

Asalaam alaikum warahmatullah wabarakatuh.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

*Bismillahi ar-Rahman ar-Raheem.*

With the Name of Allah, the Most Beneficent, the Extremely Merciful.

## Bayyinah - Divine Speech - Student Dictionary

This dictionary is a compilation of definitions found in Nouman Ali Khan's Audio Tafseers' which can be found at; <http://bayyinah.com/media>.

Most of these words are found in Juzz 'Amma [30th para], to give you a deeper understanding of what the words in the Qur'an mean.

NOTE: To search for a word, press **CTRL** and **F**. Then type the word you are looking for.

# [Markings]:

- Shadda - <sup>و</sup> a letter 'w' shape on top of a word ] - [Shadda = Emphasis ] this is placed on top of a letter [it doubles the letter], it strengthens the power of it's meaning.

i.e. Kharaja خَرَجَ = **He exited.**

But خَرَجَ KhaRRaja (with a Shadda on the Ra, or repeating the letter twice) = **He exited in an intense way**, i.e. with force, with aggression etc.

I

## Allah الله - God :

There is a difference of opinion on whether Allah is originally an Arabic word, or from a non Arabic origin;

A - Ishtiqaaq words (Mushtaq) -

Words which have an origin from another word.

B - Asmaa al-Jamida - words which are

original words without being derived from other words. Unique by itself.

A - The Mushtaq Opinion - (that the word Allah comes from other words);

Allah comes from **إله** *Illaah*.

**أل** + **إله** = **الله** *Allaah* .

**Alaha/ya'lahu - to worship.**

Illaah - one who is worshipped.

Aliha **أله** - this word is used when a child is thirsty and desperately seeking his mother for milk.

So **Illaah = one who is worshipped, obeyed and who people desperately turn to [ilha]**. Going to someone is '*ilayh*' [to him].

This is the origin of Illaah. There is **none to turn to except He**.

B - Jamid view - the word Allah is an Original Word without a Root word:

1 - Other scholars say Allah is **the Universal word for Allah** (without coming from the root word Illah), in every language. So every Messenger sent by Allah said that Allah is God, no matter what language they spoke the message in.

I.e. Even in Aramaic, and Hebrew - the word Eloah **אלוה** [in Hebrew] and Ellah

[in Aramaic]

were used for God. Similarly, **Elohim** is used like we say **Allahumma**["Oh Allah"] in arabic.

**2 - It would be Linguistically Incorrect to say Ya Allah!(O Allah!)Al + Illaah = Allah.**

when you call someone, you place a Yaa before that.

I.e. *Ya Raheem* (O Especially Merciful (one))

However, you can never place a AL before it. I.e. **Ya AL Raheem- since that is linguistically incorrect.**

It can either be; *AL Raheem, or YA Raheem.*

So they argue that if Allah is made up of the word Al + Illah, then it does not make linguistic sense to say "*Ya Al Illah/Allah!*"

No Arab would say this due to wrong grammar, so **it is possible that Allah is not made up of the wordings; Al + Illaah.**

**3- Allah is unique in the way it is pronounced.**

Normally when Alif and Lam are placed together, they make a light sound. I.e. **Alif and Lam would be pronounced as A-llaa.**

However, the word **Allah** is pronounced with a heavier sound. I.e. as ***Al-laa.***

This is **against normal arabic grammatic speech and pronunciation.** So it is possible this word is Universal, and not of an arabic origin.

Final Comment:

maMnoo'a min al Sarf ممنوع من الصرف - When a word comes from another language and enters into the Arabic language, you cannot place a; **Fat-ha** [zabar/**A**sound], **Damma** [peysh/**U**], or **Kasra** [zeyr/**I**] on it.

However, Allah does place a Kasra (I sound) on His Name in the ayah;

وَمَنْ أَصْدَقُ مِنَ اللَّهِ قِيلًا

wa man asdaq min Allah iqeela

- and who is truer in speech than Allah?

[surah an-Nisa' 4:122]

So how can this have a **Kasra [zeyr/l sound]** on it, while not being an Arabic word?

The scholars reply that Allah is recognised in every culture and nation. So He is known, and this is why the word has become recognised as an Arabic word (**معرب** *mu'rab*).

أ

**أ** - A / I can be used as;

**1** - a **Prefix** [at the beginning of a word], an independent word for 1st person speech\* [i.e. **I / Me**].

**2**- also used - as a independent word (usually at the beginning of a phrase/sentence) - to signify a Question in a sentence.

**3** - As **a prefix which maximizes a words strength** [**hyperbole** (in masculine form)] i.e. **Akbar** [Ultimate great], **Afdal** [Ultimate blessing] etc.

Feminine words hyperbole/maximum form: has a letter Ya **ي** placed at the end instead, i.e. **kubrأ** - **كبري** [ultimate great],

\*Other Prefixes for Persons:

**أ** - A - 1st person [I / Me etc.]

**ت** - T - 2nd person [You] / or 3rd person [She]

**ن** - N - 1st person. [Us/We etc.]

**ي** - Y - 3rd person. [He/they].

**أَب** - Abu - Father - this is more than just a biological father [walid], rather - it is a **father who has lookaftered you and given you an upbringing.**

Related words:

**وَالِد** - Walid - Father - one who fathered you (i.e. biological father).

**مَأْبَا** - Ma'aaba - a Place of continuous return.

**لِّلطَّاغِيْنَ مَأْبَا**

For the transgressors, [Hell] a place of **return**, [Naba' [78:22](#)]

A place that they will have to keep going back to. This illustrates they are going to try to escape from hell, but they keep being sucked back in.

**أَبْرَم** - Ibram - **tie a knot to uphold/keep firm something firmly**, i.e. Your shoelaces. Or the Arabs in the past would tie ropes to the foundation beams of a building, and these knots would keep the beams firm - so the house could be built upon this foundation.

أَمْ أَلْمَزْتُمْوَا أَلْمَزَا قَاتَا مُبْرَمُونَ

Have they **tyed their knot** in their plan [of disbelief]? Then surely We [Allah] have tied ourknot/plan [of sealing/knotting their destiny in the hellfire].

[mentioned in [Zukhruf 43:79](#)]

**إِبِل** - Ibl = Camel [collective / plural - Camels].

Related:

**جَمَل** - Jamal - is Camel [singular].

**أُوتِيَا** - oowtiya is different to **يَأْتِي** yu'ta (present tense).  
Oowtiya **أُوتِيَا** (past tense) - **has been given.**

**أَثَرَ - Aathara - Preference.** i.e. preferring this life over the next [*Aathara al hayaat al-Dunya 'ala al Aakhirah*]

**أَثِمَ - Atheem- Ithm** (commonly translated as 'sin') - in the original form - **an attitude which prevents you from doing good things.**

Related words:

**ذَنْبٌ** Dhanb - embarrassing sin. **Dhanb-** *dhanab*= tail of an animal. What comes out of the behind is very bad. i.e. the tail is the behind, where animal excretion comes out from

**Ahad** and **Wahid** both imply the meaning of **One**. Because the word [*Hadd*] **حَدٌ** implies a meaning of 'placing a limit' and **restricting to 'one'**.

**أَحَدٌ** - **Ahad** is used exclusively in the Negative sense only.

**وَاحِدٌ** - **Wahid** is used in the Positive sense only.

i.e. *Laysa ahad mawjoodan fee al masjid* - there is **not One** person in the Mosque [it is **empty**].

*Laysa wahid mawjoodan fee al masjid* - there is **not One** in the Mosque [but there are **alot** (more than one) people in the Mosque].

The only exception to this is when describing **Allah in surah Ikhlas**;

**Ahad:- Unique.** The One [Allah] who **cannot have any comparison**, a sole unique entity who does **not have an equal or competitor in any way. He does not have a 2nd or affiliate.**

Wahid affirms Allah's **Oneness**, while Ahad affirms Allah's **Uniqueness**.

**أُحْدُودٌ** - **Ukhdood** - **Akhadeed** (plural)

**A rectangular ditched shape dug in the ground, and it is very large.** These are the properties of the Ukhdood.

[mentioned in surah [Burooj 85:4](#)]

**أَخِرَة - Akhirah** [from Akhir **آخر**] - what comes **after**.

Antonym:

**أَوَّلَى** - oowla - Awal **أول** - what comes **earlier**.

**أَدْرِي** - **Adreey** - a **Clue** to make you comprehend something else. i.e. *wa ma adraaka*. [and what will give you a clue?]

Similar words:

**علم** - 'Ilm - Certain Knowledge.

**إِذَّ** - *Idh* - When (past tense)

**إِذَا** - *Idhaa* - When (future tense)

**أَذِنَتْ** - Adhinat: -

can come from **إِذْن** - *idhn* - permission.  
or Adhn **أَذِن** - listen carefully.

Given **permission**... / Has **listened** carefully..

**أَرَائِك** - Araa'ik [plural] - Areeka **أريك** [singular] - a **large couch full of cushions**.

**عَلَى الْأَرَائِكِ يَنْظُرُونَ**

On Thrones (of Dignity) will they command a sight (of all things): [Mutaffifeen [83:23](#)]

**أَرَادَ** - Araada - *ureedun* **أريد (to intend)**. This intention might just stay in your head but it isn't as firm as Shaa'a.

Similar words:

**شَاء** - shaa'a to intend [*mashya* مشي ] - shay'un **شيعن** - ( a thing) a Solid intention. As solid as a physical **thing** itself (shay' **شيع**).

**أَرْسَا** - Irsaa - means *to put an anchor down in a large ship*. The mountains are like **anchors**, cannot just demolish, they are fixed constructions. Irsaa is also used for **pegging**.

**وَالْجِبَالِ أَرْسَاهَا**

And the mountains He **set firmly**[Nazi'at [79:32](#)]

Similar words:

**أَوْتَادًا** **Awtaad** - **Pitching tents**; it was very common in the past. Allah says He made the mountains as **pegs** [Naba' [78:7](#)]. The tent is known by the most important element – the peg.

**أَرْضٍ** - **Ardd** - Earth.

**إِغَارَةٌ** - **igharah** - to **ambush, attack**, or be right on top of.

Literally produces an image of someone **Hovering over the enemy**.

*Igharah*- also **implies to attack an enemy, rob them secretly, or pillage and kill**.

Someone who would do that would be: **مُغِيرُهُ** **Mugheerah**.

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[mentioned in; surah [Aadiyaat 100:3](#)]

[similar to; **أَدُو**/**أَدِي** **عدو** - an opposing enemy]

**أَفُق** - Ufuq - (literally =) **Corner**. [afaq **أفاق** (plural) - **Corners**]

**وَلَقَدْ رَأَاهُ بِالْأَفُقِ الْمُبِينِ**

He [Prophet Muhammad] saw him [Angel Jibreel] in the clearest **corner** of the horizon. [[Takweer 81:23](#)]

On the clearest horizon -**Ufuq** - **where the sky and the earth meet (in human vision)**.

**أكل** - Akl - any type of food, including food for animals.

Similar to:

**طَعَام** - ta'aam - food which is more suitable for human beings.

**إلهام** - Ilhaam - usually refers to **action** which is secretly inspired.

(i.e. **فَأَلَّهَمَهَا فُجُورَهَا وَتَقْوَاهَا** - And [Allah] inspired it [the human Nafs] (with conscience of) what (action) is wrong for it and (what actions are) right for it.

[ash-Shams 91:8]

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[similar words; **وهي** Wahy - inspired knowledge or wisdom]

**الذي** - Aladhee - Who - **the one/s** who are specifically being discussed. i.e. *Aladheena aamanoo* [those who believe].

Similar to:

**من** - Man - who - can be generally used for anyone. [i.e. **مَنْ أَسَدُّ مِنَّا قُوَّةً** - Who is stronger than us? [Fussilat 41:15]]

**ألفه** - Alaffah - Ta'alafah **تألفه** - to bring things together.

- **ألَّفَ** - Al-lafa - cause love to happen between two people/groups.

وَأذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ فُلُوكُمْ قُلُوبَهُمْ فَأُصْبِحُوا بِنِعْمَتِهِ إِخْوَانًا

..And remember the favor of Allah upon you - when you were enemies and He united your hearts together and you became, by His favor, brothers...

[aal Imraan 3:103]

Ta/leef **تأليف** - to make love happen gradually.

Related words:

**إيلاف** - Eelaaf - **ألَّفَا** - to have a soft heart and make feelings of affection towards someone.

[mentioned in surah Quraysh 106:1]

Eelaaf **إيلاف** - to make love happen immediately.

**أمي** - Umiy [= illiterate (unable to read)] - from the word Um **أم** - Mother - **you do not know how to read or write** - the same way you did not know the day you were born from your mother.

**أَمِين** - Ameen - entrusted/peaceful.

**أُولَئِكَ** - ulaa'ika- Those.

**أَلَمْ يَجِدْكَ** - Aawaa - **give someone a refuge in a moment of danger.**  
**يَتِيمًا وَآوَىٰ**  
Did He not find you [O Muhammad] an orphan and give [you] Aawaa? [Duha 93:6]

Related words:

Eewaa **إِوَا** - to bring someone inside your house as a guest.

**إِنَّ** inna -certainly/surely. One of its main functions is to remove doubt.

**إنسان** - Insaan[the human] - from *Nisyaan* - **forgetfulness**. And Uns **أنس** - Affection.

The human might be reminded about something - but soon he forgets. And he is affectionate and loves it.

**إنسان** -Categorises **ALL human beings**, but it is also used in the **singular form - Human**.

Other similar words:

al Fard **الفرد** : the Individual

an-Nafs **النفس** - the person [conscience of the person]

an-Naas **الناس** - people [collectively].

**آنيّة** - **Aaniyah**- *ana* أنا / *ya'ni* **ياني** - **الآن** **al Aan** (meaning 'Now') - ism fa'il version of **أنا** - **of the time to have come** (meaning 'Now').

In this context - **When you have put water on heat and the time it's about to reach boiling point - that is called *Aan-iyah***. The people of hellfire will drink from that.

So this spring only gushes out when the heat has reached its peak, just before boiling point. And **they are made to open their mouth and drink it like animals** [**تسقي** *tuSka* ].

[mentioned in surah [Ghashiyah 88:5](#)]

Similar words:

**Ghalyun** **كغلي الخميم** [In surah Dukhan [44:46].] This is when boiling **water comes out and froths up**. Allah describes the people drinking the water, and after that it comes out of their bodies like froth.

**إياب** - **Iyaab** - the final return.

Similar words:

**Rujoo** **رجوع**- Return [from **رجع** ]. I.e. *You (rujoo)* return to your home continuously.

**أين** - **Ayna** - Where?

**ب**

**ب** - **B** - means;

1 - **With** (i.e. bi Yadih [with his Hand])

or

2 - **By** (can be used as an Independent Prefix for an Oath). i.e. **ب الله** - **Billahi** - [I do an Oath] **By Allah**.

**باب** - **Baab** - **Door** [singular]. **أبواب** [plural - doors].

**بَتَّر** - **batr** - meaning **قطع** **qat** - **to Cut**.

**أَبْتَر** - **Abtar** - **Batr** - when the tail of an enemy is cut off. A sign of humiliation for the animal.

إِنَّ شَانِكَ هُوَ الْأَبْتَرُ

Indeed, your enemy (O Muhammad) is the one cut off. [Kawthar [108:3](#)]

**بَاث** **Ba'ath** - raise something and send it forward.

(i.e. Allah will gather us and send us forward to the place He will judge us.)

**بَث** - **Batha** - to be **widespread**.

**مَبْثُوث** **maBthooth** - dispersed.

يَوْمَ يَكُونُ النَّاسُ كَالْفَرَاشِ الْمَبْثُوثِ

It is the Day when people will be like moths, dispersed, [al [Qari'ah 101:4](#)]

**بِحَار** - **Bihar** - **ALL the Oceans**.

**أَبْحُر** **abhur** - **بِحَار** **qillah** - few **oceans**.

**بِحَار** - **jam'u kathrah** - plural of **multitude**.

**بخل** - **Bukhl** - **Stinginess/Greed/Miserliness**. Hoarding wealth and thinking that he should not spend on others.

**بَدِئٌ** - Badee' [Innovator] - Bid'a **بدء** - Innovation.

Allah is the one who invented the Universe in a unique [innovative way. So He is al Badee']

**أَبْرَارٌ** - **Abraar** (*jam'u qillah*) - righteous (only a small amount from the humans are righteous).  
Barara **برر** [see Abasa [80:16](#)] - (*jam'u kathrah*) - more righteous angels since all angels are righteous.

**Barr** **برر** literally means land. **Bahr** **بحر** means ocean. Which is more stable? **The land is stable**. The one who is not on righteousness is in the sea, almost about to drown. The one who is righteous has firm-footing and balance [like a person has on land], knowing where he is going and travelling with ease.

**برد** - **Bard** - coolness.

**بررز** - **Barraza** = take something out and put it in front of someone.

"wa **burriza**! jaheemu li man yara" **لِمَ يَرَى** **وَتُرَّتِبَ الْجَحِيمِ** (and hell will be **pulled out** for the one to look at.)  
[Surah [Nazi'at 79:36](#)]

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[similar to; **kharaj** **خَرَجَ** [extract] , **taradda** **طَرَدَ** [push/drive away]

**بَرِيَّةٌ** - **Barriyah** **all existence**. - from **bar'a** **برأ** [to bring something into existence]

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ هُمْ خَيْرُ الْبَرِيَّةِ  
Indeed, they who have believed and done righteous deeds - those are the best of creatures [of all existence] [[Bayyinah 98:7](#)]

**بروج** - **burooj** - **barj/baraja** **بح** (verb) / **burj** (a tower or **fort** that is very high). **Anything stellar and high that you have to look up to see it = burj**.

Large stars in the sky are Burj, which are like forts for the angels. Burj are forts and castles in the sky in which there are strong armies of angels.

The essence of the meaning of **Barj = Manifestation**.

The most brilliant and stellar skies in the sky are the burooj.

The ancient peoples had a field of knowledge called the '*ulum an-nujoom* - the knowledge of stars. This is similar to horoscopes today.

They would believe that the sky is divided into 12 areas. Each section of the sky was a burj.

[mentioned in surah [al Burooj 85:1](#)]

Types of Stars:

- **Burj** برج are the large stars in the sky.
- **Nujoom** نجم (twinkling shining stars)
- **Kawkib** كوكب (firmly placed stars and planets which are firm in their place, and used by travellers as locators).

**بَطْشَ - Battsha** - to Seize/grip someone who is weaker than you, and to continuously grip them tighter and tighter. And the weaker one cannot escape from the grip.

إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ

Surely the **grip** of your Master [Allah] is severe. [Burooj 85:12]

**بعيد** - Ba'eed - Far (from the word Ba'd بعد = After).

Antonym:

قرب - Qurb - Closeness.

قريب - Qareeb - Close.

**بُغَيْرَتُ** - Bu'thirat: *ba'thara* - made of 2 words *ba'atha* بعث [disperse] and *a'thara* اأثر [take out].

*ba'thara* - to dig into something and then pull out what you wanted from a collection of other things.

Graves will be turned upside down - so out of everything - **we are pulled out**.

**بغوه** - Bighawah - Rebellion.

بغى - Baghiy - **Rebel** (a person who rebels)

**اِبْتِغَاءً** - *ibtigha'* - seek out, it also means to rebel [بغى baghiy].

Combined the 2 meanings to mean: **you cross all limits to seek/get that thing**.

**بَلَدٍ** - **Balad** - a city with **defined borders, well fortified, well defined**. So Makkah is a Balad.

**بَنَى** - **Banaa** - comes from *binaa* - to **fuse things together** so they become **inseparable**. It is commonly used in the context of **Creation**.

Similar to;

Khalq **خلق** - to Create something from nothing.

**بَيَّنَّ** - **Bayyinah** - *baana* بَانَ - *yabeenu* يَبِين - to put distance between two things.

**ت**

**ت** - **T** - used as:

1 - a **Prefix** [at the beginning of a word], independent word for 2nd person [i.e. '**You**']. Or 3rd person, feminine ['**she**']\* (depending on the context of the conversation).

