī r-ruʿba, to strike terror in sb's heart: 33:26; 59:2.

3. + PREP [bāʾ] + PREP [ʿalā]

qadhafa bi sh-shayʿi ʿalā sh-shayʿi, to hit/strike one thing with another:

**bal naqdhifu bi l-ḥaqqi ʿalā l-bāṭili*, Rather, We shall hurl truth at falsehood: 21:18.

**inna rabbī yaqdhifu bi l-ḥaqqi*, Indeed, My Lord strikes [falsehood] with truth: 34:48 [prep phr und; n.]

34:48: The prepositional phrase (*ʿalā l-bāʿili*) is understood after *bi l-ḥaqqi*. *Tad.*, 5:337-38. See also *Kash.*, 3:264.

305. QRB

I. q a r i b a + OBJ

Lā taqrabhu, "Do not approach it," denotes prohibition. In the Qurʾān 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 Kaʿbah: *fa lā yaqrabū l-masjida 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 hādhihī sh-shajarata*, And do not approach this tree [in order to eat of its fruit]: 2:35; 7:19.

**tilka 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-ṣalāta 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-yaʿtīmi*, 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: Following *lṣlāḥī* (*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**I. *q a r r a*

1. VB

qarrat ʿaynuhū: to rejoice/be delighted/be joyful:

**kay taqarra ʿaynuhā*, 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 *qarrat aʿyun* [“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 ʿaynahū*, “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, *Ham.*, 2:522/1: *alā hal atā l-anšara anna bna baḥḍalin ḥumaydan shafā kalban fa qarrat ʿuyūnuhā*, “Has the news reached the helpers, that Ḥumayd ibn Baḥḍal 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: *maḍā fa maḍat ʿannī bihī kullu ladhdhatin/taqarru bihā ʿaynāya fa nqaṭaʿā maʿā*, “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 ʿaynuhū/askhana ʿaynahū* (see above), as in *Ham.*, 3:1339/4; *Suḥ.*, 59/1 [no. 40]. Cf. *Ham.*, 4:1876/4.

2. + TAMYĪZ

**wa qarī ʿaynan*, And be happy/rejoice! 19:26.

Mufaḍḍ., 321 (quoted by Anbārī): *ka mā qarra ʿaynan 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 ḍ a

+ OBJ

qaraḍahū, to pass sb/sth by:

**wa idhā gharabat taqriḍuhum dhāta sh-shimāli*, And when it [sun] set, it would pass them [Sleepers in the Cave] by on the left side: 18:17.

Qaraḍa fī sayrihī, “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 ḍ a

+ OBJ + OBJ

aqraḍa llāha qarḍan, 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” (*qarḍan ḥasanan*), i.e. a loan that is given willingly and generously. See *Kash.*, 4:155–56. Also, *Tad.*, 2:247; 7:207–8, 217–18, 424; 8:33.

Qarḍan in these verses may be interpreted either as an object (*qarḍ* = *muqraḍ*) or as a substantive (*ism maṣḍar*) substituting for *iqraḍ*, the regular *maṣḍar* which would have served as *mafʿūl muṭlaq*. The word *ḥasanan* in the verses can also be explained in more than one way. See ^cUkb., 1:102.

308. QSM

X. i s t a q s a m a

+ PREP [bāʾ]

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. Iṣlāhī (*Tad.*, 2:229) prefers the first of the two meanings; Zamākhsharī (*Kash.*, 1:322), the second. Cf. Ṭar., 78/14.

Cf. 347 (LQY) IV.2.v.

309. QSW

I. q a s ā

VB

qasā qalbuḥū, (of sb's heart) to become hard: 2:74; 6:43; 22:53 [act pt]; 39:22 [act pt]; 57:16.

**wa ja^Calnā qulūbahum qāsiyatan*, And We made them hard of heart: 5:13.

Hajar qāsin, "hard rock"; *huwa aqsā mina ṣ-ṣakhri*, "He is tougher than a rock"; *arḍ qāsiyah*, "barren land." *Asās*, 507. Also, *Aq.*, 2:999.

See also 276 (*GhLZ*) I.1.

310. QSh^CR

IV. i q s h a ^C a r r a

+ PREP [*min*]

iqsha^Carra jilduhū minhu, (of one's hair) to stand on end from fear of sth:

**taqsha^Cirru minhu julūdu lladhīna yakhshawna rabbahum*, People who fear their Lord—their hair stand on end from [fear of] it [Qur'ān]: 39:23.

Iqsha^Carra jilduhū may have two slightly different, though related, meanings: (1) "(of one's skin) to shrivel/tense up" (*Kash.*, 3:345: *iqsha^Carra jilduhū*: *taqabbaḍa taqabbuḍan shadīdan* [cf. *iqsha^Carrati s-sanatu*, said of a year of famine/drought (*Aq.*, 2:1001), because the land is "shriveled up" during such a period; and *zamān muqsha^Cirru* (as in al-Marrār ibn al-Munqidh, *Mufaḍḍ.*, 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" (*jild* = *sha^Cr* [see *Tad.*, 5:580]); *iqsha^Carra sh-sha^Cru*, "(of one's hair) to stand on end" (*Aq.*, 2:1001).

311. QŞR

I. q a ş a r a

+ OBJ

qaşarahū, to keep/retain sb/sth:

- i. **ḥūrun maqşūrātun fi l-khiyāmi*, Houris who stay in tents: 55:72 [n.].

Imra'ah maqşurah 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-Ghanawī, *Krenk.*, 38:21/, where the word *maqşūrah* is used of horses.

- ii. **wa ʿindahum qāşirātu ṭ-ṭarfi*, They shall enjoy the company of chaste/modest women: 37:48; 38:52.

Also: 55:56 [act pt].

A *qāşirat aṭ-ṭarfi* 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-qāşirāti ṭ-ṭarfi law dabba muḥwilun/mina dh-dharri fawqa l-itbi minhā la aththarā*, "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]." Ṭirimmāh, *Krenk.*, 158/1 [no. 39]: *ghadiyyun ʿani l-fahshā'i yaqşuru ṭarfuhū/wa in huwa lāqā ghāratan lam yuhallif*, "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 Ḍamrah ibn Ḍamrah an-Nahshālī; *Mufaḍḍ.*, 634/6; Bishr ibn Abī Kḥāzim, *ibid.*, 661/5; and Ibn Muq., 10/9.

See also 274 (*ChDḌ*) I.i.

IV. a q ş a r a

VB

aqşara, to stop short [of sth]:

- **thumma lā yuqşirūna*, And then they stop/hesitate at nothing: 7:202.

Aqšara ^Cani *l-amri*, “to desist from/keep away from sth.” Aq., 2:1004. Mu^Cāwiyah ibn Mālik, *Mufaḍḍ.*, 697/1: *ajadda l-qalbu min salmā jūnābā/wa aqšara ba^Cda mā shābat wa shābā*, “My heart made a firm resolve to keep away from Sal-mā: it restrained itself after she and he [= poet himself] had both turned old/gray-haired.” Also, *Imr.*, 56/1, 109/1.

312. QDY

I. q a ḍ ā

1. VB

*yā *laytahā 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*.
69:27: *Kash.*, 4:136: *Kānati l-qāḍiyata, ay al-qāḍī^Cata li amrī*.

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: *quḍiya 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.

2:210: *Kash.*, 1:128: *Tamma amru ihlākīhim wa tadmīrihim wa furigha minhu*.

6:8: *Kash.*, 2:4: *La quḍiya l-amru: la quḍiya amru ihlākīhim*.

11:44: *Kash.*, 2:218: *Unjiza mā wa^Cada llāhu nūḥan min halāki qawmihī*.

See also 3.b below.

ii. to achieve sth:

(a) *qaḍā ḥājatahū*, to satisfy one’s need: 12:68.

Abū Qays ibn al-Aslat, *Mufaḍḍ.*, 573/24: *aqḍī bihā l-ḥājāti inna l-fatārahnun bi dhī lawnayni khaddā^Ctī*, “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); ^CAnt., 204/[3]; *Zuh.*, 22/[2]; Jābir ibn Ḥunayy, *Mufaḍḍ.*, 422/4.

- (b) *qaḍā nahbahū*, to fulfill one's pledge: 33:23.

See *Tad.*, 5:208; *Kash.*, 3:232. *Ṭar.*, 124/23: *qaḍā nahbahū wajdan Ḥalayhā 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.

Kash., 3:31: *Wa l-murād: qaḍā'u izālati t-tafathi*. Cf. *qaḍā l-hamma* "to be rid of worry," as in *Shamm.*, 169/30, and *Lab.*, 131/33; *qaḍā l-Ḥamala*, "to finish one's work," *ibid.*, 254/3.

3. + PREP [a. *Ḥalā*; b. *bayna*; c. *ilā*]

- a. *qaḍā Ḥalayhi*, to kill sb:

**fa wakazahū mūsā fa qaḍā Ḥalayhi*, And Moses struck him, killing him: 28:15.

**li yaqḍi Ḥalaynā rabbuka*, 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: *quḍiya 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 quḍiya 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. *Ḥalā*; b. *ilā*; c. *min*]

- a. *qaḍā Ḥalayhi l-amra*:

- i. to dispose of sb/sth:

**lā yuqḍā ʿalayhim fa yamūtū*, 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 *quḍiya ʿalayhi* includes the meaning, "to kill" (*Kash.*, 3:277: *Quḍiya ʿalayhi* = *quḍiya ʿalayhi l-mawtu*; cf. 3.a above), so that *fa yamūtū* only spells out more clearly the nature of that *qaḍāʾ*.

ii. *qaḍāʾ ʿalayhi l-mawta*, to decree sb's death: 34:14; 39:42.

b. *qaḍāʾ ilayhi sh-shayʾa*:

i. to apprise/notify sb of sth:

**wa qaḍaynā ilayhi dhālika l-amra*, And We appraised 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 yuqḍā ilayka waḥyuhū*, before its revelation to you is completed: 20:114 [n. to iii below].

iii. **la quḍiya ilayhim ajaluhum*, The period of time allowed them would have been completed: 10:11.

On b in general: The use of *ilā* suggests the *taḍmīn* of *anhā*, *awḥā*, or *ablagha*. See *Aq.*, 2:1011; *Muf.*, 406; *Kash.*, 2:317, 351; 3:171; also, *Tad.*, 3:615, 723; 4:711, 811.

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. *qaḍāʾ minhu waṭarahū*, to finish with sb, have nothing more to do with sb, sever one's relations with sb:

**fa lammā qaḍā zaydun minhā waṭaran zawwajnakahā li kay lā yakūna ʿalā l-muʾminīna ḥarajun fī azwāji adʿiyāʾihim idhā qaḍaw min-hunna waṭaran*, 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 Anbārī, *Mufaḍḍ*, 10: *wa fā’ati l-khaylu wa qaḍḍayna l-waṭar*, “[The day] the horses came back, having completed the mission”; also, Hass., 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 Qur’anic 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. *Tad.*, 5:234. Zamakhsharī (*Kash.*, 3:238) writes: *Wa l-maḥnā: fa lammā lam yabqa li zaydin fihā ḥājatan wa taqāsarāt ḥanhā himmatuhū wa ṭābat ḥanhā naf-suhū wa ṭallaqaḥā wa n-qaḍat ḥiddatuhā*. In the following verse by Ṭirimmah, *Krenk.*, 151/11, *qaḍā ḥājatan* is used exactly in this sense: *qaḍat min Ḥayāfin wa ṭ-ṭarīdati ḥājatan/fa hun-na ilā lahwī l-ḥadīthi khudūḥū*, “They [girls] [have grown up, and so] no longer play [the children’s games called] *Ḥayāf* and *ṭarīdah* [lit: they have fulfilled their need with regard to *Ḥayāf* and *ṭarīdah*], and are [instead] drawn to entertaining talk.”

313. QṬ

I. q a ṭ a C a

1. VB

qaṭaḤa, to do one’s utmost:

**thumma l-yaqtḤ*, Then let him do his best: 22:15.

Following Iṣlāḥī (*Tad.*, 4:363–64). Cf. *Kash.*, 3:27–28.

2. + OBJ

qaṭaḤahū:

i. *qaṭaḤa l-amra*, to decide/clinch a matter:

**mā kuntu qāṭiḤatan amran ḥattā tash’hadūni*, I never take a final decision on any matter until you are with me/in my presence: 27:32.

ii. *qaṭaḤa r-rahima*, to break the ties of kinship:

**wa yaqṭaḤūna mā amara llāhu bihī an yūšala*, 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: *qaṭa^Ca raḥimahū*, “to cut off one’s ties with/break with one’s kinsmen/relatives” (*Aq.*, 2:1014), and *waṣala raḥimahū*, “to reinforce the ties of kinship [by treating one’s relatives well]” (see n. to 409 (WṢL) 1.1). 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.

Ham., 1:312/2, 454/1, 512/4. Also, *ibid.*, 3:1193/10.

See also II.1.ii below.

iii. *qaṭa^Ca waṭīnahū*, to kill sb [lit: to cut sb’s jugular vein]: 69:46.

Ant., 55/[2]: *fa lammā danā minnī qaṭa^Ctu waṭīnahū*, “When he drew close to me, I cut off his jugular vein.” Also, *ibid.*, 122/[2], 160/[13].

iv. *qaṭa^Ca llāhu 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. *qaṭa^Ca ṭarafahum*, to destroy partially the power of a people: 3:127.

Kash., 1:216.

vi. *qaṭa^Ca s-sabīla*, to commit highway robbery: 29:29.

Aq., 2:1014.

