MUSTANSIR MIR

VERBAL IDIOMS
of the
QUR'ĀN

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VERBAL IDIOMS
of
THE QUR'ĀN
Dedicated
to the memory of my Arabic teacher

Dr. Zia-ul-Haq Sufi
ACKNOWLEDGMENTS

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CONTENTS

Acknowledgments vii

Abbreviations xi

Note on Transliteration xiii

Foreword by Professor James A. Bellamy xv

Key to Authors and Works xvii

Introduction 1

Verbal Idioms of the Qur'ân 25

Glossary 375
<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>act pt</td>
<td>active participle(s)</td>
</tr>
<tr>
<td>fig</td>
<td>figurative(ly)</td>
</tr>
<tr>
<td>lit</td>
<td>literal(ly)</td>
</tr>
<tr>
<td>maṣṣ</td>
<td>maṣdar</td>
</tr>
<tr>
<td>n(n).</td>
<td>(see) note(s)</td>
</tr>
<tr>
<td>obj</td>
<td>object</td>
</tr>
<tr>
<td>pass</td>
<td>passive</td>
</tr>
<tr>
<td>pass pt</td>
<td>passive participle(s)</td>
</tr>
<tr>
<td>phr</td>
<td>phrase</td>
</tr>
<tr>
<td>prep</td>
<td>preposition(al)</td>
</tr>
<tr>
<td>pres</td>
<td>present</td>
</tr>
<tr>
<td>pron</td>
<td>pronoun, pronominal</td>
</tr>
<tr>
<td>Q.</td>
<td>Qur'ān</td>
</tr>
<tr>
<td>S(s).</td>
<td>Sūrah(s)</td>
</tr>
<tr>
<td>sb</td>
<td>somebody</td>
</tr>
<tr>
<td>sth</td>
<td>something</td>
</tr>
<tr>
<td>und</td>
<td>understood</td>
</tr>
<tr>
<td>vb</td>
<td>verb</td>
</tr>
<tr>
<td>vs(s).</td>
<td>verse(s)</td>
</tr>
</tbody>
</table>
NOTE ON TRANSLITERATION

One of the standard systems of transliteration is used to represent the Arabic characters. The following points should be noted. The diphthongs are represented by aw and ay. The apostrophe is not used to indicate the hamzat al-wasl (thus: mina l-bābi). It is used, however, to distinguish or avoid confusion between certain letters or syllables (e.g. adh’haba, aṣqaqat’hum). The long vowels are regularly marked with a macron, whether or not they are followed by a hamzat al-wasl, and irrespective of whether they occur in prose or poetry; the only exception made is in deference to the Qur’ānic orthography, a few long vowels having been represented as short (e.g. Ciqābī [= Ciqābī] in 38:14 and tanādī [= tanādī] in 40:32).
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'an, 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'an behind him, the author freely offers his own interpretation of difficult idioms, which adds to the interest and utility of the work. Indeed, one may hope that future lexicographers will take their cue from Professor Mir's work and produce similar dictionaries of other features of the Arabic language.

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

25 April 1989
KEY TO AUTHORS AND WORKS

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


Aq. Saʿd ibn ʿAbd Allāh ibn Mīkhā’il al-Khūn ash-Shartūnī. *Aqrab al-Mawārid fī Fusaḥī ʿAl-ʿArabiyyah wa sh-Shawārid*, 2 vols. and a supplement. Beirut, 1890? (In this work, the supplement is referred to as vol. 3.)


Key to Authors and Works


Key to Authors and Works


INTRODUCTION

Preliminary

The Qurʾān has a small vocabulary. According to one computation, the total number of Arabic roots used in the Qurʾān is 1702. This might suggest that, from the point of view of language, the Qurʾān is a simple enough book to read and understand. In a sense the Qurʾān 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 Qurʾānic syntax and grammar alone, almost every Qurʾānic verse presents one or more linguistic problems that claim attention and demand a solution. It is only on a close study of the Qurʾānic 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 Qurʾān generates. One of the categories into which these struc-

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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'anic 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):

\[
\begin{align*}
a & \text{lam nashra}^\gamma laka \text{ sadraka (194 (ShRH) I.1)}; \\
w & \text{wa wada}^\gamma n\mathbf{\nu} \text{Canka wizraka (410 (WDC) 3)}; \\
& \text{alladh}^\gamma \text{I an}^\gamma \text{gada zahraka (389 (NQD) IV)}; \\
w & \text{wa rafa}^\gamma n\mathbf{\nu} \text{laka dhikraka (141 (RFC) I.2.iii)}.
\end{align*}
\]

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 (\textit{harrafa l-kalimata} \textit{Can mawdiCihi} [59 (HRF) II.2]; \textit{samicn}\textit{a wa ataCN}\textit{a, samCin}\textit{a wa qa}^\gamma \text{ayn}\textit{a, and ism}\textit{ac and ismaCN} \textit{ghayra musmaCin} [183 (SMC) I.ii, iii, and 2.i, respectively]; \textit{raCin}\textit{a} [138 (RCY) III]; \textit{lawi bi lisanihi} [351 (LWY) I.1.b]; \textit{taCana fihi} [229 (TCN) I]; and \textit{unzurn}\textit{a} [383 (NR) I.1.ii(a)]. Or they may be integrally linked to one another, one idiom building upon the other, as in 16:26 (\textit{at}a \textit{llahu bunyanahum mina l-qawCid\textit{i}} [2 (TY) I.2.iii] and \textit{fa kharra Calayhimu s-saqfu} [80 (KhRR) I.1.i]), or in 43:56 (\textit{fa jaCaln}\textit{hum salafan wa mathalan li l-akhrii\textit{na}} [48 (ICL) I.2.ii]). Some roots are especially rich in verbal idioms, as a glance at the contents under, for example, \textit{ICL, DRB, QTC}, and \textit{LQY} will show.

Not only do they occur with striking frequency, the Qur'anic verbal idioms are notable for other reasons. Some are quite picturesque. When a man's "eyes become cool," it means that he is pleased (\textit{qarrat Caynuhuj}).\(^3\) A person who "brings down his wing" for you is being

\(^{2}\) For 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.

\(^{3}\) 306 (QRR) I.1.
kind to you (*khafaḍa laḥū janāḥahū*), but if he "bites his fingers" at you, he holds you a severe grudge (*Cadda Calayhi anāmilahū*). If you think you lack the gift of fluent speech, you can pray to God to "untie the knot in your tongue" (*ḥalla Ḫuqdata lisāniḥī*). 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 bābiḥī*). One who "throws stones" right and left on the off chance of hitting the target is making wild guesses (*rajama bi l-ghaybi*). One who "doubles up his chord and twists it" sends a message to everyone that he is a man of resolution (*abrama l-amra*), but one who "roams in every valley" gives himself away as one who lacks convictions and is prone to ramble in his talk (*hāma fi kulli wādin*). When "water gushes forth," it is an indication that things are coming to a head (*fāra t-tannūru*). And, for an individual, things do come to a head when, at the point of death, his legs fail him and become entwined (*iltaffati s-sāqu bi s-sāqi*), or when his departing soul reaches his throat (*balaghati l-ḥulqūma*). Beware of beggars who ask for alms "wrapping themselves around you like a quilt" (*alḥafa s-sā’īlu*), but, should you run into one, you
should not, perhaps, “tie your hands to your neck,” for you may be taken to be a niggardly person yourself (jaCala yadahū maghlūlatan ilā ānuqīhi). If you return from a war “on your heels” it means you have made a retreat (nakaša ċalā ċaqībayhi). And, speaking of wars, when did one end without “laying down it arms” (wadāCati l-harbu awzārahā)? 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 adركة and mā yudركة 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, istahwadha ċalayhi, 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.

15 277 (ChLL) 1.2.
16 391 (NKŠ) I.
17 410 (WDČ) 1.2.ii.
Introduction

Definition and Scope

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

1. To begin with, there are expressions with the greatest degree of difficulty—those that do not by themselves yield their meaning, or, in some cases, even the remotest clue to their meaning. Examples are: suqiṭa -animation (175 (SQT) 2), istaghshār probity (273 (ChShY) X), dhahabat ṭaḥthū (124 (DhHB) I.1.iii), tarakahu sudan (36 (TRK) I.2), akala laḥma fulanin (7 (‘KL) I.2.vii), thanā ẓadrah (44 (ThNY) I), ibtaghā nafaqan/sullaman ṣ-samāʿi (24 (BGhY) VIII.2.b), bāʾcada bayna assimilation (23 (CDD) III), ṭatayyara bihi (241 (TYR) V), ʿadda ʿala ʿadhaih (260 (CDD) I.1), tarabbasa bihi d-dāʾirat/rahipa l-manūnī (126 (RBṣ) V.3.ii and iii), and rabata ʿala qalbih (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

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18 Such a compound may include a participle or a masdar instead of a verb if an idiomatic construction involving a verb underlies the compound.
example, *daCāhu 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*) l.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*) l); 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 jaCālnā sh-shamsa Calayhi dafilan*? In what sense is the sun a *dafil* (“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-taCdiyah*), is not listed, though sometimes this *bā*’ gives rise to an idiom, as in *dakhala bi l-mar’ati*19 (103 *(DKhL*) l.1.b), in which case the expression is listed. Similarly, expressions containing the *bā*’ of “instrumentality” (*dhar-tah*)—e.g. *dhakkara bihi* (5:13)—are generally excluded, though sometimes this *bā*’ occurs in an environment which has idiomatic import, e.g. *sharrid bihim man khalfahum* (195 *(ShRD*) II), in which case the pertinent verse is listed.

3. One of the features of Classical Arabic is the frequent use of “non-regular”20 prepositions with verbs. The use is quite deliberate, and is meant to carry a *taCmīn* (“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 *iIā* as its regular preposition, the collocation giving the familiar meaning, “to turn to sb in repen-

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19See Kash., 1:261.

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

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

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

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

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22See Tad., 1:125. Sometimes the Qurʾan itself suggests the appropriate taḏmīn-word. In 2:37, for example, ʿāba ʿala is followed by the tag, innaḥū huwa t-tawwābu r-rahim, the word rahim suggesting, and vindicating, the taḏmīn of rahmah. It should be noted that taḏmīn is sometimes present also in constructions that do not involve use of a prepositional phrase. Thus single words in certain constructions (e.g. batira in 28:58 [21 (BTR) I]) may contain a taḏmīn.
the Qur'an, is idiomatic or not, it is included if there is a reasonable chance that it might be. Two examples are: \textit{atā sh-shay'a min bābihī} in 2:189 (2 (TY) 1.5.b), and \textit{ṭahhara thiyyābahū} in 74:4 (236 (THR) II.ii). (ii) Certain expressions have been included because many students, it was felt, would find it difficult to explain or translate them accurately. Examples are: \textit{raghiba bihi} \textit{can ghayrihi} (139 (RChB) I), \textit{ṭaba lahū} \textit{can shay'in nafsan} (240 (TYB) I.3), mā rajā li ilāhi waqāran (133 (RJW) I), and \textit{khālahā bilā 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.\textsuperscript{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.\textsuperscript{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.

\textsuperscript{23}The category of verbs called the \textit{aṣrāl nāqisah—kāna} and "her sisters"—has been omitted. Certain expressions involving the use of \textit{kāna} have, however, been included (see 334 (KWN) I). Among other omissions are the verbs \textit{nīṣma} and \textit{biṣa}.

\textsuperscript{24}Why, for example, was \textit{ḥammālātah l-hātabi} (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 \textit{ḥamala l-hātaba} 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; Zamakhshārī’s Asās al-Balağahah, an indispensable source, and Rāghib’s Mufradāt al-Qur’ān, which, despite its limitations, is quite useful. (2) Works on grammar and iṣrāb: Ibn Hishām al-Anṣārī’s Mullānī ʿI-Labīb, and ʿUkba’s Imlāʾ Mā Manna bihi r-Rahmān. The second category is also made up of two types of works: (1) Collections and anthologies: the Mucallāqāt; Abū Tammām’s Hamāsah; al-Mufaddal ad-Ḍabbī’s Mufaddaliyyāt; 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—Zamakhshārī’s Kashshāf and Amīn Aḥsān Iṣlāḥī’s Tadabbur-i Qur’ān. 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-

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25For an introduction to this work, see my book, Coherence in the Qur’ān.
importance of the latter, only to recognize that they are works of interpretation and need to be used with critical care. This recognition has enabled me to discover fresh supporting evidence for the Qur'anic 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.\textsuperscript{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.\textsuperscript{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).\textsuperscript{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.

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

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

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

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

c. Hal yastatću rabbuka in 5:112 (237 (TWC) 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 istatća is idiomatic, and is analogous to “Could you (kindly)?” in English.

d. Ijabā in 7:203 (46 (JBY) VIII.1) does not mean “to choose,” which, in translating li ma la jhabaytahā, 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 nabtaghi l-jahīfīna in 28:55 (24 (BGH) VIII.1.i(b)) means: “We wish to have nothing to do with ignorant people.” Cf. “We desire not the ignorant” (MP and AJA).

f. Sāra 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 ilāhi taṣīru l-umūru (42:53 [220 (ŠYR) I]): “Do not all things reach Allāh at last?” (MP), “Surely unto God all things come home” (AJA).

g. Wa li yubliya minhu bilā‘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 \( fa \ d\'arabn\'a \ \text{CALA} \ \text{ADHANIHM} \ \text{FI} \ \text{LKAHFI} \ (18:11 \ [221 \ (DRB) \ I.2.a]) \) "Then We smote their ears many years in the Cave" (AJA); cf. MP: "Then We sealed up their hearing in the Cave."

i. \( Tan\acute{a}zaC\ddot{u} \ amrahum \) 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. \( RajaC\ddot{a} \ \text{IL\ddot{A} NAFSIH} \) means "to engage in self-examination, subject oneself to scrutiny." The idiom occurs in 21:64 (130 (RIc) I.2.ii): \( fa \ rajaC\ddot{a} \ \text{IL\ddot{A} ANFUSIH}. \) 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'anic verbal idioms: they provide a striking illustration of the change that, using its particular perspective, the Qur'an wrought in the Arabic language. Formally as well as semantically, Arabic verbal idioms undergo a profound change in the Qur'an: as with everything else, they become thoroughly imbued with the religio-ethical spirit of the Qur'an. The following remarks are meant to stimulate thought on this subject.

A good way of appreciating the Qur'anic transformation of the Arabic language is to compare the Qur'anic 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'anic language. In this world we speak of "seeking the face of God" (\( ibtagh\ddot{a} \ \text{WAJHA} \ \text{ILL\ddot{A}HI} \));30 of the "sealing of hearts" by God

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

3024 (BGhY) VIII.1.iii.
(khatama/tabaCa llāhu ċalā qalbihi),\(^{31}\) of "grasping the Firm Tie" (istamsaka bi l-ćurwati 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" (ţahhara thiyyabahū)\(^{33}\) and of "smothering one's nobler self" (dassā .nafsahū);\(^{34}\) of reinforcing the divinely-sanctioned ties of kinship (wašala rahimahū)\(^{35}\) and of severing them (qaτaCa rahimahū).\(^{36}\) There are some people who humbly submit to God (aslama wajhā hu li llāhi),\(^{37}\) while others wander about in their rebelliousness (Camiha fī tughyānihi).\(^{38}\) Some serve God diligently, praying to Him to give them—literally, "pour" on them—the ability to persevere in the way of truth (afragha ċalayhi şabran),\(^{39}\) while others go astray, as a result of which God "pours", punishment on them (şabba llāhu ċalayhi sawṭa cadhābin).\(^{40}\) This is a world in which the scales become "heavy" with good deeds (thaqulat mawāżīnuhu)\(^{41}\) and "light" on account of evil deeds (khaffat mawāţīnuhu).\(^{42}\)

\(^{31}\) 79 (KhTM) I; 250 (TBc) I.

\(^{32}\) 360 (MSK) X.

\(^{33}\) 236 (THR) II.

\(^{34}\) 109 (DSY) II.

\(^{35}\) 409 (WSL) I.1.

\(^{36}\) 313 (QTc).

\(^{37}\) 182 (SLM) IV.

\(^{38}\) 269 (CMH) I.2.

\(^{39}\) 285 (FRGh) IV.

\(^{40}\) 204 (SBB) I.

\(^{41}\) 143 (ThQL) I.1.ii.

\(^{42}\) 90 (KhFF) I.
Tarakahi Sudan\textsuperscript{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.” Iqtahama I-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.\textsuperscript{44} Anasa\textsuperscript{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 la\textsuperscript{h}mah\textsuperscript{u} means “to backbite sb” (lit: to eat sb’s flesh); in the Qur’an the expression becomes akala la\textsuperscript{h}ma akh\textsuperscript{h}thi\textsuperscript{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. R\textsuperscript{a}n\textsuperscript{a}\textsuperscript{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 verb\textsuperscript{48} 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-

\textsuperscript{43}36 (TRK) I.2.
\textsuperscript{44}301 (QHM) VIII.
\textsuperscript{45}12 (‘NS) IV.
\textsuperscript{46}7 (‘KL) I.2.vi.
\textsuperscript{47}150 (RYN) I.
\textsuperscript{48}In place of a verb, as noted above, there may be a ma\textsuperscript{s}dar or a participle.
zah, occur in the first chapter, "Hamzah"; within this chapter, an 'TY idiom precedes an 'KhDh idiom, which in turn precedes an 'LF idiom.

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

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

Under a particular Verb Form, idioms are distinguished from one another in respect of whether they consist of a simple intransitive use of a verb (indicated by VB) or of a verb used with another syntactical unit, e.g. with an object (+ OBJ), a predicate (+ PREDICATE), a preposition (+ PREP), a ḥāl (+ ḤĀL), a zarf50 (+ ZARF), or a tamyīz (+ TAMYĪZ). Sometimes a verb may have two objects (+ OBJ + OBJ), or take two prepositions, both part of the same idiom (+ PREP + PREP). The basic order in which the idioms are arranged is as follows: VB; OBJ; PREDICATE; PREP; ḤĀL; ZARF; TAMYĪZ. Verbs that are used with one other syntactical unit are followed by verbs with two, and these by verbs with three such units. Thus: VB . . . TAMYĪZ; OBJ OBJ; OBJ PREP; OBJ ḤĀL; OBJ ZARF; OBJ TAMYĪZ; OBJ OBJ PREP . . . . These "headings" are indicated by Arabic numerals, but only when

49 The ten most common Forms, all of them of triliteral verbs, are: I: faṣ ṣala/ faṣila/faṣula: II: faṣala; III: faṣala; IV: afāsala; V: taṣāṣala; VI: taṣāṣala; VII: infaṣala; VIII: itfaṣala; IX: itṣīṣala; X: istāṣala. Other Forms, whether of triliteral or quadriliteral verbs, if they occur, are given the notation proper to them.

50 A word about the terms "preposition" and zarf. Words like baynā and ḥinda are called žurūf (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 S:107: qāma maqāma fulānīn (320 (QWM) 1.4), or for the word ḥaythu.

51 That is, the maʃūl awwal ("first object") and maʃūl 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 [\textit{f}]_. 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 [\textit{a. }\textit{\textit{cali\text }}; \textit{b. }\textit{\textit{ba\text }}]), 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 [\textit{\textit{cali\text }}] + PREP [\textit{\textit{ba\text }}]. For convenience' sake, the prepositions are listed in English rather than Arabic alphabetical order, and the diacritics are discounted, thus: + PREP [\textit{\textit{a. }\textit{cali\text }}; \textit{b. }\textit{\textit{fi\text }}; \textit{c. }\textit{il\text }}], rather than + PREP [\textit{\textit{a. il\text }}; \textit{b. }\textit{\textit{cali\text }}; \textit{c. }\textit{fi\text }}].

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

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

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

\section*{347. \textit{LQY}}

\textbf{I.} \textit{l a q i y a}  
\begin{itemize}
  \item + OBJ  
  \textit{laqiyah\textit{\textmu}}}:
  \begin{itemize}
    \item i.
    \item ii.
    \item iii.
  \end{itemize}
\end{itemize}

\textbf{II.} \textit{l a q q \textbar\textash}}  
\begin{itemize}
  \item + OBJ + OBJ  
  \begin{itemize}
    \item i.
    \item ii.
  \end{itemize}
\end{itemize}

\textbf{IV.} \textit{a l q \textbar\textash}}
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 Qurʾān is used for purposes of verse-numbering.

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

The Qurʾānic form of an idiom may differ from the essential, skeletal form of it, and it is under the latter that the Qurʾānic idiom is listed. Thus ʿabā ʿillā an yafʿala kadhā is given under + OBJ because the verb, together with the exceptive particle and the mašdar, is equivalent to a direct object (1 ('BY) I.1). Similarly, when the preposition min is zāʿidah (see Glossary), signifying generality (at-tansī ʿalā l-cumūm), as in 5:6 (mā yuʿnīdu ʿllāhu li yafʿala ʿalaykum min ʿharajīn [48 (CL) I.3.a.iii]), the prepositional phrase is construed as a direct object of the verb (thus, min ʿharajīn = ʿharajan), and the verse is listed under + OBJ.

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

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

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

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

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

For practical considerations, as a rule, a verb in the passive voice is treated as if it were a transitive verb with its object expressed, and is listed as such, even if the verb happens to be intransitive—e.g. suqita fī yadīhi (7:149), which is given under the heading + OBJ + PREP [fī] at 175 (SO?) 1.2. 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, Ham., 3:655/2, Ham. is the name of the work (Sharīḥ 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) 1.

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.\textsuperscript{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'\textsuperscript{n}ic 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'\textsuperscript{n}ic 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'\textsuperscript{n} are generally brief).

A lack of correspondence will sometimes appear to exist between the Qur'\textsuperscript{n}ic verses quoted and the English translation provided. This is again due to the brevity of the Qur'\textsuperscript{n}ic 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.\textsuperscript{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-

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

\textsuperscript{58}Ziy\textsuperscript{d}atu l-hur\textsuperscript{f}i tadullu \textsuperscript{cal\textsuperscript{a} ziy\textsuperscript{d}ati l-ma\textsuperscript{c}n\textsuperscript{a}}, that is, “An increment of letters implies an increment of meaning.” The maxim holds, for example, in the case of qaruba and iq\textsuperscript{t}araba, the latter implying that something has quite close (cf. 54:1: iq\textsuperscript{t}arabati s-s\textsuperscript{c}atu, “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 taḏmīn. (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).

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

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

In 27:47 one reads: qālū ṭṭayarnā bika wa man maCaka. The skeletal form of ṭṭayarnā bika is taṭayyara bihi, 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 (HW) IV.2.i. Following a similar procedure, fa ẓurība 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‘āl yadaka maghliūlatan ilā ẓunuqika, the verb jaCala has two objects, yad and maghliūlah. The preposition ilā, although it goes with maghliūlah (the underlying construction being: ghallahū ilā ẓunuqihī) 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, jaCala yadahū maghliūlatan ilā ẓunuqihī, the heading being + OBJ + OBJ + PREP. The idiom is listed, in skeletal form, at 48 (JCL) I.4 (also at I.2.vii), but the user is
referred to 277 (GhLL) 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'anic 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 (SMC) IV, heading VB. There is no such heading, however. The phrase is found at the heading + PREP since the underlying construction is asmi'c bihi'. 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'an with punctilious rigor. Isolating, and then studying in some detail, an important part of the Qur'anic vocabulary, I have tried to show that Qur'anic usage is marked by richness and variety, discernment and subtlety, precision and consistency. Linguistically, after all, the Qur'an is not as "simple" as it might appear to be.

The best guide to the Qur'anic verbal idioms is, it has been my endeavor to show, the Qur'an itself, a context-based study of them yielding (as in the case of istahwadha calayhi [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'anic 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'anic 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'anic text, with the aid primarily of classical poetical works and secondarily of lexicographical and exegetical literature.

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

In making this point I am actually borrowing from Amīn Aḥsan Išlāhī, author of Tadabbūr-i Qur'ān. This modern Qur'an commentary, one of the finest ever written—in fact unique in some respects in the whole Qur'anic 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 Išlāhī 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

1. a b ā

+ OBJ

abā illā kaddālillā an yaf‘ala kadhā, to be determined to do/have sth, insist/be set on doing/having sth:

*wa ya‘bā Ilāhu 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 yurda (as in 17:89 [ibid., 2:375]). In the Qur‘ān, only maṣdars 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‘ukum illā firāran/wa ya‘bā jam‘unā illā wurūdā, “Your troops are bent upon fleeing, whereas ours are determined to make it to the battlefield.” Nāb., 53/35: abā Ilāhu illā ġadlahū wa wa‘ahāhū, “God insists on doing justice and fulfilling his commitments.” Abū Dhu‘ayb, D. al-Hudh., 1:21(3): abā l-qalbu illā umma ġamrin, “My heart desires Umm ġAmr, and only her” (cf. Ḥam., 3:1344/1). Also, Durayd ibn as-Ṣimmah, Ḥam., 2:824/4; ġAmr ibn Kulthūm, Qaṣ., 427/92; Ibn Muq., 142/3.

Cf. the expression, lam yurda illā kadhā, as in Sa‘d ibn Nashib, Ḥam., 1:74/9: wa lam yurda illā qā‘ima s-sayfi šāhibā,
“For his companion he would have the hilt of the sword, nothing else.”

2. *ty*

1. a tā
   1. VB

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


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

   *fa qāla lahā wa li l-ardi tīyā ṭawṣan aw karhan qqālatā ataynā tāʾīṭāna, He said to them [heavens] and to the earth, ‘Submit, willingly or unwillingly.’ They said, ‘We submit willingly.’

   Cf. Zamakhshārī (Kash., 3:385), who offers two—somewhat tortuous—explanations of the Qur’ānic construction: (1) tīyā cāla mā yanbaghī an taʿtiyā ẓalayhi mina sh-shakli wa l-waṣfi; (2) li taʿtū kullu wāḥidatin minkumā šāḥibatahā l-ittyāna l-ladhī ʿurdūhū . . . .

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 taʿtūna fi nādkumū l-munkara, And you commit evil acts in your meeting-places/public places: 29:29.
   *alladhīna yaffarāhūna bi mā ataw, Those who are pleased with what they have done: 3:188 [obj und].
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 ātiyannahum min bayni aydīhim wa min khalfihim, Then I shall attack them from the front and from the rear: 7:17.
*fa atā Ilāhu bunyānahum mina l-qawā’cidi, 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’manīhi, “Ruin came to him from a quarter he had considered safe.” Ibid., 3:3. Āmr ibn Kulthūm, Qaṣ., 318/78: wa annā l-muḥliḵūna idhā utūnā, “And we destroy [people] when we are attacked [by them].” Al-Kalhabah al-Ṣūrānī, Muṣaffā, 21/2: wa nādā munāfī l-ḥayyī an qaḍ ʿutūmū, “And a crier from the tribe cried out, ‘You are under attack!’” (Also, ʿOṣayl ibn ʿAwf al-Ghanawī, kn., 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 bānū quṣaynīn lā mahālata annahum/āṭūka ghayra muqallamī l-azfān, “And the Banū Quṣayn will certainly come to you/attack you with unpared nails.”

iv. to have sexual intercourse with sb:
(a) atā l-mar’ata, to have sexual intercourse with a woman: 2:222.
(b) atā r-rajula/dh-dhakara: to perform sodomy on sb:
   *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 ḥar-
thahū therefore means: to have sexual intercourse with one’s wife:
   *fa ’tū ḥarthakum annā shi’tum, Go in to your fields in the
   manner you like: 2:223.

Tad., 1:483.

3. + PREP [a. Calā; b. bā’]
   a. atā Calayhi:
      i. to come upon sb/sth:
         (a) (lit):
            *fa ataw Cala 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 muqan-
       na’can lā tasmaCū, “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 TawṣiCah, Ham., 2:954/5.) Also, Imr., 89/2; Ibn
       marra Calā, as in Mutammim ibn Nuwayrah, Mufadd., 77/37,
       and RabīCah ibn Maqrūm, ibid., 355/2.

      ii. to reach a place from where one can overlook sth:
         *ḥattā idhā ataw Calā wādī n-namlī, Until, when they reached a
         place overlooking the Valley of Ants: 27:18.

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

   iii. to pass by sth:
wa la qad ataw ʿalā l-qaryati ilā ilāt umṭirat maṭara s-sawʿi, 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 shayʿin atat ʿalayhi illā jaʿalatʿhu ka r-ramīmi, There was nothing it [punishing wind] passed over that it did not reduce to decaying matter: 51:42.

b. atā biḥī:

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

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

*wa lā yaʿṭina bi buhtānīn, And that they shall not make slanderous accusations: 60:12.

*la yaʿṭi bi khayrin, He accomplishes no good: 16:76 [n.]. Also: 4:25; 33:30 [n.].

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

16:76: Kash., 2:338: Lā yanfāṣū wa lam yaʿti bi nuḥin.

Tar., 45/89: yaqūlu wa qad tarra l-wazīfu wa sāquhāla lasta tarā an qad atayta bi muʿyīdī, “Her [she-camel’s] hoofs and shanks cut, he said, ‘Don’t you see that you have done a horrible thing?’” Tarafah al-Jadhīmi, Ḥam., 1:141/3: wa lākinānī kutu ṭarāʾan min qaḥālatūn/baghat wa atat bi l-mazālīmi wa l-fakhrī, “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 biḥī) seems to differ from 2.i (atāḥū) in the following respect: atāḥū represents the commission of an act, without necessarily implying that the perpetrator committed the act publicly; atā biḥī suggests that the act in some way becomes or is made public, the bāʾ 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 nāḍīkumū l-munkar, signifying that the act was committed in public places. The difference between 2.i and 3.b.i may be explained in two other ways: (1) Atā in 2.i carries the tadmīn of faʿala. (2) 2.i represents a case of nāẓ al-khāfīd, i.e. the bāʾ, which occurs in 3.b.i, is suppressed in 2.i.
ii. atā Ilāhu bi amrīn, (of God) to create a [new] situation 5:52.

4. + HĀL

atā kadhā, to become so and so:
*fa alqūhū caIā wajhi abī yā'tī 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-bīna'u muḥkaman, "(of a building) to be strong." For another interpretation of 12:93 (yā'tī baṣīran = yā'tī ilayya wa huwa baṣīrun), see ibid.

See also 134 (RDD) VIII.2, and 314 (QēD) I.3.

5. + OBJ + PREP [a. bā'; b. min]

a. atāhu bi mathalīn, to present sb with a criticism:

wa lā ya'tūnaka bi mathalīn illā ji'nāka bi l-ḥaqiqi wa aḥsana taqāsīran, And there is not a criticism they will present you with but that We shall present you with the truth [about it] and the best possible interpretation [of the matter in question]: 25:33.


b. atā sh-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. Aṣhā (209/18): li kay yaclīma n-nasū annī mu-rū'un/ataytu l-māṭishata min bābihī, "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/dalīlta wa in tadkhul mina l-bābi tahtādī, "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'ṭāḥū/ma'tāḥū. Aq., 1:4; Asās, 11.

It can be argued that the use in this particular verse (wa 'tū l-būyūta 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 [Calā] + PREP [bā]
atā Calayhi bi sultānin, to present compelling proof in support of sth: 18:15.

Tadmīn of istadalla.
See also 55 (JY) 1.2.

IV. ā t ā
1. + OBJ
ātāhu:
i. to pay sth:
(a) *wa ātū ḥaqqaḥū yawma ḥaṣādiḥī, 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-mar’ata, 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.


In the three verses the mudāf ilayh—a pronoun with jan-nah (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-shay’a:
i. ātāhu mawthiqan, to give sb one’s word:
Hamzah

*Ian ursilahū maʾakum ḥattā tuʿtūni mawthiqan mina llāhi la taʿtunnaṭ bihi . . . fa lammā ʾatawhu 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 tuʾṭūni mā ʾatawaththaqu bihi min ʿindī llāhi; arāda an yahīfū laḥū bi llāhi . . .

ii. ātāhu sulḥū, to grant sb his request/petition:
*qāla qad ūṭīta sulʿāka yā mūsā, He said, ‘Moses, your request is granted!’ 20:36.

iii. ātā ʿl-marʿata ajrahā, to give dower to a woman: 4:24, 25; 5:5; 60:10.

See also 1.i(b) above.

3. ‘ThR

I. a t h a r a
   + OBJ
   atharahū, to pass sth on, transmit sth:
   *in ḥāḍhā illā suḥru ῶuʾṭharu, This is no more than sorcery handed down by tradition: 74:24.

As-sayf al-maʾthūr is a sword that has been passed down in the family from one generation to another. Asās, 11.
Cf. 287 (FRY) VIII.1 (suḥru muftaran), and 355 (MRR) VIII (suḥru mustamirrun).

4. ‘KhDh

I. a k h a d h a
1. VB
   to act/conduct oneself:
   *wa laʾ kitābun mina llāhi la massakum fī mā akhadhtum ʿadḥābun ʿalīmūn, Had a decree from God not existed already, a severe punishment would have overtaken you for the way you behaved: 8:68.
According to Ḥāshāṣ (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-Ṣabbās ibn Mirdās, Ham., 1:438/3: "fa in ghadibat fiḥā habībīn bnu habtarinī ḫuṣṭātan ṣīḏākatā fiḥā l-ābāqīdū, “If the people of Habīb ibn Habtar 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: akhḍaḍha ikhḏdha fulānīn, “to pattern one’s conduct after sb”; la ḫuṣṭa minnā la akhḍaḍha bi ikhḍhīnā, “Had you been one of us, you would have acted like us.” Aq., 1:6; Asās, 11. (Cf. alā atwahū, as in Mutammim ibn Nuwayrah, Mufadd., 70/19.)

2. + OBJ

akhḍahahū:

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

*in akhḍaḍha ilāḥū samīḍakum wa ṣabāṣārkum, If God were to deprive you of your ears and your eyes: 6:46.

See Maj., 2:192.

ii. to adhere to sth:

*fa ḫuṣṭhū ḫī quwwātin, So hold fast/adhere firmly to them [Tablets of the Torah]: 7:145.

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

Bi quwwātin, 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’kḥudhuhū sinātun wa ṣawmūn, Neither drowsiness nor sleep overtakes him: 2:255.

*wa lā ta’kḥudhkum biḥimā ra’fatun, And do not be moved by compassion in regard to them: 24:2.

Al-Marrār ibn Munqidh, Mufadd., 158/85: innamā n-nawmū ġisha’an tafalān/sinātun ta’kḥudhuhū mīthā: s-sukur, “Her sleep at night, when the sun sets, is just like a drowsiness that overcomes her like inebriation.”

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


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


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

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

(b) *khudhū 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 akhadhānā amrānā, ay amrānā iladhī nahnu muttasimūna bihi mina l-ḥadhari wa t-tayaqqūzi wa l-ṣamāli bi l-ḥazmi); (b) is more specific—implying the taking of such measures in a situation of fear or danger (Kash., 2:280: Yuqālu, akhadha ḥidhrahu, idhā tayaqqza wa ātaraza mina l-mukhawwīf).

vii. akhadha mīthaqaḥū:
(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 Ḥṣlāhī (Tad.; 1:735), mīthāq an-nabīyyīn 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 Kaʻbah 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:

*ḥattā idhā akhadhati l-ardū 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: Juṣilati ḫardū ḥkhadhatan zukhrufahā ḡalā t-tamthīli idhā ḥkhadhati th-thiyyāba l-fākhirata).

Cf. viii above.

3. + PREP [bā']

akhadha bihi, to adhere to sth firmly:

*wa 'mur qawmaka ya'khudhū bi aḥšanihā, And enjoin your people to hold fast to the best injunctions contained in them [Tablets of the Torah]: 7:145.

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

4. + OB] + PREP [a. ḡalā; b. bā'; c. min]

a. akhadhahū ḡalayhi:

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

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

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

alnum ibn Kulthūm, Ḹaq., 321/88: akhadhnahū ḡala buṭulatīhinna ḡahdānīdhā laqaw katā'ība muḥlamīnā, “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 kadha:
i. to motivate sb to do sth:
   *akhadhat'hu l-cizzatu bi l-ithmi, A [false] sense of dignity con-
firms him in sin: 2:206.

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

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


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

In c, as in a.ii above (akhadha calayhi l-mithāqa/l-
mawthiqā), 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. ittakhadhahū
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 bitānanat: 3:118.
(b) ittakhadha wafijatan: 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

*ittakhadhahu kadha*, to take/regard sb/sth to be so and so, set sb/sth up as so and so:

i. *ittakhadhahu qadudan*, 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
- *ittakhadhahu junnatan*, to use sth as a shield/smokescreen: 58:16 [n.]; 63:2 [n.]
- *mahjur*, abandoned:
- *qurbah*, means of achieving nearness [to God]:
  - *wa yattakhidhu ma yunfiqu qurubatin cinah illahi*, And what he spends he regards as means of achieving nearness to God: 9:99.
- *sabili*, path, way:
  - *ittakhadhahu sabilan*, to adopt sth as a course of action/a way of life: 7:146.
- *sukhi*, employee:
  - *ittakhadhahu sukhiyyan*, to employ sb, take sb in one's serv-

- *zihi*, sth that is extra:
  - *ittakhadhahu zhihiyyan*, to ignore/neglect sth: 11:92 [n].


wa tansahu wa taghfulu Cinahu*. Also, Mukh., 406.
58:16 and 63:2: Cf. Hāt., 157/4; 6, 230/6:

3. + OBJ + PREP [a. bayna; b. fi; c. ila; d. ma'c'a]

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

b. *ittakhadhha fihi husnan*, to treat sb kindly/nicely:
  - *wa inma an tattakhidha fihim husnan*, Or you may treat them with kindness: 18:86.

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


d. *ittakhadha maCahū 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 Zamakhshafī (*Kash.*, 2:342), as the second object of *ittakhadha*. It may also be regarded as a *mafūl lahū*. See *Aq.*, 1:324 (*DKhL*).

5. ‘KhR

II. *a k h k h a r a*

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

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

V. *t a ’a k h k h a r a*
   VB
   *taqaddama wa ta’akhkhara*: 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.]

Cf. 124 (DhHB) I.i, and 210 (ṣRf) I.ii.

7. ḏʾl

1. a ḏʾl a

1. ṣB

i. to use [sth]:

*wa man kāna faqīrān fa l-yākul bi l-maʿrūfī, 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, ḏʾlāl implies: to receive benefits, i.e. to enjoy the blessings of God, both material and spiritual:

*la ḏʾlālā min fawqīhīm wa min taḥtī arjūlīhim, 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. + ḏʾl

akalahū:

i. to use sth:

*fa kulūḥu hanīʾan maʾnʾan, Then you may use it [dower], enjoying it the way you like: 4:4.

Also: 8:69.

Al-Muthaqqib al-ʿAbdī, Mufadd., 302/28: yāsīn wa yajhādū jāhidan mustahtirīn/jiddan wa layṣa bi ʾākilīn mā yajmātū, “He [man] collects it [wealth], making great and strenuous efforts, but he is not going to [be able to] use what he collects.” Ibn Muq., 243/24: fa akhlīf wa atlīf innāmā l-mālu ṣarātūn/wa kulhu maʾa d-dahrī ilādhī huwa ʾākīlūh, “So, compensate [yourself for lost wealth—i.e. by acquiring more of it] and give it away [= be generous with it], for wealth is something that passes from hand to hand; and use it/use it up along with time, which is going to consume it anyway.”
ii. to consume sth, use sth up:

*ḥattā yaʾtiyanā bi qurbānin taʾkuluhu 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) 1.4.ii.

iii. to eat sth away:

*taʾkulu min sāʿatahū, [An insect—i.e. termite] which ate away his [Solomon’s] staff: 34:14.

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

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

*wa lā taʾkulū amwālakum baynakum bi l-bāṭili . . . li taʾkulū faqqaqan 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 taʾkulūha isrāfān 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 [yaʾkulūna amwāla l-yatāmā], 29, 161 [maṣ]; 5:42 [act pt], 62 [maṣ], 63 [maṣ]; 9:34; 89:19.

Kash., 2:149.

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

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

Ākala fulānin baynahum, “to go around making slanderous remarks about people in their absence” Aq., 1:14; also, Asās, 19. Uklahiklah is “backbiting”, and fulānun dhū uklatin/iklatin means: He says things behind people’s backs. Asās, 19; also, Aq., 1:15–16. AsIslāhī 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-
Abdi, Mufadd., 589/6: la tara'nī rā'ī'an fi majlisī fi luhumī n-nāsi ka s-sabā'ī ʿd-ḍārim, “You will not find me in the company
of people consuming, like a voracious beast, people’s flesh.” Al-Muqanna al-Kindi, Ham., 3:1179/6: wa in ya’kulū lahmī
wafartu luhūmahum, “If they slander me, then [I do not; rather] I make every effort to protect their honor.” Sālim ibn
Wābiṣah, ibid., 3:1160/1: yaaqtatū lahmī wa mā yashfihi min qaramī, “He devours my flesh [= backbites me], though it
does not satisfy his voracious appetite.” Also, Suwayd ibn Abī Kāhil, Mufadd., 402/73 (cited at 96 (KhLW) I).

3. + OBJ + PREP [a. fi; b. ilā]
   a. akala fi baṭnīḥi 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.

8. ʿlf

II. a ʿl a f a
   1. + OBJ
      allafa qalbahū, to win sb’s goodwill/support:
      *wa l-muʿallaafatī 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. ʿlw

I. a lā
   + OBJ + TAMYĪZ
   *lā yaʿlūnakum khabālan, They will spare no effort in causing
harm to you: 3:118.
Khabālan in the verse is a tamyīz. See C Ub., 1:147, where other possibilities are also suggested; cf. Zamakhshārī (Kash., 1:212–13), who takes it to be a + OBJ + OBJ construction, saying that ālā, when it takes two objects, carries the taḏmīn-meaning of manaẓ or naqasa.

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

10. ‘LY

IV. ā l ā
  + PREP [min]
  ālā mini mra‘atihī, to swear to have no sexual relations with one’s wife: 2:226.

Taḏmīn of imtanaḍ (Aq. 3:19) or baCuda (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, Mufadd., 399/60: sākinu l-qafri akhū dawwiyyatinî fa idhā mā ānasa s-ṣawta m-maṣaḍ, “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.” C Umārah ibn ḤAqīl, Ḥam., 3:1433/6: wa ammā idha ānasta amnan wa rikhwatanîfa
innaka li 1-qurbā aladdu khašūmi, “And when you feel that you are secure and find yourself in easy circumstances, you become the most pugnacious enemy of your relatives.” Rabīʿah ibn Maqrūm, Mufadd., 357/12: fa lamāna tabayyana anna n-nahāra/tawallā wa ānasa wahfan bāhiṣman, “When he [ass] noticed that the day had passed, and perceived [the arrival of] a dark night.” Also, al-Ḥārith ibn Hillizah, Qaṣ., 435/11; Tirimmāh, 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. 1s t a ’n a s a + PREP [lām]
istaʾnasa lahū, to listen to sth eagerly:
*wa lā mustaʾnisina 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 ājli ḥadīthin—the complete construction being: istaʾanasa baḏḏum bi baḏḏin li ājli ḥadīthin. (2) Īstāʾnasa li ḥadīthin = īstāʾnasa ḥadīthan. See Kash., 3:244.

12. ‘NY

I. a n ā
VB
anā lahū an yaḏalā kadḥā, It is high time that he did such-and-such a thing:
*a lam yaʾni li ḥadhīna āmanū an takhsaḏa quṭubuhum li ẓdhīki ẓlāhi, Is it not time that the hearts of those who have believed became humbly inclined to the remembrance of God? 57:16.

Anā t-taḏāmu, “(of food) to be cooked and ready.” Asās, 23. Miṣjāh ibn Sibāʿ, Ham., 2:1009/1: la qad ṭawwaftu fi 1-āfāqī ḥattā/baṣītu wa qad anā fi 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, Mufadd., 717/1 (and the verse quoted by Anbān, ibid.); Mālik al-Maẓmūm, D. al-Khaw., 186/1 [no 241].

Cf., with this verse, 39:23 (cited at 351 (LYN) l.b).
13. **BKhC**

1. \( b \ a \ k \ h \ a \ c \ a \)
   
   + OBJ

   \( bakha^C a nafsahu, \) to be overwhelmed with/kill oneself with grief, anger, etc.: 18:6 [act pt]; 26:3 [act pt].

   Dhū ṩ-Rummah, Maj., 1:393 (also in Asās, 31): \( ala ayyuhād-
   
hā l-bākhi^C u l-wajdi nafsahu lī shay'in naḥāt'hu ġan 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., 2:223/13: \( faqaddtu bani lubnā fa lammā faqadtuhum sabartu fa lam aqtac ġalayhim abājīlī, \) "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 \( qaṭḥa^C a l-abājīla, \) see Zuh., 130, n. 1.)

14. **BD'**

1. \( b \ a \ d \ a \ ' a \)
   
   + 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

*wa mā yūbdī'u l-bāṭīlū wa mā yūقīdu, And Falsehood is utterly powerless: 34:49.

*inna huwa yūbdī'u wa yūقīdu, It is He Who has complete and unrestricted power: 85:13.

Literally, fulānun yūbdī'u wa yūقīdu means: He initiates and he repeats (cf. Muṭ., 40). One who can initially perform an act and can repeat it at will is possessed of an inherent power to do so, and hence the meaning: to have complete/unrestricted power, have total control. Zamakhshārī (Asās, 31) explains fulānun mā yūbdī'u wa mā yūقīdu as: idhā lam yakun lahū ḥilātun (cf. with this, however, his explanation of 34:49 [Kasb., 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 (yūbdī'u) and so can recreate it (yūقīdu); and 34:49 (ibid., 5:338-39), that Falsehood was neither responsible for the first creation of the world (mā yūbdī'u) nor will have any hand in creating it a second time (mā yūقīdu). 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 laḥū kadhā, (of a suggestion, course of action, etc.) to strike sb as expedient/politic:

*thumma badā lahum min baḍ-ḍī mā ra'awū l-āyāti la yasjunun-nahū 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 laḥū fi l-amri, "(of a thought) to occur to/strike sb in regard to sth." Aq., 1:34. Also, Asās, 33; Kasb., 2:255 (where
Zamakhshari 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 *ja̲mī́n *in *badā *lakumū*, “So make peace with us if this seems to you the right thing to do.” *C*Abd Allāh ibn ad-Dumaynah al-Khathāmi, quoted by Marzūqī, Ham., 3:1415: *qīnī yā umayma *l-qalbi *naqdi *tahiyyatan/ *wa *nāshkū *l-hawā themmā *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 ḥasbahat *cirṣī *mina *l-bayti *jāmiḥan/*Caṣā* ghayri *shay`in *ayyu *armin *badā *lahā, “My wife left the house and went away, without any reason. What could have occurred to her?” (Cf. A`shā, 63/1, which is similar.) Also, Khan., 143/[1-2]; Kaṣb, 45/[2]

IV.  a b d ā

+ OBJ

i. *abdā* s-ṣādaqata, 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-hulal, “garment with pictures of towers on it.” (Cf. Zamakhšarī [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 [bay]

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. Muḥ., 43. Cf. Abū ʿUbaydah (Maj., 2:277), who explains bariqa in this verse as shaqqa, “to look at sth with a fixed gaze” (as in shaqqa basaru l-mayyiti [Aq., 1:603]). Cf. 88 (KhTF) 1.2.

18. BRM

IV. a b r a m a

a b r a m a 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”; qaḍāʾ mubram, “inexorable fate.” Aq., 1:40. Also, Muḥ., 44–45. ṢAnt., 214[1]: dhululun rikābiḥ haythu shī’tu musḥāyiḥi lubbī wa ahlizuhū bi amrin mubrami, “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]; Ruʿūbah, Asās, 37.

19. BST

1. b a s a t a
   1. VB
      *wa ʾIlāhu ʾyaqbiḍu wa ʾyabsuṭu, 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
   basaṭa yadaḥū:
   i. to be freehanded/generous: 5:64 [pass pt]; 17:29.