2 - a **Suffix** [attached to the end of a word] - makes the action '**Done**'. I.e. past tense. i.e. qatal**T** [killed**ED**], darab**T** [strick**ED**] etc.

\* Prefixes for Persons;

**أ** - **A** - 1st person [I /Me etc.]

**ت** - **T** - 2nd person [You] / or 3rd person [She]

**ن** - **N** - 1st person. [Us/We etc.]

**ي** - **Y** - 3rd person. [He/they].

**تَبَّ** - **Tab** literally means to break apart slowly or to collapse.

It is specifically used when something is falling apart little by little until it' is completely destroyed.

That kind of destruction is called tabaab. From **Tabaab** تَبَّأَب we get the verb **tab** تَبَّ.

This means Allah is saying that Abu Lahab is not going to die an immediate death, rather he's going to die a slow and painful death. [mentioned in [surah Lahab 111:1](#)]

Tab was used by the ancient arabs, they would go to a woman and ask her **A shaabah am taabah?** (Are you a young woman or are you being destroyed). They didn't say old woman, they said destroyed because they affiliated old age

with you deteriorating slowly and slowly towards your destruction/demise (death).

#### Other meanings of Tabat

- Tabat = Halakat **حلقه** (die violently)
- Tabat = Khasirat **خسرت** (To suffer loss)
- Tabat = Khaabat **خابت** (To go bad)
- Tabat = Dhalat **ظلت** (To go to waste)
- Tabat = *Safarat min kuli Khair* **سفرة من كل خير** (To be completely void of any good)

#### **انتشرت** - anTatharat: fall off due to a sudden jerk. Tathr **تثر**

Imagine a cloth with pearls on it, if it is suddenly jerked - the pearls fall off it suddenly. This is the image Allah is giving us of the **sky being ripped open across** on Judgment Day, and the **stars falling off the sky suddenly**.

#### **تراب** - Turaab - Dust of the ground. This is the most general word used for Dust.

Similar words:

**نَفْعًا** Naq'an - a trail of dust. | **عَبْرَةً** Ghabarah - dust which is hard to remove.

**مَتَاع** - Mataa' alone is just to use [useage]. Mataa' is used for **the rag you use to wash your dishes**. Allah calls the things of this world Mataa' because they are for our use, but not the eternal pleasure we should strive for.

Dunya [this world] - you use it to get to the next life - but not really enjoy it. The one who disbelieves in the akhirah [next life] is the one addicted to the dunya.

Related:

**تمتع** Tamat'u means to use and enjoy.

#### **تقوى** - Taqwa:

Taqwa is the most common word used for fear. It comes from the root wiquayah **وقاية** which means **to protect and is used for a shield**. Taqwa is to protect yourself from the consequences of your own actions. It is to protect yourself in two ways: to abandon sinning and adorn yourself with good deeds because you fear the punishment of Allah.

يَا بَنِي آدَمَ قَدْ أَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُؤَارِي سَوْآتِكُمْ وَرِيشًا **وَلِبَاسُ التَّقْوَىٰ - ذَلِكَ خَيْرٌ** لِلذِّكْرِ مِنَ آيَاتِ اللَّهِ لَعَلَّهُمْ يَذَّكَّرُونَ

O children of Adam, We have bestowed upon you clothing to conceal your private parts and as adornment. **But the**

clothing of **Taqwa** - that is best. That is from the signs of Allah that perhaps they will remember. [al [A'raf 7:26](#)]

**تَكَاثُرٌ** - **Takathur** - **kathra** كثر - katheer كثير = Alot / **Plentifulness**.

[mentioned in surah [at-Takathur 102:1](#)]

**تَلَا** - **Talaa** - to follow.

(**Tilaawah** تلاوه = to Read, since the reader **follows** the lines on the page.)

**وَالْقَمَرَ إِذَا تَلَاهَا**

and i swear by the moon as it **follows** it (the sun). [Shams [91:2](#)]

**تَلَذَّطًا** - **taladhdhaa** - something keeps sparking, crackling, making noise.

tataladhdhaa - this is the full version of the word. But Allah removed the second Ta because He is angry.

**فَأَنْذَرْتُكُمْ نَارًا تَلَظَّى**

So I have warned you of a **Sparking/Crackling Fire**. [[Layl 92:14](#)]

**تَوَلَّى** - **tawallaa** - turns away.

**تِينٍ** - **Teen** - Fig

Similar words:

**رَيْثُونًا** - **Zaytoon** - Olive.

**تَوْبًا** - **Tawba** - **to return** (i.e. to the straight path).

# ث

## ثَقْل - *Thaqal* - Burdens.

**ThiQL** (ثَقْل) (plural: Athqal أَثْقَال) - the things which are contained within something else - to make it heavy. I.e. Beds, furniture, carpet computer, all things in your home etc. All this makes your house heavy so it is Thiql ثَقْل (the houses burden which it holds).

Thaqeela ثَقْل - heavy.

When you Travel and you carry things = thiql. The **Thiql (burden) you carry, you drop and release it after your journey** is complete. The Earth is also on a journey, and near its end [on Judgment Day] - it will drop and release its burden أَثْقَالَهَا *iThQaLaha*.

[mentioned in surah [Zalzalah 99:2](#), ]

## ثُمَّ

**Thumma** - (thereafter (after a long time period [with a time gap])). The word 'thumma' puts gap between two time periods.

Similar to:

**ف** - Fa - So/Then [this is a **sudden consequence** of something else].

**ثَوْب** - Thawb - thawwaab **ثَوَاب** - to **get a good salary/payback**. I.e. You do good work, so you get good salary.

Similar words:

**أَجْر** - Ajr - **pay/reward**.

**جَزَا** - **Jazaa** - payback - giving someone absolutely so there is no dissatisfaction left.

**تَجَاوَا** - **Thajaaja** - **Thajaaja** means **overflow of heavy rain, or profuse rain**. The water overpowers humans by being too much or too less. If Allah doesn't send it, it can create death and famine. If it comes *too much*, then there can also be death and destruction. Allah is again illustrating His power over the human being.

ج

جَعَلَ - Ja'al - take something and transform it into something else.

جَلَا - Jallaa - to give something that is already bright an exposure.

تَجَلَّى - tajliyya - giving i.e. A lamp which is covered - then **giving it exposure so that its full brightness can be shown.**

تَجَلَّى - tajal-la - this was used in the classical Arabic, pre-Islamic era for a wife when she beautifies herself for her husband. Her full beauty is exposed.

جَمَعَ - Jam' - most General term of **Gathering.**

Similar to;

حَشَرَ - Hashr - to **gather/herd animals.** Hashr also means **to gather things together, even on top of each other.**

جَمِيعًا - *jamee'a* - permanently in Groups. [from *Jam'a* جَمَعَ - to Collect together].

جُوع - *Joo'* - hunger.

[mentioned in surah [Quraysh 106:4](#)]

جَنَابٌ - Janaba - to be on the side. Tajanub تَجَنَّب - to be taken on the side.

taJneeb تَجَنَّب - to be taken extremely FAR to the side.

i.e. Moved FAR away from the hellfire and placed on the FAR side where there is total safety.

جَنَاتِن - JannaatuN = plural of Jannah.

Jannah جَنَّة = a lush garden which has so much plants and greenery, that the soil cannot be seen.

jannah comes from Jinn جِن - to be covered away from the sight. The soil is covered in lush greenery and beautiful plants - so the soil is not seen.

Jannaat جَنَات is not just one garden, but multiple gardens and properties.

مَجْنُون - maJNoon - comes JaNna جِن = to cover something up and climb over it.

Jinn - our eyes are covered from their vision.

Jannah = garden which is so green, that its soil has been covered, and the plants are so many - they cover each other.

jineen جِنِين - womb of mother because the baby is covered on the inside.

Majnoon =

1 - someone whose intellect has been covered - i.e. They've become mentally insane. (ism maf'ool)

2 - someone who the Jinn have possessed and his intellect has been covered.

جُنُود - junood - Powerful armies.

**jund/junood** - armies which are professional and well payed. Armed fully.

Similar words;

Jaysh جيش - army full of civilians who want to fight too - Malicia.

Askar أسكر - similar to Jaysh.

**جَوَارِي** - Jawaar - jara جر / jawran جورن <fo

jawran جورن - **to veer off the highway.** - a shooting star that travels out of its original place.

This word is also used for deer that you might see at one moment in a jungle, and suddenly its vanished and unseeable to the eye.

**هَوَىٰ** - Hawwaa - vain, pathetic, empty desires, that seem so powerful at the moment but them subsides as it leaves.

**وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ-**

But as for he who feared the position of his Lord and prevented the soul from Hawwaa. [\[Nazi'at 79:40\]](#)

**ح**

هَذَا - haadha - this.

**هنا** - Hunaa = Here

**هناك** - Hunaak = There.

**حُب** - Hub - Love.

when you see something you find good for you - you go to get that. And when you persist in

getting that = **hub/love**.

So it consists of two things;

1 - you think something is good for you.

2 - you do whatever you can to get it.

= **hub/love**.

**حَبَّاءٌ** - *habban* - all sorts of **grain and wheat** (a source/staple food).

[mentioned in Abasa [80:27](#)]

**هَبَاءٌ** - *habaa'an* - minute dust which you can't see except in the sun rays. (i.e. dust particles floating in the air are habaa'an).

وَقَدِمْنَا إِلَىٰ مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُمْ مَّنْثُورًا

And We will regard what they have done of deeds and make them **as dust dispersed** [habaa'an manthoora]. [al [Furqan](#) 25:23]

[similar words; **ذَرَّةٌ** *dharra* - a speck or atom. | **نَفْثًا** *Naq'a* - a trail of dust. | **غَبْرَةً** *Ghabarah* - dust which is hard to remove.]

**حَدَائِقُ** - *Hadaa'ik* [plural] - **Hadeeqa** **هَدِيْقَة** is a garden with a tall fence, so it is a private type of garden. No one else has access to it. *Hadaqa* is also related to the word *hadeeqa*, and it refers to the pupil of the eye, which in turn refers to the beautiful color surrounding it.

**حَتَّىٰ**

- **Hattaa - Until.**

**حَدًّا** - *hadaa* - to guide someone.

From the word **حَد** - *hadd* - a Limit/Boundary. Since guidance shows you which way is correct, and tells you which boundaries you should not cross, or which limits you should not break.

**حَدَّث** - HaDiThu - from *hadatha* = to **make someone aware** of something.

*HaDooTh* - to **make something come into existence** which wasn't there before.

HaDaTha/HaDeeTh = to **say something new which the people haven't heard before**.

It can also mean to **re-say something which the people forgot**. Or to say something in full detail with the assumption that the hearer is not aware of such information.

**حَرِيق** *hareeq* - **haraq** حرق = to **set something on fire**. **al hareeq** - that which sets on fire. Flames are coming off their skin.

This is a specific punishment for those who harm and torture Muslims without ever repenting to Allah.

**هَزْل** - *hazl* = being skinny or weak, therefore **unable to do any work**.

i.e. **قولن هزل** - "*qawlun hazl*" = [speech which does not benefit although it might just be for useless entertainment.]

[mentioned in: surah **Tariq** 86:14.]

**يَحْوَر**

*yahoor* - haara/yahooru/hawran/hooran.

**حَار** *haara* - stroll around somewhere and return to where you started.

The poet Lubayd said; the coal **returned** back to dust (its original state) after it had been burnt.

Raghib al Isfahani: *al hawr al taraddud fil 'amr* - to have uncertainty of a matter.

i.e. Someone might do a deed and is certain that I won't be **responsible or be brought to account** because of it.

*"this thing will never come back to haunt me"* - that type of mindset.

**مَحْجُوبٌ** - *maHjoob* (covered) - from; Hijab **حَب** - **Covering/Barrier**.

كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ مَّحْجُوبُونَ

No! Not at all. Surely they will be **blocked off** from their Lord. [Mutaffifeen [83:15](#)]

**حِسَابَ** - Hisab - Accounting/Measuring good deeds against bad etc.

**حَسَدَ** - hasad - envy/jealousy.

**حَسْرَةَ** - Hasra = Irrevocable regret.

**حُسْنَى** - Husna - Ultimate Good.

Hasan **حَسَن** = good/beautiful on the inside and outside etc.

masculine words in the **maximum form**; **أَفْضَل** **أَكْبَر** [greatest], etc.

feminine maximum form; **كُبْرَى** [greatest], **حُسْنَى** [Ultimate good] etc.

Similar words;

**بَهِيح** - baheej - delightful, pleasing to the eye i.e. flowers etc. [mentioned in [Haji 22:5](#) and [Qaf 50:7](#)]

**حَفْرَهُ** Haafirah: **مِحْفَرَةٌ** is a shovel , **حُفْر** is a hole you dig.

Haafira is a noun signifying the '**first part**' of anything, from which is derived the expression *raja'a fi haafiratih* to mean that so and so 'returned **where he had originally come from**').

**يَقُولُونَ أَيُّنَا لَمَرْدُودُونَ فِي الْخَافِرَةِ**

They are [presently] saying, "Will we [after death] indeed be returned to [our] **former state** [of life]? [[Nazi'at 79:10](#)]

**حَشَرَ** - Hashr - to **gather/herd animals**.

Hashr also means **to gather things together, even on top of each other.**

Similar to;

Jam' جمع - more [General term](#) of **Gathering/compiling**.

**حُصِّلَ** - Hussila - تحصيل tahseel - peel something to reveal whats inside.

i.e. a Banana peel removed to get the banana fruit.

**وَحُصِّلَ مَا فِي الصُّدُورِ**

Whatever is in the chest [i.e. heart] will be **revealed/peeled out** (this is likely to be metaphorical) [On Judgment Day]

[surah [Aadiyaat 100:10](#)]

**احصي** - *ih saa* means to not only count, but protect it and archive it.

Similar words;

عد - 'Ad / 'Id - Count

**حُضُّ** - huddu - **هض** Hadda -

to make something rise and push it forward. i.e. a horse.

i.e. Similar to **هت** Hattha If you sit on a horse and say 'giddyup' (come on, let's go!) - the horse rises and pushes its speed forward. This is Hattha.

Hattha is used specifically for horses, and **هض** Hadda is used for all other types of encouragements to rise up and move ahead.

**هض** Hadda - i.e. To rise and push an agenda forward.

Hadda - can also mean to; **Encourage people to move forward, on something good.**

**وَلَا يَحْضُ عَلَيْنَا** طَعَامِ الْمِسْكِينِ

and he does not (**Huddu** - push and rise others) to feed the poor. [Ma'un [107:3](#)]

[More Similar words;

**وصاح** Wassaaah - to charge someone, command them, **encourage them** (i.e. emotional encouragement - heart to heart. - mentioned in surah [Asr 103:3](#))

**حَرَضَ** - Harrada- **Encourage others to prevent a harm.**

This type of inciting is caused **to prevent a harm from occurring**. I.e. **If you defend yourself - you will face harm from others**. *Let's do it - otherwise there are negative consequences* [see surah al [Nisa' 4:84](#)].

أَخْصَرَتْ - Ahdarat - ahddara - take something for presentation and it doesn't want to be there - its reluctant.

**Hadir حضر** - haddara (to be present somewhere).

عَلِمَتْ نَفْسٌ مَّا أَخْصَرَتْ

.. [On Judgment Day] every nafs will know what it has brought forward/for presentation (of good and bad). [[Takweer 81:14](#)]

**حُطَمَةٌ - huttamah:**

**hutam** = original meaning: to; **break, bend, form out of shape,**

**hutoom** = a strong wind that twists and bends things out of shape.

**Hutaama** = when plants die out and become dry/crusty, so when you touch it or step on it, it crumbles and breaks . This is hutaama.

**Hutamah** = [a punishment in hell which] **crushes the bones and eats the flesh** till it reaches the heart.

[mentioned in: surah [Humazah 104:4](#), surah [Naml 27:18](#).]

مَحْفُوظٌ - Mahfoodh - Guarded.

from Hifdh **حفظ** - to Guard.

Hafidh - one who guards [i.e. one who guards the Qur'an in his heart/mind by memorizing it].

**أَحْقَابًا** - Ahqaba - **Ahqaaba** is the plural of **huqb** **حقب** . According to 'Ali (radiyallahu 'anhu) a **huqb** is **eighty years, every day of which is 1,000 years.**

لَا يَبْقَى فِيهَا أَحْقَابًا

In which they will remain for **Ages**. [[Naba' 78:23](#)]

Hasan al Basri said that **Allah did not say *haqb*; He said *ahqaaban*, which means they are multiple huqbs'. The plural illustrates that there is no end to hell.**

This illustrates hopelessness. It is a means of psychological torture. They are given the hope that one *haqb* is ending, but then another beings.

**حکم** - **ahkam** أحكم and **hakeem** حكيم comes from hikmah - wisdom, and hukm - judgment.

**Haakimeen** حاكمين - could refer to; **rulers or wise ones. Ahkam - Most appropriate Judge/Ruler.**

**أَلَيْسَ اللَّهُ بِأَحْكَمِ الْحَاكِمِينَ**

Is not Allah the most just of judges? [Teen 95:8]

**حِل** - Hil - **حلال** halaal - permissible/allowed.

**هَلَك** - Halak - **Destroy violently.**

Antonym:

Khalaq **خلق** - to Create.

**حمد** - Hamd - consists of **gratitude** (شكر *shukr*) and **praise** (ثنا *thanaa*).

You recognise and feel you need to thank the Master [Allah] who gave you everything without asking you to pay for them.

**حَامِيَةٌ** - hamiyah - intense, very, very hot and enflamed and it is the explanation of hawiyah.

An adjective of fire, coming from *himma* - intensity of flame and fire.

Qamoos [Dictionary]: the sun's flame (at the location of the sun) is called *Himma* due to its intensity in heat.

**نَارٌ حَامِيَةٌ**

It is: A scorching fire, of extremely hot temperature. [al Qari'ah 101:11]

**حنفى** - **hunafaa** - hanaf **هنف** ; to incline away from misguidance, to being upright and committed without being distracted by others (istiqamah/uprightness in that path).

Antonym:

**Janaf جنف** - the opposite of hanaf. **Incline towards deviation, walking away from the straight path.**

**هَوَى** - **Hawwaa** - **vain, pathetic, empty desires**, that seem so powerful at the moment but them subsides as it leaves.

**وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ-**

But as for he who feared the position of his Lord and prevented the soul from **Hawwaa**. [[Nazi'at 79:40](#)]

**خ**

**خَابَ** - **khaaba** - running/struggling for something and you did not get it.

**Dissappointment, failure.**

**خبر** - **Khabr** - **news you could figure out yourself.**

- Khabr can only be used for the present or the past, but not the future.

- something you CAN expect. (ie. earthquakes, the records which show details of our own actions and deeds etc.)

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[Similar words: **نبا** Naba' - news you could **not** figure out yourself.]

**مختوم** - **Makhtoom** - (from Khatm **ختم** / Seal) literally means **Sealed after being filled to the rim.**

(i.e. Allah's Messenger is called the Khatim an-Nabiyyeen **ختم النبيين** - seal of the Prophets because ALL the Prophets have fulfilled their duties), and he has finally sealed and closed the Seal to Prophethood.)

The drinks of Raheeq in Paradise/Jannah have an original Seal, they are filled to the brim - and then sealed tightly waiting for the righteous to open them and drink from them.

يُسْقَوْنَ مِنْ رَجِيْقٍ مَّخْتُوْمٍ

They are given to drink [pure] wine [which was] sealed. [Mutafiffeen 83:25]

**خَفَفَ** - **khaf-fa** - *takhfeef* - lighten.

**خَفِيَ** - Khafiya is to hide something so well that you do not even know it exists. So it might be a secret which you do not even know.

Also see:

**سَرَر** - SIRR - Secret.

**خَطَا** - Khatta - **mistake whose consequences you do not know.**

**خَالِدًا** - *Khalid* - khulood = an **Ongoing.**

So **Khalid - Khalideen خالدين / Khalidoon خالدون** can mean 'long term', **ongoing and forever** without end.