II. q a ṭ ṭ a ^C a

1. + OBJ

qaṭṭa^Cahū:

i. to cut sth up, cause the pain that is caused by cutting:

**wa suqū mā’an ḥamīman fa qaṭṭa^Ca am^Cā’ahum*, 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. *Fī am^Cā’ihī taqṭū^Cun*, “He has colic/the gripes.” *Asās*, 514.

ii. *qaṭṭa^{Ca} r-raḥima*, to sever relations with one's kinsmen/relatives: 47:22.

See also I.2.ii above, with n.

2. + OBJ + OBJ

qaṭṭa^{Ca}hū kadhā, to divide sth into parts/pieces:
 **wa qaṭṭa^{Cnāhum} fī l-ardī 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 + HĀL. See ^CUkb., 1:287, 288. Perhaps it would be preferable to regard 7:160 (*wa qaṭṭa^{Cnāhumu} thnatay ^Cashrata asbāṭan umaman*) as a + OBJ + OBJ construction, and 7:168 (because of the interposition of the prepositional phrase, *fī l-ardī*, between *wa qaṭṭa^{Cnāhum}* and *umaman*) as a + OBJ + HĀL construction.

3. + OBJ + PREP

qaṭṭa^{Ca} lahū th-thawba, to cut out and sew clothes for sb:
 **quṭṭi^{Cat} lahūm 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. *A^Cshā*, 397/6: *maksuwwatun min jamāli l-ḥusni jil-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 ṭ a C a*

1. VB

i. **illā an taqaṭṭa^{Ca} qulūbukum*, Except in the event that their hearts break apart: 9:110.

Kash., 2:173.

ii. **wa taqaṭṭa^{Cat} 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-wuṣalu llatī kānat baynahum mina l-ittifāqi ^Calē dīnin wāḥidin wa mina l-ansābi*. . . . According

to *lṣlāhī* (*Tad.*, 1:360), the pronoun in *bihim* refers to *alladhīna t-tubi^{Cū}* in the verse. In other words, *wa taqatta^{Ca} bihimu l-asbābu* = *wa taqatta^{Ca} asbābu t-tābi^{Cīna} bi l-matbū^{Cīna}*].

Nāb., 116/12: *la qad sarrahā mā ghālanī wa taqatta^{Ca}li raw^{Cā}tīhī minnī l-*Curā* wa l-wasā'ilū*, "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 tadhakkaru min nawāra wa qad na'at/wa taqatta^{Ca} asbābuhā wa rimāmuhā*, "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 *Ca*lam for women in general, meaning a chaste/modest woman [*Aq.*, 2:1357: *al-mar'atu n-nafūru mina r-raybatī*]; cf. the name *Ṣadūf*, in n. at 371 (*N'Y*) I [see also n. at 322 (*KTB*) 1.2.a.ii].

2. + PREP [*bayna*]

**la qad taqatta^{Ca} baynakum*, The bond between you has been broken completely: 6:94.

Habl ("chord") is the implied subject of the verb *taqatta^{Ca}*. *Tad.*, 2:489. See also *Maj.*, 1:200; *Kash.*, 2:28: *Taqatta^{Ca} baynakum: waqa^{Ca} t-taqattu^{Cu} baynakum . . . Calā isnādi l-fi^C ilā maṣdarihī . . .*).

Cf. *Ḥam.*, 2:589/3, and *Imr.*, 62/21.

3. + OBJ + PREP [*bayna*]

taqatta^{Cū} amrahum 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. Q^CD

I. q a ^C a d a

1. VB

qa^{Ca}da:

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^Cada* is used in the sense of refraining from taking part in battle (e.g. 9:81, *bi maq^Cadihim = bi qu^Cūdihim ^Cani l-ghazwi* [Kash., 2:165]).

5:24: In this verse (*innā hāhunā qā^Cidūna*), *qa^Cada* probably also carries (because of the use of the word *hāhunā*) the simpler meaning, "to stay/sit [in a particular physical location]" (= "We are going to stay here/in this place).

Bashāmah ibn ^CAmr, *Mufaḍḍ.*, 89/33: *wa lā taq^Cudū wa bikum munnatun*, "Do not sit back when you have the power [to fight the enemy]." Also, *D. al-Khaw.*, 221/1 [no. 294].

ii. *qa^Cadati l-mar'atu*, (of a woman) to be old: 24:60 [act pt].

Zamakhsharī (*Asās*, 516) explains *imra'ah qā^Cidah* as: *kabīratun qa^Cadat ^Cani l-ḥayḍi wa l-azwāji*. Also, *Kash.*, 3:84.

2. + PREP [a. *lām*; b. *ma^C*]

a. *qa^Cada lahū*:

i. to lie in wait/in ambush for sb: 7:16; 9:5.

Imr., 186/8: *wa in taqtulūnā naqtulkumū/wa in taq^Cudū li damin naq^Cudī*, "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." In another verse (*ibid.*, 73/4) *Imru' al-Qays* describes how he and his companions "lay in wait for"—i.e. sat watching—the lightning on a rainy night; *Nāb.*, 187/3, and *Lab.*, 29/16, are similar.

ii. *qa^Cada li s-sam^Ci*, to position oneself in order to eavesdrop [lit: to sit down in order to hear]: 72:99.

b. *qa^Cada ma^Cahū*, to sit in sb's company, associate with sb: 4:140; 6:68.

3. + ḤĀL

qa^Cada kadhā, to become so and so:

**fa taq^Cuda madhmūman makhdhūlan*, Otherwise you will be reduced to the state of one reproached and forsaken: 17:22.

Also: 17:29.

Qa^Cada in these verses means *ṣāra*. *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 bihī ʿilmun*, And do not busy/concern 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 accusations of unchastity, etc. *Tad.*, 3:746. Also, *Kash.*, 2:360; *Muf.*, 410: *Ay lā taḥkum bi l-qiyāfati wa ḡ-ḡanni*.

II. q a f f ā

+ PREP [*bā*']*qaffā bihī*, to send sb in the wake [of sb]:

**wa qaffaynā min baʿdihī bi r-rusuli*, And We sent, after him [Moses], many prophets: 2:87.

Also: 5:46; 57:27 [twice].

Qaffaytu bihī ʿalā atharihī, "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 abṣārahum*, 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. *ʿalā*; b. *lām*]a. *qallaba kaffayhi ʿalayhi*, to wring one's hands over sth:

**fa aṣḡaḡa yuqallibu kaffayhi ʿalā mā anfaḡa fihā*, And so he became one wringing his hands over what he had spent on it [garden]: 18:42.

Kash., 2:391.
Cf. 260 (CDD) 1.1.

b. *qallaba lahū l-amra*, to present sth to sb in a changed/distorted form: 9:48.

Kash., 2:155.

V. *t a q a l l a b a*

1. VB

taqallaba:

i. to move about:

**aw ya'khudhahum fī taqallubihim*, Or that He should seize them as they are moving about: 16:46.

**wa llāhu ya^{Clamu} mutaqqallabakum wa mathwākum*, And God knows about your haunts and retreats: 47:19.

ii. to move quickly/violently:

**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 *taqallub* of which the verse speaks may be physical or psychological in character. See *Kash.*, 3:78.

Taqallaba Calā firāshihī, "to toss and turn in one's bed."
Aq., 2:1028.

2. + PREP [fī]

i. *taqallaba fīhi*:

(a) *taqallaba fī l-baladi*, to move about in the land:

**lā yaghurrannaka taqallubu lladhīna kafarū fī l-bilādi*, The disbelievers' comings and goings [= activities] in the land must not deceive you: 3:196.

Also: 40:4.

The following remark, made by Iṣlāḥī on 3:196, applies to 40:4 as well: "*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." *Tad.*, 1:834.

(b) **wa taqallubaka fī s-sājīdīna*, And [He watches] your movement among those who bow down [before God]: 26:219.

ii. **qad narā taqalluba wajhika fī s-samā'i*, We have been watching you turning your face continually toward the heaven: 2:144.

The use of *fī* instead of the expected *ilā* is significant: it gives the kind of emphasis called *wughūl* or *tawaghghul*. The Prophet turned his face toward the heaven so often that it became appropriate to say that his face was *in* the heaven. Cf. Zamakhsharī (*Kash.*, 1:100), who explains *fī s-samā'i* as: *fī 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. *in q a l a b a*

1. VB

inqalaba, to end up [in a certain state]:

**wa sa ya^{Clamu} lladhīna ḡalamū 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 *maṣḍar* (= *in-qilāban*) that is understood. ^CUkb., 2:170.

Ḥass., 171/[1].

2. + PREP [*Calā*]

i. *inqalaba Calā 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 (*NKŞ*) I.

ii. *inqalaba Calā wajhihī*, to do an aboutface: 22:11.

3. + ḤĀL

inqalaba kadhā, to be reduced to/end up in a certain state:

**fa tanqalibū khāsirīna*, And you will end up as losers: 3:149; 5:21.

**fa ghulibū hunālika wa nqalabū ṣāghirīna*, And so they were defeated there, and were humiliated: 7:119.

Also: 3:127.

317. QLL

IV. a q a l l a

+ OBJ

aqalla sh-shay'a, to lift sth easily [= as if it had little weight]:

**ḥattā idhā aqallat saḥāban thiqālan*, Until, when they [winds] carry heavy clouds: 7:57.

Muf., 410.

Qalla/aqalla/istaqalla sh-shay'a, "to lift/carry sth"; *lahū mā aqallati l-ghabrā'u wa mā azallati 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

IV. a q m a ḥ a

+ OBJ

**fa hum muqmaḥūna*, And so their heads are [left in a] raised [position]: 36:8.

Muqmaḥ 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 *muqmaḥ* 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 *muqmaḥ*), 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

I. q ā / 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 jā'akum*, Do you make disparaging remarks about the truth now that it has reached you?

Following Zamakhsharī (*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 [*Calā*]

qālahū Calayhi, to attribute sth to sb falsely:

*am *taqūlūna Calā llāhi mā lā taclamūna*, Or are you attributing false things to God, things you have no knowledge of? 2:80.

*an *lā aqūla Calā llāhi 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.]

Also: 2:169; 3:75, 78; 4:156 [*maṣ*], 171 [n.]; 6:93; 7:28, 33, 169 [n.]; 10:68; 72:4, 5.

4:171 and 7:169: See this note, below.

7:105: With *qāla Calayhi* meaning "to disparage sth," the *illā* in this verse becomes disjunctive. The same holds for 4:171 and 7:169. For *ḥaqqūn Calayhi*, see *Aq.*, 1:215.

Jābir ibn Rālān, *Hām.*, 1:234/1: *la Camruka mā akhzā idhā mā nasabtanī/idhā lām taqul buṭlan Calayya wa 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 / a

+ OBJ + PREP [*Calā*]

taqawwala Calayhi sh-shay'a, to ascribe sth to sb falsely: 69:44.

Hass., 451/[1].

See also I.2 above.

320. QWM

I. q ā m a

1. VB

qāma:

i. to be firmly in place:

**wa min āyātihī an taqūma s-samā'u wa l-arḍu bi amrihī*, 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-ash'hādu*, 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 qā'imatun*, Among the People of the Book is an upright group: 3:113.

This meaning of *qāma* arises from expressions like *aqamtu l-ḥūda fa qāma*, "I straightened the stick, and it became straight." *Kash.*, 1:211. "*Ummah qā'imah*, that is, the group which is true to the covenant of God and His *Sharīḥah*." *Tad.*, 1:765.

iv. to take place, occur:

qāmati s-sā'atu, (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.

Kash., 2:306 (on 14:41).

2. + PREP [a. *Ḥalā*; b. *bā'*; c. *ilā*]a. *qāma Ḥalayhi*:

i. to stand on sth, be supported by sth:

**aw taraktumūhā qā'imatan Ḥalā 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 Calayhi qā'iman*, 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 Calayhi qā'iman* as a *hāl*, though it may be taken (as it is by Zamakhsharī [Kash., 1:196]) as a *zarf*, which would yield a slightly different meaning. See ^CUkb., 1:140.

Qāma Calā gharīmihi, "to ask the debtor to repay the loan." Asās, 529. Hātim at-Tā'ī, 305/1: *wa Cādhilatīn qāmat Calayya talūmunīka'anni idhā aCtaytu māli aqimuhā*, "Many a reproving woman has stood over me [reproving me 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 Calā n-nisā'i*, Men are in charge of/custodians of women: 4:34.

Qāma Calayhi represents a combination of the meanings of protection, maintenance, and custodianship. *Tad.*, 2:63. Cf. *Kash.*, 1:266.

b. *qāma bihi*:

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 shahādatihi*, 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 responsibilities, small or big. *Tad.*, 7:576.

^CAnt., 21/[2]; Ibn Muq., 139/40, 176/31.

c. *qāma ilā sh-shay'i*, to get up and move toward sth, turn one's attention to sth:

**wa idhā qāmū ilā ṣ-ṣalāti*, And when they get up to perform the prayer: 4:142.

Also: 5:6.

Taḍmīn of *qaṣada*. *Tad.*, 2:241.

Ham., 4:1569/2: *fa qumtu ilayhi musriCan fa ghanimtuḥū/ makhāfata qawmī an yafūzū 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-lahāmīmī*, "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. + ZARF

qāma maqāma fulānin, to serve as a substitute for sb: 5:107.

^CAnt., 239/[2].