      Fulānun bastun/bistun bi l-Caṭāʾi, “He is very generous”; yadā Ilāhi bustāni, “God is freehanded” (Ḥadith). Asās, 39.
      Suwayd ibn Abī Kāhil, Mufadd., 392/31: busuṭu l-aydi idhā mā suʿilū, “Whenever they are asked for something, they prove to be generous/free-handed.” Ḥam., 4:1685/2: wa inni la min mā absuṭu l-kaffa bi n-naḍālidhā šanijat kaffu l-bakhlīlī wa sāciduh, “I happen to be one who is very freehanded, at a time when the palm and forearm of a miser suffer from cramp [= when he becomes stingy].”

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

3. + OBJ + PREP [išā]
   i. basaṭa yadaḥū 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, basaṭa yadaḥū 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 ẓ-zālimūna fi ghamārāti l-mawti idhi l-malāʾikatu bāṣīṭū aydīḥim 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.
iii. *basāṭa lisānahū ilayhi, reprove/revile/disparage/malign sb [lit: to put out one's tongue toward sb]: 60:2.

Kash., 1:327.

20. BṢR

IV. a b ṣ a r ā
+ PREP [bā']
i. *absāra bihī, to find out/discover sth: 68:5–6 [twice].


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

Aṣīl bihī is one of the two patterns of Aṣīl at-taṣajjub.
18:26: See also 183 (SMC) IV (wa asmiṭ).
19:38: The use in this verse is ironic. See also 183 (SMC) IV (asmiṭ bihim).

21. BṬR

I. b a ð i r a
+ OBJ

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

Batīra sh-shay'a, "to dislike sth without good reason"; batīra l-ḥaqqa, "to reject the truth pridefully." Aq., 1:47. Batīra in the verse contains the taḍmīn of kafara ("to be ungrateful"). Zamakhsharī (Asās, 42 [see also Kash., 3:174]) cites the expression, batīra fulānun niḍmata llāhi, and explains it as: ḫīṣṭakhaṣṣiṭa ḫa kafarahā wa lām yastarjiḥā ḫa 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 t a l ā

VB

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


23. BCD

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

1. VB

baçida fulānun, to perish:
*ka mā baçidat thamūdu, Just as the Thamud met with their destruction: 11:95 [n.].

buçdan lahū, May he perish! 11:44, 60, 68, 95 [n.]; 23:41, 44.

Buçdan is the maṣdar of baçuda (= "to go away"; also, "to perish," the meaning in these verses) and not of baçida (= "to perish"), which has baçadan as its maṣdar. The maṣdar from baçida, as against the verb itself, is not used in an imprecatory sense (see Marzūqī's commentary on Ḥam., 2:905/1), but the maṣdar from baçuda is—and has been so used in the verses listed above. In 11:95, baçida (i.e. in the form, baçidat) and baçuda (i.e. the maṣdar from it—buçdan) are used together (see Kash., 2:233), possibly suggesting a play upon the two verbs (cf. the wordplay in the saying [Asās, 44]: la tabçu ud wa in baçudta fa lā baçidta, "Do not go away, and if you do, may you not perish [= may you be well]"; cf. also Qurād ibn Ghuwayyah, Ḥam., 3:1006/3-4).

See also 37 (TCS) 1, and 164 (SHQ) 1.

2. + PREP [a. ǧalâ]

*wa läkin baçudat alayhimu sh-shuqqatu, But the distance proved to be too long for them to cover: 9:42.

Cābd Allāh ibn Ǧanamā, Ṭuḥaḍd., 744:6: idhā l-hārithu ḥarrābu ǧādā qabīlataninakāhā wa lam tabçu ḥalayhi bilādūhā, "When Hārith 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. \( b \, \overset{\text{ā}}{\text{c}} \, a \, d \, a \)
+ PREP [bayna]
*\( b\overset{\text{ā}}{\text{c}}d \, b\text{ayn} \, a \text{stārinā} \), 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. \( b \, a \, g \, h \, ã \)
1. + OBJ + OBJ
\( b\text{aghā} \, s\text{-sabīla} \, \text{Ciwanj} \), 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 [\( \overset{\text{c}}{\text{alā}} \)]
\( b\text{aghā} \, \overset{\text{c}}{\text{alayhi}} \, s\text{abīlan} \), to look for an opportunity to harm/mistreat sb: 4:34.

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

VII. \( in\text{baghā} \)
+ PREP [\( \overset{\text{ām}}{\text{ām}} \)]
\( m\overset{\text{ā}}{\text{m}} \overset{\text{ā}}{\text{yanbaghī}} \overset{\text{ā}}{\text{lahū}} \, (\text{an} \, yaf\overset{\text{c}}{\text{ala}} \, kadhā), \) (of sth):
\[ \overset{\text{i}}{\overset{\text{ī}}{\text{ī}}}{\text{i}} \overset{\text{l}}{\text{l}} \text{not to be suitable for sb—in the sense that it is too good for him/he is not up to it/he does not deserve it:} \]
*\( w\overset{\text{ā}}{\text{a}} \overset{\text{ā}}{\text{m}} \overset{\text{ā}}{\text{yanbaghī}} \overset{\text{ā}}{\text{lahum}} \overset{\text{ā}}{\text{w}} \overset{\text{ā}}{\text{m}} \overset{\text{ā}}{\text{yastaq\text{ū}na}} \), It is not for them [satanic host] to do so [= to bring down the Qur'ān from the heavens], nor do they have the power [to do so]: 26:211.
And bless me with an empire that it shall not befit anyone else after me to have: 38:35.


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

*wa mā yanbaghī li t-raḥmānī an yattakhidha waladān, And it does not befit the Compassionate One to have/to take to Himself offspring: 19:92.

*wa mā cālamnāhu sh-shīrā 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 dūnīka min awliyāʾa, 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 yanbaghīlah ā an tudrika 1-qamara, It is not for the sun to overtake the moon: 36:40.

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

Kash., 1:296: Fi btighāʾi l-qawmi: fi ẓalabi l-kuffāri bi l-qitāli wa taʾarrudī bihi lahum.

Al-Muthaqqib al-ʿAbdī, Mufadd., 588/44: a al-khayru ḫalāhī ana abtaghīhi/ami sh-sharru ḫalāhī 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 Qurʾānic verse.)
Nāb., 50/21: wujūhu kīlābin tabtaghī man tujādīfū, "[They are people with] faces of dogs, and they seek out people whom they would revile." (Cf. al-Akhnas ibn Shihāb, Muḥadd., 417/16). Suhaym, 39/3: idhā mā faraghnā min siwārī qabīlātīn/ 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:

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

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


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

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

See also 148 (RWD) IV.iii.

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

a. ibtaghā bayna sh-shay’ayni 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 fi l-ardī and ibtaghā sullaman fi s-samāʾi, both in the same verse—6:35—signify doing one’s utmost to accomplish sth:

*fa ini staf’ta an tabtaghiya nafaqan fi l-ardī aw sullaman fi s-samāʾi, 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.

Aššā', 159/32: la in kunta fi jubbin thamānīna qāmatīn/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 ʿṢaṭīr al-Kindiyah, Ham., 2:933/2: abaw an yafirrū wa l-qanā fi nuḥurīhīm/wa lam yartaqū min khashyātī l-mawtī 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-Ḥusayn ibn al-Humām, Mufadd., 120:40: wa lā muṭaghīn min rāḥbatī l-mawtī sullamā, “Nor am I one who would, from fear of death, seek a ladder [to climb to safety].”) Ibid., 268 (quoted by Anbān): iḍāna la zuynālī wa la 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, Ḥāt., 237/27; Zuh., 30/4]. A similar expression (with variations) is, ṣaḥīda fi l-jabālī, as in ṣAbd Allāh ibn Awfā al-Khuzaʿī, Ham., 3:1520/8. Cf. also ṣābir ibn Hunayy, Mufadd., 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 tadhāru, It [hell] will show no mercy/take no pity and spare none/nothing: 74:28.

Abqā here has the sense of abqā ʿalayhi, “to have mercy on sb” (Tad., 8:53 [see also Kash., 4:159]). Lā abqā ʿilāhu ʿalayya in abqaytu ʿalayka, “May God take no mercy on me if I take mercy on you.” Aq., 1:55. ṢAnt., 111/1: wa nāru ḥaṭ- rikī lā tubqī wa lā tadhārū, “And the fire of separation from you takes no mercy on me and gives me no rest.” Ṣafīyyah al-Bāḥilīyyah, Ham., 2:949/3: aḥnā ʿalā wāḥidin raybu z-zamānī wa mā/yubqī z-zamāni ʿalā shayʿin wa mā yadharū “The vicissitudes of time crushed one [of us]; time is kind to no one and spares nothing.” Al-Muthaqqib al-ṢAbdī,
26. BKY

1. b a k ā
   + PREP [Cālā]  
   bakā Cālayhi, to cry over sb, mourn the loss of sb:  
   fa mā bakat Cālayhimu s-sama'u wa l-ardu, And the heaven and  
   the earth shed no tears over them: 44:29.

   See Kash., 3:432.  
   Muḥalhil, quoted by Marẓūqī in Ḥam., 2:591: yubkā  
   Cālaynā wā lā nābkā Cālā aḥādin, “Others weep over/mourn us  
   [= our dead people], but we do not weep over/mourn anyone.”  
   Qays ibn Zuhayr al-Qāsī, Ḥam., 1:428/2: wa la’  
   zulmuhū mā ziltu a'[kā] Cālayhi d-dahra mā tāla’āa 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;  
   Qānt., 90/44;  
   Mutammim ibn Nuwayrah, Mufadddl, 79/45  
   (quoted at 2 (TY), 1.3.a.i(b)).

27. BLGh

1. b a l a g h a

   1. VB  
   balagha, to be complete:  
   *fa lī ilāhi l-ḥujjatu l-bālighatu, To God belongs the Complete/  
   Decisive Proof: 6:149.  
   *ḥikmatun bālīghatun, 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-huluma, 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-sabiyyu, “(of a child) to come of age.” Asās, 50. Umayyah ibn Abī ṣ-Ṣalt, Ḥam., 2:755/4: fa lammā balaghta s-sinna wa l-ghayata ḥāṣīlahā madā mā kuntu fīka u’ammiīnū, “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 asuddahū and balagha arba‘īna sanatan is taken to be exegetical. But it probably belongs at i. Iṣlāḥī, 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. ijtamaq a asuddahū, as in Suḥaym ibn Wathl ar-Riyāḥī, Āṣm., 19/7.
On 46:15, see (i) above, with n.
Cf. 187 (SWY) VIII.1.

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

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

(e) *fa lammā balagha maCahū s-saCya, 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 yasCā maCā abīhi fi ashghālihilī 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 yablugha l-kitābu ajalahū, Until the prescribed period is completed: 2:235.

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

iii. to achieve/complete/attain sth:

(a) balagha al-amra:

(i) to achieve one’s goal/objective:

*inna Ilāha bālighu amrihī, God always achieves his purposes: 65:3.
(ii) to turn sth to account, get/obtain from sth what one wants:  
*in fī ṣudūrihim illā kibrūn 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.

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

(c) ʾmā balaghū miʿṣhāra 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].


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.

Cf. iv above.

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

3. + Obj + Prep [min]
   balagha l-cudhra minhu, to be justified in refusing to accomodate sb any further [after having done enough for sb/having given sb all the allowances one could]:
   *qad balaghta min ladunni `Cudhran, You have an excuse in my case/as far as I am concerned: 18:76.

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

Cūrwh ibn al-Ward, Ham., 1:465: li `yablugha `Cudhran aw yuṣība raghibatn/wa mublīghu nafsin `Cudhrāhā mithlu mun-jihī, “[One must try one’s best] in order that one either has an excuse to offer [namely, that one has done all that could be done] or achieves one’s objective. And one who comes by such an excuse is like one who actually succeeds.” Also, Nāb., 53/32.

28. BLY

I. b a l ā
   VB
   balā, to perish:
   *wa mulkin lā 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.

29. BNY

1. b a n ā
   + OBJ + PREP [ʿalā]

   Hafs ibn al-ʿĀnaf al-Kinānī, Ḥam., 2:905/2: nafarat qalūṣī min ʿaṣārāt ḥarrātan/bunīyat ʿalā ṭalqi l-yadaynī wahūbi “My young she-camel bolted at the sight of black stones that had been laid over a man who was most generous and freehanded.” Also, Ṭufayl ibn ʿAwf al-Ghanawī, Krenk., 19/8.

   Zamakhshārī (Kash., 2:384) explains ʿalayhim in the verse as: ʿalā bābi kahfihim.

30. BW`

1. b āʾ a
   + PREP [bāʾ]
   bāʾa biḥi, to incur sth, end up with sth:
   *wa bāʾū bi ghādabin mina llāhi, And they ended up earning the wrath of God: 2:61 [n.].
   *innī uridu an tabūʾa bi ithmī wa ithmī, I want you to end up bearing [the burden of] my sin and your own: 5:29 [n.].

   Also: 2:90; 3:112; 3:162; 8:16.

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

31. BWR

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

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

32. BYT

II. bayyata l-amra, to deliberate on a matter secretly:

*i. bayyata ṭā’īfatun minhum ghayra iladhī 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 bayyataḥū l-amru (as in Ibn Muq., 177/32) means that a problem presents itself to somebody suddenly—not necessarily at night. Cf. 205 (ŠBH) II, n.

4:81: The mā in mā yubayyitūna, here taken in the sense of alladḥī, 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. ibyadda wajhuḥū, (of sb’s face) to light up [with joy, pleasure, etc.] 3:106, 107.
Cf. 171 (SFR) IV.ii, and 185 (SWD) IX.

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

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

See Kash., 2:271.
Cf. al-Ḥārith ibn Hillizah, Qaṣ., 337/24: qabla mā l-yawmi bayyaḍat bi ʿaynī n-lnāsī 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].”
34. **TBB**

1. **t a b b a**
   
   **VB**
   
   *tabbat yadāhu*, His power is broken! 111:1//.

   As Islāhī points out, *tabba* in 111:1 is not an imprecation but a prediction. *Tabbat yadāhu* thus means: Abū Lahāb'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*) 1, n.]) The verb *tabba* occurs a second time in the verse, with Abū Lahāb as its subject; the meaning is that, besides losing his power, Abū Lahāb 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*c a sababan, to undertake a task/mission:
   
   *fa atba*c a sababan, Then he undertook/went on an expedition:

   18:85.
   
   Also: 18:89, 92.

   *Atba*c a means “to follow, go after,” and *sabab* is “means, resources.” *Atba*c a 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. *ittaba* + *OBJ*
1. *ittaba* *khutuwātī sh-shaytāni*, to follow in the footsteps of Satan: 2:168, 208; 6:142; 24:21 [twice].

   *Kash.*, 2:48-49.

2. *ittaba* *ahū* *canhu*, to follow sth to the neglect/disregard of sth else:
   *wa lā* tattibi 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. *taraka* + *OBJ* + HAL
*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. *Ard sudan* is uncultivated/unpopulated land (= *lā tu’maru*). *Asās*, 291 (*SDY*).

37. TCS

I. *t a c i s a*
*fa ta* san lahun, May they perish! 47:8.

See *Muf.*, 74.
Cf. 23 (*BcD*) I.1, and 164 (*SHQ*) I.
38. **TMM**

1. * t a m m a
   + PREP [Cālā]
   *wa tammat kalimatu rabbika l-ḥusnā Cālā bānī ʿissāʿīla, And the good promise [lit: statement] of your Lord came to be fulfilled for the Israelites: 7:137.


IV. * a t a m m a

1. + OBJ
   atammahū, to fulfill sth, carry sth out:

Kash., 1:92.

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


39. **TWB**

1. * t ā b a
   + PREP [Cālā]

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

I.  t h a b a t a

*thabata l-qadamu, to hold/maintain one’s ground [lit. (of feet) to be established: 8:45/.

*fa tazilla qadamun ba‘da thubūtihā, Lest you should slip up after having held your ground: 16:94.

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

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.


2:265: The phrase min anfusihim is here construed as an object (see Tad., 1:573). For other possibilities, see Kash., 1:161.

69
The difference between thabbata fu'adahū (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 maṣnā tathbīthu fu’'ādihihi ziyādatu yaqīnihi wa mā fīhi tuma’nīnatu qalbihī), the latter, to courage as displayed in conduct (ibid., 1:150: Hab līsan mā nathbutu bihi fi madāḥihi ḫarbi . . .).

Ḥurayth ibn Ḍannib, Ḥam., 2:631: wa la laḥī āṣāni l-mawadda minhumū/wa thabbata sāqī baqda mā’ kidu aẓhurū, “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 liadhī baynahum wa bayna l-Caduwwi ḥatta thabatat ġalayhi l-aqḍāmu.

IV. 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 athbaṭūhū, “They beat him to a pulp”; athbatāthu l-jirāhātū, “The injury left him too weak to move”; athbathāthu 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. athkhana fī l-arđī, to cause carnage/shed blood in the land: 8:67.

Kash., 2:134.
See also 172 (SFK) 1.

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

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

II. *t h a r r a b a*
+ PREP [Cālā]
thalarraba Cālayhi, to reprove/castigate sb:
*Lā tathība Cālaykumu 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 fi s-samāwāti wa I-arḍī, 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). Thaqulāt I-mar’atū, “(of a woman’s pregnancy) to become noticeable.” Aq., 1:91. Cf. Maj., 1:235; Kash., 2:107; Muf., 80.

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

Mawāzin may be the plural of mīzān (“balance”) or mawzūn (“that which is weighed,” i.e. deeds). Kash., 2:54; Cf. 90 (Khff) 1.

IV. *a t h q a l a*
VB
athqalati I-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 I-arḍī, You are weighed down to the ground [= you drag your feet]: 9:38.*
44. ThNY

1. text

Thanâ ṣadrahû, 11:5, and thanâ Cîṭfahû, 22:9, both mean: to turn away in indifference/pride [lit: to “fold” one’s ṣadr (“chest”) [11:5], turn one’s Cîṭf (“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, Cîṭf 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 yastakhīf minhu). And the last part of the verse says that God is fully aware of the secrets in men’s hearts (innahū ġaḥīmūn bi ḍhâū ṣ-sudûrī). 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, Cîṭf and adalla both partake of the meaning of “crookedness” (Cîṭf, “side” [cf. fi ṣ-taʿrīqī Câṭfûn, “There is a twist/curve in the road” (Aq., 2:797)]; adalla, “to cause to deviate/swerve”). Also, the context of 22:9 refers to a person who not only rejects guidance himself, but, taking a step further, tries to lead other people astray as well (li yuḍīlī ęan sabīlihî).

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

Cf. Shamm., 115/9: nubbi’tu anna rabīʾan an raʾaʾ ibilān/yuhḍī ilayya khanāhu thānīya l-jīdī, “I am told that Rabīʾ, now that he grazes camels [= has become wealthy], sends me the gift of foul language, being stuck up.” Also, Hass., 189/[3].

Cf. 371 (NʾY) I, and 417 (WLY) V.2. Cf. also hazza Cîṭfahû, “to make sb happy,” as in Taʿabbata Sharran, Ḥam., 1:94/2.
45. *ThWR*

**IV. a t hā 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/.

46. *JBY*

1. *j a b ā*
   + PREP [*išā]*
   *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 aḥdā. Jabā l-kharāja, “to collect (land) tax”; jabā l-mā’a fi l-ḥawdi, “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 jamāca, “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, Mufadd., 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*
   *iqtabahu, to fabricate sth:*

   In a context of satire, *iqtabay* comes to mean “to trump sth up.” Islāḥī, quoting Fārā’ (Tad., 2:789).
2. + OBJ + PREP [ilā]

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


47. JRM

I. 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 taqādilū,
Hostility toward a people must not lead/motivate you to act unjustly [toward them]: 5:8.
Also: 5:2; 11:89.


48. JCL

I. j a c a l a
1. + OBJ

jaqalāhū, to sanction/commission sth:

*mā jaqalnū l-qiblata llatī kuntā calayhū illā li naclama . . . ,
And Our only purpose in decreeing the qiblah you had adopted was to find out . . . : 2:143.

*mā jaqala llāhu min bāḥiratīn . . . , God has provided no sanction for the bāḥirah . . . : 5:103 [n.].

Jaqala in these verses has the sense of sharaqa. Kash., 1:368; Tad., 2:321, 373.

5:103: Bāḥirah was a she-camel that had brought forth five young ones, the last one a male. She was not to be ridden or milked. Her ear slit, she was left free to roam about. Ibid.
Cf. 3.a.ii below.

2. + OBJ + OBJ

i. The following six expressions mean: to destroy/annihilate sb/sth:
(a) *hattā jaCa{lnāhum hašidan khāmiddina, Until We mowed them down and not a spark [of life] was left in them: 21:15.

See also 97 (KhMD) 1.

(b) *fa jaCa{lnāhum ghuthā'an, And We reduced them to scum: 23:41.

(c) *fa jaCa{lnāhu 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) jaCa{ala āliya 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 jaCa{lnāhum ahādītha, And We reduced them to so many tales and legends: 23:44.

Also: 34:19.


(f) jaCa{alahū salafan: 43:56: see n. to ii(a) below.

ii. jaCa{alahū mathalan:

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


43:56, fa jaCa{lnāhum salafan wa mathalan li l-ākhirišna, 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 jaCa{alahū salafan) and that, in punishing them, God "made an example of them" (meaning (1) of jaCa{alahū mathalan). On another level, the verse is saying—of course ironically—that the earlier peoples served
as worthy “predecessors” (meaning (2) of jā'alahū salafan) or “examplars” jā'alahū mathalan) for the later generations, the implication being that the later generations failed to learn from the fate of the earlier ones, and accordingly met the same fate.

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

iii. jā'alahū juddādhan, 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) jā'ala sh-shay'a ḥiḍāna, to tear sth to pieces:
*alladhīna jā'ala l-qur'āna ḥiḍāna, Those who ripped the Qur'ān to pieces: 15:91.


(b) *tajcalInah5 qarāṭīsa, Tearing it [Torah] to shreds [lit: to so many sheets of paper] as you do: 6:91.


v. jā'ala llāhu ṣadrahū ḏayyiqan: 6:125: see 227 (DYQ) l.1.ii.

vi. jā'ala qalbahū qāsiyan: 2:74 . . . 57:16: see 309 (QSW) l.

vii. jā'ala yadahū maghlūlatan: 17:29: see 277 (GhLL) l.2.

viii. jā'ala llāha Curdatan li yamnihi, to use God’s name to swear improper/needless oaths [lit: to make God the target of one’s oath]: 2:224.


ix. jā'alahū dakkā'a: 18:98: see 112 (DKK) l.


Cf. Ĥassān, 478[3]: tashību n-nāhidu l-Cadhrā'u fihā/wa yasqūtu min makhāfātihā 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.” (Ĥassān could be alluding to the above-cited Qur'ānic verse, and also
to another—22:2.) Also, ibid., 132[1]; Lab., 222/19; ʿAnt., 257[8].

3. + OBJ + PREP [a. ʿalā; b. fī; c. lām; d. taḥta]
   a. jaʿalāhū ʿalayhi:
   i. to put/place sth over sth, cover sth up with sth:
      *wa jaʿalnā ʿalā quṭūbihim akinnatan, And We have covered up their hearts [= rendered those people incapable of understanding the words of guidance]: 6:25; 17:46 [n.].
      *wa jaʿala ʿalā baṣāriḥī ghishāwatan, And over whose eyes He has drawn a veil [= whom He has rendered incapable of seeing/recognizing the truth]: 45:23.
      Also: 18:57.

      Cf. 79 (KhTM) 1, 192 (ShDD) 1.2.ii, and 228 (ṬBC) 1.

   ii. to impose sth [e.g. obligation] upon sb:
      *innamā juʿila s-sabtū ʿalā ʿlādhiḥa kḥṭalafū fiḥī, The [observance of the] Sabbath was made obligatory only upon those who had developed differences in regard to it: 16:124.

      Jaʿala here has the sense of laying down or imposing a legal injunction (sharaʿa). See ʿ Islāḥī, Ṭad., 3:707; cf. 1 above.
      Cf. Zamakhshaʿīn (Kash., 2:348), who explains juʿila s-sabtu in the verse as: juʿila wabāʿu s-sabti.
      Acʿshā, 181/49: wa l-jāʿiʿiū l-qūṭa ʿalā l-yāṣiḥ, “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 najʿal laʿnata ʿlāḥi ʿalā l-kādhhibīna, And then let us put God’s curse on liars: 3:61.
      *kadhālika yajʿalu t-rujṣa ʿalā ʿlādhīḥa lā yuʿmīnūna, In this way does God inflict impurity on those who do not believe: 6:125.
      *in jaʿala ʿlāḥu l-layla ʿalaykum sarmādan, If God were to impose upon you interminable night: 28:71.
      *mā ʿyuʿnīdu ʿlāḥu li yajʿal ʿalaykum min ḥarájin, God does not want to cause you any hardship: 5:6.
      Also: 10:100; 28:72.

   iv. to put sb in charge of sth:
*ij'ālnī ʿalā khazāʿīni l-ardī, Put me in charge of the country’s resources: 12:55.

b. jaʿalahu fihi:
   i. jaʿala ʿašābi ʿahlū fi ʿudhunayhi, to stuff one’s fingers into one’s ears [so as to avoid hearing sth]: 2:19; 71:7.
   ii. jaʿala ʿllāhu fi ʿudhunayhi 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) ʿaw jaʿala kalimata laḥūnah kafarū ṣ-suflā, And He humbled completely the word [= defeated the cause] of those who dis-believed: 9:40.
   (b) 105:2: see 224 (DLL) II.
   c. jaʿala laḥū kadhā:
      i. jaʿala laḥū sabīlan, to point out a way for [= prescribe a course of action concerning] sb:
         ʿaw yajʿalahu laḥūnah sabīlan, Or [until] God prescribes an injunction for them: 4:15.

         The verse contains the initial prescription regarding fornication. The words ʿaw yajʿalahu laḥūnah 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. jaʿala laḥū sulṭānan, to furnish sb with dominant power: 17:80; 28:35.


   iii. jaʿala laḥū lisāna ʿṣidqin, to give sb/cause sb to have a good reputation: 26:84.

d. ja'alahū 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'ala yadahū maghlūlan ilā ānunqīhī: 17:29: see 277 (GHLL)

1.2.

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

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

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

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

   ii. ja'ala lahū alā fulānin sultānan:
      (a) to give sb [full] right to take action against sb: 4:91; 17:33.
      (b) to furnish sb with strong evidence against sb:
      *a turīdūna an taj'ala li llāhi alaykum sultānan 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 [an]
   *tatajāfā junūbuhum ān l-maḍājiči, 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 an zahri l-farasi, “(of a saddle) to lie askew on the horse’s back” (see Lab., 15/33); jafā/tajāfā janbu n-nā'īmi ān l-fīrāshi, “(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. Aqshā, 387/6: idhā nbātahat jāfā Cani l-ardi janbuḥā, "When she lies at full length, her [thin] waist remains raised from the ground." Khan., 99/5 uses the expression in a metaphorical sense: ayyuḥā l-mawtu law tājāfayta ġan šakhrin/la alfaytahū naqiyyan caffā, "O death, if you had avoided taking Šakhr, you would have found him to be a chaste and virtuous man."

50. JLB

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

  SaCd ibn Nāshib, Ham., 1:67: sa aghsilu ġanī l-ǧāra bi s-sayfi jālibi/ǧalayya qadūʾu llāhi mā kāna jālibi, "I shall wash away disgrace from myself by means of my sword, no matter what is brought upon me by the decree of God."

51. JMH

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

  jamahā 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. JMC

I. j a m a c a
1. + OBJ
   jamācā kāydaḥū, to muster one’s cunning: 20:60.
   See also IV.ii below.

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

ii. jamaʕa bayna l-ukhtayni, to have two sisters as one’s wives at the same time: 4:23.

Jamaʕa baynahum (as opposed to jamaʕahum) 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. jamaʕahumu illāhu ilā yawmi l-qiyyāmati, (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) l.b). At the same time, the preposition signifies continuity: the process of assembling people will continue up to the Last Day. Ibid., 6:329.

c. jamaʕū 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.): jamaʕnā lahum min hayyi ʕawfi bni mālikin/ kātā’iba yurdi l-muqrīfīna nakāluhā, “For them we prepared troops drawn from the tribes of ʕAwf 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, ʕAtikhā bint ʕAbd al-Muṭṭalib, ibid., 2:741/2; al-ʕAjlan ibn Khulayd, D. al-Hudh., 3:112/[2]; Yazīd ibn Sinān, in Nāb., 180/[1].

IV. a j m a c a
+ OBJ

i. ajmaʕū amrahum, (of a group of people) to reach an accord, agree on a plan, make a unanimous resolve: 10:71; 12:102.
ii. ajmaṣū kaydahum, to reach a unanimous decision on using a strategem: 20:64.

See also 1.1 above.

53. JWR

IV. a jā r a
   + + OBJ + PREP [cālā]
   ajārahū cālā fulānin, to give sb protection/refuge against sb:
   *wa huwa yujīru wa lā yujāru cālayhi, He gives protection, but
   no protection can be given against Him: 23:88.

Kash., 3:54.

54. JWS

I. jās a
   + PREP [khilāl]
   *fa jāsū khilāla d-diyārī, And they penetrated [right] into homes:
17:5.

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

1. *jā’ā* + OBJ
   *jā’ā 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 żulman wa zūran, They have committed a wrong
   Also: 18:74; 19:27, 89.

   Ag., 1:152. Hass., 158[7]: qatalum waliyya ʿllāhi fi jawfi
   dārihiwa 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 rec-
   tified [lit: one that will not take the right course].”

   See also 2 (*TY*) 1.2.i.

2. *bl* + PREP *[Calā]*
   *jā’ā ʿalayhi bi shay’in, to present/produce evidence in support
   of sth:
   *law ʿlā jā’ū ʿalayhi bi arbaʿati shuhadāʾa, Why did they not pro-
   duce four witnesses in support of it [allegation]? 24:13.

   See also 2 (*TY*) 6.
56. **HBB**

IV. ა ხ ა ბ ბ ა  
 + OBJ + PREP [Can]  
 aḥabbahū ışanhu, to like/love sth to the disregard of sth else:  
*înnī ḥabhātu ḥubba l-khayrī ışan dhikrī rabbi, My love of wealth drew me away from the remembrance of my Lord: 38:32.

_Taqlīd of aṣraṣa._

X. ი ს თ ა ხ ა ბ ბ ა  
 + OBJ + PREP [aṭā]  
 istahabba sh-shay’a ḍaṣa sh-shay’i, to accord preference to/choose one thing over another: 9:23; 14:3; 16:107; 41:17.

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

57. **HBS**

I. ხ ა ბ ა ს ა  
 + OBJ  

_Kash., 2:209._

87
58. ḤRR

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 maṣdars.]

        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. ḤRF

II. ḥ a r r a f a
   1. + OBJ
   ḥarrafa l-kalimatā, to distort/misrepresent a word/statement:

        *yuḥarriṣūna l-kalima min baNDAR mawḍīṭiḥī, They distort words/statements after these have been placed in their proper contexts: 5:41. Also: 2:75.

        Ḥarf is “edge, brink, border”; tahriṭ 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 tah-riṭu l-kalămi an taḏalăḥū ḍalā ḥarfin mina l-iḥtimāli yumkīnu ḥamlūḥū ḍalā l-wajhaynī).

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

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

I. ḥa r i m a

+ PREP [Cālā]

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

*wa ḥārāmuṇ Cālā qaryatin ahlānāhā annahum lā yarji'īnā, It is impossible for [the people of] a town We have decided to destroy to come back [to the right path]: 21:95.


Imr. 116/12: jālat li tāšraqānī fa qultu lahā qāsīrīnnī mru'ūn sārī Cālayki ḥārāmū, “She [camel] swung around so that she might throw me. But I said, ‘Stop it! I am a man [= an expert rider! You cannot throw me!’” (I have taken the word imru’ in the second hemistich to mean one who is distinguished in respect of murū'ah, for the phrase sārī Cālayki ḥārāmū 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 sārīuhū was changed to sārī in order to focus attention to the speaker, examples of such changes being found in classical Arabic poetry and the Qur’ān both.) ČAnt., 105/3: ḥārāmuṇ Cālayya n-nawmu ya bnata mālikin, “Sleep has been denied to me, O daughter of Mālik.” Cf. mahrūm ash-shārāb, ibid., 206/5 (also, ibid., 233/2).

II. ḥa r r a m a

1. + OBJ

ḥarrama zahra 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 anṣāmun ḥurrimat zuhūruḥā, And [they say, there are] cattle that it is forbidden to ride: 6:138.

2. + OBJ + PREP [Cālā]

ḥarramahū Cālayhi:

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

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

*fa qad ḥarrama ilāhu Cālayhi l-jannata, God will surely deny him paradise: 5:72.
wa ḥarrāmnā ġalayhi l-mārāḏīcā, And We had denied him [the milk of] nurses: 28:12.
Also: 7:50.

5:26: Kash., 1:332: Muḥarramatun ġalayhim: ʿān yadkhulūnahā wa lā yamlīkūnahā.

In the following verse by Shanfari, Ḥam., 2:487/1, ġarrāmahā ġalayhi means "to deny sth to sb," though it may also carry the meaning, "to declare sth to be unlawful for sb": lā taqburūnī inna qabřī muḥarramun/ġalaykum wa lākin abshīrī umma ʿāmīrī, “Do not bury me in a grave, for burying me is denied to you. But do you rejoice, 0 hyena!” (For another interpretation of abṣīrī umma ʿāmīrī, see Marzūqī’s commentary, ibid., 488–89). See also Ġāriq at-Ṭāʾī, Ḣam., 4:1745/9.

ii. ġarrama sh-shay’a ġalā nafsiḥi, to renounce the use of sth: 3:93.

61. ḤSB

I. ḥ a s i b a
+ PREP [.FILL]
ḥasiba sh-shay’a ġalayhi, to regard sth as being hostile to oneself:

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

The verse speaks of the Māḏīnan Hypocrites—people with a guilty conscience. Zamakhshārī (Kash., 4:101) explains the construction as follows: Ay yahṣabūna kullā ṣayḥatin wāqiʿatān ġalayhim wa dāratan lahum li jubniḥīm wa ḫalaḥiḥīm wa mā fi qulūbiḥīm mina r-raʾbi.

62. ḤSN

IV. a ḥ s a n a
+ OBJ
ahṣana 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. ǧālā; b. ilā]

a. ḥašara ǧālā y-n-nāsa, to assemble people and present them
   before sb: 6:111.

   **Tadmīn** of ġarāda.
   25:34 (allādīna ǧuḥsharūna ġālā wuğūhihim) is not listed
   because the preposition (ǧālā) in it goes not with ǧuḥsharūn,
   but with wuğūhihim, forming, together with it, a ḥāl unit.

b. ḥašarāhumu 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.]

   **Tadmīn** of some word like sāqa. See Tad., 6:93; Maj.,
   1:204; 2:20. Cf. 52 (IMC) 1.2.b.

64. ḤSr

I. ḥ a ś i r a

   ḥašira šadruhū an yaǧala kadhā, to flinch/recoil/shrink from
   doing sth: 4:90.

   On the several possible ways of explaining 4:90, see Bayḍ,
   1:235; ġUkb., 1:189-90; Mukh., 139-40.
   Cf. 227 (DYQ) 1.1.i.

65. ḤSn

IV. a ḥ s a n a

1. ḥaśana r-rajulu, (of a man) to marry:

   *muḥšinīna, [You may marry such women, but with the intention
   of] maintaining the bond of matrimony: 4:24; 5:5.

   Aḥšana 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: Aṣifā).
Cf. 173 (SFF) Ⅲ.

2. + OBJ
i. to store sth up, put/lay sth by:
*min mā tuḥṣīnūna. Of that [amount of grain] which you will have stored up: 12:48 [obj und].

ii. uḥṣinatī l-marʿatū (of a woman):
(a) to be chaste:
*wa l-muḥṣanātū mina l-muʿminātī wa l-muḥṣanātū mina lladhīna ʿūtū 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 yastaṭīc minkum an yankiha l-muḥṣanātī l-muʿminātī, And those of you who do not have the means to marry believing freewomen: 4:25.
*fa ʿalayhinna niṣfu mā ʿalā l-muḥṣanātī mina l-ʿadḥābi. They [female slaves] shall be subject to half of the punishment that freewomen are subject to: 4:25.

(c) to be married:
*wa l-muḥṣanātū mina n-nisāʾi, And those who are already married [are also forbidden to you to marry]: 4:24.
*m[uḥṣanātīn . . . 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—muḥṣanātīn) in this verse may also mean “chaste” (Kash., 1:263: Muḥṣanāt: ʿafīf), and the use may therefore be said to belong at (a), above, as well.

iii. aḥṣanatī l-marʿatū faṭjahā, (of a woman) to be/remain chaste, protect her honor: 21:91; 66:12.
Hi' 

Tad., 4:324. The reference in both verses is to Mary mother of Jesus, and Zamakhshari (Kash., 3:19–20 [on 21:91]), explains Mary's ِیِہِسَٰن, with reference to 19:20, as: ِیِہِسَٰنَانُ ِکِلِیْیَانَ ِمِنْ ِیِنَٰہِلَٰلِ ِوَ یِلِ-ِهِرَٰمِی.  

Cf. Ibn Mūq., 312/4: ِہَمَّۃ ِاِبْدَۃ ِکُیَّۃ ِشِ-ِشُمْمُو ِیِلْ-ِغِیْیَرَۃ. “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. ِاِہِدَّا ِرا**  

+ OBJ + OBJ 

*wa ِیُہِدِیْرَیْتُ ِیْلْ-ِانْفُسُو ِشِ-ِشُعْہَۃ, Souls are given/susceptible to greed: 4:128.*

67. **HFZ**  

**I. ِہَاِفِیْزَا ِیِزَا**  

+ OBJ 

i. ِہَاِفِیْزَا ِیَمِینَاعُو, to fulfill one's oath: 5:89. 

ii. ِہَاِفِیْزَا ِفَرِیْعُو, 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 (HSN) IV.2.iii.

iii. ِہَاِفِیْزَا ِہُدُدَا ِلِیْلَی, to abide by the commandments of God: 9:112 [act pt].  

iv. ِہَاِفِیْزَا ِیِلْ-ِغِیْبَا:  

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

Following ِیِللَّہِی (Tad., 2:64). Cf. Kash., 1:266. Al-Muqannâ‘ al-Kindî, ِہَمَّر, 3:1179/7: wa ِئِنْ ِدِیْیَأْرِنَبی ِغِیْبَی ِہَاِفِیْزِی ِغُیْیَبَعُوْم, “If they divulge my secrets, then I [do not do so, but] guard theirs.”  

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

1. \( hafiy a f i y a \)
   + PREP [a. Can; b. ba’]
   
a. \( hafiya Canhu, \) to have information about sth, be privy to sth:
   
   \( *ka anakka hafiyyun Canhā, \) As if you know all about it: 7:187.

   *Hafiya Canhu basically means “to be inquisitive about sth.”
   \( A^Cshā, 171/7: \) fa in tas’āli Cannī fa yā rubba sā’in/hafiyyin Cani l-ašshā bihī ḥaythu aṣṣadā, “If, O woman, you are inquiring about me, then there is many a person who is trying to find out about A^Cshā, 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 hafiyyun Canhā: ka’annaka Cālīmun bihā; wā ḥaqīqatuhū: ka’annaka balīghun fi s-su’āli Canhā li anna man bālagha fi l-mas’alati Cani sh-shay’i wa t-tanqīri Canhu istah-kama Cīlmuḥū fihi wa rasūna fihi.

b. \( hafiya bihī, \) to take solicitous care of sb:
   
   \( *innahū kāna bi ḥafiyya, \) He is exceedingly gracious to me: 19:47.

IV. \( a h f ā \)
   
   + OBJ

   \( ahfāhu, \) to importune sb:
   
   \( *in yas’ālkum fa yuhfikum tabkhalū, \) 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 \( ahfaytu d-dābbata, \) “I smoothed out the hoofs of the animal through constantly walking/running it.” Muf., 125. See also Kash., 3:460.

69. **HQQ**

1. \( h a q q a \)

   1. **VB**

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

*fa ḥaqqa ḥaqqī, And so My punishment was meted out, fairly and justly: 38:14.

Also: 50:14.

2. + OB

*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 ḥuqqa laḥā an taḍāla kadhā. Aq., 1:214. ÊAnt., 68/3: *fa in yābrā' *fa lam anfīth ḥalayhi in yuṭqād *fa ḥuqqa laḥū l-ṣuqūdū, “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 ḥalayhi would yield a slightly different meaning: “... then it is not because I charmed my arrow by blowing on it.” Cf. Mufaḍḍ., 122/5, where, with a small variation, the verse is attributed to another poet [quoted at 385 (NFTh) 1]. Khan., 47/1: tabkā khunāsun li šākrin *wa ḥuqqa laḥāidh rābahā d-dahru inna d-dahra ḥārī, “Khansā’ cries on account of Šākr, 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 Khāzīm, uhādhīru an tabīna banū Ḫuqayli bi ṣarrātīnī *fa qad ḥuqqa l-ḥidhārī, “I was afraid—and there was reason for me to be afraid—that the Banū Ḫuqayl would depart, taking our neighbor [= poet’s beloved] with them.” Also, Ḥam., 3:1109/3.

3. + PREP [alā]

*haqqal ḥalayhi l-amru, (of sth):

i. to be incumbent upon sb to do:

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

*wa kāna ḥaqqan alaynā naṣrū l-mu‘minīn, And We were/are obliged to come to the believers’ aid: 30:47.


Taḍmīn of wajaba (e.g. Kash., 2:329 [on 16:38]: ... anna l-wafā’ā bi ḥādhā l-maw‘iṣidi ḥaqqun wājibun alayhi ... ); and ibid., 2:205 (on 10:103): Ḥaqqan alayhi = ḥaqqal ḥālīka alayhi ḥaqqan.
ii. (of misguidance, etc.) to be deservedly imposed on sb:
*wa fa'iqan ḥaqqa ʿalayhimu ʾd-dalālatu, And there was another group whose deserved fate it became to be misguided: 7:30.
*fa ʿḥaqqa ʿalayhā ʾl-qawlu, And so the decree [= principle of punishment for rebellious nations] was enforced in regard to it [town]: 17:16.
*wa kathīrun ʿḥaqqa ʿalayhi ʾl-Cadḥābu, And there are many who are destined to receive punishment: 22:18.


Tadmīn of wajaba or thabata (e.g. Kash., 3:176 [on 28:63]):
Wa maʾnā ʿḥaqqa ʿalayhimu ʾl-qawlu: wajaba ʿalayhi muq-tadāhu wa thabata; also, ibid. 2:203, 328).

For the construction ʿḥaqqa ʿalayhi in some of these verses, see n. to i above.

X. i s t a ḥ a q q a
1. + OBJ

*istahāqaʾ ithman, to be guilty of wrongdoing [lit: to deserve sin, i.e. commit a wrong and deserve blame on account of it]:
*fa in āṯīra ʿalā annahumā stahāqqā ithman, If it is discovered that the two have been guilty of wrongdoing: 5:107.


2. + PREP [ʿalā]

*istahāqaʾ ʿalayhi, to wrong sb, be unfair/unjust to sb: 5:107.

Tadmīn of ʾtadāʾ.

70. ḤLL

I. ḥa l l a
1. VB

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

2. + OBJ

*wa ḥlul ʿuqdatan min lisānī, And give me the power of fluent speech [lit: loosen/remove the tie in my tongue]: 20:27.
II. *h 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. ḌAbd Qays ibn Khufāf, Mufadd., 750/3: wa idhā halafta mumāriyan ūf taḥallāfī, “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 h a l l a*
   + OBJ
ahalla sh-shay’a, to desecrate sth:
   *lā tuhīllū sh-sā’īra llāhi wa lā sh-shahrā l-harāmā . . . , Do not desecrate the Symbols of God or the sacred months. . . : 5:2.

   Kash., 1:321: Wa ihlālu hādhihī l-ashyā‘ī an yutāhawana bi ḫurmati sh-shāqī‘irī wa an yuḫāla baynahā wa bayna l-mutanassīkīna biḥā . . .

   Rajul muḥill is an “unprotected person,” one who, for one of several reasons, may be attacked, his life and property thus being ḫalāl or “licit.” The opposite of muḥill in this sense is muḥrīm. Asās, 140. Zuh., 11/11: wa ‘kam bi l-qanānin min muḥillin wa muḥrīmī, “And there is, at Qanān, many a muḥill and many a muḥrīm.”

71. .Helper

I. *h a m a l a*

1. *h a m a l a*
   + OBJ
hamalati 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 ham-lan, here taken as a maf-ūl mutlaq, is taken as an object (haml = mahmūl). See Bayḍ, 1:360; Kash., 2:108-9.

   13:8: The mā is here taken as a relative pronoun, though it could also be maṣdarīyah, in which case the object of the verb—a pronoun—would be understood. See Kash., 2:281.
2. + OBJ

\( \text{ḥamalahū} \):

i. to provide means of transport to sb:

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

*\( \text{wa ḥamalnāhūm fī l-bārī wa l-bahī} \), And we furnished them with means of transport on land and sea: 17:70.

Hudbah ibn Khashram, quoted in Ḥam., 2:579: \( \text{wa lā atamannā sh-sharrā wa sh-sharrū tārikāwā lākin mātā uḥmal ġālā sh-sharrī ārkābī} \), “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, \( \text{mātā uḥmal ġālā sh-sharrī} \) suggests wordplay, for ḥamalāhū ġalayhi also means “to incite sb to do sth.”) Cf. al-Ḥārith ibn Hillizah, Qaṣ, 475/74 (with Tibrizī’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 \( \text{maṣ} \)].

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

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

*\( \text{illā mā ḥamalat zuhūruhumā awi l-ḥawāyā} \), Except that which may cling to their \( [= \text{animals’} \) 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:

*\( \text{fa qad khāba man ḥamala ẓulman} \), And doomed is he who commits a wrong: 20:111.

\( \text{Ẓulm} \) 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:

*\( \text{fa abayna an yah米兰nahā wa ashfaqna minhā wa ḥamalahā l-} \)
\( \text{insānu} \). But they [heavens and earth] refused to assume the responsibility of the Trust—they were afraid to—but man assumed it: 33:72.
Waddāḥ ibn Ismā‘īl, Ḥam., 2:647/1 (with n. 3, ibid.): lā yahmilū ʾl-ṣabdu finā faxqā tāqatihī wa nahnu nahmilu mā lā yahmilu l-qilāgū, “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 hammālu athqālīn wa maʿwā 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 Ṣhā, 407/4; Ḫant., 56[4].

vi. to acquit oneself of a responsibility:
*thumma lam yahmilhi, 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) hamala wizarahūthiqlahū, to carry one’s burden [= the burden of one’s wrongdoing]:
*wa hum yahmilūna awzārahum ṣalā zuhūrihim, They will be carrying on their backs the burden of their [evil] actions: 6:31 [n.].
*wa la yahmilunna athqālahum wa athqālan maṣa athqālihim, And they shall carry their burdens [= the burden of their sins], and other burdens in addition to their own: 29:13.
*lā yuḥmalu minhu shayʿun, No part of the responsibility shall be borne [by others]: 35:18.
Also: 16:25; 20:100.

See also 407 (WZR) 1.
See also n. to (b) below.

(b) hamala khatīʿatḥū, to carry [the burden of one’s] sin:
*wa l-naḥmil khatayyākum wa mā hum bi ḥāmilīna min khatayyāhum, ‘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 at-Ṭathriyyah, Ḥam. 3:1342, n. 3, vs. 2.