[This word is usually used in the contexts of Qur'an when describing the life in Paradise or Hellfire being '**ongoing without end**']

**خَلَّتْ**

**khalat** - *khalwa* **خلوه** - seclusion. Khala - **empty something out.**

takhliyah **تخليه** - Leave them alone.

at-takhali **التخلي** - to empty out entirely. I.e. This word is used for **A mother who gives birth to her child.**  
- she empties her womb out entirely by letting the child out.

This is being used for the Earth that contains the bodies of the sinners and the righteous, knowing that it needs to remove its burden so these humans can be punished or rewarded for their deeds.

Finally unleashing the burden of what was inside of it for so long.

**اِخْتَلَفَ** - **ikhhtalif** - Differing, **مختلف** [mukhtalif]

**Ikhtilaaf** indicates two things:

- 1 - a manifest disagreement –
- 2 - an actual physical disagreement.

Not only did the polytheists disagree about Judgment Day, but they all had their own ideas of what is going to happen.

*Ikhtilaaf* also means **to have a friction or discord within one's self**. This implies that not only did they disagree with one another, but they had uncertainty within themselves.

It comes from the word 'Khalaf' خلف (that which 'comes after something else'). Since someone might have one view, and then someone comes after and disagrees with it.

**خسر** - **Khusr** - the base form - generally - all humans are in a state of **tremendous loss**.

Khasira - also implies; suffering, i.e. in business, investment, losing ALL your money.

Also used to mean you were **Conned/tricked/deceived** - leading you to a loss.

Antonym: **رهبة** - **Rahibat** - increase in more goodness / benefit and profit.

**Khusraan خسران** - the **ultimate loss**.

وَمِنَ النَّاسِ مَن يَعْْبُدُ اللَّهَ عَلَىٰ حَرْفٍ فَلْيَا نَـ اَصَابَهُ خَيْرٌ اَطْمَآنَ بِهِ لَوْ اِنْ اَصَابَتْهُ  
فِتْنَةٌ اِنْقَلَ عَمَّا وَجَّهَ خَسِرَ الدُّنْيَا وَالْآخِرَةَ لَـ اذْكَ هُوَ الْخُسْرَانُ الْمُبِينُ

And of the people is he who worships Allah on an edge. If he is touched by good, he is reassured by it; but if he is struck by trial, he turns on his face [to the other direction i.e. towards disbelief]. He has **lost** [this] world and the Hereafter. That is what is **the manifest loss**. [al Hajj 22:11]

**Khassaar خسار** - when you are in trouble and you **add to your trouble**.

-قَالَ نُوحٌ رَبِّ إِنَّهُمْ عَصَوْنِي وَاتَّبَعُوا مَن لَّمْ يَزِدْهُ مَالَهُ وَوَلَدَهُ إِلَّا خَسَارًا-  
they followed that which did not increase them in wealth and children, except in **loss** [*khassaara*]. [Nuh 71:21]

They were already in trouble, and it added (*zaada*) to their trouble.

[mentioned in surah '[Asr 103:2](#)]

**خَرَجَ** - 'extract' or **أَخْرَجَ** - take something out of something else.

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[Similar words; **Barraza** **برز** [pull out to show others] and **طرده** **taradda** [push/drive away]]

**خَيْرًا** - *khayr* - Khayr in arabic means a good which doesnt even require explanation to attest to its goodness. It is known to be good in of itself without explanation.

[mentioned in; surah [Zalzalah 99:7](#)]

[Antonym: It's total opposite is **Sharr** **شَرًّا** (a pure evil)]

**خنس** - **Khun-nas** = stars that twinkle and pause, like they **retreat** (so they cannot be seen). [mentioned in [Takweer 81:15](#)]

*khannasa* - when the person remembers Allah, shaytan **steps back**. [mentioned in surah [al Naas 114:4](#)]

But Khaanis is not used - the one who steps back.

**Khannaas = continuously steps back.**

This shows that shaytan continuously steps forward towards the chest/heart (based on his Waswasa - continuous whispering of evil). Yet when Allah is remembered - he steps back.

**Khannaas - its word pattern implies - a continuous doer.** It is like the pattern **Khabbaaz** (Continuous bread maker), **Wahhaab** (Continuous Giver of Gifts), **Ghaffaar** (Continuous Forgiver) - this pattern shows that this is like a job, a profession to continuously do this job over and over and over again.

**Khunnas** - plural of **khanis** - someone who is going on a path, then they **hide** behind something so they're hidden from you, and then they're **seen again**, and unseen again.

This was used for the stars and planets in the sky which were clear to the naked eye, then they would disappear again, and come back again, repeatedly.

## 1 - **خوف** - **Khawf**

**Khawf** is a perceived danger and a fear of something that is physical. **Khawf** is the type of fear you'd feel if a dog began to chase you.

“وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ” But as for him who feared (*khawf*) standing before his Lord, and restrained himself from impure evil desires and lusts.” (79:40)

## الَّذِي أَطْعَمَهُمْ مِّنْ جُوعٍ وَآمَنَهُمْ مِّنْ خَوْفٍ

“(He) Who has fed them against hunger, and has made them safe from **fear (khawf)**.” (106:4)

While most of tribes of Arabia worried about being invaded or of a war, Allah ta'ala protected the Quraysh from this danger and granted them safety in Makkah.

Similar words describing Fear;

### Khashyah خشية

**Khashyah is a fear as a result of knowledge and leads to action.** It is when you know the greatness and magnitude of what you fear, and as a result, have an awe and reverence of it.

Allah ta'ala tells the Prophet sal Allahu alayhi wa sallam:

إِنَّمَا تُنذِرُ مَنِ اتَّبَعَ الذِّكْرَ وَخَشِيَ الرَّحْمَنَ الْعَلِيمَ

You can only warn him who follows the Reminder, and **fears (khashyah)** the Most Merciful unseen.(36:11)

### Khushoo' خشوع

**Khushoo' is a fear that is manifested not only in your heart but it is shown on your face and limbs.** Khushoo' literally means to bend down and to become still. Khushoo' is used for the submissiveness of the heart which is reflected on the limbs.

Allah ta'ala states,

قَدْ أَفْلَحَ الْمُؤْمِنُونَ

“Successful indeed are the believers,” (23:1)

And the first quality of these successful believers:

الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ

“Those who offer their Salat (prayers) with all solemnity and full submissiveness.” (23:2)

This is the kind of fear that we should have in salah; this fear should be present on our faces and not just in our hearts. If the heart has khushoo', the body will have khushoo'. So khushoo' is not just a state of the heart, it is a state of the heart which is visible on a person's actions, in their posture, and in their movements.

## د

**دبر** - Dubur - taDaburr تدبر - to look behind something to see it's reality.

أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ لَوْلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا  
Do they not **reflect** deeply on the Qur'an? (al-Nisa [4:82](#))

**أَدْبَرَ** - Idbar - lesser than tadbeer تدبير , tried to plan something but did not think about it enough, if was given more thought it would have been tadbeer.  
Tadbeer تدبير : includes the meanings of **planning, organization and complete execution.**

**دَحَا** - Dahaa - Dahwah دهوه was used for the **egg of an ostrich**; ud-hiyah أدحيه is the place where the ostrich lays its egg.  
Dahaa / yadhoo يدهو / dahwun دهون means **to smooth and level out.**

**دَسَسَ** - *dassaa* - one who completely disregards something and gives it no importance.  
وَقَدْ خَابَ مَنْ دَسَّاهَا  
And he has failed who disregards it [his soul] (and fills it with corruption). [[Shams 91:10](#)]

**دَعَا** - Da'aa - call upon for help.

**دَعَعَ** - Da'aa - push someone far away, without expecting that they will push you back. Push someone far away. **Push someone violently with animosity and intimidation.**

To intimidate someone by 'kicking them out' of a gathering. I.e. "get out of here!" = da'a!

فَدَلِكِ الَّذِي يَدْعُ الْيَتِيمَ

For that is the one who **du/u** [pushes away] the orphan. [Ma'un [107:2](#)]

## - يَوْمَ يُدْعَوْنَ إِلَىٰ تَارِ جَهَنَّمَ دَعَاً -

(The Day they will be pushed [yuda/'oona] into the fire of the torture chamber of hell, [da/'a] a forceful violent push!) [at-Toor 52:13]

## دَافِقٍ - daafiq - dafaqa دَفِقَ - push/break/gush through.

[mentioned in: surah Tariq 86:6.]

دَمْدَمَ - damdama = to pound something on the ground so much so that it becomes flat and one with the ground.

Lisan al arab Dictionary; damdama - a punishment which you cannot escape from.

فَكَذَّبُوهُ فَتَقَرُّوْهَا فَدَمْدَمَ عَلَيْهِمْ رَبُّهُمْ يَذِئِبُهُمْ فَمَسَّوْهَا

But they denied him and stabbed/cut her. So their Lord brought down upon them destruction for their sin and made it equal. [Shams 91:14]

## دين - Deen - from Daana دان /yadeenu يدين :

Literally - to give a loan.

A loan which the other person is expected to give back at a certain date/time. **Deen refers to Payback.**

So Judgment Day is called *Yawm al-Deen* - the **Day of Payback** [for good and evil].

## دنيا

- Feminine form of ادنى Adnaa, which means **closer; inferior**.
- Allah calls this worldly life closer (you get things right away) and He (SWT) also calls it inferior [to the next life].

دنيا - Dunya - from the word Deen دين /Daana/yaDeenu [portion/share]. The ي Y - makes it look like the 'Smaller' Portion.

[This is used for many words i.e. 'Abd is a slave, and 'UbaYd is a small/young slave. UmaYr is the name for a small person called 'Umar etc. Similarly, DunYA is a small portion of the word Deen.]

ذ

Dha'iqah ذائقه - Taste

ذَاتٍ - **dhaat** - Possessor of something.

ذَلِكَ - *Dhalik* - **that..**

1 ذَبَحَ - **Dhabaha/Dhibh/Dhabeeha** - to **slaughter something for religious motives, and a higher agenda.**

Similar words:

2 ذَكَهَ - **Dhak-kah** - to kill an animal quickly and painlessly. (mentioned in surah Ma'idah 5:3)

i.e. An animal is injured and is approaching death, so you quickly sacrifice it before it becomes dead - that would be halal/permissible for you.

3 نَهَرَ - **Nahr** (mentioned in surah [Kawthar 108:2](#).)

Literally means - **that which is above the chest.**

Intihar /Intahara - when someone commits suicide (i.e. Hanging the neck or cutting their neck etc.)

It literally means - to **cut in the throat.**

ذَرَأً - **Zar'an = Animal food/crop.**

[similar to: **أَبَا** Abba - green pasture for animals, **أَكَلَ** akl - food,

**طَعَام** Ta'aam - food suitable for humans.]

**ذَرَّةٌ** - *Dharra* - smallest thing imaginable. i.e. an **atom**, or a **speck** of dust.

So whoever does an *Dharra* of good will see it,  
And whoever does a *Dharra* of evil will see it.

[mentioned in; Surah [Zalzalah 99:7-8](#)]

**ذِكْرٌ** - *Dhikr* - Remembrance.

**تَذْكِيرٌ** - *tadhkeer* (taf'eel) - a powerful form of a reminder, but less than tadhkirah.

**تَذْكِيرُهُ** - tadhkirah - the **highest form of a reminder**. This Qur'an is a powerfully incredible reminder.

**يَتَذَكَّرُ** - *Yatadhakaru*, man will remember thoroughly, stop at every last memory and reflect [on Judgment Day of all that he did].

From Dhikr **ذِكْرٌ** - Remembrance.

**ذِكْرٌ** - **Dhikr** = 2 things: Present something on your tongue to remember it, or remembrance in your heart.

**ذَنْبٌ** - *dhanb* - embarrassing sin.

**Dhanb** - *dhanab* **ذَنْبٌ** = **tail of an animal**. What comes out of the behind is very bad. i.e. the tail is the behind, where animal excretion comes out from.

The Arabs had poetry where they might call their tribe the **Nose of a Lion = honor**. But the **Tail = embarrassment**. Because of the location of each body part.

Related words;

Ithm **إِثْمٌ** - an attitude which prevents you from doing good.

ر

رَاءٌ - Ra'aa - which is to pasture, to graze, feed animals:

رَاءٌ - raa': the shepherd because he is taking care of animals of pasture

مَرعى - mar'a (dharf makaan - a place): a place of a lot of greenery, the purpose of which is animals will graze on it, perfectly suited for consumption of certain animals.

وَالَّذِي أَخْرَجَ الْغُرُوبَ

And [it is He - Allah] who brings out the pasture. [A'la [87:4](#)]

**رب** - **Rabb** - signifies one main attribute of **Ownership** - **Being Master** and therefore necessitating slavery for His creation.

(it also signifies other Attributes including;

-al Mun'im **منعم** [giver of favours],

-al Qayyim **قيم** [powerful],

-al MuRabbi **المربي** [One who ensures the growth and maturity of something]

(i.e. **تربيه** Tarbiyyah),

-Syed **سيد** [Has complete Authority],

-Murshid **مرشد** [Guide],

-Mu'ttee **معطي** [who gives alot]).

But the main concept of Rabb is **Him being the Master**, and us therefore us being the slaves.

تَرْكَبَنَّ

tarqaban - you're going to ride from one stage to another.

Rakab ركب = to ride, i.e. A horse.

رَكَّبَكَ

Rakkaba - place something on top of something else. I.e. Raakib is a rider (i.e. Of a horse).

tarkeeb - however he wanted to connect you together. I.e. One limb to the next etc. Whatever way He wanted. (imagine legos).

فِي أَيِّ صُورَةٍ مَّا سَاءَ رَكَّبَكَ

In whatever form He willed has He assembled you. [Infitar [82:8](#)]

رَجًّا - Raj-ja (or ترجيح Tarjeej): **violent sudden jerk/shake** and unexpectedly.

[mentioned in: surah [al Waqi'ah 56:4.](#)]

[similar words; **Zalzala** زلزلة , **Rajaf** رجف

**رَجِفَ** - Rajaf: something which **changes the state of something normal to another state**. I.e. if you throw a stone in water - ripples are caused. Or if you hold a sheet of cloth from one side and shake it - waves are caused - so the original state is changed.

Allah uses this word to describe the hypocrites.

(**الْمُرْجِفُونَ فِي الْمَدِينَةِ**) - *al murjifoona fil madinah* [[Ahzab 33:60](#)] - because they caused disturbance in the peace of the Muslims in Madinah).

[similar words; **Raj-ja** رَجًّا , **Zalzala** زلزلة

**رجفه** - Rajifah - that which is meant to **rattle and shake**. The purpose of the heavens and earth were to shake a final shaking at the end of time for Judgment Day.

Similar words:

**رَجَف** - *Rajaf*: something which **changes the state of something normal to another state**.

**زلزلة** - *Zalzala* - EarthQuake - Continuous slipping.

**رَجَأ** - *Raj-ja* (or ترجيح *Tarjeej*): **violent sudden jerk/shake** and unexpectedly.

**مار** - *Maara* - when an **animal is running fast or rapid motion and the ground feels like an earthquake** (simulation).

**رجل** - *Rajul* - **bravery and manhood**.

Similar words:

**مَرءٌ** - *Mar'u* & *iMri'in* - *Mar'* **مَرءٌ** - *mur'u'a* **مروءة** = **chivalry, selflessness**.

Describing a chivalrous man.

**راع** - *Raa'a / Ru'ya* etc. - **to see** literally and figuratively/metaphorically.

I.e. "I see" can mean: '*I can look at something with my eyes*', and it can also mean; '*I understand what you mean*'.

Related words:

*Nadhr* **نظر** - Look/stare at something in close detail.

**رَحْلَةٌ** - *Rahla* - *rihl* - **merchandise**. merchandise / **baggage** - **journey**

**where you carry alot of bags-** i.e. Someone goes on a business trip so they

pack alot of bags.

[mentioned in surah [Quraysh 106:2](#)]

Similar words for Travel:

**Safar سفر** - to travel far away and unveil/discover new lands.

**Saaha ساحة** (i.e. siyahah) - to go somewhere for luxury and pleasant.

**Dha'ana طعن** - to travel from one spot to another - tourism on the move. [see [an-Nahl 16:80](#)]

**Nafara نفر** - travel to fight somewhere.

**ردف Radf** literally implies **to sit behind**.

Synonyms are called mutaRadifaat **متردفات** . Radf: **literally to be right behind something else**.

Similar words:

**خلفه Khalfah**: when you following something chronologically

**تلا Talaa**: to follow something carefully and repeatedly. Used for the sun and moon bc they follow a path repeatedly.

**مرصاد Mirsaada** - *Mirsaad* comes from *Rasada رصد* . *Mursad* is one who is trying to ambush. Allah describes hell fire as *Mirsaad*: a place ideal for ambush. It is designed with the only intent to hide and attack the enemy.

إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا

Indeed, Hell has been lying in **ambush**. [Naba' [78:22](#)]

**راضية Raadiyah** - the one who is pleased.

*dhati Riddan* - A life full of pleasure and contentment.

But by saying *dhati Riddan* - you are not mentioning the person, rather you are just describing 'pleasure'.

By saying *Raaddiyah* - you are making it **a human life which is always satisfied**, pleased and full of pleasure and joy.

**أَرْضًا** -- aRdda - pleasure, satisfaction

**رَمِي** -

*Ramee / yaRmee* - to throw from a distance, at a specific target.

*Tarmee* **ترمي** - present tense. For present tense to be used to describe a past event = it was **happening** continuously.

If *Ramat* **رمت** (past tense of *Tarmee*) was used - it would imply that the birds only threw **once**.

وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ. تَرْمِيهِمْ بِحِجَارَةٍ مِّن سِجِّيلٍ

And He sent against them birds in flocks, Striking them with stones of hard clay. [Feel 105:3-4](#)

**رَدَد** Radd

.to return / reject / lower = **رَدَد** Radad

.**reject** something on the basis that **it is unacceptable** -

.**Radda** - send/reject and slam someone down in a ditch **رَدَّى** -

.to fall yourself off a ditch or cliff - **تردى** taradda

وَمَا يُغْنِي عَنْهُ مَالُهُ إِذَا تَرَدَّى

[And what will his wealth benefit him when he goes down (in destruction). [Layl [92:11](#)

**M - Mardood** مردود

refers to a kind of return where you weren't accepted and they sent you back .

يَقُولُونَ أَإِنَّا لَمَرْدُودُونَ فِي الْحَافِرَةِ

[They are [presently] saying, "Will we indeed be returned to [our] former state [of life]? [Nazi'at 79:10

The Disbelievers are Implying through Sarcasm; Our death wasn't acceptable enough, we have to be brought back ?to life

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Similar words

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Khalfah: when you following something chronologically

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رجف - something which changes the state of something normal to another state

زلزلة - Earthquake - Continuous slipping

رجاء - violent sudden jerk/shake and unexpectedly Raj-ja (or - رجاء

مار - when an animal is running fast or rapid motion and the ground feels like an earthquake

(simulation

**رجيم**

one who has been - راجوم Rajeem - rajm - pelting (meaning marjoom - .[pelted [something has been thrown at them

This word describes a person who is so hated and cursed by the people - that whenever the people see them - they throw stones at them out of hate for

.them

رحيق - Raheeq: - Literally - **Nectar**.

as-Sabooni says Raheeq of Paradise is: the purest possible wine or drink, which is not contaminated by age, it is crystal clear (see through), and it has great texture in colour and it never makes you drunk (no matter how much you drink), and it has a beautiful smell.