4. + PREP [*lām*] + PREP [*bā*']

qāma lahū bi l-qist, 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

aqāma, to persist, last:

**wa lahum ʿadhābun muqīmūn*, And a lasting punishment is in store for them: 5:37; 9:68.

**wa innahā la bi sabīlin muqīmīn*, 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." *Tad.*, 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:

aqāma l-jidāra, to repair a wall: 18:77.

ii. to establish sth:

(a) *aqāma ṣ-ṣalāta*, to establish the prayer: 2:3, 43, 83, 110, 177, 277; 4:77, 103, 162 [act pt]; 5:12, 55; 6:72; 8:3; 7:170; 9:5, 11, 18, 71; 10:87; 11:114; 13:22; 14:31, 37, 40 [act pt]; 17:78; 20:14; 21:73 [*maṣ*]; 22:35 [act pt], 41, 78; 24:37 [*maṣ*], 56; 27:3; 29:45; 30:31; 31:4, 17; 33:33; 35:18, 29; 42:38; 58:13; 73:20; 98:5.

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 law annahum aqāmū 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 llāhi*, to observe/carry out the injunctions of God: 2:229, 230.

(e) *aqāma sh-shahādata*, to bear [lit: establish] witness: 65:2.

See *Tad.*, 7:438–39.

(f) *aqāma l-wazna*:

(i) to measure weight:

**wa aqīmū l-wazna bi l-qistī*, And weigh [things] correctly/justly/honestly: 55:9.

(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 Ğinda kulli masjidin*, And, in every mosque, turn your faces [toward God alone]: 7:29 [prep phr und; n.].

In this verse a phrase like *ilā llāhi waḥdahū* is understood after *wujūhakum*. *Tad.*, 2:626. See also *Kash.*, 2:60.

b. *aqāmahū lahū*:

i. *aqāma lahumu ṣ-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, *Zamakhsharī* (*Kash.*, 3:204) explains 30:30: *Fa qawwim wajhaka lahū wa Ğaddilhu*

ghayra multafitin Canhu yamīnan wa lā shimālan; wa huwa tamthīlun li iqbālihī Calā d-dīni wa stiqāmatihī Calayhi wa thabātihī wa htimāmihi bi asbābihī. Cf. naṣaba lahū wajjahū, as in Ka^{Cb}, 137/[1], where the poet speaks of facing resolutely the ordeal of the heat of the noon.

iii. *aqāma lahū 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. *Calā*; b. *ilā*; c. *lām*]

a. *istaqāma Calā l-amri*, to stick to a practice:

**wa an lawi staqāmū Calā t-ṭarīqati*, And that if they had stuck to the Path: 72:16.

b. *istaqāma ilayhi*, to turn to sb in devotion: 41:6.

Taḍmīn of *tawajjaha*. See *Aq.*, 2:1054. Also, *Kash.*, 3:383: *Fa staqīmū ilayhi: fa stawū ilayhi bi t-tawhīdi wa ikhlāṣi l-Cibādati. . . .*

c. *istaqāma lahū*, 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 Calā l-Cahdi.*

KĀF

321. KBR

I. *k a b u r a*

1. VB

kabura l-amru:

i. (of a task) to be difficult:

**la khalqu s-samāwāti wa l-arḍi akbaru min khalqi n-nāsi*, Indeed, creating the heavens and the earth is a more difficult task than creating mankind: 40:57.

**fa qad sa'alū mūsā akbara min dhālika*, 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:

**qul qitālun fīhi kabīrun wa ikhrāju ahlihī minhu akbaru* *ʿinda llāhi wa l-fitnatu akbaru mina l-qatli*, Say, 'Fighting in it [Makkan 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 mā tukhfi šudūruhum akbaru*, And that which is concealed in their hearts is worse/more heinous: 3:118.

2. + PREP [a. *ʿalā*; b. *fī*]

a. *kabura ʿalayhi l-amru*, (of sth) to be/become difficult for/unbearable to sb:

**wa innahā la kabīratun illā ʿalā l-khāshīʿīna*, And it [praying/praying and showing perseverance] is a difficult thing to do, except for those who are humble: 2:45 [n.].

**wa in kāna kabura Calayka iCraḍuhum*, And should their apathy be too much for you to take: 6:35.

**in kāna kabura Calaykum maqāmī*, 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 Calā 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 *innahū* in 2:45 may refer to “prayer” or to “prayer” and “perseverance” both.

b. *kabura sh-shay’u fī nafsihī*, to consider sth to be momentous/awesome/formidable:

**qul kūnū hijāratan aw ḥaḍīdan aw khalqan min mā yakburu fī 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 takhruju min afwāhihim*, It is an outrageous statement that is coming out of their mouths 18:5.

**kabura maqtan Cinda llāhi*, 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 akbarnahū*, When they saw him, they were overwhelmed by him: 12:31.

X. i s t a k b a r a

+ PREP [a. *Can*; b. *bā*’]

a. *istakbara Cani sh-shay’i*, to turn away from sth in pride, dismiss/reject sth haughtily: 6:93; 7:36, 40, 206; 21:19; 40:60.

Tadmīn of *aCraḍa*.

4:172 (*wa man yastankif Can Cibādatihī wa yastakbir*) is not listed here because there is no need to posit the omission of the preposition *Can* after *yastakbir* in it.

- b. *istakbara bihī*, to scorn sth out of pride: 23:67.

Taḍmīn of istahza'a. Tad., 4:467.

322. *KTB*

I. *k a t a b a*

1. + OBJ

katabahū:

- i. to make a note of sth: 3:181; 4:81; 19:79; 21:94 [act pt]; 36:12; 43:19.

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:

**kataba llāhu la aghlibanna anā wa rusulī*, God has laid it down—that I [God] shall triumph, and [so shall] My messengers: 58:21.

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. *ʿalā*; b. *fī*; c. *lām*; d. *maʿa*]

a. *katabahū ʿalayhi*:

- i. to bind/obligate sb to do sth:

**kutiba ʿalaykumu l-qitālu*, Fighting has been made obligatory upon you: 2:216.

**kataba ʿalā nafsihī r-rahmata*, He has made it incumbent upon Himself to show mercy: 6:12 [n.].

**kutiba ʿalayhi annahū man tawallāhu 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 *mafʿūl mutlaq*, and the complete construction would be: *Kataba llāhu 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.

22:4: See *Tad.*, 4:348.

ii. to predestine sth for sb:

**la baraza lladhīna kutiba ʿalayhimu l-qatlu ilā maḍājīʿihim*, Those who were predestined to be killed would have gone out to their [designated] falling-places: 3:154.

**wa law lā an kataba llāhu ʿalayhimu l-jalāʿa*, Had God not foredoomed them to exile: 59:3.

Shamm., 312/12: *wa innī ʿadānī ʿankumū ghayra māqitīn/ nawārāni 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 (QT^c) V.1.ii.)

b. *katabahū fīhi*, to entrench sth in sth:

**ulāʿika kataba llāhu fī qulūbihimu 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, *Mufaḍḍ.*, 399/61: *kataba r-rahmānu wa l-ḥamdu lahū/saʿata l-akhlāqī finā wa d-ḍalaʿ*, "God—praise be to Him—has ingrained in us excellent qualities of character and [the] ability [to perform great tasks]."

c. *katabahū lahū*:

i. to decree/ordain sth for sb:

**mā kutiba lahunna*, That which has been decreed for them [= has been declared by God to be their right]: 4:127.

**lan yuṣṭibanā 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. Cf. *Kash.*, 1:331.

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 *alā*, 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: . . . *tanbīhan anna kulla mā yuṣṭibunā na^Cudduhū ni^Cmatan lanā wa lā na^Cudduhū ni^Cmatan Calaynā*.

ii. to credit sth [e.g. a good deed] to sb’s account:

**wa lā yaqṭa^Cūna 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.

Zamakhsharī (*Kash.*, 2:177) explains *wādiyan* in this verse as “a piece of land”: *Wa qad shā^Ca fī stī^Cmāli l-^Carabi bi ma^Cnā l-arḍi*.

d. *katabahū ma^Cahum*, to count/include sb among certain people: 3:53; 5:83.

See also 248 (*CDD*) 1.2.

III. *k ā t a b a*

+ OBJ

kātaba l-^Cabda, to make a freedom contract with a slave:

**wa lladhīna yabtaghūna l-kitāba min mā malakat aymānukum fa katibūhum*, And those of your slaves who desire a freedom contract, make a freedom contract with them: 24:33.

Kash., 3:75.

323. **KDH**I. *k a d a ḥ a*+ PREP [*ilā*]*kadaḥa ilayhi*, to labor one's way to sth:**innaka kādiḥun ilā rabbika kadḥan*, You have to labor your way to your Lord: 84:6.*Taḍmīn* of *mashā/dhahaba*.324. **KDY**IV. *a k d ā**akdā*, to be stingy:**wa aḥṭā qalīlan wa akdā*, And he gives [in charity] only a little, acting like a miser: 53:34.

Kadāhu 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-hāfiru* means: the digger came face to face with a *kudyah* which stopped his work. From this comes the expression, *sa’alahū 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. **KDhB**I. *k a d h a b a*

1. + OBJ

kadhabahū, to misperceive/misrepresent sth:**mā kadhaba l-fuwādu mā ra’ā*, What he [Prophet] saw his heart did not misrepresent: 53:11.

Kadhabati l-ʿaynu, “(of eyes) to misperceive”; Dhū r-Rummaḥ: *mā fī samʿihī kadhibū*, “There is no fault in his hearing [= he possesses a keen sense of hearing].” *Aq.*, 2:1072. Also, *ʿAnt.*, 29/[3].

2. + PREP [*ʿalā*]*kadhaba ʿalayhi*:

i. to give the lie to sb:

**unzur kayfa kadhabū Calā anfusihim*, Look, how they have given the lie to themselves: 6:24.

ii. to attribute sth to sb falsely:

**alladhīna kadhabū Calā 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:

**akrimī mathwāhu*, Let him reside/live [with us] with honor [lit: Make his place of stay honorable]: 12:21.

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 nafsin illā Calayhā*, 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 sayyi'atan*, 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 yu'ākhidhukum 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 ṭmānihā khayran*, Or [one] who has not performed any good deeds [while] in a state of belief: 6:158.

**bi mā kasabat aydī n-nāsi*, On account of people's doings [lit: on account of what people's hands have earned]: 30:41 [obj und; n.].

**wa mā tadriṅ nafsun mā dhā taksibu ghadan*, And no one knows how he will perform/what he will do tomorrow: 31:34 [obj und; n].

**kullu mri'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 Canhu 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 *maṣḍariyyah* rather than as a relative pronoun.

2:225: See *Kash.*, 1:135.

15:84: *Mā kānū yaksibūna* in this verse refers more specifically to material achievements—those of the Thamūd, 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: *innamā ūtūhū Calā il-min*). *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 Canhu māluhū*) 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. *iktasaba*

+ OBJ

iktasabahū, to do sth, perform a deed/an action:

**li kulli mri'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'minīna wa l-mu'mināti 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*I. *kashafa*

1. + OBJ

kashafa l-amra, to remove/eliminate sth:

**fa yakshifu mā tad'ūna 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 [maṣ]; 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. + OBJ + PREP [^Can]*kashafahū* ^Canhu:

i. to relieve/rid sb of sth:

**la in kashafta* ^Cannā *r-rijza*, If you deliver us from this punishment: 7:134.

Also: 7:135; 10:12, 98; 16:54; 43:50; 44:12.

Burj ibn Mus'hir, *Ham.*, 3:1272/2: *rafa^Ctu bi ra'sihī wa kashaftu* ^Canhu/bi mu^Craḡatin malāmata man yalūmū, "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 hemistich—the verse is also found in ^CAmr, 59/4.) Also, A^Cshā, 273/4; Ṭar., 67/53.

ii. *kashafa ʿanhu 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 bniḥīl/kashafnā ghiṭāʾa l-ghammi ʿanhu fa abṣarā*, “And many 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 ʿan 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-ḥarbu ʿan sāqihā*, which means: the war became intense/violent—literally, the war revealed its shanks. Saʿd ibn Mālik, *Ham.*, 2:504/6: *kashaftu lahum ʿan 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 taʾū l-ʿadiyya bārizan niṣfu sāqihā*, “She [ʿAbbāṭa 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 ʿan sāqayhi* means literally “to bare one’s shanks” (*Aq.*, 1:610), but the word *shammara* (and also *tashammara*) 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 all earnestness. Another, and in the present context perhaps more pertinent, explanation of *kashafati l-ḥarbu ʿan 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 Bāʿith ibn Ṣuraym, *Ham.*, 2:536/6; also, *Tad.*, 7:528. Cf. the English expression, “to go at it baldheaded.”

In 27:44 (not listed) *kashafa ʿanhu* has a literal meaning.

329. KZM

I. *k a z a m a*

+ OBJ

kazamahū:

i. to choke down sth [e.g. anger, sorrow]:

*wa l-kāzimīna l-ghayza, And those who suppress their anger: 3:134.

Also: 40:18 [act pt; obj und].

ii. *kuzima*, to be filled with grief:

*fa huwa kazīmun, 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, *kazīm* = *makzūm*.]

12:84: It is possible to take *kazīm* in this verse as an active or a passive participle (Bayḍ., 1:506); I have construed it as a passive participle (= *makzūm*), taking *kazamahū l-ghammu* rather than *kazama l-ghamma* as the pattern construction. Incidentally, Jacob, who is called *kazīm* in the verse, acted more out of sorrow than anger, and it is therefore more appropriate to supply the word *ghamm* rather than *ghayz* in the pattern constructions; it would hardly be correct to say (*Kash.*, 2:271; Bayḍ., 1:506) that Jacob was filled with rage (*ghayz*) at his sons. Further, as Iṣlāhī says (*Tad.*, 3:494), the use of the word *kazīm* 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 af^calahū is one of the two patterns of *af^cāl at-ta^cajjub*.