3. + PREP [Całā]
to take aim at sth:
*in tahlmil ġalayhi yalhath wa in tatruk'hu yalhath, It [dog] pants if you take aim at it, and it pants if you leave it alone: 7:176.


4. + OBJ + PREP [a. ġalā; b. fi]
a. ġamalahū ġalayhi:
  i. to provide means of conveyance to sb [lit: to seat sb on sth]:
  *lā ajidu mā āḥmilukum ġalayhi, I do not have anything [= any riding beasts] to provide to you [lit: to seat you on]: 9:92.
  *wa ġalayhā wa ġalā l-fulki tuḥmalūna, And you are carried on them [animals] and on ships: 23:22 [n.]; 40:80 [n.].
  *wa ġamalnāhu ġalā dhāti alwāhin wa dusurīn, 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 Całā, which is used for seating somebody on a flat surface, like the back of a horse, instead of fi, which is used for seating somebody in an enclosed space, as in a ship (b, below). The two verses are not really problematic because ġalā 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 ġalā, 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 Całā 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 tahlmil ġalaynā īṣran ka mā ġamaltahū ġalā lladhīna min qablīnā, And do not put upon us the burden you put upon those before us [= do not charge us with the responsibility you charged the earlier peoples with]: 2:286.
  b. ġamalahū fi l-fulkīl-jāriyati, to put sb in a ship/boat: 36:41; 69:11.
See n. to a.i above.

II. ḥa m m a l a
   + OBJ + OBJ
i. hammalāhū sh-shay‘a, to entrust sb with sth:
   *wa lākinnā ḥummīlnā awzaran min zināti l-qawmi, But we were

   Tad., 4:215-16.

ii. hammalāhū l-amra, charge sb with a responsibility:
   *wa lā tuḥammilnā mā lā ṭāqāta lanā bihi, And do not charge us
   with responsibility we cannot bear: 2:286.
   *fa in tawallaw fa innāmā ẓalayhi mā ḥummila wa ẓalaykum 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 hammalāhū sh-
   shay‘a. Thus (following Baydāwī, 2:132) mā ḥummila = mā
   ḥummila mina t-tablīghi, and mā ḥummiltum = mā ḥummil-
tum mina l-imūthālī.
   ḌAmr ibn Kulthūm, Qaṣ., 298/31: wa nahmilu ḍanhumū mā
   hammalūnā, “And on their behalf/on their account we bear
   whatever they make us to.” Ḝbrāhīm ibn Kunayf an-Nabhānī,
   Ḥam., 1:260/4: wa lākin rahālnāhā nufūsān karīmatan/
tuḥammalū mā lā yustāṭa‘u fa tāḥmilū, “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; Aṣhā, 275/19; Bashāmah ibn ḌAmr, Muḥadd.,
   79/1-2; Suwayd ibn Abī Kāhil, ibid., 395/43; Muṣawiyyah ibn
   Mālik, ibid., 696/7; Ṭufayl ibn ḌAwf al-Ghanawī, Krenk., 58/4
   [no. 17].

VIII. ihṭa m a l a
   + OBJ
iḥtamalahū, to be responsible for sth:
   *fa qadi iḥtamala buḥtānan wa iḥman mubīnān, He is guilty of
   [lit: carries] slander and a great sin: 4:112.
Also: 33:58.

72. ḤNK

VIII. *la aḥtānika dhurriyyahū, I will swallow up/devour [= lead away from the right path] his progeny: 17:62.

*Iḥtānaka l-jaṛādū l-arda, “The locust devoured [the crops, etc., of] the land.” Aq., 1:240; Kash., 2:366; also, Asâs, 144.
*Iḥtānaka t-taḏāma, “to eat up the food”; *iḥtānaka māfī, “He appropriated/usurped all my wealth.” Ibid. Also, Maj., 1:384.

73. ḤWDḥ

X. *istāḥwādha *iḥlāyhi:

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

*Istāḥwādha *iḥlāyhi is used of a male animal protecting his female from being approached by another male. Tad., 2:182; 7:272 (also, Kash., 4:77). *Istāḥwādha l-*iḥlā y ġ alā l-aṭāni, “(of an ass) to cover the flanks of a she-ass.” Muf., 134; also, Kash., 4:77. Cf. *damma *iḥlāyhi jānāḥahū, as in Ḥam., 3:1524/5; also, Mufadd., 214/18.

ii. to have sb in one’s power: 58:19.


74. ḤWT

IV. *a ḥāta bā ḫā

1. *a ḥāta bīhī:

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

*wa līlāhu muḥīṭun bi l-kāfīrīna, 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 yuḥīṭūna bi shay‘in min cīlmiḥī 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.

*aḥṭṭu bi mā lam tuḥīṭ 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 illāha bi mā ya kullun muḥīṭun, God encompasses what they are doing: 3:120.
Also: 4:108, 126; 8:47; 11:92; 17:60; 41:54. [All active participles except 17:60.]
The use in (a) implies that God is aware of what people are doing, that He has the situation under control, and that He has the power to take people to task for their actions.

(b) *wa ukhrū 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 khalīfatuḥū, And [he] who becomes steeped in sin:

2. + OBJ + PREP [bā‘] uḥīṭa bihī:

i. to be surrounded:

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

ii. to be overtaken by disaster:

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

*wa uḥīṭa bi thamariḥū, And a disaster overtakes his produce:

3.  + PREP [bāʔ] + TAMYĪZ
   ahāṭa bihi cilman/khubran, to have complete knowledge of/ information about sth: 18:68, 91; 20:110; 27:84; 65:12.

75. ḤWL

1.  hāla
   1.  + PREP [bayna]
      *wa ċlamū anna īlahu yahūlu bayna l-mar’i wa qalbihi, And remember that God interposes Himself/comes between a man and his heart: 8:24.
      The verse means that, after a man becomes steeped in sin, the law of God comes into play and the man loses all self-control, his baser self getting the better of him. See Tad., 2:48-49. Also, Kash., 2:121. In 11:4 (not listed), ḡāla baynahumā is used in a literal sense in 11:43.
      Nāb., 256/3: ṣadatra ċan ziyyaratihā l-cawādı/wa ġalat baynanā ĥarbn zabūnū, “Other engagements kept us from visiting her, and a fierce war interposed itself between us.”

2.  + OBJ + PREP [bayna]
    *wa ĥīla baynahum wa bayna mā yasṭahōna, 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 ḥyāā
   + OBJ
   ahyāhu, to revive sth, recall/restore sth to life:
   ii.  ahyā l-qaryata, to bring a town [that has been destroyed] back to life: 2:259.
   iii.  ahyā l-ṣizama, to revive bones [= revive a dead person]: 36:78.
        Also: 36:79.
77. KhBTh

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

Khabath, “dross.” Aq., 1:253; Muf., 141.

78. KhBT

V. t a k h a b b a t a
+ OBJ + PREP [min]
takhabbatah mina l-mass, to be touched by the devil and, as a result, go berserk: 2:275.

Khabata sh-shajarata means “to beat down leaves from a tree with a club” (Aq., 1:255; see Zuh., 53[2]); khabata/takhabbatah l-bacin bi yadih l-arada is said of a camel that goes about stamping the ground with its forelegs (Aq., 1:255). Khabata thus comes to mean “to strike out at random.” Khabata l-layla is “to walk at night without knowing where one is headed,” and khabata khabta cashwa’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-manayā khabta cashwa’a man tusib/tumit’hu wa man yukhti yu’ammara fa yahrami, “I have seen death [lit: deaths] striking out at random: the one it lays its hands on it puts to death, and the one it misses lives on to become a decrepit old man.” One who has been
“touched” by the devil is, therefore, like one who stomps about like a blind she-camel. (For the expressions cited above, see Aq., 1:255; Kash., 1:164–65; Tad., 1:586.)

79. KhTM

1. k h a t a m a
   + PREP [Cālā]
   khatama Cālayhi, to seal sth off:
   *khatama llāhu Cālā qulūbihim wa Cālā samCīhim, God has sealed off their hearts and their ears [so that they cannot receive guidance]: 2:7.
   *al-yawma nakhtimu Cālā afwāhihim, Today We shall seal up their mouths [so that they shall not be able to speak]: 36:65.

   In all these verses, 36:65 excepted, khatama Cālayhi 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 (istiCārah) and similitude (tamthīl) both.
   See also 48 (JCL) 1.3.a.i, 192 (ShDD) 1.2.ii, and 228 (TBG) 1.

80. KhRR

1. k h a r r a
   + PREP [a. Cālā; b. lām]
   a. kharra Cālayhi:
   i. *fa kharra Cālayhimu 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), 1.2.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 Calayhā ṣumman wa Cumyānan, They do not fall upon [ = attack/criticize] them [Qur'anic verses] with deaf ears and blind eyes: 25:73.

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

   Also: 17:109.

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'ā can kulli fiqatin/yakubbu ġalā l-adhqāni dawha l-kanahbuT, “After each intermission, the clouds began to pour down water, which tossed the great kanahbul-trees down on their chins” (cf. A'ṣhā, 87/56, and [which is slightly variant] ibid., 135/56; Suh., 48/30). Cf. kharra li anfiT, as in Ḍamrah ibn Ḍamrah an-Nahshali, Mufaḍḍ., 635/9.

81. KhRṢ

I. k h a r a ş a
   VB

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

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

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

83. **KhS\'**

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

   *Asās,* 162.

84. **KhSR**

IV. **akhsara**

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

   Abbreviated form of 2, below.

2. + OBJ

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

2. + OBJ + PREP [bā']

khasafa lāhu bihi 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

1. k h a s h a c a

1. VB

i. khashaCa bašaruhū, 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-Tirimmāḥ ibn al-Hakīm, D. al-Khaw., 84/10: khashiCa t-tarfi ṭāsfa yanfaCuhū tham-lma amāniyyuhū wa lā ladadūḥ, "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 khāshiC, "(of a camel’s hump) to be low" (Asās, 163); khashaCa t-sh-shamsu, "(of the sun) to be about to set"; jidr khāshiC, "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 (khashiCna mina dh-dhulli). For the difference between khashaCa and khaḍaCa (87 (KhDc) 1), see Muf., 148.

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

2. + PREP [lām]

*wa khashaCa t-āswātu li r-rahmānī, And voices shall become dim before the Compassionate One: 20:108.

Also: 57:16.
87. KhḍC

I. k h a ɗ a c a
   + PREP [a. bā'; b. lām]
   a. khaḍaC a bi l-qawli, to speak in a low voice:
      *fa lā takhḍaC na 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. khaḍaC a lahū ḫunūqūḥū, to bow one’s head before sb as a sign of submission [lit: (of one’s neck) to bow before sb]: 26:4.

   IkḥaḍaC a ʂ-ṣaqru li l-ingiqādi, “(of a hawk) to lower its head in order to swoop down on its prey”; khaḍaC ati sh-shamsūln-nujūmu, “(of the setting sun/stars) to sink in the horizon.” Asās, 166. Zalim akhḍaC, “ostrich with a drooping neck.” Ibid.; Muf., 150; ACṣāh, 281/58. For the difference between khaḍaC a and khashaC a (86 (KhShC) l), see Muf., 148.

88. KhTF

I. k h a ɗ 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 maṣdar. See ĈUkb., 2:205. Ḥādhā sayfun yakhṭafu r-ra’sa, “This is a sword that cuts off heads [easily].” Asās, 168. Khaṭafa/khaṭifa l-baṣīru, “(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 baṣarāḥū, (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 t a f a
   + OBJ
   takhaṭṭafahū, seize sb/sth and carry him/it away in a swift move, whisk sb/sth away:
   *takhāfūna an yatakhāṭṭafakumu n-nāsū, You had this fear that people would pounce upon you/make away with you: 8:26.
   Also: 28:57 [pass]; 29:67 [pass].

89. KhFĐ

I. k h a f a d a
   + OBJ + PREP [lām]
   khafada lah janihā, to treat sb kindly [lit: to lower one's wing]:
   *wa khfīd janāḥaka li l-mu'īminīna, And be kind and gracious to the believers: 15:88.
   *wa khfīd lahūmā janāḥa dh-dhulli mina r-rahmatī, And treat them with gentleness born of [true] compassion: 17:24.
   Also: 26:215.

Khafīd al-janāḥ is said of a flying bird that "lowers its wing" in order to descend. A poet (in Kash., 3:129) contrasts khafīd al-janāḥ with raftī al-janāḥ ("to be haughty/arrogant" [lit: "to raise one's wing"]: wa anta sh-shahīru bi khafīdī l-janāḥīlā ṭā takū ṣī raftīhī ājdālā, "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) 1.1.ii.
Khāʾ

91. KhFY

X. istaḥkaffahū, to take sb lightly, think little of sb: 30:60; 43:54.

Ⅰ. khafīya

+ PREP [Cālā]

khafiya Cālāyhi, (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-badrī yajlū wa lā yakhfa Cālā s-sārīn, “Like the full moon he shines forth, and is not unnoticed by the traveler in the night.” Also, Mufadd., 76 (quoted by Anbār).

Ⅳ. akhfā

+ OBJ

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

Cf. 15 (BDW) IV.i.

ii. l-khayra, to harbor good thoughts in one’s mind: 4:149.

See Tadh., 2:186.
Cf. 15 (BDW) IV.ii.

92. KhLD

Ⅳ. akhñadā

+ PREP [iḷā]

akhñadā iḷā sh-shayī, to become totally [lit: permanently] attached to sth:

*wa lākinnahū akhñadā iḷā l-arḍī, But he became wholly attached to the earth [= became too engrossed in worldly life/opted for the low moral life]: 7:176.

93. KhLS

IV. a k h l a š a
  + OBJ + PREP [lām]

  Din in these verses means tācāh ("submission"). Tad., 2:184. Also, Kash., 1:307.
  Akhlaša l-qażmu, "(of a bone) to have a lot of marrow"; akhlaša lahū n-našīhata, "to be sb’s true well-wisher, give sb sincere advice"; akhlaša lahū 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
  ikhtalāta n-nabātu, (of vegetation) to become rich and luxuriant: 10:24; 18:45.


95. KhLF

III. k h ā l a f a
  1. + PREP [Can]
    khālafa Can amrihi, 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-kräḍa.

  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-kräḍa. See
Aq., 1:295; Kash., 2:230; 3:87. (Khālaṣahū ġanī l-amrī should be distinguished from khālaṣa ġan amriḥī [1, above]).

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

Akhlaṣafatī sh-shajaratū, "(of a tree) to put forth new leaves"; akhlafa t-tā'īru, "(of a bird) to grow new feathers"; akhlafa llāhu ġalayka. "May God restore to you what you have lost." Aq., 1:295; Muf., 157.

Sahm ibn Ḥanẓalāh, Asm., 56/24: allāhu yuḵhilfū mā anfaqtā muḥtasīban. "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) 1.2.i).

96. KhLW

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

Kash., 2:244; Muf., 158. Khalā lahu l-makānu, "to have a place all to oneself." Aq., 1:299. Ḥam., 3:1385/1 (with n. 1, ibid.): rasamun li qā‘alati l-gharāṇiqī mā bihī‘llā l-wuḥūshu khalat lahu wa khalā lahu, "[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 Ābī Kāhil, Mufadd., 402/73: wa yuḥayyīnī idhā lāqaytuḥū wa idhā yakhūlahū lahu lahmī rata‘ī, "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) 1.2.vii)], he feasts [on it]." Ma‘n ibn Aws, Aq., 1:300: a ġadhīla ḥal ya‘ū l-qabā‘īla ḥazzuḥā/mīna l-mawtī am akhīlah lanā l-mawtu wahdanā, “O woman who is chiding me, will the other tribes also receive their share of death, or has death singled us out for its favors?” Aq., 1:300. Also, Aq-shā, 63/8; Nāb., 188/8; Ṭar., 157/2.

II. k h a l l ā
+ OBJ
khallā sabīlāhu, 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-asīrī, "to set a prisoner free." Ibid. Aq., 1:300; also, Kash., 2:140. Nāb., 4/5: Khallat sabīla atiyin kāna yahbisuhū, "She cleared the way for floodwater." Also, Zuh., 201(1); Kaṣb., 19/3: fa qultu khallū taǧīqī 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-Ṭamāhān al-Qaynī, Ham., 4:695/1: yā ayyuhā l-mutamanī an yakūnā fātan/mithla bni zaydī la qad khallū laka s-subulū, “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. Aṣḥā, 407/12.

97. KhMD

1. k h a m a d a
   VB
   *fa idhū 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”; khāmada l-hummay, “(of fever) to subside”; khāmada l-maḏū, “(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

1. k h ā d a
   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 [fi]
   khāḍa fi l-ḥadīthī:
   i. to enter upon a discussion of a subject:
   *ḥattā yakhūḏū fi ḥadīthin ghayrihī, Until they change the subject [lit: start talking about something else]: 4:140; 6:68 [yakhūḏū].
ii. to split hairs, stretch a point:

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


99. KhWF

I. k hā f a

1. + PREP [Cālā]

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

2. + OBJ + PREP [Cālā]

khāfa cālayhī 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 Cālā ahshā’īhā an taqattācā, “She is afraid that [if she walks too fast] her [thin] waist will break to pieces.” Jafr (in Kash., 2:206): a banī Ḥanīfata ahkimū sufahā’akumīnnī akhāfu cālaykumū an aghdībā, “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; Shanfara, Mufadd., 203/20; cf. rahibahā cālayhī, as in Kaṣb ibn Sa’d al-Ghanawī, Aṣm., 74/9.

100. KhWN

VIII. i k h t ā n a

+ OBJ

Ikhtīna 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 tujādīl ānī iladhīna 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 ã
   + PREP [Calā]
   *wa hiya khāwiyatun ala āturūshihi, And it [town] had fallen in on its roofs [= had become desolate/been razed]: 2:259.
   *wa hiya khāwiyatun ala āturūshihi, 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:
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.
103. *DKhL*

1. *d a k h a l a*
   1. + PREP [a. *Cālā*; b. *bāʾ*]
      a. *dakhala* *Cālayhi*: 5:23: see 2 below.
      b. *dakhala* *bī* *l-marʿati*, to have sexual intercourse with a woman: 4:23.

    *Kash.*, 1:261: *Al-bāʾu lī *t-tādiyati* *wa* *l-lamsi*.

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

5:23: See n. on 33:14, below.

33:14: Following Ḥisāḥi, who takes *buyūt* (vs. 13) as the antecedent of the pronoun in *aqtārihā*. The word *bāb* in the verse is, strictly speaking, a *mafiʿul fāhi* with the preposition *fā* 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* *Cālā* *fulānin dāraḥū* [Kash., 3:230]), *bāb* occupying in it the position of a direct object. The same would apply to 5:23.
Al-Munakhkhal al-Yashkuţ, Ham., 2:527/9: wa la qad dak-haltu ġalā l-fatā-īti l-khidra fi l-yawmi l-maţīni, “I have often visited a young woman, entering her tent on a rainy day.”

104. DR’

I. d a r a’ a
+ OBJ + PREP [bā‘]
dara’ā sh-shay’a bi sh-shay’i, to counteract one thing by means of another:

See also 111 (DFC) I.

VI. t a d ā r a’ a
+ PREP [fī]
*fa d-dāra’tum fiḥā, 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 Ilāhu, (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 Cilmuhum fi 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-shay'a, to rectify sth, set right sth that has gone wrong:
   *law lā an tadārakahū niCmatun 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 Čabsan wa dhubyāna baCda mā/tafānaw wa daqqū baynahum Citra manshimī, "The two of you rectified the wrongs committed by the tribes of Čabs 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 lamā raqqa Čazmuhumū, "They came to the aid of/rescued the Aws when the latter became weak [in the battle]." Also, Lab., 144/19; Sā'ikh ibn Ju’ayyah, 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 yudīka lācalla s-sāqa-ta takūnu qaīban, 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 adrīka is, in all the verses it occurs in, regularly followed by a ma 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 yudīka, on the other hand, is in all cases followed by a lācallahū 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, Thaqlabah ibn Ṣuqayr, Mufaṭṭa, 260/15 ff., and al-Muthaqqib al-Ḳabdī, ibid., 304/4 ff., mā yudīka in both cases being followed by an explication rather than a comment.

See also 197 (ShCR) IV.

108. DSS See 109 (DSY)

109. DSY

II. d a s s ā
+ OBJ

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

110. DCW

1. d a c ā

   1. + OBJ
dācāhu, to call sb for help: 2:23.

   2. + PREP [a. īlā; b. īlām]
da ċā bi sh-shay'i, to ask/call/pray for sth: 17:11; 38:51; 44:55.

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

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

   *wa in tad ċu muthqalatun īlā ħimliḥā, If a soul that is burdened [with sins] calls out for help in carrying its burden: 35:18.

3. + OBJ + PREP [a. īlā; b. īlām]
da ċāhu ilayhi:

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

      *fa yakshifu mā tad ċūna 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 ċūna ilā ẓurrīn 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].


      Shammākh, Ham., 4:1752/2: da ċawtu ilā mā nābāni fa ajābanīkārīmun mina fītyāni ghayru muzallaṭī, “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 ċawna ilā qawmin ulī ba'sīn shadīdin, You will soon be called upon to confront a powerful people: 48:16.

      A Tātī woman, Ham., 3:1104: matā yad ċuhū d-dācī ilayhi fa innahū/samī'ūn idhā l-ādhānu ẓamma jawābūhā, “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. daḍāhu laḥū:
   i. to call/invite sb to sth/to accept sth: 8:24, 42:15.

   Nāb., 209/8: fa qālat laḥū aḍḍūka li l-cāqli 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 daḍāw li r-raḥmānī wālādān, That they should attribute offspring to God: 19:91.

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

   The preposition ilā is also used (daḍāhu ilayhi), as in al-Ghaṭāmmash aḍ-Dabbī, Ḥam., 3:1034/1. Iddāḍālāhū is “to claim kinship with sb,” as in Bashāmah an-Nahšafi, Ḥam., 1:100/3, and Ubayy ibn Ḥumām al-Ｍurri, ibid., 1:415/1.

111. DF

   I. d a f a ṣ a
       + OBJ + PREP [bā’]  
       dafaṣa sh-shay’a bi shay’i, to counteract/eliminate one thing by means of another:
       *wa law lā daḍī u llāhī n-nāsa baḍaḥum bi baḍ din, And were it not for the fact that God keeps purging one people by means of another: 2:251.

       *idfaṣ 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  
       *jaḍalāḥū dakkā’a, He [God] will raze it [wall] to the ground: 18:98.
*wa ḥumilati l-ardu wa l-jibālu fa dukkata dakkatan wāhidatan,
And the earth and the heavens will be lifted up and crushed all at once: 69:14.

*idhā dukkati l-ardu dakkkan dakkkan,
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-hā’īta_, “to raze a wall to the ground”; if it is lower, its _dakk_ would be to raise its level to the ground: _dakka l-bī’ira_, “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, _dakk’_ in the verse = _ard dakkā’_ [Mukh., 208].) 89:21 has a similar meaning: _Dakka l-arđa:_ sawwā ṣaʿūdahā 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_

1. _d a l l a_
   + PREP [Calā]
   _dalla_ _Calayhi_, to guide/lead through sth:

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

   The use in this verse is a little unusual. _Iṣlāḥī_ (_Tad._, 4:606–7) explains as follows: _Dafl_ 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 _Calā_ 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-ʿĀbsī, _Ḥam._, 1:429/4: _azunnu l-ḥilma _dalla_ _Calayya_ _qawmī_, “I think it
is my forbearance/patience that has emboldened my people against me.”

114. **DLW**

II. 
\[ d a l l ā f u l ā n a n b i g h u r ī r i n \]
+ OBJ + PREP [bā’]

dalli fulanan 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.) Hass., 206/4: *fa dallūhumū fī l-ghayyi hattā tahāfatu, “And he [Abū Jahl] enticed them into error, until they preished.”*

See also IV below.

IV. 
\[ a d l ā i l a y h i b i m ā l i n \]
+ 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. 
\[ d a m d a m a l l ā h u C a l a y h i m \]
+ PREP [Cala]

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. 
\[ d a m m a r a l l ā h u C a l a y h i m \]
+ PREP [Cala]

*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." Tadmīn of some word like ḥajama. See Aq., 1:348. See also 115 (DMDM) I.

117. DMGh

I. * Damagha

   Damagha fulānan, "to dash/blow sb's brains out"; damaghatī sh-shamsu fulānan, "(of sunlight) to give sb a headache." Asās, 195; Aq., 1:350.

118. DHN

IV. ad’hana
   1. ad’hana, to relent, soften up: 68:9 [twice].

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

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

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

119. DWR

IV. adāra
   + OBJ + PREP [bayna]
   adārū sh-shay’a baynahum, (of people) to complete sth [e.g. a deal] between themselves [on the spot] [lit: to move sth in a complete circle]:

   *illā an takūna tijāratan ḥādiratan tūdirūnaha baynakum, Unless it be merchandise on hand that you turn over and receive between yourselves [thus completing the deal on the spot]: 2:282.

120. DWL

III. d ā w a l a
   + OBJ + PREP [bayna]
   dāwala llāhu l-ayyāma bayna n-nāsī, (of God) to let good and bad days/fortune and misfortune alternate between people, cause the balance of power to shift from one people to another: 3:140.


121. DWM

I. d ā m a
   VB
   *mā dāmati s-samāwātu wa l-ardu, As long as the heavens and the earth endure [= forever]: 11:107, 108.

   See Kash., 2:235.
   Cf. Lab., 282/[1]: mā dāma fi l-ardī min awtādiḥā watadū, "As long as the earth has a single mountain left"; and Qays ibn Zuhayr al-Abṣī, Ḥam., 1:428/2: mā ātalācā n-nujūmu, (quoted at 26 (BKY) 1). Cf. also 460 (WLJ) 1.
DHĀL

122. DhKR

1. dhaka mar'ata
   i. dhakara l-mar'ata, to propose to a woman: 2:235.
      Aq., 1:370.

ii. *a ḥādhā llaḍḥī yadhkurū ālihakum, Is this the one who maligns/speaks ill of your deities? 21:36.
   Also: 21:60.

   According to ʾIṣlāḥī, bi s-sū'ī is understood in both verses after the verb, the complete construction thus being: dhakaraḥū bi s-sū'ī, “to make disparaging remarks about sb.” Out of their zealous commitment to their deities, that is to say, the idolators would not utter the words bi s-sū'ī even when quoting someone about the deities. Tad., 4:286, 299. The English translation reflects this understanding of the verse. It might be remarked, however, that the particular tone or manner in which an expression is sometimes used—with raised eyebrows or mock seriousness, for example—may give a special slant to the meaning, obviating the need to posit an omission, and that may be the case here. See Kash., 2:198, where the use of dhakara in this verse is compared to the use of qāla in 10:77 (see 319 (QWL) 1.1). Cf. the English expression, “to get oneself talked about,” which means: to allow oneself to become the subject of gossip.
2. + OBJ + PREP [a. Cālā; b. Cinda]
   a. dhakara sma ilāhī Cālā n-naCaīmi, 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 Cinda fulānin, to mention sb to sb:
      *udhkurnī Cinda rabbika, Mention me to your master: 12:42.

123. DhLL

I. d h a l l a
   + PREP [Cālā]
      *adhillatin Cālā l-muCa’inīna, [They are] kind to the believers: 5:54.

      The word dhallī 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 Cālā in this phrase, see Kash., 1:346.
      Cf. 192 (ShDD) 1.2.1, and 255 (CZZ) 1.

II. d h a l l a l a
   + OBJ
   i. dhallala d-dābbata, to make an animal docile:
      *wa dhallalnāhā lahūm, And We have made them [animals] tractable for them: 36:72.


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

      Dhulliila l-karmu, "(of bunches of grapes on a tree), to be hung/dangled low"; tāq mudhallaṭ "frequented path, beaten track." Asās, 207. Also, Aq., 1:372; Kash., 4:169.

124. DhHB

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

Cf. 6 ('FK) 1, and 210 (SRF) l.ii.

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

iii. dhahabatī ṭāḥūhū, to lose one’s credibility/influence/power: 8:46.


2. + PREP [a. ǧalā; b. ǧan; c. bā’]
   a. dhahabat nafsuhū ǧalayhi, to die/perish/suffer greatly through grief for sb/sth:
      *fa lā tadḥ’hab nafsuka ǧalayhim ḥasarāṭin, Do not, then, waste away through feeling sorry for them: 35:8.

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

   Al-Ghaṭammash ad-Dabbī, ‘Ham., 2:893/1 (also, ibid., 3:1035/4): arā l-ardā tabqā wa l-akhillātu tadḥ’habū, “I see that the earth survives/endures but friends pass away.” (Also, ibid., 2:892/1.) Khan., 122[1]: wa qāfiyatin mithli ḥaddi s-sinā’īn tabqā wa yadḥ’hābu 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 ǦAbīd [or ǦUbayd] ibn Māwiyyah, ‘Ham., 2:607/5]). Also, Lab., 153/2 [also, ibid., 157/7]; Ibnat/dirār ad-Dabbāyīyah, ‘Ham., 3:1053/1 (with n. 2, ibid).

   b. dhahaba ǧanhu sh-shay’u, (of sth) to leave sb, (of sb) be rid of sth:
      *dhahaba s-sayyīṭū ǧanī, I am rid of my problems: 11:10.
      *fa lammā dhahaba ǧan ibrāḥīma r-rawṣu, When fear left Abraham: 11:74.

   c. dhahaba biḥī:
      i. to take sth away, deprive [sb] of sth:
         *dhahaba llāhu bi nūrihim, God took away their light: 2:17.
*wa law shā’ā llāhu la dhaḥaba bi samCihim wa abṣārihim, And God, had He so intended, would have deprived them of their ears and their eyes: 2:20.
*yakādu sanā barqihi yadh’habu bi l-abṣāri, Its flashes of lightning all but blind the eyes: 24:43 [n.].
Also: 17:86; 23:18 [maṣ].

24:32: The pronoun in barqihi refers to the word saḥāb in the verse.
Nāb., 156/4: wa lā tadh’hab bi hilmika țafiyațun/mina l-khuylā’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: diyārūn li llati dhaḥabat bi qalbī, “[These are the] dwellings of a woman who has robbed my heart.”

i. to appropriate/usurp sth:
*li tadh’hab3 bi bacdi ma ataytunuh, With the intention of appropriating part of what you have given them: 4:19.

iii. to destroy sth:
*wa yadh’habā bi țaŋqatikumu 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 dhaḥaba kullu ilāhīn bi mā khalqa, 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 khalqihi lladhī khalaqaḥū wa stabada’ bihi 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
+ OB]
adh’habahū:
i. to use sth up:
*adh’habtum țayyibātikum, 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

1.  r a ' ā

1. VB

ra'ā:

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

*ara'aytakum in atakum Cadhābu llāhi aw atatkumu s-sā'atu a ghayra llāhi tad'ūna, Tell me, if you were to be overtaken by God’s punishment, or the Hour were to come upon you, would you call upon anyone other than God? 6:40.


i means “tell me!” (Aq., 1:379-80), the verb ra’ā implying: look into/consider the matter and then give your opinion. Cf. Muf., 209: . . . fihi ma'c-nā t-tanbihī. The kāf in a ra'aytaka, etc. (as also in ii, below [a ra'aytaka hādhā]), is the kāf of “address” (Aq., 1:380: Wa l-kāfu ḥarfu khitābin ukkida bihi ḍ-qamīru.

See also 2.ii below.

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

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

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

   See also 1.i above, with n.

126. RBŠ

V. t a r a b b a s a

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

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

2. + PREP [bā']
   tarabbaṣa biḥī:
   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): Yatarabbaṣūnā bikum, ay yantazirūnā bikum
   mā yatajaddadu lakum min żafarín aw ikhfāqin.
ii. tarabbasati 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 [bīh]
   tarabbaṣa bīhī sh-shay'a:
   i. to wait for sb to be overtaken by sth [= misfortune]:
      *hal tarabbaṣūna bīna illā ihdā l-ḥusnayaynī wa nahu natarab-
      baṣu bikum an yusṣibakumu llāhu bi ẓadhābin min ḥadīthī. 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 bīna illā ihdā l-ḥusnayaynī) 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
      is explained as “victory” and “martyrdom.”
      See also n. to iii below.

   ii. tarabbaṣa bīhī d-dā'īrata, to anxiously wait for misfortune to
      befall sb: 9:98.

      See n. to iii below.

   iii. tarabbaṣa bīhī rayba l-manūni, to expect that sb will be over-
      taken 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 bī s-sīlkatī l-ghalāʾa. “to
      hoard a commodity in anticipation of/hoping for a rise in
      price.” Aq., 1:383; cf. Muf., 185. Umm an-Nahīf, Ḥam.,
      4:1862 (with n. 1, ibid.): tarabbaṣ bīhā l-ayyāma cālā ṣurūfahāl
      sa tarmī bīhā ʾfi jāhīmin mutasaʾṣcirī, “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. RB'T

I. r a b a t a

+ PREP [Całā]

rabātā ilāhu Całā qalbiḥi, (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 Zamakhshārī explains the image as: Ka mā yurbaṯu Całā sh-shay'i l-munfaliti li yaqirra wa yatma'ınna.

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

III. r ā b a t a

VB

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

Rabātā l-jayṣu, “(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 ā t a c a

VB

*yartaće wa yalCaḥab, 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. Rataćeți l-māshiyatu, “(of cattle) to graze and drink
water freely”; *rataṭi l-qawmu*, “(of people) to eat and drink their fill”; *kharajna nartaṭi wa nalīʃabu*, “We set out enjoying ourselves and having fun.” *Aq.*, 1:388; also, *Maj.*, 1:303; *Kash.*, 2:244.

130. *RfC*

1. + OBJ
   *rājaḥāhu:*
   i. to give a response:
      *fa nzur mā dhā yarjiʿūna*, Then note their reaction/response: 27:28 [obj und].


   iii. *rājaʿa n-nafsa*, to bring sb back to life [lit: to bring a soul back]: 56:87.

2. + PREP [išā]
   *rājaʿa ilayhi:*
   i. to have recourse to sb/sth:
      *laCallahum ilayhi yarjiʿūna*, 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. *rājaʿa ilā nafsihī*, to engage in self-examination, subject oneself to scrutiny: 21:64

      *Tad.*, 4:301.

3. + OBJ + PREP [išā]
   i. *rājaʿa ilayhi l-qawla:*
      (a) to respond to sb: 20:89.
      (b) to make a retort in one’s argument with sb:
*yarjicu baCdhum ilā baCdini l-qawla, They will be hurling contentious remarks at one another/bickering and arguing with one another: 34:31.

ii. yurjacu 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 turjaCũ 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), l.2.b.i, 220 (ŠYR) l, and 251 (CRJ) l.

VI. t a r ā j a č a
VB
tarājača 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-munjifuna fi l-madīnati, And the rumor-mongers in Madīnah: 33:60.

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

132. RJM

I. r a j a m a
+ PREP [bāʾ]
rajama bi l-ghaybi, 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 iillā mā ālīmtum wa dhuqtumū/wa mā huwa ānāhā bi l-ḥadīthi l-murajjami, “War is exactly what you have come to know and experience. And this remark concerning it is not a conjecture of doubtful validity.” A Tāḥi woman, Ḥam., 3:1103/2: uqallīlu nāfsī bi l-murajjami ghaibuhū, “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 Ālqamah, Aḥl., 111/13. Also, Khan., 49/6; Ḫūkt al-Muqassas, Ḥam., 3:1096/2 (with n. 1, ibid., 3:1095).

Cf. 304 (QDhF) I.1.i.

133. RJW

I. raja
   + OBJ
   *lā yarfūna ayyāma ilāhi, [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 ilāhi waqāran, What is the matter with you, that you do not expect God to act in accordance with His dignity/majesty? 71:13.


IV. arjah
   1. + OBJ
   arjā r-rajulu mra'atahū, (of a husband) to put off one’s wife: 33:51.

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

134. RDD

1. r a d d a
1. + OBJ
   raddahū:
   i. radda t-tahiyyata, to return a greeting: 4:86.

Kash., 1:286. Artāh ibn Suhayyah, Ham., 1:399/3: kafā baynānu an lā turadda tahiyyatunčalā jānībin wa lā yushammata čātīsū, “[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.) Ţirimmāh, Krenk., 120/4: wa innī idhā raddat ġalayya tahiyyatan/aqīlu lahā khḍarrat ġalayki wa tullaū, “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, AČšāhā, 73/22; ČAnt., 164/[5]; al-Baqth ibn al-Hurayth, Ham., 1:377/2. Radda s-su‘īla (as in Akhtal, 349/41 [cited at 161 (S‘L) 2.11]), and radda l-jawāba (as in ČAnt., 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. čalā; b. ilā; c. fī]
   a. raddahū ġalayhi:
      i. to hand/tum sth over to sb: 16:71 [act pt].

   Tadrīn of ġaraḍa. Radda ġalayhi l-ħibata, “to present sb with a gift/donation.” Asās, 227. Ĥam., 4:1708/4 (with n. 4, ibid., 4:1707): turaddu ġalayhim nūqahā wa jīmālūhā, “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.

_Ta'dmīn_ of _Carada_.

Musāfīṣ Ḍl-ʿAbspī, Ḥam., 2:989/2: wa laṣṣa ṭarāʿa sh-shayʿi shayʿun yarudduhū/Calayka idhā wallā sīwā s-sabrī fa sbrīn,

"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-ʿArraj al-Macnī, ibid., 1:291/6: _ruddū_ Calaynā shaykhanā thumma bajal, “Give us our leader/chief [= ʿUthmān ibn ʿAffān] back: that is all [we demand].” Also, Zuh., 136/[3]; Ḥam., 2:878/5.

iii. _raddahū_ ṣalā ṣaqibayhi, 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 Ṣ̱nt., 63/[1], the phrase is used in the sense of causing someone to retreat from the battlefield.

iv. _radda_ llāhu wajahāthū ṣalā ḏuburihi, (of God) to turn sb’s face backward [as a form of punishment]:

*min ṣ̱nbli an naṭmisā wujūhan fa naruddahū ṣalā adbārihā,

Before we blot out faces, turning them backward: 4:47.

Kash., 1:272.

b. _raddahū_ illayhi:

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 (RI) I.3.ii, 220 (SYR) I, and 251 (CR) I.

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

iii. *ilayhi yuraddu-ṣīmlu s-sāʾcatī, To Him belongs the knowledge of the Hour: 41:47.

Cf. i above.
c. raddahū fihi:
   i. raddahū fi l-ḥāfiratī, to put sb in a previous state [lit: to cause sb to retrace his steps]:
      *yaqūlūna a innā la mardūdūna fi l-ḥāfiratī, 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 fi fami fulānin, to silence sb by putting one’s hand on his mouth, compel/reduce sb to silence: 14:9.
      Tad., 3:561. (Cf. Maj., 1:336; Muf., 192, 551; Kash., 2:295.)
      Radda in this verse may carry the taqāmin of ja ḍala (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 kifirān, 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 šayyara. Cʿukb., 1:57.

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


VIII. i r t a d d a
1. + PREP [a. Cʿala; b. Cʿan; c. ʿila]
   a. irtadda Cʿalayhi:
      i. irtadda Cʿalā atharihī, to retrace one’s steps: 18:64.
      ii. irtadda Cʿalā duburiḥī:
         (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 Cʿan dīnīḥī, to abandon one’s religion, apostatize: 2:217; 5:54.
c. *irtadda ilayhi tarfuhū, (of one's eyes) to blink:
   *īlah yartaddu ilayhim ṭarfuhum, Their eyes [dazed and] not blink-
ing: 14:43.
   *qabla an yartadda ilayka tarfuka, Before you can blink your eyes
   [= in the twinkling of an eye]: 27:40.

   Ḥass., 231[4]: mà radda ṭarfa l-ayni dhū shaffī, “As long
   as people with eyes blink their eyes [= forever].

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

   See also 2 (TY) 1.4, and 314 (QCD) 1.3.

135. RDF

I. r a d i f a
   + PREP [lām]
   radīfa laḥū, 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
   ardarū, (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
   arsalā ilāhu, (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 ʿilāhu n-nafsa, (of God) to give a respite to a being/soul: 39:42.

3. + PREP [ilā]
arsala ʿilayhi:

i. to send for/invite sb: 12:31.

ii. (of God) to appoint sb as prophet: 26:13.

Kash., 3:109: Fa arsil ʿilā hārūna: arsil ʿilayhi jibrāʿīla wa jʿalhu nabiyyan. Zamakhsharī (ibid.) goes on to say: Wa qad ahṣana fī l-ikhtisārī haythu qaʿla, fa arsil ʿilā hārūna, fa jāʿa bi mā yātaḍammanu maʿnā l-istinbāʾī. 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 ʿilāhu ʿilā 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 [ʿalā]
arsalahū ʿalayhi:

i. to unleash sth against sb, impose sb/sth upon sb:
*ʿlī nursila ʿalayhim hijāratan min ūnin, In order that We may rain down on them rocks of clay: 51:33.

*wa arsala ʿalayhim ṭayrān abābīla, And He despatched against them swarms of birds: 105:3 [n.].


105:3: To impose predatory birds on the enemy is a familiar Arabic idiomatic expression signifying infliction of defeat on the enemy. Tad., 8:560.

Arsala kalbahū/ṣaqrahū ʿalā ʿṣ-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 ʿalayhi, “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-samāʿa ʿalā 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. ṬDY

1. raʾdiya

1. VB

radiya sh-shayʿu, (of sth) to be good/proper/desirable/agreeable:
*mā lā yarḍā mina l-qawli, Improper/wicked talk: 4:108.

2. + Obj

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

Cf. Zamakhshāri (Kash., 1:168), who explains min man taʿdawna mina sh-shuḥadāʾi in the verse as: min man taʿrifūna ʿadālatahum.

138. ῬCy

1. raʾCāhu

+ OBJ

raʾCāhu, to watch over sth, be heedful/mindful of sth, to acquit oneself well of sth:
*wa ʿiladhīna hum li ʿamānātihim wa ʿahdīhim rāCūna, And [those] who fulfill their trusts and pledges: 23:8; 70:32.
*fa mā raʾCawhā ʿaqqā riʿCāyatīhā, But they did not fulfill its terms the way these were supposed to be fulfilled: 57:27.

Khan., 138[4]: wa li l-ʿamānati rāCin ghayru khawwānī, “And he was a man who fulfilled his trust, never committing a breach of trust.” Qurād ibn Ḥanash aṣ-Ṣārīḥī, Ḥam., 3:1430/1: la qawmī arCā li C-ʾulā min ʿisābatin/mina n-nāsī yā ḥāri bni ʿamrin tasūdūhā, “My people, O Ḥārīth ibn ʿAmr, are more devoted to the pursuit of glory than is the group of people you happen to be leading.” Also, Abū Dhuʾayb, D. al-Hudh., 1:155/[3]; ʿAnt., 22/[6], 176/[7].
III. $rā\,C\,ā$

+ 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;

The Qur'ān prohibited the use of the word rācinā, suggesting
unzurnā instead (see 383 (NZR) 1.1.ii(a)), because certain op-
ponents of Islam, in addressing the Prophet, deliberately
mispronounced it, making it rāCinā (“our shepherd”), a term
of reproach. Cf. the Qur'ānic prohibition of the use of the
expression, ismaC ghayra musmaCin (see 183 (SMC) 1.2).

139. RGHb

I. r a g h i b a

+ PREP [bā] + PREP [Can]

raghiba bihi Can ghayrihi, to accord preference to sth over sth
else:

*wa lā yarghabī bi anfusihim Can nafsihī, Nor was it becoming

of them to hold their own lives dearer than his [Prophet’s]: 9:120.

140. RFTh

I. r a f a t h a

+ PREP [ilā]

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

Tadmīn 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' a qawā'id ā l-baytī, to lay the foundations of a house: 2:127 [n.].

2:127: Al-bayt in the verse is the "House of God," i.e. the Ka'bah.

ii. rafa' a šawtaḥū, to raise one's voice, speak loudly:
* lā tarfa'yū šawtakum fawqa šawti n-nabiyyī, Do not raise your voices above the Prophet's: 49:2.


iii. rafa' a l-lāhu dhikrahū, (of God) to give sb a good reputation, spread sb's fame: 94:4.

iv. to raise sb/sth in status: 7:176; 80:14 [pass pt; n.].


142. RQB

1. r a q a b a

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


2. + OBJ + PREP [fī]
*lā yarqubū fīkum illān wa lā dhimmata, 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:**

   *wa ilāhu arkasahum bi mā kasabū*, It is God who has thrown them back [into disbelief] on account of their actions: 4:88.

2. + OBJ + PREP [fī]

   *kullamā ruddū fī l-fitnati urkisu 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-baṣīra meaning “to tie a camel with a rikās.” Aq., 1:427–28. Arkasahū fī sh-sharri, “to cause a person to become engaged in mischief again”; arkisi th-thawba fī š-šibghi, “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. Aqārību ka l-qaqāribī fī adhāhāfī lā turkin ilā čammin wa khālī, “Relatives hurt like scorpions; do not rely, therefore, on uncles paternal or maternal.” Aq., 1:429. Al-Qatān ibn al-Fujāh, Ham., 1:136/1: lā yarkanan aḥadun ilā l-iḥjāmīyawma l-waghā mutakhaw-wifan li-lihimāmi, “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 iladhīna yarmūna l-muḥṣanātī, And those who accuse chaste women [of fornication]: 24:4.**

* Also: 24:6, 23.

2. **+ OBJ + PREP [bā']**

ramāhu bihi, to accuse sb of sth:

*thumma yarmi bihi barā'īn, And [if] he should then accuse an innocent person of it: 4:112.

_Ramāhu bi l-fāhishati, “to accuse sb of immorality.”_ Asās, 254. Khan., 40/9: qad ċishta finā wa lā turmā bi fāhīshatin/ ḥattā tawaffāka rabbu n-nāsi mahmūdā, “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 ċusran, to subject sb to difficulties: 18:73 [n].

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

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

18:73: See ċUkb., 2:106.

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

147. **RWH**

I. **r ā h a**

  VB

  *wa rawāḥuhā shahrun, 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) I.1), and their homeward voyage lasted another month. Tad., 5:299. Cf. Kash., 3:253.

_Rāḥa in the verse means “to return” [originally: to return in the evening—often used of camels returning in the evening after grazing]._ Chadā, by contrast, means “to go out [originally: to go out in the morning]” (see 272 (ChDW), I.1).
148. **RWD**

**III.** *rā w a d a*
  + OBJ + PREP [*Can*]
  
  i. *rāwadat'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 ūayifīhī,* 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.

  *Ag., 1:444.* The use of *can* gives the sense of ṣarafa (*Muf.,
  207 [on 12:30]: Turāwidu fātāhā *can nafsihī* = taṣrifūhū *can râ'yifīhī*). i and ii, that is to say, have the taḍmīn of ṣarafa.

**IV.** *a r ā d ā*
  + OBJ
  *arādahū:*

  i. to imply/drive at sth:

  ii. to be about to do sth:
  *fa wajadā fiḥā jidāran yu'rūdān an yınqaḍḍa,* There they found a wall that was about to collapse: 18:77.

  *Maj., 1:410–11.*


  *Kash., 2:16 (on 6:52): Wa l-wajhu yu'abbabaru bihī *can dhātī sh-shay'ī* wa ḥaqīqatīhī.* The word wajh in the phrase can be interpreted in two slightly different ways. *Ibid., 3:205.

  See also 24 (*BChY*) VIII.1.iii.

  iv. *inna hādhā la shay'ūn 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*

1. **rāgha**
   + PREP [a. *Cālā*] 
   *rāgha Cālayhi,* 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. *Cālā* gives the *taḏmīn* of *hajama.*

150. *RYN*

1. **rāna**
   + PREP [Cālā] 
   *rāna sh-shay'ū Cālā qalbihī,* (of sth) to prevail over/dominate/overpower sb [lit: sb’s heart]: 
   *wa rāna Cālā qulūbihim mā kānū yaksībūn,* And Their hearts have become thoroughly contaminated with [the evil of] their actions: 83:14.