يُسْقَوْنَ مِنْ رَحِيقٍ مَخْمُومٍ

They are given to drink [pure] wine [which was] sealed. [Mutafifteen 83:25]

**رحمه - Rahmah - Mercy**

is also used for the **womb of the mother** - a place of mercy and رحم Rahm .care for her unborn child

**مرهمه - marhamah** - this is not mercy (since mercy is Rahmah). Rather -

.marhamah is **Pity**

**Mercy which extends to many**, everyone and everything. marhamah - **extra, strong, extended mercy**

**رفع - Rafa'a** (raised high [past tense]). Rifaa' - raise high -

**رقبة - Raqabah** - **back of the neck**. Which shows the image of a chain tied -

.around the neck

;Similar words

.is the neck - عنق Unuq

wateen - وتين

جيد - jeed/jayyad

مَرْقُومٌ - maRqoom - **to write Something in Thick, Clear writing.** To imprint it **so it cannot be erased.**

This is also used to stitch embroidery onto clothing (*Raqqama*) - because **once it is stitched - it cannot be removed** through washing.

What you did won't just be written accurately by trustworthy angels, but it will also be unerasable - it cannot be removed.

رَانَ - Raan - **a rust imprint that covers their hearts.**

Sin after sin after sin so the heart becomes black.

كَلَّا بَلْ رَانَ عَلَيْنَا فُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ

[Rather We place a Rust [*Raan*] on their hearts. [Mutaffifeen [83:14](#)

ز

زَبَانِيَّةٌ - Zabaniyah -

zibniya - security guard. Zabaaniyyah is the plural = **security Guards.**

**to protect / guard something with force.** I.e. Prison guards. - زَبَانَ zabana  
.So if something rebels, it will be attacked

سَنَدُعُ الزَّبَانِيَّةَ

[We shall soon call the Zabāniya, the **grim stern angels** (to destroy him.) [Alaq [96:18](#)

**زُر** - Zur - zaara - ziyaaara **زيارة** - go to meet someone.

In ancient arabic it also means to hug someone too.

**A Temporary visit.**

**حَتَّىٰ تَزُورُوا** الْمَقَابِرَ

[Until you **visit** the graves. [\[Takathur 102:2\]](#)

**زَكَا** - Zakkaa - purify.

**زلل** - *Zal-la* (زلل) means - to **slip** (ie. if you walk, and you slip).

**زلزلة** - *Zalzala* - Earthquake: When *zal-la* (زلل) is repeated (*taqrar lafdhi*), it becomes *Zalzala*, so its repetition means (*taqrar ma'nawi*) 'repeated slipping'.

This is why this word means **Earthquake - due to the continuous slipping of objects.**

[mentioned in: surah Zalzalah [99:1](#), ]

[similar words; *Raj-ja* رَجَا , *Rajaf* رَجِف

**أُزْلِفَتْ** - Uzlifat (passive form) - **brought near.**

- uzlifat - **zulfa** زلف = **[high] status.** (zulf = great portion of something).

izlaf **أزلف** - when you bring someone close to you - you have honored them.

**وَإِذَا الْجَنَّةُ أُزْلِفَتْ**

And when Paradise shall be brought near [in honour of the believers], [\[Takweer 81:13\]](#)

**زَيْتُون** - *Zaytoon* - Olive.

**زوج** - Zawj - wife

The two functions of marriage are, one to **increase good in society and decrease evil**, and number two, **children - for our descendants to carry on**. When these two functions are fulfilled - **Zawj** is used.

When any of these 2 things is missing Allah uses **Imra'ah** **إمرأه** to describe the word **wife**.

**زَجْرَةٌ** - Zajrah - when a parent **yells** at their child, **when it is loud and offensive** to the one you are yelling at.

Majnoonun wazdujir: Allah's Messenger was yelled at loudly so that he would not give da'wah [call to Islam] anymore, sal Allahu alayhi wa sallam.

Allah azza wa jal will scold them so that scolding will be enough. Some say it will be the second blowing of the trumpet on Judgment Day.

**كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ فَكَذَّبُوا عَبْدَنَا وَقَالُوا مَجْنُونٌ وَازْدُجِرَ**

The people of Noah denied before them, and they denied Our servant and said, "A madman," and he was **repelled harshly**. [[Qamar 54:9](#)]

**س**

**سَوْفَ** - Sawfa - **Sawfa** ya'lam (**Soon** he will know.)

**سَ** - (as a prefix - attached to the beginning of a word) **Sa** ya'lam (**Really soon** he will know)

**سَبَّح** - **sabih** - declare perfection - **sabaha** - to float (tasbaha - floating on water).

Clouds do tasbeeh - float in the air. Birds when they glide are in a state of tasbeeh (floating)

tasbeeh for Allah - say about Allah what makes and maintains the perfection of Allah. Allah is Free from fault; Himself, in His Actions, and in His Words.

**سَابَقُو** - **Saabiqoo** - Race - **سبق** - when one thing takes the lead over the other.

**سَارَعُو** - **Saari'oo** - Run

**سَجَرَ** Sijar/تَسْجِيرُ tasjeer - to **Explode**.

**Sajarat-an-noor** **سَجْرَةُ النُّور** - a large pot containing fuel and flammable materials, and you **throw a flame in it - it Explodes**.

وَإِذَا الْبِحَارُ سُجِّرَتْ

And when the seas shall become as **blazing Fire** or shall overflow [on Judgment Day]; [Takweer 81:6]

**سَجَى** - **Sajaa** - stillness. i.e. Darkness of night - when Not even a leaf is moving.

Similar to; **سَكَن** - **sukun** - stillness.

**سِجِّيلٍ** - **Sijjeel** -

Sijjeel was originally a Farsi (Persian) word, and gradually became an arabic word.

**Sange Gil** (*Sijjeel* in arabic) in Farsi/Persian refers to **pebbles which form on the ground when it rains, the sand clogs up like mud**. Then it is **baked with the extreme heat of the sun**.

So sijjeel could refer to these **dust based rocks**.

That which is weak/powerless - Allah can destroy the strongest of things. He destroyed an army of Elephants by dust and birds.

at-Tabari said; Yunus the grammarian said:

*The arabs said; **Sijjeel is the type of rock which hits you - it gets inside your body.***

When the pebble would fall on anyone of them - it **causes swelling and it burns and infects their skin.**

[mentioned in surah [Feel 105:4](#)]

## سجين

Sijjeen - سجين - Prison.

**Sijjeen - horrible Prison.**

**سَاهِرَة** - Sahirah - sahr means your sleep has disappeared and used in reference to an open field also referred to as a mirage. Saahir used for a ground that is completely flat, nearly a white color as far as the eye can see.

One scholar: it is like loosing your sleep after coming out of that grave (*man ba'athana min marqadina - who has raised us after our bad sleep?* - Surah [Yasin 36:52](#)), their sleep has been lost forever, **no more partial death or escape.**

## فَإِذَا هُمْ بِالسَّاهِرَةِ

Behold, then, they, all creatures, will be upon the surface of the earth [Naz'iat 79:14]

**سَهْو** - Sahw - to **forget something out of neglectfulness because something - of a greater thought to you - was on your mind.**

i.e. sajdah *Sahw* - prostration of *forgetfulness* (because your mind was thinking about something else).

Sahw also includes: If you prayer the prayer, well and good. But if you never - you think it doesn't matter.

Or if you keep your plans to do a certain thing while not worrying if you miss the prayer in the process.

Meaning: **You don't mind if you miss the prayer = Being Neglectful = Saahoown**

The worst destruction (wayl) if you have such an attitude.

[mentioned in surah [Ma'un 107:5](#)]

**سراب** - Saraab - Mirage.

**سراج** - Siraaj - *Siraaj* in Arabic refers to anything that emits light.

Related words;

**وهاج** - Wahhaaj - *Wahhaaja* means brilliant and blazing.

**سَرَائِر** - *Saraa'ir* [plural] - *sareera* [singular] ((**sirr = secret** (it's maximum plural is *Israar*).))

But *Sareera* = [**VERY well guarded secret**, and it's plural is *Saraa'ir* A secret which is guarded really well.

[mentioned in: surah **Tariq** 86:9.]

**سرف** - **Sarf** - **muSrif** **مسرف** = **Crossing/exceeding the limit**. i.e. Allah has set a limit, and you cross/exceed that limit. That is a muSRiF. [i.e. if you place a boundary in a field, and your horse goes past that boundary - it is gone past the limit - it is a muSrif.]

**أَسَاطِيرُ** - Asaatteer - **سطر** - **Lines**.

In the old times you had **myths, fables and mythologies**, so people would write down stories which are passed on through generations for fun and cultural purposes. People knew that these stories are not true.

[Other forms of the root; Istaar **اسطر**, asaytara **أسيطر**, astoora **أسطورة** ]

**سُعِّرَ** - Su'ara - set ablaze and the fire will be roaring, towering and rising even higher than it already is.

**وَإِذَا الْجَحِيمُ سُعِّرَتْ**

and when the Hell-fire is set **ablaze/alight** [Takweer [81:12](#)]

**سَعَى** - Sa'eey - **fastly walking but slower than running** [same as sa'ee in hajj in safa wal marwah].

**مَسْغَبَةٌ** - maSghabah -

**masghabah** - hunger

Other words in the Qur'an to describe hunger are;

- **جوع** *joo'* (mentioned surah [Quraysh 96:4](#))

- **خَصَصَهُ** *khasaasah*

- **خَلَصَهُ** *makhlassah*

Arabic phrase; "**asghabal qawmu**" - *when a whole nation is hungry because of famine.*

Everyone is hungry (i.e. 'bad economic times').

**سَفَرَ** - *safr* - to unveil.

This word is used for **travelling because you unveil and discover new lands and locations.**

**سَفَعًا** - *Safa'a* - to grab something and pull something out so hard that it comes out of its roots.

**كَأَنَّ لَيْنَ لَمْ يَنْتَهُ لَنْسَفَعًا بِالنَّاصِيَةِ**

No! If he does not desist [from evil], We will surely **drag** him by the forelock. [Alaq 96:15](#)]

Imagine your forelock hair (above the forehead) being pulled out like that. Extremely painful.

**أسفل** - asfal - lowest

Sifla **سفل** - also refers to; **dirty / wretched / bad people** (in morals.)

Antonym: A'la **أعلى** - highest.

**يُسْقَوْنَ** - yuSqawna - **they** are given to drink.

Yasqoona يسقون would be that; they will get a drink. But Yusqawna يسقون means 'they are given to drink'.

**يُسْقَوْنَ مِنْ رَجِيْقٍ مَخْتُوْمٍ**

They are given to drink [pure] wine [which was] sealed. [Mutafffeen [83:25](#)]

**مِسْكِيْنَ** - Miskeen - *maskan-na* - someone who rarely has bare essentials to survive.

I.e. If you see someone and wonder; *'how is he surviving?'* This person is a *miskeen*.

**سَمَاء** - *Samaa'* literally means anything above us, and is commonly translated as skies or heavens.

[mentioned in: surah Tariq 86:1.]

**سَمَاء** - Samaa: samuw **سَمُو**, whatever is above you. Not just the **sky**, but **everything above: planets, galaxies, stars.**

**سَمَك** - Samk - top of something.

**سَامِك** Saamik : the highest part of the hoof of the camel.

In construction, you can tell a building is tall by looking at the highest point. Allah ta'ala elevated the sky so much that we cannot even see it.

**رَفَعَ سَمَكَهَا فَسَوَّاهَا**

He raised it [the sky] high and levelled it. [Nazi'at [79:28](#)]

**تَسْنِيْم** - taSneem - Sanaam (hump of a camel) - i.e. a very high place.

Tasneem also means to elevate something, i.e. taSneem al quboor **تسنيم القبور** = to Raise the graves above ground.

A very high fountain/waterfall/spring called Tasneem in Jannah/Paradise. [mentioned in [Mutafiffeen 83:28-9](#)]

**سَوَّاهَا** - **Sawwaa** - *taswiyah* - take things that are uneven, balance them in a way so they are balanced and organised. I.e. **To balance** a waying scale.

وَتَفْسِي وَمَا سَوَّاهَا

And [by] the Nafs/Conscience and He who balanced it [[Shams 91:7](#)]

**سِينِينَ** - **Sinneen** - Mount **Sinai** [Mountain Sinai (**Toori Sinneen**) - **طُورِ**]

سِينِينَ

Also see:

**طُورِ** - **Toor** - Mountain - which is lush, full of trees, green kind of mountain..

Jabl **جبل** - general word for **Mountain**.

**عَقَبَةَ** - 'Aqabah - a path going up a mountain range. EXCEPT it is a path which is very **difficult to climb**. It is **steep**.

**سِير** - **Siyaar** - saara **ساره** - slow paced stroll.

Sayyaarah **سياره** = a caravan with riding horses or camels and luggage which slowly move along in a journey.

# ش

**شَأْن** - *Sha'n* - a matter, an affair, a situation.

**شَتَّى** - *Shatta*= if something is **one piece** [i.e. glass], and it becomes broken into different pieces.

**حَسَبُهمْ جَمِيعًا وَقُلُوبُهُم مِّنْشَتَّى**

..*Tahsabahum jamee'an wa qulubuhum shatta*- You would think they [the disbelievers] are united, but their hearts are **divided** [*shatta*] [[Hashr 59:14](#)].

[It's Antonym:- opposite is **تَالِفَة** *Ta'Alaffah* - to bring things together.]

Related words:

**مُخْتَلِف** *mukhtalif* - two different things from the start.

**شَاهِد** - *Shaahidin* - Witnesses

Shahid = witness

**Shaheed** **شَهِيد** = always witnessing

**مَشْهُود** - *mash-huud* - what is witnessed (plural).

These two words come from the words; shahida / yash-hadu / shahaadah.

**Shahida** - to bear witness. Also to be present (**حَاضِر** *haaddir*) to bear witness.

**شَدِيد** - *Shadeed* - **أَشَد** *ashadda* - to tie a rope. I.e. Tied strongly to something. - **شِدَّة** *shidda* - (**شَدَّ الوِثَاق** *shaddul wathaaq* - to knot something over and over again and then pull forcefully to **tighten it severely**).

Intense. Strongly attached.

وَإِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ

And indeed he is, in love of wealth, **intense** [*Shadeed*]. [[Aadiyaat 100:8](#)]

**شَرًّا** - *Sharran* - **Sharran** - **evil** (most universally accepted word used for evil).

**Sharran** in arabic means an evil which doesnt even require explanation to attest to its evil. It is known to be evil in of itself without explanation, even the criminal will know that he is doing an evil [*Sharr*] himself without anyone telling him that what he is doing is evil.

**Sharr** - *sharaara* **شرارة** = **spark of fire** - which jumps out of a fire and can harm you by burning you unexpectedly.

Similar words;

**بِئْسَ** *bi'sa* - when you feel something is **disgusting and detestable**. (*bi'sa sharaab* - disgusting drink). It's opposite is *Ni'ma* **نعم** (completely enjoyable.)

**سَاءَ** - *Saa'a* (*sayi'a*) - **Evil and Ugly**, deformed, disfigured, hideous. its opposite is *Hasuna* (beautiful).

**شَرِبَ** - *Shiraab* - Drink

Related words;

*akl* **أَكَلَ** - any type of food.

*ta'am* **طَعَامٌ** - food which is more suitable for human beings.

**شَرَحَ** - *Sharh* = **Open** up the meaning of something which was before complex.

Ibn Faaris explaining *Sharh*: to open something, or to clarify something.

In *Ilm al Bayaan* - "*sharaha Allahu lahu sadrahu*" = Allah expanded his chest for him = **Allah put his mind at ease**.

The one whose chest has been opened/expanded - is **very pleased and very content and happy** (whereas before they were in a state of unease and uncomfort). Allah's Messenger is completely content with what Allah has given to him.

**شاء** - shaa'a to intend [*mashya* مشي ] - shay'un شيعن ( a thing) a concrete intention. As solid as a physical thing itself (shay' شيع ).

Similar words:

**أراد** - arada - *ureedun* أريد (to intend). This might just stay in your head but it isn't as firm as sha'a.

**انْشَقَّتْ**

**inshaqqat** - to be torn completely.

**Shaq** شقي - something cut/ripping that you don't usually imagine being torn/cut. i.e. rocks, sky, the earth, etc.

*shaq* - is irreversible. Once the sky is torn/ripped - it cannot be back to normal again like before its tearing.

The inevitable - the point of no return - the conclusion of the sky we have above us is that it will be torn and will never return to its normal state after that [Judgment] Day.

[mentioned in: surah **Abasa** [80:26](#).]

**أَشْقَى** - Ashqa - Shaqiyy شقي - most wretched/miserable/low in morals.

Antonym:

**سعيد** - Sa'eed - continuously happy.

**شَفَاتَيْنِ** - Shafatayn - Lips.

[literally the word would mean 'the two helping [shafa'] ones' - since they help you to put food in your mouth properly, and also help you in speech.]

**شَفَقَ**

shafaqq - I swear by the redness of the evening (at maghrib time when the sun is setting).

**مَشَامَةً** - mash'amah - overwhelming curse.

**الشعم** - *Al-Shu'oom* - vile and disgusting.

Also means the left side.

The **Arabs would associate evil and disgusting things with the left hand** [whereas the right (yameen **يمين**) was associated with good and blessing]. And Islam confirmed this.

**شيطان** - Shaytan - Satan;

A difference of opinion. 2 origins;

**1 - shatana شتن** - to be far from the truth.

**2 - shaata شات** - to be engulfed in flames (of rage).

So shaytan is calling to someone far from the truth, and since his jealousy from the time of Adam - he is still in rage and anger of the human race being honored in preference to the Jinn.

ص

**صَب** - Sab' - **Pouring** alot [i.e. from a bucket, or even from the clouds].

**أَنَا صَبَبْنَا الْمَاءَ صَبًّا**

that We pour down water, from the clouds, plenteously. [Abasa [80:25](#)]

**صُبْح** - Subh - general word for **Morning**, when the Sun rises.

Related words;

Fajr فجر - Earliest time when the Light of the Morning **Tears** through the Dark Night Sky.  
Falaq فلق - when the Sunlight **cracks** through the Dark night.  
Duha ضحى - the Morning - when people are busy, **Forenoon**.

صبر - **Sabr** - patience / perseverance / consistency / constancy.

صَدَعٍ - **Sad'** - cleaving/cutting/cracking

[mentioned in: surah Tariq 86:12,]

Similar to:

شَقٍ - **Shaq** - cleaving/cutting/cracking open something which isn't usually cut open.

صَدَّقَ - **sad-daqa** - تصديق *tasdeeq* - to **confirm something is good and to do it**.

صدر - **Sadr** - takes the meaning of **chest**, and when Allah ta'ala eludes to motives or secrets, he uses sadr because it gives the illusion literally of [the likeness to a] **treasure chest: something hidden and boxed up**.

[mentioned in: surah al Naas 114:5, ]

[similar words: قلب - *Qalb*, فؤاد - *fu'aad* ]

صَلَّى - **Saddaa** - from sadyun. sadda = echo - hits the wall and continues to bounce back - just like the sound comes back to your ears.

تَصَدَّى - **Tasadda** - to go back to something over and over again just like an echoing sound comes back to your ears over and over again.

[mentioned in surah [Abasa 80:6](#)]

صحاب - Sahabi - Companion.

If there are 2 men, the **one who has less skills than the other will be called the saahib (companion)**, and the higher skilled one will be called the higher one.

i.e. Allah's Messenger is higher than the companions (sahaba), and this is why - they are called sahaba and Allah's Messenger is not called a Sahabi/companion of his companions.

- **أَصْحَابُ As-haab** (plural) - Companions.

**Sahib صحب** (singular) - **Companion**. Closeness and affiliation. Someone who is with you all the time. Someone who is always with something/someone and always by their side.

One who accompanies you in; Space and Time.

He lives among you and has lived with you for a long time. Someone who you really know.

**صُحُفٍ** - **suhuf** - saheefah - spread out like **paper scrolls and written on**.

**صَاخَةٌ** - **Saakhah** - Deafening Noise.

[mentioned in [Abasa 80:33](#)]

**صَلِح** - **Sulh** - Connection.

**Peace making is called Sulh. Salaah is the prayer - a Connection between you and Allah [God].**

**صُورَةٍ**

**Soorah** - anything which can be seen and distinguished with the eye.

**يَصْلَوْنَهَا**

**yaslaw** - *salyun* صلين - they will **cast themselves into it** [hell] (and *salyun* is only specifically used to something falling into fire).

