Concordance of the Sublime Quran

Laleh Bakhtiar

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Preface

I. The Translation of the Sublime Quran

Clearly, no translation of the Quran can compare in beauty and style with the original Arabic. Yet, after spending many years studying the various English translations of the Quran and realizing the sincere efforts of the translators in this great, divinely blessed task, it became clear to me that English translations have lacked internal consistency and reliability. I found, when the context is the same, if the same English word is not used for the same Arabic word throughout the translation, it becomes difficult for someone who wants to learn Quranic Arabic to be able to correlate the English and the Arabic.

In other words, the twenty or so English translations put emphasis on interpreting a Quranic verse without considering reference to each of the original Arabic words. For example, in one translation, the English verb “to turn” is used for over forty-three different Arabic words and the noun “sin,” twenty-three. The Arabic language is much more precise than present translations would indicate. The English reader does not get a sense of the depth to the Quran. This realization, in turn, prompted this present translation.

Method

Undertaking of an English translation of the Quran entitled The Sublime Quran (as the Quran refers to itself in 15:87, al-quran al-‘azīm), I asked myself the question: Is it possible to produce a translation that has internal consistency and reliability? In order to answer this question, I began with the translation of the words in the Quran rather than beginning the translation at the beginning of the sacred text and moving forward.

This method is known as formal equivalence. This is the method used by the translators of the KJV or King James Version of the Bible, first published in 1611 CE, as well as ten other English translations of the Bible.

Therefore, there is no commentary in the English translation of The Sublime Quran. Introducing the non-Arabic speaker to the words of the revelation without any commentary is as formal equivalence dictates. Related to the eternity of the Quran, readers of the translation will then be able to ask themselves: As this is the eternal Word of God, what does it mean to me today? What does it say to me? How can I self-identify with it? How do I feel when I read it? Do I accept the arguments that the Quran presents for the Oneness of God?

As a result of using formal equivalence, there are no parenthetical phrases further interpreting and elaborating a verse, thus allowing the translation, as the Quran itself is, to be free of any transient political, denominational or doctrinal bias.

The method used by English translators of the Quran to date has been to start at the beginning of the sacred text and work through translating until the end.
I used the same method in translating over thirty books before I earned a Ph. D. in educational psychology. Armed with this science, I began this translation as a study to see if it was possible to find a different English equivalent for each Arabic verb or noun and use that same word, when the context was the same, in order to achieve a translation of a sacred text that has internal consistency and reliability.

Beginning this process in the year 2000 CE this translation, then, is one of formal equivalence in order to be as close as possible to the original. This is the most objective type of translation, as compared to a translation using dynamic equivalence, where the translator attempts to translate the ideas or thoughts of a text, rather than the words, which results in a much more subjective translation.

Translation by a Woman

Just as I found a lack of internal consistency in previous English translations, I also found that no attention had been given to a woman’s point of view. This gave rise to another distinction between this translation and other present English translations. The result is that this is the first critical English translation of the Quran by a woman.

Here I want to acknowledge that there is no doubt that historically Islamic society has had an imperfect understanding of women as complement to men. It is my hope that this translation of *The Sublime Quran* will, however modestly, contribute to a better understanding and practice of a basic Quranic principle, that of the Criterion between right and wrong (*furqān*). It is important to set straight those Muslim men who beat their wives because “God allowed it”. This is an inhumane practice. The Prophet did not do it and, therefore, it is not part of his *sunna* to do so.

Egalitarian Perspectives

Chapter 4 Verse 34

From an egalitarian perspective, the major difference with the translation of *The Sublime Quran* and other translations is in regard to Chapter 4 Verse 34. For over 1400 years, some Muslim husbands have interpreted this verse to mean that God sanctions them to beat their “disobedient” wives.

Clearly the intention of the Quran is to see man and woman as complements to one another, not as enemies. Consequently, I address one of the main criticisms of Islam in regard to the inferiority of women, that of a husband being able to beat his wife (4:34) after two stages of trying to discipline her by finding another viable interpretation of the exact same Arabic word.

*The Sublime Quran* translates the verse to say that husbands should “go away” from their wives, let the emotions subside and then return to each other. The same Arabic word that means “beat” also means “go away.” This is what the Prophet did. When there was domestic unrest in his household, he “went away.”
The most conclusive arguments in Islamic tradition to prove or disprove something is to use the Quran to prove another point in the Quran. This I did. I showed in the Introduction to The Sublime Quran how the present erroneous interpretation of 4:34 and the verb *idrib* creates a contradiction not in the Quran itself and denies, at least in two cases, rights that the Quran clearly gives to women.

I reflected on verse 231 in Chapter 2. The Arabic as well as all translations basically say: Husbands who wish to divorce their wives, must do it honorably. They cannot harm their wives.

This verse has been in the Quran since the beginning of the revelation, yet no one had pointed out the contradiction between this verse and the 4:34 allowing husbands to beat their wives as sanctioned by God until the translation of The Sublime Quran.

As I reflected on this verse, I sat back and said to myself: Therefore, a Muslim wife who is to be divorced cannot be harmed, but a Muslim wife who wants to remain married does so under the threat of being beaten.

This not only contradicts all the verses in the Quran recommending marriage, but as a woman, I can conclude that I would rather be divorced than married with the possibility that I might be beaten in the Name of God!

This is clearly a man-made contradiction and as such, it refutes any argument that jurists have given for their interpretation of 4:34.

**Feminine Pronouns**

When words in a Quranic verse refer directly to a woman or women or wife or wives and the corresponding pronouns such as (they) or (them), I have placed an (f) after the word to indicate the word refers to the feminine gender specifically. Otherwise, in the Arabic language (as in Spanish), the masculine pronoun may be used generically to include both male and female human beings.

**Polygamy**

In both 4:3 and 4:127, I translate the verse regarding polygamy as it is meant to be read: “... marry who seem good to you of the women who have orphans...” and: Say: God pronounces to you about them (f), and what is recounted to you in the Book about women who have orphans... (4:127) This limits polygamy, something that other translations do not do.

**Forcing Women into Prostitution**

In 24:33 the verse is usually translated that men should not force their slave-girls (*fatayát*) into prostitution and if they are so compelled, God is Forgiving, Merciful.

First of all, *fatatyat* does not mean slave-girls, but spiritual warriors (f). Secondly, when the pronouns are not made gender-clear, it is not apparent to whom...
God is being Forgiving, Merciful. When this verse is read in other English translations, it appears as if the men who have forced their “slave-girls” into prostitution are forgiven for having done so. When feminine pronouns are indicated, as in *The Sublime Quran*, it becomes clear that the spiritual warriors (f) who were forced into prostitution against their will are forgiven and not the men who so forced them.

**English Recitation of the Quran by a Woman**

In the Middle East it is forbidden for a woman to recite the Arabic Quran in public. No such fatwa has been issued in regard to a woman reciting a translation of the Quran. To this end, I recited the entire English *Sublime Quran* and it is available in .mp3 format.

**Universality**

Another unique aspect of this translation in comparison to other English translations is that it presents a translation of the Quran that is universal, for all times, related to the Quran’s eternality and not to it being a text frozen in the time period of its revelation.

**Inclusive Language**

The Prophet did not bring a new religion; he came to confirm what was right in the messages of the previous Prophets. He was sent as a mercy to humanity, not to just one specific group of people.

Following the Prophet’s example, in addition to the translation being unbounded by time, in several sensitive cases, the word chosen to translate an Arabic word is also of a universal rather than a particular nature. This then broadens the perspective and scope of the Quran so that it becomes inclusive rather than exclusive to one particular group of people.

**Ungrateful rather than infidel**

Examples of this would be the translation of the derivatives of *kifr*, literally meaning: To hide or cover over something. Most English translations use the verb “to disbelieve” or “to be an infidel” making the active participle “one who disbelieves” or “one who is an infidel.”

In the translation of *The Sublime Quran*, the more inclusive, viable terminology is used, namely, “to be ungrateful,” the active participle being “one who is ungrateful.” The Quran itself declares its timelessness and universality. Therefore, its understanding or interpretation must also be eternal and for all time, inclusive of all of humanity rather than exclusive to one group of people.

**One who submits rather than Muslim; submission rather than Islam**

Applying the above criteria to the word *aslama*, “he submitted,” in the eight
times that it appears in the form of islam, it is translated according to its universal meaning as “submission,” and the forty-two times that its form as muslim appears, it is translated according to its universal meaning, “one who submits.”

**Unwilling to see, hear or speak rather than blind, deaf and dumb**

Another example is that often the Quran refers to someone’s being struck blind, deaf and dumb. In most cases, the words refer to someone who is “unwilling to see, hear or speak,” and not someone who is physically disabled. Therefore, the word “unwilling” appears in the translation.

**God rather than Allah**

Another example of the use of inclusive language in an attempt to speak to people in their own language, is the use of God instead of Allah. Many English speaking Muslims as well as many of the English translations of the Quran to date, use Allah when speaking English instead of God. The intention on the part of the speaker is to maintain a sense of piety. However well intentioned a person may be when speaking English, the use of the word Allah instead of God does not follow the Quranic verse that tells the Prophet to speak to people in their own language. Using God is one of the best ways to make English into an Islamic language.

Using Allah instead of God when speaking English also creates a divide between Muslims who use the word and the English speaking people of various faiths to whom they are speaking. In effect, it creates the illusion that there is more than One God—Allah and God. The response of the English speaking person of another faith is to say: I do not understand your religion; you have a different God than I do and you call Him Allah.

It needs to be clearly explained to English speaking Muslims that, unlike what they may feel, they do not have a monopoly on the word Allah. Arabic speaking Christians and Arabic speaking Jews also refer to God as Allah. The Old Testament and New Testament, when translated into Arabic, use Allah for God.

If Muslims insist on using Allah when speaking English and another English speaking person uses the word God, in effect, two gods have been created and this is the only sin that is not forgiven according to the Quran.

**Thou, thee, thy rather than You, your**

In regard to the second person singular (thou) as opposed to the second person plural (you) in English, Arabic includes the nominative “thou”; the objective, “thee”; and the possessive, “thy”. In the bilingual edition of The Sublime Quran, thou, thee and thy are used. In the English only translation of The Sublime Quran, the pronouns “you” and “your” are used throughout. However if “you” or “your” appears in bold, it means the original was “thou, thee or thy.”
Using the second person singular (thou, thee, thy) in reference to God clearly denotes that God is One, singular. Whereas when “you,” the second person plural is used for God, we are indicating that there are plural gods and we are required to use a plural verb. As mentioned above, this is the only sin that the Quran says is unforgivable. In addition whenever the Prophets are spoken to directly, the pronoun used is thou or thee. This is also the way that the Quran addresses Mary with the more intimate “thee.”

**Difference in Translating Active and Passive Participles**

The English speaking reader will find another difference from previous translations, and that is the translation of the active and passive participles when they are being used nominally and not as an adjective. Active participles indicate the person or thing undertaking the action of the verb while passive participles refer to the person or thing being acted upon. Instead of creating English words that would not readily resonate with the reader, the translator has used “one who” for the animate and “that which” for the inanimate. The caution to the reader, however, is that this translation should be read with a “fresh eye” and not necessarily expecting an English equivalent as used in previous translations.

**Prophet Yahya, concealer of secrets**

Based on a study done about Prophet Yahya, the word ḥāṣūr (3:39) has been correctly translated in *The Sublime Quran* as “concealer of secrets” and not the usual “chaste.” This opens up the study of who this Prophet actually was.

**Presentation**

In terms of presentation, most English translations of the Quran presently available translate and present the translation sign by sign (or verse by verse, *ayah* by *ayah*) much like a translation of the Old or New Testament. As the Quran was revealed in the oral tradition and is still recited in Arabic as it was revealed, *The Sublime Quran*, as opposed to most other English translations, is arranged to match the Arabic oral recitation. While this aspect of the translation is not readily apparent in *The Concordance of the Sublime Quran*, it may appear in the verse selections.

**Grammatical Notes**

For every Arabic verb’s perfect (past and sometimes future tense), imperfect (present and future tense), and imperative form, the same basic English equivalent is used adjusted according to whether it is past, present or a command. A different English equivalent is used for a verbal noun, an active or passive participle, and a noun, again, adjusted according to its usage.

The first verb form shown, that is, the perfect, is the infinitive. If there is an entry, it appers in bold. If there is not entry, it is not in bold, but the following form is in bold.
In regard to the Arabic verb, to be (kun), when it appears in the perfect, it has been translated as “had been” to distinguish it from “was” or “were”. In the imperfect, it has been translated as “be” to distinguish it from “is” or “are”. This is to help the student learning Arabic. When the subject is “thou” in order to avoid the verbs for this pronoun such as “wantest” or “decidest”, the verbs have been translated as “hadst wanted” for the perfect and “hast wanted” for the imperfect.

The reader may come to verses that read, “you, you” or “they, they” or “I, I”. Where the Quran has included both the separate pronoun and repeated it at the end of the verb for emphasis, this is expressed in The Sublime Quran translation, giving the sentence the same emphatic expression as it appears in the Arabic. This is also true where the Arabic says, for instance, “those, they” . . . It appears this way in the translation.

This careful rendering of some aspects of Quranic Arabic is not adhered to in most of the other English translations. Therefore, for this and other reasons mentioned, this translation should be read “with a fresh eye” rather than expecting an English translation similar to the others.

Summary of the Translation

Finally, I invite readers to my website, www.sublimequran.org, to participate in the translation so that the translation becomes part of a democratic, ongoing process. They are asked to give suggestions of where the translation might be improved or where another meaning may be present. In this way I hope to further dialogue on the issue of the interpretation of Chapter 4 verse 34 as described earlier.

II. The Concordance of The Sublime Quran

As I am unlettered, so to speak, in modern Arabic, I relied upon my many years of studying classical Arabic grammar at Tehran University and on private classes with an Egyptian professor of Arabic. It was at that time that I became familiar with the Arabic Concordance called the al-Mu‘jim al-mufahris. This Arabic Concordance lists every Arabic three and four letter root and their derivatives as verbs, nouns and some particles (adverbs, prepositions, conjunctions or interjections) found in the Quran.

I transliterated the 90,979 words according to the system of transliteration developed by the American Library Association / Library of Congress 1997 Romanization Tables in preparing an accompanying Concordance.7

I found 53,139 nouns, verbs and some particles and 37,841 other particles not listed in the Arabic Concordance such as “and” or “the”.

I then placed the viable English equivalent word into a database. I did not repeat an English word for another Arabic word as long as the context allowed. I found that there are 1,729 Arabic three and four letter roots and 3,673 different Arabic derivatives, excluding most prepositions, that appear at least one time in the
Only in fifty± cases was it necessary to use the same English word twice for two different Arabic words. Most of these fifty words are particles such as: from, each, like, many, other, that, these, towards, what, whatever, when, whenever, whoever, and with. Words other than particles include: family, people, man, moral, peace, son, star and year. For every Arabic verb’s perfect, imperfect and imperative form, the same English equivalent is used.

Once that was complete, I began the translation.

**General Description of the Concordance**

This Concordance is divided into three parts: Part 1: Contents, Part 2: Text and Part 3: Index.

Part 1: Contents contains a list of the 3,673 Arabic three or four lettered roots also called triliteral and quadriliteral or ground form or stem and their derivatives that appear at least one time in the Quran. The roots are in Arabic alphabetical order. The derivatives, listed under their root, are numbered. The derivative is then followed by the page number where instances of it can be found in Part 2: Text. A table of the Arabic alphabet is at the beginning of this volume.

Each verb, noun and some participles found in the Quran are listed. In addition, some Arabic words found in the Arabic Concordance are particles (preposition, conjunction, interjection or adverb) and do not necessarily have a root. However, if the word appears in the Arabic Concordance, a root is given in this English Concordance in order to indicate where it can be found in the Arabic Concordance. The following is an example of Part 1: Contents:

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</table>
In Part 2: Text, the reader will find the three or four lettered roots centered, in bold. The transliterated derivatives appear to the left under each relevant root. The grammatical form of each derivative is given followed by the English translation. Subsequently, the relevant part of each verse in The Sublime Quran in which that particular word in that particular grammatical format appears is listed. The first number to the left refers to the Chapter (surah) number and the second number is the Sign (or verse, ayah) number. Verse numbering is based on Hafs version of the reading of Āṣim which is the most popular reading throughout the Islamic world.

The derivative is followed by its grammatical description: verb, noun or particle (other than prepositions). This is followed by the English translation that appears in the index for each grammatical type.

Every verb listed in Part 2 is for the third person masculine, singular, considered to be the infinitive. When the main entry is a verb, it may be in the perfect (expressing an act completed, past tense), imperfect (an act not yet completed or just beginning or continuing, present and future tenses in English) or imperative form (indicates mood) or verbal noun, perfect passive, imperfect passive. In addition, in some cases a passive participle or active participle is given. The active participle indicates the agent while the passive participle indicates the person or object acted upon.

If the word is a noun (other than a verbal noun which appears under the verb from which it is derived), it is presented as it appears in the Quran. Looking through these verses, the reader will not only find a specific verse they are looking for, but they can study the reliability of the translation having used the same English equivalent for an Arabic word where the Arabic context allowed.

The following is an example of Part 2: Text:
Part 3 of the Concordance lists the 6,000+ English words that have been used in the translation followed by the Arabic three or four lettered root where it is to be found in Part 2 of the Concordance. An example of Part 3: Index follows:

<table>
<thead>
<tr>
<th>Index</th>
</tr>
</thead>
<tbody>
<tr>
<td>acquaintance, to 2151. ṢARRAFĀH: acquiesce, to 2918. ḤIJĀH:</td>
</tr>
<tr>
<td>acquaint 2151. ṢARRAFĀH: acquire, to 2918. ḤIJĀH: act immorally, to 2462. FĀJARAH:</td>
</tr>
<tr>
<td>act justly, to 2680. AQSĀTAH: act likewise, to 2545. FA’ALAH: acting immorally 2462. FĀJARAH: action 2275. ṢAMĪLAH:</td>
</tr>
<tr>
<td>acts immorally, one who 2680. FĀJARAH: acts justly, one who 2680. AQSĀTAH: acts unconcerned, one who 2559. FARĪH:</td>
</tr>
<tr>
<td>acts, one who 2275. ṢAMĪLAH: acts, one who 2275. ṢAMĪLAH:</td>
</tr>
<tr>
<td>Ad 2301. ŠĀD: Adam 44. ĀDāM: add, to 1397. ḤIZĀDAH: agree among themselves, to 1240. TA’ĀD:</td>
</tr>
<tr>
<td>able to afford, to be 3479. WIJDA: able to be 2011. īṢṬĀTĀH: abstract 1088. DĀR:</td>
</tr>
<tr>
<td>able, to 2011. īṢṬĀTĀH: abide 1088. DĀR:</td>
</tr>
<tr>
<td>abandonment 3388. ḤĀJARAH: absolution 1125. DHIHĀL: abuses, one who 922. ḤAFAĐAHAH: abides, one who 3968. ṢAḤA:</td>
</tr>
<tr>
<td>abandoned 3388. ḤĀJARAH: adverse, to 1125. DHIHĀL:</td>
</tr>
<tr>
<td>abstraction 3388. ḤĀJARAH: abstract, one who 1200. TAḤLĀH:</td>
</tr>
<tr>
<td>abide wisdom 310. BAṢĪYAH: abide, one who 2775. AṢQĀ: aged, ripe 2640. QĀDIM:</td>
</tr>
<tr>
<td>abiding wisdom 310. BAṢĪYAH: abiding, one who is 2775. AṢQĀ: agree among themselves, to 1240. TA’ĀD:</td>
</tr>
<tr>
<td>age, advanced in 2081. TĪTĪY: agony of death 1535. SAKĪRĀH: agree among themselves, to 1240. TA’ĀD:</td>
</tr>
<tr>
<td>agree with, to 3558. ṢAWTĀH:</td>
</tr>
</tbody>
</table>

How to Use the Concordance

For the readers of *The Concordance of the Sublime Quran*, they can either begin with Part 1: The Contents, or Part 3: The Index.

If readers begins with Part 1: Contents, they find the root and derivative they are looking for and the page number in Part 2: Text.

If they begin with Part 3: Index, they look for a specific English word from the 6000+ words given. Next to the English word is the derivative’s number followed by the transliterated Arabic root in all capital letters. They can either turn directly to Part 2: Text and find the relevant word or go to Part 1: Contents and find the specific page number for the word they are looking for.

How This Concordance Differs

The only Concordance of the Quran that is similar in structure is the Hanna Kassis, *Concordance of the Quran*. However, it was developed based on the Arberry translation of the Quran, *The Koran Interpreted*, a translation that had been published many years before the preparation of the Concordance. The Kassis *Concordance* does not list all words in the Arabic Concordance and leaves out complete entries for “to be” and “to say” so it is not a complete representation of the words contained in the Quran in the way that this *Concordance of the Sublime Quran* is. The Kassis Concordance is organized according to the English alphabet and not the Arabic alphabet so, for instance, (‘ayn) follows (alif). Also, it is confusing because it is divided into words relating to God and other words. A reader searching for a verse, then, has to look in two places for it. In addition, as it is based on a translation done many years before the Concordance was prepared, when the reader turns to the index of English words. For one word, “to turn,” for instance, there are multiple entries of Arabic root words.
Conclusion

The Sublime Quran translation differs from previous English translations in that there has been a conscious attempt to present a translation of the sacred text that has internal consistency and reliability through the use of formal equivalence. This Concordance of the Sublime Quran shows that it is possible to have internal consistency and reliability in the translation of the Arabic sacred text.

Notes to the Preface

1 One Iranian woman, Tahereh Saffarzadeh, and one American woman, Umm Muhammad have translated the Quran into English previous to the publication of The Sublime Quran translation. However, while Tahireh Saffarzadeh’s translation is published under her name, the name of Umm Muhammad does not appear in the published Saheeh International translation of the Quran. Instead, the credits say that this translation was done by Saheeh International. In both cases, however, these women did not challenge the over 1,400 years of male interpretations of the Quran. Therefore, in key passages, their translations read exactly as the translation by a male. In other words, they do not represent the prophetic voice of speaking out against wrongdoing but instead, support the status quo.

2 The Quran in 2:143 refers to the middle community, that God created us as a middle community. The derivative, wasat, also means “egalitarian.”

3 Two rights given to women can be found in 2:231 and 24:6-9. In the first, a husband cannot harm a wife he wants to divorce. In the second, 24:6-9, if a husband accuses his wife of anything and he is the only witness, she has a God-given right to swear an oath to God five times that her husband is not sincere. All punishment is removed from her if she does this. Yet, husbands who believe that 4:34 allows them to beat their wife, do not allow their wives to swear these oaths. For them, their interpretation of 4:34 takes precedence and they then beat their wives.

4 Those interested in a detailed description of the arguments I present in regard to the misinterpretation of 4:34 can read the Introduction to The Sublime Quran or go to www.kazi.org and ask for a free .pdf copy of the Introduction.

5 The masculine form, fata, is translated as young man whereas the feminine form of the same word is translated as slave-girl, which is clearly a mistranslation.


7 The transliteration table I used is from the Library of Congress system Bulletin 91, September, 1970. This transliteration system shows how the Arabic is written. How to pronounce the Arabic words requires a different transliteration system. Transliteration based on pronunciation is known as recitation transliteration. Recitation transliteration systems differ depending upon a person’s native language. For further information about the transliteration table see: http://www.loc.gov/catdir/cpso/romanization/arabic.pdf
Acknowledgements

The translator wishes to thank God for His blessings, guidance and for the presence of the mercy to humanity, Prophet Muhammad, peace and the mercy of God be upon him, and the following teachers, friends and family in my life:

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Hujjat al-Islam Mojtaba Musavi Lari who also agrees that the interpretation of “beat them” must change;
Ayatullah Makaram Shirazi who has changed his internet translation of the Quran to read: “go away from them.”
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Part 2: Text
Concordance of 1. ABB-6. ABÂBIL

1. ABB—masculine noun—whatever grows on the earth
3:97 clear portents, signs, the Station of Abraham
4:54 the people of Abraham the Book and wisdom
4:125 And God took Abraham to Himself as a friend
4:125 of good and followed the creed of Abraham
4:163 We revealed to Abraham and Ishmael and
6:74 mention when Abraham said to his father Azar
6:75 thus We cause Abraham to see the kingdom of
6:83 Our disputation that We gave Abraham against
11:69 Our messengers drew near Abraham with
11:74 went from Abraham and the good tidings
11:75 Abraham was forbearing, sympathetic, one
11:76 O Abraham! Turn aside from this; truly the
12:6 it on thy two fathers before, Abraham
12:38 I followed the creed of my fathers, Abraham
14:35 when Abraham said: My Lord! Make this land
15:51 tell them about the guests of Abraham
16:120 Abraham had been a community, one that is
16:123 to thee that: Follow thou the creed of Abraham
19:41 Abraham in the Book. Truly he has been a just
19:46 O Abraham? If thou wilt not refrain thyself
22:43 and the folk of Abraham and the folk of Lot
22:78 It is the creed of your father Abraham. It is He
22:79 And recount to them the tidings of Abraham
29:16 Abraham said to his folk: Worship God and be
29:31 Our messengers drew near Abraham with
33:7 from Noah and Abraham and Moses and Jesus
37:83 And truly among his partisans was Abraham
37:104 We cried out to him: O Abraham
37:109 Peace be on Abraham
38:45 remember Our servants Abraham, and Isaac
42:13 that with which We charged Abraham and
43:26 Abraham said to his father and his folk: Truly I
51:24 discourse to thee of the guests of Abraham,
53:37 and of Abraham who paid his account in full
57:26 We sent Noah and Abraham and We assigned
60:4 but for Abraham saying to his father: Truly I
60:4 a good, fairer example for you in Abraham
87:19 the scrolls of Abraham and Moses

A B Q

2. ABAD—masculine noun—ever, eternally, with negative—never, forever
2:258 Abraham said: Truly God brings the sun from
2:258 considered him who argued with Abraham
2:260 Abraham said: My Lord! Cause me to see how
3:95 was Sincere, so follow the creed of Abraham
4:163 We revealed to Abraham and Ishmael and
6:75 thus We cause Abraham to see the kingdom of
6:83 Our disputation that We gave Abraham against
8:17 Will they not then look on the camel, how it
105:3 And He sent upon them flocks of birds