151. ZRY

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

152. ZKW

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


See also 236 (THR) V.

153. ZLZL

I. zalzala ilāhu 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 [bāʾ]
azlaqahū bi baṣarīhī, to unsettle/unnerv e sb with one’s looks:
68:51.

Cf. Aq., 1:471.

155. ZLL

I. z a l l a
+ OBJ + PREP[zālaqahā bi basarihī, to unsettle/unnerve sb with one’s looks]
zallat qadāmuḥū, to become shaky in one’s stance: 16:94.


156. ZHD

I. z a h a d a
VB
zahada, to be indifferent [to sb/sth]:
*wa kānū fihi mina z-zāḥidīn, And they were quite indifferent in regard to him [Joseph]: 12:20 [act p].

Zahada in this verse means “to be indifferent,” giving the meaning of zahada fihi. But the fihi in the verse is not a silah to zāḥidīn. As Zamakhsharī (Kash., 2:247) says: Wa qawlūhū, fihi, layṣa min ṣilātī z-zāḥidīn, li anna ṣ-ṣilata lā tataqqaddamu ċala l-mawsūli . . . wa innamā huwa bayānun, kaʾannahū qīla, fi ayyī ṣhayʿin zahadū, fa qāla, zahadū fihi. Abū ʾl-Hajnāʾ, Ḥam., 2:922/1 (with n. 1, ibid.): a ċādhiła man yurzaʾ ḵa hajnāʾa lam yazalīkāʾīban wa yazhad baʿd-dahū fi ʾl-Čawāqibī, “O reproachful woman, one who suffers the loss of one like Hajnāʾ becomes forever wretched, becoming indifferent to what time brings.” (On the word ċawāqib in the verse, cf. Marzūqī’s explanation and n. 2, ibid.) Also, ibid., 3:1522/3.
157. ZHQ

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 nafsuh, to die, breathe one’s last: 9:55, 85.

Zahaqat nafsuh, “to die of grief over sth.” Muf., 215. Ja’far ibn CUbah al-Hārithi, Ham., 1:53/3: atasnā fa ḥayyat thumma qāmat fa wadda QAtra 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. ZYCh

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

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

Zāgha l-bāṣaru implies deflection—i.e. an inability to view something from the correct angle. Cf. ṭaghā l-bāṣaru (53:17 [see 230 (TChY) 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. Zāghati sh-shamsu, “(of the setting sun) to sink in the horizon.” Aq., 280.

See also 2.ii below.

iii. zāgha qalbuḥū, (of sb’s heart) to become crooked/wicked: 9:117.

*fa ammā Iladhīna fi qulūbīhim zayghun, As for those in whose hearts there is crookedness/wickedness: 3:7.

2. + PREP [Can]

i. zāgha can amriḥī, to defy/disregard sb’s order/command: 34:12.
ii. zāgha Ǧanhu l-baṣaru, (of eyes) not to be able to spot their object:
    *am zāghat Ǧanhumu l-abṣaru, 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 Ǧlāhu qalḥu, (of God) to cause sb’s heart to become crooked/wicked, turn sb’s heart away from the truth: 3:8; 61:5.

159. ZYI

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 zayyanaḥū fī qulūbikum, And He endeared it [faith/belief] to your hearts: 49:7.

V. t a z a y y a n a
   VB
   tazayyannati/izzayyannati l-ardu, (of the earth) to become luxuriant with vegetation: 10:24.

   Izzayyannati/izzdānati l-ardu bi ḍushbihā, “(of the earth) to have a lush growth of vegetation.” Asās, 280. Lab., 112/20.
Zamakhshan (Kash., 2:187) remarks that the verse pictures a bride getting herself up: 

\[ \text{Juqilah } \text{I-ardu } \text{akhidatan zukhrufah } \]
\[ \text{calah } t-	ext{tamthili bi } \text{l-carusi idhah akhadhati } \text{th-thiyaba l-fakhirata} \]
\[ \text{min kulli lawnin fa ktasathah wa tazayyanat bi ghayrihah min al-}\]
\[ \text{wani z-zayni.} \]

See also 128 (RBW) I, and 394 (HZZ) VIII.
161. S*L

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

     ii. to beg/ask [alms, etc.] of sb:
        *lā yas'alūna n-nāsa ilḥāfan, They do not beg of people impor-
        tunately: 2:273 [n.].
        *yas'aluhū man fi 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].

        ḌAbd ibn al-Abras, Qas., 541/18: man yas'ali n-nāsa
        yahrimūhu/wa sā'ilu Ilāhi lā yakhibū, "One who begs of
        people will be denied [what he has begged for] by them; but
        one who begs of God will not be disappointed." Ziyād ibn
        Hamal, Ham., 3:1392/9 (with n. 4, ibid., 3:1389): humu l-
buhūru ʿaṭṭāʾan ḥīnā tasʿaluhum, “It is they whose generosity, when you ask them for something, is ocean-like.” 2:273: On the word ihāf, see n. to 340 (Lḥf) IV.

iii. to inquire about sb:
wa lā yasʿalu hamīmun ḥamīman, And [on the Last Day] fast friends shall not inquire about one another: 70:10.


2. + PREP [bā']
saʿaʾa biḥī:
i. to ask for/demand sth urgently/scomfully: 70:1.

Taḏmīn of istaʿjala or istahzaʿa. Tad., 7:564–65. See also n. to ii below.

ii. to make solicitous inquiries about sth:
*fa sʿal biḥī ḥabīrān, So present your solicitous inquiries about Him to one who knows [= to God Himself]: 25:59.

Taḏmīn of ʿṭanā. Iṣlāḥ (Tad., 4:612–13) seems to be right in maintaining that ḥabīr 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 tafkīḥ (as in 35:14). But he further says that the bāʾ in the phrase goes with ḥabīr rather than with saʿaʾa (as is generally held, with the bāʾ interpreted to mean ʿān; e.g. Mugh., 1:110), for, he argues (ibid., 4:613) that bāʾ is used with saʿaʾa only when saʿaʾa is to carry the taḏmīn-meaning of istahzaʿa (or of istaʿjala [ibid., 7:564–65]), the resulting meaning obviously being inappropriate in 25:59. But while it is difficult to accept the bāʾ = ʿān solution, which is a little too convenient, Iṣlāḥʾs view that the bāʾ in 25:59 goes with ḥabīr is not altogether convincing. For while the taḏmīn of istahzaʿa or istaʿjala might be justified in a verse like 70:1 (i, above), it becomes questionable with regard to 25:59, and that for two reasons. First, the construction saʿaʾa biḥī occurs frequently in Classical Arabic, and sometimes in situations where the taḏmīn of istahzaʿa would not serve as an adequate explanation (see poetical verses cited below). Second, the “inappropriateness” of the taḏmīn of istahzaʿa in 25:95 does not preclude the possibility of some other—“appropriate”—taḏmīn. Take, for example, the following
verse by Janūb (D. al-Hudh., 3:120[1]), in which she relates how she learnt to her horror that the men of whom she had inquired about her brother turned out to be his killers: sa‘alū bi ʿAmrīn akhī saḥḥahū fa azā‘anī hīna raddū s-su‘alā, “I inquired of those who had been with Āmır, my brother, about him, and when they replied, I was shocked.” Or this verse by Akhtal (349/41 [Sharḥ Dīwān al-Akhtal at-Taghlibī, ed. Iliyyā Saleh al-Ḥawī (Beirut: Dār ath-Thaqāfah, Preface 1968)]): ḍa‘ī l-mughammara lā ṭas‘al bi maṣra‘ī‘īwa s‘al bi maṣqalata l-bakriyyī mā fa‘alā, “Stop asking how al-Mughammar fell; but by all means ask what Maṣqalāt the Bakrite has accomplished.” In Akhtal’s verse, as in Janūb’s, it would make perfect sense if sa‘alū bihi were construed to have the tadmīn of some word like ḍtānā (one of the possibilities suggested by Zamakhsharī at 25:59 [Kash., 3:102]). This tadmīn would also explain very effectively a verse like Ṣakhr al-Ghayy’s (D. al-Hudh., 2:67[2]), in which sa‘alū bihi is used along with sa‘alū ʿanhu, each phrase helping to fix and clarify the meaning of the other; or a verse like ʿAwf ibn al-Ḥawas’s (Mufadd., 351/11), in which the negative construction, wa lam as‘al bihī, implies utter lack of concern or interest; or a verse like Alqamah’s, Ahl., 106/8. Iṣlahī’s suggestion of the tadmīn of ʿistājala (as against istahzā‘) in 25:59 is more to the point, though we should note, first, that by ʿistājāl Iṣlahī seems to mean ʿistājāl marked by istihzā‘, which makes the two tadmīn-words interchangeable, leaving ʿistājala open to the same objection as is istahzā‘; and, second, that ḍtānā would seem to cover a greater variety of situations than either of the two tadmīn-words suggested by Iṣlahī, and, in 25:59 at any rate, would seem to be more suitable. It is, however, possible to combine the interpretation suggested here with Iṣlahī’s—without, of course, taking over his argument for it. This can be done by positing that another prepositional phrase, bihi, is understood after khabīr, the complete construction thus being, fa s‘al bihī khabīran bihī, in which the first bihī would go with sa‘alā and the second with khabīr.

3. + OBJ + OBJ
sa‘alāhū sh-shay’a, to invite sb to do sth:
*thumma su‘ilū l-fitnata, And if then they had been asked to engage in mischief: 33:14.

4. + OBJ + PREP [išā]
sa‘alā sh-shay’a išā sh-shay‘i, to ask/demand that sth be combined with/joined to sth else:
By demanding that your sheep be added to his: 38:24.

Ta’dmīn of ḍamma.

VI. 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 bihi, (of people) to ask one another for help in the name of sb/sth: 4:1.

See also 1 above, and 375 (NDW) VI.

162. SBT

1. sabata, to keep the Sabbath: 7:163 [twice: sabtihim . . . 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

1. sabaqa:

i. to give [sb] the slip: 8:59; 29:39 [act pt].

These verses mean that the sinners will not be beyond the reach of God: they will not get the better of God, and God will not fail to catch them. Kash., 2:132; Tad., 3:92. Also, Maj., 1:249; 2:116; Kash., 2:165.

ii. to have been in existence:
sabaqat kalimatu llāhi, (of God’s decree/verdict) to have been in existence: 8:68; 10:19; 11:110; 20:129; 37:171; 41:45; 42:14.

2. + OBJ
sabaqa ajalahū, to do sth before the appointed time:
   *mā tasbiqu min ummatin ajalahā wa mā yasta’khirūna, No people shall meet its fate before the appointed time, nor shall it be dilatory [in meeting it once the time has arrived]: 15:5; 23:43.

3. + PREP [a. ālā; b. bāʾ; c. lām]
   a. *illā man sabaqa ālāyi 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 lahu sh-shay‘u, (of sth good) to have existed/have been destined for sb:
      *inna lladhūna sabaqat lahum minna l-husnā, 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. ālā; b. bāʾ]
   a. sabaqahū ālā l-amri, to defeat/thwart sb in his attempt to do sth:
      *wa mā nahnu bi masbūqīna ālā 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 ālā 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 bihī min aḥadin mina l-ğālamīna, No one before you has ever done that—no one in all mankind: 7:80; 29:28.
         *alladhīna sabaqūnā bi l-īmānī, Those who became believers before us: 59:10.
Sabaqtaḥū bi l-kurātī, "You hit the ball before he could." Kash., 2:92. Shanfarā, Mufaḍḍ., 200/2: wa qad sabaqatna ʿummu ʿamrīn bi ʿaṃrīḥā, "Umm ġAmr anticipated us [= made a surprise decision to depart]." Muslim ibn al-Wafīd, Ham., 2:945/4: salakat bika l-ʿarābu s-saḫīla ilā l-ʿulāḥattā idḥā sabaqā r-ṣ-ra dā bika ḥārū, "Under your direction, the Arabs trod the path to glory, until, when death claimed [lit: anticipated them in claiming] you, they stood perplexed."

ii. sabaqahū bi l-qawli, to speak up before sb else can speak: 21:27.

See Kash., 3:9.

164. SHQ

I. s a ḥ i q a / s a ḥ u q a

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

Kash., 4:123: Ay buʿdan laḥū; see 23 (B̄D) l (also, 37 (TCS) l). Sahiq/SAHUq r-rajuḥu [maṣdar: suḥqan] "(of a man) to die." SAHAQA (maṣdar: saḥqa) is used in such expressions as: saḥaqahu, "to pulverize sth"; saḥaqat r-riḥu l-arḍa, "(of a strong wind) to strip the surface of the earth and wipe off what is on it"; saḥaq t̂h-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 [Cālā]

sakhkhara sh-shayʿa Cālayhi, to inflict/impose sth upon sb: 69:7.

Taḍmīn of sallata.

166. SRR

IV. a s a r r a

+ PREP [ilā] + PREP [bāʾ]

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

Tḏm̱n of af̱ḏā. See Aq., 1:510.
Cf. 347 (LQY) IV.5.

167. SRC

III. s̱a̱ṟa̱ a̱ c̱ a
1. + PREP [a. ̱f̱ i; b. ̱i̱ḻā]
   a. s̱a̱ṟa̱ f̱ i̱ẖī̱:
      i. to try to do/achieve/promote sth earnestly:
         s̱a̱ṟa̱ ̱f̱ i̱ḻ-̱ḵẖa̱y̱ṟi̱, to make an earnest attempt to do good deeds:
            3:114 [n.]; 21:90.
         s̱a̱ṟa̱ ̱f̱ i̱ḻ-̱ḵu̱f̱ṟi̱, to serve the cause of disbelief assiduously: 3:176 [n.]; 5:41.
            Also: 5:62; 23:61 [n.].
            3:114: Kash., 1:211: Al-mus̱a̱ṟa̱c̱a̱ ṯu̱ ̱f̱ i̱ḻ-̱ḵẖa̱y̱ṟi̱: f̱ a̱ṟṯu̱ ṟ-̱ṟa̱g̱ẖḇa̱ṯi̱ f̱ i̱ẖī̱, ḻ i̱ a̱ ṉ ṉ a̱ ̱m̱ a̱ ṉ ṟ a̱ g̱ẖi̱ḇa̱ ̱f̱ i̱ ḻ-̱a̱m̱ṟi̱ s̱a̱ṟa̱ ̱f̱ i̱ ḻ-̱ṯa̱w̱a̱ḻḻī̱ẖī̱ w̱ a̱ ḻ-̱q̱i̱y̱ā̱m̱i̱ ḇ i̱ẖī̱ w̱ a̱ ̱ā̱ṯẖa̱ṟa̱ ḻ-̱f̱a̱w̱ṟa̱ c̱a̱ḻā̱ ṯ-̱ṯa̱ṟā̱ḵẖī̱.
            3:176: Kash., 1:232: Yus̱ā̱ṟi̱c̱ū̱ṉa ̱f̱ i̱ḻ-̱ḵu̱f̱ṟi̱: y̱a̱q̱a̱c̱ū̱ṉa ̱f̱ i̱ẖā̱ s̱a̱ṟi̱c̱ā̱ṉa̱ w̱ a̱ y̱a̱ṟg̱ẖa̱ḇū̱ṉa ̱f̱ i̱ẖī̱ a̱s̱ẖa̱ḏḏa̱ ṟa̱g̱ẖḇa̱ṯa̱n.
   ii. s̱a̱ṟa̱ ̱f̱ i̱ḻ-̱q̱a̱w̱m̱i̱, to try to secure the friendship/goodwill of a people: 5:52.
      Kash., 1:344: Yus̱ā̱ṟi̱c̱ū̱ṉa ̱f̱ i̱ẖi̱m̱: y̱a̱ṉḵa̱m̱i̱s̱ẖū̱ṉa ̱f̱ i̱ m̱u̱w̱ā̱ḻā̱ṯī̱ẖi̱m̱ w̱ a̱ y̱a̱ṟg̱ẖa̱ḇū̱ṉa ̱f̱ i̱ẖā̱.
   b. s̱a̱ṟa̱c̱ū̱ ̱i̱ḻā̱ ̱s̱ẖ-̱sẖa̱y̱i̱, (of people) to try to outdo one another in reaching/attaining sth: 3:133.
2. + PREP [ḻā̱m̱] + PREP [f̱ i̱]
   s̱a̱ṟa̱ ̱f̱ i̱ḻ-̱a̱m̱ṟi̱, to endeavor to do sth for sb's sake:
      *ṉu̱s̱ā̱ṟi̱c̱ū̱ ̱ḻā̱ẖū̱m̱u̱ ̱f̱ i̱ḻ-̱ḵẖa̱y̱ṟā̱ṯi̱, [Do they think that] We are in a hurry/eager/anxious to provide them with good things? 23:56.

168. SRF

IV. a s̱ṟa̱ f̱ a
   + PREP [a. ̱c̱a̱ḻā̱; b. ̱f̱ i̱]
   a. as̱ṟa̱f̱a̱ ̱c̱a̱ḻā̱ ṉa̱f̱s̱i̱ẖī̱, to do oneself great wrong: 39:53.
b. *asrafa fi l-amri, to go to extremes in doing sth:
   wa  {	extit{isrāfanā fi aminā}}, And [forgive us] the excesses we have
   committed in our affairs: 3:147.

*asrafa fi l-ardi, to commit excesses [= cause corruption] in the
   land: 5:32 [act pt].

*fa lā yusrif fi l-qatlī, So let him not overstep the limits in killing
   [= in taking revenge]: 17:33 [n.].

\textit{Kash.}, 2:360; 3:351.

Qays ibn Āyzārah, D. \textit{al-Hudh.}, 3:76/([3]: wa qālū
cadūwun musrifun fi 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 \textit{Muf.}, 231.

169. \textit{SRQ}

\textbf{VIII.} \textit{i s t a r a q a q a}

+ OBJ


170. \textit{SCY}

\textbf{1. s a ċ ā}

1. \text{VB}

\textit{saCä}: 37:102: see 32 \textit{BLCh} l.2.i(d).

2. + \text{PREP} [a. īlā; b. fī]

a. \textit{saCä īlayhi}, to go/set about sth earnestly, take earnest steps
   toward sth:

*fa sCaw īlā dhikri llāhi, Prepare yourselves diligently for the

\textit{Maj.}, 2:258; \textit{Tad.}, 7:385. The verse combines the literal
and the metaphorical meanings of \textit{saCä}: “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. \textit{saCä fīhi}, to make an earnest attempt to do sth, give one’s
   diligent attention to [doing] sth:
*wa saCa fī kharābihī, And [he] who strives to destroy them
[places of worship]: 2:114.

*wa Iladhīna saCaaw fī āyātinā muCaajizīna, And those who at-
tempt to defeat/worst Our signs: 22:51; 34:5.
Also: 34:38.

171. SFR

IV. a s f a r a

VB

i. asfara ș-șubhu, (of morning) to become bright and clear: 74:34.

ii. asfara wajhuhi, (of sb's face) to brighten up: 80:38 [act pt].

Kash., 4:187; Tad., 8:212. Ḥam., 4:1575/2 (with n. 3, ibid.):
a yusfiru wajhi annahu awwalu l-qirā, "[Ask the benighted
guest] whether [or not upon his arrival] my face beams with
pleasure, this pleasure being only the initial act of hospitality
[on my part]."

Cf. 33 (BYD) IX.i.

172. SFK

I. s a f a k a

+ 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 t-rajulu/sāfaḥati l-mar’atu, (of a man/woman) to fornicate,
be incontinent:

*ghayra musāfiḥīna, Not [in order to live] in a state of licentious-
ness: 4:24; 5:5.
Also: 4:25.
Cf. 65 (HŠN) IV.1 and 2.ii(c).

174. SFH

1. s a f i h a
   + OBJ
   safīha nafsahū, to make a fool of oneself: 2:130.

Safīha is usually used intransitively, but sometimes (as in this verse) transitively. Tad., 1:298. For the several different ways of accounting for the construction, see Aq., 1:523; Kash., 1:95. Also, Maj., 1:56; Muf., 234; ĈUkb., 1:63-64.

175. SQT

1. s a q a t a
   1. + PREP [fī]
      saqāṭa fī l-fitnati, to become involved/implicated in mischief: 9:49.
   2. + OBJ + PREP [fī]
      suqīṭa fī yadīhī, to be shocked into reality: 7:149.

Islāḥī 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. dakhila fī jismīhī/ṣaqīlīhī, “to develop a physical/mental impairment” (Aq., 1:323 [DKhL]), and also the English expression, “to be borne in on sb.”
176. **SKT**

1. **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.

   Can suggests the *taḏmīn* 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**

1. **s a k a n a**
   + PREP [ilā]
   *sakana ilayḥā,* to find peace and comfort in sth:
   *li yaskuna ilayḥā,* So that he may find comfort in her: 7:189
   Also: 30:21.

178. **SLKh**

1. **s a l a k a h a**
   + OBJ + PREP [min]
   *salakha ilāhu 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 a h a**

1. **VB**
   *insalakha sh-shahu,* (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-ḥayyatū,* “(of a snake) to slough its skin”; *salakha sh-shāṭa,* “to flay a sheep.” Asās, 304; Aq.,
1:531. **Insalakha r-rajulu min thiyābihi**, “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 (I, 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. sa 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.

*i'llā mā qad salafa, Except [= excepted from the application of this ruling are] the cases of the past: 4:22, 23.

*cāfā 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-čamala, to leave behind [good/bad] deeds: 10:30 [obj und]; 69:24 [obj und].

180. **SLQ**

I. sa l a q a

+ OBJ + PREP [bā']

salaqahū bi lisānihī, to say cutting words to sb: 33:19.

Salaqa l-lahma čani l-čazmi, “to scrape meat from a bone”; salaqa l-bardū n-nabāta, “(of cold weather) to kill plants”; salaqa fulānan bi s-sawti, “to whip sb, stripping his skin.” Aq., 1:534. Also, Asās, 305. Cf. Hāt., 230/5: fa lā taj‘alī fawqī lisānakī mibradā, “So, do not [O reproachful woman] use your file of a tongue on me [= do not castigate me].” The Qur’ānic phrase at once implies glibness and sharpness: the people in question are glib talkers and have sharp tongues. Tad., 6:204.
181. **SLK**

1. **s a l a k a**
   1. + **O B J**
      *salaka r-ārāsada, to post sentries:*
      
      *fa innahū yasluku min bayni yadayhi wa min khalfīhī raṣadān*,
      
      He posts guards in front of him and behind him: 72:27.

2. + **O B J** + **P R E P** [f]
   i. **t o thread sth [e.g. a design] into sth:**
      *wa salaka lakum fīhā subulan*, And He threaded it [earth] with paths for you: 20:53.
   ii. **p a s s / r u n sth through sth:**
      *kadhālika naslukuhū fī qulūbi l-muṣārīmīna*, This is how We plunge it into/run it through/pass it through the criminals' hearts: 15:12.

   **A l s o:** 26:200.

   The verb *salaka* is used of threading a needle (*salaka l- khayāta fī l-ibrata* [Aq., 1:535]), and its use in the two verses possibly implies that the criminals are hurt by the Qurānic message—as if needles are being passed through their bodies. Cf. *salaka s-sīnīna fī l-maṭrūnī*, “to plunge a spear into sb.” Asās, 305.

182. **SLM**

IV. **a s l a m a**

+ **O B J** + **P R E P** [a. ilā; b. lām]

a. **a s l a m a** **wajhāhū ilā llāhi**, to turn toward God in submission: 31:22.

   **Tādīmīn of aṣghā.** See n. to b below.

b. **a s l a m a** **wajhāhū 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. ʿIṣlāḥī (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 wajhāhū li llāhi: man akhlaṣa nafsahū li llāhi lā yushniku bihi ghayrahū*. Also, ibid., 1:181, 300.
Explaining the difference between *aslama lahū* and *aslama ilayhi*, İslāh (Tad., 5:138) says: The former implies turning to someone in true submission, whereas the latter implies turning to someone in submission, whether this submission is true and sincere or not. *Aslama wajjahū* in 31:22 (a) is followed by the proviso, *wa huwa muḥsinun*, which, according to İslāhī, gives to it the sense of “to turn to sb in true submission.” In other words, *aslama ilayhi* + *ahsana* = *aslama lahū*. (Cf. the difference between *istamača ilayhi* and *istamača lahū* [see n. to 183 (SMc) VIII.c].) The difference stated by İslāhī (cf. Kash., 3:215) between a and b may also be expressed by saying that a contains the *tadmīn* of *asghā* or *tawajjahā*, b that of *adḥū* or *akhlasa*. There is a problem, however: 2:112 and 4:125 (b) have *aslama lahū* and *wa huwa muḥsinun* both. The answer may be that *wa huwa muḥsinun* in these verses only restates one of the componential meanings of *aslama lahū*.

183. *SMc*

1. *samiča: 4:46: see 2.i below.

2. + OBJ

   *samiča lahū:

   i. 4:46: *ismač ghayra musmačin* is an expression of admiration and means: Listen to this wonderful talk/speech, which has not been heard before! But, intoned in a certain way, it could be made to mean—and was made to mean by certain opponents of Islam when they addressed the Prophet: Listen to this strange/odd statement, one that has never been made before! Because of the possibility of misuse,
the Qur'an prohibited the use of the expression. Instead, it suggested using *ismaC ("Listen!"; see 1 above), omitting ghayra musmaCin, the part that could be misused. IsmaC, in other words, became the equivalent of *ismaC ghayra musmaCin in the positive sense.

Following İslâhi (Tad., 2:82). See also Kash., 1:271–72. Cf. also the Qur'anic prohibition of the use of râCînâ 138 (RâY) III, and (383 (NZR) I.1.ii(a)).

ii. to [listen to and] give credence to sth:
*smâCûna li l-kadhib, [They are] fond of lies [= readily accept/believe false statements]: 5:42.

The lâm in lahûm in the verse is for idâfah (Tad., 2:294). In other words, smâCûna li l-kadhibi = smâCû l-kadhibi—sâmiCâhû thus being the skeletal construction. Cf. smâCûna lahûm in 9:47 (3, below).

3. + PREP [lâm]
smâmiC lahû, to listen to/obey sb:
*wa fikum smâmiCûna lahûm, And in your midst/among your ranks are people who listen to them/obey them [= your opponents]: 9:47.

SâmiC lahû: âtaCâhû. Aq., 1:541. Kash., 2:155: . . . aw fikum qawmûn yasmâmiCûna li l-munâfiqûna wa yuCaCûnahum. In other words, the lâm in lahûm is taken to imply a tâdmîn of some word like adhCaCana or inqada (cf. 2.ii, above [see also n. to it]. It is, however, possible to take the lâm in the verse, which contains an active participle (smâmiCûna lahûm), as one of idâfah, making smâmiCûna lahûm equivalent to smâCûhûm ("their informers"). In Zamakhshâri's words (Kash., 2:155): Ay nammâmûna yasmâmiCûna hadîthakum fa yan-qulûnahû ilayhim.

IV. a's m a c 'a
+ PREP [bâ']
*wa asmiC, And how well He hears! 18:26 [prep phr und; n.].
*asmiC bihim, How well they hear! 19:38 [n.].

Af'îl bihi is one of the two patterns of af'âl at-taCajjub in Arabic.

18:26: See also 20 (BSR) IV (abîr bihi).
19:38: The use in this verse is ironic. See also 24 BṢR IV (wa abṣir).

V. t a s a m a l a y h i, to try to hear sb/sth:
*iṣṣamma ilayhi, They are unable to hear [the proceedings of] the High Council [in the heavens]: 37:8.

Tadmīn of asghā. The Arabic construction is apparently an unusual one, since iṣṣamma ilayhi, 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 Qurān tells us about the eavesdropping satanic host. But, as İslāhī explains (Tad., 5:452-53), negation of the act of listening here actually implies negation of the intended effect of the act (nafy al-fīl = nafy faʿidat al-fīl) [cf. 282 (FTH) II, n.]). In other words, the satanic host do try to listen in, but do not succeed. Cf. Kash., 3:297.

VIII. i s t a m a l a hū, to listen to sb carefully: 7:204; 20:13; 22:73.

As against iṣṣama ilayhi (b, above), which implies listening with interest that may or may not be genuine, iṣṣama laḥū implies listening with genuine interest. Suwayd ibn Abī Kāhil, Mufadd., 404/80: waritha l-bighdata Can ābāʾihihihāfiṣu l-caqil li mā kāna stama, “He has inherited hostility [toward me] from his ancestors: he has remembered quite well what he used to hear [them say].” See also Kaʿb ibn Saʿd al-Ghanawī, Aṣm., 75/19, where, too, the use of iṣṣama laḥū is entirely appropriate. (Cf. the difference between aslama laḥū and aslama ilayhi [182 (SLM) IV.b, n.].)
184. SW'

1. sā'ā
   sā'a wajjahū, to disfugure sb's face: 17:7.
   *sī'at wujūhu lladhīna kafārū, The faces of those who have disbelieved will be disfigured: 67:27.

Kash., 2:352.

2. + OBJ + PREP [ba']
   sī'a bihi, to grieve/feel distressed on account of sb/sth: 11:77; 29:33.

Nāb., 138/12: fa in kunta mra'an qad su'ta zannan/bi Cabdika wa l-khutūbu 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. iswa'dda  
iswadda wajjahū, (of one's face) to lose color/become pale/tum 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. saw'ala lāhu, to tempt/induce sb [to do sth]:
   *wa kadhālika saw'walat fi nafsī, And this is how my soul enticed me: 20:96.
   *ash-shayṭānu sawwala lahum, Satan has deluded them [into it]: 47:25.
2. + OBJ + PREP [lām]
   sawwala laḥū l-amrā, to talk/trick sb into sth:
   *sawwalat lakum anfusukum amran, Your souls have duped you
   into holding [such] a belief: 12:18, 83.

   Cf. 237 (ṪWāC) II.

187. SWY

II. s a w w ā
1. OBJ
   *fa sawwāhā, And He wiped them/it out: 91:14.

   Abbreviated form of 2, below.
   The object pronoun in sawwāhā in the verse may have the
   Thamūd or the land of the Thamūd as its antecedent. Tad.,
   8:394.

2. + OBJ + PREP [bā']
   i. sawwāhu bi fulānin, to put sb on the same level as/give sb the
   same status as sb else:
   *(idh nusawwikum bi rabbi l-Ḡalāmīna,) When we used to declare
   you equal in status to the Lord of the universe: 26:98.
   ii. sawwā llāhu bihimu l-arda, (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-shay'ayni, to fill up the gap/space between two
   things:
   *ḥattā idhā sāwā bayna š-šadafayni, 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

Cf. 27 (BLGh) 1.2.i(b)(ii).

2. + PREP [a. ʿalā; b. ila] 
   a. istawā ʿalayhi:
      i. to occupy a place/position: 

         Istawā ʿIlahu ʿalā ʿ-ʿarshi, like istawā ʿalā saʾnī 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 Jūdi: 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 ʿuzhūrihā thumma tadhkur 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 ʿuzhūr for ships as well for animals, see Tad., 6:212.

   ii. ʿistawā n-nabātu ʿalā sūqīhī, (of a plant) to become strong and erect [lit: to rise on its stalk]: 48:29.

   b. ʿistawā ilayhi, to turn toward sth, direct one’s attention to sth: 2:29; 41:11.

   ʿistawā 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 ila suggests the tadmīn of some word like tawajjaha. Tad., 1:100; also, Kash., 3:385.
189. ShJR

1. 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:
   *fi mā shajara baynahum, On matters of dispute among them:

   4:65.

   Aq., 1:571; Kash., 1:278.
190. ShḤḤ

1. s h a h h a
   + PREP [Calā]
   shahḥa Calayhi:
   i. to be stingy/niggardly toward sb:
      *ashihḥatan Calaykum, Being stingy/niggardly toward you: 33:19
         [n. to ii below].
   ii. to be greedy for sth:
      *ashihḥatan Calā l-khayri, Being greedy for wealth [= spoils]:
      33:19.

   As Iṣlāḥ 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 Calaykum), 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 Calā l-khayri). Tad., 5:205. In the following line by Zuhayr, the word shahḥ could be interpreted as “stingy” and “greedy” simultaneously: wa lā shahhin ihdhā šahābuhū ghanīmū, “And he is not shahḥ when his friends obtain booty,” i.e. he does not covet their share, and he is not stingy with his own” (cf. the use of danīn Calayh in 81:24 [see 225 (DNN) I, n.1] The following verse by Nābighah (227/3) carries meaning ii: wa ḥjurhum ḥajra ș-șādiqi šādiqahūihatā tulqiyyahum Calayka shihḥā, “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. ShKhŠ

1. s h a k h a s a
   VB
   shakḥasā baṣaruhū, to stare/gaze [as a result of fear, etc.]:
   *innamā yu’akhkhiruhum li yawmin tashkhasu fihi l-absāru, 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 baṣarū l-mayyītū, “(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, Mufadd., 150/37: wa ḥwā yāfī ṣhūṭhan aʿrāfūhā/šukhūṣa l-ṣabārī lī l- waḥshi nuzūr, “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

1. $shadda$
   1. + OBJ
      shaddahū, to strengthen/fortify/fasten sth:
      i. shadda ʾllāhu ʿasrahū, (of God) to make sb strong of physique/constitution:
         *nahnu khalaqnū wa shadadnū ʿasrahūm, 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. ShadTd al-asr, “strong of physique/constitution,” as in Aws ibn Ghalfāʾ al-Hujaymī, Mufadd., 756/2; also, Lab., 187/45, and Qays, 130/9.
      ii. shadda ʾllāhu mulkhū, (of God) to establish sb’s rule on a firm foundation:
         *wa shadadnū mulkhū, And We fortified his [David’s] rule: 38:20.
         Aq., 1:577.
      iii. shadda ʿazrahū, to provide support to sb:
         *wa shdud bihī ʿazrī, 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 ʾllī fīn yadīn astafidūhā/wa khullāti dhī wūddīn ashuddu bihī ʿazrī, “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.” Hass., 390/11: *nasārū nabiyyahumū wa shaddū azrahū, “They gave aid and support to their Prophet.” Also, Āmr ibn al-Ḥūṣayn, D. al-Khaw., 141/7. See also n. to iv below.

iv. *shadda qaḍudahū, to provide support to sb:

*sa nashuddu qaḍudaka 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” (qaḍud). 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 qaḍudahū, 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 Qur’ānic 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 shdūd bihi azrī, his prayer is more than answered with: sa nashuddu qaḍudaka bi akhīka. (Although sa nashuddu qaḍudaka bi akhīka occurs in a different sūrah than ushdud bihi azrī, the former is obviously a response to the latter.)


2. + PREP [qaḷā]

shadda qaḷayhi:

i. (of sth) to be difficult for sb to control/manage:

*ashiddā’u qaḷā l-kuffārī, They are difficult for the disbelievers [to take advantage of]: 48:29.

*ayyuhum ashaddu qaḷā r-raḥmānī citiyyan, Those of them who have been the most stubborn in their opposition to the Compassionate One: 19:69.

48:29, as Islāhī 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. abīyyun Calā, as in SaCd ibn Nāshib, Ham., 2:665/4). Islāhī cites the following verse (by al-MaCūt as-SaCdī al-Qurayṣ, in Ham., 3:1148/3 [see also n. 3, ibid.]) in support of his interpretation: idhā l-mar‘u aCyt’hū l-murū’atu nāshi’an/fa maCt-labuhā kahlan Calayhi 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 Calayhi does also mean "to be rough/harsh toward sb"—shadda Calā l-Caduwwi, for example, meaning "to attack the enemy" (Aq., 577; Asās, 323–324; for a verse containing shadda Calayhi with this meaning, see D. al-Hudh., 2:40/[3]), and whether it will have the one or the other meaning in a given case will depend on the context. In the case of 48:29, Islāhī’s interpretation seems to be correct. Ishtadda Calayhi in ĔAmr, 74/9, certainly has this meaning, as, probably, does shadīdun Calayhi in the following line by Khansā’, 84/[5]: ashadda Calā šurūfi 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 AČṣāh, 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 (ČZZ) l, and cf. 123 (Dhl.I) l.

ii. shadda Ilāhu Calā qalbihi, (of God) to seal off sb’s heart:

*wa shdūd Calā qulūbihim, And seal off their hearts [against guidance]: 10:88.

Kash., 2:201.

Cf. 79 (KhTM) l, and 228 (ṬBC) l.

VIII. i s h t a d d a a d d a

+ PREP [bā’]

Ishtadda r-rīḥu bi sh-shay‘i, (of wind) to blow sth about:

*Ka ramādīnī shtaddat bihih r-rīḥu fī yawmīn Cāṣīfīn, 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-CAbdī, Mufadd., 572/2.
193. **ShRB**

I. s h a r i b a

   **VB**

   *shariba shurba l-hīmi, to drink like thirsty camels [= not to be able to quench one's thirst]: 56:55 [act pt].

   Kash., 4:59; Tad., 7:172.

IV. a s h r a b a

   + OBJ

   *wa ushibū fi qulūbihimu l-cijla, And their hearts were filled with [love of] the calf: 2:93.

   Ushriba fulānun hubba 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, Mun., 257; Kash., 1:82.

194. **ShRH**

I. s h a r ā h a

1. + OBJ

   *sharaḥa llāhu ʿṣadrahū, (of God) to set sb's mind at ease [with regard to sth]/make sb content [in sth], removing one's doubts/apprehensions:

   *rabbī shrah lī ṣadārī, My Lord, set my mind at ease: 20:25.

   *a lām nashrahī laka ʿṣadrakā, Did We not set your mind at ease for you? 94:1.


   The lām in the two verses is for ikhṭiṣās, and is discounted in categorizing the verse.

   Cf. 227 (DYQ) 1.1.i.

2. + OBJ + PREP [a. bā'; b. lām]

a. *man sharaha bi l-kufri ʿṣadrān, He who becomes content in disbelief [lit: he who opens up his heart in a state of disbelief]: 16:106.

b. sharaḥa Ilāhu ṣadrahū li sh-shayʿi, (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 [bā']

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 ACṣḥā (293/51), arā biḥā is, in construction and meaning, quite similar to sharrid bihim man khalfahum in 8:57: wa ʿalimtu anna Ilāha ṣamʿ-īdan hassahā wa arā biḥā, “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 + OBJ

sharā nafsahū, to use one’s best efforts [lit: to sell one’s soul/being]:

*wa mina n-nāsi man yashrī nafsahū btīghāʿa marḍāti Ilāhi, 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. bāʿa nafsahū, as in ĈAnt., 72/[8], and badhala nafsahū, as in Kaĉb, 27/[2].

II. 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 bihi anfusahum, What a bad thing it is they gave away their souls for! 2:102.

*alladhīnā 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 tazʾumīnī kuntu ajhalu fīkumū/fa inīnī sharaytu l-ḥilma baʾcdakī bi l-jahī, “If you think that I have acted crazily in your love, then [you are quite right, for] after you [left], I gave up my serenity in return for craziness.” Bashāmah an-Nahshā, Ḥam., 1:102/3 (with n. 1, ibid., 1:100): innā bānī nāshāla lā naddaʾī li abīn/ ʾanhu wa lā huwa bi l-ʾabnāʾi 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 ʾalimū la mani shtarāhu mā laḥū fi l-ākhirati min khalāqin, And they knew very well that a person who adopted/practiced it [art of magic] would have no share [= reward] in the hereafter: 2:102.

   See Tad., 1:239.

   ii. ishtarā q-ḍalālata, to choose misguidance [over misguidance]: 4:44.

   See also 2. ii below, with n.


2. + OBJ + PREP [bā']
   ishtārāhu bi kadhā:
   i. to receive sth [= price/benefit/gain] in exchange for sth:
      *lā nashtarū bihi thamanān, 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 thamanān qaflan, And do not accept a small price for My verses [= do not distort/mispresent My verses for the sake of petty worldly gains]: 2:41.
   ii. to choose one thing over/prefer one thing to another [lit: to give sth away in exchange for another]:
      *ulā'i'ka iladhīna shtarawū ʾ-dalālata bi l-hudā, They are the ones who have chosen misguidance over guidance: 2:16, 175.
      Also: 2:86; 3:177.
      Kash., 1:81. Islāhī writes, with reference to 2:16: “Ishtirā’ means ‘to buy.’ When a man buys something for a price, he prefers it to that which he calls its price. From this, the word comes to mean ‘to accord preference.’” Tad., 1:77. Also, ibid., 1:728-29.
      Ham., 1:254/3: fa mā r-rushdu fi an tashtarū bi naqīmikum/ baṣan wa lā an tashrabū l-māa 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].” Acshā, 217/20: wa qāla lā ashtarī cāran bi makrumatin/la khtāra makrumata d-dunyā c-alā l-cārī, “And he said, ‘I shall not choose disgrace over honor.’ And so he chose worldly honor/glory over disgrace.” See also 1.ii above.

197. ShCR

IV. a s h c a r a
   + OBJ
   *wa mā yushcirukum annahā idhā jā’at lā yu’minūna, And, for all you know, [it may well be that] when it [sign] comes, they will not believe: 6:109.
Kash., 2:34: Wa mā yushcirukum: wa mā yudīkum.
See also 107 (DY) IV.ii, with n.

198. ShCL

VIII. i s h t a c a l a
    + TAMYază
    . *wa shtcəala r-ra’su shayban, My head is lit up with age [= has become gray]: 19:4.


199. ShFY

1. s h a f ā
    + OBJ
    shafā šadrahū, to give sb relief [by avenging him]: 9:14.

    Al-mostā, 221/13: shafā n-nafsa qatlā lam tuwassad khudūduhā/wiṣādan wa lam tūc-daḏ əlayhā 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 ḥamalī ibn badrīni wa sayfī min ḥudhayfata qad shafānī, “I avenged myself on Hamal ibn Badr, and my sword helped me avenge myself on Hudhayfah.” Also, ibid., 1:333/6; 2:522/1, 531/1; 3:1160/2; “Ant., 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

1. shaqqā
    + PREP ʃala
    shaqqā ʃala fulānin, to burden sb with sb:
    *wa mā urīdu an ashuqqā ʃalayka, I do not mean to make things too hard for you: 28:27.

the traveler [to travel].” Also, Zuh., 369/[2]; Aктив spotlight, 311/14; 丙Ant., 85/5 (which, incidentally, contains wordplay).

201. ShM'Z

IV. i s h m a ' a z z a

-host

ishma’azza qalbuhū, to feel averse in one’s heart [lit: (of one’s heart) to constrict]:

*wa idhā dhukira ilāhu wahdahū shma’azzat qulūbu lladhīna lā yu’minūna bi l-ākhiri, But when God alone is mentioned, those who do not believe in the hereafter feel an aversion in their hearts: 39:45.


202. ShMT

IV. a s h m a t a

+ OBJ + PREP [bā’]

ashmata ilāhu 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 fikā 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-shāmiṭīna binā afiqū/sa yalqā sh-shāmitesa 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. 丙Awf 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 *Hadīth*) of angels at that recitation. *Tad.*, 3:774; *Muf.*, 269.

ii. to have sth under one’s care:

*yash’haduhī 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 ḥukmiḥiṃ 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:


*mā shahidnā mahlika ahlihī*, We were not involved in/party to the murder of his man: 27:49.

*Tad.*, 4:745.

2. + PREP [Calā]  
*shāhida ġalayhi:*

i. to serve as a witness to sb [= convey the divine message to sb]:

*li takūnū shuhadā’ ġalā n-nāsi wa yakūnā r-rasūlu ġalaykum shāhidan*, 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 shahīdūn ġalā anfusīnā*, They will say, ‘We bear witness against ourselves’: 6:130.

*Also*: 7:37; 24:24; 41:20, 21, 22.

See also 3 below, and 382 (NṬQ) l.

iv. to serve as a custodian/carer/presenter of sth [= Scripture]: 5:44 [act pt].
iv is quite close to i in meaning, the difference being that in iv the object of the preposition is inanimate (Scripture), whereas in i it is animate (human beings).

3. + PREP [Cālā] + PREP [bā']
   *shāhidīna Cālā 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) 1.

IV. a s h ' h a d a
   + OBJ + PREP [Cālā]
   ash'hadahū Cālā l-amri:
   i. to cite/invoke sb as a witness to sth:
      *wa yush'hidu llāha Cālā mā fi 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 dafa'Ctum ilayhim amwālahum fa ash'hidū Cālayhim, And when you turn their wealth over to them, take witnesses over them: 4:6 [obj und].
      *wa ash'hadahum Cālā anfusihim, And He made them give witness over themselves: 7:172.

   Ash'haduhū Cālā iqrā'ī 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 [Cālā]
   istash'hada Cālayhi, to ask for witnesses against sb:
   *fa stast'hidū Cālayhinna arba'Catan minkum, Ask for/demand four witnesses against them from among yourselves: 4:15.
204. §BB

I. ṣ a b b a
   + OBJ + PREP [Calā]
   *fa ṣabba Ilāhu Calayhim sawta Cadhābin, And so God rained
down upon them lashes of [a severe] punishment: 89:13.

   Ṣabba Ilāhu taʿālā Calayhi sāʿigatan, “(of God) to strike sb
   with a bolt of lightning”; inṣabba l-bāzī Calā š-saydi, “(of a fal-
   con) to swoop down on its prey”; inṣabba l-ḥayyatu Calā l-
maldūghi, “(of a snake) to attack a person in order to bite
   him”; ᵇubba dh-dhiʿbu Calā l-ḥanami, “(of a wolf) to attack
   sheep.” Asās, 345–46; also, Aq., 1:628. Ṣubba sh-shayʿu, “(of
   sth) to be wiped out/obliterated.” Ibid. See also, Zabbān ibn
   Sayyār al-Murrī, Mufadd., 693/2.

205. §BH

II. ṣ a b b a ḥ a
   + OBJ
   ṣabbaha l-Cadhābu l-qawma, (of punishment) to strike/overtake a
   people: 54:38.

   Ṣabaha l-qawma, “to attack a people in the morning”;
   yawm aṣ-ṣabāḥ, “the day of attack.” Aq., 1:629. Husayl ibn
   Sajjīḥ, Ham., 2:567: la qad Calima l-ḥayyu l-muṣabbahu annanīll
   ghadaṭa laqīnā bi sh-shurayfi l-ḥāmisā, “The tribe that was at-
   tacked knows very well that the day we met the Aḥāmis [= Banū ṢAmīr] in battle.”
The literal meaning of ṣabbaha is “to attack in the morning”; hence the prayer CimínCarn ṣabān, “May you be well in the morning” (see Aq., 2:1468 [also, Zuh., 8/(1), with n. 4; ČAnt., 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 bukratán, indicating that the punishment was in fact meted out early in the morning. Cf. ČAntarah (76/5), who uses the words ṣabāhan and bukūran together with ṣabbānhā. Another example of such specification in the Qur’ān is 17:1, in which āsrā bihi (“to cause to travel”—originally, “to cause to travel by night”) is followed by laylan (Tad., 3:718; cf. KaCb, 137/(2)). Cf. also 32 (BYT) II.ii.

206. ȘBR

1. ș a b a r a
   a. ṣabara Calayhi, to stick to sth:
      *law lā an ṣabarnā Calayhā, Had We not stuck to them/remained faithful to them [idols]: 25:42.
      Also: 38:6.
   b. ṣabara li l-amri, to wait patiently for sth:
      *wa șbir li-ḥukmi rabbika, And wait patiently for the verdict of your Lord: 52:48.

   Muf., 274. When ṣabara or ıštabar (VIII.b, below) is followed by ħām, it acquires the taqmin-meaning of intiţār. Tad., 4:132; 7:42, 530.