## مَصْفُوفَةٌ

**MaSfoofah** - rows upon rows upon rows of pillows. A lot of pillows.

Everywhere you look in Paradise, you're finding relaxation.

## مُصَيِّرٌ

**muSayttir** - someone placed in charge of someone else, so he monitors all that he does and records all his activities.

**صمد** - **Samad** - **al-Samad** - the one who is enough, whenever they turn to Him,  
**He fulfills and answers all their needs** and questions in times of need.

When you use the word Samad as a verb - it implies that you turn to them to ask them to fulfill a need.

**Masmood** - the one to whom people turn to in times of need.

**2** - When you **make someone your goal, to attain them, to win them, the Ultimate Goal.**

This is one of the reasons this surah is called surah al Ikhlas - we are seeking the pleasure of Allah.

**3** - The **One who is not in need of anyone else, and he is always above them**, none can overpower him or be above him in status or any attribute.

**4** - The **One who is free from blemishes or faults.**

**5** - From the People are those who **cannot be overcome** in battle, or eloquence, or business etc. They are called as-Samad.

**6** - He is **incredible and great in His glory. Everlasting.** The One who people turn to in times of need.

**7** - Samad is used as an adjective - **something that is solid with no holes or emptiness inside.**

Something **Absolute without any flaws.**

This shows that **Allah's Names are not lacking or empty, rather - He has perfect Names, and these Names and Attributes are fulfilled perfectly.**

I.e. Someone might be called Jameel/Beautiful, but they might not be beautiful. However, **Allah is Perfect in His Names and fulfills them properly -without anything missing in their perfection.**

Allah is as-Samad, and He fulfills that role perfectly.

[mentioned in surah al [ikhlas 112:2](#)]

**مُؤَصَّدَةٌ** - mu'Sadah - waSad is to **seal something on top of another thing.** [Sadda سدد = to repel]

I.e. I put a lid on top of the stew on the cooking pot.

*moosada* موصدة = high wall so the animals dont escape. Eesaad عساد is also a lid or top you place on top of a pan to keep it secure and the heat does not escape out of.

On the people of hellfire is **a fire, whose heat does not escape. Because a lid is on.** So there is no escape.

Similar words:

**مطبق** - Mutbaqa also means to place a **Lid on a cooking pot.**

ض

**صَبْحًا** - Dabhan - the **H** at the end describes the **panting of the war horse in its aggression.**

The linguists say that **dabh** is not normally used for horses, its secondarily used for horses but **originally used for wolves.**

However, it is used to describe aggressive war horses that are aggressive like wolves [in surah ['Aadiyat. 100:1](#)]

صَحْكٌ - *Dahak*- uncontrollable laughing. Teeth showing. Noise etc.

Similar to:

بَسْمٌ *Bassam* = smile.

ضَحَىٰ - *Duha* - a time of **early morning Day in which there is activity**. Hustling, bustling, rush hour, full of life, when people are fresh in mid morning.

أَوَامِنَ أَهْلِ الْقُرَىٰ أَنْ يَأْتِيَهُم بَأْسُنَا ضُحًوًّا وَهُمْ يَلْعَبُونَ

Or did the people of the cities feel secure from Our punishment coming to them **in the morning** while they were at play? [al A'raf 7:98]

ضَرِيْعٌ

ddaree' **ضَرِيْعٌ** -raw sea weed (on the shore) - even animals don't like to eat this.

Or Ddaree' is also, a **thorny plant** in the Arab lands called *Shibrik* - it has very sharp long thorns, poisonous, itchy, causes animals to bleed - so they avoid going near it.

3 foods in hellfire:

-Zaqqoom زَقْوَم [see al [Waqi'ah 56:52](#)] - a fruit shaped like devil heads. If a drop of it was to be thrown on the Earth - it would destroy all life forms.

-Ghisleen غَسْلِيْن - infection, pus from wounds.

-Ddaree' (most scholars say daree' is the comprehensive term that consists of zaqqoom and ghisleen).

But Allah didn't say they would eat ddaree'. He said they will eat *Min ddaree'* - From **ddaree'**.

This indicates that they will go around looking for food, and **their stomachs force them to look around for food. Then they find this plant, and have to go into it - they are being poked with thorns, bleeding etc.** to find the food. Whereas animals in this life wouldn't even approach such a plant!

[mentioned in surah Ghashiyah [88:6](#)]

ضلل - *dal-la* - to be lost literally, to place something somewhere and not be able to find it.

ضَيِّن - *daneen* - someone who is cheap in information. I.e. They will only give you information for a cost (like the fortune tellers would do). But Allah is implying that Allah's Messenger does not ask for money for conveying the knowledge of the unseen to you.

وَمَا هُوَ عَلَى الْغَيْبِ بِضَيِّنٍ

And Muhammad is not a withholder of [knowledge of] the unseen. [Takweer 81:24]

ط

طَامَةٌ - *Taamah* = a calamity which surrounds you from all sides.

طَامَةٌ - *Taamah* - *طام* is used for something to be completely full. *Taam ul bi'r*

*طام البئر* : when the well is filled with dirt.

*Taammah* overwhelming calamity in any direction you turn to: the greatest most complete calamity.

فَإِذَا جَاءَتِ الطَّامَةُ الْكُبْرَىٰ

But when there comes the greatest Overwhelming Calamity - [Nazi'at 79:34]

طَّارِقٍ -

*Tarq* -- path [*tareeq*] -- striked [*taraqa*] -- a road which people, animals etc walk on alot -- *their feet strike it alot*.

**Taariq** - someone who specifically walks at night time. The arabs travelled at night because it was cooler than the heat at day.

When they reach a destination and knock on the door, they are an **unexpected arriver**.

**That which arrives at night, = Tariq** - causing alot of attention, because its rare to find someone arriving and knocking on your door at night.

[mentioned in: surah **Tariq** 86:1,]

**طَخَا** - **Taha** - when the arab would go to a huge castle or building which is so huge - that you can't see how far it actually is.

The arabs would call this type of house **Mut-hiyya مطهية** - well spread out.

That is the same root word Allah uses to describe the vastness of the Earth.

وَالْأَرْضِ وَمَا طَخَاهَا

And [by] the earth and He who spread it [Shams 91:6]

**مُطَاعٍ** - Muttaa'in =

Muttaa'in - Taw' **طوع** - He is obeyed - Taw' - ta'a **طع** - to celebrate and volunteer for something.

Angel Jibreel [Gabriel] has angel followers who obey him voluntarily (lovingly). = so Jibreel is Mutta'.

مُطَاعٍ تَمَّ أَمِينٍ

[Angel Jibreel is] Obeyed there [in the heavens] and trustworthy. [Takweer 81:21]

**طَغَى** - **tughyan** - you know your limits but you purposely break past them.

i.e. *tughyan ul maa'* - water when it comes out of its limits and floods the land.

**طاغي** - **taghiy** - someone who rebels - one who does not want an authority [Rabb/owner] to place rules upon him.

**طَغَى** - Taghaa - Tughyaan is used when you pour water in a pot and it spills over, when an ocean boils over. = **Going past the Limit set for you.**

**مُطَفِّفِينَ** - **muTaffifeen**: Comes from **تَفَف** **ta-fafa**, a doer of tafafa is a mutafif **متفف** - when they are in business - when they sell something to someone, they want to get a little more than they deserve, but when they give - they give less than they should.

**وَيْلٌ لِّلْمُطَفِّفِينَ**

Horrible Destruction for the **Mutaffifeen** [Mutaffifeen [83:1](#)]

**طرح** - **Taraha** - to throw something away in a way so others do not see you.

[similar words: **تَبَدَّه** - **Nabadha**]

**طَرِدَ** - **Taradda** - to **push-away in belittlement**. **وَلَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْعَدَاةِ وَالْعَشِيِّ**.  
**يُرِيدُونَ وَجْهَهُ**

(and dont **expel/drive away** those who call upon their Lord) [[al An'am 6:52](#)]

(i.e. Allah commanded His Messenger: Dont belittle (ta**trudd** illadheena yad'oona rabahum) the believers, no matter what rank in society they are.)

[similar words; **خَرَجَ** **Kharaja** - extracting from something from one place to another] and - **بَرَزَ** **Barraza** (pull something out to show it to others)]

**طَعَامٍ** - **ta'aam** - food which is more suitable for human beings.

Similar to; **اكل** - **akl** - any type of food, including food for animals.

**طلع** - **Tala'a** - **tattala'a** **تَطَّلَعُ** = **climbs** painstakingly. The rising of the sun is used for this word.

A mountain climber is called an *itattala'a* because he climbs **step by step higher and higher continuously** up the mountain. The fire of hell does that exact same thing - it climbs and burns up the body to reach the heart. And it does it continuously and repeatedly.

[mentioned in: surah **Humazah 104:7,** ]

**طُور** - **Toor - Mountain - a lush, full of trees, green kind of mountain..** (this is the view of Ibn Abbas and Qatada).

**Toor** - some say it isn't an original arabic word, but rather it was transported to the language from Hebrew.

Similar word:

Jabl **جبل** - general word for **Mountain.**

**طَيْرًا** - **Tayran** - used as a collective/plural noun = All kinds of **birds.** (in comparison to tayoor which would be many birds only) Tayran implies ALL kinds of birds.

Adding *tanween* on it - **TayraN** - showing they were many birds of different kinds.

**وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ**

And He sent against them [the army of Abraha] **birds** in flocks, [Feel [105:3](#)]

**ظ**

**ظن** - Dhan - think/**assume.**

Similar words:

Fikr **فكر** - Think/Reflect/Ponder.

ع

عَائِلًا - Aa'ilan -

أَيْلَةً 'ayla/'eela - poor, **financially desperate.**

'Aa'il - someone who is under a lot of pressure and is being crushed under that pressure.

عَاذَةٌ - 'Aadha/a'oodhu - by itself means **to cling onto someone for protection, out of fear of something which is unseen.**

مَعَاذٌ - Ma'aadh - a **Place** for Refuge.

Dangers that are unseen.

Similar: إِيَّارَةٌ - Ijaarah - getting protection against an enemy which you can see.

عَرْشٌ - 'Arsh = **Roof**. 'arasha / ya'shiru - to **build a wooden roof**.

This would be extremely expensive in the desert life a long time ago.

عَبَسَ - Abasa [verb]. from عَبَسَ [noun] - (Frown: **Bulging of forehead only** due to annoyance.)

[mentioned in [surah Abasa 80:1](#)]

Similar words:

قَالَاهَا قَلَهٌ - Qalaha - Grinding Teeth due to anger.

Basar **بسر** - When the face becomes ugly due to Anger. [also see Surah Muddathir 74:22]

Basal **بسِل** - The face made during **extreme anger in war and fighting**.

**عَبْرَ** - 'Ibra - comes from 'uboor **عبور**, when you want **to cross** a river - 'abrun nahr. ship crosses the water. 'abrun ayn, means when you cry, the tear **crossed** your eye. 'abra means a person who becomes so sad...

So it is a moral lesson with a sad ending which you can learn from i.e. **the lesson comes across your mind** when you are in a similar situation.

إِنَّ فِيْ— تِلْكَ لَعِبْرَةً لِّمَنْ خَشِيَ

Indeed in that is a **warning** for whoever would fear [Nazi'at 79:26]

**مُعْتَدٍ** - mu'tadin - l'tada **اعتد** - **violating someones rights**. Wronging the people. **A bully** - one who crosses the limits.

**عدل** - '**Adl** - **justice - you do justice/fairness/balance, but you do it publically**.

Similar to:

**قصد** - **Qistt** - to be Fair/Just, in **public and private**.

**عَدَلَك**

'**adalak** - '**Adl** - then **Balanced** you. (balanced you physically, spiritually, in justice, a religion focusing on worldly and the next life matters in a balanced way. Balance In everything.)

**عدي/عدو** - **Adiy/ 'Aduw** - to have **Animosity**.

This word implies someone **running forward in battle in animosity**. They dont look left or right - they **charge ahead**, Aiming to **attack the one in direct focus, ready to pillage and destroy the opposition**.

'**Aduw** - an **enemy who wishes to hurt you and wants to cause harm to you**. He wants to

defeat you. (i.e. In a battle - the opposite fighter attacking at you is an 'aduw).

بَيْنَهُمُ الَّذِينَ الشَّيْطَانَ كَانُوا لِلْإِنْسَانِ عَدُوًّا مُّبِينًا

Indeed Satan is ever, to mankind, a clear **enemy** [['aduw](#)]. [Isra' 17:53]

[mentioned in; surah Aadiyaat 100:1, ]

Similar words;

2 more words for Animosity;

1 - **Bughdd** **بغض** / baghdaa (mughbid) - **Mubghid** - **bagheed** - **this is an 'aduw, but he has an additional feeling of anger and envy against you.**

2 - **Shana'aan** **شنعن** / shaani' -

Shana'aan - one who has attribute of 'aduw and hatred [bughd], and third - he hides some of it but what he has inside of him is extreme anger against you.

He is **the worst enemy**. This is known because even an enemy who celebrates at the death of your child is **a enemy who hates you inside and out - a shaani'**.

إِنَّ شَانِيكَ هُوَ الْأَبْتَرُ

Indeed, your **enemy** (O Muhammad) is the one cut off. [Kawthar [108:3](#)]

**عَذَاب**

- **adhaab/azaab** - **adhab** - when a person leaves eating due to severe dehydration. A person who **dies a slow death due to dehydration. A torturous punishment.**

adhaab **al akbar** - the **greatest** punishment for the one who turned away from the reminder and denied it (*kaf-far*).

**عزیز** - **Azeez** - 'Izzah **عزه** - **Authority.**

i.e. Allah is Azeez - alone in the Authority and that Allah should be the One who legislates all the commands for His slaves.

**عِهْن**

- **'ihn** - wools of different textures.

[mentioned in [al Qari'ah 104:5](#)]

**عَسَس** - **'Ass'Ass** - when **the evening is starting and ending. When the vision is blurry** and the stars can't be seen.

**عسر** - 'usr - **difficulty** or time of difficulty.

Antonym; Yusr **يسر** - really easy.

**عَشِيَّة** - 'Ashiyy - when the sun starts setting to maghrib time.

Antonym;

**ضحى** Duhaa: the early morning to noon.

**عاص** - 'Aass - عصيان isyaan is to disobey and refuse something that is good. Refuses something they know to be good. Perfectly appropriate for Firawn because he did not have any inclination to purify himself so when he sees something good he refuses it.

Similar words;

**فسق** Fisq : to abandon a path that was good. Someone who walked the good path and then abandoned it.

**فجور** Fujoor : lit to tear something wide open. Not only disobeys but is proud of his disobedience and shameless in their sins and relentless in their disbelief.

**عَصْف** - Asf - 'Aasif - **winds which blow and cut off crumpled up leaves.**

Reeh al 'Aasif **ريح الاسف** - which blows leaves in the air.

**'Asf also refers to straws which fly in the air.**

[mentioned in [surah Feel 105:5](#)]

**عَصْر** - 'Asr - **time that is running out. 'Asr is a time associated with Urgency.**

Our life is a time of Emergency. The sunset of our life is passing by. The ending of our day/life is coming soon.

[mentioned in surah ['Asr 103:1](#)]

**معصرة** - Mu'siraat - A'saara or I'saar is to squeeze.

One opinion is that the wind is squeezing the clouds, then the clouds drip rain. It is also used for the clouds full of so much water that they drip rain.

[mentioned in [Naba' 78:14](#)]

**عطاء** [Ataa - [something small] to come/arrive/reach to you' -

.It also holds the meaning of 'to give' - because when you give, it comes to the other person

:Similar to

**جاء**.Jaa' [something big] to come/to arrive/reach to you -

.i.e. big gift coming to you would be Jaa'a, small gift coming to you would be 'Ataa

**عطل**.Attila - to become useless / to not be taken care of' -

if she did not wear **عطله** The polytheist Arabs - before Islam - would call a woman '*attalah*  
.alot of jewellery

It implied that *she is useless unless she is beautified for the people.*" This is the mindset of the  
.people of ignorance

.someone who has been taken off his job. He is useless now - **معطل** mu'attal

**عظم**

Adhm is a bone, which is **tough and strong**. It is **difficult to break**. [[Plural](#)]; Idhaam - =

[**عظام**

.When someone hits you with their body, i.e. a punch - the only way you receive intense pain is if a tough bone hits you

**عظيم** Adheem

.means - Extremely Strong and Tough

## عَقَبَةٌ

Aqabah - a path going up a mountain range. EXCEPT it is a path which is ' -  
.very **difficult to climb**. It is **steep**

;Similar words

### نَجْدٌ

**najd** - wide path, clear of vegetation, heading up a mountain. **Najd** - a mountain which is bare rock with no -  
.vegetation or plants. A **clear path that is leading uphill**

### طُورٍ

.**Toor** - Mountain - which is lush, full of trees, green kind of mountain -  
.general word for **Mountain** - **جبل** Jabl

## عَقْدٌ

.Aqd - strongly tied Knot' -  
.comes from this because we are tied strongly to our beliefs عقيدته The word 'Aqeedah

## عَقْرٌ

**aqar** - *aqara* - **stab** the camel a little (poking it continuously) or to chop the bottom parts of -  
.its limbs off so it can't move around and gradually dies to death

.qalb al **aqoor** - **dog bites** you and causes you to bleed

فَكَذَّبُوهُ فَعَقَرُوهَا فَذَمَّتْ عَلَيْهِمْ رَبُّهُمْ بِذُنُوبِهِمْ فَسَوَّاهَا

But they denied him and **stabbed/cut** her. So their Lord brought down upon them destruction for their sin and made it  
[equal. [Shams 91:14](#)

## عَالَمِينَ

.Aalameen - nations of; jinn, angels, men - **all beings with an Intellect'** -

## عَلَقٌ

## .Alaq - 'aliqa - to cling and to hang off' -

The sperm reaches the egg, and hangs off it. This is studied in modern embryology, and was .not known at the time of Allah's Messenger in such detail

.alaq - a clot of blood, more literally a piece of wet sticky fluid which hangs off something'

.Like mu'allaqa - that which hangs off

*mu'allaqaat* - this was the title for famous poems which were written, and hung off [mu'allaq] the Ka'ba by the pre-  
.Islamic Arabs

That term is also used for marriage, when the husband has a wife but he isn't treating her fully like a wife. So she is  
.stuck to the husband, but left Hanging on in the marriage

## على

.Alaa - Upon / on top of' -

[A'laa - Highest [Most High - أَشَى

## عَلِيَّيْنَ

.height - علو Illiyeen - 'uluw' -

## عَمَلٌ

.AmI - Do an Action with Intent' -

To do an action **based on Intent**. An action you do with intent/with conscience. I.e. Your intended actions/deeds; Eating, Watching with focused intent, hearing with focused intent,  
.reading etc

[ , .Fi'I - to do any action without intent - **فعل** ;Similar words]

## عِنَبًا

.inaba - grapes' -

[mentioned in Abasa [80:28](#)]

## عند

(...And / 'Ind - **Near/with**. i.e. 'Indee [I have (in my possession / with me' -

## عِيدٌ

.Eed - Something which is Repeated' -

.i.e. the celebration of 'Eid is done twice every year

. [Similarly, Allah creates the creation, causes it to die, and brings it back to life again [yu'eed

## عَيْشَةً

**eesha** (commonly translated as 'life) - 'aysh - have a **life with no worry of food or'** -  
.shelter

You are not dependant, The necessities are not needed because you have everything. (in Urdu,  
(.to do 'Eysh' is to 'live a life free of worry' - and it comes from this Arabic word 'Eesha

.eesha - no worries, a life free of concern

This life is also used to describe animals in jungles and forests because there is no lack of food  
(.prey) or shelter there for them. It comes in plenty

;Similar words

حياة Hayat

.also means **life**, but 'eesha is an easy life with no problems -

فَأَمَّا مَنْ تَقَلَّتْ مَوَازِينُهُ. فَهُوَ فِي عَيْشَةٍ رَاضِيَةٍ

[Then as for one whose scales are heavy [with good deeds], He will be in a **easy**, pleasant life. [al [Qari'ah 101:6-7](#)

## عَيْن

:**Ayn** - used for **beautiful** and good things

**A Water spring** gushing out with water is beautiful (especially for the Arab who lives in the dry -  
(.desert

.(The eye - sheds a tear (moist -

.Anything that looks good - the arab would call it Ayn -

.The arabs would call horses - *ayn* in their poetry -

.Even al hoor ul '*Ayn* [the women of Paradise] are called that because they are beautiful to look at -

The word '*ayn* usually has a very positive meaning, so you would think that there is something good now  
.for the people of Paradise to drink from

## غ

### غَائِبٍ

.gha'ib - being unseen from a stare

Ghayb - Unseen - غيب

### غبرة

.**Ghabarah** - dust that flies around and lands on something and is hard to come off -

وَوُجُوهُ يَوْمَئِذٍ عَلَيْهَا غَبَرَةٌ

,And some faces on that [Judgment] Day will be covered with *Ghabarah*

[Surah [Abasa](#) 80:40]

[.Habaa'an - floating dust particles **هَبَاءٌ** , Naq'a - a trail of dust **نَقْعًا** ;similar words]

## غُثَاءٌ - Ghutha'an -

.which literally means to be nauseous, or to want to vomit , غثيان Comes from the word Ghuthyaan

. غث الوادي - ghathal waadi: When the valley is filled with leaves, dung, or any kind of natural waste.