A B L

3. IBRÂHÎM—proper noun—Abraham
2:124 when his Lord tested Abraham with words
2:124 take the Station of Abraham to yourselves
2:125 made a compact with Abraham and Ishmael
2:126 Abraham said: My Lord! Make this a safe land
2:127 Abraham elevates the foundations of the
2:130 who shrinks from the creed of Abraham
2:132 Abraham charged his children to it and Jacob
2:133 Abraham and Ishmael and Isaac, One God
2:135 We follow the creed of Abraham a monotheist
2:136 caused to descend to Abraham and Ishmael
2:140 that Abraham and Ishmael and Isaac and Jacob
2:258 Abraham said: My Lord is He Who gives life
2:258 Abraham said: Truly God brings the sun from
2:258 considered him who argued with Abraham
2:274 Abraham said to his father: Thus I
2:286 Abraham said: Truly I
3:95 was Sincere, so follow the creed of Abraham
4:125 of good and followed the creed of Abraham
4:125 We revealed to Abraham and Ishmael and
6:75 thus We cause Abraham to see the kingdom of
6:83 Our disputation that We gave Abraham against
8:17 Will they not then look on the camel, how it
105:3 And He sent upon them flocks of birds
18:82 father of both of them had been one in accord
19:28 Thy father had not been a reprehensible man
19:42 when he said to his father: O my father! Why
19:42 when he said to his father: O my father! Why
19:43 O my father! Truly I, there drew near me of
19:44 O my father! Worship not Satan. Truly Satan
19:45 O my father! Truly I fear that a punishment
21:44 Nay! We gave enjoyment to those, their fathers
21:52 he said to his father and his folk: What are
21:53 They said: We found our fathers as ones who
21:54 He said: Certainly you and your fathers had
22:78 It is the creed of your father Abraham. It is He
23:24 We heard not such a thing from our fathers, the
23:68 anything that approaches not their fathers, the
23:83 we were promised this—we and our fathers
24:31 husbands or their (f) fathers or the fathers of
24:31 fathers or the fathers of their (f) husbands
24:61 from your houses or the houses of your fathers
25:18 given to them enjoyment and to their fathers
26:26 and the Lord of your fathers, the ancient ones
26:70 father and his folk: What is it you worship
26:74 Nay! But we found our fathers acting likewise
26:76 you and your fathers, the elders
26:86 And forgive my father. Truly he had been
27:67 like our fathers, will we truly be ones who are
28:26 the two women said: O my father! Employ him
28:31 Nay! We will follow what we found our fathers
33:3 Call to them by the names of their fathers. That
33:3 if you know not their fathers, they are your
33:34 Muhammad had not been the father of any
33:35 to converse freely with their (f) fathers
33:43 from what your fathers before were worshipping
36:6 thou wast a folk whose fathers were not
37:17 and our fathers, the ancient ones
37:69 They discovered their fathers ones who go
37:85 he said to his father and to his folk: What is it
37:102 O my father! Accomplish whatever thou art
37:126 Lord and the Lord of your ancient fathers
40:8 among their fathers and their spouses and their
43:22 said: We found our fathers in a community
43:23 We found our fathers in a community. We are
43:24 than what you found your fathers on, they
43:26 Abraham said to his father and his folk: Truly I
43:29 I gave enjoyment to these and to their fathers
44:8 Lord and the Lord of your ancient fathers
44:36 bring our fathers back if you had been ones
45:25 been but that they said: Bring our fathers
53:23 names that you named, you and your fathers
56:48 And our ancient fathers
58:22 if they had been their fathers or their sons or
59:40 fathers for which God caused not to descend
4:22 marry not women whom your fathers married
4:25 not of this from our fathers, the ancient ones
22:78 It is the creed of your father Abraham. It is He
Concordance of 9. ATÄ The Sublime Quran

15:31 He refused to be with the ones who prostrate
17:89 parable but most of humanity refused all but
17:99 in it the ones who are unjust refused all but
18:77 its people for food. But they refused to receive
20:56 all of them— but he denied and refused
20:116 prostrated themselves but Iblis who refused
25:50 Then most of humanity refused everything but
33:72 refused to carry it and were apprehensive of it verb I imperfect (ya‘bā)—to refuse
2:282 one who is a scribe should not refuse to write it
2:282 the witnesses not refuse when they were called
9:8 you with their mouths, but their hearts refuse
9:32 but God refuses so that He fulfill His

A TY

9. ATÄ—verb I perfect—to approach, to bring, to advance, to come before, to restore, to arrive
2:145 if thou wert to bring to those who were given
3:188 that those who are glad for what they brought
4:25 they (f) are in wedlock, if they (f) approached
6:34 with torment until Our help approached
6:40 you if the punishment of God approached you
6:40 or the Hour approached you, would you call
6:47 you if the punishment of God approached you
7:138 approached on a folk who give themselves up
9:70 Their Messengers approached them with the
9:92 Nor on those who when they approached thee
10:24 Our command approached it by nighttime or
10:50 you that if His punishment approached
15:64 We approached thee with The Truth and truly
16:1 Approached the command of God so seek not
16:26 God approached their structures from the
16:26 punishment approached them from where they
18:77 out until when they approached a people of a
19:27 she approached her folk with him, carrying
20:9 the conversation of Moses approached thee
20:11 When he approached it, it was proclaimed: O
20:60 gathered his cunning. After that he approached
20:60 will not prosper in whatever he approached
20:126 He would say: It is thus: Our signs approached
21:47 We will bring it; and We sufficed as O ones Who
23:71 Nay! We brought them their Remembrance, but
23:90 Nay! We brought them The Truth and truly
25:40 approached the town where the reprehensible
26:89 who approached God with a pure-hearted
27:18 they approached the Valley of the Ants. One
27:87 all will approach Him as ones who in a
28:30 when he approached it, it was proclaimed from
28:46 warner approached them before thee so that
32:3 a folk to whom no Warner approached
38:21 Approach thee the tiding of the disputants
39:25 and so the punishment approached
40:35 God without any authority having approached
40:56 he signs of God without having approached
41:11 They both said: We approached as ones who
51:24 Abraham, ones who are honored, approached
51:42 not anything it approached, but made it like it
51:52 approached not those who were before them
59:2 approached them from where they anticipate
74:47 until the certainty of the Hour approached us

76:1 Approached the human being for awhile a long
79:15 Approached thee the discourse of Moses
85:17 Approached thee the discourse of the armies
88:1 Approached thee the discourse of the verb I imperfect (ya‘it)—to approach, to bring, to advance, to come before, to restore, to arrive
2:38 and whenever guidance approaches you from
2:85 if they approach you as prisoners of war
2:106 We bring better than it or similar to it
2:109 so pardon and overlook until God brings His
2:210 So do they look on but that God approach
2:212 does God not speak to us or a sign approach us
2:214 Wherever you be, God will bring you
2:219 virtuous conduct that you approach houses
2:220 So look on they but that God approach them
2:221 approaches you not the likeness of those who
2:224 that there would approach you the Ark of the
2:225 before a Day approaches when there is neither
2:228 so bring thee the sun from the West
2:260 Again, call to them. They will approach thee
3:125 approach you instantly here, your Lord will
3:138 believe not in a Messenger until He approaches
4:15 those who approach indency among your
4:16 those two who among you approach that, then
4:19 unless they approach a manifest indency
4:102 let another section approach who has not yet
4:143 O humanity— and approach with other
5:41 hearken to folk of others who approach
5:52 perhaps God brings a victory or a command
5:54 God will bring the folk whom He loves and
5:108 That is likelier that they bring testimony in
6:4 sign not approaches for them from the signs of
6:5 tidings approach them of what they had been
6:35 to heaven so that thou wouldst bring them
6:46 what god other than God restores them to you
6:60 assembly of jinn and humankind! Approach
6:130 O assembly of jinn and humankind! Approach
6:158 Look they on only that the angels approach
6:158 Or thy Lord approach them? Or some signs of
6:158 approach them? Or some signs of thy Lord
6:158 On a Day that approach some signs of thy
7:17 I will approach them from between the front
7:35 If Messengers from among you approach
7:53 its interpretation approaches, those who forgot
7:80 Lot, when he said to his folk: You approach
7:81 Truly you, you approach men with lust instead
7:97 approaches them at night while they are ones
7:98 approaches them in the forenoon while they
7:112 Let them approach thee with every knowing
7:129 before thou hast approached us and after thou
7:132 they said: Whatever sign thou hast brought to
7:163 when their great fish would approach them on
7:163 approach them not. Thus We Try them because
7:169 be pardoned. And if an advantage approaches
7:187 It will approach you not but suddenly
7:203 When thou hast not approached them with a
9:24 then await until God brings His command and
9:54 and that they not approach formal prayer but
9:70 Approaches them not the tidings of those
10:39 while approaches them not the interpretation
the day it approaches them, there is not of that
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Concordance of 9. ATÅ-10. ATÅ The Sublime Quran

71:1 folk before a painful punishment approaches
78:18 trumpet is blown. Then you approach in units
98:1 their beliefs until the clear portent approaches

verb imperative (‘i’ti)—approach, bring, advance, come before, restore, arrive

2:23 Our servant, then approach with a chapter of
2:189 approach houses from their front doors
2:222 they (f) cleansed themselves, approach them as
2:223 are a place of cultivation for you so approach
2:258 so bring thou the sun from the West
3:93 Say: Then approach with the Torah and recount
6:71 Approach us. Say: Truly the guidance of God is
7:70 So approach us with what thou hast promised
7:77 O Salih! Approach us with what thou hast
7:106 then approach with it if thou hadst been
8:32 heaven or bring us a painful punishment
10:1 said: Bring us a Recitation other than this or
10:38 will say: He devised it. Say: Bring a chapter of
10:79 Pharaoh said: Bring me to every one who is a
11:13 say: He devised it. Say: Approach you then
11:32 approach us with what thou hast promised us
12:50 And the king said: Bring him to me. Then
12:54 the king said: Bring him to me so that I attach
12:59 he said: Bring me a brother of yours from your
14:10 fathers had been worshipping. Then bring us a
20:64 So summon up your cunning. Again, approach
21:61 They said: Then approach with him before the
26:10 proclaimed to Moses saying that: Approach the
26:16 approach Pharaoh and say: We are the
26:31 Pharaoh said: Bring it if thou hadst been
26:154 Thou art not but a mortal like us. So bring us a
26:31 Rise not up against me, but approach me as
28:49 Say: Then bring a Book from God that is better
29:29 and they will be brought it—ones that resemble

verb I perfect passive (utiya)—to be brought

2:25 and they will be brought it—ones that resemble

verb I active participle (‘afti)—that which or one who arrives, that which comes

6:134 are promised is certainly that which arrives
11:76 that which arrives for them is a punishment,
15:85 truly the Hour is one that arrives so overlook
19:93 be one who arrives to The Merciful as a servant
19:95 will be ones who arrive to Him individually
20:15 Truly the Hour is that which arrives. I am
22:7 Hour is that which arrives. There is no doubt
29:5 that which arrives. And He is The Hearing, The
40:59 truly the Hour is that which arrives. There is
44:19 God; truly I am one who arrives with a clear

verb I passive participle (ma’ty)—that which is kept

19:61 He, His promise had been that which is kept

10. ATÅ—verb IV perfect—to give something to someone

2:53 We gave Moses the Book and the Criterion
2:63 Take what We gave you with firmness and
2:87 Moses the Book and We gave
2:87 We gave Jesus son of Mary the clear portents
2:93 Take what We gave you with firmness and hear
2:121 Those to whom We gave the Book recount it
2:146 Those to whom We gave the Book recognize it
2:177 whoever gave wealth out of cherishing Him
2:177 gave the purifying alms and the ones who live
2:211 gave them, and whoever substitutes the divine
2:229 what you gave them (f) unless they both fear
2:233 on you when you handed over what you gave
2:251 God gave him the dominion and wisdom and
2:253 We gave Jesus son of Mary the clear portents
2:258 his Lord because God gave him dominion
2:265 downpour lit on it. Then it gave its harvest
2:277 the formal prayer and gave the purifying
3:81 Whatever I gave you of the Book and wisdom,
3:148 God gave them a reward for good deeds in the
3:170 glad for what God gave them of His grace
3:180 not those who are misers that what God gave
4:19 you take away some of what you gave them (f)
4:20 you gave one of them (f) a hundredweight, so
4:37 keep back what God gave them of His grace
4:54 they jealous of humanity for what God gave
4:54 We gave the people of Abraham the Book and
4:54 and We gave them a sublime dominion
4:67 We would have given them from that which
4:133 We pardoned that. And We gave Moses a clear
4:163 and Aaron and Solomon. And We gave David
5:5 the food of those to whom We gave the Books
5:12 gave the purifying alms and believed in My
5:20 assigned kings and gave you
5:46 We gave him the Gospel in which is guidance
5:48 you with what He gave you so be forward in
6:20 Those to whom We gave the Book recognize it
6:63 was Our disputation that We gave Abraham
6:69 they to whom We gave the Book and critical
6:114 And those to whom We gave the Book, they
6:154 We gave Moses the Book rendered complete
6:165 that He try you with what He gave you
7:144 what I gave thee and be among the ones who
7:171 firmness what We gave you and remember
7:175 to them the tidings of him to whom We gave
7:189 If Thou wouldst give us one in accord with
7:190 Then when He gave them both one in accord
7:190 He gave them both. God was Exalted then
9:5 and gave the purifying alms, then let them go
9:11 the formal prayer and gave the purifying alms
9:18 gave the purifying alms and dreads none but
9:59 if they were well-pleased with what God gave
9:75 gave us of His grace, we will be charitable
9:76 He gave them of His grace, they were misers
10:88 And Moses said: Our Lord! Thou hadst given
11:28 and that He gave me mercy from Himself
11:63 that He gave me a mercy from Himself, so who
11:110 We gave Moses the Book, but they were at
12:22 We gave him critical judgment and knowledge
12:31 And she gave each one of them (f) a knife and
12:66 when they gave him their pledge, he said: God
12:101 My Lord! Surely Thou hadst given me of the
Concordance of 10. ĀTĀ The Sublime Quran

13:36 those to whom We gave the Book are glad at
14:34 And He gave you all that you asked of Him.
15:81 We gave them Our signs. Then they had been
15:87 We gave thee seven often repeated parts of the
16:55 They are ungrateful for what We gave them.
16:122 And We gave him in the present benevolence
17:2 We gave Moses the Book and made it a
17:55 over some others and to David We gave
17:59 We gave to Thamud the she-camel—one who
17:101 We gave Moses nine signs, clear portents
18:33 gardens gave their produce and fail nothing in
18:66 among Our servants to whom We gave mercy
18:94 firmly on the earth and gave him a route to
19:12 strength. And We gave him critical judgment
19:30 a servant of God. He gave me the Book and
20:99 We gave thee from that which proceeds from
21:48 We gave Moses and Aaron the Criterion
21:51 We gave Abraham his right judgment before.
21:74 And to Lot We gave him critical judgment and
21:79 We gave each of them critical judgment and
21:84 We gave him back his people and the like of
22:41 performed the formal prayer and they gave the
23:49 We gave Moses the Book so that perhaps they
23:60 give what they gave with their hearts afraid
24:33 give them of the wealth of God which He gave
25:35 We gave Moses the Book and assigned his
27:36 What God gave me is better than what He gave
27:36 than what He gave you. Nay! It is you who
28:14 We gave him critical judgment and knowledge.
28:43 We gave Moses the Book, after We caused
28:52 Those to whom We gave the Book before it,
28:76 We gave him of the treasures which truly the
28:77 Look for what God gave thee for the Last
29:27 We gave him his compensation in the present
29:47 those to Whom We gave the Book before
29:66 We gave them. So let them take joy for soon
30:34 they are ungrateful for what We gave them.
30:39 you gave in usury in order that it swell the
30:39 swells not with God. And what you gave in
31:12 We gave Luqman wisdom that: Give thanks to
32:13 if We willed, We would have surely given
32:16 gave Moses the Book. So be you not hesitant
33:14 were asked to dissent, they would have given
33:50 thou hadst given their compensation and those
33:51 what thou hadst given them (f), all of them (f)
34:10 We gave David grace from Us. O mountains!
34:44 We gave them not any Books that they study
34:45 of what We gave them. Yet they denied My
35:40 Or gave We them a Book so that they have a
37:117 And We gave them the manifest Book
38:20 gave him wisdom and decisiveness in
40:53 We gave Moses the guidance and We gave as
41:45 We gave Moses the Book, then there was
43:21 Or gave We them any Book before this so they
43:33 and gave them the signs in which there was a
45:16 We gave the Children of Israel the Book, the
45:17 We gave them clear portents of the command.
47:17 and He gave to them their God-consciousness
51:16 ones who take what their Lord gave them.
52:18 ones who are joyful for what their Lord gave

57:23 was given to you. And God loves not any
57:27 We gave him the Gospel and We assigned in
57:27 We gave those who believed among them their
59:7 the Messenger gave you, take it. And refrain
60:10 when you gave them (f) their compensation
65:7 he will spend out of what God gave him. And
65:7 beyond what He gave him. God will make ease

verb IV imperfect (yu‘t)—
to give something to someone
2:247 God gives His dominion to whom He wills
2:269 He gives wisdom to whom He wills
2:271 while if you conceal it and give it to the poor
3:26 Thou hast given dominion to whom Thou hast
3:73 He gives it to whomever He wills, and God is
3:79 not been for a mortal that God should give him
3:145 for good deeds in the present, We will give him
3:145 deeds in the world to come, We will give
4:5 give not the mentally deficient your wealth
4:40 gives that which proceeds from His Presence a
4:53 the dominion? Then they give not humanity in
4:74 or is vanquished, We will give him a sublime
4:114 then We will give him a sublime compensation
4:127 to whom (f) you give not what was prescribed
4:146 God will give the ones who believe a sublime
4:152 those, He will give them their compensation,
4:162 It is those to whom We will give a sublime
5:20 and gives you what He gave not to anyone of
5:54 That is the grace of God. He gives it to whom
5:55 give the purifying alms and those who believe
7:156 give the purifying alms and those who believe
8:70 knows any good in your hearts, He will give
9:59 God is Enough for us, God will give to us of
9:71 they perform the formal prayer and give the
11:3 He gives His grace to every possessor of grace.
11:31 God will never give them good. God is greater
12:66 I will not send him with you until you give me
14:25 it gives all its produce for awhile with the
18:40 then perhaps my Lord will give me better than
23:60 those who give what they gave with
24:22 and with plenty among you to give to those
27:3 who perform the formal prayer and give the
31:4 give the purifying alms and they are certain of
33:31 ones (f) in accord with morality, We will give
41:6 who are polytheists—those who give not the
42:20 We give him of it. And he has not a share in the
47:36 He will give you your compensation
48:10 He will give him a sublime compensation
48:16 God will give you a fairer compensation. But if
57:21 That is the grace of God. He gives it to whom
57:28 He will give you a like part of His mercy. And
57:29 He gives it to whomever He wills. And God is
62:4 That is the grace of God. He gives it to whom
92:18 He who gives of his wealth to purify himself
98:5 the formal prayer and give the purifying

verb IV imperative (ātā)—
give something to someone
2:43 perform the formal prayer and give the
2:83 perform the formal prayer and give the
2:110 perform the formal prayer and give the
2:200 some who say: Our Lord! Give to us in the
2:201 Give us benevolence in the present and
Concordance of 10. ĀTĀ-13. ĀTHARA The Sublime Quran

3:194 Our Lord! Give us what Thou hadst promised
3:42 give the orphans their property and take not in
3:44 give wives their marriage portion as a
3:242 enjoyed of it from them (f), give them (f) their
3:45 give them (f) their bridal due as one who is
3:43 with your sworn oaths, then give them their
3:47 perform the formal prayer and give the
3:141 Eat of its fruit when it bore fruit and give its
6:38 so give them a double punishment of the fire
17:26 And give to the possessors of kinship his right
18:10 they said: Our Lord! Give us mercy from Thy
18:62 Give us our breakfast. Certainly we met fatigue
18:96 Give me ingots of iron until when he made
18:96 He said: Give me molten brass to pour out
22:78 the formal prayer and give the purifying
24:33 you knew good in them. And give them of the
24:56 And perform the formal prayer and give the
30:38 So give to the possessors of kinship rightfully
33:33 the formal prayer and give the purifying alms
33:68 Our Lord! Give them double the punishment
58:13 the formal prayer and give the purifying alms
60:10 give them (m) what they (m) have spent. There
60:11 you retaliated and give the like to those whose
65:6 feed for you, give them (f) their compensation
73:20 give the purifying alms and lend to God a
verb IV perfect passive (āṭiya)—to be given
2:101 among those who were given the Book, the
2:136 whatever was given Moses and Jesus and
2:136 whatever was given to the Prophets from their
2:144 were given the Book know that it is The Truth
2:245 if thou wert to bring to those who were given
2:213 were at variance in it but those who were given
2:269 is given wisdom, then surely was given
3:19 variance were those who were given the Book
3:20 those who were given the Book and to the
3:23 not considered those who were given a share
3:73 what you were given so that he argue with you
3:84 what was given to Moses and Jesus and the
3:100 a group of people of those who were given the
3:186 certainly hear from those who were given the
3:187 solemn promise from those who were given
4:44 not considered those who were given a share of
4:47 O those who were given the Book! Believe in
4:51 thou not considered those who were given a
4:131 We charged those who were given the Book
5:5 from among those who were given the Book
5:5 when you were to give them their bridal due as
5:41 but if you were given this, then beware! And
5:57 pastime from among those who were given the
6:44 they were glad with what they were given
6:124 given the like of what was given to Messengers
9:29 who were given the Book until they give the
16:27 Those who were given the knowledge will say:
17:71 then whoever was given his book in his right
17:85 Lord and you were not given the knowledge
17:107 believe not. Truly those who were given
20:36 He said: Surely thou wert given thy petition, O
22:54 those who were given the knowledge know
27:16 and everything was given to us. Truly this is
27:23 a woman controlling them. And she was given
27:42 The knowledge was given us before her and
28:48 he not given the like of what was given to
28:48 he not given the like of what was given to
28:48 who are ungrateful for what was given to
28:60 things you were given are enjoyment for this
28:78 Korah said: I was only given it because of the
28:79 that we had the like of what was given to
28:80 those who were given the knowledge said
29:49 who were given the knowledge. And none
30:56 those who were given the knowledge and
34:6 who were given the knowledge considered that
39:49 He would say: I was only given this because of
42:36 thing you were given is the enjoyment of
47:16 say to those who were given the knowledge
57:16 they not be like those who were given the Book
58:11 and those who were given the knowledge
59:9 any need for what the emigrants were given
69:19 who will be given his book in his right hand he
69:25 he will say: O would that I was not given my
74:31 So those who were given the Book be reassured
74:31 those who were given the Book and the ones
84:10 whoever will be given his book behind his
98:4 was given until after the clear portent drew
verb IV imperfect passive (yu’tā)—to be given
2:247 to dominion than he, as he is not given plenty
2:269 is given wisdom, then surely was given
3:73 believe not that someone be given the like of
5:41 but if you are not given this, then beware!
6:124 We will not believe until we are given the like
19:77 who said: Will I be given wealth and children
28:54 Those will be given their compensation two
69:25 who is given his book to his left, he will say: O
74:52 man among them wants to be given unrolled
verb IV verbal noun (tā ’ā)—giving
16:90 giving to one who is a possessor of kinship
21:73 formal prayer and the giving of the purifying
24:37 the giving of purifying alms for they fear a Day
verb IV active participle (mu’tī),
one who gives something to someone
4:162 are the ones who give the purifying alms

A TH TH

11. ATHĀTH—collective masculine noun—furnishing
16:80 furs and hair, furnishing and enjoyment for
19:74 whose generation was fairer in furnishing and

A TH R

12. ĀTHARA—verb I perfect—to be fabricated from old
verb I imperfect passive (yu’ tharu)—to be fabricated
74:24 said: This is nothing but fabricated old sorcery

13. ĀTHARA—verb IV perfect—to hold in greater favor
12:91 By God! Certainly God held thee in greater
79:36 and held this present life in greater favor
verb IV imperfect (yu’ thiru)—to hold in greater favor
20:72 We will never hold thee in greater favor over
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**14. ATHAR**—masculine noun (plural āthār)—
footstep, trace, sake, foot print, effect
5:46 following in their footsteps, Jesus son of Mary
8:16 their sake if they believe not in this discourse
16:64 for! So they went back following their footsteps
20:84 Moses said: They are close on my footsteps and
20:96 I seized a handful of dust from the foot prints
30:50 Look on the effects of the mercy of God, how
36:12 down what they put forward and their effects
37:70 yet they are running in their footsteps
40:21 superior to them in strength and in traces they
40:82 to the traces they left on the earth. Then availed
43:22 in their footsteps ones who are truly guided
48:29 Their mark is on their faces from the effects
57:27 Our Messengers following in their footsteps

**15. ATHĀRĀH**—feminine noun—vestige
46:4 or a vestige of knowledge if you had been ones

**A TH L**

**16. ATHL**—masculine noun—tamarisk
34:16 and tamarisks and something of lote-trees here

**A TH M**

**17. ATHTHAMA**—verb II perfect—to accuse of sinfulness
verb II verbal noun (ta‘thim)—accusation of sinfulness
52:23 is no idle talk nor accusation of sinfulness
56:25 any idle talk in it nor accusation of sinfulness

**18. ATHIMA**—verb I perfect—to sin
verb I active participle (āthīm)—
one who is perverted
2:283 one that is perverted and God is Knowing of
5:106 would be among the ones who are perverted
76:24 of them, not the ones who are perverted nor

**19. ATHĀM**—masculine noun—sinfulness
25:68 and commits this will meet sinfulness

**20. ATHIM**—masculine noun—sinful
2:276 and God loves not any sinful ingrate
4:107 not anyone who had been a sinful betrayer
26:222 They come forth in every sinful false one
44:44 will be the food of the sinful
45:7 Woe to every false, sinful one
68:12 who delays good, a sinful exceeder of limits
83:12 And none denies it but every sinful exceeder

**21. ITHM**—masculine noun—sin
2:85 one another against them in sin and
2:173 it is not a sin for him. Truly God is Forgiving,
2:181 truly the sin of it is only on those who
2:182 a swerving from the right path or sin,
2:188 of people’s wealth among humanity in sin

**2:203** whoever hastened on in two days, then there is
2:203 whoever remained behind, then there is no sin
2:206 Vainglorily took him to sin. So hell is enough for
2:219 Say: In both of them there is deplorable sin
2:219 for humanity and their sin is more deplorable
3:178 grant indulgence to them so that they add sin
4:20 charges to harm her reputation and in clear sin
4:48 with God, then surely he devised a serious sin
4:50 a lie against God; and it sufficed as clear sin
4:111 earns a sin, truly he earns it only against
4:112 earns a transgression or a sin and, again
4:112 that harm another’s reputation and a clear sin
5:2 and cooperate not with one another in sin
5:3 not one who inclines to sin — then truly God is
5:29 want that thou wilt draw the burden of my sin
5:29 thy sin then to be among the Companions of
5:62 in sin and deep seated dislike and in
5:63 their sayings of sin and their consuming the
5:107 merited an accusation of sin, then two others
6:120 And forsake manifest sin and its inward part.
6:120 who earn sin, they will be given recompense
7:33 was manifest or what was inward and sins
24:11 every man of them is what he deserved of sin
35:38 harm another’s reputation and a clear sin
42:37 avoid the major sins and the indecencies and
49:12 Truly some suspicion is a sin. And spy not nor
53:32 avoid the major sins and the indecencies but
58:8 sin and deep-seated dislike and in opposition
58:9 in sin and deep-seated dislike and in

**A J J**

**22. UJĀJ**—masculine noun—bitter
25:53 salty, bitter. He made between the two that
35:12 the other is salty, bitter. But from each you eat
56:70 We would make it bitter. Why then give you

**A J R**

**23. AJARA**—verb I perfect—to hire
verb I imperfect (ya‘juru)—to hire
28:27 if that thou art to hire thyself to me for eight

**24. ISTA’JARA**—verb X perfect—to employ
verb X imperative (ista’ jīr)—employ
28:26 best is that thou wouldst employ the strong,