   74:7: This verse, according to ıślāhī (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 șbir, the word ḥukm, a muḏaf, taken as understood. Grammatically, however, the ħām 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 Tirimmah (Krenk., 133/31) would then illustrate this meaning: fa mā laqiyaṭ qatfā tamīmin shahādatan/wa lā șabarat li l-ḥarbi hiina shmaCcallați, “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 [maC añ]
   ṣabara nafsahū maCahū, to be with sb, stand by sb:
*wa šbir nafsaka maṣa lladhīna yadūna rabbahum bi l-ghadāti wa l-cāshīyī, And remain steadfastly in the company of those who call upon their Lord day and night: 18:28.

IV. a ʂ b a r a
+ OBJ + PREP [Calā]
*fa mā aṣ바rahum Calā n-nārī, How unflinching they are in the face of fire! 2:175.

Muf., 274.
Mā afCalahū is one of the two patterns of afCāl at-taCajjub.
Al-Muraqqish al-Asghar, Mufadd., 504/5: yā bnata Ǧalāna mā aṣ바aranīlCalā khutūbin ka naḥtīn bi l-qadūm, “O daughter of Ǧālān, how patient/persevering am I in the face of calamities that cut and hew like an adz!” Note the use of aṣ- bar (comparative adjective) in the following verse by Zufar ibn al-Hārith al-Kīλbi, Ǧam., 1:156: saqaynūhum Ǧa'sān saqawna bi mithlihalwa lākinnahum ġālā l-mawti aṣbaṭā, “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 aṣ바arah Calā ġīlāhī in a report by Ḥisāṭī [Kash., 1:108]). Also, Ǧam., 1:261/1; 2:933/3.

VIII. i s trajectory b a r a
+ PREP [a. Ǧalā; b. lām]
a. istabara Calayhi, to persist in sth:

Camr ibn ǦubayCah ar-Raqāshī, Ḥam., 3:1405/4: qaḍā Ỉlāhu ġuṛba l-mālikīyatī fa ʂtābir Calayhi fa qaḍ taḍīn l-umūrū Calā qaḍīn, “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. īstabarā laḥū, to persist in sth [waiting for the outcome]:

*wa ẓātabīr li cībādatihī, And worship Him steadfastly [waiting for His help, etc.]: 19:65.

Like ṣabarā laḥū (1:1.i; above), īstabarā laḥū carries the taḍmīn-meaning of ṭaṭzār. Tad., 4:132.

Ṭuḥail ibn ʿAwf al-Qhanawī, Krenk., 16/72: wa ʿl khayli ayyāmun fa man yaṣṭabar laḥā/wa ʿlcrif laḥā ayyāmahā l-khayra tūcqibī, "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. ṢBW

I. š a b ā
+ PREP [išā]
ṣabā ilā l-marʿāti, to take a fancy to/become infatuated with a woman:

*ašbu ilayhinna, I will become enamored of them: 12:33.

Ṣabawtu ilayhi, "I have taken a liking to him"; biḥ ṣabwatun ilayhi, "I long for/desire him"; biḥi ṣabwatun ilayhā, "He has taken a fancy to her"; taṣṣābā sh-shaykhu, "(of an old man) to have youthful desires"; fulānun yaṣbū ilā maʿāfi l-umūrī, "He is disposed toward doing noble deeds"; inna nafsahū la taṣbū ilā l-khayri, "He has a good/benevolent disposition [lit: he is inclined to do good]." Asās, 347-48. Ṣabatū n-nakhlatu, "(of a female date-palm) to incline toward a male date-palm that is at some distance from it." Aq., 1:632. Waḍḍāh ibn ʿIsām ʿṢr, Ḥam., 2:643/1: sabā qalbi wa māla ilayki maylan/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. ṢDD

I. š a d d a
+ PREP [min]
ṣadda minhu, to cry out against sth:

*idhā qawmuka minhu yaṣiddīnā, All of a sudden your people start raising a hue and cry over it: 43:57.
Sadda in this verse has sadidan as its masdar (to be distinguished from sadda—saddan/şududan).

The translation reflects the interpretation of İslâhi (Tad., 6:241), who says that the expression is not commonly used for crying for joy (cf. Kash., 3:423).

209. ŞDQ

II. şa d d a q a

1. VB

şaddaqa, to actualize/materialize/fulfill [sth]:

*wa hâdhâ kitâbun 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 ı-amra, to actualize/materialize/fulfill sth:

*kitâbun...muşaddiqun li mâ mâcahum, A book which...fulfills that which they have [= promises/predictions contained in the earlier scriptures]: 2:89.

*qad şaddaqta r-ru’yâ, You have fulfilled [the purpose of] the dream: 37:105.


Abû I-Chûl ı-Tuhâwî (Ham., 1:39/1 [cited by İslâhi, Tad., 1:737, in reference to 3:81]): fadat nafsî wa mâ malakat yaminî/fâwarîsça şaddaqâ fîhim žûnûnî, “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 [çałâ]

şaddaqa çalayhi žannahû, to prove the validity of one’s [unfavorable] opinion of sb:

*wa la qad şaddaqa çalayhim iblisu žannahû, And Iblîs proved that his opinion of them was correct: 34:20.
210. ŠRF

I. ša ra fa + OBJ
šara'ahū:
i. *šara'ā il-lāhu qu'ūbahum, 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 tsara'īna, 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) 1.1.i.

II. ša ra fa
1. + OBJ
šara'ah sh-shay'a, to diversify sth, make sth varied, cause sth to assume varied forms:

*wa la qad šara'ahū 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 šara'ahā l-āyāti, And We have presented the verses/signs in a variety of ways: 46:27.

šara'ah r-riyā'ha, to cause winds to blow in different directions/forms/ways: 2:164 [mas]; 45:5 [maš].


Kash., 1:105; Tad., 1:354; 6:305.
Šara'ah I-kalāma, “to diversify one’s speech/discourse”;
See also 2 below.

2. + PREP [fi]
šara'ah fi sh-shay'i, to make sth varied:

*wa la qad šara'ahā fi 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. SUMER

1. š a r a m a

šarama, to pick [the fruit of a tree]: 68:22 [act pt].

Abbreviated form of 2, below.

2. + OBJ

šarama sh-shajarata, to pick the fruit of a tree:

*Ila yašrimunnahā, [That] they would most definitely pick it [= garden = fruit of the garden]: 68:17.

212. SCUD

IV. a š c a d a

*idh tusantiago, When you were running away in a hurry: 3:153.

AsCada ordinarily means “to go up, ascend,” hence asCada fi l-ardi = “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-išCād: adh-dhayābu fi l-ardi wa l-ibCādu fihi; also, ACshā, 171/7 [cited at 68 (HFW) l.a]). AsCada fi l-wādī, for example, means “to descend into a valley” (Aq., 1:647). AsCada in 3:153 is to be explained with reference to the expression, asCada fi l-Cadwi, “to run/move at a fast pace” (Tad., 1:795) [see Ḥass., 60:3, where the word mušCidāt is used for swift horses]).

213. SCR

II. š a c c a r a

+ OBJ + PREP [lām]

šaccara khaddahu lahi, to be contemptuously indifferent to sb [lit: to turn one’s cheek away from sb]: 31:18.

šacar is a disease and a camel suffering from it is forced to keep its neck in a skewed position. Kash., 3:213; Aq., 1:647. The expressions, fi khaddihī šacarun (“He has a ‘skew’ in his cheek”) and fi čunuqihī šacarun (“There is a crook in his neck”), mean that a person is haughty, looks down upon
people, and has a contemptuous mien. Asāṣ, 355. Mutalam-

mis, Aṣm., 245/9: wa kunnā idhā l-jabbāru ṣaćcara khaddahū/
aqamnā lahū min maylihi fa taqqawwamā, “And when a tyrant
became contemptuous in his pride, we took out the crook in
him, and so he became straight.”

214. ȘÇQ

1. ʂ a c i q a

1. VB

ṣaćiqā, to faint away as if struck by thunder: 39:68.

Asāṣ, 355; Aq., 1:648. See also n. to 2 below.

2. + OBJ

ṣućiqa, to faint away as if struck by thunder: 52:45 [pass].

Ṣaćaqat’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. Yuṣcqūn in 52:45 could also
be the passive of ạṣćaqa (Form IV) (ạṣćaqat’humu s-samā’u,
for example, has the same meaning as ạṣćaqat’humu s-
samā’u [see Aq., 1:648; Asāṣ, 355]).

215. ȘKK

1. ʂ a k k a

1 + OBJ

ṣakkati 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 ṣādrahā, as in

216. ȘLḤ

1. ʂ a l a ḥ a

1 VB

salaha fulānun, to be rid of one’s worries/concerns, have peace
of mind:
*wa takūnū min ba'adihi qawma šāliḥīna, And after that [= after killing Joseph] you will be at peace with yourselves/will have peace of mind: 12:9.

Ṣalahat ḥalu fulānin (Arq., 1:656; also, Asās, 359) is said of a person who is rid of his problems/difficulties. Tad., 3:422.

IV. aṣlaha
1. + OBJ
   ašlahahū:
   i. to remove sb’s imperfection:
      ašlaha llāhu zawja fulānin, (of God) to enable a man’s [barren] wife to bear children: 21:90.
   ii. to improve sth:
      ašlaha 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:
   iv. ašlaha l-arḍa, to make/establish peace in the land/earth: 7:56 [maṣ], 85 [maṣ].
   v. *wa ašlihū dhāta baynikum, And improve your mutual relations/set things right between yourselves/effect reconciliation between yourselves: 8:1.

   Kash., 2:113.

2. + PREP [fī]
   ašlaha llāhu fīhī, to make sb/sth thrive/prosper:
   *wa ašlihī fī 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.  ❮SNC❯

I.  ❮s a n a c a❯
* wa li ṭusna c a ẓalā ẓaynī, And in order that you may grow up/be brought up under My direct care [lit: before My eyes]: 20:39.

*wa li ṭusna c a: li turabbā.

Suni c a l-jāriyyatu, “(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 ṭusna c a: li turabbā.

VIII.  ❮i s t a n a c a❯
*wa stana c tuka 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 ḳistana c a being: to train sb to carry out a certain task.

Tad., 4:190.

218.  ❮SWB❯

IV.  ❮a s ā b a❯
1.  ❮VB❯

In 38:36, ẓasāba means: to set a goal, appoint a destination: ḥaythu ẓasāba, Wherever he [Solomon] aimed/wished [to reach].

That is, the winds aided Solomon’s ships in reaching the desired destinations. Ẓasāba in this verse means “to aim for, intend, desire” (Kash., 3:329: ḥaythu qaṣada wa arāda; also, Tad., 5:533). Ẓasāba sh-shay’ā, “to seek/pursue sth”; ẓasāba ẓ-sawāba fa akhta’ā fi l-jawābi, “He aimed at the right answer, but produced a wrong one.” Aq., 1:667. Ẓasāba s-sahmu (Tad., 5:533) is used of an arrow that reaches its target (likewise: ẓasāba s-sahmu r-ramiyyata, “[of an arrow] to reach the animal shot at” [Aq., 1:667; also, Asās, 363]), as in Muṣwiyyah ibn Mālik (Mufadd., 698/3), who uses it figuratively. The use in the following line by al-Hārith ibn az-Zālim (Mufadd., 618/4), too, is figurative: wa qad ghaḍībā ẓalayya fa
maḏ ašābā, “The two were enraged at me, but they failed of their purpose.”

2. + OBJ

Used with an object, ašāba often means: (of good/bad fortune, punishment, etc.) to befall/overtake sb. In most cases it presents no difficulty. The following may be noted, however:

*an yuṣībahum, that He should punish them: 5:49 [n.]
*nakhshā an tuṣībanā dā’iratun, We are afraid lest we should become victims of fate: 5:52.
*aṣabnāhum, We punished them: 7:100 [n.]
*lā yuṣībuhum ṭama‘un wa lā naṣabun wa lā makhmaṣatun, Any thirst, fatigue, or hunger that they experience: 9:120.
*īdā aṣābahumu l-baghyu, When they become the victims of aggression: 42:39.
*fa tuṣībakum minhum maṣarratun, In which case you would have incurred blame on account of them: 48:25.
*an tuṣībū qawman bi jahālatin, Lest you should make a rash attack upon some people: 49:6.

5:49 and 7:100: In these two verses, ašāba by itself (i.e. without use of a word for punishment, etc.) means “to punish.”

When ašāba is used in a good sense, the image is that of rain falling on the earth (iṭibīran bi s-sawbi-ay bi l-matārī); when in a bad sense, it is that of an arrow reaching its target (iṣābat as-sahm). Muf., 288.

219. ŠWR

1. šā r a

+ PREP [(i)lā]
šāra sh-shay’a ilā nafsihi, to draw sth toward oneself:
*fa ṣurhunna ilayka, And attach them [birds] to yourself: 2:260.

Šāra c’unuqahū ilayhi, “to turn one’s neck toward sb/sth”; šāra wajjahū ilayya, “He turned his face toward me”; šurtu l-ghuṣna li ajṭāniya th-thamara, “I drew the branch toward me in order to pick the fruit.” Asās, 364; Aq., 1:668. Imr., 42/6: a dāmat ẓalā mā baynanā min mawaddatīn/umaymatu am ūṣarat li qawli l-mukhabbībī, “Is Umaymah still true to the love that once existed between us, or has she followed/heeded the in-
sinuations of some wicked person [who has tried to alienate her from me]?"

220. ŞYR

I. ʃāra
+ PREP [i]lā

ʃāra l-amru i]lāyhi, (of a matter) to be referred to sb, be up to sb to decide:

*ilā Ilāhi tas'ru l-umūru, All matters are referred/remitted to God:

42:53.

See also 130 (RJC) 1.3.i(b), 134 (RDD) 1.2.b.i, and 251 (CRF)
Darb al-mathal ordinarily means “to speak words of wisdom using a parable or similitude, but it is also used in a wider sense: to speak words of wisdom as such—i.e. without necessarily employing a parable or similitude.

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 ʿdarabūhu laka illā jadalan, They have raised this point before you just for the sake of argument: 43:58.

The object pronoun in ʿdarabūhu in this verse stands for mathal (Kash., 3:424: Mā ʿdarabūhu, ay mā ʿdarabū hādhā l-mathala).
On 1 in general: Many of the verses in this category contain the preposition lām (e.g. 14:45: wa yaḏribu llāhu ỉ-amiṭhāla li n-nāsī), but the prepositional phrase is not essential to the idiom, and so has been discounted for purposes of categorization.

ii. ɗaraba ṭariqan, to make a path: 20:77.

Note the wordplay: Ɗaraba ṭariqan 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” (ɗaraba) the sea with his staff. Tad., 4:208-9.

iii. ɗaraba raqabatahū, to cut off sb’s head, kill sb: 47:4 [maṣ].

See Kash., 3:453.

iv. ɗaraba sh-shay’aynīsh-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 yaḏribu llāhu l-ḥaqqa wa l-bāṭila, In this way God makes truth and falsehood clash/collide with each other: 13:17.

Following Islāhī (Tad., 3:529).

2. + PREP [a. ; b. bā'; c. ʃ thrilled]

a. ɗaraba  udhunihi, 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. ɗaraba  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. ɗaraba biḥi:

i. ɗaraba 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. ʿdarabatī l-marʾatū 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. ʿdaraba fīhi:

i. ʿdaraba fī l-ardī, to travel/move about in the land:

*īla ʾyastatīṭīna ʿdarban fī l-ardī, [Those] who are unable to travel/move about in the land: 2:273.


ii. *idhā ʿdarabtūm fī sabīlī llāhī, 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

ʿdarabahū mathalan, to present/cite sb/sth as an example/as a case in point:

*wa lammā ʿduribā ġūsā bnu maryama mathalan, But when Jesus son of Mary is cited as an example: 43:57.

Mathalan is the second object of ʿduriba, the verb containing the tadmīn of jaʿala; it may also be construed as a ḥāl. See ġUkb., 2:228.

See also 4.d below.

4. + OBJ + PREP [a. ġalā; b. ġan; c. bayna; d. ġaml]

a. ʿdaraba ʿalayhi sh-shayʿa, to impose/inflict sth on sb:

ʿdaraba ġūlūhū ġalayhi dh-dhillatī al-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: ʿl-tahafatīhumu dh-dhillatu l-tīhāfa l-khaymati bi man ʿduribat ʿalayhi; Kash., 1:72, 210), or of splattering a wall with sticky mud—shame and disgrace having been made to "stick" to a person (ibid., 1:72).
b. َdaraba َcanhu الش-شَّيْأ، to keep sth away from sb:

*a fa nadribu َcankumu َdh-َdhikra ِشافَْن an kuntum qawman musrifina, Shall We, then, omit reminding you simply because you happen to be a people given to excess? 43:5

ِشافَْن is here taken as a َمافُل lahū (Tad., 6:209), though it can be interpreted in other ways, too (see Kash., 3:411). Shanf., 5/21: wa َعديمٌ َميْتالا ِل-َجَيِّي َهَّتَّا َعَمْئَتْحُعْبٌ/ُْا َادريِبٍ َََِّ َوَأَحْبَْ، “I keep putting off the appeasing of hunger, until I kill it [hunger]; and I disregard it completely, and so forget about it.”

c. َdaraba َbayna َل-َقَوْمِي, to create discord/cause a split among people:

*fa َدريِبَا َبايناهْمٍ ِبی ِسْعِرٍ, And they [Hypocrites and believers] will be separated from each other by means of a wall: 57:13.

The preposition َباينا suggests the َتَدْمِن of ُفَّاسَلة. Cf. َdaraba َد-َداِرُحٍ َبايناهْمٍ, “(of time) to separate people from one another.” Aq., 1:679.

d. َdaraba َلَهُ َماِثَالٌ, to describe sb/sth in analogical terms:

i. ََُّ َتَدريِبْبِّ َلِلَّ ِلآحْيِ ِل-َماَثَِّالا, So do not posit [such false] analogies of God: 16:74.

*wa َأَدحُ َبَعْشِشِرَا أَحَدَهُمْ َبی َمَا َدراِبْبٌِّ َلِير-َرَحْمَّٰنِ َماِثَِّالٌ, 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 (ماِثَال) of God—that is, attributes daughters to God.

ii. to jeer at sb, make satirical remarks about sb:

*ِذُنْزِر ِكَأَبْأا َدراِبِّبٍ ِلَاكَأا ِل-َماَثَِّالا, Look how they take jibes at you: 17:48; 25:9. Also: 36:78.

wa s-sāhiri wa l-majnūni; and ibid., 3:89 (on 25:9), 293–94 (on 36:78).

5. + PREP [Calā] + PREP [bā']
   ʾādabāti l-marʾatu ʾalā jaybiḥā bi khimāriḥā, (of a woman) to
cover her bosom with her veil: 24:31.

222. DRR

VIII. ʾidṭar ʾa r r a

1. + OBJ
   ʾudṭurra r-rajulu, (of a man) to be compelled [to do sth]: 2:173;
5:3; 6:145; 16:115.

2. + OBJ + PREP [ʾilā]
   ʾudṭurra ilayhi, to be compelled to do sth:
   *ʾilā mā ḍṭurūlum ilayhi, Except that which you are forced to
   [eat]: 6:119.

223. DCF

IV. ʾa ʾd ʾa ʾf ʾa

VB
   ʾadaʾaʾafa fulānun, to have/receive [sth] manifold:
   *fa ṭulāʾika ḥumā l-muḏʾarfūna, It is they who are going to multi-
ple it [= their reward in the hereafter]: 30:39.

Diṣf means “double,” but it may also mean “multiple” in
the sense of more than two. In laka ḍiṣfuhū, for example,
Diṣf may mean “twofold” or “threefold.” Aq., 1:685.
Muḏʾarfūn in 30:39 therefore means: those whose reward will
increase manifold.

224. DLL

I. ʾd ʾa ʾl ʾa

1. VB
i. to come to naught:
   ʾdalla saʾcyuhū, (of one’s effort) to fail: 18:104.

Ham., 4:1775/1: ʾaḏāw muḏūʾatanā wa ṣullila saʾcyuhum/wa
li ḫulli bayti muḏūʾatin aʿdāʾū, “People became enemies of
our murū‘ah [“manliness”], but their effort [to discredit us]
was brought to nothing; every House of Manliness, to be
sure, has its enemies.” Also, Asmā’ ibn Khārijah, Aṣm., 50/21.

ii. to disappear:
*dalla man tad‘ūna illā iyyāhu, All those you call upon vanish
[= you forget them]—except Him: 17:67.

Hass., 143/7: tarahhala ʾan qawmin fa dallat ʾuqūlubim,
“He [Prophet] departed from them [= died], and their
reason/minds failed them.”

2. + PREP [a. Can; b. fi]
a. *dalla* ʾanhu:
*dalla* ʾanhu fulānun/kadhā, (of sb/sth) to fail sb, be of no avail to
sb:

*wa dalla ānhum mā kānū yaftarūna, And their falsehoods/
fabrications will be of no avail to them: 6:24; 7:53; 10:30; 11:21; 16:87;
28:75.

The literal meaning of *dalla ānhu* as used in these verses
is: to be lost (e.g. Kash., 3:177 [on 28:75]: *Dalla ānhum:
ghāba ānhum ghaybata sh-shay’i d-dā‘i‘f*).
Nāb., 89/2: *dallat hulūmuhumū ānhum wa gharrahumū/
sannu l-mu‘aydiyyi ʾī ra‘yīn wa tā‘zībī, “Their reason/
judgment failed them, and they were deceived by the
Mā‘addite’s camel-tending—by his taking [the camels] far
afield for purposes of grazing.” That is, apparent peace
deceived them into thinking that they were safe, and that
their camels could be taken far afield without fear of attack.

b. *dalla* ʾī sh-shay‘i, to be lost in/disappear into sth, lose one’s
identity by becoming part of sth else:

*a idhā dalālnā ʾī l-arḍī, What, once we have become part of the
earth/are reduced to dust [after death]! 32:10.

*Dalla l-mā‘ū ʾī l-labani* is said of water that disappears in
the milk to which it is added (also the opposite: *dalla l-
labani ʾī l-mā‘ī*). Asās, 378. Also, Kash., 3:220. Similarly, one
of the meanings of adallahū is “to bury”: adallat banū qaysi
bni sa‘dīn Camīdhāhā, “The Banū Qays ibn Sa‘d buried their
leader.” Aq., 1:689. ʿAdī ibn Ra‘là, Aṣm., 152/2: wa
ghamūsin taḍillu fihā yadu l-āˈisī wa yaxū yā tabībuḥā bi d-
dawāʾi, “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; Tufty{l ibn Āwfi al-Ghanawi, Krenk., 35/5.

II. َّلاَّلاَلإِل َّلاَّلإِل
+ OBJ
ḏa{l}lla kaydahū, to thwart sb’s strategem:
* َاَيَّلَا ٍقَٰلَ َٰكَيْدَٰحَمَٰ فِي ُتَذَٰلِلِّيْنَ, Did He not completely confound their strategem? 105:2.

Cf. 418 (WHN) IV.

IV. َلاَّلإِل َّلاَّلإِل
2. + OBJ
aḍalla ilāhu َعَلَّلإِلِلَّ َٰفِلَنَٰنِنَ, (of God) to bring sb’s actions/efforts to naught: 47:1, 4, 8.

225. ُذَنَن

I. َنَن َنَن
+ PREP [Ca{l}a]
ḍanna Ca{l}ayhi, to covet sth:
* َوَ َتَ َمَا َلَحْوَا َلَلَّ َٰغَايِبِي َبِي َنَٰنَٰنِنَ, And he is not too keen/eager to learn about the unknown: 81:24.

Following ِلِلْلْلُحِّ (Tad., 8:231). Commentators usually interpret the word َنَٰنِنَ in this verse as “stingy,” explaining that the preposition Ca{l}a has been used in the sense of bā’, the preposition normally used with َنَٰنِنَ. (In question here is the use of Ca{l}a in, for example, this sentence: َتَ َدِنَا َلَلُرَّنِنَ ِبِ َلِّمَلِلِّي; the bā’ which occurs before al-māl in the sentence is not under discussion.) But ِلِلْلُحِّ (ibid.) interprets the word to mean , “greedy,” arguing that the preposition Ca{l}a suggests the tadhmin of ḥařīs. 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 Iṣlāḥī’s view. The taḏmīn of haṁṣ suggested by (ʿala) gives to the phrase (danīn ṣalayḥ) two interrelated meanings: (1) Muhammad is not “greedy” (haṁṣ)—for, unlike the soothsayers, he is not eager to acquire news of the ghayb, wishing to impress his followers, but is content to receive the revelation that comes to him from God. (2) But he is not “stingy” (danīn) either—for, once he receives a revelation, he does not withhold it from people, but presents it before them in its complete form. (Cf. the use of shahīḥ in 33:19 [see 190 (ShḤH) i.ii, n.]).

226. DYQ

IV. a ʿā c a
   + OBJ
   adaṭcaḥū:
   i. to bring sth to naught:
      adaṭca ʿlāhu ṣmānahū, (of God) to render sb’s faith unworthy of reward: 2:143.
      adaṭca ʿlāhu ẓamālahū, (of God), to render sb’s actions null and void, bring sb’s effort to naught: 3:195.
   ii. to neglect sth completely:
      *adaṭcū ṣ-ṣalātā, They neglected [lit: wasted] the prayer completely: 19:59.

Al-Kalḥabah al-ʿUraṇī, Mufadd., 23/6 amartukumū amnī bi munʿarajī ʿl-iwā/wa ʿā amra li ʿmāṣiyi ʿlla mudayyaʿaṣa, “I had already given you my advice at Muʿaraj al-Liwa. 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. ʿAnt., 22/[6], 78/4.

227. DYQ

I. ʿā ṣ a
   1. VB
      ḍāqa ṣādruḥū:
      i. to feel uneasy, be afraid/apprehensive [lit: (of sb’s chest) to constrict]: 26:13.
ii. to be unreceptive/hostile to sth:

*yaʃ al šadrahū dayyiqan, He [God] makes his heart unreceptive/hostile [to Islam] [lit: He causes his chest to constrict]: 6:125.

Cf. 64 (HSR) 1.

2. + PREP [a. Calā; b. bā']
   a. dāqa Calayhi sh-shay'u:
      i. dāqat Calayhi nafṣuḥū, to be in great difficulty [lit: (of one's soul) to be straitened]:
         *wa dāqat Calayhim anfusuhum, And they felt cramped in their souls: 9:118.
      ii. dcqat Calayhi l-ardū, 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.

   ĈAmr ibn Mikhlāh al-Kalbi, Ham., 2:648: wa qad shahīda š-saffayni Ĉamru bnu muhrizin/ya dāqa Calayhi l-marju wa l-marju wāsītū. "ĈAmr ibn Muḥriz participated in the battle that took place between the two armies, and [the place of] Marj [Rāḥit], for all its vastness, became too small for him."
Cf. Tuwayl ibn Ĉawf al-Ghanawī, Krenk., 59/1 [no. 21], and Ṭirimmān, ibid., 143/8. Cf. also Hass., 154/9, where the preposition bā' is used instead of Ĉalā.

   b. dāqa biḥī ṣadruḥū, to feel distressed at sth [lit: (of one's chest) to constrict on account of sth]: 11:12 [act pt]; 15:97.

Abū l-ĈAtāhiyah, Ham., 3:1544/3: wa ru'īqtu min jadwāhu Ĉafiyatūn/lā yāḏiqā bi ṣukriḥī 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. dāqat Calayhi l-ḥīlatu, "to be at a loss to know what to do"; idhā taḏāyaqa Ĉālayka āmrīn fa ṣntāẓir sa'ītān, "When you find yourself in straits, wait for an opening." Asās, 381.
See also 1.i above.
3. + PREP + TAMYIZ

dāqa bihi dhārīn, to be powerless/helpless against sb: 11:77; 29:33.

Kash., 3:190.

II. ʧ a y y a q a
+ PREP [Cāla]


Abū Bilāl Mirdās ibn Udayyah, D. al-Khaw., 193/4: fa qad dāyyaqū d-dunyā ċalaynā bi ruhbihā, “For they have made this world—vast and spacious though it is—too small a place for us [to live in].”
1. ṭa b a c a
1. + PREP [Cālā]

**ṭaba**āa llāhu ċalā qalbiḥī, (of God) to seal off sb’s heart [thus rendering him incapable of receiving guidance]:

*ulā‘īka ḥadīna ṭaba**āa llāhu ċalā qulūbihim wa sam**āihim wa abṣāriḥim, They are the ones whose hearts, ears, and eyes have been sealed up by God: 16:108.


See also 2 below, and 48 (UCL) 1.3.a.i, 79 (KhTM) 1, and 192 (ShDD) 1.2.ii.

2. + OBJ + PREP [Cālā]

*wa ṭubī**āa ċalā qulūbihim, And their hearts were sealed off:

9:87.

Also: 63:3 [pass].

See also 1 above, and 48 (UCL) 1.3.a.i, 79 (KhTM) 1, and 192 (ShDD) 1.2.ii.

229. ṭēN

1. ṭa c a n a

+ PREP [fī]

**ṭacana fī sh-shay’ī, to disparage sth, cast a slur on sth:
And if they should disparage your religion: 9:12.
Also: 4:46 [mas].

Ta'canu fi dinikum, “to calumniate/defame sb”; huwa ta'canun fi aqra'di n-nasi, “He is a great reviler of people.”

230. TGHY

1. ūt ā g ħ ā
   1. VB
      ṭaghā l-bašaru, (of eyes) to miss their object: 53:17.
      See 158 (ZYGh) l.1.ii, n.

2. + PREP [fī]
   ṭaghā fī l-amri:
   to exceed the limits in respect of sth:
   *wa lā tatghaw fīhi, And do not exceed the limits/commit any violation in this respect: 20:81.
   See also 278 (GhlW) l.

231. TF'

IV. a ū t f ā ā
    + OBJ
    i. atfa'a nāra l-ḥarbi, to put an end to war [lit: to extinguish the fire/flames of war]:
       *kullamā awqadū nāra l-ḥarbi atfa'ahā llāhu, Every time they kindle the flames of war, God will puts them out: 5:64.

       Tafi'at ġaynuhū, “to lose one's eyesight”; atfa'a l-fitnata/l- ḥarba, “to put an end to anarchy/war.” Aq., 1:709.
ii. *Aṭfā'a nūra llāhi bi fihi* 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. **TFF**

II. ṭ a f f a f a

*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 *Islāḥī* (*Tad.*, 8:254). See also 335 (*KYL*) I and VIII, and 408 (*WZN*) I.

233. **TLc**

VIII. i t t a l a c a

+ PREP (*ilā*)

*iṭṭala*cā *ilayhi,* to rise up and take a look at sth:

*laʾalīʾ āṭṭalīcū 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: *laʾalīʾ āṭṭalīcū alā ilāhi s-sārihī fa anẓura 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. **TLQ**

VII. i n t a l a q a

*īnṭalaqā lisānuḥū,* to be articulate/fluent/eloquent: 26:13.

*Rajul muṭṣalīq/talqīf/talqīf al-lisān,* “an eloquent man.” *Asās,* 394. *CAnt.*, 256/7: ʾaʿablata law saʿalti r-rumḥa ʾaṭnīlīʾ ajābāki wa hwa muṭṣalīqu l-lisānī, “O ʾAbīlah, 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. **τMS**

i. **τ a m a s a**

1. + **OBJ**

**τamasa sh-shay'a:**

i. to efface sth, blot/wipe sth out:

*min qabli an **natmis**a wujīhan, Before We disfugure faces completely: 4:47 [n.].

*fa **tamasa** aCyunahum, And so We blotted out their eyes: 54:37 [n.].

4:47: Kash., 1:272: An **natmis**a wujīhan, ay namhuwa takhtīta suwarīhā min āayinī wā ḥājībin wa anfin wa fāmin. Also, Muif., 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. **τamasa n-najma,** to take away the light of a star: 77:8 [pass].

2. + **PREP** [Calā]

**τamasa Calayhi,** to blot/wipe sth out/destroy sth by infliction sth [e.g. a curse] on it:

*wa law nashā'ū la **τamasa** aCyunihim, Had We so desired, We would have imposed upon them the curse of the blotting out of eyes: 36:66.

*rabbanā **τmīs** Calā amwālihim, Our Lord, destroy [= curse them by destroying] their wealth: 10:88.

The use of the preposition Calā (as against 1.i above) suggests the idea of infliction or imposition, so that a tadmīn of some word like laCnāh may be assumed.

236. **THR**

ii. **τ a h h a r a**

+ **OBJ**

**τahhara 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. Ḥam., 1:110/1; cf. also Kash., 4:156: Wa dhālikā li anna th-thawba yulābisu l-insāna wa yash-tamilu cālayhi fa kuniya bihi). Huwa tāhiru th-thiyābi, “He has an unblemished character.” Asās, 399; also, Aq., 1:719. Imru’ al-Qays (13119) uses the word thiyāb in the sense of “heart”: wa in taku qad sā’atki minnī khaliqatunī fa sullī thiyābī min thiyābīkī tansūfī, “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. Ḥam., 4:1873/1 [no. 870]). In another verse (quoted by Ṣlāḥī in explication of 74:4 [Ṭad., 8:44]), Imru’ al-Qays (83/3) says: thiyābū bani cawfin tāghg naqqīyatun, “The hearts of Banū Cawf are pure and unsullied.” See also Khan., 12/1; and ČAdī, in Asās, 395 (ṬMTh).

V. t a t a h a r a

VB
tatāhhara r-rajulu, to assume an air of piety/righteousness:
innahum unāsun yatatāhharūn, They are the would-be virtuous:
7:82; 27:56.

Kash., 2:73.
See also 152 (ZKW) II.

237. TWC

II t a w w a ċ a
+ OBJ + PREP [lām]
tāwwaċa lāhū l-amra, to dispose sb to do sth:
fa tāwwaċat lāhū 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 t ā ċ a
VB
samiċnā wa aṭaċnā: see 183 (SMC) 1.1.ii.

X. i s t a t ā ċ a
1. + OBJ
i. istatāċa s-sabīla, to be able to find a way:
*fa lā yastaṭīrūna 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. istaṭāca ḥilatan, to be able to find a way out/ work one’s way out [of a difficult situation]: 4:95.

Tad., 2:137.

iii. *hal yastaṭīcu rabbuka an tunazzila ʿalaynā māʾidatan mina s-smāʾi, 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 yastaṭīcu 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]
istaṭāca s-sabīla ilā makānin, to be able to reach a place, be able to find the way that leads to a certain place: 3:97.

The verse speaks of the ability to undertake the journey to perform the ḥajj, and financial as well as physical ability is implied.

238. TWF

1. tā fa
   + PREP [Calā]
tāfa Calayhi:
i. to attend on sb: 52:24; 56:17; 76:19.
ii. to visit sb:
*tawwāfīna ẓalaykum baḍḍukum min baḍḍin, You are visitors one to the other: 24:58.

That is, you associate with one another for various needs of yours. Kash., 3:83: Yaṣṣī ẓann biyūm wa bihīm ḥājatīn ilā l-mukhālaṭati wa l-mudākhalatī. . . .

iii. (of a calamity/disaster) to afflict/strike sb:
*fa taṭa ẓalayhim taṭīfun min rabbīka wa ḥum nā'īmūna, And a whirlwind from your Lord swept through it [garden] as they lay asleep: 68:19.

IV. a ṭā ṣa ṭa
+ OBJ + PREP [ẓala] + PREP [ba']
*yutīfu ẓalayhim bi ka'sīn min maḏīnīn, And cups of pure wine shall be passed round among them: 37:45.
Also: 43:71 [pass]; 76:15 [pass].

ČAnt., 54/2.

239. ṬWĪ

I. ṭā ī a
+ PREP [ẓala]
ṭāla ẓalayhi z-zamānu, to have been in a certain state for a long time:
*a fa ṭāla ẓalaykumū l-ṣahdu, Has it been too long for you already [so that you are behaving in this manner]? 20:86.
*ḥattā ṭāla ẓalayhimū l-ṣumūru, Until they had spent a very long time [in that condition]: 21:44.
Also: 57:16.

Nāb., 2/1: yā dāra mayyata bi l-ṣalyā'i fa s-sanadīfaqwat wa ṭāla ẓalayhā sālifū l-ābadī, “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, ČAnt., 167/1.

See also VI below.
VI. *t a t ā w a l a a*
+ PREP (*Calā*)
*fa tatāwala ʿalayhimu l-Cumuru, And they remained/lived [in that condition—i.e. without a prophet or divine message] for a long period of time: 28:45.

Tatāwala ʿalaynā l-laylu, “It has been a long night for us”; yā zaydu zayda l-yaʾmalātū dh-dhubbal/tatāwala l-laylu ʿalayka fa nzifī, “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 1 above.

240. Ṭyb

1. ʿā b a 1.
   - VB
   *ʾtibṭum, May you be happy/blessed! 39:73.

2. + PREP (*lām*)
   *mā tābā 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 (*can*) + TAMYIZ
   tābā lahū ʿani sh-shayʿi nafsān, to give sth to sb of one’s own free will:
   *fa in ṭibna lakum ʿan shayʿīn 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 fayʿī l-maghānimī, “And of our free will we relinquished to him [our share of] the spoils.” Cf. the use in Zuh., 181/[2].

241. Ṭyr

V. *t a t a y y a r a a*
+ PREP (*baʿa*)
*taṭayyara biḥi, to regard sth as a sign of evil fortune:
*innā taṭayyarna 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 t ā r a**

*VB*

istaṭāra sh-shay‘u, to be widespread:

*wa yakhāfūna yawman kāna sharruhū mustatīran, And they are afraid of a day that will cause widespread calamity/that will spell terror all over: 76:7.

Kash., 4:168: Mustatīran = jāshiyan muntashiran bālighan aqṣā l-mabālighi. Isṭaṭāra l-ḥaṁqu "(of fire) to be widespread"; isṭaṭāra l-fajru "(of dawn) to spread." Ibid. Also, Yazīd ibn al-Qācqāc, quoted in Shudh., 163 (see n. 75, ibid.)
242. ʿZLM

1. ʿa l a m a

   ṣalamati l-jannatu ukulahā, (of a garden) to yield less than the usual/expected produce:
   *kiltā l-jannatayni ātat ukulahā wa lam taẓlim minhu shay'an,
   Each of the two gardens brought forth its yield, without diminishing any of it: 18:33.

2. PREP [bāʾ]
   ṣalama bi āyāti llāhi, to commit a wrong by denying the signs of God: 7:9, 103; 17:59.

   According to Islāhī, wherever in the Qur'ān ṣalama is used with the preposition bāʾ, 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 bāʾ may go either with ṣalama or with jaḥada, more likely with the latter.

IV. a ṣ l a m a

1. VB
   azlama, to be enveloped in darkness: 36:37.

2. + PREP [Calā]
   azlama Calayhi, (of darkness) to envelop sb: 2:20.
243. **ZHR**

I. ṣaḥara

1. VB
   ẓahara:
   i. to be dominant, possess power: 40:29 [act pt].
   ii. to achieve victory:
      *fa aṣbahū ẓāhibi, And they became victorious: 61:14 [act pt].
2. + PREP [a𝑙ā]
   ẓahara ẓalayhi:
   i. to provide assistance against sb:
      *wa kāna l-kāfur ẓalā rabbika ẓahīran, And the disbelievers are helpers [of Satan] in opposition to your Lord: 25:55.

   Kash., 3:101. Cf. Islāhī (Tad., 4:611), who gives an essentially similar explanation, though interpreting ẓahrī 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 ẓāḥadīna lam yazharū ẓalā ẓawārī n-nisā’i, And those who have not yet developed an awareness of women’s private parts: 24:31.

II. ẓāḥara

1. + OBJ
   ẓāḥarahū, to aid/support sb: 33:26/.
2. + PREP [a. ẓalā; b. min]
   a ẓāḥara ẓalā l-amri, to provide aid/support in doing sth:
      *wa ẓāḥarū ẓalā ikhrājīhim, And those who assisted [others] in expelling you: 60:9.
   b. ẓāḥara r-rajulu mini mra’atihi, (of a husband) to give a ẓihār-divorce to one’s wife: 33:4; 58:2, 3.

In pre-Islamic Arabia, when a man said to his wife, anti ẓalayya ka ẓahrī ummi (“You are to me like the back [ẓahr] of my mother”) [Kash., 3:226–27; 4:71]), his statement constituted a ẓīhār-divorce, since he meant that he would no longer have sexual relations with her. The use of the word ẓahr was euphemistic.

Cf. 10 (‘LY) IV.
3. + OBJ + PREP [Cala]
zāharahū Cala fulānin, to aid/support sb against sb:
*wa lam yuzāhirū Celaykum aḥadān, And [those] who have not supported anyone against you: 9:4.

IV. aẓhara
+ OBJ + PREP [Cala]
aẓhara fulānan Cala fulānin, to grant sb/sth victory/dominance over sb/sth:
*li yuzūhirahū Cala d-dīni kullihī, In order that He may make it [Islam] dominant over all other religions: 9:33; 48:28; 61:9.

VI. tazāḥa ṭar a
1. VB
tazāḥarā, (of two persons) to join forces, team up: 28:48.
2. + PREP [Cala]
tazāharū Celayhi, (of people) to make common cause against sb, team up against sb: 2:85; 66:4.
244. **CABA’**

1. **C a b a ‘a**

   + PREP [bā’]

   * mā Caba’a bihi, not to care about/attach importance to sb/sth:
   
   *′qul mā yaCba’u bikum rabbī law lā duCā’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 Caba’tu bihi shay’an, “I thought nothing of him/it”;

   * mā aCba’u bihi, “What does he/it mean to me? [= he/it means nothing to me!]” 2:735. The translation of the phrase, law lā duCā’ukum, is based on Islāhī’s understanding of the verse (Tad., 4:623 [cf. Kash., 3:106]).

   The mā in the mā Caba’a bihi may be construed as a negative or an interrogative particle.

245. **CĀTĀ**

1. **C a t ā**

   + PREP [Cān]

   Cātā Cānāhu, to neglect/reject sth disdainfully:

   * wa Cātaw Cān amri rabbihim, And they haughtily defied the commandment of their Lord: 7:77.

   Also.: 7:166; 51:44; 65:8.

   Cātātī r-rīhu, “(of wind) to be extremely violent.” Aq., 2:743. Al-ayl al-Cādū, “a very dark night.” Asās, 408. The
preposition *can* gives the *tadmīn*-meaning of *icrast*. *Tadm.,* 6:617.

246. *CThR*

I. *C a t h a r a*

+ OBJ + PREP [*Calā]*

*fa in *Cuthira *Calā* annahumā stahaqqā ithman, If it is discovered that the two have been guilty of wrongdoing: 5:107.

*Cathara* *Calā* kadhā, “to come/light upon sth, learn about sth.” *Asās,* 409. *Cathara* *Calā* *s-sirr,* “to learn of a secret.” *Tadm.,* 2:377.

IV. *a C t h a r a*

+ PREP [*Calā]*

*aCthara* *Calā* sh-shay‘i, to cause [sb] to find out/discover sth:

*wa kadhālika aCthārānā Calayhim,* This is how We made [people] find out about them [= Sleepers in the Cave]: 18:21.

*Asās,* 409; *Muf.,* 322.

247. *CJL*

I. *Cajila*

1. VB

*Cajila* *l-amra,* to act before the proper time, anticipate a matter:

*a Cajiltum amra rabbikum,* Did you [mean to] anticipate the commandment of your Lord? 7:150.


2. + PREP [*Calā]*

*Cajila* *Calayhi,* to be hasty in taking action against sb:

*fa la taCjal* *Calayhim,* So do not [seek to] precipitate it [punishment] against them: 19:84.

IV. *a C j a l a h u*

+ PREP [*Can]*

*aCjalahu* *Canhu,* to cause sb to leave/abandon sb/sth quickly/hastily:
*mā aṣjalaka ʿan qawmi, What made you come away from your people in such haste? 20:83.

The preposition ʿan is not normally used with aṣjala, so some word will have to be posited as a tadmīn (Tad., 4:211), e.g. abʿada.

248. ʿDD

1. c a d d a
   + 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:
   *rijālān kunnā naʿudduhum min l-ashrārī, Men whom we used to count among the wicked: 38:62.

   ʿAdadtu ṣaydan ṣādiqan, “I considered Zayd to be truthful.” Aq., 2:751. Also, Zurqah ibn Amr, Ḥam., 4:1736/1.

249. ʿDL

1. c a d a l a
   + OBJ
   ʿadalahu, to make sth proportionate/balanced:
   *fa ʿadalaka, And He made you balanced [of constitution]: 82:7.

   Kash., 4:193: Fa ʿadalaka = fa ṣayyaraka muʿtadilān mutanāsiba l-khalqi min ghayri tafawutin fihi.

250. ʿDW

1. c a d ā
   + PREP [Can]
   ʿada ṣanhu, to disregard/bypass/ignore sth:
*wa lā taʿdu ʿaynāka ʿanhum, 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. taʿa ʿad dā
 + OBJ
taʿaddā ḥudūda ʿllāhi, to overstep the limits prescribed by God: 2:229; 4:14; 65:1.

See also VIII below.

VIII. iʿa ʿad dā
 + OBJ
iʿtadā ḥudūda ʿllāhi, to overstep the limits prescribed by God: 2:229.

See also V above.

251. ʿRJ

I. ʿa r a j a
 + PREP [ilā]
ʿaraṣa ilayhi l-ʿamru, (of a matter) to be referred/remitted to sb: 32:5.

See also 130 (RJC) 1.3.ii, 134 (RDD) 1.2.b.i, 220 (SYR) 1.

252. ʿRD

I. ʿa r a ʿd a
 + OBJ + PREP [ʿalā]
ʿaraḍahū ʿalayhi, to offer sth to sb:
*inna ʿaraḍnā l-ʿamānata ʿalā s-samāwātī wa l-ardī, 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**

*yaCrifuṇahū ka mā yaCrifūna abnāʾahum, They recognize it [Qurʾān] just as they recognize their sons [= recognize it fully]: 2:146; 6:20.

Kash., 1:102: *Ka mā yaCrifūna abnāʾahum: lā yashtabihu Calayhim abnāʾuhum wa abnāʾu ghayrihim*.

Zamakhsharī (ibid.) and others prefer to take the object pronoun in yaCrifunahū to refer to the Prophet; Islāhī (Tad., 1:327) takes it to refer to the Qurʾān. I have followed Islāhī in translating the verse.

Cf. “to know sth like the back of one’s hand.”

254. **CRW**

VIII. **I C t a r ā**

+ OB] + PREP [bā’]

*Ctarāhu bihi,* to cause sb to become afflicted with sth:

*in naqūlu illā Ctarāka bi sūʾin,* All we can say is that one of our gods has given you an affliction: 11:54.

Kash., 2:221. Ṣab., 76/16: *dhakartu suCīda fa ċtaratīn sabābatun,* “I remembered SuCīd, and I was overcome by an ardent longing.” Also, KaCīb, 100/[1], [4].

255. **CZZ**

I. **C a z z a**

+ PREP [Cālā]

*Cazza Calayhi,* (of sb/sth) to be difficult to control/handle/overcome:

*aCizzatin Cālā l-kāfirīna,* [They are] difficult for the disbelievers [to take advantage of]: 5:54 [n].

*aCāżīzun Calayhi mā Cānittum,* Difficult for him to take is that which hurts you: 9:128.

*wa mā anta Calaynā bi Ćazīzin,* And you are not too much for us [to handle/control]: 11:91 [n].
*a rahī aCazzu Calaykum mina Ilāhi, Is my tribe more formidable to you than God? 11:92.

*wa mā dḥālika Calā Ilāhi bi Cazīzin, And that is not difficult for God to do: 14:20 [n.]; 35:17.

14:20: Kash., 2:298.
CAzza Calayya an taCala 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 tašābabtu l-maCīshata baCdahum/aCazzu Calayya min Cīfā‘in taghayyārā, “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]; MuCādh ibn Juwayn at-Ṭā‘ī, D. al-Khaw., 198/7, 10.

See also 192 (ShDD) l.2.i.