. غث السيل مرتاع - ghath as-saylu marta'a: when lots of water comes and draws pasture, all the grass gets torn from the ground and pile up in one place.

. Two meanings: 1) something put together or compiled together 2) the piling up of any kinds of plants - not necessarily rubbish/ filth but also when plants are jumbled together or grown in a cluster right next to each other.

. In open fields, ghuthaa' would be parts of greenery that are clustered together.

وَالَّذِي أَخْرَجَ الْمَرْعَىٰ . فَجَعَلَهُ غُثَاءً أَحْوَىٰ

And who brings out the pasture. And [then] makes it **black stubble**. [A'la [87:4-5](#)]

## غَاسِقٍ - Ghasiq - *Ghasaq* غسق - the **first part of the night**. When the blue sky hās gone and the sky is black. Ghaasiq in arabic literature refers to that which disappears. I.e. When the sun disappears, and it has become dark.

*Ghasaq al Qamar* - Lunar Eclipse.

*Ghasaqat as-Samaa'* - when the clouds cover the sky, so the sky disappears from our vision.

[mentioned in [surah Falaq 113:3](#)]

Similar words;

**Waqab** وَقَبٌ - linguistically also means **Darkness**.

*Waqab ad-dhalam* - **darkness so things become invisible**.

there's a **ditch** in a mountain at night, so **when something falls into it - you cannot see it. That is waqaba**.

So there are things in the night (including shayateen/devils) which you cannot see, and we seek protection in Allah from them.

**Dhulm** ظلم - **Darkness and Oppression**.

## غَرَّرَكَ

**gharra** ka - **decieve** you, conned, manipulated, tricked.

Other words used for decieve are;

- khada'a خدا

- khana/khiyana خين
- khazala خزل
- khatala خطل

gharra - take someone who is careless (i.e. A tourist) - so you con/trick/fool them.

When the human is not careful - shaytan fools and tricks that person.

فَدَلَّاهُمَا بِغُرُورٍ

[And Satan] Misled them (Adam and Hawwa) with **Deception [Ghuroor]**. [A'raf [7:22](#)]

عَزَقَ - Gharqa - Violently.

Antonym:

تَشَطَّ - Nasht refers to **undoing a knot without doing any effort**, also when an animals wiggles itself out of a rope which has a loose knot in it.

## غَاشِيَةٌ

**ghashiyah** - (*ghashya/yaghsha / ghishawatun* [infinitive form].)

= that **which covers entirely**.

The **Day which covers and overwhelms the entire Earth - the Day of Judgment**. When the sky and everything in it will stop working, and everything on Earth will also be in chaos. An **Overwhelming Day**.

أَعْطَشَ - Aghtasha - Complete Covering of Darkness. [from Ghashiyah غشيه - Covering]

## غُلْبًا

**ghulban** - plural of *aghlab*. - lots of **thick full trees** whose branches are intertwined.

Lush gardens.

[mentioned in Abasa [80:30](#)]

عَمَزَ - Ghamz - **gesture with eyes**. I.e. Roll your eyes, wink etc.

وَإِذَا مَرُّوا بِهِمْ يَتَغَامِرُونَ

And when they (disbelievers) would pass by them (the believers) - they would **wink** at each other. [Mutafiffeen [83:30](#)]

غَنِي - Ghaniy - **independent from others / self-enriched**.

## اسْتَغْنَى

**Istaghna** - someone who **thinks** they are self sufficient/enriched.

غَيْرٌ - ghayr - without.

ف

ف - Fa = Therefore, as a result [the cause and the effect]. Commonly translated as; 'So', 'Then' (as a result of something else..)

Similar to; Thumma ثم - Thereafter [after a period of time]

فئة - faa'a= to return [from a bad state into a good state].

Similar words;

baa'a باءى - (also means) to return. [going from a good state, and return to a bad state.]

rajaa'a رجع - to return [i.e. back home]

مفاز - Mafaaz [from Faaz/Fawz فاز - Success] has a lot of meanings wrapped up into it – success, the *place* of success (Jannah) and an appointed *time* when they enjoy success

فَتْح - Fat-h: - a victory where **it is clear who the victor is and who the loser is.** A decisive victory.

[mentioned in surah; [Fath 48:1](#), [Nasr 110:1](#)]

**فَتْنٌ** - *Fatan* (put into test)

**Fatan** - the process of putting metal into fire, and extracting the pure metals (i.e. Gold, silver etc) from the waste metals.

**A painful process of purification.**

fitnah **فِتْنَةٌ** - you are put to the test, with your feet under the fire, seeing if you are patient and become purified from evil, and come out as pure gold.

This word is consistently used in the Qur'an when there is something which is trying to distance you from Islam. (i.e. Oppressors, temptation, greed, fear etc. is Fitnah.)

**فَجْرٌ** - *Fajr* - tear through something i.e. A sanctuary.

Fajr is called *fajr* because the sun light tears through the dark, night sky.

Faajir is someone who sins openly and viciously, all the way in pride.

**فَجَارٌ** *Fujjaar* - *Faajir* فاجر - *Fajr* فجر - to tear through.

(i.e. Fajr/dawn is called Fajr because the morning light tears through the darkness).

Faajir فاجر = someone who is extremely rebellious and tears through the **sanctities** of Allah without fear of consequence from Allah.

**فِرْعَوْنَ** - *Fir'awn* - Pharoah

**فَاكِهَةٌ** - *faakihah* - delicious fruits.

Faqiha - to be overjoyed [in classical arabic]. When someone eats a delicious fruit, they are overjoyed.

**فَاكِهِينَ بِمَا آتَاهُمْ رَبُّهُمْ وَوَقَاهُمْ رَبُّهُمْ عَذَابَ الْجَحِيمِ**

Enjoying what their Lord has given them [in Jannah/Paradise], and their Lord protected them from the punishment of Hellfire. [at-[Toor 52:18](#)]

**فؤاد** - *Fu'aad* - (usually translated as heart) means **a piece of flesh, surrounded with fire** (in a metaphorical/figurative way).

Fu'aad is from the verb *fa'ada* meaning **burning or a flame** and *lahmun fa'eed* means a roasted meat on a fire. Fu'aad is used **when the heart is inflamed with emotion**, as they say, "in the heat of the moment." Fu'aad is used in the Qur'an to describe the heart when it is engrossed in emotion: *happiness, sadness, lust, frustration, anger or regret*.

The innermost heart. It Feels the most pain.

[mentioned in: surah **Humazah 104:7**, **Qassas 28:10**, **Israa' 17:36**]

[similar words: **صدر** - *Sadr*, **قلب** - *Qalb*.]

**فوج** - *Fawja* - **Multitudes/Groups**.

وَرَأَيْتِ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا

And you see the people entering into the religion of Allah in **multitudes/crowds**. [Surah [Nasr 110:2](#)]

Antonym: **فردن** *Fardan* - **Individual**.

**فسق** - *Fisq* - exit. A **Faasiq فاسق** exits/leaves the obedience of Allah, he leaves the mercy of Allah by disobeying Him.

**فصل** - *Fassl* - literally means **to separate two things so far apart** - that you can distinguish them from each other.

(i.e. if two branches are intertwined, you separate them apart to see the difference from each one.)

**انفطرت**

**inFitar** - tafatara **تفطر** , anfatara **انفطر** , fatara **فطر** , faatir as-samawati wal ard.

to tear something - along its length. *Hal taraa min futoor* [Mulk [67:4](#)] - do you see any tears in it (the sky)? The **sky being heavily damaged with tear across it in the sky on Judgment Day**.

The sky is like a tent over us.

Now imagine this canopy/tent has alot of lights/lamps on the top - if the tent is pulled - the lights fall off. Similarly - the stars will fall off the sky when the sky is ripped through on Judgment Day.

**فعل Fi'I**: To do any action.

**an action you do, even without thinking about it.** I.e. Breathing. Seeing, hearing, blinking etc.

[This word is similar to 'Aml **عمل** - doing actions, but with Intent.]

**فَلَقَ - Falaqa** - to rip open something and something comes out of it.

I.e. to Tear open a cushion and the fluff comes out.

The rays of the morning tears through darkness. I.e. Daybreak. Cracks of Sunlight breaks through the darkness.

A seed slowly rips open and the plant comes out = falaq.

**Falaq** (as mentioned in many arabic lexicons including Taj al Uroos, Lisan al 'Arab) includes the meaning of Khalq = that which is Created.

Because everything which has been created comes out of something that has been torn.

[mentioned in surah [Falaq 113:1](#)]

**فرر - Farra** - running away from something that terrifies you. I.e. *Firaara, Firroo* فررو - all implying 'to flee'.

**فرقان - Furqan** - Separator/Criterion/Distinguisher.

In arabic language - when a word starts with **ف Fa**, it usually has a meaning of separation and opening up i.e. Fath (opening up), faj, falaq, fajr (opening up the darkness to reveal the sunlight) etc.

**أَفْلَحَ - aflaha** - he succeeded.

Similar word is **نجاح** najaha .

aflaha - *iflaah* - farmer who is about to reap harvest.

falaah **فَلاَح** - aflaha - **attain success after long duration of labour/work.**

قَدْ أَفْلَحَ مَنْ زَكَّاهَا

He has **succeeded** who **purifies it** [his self] [[Shams 91:9](#)]

**Faaz/Fawz فَاز - Success.**

**فوق - Fawq - Above**

فَلَّكَ

- **Fakku** - rescue someone from prison or slavery.

Similar words;

Ankada **أَنقَد** - to rescue someone from a fire etc.

ق

قبر

**Qabr** - dug with the intent of burying someone. **Qabr** - to be placed into the earth

(whether you are buried, burnt, or eaten by a shark) - you will end up in the Earth.)

Similar words;

**Marqad مَرَقِد** - *ruqood* - uncomfortable type of sleep. (see Surah [Yaseen 36:52](#)) when you're not in deep sleep and you're annoyed. The things people will see on Judgment Day will be so bad, that the punishments they experienced in the graves will just seem like bad sleep.

Ajdathah **أَجْدَاث** - *jadath* [see [Yaseen 36:51](#)] - even the signs of the grave are gone i.e. Cremation, mass graves, they're not marked to be known as graves.

**قَتْرَةٌ** - Qatarah - **Black smoke that comes from fire.**

The arabs call a cheap person a Qaatir because when he invites you to his house, you only see the smoke from his oven but nothing else [they don't give you food].

[mentioned in Abasa [80:41](#)]

**قُتِلَ** - Qutila - past tense - passive. Literally means 'he was killed' [from Qatl - killing/fighting].

It also is a curse i.e. 'qutila fulan' - i hope so and so person is killed.

**قَهَرَ** - Qahar - **have Power over someone and then humiliate them.**

**فَأَمَّا الْيَتِيمَ فَلَا تَرْهَقْهُ**

Therefore, treat not the orphan with oppression, [[Duha 93:9](#)]

Similar words;

**taGhlab** from Ghalb **غلب** - , but that is limited to only Overpowering.

**أَفْتَحَمَ** - Iqtahama - **افتحام** 'Iqtihaam - jump into and get involved into something without giving it any thought.

A task which involves alot of hard work, and when you get involved - **you realise how hard it is.**

Like you might carry a burden for a person and realise how hard it really was once you get involved.

**فَلَا أَفْتَحَمِ الْعَقَبَةَ**

But he has not broken through the difficult pass. [[Balad 90:11](#)]

قَدْ - Qad - Already happened. Absolute certainty.

مُقَدَّسٌ - Muqaddas - a place for declaring the Perfection of Allah ta'ala, a "holy" place.

Taqdees تَقْدِيسٌ : to speak about Allah that is appropriate of Allah.

قَدْرٌ - Qadr - taqdeer - make a projection based on **extreme - precise calculation**.

Its antonym/opposite is kharasa خَرَسَ (wild/random projection/guess).

قَدْحًا - Qadhan - a violent strike which is really powerful.

Qadhan is used to emphasise that the war horse's **hoof strike is very very loud and violent**. [[Aadiyaat 100:2](#)]

قَرَبٌ - Qurb - Closeness.

قَرِيبٌ - Qareeb - Close.

Antonym:

بَعِيدٌ - Ba'eed - Far.

قُرَيْشٌ - Quraysh - taqarrush - to gather people from many distances.

[mentioned in surah [Quraysh 106:1](#)]

3 Opinions:

1st: They were a **gathering of many dispersed people** by the man al Muj'im - who gathered all the sons of Isma'eel together in Makkah after they had dispersed.

2nd: **Qarsh - A massive beast in the ocean**. A whale or octopus that can destroy ships. And *it cannot be overpowered except by fire (and it cannot be destroyed by fire because it is in the water - a saying of the Arabs)*.

QuraYsh is a tasgheer/smalled version of this big powerful beast.

i.e. They are big and powerful, but they are smaller than it. (i.e. Hasan is a name to mean beautiful. A small person called Hasan is HusaYn, or Umar and UmaYr (little Umar, 'Abd and UbaYd (little slave), Qarsh and QuraYsh etc.

This tasgheer/making small can also magnify them.

i.e. We might jokingly call a tall person - short, or a thin person - 'fatty' (fat). etc.

So QuraYsh in *tasgheer* [smallness] form can actually imply they are powerful and big. Even though tasgheer/smallness is used in language.

Ibn Abbas was asked why are they called Quraysh? He replied; ***Because the beast in the ocean eats - but it is not eaten. It overpowers, but it cannot be overpowered. And this is the case with Quraysh.***

Poetry:

*Wa qurayshun hiyya alatee taskunu. Al bahra bi ma summiyat qurayshun qurayshan* - the Quraysh is the one who lives in the ocean and because of it Quraysh is called Quraysh.

**3rd: Qarsh - to earn (qasb)** - they're called that **because of their constant trading and travelling in the lands.**

**قَارِعَةٌ - Qari'ah-** (ism Fa'il/noun that does something - active participle). **The Rattler.**

**قَرع Qara'a** - when **two things hit each other violently and make a disturbing noise**. If it does not make you scared or startled - it is not a Qari'ah.

It is also used for a tough situation when **a loud noise has taken your peace away**.

*yuqra'ul 'abdu bil 'assaa* - **a slave is being hit by a big stick/cane** ('assaa), and it Disturbs you because the stick is making a loud noise when the human is being hit.

When you insult someone and humiliate someone - it is a qara'a because it startles and disturbs this person.

**A car crash can also be a Qari'ah if two cars collide**; because it makes a bang sound and it startles/shocks the one who sees it happen.

*qara'a al baab* - **a Knock on the door - in the middle of the night**. So people wake up in the middle of the night, startled, scared, and they don't know who or what is at the door.

So **alot of things are happening on Judgment Day, and al Qari'ah is one of the descriptions Allah uses to describe the horror of that Day.**

[mentioned in surah [al Qari'ah 101](#)]

قل - Qul - **Say** [present tense]

قال - Qaal - **Said** [past tense]

**يَقُولُوا** - **Yaqoola**: they say and will say [present and future tense are combined in Arabic]

**قِيلَ** - Qeel [passive] - **It was said..**

**قَصَبٌ** - **Qadba** - **foods which grow under the ground.** So the animals eat what is on top of the ground, and we eat the food grown underground.

[mentioned in Abasa [80:28](#)]

**قَضَى** - **Qaddaa** - **fulfilling a responsibility**, once it is done, the qaddaa - the responsibility is finished.

[A Judge is called a Qaddi **قاضي** because he is Responsible for judging between the people.  
People also have to pray Qaddaa if they missed a prayer - to fulfill its Responsibility]

**قَسِمٌ** - **Qasm** - **Oath.**

Oath's are used to give **Attention** to what is being sworn/oathed by, or to elevate and **honour** that object.

**قَصْت** - **Qistt** - **to be Fair/Just, in public and private.**

Similar to;

**عَدْل** - '**Adl** - **justice - you do justice, but you do it publically.**

**قُعُودٌ** - **Qu'ood** - **Sit down for a long time.**

Similar to;

**جَلَسَ** Jals - to sit down for a shorter time period.

**قلب** - *Qalb* - the general word for heart.

It comes from the root [*taqallub*] which means something that turns around and moves about up and down constantly.

It is the nature of hearts that they are constantly changing, this is the normal state of our hearts.

When Allah ta'ala refers to emaan [belief] and diseases of the heart, qalb is used.

[mentioned in: surah Qassas 28:10, ]

[similar words; **صدر** - *Sadr*, **فؤاد** - *fu'aad*]



**قَالَآ** - *Qalaa* - when you are unhappy with someone - so you don't communicate with them anymore.

مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ

Your Lord (O Muhammad (Peace be upon him)) has neither (said) **goodbye** to you, nor **hated** (you). [[Duha 93:3](#)]

**قنط** *Qanata* - to become depressed, hopeless - where you expect nothing good anymore. [mentioned in surah Zumar: 39:53?]

**وَقُودٍ** - *Wuqood* - Kindle a fire.

**قُوَّة** - *Quwwah* - great strength.

**قَوْلٍ** - *Qawl* - Speech that which is someone else's words, you are just saying them to pass it on.

Similar to;

**كلام** - *Kalaam* - Speech of the Direct source/original person.

قيم - Qaayim - to be upright, standing up straight vertically.

قِيَمَةٌ - Qayyimah - qaama قام - keep firm, upright, that stands straight. If something was crooked, it is straightened to upright too.

ك

1 ك - "Ka" as an independent word = 'Like/similar to.' (*tashbeeh* - likeness)

2 - ك Ka as a suffix [at the end of a word] means 'You' [singular], and كم Kum means 'you' (plural) .

كواكب - Kawaa'ib [plural] - Kaa'ib كئيب [singular] - *Kaa'ib* is a really gorgeous, full breasted woman. They will be at the most compatible age for the believers in Paradise. [mentioned in [Naba' 78:33](#)]

كأس - Ka's -

*Ka`s* nowadays means a cup or glass, but in classical Arabic *ka`s* was only used when the glass was full of wine, or some expensive drink. So these glasses will be full of expensive and exotic drinks. The color of the drinks will be exotic, and it will also be splashing.

**كَبَد** - **kabad** - intense, laboursome, difficult, toil which is overwhelming you from all sides. An **exhausting / endless / laboursome** struggle.

Surely The human has been created in Kabad. [Surah [Balad 90:4](#)]

**kabad** - the **middle of the day** (the **hardest / hottest part of the day** for the 'arabs).  
It also means to be **immersed in the middle of a Sand Dune**, since it is really **hard to walk out of that if you are stuck there**.