**25. AJR**—masculine noun (plural ujūr)—
compensation, bridal due
2:62 their compensation is with their Lord
2:112 for him his compensation is with his Lord
2:262 the compensation for them is with their Lord
2:274 their compensation is with their Lord
2:277 their compensation is with their Lord
3:57 pay them their account with full compensation
3:136 how bountiful is the compensation for the ones
3:171 God will not waste the compensation of the
3:172 Godfearing, there is a sublime compensation
3:179 then for you there is a sublime compensation
3:185 full compensation on the Day of Resurrection
3:199 their compensation is with their Lord, and
4:24 from them (f), give them (f) their compensation
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4:25 give them (f) their bridal due as one who is
4:40 from His Presence a sublime compensation
4:67 from Our Presence a sublime compensation
4:74 We will give him a sublime compensation
4:95 who sit at home with a sublime compensation
4:100 overtakes him, then surely his compensation
4:114 then We will give him a sublime compensation
4:146 the ones who believe a sublime compensation
4:152 those, He will give them their compensation,
4:162 to whom We will give a sublime compensation
4:173 pay their compensation in full and increase His
5:5 when you were to give them their bridal due as
5:9 is forgiveness and a sublime compensation
6:90 Say: I ask of you no compensation for it. It is
7:113 we have compensation if we had been the ones
7:170 not waste the compensation of the ones who
8:28 God, with Him is a sublime compensation
9:22 God, with Him is a sublime compensation
9:120 God wastes not the compensation of the ones
10:72 away, I asked you not for any compensation
10:72 My compensation is with God. And I was
11:11 them is forgiveness and a great compensation
11:29 My compensation is but with God
11:31 O my folk! I ask not of you any compensation
11:51 My compensation is but with Who originated
11:115 wastes not the compensation of the ones who
12:56 We waste not the compensation of ones who
12:57 compensation of the world to come is better for
12:90 surely God will not waste the compensation of
12:104 hast asked them not for any compensation
16:41 compensation of the world to come will be
16:96 their fairer compensation for what they had
16:97— for the fairer for what they
17:9 that they will have a great compensation
18:2 that they will have a fairer compensation
18:30 not waste the compensation of him who did
18:77 thou wouldst have taken compensation to
25:57 Say: I ask of you no compensation for this but
26:41 Is there a compensation for us if we had been
26:109 for any compensation for it. My compensation
26:109 for any compensation for it. My compensation
26:127 for any compensation for it. My compensation
26:127 for any compensation for it. My compensation
26:145 for any compensation for it. My compensation
26:145 for any compensation for it. My compensation
26:164 for any compensation for it. My compensation
26:164 for any compensation for it. My compensation
26:180 for any compensation for it. My compensation
26:180 for any compensation for it. My compensation
28:25 that he give thee recompense of compensation
28:54 Those will be given their compensation two
29:27 We gave him his compensation in the present
29:58 How excellent is the compensation for the ones
32:29 of good among you a sublime compensation
33:31 compensation two times over. We made ready
33:35 and a sublime compensation
33:44 prepared for them a generous compensation
33:50 thou hadst given their compensation and those
34:47 Whatever compensation I asked of you, that is
34:47 My compensation is only from God; and He is
35:7 there is forgiveness and a great compensation
35:30 their account in full as their compensation
36:11 of forgiveness and a generous compensation
36:21 whoever asks not of you any compensation
38:86 Say: I ask of you not for any compensation for
39:10 have their compensation without reckoning
39:35 in compensation for the fairer of what they had
39:74 How excellent a compensation for the ones
41:8 for them will be compensation, that which is
42:23 Say: I ask you not for compensation, but for the
42:40 and made things right, his compensation is due
47:36 He will give you your compensation
48:10 God, He will give him a sublime compensation
48:16 God will give you a fairer compensation. But if
48:29 forgiveness and a sublime compensation
49:3 is forgiveness and a sublime compensation
52:40 Or hast thou asked them for a compensation
57:7 and spent, for them is a great compensation
57:11 him and will he have a generous compensation
57:18 and for them there is a generous compensation
57:19 For them is their compensation and their light,
57:27 who believed among them their compensation
60:10 when you gave them (f) their compensation
64:15 And God, with Him is a sublime compensation
65:5 and will enhance for him a compensation
65:6 feed for you, give them (f) their compensation
67:12 them is forgiveness and a great compensation
68:3 there is for thee certainly compensation, that
68:46 hast thou asked them for a compensation,
73:20 God. It is good and a sublime compensation
84:25 them is compensation, that which is unfailing
95:6 with morality, for them is compensation, that

AJ L

26. AJJALA—verb II perfect—to appoint
6:128 and we reached our term appointed by Thee
verb II perfect passive (uṣjila)—
to be appointed
77:12 for which Day were these appointed
verb II passive participle (muʿajjal)—
that which is appointed
3:145 Prescribed is that which is appointed. And

27. AJAL—masculine noun—term
2:231 wives and they (f) reached their (f) term
2:232 divorced wives and they reached their (f) term
2:234 when they (f) reached their term, then there is
2:235 knot of marriage until her prescribed term is
2:282 When you contracted a debt for a term
2:282 write it down, be it small or great, with its term
4:77 Thou not postponed it for another near term
6:2 a term, a term, that which was determined
6:2 a term, a term, that which was determined
6:60 Again, He raises you up in it so that the term
6:128 and we reached our term that was appointed
7:34 And for every community there is a term. And
7:34 And when their term drew near, they will not
7:135 We removed the wrath from them for a term,
7:185 things God created that perhaps their term be
10:11 term would be decided but We forsake those
10:49 community there is a term. When their term
10:49 community there is a term. When their term
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11:3 enjoyment for a term, that which is determined
11:104 We postpone it not but for the numbered term
13:2 each run for a term, that which is determined
13:38 with the permission of God, for every term
14:10 for you a term, that which is determined
14:44 term so that we answer Thy call and follow the
15:5 No community precedes its term nor delays it
16:61 term drew near, neither will they delay it an
17:99 He assigned a term for them whereas there is
20:129 a Word preceded not from thy Lord for a term
22:5 We will for a term that which is determined
22:33 profits for a term, that which is determined
23:43 No community precedes its term nor delays it
28:28 and between me whichever of the two terms
28:29 when Moses satisfied the term and journeyed
29:5 for the meeting with God, then truly the term
29:53 were it not for a term, that which is determined
30:8 Truth and for a term, that which is determined
31:29 subservient and the moon, each run for a term
35:13 its course for a term, that which is determined
35:45 postpones it for a term, that which is determined
35:45 when their term drew near, then truly God had
39:5 the sun and the moon; each runs for a term
39:42 death and sends the others back for a term,
40:67 that you reach a term, that which is determined
42:14 thy Lord until a term, that which is determined
46:3 Truth and for a term, that which is determined
52:10 Thou wouldst postpone it for a little term
53:31 never postpones it for a soul when its term
62:5 they (f) reached their (f) term, either hold them
65:4 pregnancy, their (f) term is that they bring forth
71:4 for you a term, that which is determined
71:4 when the term of God drew near, it will not be

28. AJL—masculine noun (min ajl dháltik)—on account of that
5:32 On account of that, We prescribed for the

A H D

29. AHADA ‘ASHARA—numerical noun—eleven
12:4 O my father! Truly I saw eleven stars and the

30. AHAD—numerical noun (feminine ihdá)—each one, one, anyone, any, ever, other, no
2:96 Each one of them wishes that he be given a
2:102 neither of these two teach anyone unless they
2:102 they were not ones who injured anyone with it
2:136 We separate and divide not between anyone of
2:180 for you when death attended anyone
2:266 anyone of you wish that he have a garden of
2:282 that if one of them (f) goes astray, then the
2:282 goes astray, then the other one of the two will
2:285 We separate and divide not among anyone of
3:73 believe not that anyone be given the like of
3:84 and divide not between anyone of them and
3:91 it will not be accepted from anyone of them
3:153 mount up, not attentive to anyone and the
4:18 until when one of them was attended by death,
4:20 you gave one of them (f) a hundredweight, so
4:43 one of you drew near from the privy
4:152 they separate and divide not between any of
5:6 one of you drew near from the privy
5:20 and gives you what He gave not to anyone of
5:27 from one of them but there is non-acceptance
5:106 between you when death attended anyone of
5:115 punishment that I punish not anyone of the
6:61 until when death drew near one of you
7:80 as preceded not anyone therein in the worlds
8:7 God promises you, one of the two sections
9:4 they reduce you not at all nor do they back
9:6 And if anyone of the ones who are polytheists
9:52 one of the two fairer things to befall us
9:84 Pray thou not formally for any of them who
9:127 some looked at some others, saying; Is anyone
11:81 let not any of you look back but thy woman
12:36 One of them said: Truly I see myself pressing
12:41 O my two prison companions! As for one of
12:78 is a old man as his father so take one of us in
15:65 and look not back any of you
16:58 any of them is given tides of a female, his
16:76 a parable of two men, one of them, unwilling
17:23 If they reach old age with thee, one of them or
18:19 So raise up one of you and with this, your
18:19 let him be courteous and cause not anyone to
18:22 and ask not for advice about them of anyone of
18:26 no protector and He ascribes no one partners in
18:32 We assigned to one of them two gardens of
18:38 not ascribe partners with my Lord anyone
18:42 I not ascribe partners with my Lord anyone
18:47 We will assemble them and not leave out any
18:49 had done and thy Lord does not wrong anyone
18:110 It is revealed to me that your God is One
19:26 Merciful so I will never speak to any human
19:98 conscious of anyone of them or hear you so
23:99 death drew near one of them, he said: My
24:6 testimony of one of them be four testimonies
24:21 none of you would ever be pure in heart, but
24:28 anyone, then enter them not until permission
28:25 near to him one of the two women, walking
28:26 one of the two women said: O my father!
28:27 He said: Truly I want to wed thee to one of my
29:29 which none who preceded you committed in
33:32 There is not among the wives anyone like you
33:39 dread none but God. And God sufficed as a
33:40 Muhammad had not been the father of any
35:41 if they were displaced, there is none who held
35:42 guided than any of the other communities
38:35 fit and proper for anyone after me. Truly Thou
43:17 if good tidings were given to one of them of
49:9 if one of them was insolent against the other
49:12 Would one of you love to eat the flesh of his
59:11 anyone against you ever. And if you were
63:10 We provided you before death approaches any
69:47 there is none of you who would be ones who
72:2 ascribe partners with our Lord anyone
72:7 that God would never raise anyone
72:22 grant me protection from God—not anyone
72:26 He discloses not the unseen to anyone
A KH DH

31. ĄKHADHA—verb III perfect—to take to task

verb III imperfect (yāʔkhuḍhū)—to take to task

2:225 God will not take you to task for idle talk in
2:225 He will take you to task for what your hearts
2:286 Our Lord! Take us not to task if we forgot
5:89 not take you to task for what is idle talk in your
5:89 take you to task for sworn oaths you made as
16:61 if God were to take humanity to task for their
18:58 If He were to take them to task for what they
18:73 Moses said: Take me not to task for what I for
35:45 if God takes humanity to task for what they

32. AKHADHA—verb I perfect—to take

2:55 So the thunderbolt took you while you look on
2:63 when We took your solemn promise and We
2:83 We took a solemn promise from the Children of
2:84 And mention when We took your solemn
2:93 We took your solemn promise and We exalted
2:206 Vainglory took him to sin. So hell is enough for
3:31 denied Our signs so God took them because of
3:81 when God took a solemn promise from the
3:81 He said: Are you in accord and will you take
3:187 took a solemn promise from those who were
4:21 and they (f) took from you an earnest solemn
4:153 So a thunderbolt took them for their injustice
4:154 We took from them an earnest solemn promise
5:12 God took a solemn promise from the Children
5:14 are Christians, We took their solemn promise
5:70 We took a solemn promise from the Children of
6:42 We took them with desolation and tribulation
6:44 what they were given, We suddenly took them
6:46 Considered you that if God took your ability
7:78 So the quaking of the earth took them. And it
7:91 Then the quaking of the earth took them and
7:94 sent not any Prophet to a town but We took its
7:95 Then We took them suddenly while they are
7:96 We took them for what they had been earning
7:130 We took the people of Pharaoh with years of
7:150 he cast down the Tablets. He took his brother
7:154 when the anger subsided in Moses, he took the
7:155 when the quaking of the earth took them, he
7:165 We took those who did wrong with a terrifying
7:172 And mention when thy Lord took from the
8:52 so God took them for their impieties, truly
8:68 a tremendous punishment for what you took
9:50 say: Surely we took our commands before
10:24 and flocks—until when the earth took its
11:67 Cry took those who did wrong. It came to be in
11:94 the Cry took those who did wrong
11:102 thus is the taking of thy Lord when He took the
12:80 Know you not that your father surely took a
13:32 ungrateful. Again, I took them. How had been
15:73 So the Cry took them at sunrise
15:83 but the Cry took them in that which is morning
16:113 but they denied him, so the punishment took
22:44 Again, I took them. And how had been My
22:48 unjust. Again, I took it and to Me was the
23:41 Then a Cry duly took them so We made them
23:64 We took those of them—ones who are given
25:76 We took them with the punishment. Then they
26:158 So the punishment took them, truly in this is a
26:189 him. So took them the punishment on
28:40 took him and his armies and We cast them
29:14 years less fifty years. And the Deluge took
29:37 him. So the quaking of the earth took them
29:40 We took each of them in his impiety and of
29:40 and of them was he whom the Cry took
33:7 of Mary, We took an earnest solemn promise
33:7 of Mary, We took an earnest solemn promise
35:26 Again, I took those who were ungrateful; and
40:5 took them. And how had been My repayment
40:21 but God took them for their impieties. And
40:22 portents but they were ungrateful so God took
41:17 took them with a humiliating punishment
43:48 took them with the punishment so that
51:40 We took him and his armies and cast them
51:44 command of their Lord so the thunderbolt took
54:42 all of them, So We took them with a taking
57:8 He took your solemn promise, if you had been
69:10 Lord, so He took them with a swelling, taking
69:45 We would have taken him by the right hand
73:16 so We took him a taking remorselessly
79:25 God took him with an exemplary punishment

verb I imperfect (yāʔkhuḍhū)—to take

2:229 it is not lawful for you that you take anything
2:255 Neither slumber takes Him nor sleep
4:20 one of them (f) a hundredweight, so take not
4:20 Would you take it by false charges to harm her
4:21 how would you take it when one of you had
4:102 and let them take their precaution and their
4:102 And take precaution for yourselves, truly God
7:73 with evil so that a painful punishment not take
7:145 firmness and command thy folk to take what is
7:169 They take advantage of this nearer world, and
7:169 they will take it. Is not a solemn promise taken
7:914 from His servants and takes charities and that
11:64 with evil so that a near punishment take you
12:76 for Joseph. He takes not his brother into the
12:79 He said: God be my safe place that we take but
16:46 He take them in their going to and fro
16:47 Or that He take them, destroying them little by
18:79 been a king behind them taking every vessel
20:39 he will be taken by an enemy of Mine and an
20:94 Aaron said: O son of my mother! Take me not
24:2 let not tenderness for them take you from the
26:156 her not with evil so that you should not take
36:49 They expect but one Cry which will take them
40:5 community is about to take its Messenger. And
48:15 left behind will say when you set out to take
48:19 they will take much gain. And God had been
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48:20 you much gain that you will take and He
verb I imperative (khudh)—take
2:63 Take what We gave you with firmness and
2:93 Take what We gave you with firmness and hear
2:260 He said: Again, take four birds and twist them
4:71 who believed! Take your precautions then
4:89 if they turn away, then take them and kill them
4:91 limit not their hands, then take them and kill
4:102 of them stand up with thee and take their
5:41 They say: If you were given this, then take it
7:31 Take your adornment at every place of
7:144 So take what I gave thee and restrict him
7:145 take these with firmness and command thy
7:146 Take with firmness what We gave you and
7:199 The Sublime Quran
verb I active participle (akhir)—one who takes
2:267 you would not be ones who take it but you
11:56 a moving creature but He is One Who Takes
51:16 ones who take what their Lord gave them.

33. ITTAKHADHA—verb VIII perfect—to take
to oneself
2:51 who took their way of life to themselves as a
7:148 took to themselves after him from out of their
7:148 took it to themselves. And they had been ones
7:152 Those who took the calf to themselves attain
9:31 They took to themselves their learned Jewish
9:107 who took to themselves places of prostration
10:68 They said God took to Himself a son, glory be
11:92 whom you took to yourselves to disregard.
13:16 Say: God! Say: Took you to yourselves other
17:40 taken for Himself females from among the
17:73 then they take thee to themselves as a friend
18:4 to warn those who said: God took to Himself a
18:15 These, our folk took to themselves gods other
18:56 they took My signs to themselves and what
18:61 it took to itself a way through the sea
18:63 And it took to itself a way into the sea in a
18:77 wouldst have taken compensation to thyself
18:106 took to themselves My signs and My
19:17 Then she took a partition to herself from them
19:78 the unseen or took he to himself a compact
19:81 they took to themselves gods other than God
19:87 a one who took to himself a compact with The
19:88 And they said: The Merciful took to Himself a
21:17 We would have taken to Ourselves some
21:21 Or took they gods to themselves from the
21:24 Or took they gods to themselves other than He
21:26 they said: The Merciful took to Himself a son.
23:91 God took not to Himself any son nor had there
23:110 But you took them to yourselves as a laughing-
25:3 took gods to themselves other than Him who
25:27 Would that I took myself to a way with the
25:30 folk took this, the Quran, to themselves as that
25:43 thou considered him who took to himself
26:29 Pharaoh said: If thou hadst taken to thyself a
29:25 You take only to yourselves graven images
29:41 who took other than God to themselves as
29:41 spider who took a house to itself. But truly the
36:74 they took to themselves gods other than God
38:63 took we them to ourselves as a laughing-stock
39:3 for God. And those who took to themselves
39:43 Or took they to themselves other than God
42:6 those who took to themselves other than Him
42:9 they took other than Him to themselves as
43:16 Or took He to Himself daughters from what
45:9 Our signs, he took them to himself in mockery
45:10 not at all nor whatever they took to themselves
45:23 Hadst thou considered he who took to himself
45:35 because you took to yourselves the signs of
46:28 those whom they took to themselves other than
58:16 They took their oaths to themselves as a pretext
63:2 They took their oaths to themselves as a pretext
72:3 Lord. He took no companion (f) to Himself nor
73:19 So let whoever willed take himself a way to his
78:29 And whoever willed, he took himself to a way
78:39 took his Lord to Himself as the destination
verb VIII imperfect (yattakhidhu)—
to take to oneself
2:267 Hast thou taken us to thyself in mockery
2:165 humanity some who take to themselves rivals
2:231 take not to yourselves the signs of God in
3:28 not the ones who believe take to themselves
of us take others to ourselves as lords besides
3:80 He command you to take to yourselves the
3:118 O those who believed! Take not to yourselves who believed and takes witnesses to Himself
4:89 take not to yourselves protectors from them
4:89 take not to yourselves from them either a
4:118 And Satan said: Truly I will take to myself
takes Satan to himself for a protector other than
4:139 those who take to themselves the ones who are
4:144 O those who believed! Take not to yourselves they want to take themselves to a way between
5:51 O those who believed! Take not to yourselves
5:57 Take not to yourselves those who took
6:14 Say: Will I take to myself, other than God, a
6:74 Hast thou taken idols to thyself as gods
7:74 You take to yourselves palaces on the plains
7:146 they will not that way to themselves
7:146 they will take themselves to that way
9:16 take not anyone to yourselves other than God
9:23 believed! Take not to yourselves your fathers
9:98 take what they spend to themselves as
take to himself what he spends as an offering
12:21 us or we will take him to ourselves as a son
16:51 God said: Take not two gods to yourselves;
trees and grapevines you take to yourselves
taking to yourselves your oaths in mutual
16:54 by your taking the calf to yourselves
16:67 Children of Israel: Take not to yourselves
17:11 belongs to God Who takes not a son to Himself
18:21 will take to ourselves over them a place of
18:50 Will you then take him to yourselves and his
18:86 or thou wilt take them to thyself with goodness
18:102 that they take My servants to themselves
19:35 been for God that He takes to Himself a son
19:92 Merciful that He should take a son to Himself
20:7 Children of Israel: Take not to yourselves
21:17 We would take it to Ourselves from that which
21:36 saw thee, they take thee to themselves
25:22 the earth and Who takes not to Himself a son.
to take to ourselves any protectors other than
25:41 saw thee, they take thee to themselves but in
25:57 whoever willed should take himself on a way
take you for yourselves castles so that perhaps
36. ISTA’KHARA—verb X perfect—to delay
take to himself in mockery. Those, for
36:23 Will I take gods to myself other than He when,
39:4 If God wanted to take to Himself a son, He
43:32 so that some take to themselves others in their believed! Take not My enemies to yourselves
verb VIII imperative (ittakhidh)—
take to oneself
2:125 take the Station of Abraham to yourselves
5:116 Take me and my mother to yourselves other
16:68 Lord revealed to thee the bee: Take to thyself
is an enemy to you so take him to yourselves as
73:9 He. So take Him to thyself as thy Trustee
take to oneself
verb VIII verbal noun (ittikhadh)—
taking to oneself
2:54 by your taking the call to yourselves
verb VIII active participle (mattakhidh)—
one who takes to oneself
4:25 nor ones who take lovers to themselves (f)
5:5 nor as ones who take lovers to themselves (m)
18:51 nor had I been one to take to myself

AKHR

34. AKHKHARA—verb II perfect—to postpone
4:77 Thou not postponed it for another near term
11:8 If We postponed the punishment for them for a
17:62 hadst postponed for me to the Day of
63:10 My Lord! If only Thou wouldst postpone it
75:13 what he put forward and what he postponed
82:5 what it put forward and what it postponed
verb I imperfect (yu’akkhiru)—to postpone
11:104 We postpone it not but for the numbered term
14:10 postpone for you a term, that which is
14:42 who are unjust do. He only postpones their
16:61 He postpones them for a term, that which is
35:45 but He postpones to a term, that which is
63:11 God never postpones it for a soul when its
71:4 you some of your impieties and postpone for
verb I imperative (akkhir)—postpone
14:44 who did wrong will say: Our Lord! Postpone
verb I imperfect passive (yu’akhhuru)—
to be postponed
71:4 of God drew near, it will not be postponed

35. TA’AKHKHARA—verb V perfect—to remain behind
2:203 whoever remained behind, then there is no sin
48:2 of thy impiety and what remained behind
verb V imperfect (yata’akkharu)—
to remain behind
74:37 you that he go forward or remain behind

36. ISTA’KHARA—verb X perfect—to delay
verb X imperfect (yasta’akkharu)—to delay
7:34 they will not delay it by an hour nor press it
10:49 neither will they delay it an hour; nor they will
15:5 No community precedes its term nor delays it
16:61 near, neither will they delay it an hour; nor
25:43 No community precedes its term nor delays it
34:30 solemn declaration of a Day which you delay
verb X active participle (musta’khir)—
one who comes later
15:24 certainly We knew the ones who come later

37. UKHR—feminine noun—rear
3:153 and the Messenger calls to you from your rear

38. AKHAR—masculine noun; feminine
ukhrā—other, another, last, later
2:184 or on a journey, then a period of other days
2:185 a period of other days. God wants ease for you
2:282 goes astray, then the other one of the two will
3:7 of the Book and others, ones that are unspecific
3:13 faction fights in the way of God and the other
4:91 You will find others who want that they be safe
4:102 you and let another section approach
4:135 O humanity—and approach with other
5:27 but there is non-acceptance from the other
5:41 who hearken to folk of others who approach
39. ĀKHİR—masculine noun; feminine ākhirah—last (day), later

5:106 yourselves or two others from among others
5:107 then two others will stand up in their station
6:6 caused to grow after them other generations
6:19 are you bearing witness that there are other
6:133 He caused you to grow from offspring of other
6:164 No burdened soul will bear another’s heavy
7:38 The last of them would say to the first of them
7:39 And the first of them would say to the last of
9:102 others acknowledged their impieties. They
9:102 ones in accord with morality with others that
9:106 are others, ones who are waiting in suspense
12:36 the other said: Truly I see myself carrying
12:41 and as for the other, he will be crucified and
12:43 seven ears of green wheat and others dry: O
12:46 seven ears of green wheat and others dry so
15:96 those who make with God another god. But
17:15 burdened soul bears the heavy load of another
17:22 Assign not another god with God for then thou
17:39 So make not with God another god that thou
17:69 another time and send against you a hurricane
20:18 for my herd of sheep and for me in it are other
20:22 white without any evil as another sign
20:37 Certainly We showed grace on thee another
20:55 and from it We will bring you out another
21:11 caused to grow after them another folk
23:14 Again, We caused another creation to grow. So
23:31 Again, We caused to grow another generation
23:42 Again, We caused to grow other generations
23:117 whoever calls to another god besides God
25:4 he devised and other folk assisted him. So
25:68 Those who call not to another god with God
26:64 And, again, We brought the others close there
26:66 Again, We drowned the others
26:172 Again, We destroyed the others
26:213 So call thou not to any other god with God so
28:88 call not to any other god with God. There is no
35:18 And no burdened soul will bear another’s load.
37:82 Again, We drowned the others
37:136 Again, We destroyed the others
38:38 and others, ones who are chained in bonds
38:58 and other torment of a like kind in pairs
39:7 soul will bear the heavy load of another
39:42 He decreed death and sends the others back for
39:68 blown another time. Then they will be upright
44:28 We gave it as inheritance to another folk
48:21 and other gains, which are not yet within your
52:26 he who made another god with God! Then cast
52:13 with God any other god; truly I am to you a
53:13 And certainly he saw it another time
53:20 and Manat, the third, the other
53:38 soul will not bear the heavy load of another
53:47 and that with Him is another growth
61:13 He gives another thing you love. Help is from
62:3 others among them who join them not. And He
65:6 difficulties for one another, then another
73:20 looking for the grace of God and others fight in
73:20 knew that some of you are sick and others

40. ĀKHIRAH—feminine noun—world to come, last

2:8 We believed in God and in the Last Day
2:62 whoever believed in God and the Last Day
2:94 Say: If the Last Abode for you had been with
2:126 of them believed in God and the Last Day
2:177 Whoever believed in God and the Last Day
2:228 had been believing in God and the Last Day
2:232 among you who believes in God and the Last
3:72 Disbelieve at the last of the day so that perhaps
3:114 They believe in God and the Last Day and they
4:38 and believe neither in God nor in the Last Day
4:39 if they believed in God and the Last Day and
4:39 had been believing in God and the Last Day
4:136 His Messengers and the Last Day, then surely
4:162 the ones who believe in God and the Last Day
5:69 whoever believed in God and the Last Day
5:114 it will be a festival for the first of us and the last
6:32 Last Abode is better for those who are
7:169 not what is in it and know that the Last Abode
9:18 and the Last Day and performed the formal
9:19 and the Last Day and struggled in the way of
9:29 those who believe not in God nor the Last Day
9:44 those who believe in God and the Last Day
9:45 Last Day and whose hearts were in doubt, so
9:99 are some who believe in God and the Last Day
10:10 greetings in it will be: Peace! And the last of
24:2 had been believing in God and the Last Day
26:84 good name of good repute with the later ones
28:77 for what God gave thee for the Last Abode
28:83 Last Abode that We will assign to those who
29:36 the Last Day and do not mischief in and on the
29:64 the Last Abode is the eternal life, if they had
33:21 God and the Last Day and remembered God
33:29 God and His Messenger and the Last Abode
37:78 We left for him to say with the later ones
37:108 We left for him a good name with the later ones
37:119 We left for them a good name with the later
37:129 We left for him a good name with the later ones
38:7 the like of this in the later creed. This is only
43:56 them a thing of the past and a parable for later
53:25 Then to God belongs the Last and the First
56:14 and a few of the later ones
56:40 and a throng from the later ones
56:49 Say: Truly the ancient ones and the later ones
57:3 He is The First and The Last, The One Who is
58:22 any folk who believe in God and the Last Day
60:6 had been hoping for God and the Last Day
65:2 had been believing in God and the Last Day
77:17 Again, We will pursue the later ones
79:25 with an exemplary punishment for the last and
92:13 and truly to Us belongs the last and the first
93:4 Truly the last will be better for thee than the