256. CζM

I. Cazama l-amru, (of a matter) to be decided finally:
   *fa idhā Cazama l-amru, Then, a final decision having been made: 47:21.

   See Aq., 2:778; Kash., 3:213. CAbd Qays ibn Khufāf, Mufadd., wa idhā Cazamta Calā 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 Cazamā, “Now that I have made a resolve to perform my religious duty [= ḥajj].”

257. CShW

I. Cashā Canhū, to turn a blind eye to sth, ignore/neglect/shun sth: 43:36.

   Cf. 270 (ζMY) l.b.
258. ṢM

VIII. \(i\ C\ t\ a\ s\ a\ m\ a\ \\
+ PREP \([bā'\)]\\n\ic\ta\śama\ bi ḥablī \ll\āhi,\ to\ hold\ fast\ to\ the\ rope\ \ [=\ abide\ by\ the\ covenant]\ of\ \God:\ 3:103.\\n
The \habl\ ("rope") represents the Qur'ān, which is the\ covenant between God and man. To hold fast to the rope of\ God is thus to hold fast to the Qur'ān. \textit{Tad.}, 1:755. Also,\ \Kash.,\ 1:206. Cf. \c\Ant.,\ 258/5.\\n\cF.\ 360 (MSK) X.

259. ṢY

I. \ca\ s\ ā\ \\
+ PREP

\*\ca\śaynā: 2:93; 4:46: see 183 (SMC) I.1.iii.

260. ṢD

I. \ca\ d\ ð\ d\ a\ \\
1. + PREP [\calā]
\
\cadda \calā \yadayhi,\ to\ bite\ one's\ hands\ \[in\ remorse,\ anger,\ etc.\]:\ 25:27.\\n
\Kash.,\ 3:95.\\nQays,\ 157/8: \yac\addu \calā \āṭrāfīhī,\ "He\ was\ biting\ his\ fingers\ \[in\ surprise\ and\ helplessness]." \Nāfī ibn\ al-Azraq,\ \D.\ al-Khaw.,\ 207/4: \wa \lan \yantahū \ḥattā \yac\addū \l-\aṣābih\ca, "And\ they\ are\ not\ going\ to\ stop\ until\ they\ bite\ their\ fingers." Also,\ \Ac\shā,\ 221/13 (cited\ at\ 199 (ShFY) 1); \c\Ant.,\ 225/7, 245/7;\ Ka\īb,\ 95/2, 150/3. Cf. \Ac\shā,\ 363/41.\n
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 [\calā]
\cadda \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-mugḥāzu bi ṣadāqi l-anāmilī wa l-banāni wa l-ibḥāmī).

Nāb., 200/23: wa lāw ṣānī ṣuṭqūka fi umūrinṣaḏātu anāmilī wa qaraṣṭu 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. ḫṬL

II. ẓa ṭ ṭ a l a
    + OBJ
    ġaṭṭala l-ibilā, to let camels go untended:
    *wa ẓida l-ẓiṣḥāru ẓuṭṭilat, 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.

Ĉuṭṭilāt l-ibilu, "(of camels) to be left without a camel-tender. Asās, 426; also Aq., 2:797; Kash., 4:188.

262. ḫFW

I. ẓa f ā
    1. VB
    i. ẓafa, to give up/forego [e.g. one's right]: 2:237.
    ii. ẓaṭa l-qawmu, (of a people) to thrive/flourish:
       *ḥattā ẓafaw, Until they thrrove and prospered: 7:95.

       ġafara ṣaḥra l-baṭṭirī, "(of a camel's hair) to grow and become long, covering the animal's posterior"; ẓafati l-ardu, "(of the earth) to be covered with vegetation"; ẓafa ṣh-ḥaṭra, "to let one's hair grow and become long." Aq., 2:804.

2. fa man ẓuṭiyya laḥū 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 ẓafa, ẓafa ṣh-shay'a being unattested in Arabic (Kash., 1:100:
Li anna cāfā lā yataqaddā ilā mafqūlin bi lā wāsītatin). For an explanation of the use of shay' in the verse, see ibid.

263. cQB

II. c a q q a b a

1. cāqqaba, to look back:
   

2. + OBJ
   *lā muqāqqiba ī-ḥukmiḥī, No one can revoke/change His decree/verdict: 13:41.
   

III. cā q a b a

cāqaba, to get one's turn:
   *fa cāqabtum, And [if later on] you get your turn/chance: 60:11.
   

264. cQD

I. c a q a d a

cāqadati l-yamīnu, (of an oath/pact) to be made:
   *wa iladhīna cāqadat aymānukum, And those with whom you have made a pact: 4:33.

II. c a q q a d a

+ OBJ
   cāqqada l-yamīna, to swear a solemn oath:
   *wa lākin yu'akhidhukum bi mā cāqqadtumu l-aymāna, He will, however, hold you responsible for the oaths you have sworn solemnly: 5:89.
Amr ibn Kulthūm, Qaṣ., 414/59: wa nūjadu nahnu amnācāhūm dhimārān/wa awfāhūm idhā cāqadū 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. Caka ḇa fa
1. VB
Cakafa, to be in a state of ḱikāf:
*wa antun ĉākifūna fi l-masājid, While you are in a state of ḱikāf in mosques: 2:187.
Also: 2:125 [act pt; n.].

mişikāf is to stay in the mosque for a certain period of time, devoting oneself to worship (Kash., 1:116: An yahbisa nafsahū fi l-masjidi yataqabbadu fihi; also, Aq., 2:816).

2. + PREP [a. ĝalā; b. ĝam]
a. Cakafa ĉalayhi, to adhere/cling/be devoted/be attached to sth:
*fa ataw ĉalā qawmin yaḵufūna ĉalā aşnāmin lahum, Then they came upon a people who were devotees of certain idols they had: 7:138.
Also: 20:91 [act pt], 97 [act pt].

Amr ibn Kulthūm, Qaṣ., 393/24: taraknā l-khayla cākifatan ĉalayhi, "We left horses/horsemen standing over him." Also, Ĉant., 255/3.
See n. to b below.

b. Cakafa lahū, to adhere/cling/be devoted/be attached to sth firmly:
*mā ĥādhihī t-tamāthīlu llatū antum lahū cākifūna, 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 (taďmīn of waqafa or ẖabasa), whereas b, with the
preposition lām (which suggests a tadmīn-word like inqāda or adhCaana), 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 Cakafa Calayhi. 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 Cakafa lahu.

266. CLM

1. C a l i m a

1. VB

allāhu yaClamu, God knows!

*rabbunā yaClamu innā ilaykum la mursalūna, God knows that we have been sent to you as messengers! 36:16.

In certain contexts, as here, allāhu yaClamu (or Calima 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 yaClamu 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. Muhriz ibn al-Mukacbir, Ham., 2:573/2: wa llāhu yaClamu bi s-sammāni mā jashimu, “God knows [= God is a witness to] the effort they [horsemen] made over [= in crossing] the rugged terrain!” Also, Hāt., 203/15, 17; Hass., 312/1, 422/1; al-Harīth ibn C Ubād, Aṣm., 71/2; C irmān ibn Ḥittān, D. al-Khāw., 126/2 [no. 172].

2. + OBJ + PREP [a. C alā ; b. min]

a. *mā C alimnā C alayhi min sū’in, We are aware of no evil on his part: 12:51.

b. C alima sh-shay’a mina sh-shay’i, to know one thing from another:

*illā li naClama man yattabiC u r-rasūla min man yanqalibu C alā C aqībayhi, 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 yaC lamu l-mufsid mina l-muṣlihi, And God knows the corrupter from the reformer: 2:220.

Also: 34:21.
See Tad., 1:321. The preposition *min* suggests the *taḏmīn* of *mayyaza*.

267. *CÌW*

I. *CÌa l ġą*

1. VB
   *Cālā fulānun*, to be/become defiant/rebellious:
   Also: 10:83 [act pt]; 17:4; 23:46 [act pt]; 38:75 [act pt]

2. + OBJ
   *Cālā sh-shay’a*, to have power over sth:
   *wa li yutabbirū mā Cāl āw 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 [*Cālā*]
   *Cālā Cāl āyhi*:
   i. to attack/overwhelm sb: 23:91.
   ii. to defy sb: 27:31; 44:19.

VI. *ta Cā l ġă*

+ PREP [*Cān*]
   *taCālā Cānḥu*, to be too exalted to be associated with sth:
   *wa taCālā llāhu Cāmmā yāṣīCfūna*, And God is far above what they attribute to Him: 6:100.

VIII. *i s t a C ġă l ġă*

   VB
   *istaCĪlā*, to be victorious: 20:64/.

268. *CÌML*

I. *Cā m i l ā*

+ PREP [*Cālā*]
   *Cāmīla Cāl āyhi*:
   i. to act in a certain way:
The following two expressions—*$\text{amila}\; \text{CaI5}\; \text{maknatihi}$ and $\text{amila}\; \text{CaI5}\; \text{shikilatihi}$—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. $\text{CaI5}\; \text{maknati}\; \text{fulnu}$ [Kash., 2:41]), and so it has been used in the Qur'ân, while the latter has been used in the Qur'ân—quite appropriately—with proverbial force.

(a) $*\text{amal\textsuperscript{\text{m}}\; \text{CaI5}\; \text{maknati}\textsuperscript{\text{m}}\; \text{Cjmlun}$, Say, “You stick to your ways, I shall stick [to mine]”: 6:135; 11:93; 39:39. [Prep phr $\text{CaI5}\; \text{maknati}\; \text{und after \text{Cjml in all.}}$

Also: 11:121 [prep phr $\text{CaI5}\; \text{maknatin\textsuperscript{\text{m}}\; \text{und}}$].


(b) $*\text{qul\; kullun\; yaCaI5}\; \text{CaI5}\; \text{shikilatihi}$, 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:

$*\text{wa \text{Camilina}\; \text{CaIayh5}}$, And [for] those who are engaged in its management [= collection and distribution of zakât]: 9:60.

$\text{Amila}\; \text{CaI5}\; \text{s-\text{sadaqati}}, “to be engaged in the collection of zakât.” Aq., 2:831. Also, Kash., 2:158.

269. $\text{C\text{MHH}}$

1. $\text{C\text{Amiha}}$

1. VB

$\text{Camiha}$, 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 ($\text{fi\; tughy\text{\textsuperscript{\text{nihim}}}}$) goes not with with $\text{Camiha}$, but with $\text{yamudduhum}$ (see 353 (MDD) 1.3.a).

2. + PREP [$\text{fi}$]

$\text{Camiha\; \text{fi\; tughy\text{\textsuperscript{\text{nihi}}}}$, to blunder about in one’s rebelliousness: 6:110; 7:186; 10:11; 15:72.

Asâs, 436; Aq., 2:833.
270. **CMI**

I. **Camiya+ PREP [a. Calā ; b. min]**
   a. *Camiya Calayhi l-amru*, be confused about sth, not to know what to make of sth:
   
   *fa Camiyat Calayhimu l-anbā' u yawma'idhin*, On that day they will be in a state of total confusion: 28:66 [n.].
   *wa huwa Calayhim Camān*, And it [Qur'ān] has became a veil to them: 41:44.

   Asās, 436; Aq., 2:833. Also, Tad., 4:832.
   Cf. 337 (LBS) 1.3.a.

b. *Camiya minhu*, to be blind to sth: 27:66 [act pt].
   Cf. 257 (ŞShW) I.

II. **Cau m m ā**
   + OBJ + PREP [Calā]
   *Cammā Calayhi l-amra*, to hide/keep sth from sb:
   *fa Cummiyat Calaykum*, And [if] it [divine mercy] were kept from you: 11:28.

The word rahmah, which is here taken to be the subject of the passive Cummiyat, precedes the phrase in the same verse. The word bayyinah (which, too, occurs in the verse) may also be regarded as the subject. Cf. Kash., 2:213.

271. **CWD**

I. **C ā d a**

1. **VB**
   *Cāda*, to revert [to one's ways] resume/restart [sth]:
   *wa in Ćudtum Ćudnā*, 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 taṣūdū li muḥārabatihi naṣud li nuṣratihi ḍalaykum. Cf. Muṣāwiya ibn Mālik, Muṣafḍ., 696/7: wa idhā taṣūdu naṣūdū, "And if it [our tribe] does it again [= burdens us with something], we shall do it again, too [= we shall again be willing to bear the burden]."

2. + PREDICATE

Cāda kadhā, to become so and so:
*hattā Cāda ka l-urjūnī l-qadīmī, Until it assumes the form of an old, withered-up twig: 36:39.

Cāda here has the meaning of šāra. Abū Dhuʿayb, D. al-Hudh., 1:37/2: tanakkara hattā Cāda aswada ka l-jidhī, "He had changed, becoming black like the stump of a tree."

3. + PREP [lām]

Cāda li l-amārī, to go back to sth, do sth again:
*wa law ruddū la Cādū li mā nuhū ḍanḥū, 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 C ā d a

VB
mā yubdiʿu wa mā yuṣūdū: see 14 (BD') IV.
GhAYN

272. GhDW

1. **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 ḫannī, “Go away from me.”* Asās, 446. See also 147 (RWH) l, with n.

2. **+ PREP [Cālā]**

   *ani ġhdū ḫalā ḥārthikūm, Get to your field in the morning:

68:22.

   On the use of the preposition ḫalā instead of ḫlā in the verse, see *Kash., 4:129.*

273. GhShY

1. **g h a s h i y a**

   + **OBJ** + **PREP [Cālā]**

   ghushīya ḫalayhi, to lose consciousness:

   *ka ḫlādhī yughshā ḫalayhi mina l-mawtī, As if he is going off in a mortal faint: 33:19.*
*yanzurūna ilayka nazara l-maghshiyyi 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-nuṣāsa, to cause sb to become drowsy: 8:11.

V. t a g h a s h s h ā
    + OBJ
taghashṣā 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 a s h s h ā
    + OBJ
istaghṣā 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. Zamakhshārī (Asās, 451) explains istaghṣā thawbaka as: kay lā tasmaʾa wa lā tārā. (See also Kash., 4:141–42.) Rāghib (Muf., 361) says that the expression is a metonym for ṣadw (“to hasten/speed away”).
    Cf. jāʿa lābisan uḏhunayhi (Aq., 2:1125), and the English, “to shake the dust off one’s feet.”

274. GhDD

I. g h a ẓ d ā
    + OBJ
i. ghadda baṣarahū, to lower one’s gaze [out of modesty]: 24:30, 31.

Ḥam., 4:1613/1: kaʾīmun yaghuḍḍu ʾt-tarfa faḍla ḥayāʾihī, “He is a noble man: out of his great modesty, he keeps his gaze lowered.” Also, ʿAnt., 262[2]. Cf. Kaʾb, 6/[2], 89/[4]: ghaddīḍ at-tarfa, “languid-eyed”; also, ʿAnt., 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 Faţimah bint al-Ahjam al-Khuzâ‘Iyyah, Ḥam., 2:916, and Bishr ibn Abī Khāzim, Mufadd., 651/8); and (2) to make a conscious attempt to avoid looking at someone (as in Aḥṣā‘, 115/5 [see also ibid., 129/13]). Cf. also the expression, qaṭṭa‘a t-ṭarfa, as in Tirimmāh, Krenk., 1:228/3.

Cf. 311 (QSR) l.ii.

ii. ghadda ṣ-sawta, to keep one’s voice low, speak softly/gently: 31:19; 49:3.

275. GhLB

I. ghala b a l a b a
   + PREP [Cālā]
   ghalaba Cālayhi:
   i. to have control of sth:
      *wa līlāhu ghālibun Cālā amrihi, 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 ilādhīna ghlabū Cālā amrihim, Those who prevailed in the matter said: 18:21.
   iii. to overwhelm/overpower sb:
      *ghalabat Cālaynā shiqwatunā, Our wretchedness got the better of us: 23:106.

Kash., 3:57: Chalabat Cālaynā: malakatnā—min qawlika, ghlabarīn fulānun Cālā kadēhā, idhā akhadhahū minka wa mtalakahū.

Nāb., 154/9: fa in taghlīb shāqawatukum Cālaykum/ta innū fī salāhikumū sa-saytū, “if your wretchedness has gotten the better of you, then I, for one, tried to set matters right for you.

276. GhLZ

I. ghala użā

1. VB
   ghala użā qalbuhū, (of sb’s heart) to become hard:
   *wa law kunta fazzan ghala użā l-qalbi, And had you been rude, hard-hearted: 3:159.
See also 309 (QSW) 1.

2. + PREP [Calā]  

Chaluza  Calā khashmihi, “to be severe with one’s enemy.”  
He [caliph  Cūmar] was kind to those who were close, severe  
with those who were distant [= kind to friends/believers,  
severe with enemies/unbelievers.”

277. GhLL

1. gh a 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 maghllatan ghullat aythicīm, 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]  
jaCa ā yadahū maghlulatan ilā Cunuqīhī, to be very stingy/tightfisted [lit: to have one’s hands tied/chained to one’s neck:
*wa lā taįCa yadaka maghlulatan ilā Cunuqika, And do not be  
stingy/tightfisted: 17:29.

Challa fulānan, “to put chains on sb’s hands/around sb’s  
Muf., 363.  
Cf. 299 (QBD) 1.2.

278. GhLW

1. gh a l ā  
+ PREP [fī]  
ghalā fī l-amrī, to exceed the proper limits in a matter:
*lā taghlū fī dinikum, Do not go to extravagant lengths in respect of your religion: 4:171; 5:77.

See also 230 (ŢChW) 1.2.

279. GhMD

IV.  a  g  h  m  a  ġ  a  
+ PREP [fī]

aghmaḍa fihi, to have reservations about sth, balk at sth [lit: to close one’s eyes to sth]:

*wa lastum bi ākhidhīhi illā an tughmīqū fihi, 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.

Aghmada ġaynayhi, “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-silṭātī 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, Asaṣ, 456–57; Maj., 1:83; Kash., 1:162. Al-Ḥārith ibn Hillizah al-Yashkuṟ, Qaṣ., 449/30: aw sakattum ġanā fa kunna ka man agh-imada ġaynā fī jaf-nihā aqḍhāʾū, “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, Ẓirimmāḥ, Krenk., 86/31.

280. GhNY

I.  g  h  a  n  i  y  a  
+ PREP [Can]

ghaniya Canhu, be able to dispense with sth, not need sb/sth: 

*wa man kafara fa inna llāha ghaniyyun Canī l-Čālamīna, 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**

*ağhnāhu*, to make sb indifferent [to sth by causing him to become engrossed in sth else]:

*I* *li kulli mr'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. *ağhnā *canhu*, to be of use/avail to sb, stand sb in good stead:


b. *ağhnā 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 là yughnī mina l-ḥaqqī 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 nasīban mina n-nāri*, Will you save us from some of the fire? 40:47.

Naṣīban in the verse can be interpreted in more than one way. Ĉukbarī (2:219) prefers to take *ağhnā* as carrying the *tadmīn* of *mana* Ĉa or *dafa* Ĉa, thus making *nasīban* an object. ĈURwah ibn al-Ward, Ĉasm., 44/5.

5. **+ PREP [Can] + PREP [min]***


X. *istaghnā*

**VB**

*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. ghayyara khalqa Ilāhi, to warp [lit: alter] the mold of God [= to vitiate the nature of things as created by God]: 4:119.

Tad., 2:162; Kash., 1:299. The word khalq in the verse means khilqah.

Cf. 390 (NKS) II.
FĀʾ

282. FTH

  1. f a t a h a
     1. + OBJ
        fataḥahū:
        i. to release sb:
           *ḥattā idhā futihat yaʿjūju wa maʿjūju, Until, when Gog and Magog are set at large: 21:96.
        ii. to grant sth:
           *ma yaftahi llāhu li n-nāsi min rahmatin fa lā mumsika lhā, The blessings that God grants to people there is no one to withhold: 35:2.
           2. + PREP [a. bayna; b. lām]
              a. fataḥah 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. fataḥah 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].

255
**Fataha Ilahu Cala fulanin: Callamahu wa Carrafahu. Aq., 2:899.**

ii. to give sth to sb in abundant measure:

*fatahna Calayhim abwaba kulli shay'in*, We provided them with all things in great measure [lit: We opened the gates of everything for them]: 6:44.

*la fatahnā Calayhim barakātin mina s-samā'i wa l-ardi*, 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. *fatana* + OBJ + PREP [lām]

*lā tufattahu lahun abwābu s-samā'i*, 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, samā' being the samā' al-jannah; this is the literal meaning. Two, that they shall not be welcome in the heavens, samā' 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 (nafy al-fiq), 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. *fatana* + OBJ + PREP [a. Cala; b. Can]

a. *fatanahū Calayhi*, to incite/instigate sb against sb:

*mā antum Calayhi bi fātinīna illā man huwa ṣāli l-jahīmi*, 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. *fatanahū ḍan sh-shay‘ī, to entice/allure sb away from sth:
*wa ḥdharhum an yaftānū ḍan ba‘di mā anzala īlāhu 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 ḍan ra‘yiḥī, “to divert/dissuade sb from his
view/opinion.” Aq., 2:901. Taḏmīn of ṣarafa.

284. FRṬ

1. fa ṭa r a ta
   + PREP [CLUD]
   farataCLUD alayhi, to take swift action against sb:
   *innanā nakḥāfu an yafrutaCLUD alaynā, We are afraid lest he should
   make a swift move against us: 20:45.

   When followed byCLUD, farata means “to take quick/
speedy/hasty action against sb.” Tad., 4:191. FarataCLUD alayhi:

285. FRGh

1. fa ra g h a

2. + PREP [lām]
   faragha lahū, to [disengage oneself from everything else in order

   The expression in this verse constitutes a threat: “to pay
full attention” to a criminal is to punish him severely. See
Kash., 4:52.
IV. *afragha*

+ OBJ + PREP [Cali]

*afragha* *Calayhi sh-shay’a*, to give sth to sb in abundant measure:

*rabbanā afrīgh* *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. *farraqa*

+ OBJ

i. to apportion sth:

*wa faraqnā l-qur’āna*, And We have portioned out [= revealed in portions] the Qur’an: 17:106.

ii. to decide a matter: 44:4 [pass].

II. *farraqa*

+ PREP [bayna]

*farraqa baynahum*, to draw distinctions between people, put people in different categories, accord preference to some people over others:

*lā nufarriqu bayna aḥadin minhum*, We do not make any distinctions between any of them [= we believe in all prophets]: 2:136; 3:84.

*wa yurīḏūna an yufarriqū bayna l-lāhi 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.

*CAnt., 89[2]: wa lām tufarriqū bayna ẓ-dalālati wa r-rushdi,*

“And you made no distinction between right and wrong.”

287. FRY

VIII. *iftara*

1. + OBJ

*sihrun muftaran*, A cleverly devised piece of magic: 28:36 [n.].
*ifkun muftaran, A blatant lie: 34:43.

28:36: See also 3 (*ThR) I, and 356 (MRR) VIII.

2. + OBJ + PREP [bayna]

*iftārā buhtānan bayna yadayhi wa rilayhi, to make a false accusation of a sexual nature [lit: pertaining to that which is between one's hands and feet]: 60:12.

Following Īsāhī (Tad., 7:343-44).

288. FZC

II. f a z z a c a
+ OBJ + PREP [Can]

*hattā idhā fuzzīca ċan qulūbihim, Until, when fear is taken out of their hearts: 34:23.

Following Īsāhī (Tad., 7:343-44).

289. FSH

1. f a s a ĥ a
1. VB

fasahā, to make room [for sb]: 58:11 [fa fṣahū; see 2 below].

2. + PREP [lām]

fasaha lahū, to make room for sb:

*fa fṣahū yafsahi līahu lakum, Make room [for others], God will make room for you: 58:11.

The second use of the verb (yafsah) 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 ĥ a
+ PREP [nī]

*īdhā qīla lakum tafassahū fi l-majālisi, When it is said to you, 'Make room in meeting-places/gathering-places': 58:11.
290. **FSL**


291. **FDL**

V. *tafaḍḍala ẓalayhim*, to gain dominance over people: *yuridu an yatafaḍḍala ẓalaykum*, He intends to gain dominance over you/to become your chief/leader: 23:24.

292. **FDW**

IV. *afda* (of a man) to have sexual relations with a woman:

*wa qad afda baḍdumu ilā baḍdin*, When you have already had sexual relations with each other: 4:21.

*Fadā* is “yard, area.” *Afda ilāyihi* means literally “to enter sb’s territory” (Ag., 2:932; cf. *aṣḥara*, “to go into a desert” [Asūs, 476]). *Afda r-rajulu ilā l-mar’ati* means literally: (of a man) to meet a woman in private (cf. *khalā bihi* [Muf., 382]), and hence: to have sexual relations with a woman. See also *Tad.*, 2:42.

293. **FCL**


*Zamakhshaṛī* (Kash., 3:43) distinguishes between zakāt as *ṣayn* (= the amount of zakāt paid) and zakāt as *maṣnā* (= *fīṭl az-zakāḥ*), taking the use in 23:4 as an instance of the latter (hence: *fīṭl az-zakāḥ = faṣil fīṭl az-zakāḥ*). But perhaps
another interpretation is possible. It may be said that the use of fa'ala, instead of ātā, implies regularity: the people in question pay zakāt regularly—paying it has become one of their distinguishing traits—and so they can appropriately be termed “doers” of zakāt.

2.  + PREP [bā']
   i. to treat sb [in a certain way]: 89:6.
      See also 3.a below.
   ii. *mā  yafca'alu llāhu bi  ādāhābikum 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'ala bihi kadhā, to do sth to sb/sth, treat sb/deal with sb in a certain way:
      *hāl ālimātum mā fa'altum bi yusufa wa akhīhi, Do you know/remember what you did to Joseph and his brother? 12:89 [obj und; n].
      *tażunnu an yuʃ'ala bihā  faqratun, Thinking/suspecting that they are going to be meted out a spine-crushing punishment: 75:25 [n].
      Also: 21:59, 62; 34:54 [pass]; 46:9 [pass]; 85:7 [n].
      12:89 and 85:7: The mā in the two verses (12:89: mā fa'altum; 85:7: mā yafca'lūna) may also be regarded as maš'dariyyah.
      34:54 and 46:9: See this note, above.
      Al-Hārith ibn Ḥillizah, Qas., 475/75: wa fa'ala mā alima ill-i-hā'īna dima'tū, “We did to them as only God knows what [i.e. 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'ala ilayhi kadhā, to treat sb/deal with sb in a certain way: 33:6.

      Tadmīn of asdā or azalla. Kash., 3:228.
Fa‘ala ilayhi is used in the Qur'ān in the sense of treating someone well; fa‘ala bihī (a, above), in the sense of treating someone ill (even in 46:9, the expression has an ominous ring to it).

294. FKK

1. f a k k a
   + OBJ
   fakka raqabatan, to free a slave: 90:13 [mas].

   Literally, “to release a neck,” that is, the neck of a slave. See Aq., 2:939. Fakka ṣanhu l-ghulla wa l-qayda, “to remove sb’s chains/letters.” Asās, 479.
   See als 58 (HRR) II.i

295. FLQ

1. f a l a q a
   + OBJ
   falaqa illsuṣubha, (of God) to cause day to break: 6:96 [act pt].

296. FWT

1. f ā t a

2. + OBJ + PREP [ilā]
   fatahū sh-shay’u ilā fulānin, to lose sth to sb [= (of sth) to be due to sb from sb]:
   *wa in fatakum 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 İslāhī (Tad., 7:342).
297. FWR

I. *fāra

\[\text{VB}\]

*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. Islāhī 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 ḥamīya l-waḥsu (Tad., 4:453-54; Aq., 2:1463) and balagha s-saylu z-zubā (ibid., 1:456). (Zamakhshař [Kash., 3:461] offers a literal interpretation of the phrase.)

298. FYD

I. *fāda

+ PREP [min]

*faḍat ẓāynuḥū mina ẓ-dammī, (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. *fāda

+ PREP [n]

afāda fihi,

i. to be busily engaged in an activity: 10:61.


ii. to launch out into sth, expatiate upon sth:
*la massakum fi mā afad tum fihi ḍadhābun ḍazīmūn, A great punishment would have overtaken you for your verbal excursions/idle talk: 24:14.

Also: 46:8.


Umar ibn Abī Rabī'ah, Ḥam., 3:1254/2: wa lammā tafāwaḍnā l-ḥadīthā wa asfarat wu jahūn zahāhā l-ḥusnū an ta taqan nācā, “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 d a
   1. VB
      qabada:
      i. to limit/withhold [sth]: 2:245: see 19 (BST) I.1.
      ii. to draw [sth] in:
          *a wa lam yaraw ilā ṯ-ṯayri fawqahum ẓāffātin wa yaqbidna, 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 (GlLl) I.2.

300. QTL

I. q a t a l a
   + OBJ
   qutila fulānun, May he perish/come to ruin! 51:10; 74:19, 20; 80:17; 85:4 [n.].

   85:4: Qutila aššābu 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) I, n.). In the latter case, the verse will constitute a curse. The asḥāb al-ukhḍūd are "the people of hell" (see Tad., 8:289-90), ukhḍūd ("pit, ditch") being, like hāwiyah (101:9), one of the descriptive names of hell.

III. qātala l a
+ OBJ
qātalahū llāhu, May God cause him to perish/come to ruin! 9:30; 63:4.

See Muf., 393.

301. QHM

VIII. iqṭahama l-Caqabata, to perform an arduous task [= a good deed]: 90:11.

Iqtahama means doing something difficult/strenuous and with effort: iqṭahama Caqabatan/wahdatan/nahran, "to rush up a mountain pass/into a deep pit/into a river"; rakiba quhmata t-tariqi, "to walk the difficult part of a road"; waqaCū fī l-quhmati, "(of people) to suffer from a difficult year," i.e. one of famine or drought. Asās, 493. Also, CAnt., 174[1], 213[7], 256[6]. CQaqabah means literally "mountain pass, steep course/slope"; and, metaphorically, "difficulty, hardship." In the Qurʾān, iqṭahama l-Caqabata implies, as the subsequent verses indicate, performing such good deeds as freeing slaves and feeding the hungry. See Kash., 4:213; Tad., 8:375-76.

302. QDR

I. qadara l a
1. + OBJ
qadarahū, to get the measure of sb:
wa mā qadarū llāha haqqā qadriḥī, They did not form/have not formed the right kind of judgment about God: 6:91; 39:67.
Also: 22:74.
Qāf

267

Cf. Muf., 396.
Cf. Carafa qadrahū, as in ČAnt., 100[4].

2. + PREP [lām]
qadara lahū: 29:62; 34:39: see 3.b below.

3. + OBJ + PREP [a. ġalā; b. lām]
a. qadara llāhu ġalayhi r-rizqa, (of God) to give sb a meager provision: 65:7 [pass]; 89:16.

Taḏmīn of ḍayyaqqa (see Muf., 396 [on 65:7]: Wa man qudira ġalayhi rizquhū, ay ḍuyyiqā ġalayḥī).

b. qadara llāhu lahū r-rizqa, (of God) to give sb meager sustenance:

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 taḏmīn 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 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 [lā]
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 āUkb., 2:240. If an object is taken as understood, which in my view would be preferable at least to the qaddama = tagaddama 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 lā nafaṣi t-taqdimātī . . . ; and Maj., 2:219: Fulānun yuqaddimu bayna yadayi l-imāmī wa bayna abihi: yuṣaffilu bi l-amri wa n-nahyi dūnahū).

2. + OBJ qaddamahū:
   i. The following three expressions signify performing an act/a deed:
      (a) qaddama l-Camala, to do sth/perform an action [lit: to send one’s actions in advance—i.e. for judgment on the Last Day]:
      *wa naktubu mi 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.].

Kash., 1:82.
2:95: Cf. 30:41 (bi mā kasabat aydī n-nāsī), at 327 (KSB) 1.2.
Shanfarā, Mufadd., 205/28: jazaynā salāmāna bna mufrija qardahā/ bi mā qaddamāt aydīhimā wa azallāfī, “We paid back to Salāmān 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 aṣṣa llaḍḥī yuṣ′ī dh-duḥala wa lam yakun/laḥū saṣyu šidqīn 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′a aw yarkab janāḥay naCāmin/li yudrika mā qaddamta bi l-amṣi 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-Gharawi, Krenk., 59/1 [no. 19].

(c) *yunabbaʾu l-insānū yawmaʾidhin bi mā qaddama wa akhhara, On that day man will be apprised of what he has done and failed to do [lit: what he has sent in advance and what he has held back]: 75:13.

Also: 82:5 [obj und; n.].


ii. qaddama ṣ-ṣadaqa to give charity: 58:12, 13.

3. + PREP [lām] qaddama lahu, to provide for sb/sth:
   *wa qaddimū li anfusikum, And provide for yourselves: 2:223 [n.].
   *yā laytanī qaddamtu li hayāti, 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 lahu:
   i. to present/furnish sb with sth:
      *antum qaddamtumūhu lanā hādhā, It is you who have served this up to us [= are responsible for this fate of ours]: 38:60.
      Also: 38:61.
   ii. to lay sth up for sb, send sth in advance for sb:
      *yaʾkulna 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: Qaddamahu 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. taqaddama

i. *li man shâ'a minkum an yataqaddama aw yata'akhkhara, For
anyone who would like to get ahead or fall behind: 74:37.

ii. *li yaghfira laka mā taqaddama min dhanbika wa mā ta'akhkhara,
In order that He may forgive you your sins/lapses, the former ones and
the latter ones [= all sins/lapses]: 48:2.

304. QDhF

I. qadhafa

1. + PREP [bâ']

   qadhafa bihī:

   i. to make a thoughtless/unconsidered statement about sth:

   *wa yaqdhifuna bi l-ghaybi min makānin ba'îdin, And they used
to hazard, from distant quarters, thoughtless statements about things
they had no knowledge of: 34:53.

   Tad., 5:340.
   Cf. 132 (R/M) I.

   ii. 34:48: see 3 below.

2. + OBJ + PREP

   qadhafa fī qalbihī r-ruCba, to strike terror in sb’s heart: 33:26;
59:2.

3. + PREP [bâ’] + PREP [Cālā]

   qadhafa bi sh-shay‘i Cālā sh-shay‘i, to hit/strike one thing with
another:

   *bal naqdhifu bi l-ḥaqqi Cālā l-bātíli, Rather, We shall hurl truth
at falsehood: 21:18.

   *inna rabbī yaqdhifu bi l-ḥaqqi, Indeed, My Lord strikes [false-
hood] with truth: 34:48 [prep phr und; n.]
34:48: The prepositional phrase (Calā l-bāṭili) is understood after bi l-ḥaqiqi. 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 Qur’ān it is used in a variety of situations, which may be divided into two broad categories:

   i. In 9:28 and 12:60 it signifies denial of access. In 9:28 the idolators are debarred from entering the Kaşbah: fa lā yaqrabū l-masjidā l-ḥarāma. And so they [idolators] must not approach [= enter] the Sacred Mosque. That is, the Mosque is too sacred to be polluted by the idolators. In 12:60, Joseph tells his brothers not to come back to him if they do not bring Benjamin with them next time: wa lā taqrabūni, Do not come to me/into my presence.

   ii. In the other verses, the meaning is that the specified thing must not be approached, or the specified act done, because to do so would constitute a violation of a certain command:

   *wa lā taqrabā hādhiḥī sh-shajarai,a, And do not approach this tree [in order to eat of its fruit]: 2:35; 7:19.

   *tilka ḥudūdu Ilāhi 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-yāfīmi, 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 Islāhi (Tad., 2:74).
II. q a r r a b a
1. + OBJ

qarraba l-qurbāna, to make a sacrifice/offering [to God]: 5:27.

306. QRR

1. q a r r a
1. VB

qarrat ā'yunā: to rejoice/be delighted/be joyful:
* ‘kay taqarrā ā'yunā, So that she may rejoice: 20:40; 28:13.
Also: 33:51.

The idiom (including 2, and three other verses—25:74; 28:9; 32:17—in which the expression qurrat ā'yunā ["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 ā'yunā, “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-ansāra anna bna bahdalin ā'yunān shafa kalban fa qarrat ā'yunā, “Has the news reached the helpers, that Humayd ibn Bahdai 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: madā fa madat ā'nā bīhī kullu ladhdhatīn/taqarrū bīhā ā'yunā fa nqāta ma'ā ma'ā, “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 ā'yunā/askhana ā'yunā (see above), as in Ham., 3:1339/4; Suh., 59/1 [no. 40]. Cf. Ham., 4:1876/4.

2. + TAMYĪZ
* wa qarrī ā'yunā, And be happy/rejoice! 19:26.
Mufadd., 321 (quoted by Anbān): *ka mā qarrah ḥayn bī l-īyābi l-musāfīrū, “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 fi sayriḥī, “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
aqrāda ilāha qardān, 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” (qardān hasanan), 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.

Qardān in these verses may be interpreted either as an object (qard = muqrād) or as a substantive (ism masdar) substituting for iqraḍ, the regular masdar which would have served as maftūl mutlaq. The word hasanan in the verses can also be explained in more than one way. See C científ., 1:102.

308. QSM

X. i s t a q s a m a
+ PREP [bā’] ḍ
istaqsamū bi l-azlāmi, (of people) to portion out [the flesh of a slaughtered animal] among themselves by using marked arrows: 5:3.
Qāf

Or: to engage in divination, using arrows. Both meanings would apply. ʾĪṣlāḥī (Tad., 2:229) prefers the first of the two meanings; Zamakhšarī (Kash., 1:322), the second. Cf. Ṭar., 78/14.
Cf. 347 (LQY) IV.2.v.

309. QSW

I. qaʿa sā

VB


wa jaʿalnā qulūbahum qāsiyatan, And We made them hard of heart: 5:13.

Also, Aq., 2:999.
See also 276 (GhLZ) 1.1.

310. QShCR

IV. iqṣaṭ ṣaʿr a

+ PREP [min]

iqṣaṭ ṣaʿr a jildūhū minhu, (of one’s hair) to stand on end from fear of sth:

*taqṣaṭ ērru minhu jullūdā Iladhīnā yakhshawna rabbāhūm, People who fear their Lord—their hair stand on end from [fear of] it [Qur’ān]: 39:23.

Iqṣaṭ ṣaʿr a jildūhū may have two slightly different, though related, meanings: (1) “(of one’s skin) to shrivel/tense up” (Kash., 3:345: iqṣaṭ ṣaʿr a jildūhū: taqabbāda taqabbūdān shā fidān [cf. iqṣaṭ ṣaʿr a jildūhū: taqabbāda taqabbūdān shā fidān], said of a year of famine/drought (Aq., 2:1001), because the land is “shriveled up” during such a period; and zāmān muqṣaṭ ērr (as in al-Marrār ibn al-Munqidh, Muḥadd., 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 = šaʿr [see Tad., 5:580]; iqṣaṭ ṣaʿr a šaʿr, “(of one’s hair) to stand on end” (Aq., 2:1001).
311. QṣR

i. q aṣa r a
   + OBJ
   qaṣarahū, to keep/retain sb/sth:
   *ḫūrun maqṣūrātun fī l-khiyāmi, Houris who stay in tents: 55:72 [n.].

   Imra'ah maqṣūrah 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 Ğawf al-Ghanawī, Krenk., 38:21/, where the word maqṣūrah is used of horses.

ii. *wa ḍindahum qāṣirātū t-tarfi, They shall enjoy the company of chaste/modest women: 37:48; 38:52.
   Also: 55:56 [act pt].

   A qāṣirat at-tarfi 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-qāṣirātī t-tarfi law dabba mūhwilūminima dh-dharri fawqa l-ītbi minhā lā 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]: ghadiyyūn ġanī l-fahshā‘ī yaqṣuru tarfūhūwā in huwa lāqā ghāratan lam yuhallīli, “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-Nahshalī; Muadd., 634/6; Bishr ibn Ābī Ḫazīm, ‘ibid., 661/5; and Ibn Muq., 10/9.

   See also 274 (GhḌḌ) 1.i.

IV. a q ṣ a r a
   VB
   aqaṣara, to stop short [of sth]:
   *thumma lá yuqṣirūna, And then they stop/hesitate at nothing: 7:202.
Aqṣara ḍani l-amri, “to desist from/keep away from sth.”
Aq., 2:1004. Muṣawiyah ibn Mālik, Mufadd., 697/1: ajadda l-qalbu min salmā ḍunābā/wa aqṣara baḍda mā shābat wa shābā, “My heart made a firm resolve to keep away from Salmā; it restrained itself after she and he [= poet himself] had both turned old/gray-haired.” Also, Imr., 56/1, 109/1.

312. QDY

1. ḍa ḍ ā

1. VB

*yā laytāḥā kānati l-qāḍiyā, 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 qāḍayta as maṣdarīyyah.

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: qudiya l-amru—acquires an idiomatic force: the matter is clinched, it is all over, that is the end of it: 2:210; 6:8; 11:44.

6:8: Kash., 2:4: La qudiya l-amru: la qudiya amru ihlākihim.
See also 3.b below.

ii. to achieve sth:
(a) qaḍā ḥājatahū, to satisfy one’s need: 12:68.

Abū Qays ibn al-Aslat, Mufadd., 573/24: agḍī bihā l-ḥājāti inna l-fātāl/rahun bi dhī lawnāyīn khaddāqī, “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); ČAnt., 204/[3]; Zuh., 22/[2]; Jābir ibn Ḥunayy, Mufadd., 422/4.
(b) *qadā nahbahū,* to fulfill one's pledge: 33:23.

See *Tad.*, 5:208; *Kash.*, 3:232. Ṭar., 124/23: *qadā nahbahū wajdan ḍalayḥā 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) *qadā waṭarahū:* see 4.c below.

iii. to get rid of sth:

*qadā tafathahū,* to remove dust/sōil/dirt from one's body: 22:29.


a. *qadā Cālāyhi,* to kill sb:

*fa wakazahī mūšā fa qadā Cālāyhi,* And Moses struck him, killing him: 28:15.

*li yaqḍī Cālāynā rabbuka,* Let your Lord kill us off! 43:77.

Ṣuh., 63/3. Cf. 4.a.ii, below.

b. *Qadā l-amra baynahum* ordinarily means “to decide a matter between people.” In the following verses, however, the expression—in the form: *quḍiyya 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 quḍiyya baynahum*) in it lacks idiomatic force and means simply, “(of a matter) to be decided between people.”

c. *qadā 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.


a. *qadā Cālāyhi l-amra:*

i. to dispose of sb/sth:
\[ *lā\ yuqḍā\ cālayhim\ fa\ yamūtū,\ They\ shall\ not\ be\ disposed\ of,\ so\ that\ they\ should\ die: 35:36.\]

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 qudiya cālayhi includes the meaning, “to kill” (Kash., 3:277: Qudiya cālayhi = qudiya cālayhi l-mawtu; cf. 3.a above), so that fa yamūtū only spells out more clearly the nature of that qaḍā’.

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ii. qaḍā cālayhi l-mawta, to decree sb’s death: 34:14; 39:42.

b. qaḍā ilayhi sh-shay’a:

i. to apprise/notify sb of sth:

*wa qaḍaynā ilayhi dhilika l-amra, And We apprised him of that decision: 15:66 [n. to iii below].

Also: 17:4; 28:44.

ii. to complete the sending of sth to sb:

*min qabli an yuqḍā ilayka wahyuḥū, before its revelation to you is completed: 20:114 [n. to iii below].

iii. *la qudiya ilayhim ajaluhum, The period of time allowed them would have been completed: 10:11.


10:11: The complete meaning is that the people in question would have been notified of the period of time allowed them, and that the period of time would then have come to an end.

20:14 (ii, above): That is, before the sending of the revelation is completed.

c. qaḍā minhu waṭarahuḥ, to finish with sb, have nothing more to do with sb, sever one’s relations with sb:

*fa lammā qaḍā zaydun minhā waṭarān zawwajnākaha lī kāy lā yakūna cāla l-mu’mīnīna ḥarajun fī azwāji ad’iṣyā’ihīm 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.
Watar means “need,” and qadā watarahū, “to satisfy one’s need” (as in Abū n-Najm, quoted by Al-Bānī, Mutaddī, 10: wa fā’āti l-khaylu wa qadāayna l-watar, “[The day] the horses came back, having completed the mission”; also, Hass., 219/1, and Ibn Muq., 77/11). But the meaning of “need” gives rise to that of “attachment”: if one needs something, one develops an attachment for it. Qadā watarahū 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’ānic verse, the use of the word watar instead of tālāq (“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. Zamakhshārī (Kash., 3:238) writes: Wa l-ma-cnā: fa lammā lam yabqa li zaydin fiḥa ḥājatun wa taqāṣarat ḍanāhā himmatuhū wa ṭābāt ḍanāhā naftuhū wa tallaqahā wa n-qadat ḍiddatuhū. In the following verse by Tīrīmmah, Krenk., 151/11, qadā ḥājatan is used exactly in this sense: qadat min āyāfin wa t-ta-rīdati ḥājatan/fa hun-nā ilā lahwī l-hadīthi khuducū, “They [girls] [have grown up, and so] no longer play [the children’s games called] āyāf and ta-rīdah [lit: they have fulfilled their need with regard to āyāf and ta-rīdah], and are [instead] drawn to entertaining talk.”

313. Qṭc

1. qaṭa-cā
   a. VB
      qaṭa-cā, to do one’s utmost:
      *thumma l-yaqīṭc, Then let him do his best: 22:15.

2. + OBJ
   qaṭa-cūhū:
   i. qaṭa-cā l-amra, to decide/clinch a matter:
      *mā kuntu qaṭi-cāt an amran ṭattā tashla ṭaddūnī, I never take a final decision on any matter until you are with me/in my presence: 27:32.
   ii. qaṭa-cā r-rahima, to break the ties of kinship:
      *wa yaqta-cūna mā amara llāhu biḥī an yūṣala, 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‘a raḥimahū*, "to cut off one's ties with/break with one's kinsmen/relatives" (Aq., 2:1014), and *wašala raḥimahū*, "to reinforce the ties of kinship [by treating one's relatives well]" (see n. to 409 (WSL) 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.

Ḥam., 1:312/2, 454/1, 512/4. Also, ibid., 3:1193/10.

See also II.1.ii below.

iii. *qaṭa‘a waṭīnahū*, to kill sb [lit: to cut sb's jugular vein]: 69:46.

CAnt., 55/[2]: *fa lamma dānā minnī qaṭa‘tu waṭīnahū*, "When he drew close to me, I cut off his jugular vein." Also, ibid., 122/[2], 160/[13].

iv. *qaṭa‘a ʿlāhu 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‘a ʿtarafahum*, to destroy partially the power of a people: 3:127.

Kash., 1:216.


Aq., 2:1014.

II. *q a ṭ t a c a*

1. + OBJ

*qaṭṭa‘ahū:

i. to cut sth up, cause the pain that is caused by cutting:

*wa suqū mā‘an ḥamīman fa qaṭṭa‘a amCā‘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. Ḥī amCā‘iḥī ṭaqū‘un, "He has colic/the gripes." Asās, 514.
ii. *qat’ta‘a r-rahima, to sever relations with one’s kinsmen/relatives: 47:22.

See also 1.2.ii above, with n.

2. + OBJ + OBJ
qat’ta‘ahū kadhā, to divide sth into parts/pieces:

*wa qaṭṭa‘ahum fi l-ardi umaman, And We divided them into many groups/communities in the land: 7:168.
Also: 7:160.

The two verses may also be categorized + OBJ + ḤĀL. See ġUkb., 1:287, 288. Perhaps it would preferable to regard 7:160 (wa qat’ta‘ahum thnatay ġaṣhrata asbāṭan umaman) as a + OBJ + OBJ construction, and 7:168 (because of the interposition of the prepositional phrase, fi l-ardi, between wa qaṭṭa‘ahum and umaman) as a + OBJ + ḤĀL construction.