**Kibd** - when the **Liver gets injured**. There is a lot of pain and hardship.

**كَرَّرَ** - **Karra** -

Karra: a return that is **khaasirah**, full of loss.

Karra: used for attack not just return. Karra wa farra **كررو فررو** : attacking and running away, a military strategy of the pre-Islamic arabs.

**قَالُوا تِلْكَ إِذًا كَرَّةٌ خَاسِرَةٌ**

They say, 'That, return of ours to life, then, if it were true, would be **a ruinous return!**'. [Nazi'at 79:12]

This will be an attack against us that will damage us: they are saying this in a sarcastic tone but shows they thought of the idea and knew that **if they were judged they would be losers**.

**كَيْد** - **Kayd** - **misleading** the opponent using **secrecy**.

Similar words:

**مَكْر** - **makr** - **deceptive** plan

**هَيْلَة** - **Heelah** - a clever plan which the **idea is to maximize ones benefits by bending the way the law works** [i.e. finding loopholes].)

كن - Kun - Be.

كان - Kaana - Was (past tense).

كذب - Kadhb - to lie.

كاذب - kadhib - one who lies - liar.

كُفُوًا - kufuwwan - **Kufuw** كفو

- your partner, it can also be your equal opposition in battle.

Someone who is equal to you in rank, compatible with you, similar in your level.  
This is why it is used for marriage partners.

So Allah is saying He had no Kufuw - equal in His Ahad (Uniqueness).

[mentioned in surah al [Ikhlas 112:4](#)]

كَلَّا - *kallaa* - No! No! *Not at all!* [a **strong** negation]

Similar words;

لا - Laa - No.

لم - Lam - No [Negation of past tense]

لن - Lan - No [Negation of future tense]

بلى - Balaa - Indeed, no doubt.

- **كُلٌّ** *kullu / kulli* - **Every** (i.e. Everyone)

[mentioned in: surah Tariq 86:4.]

**كَنُودٌ** - *kanood* - Extremely ungrateful and unloyal.

Similar to **كفور** *Kafoor* - **ungrateful to the favours.**

**Kanood** - to separate, disassociate ones self.

I.e. The **human disassociates himself from his Master**, and does not thank Him for the favours, but always complains about his problems. So he is Kanood to Him.

إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ

Surely man is - to his Master - **Kanood**. [Surah [Aadiyaat 100:6](#)]

**كبري** - **Kubraa**: [feminine form] - equivalent of - **أكبر** **Akbar** [masculine form]. - **Greatest.**

**كِتَاب** - *Kitab* - Book

**كاتب** - *Katib* - Writer

**كتب** - *Kutiba* - Prescribed/'It has been written.'

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## كيد - Kayd - misleading the opponent using secrecy.

[mentioned in: surah Tariq 86:15.]

[similar words: مكر - *makr* - deceptive plan]

كُوْثَرٌ - Kawthar - katheer / kathra (to have plenty) - **incredibly loads of amounts**, lots and lots and lots and lots.. of it.

Katheer كَثِيرٌ has a **Y** [letter Ya] in it.

KaWthar كَوْثَرٌ has a **W** [letter Waw] in it.

In Balaghah/Arabic Rhetoric - the **Waw و is stronger than the Ya ي** .

The 3 Steps:

1 - Kathra كَثْرٌ means 'Alot'

2 - Katheer كثير emphasises - alot more abundance than kathra.

3 - KaWthar كوثر = even more than Katheer - **ABUNDANCE** of **ALOT** of good.

This is used to describe *khayr al katheer* (Abundance of Good).

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ

Indeed, We have granted you, [O Muhammad], **al-Kawthar**. [surah al [Kawthar](#) 108:1]

**كذب** - *kadhaba* - **lied**. you know it's true, but you are lying against it [the religion] anyway.

**كَفَر** - *kafara* - bury/cover seed in dark/underground.

Those who firmly disbelieve know Islam is the correct guidance, but they lie against this truth [*kadhaba* كذب ] and cover this with darkness of disbelief.

- Kafir **كافر** - **Disbeliever** [noun - permanent form]. one who has **firmly made his decision** - **that he is going to remain on disbelief**, even after the convincing proof has come to him.

- *aladheena kafaroo* - **الذين كفرو** - those **who reject/deny** the truth [verb form]. Verbs are a temporary action, so this person might even become Muslim if he finds Islam to be the truthful and convincing.

**كُشِطَ** - **Kushitta** - kashatta = to peel.

When you peel (kashtt) the skin off an animal after it has died - it's skin is red.

So the sky will be a strong red colour on Judgment Day after it has been peeled.

وَإِذَا السَّمَاءُ كُشِطَتْ

..and when the heaven is peeled off, [Takweer 81:11]

فَإِذَا انشَقَّتِ السَّمَاءُ فَكَانَتْ وَرْدَةً كَالدِّهَانِ

And when the heaven is split open and becomes rose(red)-colored like oil - [ar-Rahman 55:37]

**انكدر** - Inkidar - one to **lose its colour and brightness and splendour.**

On Judgment Day - The stars will become dull and stale.

[mentioned in surah [at-Takweer 81:2](#)]

Also means - **Insibaab** انصباب - Falling.

Antonym: Its opposite is; **Saf-faa** صفا - pure, crystal clear.

**كَرِيمٌ** - kareem - kirama كرم / yakrimu يكرم - Noble and honourable and generous.

**كلام** - Kalaam - Speech from the Direct source/original person.

Similar to:

**قَوْلٌ** - Qawl - Speech that which is someone else's words, you are just saying them to pass it on.

**كُورٌ** - Kawwara - Wrap around.

kawara, yukawiru يكور , takweer تكوير (the infinitive form). This is most

commonly used **to wrap** Turbans around a head.

The Arabs would say;

iKtaaR al faras **اكثر** الفرس - the horse **wagged its tail in circles**.

ash-Shawkani and others say; "**Akaara** imamata 'alaa Ra'sihee" **أكر** إمامة علي رأسه - 'the person **wrapped** a turban around his head.'

The cloth for a turban is really long, and it is wrapped around, covering the head - so the head cannot be seen.

Similar words;

**لف** - Laff also means **to wrap around**.

ل

**ل** - Li - For

**ل** - La - **No doubt** - this is used as an emphasis, to strengthen an Oath.

**لا** - Laa - **No**.

**لم** - No [Negation of past tense]

**لن** - No [Negation of future tense]

Similar words;

**كَلَّا** - kalla - No! No! *Not at all!* [a **strong** negation]

**بلي** - Balaa - Indeed, no doubt.

**ما** - Maa - Strong Negation.

**لَبَدٌ** - **Lubad / Libda** - liquid and sticky glue type and you can **pile things on top of it** due to its stickiness.

Lubd - he has **gathered wealth upon wealth and destroyed it.**

**يَقُولُ أَهْلَكْتُ مَالًا لُبَدًا**

He says, "I have **halak/destroyed [wasted]** wealth in **abundance.**" [Balad [90:6](#)]

**لِسَانٍ** - **Lisaan - Tongue.** It can also be used to refer to '**Speech**'.

**لِبَاسٍ** - **Libaas** - **Clothes.**

**لَهَبٍ** - **Lahab** - a **flame** which has the quality of **red flame** or **flicker.**

[mentioned in surah [Lahab 111:3](#)]

Similar words;

**شِرَارَةٍ** - **Shiraara** - a spark of **dangerous flame which jumps out** of a bigger fire.

**لَهُوَ** - **Lahw** - to **be busy with something when you could spend that time on something more important.** i.e. entertainment, games etc.

[mentioned in surah; [An'am 6:32](#), [Jumu'a 62:11](#)]

**لَمَّا** - **Lammaa** - **still not.** But there is still **HOPE.**

كَلَّا لَمَّا بَقِضَ مَا أَمَرَهُ

No! Man has **not yet** accomplished what He [Allah] commanded him. [Abasa 80:23]

## لَاغِيَةً

**Laghiyah** = speech which is worthless, obnoxious, useless. Speech which humans might say without thinking about what they're thinking. Nonsense speech.

لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا كِدًّا - No Laghw (dirty, false, evil talk) shall they hear therein, nor lying; [Naba' 78:35]

No bad talk in Jannah/Paradise. Since evil and bad speech always hurts someone, even if you are in the best of places.

## الْقَاتِ

aLqat - *laqiyat* **لقيت** - when 2 things come together - face to face.

alqa - from ilqa - to **cast something and throw in front of everyone**.

**لغه** - *Lafha* is a warm breeze - *Nafha* **نفح** is a cool breeze.

**لفيف** - *lafeef* , which means that which wraps around.

Similar to ;

Kawwir **كور** - Wrap turban around head.

**لقب** - Laqb - Nickname.

**ليل** - Layl - Night

Antonym:

Nahr - Day - **نهر**

م

م - M - can be used as;

**1 - Mu** - this is used to give characteristics to someone. I.e. **MUhammad** [**One who is praised**].

**2 - Ma** - this is usually used to signify a location or category of beings who possess certain attributes.

I.e. **MA**sjid [**place** (of) **prostration**]. Or **MA**hram [i.e. **those** (you are) **forbidden** (to marry).]

**3 - Mi** - this is used to show that the subject is a **Physical Tool**. i.e. Fat-h فتح is an Opening. But a **MiFtaaH** مفتاح = a **Key** to Open.

ما - **Maa** - negative Participle.

**1** - [i.e. it can be used for **Negation**: i.e. (ما فعلت - I did **NOT** do that).

**2** - Or for **Questioning** (i.e. ما ذا **What** is that?) etc.]

**3** - In Arabic, the letter "**maa** ما " ) has many meanings and can be used in many ways:

a - It could be used as an *ism al-Istifhaam* (interrogative particle) such as in the sentence: **Maa haadhaa?** - **What** is this?

b - It could also be a *harf al-Nafi* (negation) as in: **Maa katabtuhu** - I **did not** write it.

c - Another way it could be used is as an *ism al-mawsoolah* for example: **what being made these skies? What kind of power must He be?**

d - It could also be used as a *maa masdariyyah* [which signifies Amazement and Astonishment] **how remarkable its construction.**

[The word *maa* usually always implies a **negation**, i.e. What? *i don't, Really?!..* etc.]

;Also see

لا - **Laa** = No/negation -

ماء

**maa'** = water -

## مجيد

.**Majeed** - majada / yamjudu / majdun / majad-da -  
.To be great in nobility and class and honour =

.majadatil 'ibl = when the camel reaches a high pasture

.majeed = someone who is always at a high rank/calibre/nobility

## مِهَاد

- Mihaada -

The word *mahd* is the **cradle, or even the womb of the mother, or** . مهد *mihaad* is *mahd* -  
.the cradle in which the child is comfortable

## أَلَمْ نَجْعَلِ الْأَرْضَ مِهَادًا

[Have We not made the earth a **Mihaada/resting place**? [Naba' 78:6]

## مهل

**Mahhal** (*tamheel* [*taf'ee*]/the process of - **giving someone extra extensions in their -  
deadline.** (i.e. if someone is in debt and you do tamheel, you are extending their deadline to  
(.hand in the payment

[,mentioned in: surah Tariq 86:17]

## محيط

.Muheet - encompass entirely -

## مدّه

.**madd** - stretch something across its length. **To Extend**

## مار

**Maara** - when an **animal is running fast or rapid motion and the ground feels like an** -  
(.earthquake (simulation

;Similar words

.*Rajaf*: something which **changes the state of something normal to another state** - رَجِف

.*Zalzala* - EarthQuake - Continuous slipping - زلزلة

.*Tarjeej*: **violent sudden jerk/shake** and unexpectedly ترجيع *Raj-ja* (or - رَجَّأ

**Rajifah** - that which is meant to shake. The purpose of the heavens and earth were to shake a final - رَجْفَه  
.shaking at the end of time for Judgment Day

## مَرْءٌ

**chivalry, selflessness.** Describing a = مروءة *mu'ra'ah* - مَرْءٌ 'Mar'u & iMri'in - Mar -  
.chivalrous man

;Similar words

.**bravery and manhood**- رجل *Rajul*

## مَرْعًا

a **location**., noun used to allude to a **place**. - اسم ظرف مكان **Mar'aa**: [ism dharf makaan -  
is used for **pasture land where you grow produce for your animals and رَعَا Ra'aa**  
.yourself

## مِزَاجٌ

when you **put a mix in your drink** i.e. to - [ مزج *Mizj* / مزج *miZaaj* - [ Mazaja -  
.mix flavours etc

## مِسْكٌ

.(**Misk** = Musk (the Perfume -

## مِسْكِينٌ

**.miskeen - the needy -**

.maskana - those who cannot help themselves

**سكن**

Sak-kana - they are **stuck/still** in a place and they cannot leave their place/situation [of poverty  
.[and hardship

**Unless you help them - they cannot come out of their hard situation.** They can't help  
.themselves, you need to help them

.[Sukoon - Tranquility. Because you are relaxed, still, and free from agitation and worry **سكون** ;\_]

**مسلم**

;to Allah's command [ **سلم** **Muslim - one who surrenders/submits** [silim -

The Muslims that go through trials of oppression and remain believers, they are titled as  
.(**Mu'min** (believer

This is a level higher than just Muslims who say they believe (*aladheena aamanoo*) - since the  
.Muslims might not have proven their firmness in Emaan through facing such trials

**معمن**

**.Mu'min - one who is constant/committed in belief -**

al Mu'minoon are the noun form because they are firm and committed in their belief even  
.after trials

Muslims are called '*aladheena aamanoo*' - those *who say they believe*. So they are described in  
verb form, because sometimes they are committed, but sometimes they're not fully committed.  
Or they haven't shown their commitment to belief except if they themselves remain firm in it after  
.hardships/trials - through which they become Mu'min

**مع**

**ma'a** = with - this word combines two things together in closeness (simultaneously/at once) -  
.\_or places two things together

مَعَاشٍ -

.Ma'aash - Earning a livelihood - for wealth and property

;Similar words

عِيش - (Eesha (a carefree life, with sufficient wealth and property'

Ma'an - something **small and insignificant**. A loss of **معا** Ma'oon - from - **مَاعُون**  
.it would not harm you

A thing which people share with each other like **a bucket,water, or a pen**. Small things which you do not suffer  
.from or lose if you were to give them

[mentioned in surah al [Ma'un 107:7](#)]

**مكر** = **misleading the opponent deceptively** into thinking they're going to win, -  
.but making them lose in the end

[*kayd* - secret plan - **كيد**;similar words]

مُلَاقِيهِ

**mulaqeeh- you will meet** Him [Allah] - (on Judgment Day) to stand in front of Him  
.and be judged for your deeds

**مالك** - Owner - **Maalik**

Malik - King - ملك

.Milk/Mulk - Kingdom - مُلْكُ

.Who - could be referring anyone - مَنْ - Man -

;Similar word

Who - **the one/s** (who are specifically being discussed in that context). [to a specific - **الذي** Aladhee  
[people

.mann = a favour - منن

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ

Certainly did Allah confer [great] favor upon the believers when He sent among them a Messenger from themselves...

[aal Imran 3:164

.Mulk - sovereignty / independence of power - ملك

.Milk - Ownership

.to live somewhere - مكن makeen - makana - مكين

.home/place to live = مكان Makaan

.existence. To be. To exist = كون kawn

.makeen - someone who lives somewhere permanently

.to give someone high status = تمكين tamkeen / مكن makan-na

Mawla - **Mawla** is more than a Wali; a Mawlaa is **someone who can protect** - مَوْلَى

**you and actually does so** - they are protecting you, while a **Wali** is someone who is *willing* to  
.protect you

;Similar to

**وَلِي** - waliy - a special type of friend, who expresses the will to help to you and support you. A wali is a friend that you turn to for help, protection and support. The wali is the primary in the relationship, they are **the dominant party**.  
They are **wanting to help you**

ن

[.N - 1st person. [Us/We etc - ن

. [a **Prefix** [at the beginning of a word], independent word for **1st person** [i.e. 'Us' / We - 1  
[(a Suffix [at the end of a word] - 1st person [i.e. Our. RabbaNA (Our Lord - 2

;'Prefixes for Persons

[.A - 1st person [I /Me etc - ا

[T - 2nd person [You] / or 3rd person [She - ت

[.N - 1st person. [Us/We etc - ن

. [Y - 3rd person. [He/they - ي

**نَار** - Naar - Fire

(**نور** - Light (plural of *Naar* - lots of fires make a light

**نَبَتْ** - *nabat* - something **brought up meticulously and with care**

i.e. Child who **matures quickly due to care given to it**. Same with plants which are treated with care and grow well quickly

[mentioned in; Abasa [80:27](#)]

**تَبَدُّهُ** - *Nabadha* - **throw something away** that has no value to you

.whatsoever

[ ,mentioned in: surah **Humazah** 104:4, [Baqarah](#) 2:100]

[*Taraha* - **طرح** ;similar words]

**نبع** - *Naba'* - something you could never have known without someone telling you

This is why Allah's Prophets are called Nabi (plural: Anbiyaa). They tell info. like what will happen on Judgment Day in detail, and we could not know of this information alone

.Naba' can be news of either **past, present or future** -

Something **you CAN'T expect**. (ie. In Surah Naba' [78:17-40] - Allah describes Judgment Day. We would not know - the full details unless a Messenger from Allah told us

[.Khabr - News you can research yourself **خبر**; similar words]

Najdayn - two paths - **نَجْدَيْنِ**

.najd - wide path, clear of vegetation, heading up a mountain - **نَجْدًا**

**Najd** - a mountain which is bare rock with no vegetation or plants. A **clear path that is leading uphill**

.So the image is of someone going uphill, with two paths going different ways

**وَهَدَيْنَاهُ النَّجْدَيْنِ**

[And [I - Allah] have guided him to the two elevated ways [of good or bad]. [\[Balad 90:10\]](#)

;Similar words

Aqabah - a path going up a mountain range. EXCEPT it is a path which is very **difficult to climb**. It is **عَقَبَةً** - **steep**

..Toor - name of a Mountain - which is lush, full of trees, green kind of mountain - **طُورٍ**

.general word for Mountain - **جبل** Jabl

.Nahaar - Day - **نَهَارٍ**

;Antonym

.Layl - Night **لَيْلٍ**

.Nahar - River - **نَهْرٍ**

Nahr is a water which is gushing (i.e. Jannaatin Tajree min tahtihal a**Nhar** -

.(gardens beneath which **Rivers flow**

**نهى** - Prevent/Stop - **Nahy**

أَرَأَيْتَ الَّذِي يَنْهَى . عَبْدًا إِذَا صَلَّى

[Have you seen the one who **prevents**, A servant when he prays? [Alaq 96:9-10

is when the bone is empty and the wind can **نخر** **Nakhirah** : nakhr - **نخِرَةٌ**

.pass through it and produces a smell

أَلِذَا كُنَّا عِظَامًا تَنْجِرَةٌ

[Even if we should be **decayed bones**? [Nazi'at 79:11

.[**Nakhla** - **Dates** [the fruit - **نَخْلًا**

.Nidaa' - **Call upon someone Loudly** - **نداء**

**نَفَثَاتٍ** - **naf-fathaat** (a feminine plural) - in common arabic: **women who** -

**blow on knots**. I.e

(.It could also be an adjective of nufos, the plural of nafs (those who blow into knots of magic

.Nafs is a feminine, word. Naf-fathaat = feminine plural

(.It could also refer to groups, people doing this magic underground collectively. (jam'u qillah, and jam'u salim also

**to blow with a little bit of** - **نفث** **Naf-fatha** (nun, fa, fa, Tha - **نفث**

## .spit coming out of your mouth

;Similar words

. [to blow really hard with your mouth. I.e. *Nufikha fis-soor* [blowing into a trumpet - نَفِخَ *Naf-fakha*  
.nun, faa, faa, Seen) - to take a breath) تَنَفَّسَ *taNaf-fas*

.The poet said; *Hayaatuka anfaas* - your life is just a set of breaths

..Naf-fathaat - those who continuously blow with a little bit of spit coming out of their mouth