331. KFF

I. *k a f f a*

1. + OBJ

kaffahū:

i. to put a stop to sth, thwart sth:

*Casā llāhu an yakuffa ba'sa lladhīna 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. *kaffahū* ^Canhu, to prevent sb from attacking sb:
 *wa idh kafaftu banī isrāʾīla ^Canka, And when I kept the Israelites from you [Jesus]: 5:110.
 Also: 21:39.
- ii. *kaffa yada fulānin* ^Can fulānin, 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: *lā yaqbisu l-jāru minhum faḍla nārihimī/wa lā tukāffu yadun* ^Can ḥurmatī l-jārī, "[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 antumū 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*I. *k a f ā*

1. + PREP [*bāʾ*]
- *a wa lam yakfi bi rabbika annahū ^Calā kulli shayʾin shahīdin, Is it not sufficient that Your Lord is a witness to everything? 41:53.
2. + OBJ + OBJ
- kafāhu* iyyāhu, to suffice sb against/in respect of sb/sth:
 *fa sa yakfīkahumu llāhu, God will suffice you against them: 2:137.
 *innā kafaynāka l-mustahziʾna, We suffice you against those who make mockery: 15:95.
 *wa kafā llāhu l-muʾminīna l-qitāla, And God sufficed the believers with respect to the war: 33:25.
3. + PREP [*bāʾ*] + TAMYĪZ
- kafā bihī kadhā*, (of sb/sth) to be sufficient/adequate in respect of sth/for a certain purpose:
 *wa kafā bi llāhi ḥasībān, 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 saʿīran*, 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.

Also: 4:45 [twice], 70, 79, 81, 132, 166, 171; 10:29; 13:43; 17:17, 65, 96; 21:47; 25:31, 58; 29:52; 33:3, 48; 46:8; 48:28.

Burj ibn Musʿhir at-Taʿī, *Ham.*, 2:619/8: *kafā bi l-qubūri ṣārīman 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-Dabbiyyah, *ibid.*, 3:1060/2: *wa mashʿhadin qad kafayta l-ghāʾibīna bihī*, "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; *Hāt.*, 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. k ā n a

1. + PREDICATE

**wa mā kāna hādihā l-qurʾānu an yuftarā min dūni llāhi*, This Qurʾān is not the kind [of book] that could have been forged without God's knowledge [lit: in isolation from God]: 10:37.

2. + PREP [*lām*]

i. **wa in yakun lahumu l-ḥaqqu*, If the decision is [going to be] in their favor: 24:49.

ii. The phrase *mā kāna lahū an yafʿala kadhā* 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 yakūnu laka an tatakabbara fīhā*, 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 na^Cūda fihā*, 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 tankihū az-wājahū min ba^Cdihī 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.

Also: 2:114; 4:92; 5:116; 9:120; 12:38.

(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 ṣaḥḥa lahū dhālika, ya^Cnī anna n-nubuwwata tunāfi l-ghulūla.*

8:67: *Kash.*, 2:134. Also, *Mir*, 112–14.

(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 yukallimahū llāhu illā waḥyan aw min warā'i ḥijābin . . .*, 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 idhni llāhi*, It is not possible for a person to die except by God's command: 10:100.

**mā kāna lakum an tunbitū shajaratahā*, You do not have the power to create their [gardens'] trees: 20:67.

(f) one is not authorized/entitled to do so:

**qul mā yakūnu lī an ubaddilahū min tilqā'i nafsī*, Say, "It is not given to me to change it [Qur'ān] on my own": 10:15.

**wa mā kāna li 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 li yaʿala (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 li 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 li ya'khudha akhāhu fī dīni 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 li yanfirū kāffatan*, It was not necessary for all the believers to set out: 9:122.

(c) it is not one's way/practice to do sth:

**wa mā kāna rabbuka li yuhlika l-qurā bi zulmin wa ahlukā 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 li yazlimahum*, And God would not wrong them: 29:40.

Also: 3:179 [n.]; 6:131; 30:9.

3:179: Translated at 406 (WDhR) l.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/I am not one who would bow down to a human being': 15:33.

**wa mā kāna llāhu li yuʿjizahū min shayʿin fi s-samāwāti wa lā fi l-arḍi*, 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 yaʿala kadhā*, see 24 (BGHy) VII.

335. KYL

I. *k ā l a*

+ OBJ

kālahu, 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. *i k t ā l a*

+ PREP [*ʿalā*]

iktāla ʿalayhi, 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 fa^Cala kadhā, to do sth without much delay:

**fa mā labitha an jā'a bi ^Cijlin ḥanīdhin*, And it was not long before he came in with [meat of] a roasted calf: 11:69.

The construction is variously explained. ^CUkbaī (2:42) suggests five, or rather six, possibilities in all. Of these, the first (interpreting *labitha* as *ta'akhhara* and assuming that the preposition ^C*an*, which would go with *ta'akhhara*, has been omitted, yielding the construction: *fa mā labitha ^Can an jā'a*) and the fourth (making *an jā'a* the subject of *labitha*, yielding a construction equivalent in meaning to: *fa mā abṭa'a majī'uhū*) seem more plausible than the rest; I have chosen the fourth interpretation, hence the categorization of the verse as VB.

^C*ijl ḥanīdh* in the verse does not necessarily mean that Abraham presented before his guests a whole roasted calf. *Tad.*, 3:403.

Abū l-Faḍl al-Kinānī, *Aṣm.*, 76/22: *wa lan yalbatha l-juhḥālu an yatahadḍamū/akhā l-ḥilmī mā lam yasta^Cin bi jahūlī*, "The reckless will not hesitate to usurp what belongs to a forbearing person, unless the latter himself seeks the help of a reckless person."

337. **LBS**I. *l a b a s a*

1. VB

**bal hum fī labsin min khalqin jadīdin*, 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 shiya^{Can}*, 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. *ʿalā*; b. *bā*ʿ]a. *labasa ʿalayhi l-amra*, to make a matter doubtful for sb:

**wa la labasnā ʿalayhim mā yalbisūna*, And We would have confounded for them what they are trying to confound: 6:9 [obj und; n.].

**wa li yalbisū ʿalayhim 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^{MY}) 1.a.

b. *labasa sh-shayʿa bi sh-shayʿi*, to mix one thing up with another:

**wa lā talbisū l-ḥaqqā bi l-bāṭili*, And do not mix truth up with falsehood: 2:42.

**alladhīna lam yalbisū ṯmānahum bi zulmin*, Those who have not polluted their faith with any wrong: 6:82.

Also: 3:71.

338. **LJJ**I. *l a j j a*+ PREP [*fī*]

lajja fī l-amri, to persist in sth:

**la lajjū fi ṭughyānihim*, They would have persisted in their rebelliousness: 23:75.

**bal lajjū fi Cutuwwin 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 *mukadhdhab* 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. LH̄D

IV. a l ḥ a d a

+ PREP [a. *fi*; b. *ilā*]

a. *alḥada fihi*:

i. to misinterpret/distort sth:

**inna lladhīna yulḥidūna fi āyātina*, 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 fi asmā'ihī*, And leave those alone who blaspheme His names: 7:180.

Alḥada fi 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. LH̄F

IV. a l ḥ a f a

VB

alḥafa s-sā'ilu, (of a beggar) to pester [sb] for alms: 2:273.

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'ilu* 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. LHN

I. *l a ḥ a n a*

VB

laḥana, to equivocate:

**wa la ta^crifannahum fī laḥni l-qawli*, And you will definitely recognize them from the way they twist their words/speech: 47:30.

Laḥana fī kalāmihī, “to mispronounce words/equivocate”; *Carafatu dhālika fī laḥni kalāmihī*, “I understood that from the allusions he made in his speech/from the equivocal nature of his talk.” *Asās*, 561–62. Also, *Kash.*, 3:459; *Tad.*, 6:422.

342. LZM

IV. *a l z a m a*

+ OBJ + OBJ

alzamahū sh-shay’a:

i. to impose sth upon sth:

**a nulzimukumūhā wa antum laḥā 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 kalimata 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 llāhi rabban wa bi muḥammadin rasūlan wa bi l-islāmi dīnan*, “I am content in taking God as my Lord, Muḥammad as my prophet, and Islam as my religion.” *Tad.*, 6:465. Cf. *Kash.*, 3:467.

iii. **wa kulla insānin alzamnāhu tā’irahū fī cunuqihī*, And around every man’s neck We have hung/fastened his fate [= We have bound every man to his fate/destiny]: 17:13.

Tā’ir, 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. **LTF**V. *t a l a ṭ ṭ a f a*

VB

talattafa, to be circumspect:**wa l-yatalattaf*, And let him be circumspect [about it]: 18:19.344. **LGhW**I. *l a g h ā*+ PREP [*fī*]*laghā fīhi*:i. *laghā fī qawlihī*, to say sth without really meaning it:**lā yu'ākhidhukumu llāhu bi 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 fulānin*, to disturb sb in his speech:**lā tasma^Cū li hādhā l-qur'āni wa l-ghaw fīhi*, 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 bi 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 A^Cshā, 353/27: *in wada^{Cnā} Canhu bi baydā'a qafriⁿaw qarannā dhirā^Cahū bi wazīfī*, “[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 [ʿalā]

alfāhu ʿalā kadhā, to find sb practicing sth:

**qālū bal nattabiʿu mā alfaynā ʿalayhi abāʿanā*, 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

laqiyahū:

i. to feel/experience sth:

laqiya n-naṣaba, to be tired/weary: 18:62.

lyās ibn al-Aratt, Ham., 3:1278/4: *fa in yaku khayrun aw yakun baʿdu rāḥatin/ʿa innaka lāqin 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-Maʿlūṭ al-Asadī, Ham.*, 3:1382/1: *ghayyaḍna min ʿabarātihinna wa qulna lī/mā dhā laqīta mina l-hawā 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, Ham.*, 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-waʿda, to obtain/realize what is promised [to one]: 28:61 [act pt].

II. *l a q q ā*

+ OBJ + OBJ

laqqāhu sh-shay'a:

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 ʿalīmin*, And the Qur'ān is being conveyed to you from an All-Wise, All-Knowing Being: 27:6.

**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-taḥīyata*, to salute/greet sb:

**wa yulaqqawna fihā taḥīyatan wa salāman*, And in them [lofty quarters of paradise] they will be accosted with "greetings!" and "peace!": 25:75.

III. *l ā q ā*

+ OBJ

i. *lāqā l-yawma*, to come upon/see a day:

**ḥattā yulāqū yawmahumu lladhī 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 *maṣḍars* 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 already warned. *Tad.*, 5:169.

ii. *lāqā ḥisābahū*, to face one's reckoning: 69:20 [act pt].IV. *a l q ā*

1. VB

alqā:

i. (of a magician/sorcerer) to perform a feat/trick:

**immā an tulqiya 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*) 1.1.ii.

ii. to plot/intrigue:

**fa yansakhu llāhu mā yulqī sh-shayṭānu*, 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*) 1.1.ii.

ii. to offer/present sth:

(a) *alqā ma^cdhiratan*, 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-sam^ca*, to listen carefully, be all ears: 26:223; 50:37.

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].

iv. **wa alqaynā fīhā rawāsiya*, And in it [earth] We have installed mountains: 15:19; 50:7.

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 yakfulu 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.

Islāhī writes: "By *aqlām* is meant the arrows that are used in drawing lots. The use of gambling arrows is forbidden in the *Sharīḥ*, 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 *qalam* (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 llaū kānū yaktubūna bihā t-tawrāta, ikhtārūhā li l-qur'ati tabarrukan bihā.*

Cf. 308 (QSM) X.

3. + PREP [*ilā*]

alqā fī l-amri, to seek to sabotage a scheme/plan:

**wa mā arsalnā min qablīka min rasūlin wa lā nabīyyin illā idhā tamannā alqā sh-shayṭānu fī umniyyatihī*, 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. *ʿalā*; b. *bayna*; c. *fī*; 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-rūḥa min amriḥī ʿalā man yashāʿu min ʿibādihī*, He bestows the spirit [= revelation]—which belongs to [the category of] His Phenomena/Matters—upon whomever from among His people He likes: 40:15.

Min amriḥī in the verse signifies that the revelation belongs to a special category of divine matters, and, accordingly, not everyone can comprehend its nature. See *Tad.*, 6:24–25; also, *ibid.*, 3:783–84.

**fa law lā ulqiya ʿalayhi aswiratun min dhahabin*, Why, then, were bracelets of gold not sent down upon him? 43:53.

**a ulqiya dh-dhikru ʿalayhi min bayninā*, 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:

**innā sa nulqī ʿalayka qawlan thaqīlan*, We shall soon lay on you a heavy responsibility [lit: a weighty word] 73:5.

b. **wa alqaynā baynahumu l-ʿadāwata wa l-baghḍāʿa*, And We sowed the seeds of dissension and hatred among them: 5:64.

c. *alqā fī qalbihī r-ruʿba*, to strike terror in sb’s heart: 3:151; 8:12.

See also 304 (QDhF) 1.2.

d. *alqāhu ilayh*:

i. to consign sth to sb:

(a) **wa lā tulqū bi ayḍikum 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 ayḍikum ilā t-tahlukati* to be the complete construction, one of the possibilities suggested by Zamakhsharī (*Kash.*, 1:119). On *bi*

aydīkum in the verse, cf. Iṣlāhī (*Tad.*, 1:436): “The words *bi aydīkum* 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 kanzun*, 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-salama*:

(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 Iṣlāhī (*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 [bāʿ]
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 [bāʿ]
**idh talaqqawnahū bi alsinatikum*, When you were passing it [report] on from tongue to tongue [= receiving and communicating the report uncritically]: 24:15.