3. + OBJ + PREP
qat’ta‘a laḥū th-thawba, to cut out and sew clothes for sb:

*qâtīfīkat lahum thiyābun min nārin, Clothes of fire shall be stitched for them: 22:19.

Aq., 2:1014. Also, Kash., 3:29.

The verse may be interpreted to mean that the wicked shall be enveloped in fire, just as a body is covered in clothes. Cf. ġAṣhā, 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. taq‘a tātā qa

1. VB
i. *illā an taqat’ta‘a qulūbukum, Except in the event that their hearts break apart: 9:110.

Kash., 2:173.

ii. *wa taqat’ta‘at bihiμu l-asbābu, And the relations between them will be severed [= they shall be of no avail to one another]: 2:166.

to İslâhî (Tad., 1:360), the pronoun in bihim refers to alladhîna t-tubîfû in the verse. In other words, wa taqatâtca at bihimu l-asbâbu = wa taqatâtca at asbâbu t-lâbîfîna bi l-mathûfîna.

Nâb., 116/12: la qad sarrahâ mā ghâlanî wa taqatâtca at/li rawfâtihi minni l-curâ wa l-wasâ'ilû, "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 mâ tadhakkaru min nawâra wa qad na'atwa taqatâtca asbâbu nawâra wa rimâmuhâ, "What is there to remember [lit: what would you remember] of Nawâr now that she has gone away and all of her bonds—strong and weak—are broken?" (Rimâm ["old, that which is withering away"] stands for weak bonds; asbâbû, by contrast, represents strong bonds. Nawâr is the name of a woman, but is sometimes used as an ālam for women in general, meaning a chaste/modest woman [Aq., 2:1357: al-mar'atû n-nafûru mina r-raybatî]; cf. the name Šađûf, in n. at 371 (N'Y) 1 [see also n. at 322 (KTB) I.2.a.ii]).

2. + PREP [bayna]
la qad taqattâcay baynakum, The bond between you has been broken completely: 6:94.

Habl ("chord") is the implied subject of the verb taqatâtca. Tad., 2:489. See also Maj., 1:200; Kash., 2:28: Taqatâtca baynakum: waqaCca t-taqâttucû baynakum ... ālam isnadâ il-fîl ilâ maşdarihî ... ).
Cf. Ḥam., 2:589/3, and Imr., 62/21.

3. + OBJ + PREP [bayna]
taqatâtca t-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. QâD

1. qaâc a d a
1. VB
qaâada:
i. to hang back, stay behind: 3:168; 4:95 [thrice, all act pt]; 5:24 [act pt; n.]; 9:46/ [twice, once maš], 81 [maš; n.], 83 [twice, once maš], 86 [act pt], 90.
In these verses, qaṣada is used in the sense of refraining from taking part in battle (e.g. 9:81, bi maṣadīhim = bi qūṣūdīhim ċāni l-ghazwi [Kash., 2:165]).

5:24: In this verse (innā hāhunā qaṣidūna), qaṣada 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 ĈAmr, Mufaḍḍ., 89/33: wa lā taṣṣudū 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. qaṣadati l-mar'atu, (of a woman) to be old: 24:60 [act pt].

Zamakhsharī (Asās, 516) explains imra’ah qaṣidah as: kabīratun qaṣadat ċāni l-ḥaydī wa l-azwāji. Also, Kash., 3:84.

2. + PREP [a. lām; b. maṣ]
   a. qaṣada lahū:
      i. to lie in wait/in ambush for sb: 7:16; 9:5.

   Imr., 186/8: wa in taqṭulūnā naqṭulkumū/wa in taqṣudū lā damnī naqṣudī, “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. qaṣada li s-samṣī, to position oneself in order to eavesdrop [lit: to sit down in order to hear]: 72:99.

   b. qaṣada maṣahū, to sit in sb’s company, associate with sb: 4:140; 6:68.

3. + HĀL
   qaṣada kadḥā, to become so and so:
*fa taqṣuda madhmūman makhdhūlan, Otherwise you will be reduced to the state of one reproached and forsaken: 17:22.
   Also: 17:29.

315. **QFW**

I. *q a f ā*
   + OBJ
   _qaffāhu_, to pursue sth, fasten on sth:
   *wa lā taqfū mā laysa laka bihī gilmun, 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 ẓ-ẓannī.

II. *q a f ā*
   + PREP [ba']
   _qaffā bihī_, to send sb in the wake [of sb]:
   *wa qaffaynā min baḍīhī bi r-rusulī, And We sent, after him [Moses], many prophets: 2:87.
   Also: 5:46; 57:27 [twice].

   _Qaffaytu bihī ẓalā atharihī_, "I sent/dispatched him in the wake of that person." _Asās_, 518. Also, _Kash._, 1:80, 342.

316. **QLB**

II. *q a l a b a*
   1. + OBJ
   _qallabahū:
      i. *wa nuqallibu af'idahatum wa abṣārahum, And We shall invert their hearts and eyes [= shall render them incapable of accepting the truth]: 6:110.

   See _Kash._, 2:35.

   2. + OBJ + PREP [a. ẓalā; b. lām]
      a. _qallaba kaffayhi ṣalayhi_, to wring one's hands over sth:
         *fa ẓuḥa ẓuqallibu kaffayhi ẓalā mā anfaqa fihā, And so he became one wringing his hands over what he had spent on it [garden]: 18:42.
b. qallaba lahū l-amrā, to present sth to sb in a changed/distorted form: 9:48.

Kash., 2:155.

V. ta qa l la b a
1. VB taqallaba:
   i. to move about:
      *āw yaʾkhudhahum fī taqallubihim, Or that He should seize them as they are moving about: 16:46.
      *wa ʾllāhu yaʾqalu mutaqallabakum wa mathwākum, And God knows about your haunts and retreats: 47:19.
   ii. to move quickly/violently:
      *yawman tataqallabu fīhi l-qulūbu wa l-ābšārū, 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 ʿalā firāshihi, “to toss and turn in one’s bed.”

Aq., 2:1028.

2. + PREP [fī]
   i. taqallaba fīhi:
      (a) taqallaba fī l-baladī, to move about in the land:
         *lā yaghurrannaka taqallubu ʿladhīna 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 Ḥishā 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 fi s-sājidīnā, And [He watches] your movement among those who bow down [before God]: 26:219.

ii. *qad narā taqalluba wajhika fi s-samāʿī, We have been watching you turning your face continually toward the heaven: 2:144.

The use of fi instead of the expected ilā is significant: it gives the kind of emphasis called wughūl or 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. Zamakhshārī (Kash., 1:100), who explains fi s-samāʿī as: fi jihatū s-samāʿī.

Qad narā, incidentally, is to be construed as qad kunna narā, the omission of kāna before the imperfect being a familiar feature of Classical Arabic. Tad., 1:324.

VII. i n q a l a b a

1. VB

inqalaba, to end up [in a certain state]:

*wa sa yaʾlamu lladhīnā zalamū ayya munqalabin yanqalibnā, And the iniquitous shall soon find out where they are going to end up: 26:227.

Ayya munqalabin in the verse qualifies a maṣdar (= in-qilāban) that is understood. Ĉuko., 2:170.

Hass., 171{[1]}

2. + PREP. [Cālā]

i. inqalaba Cālā Caqībayhi, to retrace one’s steps [= backslide]: 3:144 [twice].

Tad., 1:787: “Here the expression means: to abandon Is-lam and go back to the ways of the jāhiliyyah.” Also, Kash., 1:221.

Cf. Hass., 68/[3].

See also 134 (RDD) VIII.1.a.it(b), and 391 (NKṣ) l.

ii. inqalaba Cālā wajhiḥī, 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 naqalabū šāghiḥīna, 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/aqallalistaqalla sh-shay‘a, “to lift/carry sth”; lahū mā aqallatī l-ghabrā‘u wa mā azallatī 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 muqmahūna, And so their heads are [left in a] raised [position]: 36:8.

Muqmah is a camel whose head has been raised and tied backward, so that its neck remains at a certain angle and cannot be moved up or down. The same is the case with a person whose neck is put in chains. The verse depicts a man who is filled with pride and so does not reflect on the signs of God or listen to the words of guidance—he is like a muqmah camel, which cannot see beyond a certain point. The verse at once describes pride and its punishment: the person in question is unwilling to reflect on the divine message (i.e. he chose to be muqmah), and so God has rendered him incapable of such reflection (i.e. God made him one). See Tad., 5:400. Also, Asās, 522; Aq., 2:1036.
319. **QWL**

1. **qāl a l a**

1. + **PREP [lām]**

In 10:77, *qāla lahu* has been used in a special sense: to find fault with sth, pick holes in sth, dispraise/decry sth:

*a* taqūlūna li l-haqqa *lammā jā’akum*, Do you make disparaging remarks about the truth now that it has reached you?

Following Zamakhshārī (Kash., 2:198), who compares the use of *qala* in this verse with the use of *dhakara* in 21:60 (see 122 (DhKR) l.1.ii).

2. + **OBJ + PREP [Cali]**

qālahū *Caliayhi*, to attribute sth to sb falsely:

*am taqūlūna *Cali ilāhi mā lā taCilamūna*, Or are you attributing false things to God, things you have no knowledge of? 2:80.

*an lā aqīla *Cali ilāhi illā l-haqqa*, That I shall not attribute to God anything false—[that I shall attribute to Him] only that which is true: 7:105 [n.]


4:171 and 7:169: See this note, below.

7:105: With *qāla Caliayhi* meaning “to disparage sth,” the *illā* in this verse becomes disjunctive. The same holds for 4:171 and 7:169. For *haqīqun Caliayhi*, see Aq., 1:215.

Jābir ibn Rālān, Ḥām., 1:234/1: la *Camruka mā akhā idhā mā nasabtanī/īdhā lām taqul butlān Cailayya 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. **ta q a w w a l a**

+ **OBJ + PREP [Cālā]**

taqawwala *Caliayhi sh-shay’a*, to ascribe sth to sb falsely: 69:44.

Hass., 451/1.

See also l.2 above.
ii. (of a witness) to [rise in order to] give testimony:
*yawma yaqūmu l-āsh‘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-mūd 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 Shari‘ah.” 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.


2. + PREP [a. ġalā; b. bā‘; c. ʾilā]
a. qāma ġalayhi:
ii. to stand over sb, keep an eye on sb:
*illā mā dumta ʿalayhi qaʾīman, 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 ʿalayhi qaʾīman as a hāl, though it may be taken (as it is by Zamakhshaʾī [Kash., 1:196]) as a zarf, which would yield a slightly different different meaning. See ṢUkb., 1:140.

Qāma ʿalā ḡarāimihī, “to ask the debtor to repay the loan.” Asās, 529. Ḥātim at-Ṭāʾī, 305/1: wa ʾādḥilatin qaʾmat ʿalayya talūmunīkaʾannī idhā a’ṣaytu māʾī aḍṭimūhā, “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 ʿalā n-nisāʾi, Men are in charge of/custodians of women: 4:34.

Qāma ʿalayhi represents a combination of the meanings of protection, maintenance, and custodianship. Ṣad., 2:63. Cf. Kash., 1:266.

b. qāma biḥī:


ii. qāma bi shahādatiḥī, to fulfill one’s obligations: 70:33 [act pt].

Qāma bi amrin, “to undertake to do sth.” Ḥaq., 2:1053. The word shahādadah in this verse has been used in a wide sense, covering as it does all one’s undertakings and responsibilities, small or big. Ṣad., 7:576. Ḥaṭ., 2:241. Ibn Muq., 139/40, 176/31.

c. qāma ilā sh-shayʿi, to get up and move toward sth, turn one’s attention to sth:
*wa idhā qāmū ilā ʾṣ-ṣalāti, And when they get up to perform the prayer: 4:142.

Also: 5:6.

Ṭadmīn of qaṣada. Ṣad., 2:241. Ḥaṭ., 4:1569/2: fa qumtu ilayhi musriʾan fa ḡanīmtuhū/maḥāfatā qawmī an yafīzu biḥī 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 'sūwwita 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; Mufadd., 285/51.

3. + ZARF
qāma maqāma fulānin, to serve as a substitute for sb: 5:107.

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 qāma
1. VB
aqāma, to persist, last:
*wa lahum Cadhābun muqīmun, And a lasting punishment is in store for them: 5:37; 9:68.
*wa innahā la bi sabīlin muqīmin, And they [towns] are located by a highway: 15:76 [n.].
Also: 9:21; 11:39; 39:40; 42:45. [All active participles.]

15:76: Sabīl muqīm is "a thoroughfare, a frequented road." 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:
Agāma 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.


(f) aqāma l-wazna:

(i) to measure weight:


(ii) 18:105: see 3.b.iii below.

(g) aqāma wajhahū: 7:29: see 3.a below.

3. + OBJ + PREP [a. ilā; b. lām]

a. aqāma wajhahū ilayhi, to turn toward sth, face in a certain direction:

*wa aqīmū wujūhakum ĉinda kullī masjidīn, 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 ʂ-ṣalāta, to lead people in the prayer [lit: to establish the prayer for people]: 4:102.

ii. aqāma wajhahū laḥū, to turn toward sth in loyalty/devotion: 10:105; 30:30 [n.], 43.

Agāma wajhahū laḥū carries the meaning of resolution and single-mindedness. For example, Zamakhshārī (Kash., 3:204) explains 30:30: Fa qawwim wajhaka laḥū wa caddilhu
ghayra multafitin ʕanhu yamīnan wa lā shimālan; wa huwa tamthilīn li iqabīlīhī ʕalā ُd-dīni wa stiqāmatīhī ʕalayhi wa thabātīhī wa htimāmhī bi asbābihī. Cf. naṣaba ɮahu wajjahū, as in Kaʿb, 137/[1], where the poet speaks of facing resolutely the ordeal of the heat of the noon.

iii. aqāma ɮahu 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. ʕalā; b. ila; c. lām]

a. istaqāma ʕalā l-amri, to stick to a practice:

*wa an lawi staqāmū ʕalā ُt-tańqatī, And that if they had stuck to the Path: 72:16.

b. istaqāma ilaḥī, to turn to sb in devotion: 41:6.

Taḍmīn of tawajjaha. See Aq., 2:1054. Also, Kash., 3:383:

Fa staqīmū ilaḥī: fa stawū ilaḥī bi t-tawḥīdi wa ikhlāṣī l-ʕibādatī. . . .

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 ʕalā l-ʕahdi.
KĀF

321. KBR

1. kabura

1. VB

kabura l-amru:

i. (of a task) to be difficult:

*la khalqu s-samāwātī wa l-arḍī akbaru min khalqi n-nāsī, 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 qīṭālun fihi kabhīrūn wa ikhrājū ahlīhī minhu akbaru ġinda Ilāhī wa l-fitnātū akbaru mina l-qātīlī, 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 tukhīfi ṣudūruhum akbaru, And that which is concealed in their hearts is worse/more heinous: 3:118.

2. + PREP [a. ġalā; b. ġī]

a. kabura ġalayhi l-amru, (of sth) to be/become difficult for/unbearable to sb:

*wa innaḥā la kabhāratūn illā ġalā l-khāṣīnā, And it [praying/praying and showing perseverance] is a difficult thing to do, except for those who are humble: 2:45 [n.].

295
*wa in kāna kabura ḍalayka iārāduhum, And should their apathy be too much for you to take: 6:35.

*in kāna kabura ḍalaykum 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 layṣa bi kabīrin ālā fulānin. Of this, the first part (innahū kabīrun) belongs at 2.a above and is cited there; it is the second part (wa lākin... fulānin) which belongs at 2.a. The pronoun in innahā in 2:45 may refer to “prayer” or to “prayer” and “perseverance” both.

b. kabura sh-shayʿu fi nafsiḥî, to consider sth to be momentous/awesome/formidable:

*qul kūnū ḥijāratan aw ḥadīdan aw khalqan min mā yakburu fi ṣudūrikum, Say, ‘Turn into stones or iron, or into something that strikes you as being prodigious [and hence more difficult to restore to life]’: 17:51.

3. + TAMYĪZ

*kaburat kalimatan takhrūjī min āfūḥīhim, It is an outrageous statement that is coming out of their mouths 18:5.

*kabura maqṭan ālā ilāhī, 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 raʿaynahū akbarnahū, When they saw him, they were overwhelmed by him: 12:31.

X. i s t a k b a r a
+ PREP [a. ĉan; b. bāʾ]

Tadmīn of aCrada.
4:172 (wa man yastankif ĉan ĉibādatīhī wa yastakbir) is not listed here because there is no need to posit the omission of the preposition ĉan after yastakbir in it.

_Taḏmīn of istahza‘a_. Tad., 4:467.

322. _KTB_

1. _k a t a b a_
   1. + OBJ
      *katabahū:*

      In these verses, although the actual act of writing is perhaps not excluded, the emphasis falls on “keeping sth in mind” (cf., e.g., Kash., 1:234 [on 3:181]). The verses in which the act of writing is chiefly implied (such as 10:21) have not been listed.

      ii. to lay sth down, decree/ordain sth:
      *kataba ilāhu la aghlibanna anā wa rūsulī, 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. _cālā_; b. _fī_; c. _lām_; d. _maCa_
   a. _katabahū_ _cālayhi:_
      i. to bind/obligate sb to do sth:
      *kutiba _cālaykumu l-qītālu_, Fighting has been made obligatory upon you: 2:216.
      *kataba _cālā nafsihī r-rahmata_, He has made it incumbent upon Himself to show mercy: 6:12 [n.].
      *kutiba _cālayhi annahu man tawallāhu fa annahu 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 maḥūl muṭlaq, 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.

ii. to predestine sth for sb:
*la. baraza lladhīna kutiba ʿalayhimu l-qatlu ilā maḍājīcihim,
Those who were predestined to be killed would have gone out to their [designated] falling-places: 3:154.
*wa law lá an kataba llāhu ʿalayhimu l-jalāʿa, Had God not foredoomed them to exile: 59:3.

Shamm., 312/12: wa innī ʿadānī ʿankumū ghayra māqitin/ nawārānī maktūbun ʿalayya bughāhumā, “Two shy/bashful women [lit: two Nawār’s] have turned me away from you—not that I hate you—and it is destined that I should seek them.” (On Nawār, see n. to 313 (QTc) V.1.ii.)

b. katabahū fihi, to entrench sth in sth:
*ulʿīka kataba llāhu fi 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, Mufadd., 399/61: kataba r-raḥmānu wa l-hamdū lahū/saCata l-akhlāqī fīnā wa d-dalaC, “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 laḥūnna, That which has been decreed for them [= has been declared by God to be their right]: 4:127.
Ian yuṣībanā illā mā kataba ʾllāhu 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 ʾ党工委, rather than ʾlām, to be used with kataba. Rāghib’s comment (Muf., 424) is well-taken: The use of ʾlām 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 yuṣībunā naʿudduhū niqmatan lanā wa lā naʿudduhū niqmatan ʿalaynā.

ii. to credit sth [e.g. a good deed] to sb’s account:

wa lā yaqtaʿūna 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 shiqaṣīa fi stiʾmālī l-carabi bi maʿnā l-arḍī.

d. katabahū maʿahum, to count/include sb among certain people: 3:53; 5:83.

See also 248 (CDD) 1.2.

III. kāṭa bā a

+ OBJ

kāṭaba l-ʿabda, to make a freedom contract with a slave:

*wa lladhīna yabtaghūna l-kītaba min mā malakat aymānukum fa katībūhum, And those of your slaves who desire a freedom contract, make a freedom contract with them: 24:33.

Kash., 3:75.
323. **KDH**

1. \( k \ a \ d \ a \ h \ a \)
   + PREP [\( ilā \)]
   kadāha ilayhi, to labor one’s way to sth:
   *innaka kādīhun ilā rabbika kadān, You have to labor your way to your Lord: 84:6.

   Tadmīn of mashā/dhahaba.

324. **KDY**

IV. \( a \ k \ d \ ā \)
   akdā, to be stingy:
   *wa a'qīfān 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**

1. \( k \ a \ d \ h \ a \ b \ a \)
   + OBJ
   kadhabahū, to misperceive/misrepresent sth:

   Kadhabati l-Caynu, “(of eyes) to misperceive”; Dhū r-Rummah: mā fi samūdīhī kadhibū, “There is no fault in his hearing [= he possesses a keen sense of hearing].” Aq., 2:1072. Also, ĞAnt., 29/[3].

2. + PREP [\( ġālā \)]
   kadhaba ġālayhi:
   i. to give the lie to sb:
*unzur kayfa kadhabū ʿalā anfusihim, Look, how they have given the lie to themselves: 6:24.

ii. to attribute sth to sb falsely:
*alladhīna kadhabū ʿalā rabbihim, Those who have falsely attributed things to their Lord: 11:18.
Also: 39:32, 60.

326. KRM

IV. a k r a m a
+ OBJ
akrama mathwāhu, to lodge sb with honor:
Kash., 2:248.
See also 62 (ḤSN) IV.

327. KSB

1. k a s a b a
1. VB
kasaba, to do [sth], perform [a deed/an action]:
*wa lā taksibu kullu nafsin illā ʿalayhā, Whatever a person does he does on his own account: 6:164.
2. + OBJ
kasabahū, to do sth, perform a deed/an action:
*man kasaba sayyiʿatan, 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 yuʾakhidhukum 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 ʾimāniḥā khayran, Or. [one] who has not performed any good deeds [while] in a state of belief: 6:158.
*bi mā kasabat ayyīḍī n-nāṣi, On account of people’s doings [lit: on account of what people’s hands have earned]: 30:41 [obj und; n.].
And no one knows how he will perform/what he will do tomorrow: 31:34 [obj und; n].

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].

His deeds were of no avail to him: 111:2 [obj und; n.]

Also the following, in all of which, unless otherwise indicated, the object is understood: 2:79, 202, 264, 281, 286; 3:25, 155, 161; 4:88, 111 [twice, obj pres in both], 112 [obj pres]; 5:38; 6:3, 70 [twice], 120 [obj pres], 129; 7:39, 96; 9:82, 95; 10:8, 27 [obj pres], 52; 13:33, 42; 14:18, 51; 15:84 [n.]; 18:58; 35:45; 36:65; 39:24, 48, 50 [n.], 51 [twice]; 40:17, 82 [n.]; 41:17; 42:22, 30, 34; 45:10 [n.], 14, 22; 74:38; 83:14.

Kasaba in the sense of “to earn [wealth, etc.]” occurs only in a few verses: in 2:267 (not listed); probably in 2:79 (see Kash., 1:78)—but not to the exclusion of the figurative meaning; and possibly in 31:34 and 45:10. On 111:2 see this note, below.

A number of verses, in which mā is used and the verb has no stated object (e.g. 2:225), may be categorized as a simple VB construction if the mā is taken to be maṣdariyyah rather than as a relative pronoun.


15:84: Mā kānū yaksibūna in this verse refers more specifically to material achievements—those of the 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 ʿūṭuḥū ʿalā ilmin). Tad., 5:97-98.

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 ʿan hu māluḥū) nor those of his actions which outwardly appeared to be good or which he himself might have regarded as good (wa mā kasaba) will be of any avail to him. Tad., 8:635.
VIII. 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‘minātī 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. kās ha f a + OBJ

kashafa l-amra, to remove/eliminate sth:

*fa yakshifu mā tad‘īna ilayhi in shā‘a, Then, if He wishes, He relieves the distress you call upon Him to relieve you of: 6:41.

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 kāshi̲fah, see Kash., 4:43.

II. + OBJ + PREP [Can]

kashaftahū Canhu:

i. to relieve/rid sb of sth:

*la in kashafta Cannā r-rijza, If you deliver us from this punish-

ment: 7:134.
Also: 7:135; 10:12, 98; 16:54; 43:50; 44:12.

Burj ibn Mus‘hir, Ḥam., 3:1272/2: rafa‘tu bi ra‘śīhī wa kashaftu Canhulbi mu‘rāqatin 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 ḌAmr, 59/4.) Also, Ḍāshā, 273/4; Ṭar., 67/53.
ii. kashafa ۖcanhu ghiţa’hū, to open sb’s eyes, [literally: to remove the veil/bandage from sb’s eyes]: 50:22.

Jawwās al-Kalbī, Ḥam., 3:1493/4: fa kam min amīrin qabla marwāna wa bniḥīlkashafnā ghiţā’a l-ghammi ۖcanhu fa absārā, “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 ۖcan sāqin, The day people will be in a state of panic [lit: the day the shank will be bared]: 68:42.

The idiom underlying the expression is, kashafati l-harbu ۖcan sāqiḥā, which means: the war became intense/violent—literally, the war revealed its shanks. SaCd ibn Mālik, Ḥam., 2:504/6: kashaftu lahum ۖcan sāqiḥā, “I showed them its [war’s] ferocity.” Also, Ḥass., 395/3. The idiom arises from the practice of warriors to tuck up their trousers when fighting. Shanfarā (Mufaḍḍ., 204/23), wa ta’ū l-Cadiyya bārizan nišfu sāqiḥā, “She [Ta’abbata Sharran, who protected his companions, is compared to a mother who takes solicitous care of her children] attacks the enemy, with half of her leg showing.” Likewise, shammara th-thawba ۖcan sāqayhi means literally “to bare one’s shanks” (Aq., 1:610), but the word shammara (and also tashammara) is then used in expressions (e.g. in a verse quoted by Anbārī, Mufaḍḍ., 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-harbu ۖcan sāqiḥā 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 BāCith ibn Ṣūraym, Ḥam., 2:536/6; also, Tad., 7:528. Cf. the English expression, “to go at it baldheaded.”

In 27:44 (not listed) kashafa ۖcanhu has a literal meaning.
*wa l-kāzīmīna l-ghayṣa, And those who suppress their anger:
3:134.
Also: 40:18 [act pt; obj und].

ii. kūẓīma, to be filled with grief:
*fa huwa kāzīmun, 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, kāzīm
= makzūm.]

12:84: It is possible to take kāzīm in this verse as an active
or a passive participle (Bayd., 1:506); I have construed it as a
passive participle (= makzūm), taking kāzamahū l-ghammu
rather than kāzama l-ghamma as the pattern construction. Inci-
cidentally, Jacob, who is called kāzīm in the verse, acted
more out of sorrow than anger, and it is therefore more ap-
propriate to supply the word ghamm rather than ghayṣ in the
pattern constructions; it would hardly be correct to say
(Kash., 2:271; Bayd, 1:506) that Jacob was filled with rage
(ghayṣ) at his sons. Further, as Islāhī says (Tad., 3:494), the
use of the word kāzīm 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 aʃfālahū is one of the two patterns of aʃfāl at-taʃajub.

331.  KFF

i. k a f f a
1. + OBJ
kaffahū:
   i. to put a stop to sth, thwart sth:
   *Casā llaḥu an yakuffa ba’sa llaḍḥīna 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 kafalu 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.

   Ḥam., 1521/2: lā yaqbisu l-jāru minhum faḍla nārihimī/wa lā tukaffu yadun Can hūrumati l-jārn, “[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 Can Kum, “Do you, too, belong to them, so that I should spare you?” Also, ibid., 3:1198/3; 4:1712/1.

332. KFY

1. k a f ā
   1. + PREP [bā’]
      *a wa lam yakfi bi rabbika annahū ġalā kulli shay’in shahīdin, Is it not sufficient that Your Lord is a witness to everything? 41:53.
   2. + OBJ + OBJ
      kafāhu iyāhu, to suffice sb against/in respect of sb/sth:
      *fa sa yakfikahum ālāhu, God will suffice you against them: 2:137.
      *innā kafaynāka l-mustahziʿīna, We suffice you against those who make mockery: 15:95.
      *wa kafā ālāhu l-muʿminīna l-qītāla, And God sufficed the believers with respect to the war: 33:25.
   3. + PREP [bā’] + TAMYīZ
      kafā biḥī kadḥā, (of sb/sth) to be sufficient/adequate in respect of sth/for a certain purpose:
      *wa kafā bi ālāhi ḥāṣīban, And God will suffice as a reckoner: 4:6; 33:39.
*wa kafā bihi ithman mubīnan, And that in itself constitutes a flagrant sin: 4:50.

*wa kafā bi jahannama saCīran, And hell will do for a flaming fire: 4:55.

*kafā bi nafsika l-yawma alayka ḥasīban, Today you will suffice as your own reckoner [= reckoner of your own deeds]: 17:14.

Burj ibn Mus'hir at-Ṭāfî, Ḥam., 2:619/8: kafā bi l-qubūrī šāriman law raCaytahū, “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 mash'hadin qad kafayta l-ghā'ibīna bihi, “Many a scene [of dispute] there is [at which] you have sufficed [as a representative of] those who were absent.” Also, ibid., 4:1631/1; Ḥāf., 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 ādāhā l-qur'ānu an yuftarā min dūnī llāhi, This Qur’ān 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 laḥū an yafCala kadḥā means “it is not for him/appropriate for him to do so.” It may not behoove a person to do something for several reasons—because:
(a) it would be out of place for him to do so:

*fa mā yakūnu laka an tatakabbara fiḥā, 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 naʿūda fīhā, And it is not right for us to rejoin it [your faith]: 7:89.
*mā kāna li nabiyyin wa lladhīna āmanū an yastaghfirū li l-mushrikīn, 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 tuʿdhū rasūla llāhi wa lā an tankihū azwājahū min baʿdihī abadan, It is not allowed to you to cause suffering to the Prophet of God, or to marry his wives after him, ever: 33:53.

(c) one is far above doing sth:
*wa mā kāna li nabiyyin an yaghullā, It is not for a prophet to be perfidious: 3:161 [n.].
*mā kāna li nabiyyin an yakūna laḥū 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 ʿṣahha laḥū dhālika, yaʿnī anna n-nubuwatā tunāfī l-ghulūla.

(d) sth is too good for one to do/have, one does not enjoy a status high enough to do sth:
*wa mā kāna li basharin an yuqallimahū llāhu illā wahyan an aw min warāʾi 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 so:
*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’ī nafṣī, Say, “It is not given to me to change it [Qur’ān] on my own”: 10:15.
*wa mā kāna lī rasūlin an ya’tiya bi āyatin illā bi idhni llāhi, A messenger does not have the right to produce/come up with even a single verse—except with the permission of God: 13:38.
Also: 14:11.

iii. Mā kāna li yācīla (kadhā) is different from ii, and means that a person is not/cannot be/would not be so and so—the idea being that:
(a) one is not in a position to do sth:
*wa mā kunnā lī nahtadiya law lā an hadānā llāhu, We would not have been guided had it not been that God has guided us: 7:43.
*mā kāna lī ya’khudha akhāhu fī dīnī l-maliki, He [Joseph] could not have detained his brother according to the law of the king: 12:76 [n.].
Also: 9:70.

12:76: The use in this verse implies that Joseph would not do so because, according to the law, he could not.

(b) it is not necessary for one to do sth:
*wa mā kāna l-mu’minūna lī yanfirū kāffatan, It was not 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 lī yuhlika l-qurā bi žulmin wa ahlūhā muṣ-lihūna, And it is not the way of your Lord to destroy cities for the wrongs committed, if their [cities’] people are willing to set things right: 11:117.
*wa mā kāna llāhu lī yazlimahum, And God would not wrong them: 29:40.

3:179: Translated at 406 (WDhR) I.2.

(d) one is not the type to do such-and-such a thing or let such-and-such a thing happen to him:
*qāla lam akun li asjuda li basharin, He [Satan] said, ‘I would not/I am not one who would bow down to a human being’: 15:33.
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 yafṣala kadhā, see 24 (BGhY) VII.

335. Kyl

I. kālā

+ OBJ

kālahu, to give [a measure of] weight: 83:3.

Kālahu, the original form, is frequently abbreviated to kālahū (see Kash., 4:194). Cf. 408 (WZN). According to Iṣlāḥī (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. ikṭālā

+ PREP [Calā]

ikṭāla Calayhi, to take/receive a measure from sb: 83:2.

According to Iṣlāḥī (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.
336. LBTh

1. *labitha

VB

mā labitha an faʿala kadha, to do sth without much delay:

*fa mā labitha an jāʾa bi ṣijin ḥanīdhin, And it was not long before he came in with [meat of] a roasted calf: 11:69.

The construction is variously explained. Ĉukbañ (2:42) suggests five, or rather six, possibilities in all. Of these, the first (interpreting labitha as taʾakhhara and assuming that the preposition ʿan, which would go with taʾakhhara, has been omitted, yielding the construction: fa mā labitha ʿan an jāʾa) and the fourth (making an jāʾa the subject of labitha, yielding a construction equivalent in meaning to: fa mā abtaʾa majʿūhuḥū) seem more plausible than the rest; I have chosen the fourth interpretation, hence the categorization of the verse as VB.

Ṣijī 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-Kīnānī, Ṣawm., 76/22: wa ʿan yalbatthā l-juḥḥālū an yataḥaddāmūʾakḥā l-ḥilmī mā lam yastaʿīn 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**

1. *a b a s a*
2. **VB**
   
   *bal hum fī labsin min khalqin jāfīdin,* Rather, they are in a state of doubt/uncertainty/confusion concerning a new creation: 50:15.

2. + **Obj**

e. *labasa l-amra,* to confuse a matter:
   
   *mā yalbisūna:* 6:9: see 3.a below.

e. *labasahum,* to cause people to become embroiled in quarrels:
   
   *aw yalbisakum shiyaʿan,* 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. bāʿ]

e. *labasa ʿalayhi l-amra,* to make a matter doubtful for sb:
   
   *wa lā 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 (CMY) l.a.

b. *labasa sh-shayʿa ʿalā sh-shayʿi,* to mix one thing up with another:
   
   *wa lā talbisū l-ḥaqqa bi l-bāṭili,* And do not mix truth up with falsehood: 2:42.
   
   *alladhīna lam yalbisū ʿimānahum bi ẓulmin,* Those who have not polluted their faith with any wrong: 6:82.
   
   Also: 3:71.

338. **LJJ**

1. *l a j j a*

   + **PREP** [fī]

   *lajja fī l-amri,* to persist in sth:
*la lajījū fī ṭughyānīhim, They would have persisted in their rebelliousness: 23:75.
*bāl lajījū fī Cutuwwin wa nufūrīn, Rather, they persisted in their defiance and averseness: 67:21.

Lab., 3/1: arā n-nafsa lajjat fī 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. LHD

IV. a l ḥ a d a
  + PREP [a. fi; b. ilā]
  a. alḥada fīhi:
    i. to misinterpret/distort sth:
      *inna lladhīna yulhidūna fī āyātīnā, Indeed, those who are putting a false construction on Our signs: 41:40.
    ii. to blaspheme sth, be disrespectful/irreverent toward sth:
      *wa dharū lladhīna yulhidūna fī asmā’ilīhī, And leave those alone who blaspheme His names: 7:180.

Alḥada fī asmā’ī lāḥī is to commit sacrilege against the divine attributes, that is, to posit of God attributes that are unbecoming of Him and cannot belong to Him. Tad., 2:775.

Alḥada s-sahmu l-hadafa, “(of an arrow) to fall to one side of the target.” Muf., 448. Also, Kash., 2:105–6; 3:392.

b. alḥada ilayhi, to point/allude to sb/sth: 16:103.

340. LHF

IV. a l ḥ a f a
  VB

For a translation of the verse, see 161 (S’L) 1.1.ii.

Lihāf is anything one uses to wrap oneself in, e.g. a blanket or quilt. Alḥafa s-sā’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. *LḤN*

I. *l a ḥ a n a*

VB

*lahana*, to equivocate:

*wa la tarifannahum fī laḥni l-qawli*, And you will definitely recognize them from the way they twist their words/speech: 47:30.

*Lahana fī kalāmiḥī, “to mispronounce words/equivocate”;

342. *LẒM*

IV. *a l z a m a*

+ OBJ + OBJ

*alzamahū sh-shay’a:*

i. to impose sth upon sth:

*a nulzimukumūḥā wa antum laḥā kāriḥūna*, Shall We force it [divine mercy—i.e. revelation] upon you even if you should happen to dislike it: 11:28.

ii. to bind sb to sth:

*wa alzamahum kalimatā t-taqwā, And We bound them to/made them stick to the Word of Piety: 48:26.*

The *kalimat at-taqwā* is the declaration made by the Companions before the Prophet, namely: *Radītu bi Ilāhi rabbān wa bi muḥāmmadīn rasūlān wa bi l-islāmi dinān, “I am content in taking God as my Lord, Muhammad as my prophet, and Islam as my religion.” *Tad.*, 6:465. Cf. *Kash.*, 3:467.

iii. *wa kullā insānīn alzammāhu tāʾīrahū fī ḥunūqīhī, And around every man’s neck We have hung/fastened his fate [= We have bound every man to his fate/destiny]: 17:13.*

343. **LTF**

V. *talāṭṭafa, to be circumspect:
*wa l-yatalattaf, And let him be circumspect [about it]: 18:19.

344. **LGHW**

I. *laghā fi qawlihī, to say sth without really meaning it:
*āyu'ākhidhukumu llāhu bi l-laghwi fi aymānikum, God will not call you to account for the oaths you have sworn thoughtlessly: 2:225; 5:89.

ii. *laghā fi kalāmi fulānin, to disturb sb in his speech:
*ātasmaū li hādhā l-qur'āni wa l-ghaw fihi, Do not listen to this Qur'an; rather, create disturbance in it [= during its recitation]: 41:26.

That is, when the Prophet recites the Qur'an to people, try to create confusion by heckling and hooting so that people cannot hear the recitation of the Qur'an. *Tad.*, 6:99.

345. **LFF**

VIII. *s-sāqi, And [when, as a result of weakness] shank twines around shank: 75:29.

Following Farāhī (*Majm.*, 2:18 [see also *Kash.*, 4:166]). The Qur'anic 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 *Alshā*, 353/27: *in wadaqnā canhu bi bayḍā' a qafraw qarannā dhirācuh bi wazīn, "[It would make no difference to my sturdy camel] if I [lit: we] were to relieve it of some load during [its journey through,
an empty wilderness, or if I were to [run it fast and constantly
and thus] cause its forelegs to entwine its hindlegs."

Cf. “to be on one’s last legs.”

346. LFW

IV. a l f ā
+ OBJ + PREP [Cālā]

 alfāhu Cālā kadhā, to find sb practicing sth:

qālū bal nattabiCū mā alfaynā Cālayhi abā’anā, They say, “We
would rather follow what we have found our forefathers practicing”:
2:170.

See also 402 (WJD) 1.3.a.

347. LQY

I. l a q i y a
+ OBJ

laqiya:  
i. to feel/experience sth:

laqiya n-naṣaba, to be tired/weary: 18:62.

Iyās ibn al-Aratt, Ham., 3:1278/4: fa in yaku khayrun aw
yakun baCdu rāḥatin/la innaka laqīn min ghumūmin wa min
karbī, “For [even] if there be any good or comfort [that be-
comes your lot], you are surely going to experience sorrow
and pain.” Al-Maqlūṭ al-Asadī, Ham., 3:1382/1: ghayyaḏna min
Cabarīthhina wa quīna fīmā dhū 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 Ḥaṁm al-Ḥamdānī, 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-waCda, to obtain/realize what is promised [to one]: 28:61
[act pt].
II. *laqqāhu sh-shay'a:*

i. to cause sb to have/experience sth, grant sth to/bestow sth upon sb:

*wa inna kalulaqqā I-qur'āna min ladun ḥakīmin ʿalāmin, And the Qur'ān is being conveyed to you from an All-Wise, All-Knowing Being: 27:6.

*wa llayulaqqāhā illā ṣ-ṣābirūna, And it is granted only to those who show perseverance: 28:80.

*laqqāhum naḍratan wa surūran, He will bless them with joy and happiness: 76:11.

Also: 41:35 [twice, both pass].

ii. *laqqāhu t-tahiyyata, to salute/greet sb:*

*wa yulaqqawna fihā tahiyyatan wa salamān, And in them [lofty quarters of paradise] they will be accosted with “greetings!” and “peace!”: 25:75.

III. *laqā l-yawma, to come upon/see a day:*

*hatta yulāqū yawmahumu lladhi yū-ʿadūna, 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. *laqā ḥisābahū, to face one’s reckoning: 69:20 [act pt].

IV. *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-sāmiyyu, 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 maṣdhiratan, 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-samCa, 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 *Hass.*, 477/3.


Also: 16:15; 31:10.

v. *alqā l-aqlāma*, to draw lots by using marked arrows [lit: to cast arrows]:

*wa mā kunta ladayhim idh yulqūna aqlāmahum ayyuhum yak-fulu maryama*, And you were not with them when they were drawing lots by means of arrows [lit: casting their arrows], [in order to decide] who would take Mary as his ward: 3:44.

*Iṣlahī* writes: "By aqlām is meant the arrows that are used in drawing lots. The use of gambling arrows is forbidden in the *Sharī‘ah*, 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 ilā kānū yaktubūna bihi t-tawrāta, ikhtārūhā li l-qur‘ati tabarrukān bihi.*

Cf. 308 (QSM) X.

3. + PREP [ilā]

*alqā fi l-amri*, to seek to sabotage a scheme/plan:

*wa mā arsalnā min qablika min rasūlin wa lā nabiyyin illā idhā tamannā alqā sh-shayṭānu fi umnīyyathī, 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.*
Nearly exact English idiomatic equivalents of 22:52 (and also of 22:53 [1.ii, above]) are: “to put a spoke in sb’s wheel” and “to throw a spanner into sb’s works.”

4. + OBJ + PREP [a. calā; b. bayna; c. fi; d. ilā]
   a. alqāhu calayhi:
      i. to cover sth with sth:
         *wa alqaytu calayka mahabbatan minni, And I have enveloped you in my love: 20:39.
      ii. to grant/give sth to sb:
         *yulqī r-rūha min amrīhī calā man yashā’u min cībādīhī, 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 amrīhī 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 calayhi aswiratun min dhahabin, Why, then, were bracelets of gold not sent down upon him? 43:53.
      *a ulqiya dh-dhikru calayhi 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:
         *inā sa nulqiṭ calayka qawlan thaqqiṭan, We shall soon lay on you a heavy responsibility [lit: a weighty word] 73:5.
   b. *wa alqaynā baynahum wa ṭ-adāwat wa ṭ-baghdā’ā, And We sowed the seeds of dissension and hatred among them: 5:64.
   c. alqā fi qaļbihī r-ruqba, to strike terror in sb’s heart: 3:151; 8:12.

      See also 304 (QDhF) 1.2.

   d. alqāhu ilayḥ:
      i. to consign sth to sb:
         (a) *wa lā tulqū bi ayḍīkum 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 ayḍīkum ilā t-tahlukati to be the complete construction, one of the possibilities suggested by Zamakhshiari (Kash., 1:119).
aydikum in the verse, cf. Islāḥī (Tad., 1:436): “The words bi
yaydikum in 2:195 paint the picture of a man who, standing on
a height with his arms outstretched, is poised for a jump into
a river or a cavern below. Similar expressions have been
used by some Arab poets.”

(b) *wa kalimatuhū alqāhā ilā maryama, And [Jesus is] His Word
which He consigned to Mary: 4:171.

ii. to convey/deliver sth to sb:
(a) *aw yulqā ilayhi kanzūn, Or [why was not] a treasure supplied
(b) alqā ilayhi l-kitāba:
(i) to deliver a letter to sb: 27:28, 29 [pass].
(ii) to give a scripture to sb:
*wa mā kunta tarjū an yulqā ilayka l-kitābu, You never expected
that a scripture would be given to you: 28:86.

iii. alqā ilayhi l-qawla, to say sth to sb: 16:86.

The verse implies that the angels will “throw” or “hurl”
their statements at the people of hell.

iv. to offer sth to sb:
(a) alqā ilayhi s-salāma:
(i) to capitulate/surrender to sb: 16:87.

That is, those who acted pridefully in their earthly life will,
on the Last Day, humbly submit to the verdict of God. Kash.,
3:340.

See also 2.ii(b) above.

(ii) to offer to make peace with sb: 4:90, 91.

Following Islāḥī (Tad., 2:130, 131, 132). The meaning, “to
make/offfer 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 of-
fer of peace is made because of a recognition of one’s weak
position.

See also 2.ii(b) above.

(b) alqā ilayhi s-salāma, to greet sb with the [Islamic] greeting of
“peace!” 4:94.
5. + PREP [ilā] + PREP [bā']
   alqā ilayhi bi l-mawaddati, to court/cultivate sb's friendship: 60:1.

   Kash., 4:86; Tad., 7:324.
   Cf. 166 (SRR) IV.

V. t a l a q q ā
1. VB
   talaqqā, to record [sth]: 50:17.
2. + OBJ
   talaqqāhu, to receive/welcome sb: 21:103.
3. + OBJ + PREP [bā']
   *idh talaqqawnahī bi alsinatikum, When you were passing it [report] on from tongue to tongue [= receiving and communicating the report uncritically]: 24:15.

   As Islāhī observes (Tad., 4:512 [cf. Kash., 3:66]), the Qur'ān 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. LMH

1. l a m a hā
1. + VB
   lamaḥā l-baṣaru, (of eyes) to notice at a glance:
   *wa mā amru s-sāʾati illā ka lamḥī 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
   lamaḥā 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.

   Lamāḥtuhū bi baṣarī, "I glanced at him." Asās, 572. ʿAbd Allāh ibn ad-Dumaynah al-Khath'amī, Ḥam., 3:1264/7: wa
I-hayi tuhdi Ii Najdin shaqa’iquh, “She cast a glance [at me], and its sparkle was like the lightning of [life-giving] coulds whose portions are being shown the way to Najd.”

349. **LMS**

I. *lama* 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: *ulāму ʿalā 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. *lama* s a
+ **OBJ**

"lāmasa l-mar’ata, to have sexual intercourse with a woman: 4:43; 5:6.

See also 359 (MSS) 1.2.ii and VI.

350. **LHW**

I. *lahā* a

* lahā qalbahū, (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 bihi (’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 bihi) that they neglect the divine message (lahā Canhu).
351. LWY

I. I aw ā

1. + PREP [a. Calā; b. bā']
   a. lawā Calayhi, to turn around to take a look at sth:
      *wa lā talwūna Calā ahadin, And you did not [so much as] turn around to take a look at anyone: 3:153.

      "The expression fulānun lā yalwā Calā ahadin is used of a person who beats a brisk retreat [and, in doing so, does not even look back]." Muf., 457-58. Cf. Aqshā Bahilah, Aṣm., 89/4. Also, Imr., 62/22; Khir., 40/3. Hassān (197/5) uses the expression, combining the literal and the metaphorical meanings: wa lam yalwū Calā l-ḥasabi t-taifī, "And they [the fleeing Quraysh] did not look back on/to their noble stock of old." Cf. also Āntarah (9/6)), who uses it in a slightly different sense.

   b. lawā bi lisānihi, to mispronounce: 4:46.

      See n. to 2 below.

2. + OBJ + PREP [bā']

   lawā lisānahū bi sh-shay'i, to mispronounce sth:

      *wa inna minhum la fāriqan yalwīna alsinatahūn bi l-kitābi, And among them is a group of people who mispronounces the Book [lit: (they) twist their tongues in reading the Book]: 3:78.


      See also 1.b above, and 59 (HHRF) II.

II. I aw w ā

   + OBJ

   lawwā ra'sahū, to shake one's head [in disbelief/indifference]:

   *lawwwaw ru'ūsahum, They shake their heads: 63:5.


      See also 384 (NGhD) IV.
352. LYN

I. lānā

a. lānā lahū, to be gentle/kind to sb:
   *fa bi mā rāḥmatīn mina llāhi līnta lahūm, It is by God's grace that you are gentle/kind to them: 3:159.

b. lānā ilayhi, to become soft and incline toward sth:
   *thumma tālīnū jūlūduhum wa qulūbuhum ilā dhikri llāhi, Then their skins and hearts become soft and incline to the remembrance of God: 39:23.

   Ta’dmīn of māla (Tad., 5:580) or sakana or ʿitma’anna (Kash., 3:345). Cf. 57:16 (an takhsha’cā qulūbuhum li dhikri llāhi [cited at 12 (‘NY) 1]).