40. ĀKHIRAH—feminine noun—world to come, last

2:4 and they are certain of the world to come
2:86 this present life for the world to come
2:102 world to come was not any apportionment
2:114 tremendous punishment in the world to come
2:130 world to come he will be among the ones in
2:200 there is no apportionment in the world to come
2:201 present and benvolence in the world to come
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2:217 in the present and in the world to come
2:220 on the present and the world to come
3:22 in the present and the world to come
3:45 in the present and the world to come
3:56 in the present and the world to come
3:77 apportionment for them in the world to come
3:85 in the world to come, will be among the ones
3:145 a reward for good deeds in the world to come,
3:148 of reward for good deeds in the world to come
3:152 you are some who want the world to come
3:176 no allotment for them in the world to come
4:74 who sell this present life for the world to come
4:77 present is little and the world to come is better
4:134 deeds in the present and in the world to come
5:5 he in the world to come will be among the ones
5:33 world to come, there is a tremendous
5:41 in the world to come is a tremendous
6:92 And those who believe in the world to come
6:113 those who believe not in the world to come and
6:150 those who believe not in the world to come and
7:45 And in the world to come they will be ones
7:147 Signs and the meeting in the world to come
7:156 present benevolence and in the world to come
8:67 present, but God wants the world to come
9:38 this present life instead of the world to come
9:38 not but little compared to the world to come
9:69 present and are such in the world to come
9:74 in the present and in the world to come
10:64 this present life and in the world to come
11:16 is nothing for them in the world to come
11:19 world to come, they are ones who disbelieve
11:22 world to come, they are the ones who are
11:103 the punishment of the world to come
12:37 not in God and they, in the world to come, they
12:57 compensation of the world to come is better
12:101 in the present and in the world to come
12:109 the abode of the world to come is better for
13:26 in this present life like the world to come but a
13:34 punishment in the world to come will be one
14:3 this present life instead of the world to come
14:27 in this present life and in the world to come
16:22 in the world to come, their hearts are ones that
16:30 And the abode of the world to come is
16:41 compensation of the world to come will be
16:60 For those who believe not in the world to come
16:107 this present life instead of the world to come
16:109 doubt they will be in the world to come, the
16:122 in the world to come he will be among the ones
17:7 when the last promise drew near, We sent your
17:10 for those who believe not in the world to come
17:19 And whoever wanted the world to come and
17:21 the world to come will be greater in degrees
17:45 believe not in the world to come a partition
17:72 in the world to come and one who goes astray
17:104 drew near the promise of the world to come
20:127 world to come is more severe and that which
22:11 He lost the present and the world to come
22:15 in the present and in the world to come
23:33 and denied the meeting in the world to come
23:74 those who believe not in the world to come are
24:14 present and in the world to come, certainly
24:19 in the present and in the world to come
24:23 in the present and the world to come and for
27:3 that they of the world to come, they are certain
27:4 for those who believe not in the world to come
27:5 in the world to come, they are the ones who are
27:66 Nay! Their knowledge of the world to come
28:70 He. His is all Praise in the First and in the Last
29:20 Again, God will cause the last growth to grow.
29:27 in the present and truly in the world to come
30:7 And of the world to come they are ones who
30:16 and the meeting of the world to come, those
31:4 alms and they are certain of the world to come
33:57 them in the present and in the world to come
34:1 The Praise in the world to come. And He is The
34:8 Those who believe not in the world to come
34:21 We know who believes in the world to come
39:9 being fearful of the world to come and hoping
39:26 of the world to come is greater if they had been
39:45 those who believe not in the world to come
40:39 enjoyment and that the world to come is the
40:43 not a call to the present or to the world to come
41:7 in the world to come are ones who disbelieve
41:16 punishment in the world to come will be more
41:31 in this present life and in the world to come
42:20 been wanting cultivation of the world to come
42:20 And he has not a share in the world to come
43:35 of this present life. And the world to come
52:27 those who believe not in the world to come
57:20 chaff while in the world to come there is severe
59:3 world to come would be the punishment of the
60:13 they gave up hope for the world to come
68:33 of the world to come is greater if they had been
74:53 indeed. Nay! They fear not the world to come
75:21 and forsake the world to come
87:17 world to come is better and one that endures

A KH W

41. AKH—masculine noun (plural ihkwan, ikhwan)—brother, brother/sister
they are your brothers and sisters in your way
brothers/sisters as protectors if they embraced
and your children and your brothers/sisters
brother that: Take as dwellings houses for your
We sent to Ad, their brother Hud. He said: O
And We sent to Thamud their brother Salih. He
We sent to Midian their brother Shuayb. He
O my son! Relate not thy dream to thy brothers
there had been in Joseph and his brothers signs
they said: Certainly Joseph and his brother are
Joseph’s brothers drew near and they entered
he said: Bring me a brother of yours from your
measure was refused to us so send our brother
as I entrusted you with his brother before
and we will keep our brother safe.
Joseph, he himself gave refuge to his brother
Truly I am thy brother so be not despondent for
the drinking cup into their brother’s saddlebag
with their sacks before the sack of his brother
Again, he pulled it out of his brother’s sack
He takes not his brother into the judgment
If he steals, surely a brother of his stole before
Go and search for Joseph and his brother
brother when you are ones who are ignorant
He said: I am Joseph and this is my brother
12:100 enmity between me and between my brothers
will be as brothers and sisters on couches, one
extraavagantly had been brothers/sisters of the
bestowed on him out of Our mercy his brother
Aaron, my brother
Go, thou and thy brother with My signs and
Again, We sent Moses and his brother Aaron
brothers or the sons of their (f) brothers or the
measure was refused to us so send our brother
of your mothers or the houses of your brothers
Moses the Book and assigned his brother
They said: Put him and his brother off and
of your mothers or the houses of your brothers
of your mothers or the houses of your brothers
they said: Put him and his brother off and
of your mothers or the houses of your brothers
Put him and his brother off and
25:35 Moses the Book and assigned his brother
26:161 brother, Lot, said to them: Will you not be
26:142 brother Salih said to them: Will you not be
26:124 their brother Hud said to them: Will you not be
26:124 their brother Hud said to them: Will you not be
26:124 their brother Hud said to them: Will you not be
brother of Joseph. He said: O my
know not their fathers, they are your brothers
brothers saying to us: Come on! Yet they
brothers nor the sons of their (f) brothers
brothers nor the sons of their (f) brothers
remember the brother of Ad when he warned
one who believe are brothers/sisters, so make
things right between your brothers/sisters
love to eat the flesh of his lifeless brother
and Ad and Pharaoh and the brothers of Lot
their fathers or their sons or their brothers
us and our brothers/sisters who preceded us
to their brothers, those who were ungrateful
and his companion wife and his brother
that Day a man will run away from his brother

Concordance of 42. UKHT-46. ADÁ‘: The Sublime Quran

42. UKHT—feminine noun; (plural akhawât)—
43. IDD—masculine noun—disastrous
19:89 Certainly you brought about a disastrous thing

44. ADÁ‘—proper noun—Adam
2:31 And He taught Adam the names, all of them
2:33 He said: O Adam! Communicate to them their
2:34 Prostrate yourselves to Adam! They then
2:35 We said: O Adam! Inhabit the Garden, thou
2:37 Adam then received words from his Lord for
3:33 favored Adam and Noah and the people of
3:39 of Jesus with God is like the parable of Adam
5:27 to them the tiding of the two sons of Adam
7:11 the angels: Prostrate yourselves before Adam
7:19 Adam! Inhabit thou and thy spouse the Garden
7:26 of Adam! Surely We caused to descend to
7:27 of Adam! Let not Satan tempt you as he
7:31 of Adam! Take your adornment at every
7:35 of Adam! If Messengers from among you
7:172 thy Lord took from the Children of Adam
17:61 the angels: Prostrate yourselves to Adam
17:70 We held the Children of Adam in esteem
18:50 the angels: Prostrate yourselves to Adam
19:58 offspring of Adam and whomever We carried
20:115 We made a compact with Adam before
20:116 to the angels: Prostrate yourselves to Adam
20:117 Adam! Truly this is an enemy to thee
20:120 Adam! Shall I point thee to the Tree of Infinity
20:121 Adam rebelled against his Lord and he erred
36:60 I not a compact with you, O Children of Adam

45. ADDÁ—verb II perfect—to give back
verb II imperfect (yu’addi)—to give back
2:283 then let who was trusted give back his trust
3:75 with a hundredweight, he would give it back
3:75 he would not give it back to thee as long as
4:58 Truly God commands you to give back trusts
verb II imperative (addi)—give back
44:18 Give back to me the servants of God, the

46. ADÁ‘—masculine noun—renumeration
2:178 honorable and the remuneration be with
Concordance of 47. ADHINA-53. UDHUN The Sublime Quran

A DH N

47. ADHINA—verb I perfect—to give permission, to give ear

9:43 pardon thee! Why hast thou given permission
10:59 Say: Gave God this permission to you or devise
20:109 one to whom gave permission The Merciful
24:36 houses God gave permission to be lifted up
34:23 He gave permission. Until when their hearts
78:38 but he whom the Merciful gave permission
84:2 gave ear to its Lord as it will be justly disposed
84:5 gave ear to its Lord as it will be justly disposed

verb I imperfect (ya’dhanu)—
to give permission, to give ear

7:123 You believed in Him before I give permission
12:90 region until my father gives me permission
20:71 you in Him before I give you permission
26:49 You believed in him before I give permission to
42:21 for them for which God gives not permission
53:26 nothing at all but after God gives permission

verb I imperative (i’dhan)—
give permission, give ear

2:279 if you accomplish it not, then give ear to war
9:49 them is he who says: Give me permission and
24:62 give permission to whom thou hast willed of

verb I perfect passive (udhina)—
to be given permission

22:39 Permission was given to those who are fought
9:90 permission be given them and they sat back
16:94 no permission will be given to those who were
24:28 then enter them not until permission be given
33:53 permission be given to you without being ones
77:36 nor will they be given permission so that they

verb I verbal noun (idhn)—permission

2:97 through him to thy heart with the permission
2:102 injured anyone with it but by the permission of
2:213 with His permission. And God guides whom
2:221 with His permission. And He makes manifest
2:249 a fraction of many with the permission of
2:251 So they put them to flight with the permission
2:255 intercede with Him but with His permission
3:49 will become a bird with the permission of God
3:49 give life to dead mortals with the permission be
3:145 for any soul to die but with the permission of
3:152 you blasted the enemy with His permission
3:166 the permission of God that He would know
4:25 marry them (f) with the permission of their
4:64 but he is obeyed with the permission of God
5:16 with His permission and He guides them to a
5:110 the likeness of a bird with My permission
5:110 becomes a bird with My permission and thou
5:110 from birth and the leper with My permission
5:110 brought out the dead with My permission
7:58 land, its plants go forth with permission of its
8:66 vanquish two thousand with the permission of
10:3 but after that His permission. That is God, your
10:100 person to believe but by the permission of God
11:105 will assert anything but with His permission
13:38 to bring a sign but with the permission
14:1 permission of their Lord to the path of The
14:11 but by the permission of God. And in God let
14:23 will dwell in them forever with the permission
14:25 its produce for awhile with the permission of
22:65 it not fall on the earth, but by His permission
33:46 one who calls to God with His permission and
34:12 work in advance of him with the permission of
35:32 good deeds by permission of God. That is the
40:78 he bring a sign, except with the permission of
42:51 by His permission what He wills. Truly He is
58:10 injures them at all, but with the permission
59:5 roots, it was with the permission of God and so
64:11 No affliction lit but with the permission of
97:4 their Lord’s permission, with every command

48. ADHHDHANA—verb II perfect—to announce

7:44 it will be announced by one who announces
12:70 one who announces announced: O you in the

verb II imperative (adhdhin)—announce

22:27 Announce to humanity the pilgrimage to

verb II active participle (mu’adhdhin)—one who announces

7:44 it will be announced by one who announces
12:70 one who announced announced: O you in the

49. TA’ADHHDHANA—verb V perfect—to cause to be proclaimed

7:167’ when thy Lord caused to be proclaimed
14:7 when your Lord caused to be proclaimed

50. ADHANA—verb IV perfect—to proclaim to someone

21:109 turned away, then say: I proclaimed to you all
41:47 We proclaimed to Thee that none of us was a

51. ISTA’DHANA—verb X perfect—to ask permission

9:83 and they asked thy permission for going forth,
9:86 Those imbued with affluence asked permission
24:59 as asked permission those who were before
24:62 they go not until they asked his permission

verb X imperfect (yasta’dhinu)—to ask permission

9:44 They ask thee not but permission, those who
9:45 those who ask permission of thee who believe
9:93 is only against those who ask thee permission
24:58 who believed! Let them ask permission—
24:59 them ask permission as asked permission
24:62 who ask thy permission, those are those who
24:62 So when they ask thy permission for some of
33:13 A group of people ask permission of the

52. ADHÂN—masculine noun—announcement

9:3 announcement from God and His Messenger to

53. UDHUN—feminine noun (plural ādhan)—ear, unquestioning

2:19 their ears from the thunderbolt, being fearful
4:119 command them, then they will slit the ears of
5:45 nose for a nose and an ear for an ear and a
5:45 nose for a nose and an ear for an ear and a
so that they not understand it and in their ears
they perceive not and they have ears with
Or have they ears by which they hear? Say:
is unquestioning. Say: He is unquestioning
is unquestioning. Say: He is unquestioning
ears. And when thou hast remembered thy
sealed their ears in the Cave for a number of
not understand it and heaviness in their ears
they not hearts to be reasonable or ears to hear
called us to and in our ears is a heaviness
heaviness in his ears. So give him the good
called us to and in our ears is a heaviness
41:44 is a heaviness in their ears and blindness in
69:12 an admonition for you, and attentive ears
they laid their finger tips over their ears and

A DH Y
54. ÆDHÁ—verb IV present—to harass, to malign
14:12 endure patiently however you malign us
33:69 believed! Be not like those who malign
verb IV imperfect (yu’ðhi)—
to harass, to malign
9:61 And among them are those who malign the
9:61 those of you who malign the Messenger of
33:53 Truly such had been to harass the Prophet and
33:57 those who malign God and His Messenger
33:58 those who malign the ones who believe (m)
61:5 Moses said to his folk: O my folk! Why malign
verb IV perfect passive (aðhya)—
to be malign
4:16 who among you approach that, then penalize
verb IV imperfect passive (yu’dhá)—
to be malign
3:195 out from their abodes and were malign
6:34 they were malign until Our help approached
7:129 They said: We were malign before thou
29:10 We believed in God. When he was malign
verb IV imperfect passive (yu’dhá)—
to be malign
33:39 they be recognized and not be malign

55. ADHÁ—masculine noun—injury, impurity, torment, annoyance
2:196 had been sick among you or has an injury of
2:222 about menstruation. Say: It is an impurity
2:262 spent with reproachful reminders nor injury
2:263 are better than charity succeeded by injury
2:264 with reproachful reminders nor injury like he
3:111 They never injure you but are an annoyance
3:186 ascribed partners with God much annoyance
4:102 no blame on you if you had been annoyed
33:48 are hypocrites and heed not their annoyance

A R B
56. IRBAH—feminine noun—sexual desire
24:31 imbued with no sexual desire among the men

57. MA’RAB—masculine noun (plural ma’ārib)—use
20:18 herd of sheep and for me in it are other uses

58. ARD—feminine noun—earth, region
2:11 Make not corruption in and on the earth
2:22 It is He Who assigned the earth for you as a
2:27 and make corruption in and on the earth.
2:29 created for you all that is in and on the earth
2:30 Truly I am assigning on the earth a viceregent;
2:33 I know the unseen of the heavens and the earth
2:36 on the earth, a time appointed and sustenance
2:60 do no mischief in and on the earth
2:61 for us to drive out for us of what the earth
2:71 she is a cow neither broken to plow the earth
2:107 the dominion of the heavens and the earth
2:116 earth; all are ones who are morally obligated
2:117 Beginner of the heavens and the earth
2:164 in the creation of the heavens and the earth
2:164 and gave life to the earth after its death
2:164 to be subservient between heaven and earth
2:168 O humanity! Eat of what is in and on the earth
2:205 he turned away, he hastened about the earth
2:251 some by some others—the earth would have
2:255 heavens and whatever is in and on the earth
2:255 Seat encompassed the heavens and the earth
2:267 what We brought out for you from the earth
2:273 and are not able to travel on the earth
2:284 what is in the heavens and in and on the earth
3:5 in or on the earth nor in heaven
3:29 heavens and whatever is in and on the earth
3:38 whatever is in the heavens and the earth
3:91 the earth, full of gold, even if he offered it as
3:109 heavens and whatever is in and on the earth
3:129 heavens and whatever is in and on the earth
3:133 whose depth is as the heavens and the earth
3:137 before you. So journey through the earth
3:156 brothers when they traveled through the earth
3:180 the heritage of the heavens and the earth
3:189 the dominion of the heavens and of the earth
3:190 heavens and of the earth and the alteration of
3:190 on the creation of the heavens and the earth
4:42 earth be shaped over them but they will not
4:97 advantage of due to weakness on the earth
4:97 Be not the earth of God not that which is
4:100 in the way of God will find in and on the earth
4:101 traveled on the earth, there is no blame on
4:126 heavens and whatever is in and on the earth
4:131 heavens and whatever is in and on the earth
4:132 heavens and whatever is in and on the earth
4:170 the heavens and the earth. And God had been
4:171 heavens and whatever is in and on the earth
5:17 is in and on the earth altogether, to God
5:17 the dominion of the heavens and the earth
5:21 Enter the region, one that is sanctified
5:26 years. They will wander about the earth
5:31 a raven to scratch the earth, to cause him to see
5:32 because of corruption in and on the earth
5:32 ones who were excessive in and on the earth
5:33 corrupting in and on the earth, is that they be
5:33 or they be expelled from the region. That for
5:36 on the earth and the like of it with as much
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5:40 the dominion of the heavens and the earth
5:64 hasten about corrupting in and on the earth
5:97 heavens and whatever is in and on the earth
5:106 the region and the affliction of death lit on you
5:120 the dominion of the heavens and the earth
6:1 God Who created the heavens and the earth
6:3 God in the heavens and in and on the earth
6:6 We established firmly in and on the earth
6:11 Say: Journey through the earth; again, look on
6:12 is whatever is in the heavens and the earth
6:14 is Originator of the heavens and the earth
6:35 were able, be looking for a hole in the earth
6:38 there is no moving creature in or on the earth
6:59 it nor a grain in the shadows of the earth
6:71 satans lured, bewildered in and on the earth
6:73 He Who created the heavens and the earth
6:75 earth so that he would be of the ones who are
6:79 He Who Originated the heavens and the earth
6:101 He is Beginner of the heavens and the earth
6:106 thou hast obeyed most of who are on the earth
6:165 who made you as viceregents on the earth
7:10 We established you firmly on the earth and We
7:24 on the earth an appointed time and enjoyment
7:25 Who created the heavens and the earth in six
7:26 Make not corruption in the earth after things
7:73 allow her to eat on the earth of God and afflict
7:75 after Ad and placed you on the earth
7:76 who make corruption in and on the earth
7:96 the heaven and the earth except they denied
7:100 those who inherit the earth after its previous
7:110 to drive you out from your region; so what is
7:127 folk to make corruption in and on the earth
7:128 Truly the earth belongs to God. He gives it as
7:129 make you successors to him on the earth so
7:137 the east of the region and its west which We
7:146 those who increase in pride on the earth
7:158 the dominion of the heavens and the earth
7:168 sundered them in the region into communities
7:176 but he inclined towards the earth and followed
7:185 in the kingdom of the heavens and the earth
7:187 heavy, hidden in the heavens and the earth
8:26 advantage of due to weakness on the earth
8:63 the earth, thou wouldst not have brought
8:65 unless he gives a sound thrashing in the region
8:73 persecution on the earth and the hateful sin of
9:2 on the earth for four months and know that
9:25 but it avails you not at all. And the earth was
9:36 when He created the heavens and the earth
9:38 you inclined heavily downwards to the earth
9:46 is not for them on earth either a protector or a
9:116 the dominion of the heavens and the earth
9:118 who were left behind when the earth became
10:3 God Who created the heavens and the earth in
10:6 God has created in the heavens and the earth
10:14 We made you viceregents on the earth after
10:18 not in the heavens nor in and on the earth
10:23 when they are insolent in and on the earth
10:24 it mingled with the plants of the earth—from
10:24 humanity and flocks— until when the earth
10:31 provides for you from the heaven and the earth
10:54 is in or on the earth, he would certainly offer
10:55 all that is in the heavens and the earth
10:61 in or on the earth nor in the heaven nor what
10:66 heavens and whatever is in and on the earth
10:68 is in the heavens and in and on the earth
10:78 the domination on the earth might belong to
10:83 was one who exalted himself on the earth
10:99 have believed who are on the earth together
10:101 on what is in the heavens and the earth
11:6 no moving creature on earth but its provision is
11:7 it is He Who created the heavens and the earth
11:8 not ones who frustrate Him on the earth nor
11:44 O earth! Take in thy water! And O heaven:
11:61 you to grow from the earth and settled you
11:64 let her eat on God’s earth and afflict her not
11:85 mischief in and on the earth as ones who make
11:107 in it for as long as the heavens and the earth
11:108 in it for as long as the heavens and the earth
11:116 prohibiting corruption in and on the earth
12:9 him to some other region to free the face of
12:21 earth that We teach him the interpretation of
12:55 Assign me over the storehouses of the region
12:56 We established Joseph firmly in the region to
12:73 making corruption in the region and we had
12:80 region until my father gives me permission
12:105 how many signs of the heavens and the earth
12:109 towns. So journey they not through the earth
13:3 stretched out the earth and made on it firm
13:4 earth there are strips, that which neighbor one
13:15 whatever is in the heavens and the earth
13:16 Who is the Lord of the heavens and the earth
13:18 if they had all that is in and on the earth and its
13:25 joined and make corruption in and on the earth
13:31 the earth would be cut off with it or the dead
13:33 what He knows not in the earth or name you
13:41 Consider they not that We approach the earth,
14:2 heavens and whatever is in and on the earth
14:8 earth altogether. Then truly God is Sufficient,
14:10 is Originator of the heavens and the earth
14:13 we will drive you out of our region unless,
14:19 that God created the heavens and the earth
14:26 that was uprooted from above the earth, so it
14:32 Who created the heavens and the earth and
14:38 nothing is hidden from God in or on the earth
14:48 On a Day when the earth will be substituted
14:48 will be substituted for other than this earth and
15:19 We stretched out the earth and We cast on it
15:39 make the earth appear pleasing to them and I
15:85 We created not the heavens and the earth and
16:3 He created the heavens and the earth with The
16:13 He made numerous for you in and on the earth
16:15 He cast on to the earth firm mountains so that
16:56 So journey through the earth. Then look on
16:45 that God will not cause the earth to swallow
16:49 heavens and whatever is in and on the earth
16:52 heavens and the earth and His is the way of life
16:65 from it gave life to the earth after its death
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16:73 anything from the heavens and the earth
16:77 the unseen of the heavens and the earth
17:4 you will make corruption in and on the earth
17:37 Truly thou wilt never make a hole in the earth
17:37 walk not on the earth exultantly. Truly thou
17:44 seven heavens glorify Him and the earth and
17:55 is in the heavens and in and on the earth
17:76 They were about to hound thee from the region
17:90 until thou hast a fountain gush out of the earth
17:95 Say: If there had been angels on earth walking
17:99 Who created the heavens and the earth
17:102 the Lord of the heavens and the earth as clear
17:103 he wanted to hound them in the region but We
17:104 Children of Israel after him: Inhabit the region
18:7 Truly We assigned whatever is on the earth as
18:14 Lord is the Lord of the heavens and the earth
18:26 the unseen of the heavens and the earth
18:45 plants of the earth mingled with it and it be
18:47 and thou wilt see the earth as that which will
18:51 the creation of the heavens and the earth
18:84 We established him firmly on the earth and
18:94 who make corruption in and on the earth
19:40 will inherit the earth and whatever is in and on
19:65 the Lord of the heavens and the earth and what
19:90 and the earth is split and the mountains fall
19:93 is none at all in the heavens and the earth
20:4 Who created the earth and the lofty heavens
20:6 is in the heavens and whatever is on the earth
20:53 He it is Who assigned for you the earth as a
20:57 drawn near to us to drive us out of our region
20:63 who want to drive you out from your region
21:4 The Word of the heavens and the earth
21:16 We created not the heavens and the earth and
21:19 whatever is in the heavens and the earth
21:21 they gods to themselves from the earth, they,
21:30 ungrateful that the heavens and the earth
21:31 firm mountains on the earth so that it should
21:44 consider they not that We approach the earth
21:56 Lord is the Lord of the heavens and the earth
21:71 We delivered him and Lot to the region which
21:81 by His command toward the earth which We
21:105 earth will be inherited by My servants —the
22:5 And thou hast seen the earth that which is life
22:18 heavens and whoever is in and on the earth
22:21 who, if We established them firmly on the earth
22:46 Journey they not through the earth? Have they
22:63 in the morning the earth is becomes green
22:64 heavens and whatever is in and on the earth
22:65 subservient to you what is in and on the earth
22:65 sit not fall on the earth, but by His permission
22:70 and the earth? Truly that is in a Book? Truly
23:18 We caused it to dwell in the earth and We are
23:71 their heavens, the heavens and the earth
23:79 It is He Who made you numerous on the earth
23:84 Say: To whom belongs the earth and whoever
23:112 expectation on the earth for what number of
24:35 God is the Light of the heavens and the earth
24:41 God whatever is in the heavens and the earth
24:42 the dominion of the heavens and the earth
24:55 will make them successors in the earth, even as
24:57 are ones who will frustrate Him in the region
24:64 whatever is in the heavens and the earth
25:2 he dominion of the heavens and the earth
25:6 and the earth. Truly He had been Forgiving
25:59 He, Who created the heavens and the earth and
25:63 Merciful are those who walk on the earth
26:4 Consider they not the earth, how much We
26:24 said: The Lord of the heavens and the earth
26:35 He wants to drive you out from your region by
26:182 do mischief in or on the earth as ones who
27:25 hidden in the heavens and the earth and knows
27:48 who make corruption in the earth and make
27:60 Who created the heavens and the earth and
27:61 Who made the earth a stopping place and
27:62 and assigns you as viceregents on the earth
27:64 you from the heavens and the earth
27:65 knows who is in the heavens and the earth
27:69 Say: Journey through the earth. Then look on
27:75 which is absent in the heaven and the earth
27:82 earth that will speak to them that: Humanity
27:87 will be terrified and whoever is on the earth
28:4 Pharaoh exalted himself on the earth and made
28:5 due to weakness on the earth
28:6 to establish them firmly on the earth. And We
28:19 want nothing but to be haughty on the earth
28:39 arrogant, he and his armies, on the earth with
28:57 we would be swatched away from our region
28:77 be not Insolent, corrupting in and on the earth.
28:81 So We caused to swallow him the earth and his
28:83 those who want not self-exalvation in the earth
29:20 Say: Journey through the earth and look on
29:22 not be ones who frustrate Him on the earth nor
29:36 not mischief in and on the earth as ones who
29:39 portents, but they grew arrogant on the earth
29:40 and of them was he who We caused the earth
29:44 God created the heavens and the earth with
29:52 whatever is in the heavens and the earth
29:56 O my servants who believed, My earth truly is
29:61 them: Who created the heavens and the earth
29:63 life by it to the earth after its death? Certainly
30:3 closer region and they, after being vanquished,
30:8 and the earth and whatever that is between the
30:9 Or journey they not through the earth? Then
30:9 and they plowed the earth and frequented it
30:18 be The Praise in the heavens and the earth and
30:19 the living and He gives life to the earth after
30:22 are the creation of the heavens and the earth
30:24 by it to the earth after its death. Truly in that
30:25 are that the heaven and the earth are secured
30:26 heavens and the earth. All are ones who are
30:27 the Lofty Parable in the heavens and the earth
30:42 Say: Journey through the earth. Then look on
30:50 mercy of God, how He gives life to the earth
31:10 firm mountains on the earth so that the earth
31:16 a rock or in the heavens or in or on the earth
31:18 nor walk through the earth exultantly. Truly
31:20 heavens and whatever is in and on the earth
31:26 whatever is in the heavens and the earth. Truly
31:27 if trees on the earth were only pens and the sea
26:59 them as inheritance to the Children of Israel
26:197 to the knowing among Children of Israel
27:176 Quran, relates about the Children of Israel and
32:23 it as a guidance for the Children of Israel
40:53 gave as inheritance to the Children of Israel the
43:59 him an example to the Children of Israel
44:30 the Children of Israel from the despised
45:16 and certainly We gave the Children of Israel,
46:10 witness from among the Children of Israel
61:6 Jesus son of Mary said: O Children of Israel
61:14 a section believed of the Children of Israel and