.maNfoosh - *nafasha* - card and scrape fibre into fine lines - مَنفُوشٍ

.Really fine fibres of the mountains fly in the air

So Allah is describing the tough mountains as becoming fine/thin wool on this Final Day, which will become so light - that its thin / weightless pieces fly into the air

The mountains [from different locations] of different colours will be slammed together, and scrape against each other - causing different pieces of weightless wool to float in the air

وَتَكُونُ الْجِبَالُ كَالْعِهْنِ الْمَنفُوشِ

[And the mountains will be like wool, scraped - fluffed up. [al Qari'ah 101:5](#)

**Naq'an** - Dust - when something moves fast and a trail of dust is left - نَقْعًا  
.behind in the air

[mentioned in; surah [Aadiyaat 100:4](#)]

[*Habaa'an* - floating dust particles هَبَاءٌ | *Ghabarah* - dust which is hard to remove غَبْرَةٌ; similar words]

**Nakaal**: used for an anklet or bracelet that was tied to a wall, and - نَكَالٍ  
chains for prisoners that were tied together; chain that either restricts or  
.forces your movement

فَأَخَذَهُ اللَّهُ نَكَالَ الْآخِرَةِ وَالْأُولَىٰ

[So Allah seized him in *Nakaal* for the last and the first [of his transgressions]. [Nazi'at 79:25]

It would be a deterrent when people would see the chains of the prisoners.  
.Before someone was executed they were put in these chains

**نُسُق** - Animal which you sacrifice - only for the sake of getting close - **نُسُق** .to Allah. Active devotion to Allah

[mentioned in surah al An'am [6:162](#)]

;Similar words for **Animals which are sacrificed**

mentioned in surah [Ma'idah 5:2](#)) - **sacrificed - the flesh of it is distributed in the House of Allah** (/ **هدي** Hadi .Masjid al Haraam in Makkah, to be distributed there

mentioned in [Ma'idah 5:2](#)) - plural. Qalaada (singular) - **Animal marked for sacrifice**. I.e hang a **قلاعد** Qalaa'id .garland around its neck

.**animal which is large**, and when it has been sacrificed - it's blood has not dried yet - **بدن** Budun

**نَشْرَة** - to spread - **نَشْرَة** .**Nasharah**

We will be gathered on Ressurrection Day and then be **spread out in the court** .(of Allah

;Similar words for **the Ressurrection** in the Qur'an

.**Ahya: Give life to the dead** **أهي**

**Ba'ath - raise something and sent it forward**. (i.e. He will gather us and send us forward to the place He will **بأث** .judge us

**نَشْطًا** - **Nasht** refers to **undoing a knot without doing any effort**, also when .an animals wiggles itself out of a rope which has a loose knot in it  
It may also be used in the Qur'an to imply when a soul of a believer comes out ;of the body easily at the time of death

**وَالنَّاشِطَاتِ نَشْطًا**

[by those [angels] that remove [the soul of the believer], with **ease**. [Nazi'at [79:2](#)

:**Antonym**

.**غَرْقًا** - violently - **غَرْقًا**

.Nasaba - **pegged** something - نَصَبُ

**Nusib** - **pegged** into the ground. Also means to be **outward, elevated and apparent**

This word has a double meaning of being pegged in, aswell as being outward .and is used for mountains being in and out of the ground

nasibah - also means **wobbly and wavering**.The mountain is firm now, but it .will wobble on the Day of Judgment

**Nasr** - if you are oppressed against an enemy, you need nasr. - **Help** - تَصْرُ **against an oppressor**

.Nasr also includes someone **wanting to overpower someone else**

**Naseeb** - *portion* but it has an added meaning of *'ziyaada'* - نصيب **(increase)** and that the portion can be multiplied

;Similar words

Kifl - The word '**kifl**' is very '*muhaddad*' – restricted and bounded. In - كِفْلُ language it means: a portion that is equal in all spheres - an equal portion, no .shortcoming therein nor any '*ziyaada*' – increase

مَنْ يَشْفَعُ شَفَاعَةً حَسَنَةً يَكُنْ لَهُ نَصِيبٌ مِّنْهَا وَمَنْ يَشْفَعُ شَفَاعَةً سَيِّئَةً يَكُنْ لَهُ كِفْلٌ مِّنْهَا وَلَوْ كَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ مُّقِيبًا

Whosoever intercedes for a good cause will have a '**naseeb**' thereof, and whosoever intercedes for an evil cause “ [will have a **kifl**' of it. And Allah is Ever All-Able to do everything.” [al-Nisa 4:85

.Naassiyah - forelock - the **area of hair above your forehead** - نَاصِيَةٌ

.Normally animals are grabbed by the forelock, from the front, when the master is angry with the animal

:This Naasiyah/forelock was the place of 2 things

- 1 - (Your **pride and dignity**. (people would wear emblems or turbans on this part of the head as a sign of honour -
- 2 - the **Mind and knowledge** -

كَلَّا لَئِن لَّمْ يَنْتَهِ لَنَسْفَعًا بِالنَّاصِيَةِ

[No! If he does not desist [from evil], We will surely drag him by the **forelock**. [Alaq 96:15](#)]

.Naddrah - glow/glitter/joy/beauty/freshness - **نَضْرَةٌ**

- .**Naddrah** - when you have joy and freshness, happiness on your face
- .This is also used for vegetables and fruit when they are fresh and ripe

;Similar words

**زهرة** zahra

**بحج** bahja

**نظر** - **Nadhar** - stare/look at (something) in close detail.

فَلْيَنْظُرِ الْإِنْسَانُ إِلَىٰ طَعَامِهِ

Then let man look closely at his food. [Abasa [80:24](#)]

Similar words;

Raa'a **رأى** - See physically and with Insight.

**نعم** - Na'am - Yes.

**نعيم** - **na'eem** - *ni'mah* (ni'am / an'um - plural).

**Ni'ma** **نعم** - *nu'ooma* - **softness. Ease, relaxation, comfort.**

Na'o<sup>o</sup>om نعو<sup>م</sup> - has a Waw in it which means 'extra continuous comforts':  
Na'e<sup>e</sup>m نعيم - has a Ya in it - which means 'permanent comforts'

You will be asked because you were in a state of continuous blessing. *What did you do with them luxuries?*

## ناِعِمَةٌ

Na'imah = happiness, no stress, relaxation, no signs of exhaustion on the faces of the people of Paradise.

Na'im نعيم (literally) = a face you make when you are given a gift.

تَوَمَّ - Nawm - Sleep.

## أَنْقَضَ - aNkada -

Naqada: to break, untie, i.e. breaking a contract.

Anqada - place **such a burden on something that it is about to crack**.

## مُنْفَكِينَ - Munfakkeen -

**Infaka** - [similar to *Intaha إنتهى*] - **to stop doing something**.

inFiaq أنفاق - **Set Free** [i.e. A Prisoner.]

Infaq al Azzam أنفق العظم - **Painfully separated**. [i.e. A bone painfully separated from its place (a dislocation).]

لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ مُنْفَكِينَ حَتَّىٰ تَأْتِيَهُمُ الْبَيِّنَةُ

The people who disbelieved from the people of the book and the polytheists would not **separate (munfak-keena)** themselves/discontinue doing (their things [explained below]), until the clearest proof came to them. [Bayyinah 98:1]

Other similar words;

*Munqasim* منقسم - Divided, *Munqati'* منقطع - Chopped up etc.

**نفس** - Nafs - the Human 'Self'. [plural نُفُوسُ - Nufoos.]

Nafs has many derivatives;

Anfaas **أنفاس** - breaths.

Nafas **نفس** - take a breath.

**مُتَنَفِّسُونَ** - competing in the spirit of healthy competition.

All these derivatives have the basic idea of 'back and forth'.

I.e. In a competition, you compete one against the other. When you breathe - you breathe in and out. Etc.

**The Nafs is always going back and forth in different states**, so once it is in a state of desire, if it fulfills that desire it might move into a state of embarrassment, then it might repent, then it might go back to a righteous character, then it might incline to a false desire once more.

So the state of the Nafs is continuously changing and moving.

**Plurals;**

Nafs **نفس** - roughly translated as soul/self.

aNfus **أنفُس** - smaller plural of nafs. Jam'u qillah **جمع قلة**

Nufoos **نُفُوس** - greater plural of nafs - jam'u kathrah **جمع كثره** .

**نفاق** - Nafaqa - go in one way, and come out of another way. [the hypocrite - muNafiq **منافق** - enters Islam in one way, and leaves Islam through another exit.]

**نَقَمٌ** - Naqama / naqima / niqma - **to look at something, and you can't stand it**, to **resent it** you don't want to look at it. And it doesn't matter if it's good or bad - **you just don't like it**. A personal grudge.

Naqam also means to **Have the Urge to hurt someone** for an offence they've

caused you, even though the offence taken, might not really be intended offensively by the doer.

وَمَا تَقَمُّوا مِنْهُمْ إِلَّا أَنْ يُؤْمِنُوا بِاللَّهِ الْعَزِيزِ الْحَمِيدِ

And they **resented** them not except because they believed in Allah , the Exalted in Might, the Praiseworthy, [Burooj 85:8]

تَمَارِقُ - **Namariq** - small pillow (according to **Lisab al 'Arab** dictionary).

So that small pillow you might put on your high couch/bed to feel even more comfortable.

ه

هو - huwwa = he

هي - hiyya = she.

**Suffixes** [attached to the end of a word];

• - hu = he.

•- ha = her.

هم - hum = **Them** [plural - 3 or more males]

هن - hun = **Them** [plural - 3 or more females]

هما - humaa = **Them** [dual - 2 males]

و

و - W - can be used for;

1 - as an Independent word, which means **و** = 'And'.

2 - as a prefix attached to another word, causing that word to '*come into effect*'.

I.e. **Had حد** = Limit. **WaHid وحد** = to **place a Limit**/Restrict something to **One**.

**3** - The letter '**Waw' و** after the 2nd root letter of a 3 root lettered word - makes it **EXCESSIVE**. So i.e. **Ghafoor - غفور** = **EXTREMELY forgiving**.

Similar;

the letter '**Ya' ي** - after the 2nd root letter of a 3 root lettered word implies **PERMANENCY**. So **Rahim - رحيم** = **PERMANENTLY Merciful**.

**وَادٍ** - Waadi - Valley or gorge.

**Wadood** - one who loves intensely and passionately, an enflaming - **ودود**  
.love. Allah is - al Wadood - full of extreme love for His believing slaves

**وَهُوَ الْعَفُورُ الْوَدُودُ**

[And He is the Forgiving, the Wadood. [Burooj 85:14

:[Similar words](#)

muHib - one who loves **محب**

**أَوْتَادًا** **Awtaad** - Pitching tents; it was very common. Allah says He made the mountains as **pegs**. The tent is known by the most important element – the peg.

**وَالْجِبَالِ أَوْتَادًا**

and [have We not made] the mountains **pegs**? [Naba' 78:7]

[Similar words](#);

**أَرْسًا** - **Irsaa** means *to put an anchor down in a large ship*. The mountains are like **anchors**, cannot just demolish, they are fixed constructions. Irsaa is also used for **pegging**

## وراء

Waraa' - (a word which has opposite meanings at the same time) - **in front** -  
**.of and behind**

## وحش

Wahsh - **an animal that does not have affection for others on the land.** -  
.I.e. It is undomesticated

.An animal which will attack directly when seeing another animal in focus

Wahsh also is used for someone who - walked by himself. Hard to get along  
.with. The same way the beast animal does not get along with other animals

.(i.e. From Uns = affection) **إنس** It's Antonym/opposite is **Ins**

**وحى** - *wahy* - **إيها** *eyha* - **to hint some knowledge/wisdom to someone else secretly.**

The **hinter** and the **one being hinted at** - both know exactly what is being meant when *wahy* is being used.

وَأَوْحَيْنَا إِلَىٰ أُمِّ مُوسَىٰ أَنْ أَرْضِعِيهِ ۖ إِذْ أَخَفَّتْ عَلَيْهِ فَأَلْقِيهِ فِي الْيَمِّ وَلَا تَحْزَنِي ۚ إِنَّا زَادُوهُ  
إِلَيْكَ وَجَاعَلُوهُ مِنَ الْمُرْسَلِينَ

And **We inspired** [*awhayna*] to the mother of Moses, "Suckle him; but when you fear for him, cast him into the river and do not fear and do not grieve. Indeed, We will return him to you and will make him [one] of the messengers." [[al Qassas 28:7](#)]

[.similar to; **Ilhaam** - but Ilhaam is used to inspire someone to do **Action إلهام** ]

**وجه** - *Wajh* - Face / Direction.

**وَسْوَاسٍ** - **Waswaas** - *waswasah* - **whisperings** of evil.

[hammaas/haamis **همس** - **one who whispers** (something good or bad.)]

It also alludes to *Taqraar al Lafdh* - i.e. **Waswasah implies whispering done once, then it pauses, and the whispering returns back again.**

**Verb form** [Weaker form]: The one who whispers, he is translated as WhisperER, but that would be in verb form - MUwaswis in arabic.

**Noun form** [Stronger form] Allah did not use a verb form, rather He used an infinitive form which could be; -

***waswasaH* وسوسه , or wlswaas, or waswaas. Waswaas is the strongest infinitive form** from these 3 forms.

**Waswaas** is used in this ayah (in Mubalaghah/hyperbolised/maximum form) - the EXTREME whisperer. The one who is **continuously** performing this job, obsessed with it, he doesn't stop.

The word already had repetition within it (WassWaass) - but then to make it in the hyperbolised/mubalaghah form - makes a strong emphasis on the whisperings being continuous.

**الَّذِي يُوسْوِسُ فِي صُدُورِ النَّاسِ**

Who **whispers** [evil] into the breasts of mankind - [al [Naas 114:5](#)]

**أَوْصَاهُ** - *awssaahu* , **وصاح** *wassaha* - **وصح**

**تَوَاصَوْا** - *tawwaassu* to charge someone, command them, **encourage them** (i.e. **emotional encouragement** - heart to heart.)

*i.e. "I'm telling you, make salaah, it's good for you in this life and the next."*

From **وصية** *Wassiya* - to leave a will - for a loved one. It will benefit those who have gone.

In a **Wassiyah** - You are leaving these important words because you are about to die, so you don't have alot of time left, so people need to hear your last words.

This word signifies; **sincere loving advice, Urgency, telling the truth.**

Wassiyya also implies - when you die, **you pass on a lot of your valuable wealth and property** to someone else.

So Allah is using this word [in [surah Asr 103:3](#)] to imply that we give sincere, loving, and valuable advice.

You are handing them a treasure of advice which will really be of benefit to them, just like wealth and property is beneficial to the inheritor.

- **وَالِي** *waliy* - a special type of friend, who expresses the will to help to you and support you. A wali is a friend that you turn to for help, protection and support. The wali is the primary in the relationship, they are **the dominant party. They are wanting to help you**.

Similar to;

— **مَوْلَى** - Mawla - **Mawlaa** is more than a Wali; a Mawlaa is **someone who can protect you and actually does so** — they are protecting you, while a **Wali** is someone who is *willing* to protect you.

**Wayl** = **destruction**. Originally the word was: Way = destruction, **وَيْلٌ** - **way** - **لَاكَا** = **destruction for you**. This term was used so often that it became the **word Wayl**.

The word is **used when someone is extremely frustrated at someone** else. I.e. A frustrated parent might say to a disobedient son *waylaka aamin!* (destruction (!to you, believe

[,mentioned in: surah Humazah 104:1]

Waylun [ *taNween* ] - **Horrible** Destruction (i.e. this is used as a **Curse**). May - **وَيْلُنَا** - destruction fall upon them (a harm i.e. such as an illness etc.) It is an ugly kind of word. And it has been used for someone whose been totally ruined. I.e. some say "Ya waylanaa!"  
[. (meaning, *Oh our destruction (has fallen on us*

وَدَّعَ - wadda'a - tawddee' توديع - al widdaa' - to say goodbye.

مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ

Your Lord (O Muhammad (Peace be upon him)) has neither (said) **goodbye** to you, nor hated. [Duha 93:3]

[

### توديع

*tawddee'* - Bidding of farwewell is not used when enemies say goodbye to each other. It is only used for respect, honor and love. So Allah

.is using a loving word to His Messenger, that He did not say goodbye to you

;Related word

.Tarak - Abandon - ترك

وِزْرٌ - wizr - a great burden. Something which you are unable to carry, so heavy it could crush you.

Similar words;

حامل is also - burden. But Haml is a burden which you can carry.

.Wazn - Weight - وِزْنٌ

wadda'a - something taken from (i.e. A table) and placed down (i.e. - وَصَعُ

(.On the floor

.Wa'd - Promise - وَعْدٌ

.Wa'eed - Promise of Threat - وَعِيدٌ

.Maw'ood - promised - مَوْعُودٍ

.(Walid - Father - one who fathered you (i.e. biological father - وَاِلِد

;Related words

Abu - Father - this is more than just a biological father [walid], rather - it is a father who has lookaftered you - أَب  
.and given you an upbringing

.Wahhaaj - Wahhaaja means brilliant and blazing - وَهَّاج

;Related words

.Siraaj - Siraaj in Arabic refers to anything that emits light - سِرَاج

ي

ي - Y - 3rd person. [He/they].

1 - a **Prefix** [at the beginning of a word] independent word for 3rd person [i.e. 'he/they'].

2 - As a **prefix** which maximizes a words strength [hyperbole (in feminine form)] Ya ي placed at the end, i.e. kubrأ - كَبْرِي [ultimate great], Sughra صَغْرِي [ultimate small].

Masculine words hyperbole/maximum form: has a letter Alif ا at the beginning instead, i.e. Akbar [Ultimate great], Afdal [Ultimate blessing] etc.

3 - a **Suffix** [attached to the end of a word] = My. I.e. أَخِي AkhiY = MY brother.

4 - the letter 'Ya' **ي** - after the 2nd root letter of a 3 root lettered word implies **PERMANENCY**. So **رحيم** - Raheem = **PERMANENTLY Merciful**.

Similar:

The letter 'Waw' **و** after the 2nd root letter of a 3 root lettered word - makes it **EXCESSIVE**. So i.e. **غفور** - GhafOOr = **EXTREMELY forgiving**.

Other Prefixes for Persons':

**أ** - A - 1st person [I /Me etc.]

**ت** - T - 2nd person [You] / or 3rd person [She]

**ن** - N - 1st person. [Us/We etc.]

**ي** - Y - 3rd person. [He/they].

.*Yateem* - someone who lost their parents in childhood - Orphan - **يَتِيم**

**يراع** - *Eeraa'* - implies the rubbing of two things against each other (i.e. Rocks, wood, dry rough materials), and a fire is sparked and lit. This is *eeraa'*.

**فَالْمُورِيَاتِ قَدْحًا**

And the producers of sparks [when] striking [surah Aadiyaat 100:2]

Mooriyaat comes from *Eeraa'* - adjective - (female plural war horses which are striking the ground hard - Causing sparks to fly.

**يسير** - *Yaseer* - a task done without difficulty.

i.e. *Yasar-ra* al faras **يسر الفرس** - an easy to ride horse.

Similar words:

**حين** hayyin - "*huwa alayya hayyin*" - a task which is beneath your skillset. **Way too easy**.

**يَمِينِهِ**

**Yameen** = right hand. Also an expression of **power**, and an **agreement** (done deal). Also an expression of **honour**

This person is in power of joy and ease, while others are weak. He also knows that Allah has made an agreement and given him honour by placing the book in his right hand - a Promise of Jannah/Paradise

**يَصَلَا** - Yaslaa - literally means to throw ones self in.

**لَا يَصَلَاهَا إِلَّا الْأَشَقَى**

None will throw themselves in it [hell] except the most wretched. [[Layl 92:15](#)]

**يُوعُونَ**

yoo'oon - they gather/amass and bag/collect. -

**يوم**

.Yawm - Day

[.Ayyaam - days - **أيام** plural]