As Iṣlāhī observes (*Tad.*, 4:512 [cf. *Kash.*, 3:66]), the Qurʾān is here criticizing those Muslims who accepted a certain 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**

I. *l a m a ḥ a*

1. + VB
lamaḥa l-baṣaru, (of eyes) to notice at a glance:
**wa mā amru s-sāʿati illā ka lamḥi l-baṣari*, 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-baṣari, to take a glance:
**wa mā amrunā illā wāḥidatun ka lamḥin bi l-baṣari*, 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.

Lamaḥtuhū bi baṣarī, "I glanced at him." *Asās*, 572. ^cAbd Allāh ibn ad-Dumaynah al-Khath^camī, *Ḥam.*, 3:1264/7: wa

lamhin bi Caynayhā ka'anna wamīdahū/wamīdu l-hayā tuhdā li najdin shaqā'iquh, "She cast a glance [at me], and its sparkle was like the lightning of [life-giving] could's whose portions are being shown the way to Najd."

349. LMS

I. *l a m a s a*

+ OBJ

lamasahū, to feel about in order to learn the news of sth, check sth out:

**wa annā lamasnā s-samā'a*, And we checked out the heavens: 72:8.

Ham., 2:899/5: *ulāmu Calā tabakkīhi/wa almusuhū fa lā ajiduh*, "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-mar'ata, to have sexual intercourse with a woman: 4:43; 5:6.

See also 359 (MSS) I.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 bihī* ("to divert/distract oneself with sth") or (*Kash.*, 3:3) as *lahā Canhu* ("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 bihī*) that they neglect the divine message (*lahā Canhu*).

351. LWY

I. / a w ā

1. + PREP [a. *ʿalā*; b. *bāʿ*]a. *lawā ʿalayhi*, to turn around to take a look at sth:

**wa lā talwūna ʿalā aḥadin*, And you did not [so much as] turn around to take a look at anyone: 3:153.

“The expression *fulānun lā yalwī ʿalā aḥadin* is used of a person who beats a brisk retreat [and, in doing so, does not even look back].” *Muf.*, 457–58. Cf. *Aʿshā Bāhilah, Aṣm.*, 89/4. Also, *Imr.*, 62/22; *Khim.*, 40/3. Ḥassān (197/5) uses the expression, combining the literal and the metaphorical meanings: *wa lam yalwū ʿalā l-ḥasabi t-talīdī*, “And they [the fleeing Quraysh] did not look back on/to their noble stock of old.” Cf. also *ʿAntarah* (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 [*bāʿ*]*lawā lisānahū bi sh-shayʿi*, to mispronounce sth:

**wa inna minhum la faṭīqan 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.

Kash., 1:197: *Yaftilūna alsinatahum bi qirāʿatihī ʿani ṣ-ṣaḥīhi ilā l-muḥarrafī*. Also, *ibid.*, 1:272 (on 4:46 [1.b, above]); *Tad.*, 1:730.

See also 1.b above, and 59 (*HʿRF*) II.

II. / a w w ā

+ OBJ

lawwā raʿsahū, to shake one’s head [in disbelief/indifference]:

**lawwaw ruʿusahum*, They shake their heads: 63:5.

Aq., 2:1174; *Kash.*, 4:101-2.

See also 384 (*NGhD*) IV.

352. LYN

I. *l ā n a*+ PREP [a. *ilā*; b. *lām*]a. *lāna lahū*, to be gentle/kind to sb:**fa bi mā raḥmatin mina llāhi 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 talīnu julūduhum wa qulūbuhum ilā dhikri llāhi*, 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 *iṭma'anna* (*Kash.*, 3:345). Cf. 57:16 (*an takhsha^a qulūbuhum li dhikri llāhi* [cited at 12 ('NY) I]).

IV. *a l ā 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-baḥru yamudduhū min ba^Cdihī sab^Catu abḥurin*, 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-nahra nahrūn 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. *Iṣlāḥī* (*Tad.* 5:140 [cf. *Kash.*, 3:215]) assumes the suppression of the word *midād* ("ink") after *al-baḥr*, making it the counterpart of *aqlām* in the same verse, the complete construction thus being: *wa law anna mā fī l-ardī min shajaratin aqlāmun wa l-baḥru midādun yamudduhū. . . .*

ii. to make sth abundant:

**wa ja^Caltu lahū mālan mamdūdan*, And I gave him great wealth: 74:12.

Asās, 586; *Kash.*, 4:157.

iii. to intensify sth:

**wa ḡillin mamdūdin*, And [they will enjoy] deep shades: 56:30.

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’a la ja^Calahū sākinan*).

2. + PREP [*lām*]

**fā l-yamdud lahū r-rahmānu maddan*, Then let the Compassionate One give him rope: 19:75.

Madda l-madyūna, “to grant a respite to the debtor.” *Aq.*, 2:1192. *Kash.*, 2:421: *Madda lahū r-rahmānu, ya^{Cnī} amhalahū wa amlā lahū fī l-^Cumuri*.

3. + OBJ + PREP [a. *fī*; b. *ilā*; c. *lām*]

a. *maddahū fī ghayyihī*, to cause sb to become further misguided:
**wa yamudduhum fī tuḡhyānihim*, And He lets them grow in their rebelliousness: 2:15.
Also: 7:202.

Kash., 1:35.

See also 269 (*^CMH*) 1.2, 338 (*LJ*) 1.

b. *madda ^Caynayhi ilā sh-shay’i*, to cast one’s eyes on sth:

**lā tamuddanna ^Caynayka ilā mā matta^{Cnā} bihī azwājan minhum*, Do not [even] lift up your eyes to what We have provided to certain groups from among them: 15:88; 20:131.

Madda ^Caynayhi ilayhi (*^Caynayhi* = *naẓara ^Caynayhi* [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 taṭmaḡ bi baṣarika ṭumūḡa rāḡhibin fīhi mutamannin lahū* [ibid., 2:310; also, ibid. 2:452]).

Hass., 258/[3]: *innī la a^Cjabu min qawlin ḡhurirta bihī/ ḡulwin yumaddu ilayhi s-sam^{Cu} 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 lahū sh-shay’a*, to give sb more of sth:

**wa namuddu lahū mina l-^Cadhābi maddan*, And We shall greatly add to his punishment: 19:79.

4. + PREP [bā'] + PREP [ilā]

madda bi sababin ilā s-samā'i, 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/[4]: *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^Cshā (159/32). See Iṣlāḥī (*Tad.*, 4:363), whose interpretation of the idiom I have borrowed, and who quotes the verses from Zuhayr and A^Cshā. Cf. *Kash.*, 3:27-28. Cf. 24 (BGHY) 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 marījin*, And so they are caught up in a confusion: 50:5.

Marija l-khātamu fī l-iṣba^{ci} 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 movement" arises the idea of lack of rootedness, hence of disturbance, and finally of disorder and confusion (cf. *Zuh.*, 342/[5]).

355. MRD

I. *m a r a d a*

+ PREP [Calā]

marada Calā sh-shay'i, to persist in sth, practice sth persistently:

**maradū Calā n-nifāqi*, They have become quite adept in hypocrisy: 9:101.

Marada Calayhi: marana wa stamarra Calyhi. Aq., 2:1198. Also, *Kash.*, 2:169.

356. **MRR**I. *m a r r a*

1. VB

**fa lammā kashafnā Canhu ḡurrahū marra ka an lam yadCunā ilā ḡurrin 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 maḡā Calā ṡarīqatihī l-ūlā . . . aw marra Can mawqifi l-ibtihāli wa t-taḡarruCi. . .*). 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 [*Calā*]

marra Calayhi, to observe/review sth:

**wa ka’ayyin min āyatin fī s-samāwāti wa l-arḡi yamurrūna Calayhā*, And many a sign there is in the heavens and on the earth which they observe/review: 12:105.

This is the meaning *marra Calayhi* seems to have in this verse, as the words *fī s-samāwāti* 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 *fīC* has been used in the sense of *fā’idat al-fīC*. (Cf. *Kash.*, 2:277: *Yamurrūna Calayhā: yushāhidūnahā*.) Another way to explain the use of *marra Calayhi* in this verse, while retaining the normal sense of the phrase, would be to assume that the Qur’an meant to say, *wa ka’ayyin min āyatin fī l-arḡi tamurrūna Calayhā* (in which case *marra Calayhi* would mean going/passing by something [= by the signs found on the earth—e.g. the ruins of old civilizations]), but then inserted the phrase *fī s-samāwāti* before *fī l-arḡi*, and, after supplying the conjunction *wāw* and suppressing the *fī* preceding *al-arḡ*, used the same preposition—*Calā*—for *samāwāt* and *arḡ* both.

VIII. *i s t a m a r r a*

VB

**wa yaḡūlū siḡrun mustamirrun*, 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*]

mārā fīhi, to debate/argue about sth: 18:22; 42:18.

Mirā' is debate or argument. *Marā n-nāqata*, "to milk a she-camel"—*kanna kulla wāhidin mina l-mutajādilayni yamrī mā Cinda ṣāḥibihī* (*Kash.*, 4:38). See also n. to VIII.b below.

2. + OBJ + PREP [*ʿalā*]

mārāhu ʿalā l-amri, to seek to outargue sb on sth: 53:12.

Taḍmīn-meaning of *ghalabah*. *Kash.*, 4:38. Zamakhsharī says (*ibid.*): *Wa ta^cdiyathū bi ʿalā lā taṣiḥḥu illā ʿalā madh'habi t-taḍmīni*.

See n. to III.1 above, and n. to VIII.b below.

VI. *t a m ā r a*

+ PREP [*bā'*]

tamārā bi sh-shay'i, to offer carping/derisive criticism: 53:55; 54:36.

Bā' suggests the *taḍmīn* of *istahza'a*; the *taḍmīn* 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-labana 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

I. m a s a ḥ a

VB

masaḥa, to deal a blow [to sth]:

**fa ṭafiqa maṣḥan bi s-sūqi wa l-a^cnāqi*, Then he [Solomon] began to strike [the horses with the sword] on the shanks and necks: 38:33.

Masaḥa cunuqahū/qaḍudahū bi s-sayfi, “to cut off sb’s neck/arm with a sword”; *masaḥa 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 yamsaḥu maṣḥan wāqi^can bi s-sūqi wa l-a^cnāqi*. That is, *maṣḥan* is a *maf^cūl mutlaq*, serving to reinforce (*ta’kīd*) an implied verb—*yamsaḥu* (*Tad.*, 5:530), with the *bā’* suggesting the *taḍmīn* of *wāqi^can* (cf. *Mugh.*, 1:115). Since the *bā’* goes with *wāqi^can* rather than with *yamsaḥu*, the Qur’ānic verse has a simple VB construction.

359. MSS

I. m a s s a

1. VB

massa:

**mina l-massi*: 2:275: see 78 (*KhBT*) 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 tasu’hum*, If something good happens to you, it pains them: 3:120.

*in yamsaskum qarḥun fa qad massa l-qawma qarḥun 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 nafḥatun min ʿadhābi rabbika, And if a draft of your Lord's punishment should reach them: 21:46.

Also, in the position of subject, the following:

- (a) ʿadhāb: 5:73; 6:49; 8:68; 11:48; 19:45; 24:14; 36:18.
- (b) ba'sā', calamity: 2:214.
- (c) ɢarrā', hardship: 2:214; 7:95; 10:21; 11:10; 41:50.
- (d) ɢurr, harm, hurt: 10:12 [twice]; 12:88; 16:53; 17:67; 21:83; 30:33; 39:8, 49.
- (e) khayr, good: 70:21.
- (f) kibar, old age: 15:54.
- (g) lughūb, fatigue: 35:35; 50:38.
- (h) nār, hellfire:

*lan tamassana n-nāru illā ayyāman ma^cdūdatan, Fire is not going 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) naṣab, fatigue: 15:48; 35:35.
- (j) sarrā', joy, happiness: 7:95.
- (k) sharr, evil, calamity: 17:83; 41:49, 51; 70:20.
- (l) sū', evil, harm: 3:174; 7:188; 39:61.
- (m) *ṭā'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 fī kulli mā yanālu l-insāna min adhan*). *Ham.*, 2:926/2: *fa mā kāna mifrāḥan idhā l-khayru massahū/wa lā kāna mannānan idhā huwa an^camā*, “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 ḍurrin*, And if God were to cause you any harm: 6:17; 10:107.

**wa in yamsaska bi khayrin*, And if He were to bestow some good on you: 6:17.

**wa lā tamassūhā bi sū'in*, And do not cause her [she-camel] any harm: 7:73; 11:64; 26:156.

**anni massaniya sh-shayṭānu bi nuṣubin wa Ḍadhābin*, That Satan has caused me suffering and torment: 38:41.

Zayd ibn Ḥuṣayn, *Ḥam.*, 4:1678/2: *a lam taḌlamī annī idhā d-dahru massanī bi nā'ibatīn zallat wa lam atatartaī*, "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-ḌAbsī, *ibid.*, 3:1071/8.

VI. *t a m ā s s a*

tamāssa r-rajulu wa l-mar'atu, (of a man and a woman) to have sexual intercourse: 58:3, 4.

See also I.2.ii above, and 349 (LMS) III.

360. **MSK**

IV. *a m s a k a*

1. VB

amsaka, to withhold [sth from sb], deny [sth to sb]: 38:39.

2. + OBJ

i. to withhold/stop sth:

amsaka r-rizqa, to withhold sustenance [from sb]: 67:21.