A S S
71. ASSASA—verb II perfect—to found
9:109 one who founded his structure on the
9:109 contentment better than he who founded his
verb II perfect passive (assisa)—
to be founded
9:108 prostration was founded from the first day on

A S F
72. ĀSAFA—verb IV perfect—to provoke
against
43:35 they provoked against Us, We requited them

73. ASIF—masculine noun—grieved
7:150 Moses returned to his folk enraged, grieved
20:86 Moses returned to his folk enraged, grieved

74. ASIFA—verb I perfect—to be grieved
verbal noun (asafl)—bitterness
12:84 away from them and said: O my bitterness for
18:6 believe not in this discourse out of bitterness

A S M
75. ISMĀ’IL—proper noun—Ishmael
2:127 the foundations of the House with Ishmael
2:133 Abraham and Ishmael and Isaac, One God
2:136 caused to descend to Abraham and Ishmael
2:140 say you that Abraham and Ishmael and Isaac
3:84 Abraham and Ishmael and Isaac and Jacob and
4:163 We revealed to Abraham and Ishmael and
6:86 Ishmael and Elisha and Jonah and Lot. We
14:39 Ishmael and Isaac. And truly my Lord is
19:54 remember Ishmael in the Book. Truly he had
21:85 Ishmael and Enoch and Dhu-I Kifl, all were of
38:48 remember Ishmael, Elisha, and Dhu-I Kifl

A S N
76. ASANA—verb I perfect—to be polluted
verb I active participle (āsin)—
that which is polluted
47:15 are Godfearing—in it are rivers of unpolluted

A S W
77. USWAH—feminine noun—good example
53:21 fairer; good example for those whose hope
60:4 had been a fairer; good example for you in
60:6 there had been a fairer; good example in them

A S Y
78. ASĀ—verb I perfect—to grieve
verb I imperfect (ya’sā)—to grieve
5:26 So grieve not for the folk, the ones who disobey
5:68 grieve not for folk, the ones who are ungrateful
7:93 Then how should I grieve for a folk, ones who
57:23 you not grieve over what slipped away from

A S H R
79. ASHIR—masculine noun—rash
54:25 to Salih from among us? Nay! He is a rash liar
54:26 will know tomorrow who the rash liar is

A S R
80. ISR—masculine noun—severe test
2:286 Our Lord! Burden us not with a severe test like
3:81 in accord and will you take on My severe test
7:157 lays down for them severe tests, and the yokes

A S L
81. ASL—masculine noun (plural usūl)—root
14:24 Its root is one that is firm and its branches are
37:64 it is a tree that goes forth, its root in hellfire
59:5 roots, it was with the permission of God and so

82. AŚĪL—masculine noun (plural aśūl)—
eventide
7:205 at the first part of the day and the eventide
13:15 at the first part of the day and the eventide
24:36 at the first part of the day and the eventide
25:5 him at early morning dawn and eventide
33:42 at early morning dawn and eventide
48:9 at early morning dawn and eventide
76:25 at early morning dawn and eventide

A F F
83. AFFA—verb I perfect—to say fie, to say a
word of disrespect
verb I verbal noun (uff)—
to say fie, to say a word of disrespect
17:23 thou wilt not say to them a word of disrespect
21:67 Fie on you on what you worship other than
46:17 ones who are his parents a words of disrespect

A F Q
84. UFUQ—masculine noun; (plural āfūq)—
horizon
41:53 cause them to see Our signs on the horizons
53:7 while he was on the loftiest horizon
81:23 And certainly he saw him on the clear horizon

A F K
85. AFAKA—verb I perfect—to fake, to mislead
verb I imperfect (ya’fiku)—to fake, to mislead
7:117 That is when it swalloweth what they faked
26:45 That is when it swalloweth what they faked
46:22 Hadst thou drawn near to us to mislead us
verb I perfect passive (yu’fiku)—to be misled
51:9 He is misled there by him who was misled
verb I imperfect passive (yu’fiku)—
to be misled
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5:75 Again, look on how they are mislead
6:95 living. That is God. Then how you are mislead
10:34 causes it to return. Then how you are mislead
29:61 certainly say: God. Then how they are mislead
30:55 but an hour. Thus they had been mislead
35:3 is no god but He. Then how you are mislead
40:62 no god but He. Then how you are mislead
40:63 Thus are misled those who had been negating
43:87 certainly say: God. Then, how they are misled
51:9 He is mislead there by he who was misled
63:4 took the offensive. Then how they are misled

86. IFK—masculine noun—calumny
24:31 those who drew near with the calumny are
24:32 of themselves and said: This is a clear calumny
25:6 ungrateful said: This is nothing but a calumny
29:17 images other than God and you create calumny
34:43 This is not but a forged calumny. And those
37:86 Is it a calumny that you want gods other than
37:151 Truly it is out of their calumny that they say
46:11 by it, they say: This is a ripe, aged calumny
46:28 calumny and what they had been devising

87. AFFÄK—masculine noun—false one
26:222 They come forth in every sinful false one
45:7 Woe to every false, sinful one

88. IʾTAFAKA—verb VIII perfect—to be cities overthrown
verb VIII active participle (feminine muʾtafikah)—that which are cities overthrown
9:70 and that which are cities overthrown
53:53 to tumble that which are cities overthrown
69:9 that which are cities overthrown were ones of

A F L

89. AFALÄ—verb I perfect—to set
6:76 when it set, he said: I love not that which sets
6:77 when it set, he said: If my Lord guides me not
6:78 when it set, he said: O my folk! Truly I am free
verb I active participle (āfīl)—that which sets
6:76 when it set, he said: I love not that which sets

A K L

90. AKALÄ—verb I perfect—to eat, to consume
5:3 eaten by a beast of prey—but what you slayed
5:66 they would certainly have eaten in abundance
12:14 said: If a wolf ate him while we were many
12:17 Joseph with our sustenance and a wolf ate him
20:121 they both ate from that so the intimate parts
verb I imperfect (yaʾkulu)—to eat, to consume
2:174 it for a little price, those, they consume not
2:188 you consume a group of people’s wealth
2:188 consume not your wealth between yourselves
2:275 Those who consume usury will not arise
3:49 I tell you what you eat and what you store up
3:130 O those who believed! Consume not usury
3:183 with a sacrifice to be consumed by the fire
4:2 consume not their property with your own
4:6 release their property to them and consume it
4:6 had been poor, then let him consume as one
4:10 those who consume the wealth of orphans with
4:10 consume only fire into their bellies and they
4:29 O those who believed! Consume not your
5:75 was a just person (f); they both had been eating
5:113 They said: We want that we eat of it so that our
6:119 should you not eat of that over which the
6:121 Eat not of that over which the Name of God is
7:73 she-camel of God as a sign so allow her to eat
9:34 monks who consume the wealth of humanity
10:24 the plants of the earth—from which you eat
11:64 let her eat on God’s earth and afflict her not
12:13 I fear that a wolf eat him while you are ones
12:36 over my head from which birds are eating
12:41 the other, he will be crucified and birds will eat
12:43 I see seven fattened cows eating seven lean
12:46 seven fattened cows eaten by seven lean ones
12:47 ears of wheat, but a little of it that you eat
12:48 years will approach after that. You will eat
15:3 Forsake them to eat and let them take joy and
16:5 warmth and many profits and of them you eat
16:14 you eat from it succulent flesh and pull out of it
21:8 not lifeless bodies that eat not food nor had
23:19 there is much sweet fruit for you and you eat
23:21 In them are many profits and of them you eat
23:33 He eats of what you eat and he drinks of what
23:33 He eats of what you eat and he drinks of what
24:61 nor on yourselves that you eat from your
24:61 is no blame on you that you eat altogether or
25:7 they said: What Messenger is this that he eats
25:8 is there not a garden for him so he may eat
25:20 they eat food and walk in the markets. And We
32:27 crops with it from which their flocks eat and
34:14 a moving creature of the earth that consumes
35:12 each you eat succulent flesh and pull out glitter
36:33 We brought out grain from it so that they eat
36:35 they may eat of the fruits from there that are
36:72 riding animals and some of them, they eat
37:91 upon their gods then said: Will you not eat
40:79 ride on them and among which you eat
43:73 be much sweet fruit from which you will eat
47:12 take joy in eating as the flocks eat, the fire will
47:12 eating as the flocks eat, the fire will be the place
49:12 Would one of you love to eat the flesh of his
51:27 it near to them. He said: Will you not eat
69:37 which none eat but ones of inequity
89:19 and you consume the inheritance, a greedy
verb I imperative (kul)—eat, consume
2:35 Eat freely from it both of you wherever you
2:37 eat of what is good that We provided you
2:58 when We said: Enter this town, then eat freely
2:60 eat and drink from the provision of God
2:168 O humanity! Eat of what is in and on the earth
2:172 O those who believed! Eat of what is good
2:187 eat and drink until the white thread becomes
4:4 of it on their (f) own, consume it wholesomely
5:4 eat of what they seized for you and remember
8:88 And eat of what God provided you, the lawful,
6:118 So eat of that over which the Name of God was
6:141 Eat of its fruit when it bore fruit and give its
91. AKKĀL—masculine noun—devours
5:42 who hearken to lies, those who devour the

92. UKUL—masculine noun—harvest, produce
2:265 downpour lit on it. Then it gave its harvest
6:141 variety of harvest crops and the olives and the
13:35 its produce is one that continues as is its shade
14:7 all its produce for awhile with the permission
34:15 Two gardens on the right and on the left. Eat of
52:19 Eat and drink wholesomely because of what
67:15 in its tracts and eat of His provision. To Him is
92:46 Eat, take joy for a little. You are ones who sin
verb I verbal noun (akhil)—consuming
4:161 for their consuming the wealth of humanity
5:62 and deep seated dislike and in consuming the
5:63 their sayings of sin and their consuming the
89:19 consume the inheritance, a greedy consuming
verb I active participle (akhil)—one who eats
23:26 bears oil and seasoning for the ones who eat it
37:46 they are ones who eat from it, ones who fill
56:52 you will be ones who eat from the Zaqqum tree
verb I passive participle (ma kūl)—one who is consumed
105:5 made He them like ones who are consumed by

94. ALIF LĀM RĀ—letters beginning a chapter of the Quran
10:1 Alif Lām Rā. These are the signs of the wise
11:1 Alif Lām Rā. A Book, the signs in it were set
12:1 Alif Lām Rā. That are the signs of the clear
14:1 Alif Lām Rā. This is a Book We caused to
15:1 Alif Lām Rā. That are the signs of the Book

95. ALLAFĀ—verb II perfect—to bring together
3:103 He brought your hearts together and you
6:73 He brought their hearts together. And if thou
8:66 the earth, thou wouldst not have brought
8:66 except God brought them together. Truly He is
verb II imperfect (yu allifū)—to bring together
24:43 again, brings what is between them together.
verb II passive participle (mu'allaf)—one that is brought together
96. ALFA—verb IV—perfect—to join together
97. ALF—numeral noun—thousand
2:96 that he be given a long life of a thousand years
2:243 they were in the thousands, being fearful of
3:124 with three thousand among the angels, ones
3:125 with five thousand angels—ones who are
8:6 one I am One Who Reinforces you with a thousand
8:65 among you, they will vanquish a thousand
8:66 if there would be a thousand of you, they will
8:66 of you, they will vanquish two thousand
22:47 a day with thy Lord is as a thousand years of
29:14 thousand years less fifty years. And the Deluge
32:5 a span of which had been a thousand years of
37:147 him to a community of a hundred thousand, or
70:4 whose measure had been fifty thousand years
79:3 of power is better than a thousand months

98. ILL—masculine noun—ties of relationship
9:10 believes either ties of relationship or a pact
9:8 they regard not ties of relationship with you

99. ILLĀTĪ—relative pronoun—those who
4:15 those who approach indecency among your
4:23 your foster mothers, those who breast fed you
4:23 those who are in your care from wives
4:23 those with whom you have lain—but if you
4:34 those whose resistance you fear (f), then a
4:127 those to whom (f) you give not what was
12:50 ask him: What of the ladies, those who cut their
24:60 are past child-bearing, those who hope not for
33:4 Nor made He your spouses, those whom you
33:50 those whom you hadst given their
33:50 those who emigrated with thee and a woman,
58:2 Their mothers are only those (f) who gave
65:4 those who gave up hope of menstruation
65:4 who have not yet menstruated. As for those (f)

100. ALLADHĪ—relative pronoun—those who
4:16 those two who among you approach that, then
41:29 and those who were ungrateful would say

101. ALIF LĀM MĪM—letters beginning a chapter of the Quran

Concordance of 91. AKKĀL-101. ALIF LĀM MĪM The Sublime Quran
102. **ALIMA—verb I perfect**—to suffer 
verb I imperfect (ya'ālamu)—to suffer

4:104 in looking for the folk. If you be suffering 
4:104 suffer as you suffer; yet you hope for from God 
4:104 suffer as you suffer; yet you hope for from God

103. **ALĪM—masculine noun**—painful

2:10 and for them is a painful punishment 
2:104 ones who are ungrateful, there is a painful 
2:174 for them will be a painful punishment 
2:178 then for him is a painful punishment 
2:31 them the good tidings of a painful punishment 
3:77 And for them is a painful punishment 
3:91 Those, for them, is a painful punishment and 
3:177 And for them will be a painful punishment 
3:188 and for them, a painful punishment 
4:18 We made ready for them a painful punishment 
4:138 that truly for them is a painful punishment 
4:161 ungrateful among them a painful punishment 
4:173 punish them with a painful punishment 
5:36 them and for them is a painful punishment 
5:73 ungrateful among them a painful punishment 
5:94 after that, for him is a painful punishment 
6:70 a painful punishment because they had been 
7:33 her not with evil so that a painful punishment 
8:32 heaven or bring us a painful punishment 
9:3 who were ungrateful of a painful punishment 
9:34 Give to them tidings of a painful punishment 
9:39 He will punish you with a painful punishment 
9:61 the Messenger of God, for them is a painful 
9:74 a painful punishment in the present and in the 
9:79 them, and they will have a painful punishment 
9:90 ungrateful among them a painful punishment 
10:4 painful punishment because they had been 
10:88 not until they consider the painful punishment 
10:97 until they consider the painful punishment 
11:26 I fear for you the punishment of a painful Day 
11:48 be afflicted by Us with a painful punishment 
11:102 are unjust. Truly His taking is painful, severe 
12:25 he be imprisoned or a painful punishment 
12:22 are unjust, for them is a painful punishment 
15:50 that My punishment, it is a painful punishment 
16:63 Day and theirs will be a painful punishment 
16:104 them and for them is a painful punishment 
16:117 land for them is a painful punishment 
17:10 We made ready for them a painful punishment 
22:25 cause him to experience a painful punishment 
24:19 have a painful punishment in the present and 
24:63 light on them or a painful punishment not light 
25:37 the ones who are unjust a painful punishment 
26:201 in it until they see the painful punishment 
29:23 for them there will be a painful punishment 
31:7 him the good tidings of a painful punishment 
33:8 ones who are ungrateful a painful punishment

104. **ALĪF LĀM MĪM RA—letters beginning a chapter of the Quran**

13:1 Alīf Lām Mīm Rā. That are the signs of the

105. **ALĪF LĀM MĪM SĀD—letters beginning a chapter of the Quran**

7:1 Alīf Lām Mīm Sād

106. **ILĀH—masculine noun**—God

2:163 your God is One God; there is no god but He 
7:138 like the gods they have. He said: 
2:133 said: We will worship thy God and the God of 
2:133 said: We will worship thy God and the God of 
2:135 Abraham and Ishmael and Isaac, One God 
2:163 your God is One God; there is no god but He 
2:163 your God is One God; there is no god but He 
2:255 God! There is no god but He, The Living, The 
3:2 God! There is no god but He, The Living, The 
3:6 There is no god but He, Almighty, Wise 
3:18 God bore witness that there is no god but He 
3:18 There is no god but He, The Almighty, The 
3:62 there is no god but God 
4:87 God, there is no god but He. He will certainly 
4:171 say not about God but The Truth: That the 
5:73 God is the third of three. While there is no god 
5:73 God is the third of three. While there is no god 
6:19 witness that there are other gods with God 
6:46 what god other than God restores them to you 
6:74 Hast thou taken idols to thyself as gods 
6:102 That is God, your Lord. There is no god but He 
6:106 god but He. And turn thou aside from the ones 
7:59 Worship God! You have no god other than He
23:117 whoever calls to another god besides God
25:3 they took gods to themselves other than Him
25:42 about to cause us to go astray from our gods
25:43 who took to himself his own desires as his god
25:68 Those who call not to another god with God
26:29 said: If thou hadst taken to thyself a god other
26:213 So call thou not to any other god with God so
27:26 God, there is no god but He, the Lord of the
27:60 Is there a god besides God? Nay! They are
28:70 is no god but He. His is all Praise in the First
28:71 god other than God brings you illumination?
28:72 god other than God brings you nighttime
28:88 not to any other god with God. There is no god
29:46 to descend to you and our God and your God
29:46 to descend to you and our God and your God
35:3 There is no god but He; how then are you
36:23 Will I take gods to myself other than He when,
36:74 they took to themselves gods other than God
37:4 truly your God is One, the Lord of the heavens
37:35 said to them: There is no god but God, they
37:36 they said: Are we ones who leave our gods for
37:86 a calumny that you want gods other than God
37:91 and he turned upon their gods then said: Will
38:5 all gods One God? Truly this is an astounding
38:5 all gods One God? Truly this is an astounding
38:6 have patience with your gods. Truly this is a
38:65 And there is no god but God. The One, The
39:6 Lord. His is the dominion. There is no god but
40:3 The Possessor of Bounty. There is no god
40:37 the heavens and that I may peruse The God of
40:62 That is God, your Lord, One Who is Creator of
40:65 He is The Living! There is no god but He! So
41:6 It is revealed to me that your God is God, One
43:45 Made We gods other than the Merciful to be
43:58 said: Are our gods better or is he? They cited
43:84 God, and on the earth, God. And He is The
43:68 Truly God, He is my Lord and your Lord
43:84 God, and on the earth, God. And He is The
44:8 There is no god but He. It is He Who gives life
45:23 as his god and whom God caused to go astray
46:22 drawn near to us to mislead us from our gods
46:28 as gods as a mediator; nay! They went astray
47:19 So know thou that there is no god but God and
50:26 he who made another god with God! Then cast
51:51 make not with God any other god; truly I am to
52:43 they a god other than God? Glory be to God
59:22 He is God. There is no god but He; The One
59:23 He is God besides whom there is no god but
64:13 God, there is no god but God. We will never call to any god other than He.
71:23 said: You will by no means forsake your gods
73:9 of the East and of the West, there is no god but
114:3 God of humanity
Hast thou not known that God is Powerful
Hast thou not known that God, to Him is the
other than God is there either a protector or a
so pardon and overlook until God brings His
truly God is Powerful over everything
you will find it with God, truly God is Seeing
you will find it with God, truly God is Seeing
Ye! Whoever submitted his face to God
God will give judgment between them on the
access to the places of prostration to God
to God belongs the East and the West
then, again, there is the Countenance of God
Truly God is One Who is Extensive, Knowing
they said: God took to Himself a son
those who know not said: Why speaks not God
Truly guidance of God, it is the guidance
not for thee from God either a protector or a
with fruits, whomever of them believed in God
O my children! Truly God favored the way of
Say: We believed in God and what was caused
God suffices for you against them
Life’s color is from God. And who is fairer
and who is fairer at coloring than God
Say: Argue you with us about God
Are you greater in knowledge or God
keeping back testimony from God that is with
God is not One Who is Heedless of what you
Say: To God belongs the East and the West
it had been grave but for those whom God
Had God not been wasting your belief
God is Gentle toward humanity
God is not One Who is Heedless of what they
you had been, God will bring you altogether
Truly God is Powerful over everything
God is not One Who is Heedless of what you
God is with the ones who remain steadfast
about those who are slain in the way of God
they said: Truly we belong to God
and Marwa are among the Waymarks of God
then truly God is One Who is Responsive,
God curses them and the ones who curse, curse
a curse of God and the angels and humanity
god caused to descend from heaven of water
who take to themselves rivals besides God
They love them like they should cherish God
who believed are stauncher in cherishing God
and that God is Severe in punishment
that all strength belongs to God
Thus God will cause them to see their actions
that you say about God what you know not
it is said to them: Follow what God caused to
We provided you and give thanks to God
what was hallowed to any other than God
it is not a sin for him. Truly God is Forgiving
back what God caused of the Book to descend
God will not speak to them on the Day of
That is because God sent down the Book with
conduct consists of: Whoever believed in God
Truly God is Hearing, Knowing
there is no sin on him. Truly God is Forgiving
a period of other days. God wants ease for you
2:227 truly God is Hearing, Knowing
2:228 for them (f) that they (f) keep back what God
2:228 wombs if they (f) had been believing in God
2:228 men have a degree over them (f), and God is
2:229 both will not perform the ordinances of God
2:229 both will not perform the ordinances of God
2:229 ordinances of God, so exceed not the limits
2:229 whoever violates the ordinances of God, then
2:230 they will perform within the ordinances of God
2:229 and these are the ordinances of God. He makes
2:231 take not to yourselves the signs of God in
2:231 Remember the divine blessing of God on you
2:231 you with it. And be Godfearing of God
2:232 among you who believes in God and the Last
2:232 pure and purer for you and God knows and
2:233 who is honorable and be Godfearing of God
2:233 and know that God is Seeing of what you do
2:233 as one who is honorable, God is Aware of what
2:235 God knew that you will remember them (f),
2:235 that God knows what is within yourselves
2:235 And know that God is Forgiving, Forbearing
2:237 Truly God is Seeing of what you do
2:238 up as ones who are morally obligated to God
2:239 when you were safe, then remember God
2:240 one who is honorable, and God is Almighty,
2:242 Thus God makes manifest His signs to you
2:243 God said to them: Die! Again, He gave them
2:243 God is Possessor of Grace for humanity except
2:244 fight in the Way of God and know that God is
2:244 fight in the Way of God and know that God is
2:245 Who is he who will lend God a fairer loan
2:246 God seizes and extends and you are returned
2:246 king for us and we will fight in the way of God
2:246 Why should we not fight in the way of God
2:246 and God is Knowing of the ones who are
2:247 Prophet said to them: Truly God raised up for
2:247 He said: Truly God favored him over you
2:247 God gives His dominion to whom He wills
2:247 And God is One Who is Extensive, Knowing
2:249 Truly God is One Who Tests you with a river
2:249 they truly would be ones who encounter God
2:249 a faction of many with the permission of God
2:249 God is with the ones who remain steadfast
2:250 God gave him the dominion and wisdom
2:250 taught him of what He wills and if not for God
2:251 gone to ruin except God is Possessor of Grace
2:252 These are the signs of God. We recount to thee
2:253 Of them are those to whom God spoke
2:253 if God willed, those who were after them
2:253 except God accomplishes what He wants
2:255 God! There is no god but He, The Living, The
2:256 disbelieves in false deities and believes in God
2:256 not breakable and God is Hearing, Knowing
2:257 God is The Protector of those who believed
2:258 Abraham about his Lord because God gave
2:258 Abraham said: Truly God brings the sun from
2:259 He said: How will God give life to this after its
2:259 so God caused him to die for a hundred years
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2:259 I know that God is Powerful over everything 3:21 those who are ungrateful for the signs of God 2:260 And know thou that God is Almighty, Wise 3:23 are called to the Book of God to give judgment 2:261 who spend their wealth in the way of God 3:26 God! The One Who is Sovereign of Dominion 2:261 God multiplies for whom He wills 3:28 accomplishes that is not with God in anything 2:261 and God is One Who is Extensive, Knowing 3:28 God cautions you of Himself and to God is the 2:262 who spend their wealth in the way of God 3:28 God cautions you of Himself and to God is the 2:262 by injury, and God is Sufficient, Forbearing 3:29 in your breasts or show it God knows 2:264 to humanity and believes not in God and the 3:29 And God is Powerful over everything 2:264 and God guides not the ungrateful folk 3:30 God cautions you of Himself, and God is 2:264 their wealth looking for the goodwill of God 3:30 God cautions you of Himself, and God is 2:265 then a dew and God is Seeing of what you do 3:31 Say: If you had been loving God, then follow 2:266 it was consumed. Thus God makes manifest 3:31 God will love you and forgive you your 2:267 And know that God is Sufficient, Worthy of 3:31 God is Forgiving, Compassionate 2:268 God promises you His forgiveness from 3:32 Say: Obey God and the Messenger 2:268 His grace and God is One Who is Extensive, 3:32 then if they turned away, then truly God loves 2:270 God knows it and for the ones who are unjust 3:33 God favored Adam and Noah and the people 2:271 your evil deeds and God is Aware of what you 3:34 offspring and God is The Hearing, The 2:272 Their guidance is not on thee. But God guides 3:36 God is greater in knowledge of what she 2:272 not but looking for the Countenance of God 3:37 is this for thee? She said: This is from God 2:273 those who were restrained in the way of God 3:37 Truly God provides to whom He wills without 2:273 then truly God is Knowing of that 3:39 God gives thee good tidings of Yahyaa 2:275 God permitted trading and forbade usury 3:39 God gives thee good tidings of Yahyaa 2:275 his command is with God; while such reverted 3:40 He said: Thus God accomplishes what He wills 2:276 God eliminates usury and He causes charity to 3:42 angels said: O Mary! Truly God favored thee 2:276 and God loves not any sinful ingrate 3:45 the angels said: O Mary! Truly God gives thee 2:278 O those who believed! Be Godfearing of God 3:47 he said: Thus God creates whatever He wills 2:279 it not, then give ear to war from God 3:49 will become a bird with the permission of God 2:281 a Day on which you are returned to God 3:49 life to dead mortals with the permission of God 2:282 Godfearing of God, his Lord, and diminish not 3:50 So be Godfearing of God and obey Me 2:282 with God and more upright for testimony 3:51 God is my Lord and your Lord so worship 2:282 so be Godfearing of God and God teaches you 3:52 he said: Who are my helpers for God 2:282 so be Godfearing of God and God teaches you 3:52 the disciples said: We will be helpers for God 2:282 teaches you and God is Knowing of everything 3:54 We believed in God and bear thee witness 2:283 and let him be Godfearing of God, his Lord 3:54 planned and God planned and God is Best of 2:283 God is Knowing of what you do 3:55 So be Godfearing of God and obey Me 2:284 God belongs what is in the heavens and in and 3:57 God loves not the ones who are unjust 2:284 God will make a reckoning with you for it 3:59 parable of Jesus with God is like the parable of 2:284 and God is Powerful over everything 3:61 supplicate and we lay the curse of God on the 2:285 All believed in God and His angels and His 3:62 there is no god but God 2:286 God places not a burden on a soul beyond its 3:62 truly God, He is The Almighty, The Wise 3:2 God! There is no god but He, The Living, The 3:63 truly if they turned away, then truly God is 3:4 those who were ungrateful for the signs of God 3:64 worship none but God and ascribe nothing as 3:5 God, nothing is hidden from Him in or on the 3:66 And God knows and you know not 3:7 none knows its interpretation but God 3:68 he said: Thus God creates whatever He wills 3:7 truly God breaks not His solemn declaration 3:69 truly if they turned away, then truly God is 3:10 God at all; and those, they who will be fuel 3:71 truly God breaks not His solemn declaration 3:11 denied Our signs so God took them because of 3:73 He gives it to whomever He wills, and God is 3:11 and God is Severe in repayment 3:74 God is Possessor of Sublime Grace 3:13 one faction fights in the way of God and the 3:75 they are lying against God while they, they 3:13 God confirms with His help whom He wills 3:76 truly God loves the ones who are Godfearing 3:14 while God, with Him is the goodness of the 3:77 those who exchange the compact of God and 3:15 contentment from God and God is Seeing His 3:77 God will neither speak to them nor look on 3:15 contentment from God and God is Seeing His 3:77 say: It is from God, although it is not from God 3:16 God bore witness that there is no god but He 3:78 say: It is from God, although it is not from God 3:19 of life with God is submission to the One God 3:78 and they say a lie against God while they know 3:19 of life with God is submission to the One God 3:79 It had not been for a mortal that God should 3:20 with thee, then say: I submitted my face to God 3:79 Be you servants of me instead of God 3:20 and God is Seeing of His servants 3:81 when God took a solemn promise from the
3:187 God took a solemn promise from those who
3:187 heavens and the earth, and God is Aware of
3:185 not those who are misers that what God gave
3:185 God is Knowing of what is in the heavens and
3:182 your hands put forward and that God is not
3:181 heard the saying of those who said: Truly God
3:180 said: Truly God is Knowing of what is in the
3:179 recall the signs of God in the night watch of
3:179 desire they other than the way of life of God
3:177 God is greater in knowledge of what they keep
3:176 with the permission of God to be
3:175 said: Truly God made
3:174 thing you spend, truly God is Knowing of it
3:171 because they ascribed partners with God
3:159 to God was then surely guided to a straight
3:159 if you were slain in the way of God or died
3:158 and God is Knowing of what is in the breasts
3:157 forgivingness and mercy from God are better
3:156 God gives life and causes to die, and God is
3:155 God pardoned them, truly God is Forgiving,
3:155 God pardoned them, truly God is Forgiving,
3:154 themselves grief thinking of God without
3:152 He pardoned you, and God is Possessor of
3:151 God was sincere to you in His promise when
3:150 Nay! God is your Defender and He is Best of
3:148 God loves the ones who are doers of good
3:147 the way of God gives life and causes to die, and God is
3:147 thing you spend, truly God is Knowing of it
3:146 God loves the ones who remain steadfast
3:146 God loves the ones who remain steadfast
3:145 any soul to die but with the permission of God
3:145 what lit on them in the way of God
3:144 God turns about on his heels will not injure God at
3:144 God will give recompense to the ones who are
3:143 those who remember God while upright and
3:142 God is Keeping of the heavens and the earth, and God is
3:141 God may prove those who believed and
3:141 God who forgives impieties but God? And persist
3:140 God knows those who believed and takes
3:139 who are doers of good
3:139 wrong to themselves, they remembered God
3:139 God who forgives impieties but God? And persist
3:138 God answered them: Approach now! Fight in the way of God
3:137 if God helps you, then none will be one who is
3:136 They have degrees with God and God is Seeing
3:135 to be Godfearing of God altogether and
3:127 who drew the burden of the displeasure of God
3:126 God is Knowing of the ones who are
3:125 who made it but as good tidings to you so that
3:124 who responded to God and the Messenger
3:123 said: Truly God is Knowing of what is in the
3:122 let the ones who believe put their trust in God
3:121 for fighting, God is Hearing, Knowing
3:120 to God you will be assembled
3:119 truly God is Forgiving, Compassionate
3:118 those who were slain in the way of God to be
3:117 God is greater in knowledge of what they keep
3:116 their children against God at all and those will
3:115 God is Knowing of the ones who are
3:114 They believe in God and the Last Day and
3:113 recount the signs of God in the night watch of
3:112 they had been ungrateful for the signs of God
3:111 recount the signs of God in the heavens and
3:110 believe in God, and if the People of the Book
3:109 to God belongs whatever is in the heavens and
3:108 These are the signs of God. We recount them to
3:107 faces brightened, they are in the mercy of God
3:106 and God is Witness over what you do
3:105 of the Book! Why be ungrateful for the signs of God
3:104 God belongs to whatever is in the heavens and
3:103 you from it, thus God makes manifest to you
3:102 O those who believed! Be Godfearing of God
3:101 we are guided to a straight path in every way. God is Knowing of
3:100 put their trust in God and the Messenger
3:99 and God is not One Who is Needless of what
3:98 Book! Why be ungrateful for the signs of God
3:97 God is a duty on humanity of pilgrimage to the
3:96 ungrateful, then truly God is Independent of
3:95 say: God was sincere, so follow the creed of
3:94 whoever devised lies against God after that
3:93 God is Keeping of the heavens and the earth, and God is
3:92 thing you spend, truly God is Knowing of it
3:91 they had been ungrateful for the signs of God
3:90 God is Forgiving, Compassionate
3:89 To God belongs the dominion of the heavens and
3:88 We believed in God and what was caused to
3:87 their recompense is that the curse of God is on
3:86 God guide a folk who disbelieved after their
drew near them. And God guides not the
3:85 they said: Truly God made
3:84 We believed in God and what was caused to
3:83 Desire they other than than the way of life of God