IV. a lānā

a. lānā ilayhi, to become soft and incline toward sth:
   *wa alannā lahū l-hadīda, And We made iron pliant for him [David] [= We enabled him to forge materials from iron]: 34:10.
MĪM

353. **MDD**

1. *m a d d a*
   1. **+ OBJ**
      *maddahū:*
     i. **to extend/add to/augment sth:**
     *wa l-bahrū yamudduhū min baḍdihī sabcātu abḥurīn, 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. ʾIślāḥī (Tad. 5:140 [cf. Kash., 3:215]) assumes the suppression of the word midād (“ink”) after al-bahr, making it the counterpart of aqlām in the same verse, the complete construction thus being: *wa law anna mā fi l-arḍī min shajaratīn aqlāmūn wa l-bahrū midādūn yamudduhū. . . .*

     ii. **to make sth abundant:**
     *wa jaḍalū lahū mālān mamdūdan, And I gave him great wealth: 74:12.

     *Asās, 586; Kash., 4:157.***

     iii. **to intensify sth:**
     *wa żillīn 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 ẓ-ziла (25:45) is not listed because the verb maddа has been used in it in the literal sense of physical extension, being opposed to sakаna in the same verse (wa law shā’a la ja‘alahu sakinan).

2. + PREP [lām]
   *fa l-yamdud lahū r-rahmānu madden, Then let the Compassionate One give him rope: 19:75.


3. + OBJ + PREP [a. fī; b. ilā; c. lām]
   a. maddahū fī ghayyihī, to cause sb to become further misguided:
   *wa yamudduhum fī ṭughyānihim, And He lets them grow in their rebelliousness: 2:15.
   Also: 7:202.

   Kash., 1:35.
   See also 269 (CMH) l.2, 338 (LI) l.

   b. madda Caynayhi ilā sh-shay‘i, to cast one’s eyes on sth:
   *lā tamuddanna Caynayka ilā mā matta‘nā 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 = nazara Caynayhi [see Kash., 2:452]) carries the sense of looking at something desiring-ly. The verses accordingly mean that the Prophet should have no desire for such-and-such things (ay lā tatmah bi baṣarika ẓumūha rāghibin fihi mutamannin lahū [ibid, 2:310; also, ibid. 2:452]).

   Hass., 258/[3]: innī la a‘jabu min qawlin ghurīta bihī ḥulwin yumaddu ilayhi s-sam‘u 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 madden, 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, 30/14: *wa man hāba asbāba l-manāya yanafinhum/ wa law nhāla 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, Aṣḥāb (159/32). See Iṣlāḥī (Tad., 4:363), whose interpretation of the idiom I have borrowed, and who quotes the verses from Zuhayr and Aṣḥāb. 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 fi amrin marijin*, And so they are caught up in a confusion: 50:5.

*Marija l-khātamū fi l-isbaći* 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., 342/15).

355. MRD

I. *m a r a d a*

+ PREP [Cālā]

*marada Cālā sh-shay'ī*, to persist in sth, practice sth persistently:

*maradū Cālā n-nifaqi*, They have become quite adept in hypocrisy: 9:101.

356. **MRR**

1. **m a r r a**
   1. **VB**
      "fa lammā kashāfna ḍanhu ḍurrahū marra ka an lam yadʿunā ilā ḍurrin 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 maḍā Calā ṭāriqatū l-ūlā . . . aw marra ʿan mawqīfī l-ibtiḥāli wā t-taḍarruʿī . . . ). 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 kaʿayyin min āyatin fī s-samāwātī wa l-ardī 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-samāwātī would suggest—for it would be difficult to say that one “passes by” the signs in the heavens. This is not to say that there is no connection between the ordinary meaning of the expression and the meaning given above. When one passes by something, one can watch or observe it. In other words, the fi of Calayhi has been used in the sense of fāʿidat al-fi. (Cf. Kash., 2:277: Yamurrūna Calayhā: yushāḥidūnahā.) 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’ān meant to say, wa kaʿayyin min āyatin fī l-ardī 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-samāwātī before fī l-ardī, and, after supplying the conjunction waʿw and suppressing the fī preceding al-ardī, used the same preposition—Calā—for samāwāt and ardī both.

VIII. **i s t a m a r r a**
   **VB**
   "wa yaqūlū sihrun mustamirrun, And they will say, “[This is] magic that has long been in existence”: 54:3."
See Kasr., 4:44, for other explanations.  
See also 3 ('ThR) (sihrun yu’tharu), and 287 (FRY) VIII.1 (sihrun muftaran).

357. MRY

III. mārā
1. + PREP [fī]

Mirā‘ is debate or argument. Marā n-nāqata, “to milk a she-camel”—kanna kullā wāhidin mina l-mutajādilaynī yāmnā mā ḍinda ṣāḥibīn (Kash., 4:38). See also n. to VIII.b below.

2. + OBJ + PREP [Cālā]
mārāhū Cālā l-amri, to seek to outargue sb on sth: 53:12.


See n. to III.1 above, and n. to VIII.b below.

VI. tāmārā
+ PREP [bā‘]
tamārā bi sh-shay‘i, to offer carping/derisive criticism: 53:55; 54:36.

Bā‘ suggests the tadmīn of istahza‘a; the tadmīn of kafara is also possible. The same holds for VIII.a below.

See n. to VI above, and n. to VIII.b below.

VIII. imtārā
+ PREP [a. bā‘; b. fī]
a. imtārā 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. imtārā 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. *MISH*

1. *m a s a h a*
   
   masaha, to deal a blow [to sth]:
   *fa tāfiqa mashan bi s-sūqi wa l-aʃnaqi, Then he [Solomon] began to strike [the horses with the sword] on the shanks and necks: 38:33.

   Masaha ģunuqahūdağudahū bi s-sayfi, “to cut off sb’s neck/arm with a sword”; masaha l-qawma qatlan, “to massacre a people.” Asās, 594. Also, Aq., 2:1208; Muf., 467; Kash., 3:328.

   I take the following to be the complete construction: fa tāfiqa yamsahu mashan wāqīcan bi s-sūqi wa l-aʃnaqi. That is, mashan is a maʃil mutlaq, serving to reinforce (ta’khīd) an implied verb—yamsahu (Tad., 5:530), with the ba’ suggesting the tadmind of wāqīcan (cf. Mugh., 1:115). Since the ba’ goes with wāqīcan rather than with yamsahu, the Qur’anic verse has a simple VB construction.

359. *MSS*

1. *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 qarhun fa qad massa l-qawma qarhun mithluhū,
If you have received a wound/injury, then the enemy has already
received a similar wound/injury: 3:140.

*wa la in massat’hum nafḥatun min Cadhābi rabbika, And if a
draft of your Lord’s punishment should reach them: 21:46.

Also, in the position of subject, the following:
(b) ba’sā’, calamity: 2:214.
(c) ḍarrā’, hardship: 2:214; 7:95; 10:21; 11:10; 41:50.
(d) durr, 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:
   *Ian tamassana n-naru illā ayyāman maqdūdan, Fire is not
goint to touch us [= we shall not be punished in the fire of hell] ex-
cept for a certain number of [= a few] days: 2:80.

Also: 3:24; 11:113.
(i) nasab, fatigue: 15:48; 35:35.
(j) sarrā’, joy, happiness: 7:95.
(k) sharr, evil, calamity: 17:83; 41:49; 51; 70:20.
(m) *ṭā’ifun mina sh-shayṭān, 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 suffer-
ing.” Tad., 1:587 (also, Muf., 467: Wa l-massu yuqālu fi kulli
mā yanālu l-insāna min adhan). Ham., 2:926/2: fa mā kāna
mifrāhan idhā l-khayru massahū/wa lā kāna mānānan idhā
huwā anṣamā, “He does not become proud when he ac-
quires 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

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 nuṣūbin wa ġadhābin, That Satan has caused me suffering and torment: 38:41.

      Zayd ibn Ḥuṣayn, Ḥam., 4:1678/2: a lam taClam7 annT idhi d-dahru massant bi naibatin zallat wa lam atatarta, “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 as-Ṣimmah, ibid., 2:820/ 15; Abū Wahb al-ǦAbsī, 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 1.2.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 rahmatin fa lā mumsika lahā wa mā yumsiku fa lā mursila lahū min baCdihī, 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 ilâhu nafsâ fulânîn, (of God) to cause a person to die [lit: to detain/arrest a being/soul]: 39:42.
*fa amsikûhunna fi l-buyûti, Then detain/confine them [women] in your homes: 4:15.

3. + OBJ + PREP [a. Calâ; b. bâ]

a. amsaka Calayhi sh-shay’a, to hold/save sth for sb:
*fa kulû min mâ 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.

Hât., 229/3: taqûlu alâ amsak Calayka fa innânîlaâ l-mâla ĉinda l-mumsîkân maCâbdâ, “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 muCâbd in the verse can be explained in several ways; see commentary, ibid., 229–30.)

b. *wa lâ tumsikû bi Cîšami l-kawâfiri, 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 [bâ’]

istamsaka bi l-Cûrwati l-wuthqâ, 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 hā
+ PREP [bâ’]

*mashshâ’in bi namîmin, A great slanderer: 68:11.

Kash., 4:127.
362. **MKN**

II. \textit{m a k k a n a} an a

1. + PREP [\lām]
   *\textit{mā lam numakkīn lakum}: 6:6: see 2.a.ii, with n.

2. + OBJ + PREP [\textit{fī}; b. \lām]
   a. \textit{makkānāhū fīhi}:
      
   i. to give sb possession of/control over sth:
      *\textit{mā makkānī fīhi rabbī khayrun}, What my Lord has bestowed on me is better: 18:95.
      *\textit{wa la qad makkānākum fī mā in makkānākum fīhi}, We had made them masters of things We have not made you masters of: 46:26.
   
   ii. \textit{makkānāhu fī l-ardī}, to give sb great power/authority in the land:
      *\textit{makkānāhum fī l-ardī mā lam numakkīn lakum}, We gave them power/authority in the land, in a way that We have not established you: 6:6.
      *\textit{alladhīna in makkānāhum fī l-ardī aqāmū s-salātā wa ātū z-zakātā}, 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. \textit{makkānahū lahū}, to establish sth for sb:
   *\textit{wa la yumakkānāna lahum dīnāhumu illādī hu ῥada lahum}, And [He has promised that] He would firmly establish for them the religion He has chosen for them: 24:55.
   *\textit{a wa lam numakkīn lahum ḥarāman āminan}, Have We not provided them a secure sanctuary? 28:57.

3. + PREP [\lām] + PREP [\textit{fī}]
   makkāna lahū fī l-ardī:
   
   i. to pave the way for sb in a land:
      *\textit{wa kadḥālīkā makkānā fī yūsufa fī l-ardī}, 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 (= jaqala lahū makanān fīhā) and (2.a.ii) makanahū fī l-ardī (= athbatahū fīhā).

IV. a m k a n a
+ PREP [min]
amkana minhu, to give sb power/control over sb/sth:
*fa amkana minhum, And He gave [you] power over them: 8:71 [obj und].

Aq., 2:1232-33. Also, Asās, 601.

363. MLK

I. m a l a k a
1. + OBJ
malakahu:
   i. mā malakat yamīnhū/yamīnhū, 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 yamīnhū means specifically “female slave(s).”
In Classical Arabic, mā malakat yaduhū often means “possessions” as such; in the Qur’ān the phrase acquires the specific meaning of “slaves.” Durayd ibn as-Simmah, Ḥam., 2:821/17: wa ṭayyaba nafsī annanī lam aqul lahū/kadhabta 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 mafātihatū, Or those [houses] you possess the keys of [= houses under your management/custodianship]: 24:61.

2. + OBJ + PREP [min]
   malaka minhu l-amra, to have the power to do sth to/before sb:
   *lā 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 lāhū min fulānin shay'ān, to be able to help/protect sb
   against sb: 5:17, 41; 46:8; 48:11; 60:4.

   Taḍmīn of manaṭa. Tad., 6:453 (on 46:8).
   The word 'shayʾ', which occurs in all these verses, is here
   taken as an object, but it may also be taken to occupy the
   position of a maṣdar.

364. MLL See 365 (MLW)

365. MLW

IV. a m lā
1. + PREP [lām]
   amlā lahū, to give rope to sb: 3:178 [twice; n.]; 7:183; 13:32;

   Amlā l-baʿralli l-baʿrī, “to extend the tether of a camel.”
   Aq., 2:1242. Āṣās, 605.
   3:178: The first mā (in anna mā numfī lahūm) is maṣ-
   dariyyah, but the second (in innāmā numfī lahūm) is kāfīfah.
   Kash., 1:232.
   47:25: According to Iṣlāhī (Tad., 6:420), the verb amlā has
   been used in the Qurʾān with God as its subject, and 47:25 is
   no exception, for it would not be appropriate to regard Satan
   as the subject (cf. Kash., 3:458.)

2. + OBJ + PREP [Cālā]
   amlāhu Cālayhi, to write sth down and read it out to sb:
   *wa qālū asāṭīru l-awwafīna iktatabahā fa hiya tumāl Cālayhi buk-
   ratan wa aṣīlan, And they say, “[These are] mere legends about earlier
   peoples which he has had written, and which are therefore [first] writ-
   ten down and [then] imparted to him day and night!” 25:5.

   Iṣlāhī writes: “The use of Cālā after tumāl suggests that the
   verb includes the taḍmīn-meaning of tulqā Cālayhi or tuqraʾu
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:  
    *alladhiina 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 nafsihi*, to work/strive for one’s own good:  
    *wa man Camila šāliḥan fa li anfusihim yamhadūna*, And those who do good deeds do so for their own good: 30:44.  

II. *m a h a d a*  
    + PREP [lām]  
    *mahhada lahu*, to smooth sb’s path:  
    *we mahhadtu lahu tamhīdan*, And I made his path so very smooth: 74:14.

368. MWT

I. *m ā t a*  
    VB  
    *māta*:

i. (of the earth) to become arid/barren: 2:164; 7:57 [act pt]; 16:65; 25:49 [act pt]; 29:63; 30:19, 24, 50; 35:9 [twice, once act pt]; 36:33
[act pt]; 43:11 [act pt]; 45:5; 50:11 [act pt]; 57:17. [All maṣdars except where noted otherwise.]

ii. (of a town, etc.) to be destroyed: 2:259 [maṣ].

369. MYZ

V. tamayyaza mina l-ghayzi, to burst/explode with rage: 67:8.

Aq., 2:1255.

370. MYL

I. māla Calayhi, to fall upon/attack sb: 4:102.

Māla Calayya, "He wronged me." Asās, 610. Māla Calayhimu d-dahru, "(of time/fate) "to visit calamities upon a people." Aq., 2:1256.
371. N'Y

1. 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 Ibn al-Khatīm at-Taymi, Mufadd., 726/1: bānat ṣadūfu fa qalbuhū makhtūfū/wa na'at bi jānibihā ālayka 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—(*alam li n-nisā‘ [Aq., 1:639]; cf. Nawār, in n. to 313 (Q7C) V.1.ii, and in a verse by Shamm. [quoted at 322 (KTB) l.2.ā.ii]—indicating the indifference with which they treat their lovers [ṣadafa, “to turn away/avoid/shun”). As such, Subay plays upon words: ṣadūf and na’at bi jānibihā.) In ĆAnt., 207/ [4], the phrase is used in a literal sense.
Cf. na'ā wa shtadda jānibuhū, in Sahm ibn Ḥanẓalah, 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 ḥasānan, And He gave her a good upbringing: 3:37.
Nabbata š-sabīyya, “to bring up a child.” Asās, 612-13. Also, Aq., 2:1259-60; Kash., 1:187. See also 380 (NSh) II and IV.

373. NBDh

1. n a b a d h a

   1. + OBJ

      nabadhahū:
   
      i. to reject/repudiate/spurn sth:

      nabadha l-Cahda/l-mithāqa, 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 per-
      formance 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-Cadūwwi, “to break one’s pact with the enemy.”
   Asās, 613; Aq., 2:1261. Also, Kash., 2:132; Maj., 1:249. See also n. to 1.i above.

3. + OBJ + PREP [warā’]

   nabadha sh-shay’a warā’a žahrihī, to throw/fling sth behind one’s back [= completely disregard/repudiate/reject sth]:

   *nabadha fariqun mina lladhīna ūtū l-kitāb kitāba llāhi warā’a žuhūrihim, 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 warāʾa zahrīhī, “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-tanādī, 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 (SʾL) VI.

376. NZC

I. n a z a c a

+ OBJ + PREP [a. Can; b. min]

a. nazaʿahū ċanhu, to take sth away from sb, deprive sb of sth:

*yanziʿu ċanhumū 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-ʿamīru l-ʿāmilā ʿan ʿamalīhī, “(of a ruler) to depose a governor/an administrator.” Ag., 2:1290. Lab., 109/9:

wa nazaʿna min dāwūda aḥsana ʿunṣihī, “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
yanziC u llāhu mā lahū husidū, “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
   tanāzaCūhu, (of people) to exchange sth between themselves:
   *yatanāzaCūna fihā ka’san, In it [paradise] they will be offering and receiving cups of wine: 52:23.

   KaC b, 43/1[1].

2. + OBJ + PREP [bayna]
   tanāzaCū l-amra baynahum, (of people):
   i. to argue/debate a subject among themselves:
      *idh yatanāzaCūna 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 tanāzaCū amrahum baynahum, Then they [Pharaoh and his courtiers] discussed the matter among themselves: 20:62.

   TanāzaCā in 20:62 means “to compare notes,” and not necessarily “to dispute” (cf. i, above). The non-disputatious sense of tanāzaC (and of nāzaCā) is attested in the following: Ibn Muq., 261/28: yatanāzaCūna jawā‘iba l-amthālī, “They were quoting one another/exchanging familiar/well-known sayings”; Ḥādirah, Mufadd., 53:5: wa idhā tunāziCuka l-ḥadīthā ra’aytahā hasāna tabassumuhā ladhdhā l-makraCī, “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‘shā (189/14).

377. NZGh

1. n a z a g h a
1. + PREP [bayna]
   nazagha bayna l-qawmi, to cause dissension/a rift among people:
After Satan had caused dissension between me and my brothers: 12:100. 
Also: 17:53.

Nazagha bayna n-nāsī, "to sow dissension among people by urging them to commit wrongs against one another."
Asās, 628; also, Aq., 2:1290; Kash., 2:364.

2. + OBJ + PREP [min] nazaghahū mina sh-shaytānī 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 ċani l-khamri, (of a man) to lose consciousness from drinking wine: 37:47.

Nuzifa sh-shāribu, "(of a wine-drinker) to lose consciousness." Kash., 3:300. The image is that of the "draining" of consciousness (cf. Muf., 488). Nazafa l-bī'ra, "to drain the well." Aq., 2:1291.

IV. a n z a f a + PREP [Can] anzafa r-rajulu ċani 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 bihi, (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 dūrī l-ḥayyi lā binā’a fihi wa lā saq-fa [Aq., 1:554]).

Nazala bihi makrūhn, “A calamity descended upon him.” Asās, 628. Nāb., 86/4: wa man yatarabbāsī l-ḥadathānā yanzil bi sāḥatihi ʿawānun ghayru bikī, “And he who hopes for a calamity [to befall others]—there will land in his own yard a great calamity, not an ordinary one.” (Cf. Aṣmāʾī’s explanation of the verse [ibid., n. 4]: Man ʿaḍhāhu banū ʿammihī fa tarabbasa bihim fa yūshiku an tanzila bihim dāhiyatun.) Laylā bint Ṭartīf, D. al-Khaw., 185/20: arā l-mawta nazzālan bi kulli shārīfī, “I see that death descends on every noble man.” Also, Ṭar., 118/1; KaCb, 30/[3], 259/[4]. See also 414 (WQ̱C) 2.b.

II. n a z z a l a


See also 2 and IV.2 below.

2. + OBJ + PREP [ṣalā] + PREP [bāʾ] *mā lam yunazzil bihi ʿalaykum sultaṇan, 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 munziīn 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 d-ḍayfa = aḥal-lahi and qamā nuzulahū [Aq., 2:1291]). In the verse, the two senses are subtly connected: Noah not only prays that he and those with him be taken off the ship safely, he also prays that God serve as “host” to them, i.e. provide for them after they have disembarked.


2. + OBJ + PREP [bā’]
anzala llāhu biḥi sullānan, to send down sanction in support of sth: 12:40.

See also II above.

380. NSh’

II. n a s h s h a ‘a
+ OBJ
nashsha’ahū, to bring sb up:
*a wa man yunashsha’u fi 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.

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 [maš].

*Nashaza l-labanu,* “(of milk) to rise”; *cirqu nāshizun,* “a swollen vein that throbs constantly”; *dābbah nāshizah,* “a riding beast on which the saddle and the rider cannot stay in position”; *nashazati l-maʾrātu ḍalālā zawjiḥā,* “(of a woman) to defy/disobey her husband”; *nashaza z-zawju ḍalālā l-maʾrāti,* “(of a husband) ”to oppress his wife.” Asās, 633; also, Aq., 2:1301; Kash., 1:266, 302.

382.  *

I.  

n a t a q a
+ PREP [Cȧlā]

*nāṭqa Calayhi,* to speak/testify against sb: 45:29

See also 203 (ShHD) I.2.iii.

383.  *

I.  

n a z a r a
+ OBJ

*nazarahū:*  

i. to wait for sth:


*Naẓara sh-shayʿa,* “to wait for sth.” Aq., 2:1315. Imr., 41/2:  

fa innakumā in tanẓurāniya sāʾanāminā d-dahrī yanfaʿáni laday ummi jundābī, “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) *unzurnā,* We beg your pardon! 2:104; 4:46.

*Tad.,* 1:250. *Rāʿmānā* 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) *unzurnā nqtabis 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) unzurnā may mean simply: Wait for us! See Kash., 4:65-66.

2. + PREP [a. ilā; b. fi; c. min]
   a. nazara ilayhi, to look to sb [for sth]:
      *ilā rabbihā nāziratun, They [faces] will be looking to their Lord [= will be expecting mercy]: 75:23.

      İslâhi writes: “When used with ilā as its silah, nazara, just as it carries the meaning, ‘to look at something,’ also comes to mean ‘to expect someone to be kind/merciful to one.’ Scholars of the language explain this as follows: if a person says to another, from whom he expects to receive a favor, in-namā nanzuru ilā ilāhi thumma ilayka [Aq., 2:1316], the meaning will be: We look to God for His bounty, and, after that, to you for your kindness.” Tad., 8:90. (See also Kash., 4:165.) In the following verse by Nābighah (35/19), nazara ilayhi—especially the first use of it—seems to give the meaning İslâhi assigns to 75:23: nazarat ilayka bi ḥājatin lam taqdiḥā/ nazara l-marīdi ilā wujūhi l-ʕuwwādī, “She looked at you [expectantly], with a desire yet unfulfilled [= wanted to speak to you but could not]—as a patient looks at his visitors.”

   b. nazara fihi, to reflect on sth, ponder over sth: 7:185.
      Aq., 2:1315-16.

   c. nazara min tārīf khafīyyin, to look [at sth] furtively/secretly, steal a glance [at sth]: 42:45.

384. NGHĐ

IV. a n g h a ʿ a
   + OBJ + PREP [ilā]
      anghaḍa raʿsahū ilayhi, to shake one’s head at sb [in surprise/ridicule]:


*fa ya yunghidūna ilayka ruʿūsahum wa yaqūlūna matā huwa,
Then they will shake their heads at you, and will say, “When is it [the Resurrection] [going to be]?” 17:51.

Aq., 2:1323; Maj., 1:382; Kash., 2:363.
See also 351 (LWy) ll.

385. NFTh

1. nāfat hā
   + PREP [fī]
   nafatha fī l-Cuqdati, (of a magician/sorcerer) to blow on knots [in order to cast a spell]:

   *Imra‘ah naffāthah, “sorceress”; rajul manfūth, “one who has been put under a spell.” Asās, 645; also, Aq., 2:1325. A person from the ʿAbd al-Qays, Mufadd., 122/8: fa in yabraʾ fa lam anfīth ʿalayhi wa in yahlik fa dhālika kāna qadī, “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) 1.2, where, with some variations in the second hemistich, the verse is cited from ʿAntarah. Note, further, that making “spear”—or “arrow” in the verse by ʿAntarah [see ibid.])—the antecedent of the pronoun in ʿalayhi in the verse would alter the meaning somewhat.)

   "The word naffāthāt," ʿIsāhī 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. tanaffasa
   VB
Tanaffasa means literally “to breathe.” The use of the word implies that dawn is, as if it were, being crushed under the weight of night and unable to breathe, until God removes the pall of night from it, allowing it to breathe. Tad., 8:227.

387. NQB

II. n a q q a b a
   + PREP [fī]
   naqqaba fī l-bilādi, to run from place to place in search of refuge: 50:36.

   According to Īslāḥī (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 Zamakhshārī cites [ibid.] would seem to support Īslāḥī’s interpretation rather than his own). In support of his view, Īslāḥī cites Aqrab al-Mawīrī, where [2:1332] naqqaba fī l-ardī is explained as: sārā fīnā ṭalabān li l-mahrābi. Cf. Țirimmāḥ, Krenk., 147/2.

388. NQS

I. n a q a s a
   1. + OBJ
   i. *wa lā tanquṣu l-mikyāla wa l-mīzāna, And do not give short measure or weight: 11:84.

      See 84 (KhSR) IV, and 412 (WFY) IV.1.i and 2.

      ii. to fail sb:
      *thumma lam yanquṣūkum shay’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 maṣdar position (see Ĉûkb., 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-ardā nanquṣuhā min aṭrāfiḥā, 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 ġalima mā tanqusu .rd mihum, We know very well what the earth eats away of them [= of their bodies in graves]: 50:4.
3. + OBJ + OBJ
   naqaṣahū sh-shay’a: 9:4: see 1.ii above, with n.

389. Nqd

IV. a n q a  q a
   anqada zahraḥū, (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. ġalā; b. ġ]
   nakasahū ġalā ra’sihī, to throw sb off his bearings [lit: to stand sb/sth on his/its head]:
   *thumma nukisū ġalā 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-ma'rīdu, “(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 fi l-khalqi, (of God) to cause sb’s [physical and mental] constitution to deteriorate/degenerate: 36:68.
See also 281 (GhYR) II.

391. NKṢ

I. n a k a ṣ a
nakaša Calā 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.

393. **HDY**

1. **h a d ā**
   1. + PREP [lām]
      hadā lāhū kadhā, (of sth) to serve as a lesson to sb:
      *a fa lām yahdi lāhum kam ahlaknā qablāhum mina l-qūrūnī,
      Does it not constitute a lesson for them, how many nations We have
destroyed before them? 20:128.
      Also: 7:100; 32:26.

2. + OBJ + PREP [Cān]
   hadāhu ḍāni ḍ-ḍalālati, to deliver/rescue sb from error [lit: to
guide sb away from error]: 27:81 [act pt]; 30:53 [act pt].

**Tadmīn** of some word like ṣarāfa. See Tad., 4:765.

394. **HZZ**

**VIII. i h t a z z a**

*ihtazzātī l-ardū, (of the earth) to grow vegetation: 22:5; 41:39.*

**Ihtazzātī l-ardū:** anbatat. Aq., 2:1388. **Ihtazza** means
literally “to quiver, shake” (e.g. ihtazzātī l-ībilū, “[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 ihtazzātī l-ardū in the verse as: tahar-
trakat bi n-nabātī.
395. *HLK*

I. **h a l a k a**

+ **PREP** [Can]

halaka *Canhu sh-shay'u*, to lose sth, be deprived of sth:

*halaka Can*īnī *sulṭāniyāh*, I have lost my power: 69:29.

**Tadmīn** of *dhahaba* or *baCuda*. **Tad.**, 7:549.

IV. **a h a 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. *yaqīlu 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 Ḥillizah (*Muṣafād.,* 267/13): ḍār yarta'ī li l-māli/yuhlikuhūsuCdu n-nujūmī ilāyhi ka n-nahsī, "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: taqīlū alā ahlakta māla l-balātan/qa hal dāla-lūtan an yuncīqa 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 āṣ-Ṣīmmah, *Aṣm.,* 107/3. The use in the Qurʿān 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. afrān mālahū, as in al-Muthallam ibn Riyāḥ, Ḥam., 4:1655/2.

396. HLL

IV. a h a l l a

+ OBJ + PREP [bā] + PREP [lām]

*mā uhillā bihi 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-muhrimu bi l-hājjī-wa 1-Cumrati, “(of a hajji 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-hilgla “(of people) to raise their voices upon sighting the new moon”; ahalla ș-șabiyyu, “(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: yahwā) implies swift movement: hawati l-Cuqābu, “(of an eagle) to pounce upon its prey”; hawati r-
הודו, "(of wind) to blow." אק., 2:1412. Although תווה, which is used in the verse, is different in form and meaning from תווה (3rd pers. sing. perfect: הווים, "to love/desire"), the use of af'idadah ("hearts") as the subject of the verb in the verse seems to lend to תווה connotations of תווה (cf. קשת., 2:305: תווה ילימה: תסורו ילאhim wa תאיר nah-wahum shawqan wa nizã-can), suggesting wordplay on הווה/yahwi and hawiyiya/yahwi. Physical movement ("to draw toward sth": תווה) thus "blends" with non-physical movement ("to be/feel drawn toward sth": תווה).

399. HYMN

1. h ā m a
   + PREP [fī]
   המה fī kulli wādin, to wander around in every valley [= wander in one's talk, ramble]:
   *א לאן ת appBar נון fī kulli wādin yahimūna, Don't you see that they [poets] wander around in every valley [= move/flit from one subject to another aimlessly]? 26:225.

הומתינ n-nāqatu is said of a she-camel that wanders around by herself in search of pasture. אק., 2:1416. Also, אסאס, 709; קשת., 3:131.

400. HYMN

1. h a y m a n a
   + PREP [Calā]
   haymana Calayhi, to watch over sth:
   *ו Dương reymin Calayhi, And [a Book] that keeps watch over it [= earlier scriptures] 5:48.

According to איסלאמי, the verse means that the Qur'ān is the touchstone by which all other scriptures are to be judged. He cites the expression, haymana ẹl-siru Calā firâkhīhī, which is used of a bird that is protectively hovering over its young ones, and concludes from this that the Qur'ān is a "custodian" of the other scriptures. תד., 2:305. Also, אק., 2:1416. קשת., 1:342; 4:85: Al-muhaymin: ar-raqību Calā kulli shay'in al-ḥafīzu lahū.
401. **WJB**

**I. w a j a b a**

*fa idhā wajabat junūbihā, 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-ḥā'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"; ḍarabahu 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 ḍādīna lā yajidūna illā juhadhum, 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 aṣṣidū ṭha yūṣuфа, I am getting Joseph’s scent: 12:94.

3. + OBJ + PREP [a. Cāla; b. fi]

a. wajadahū Cālayhi, to know sb to be/find sb doing/practicing sth:
*ḥasbunā mā wajadnā Cālayhi ābā’ānā, All we need is what we have known our ancestors to be practicing: 5:104.

Yahyā ibn Mansūr, Ḥam., 1:326/1: wajadnā abānā kāna hal-
la bi baldatin/siwan bayna qaysin qaysi Cāylānā wa l-fīzīn, “We found our father/ancestor settled in a land that was in the middle of [the dwellings of] the Qays—Qays ibn Cāylān—and the Fīzr.” Also, Jawwās ad-Ḏabbī, ibid., 3:1453/2.
See also 346 (LFW) IV.

b. wajada fihi kadhā:
(i) to experience sth at sb’s hands:
*wa l-yajidū fikum ghilzatan, And let them find roughness in your attitude: 9:123.

(ii) wajada fi nafsihī kadhā: 4:65; 59:9: see 4 below.

4. + OBJ + PREP [fi] + PREP [min]
Wajada fi nafsihī minhu kadhā means “to feel so and so on ac-
count of sth,” and the following two expressions are close in meaning:

i. wajada fi nafsihī ḥarajān minhu, to have mental reservations about sth:
*thumma lā yajidū fi anfusihim ḥarajān min mā qaḍayta, And then [they] should not have any reservations in their minds about the verdict you have given: 4:65.

ii. wajada fi nafsihī ḥājatan minhu, to feel uneasy about sth/feel resentment for sth:
*wa lā yajidūna fi anfusihim ḥājatan min mā ātū, And they [Madinan 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 [Cālā]
   * fa mā awjaftum Cālayhi 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.


404. WJH

II. w a j a h a
   + OBJ + PREP [ilā]
   wajjaha wajjahā ilā llāhi, to turn oneself [lit: one’s face] to God in devotion: 6:79.

405. WDC

I. w a d a c a
   VB
   * daC 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 unheefful 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 tubqi wa lā tadharu: 74:28: see 25 (BQY) IV.
   2. + OBJ + PREP [Cālā]
      * mā kāna llāhu li yadhara l-mu’mīnīna Cālā mā antum Cālayhi ḥattā yamīza l-khabītha mina t-tāyyibi, 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 Uhud (see *Tad.*, 1:820)—it is perhaps better to use the past tense in translating the phrase.

407. **WZR**

1. *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**

1. *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) 1. According to İslāhī (Tad., 8:254), the verse is speaking of giving people their rights, and does not have the narrower meaning of giving short weight (cf. 232 (TFF) II, 370 (KYL) I and VIII, and 450 (WZN) I).*

409. **WSL**

1. *w a ş a l a*
   
   1. + OBJ
   
   *wa lladhīna yāsilūna mā amara llāhu an yūṣala, Those who join what God has commanded to be joined [= have regard for/honor the ties of kinship]: 13:21.
   
   Also: 2:27 [n.]; 13:25 [n.].
2:27 and 13:25: For a translation of these verses, see 313 (QTC) I.2.ii.

The idiom underlying the expression is waṣala rahimahū, which means literally: to join the womb. See Aq., 2:1458. Abū Dhū’ayb al-Hudhaﬁ, D. al-Hudh., 2:152(5): wa lam yaku faẓzan qāṭ‘an li qarābatin/wa lākin waṣūlan li l-qarābatī dha ruḥī, “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, KaCb, 112(3).

See also 313 (QTC) 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]:

*la‘n 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 š s 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 Ḥāfiẓ’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. \(\text{WD}^c\)

1. \(wa\ a\ d\ a\ c\ a\)
   1. \(+\ \text{VB}\
      \(waḍa\c'ati\ l-mar'atu,\) (of a woman) to give birth: 35:11; 41:47.
   2. \(+\ \text{OBJ}\
      i. \(waḍa\c'ati\ l-mar'atu\ hamlahā,\) (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\c'tuhā\ unthā, unthā\ is a ḫāl. Kash., 1:186.
      
      ii. \(\text{ṣḥattā} taḍa\c'a\ l-ḥarbu awzārahā,\) Until war lays down its arms: 47:4.

      On the word awzār in the verse, see Kash., 3:453.

3. \(+\ \text{OBJ} + \text{PREP} [\text{Can}]\
   \(waḍa\c'a\ \text{ṣanhu\ sh-shay'ā,\} to relieve sb of sth:
   *\(wa\ yada\c'u\ \text{ṣanhum\ isrāhum\ wa\ l-aghfāla\ llați\ kānat\ ġalayhim,\} And he relieves them of their burden and the shackles that were upon them: 7:157.
   *\(wa\ wada\c'nā\ ġanka\ wizraka,\ And We took your burden off you/relieved you of your burden: 94:2.

IV. \(a\ w\ d\ a\ c\ a\)
   + \text{PREP} [\text{khilāl}]
   *\(wa\ lā\ awda\c'ū\ khilālakum\ yābghūnakumu\ l-fitnata,\ And they would have rushed about in your midst, seeking to create trouble for you/sow mischief among you: 9:47.


411. \(\text{WT}'\)

1. \(w\ a\ ti'\ a\)
1. \(\text{VB}\
   \(waṭi'\ a:\)
   i. to take a step/measure:
   *\(wa\ lā\ yaṭa'ūna\ mawtī'an\ yāghīzu\ l-kuffāra\ . . .\) illā kutiba lahum bihī ġamalun 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: Mawti', here taken as a maṣdar, 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; Ğukb., 2:23.

ii. to concentrate:
*inna nāshi'ata 1-layli ashaddu waṭ'an, Getting up during the night is indeed very conducive to concentration: 73:6.

According to al-Īṣlāḥi, the word waṭ'an in this verse gives the image of “planting one's feet” [cf. thabbata 1lāhu 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 ardān 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]:
*lām taqlamūhum an taṭa'ūhum, Whom you might have trampled unwittingly: 48:25.

Kash., 3:467.
Al-Ḥārith ibn Waqlah adh-Dhuhfī, Ḥam., 1:206/6: wa waṭ'tanā waṭ'ān ẓālā hanaqīniwaṭ'ā l-muqayyadī nābīti ḫarmī, “You trampled us underfoot in great anger; it was like the trampling of a young harm-plant by a hobbled camel” (cf. Aqṣāhā, 227/18 [also ibid., 283/3]). Bashāmah ibn ĞAmr, Mufaddālī, 85/19: tawāṭṭāu aghlazā ḥizzāniḥīka waṭ'ī l-qawīyyī l-cażīlī ḫ-dẖahālī, “[In traversing that land] she [camel] treaded on the hard ground, like a strong, mighty man’s trampling underfoot of a weak man.”
412. **WFY**

II. *w a f f ā*

1. + OBJ + OBJ  

2. + OBJ + PREP (*ilā*)  
   *waffā ilayhi sh-shay'a,* to give sth to sb in its entirety:  
   *wa mā tunfiqū min khayrin yuwaffa ilaykum,* And whatever of your wealth you spend, it shall be repaid to you in full: 2:272.  
   *man kāna yurūdu l-hayāta d-dunyā wa zīnatahā nuwaffi ilayhim ācemālahum 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-kaylall-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 (NQS) 1.1.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 ʿAmr, Mufadd., 89/34. Cf. al-Musāwir ibn Hind, Ham., 1:461/5; al-Waqqād ibn al-Mundhir, ibid., 2:564/2; ʿAnt., 195/16. Similar expressions are *shabba nāra l-harbi, as in ʿIrīmmān, Krenk., 94/30, and ʿAfw ibn ʿAtiyyah, Mufadd., 843/22; saʿāra nāra l-harbi, as in ʿAṣhā, 83/29; and ashʿala l-harba, as in Qays, 36/7.

The ʾām in the verse, here interpreted as *muqhamah (see Introduction, n. 54), may also be interpreted as the ʾām of "cause" (*tāʾīf), in which case the verse would be categorized *+ OBJ + PREP.

See also 231 (TF) IV.i.

2. *+ PREP [ʾalā]

*aqda ʾalayhi, to kindle fire upon/over sth:

*fa *aqīd ʾī yā hāmānu ʾalā t-tīni, So make me a fire, O Ḥāmān, upon the clay [= for the purpose of baking bricks]: 28:38.

Abbreviated form of 3.a, below.

3. *+ OBJ + PREP [a. ʾalā; b. ʾām]

a. aqda n-nāra ʾalayhi, to kindle fire upon/over sth:

*wa min mā yūqidūna ʾalayhi n-nāra, And that which they smelt in the fire: 13:17.

b. aqda nāran li l-harbi: 5:64: see 1 above, with n.

414. WQC

1. *a q a ʾa

1. VB

*aqca l-ḥaqqu, (of truth) to become manifest/be revealed/be established: 7:118.


2. *+ PREP [a. ʾalā; b. bāʾ]

a. aqca ʾalayhi:

i. (of sth) to become obligatory upon sb, devolve upon sb as a duty/responsibility:

*fa qad waqca ajruhū ʾalā llāhi, His reward becomes due [to him] from God: 4:100.
Taḍmīn of wajaba. See Kash., 1:294.

ii. to be imposed/inflicted upon sb:
* qad waqa'cā ẓalaykum min rabbikum rijsun wa ghaḍabun, Filth and wrath have been inflicted upon you by your Lord: 7:71.
* wa idhā waqa'cā ẓalayhimu 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.]

Waqa'cā l-qawlu ẓalayhim: wajaba. Aq., 2:1476. Kash., 2:69: Qad waqa'cā ẓalaykum, ay ḥaqqa ẓalaykum wa wajaba aw qad nazala ẓalaykum. 27:82 and 85. Vs. 82 refers to the time when, after due warning, the disbelievers will be punished in this world. Vs. 85 refers to the time when, in the next world, the decision to throw the disbelievers into hell will be announced. See Tad., 3:766, 768.

Mutammim ibn Nuwayrah, Mufadd., 543/48: fa lā tafrāhan yawmān bi nafsika innaniṭarā l-mawta waqqā'cān ẓalā man tashajja'cā, “May you never be pleased! I see that death overpowers one who tries to display courage.” (Fa lā tafrāhan is an imprecation [Anbār’s commentary, ibid.])

b. waqa'cā biḥī, (of trouble/punishment) to descend upon sb:
* wa huwa waqī'cūn bihim, While it [punishment] is about to overtake them: 42:22.

Al-Ḥārith ibn Hillizah, Mufadd., 517/8: wa hasibti waq'cā suyyūnā bi ru'ūshīm/waq'cā s-sāḥābi ẓalā l-ṭarāfī l-mushrafi, “And [if you] 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
   ittaqāhu, 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 tuqattīqūhā.
Cf. also 409 (WSL) 1.1.

2. + OBJ + PREP [bā']
ttaqāhu bi sh-shay'i, to shield oneself against sth by taking refuge behind sth:
*a fa man yattaqī bi wajhiḥī sū'a l-ṣadḥābi, So, is the one who will [have to] fend off the severe punishment with his face [is like the one who will be safe from the fire of hell]? 39:24.


416. WLJ

I. w a l a j a
+ PREP [fī]
*ḥattā yalija l-jamalu fī sammi l-khiyāṭī, 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 [Cālā]
wallā Cālā duburihi, to turn one’s back [on sth]: 17:46.
Cf. 1 above, and 3 and V.3 below.

3. + ḫāl


Grammatically, mudbiran in these verses is (as in 37:90 [V.3, below]) a ḫāl 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 nuwalli bāc-da ẓ-ẓālimīnā bāc-ḍan, Thus do We impose the wicked upon one other: 6:129.

ii. wallāhu duburahū, to beat a retreat before sb: 3:111; 8:15, 16.

iii. *nuwallihi 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].


V. tawalla

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 [ba']

tawallā bi ruknihi, to shrug one's shoulders [in indifference] and walk away/move away in indifference [lit: to move away with one's side]: 51:39.

Tad., 6:614.
Cf. 44 (ThNY) l, and 371 (N'Y) l.
3. + PREP [Can] + HĀL
   *fa tawallaw ūanhu mudbirīna, And they went away from him
   [Abraham]: 37:90.

   As in 11.3, above, mudbiran in 37:90 is a hāl mu‘akkidah,
   but the meaning of the phrase, tawallā mudbiran, in 30:90 is
   somewhat different. Whereas in 11.3 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 sāqīdan ṭayyīban, Then look for pure dust [for the purpose of achieving ritual purity in the absence of water] 4:43; 5:6.
GLOSSARY

AfCāl at-taCajjub, “verbs of surprise.” The two patterns of these verbs are: mā afCAlahū (e.g. mā āṣbarahū, “How patient he is!”) and afCil bihi (e.g. asmiC bihi, “How well he can hear!”).

Hadīth, “report,” hence a “tradition.” attributed to the Prophet Muḥammad (pl. aḥādīth). As a collective noun, the word has been used in this work with a capital H; a small h is used when a single report is meant.

Ḥāl, “circumstance.” The syntactical unit that denotes the circumstances under which an action takes place. In jā’a rākiban (“He came riding”), rākiban is a ḥāl.

Ḥāl mu’akkidah, “circumstance of reinforcement.” In wallā mudbiran, mudbiran is a hāl mu’akkidah (or: hāl mu’akkidah li Cāmilīḥā) since it reinforces the meaning already conveyed by wallā.

Idāfah, “annexation.” A construction in which one thing stands in a relationship of annexation to another. Kitābu zaydin is an idāfah construction, kitāb being muḍāf—that which is annexed—and zayd, muḍāf ilayh—that to which something is annexed.

Iḥrām. A person performing the pilgrimage of ḥajj or ḥumrah is for a certain number of days in the state of iḥrām or ritual consecration, during which certain things are forbidden to him.
Ikhtisās, “special designation.” The preposition lām signifies ikhtisās when something is said to belong to a person specially or to have been done specially for him. An example is 94:4: wa rafa‘nā 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” (tafarragh) 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 [nahy], constitutes a prohibition [nahy], or is interrogative [istifhām]). (See Shudh., 264.) As for a positive (mūjab) statement—e.g. abā illā kadhā), it is to be construed in terms of a non-positive statement (e.g. abā illā kadhā = lam yurid illā kadha [see 1 (‘BY) I, n.]).

Kāffah. Mā is kāffah (“preventive”) when it “prevents” inna, anna, ka’anna, and lākinna from governing—i.e. giving the accusative case-ending to—their nouns, e.g. in 21:108: . . . annamā ilāhukum wāhidun.

Maflūl fihi, literally, “that in which the act takes place”—hence, adverb of place or time, since something exists, or an act occurs, within the confines of a certain place or time; also called zarf (q.v.). In ra‘aytuhū yawman, yawman is a maflūl fihi, as is arḍ in awi ṭarḥūhu arḍan (12:9).

Maflūl 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 maflūl lahū. Also called maflūl li ajlihiū.

Maflūl mutlaq, “cognate object.” Maṣdar, when used to emphasize the meaning of a verb. In calima ʾilman (“to know thoroughly”), ʾilm is a maflūl mutlaq.
**Masdar**, “verbal noun.”

**Masdariyyah.** Mā is masdariyyah when, together with the verb following it, it can be translated into a masdar. An example is 3:118: waddū mā qanittum (= waddū qanatakum).

**Muqallaqah,** “suspended ode” (pl. muqallaqāt). One of a number of long poems composed in pre-Islamic times and reportedly hung on the walls of the Ka'bah in view of their excellence.

**Muḍāf.** See iḍāfah.

**Muḍāf ilayh.** See iḍāfah.

**Mushākalah,** “formal identity.” In mushākalah, a construction is repeated in form but does not necessarily carry the same meaning. An example is 2:194: fa mani ītadā ċalaykum fa ītadū ċalayhi bi mithli mā ītadā ċalaykum, “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 ītadā (= fa ītadū ċalayhi . . . ) is not a license to commit aggression, but only a permission to punish the offense (and that according to specific rules), but the word ītadā has been repeated to indicate that the punishment is to match the offense. Another name for mushākalah is mujānasah.

**Nazc al-khafid,** “suppression of the preposition.” When the preposition is suppressed, its object takes the accusative case-ending.

**Ṣilah,** “preposition,” that is, the preposition that “goes with” a verb, forming, together with that verb, an integral semantic unit.

**Tadmīn,** “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 ċadhāb is for tafkhīm.
Tamỳ́z, “specification.” A noun in the accusative, used to remove ambiguity and thus “specify” what is intended. Kawkab in 12:4 is a tamỳ́z: aḥada ẓashara kawkaban, “Twelve stars.”

Tanṣīṣ ḍalā ʾ-cumūm, at-. See Zāʾidah.

Zāʾidah, “supernumerary, adventitious.” In 34:44, wa mā arsalnā ilayhim qablaka min nadhīrin, the min is zāʾidah, that is, it could be removed without changing the meaning essentially (thus, min nadhīrin = nadhīran). Zāʾidah, 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 ḍalā ʾ-cumūm), the said verse thus meaning: God did not send any warner to the Arabs before Muḥammad. In other words, min serves (in this particular case) to “generalize” the negation.

Zarf, “adverb of place or time” (pl. ẓurūf). Literally, “vessel,” the place or time being regarded as the vessel that “contains” the act. See also mafqūl fihi.
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