**mā yaftahi llāhu li n-nāsi min raḥmatīn fa lā mumsika lahā wa mā yumsiku fa lā mursila lahū min baḌdihī*, 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 llāhu nafsa fulānin, (of God) to cause a person to die [lit: to detain/arrest a being/soul]: 39:42.

**fa amsikūhunna fi l-buyūti*, Then detain/confine them [women] in your homes: 4:15.

3. + OBJ + PREP [a. *Calā*; b. *bā*]a. *amsaka Calayhi sh-shay'a*, to hold/save sth for sb:

**fa kulū min mā amsakna Calaykum*, Eat of that which they [trained hunting animals] have saved for you: 5:4.

**amsik Calayka zawjaka*, Keep your wife [= do not divorce her]: 33:37.

Aq., 2:1211; *Kash.*, 1:323–24.

Hāt., 229/3: *taqūlu alā amsik Calayka fa innanī/arā l-māla cinda l-mumsikīna muCabbadā*, "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 *muCabbad* in the verse can be explained in several ways; see commentary, *ibid.*, 229–30.)

b. **wa lā tumsikū bi Ciṣami l-kawāfiri*, 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 (CŞM) VIII.

361. *MShY*I. *m a s h ā*

+ PREP [*bā*]

**mashshā'in bi namīmin*, A great slanderer: 68:11.

Kash., 4:127.

362. MKN

II. m a k k a n a

1. + PREP [*lām*]

**mā lam numakkin lakum*: 6:6: see 2.a.ii, with n.

2. + OBJ + PREP [a. *fī*; b. *lām*]a. *makkanahū 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-arḍi*, to give sb great power/authority in the land:

**makkannāhum fī l-arḍi 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-arḍi 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. *makkanahū lahū*, to establish sth for sb:

**wa la yumakkinanna lahum dīnahumu iladhī rtaḍā 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 lahū fī l-arḍi:

i. to pave the way for sb in a land:

**wa kadhālika makkannā li yūsufa fī l-arḍi*, 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 kadhālika makkannā li yūsufa fī l-ardī*, This is how We gave Joseph power and authority in the land: 12:56.

**wa numakkina lahūm fī l-ardī*, And We intended to give them power/authority in the land: 28:6.

Also: 18:84.

Zamakhsharī (*Kash.*, 2:4) distinguishes between *makkana lahū fī l-ardī* (= *ja^cala lahū makānan fihā*) and (2.a.ii) *makkanahū fī l-ardī* (= *athbatahū fihā*).

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 [obj und].

Aq., 2:1232-33. Also, *Asās*, 601.

363. MLK

I. 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 Qurʾān the phrase acquires the specific meaning of “slaves.” Durayd ibn aṣ-Ṣimmah, *Ham.*, 2:821/17: *wa tayyaba nafsī annanī lam aqul lahū/kadhābita 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.

Following Iṣlāḥī (*Tad.*, 4:565). Cf. *Kash.*, 3:85.

2. + OBJ + PREP [*min*]

malaka minhu l-amra, to have the power to do sth to/before sb:

**lā yamlikūna minhu khiṭāban*, 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 *mana*^{Ca}. *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 *maṣḍar*.

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; 22:44, 48; 47:25 [n.]; 68:45.

Amlā l-baṣīralli l-baṣīri, "to extend the tether of a camel." *Aq.*, 2:1242. *Asās*, 605.

3:178: The first *mā* (in *anna mā numlī lahum*) is *maṣ-dariyyah*, but the second (in *innamā numlī lahum*) is *kāffah*. *Kash.*, 1:232.

47:25: According to *Islāhī* (*Tad.*, 6:420), the verb *amlā* has been used in the *Qur'ān* 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 [*Ḥalā*]

amlāhu Ḥalayhi, to write sth down and read it out to sb:

**wa qālū asāṭiru l-awwālīna iktatabahā fa hiya tumlā Ḥalayhi bukratan wa aṣīlan*, And they say, "[These are] mere legends about earlier peoples which he has had written, and which are therefore [first] written down and [then] imparted to him day and night!" 25:5.

Islāhī writes: "The use of *Ḥalā* after *tumlā* suggests that the verb includes the *taḍmīn*-meaning of *tulqā Ḥalayhi* or *tuqra'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 nafsihī, to work/strive for one's own good:

**wa man Camila ṣālihan fa li anfusihim yamhadūna*, And those who do good deeds do so for their own good: 30:44.

Aq., 2:1246; *Kash.*, 3:206.

II. *m a h h a d a*

+ PREP [*lām*]

mahhada lahū, to smooth sb's path:

**wa mahhadtu lahū 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

[act pt]; 43:11 [act pt]; 45:5; 50:11 [act pt]; 57:17. [All *maṣḍars* 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-ghayzi, to burst/explode with rage: 67:8.

Aq., 2:1255.

370. MYL

I. *m ā l a*

+ PREP [*ʿalā*]

māla ʿalayhi, to fall upon/attack sb: 4:102.

Māla ʿalayya, "He wronged me." *Asās*, 610. *Māla ʿalayhimu 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.

Subay^C ibn al-Khaṭīm at-Taymī, *Mufaḍḍ.*, 726/1: *bānat ṣadūfu fa qalbuḥū makḥṭūfū/wa na'at bi jānibihā* *ʿalayka ṣadūfū*, “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—(*ʿalam li n-nisā'* [*Aq.*, 1:639]; cf. Nawār, in n. to 313 (QT^C) V.1.ii, and in a verse by Shamm. [quoted at 322 (KTB) I.2.a.ii]—indicating the indifference with which they treat their lovers [*ṣadafa*, “to turn away/avoid/shun”]. As such, Subay^C 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 Sahn ibn Ḥanzalah, *Aṣm.*, 55/14. See also 44 (*ThNY*) I, and 417 (*WLY*) V.2.

372. NBT

IV. a n b a t a

+ OBJ

anbatahū, to bring sb up:

**wa anbatahā nabātan ḥasanan*, And He gave her a good upbringing: 3:37.

Nabbata ṣ-ṣabiyya, “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*

I. *n a b a d h a*

1. + OBJ

nabadhahū:

i. to reject/repudiate/spurn sth:

nabadha l-ḥadāʾil-mīthāqa, to break a pledge/pact/covenant:
 2:100.

An-nabdh: ar-ramyu bi dh-dhimāmi wa rafḍuhū. *Kash.*,
 1:85. Also, *ibid.*, 1:235.

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*]

nabadha 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-ḥaduwwi, “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 [*warāʾ*]

nabadha sh-shayʾa warāʾa ḡahriḥī, to throw/flip sth behind one’s back [= completely disregard/repudiate/reject sth]:

**nabadha farīqun mina lladhīna ūtū l-kitāb kitāba llāhi warāʾa zuḥūrihim*, 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.

Nabadha amrī warā'a zahrihī, "He disregarded my command/suggestion/advice." *Asās*, 613. Also, *Kash.*, 1:235; *Maj.*, 1:111.

374. NBZ

VI. *t a n ā b a z a*

tanābazū bi l-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 ʿalaykum 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 ʿ a*

+ OBJ + PREP [a. *ʿan*; b. *min*]

a. *nazaʿahū ʿanhu*, to take sth away from sb, deprive sb of sth:
**yanziʿu ʿanhumā libāsahumā*, Stripping them [Adam and Eve] as he [Satan] did of their dress: 7:27.

See n. to b below.

b. *nazaʿahū minhu*, to take sth away from sb, deprive sb of sth:
**wa tanziʿu l-mulka min man tashāʿu*, And You take away power/authority from whomever You like: 3:26.

**thumma nazaʿnāhā minhu*, And if later on We were to withdraw it [mercy] from him: 11:9.

Nazaʿa l-amīru l-ʿāmila ʿan ʿamalihī, "(of a ruler) to depose a governor/an administrator." *Aq.*, 2:1290. *Lab.*, 109/9:
wa nazaʿna min dāwūda aḥsana ṣunʿihī, "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^{Cu} 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^{Cūhu}, (of people) to exchange sth between themselves:

**yatanāza^{Cūna} fihā ka’san*, In it [paradise] they will be offering and receiving cups of wine: 52:23.

Ka^{Cb}, 43/[1].

2. + OBJ + PREP [*bayna*]

tanāza^{Cū} l-amra baynahum, (of people):

i. to argue/debate a subject among themselves:

**idh yatanāza^{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^{Cū} amrahum baynahum*, Then they [Pharaoh and his courtiers] discussed the matter among themselves: 20:62.

Tanāza^{Ca} in 20:62 means “to compare notes,” and not necessarily “to dispute” (cf. i, above). The non-disputatious sense of *tanāza^C* (and of *nāza^{Ca}*) is attested in the following: Ibn Muq., 261/28: *yatanāza^{Cūna} jawā’iba l-amthālī*, “They were quoting one another/exchanging familiar/well-known sayings”; Ḥādirah, *Mufaḍḍ.*, 53:5: *wa idhā tunāzi^{Cuka} l-ḥadītha ra’aytahā/ḥasanan tabassumuhā ladhīdha l-makra^{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^Cshā (189/14).

377. *NZGh*

I. *n a z a g h a*

1. + PREP [*bayna*]

nazagha bayna l-qawmi, to cause dissension/a rift among people:

**min ba^Cdi an nazagha sh-shayṭānu baynī wa bayna ikhwaṭī*,
After Satan had caused dissension between me and my brothers:
12:100.

Also: 17:53.

Nazagha bayna n-nāsi, "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*]

nazaghaḥū 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 [*Can*]

nuzifa r-rajulu ^Cani l-khamri, (of a man) to lose consciousness
from drinking wine: 37:47.

Nuzifa sh-shāribu, "(of a wine-drinker) to lose conscious-
ness." *Kash.*, 3:300. The image is that of the "draining" of
consciousness (cf. *Muf.*, 488). *Nazafa l-bi'ra*, "to drain the
well." *Aq.*, 2:1291.

IV. *a n z a f a*

+ PREP [*Can*]

anzafa r-rajulu ^Cani 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 binā’a fīhi wa lā saq-fa* [Aq., 1:554]).

Nazala bihī makrūhun, “A calamity descended upon him.” *Asās*, 628. *Nāb.*, 86/4: *wa man yatarabbaṣi l-ḥadathāna yanzil/ bi sāḥatihī ḥawānun ḡhayru bikrī*, “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*^{CT}’s explanation of the verse [ibid., n. 4]: *Man ādhāhu banū Ḥammihī fa tarabbaṣa bihim fa yūshiku an tanzila bihim dāhiyatun.*) *Laylā bint Ṭarīf*, *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; *Ka^{Cb}*, 30/[3], 259/[4].

See also 414 (WQC) 2.b.

II. n a z z a l a

1. + OBJ + PREP [*bā*ʾ]

nazzala llāhu bihī sulṭānan, (of God) to send down sanction for sth: 3:151; 7:33, 71; 22:71.

See also 2 and IV.2 below.

2. + OBJ + PREP [*ʿalā*] + PREP [*bā*ʾ]

**mā lam yunazzil bihī ʿalaykum 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

anzalahū, 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 ḡ-ḡayfa* = *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.

Qays ibn al-Aṣamm aḡ-Ḍabbī, *D. al-Khaw.*, 177/4.

2. + OBJ + PREP [bāʿ]

anzala llāhu bihī sulṭānan, to send down sanction in support of sth: 12:40.

See also II above.

380. *NShʿ*

II. *n a s h s h a ' a*

+ OBJ

nashsha'ahū, to bring sb up:

**a wa man yunashsha'u 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 (*NBT*) IV.1.

IV. *a n s h a ' a*

+ OBJ

ansha'ahū, to bring sb up:

**innā ansha'nāhunna inshā'an*, We have given them [women] a special upbringing: 56:35.

Tad., 7:168. Cf. *Kash.*, 4:58.

See also II above, and 372 (*NBT*) IV.1.

381. *NShZ*

I. *n a s h a z a*

VB

i. *nashazati l-mar'atu*, (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"; *Ḥirḡun nāshizun*, "a swollen vein that throbs constantly"; *dābbah nashizah*, "a riding beast on which the saddle and the rider cannot stay in position"; *nashazati l-mar'atu Ḥalā zawjihā*, "(of a woman) to defy/disobey her husband"; *nashaza z-zawju Ḥalā 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 [*Ḥalā*]

naṭaqa Ḥalayhi, to speak/testify against sb: 45:29

See also 203 (*ShHD*) I.2.iii.

383. **NZR**

I. *n a z a r a*

1. + OBJ

naẓarahū:

i. to wait for sth:

**ghayra nāzirīna ināhu*, [Do] not [sit around] waiting for the meal to be ready: 33:53.

Also: 2:210; 6:158; 7:53; 16:33; 35:43; 36:49; 38:15; 43:66; 47:18.

Naẓara sh-shay'a, "to wait for sth." *Aq.*, 2:1315. *Imr.*, 41/2: *fa innakumā in tanzurāniya sāḤatan/mina d-dahri yanfaḤnī 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) **unẓurnā*, We beg your pardon! 2:104; 4:46.

Tad., 1:250. *RāḤinā* 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) I.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. *naẓara ilayhi*, to look to sb [for sth]:

**ilā rabbihā nāziratun*, They [faces] will be looking to their Lord [= will be expecting mercy]: 75:23.

Ṣlāḥī writes: “When used with *ilā* as its *ṣilah*, *naẓara*, 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, *in-namā nanẓuru ilā llāhi 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 Nābighah (35/19), *naẓara ilayhi*—especially the first use of it—seems to give the meaning Ṣlāḥī assigns to 75:23: *nazarat ilayka bi ḥājatī lam taqḍihā/naẓara l-marīdi ilā wujūhi l-uwwadī*, “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. *naẓara fīhi*, to reflect on sth, ponder over sth: 7:185.