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Desire they other than than the way of life of God
We believed in God and what was caused to
God guide a folk who disbelieved after their
drew near them. And God guides not the
their recompense is that the curse of God is on
then truly God is Forgiving, Compassionate
thing you spend, truly God is Knowing of it
whoever devised lies against God after that
Say: God was sincere, so follow the creed of
God is a duty on humanity of pilgrimage to the
ungrateful, then truly God is Independent of
Book! Why be ungrateful for the signs of God
And God is Witness over what you do
of the Book! Why bar you from the way of God
and God is not One Who is Needless of what
you be ungrateful when the signs of God are
to God was then surely guided to a straight
to those who believed! Be Godfearing of God
cleave firmly to the rope of God altogether and
god on you when you had been enemies
from it, thus God makes manifest to you
faces brightened, they are in the mercy of God
These are the signs of God. We recount them to
in Truth and God wants not injustice in the
to God belongs whatever is in the heavens and
in and on the earth. To God all commands are
believe in God, and if the People of the Book
with a rope to God and a rope to humanity
they drew the burden of anger from God
they had been ungrateful for the signs of God
recount the signs of God in the night watch of
They believe in God and the Last Day and
God is Knowing of the ones who are
their children against God at all and those will
God did not wrong them, but they do wrong
truly God is Knowing of what is in the
truly God is One Who Encloses what they do
for fighting, God is Hearing, Knowing
God was their Protector, and let the ones who
let the ones who believe put their trust in God
God helped you at Badr while you were
be Godfearing of God so that perhaps you will
God made it but as good tidings to you so that
be at rest and there is no help but from God
God belongs whatever is in the heavens and
And God is Forgiving, Compassionate
and redoubled—and be Godfearing of God
God and the Messenger so that perhaps you
God loves the ones who are doers of good
who forgives impieties but God? And persist
wrong to themselves, they remembered God
God knows those who believed and takes
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God knows not those who struggled among
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God will give recompense to the ones who are
any soul to die but with the permission of God
with what lit on them in the way of God
God loves the ones who remain steadfast
God gave them a reward for good deeds in the
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3:198 dwell in them forever, a hospitality from God
3:198 from God, and what is with God is best for the
3:199 of the Book are those who believe in God
3:199 to them, ones who are humble toward God
3:199 They exchange not the signs of God for a little
3:199 compensation is with their Lord, and truly God
3:200 and be Godfearing of God so that perhaps you
4:1 And be Godfearing of God through Whom you
4:1 Truly God had been watching over you
4:5 the mentally deficient your wealth that God
4:6 witnesses over them. And God sufficed as a
4:9 of God and let them say appropriate sayings
4:11 God enjoin you concerning your children; for
4:11 This is a duty to God, truly God had been
4:11 This is a duty to God, truly God had been
4:12 enjoinement from God and God is Knowing,
4:12 enjoinement from God and God is Knowing,
4:13 ordinances of God. And whoever obeys God
4:13 ordinances of God. And whoever obeys God
4:14 rebels against God and His Messenger
4:15 them (f) to itself or God makes a way for them
4:16 God had been Acceptor of Repentance
4:17 to turn only to God for forgiveness is for those
4:17 are whom God turns to in forgiveness and God
4:17 God turns to in forgiveness and God had been
4:19 perhaps you dislike something in which God
4:23 truly God had been Forgiving, Compassionate
4:24 possessed (f). This is prescribed by God for you
4:24 yourselves after the duty. Truly God had been
4:25 God is greater in knowledge about your belief
4:25 for you, God is Forgiving, Compassionate
4:26 God wants to make manifest to you and to
4:26 you in forgiveness. And God is Knowing, Wise
4:27 God wants that He turn to you in forgiveness
4:28 God wants to lighten the burden on you. And
4:29 Truly God had been Compassionate
4:30 a fire. And that would have been easy for God
4:32 covet not what God gave as advantage of it to
4:32 ask God for His grace, truly God had been
4:32 His grace, truly God had been Knowing of
4:33 truly God had been Knowing of
4:34 men are supporters of wives because God gave
4:34 the one who guard the unseen (f) of what God
4:34 way against them (f), truly God had been Lofty,
4:35 to make things right, God will reconcile it
4:35 the two. Truly God had been Knowing, Aware
4:36 worship God and ascribe nothing as partners
4:36 truly God loves not ones who had been proud,
4:37 keep back what God gave them of His grace
4:38 and believe neither in God nor in the Last Day
4:39 if they believed in God and the Last Day and
4:39 and the Last Day and spent out of what God
4:39 provided them? God had been Knowing of
4:40 God does not wrong even the weight of an
4:42 they will not keep back God’s discourse
4:43 your hands, truly God had been Pardoning,
4:45 God is greater in knowledge of your enemies
4:45 God sufficed as a protector. And God sufficed
4:45 God sufficed as a protector. And God sufficed
4:46 God cursed them for their ingratitude. So they
4:47 of God had been one that is accomplished

4:48 God forgives not that any partner be ascribed
4:48 with God, then surely he devised a serious sin
4:49 Nay! God makes pure whom He wills
4:50 on how they devise a lie against God; and it
4:52 Those are those whom God cursed; and for
4:52 God curses, then thou wilt not find a helper for
4:54 jealousy of humanity for what God gave them
4:56 the punishment. Truly God had been Almighty,
4:58 God commands you to give back trusts to the
4:58 excellent God admonishes you of it. Truly God
4:58 God admonishes you of it. Truly God had been
4:59 those who believed! Obey God and obey the
4:59 with one another in anything, refer it to God
4:61 to them: Approach now to what God caused to
4:61 they drew near thee, swearing by God
4:63 They are those whom God knows what is in
4:64 but he is obeyed with the permission of God
4:64 asked for the forgiveness of God and the
4:65 God Accepter of Repentance, Compassionate
4:66 obeyes God and the Messenger, those are to
4:69 and the Messenger, those are to whom God
4:70 is the grace from God. And God sufficed as
4:70 is the grace from God. And God sufficed as
4:72 God was gracious to me that I be not a witness
4:73 if the grace of God lit on you, certainly he
4:74 fight in the way of God those who sell this
4:74 whoever fights in the way of God, then is slain
4:75 why should you not fight in the way of God
4:76 Those who believed fight in the way of God
4:77 even dreading God or with a more severe
4:78 lights on them, they say: This is from God
4:78 Say: All is from God. So what is with these folk
4:79 of benevolence lit on thee is from God
4:79 humanity as a Messenger. And God sufficed as
4:80 obeys the Messenger surely obeyed God
4:81 God records what they spend the night
4:81 turn aside from them, and put thy trust in God
4:81 and put thy trust in God. And God sufficed as
4:82 it had been from other than God, certainly they
4:83 if it were not for the grace of God on you and
4:84 fight thou in the way of God. Thou art not
4:84 the ones who believe. Perhaps God will limit
4:84 God is Stancher in might and Stancher in
4:85 God had been over everything One Who Over
4:85 God had been over everything a Reckoner
4:86 God, there is no god but He. He will certainly
4:86 one who is more sincere in discourse than God
4:87 God, there is no god but He. He will certainly
4:88 And God overthrew them for what they earned
4:88 God causes to go astray, thou wilt never find
4:88 Want you to guide whom God causes to go
4:89 them until they emigrate in the way of God
4:90 God willed, He would have given them
4:90 God has not assigned any way for you against
4:92 two successive months as a penance from God
4:92 as a penance from God. And God had been
4:93 God was angry with him and cursed him
4:94 believed! When you traveled in the way of God
4:94 God is much gain. Thus you had been like this
4:95 the ones who struggle in the way of God with
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<td>4:137 neither will God be forgiving of them nor</td>
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<td>the ones who sit at home. And to each God</td>
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<td>And take precaution for yourselves, truly God</td>
<td>4:146 cleaved firmly to God and made sincere their</td>
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<td>the formal prayer, then remember God</td>
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<td>they hope not for, and God had been Knowing,</td>
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<td>will truly find God Forgiving, Compassionate</td>
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<td>The grace of God had been sublime upon thee</td>
<td>4:158 Nay! God exalted him to Himself. And God</td>
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<td>4:158 God exalted him to Himself. And God</td>
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<td>God, then surely went astray, a wandering far</td>
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<td>cursed him. And Satan said: Truly I will</td>
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<td>them, and they will alter the creation of God</td>
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<td>4:165 the Messengers. And God had been Almighty,</td>
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<td>promise of God is true. And who is One More</td>
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<td>who is One More Sincere in speech than God</td>
<td>4:166 the angels also bear witness. And God sufficed</td>
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<td>4:122</td>
<td>for himself other than God either a protector or</td>
<td>4:167 and barred others from the way of God</td>
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<td>of life than he who submitted his face to God</td>
<td>4:168 God will never be forgiving of them, nor guide</td>
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<td>And God took Abraham to Himself as a friend</td>
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<td>4:126</td>
<td>God is whatever is in the heavens and</td>
<td>4:170 if you are ungrateful, then truly to God is</td>
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<td>God had been One Who Encloses everything</td>
<td>4:170 the heavens and the earth. And God had been</td>
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<td>God pronounces to you about them (f) and</td>
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<td>you accomplish of good, then truly God had</td>
<td>4:171 so believe in God and His Messengers</td>
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<td>Godfearing, then truly God had been Aware of</td>
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<td>4:130</td>
<td>And God had been One Who is Extensive,</td>
<td>4:172 find for themselves other than God a protector</td>
</tr>
<tr>
<td>4:131</td>
<td>God is whatever is in the heavens and</td>
<td>4:175 those who believed in God and cleaved firmly</td>
</tr>
<tr>
<td>4:131</td>
<td>God belongs whatever is in the heavens and</td>
<td>4:176 They ask thee for advice. Say: God pronounces</td>
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<tr>
<td>4:131</td>
<td>if you are ungrateful, then truly to God belongs</td>
<td>4:176 God makes manifest to you so that you go not</td>
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<tr>
<td>4:131</td>
<td>And God had been Sufficient, Worthy of Praise</td>
<td>4:176 not astray, and God is Knowing of everything</td>
</tr>
<tr>
<td>4:132</td>
<td>God belongs whatever is in the heavens and</td>
<td>5:1 pilgrim sanctity, truly God gives judgment</td>
</tr>
<tr>
<td>4:132</td>
<td>is in and on the earth. And God sufficed as a</td>
<td>5:2 believed! Profane not the waymarks of God</td>
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<tr>
<td>4:133</td>
<td>And over that God had been Powerful</td>
<td>5:2 be Godfearing of God. Truly God is Severe in</td>
</tr>
<tr>
<td>4:134</td>
<td>God is The Reward for good deeds in the</td>
<td>5:2 be Godfearing of God. Truly God is Severe in</td>
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<tr>
<td>4:134</td>
<td>world to come. And God had been Hearing,</td>
<td>5:3 what of it was hallowed to other than God</td>
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<tr>
<td>4:135</td>
<td>as witnesses for God even against yourselves</td>
<td>5:3 then truly God is Forgiving, Compassionate</td>
</tr>
<tr>
<td>4:135</td>
<td>you would be rich or poor, then God is Closer</td>
<td>5:4 who teaches hunting dogs of what God taught</td>
</tr>
<tr>
<td>4:136</td>
<td>those who believed! Believe in God and His</td>
<td>5:4 seized for you and remember the Name of God</td>
</tr>
<tr>
<td>4:136</td>
<td>whoever is ungrateful to God and His angels</td>
<td>5:4 Godfearing of God. Truly God is Swift in</td>
</tr>
<tr>
<td>4:141</td>
<td>God will never assign the ones who are</td>
<td>5:4 of God. Truly God is Swift in reckoning</td>
</tr>
</tbody>
</table>
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5:6 wipe your faces and hands with it. God wants
5:7 remember the divine blessing of God on
5:8 and we obeyed and be Godfearing of God
5:9 Truly God is Knowing of what is in the breasts
5:10 Be staunch in equity as witnesses to God
5:11 God-consciousness and be Godfearing of God
5:12 Godfearing of God. Truly God is Aware of
5:13 God promised those who believed and did as
5:14 believed! Remember the divine blessing of God
5:15 hands from you and be Godfearing of God
5:16 in God let the ones who believe put their trust
5:17 God took a solemn promise from the Children
5:18 up among them twelve chieftains, and God
5:19 you supported them and you lent God a fairer
5:20 pardon them. Truly God loves the ones who
5:21 And God will tell them of what they had been
5:22 Surely from God drew near you a light and a
5:23 God guides with it whoever followed His
5:24 those who said: Truly God is the Messiah, the
5:25 Say: Who then has any sway over God? If He
5:26 to God belongs the dominion of the heavens
5:27 He creates what He wills. And God is Powerful
5:28 and Christians said: We are the children of God
5:29 to God belongs the dominion of the heavens
5:30 warner and God is Powerful over everything
5:31 Remember the divine blessing of God on you
5:32 that God prescribed for you and go not back
5:33 those who fear to disobey to whom God was
5:34 And put your trust in God if you had been
5:35 I will surely kill thee; he said: Truly God
5:36 that I kill thee. I fear God, Lord of the worlds
5:37 God raised up a raven to scratch the earth, to
5:38 recompense for those who war against God
5:39 you that God is Forgiving, Compassionate
5:40 O those who believed! Be Godfearing of God
5:41 exemplary punishment from God, and God is
5:42 exemplary punishment from God, and God is
5:43 God will turn to him in forgiveness. Truly God
5:44 him in forgiveness. Truly God is Forgiving
5:45 Hast thou not known that to God, to Him
5:46 whom He wills and God is Powerful over
5:47 God wants to test, thou wilt never have sway
5:48 will never have sway over him against God
5:49 Those are whom God wants not to purify their
5:50 Truly God loves the ones who act justly.
5:51 the Torah wherein is the determination of God
5:52 the Book of God and they had been witnesses
5:53 not judgment by what God caused to descend
5:54 judgment not by what God caused to descend
5:55 Gospel give judgment by what God caused to
5:56 not judgment by what God caused to descend
5:57 God caused to descend; and follow not their
5:58 if God willed, He would have made you one
5:59 To God is your return altogether. Then He will
5:60 give judgment between them by what God
5:61 they tempt thee not from some of what God
5:62 if they turned away, then know that God only
5:63 is fairer than God in determination for a folk
5:64 truly God guides not the folk, the ones who are
5:65 perhaps God brings a victory or a command
5:66 say: Are these they who swore an oath by God
5:67 God will bring the folk whom He loves and
5:68 They struggle in the way of God and they fear
5:69 God will save thee from the harm of humanity
5:70 thee of worse than that as a reward from God
5:71 many of them. And God is Seeing of what they
5:72 Truly God is He, the Messiah, son of Mary, but
5:73 While there is no god but One God
5:74 God for forgiveness and ask for His
5:75 Worship you other than God what controls
5:76 for you? And God, He is The Hearing, The
5:77 forward for them themselves so that God was
5:78 If they had been believing in God and the
5:79 we not in God and in what drew near us of
5:80 God repaid them for what they said— Gardens
5:81 God permitted to you and exceed not the limits
5:82 God loves not the ones who exceed the limits
5:83 And God is Forgiving, Compassionate
5:84 And God loves the ones who are doers of good
5:85 God makes manifest His signs to you so that
5:86 God will not take you to task for what is idle
5:87 God makes manifest His signs to you so that
5:88 And be Godfearing of God in Whom you are
5:89 God will not take you to task for what is idle
5:90 God will make manifest His signs to you so that
5:91 bar you from the remembrance of God
5:92 obey God and obey the Messenger and beware
5:93 And God loves the ones who are doers of good
5:94 O those who believed! Certainly God will try
5:95 so that God knows who fears Him in the
5:96 God pardoned what is past. And whoever
5:97 whoever reverted to it, then God will requite
5:98 requite him, and God is Almighty, Possessor of
5:99 be Godfearing of God to Whom you will be
5:100 God made the Kabah the Sacred House
5:101 That is so that you will know that God knows
5:102 earth and that God is Knowing of everything
5:103 that God is Severe in repayment and that God
5:104 God knows whatever you show and whatever
5:105 of God, O those imbued with intuition, so
5:106 they will be shown to you. God pardoned that
5:107 which is past and God is Forgiving, Forbearing
5:108 God made not the thing called Bahirah nor
5:109 ungrateful, they devise lies against God.
5:110 was said to them: Approach now to what God
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5:105 To God is the return of you all. Then He will
5:106 they will swear an oath by God. If you were in
5:107 we will not keep back testimony of God. Truly
5:108 be Godfearing of God and hear, and God
5:109 and God guides not the folk, the ones who
5:110 when God will gather the Messengers and will
5:111 God said: O Jesus son of Mary! Remember
5:112 said: Be Godfearing of God if you had been
5:113 Jesus son of Mary said: O God! Our Lord!
5:114 God said: Truly I am One Who Sends Down to
5:115 And mention when God said: O Jesus son of
5:116 and my mother to yourselves other than God
5:117 That you worship God, my Lord and your
5:118 God would say: This Day the ones who are
5:119 God was well-pleased with them and they
5:120 To God belongs the dominion of the heavens
6:1 The Praise belongs to God Who created the
6:3 He is in God the heavens and in and on the
6:12 say: To God. He prescribed mercy for Himself
6:14 I be the first who submitted to the One God
6:15 And if God touches thee with harm, then no
6:19 witness that there are other gods with God
6:19 witness that there are other gods with God
6:21 he who devised a lie against God or denied His
6:23 By God! Our Lord! We had not been ones who
6:28 they said: We found our fathers on it and God
6:30 to themselves as protectors instead of God
6:33 ones who are unjust negate the signs of God
6:34 And no one will change the Word of God
6:35 If God willed, He would have gathered them to
6:36 God will raise them up. Again, they are
6:37 Say: Truly God is One Who Has Power over
6:39 whomever God wills, He causes to go astray
6:40 Considered you that if the punishment of God
6:41 would you call to any other than God if you
6:42 wrong, And The Praise belongs to God, Lord of
6:46 Considered you that if God took your ability
6:47 what god other than God restores them to you
6:47 Considered you that if the punishment of God
6:50 say not to you: With me are treasures of God
6:53 Is it these to whom God showed grace from
6:53 Not God greater in knowledge of the ones
6:56 those whom you call to other than God
6:57 The determination is with God. He relates The
6:58 and God is greater in knowledge of the ones
6:62 Again, they would be returned to God, their
6:64 Say: God delivers you from them and from
6:70 than God there is not for it a protector nor an
6:71 And are we repelled on our heels after God
6:71 Approach us. Say: Truly the guidance of God is
6:80 You argue with me about God while surely He
6:81 fear not that you ascribe as partners with God
6:88 That is guidance of God. He guides with it
6:90 Those are those whom God guided. So imitate
6:91 they measured not God with His true measure
6:91 God caused not to descend anything to
6:91 you nor your fathers. Say: God revealed it;
6:93 wrong than he who devised lies against God
6:93 I will cause to descend the like of what God
6:95 Truly it is God who is One Who Causes to
6:95 from the living. That is God. Then how you are
6:100 with God—the jinn although He created them
6:102 That is God, your Lord. There is no god but He
6:107 if God willed, they would not have ascribed
6:108 offend not those who call to other than God
6:108 that they not offend God out of spite without
6:109 And they swear by God the most earnest
6:111 face, yet they would not believe unless God
6:114 Will I be looking for an arbiter other than God
6:116 cause thee to go astray from the way of God
6:118 So eat of that over which the Name of God was
6:119 not eat of that over which the Name of God
6:121 Eat not of that over which the Name of God is
6:124 like of what was given to Messengers of God
6:124 God is greater in knowledge where to assign
6:125 whomever God wants, He guides him. He
6:126 Thus God assigns disgrace on those who
6:128 ones who will dwell in it forever but what God
6:136 And they assigned to God of what He made
6:136 Then they said in their claim: This is for God
6:136 for their associates then reaches not out to God
6:136 what had been ascribed for God then reaches
6:137 God willed, they would not have accomplished
6:138 that they remember not the Name of God
6:140 God provided them in a devising against God
6:140 God provided them in a devising against God
6:142 what God provided you and follow not in the
6:144 been witnesses when God charged you
6:144 devised a lie against God to cause humanity
6:144 God guides not the folk, the ones who are un
6:144 Had you been witnesses when God charged
6:145 contrary to moral law—to other than God on it
6:148 ascribed partners with God will say: If God
6:149 Say: God has the conclusive disputation and if
6:150 witnesses who bear witness that God forbade
6:151 And kill not a soul which God forbade unless
6:152 of kinship and live up to the compact of God
6:157 than he who has denied the signs of God and
6:159 Truly their affair is only with God. Again, He
6:162 my living and my dying are for God, Lord of
6:164 Say: Is it other than God that I should desire as
7:50 Pour some water on us or some of what God
8:17 Fairer trial from Him. Truly God is Hearing,
8:17 not thrown when thou hast thrown but God
8:16 drew the burden of the anger from God
8:13 made a breach with God and His Messenger
8:13 which ever makes a breach with God and His
8:13 His Messenger, then truly God is Severe in
8:12 you and advise you and I know from God
8:11 the mercy of God is Near to the ones who are
8:10 is no help but from God alone. Truly God is
8:7 God promises you, one of the two sections
8:6 to Thamud God sent their brother Shuayb. He
8:5 for which God sent not down any authority?
8:49 puts his trust in God, then truly God is
8:48 I fear God and God is Severe in repayment
8:47 and God is One Who Encloses what they do
8:46 truly God is with the ones who remain stead
8:45 remember God frequently so that perhaps you
8:44 and commands are returned to God
8:43 another about the command except God saved
8:42 on by a clear portent. And truly God is Hearing
8:41 met one another, and God is Powerful over
8:40 they turned away, then know that God is your
8:40 God decrees a command that had been one that
8:39 so that they bar the way of God. They will
8:38 God will differentiate the bad from what is
8:37 God promised you, one of the two sections
8:36 so that they bar the way of God. They will
8:35 God decrees a command that had been one that
8:34 nor had God been One Who Punishes them
8:33 God had not been punishing them with thee
8:32 they said: O God! Truly if this had been The
8:31 they plan and God plans; but God is Best of the
8:30 God lets the plans of the ones who are not
8:29 who believed! If you are Godfearing of God
8:28 God, with Him is a sublime compensation
8:27 Betray not God and the Messenger nor betray
8:24 God comes between a man and his heart and
8:23 they plan and God plans; but God is Best of the
8:22 worst of moving creatures with God are
8:20 O those who believed! Obey God and His
8:19 they were many. And God is with the ones who
8:18 That is so and truly God is One Who Makes
8:17 God forbade them both to the ones who are
7:73 This is the she-camel of God as a sign so allow
7:72 intimation and barring from the way of God
7:71 patience until God gives judgment between us
7:70 God alone and forsake what our fathers had
7:69 remember the benefits of God so that perhaps
7:68 to God sent not down any authority?
7:67 of the present, but God wants the world to
7:66 Now God lightened your burden from you for
7:65 And to Ad, God sent their brother Hud, he
7:64 for which God sent not down any authority?
7:63 put thy trust in God. Truly He is The Hearing,
7:62 you and advise you and I know from God
7:61 put thy trust in God. Truly He is The Hearing,
7:60 thing you spend in the way of God, the account
7:59 Worship God! You have no god other than He
7:58 true you have no god other than He
7:57 who believed! If you are Godfearing of God
7:56 the mercy of God is Near to the ones who are
7:55 Truly the worst of moving creatures with God are
7:54 creation and the command, blessed be God,
7:53 God will never be One Who Causes to Alter
7:52 they were ungrateful for the signs of God
7:51 and truly God is not unjust to His servants
7:49 puts his trust in God, then truly God is
7:48 I fear God and God is Severe in repayment
7:47 when God was remembered. When His signs
7:46 obey God and His Messenger if you had been
7:45 remember God frequently so that perhaps you
7:44 and commands are returned to God
7:43 another about the command except God saved
7:42 on by a clear portent. And truly God is Hearing
7:41 met one another, and God is Powerful over
7:40 they turned away, then know that God is your
7:39 the way of life—all of it—be for God
7:38 God will differentiate the bad from what is
7:37 God, with Him is a sublime compensation
7:36 so that they bar the way of God. They will
7:35 God decrees a command that had been one that
7:34 nor had God been One Who Punishes them
7:33 God had not been punishing them with thee
7:32 they said: O God! Truly if this had been The
7:31 they plan and God plans; but God is Best of the
7:30 God lets the plans of the ones who are not
7:29 who believed! If you are Godfearing of God
7:28 God, with Him is a sublime compensation
7:27 Betray not God and the Messenger nor betray
7:26 God, with Him is a sublime compensation
7:25 know that God is truly Severe in repayment
7:24 God comes between a man and his heart and
7:23 they plan and God plans; but God is Best of the
7:22 worst of moving creatures with God are
7:21 you and advise you and I know from God
7:20 O those who believed! Obey God and His
7:19 they were many. And God is with the ones who
7:18 That is so and truly God is One Who Makes
7:17 God forbade them both to the ones who are
7:16 drew the burden of the anger from God
7:15 truly God is with the ones who remain stead
7:14 obey God and His Messenger and contend not
7:13 which ever makes a breach with God and His
7:12 truly God is with the ones who remain stead
7:11 the traveler of the way if you believed in God
7:10 thus God set a seal on the hearts of the ones
7:9 Deeds are weighed down, they both called to God
7:9 God will never be One Who Causes to Alter
7:8 remember the benefits of God so that perhaps
7:7 God promises you, one of the two sections
7:6 God decrees a command that had been one that
7:5 God will differentiate the bad from what is
7:4 God, with Him is a sublime compensation
7:3 God, with Him is a sublime compensation
7:2 God is with the ones who remain stead
7:1 the traveler of the way if you believed in God
63
54 creation and the command, blessed be God,
53 God will never be One Who Causes to Alter
52 they were ungrateful for the signs of God
51 and truly God is not unjust to His servants
50 puts his trust in God, then truly God is
49 I fear God and God is Severe in repayment
48 I fear God and God is Severe in repayment
47 And God is One Who Encloses what they do
46 truly God is with the ones who remain stead
45 remember God frequently so that perhaps you
44 and commands are returned to God
43 another about the command except God saved
42 on by a clear portent. And truly God is Hearing
41 met one another, and God is Powerful over
40 they turned away, then know that God is your
39 the way of life—all of it—be for God
38 God will differentiate the bad from what is
37 God, with Him is a sublime compensation
36 so that they bar the way of God. They will
35 God decrees a command that had been one that
34 nor had God been One Who Punishes them
33 God had not been punishing them with thee
32 they said: O God! Truly if this had been The
31 they plan and God plans; but God is Best of the
30 God lets the plans of the ones who are not
29 who believed! If you are Godfearing of God
28 God, with Him is a sublime compensation
27 Betray not God and the Messenger nor betray
26 God, with Him is a sublime compensation
25 know that God is truly Severe in repayment
24 God comes between a man and his heart and
23 they plan and God plans; but God is Best of the
22 worst of moving creatures with God are
21 you and advise you and I know from God
20 O those who believed! Obey God and His
19 they were many. And God is with the ones who
18 That is so and truly God is One Who Makes
17 God forbade them both to the ones who are
16 drew the burden of the anger from God
15 truly God is with the ones who remain stead
14 obey God and His Messenger and contend not
13 which ever makes a breach with God and His
12 truly God is with the ones who remain stead
11 the traveler of the way if you believed in God
10 thus God set a seal on the hearts of the ones
9 God will never be One Who Causes to Alter
8 remember the benefits of God so that perhaps
7 God promises you, one of the two sections
6 is no help but from God alone. Truly God is
5 is no help but from God alone. Truly God is
4 I fear God and God is Severe in repayment
3 puts his trust in God, then truly God is
2 God is with the ones who remain stead
1 the traveler of the way if you believed in God
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8:67 God wants the world to come, and God is not for a preceding prescription from God
8:68 Godfearing of God. Truly God is Forgiving
8:69 Godfearing of God. Truly God is Forgiving
8:70 If God knows any good in your hearts, He will spend it not in the way of God. Give to them
8:71 want treachery against thee, they betrayed God so He gave thee power over them. And God is their wealth and their lives in the way of God
8:72 there is a solemn promise and God is Seeing of emigrated and struggled in the way of God
8:73 than some others in what is prescribed by God prescribed by God. Truly God is Knowing of God and His Messenger declare disassociation not be ones who frustrate God and that God is frustrate God and that God is One Who Covers announcement from God and His Messenger to God is free from the ones who are polytheists are not ones who frustrate God and give thou contract expires. Truly God loves the ones who way. Truly God is Forgiving, Compassionate so that he hears the assertions of God polytheists a compact with God and with His with them. Truly God loves the ones who are They sold out the signs of God for a little price God has a better right that you should dread Fight them! God will punish them God turns to whom He wills in forgiveness, whom He wills in forgiveness, and God is be left before God knows those who struggled take not anyone to yourselves other than God intimate friends. And God is Aware of what to frequent the places of prostration to God he frequents places of prostration to God who in God and the Last Day and performed the dreads none but God. Perhaps those are among God and the Last Day and struggled in the way the Last Day and struggled in the way of God are not on the same level with God. And God with God. And God guides not the folk, ones emigrated and struggled in the way of God their lives are sublime in their degree with God God, with Him is a sublime compensation than God and His Messenger and struggling in await until God brings His command and God His command and God guides not the folk, God certainly helped you in many battlesfields Again, God caused His tranquility to descend God will turn to whom He wills in many battlesfields in forgiveness after that. And God is Forgiving if you feared being poverty-stricken, God will if He willed. Truly God is Knowing, Wise Fight those who believe not in God nor the forbid what God and His Messenger forbade Jews said: Ezra is the son of God and the Christians said: The Messiah is the son of God ungrateful before. God took the offensive only commanded to worship The One God They want to extinguish the light of God with but God refuses so that He fulfill His light from the way of God and those who treasure
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9:79 God will deride them, and they will have a
9:80 God will never forgive them. That is because
9:80 That is because they were ungrateful to God
9:80 Messenger and God guides not the folk, the
9:81 Messenger of God and they disliked struggling
9:81 their wealth and themselves in the way of God
9:83 Then God returned thee to a section of the
9:84 at his grave. Truly they were ungrateful to God
9:85 For God wants but to punish them with these
9:86 Believe in God and struggle along with His
9:89 God prepared for them Gardens beneath which
9:90 who lied against God and His Messenger
9:91 spend is there fault if they were true to God
9:91 of good. And God is Forgiving, Compassionate
9:93 and God set a seal on their hearts so that they
9:94 Surely God told us news about you. God and
9:94 God and His Messenger will consider your
9:95 They will swear to you by God when you
9:96 God is not well-pleased with the folk, the ones
9:97 God caused to descend to His Messenger and
9:97 to descend to His Messenger and God is
9:98 reprehensible turn of fortune. And God is
9:99 nomads are some who believe in God and the
9:99 himself what he spends as an offering to God
9:99 God will cause them to enter into His mercy.
9:99 to enter into His mercy. Truly God is Forgiving
9:100 God was well-pleased with them and they
9:102 Perhaps God will turn to them in forgiveness.
9:102 them in forgiveness. Truly God is Forgiving
9:103 rest to them. And God is Hearing. Knowing
9:104 they not that God is He Who accepts remorse
9:104 His servants and takes charities and that God
9:105 And say: Act! God will consider your actions
9:106 waiting in suspense for the command of God
9:106 to them in forgiveness. And God is Knowing,
9:107 for whoever warred against God and His
9:107 And God bears witness that they are truly ones
9:108 men who love to cleanse themselves. And God
9:109 his structure on the God-consciousness of God
9:109 of hell and God guides not the folk, the ones
9:110 until their hearts are cut asunder. And God is
9:111 Truly God bought from the ones who believe
9:111 who is more true to His compact than God?
9:112 and the ones who guard the ordinances of God
9:112 clear to him that truly he was an enemy to God
9:113 God would not have been causing a folk to go
9:115 God would not have been causing a folk to go
9:115 be Godfearing. Truly God is Knowing of
9:116 God, to Him belongs the dominion of the
9:116 And there is not for you other than God for
9:117 God turned towards the Prophet and the ones
9:118 thought that there was no shelter from God
9:118 Truly God, He is The Accepter of Repentance,
9:119 O those who believed! Be Godfearing of God
9:120 stay behind from the Messenger of God nor
9:120 nor fatigue nor emptiness in the way of God
9:120 God wastes not the compensation of the ones
9:121 that God will give recompense to them for the
9:123 And know that God is with the ones who are
9:127 Again, they took flight. God turned away from
9:129 But if they turned away, say: God is enough for
10:3 Lord is God Who created the heavens and the
10:3 but after that His permission. That is God, your
10:4 your return, altogether. The promise of God is
10:5 God created that only in Truth. He explains
10:6 whatever God has created in the heavens and
10:10 calling out from it: Glory be to Thee, O God!
10:10 the Praise belongs to God the Lord of the
10:11 God is to quicken the worst for humanity, as
10:16 Say: If God willed, I would not have related it
10:17 wrong than he who devised a lie against God
10:18 And they worship other than God things that
10:18 intercessors with God. Say: Are you telling God
10:18 intercessors with God. Say: Are you telling God
10:20 Say: Truly the unseen belongs only to God. So
10:21 Say: God is Swifter in planning, Truly Our
10:22 They called to God, ones who are sincere and
10:25 God calls to the Abode of Peace and He guides
10:27 will have none but God as One Who Saves
10:29 God sufficed as a witness between you and
10:30 they would be returned to God, their Defender
10:31 the command? They will then say: God
10:32 Such is God, your Lord, The Truth. And what
10:34 Say: God begins the creation. Again He causes
10:35 Say: God guides to The Truth. Has not He who
10:36 Truly God is Knowing of what they accomplish
10:37 had not been devised by other than God
10:38 whomever you were able—other than God
10:44 Truly God does not wrong humanity at all, but
10:45 those who denied lost the meeting with God
10:46 God will be witness to what they accomplish
10:49 hurt or profit for myself, but what God willed
10:55 God belongs all that is in the heavens and the
10:55 the promise of God is true, but most of them
10:55 No doubt to God belongs all that is in the
10:58 grace of God and in His mercy therein let them
10:59 Say: Considered you from what God caused to
10:59 God this permission to you or devise you
10:59 permission to you or devise you against God
10:60 opinion of those who devise a lie against God
10:60 God is Possessor of Grace to humanity but
10:62 with the faithful friends of God there will be
10:64 There is no substitution of the Words of God.
10:65 thee. Truly all great glory belongs to God.
10:66 No doubt to God belongs whatever is in the
10:66 who call to ascribed associates other than God
10:68 said God took to Himself a son
10:68 Say you against God what you know not
10:69 Say: Truly those who devise lies against God,
10:71 reminding you of the signs of God, then in God
10:71 reminding you of the signs of God, then in God
10:72 My compensation is with God. And I was
10:81 God will render it untrue. Truly God makes not
10:81 God will render it untrue. Truly God makes not
10:82 God will verify The Truth by His Words
10:84 O my folk! If you had been believing in God
10:85 Then they said: We put our trust in God. Our
10:95 among those who denied the signs of God
10:100 person to believe but by the permission of God
10:104 those whom you worship other than God
10:104 other than God, except I worship only God
10:106 call not to other than God what neither profits
They said: By God, certainly you knew we it had not been availing them against God in truly the determination is but with God. In I will not avail you against God in anything; gave him their pledge, he said: God is Trustee. But then God is Best of One Who Guards. And God is One Who is Victor over His command having patience is graceful. And it is God, One who knows what every female carries and how the like of it. Thus God compares The. Made they ascribed associates with God who. Say; God! Say: Took you to yourselves other than God? In Him I put my trust, in God and in His angels. God be my safe place. Truly he, thy husband, is God's earth and afflict her not. Worship God. You have no god other than He. The recollection of God is best for you. hearts are at rest in the remembrance of God. Ascribe associates with God! Say: Name them! God is One Who is Creator of everything. froth the like of it. Thus God compares The. abides on the earth. Thus God propounds The. who break the compact of God after its sever what God commanded to be joined and. God extends the provision for whom He wills say: Truly God causes to go astray whom He. hearts are at rest in the remembrance of God. no doubt in the remembrance of God hearts are. say! The command is altogether with God, believed not have knowledge that if God wills promise of God approaches. Truly God breaks. Truly God breaks not His solemn declaration. ascribe associates with God! Say: Name them! God causes to go astray, for him there is no one any of his household. And I say to you: The treasures of God are with God. God will never give them good. God is greater. He said: Only God will bring it on you if He even if I wanted to advise you—if God hadst he said: Embark in it. In the Name of God will from the command of God but him on whom. God gives recompense to the ones who are. He said: Truly I call God to witness and bear witness. Only God will bring it on you if He. verily I tell you the command is altogether with God. But God is One Who is Victor over His command. having patience is graceful. And it is God, One Who is Creator of everything. Made they ascribed associates with God who. Say; God! Say: Took you to yourselves other than God? In Him I put my trust, in God and in His angels. God be my safe place. Truly he, thy husband, is God's earth and afflict her not. Worship God. You have no god other than He. The recollection of God is best for you. hearts are at rest in the remembrance of God. Ascribe associates with God! Say: Name them! God is One Who is Creator of everything. froth the like of it. Thus God compares The. abides on the earth. Thus God propounds The. who break the compact of God after its sever what God commanded to be joined and. God extends the provision for whom He wills say: Truly God causes to go astray whom He. hearts are at rest in the remembrance of God. no doubt in the remembrance of God hearts are. say! The command is altogether with God, believed not have knowledge that if God wills promise of God approaches. Truly God breaks. Truly God breaks not His solemn declaration. ascribe associates with God! Say: Name them! God causes to go astray, for him there is no one any of his household. And I say to you: The treasures of God are with God. God will never give them good. God is greater.
16:9 of divine blessing is from God; after that when
16:56 a share from what We provided them, by God
16:57 And they assign daughters to God! Glory be to
16:60 while the loftiest description belongs to God.
16:61 if God were to take humanity to task for their
16:62 they assign to God what they dislike. Their
16:63 By God! We certainly sent Messengers to
16:65 God caused water to descend from heaven and
16:70 God has created you. Again, He calls you to
16:70 of something. Truly God is Knowing, Powerful
16:71 God gave advantage to some of you over some
16:71 Why negate they the divine blessing of God
16:72 And God assigned to you spouses of your own
16:72 ungrateful for the divine blessing of God
16:73 They worship other than God what has no
16:74 So propound not parables for God. Truly God
16:74 not parables for God. Truly God Knows and
16:75 God propounded a parable of a chattel servant
16:75 The Praise belongs to God. Nay! Most of them
16:76 God propounded a parable of two men, one of
16:77 And to God belongs the unseen of the heavens
16:77 or it is nearer. Truly God is Powerful over
16:78 God brought you out from the wombs of your
16:79 None holds them back but God, truly in this
16:80 God assigned for you your houses as places of
16:81 And God made for you shade out of what He
16:83 They recognize the divine blessing of God.
16:87 will give a proposal to God on that day of
16:88 ungrateful and barred from the way of God
16:90 Truly God commands justice and kindness and
16:91 you made God surety over you. Truly God
16:91 God surety over you. Truly God knows what
16:92 God tries you but by this. And He will make
16:93 If God willed, He would have made you one
16:94 the evil of having barred from the way of God
16:95 with God is better for you if you had been
16:96 will come to an end and whatever is with God
16:98 seek refuge with God from the accrued Satan
16:101 God is greater in knowledge of what He sends
16:104 who believe not in the signs of God, God will
16:105 in the signs of God and those, they are the ones
16:106 disbeliefed in God after his belief—but for
16:106 breast to disbelief, on them is the anger of God
16:107 And God guides not the folk, the ones who
16:108 Those are those upon whose hearts God set a
16:112 God propounded a parable of a town—that
16:112 ungrateful for the divine blessings of God
16:112 so God caused it to experience extreme hunger
16:114 So eat of what God provided you as lawful,
16:114 and give thanks for the divine blessing of God
16:115 what was hallowed to other than God but if
16:115 turns away, then truly God is Forgiving
16:116 this is unlawful so as to devise lies against God
16:116 those who devise against God lies will not
16:120 been a community, one that is obedient to God
16:127 patience and thy patience is only from God
14:9 earth altogether. Then truly God is Sufficient,
14:10 said: Is there any uncertainty about God
14:11 but by the permission of God. And in God let
14:11 except God shows His grace on whom He wills
14:12 And why should we not put our trust in God
14:12 upon us. And in God let the ones who trust,
14:19 not considered that God created the heavens
14:20 And that is not a great matter for God
14:21 And they will depart to God altogether. Then
14:21 avail us at all against the punishment of God
14:22 They would say: If God would have guided us
14:22 Truly God promised you a promise of the Truth
14:23 Hast thou not considered how God has
14:24 God propounds parables for humanity so that
14:26 who were before them planned. Then God
14:27 God makes firm those who believed with the
14:27 God will cause to go astray the ones who are
14:28 for the divine blessing of God and caused their
14:29 God is He Who created the heavens and the
14:30 made rivals with God, causing others to go
14:32 God is He Who created the heavens and the
14:33 accomplished those before them. And God did
14:34 to number the divine blessing of God,
14:35 The Praise belongs to God Who bestowed on
14:36 their plan and their plan was with God
14:37 assume not that God is One Who is Heedless of
14:38 speak openly and nothing is hidden from God
14:39 true not that God is One Who is Heedless of
14:40 God willed? Then truly God is Knowing
14:41 they assign to God what they dislike. Their
14:42 God knows what they keep secret and what
14:43 God knows what you keep secret and what
14:44 if you number the divine blessing of God,
14:45 God is showing of the way yet some of
14:46 by the permission of God. And in God let
14:47 truly God is Forgiving, Compassionate
14:48 depart to God, The One, The Omniscient God
14:49 God would give recompense to every soul for
14:50 to every soul for what it earned. Truly God is
14:51 be Godfearing of God. And cover me not with
14:52 ungrateful for the divine blessing of God
14:53 Those are those upon whose hearts God set a
14:54 breast to disbelief, on them is the anger of God
14:55 God propounded a parable of a chattel servant
14:56 of divine blessing is from God; after that when
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17:33 And kill not a soul which God forbade, but
17:39 So make not with God another god that thou
17:39 So make not with God another god that thou
17:92 hast thou brought God and the angels as a
17:97 they said: Has God raised up a mortal as a
17:96 Say: God sufficed as a Witness between me and
17:97 he whom God guides is one who is truly
17:99 Consider they not that God Who created the
17:110 Call to God or call to the Merciful. By whatever
17:111 The Praise belongs to God Who takes not a son
18:1 belongs to God Who caused to descend to His
18:4 warn those who said: God took to Himself a
18:15 than he who devised a lie against God
18:16 them and from what they worship but God
18:17 That is of the signs of God. He whom God
18:17 That is of the signs of God. He whom God
18:21 known that they know that the promise of God
18:24 If God wills. And remember thy Lord when
18:26 God is greater in knowledge of how long they
18:38 He is God, my Lord, and I will not ascribe
18:39 God willed! There is no strength but with God
18:39 God willed! There is no strength but with God
18:43 there is no faction to help him other than God.
18:44 All protection there belongs to God, The Truth.
18:45 morning that winnows in the winds and God
18:69 said: Thou wilt find me, if God willed, one who
19:30 Jesus said: Truly I am a servant of God. He
19:35 not been for God that He takes to Himself a
18:61 sorcery, and God is Best of one who endures
19:76 And God increases in guidance those who
19:49 from you and what you call to other than God
19:49 them and what they worship other than God
19:58 Those, they are to whom God was gracious to
19:76 And God increases in guidance those who
19:81 they took to themselves gods other than God
19:49 from you and what you call to other than God
19:49 them and what they worship other than God
19:58 Those, they are to whom God was gracious to
19:56 On that Day the dominion will belong to God.
18:34 God is One God. Submit to Him, and give thou
18:32 Whoever had been thinking that God will
18:36 much good so remember the Name of God
18:37 nor their blood attains to God, rather-
18:37 to be subservient to you that you magnify God
18:38 God defends those who believed. Truly God
18:38 God defends those who believed. Truly God
18:39 they were wronged. And truly Powerful is God
18:40 say: Our Lord is God! If not for God driving
18:40 say: Our Lord is God! If not for God driving
18:40 which is remembered in it the Name of God
22:17 Resurrection. Truly God over everything is a
22:18 Hast thou not considered that to God
22:18 God despises, then there is no one who honors
22:18 Truly God accomplishes whatever He wills
22:23 God will cause to enter those who believed and
22:25 those who were ungrateful and bar from the
22:28 remember the Name of God on known days
22:30 holds the sacred things of God in honor
22:31 And whoever ascribes partners with God, it is
22:31 God as monotheists not with Him as ones who
22:32 Whoever holds the waymarks of God in honor,
22:33 God is One God. Submit to Him, and give thou
22:35 when God was remembered, their hearts took
22:36 of sacrifice among the waymarks of God
22:36 much good so remember the Name of God
22:37 nor their blood attains to God, rather-
22:37 to be subservient to you that you magnify God
22:38 God defends those who believed. Truly God
22:38 God defends those who believed. Truly God
22:39 they were wronged. And truly Powerful is God
22:40 say: Our Lord is God! If not for God driving
22:40 say: Our Lord is God! If not for God driving
22:40 which is remembered in it the Name of God
22:40 God will help whoever helps Him. Truly God
22:40 help those who help Him. Truly God is Strong,
22:41 with God is the Ultimate End of the command
22:47 And God never breaks His Promise. And truly
22:52 fantasies into him. But God nullifies what
22:52 AGAIN, God sets clear His signs and God is
22:52 Again, God sets clear His signs and God is
22:54 humble their hearts to Him and truly God is
22:56 On that Day the dominion will belong to God.
22:58 those who emigrated in the way of God, again,
22:58 were slain or died, certainly God will provide
22:59 pleased and truly God is certainly Knowing,
22:60 again, suffered an injustice, God will certainly
22:60 help him. Truly God is Pardoning, Forgiving
22:61 God causes the nighttime to be interposed into
22:61 into the nighttime. And truly God is Hearing,
22:62 God, He is The Truth and what they call to
22:62 it is falsehood and that God, He is The Lofty,
22:63 thou not considered that God caused water to
22:64 truly God, He is The Sufficient, The Worthy of
22:65 considered that God caused to be subservient
22:65 to humanity God is Gentle, Compassionate
22:68 thou sayest: God is greater in knowledge
22:69 God will give judgment among you on the Day
22:70 Hast thou not known that God knows what is
22:70 that is in a Book? Truly that is easy for God
22:71 they worship other than God, that for which
22:71 they worship other than God, that for which
22:72 God promised the fire to those who were
22:72 God promised the fire to those who were
22:73 those whom you call to other than God will
22:74 measured not the measure of God. Truly God
22:74 the measure of God. Truly God is Strong,
22:75 God favors from the angels messengers and
22:75 messengers and from humanity. Truly God is
22:76 what is behind them and to God all matters
22:78 the purifying alms and cleave firmly to God
22:78 for God in a true struggling. He elected
23:14 So blessed be God, the Fairer of the ones who
23:23 his folk and he said: O my folk! Worship God
If God willed He would have caused angels to
23:28 All Praise belongs to God Who delivered us
23:32 Worship God! You have no god other than Him
23:38 but a man. He devised a lie against God
23:45 God creates what He wills. Truly God is
24:45 God creates what He wills. Truly God is
24:46 manifest signs. And God guides whom He
24:47 say: We believed in God and the Messenger
24:48 they were called to God and His Messenger to
24:50 in doubt or be they fearful that God and His
24:51 been when they were called to God and His
24:52 obeys God and His Messenger and dreads God
24:52 obeys God and His Messenger and dreads God
24:53 And they swore by God their most earnest
24:53 obedience is better. Truly God is Aware of what
24:54 Obey God and obey the Messenger. But if you
24:55 God promised those who believed among you
24:58 God makes manifest to you the signs, and God
24:58 God makes manifest to you the signs, and God
24:59 God makes manifest for you His signs. And
24:59 for you His signs. And God is Knowing, Wise
24:60 restraint is better for them (f), and God is
24:61 greet one another with a greeting from God
24:61 God makes manifest for you the signs so that
24:62 those are those who believed in God
24:62 God for forgiveness for them. Truly God is
24:62 forgiveness for them. Truly God is Forgiving
24:63 God knows those who slip away under cover.
24:64 to God belongs whatever is in the heavens and
24:64 what their hands did. And God is Knowing of
24:65 them and what they worship other than God
24:66 Is this the one whom God
24:67 other than God what neither profits them nor
24:68 who call not to another god with God nor kill
24:69 which God forbade, but rightfully nor commit
24:70 God will substitute for their evil deeds
24:70 God had been Forgiving, Compassionate
24:71 he truly repents to God, turning in repentance
24:72 approached God with a pure-hearted heart
24:73 instead of God? Are you helped by them or
24:74 By God! Truly we had been clearly wandering
24:75 So call thou not to any other god with God so
24:76 God frequently and helped themselves
24:78 it and glory be to God, the Lord of the Worlds
24:79 O Moses! Truly I alone am God, The Almighty,
24:83 they said: All Praise belongs to God Who gave
24:84 her folk prostrating to the sun instead of God
24:85 they prostrate themselves not to God Who
24:86 instead of God? Are you helped by them or
24:87 say: We believed in God and the Messenger
24:88 obeys God and His Messenger and dreads God
24:89 approach God with a pure-hearted heart
24:90 restraining from God and the performing the
24:91 God gives recompense to them according
24:92 that God gives recompense to them according
24:93 his account in full, reckoning, and God is Swift
24:94 whatsoever God assigns no light for him,
24:95 Hast thou not considered that glorifies God
24:96 its glorification, and God is Knowing of what
24:97 God belongs the dominion of the heavens and
24:98 heavens and the earth. And to God is the
24:99 God turns around and around the nighttime
24:100 God created every moving creature from water.
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27:47 He said: That which is your omen is with God.
27:49 They said: Swear to one another: By God, we
27:59 Say: The Praise belongs to God and peace be on
27:59 Is God better or what they ascribe as a partners
27:59 Say: The Praise belongs to God and peace be on
27:60 Is there a god besides God? Nay! They are a
27:60 They are a folk who equate others with God
27:61 which hinders? Is there a god besides God?
27:61 which hinders? Is there a god besides God?
27:62 Is there a god besides God? Little is what you
27:62 Is there a god besides God? Little is what you
27:63 Is there a god besides God? Exalted is God
27:63 Is there a god besides God? Exalted is God
27:65 heavens and the earth nor the unseen but God
27:79 So put thy trust in God. Truly thou art on The
27:87 God willed. And all will approach Him as ones
27:88 This is the handiwork of God Who created
27:93 say: The Praise belongs to God. He will cause
28:13 and that she knows that the Promise of God is
28:27 to press thee hard. Thou wilt find me, if God
28:28 seated dislike from me. And God is Trustee
28:30 from the tree: O Moses! Truly I am God, the
28:49 Say: Then bring a Book from God that is better
28:50 his own desires without guidance from God
28:50 with the help of God. He helps whom He wills.
28:68 be to God and exalted is He above partners
28:70 God, there is no god but He
28:70 God, there is no god but He. His is all Praise in
28:72 god other than God brings you nighttime? Will
28:73 are a folk who equate others with God
28:75 they will know that The Truth is with God and
28:76 Exult not; truly God loves not the exultant
28:77 Look for what God gave thee for the Last
28:78 do good even as God did good to thee and be
28:79 Be looking for what God gave thee for the Last
28:80 Knows he not that God caused to perish before
28:81 The reward for good deeds from God is better
28:82 God extends not the provision to whomever
28:83 Were it not that God showed grace to us, He
28:87 bar thee from the signs of God after they were
28:88 to any other god than God. There is no god
29:3 were before them. Then certainly God knows
29:5 hoping for the meeting with God, then the
29:5 the term of God is that which arrives. And He
29:6 only for himself. Then truly God is Sufficient
29:10 We believed in God. When he was afflicted
29:10 for the sake of God, he mistook the persecution
29:10 God greater in knowledge of what is in the
29:10 believed in God. But when he was maligned
29:11 God knows those who believed and certainly
29:16 Abraham said to his folk: Worship God and be
29:17 worship graven images other than God and
29:17 those whom you worship other than God
29:17 look for the provision of God and worship Him
29:19 Consider they not how God causes the creation
29:19 it to return? Truly that for God is easy
29:20 God will cause the last growth to grow. Truly
29:20 growth to grow. Truly God is Powerful over
29:22 is not for you other than God either a protector
29:23 who disbelieved in the signs of God and the
29:24 Kill him or burn him! Then God rescued him
29:24 to yourselves graven images instead of God
29:25 they said: Bring on us the punishment of God
29:26 Shuayb. He said: O my folk! Worship God
29:40 God had not been doing wrong to them, but it
29:41 parable of those who took other than God to
29:42 God knows what thing they call to other than
29:44 God created the heavens and the earth with
29:45 remembrance of God is greater, and God
29:45 remembrance of God is greater, and God
29:50 Say: The signs are only with God, I am only a
29:52 in falsehood and were ungrateful to God
29:60 God provides for it and for you. And He is The
29:61 They will certainly say: God. How they are
29:62 God extends the provision for whom He wills
29:62 for whom He wills. Truly God is Knowing of
29:63 say: God! Say: The Praise belongs to God! Nay!
29:63 say: God! Say: The Praise belongs to God! Nay!
29:65 they called to God, ones who are sincere and
29:68 wrong than he who devised a lie against God
29:69 Our ways. And truly God is with ones who are
30:4 a certain number of years. To God belongs the
30:5 with the help of God. He helps whom He wills.
30:6 It is the promise of God. God breaks not His
30:6 It is the promise of God. God breaks not His
30:6 not in themselves, yet, God created not the
30:9 it had not been God who did wrong to them,
30:10 the signs of God and had been ridiculing them
30:11 God begins the creation. Again, He causes it to
30:17 So glory be to God at the time of the evening
30:29 who will guide whom God caused to go astray.
30:30 by God in which He originated humanity
30:30 There is no substitution for the creation of God
30:37 they not that God extends the provision for
30:38 Countenance of God. And those, they are the
30:39 swells not with God. And what you gave in
30:40 God is He Who created you. Again, He
30:43 approaches from God. And there is no turning
30:48 God is He Who sends the winds so they raise
30:50 Look on the effects of the mercy of God, how
30:54 God is He Who created you in your weakness.
30:56 what is prescribed by God until the Day of the
30:59 Thus God sets a seal on the hearts of those who
31:6 cause others to go astray from the way of God
31:9 dwell in them forever. The promise of God is
31:11 This is the creation of God. Then cause me to
31:12 Luqman wisdom that: Give thanks to God.
31:12 then truly God is Sufficient, Worthy of Praise
31:13 not partners with God. Truly association
31:16 or in the heavens or in or on the earth God will
31:16 on the earth God will bring it. Truly God is
31:18 earth exultantly. Truly God loves not any
31:20 you not that God caused to become subservient
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who disputes about God without knowledge
33:31 is morally obligated to God and His Messenger
it was said to them: Follow what God caused to
33:33 obey God and His Messenger. God only wants
his face to God while he is one who is a doer of
33:33 obey God and His Messenger. God only wants
firm handhold. And to God is the Ultimate End
33:34 in your (f) houses of the signs of God
Truly God is Knowing of what is in the breasts
33:34 God has been Subtle, Aware
say: God! Say: The Praise belongs to God!
33:35 who remember God frequently
say: God! Say: The Praise belongs to God!
33:35 God has prepared for them forgiveness
To God belongs whatever is in the heavens and
33:36 God and His Messenger decreed an affair
Truly God, He is The Sufficient, The Worthy of
33:36 rebels against God and His Messenger
To God belongs whatever is in the heavens
33:37 when thou hast said to him to whom God was
Truly God, He is The Sufficient, The Worthy of
33:37 be Godfearing of God. But thou hast concealed
of God would not come to an end. Truly God is
33:37 God is One Who Shows. And thou hast
of God would not come to an end. Truly God is
33:37 God has a better right that thou hast dreaded
like that of a single soul. Truly God is Hearing,
33:37 when thou hast said to him to whom God was
Hast thou not considered that God causes the
33:37 when thou hast said to him to whom God was
that which is determined and that God is
33:37 God is One Who Shows. And thou hast
God, He is The Truth. And what they call to
33:37 God has a better right that thou hast dreaded
Him is falsehood. And that God, He is The
33:37 necessary formality. And the command of God
divine blessing of God that He causes you to
33:38 is undertaken by him as a duty from God
they called to God as ones who are sincere and
33:38 custom of God with those who passed away
promise of God is True. So let not this present
33:38 the command of God had been a measured
you nor let the deluder delude you about God
33:39 those who state the messages of God and dread
knowledge of the Hour is with God and He
33:39 dread none but God. And God sufficed as a
what region it will die. Truly God is Knowing,
33:39 dread none but God. And God sufficed as a
God! It is He Who created the heavens and the
33:40 the Messenger of God and the Seal of the
O Prophet! Be Godfearing of God and obey not
33:40 and God had been Knowing of everything
ones who are hypocrites, truly God had been
33:41 O those who believed! Remember God with a
Truly God is Aware of what you had been
33:46 one who calls to God with His permission and
And put thy trust in God. And God sufficed as
33:47 believe that for them is a great grace from God
And put thy trust in God. And God sufficed as
33:48 put thy trust in God. And God sufficed as a
God made not two hearts for any man in his in
33:48 put thy trust in God. And God sufficed as a
their fathers. That is more equitable with God
33:50 right hand possessed from those that God gave
And God had been Forgiving, Compassionate
33:51 God knows what is in your hearts. And God
to some other in what is prescribed by God
33:51 your hearts. And God had been Knowing, For
believed! Remember the divine blessing of God
33:52 and God had been watching over everything
you see not. And God had been Seeing of what
33:53 God is not ashamed before The Truth. And
Remember the divine blessing of God
33:53 the Messenger of God nor marry you his
the throats and you think thoughts about God
33:53 Truly that would have been serious with God
God and His Messenger promised is nothing
33:54 or conceal it, truly God had been Knowing of
made a contract with God before that they
33:55 hands possessed. And be Godfearing of God
their compact with God that had been, they are
33:55 of God. Truly God had been Witness over
Say: Who will save you from harm from God if
33:56 God and His angels give blessings to the
Who will save you from harm from God
33:57 inflict torment on God and His Messenger
God knows the ones of you who hold off and
33:57 God cursed them in the present and in the
God caused their actions to fail. And that had
33:59 and God had been Forgiving, Compassionate
actions to fail. And that had been easy for God
33:62 This is a custom of God with those who
Surely in the Messenger of God there had been
33:62 thou wilt never find in a custom of God
in God and the Last Day and remembered God
33:63 The knowledge of it is only with God. And
in God and the Last Day and remembered God
33:63 The knowledge of it is only with God
they said: This is what God and His Messenger
33:64 God cursed the ones who are ungrateful and
God and His Messenger were sincere. And it
33:66 O would that we obeyed God and obeyed the
sincere in the contracts they made with God
33:69 God declared him innocent of what they said
God gives recompense to the ones who are
33:69 said. And he had been well-esteemed with God
forgiveness. Truly God had been Forgiving
33:70 O those who believed! Be Godfearing of God
God repelled those who were ungrateful in
33:71 God and His Messenger surely won a triumph
God spared the ones who believe in fighting
33:73 God punishes the ones who are hypocrites (m)
believe in fighting. And God had been Strong,
33:73 God will turn to forgiveness toward the ones
you treaded not. And God had been Powerful
33:73 believers. And God had been Forgiving
had been wanting God and His Messenger and
34:1 The Praise belongs to God. To Him belongs
God prepared for the ones who are doers of
34:8 Devised he a lie against God or is there a
And that would have been easy for God
34:22 on those whom you claimed other than God
44