Aq., 2:1315–16.

c. *naẓara min ṭarfin khafīyyin*, to look [at sth] furtively/secretly, steal a glance [at sth]: 42:45.

384. NGhD

IV. *a n g h a ḍ a*

+ OBJ + PREP [*ilā*]

anghaḍa ra’sahū ilayhi, to shake one’s head at sb [in surprise/ridicule]:

**fa sa yunghiḍūna ilayka ru'ūsahum 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. *NFTh*

I. *n a f a t h a*

+ PREP [*fī*]

nafatha fī l-Cuḡdati, (of a magician/sorcerer) to blow on knots [in order to cast a spell]:

**wa n-naffāthāti fī l-Cuḡadi*, And [I seek God's protection against] those who blow on knots: 113:4.

Imra'ah naffāthah, "sorceress"; *rajul manfūth*, "one who has been put under a spell." *Asās*, 645; also, *Aq.*, 2:1325. A person from the ^ᶜAbd al-Qays, *Mufadd.*, 122/8: *fa in yabra' fa lam anfith ᶜalayhi/wa in yahlik fa dhālika kāna qadrī*, "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 (HQQ) l.2, where, with some variations in the second hemistich, the verse is cited from ^ᶜAntarah. Note, further, that making "spear"—or "arrow" in the verse by ^ᶜAntarah [see *ibid.*])—the antecedent of the pronoun in *ᶜalayhi* in the verse would alter the meaning somewhat.)

"The word *naffāthāt*," Iṣlāhī writes, "is feminine, but it is not necessary to translate it 'women.' In accordance with Arabic usage, one may take it to mean *arwāḥ/nufūs 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 f a s a*

VB

tanaffasa ṣ-ṣubḥu, (of morning) to appear: 81:18.

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 fī l-bilādi, to run from place to place in search of refuge: 50:36.

According to Iṣlāhī (*Tad.*, 6:564), *naqqaba fī 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 fī l-bilādi wa dawwakhū*; incidentally, the verse Zamakhsharī cites [ibid.] would seem to support Iṣlāhī’s interpretation rather than his own). In support of his view, Iṣlāhī cites *Aqrab al-Mawārid*, where [2:1332] *naqqaba fī l-arḍi* is explained as: *sāra fihā ṭalaban li l-mahrabi*. Cf. Ṭirim māh, Krenk., 147/2.

388. NQŞ

I. n a q a ş a 1. + OBJ

i. **wa lā tanquşu 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 yanquşūkum shay’an*, And then they do not fail you in any way [= do not violate their pact with you]: 9:4.

Shay’an in the verse is in *maşdar* position (see ^CUkb., 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’tī l-arḍa nanquşuhā min aṭrāfihā*, 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*]

naqaṣa minhu, to diminish sth:

**qad ʿalimnā mā tanquṣu l-arḍu minhum*, We know very well what the earth eats away of them [= of their bodies in graves]: 50:4.

3. + OBJ + OBJ

naqaṣahū sh-shayʿa: 9:4: see 1.ii above, with n.

389. **NQD**

IV. *a n q a ḍ a*

anqaḍa zahrahū, (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'sahū, to hang one's head low [in shame/humiliation]: 32:12 [act pt].

Aq., 2:1344.

2. + OBJ + PREP [a. *ʿalā*; b. *fī*]

nakasahū ʿalā ra'sihī, to throw sb off his bearings [lit: to stand sb/sth on his/its head]:

**thumma nukisū ʿalā ru'ūsihim*, Then they were thrown off their bearings [= their judgment became warped, their minds/reason became vitiated]: 21:65.

Nakasahū, "to invert sth"; *nukisa l-marīḍu*, "(of a patient) to have a relapse." *Aq.*, 2:1344. Also, *Asās*, 654.

II. *n a k k a s a*

+ OBJ + PREP

nakkasahū llāhu fī l-khalqi, (of God) to cause sb's [physical and mental] constitution to deteriorate/degenerate: 36:68.

Kash., 3:291-92.
See also 281 (*GhYR*) II.

391. NKŞ

I. *n a k a ş a*

nakaşa ^{Ca}*alā* *Caqibayhi*:

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 naqāshahū, wa huwa Cāmmun fī kulli mā yasū'uhum wa yankubuhum wa yulhiqu bihim dararan. Kash.*, 2:177. *Nāla min Cirdi fulānin*, "revile/vilify sb." *Aq.*, 2:1364. *Nayl* in the verse is here construed as a *maşdar*, though it may also be taken as an object (*nayl* = *manīl*). *Kash.*, 2:177.

HĀ'

393. HDY

I. 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 [*Can*]

hadāhu Cani ḡ-ḡalālati, to deliver/rescue sb from error [lit: to guide sb away from error]: 27:81 [act pt]; 30:53 [act pt].

Taḡmīn of some word like *ṣarafa*. See *Tad.*, 4:765.

394. HZZ

VIII. i h t a z z a

ihtazzati l-arḡu, (of the earth) to grow vegetation: 22:5; 41:39.

Ihtazzati l-arḡu: anbatat. Aq., 2:1388. *Ihtazza* means literally "to quiver, shake" (e.g. *ihtazzati l-ibilu*, "[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. Zamakhsharī (*Kash.*, 3:26) explains *ihtazzati l-arḡu* in the verse as: *taḡarakat bi n-nabāti*.

395. **HLK**I. *h a l a k a*+ PREP [^Can]*halaka* ^Canhu *sh-shay'u*, to lose sth, be deprived of sth:**halaka* ^Cannī *sultāniyah*, I have lost my power: 69:29.*Taḍmīn* of *dhahaba* or *ba^Cuda*. *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-ḥartha wa n-nasla*, 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-Ḥārith ibn Hillizah (*Mufaḍḍ.*, 267/13): *lā yartaḥ li l-māli yuhlikuhū/sa^Cdu n-nujūmi ilayhi ka n-naḥsī*, "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 [= to him any time is the right time to give away wealth]." *Ḥam.*, 4:1740/2: *taqūlu alā ahlakta mālaka ḍallatan/wa hal ḍallātun 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 aṣ-Ṣimmah*, *Aṣm.*, 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 Riyāh, *Ham.*, 4:1655/2.

396. HLL

IV. a h a l l a

+ OBJ + PREP [*bā'*] + PREP [*lām*]

**mā uhillā 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-ḥajji wa l-cumrati*, "(of a ḥajj/cumrah pilgrim) to proclaim *talbiyah* [= *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-ṣabiyu*, "(of a child) to cry loudly." *Ibid.*

397. HMM

IV. a h a m m a

ahammat'hu nafsuhū, 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: *hawati l-cuqābu*, "(of an eagle) to pounce upon its prey"; *hawati r-*

rīḥu, "(of wind) to blow." *Aq.*, 2:1412. Although *tahwī*, which is used in the verse, is different in form and meaning from *tahwā* (3rd pers. sing. perfect: *hawīya*, "to love/desire"), the use of *af'idah* ("hearts") as the subject of the verb in the verse seems to lend to *tahwī* connotations of *tahwā* (cf. *Kash.*, 2:305: *Tahwī ilayhim: tusri'cu ilayhim wa taḥīru nah-wahum shawqan wa nizā'can*), suggesting wordplay on *hawā/yahwī* and *hawīya/yahwā*. Physical movement ("to draw toward sth": *tahwī*) thus "blends" with non-physical movement ("to be/feel drawn toward sth": *tahwā*).

399. HYM

I. h ā m a

+ PREP [*fī*]

hāma fī kulli wādīn, to wander around in every valley [= wander in one's talk, ramble]:

**a lam tara annahum fī kulli wādīn yahīmūna*, Don't you see that they [poets] wander around in every valley [= move/flit from one subject to another aimlessly]? 26:225.

Hāmāti 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

I. h a y m a n a

+ PREP [*ʿalā*]

haymana ʿalayhi, to watch over sth:

**wa muhayminan ʿalayhi*, And [a Book] that keeps watch over it [= earlier scriptures] 5:48.

According to *Islāhī*, the verse means that the Qurʾān is the touchstone by which all other scriptures are to be judged. He cites the expression, *haymana ṭ-ṭā'iru ʿalā firākhihi*, which is used of a bird that is protectively hovering over its young ones, and concludes from this that the Qurʾān is a "custodian" of the other scriptures. *Tad.*, 2:305. Also, *Aq.*, 2:1416. *Kash.*, 1:342; 4:85: *Al-muhaymin: ar-raqību ʿalā kulli shay'in al-ḥāfizu lahū*.

WĀW

401. WJB

I. 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-hā'ītu* is said of a wall that has collapsed to the ground and is "hugging" the ground; *wajabati 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

I. 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 afford: 65:6.

2. + OBJ

wajadahū:

i. to have/possess sth:

**wa lladhīna lā yajidūna illā juhdaḥum*, 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 nikāḥan*, 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 rīḥa yūsufa*, I am getting Joseph's scent: 12:94.
3. + OBJ + PREP [a. *ʿalā*; b. *fī*]
- a. *wajadahū ʿalayhi*, to know sb to be/find sb doing/practicing sth:
**ḥasbunā mā wajadnā ʿalayhi ābāʿanā*, All we need is what we have known our ancestors to be practicing: 5:104.
Also: 7:28; 10:78; 31:21; 43:22, 23, 24.

Yahyā ibn Maṣūūr, *Ḥam.*, 1:326/1: *wajadnā abānā kāna hal-la bi baldatin/siwan bayna qaysin qaysi ʿaylāna 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 ʿAylān—and the Fizr." Also, *Jawwās aḍ-Ḍabbī*, *ibid.*, 3:1453/2.

See also 346 (LFW) IV.

- b. *wajada fīhi kadhā*:
- (i) to experience sth at sb's hands:
**wa l-yajidū fikum ghilẓatan*, And let them find roughness in your attitude: 9:123.
- (ii) *wajada fī nafsihī kadhā*: 4:65; 59:9: see 4 below.
4. + OBJ + PREP [*fī*] + PREP [*min*]
- Wajada fī nafsihī minhu kadhā* means "to feel so and so on account of sth," and the following two expressions are close in meaning:
- i. *wajada fī nafsihī ḥarajan minhu*, to have mental reservations about sth:
**thumma lā yajidū fī anfusihim ḥarajan min mā qaḍayta*, And then [they] should not have any reservations in their minds about the verdict you have given: 4:65.
- ii. *wajada fī nafsihī ḥājatan minhu*, to feel uneasy about sth/feel resentment for sth:
**wa lā yajidūna fī anfusihim ḥājatan min mā ūtū*, And they [Madīnan 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**+ OBJ + PREP [*ʿalā*]

**fa mā awjaftum ʿalayhi 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.

Kash., 4:80: *Fa mā awjaftum ʿalayhi: fa mā awjaftum ʿalā taḥṣīlihi.*

404. WJH**II. w a j j a h a**+ OBJ + PREP [*ilā*]

wajjaha wajhahū ilā llāhi, to turn oneself [lit: one's face] to God in devotion: 6:79.

405. WD^c**I. w a d a ^c a**

VB

**da^c adhāhum*, Overlook/ignore the trouble/hurt they are causing [you]: 33:48.

406. WDhR**I. w a d h a r a****1. + OBJ**

i. to disregard/neglect sb/sth:

**wa yadharūna warā'ahum yawman thaqīlan*, And they are unheedful 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 tadharu*: 74:28: see 25 (BQY) IV.

2. + OBJ + PREP [*ʿalā*]

**mā kāna llāhu li yadhara l-mu'minīna ʿalā mā antum ʿalayhi ḥattā yamīza l-khabītha 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 llāhu may also be translated "It is not for God," but in the context in which the verse occurs—that of the Battle of Uḥud (see *Tad.*, 1:820)—it is perhaps better to use the past tense in translating the phrase.

407. WZR

I. w 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) 1.2.vii(a).

408. WZN

I. w 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 Iṣlāhī (*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 (ṬFF) II, 370 (KYL) I and VIII, and 450 (WZN) I).

409. WŞL

I. w a ş a l a 1. + OBJ

**wa lladhīna yaşilūna mā amara llāhu an yūşala*, 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 (Q7^c) I.2.ii.

The idiom underlying the expression is *waṣala raḥimahū*, which means literally: to join the womb. See Aq., 2:1458. Abū Dhur'ayb al-Hudhālī, *D. al-Hudh.*, 2:152/[5]: *wa lam yaku fazzan qāṭi^can li qarābatin/wa lākin waṣūlan li l-qarābatī dhā ruhmi*, "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, Ka^cb, 112/[3].

See also 313 (Q7^c) II.1.ii, with n., and 415 (WQY) VIII.1.

2. + PREP [ilā]

waṣala ilayhi:

i. to be given to/received by sb:

**fa mā kāna li shurakā'ihim fa lā yaṣilu ilā 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]:

**illā lladhīna yaṣilūna ilā 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 a ṣ ṣ a l a

+ OBJ

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 Iṣlāḥī's interpretation of the verse (see *Tad.*, 4:820-821). Cf. Zamakhsharī (*Kash.*, 3:173), who regards the verse as a reference to the successive Qur'ānic revelations. Also, *Muf.*, 525.

410. **WD^c**I. **w a ḍ a^c a**

1. + VB

waḍa^cati l-mar'atu, (of a woman) to give birth: 35:11; 41:47.

2. + OBJ

i. *waḍa^cati l-mar'atu ḥamlaḥā*, (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 *innī waḍa^ctuhā unthā*, *unthā* is a *ḥāl*. *Kash.*, 1:186.

ii. **ḥattā taḍa^ca 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 [^can]

waḍa^ca canhu sh-shay'a, to relieve sb of sth:

**wa yaḍa^cu canhum iṣrahum wa l-aghlāla llatī kānat Calayhim*, And he relieves them of their burden and the shackles that were upon them: 7:157.

**wa waḍa^cnā canka wizraka*, And We took your burden off you/relieved you of your burden: 94:2.

IV. **a w ḍ a^c a**+ PREP [*khilāl*]

**wa la awḍa^cū khilālakum yabghūnakumu l-fitnata*, And they would have rushed about in your midst, seeking to create trouble for you/sow mischief among you: 9:47.

Tad., 3:174. Cf. *Kash.*, 2:155.

411. **WT'**I. **w a ṭ i ' a**

1. VB

waṭi'a:

i. to take a step/measure:

**wa lā yaṭa'ūna mawṭi'an yaghīzu l-kuffāra . . . illā kutiba lahum bihī camalun ṣāliḥun*, 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: *Mawṭi'*, here taken as a *maṣḍar*, 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 *Kash.*, 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 Iṣlāḥī, the word *waṭ'an* in this verse gives the image of "planting one's feet" [cf. *thabbata llāhu waṭ'atahū* (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, *Kash.*, 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 ta^clamūhum an taṭa'uhum*, Whom you might have trampled unwittingly: 48:25.

Kash., 3:467.

Al-Ḥārith ibn Waṭlah adh-Dhuhlī, *Ham.*, 1:206/6: *wa waṭi'tanā waṭ'an Calā ḥanaqin/waṭ'a l-muqayyadi 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. A^cshā, 227/18 [also *ibid.*, 283/3]). Bashāmah ibn ^cAmr, *Mufadd*, 85/19: *tawatta'u aghlaza hizẓānihīka waṭ'i l-qawiyyi l-^cazīzi dh-dhalīlā*, "[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

waffāhu llāhu a^cmālahū, (of God) to give sb in full [the reward of] his actions: 2:281 [pass]; 3:25 [pass], 161 [pass]; 11:111; 16:111 [pass]; 39:70 [pass]; 46:19.

2. + OBJ + PREP [*ilā*]

waffā ilayhi sh-shay'a, to give sth to sb in its entirety:

**wa mā tunfiqū 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 fihā*, 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-kayl/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 (*NQŞ*) I.1.i.

ii. *awfā nadhrahū*, 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 ᵀAmr, *Mufaḍḍ.*, 89/34. Cf. al-Musāwir ibn Hind, *Ham.*, 1:461/5; al-Waqqād ibn al-Mundhir, *ibid.*, 2:564/2; ᵀAnt., 195/[6]. Similar expressions are *shabba nāra l-ḥarbi*, as in Ṭirimmāh, Krenk., 94/30, and ᵀAwf ibn ᵀAṭiyyah, *Mufaḍḍ.*, 843/22; *saᵀᵀara nāra l-ḥarbi*, as in Aᵀshā, 83/29; and *ashᵀala l-ḥarba*, as in Qays, 36/7.

The *lām* in the verse, here interpreted as *muḥamah* (see Introduction, n. 54), may also be interpreted as the *lām* of “cause” (*taᵀll*, in which case the verse would be categorized + OBJ + PREP.

See also 231 (ṬF) IV.i.

2. + PREP [*ᵀalā*]

awqada ᵀalayhi, to kindle fire upon/over sth:

**fa awqid lī yā hāmānu ᵀalā ṭ-ṭīni*, 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. *ᵀalā*; b. *lām*]

a. *awqada n-nāra ᵀalayhi*, to kindle fire upon/over sth:

**wa min mā yūqidūna ᵀalayhi 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. WQᵀ

I. w a q a ᵀ a

1. VB

waqaᵀa l-ḥaqqu, (of truth) to become manifest/be revealed/be established: 7:118.

Waqaᵀa l-amru, “(of sth) to happen/take place.” *Asās*, 686.

Waqaᵀa l-ḥaqqu: thabata. Aq., 2:1476.

2. + PREP [a. *ᵀalā*; b. *bā*]

a. *waqaᵀa ᵀalayhi*:

i. (of sth) to become obligatory upon sb, devolve upon sb as a duty/responsibility:

**fa qad waqaᵀa ajruhū ᵀalā llāhi*, His reward becomes due [to him] from God: 4:100.

Tadmīn of wajaba. See *Kash.*, 1:294.

ii. to be imposed/inflicted upon sb:

**qad waqaʿa ʿalaykum min rabbikum rijsun wa ghaḍabun*, Filth and wrath have been inflicted upon you by your Lord: 7:71.

**wa idhā waqaʿa ʿalayhimu l-qawlu*, 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.]

Waqaʿa l-qawlu ʿalayhim: wajaba. *Aq.*, 2:1476. *Kash.*, 2:69: *Qad waqaʿa ʿalaykum, ay ḥaqqā ʿalaykum wa wajaba aw qad nazala ʿalaykum.*

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, *Mufaḍḍ.*, 543/48: *fa lā tafraḥan yawman bi nafsika innanīlārā l-mawta waqqāʿan ʿalā man tashajjaʿā*, "May you never be pleased! I see that death overpowers one who tries to display courage." (*Fa lā tafraḥan* is an imprecation [Anbārī's commentary, *ibid.*])

b. *waqaʿa bihī*, (of trouble/punishment) to descend upon sb:

**wa huwa wāqiʿun bihim*, While it [punishment] is about to overtake them: 42:22.

Al-Hārith ibn Hillizah, *Mufaḍḍ.*, 517/8: *wa hasibti waqaʿa suyūfīnā bi ruʿūsihim/waqaʿa s-sāḥābi ʿalā t-ṭirāfi l-mushrajī*, "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 t t a q ā*

1. + OBJ

ittaqaḥu, to have regard for sth:

**wa ttaqū . . . l-arḥāma*, And have/show regard for . . . the ties of blood: 4:1.

Kash., 1:241: . . . *fa qīla lahum . . . wa ttaqū l-arḥāma fa lā tuqattī^{Cūhā}.*

Cf. also 409 (WṢL) I.1.

2. + OBJ + PREP [bāʾ]

ittaqaḥu bi sh-shayʿi, to shield oneself against sth by taking refuge behind sth:

**a fa man yattaqī bi wajhihī sūʿa l-ʿadhābi*, 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 aṣḥābī lladhīna laqītuhum/ta^{Cādaw} sirā^{Can} wa ttaqaw bi bni aznamā*, "But my men [= enemies], whom I met in combat, fled, taking Ibn Aznam as their shield." ^CAmr ibn al-Ahtam, *ibid.*, 4:1652/4: *wa kullu karīmin yattaqī dh-dhamma bi l-qirā*, "Every noble person protects himself against reproach by means of hospitality." Also, *Imr.*, 16/33, 37/47; *Nāb.*, 34/16; ^CAlqamah, *Ahl.*, 107/28; *Qays*, 136/6; *Suh.*, 21/25; *Ibn Rālān as-Sinbiṣī*, *Ḥam.*, 2:609/3; *al-Marrār ibn Mūnqidh*, *Mufaḍḍ.*, 149/30.

416. WLJ

I. *w a l a j a*

+ PREP [fī]

**ḥattā yaliḡa 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 heels: 33:15; 48:22; 54:45; 59:12.

Cf. 2, 3, and V.3 below.

2. + PREP [ʿalā]

wallā ʿalā duburihi, to turn one's back [on sth]: 17:46.

Cf. 1 above, and 3 and V.3 below.

3. + HĀL

wallā mudbiran, to take to one's heels, run away: 9:25; 21:57; 27:10, 80; 28:31; 30:52; 40:33.

Grammatically, *mudbiran* in these verses is (as in 37:90 [V.3, below]) a *ḥāl mu'kkidah* to *wallā*, but the two words are often used together, acquiring idiomatic force. Cf. the use in *Ham.*, 3:1150/2.

Cf. 1 and 2 above, and V.3 below.

4. + OBJ + OBJ

wallāhū iyyāhu:

i. to impose sb upon sb:

**kadhālika nuwallī ba^cḍa z-zālimīna ba^cḍan*, Thus do We impose the wicked upon one other: 6:129.

ii. *wallāhu duburāhū*, to beat a retreat before sb: 3:111; 8:15, 16.

iii. **nuwallihī mā tawallā*, 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 *tawallā* und].

Cf. Zamakhsharī (*Kash.*, 1:298): *Naj^calḥū wāliyan li mā tawallā mina ḍ-ḍalāli. . . .*

V. t a w a l l ā

1. + OBJ

tawallāhu, to undertake to do sth, assume responsibility for sth:

**wa lladhī tawallā kibrahū minhum*, And the one among them who is chiefly responsible for it [= for the campaign of slander against Muḥammad's wife]: 24:11.

2. + PREP [baʿ]

tawallā bi ruknihī, 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*) I, and 371 (*N'Y*) I.

3. + PREP [^Can] + ḤĀL

**fa tawallaw* ^C*anhu mudbirīna*, And they went away from him [Abraham]: 37:90.

As in II.3, above, *mudbiran* in 37:90 is a *ḥāl mu'akkidah*, but the meaning of the phrase, *tawallā 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 effectively replies to the charge, putting the people to shame, who thus "beat a retreat" before him.

418. WHN

IV. + OBJ

awhana kaydahū, 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*

+ 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 ṣaḥḥdan ṭayyiban*, Then look for pure dust [for the purpose of achieving ritual purity in the absence of water] 4:43; 5:6.

GLOSSARY

Afʿāl at-taʿajjub, “verbs of surprise.” The two patterns of these verbs are: *mā afʿalahū* (e.g. *mā aṣbarahū*, “How patient he is!”) and *afʿil bihī* (e.g. *asmiʿ bihī*, “How well he can hear!”).

Ḥadīth, “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.

Ḥāl, “circumstance.” The syntactical unit that denotes the circumstances under which an action takes place. In *jāʾa rākiban* (“He came riding”), *rākiban* is a *ḥāl*.

Ḥāl muʾakkidah, “circumstance of reinforcement.” In *wallā mudbiran*, *mudbiran* is a *ḥāl muʾakkidah* (or: *ḥāl muʾakkidah li ʿāmilihā*) since it reinforces the meaning already conveyed by *wallā*.

Iḍāfah, “annexation.” A construction in which one thing stands in a relationship of annexation to another. *Kitābu zaydīn* is an *iḍāfah* 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 *ḥajj* or *ʿumrah* is for a certain number of days in the state of *iḥrām* or ritual consecration, during which certain things are forbidden to him.

Ikhtiṣās, “special designation.” The preposition *lām* signifies *ikhtiṣās* 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^Cnā 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” (*tafarragha*) 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 wāḥidun*.

Ma^Cūl fīhi, 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 *ṣarf* (q.v.). In *ra’aytuhū yawman*, *yawman* is a *ma^Cūl fīhi*, as is *arḍ* in *awi traḥūhu arḍan* (12:9).

Ma^Cūl 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”), *ḥadhar* is *ma^Cūl lahū*. Also called *ma^Cūl li ajlihī*.

Ma^Cūl muṭlaq, “cognate object.” *Maṣdar*, when used to emphasize the meaning of a verb. In *Calima Cilman* (“to know thoroughly”), *Cilm* is a *ma^Cūl muṭlaq*.

Maşdar, “verbal noun.”

Maşdariyyah. *Mā* is *maşdariyyah* when, together with the verb following it, it can be translated into a *maşdar*. An example is 3:118: *waddū mā ʿanittum* (= *waddū ʿanatakum*).

Muʿallaqah, “suspended ode” (pl. *muʿallaqāt*). One of a number of long poems composed in pre-Islamic times and reportedly hung on the walls of the Kaʿbah in view of their excellence.

Muḍāf. See *iḍāfah*.

Muḍāf ilayh. See *iḍāfah*.

Mushākah, “formal identity.” In *mushākah*, a construction is repeated in form but does not necessarily carry the same meaning. An example is 2:194: *fa mani ʿtadā ʿalaykum fa ʿtadū ʿalayhi bi mithli mā ʿtadā ʿalaykum*, “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 *iʿtadā* (= *fa ʿtadū ʿalayhi . . .*) is not a license to commit aggression, but only a permission to punish the offense (and that according to specific rules), but the word *iʿtadā* has been repeated to indicate that the punishment is to *match* the offense. Another name for *mushākah* is *mujānasah*.

Nazʿ al-khāfiḍ, “suppression of the preposition.” When the preposition is suppressed, its object takes the accusative case-ending.

Şilah, “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”).

Tafkhīm, “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 *ʿadhāb* is for *tafkhīm*.

Tamyīz, “specification.” A noun in the accusative, used to remove ambiguity and thus “specify” what is intended. *Kawkab* in 12:4 is a *tamyīz*: *aḥada* *ʿashara kawkaban*, “Twelve stars.”

Tanṣīṣ ʿalā l-ʿumūm, at-. See *Zāʿidah*.

Zāʿidah, “supernumerary, adventitious.” In 34:44, *wa mā arsalnā ilayhim qablaka min nadhīrin*, the *min* is *zāʿidah*, that is, it could be removed without changing the meaning essentially (thus, *min nadhīrin* = *nadhīran*). *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.

Ẓarf, “adverb of place or time” (pl. *ẓurūf*). Literally, “vessel,” the place or time being regarded as the vessel that “contains” the act. See also *mafʿūl fihi*.