37:169 been servants of God, ones who are devoted
37:182 And The Praise belongs to God, the Lord of
38:26 cause thee to go astray from the way of God
38:26 go astray from the way of God, for them there
38:65 And there is no god but God, The One, The
39:1 successively of this Book is from God, The
39:2 so worship God as one who is sincere and
39:3 for. And those who took to themselves
39:3 God gives judgment between them about what
39:3 God gives judgment between them
39:3 Truly God guides not him, one who lies and is
39:4 If God wanted to take to Himself a son, He
39:4 Glory be to Him. He is God, The One, The
39:6 Such is God your Lord. His is the dominion.
39:7 If you are ungrateful, truly God is Independent
39:8 laid on rivals to God to cause others to go
39:10 and the earth of God is that which is extensive
39:11 Say: Truly I was commanded to worship God,
39:14 Say: God alone I worship as one sincere and
39:16 overshadowings. With that, God frightens His
39:17 penitent to God, for them are good tidings. So
39:18 Those are those whom God guided. And those
39:20 the solemn declaration of God; God never
39:20 the solemn declaration of God; God never
39:21 thou not considered that God caused water to
39:22 whose breast God expanded for submission
39:22 harden against the Remembrance of God
39:23 God sent down the fairer discourse, a Book,
39:23 become gentle with the Remembrance of God
39:23 That is the guidance of God. With it He guides
39:26 God caused them to experience degradation in
39:29 God propounded a parable of a man owned by
39:29 Praise belongs to God. But most of them know
39:32 lied against God and denied sincerity when it
39:35 God absolves them of their bad deeds that
39:36 Is not God One Who Suffices for His servants?
39:36 God causes to go astray, there is not for him
39:37 God guides, there is not for him any one who
39:37 God, thereby to worship other than God
39:46 O God! One Who is Originator of the heavens
39:47 from God what they be not anticipating
39:52 Know they not that God causes to go astray, there is not for him
39:53 not of the mercy of God. Truly God forgives all
39:53 of the mercy of God. Truly God forgives all
39:56 I neglected in my responsibility to God and
39:57 say: If God guided me, I would certainly have
39:60 thou wilt see those who lied against God
39:61 God delivers those who were Godfearing,
39:62 God is One Who is Creator of everything and
39:63 who were ungrateful for the signs of God
39:64 Command you me to worship other than God
39:66 Nay! Worship thou God and be thou among
39:67 they measured not God with His true measure
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39:68 but he whom God willed. Again, it will be 41:22 you thought that God knows not much of what 41:27 That is the recompense of the enemies of God:
39:74 They would say: The Praise belongs to God 41:30 who said: Our Lord is God. Again, they went 41:33 a fairer saying than he who called to God
39:75 be said: The Praise belongs to God, the Lord of 41:36 refuge in God. Truly He is The Hearing, The 41:37 yourselves to God Who created both of them if
40:2 of this Book is from God, The Almighty, The 41:52 you that even though it had been from God
40:2 of this Book is from God, The Almighty, The 41:36 God is Guardian over them and thou art not a 41:37 who even though it had been from God
40:4 No one disputes the signs of God but those 42:1 who were before thee. God is The Almighty,
41:10 the repugnance of God is greater than your 42:2 God, He is The Forgiving, The Compassionate
41:12 It will be said: That is because when God alone 42:5 God is He Who created them, He was more
41:14 none but God. They said: If our Lord willed, 42:6 God is Guardian over them and thou art not a 42:7 God is He Who created them, He was more
41:15 not that God Who created them, He was more 42:8 if God willed, He would have made them one
41:17 God is Swift in reckoning 42:9 than Him to themselves as protectors but God
41:18 back to me the servants of God, the Children of 42:10 its determination is with God. That is God, my
41:21 for them for which God gives not permission 42:11 its determination is with God. That is God, my
41:22 a man because he says: My Lord is God 42:12 God is The Almighty, The All-Wise 42:13 God is Forgiving, Most Ready to Appreciate
41:23 God causes as good tidings to His servants who 42:14 say: He devised against God a lie. But if God
41:27 if God extended the provision for His servants, 42:15 say: He devised against God a lie. But if God
42:21 for them for which God gives not permission 42:22 God is He Who caused the Book to descend with
42:22 a man because he says: My Lord is God 42:23 God is Subtle with His servants. He provides to
42:24 say: He devised against God a lie. But if God 42:24 He would have sealed over thy heart and God
42:27 if God extended the provision for His servants, 42:25 God is Subtle with His servants. He provides to
42:31 there is not for you other than God either a 42:26 God extends the provision for His servants, 42:26 God is Subtle with His servants. He provides to
42:34 you said: God will never raise up a Messenger 42:27 if God extended the provision for His servants, 42:27 if God extended the provision for His servants,
42:35 who dispute the signs of God without any 42:28 God is Subtle with His servants. He provides to
42:36 who dispute the signs of God without any 42:29 than Him to themselves as protectors but God
42:37 who dispute the signs of God without any 42:30 than Him to themselves as protectors but God
42:38 who dispute the signs of God without any 42:32 than Him to themselves as protectors but God
42:39 who dispute the signs of God without any 42:33 than Him to themselves as protectors but God
42:40 who dispute the signs of God without any 42:34 than Him to themselves as protectors but God
42:43 our turning back is to God. And truly the ones 42:35 than Him to themselves as protectors but God
42:44 what I say to you. I commit my affair to God 42:36 than Him to themselves as protectors but God
42:45 God guarded him from the evil deeds that they 42:37 than Him to themselves as protectors but God
42:46 God surely gave judgment among His servants 42:38 than Him to themselves as protectors but God
42:47 for which there is no turning back from God 42:39 than Him to themselves as protectors but God
42:49 To God belongs the dominion of the heavens 42:40 God causes to go astray, there is not for him
42:51 it had not been for a mortal that God speak to 42:41 God is The Almighty, The All-Wise 42:42 but him on whom God had mercy. Truly He
42:52 down the Book successively is from God, 42:42 but him on whom God had mercy. Truly He
42:53 the path of God, to whom belongs whatever is 42:43 God is The Almighty, The All-Wise 42:44 by the Book successively is from God,
42:53 the path of God, to whom belongs whatever is 42:44 by the Book successively is from God,
42:54 things right, his compensation is due from God 42:45 God causes to go astray, there is not for him
42:55 thou patience. Truly the promise of God is true 42:46 God causes to go astray, there is not for him
42:56 dispute about the signs of God without any 42:47 for which there is no turning back from God
42:57 thou patience. Truly the promise of God is true 42:48 God causes to go astray, there is not for him
42:58 God is God, The Lord of the Universe 42:49 To God belongs the dominion of the heavens
42:59 God is God, The Lord of the Universe 42:49 To God belongs the dominion of the heavens
42:60 who call you to other than God 42:50 down the Book successively is from God,
42:63 those who were before thee. God is The Almighty, 42:51 it had not been for a mortal that God speak to
42:65 God, He is The Forgiving, The Compassionate 42:53 the path of God, to whom belongs whatever is
42:66 God is Possessor of Grace to humanity, but 42:54 things right, his compensation is due from God
42:68 but no God but He. Then thou art not a 42:55 thou patience. Truly the promise of God is true
42:68 but no God but He. Then thou art not a 42:56 dispute about the signs of God without any
42:71 if God extends the provision for His servants, 42:57 thou patience. Truly the promise of God is true
42:73 variegated and heavens with God 42:58 God is The Almighty, The All-Wise
42:74 with God. They would say: They went astray 42:59 God is The Almighty, The All-Wise
42:76 with God. They would say: They went astray 42:60 God is God, The Lord of the Universe
42:77 thou patience. Truly the promise of God is true 42:61 God is God, The Lord of the Universe
42:78 a sign, except with the permission of God. So 42:62 God is God, The Lord of the Universe
42:79 of God drew near, the matter would be decided 42:63 those who were before thee. God is The Almighty,
42:80 see His signs. So which of the signs of God do 42:64 those who were before thee. God is The Almighty,
42:81 to be justified by the words of God. And to those 42:65 those who were before thee. God is The Almighty,
42:84 Our might, they said: We believed in God 42:66 those who were before thee. God is The Almighty,
42:85 a custom of God which was in force before 42:67 those who were before thee. God is The Almighty,
42:88 none but God. They said: If our Lord willed, 42:68 those who were before thee. God is The Almighty,
42:89 not that God Who created them. He was more 42:69 those who were before thee. God is The Almighty,
42:90 when will be assembled the enemies of God to 42:70 those who were before thee. God is The Almighty,
42:91 given speech by God Who gave speech to all 42:71 those who were before thee. God is The Almighty,
47:38 He is a miser only to himself. God is Sufficient
47:38 are being called to spend in the way of God. But
47:35 he is a miser only to himself. God is Sufficient
47:29 God promised those who believed and did as
47:27 God promised those who believed and did as
47:26 Muhammad is the Messenger of God. And
47:25 This was so that God may cause to enter into
47:24 God promised those who believed and did as
47:23 God promised those who believed and did as
47:22 that is because they disliked what God caused
47:21 O our folk! Answer one who calls to God and
47:20 God promised those who believed and did as
47:19 You are; truly God guides not the folk, the ones
47:18 God was well-pleased with the ones who
47:17 they will take much gain. And God had been
47:16 God will give you a fairer compensation. But if
47:15 want to substitute for the assertion of God
47:14 And God had been Forgiving, Compassionate
47:13 to other than God, one who responds to him
47:12 they will mean to substitute for the assertion of God
47:11 bring you profit? Nay! God had been Aware of
47:10 you what you call to other than God
47:9 God and His divine blessing. And God is
47:8知 you that the Messenger of God is of you.
47:7 Know you that the Messenger of God is of you.
47:6 God and His divine blessing. And God is
47:5 to other than God, one who responds to him
47:4 no more for you. Surely God is Knowing of
47:3 He said: The knowledge is only with God and I
47:2 and again, go
47:1 if you help God, He will help you and make
47:0 That is because they disliked what God caused
46:33 Consider they not that God Who created the
46:32 whoever answers not to one who calls to God,
46:31 O our folk! Answer one who calls to God and
46:30 And God knows all your actions
46:29 looking for grace from God and contentment
46:28 the ways of life. And God sufficed as a witness
46:27 enter the Masjid al-Haram, if God willed, as
46:26 worthy of it. And God had been of everything
46:25 This was so that God may cause to enter into
46:24 God promised those who believed and did as
46:23 This is a custom of God which was in force
46:22 follow the Messenger of God. And they followed their own
46:21 God promised those who believed and did as
46:20 God promised you much gain that you will
46:19 In some of the affair. And God knows what
46:18 God will give you a fairer compensation. But if
46:17 on the sick, and whoever obeys God and His
46:16 on the sick, and whoever obeys God and His
46:15 want to substitute for the assertion of God
46:14 And God had been Forgiving, Compassionate
46:13 to other than God, one who responds to him
46:12 they will mean to substitute for the assertion of God
46:11 bring you profit? Nay! God had been Aware of
46:10 you what you call to other than God
46:9 God and His divine blessing. And God is
46:8 And God is Knowing, Wise.
46:7 God belongs the armies of the heavens and the
46:6 to other than God, one who responds to him
46:5 nothing for me against God; He is greater in
46:4 you; for you are God's folk, and He is your Lord.
46:3 how was it to be God's folk, and He is your Lord.
46:2 you; for you are God's folk, and He is your Lord.
46:1 God and obey the
God caused not to descend any authority

Then to God belongs the Last and the First

nothing at all but after God gives permission

God belongs whatever is in the heavens and

is not other than God, One Who Uncovers it

So prostrate yourselves to God and worship

glorified God and whatever is in and on the

you had been. And God is Seeing of what you

the earth. All commands are returned to God

in God and His Messenger and spend out of

believe not in God while the Messenger calls to

truly God is to you Gentle, Compassionate

spend in the way of God? And to God belongs

and spend out of the Remembrance of God.

those who made a breach with God and His

it while they forgot it. And God is a Witness

and whatever is in and on the

between you both. Truly God is hearing

their sayings. And truly God is Pardoning, For

you are admonished. And God is Aware of

and those are the ordinances of God

God and His Messenger. And those are the

who oppose God and His Messenger, they

Day when God will raise them up altogether,

the Remembrance of God. Those are of the

those who opposed God and His Messenger,

God prescribed: I will prevail, truly I and My

truly I and My Messengers. Truly God is

are the Party of God. Lo! the Party of God

wilt not find any folk who believe in God and

make friends with whoever opposed God

ones who will dwell in them forever. God was

Lo! The Party of God. They are the ones who

the heavens glorified God and whatever is in

are secure in their fortresses from God

God approached them from where they

If God prescribed not banishment for them, He

they make a breach with God and His

made a breach with God, then truly God is

made a breach with God, then truly God is

roots, it was with the permission of God and so

God gave as spoils of war to His Messenger

but God gives authority to His Messengers

whomever He wills. And God is Powerful over

God gave His Messenger as spoils of war

and God and His Messenger and the possessors

he prohibited you. And be Godfearing of God

What God gave to His Messenger as spoils

their property, looking for grace from God

and they help God and His Messenger, there is

And God bears witness that they truly are ones

more severe fright in their breasts than God.

I am free of thee. I fear God, the Lord of the

be Godfearing of God. Truly God is Aware of

be Godfearing of God. Truly God is Aware of

O those who believed! Be Godfearing of God

be not like those who forgot God and He

one that is split open dreading God

He is God. There is no god but He; The One

He is God besides whom there is no god but

Glory be to God, above partners they ascribe

He is God, The One Who is the Creator, The

and you because you believe in God your

will distinguish among you. And God is Seeing

and whatever you worship other than God

hatred eternally until you believe in One God

God. Our Lord! In Thee we put our trust and to

those who had been hoping for God and the

turns away, then truly God, He is Sufficient,

those who were looking for the contentment of God

Be Godfearing of God and believe in His

you. And God is Forgiving, Compassionate

of the grace of God and that the grace of God is

God and that the grace of God is in the hand of

that the grace of God is in the hand of God

God heard the saying of she who disputes with

spouse and she complains to God and God

spouse and she complains to God and God

between you both. Truly God is hearing

their sayings. And truly God is Pardoning, For

you are admonished. And God is Aware of

God and His Messenger. And those are the

And those are the ordinances of God

who oppose God and His Messenger, they

Day when God will raise them up altogether

God counted it while they forgot it. And God is

it while they forgot it. And God is a Witness

Hast thou not considered that God knows

the Day of Resurrection. Truly God is Knowing

God gives not as a greeting to thee and they

Why punishes us not God for what we say?

be Godfearing of God before Whom you will

them at all, but with the permission of God

of God. In God let the ones who believe put

in the assemblies, then make room. God will

when it was said: Move up, then move up. God

given the knowledge in degrees. And God is

find not the means, then truly God is Forgiving

If then you accomplish it not, God turned in

obey God and His Messenger. And God is

obey God and His Messenger. And God is

against whom God was angry? They are not of

God prepared a severe punishment for them.

they barred from the way of God. So for them

their wealth and their children against God at

Day when God will raise them up altogether,

the Remembrance of God. Those are of the

those who opposed God and His Messenger,

God prescribed: I will prevail, truly I and My

truly I and My Messengers. Truly God is

are the Party of God. Lo! the Party of God

wilt not find any folk who believe in God and

make friends with whoever opposed God

ones who will dwell in them forever. God was

Lo! The Party of God. They are the ones who

the heavens glorified God and whatever is in

are secure in their fortresses from God

God approached them from where they

If God prescribed not banishment for them, He

they make a breach with God and His

made a breach with God, then truly God is

made a breach with God, then truly God is

roots, it was with the permission of God and so

God gave as spoils of war to His Messenger

but God gives authority to His Messengers

whomever He wills. And God is Powerful over

God gave His Messenger as spoils of war

and God and His Messenger and the possessors

he prohibited you. And be Godfearing of God

What God gave to His Messenger as spoils

their property, looking for grace from God

and they help God and His Messenger, there is

And God bears witness that they truly are ones

more severe fright in their breasts than God.

I am free of thee. I fear God, the Lord of the

be Godfearing of God. Truly God is Aware of

be Godfearing of God. Truly God is Aware of

O those who believed! Be Godfearing of God

be not like those who forgot God and He

one that is split open dreading God

He is God. There is no god but He; The One

He is God besides whom there is no god but

Glory be to God, above partners they ascribe

He is God, The One Who is the Creator, The

and you because you believe in God your

will distinguish among you. And God is Seeing

and whatever you worship other than God

hatred eternally until you believe in One God

God. Our Lord! In Thee we put our trust and to

those who had been hoping for God and the

turns away, then truly God, He is Sufficient,

those who were looking for the contentment of God

Be Godfearing of God and believe in His

you. And God is Forgiving, Compassionate

of the grace of God and that the grace of God is

God and that the grace of God is in the hand of

that the grace of God is in the hand of God

God heard the saying of she who disputes with

spouse and she complains to God and God

spouse and she complains to God and God

between you both. Truly God is hearing

their sayings. And truly God is Pardoning, For

you are admonished. And God is Aware of

God and His Messenger. And those are the

And those are the ordinances of God

who oppose God and His Messenger, they

Day when God will raise them up altogether

God counted it while they forgot it. And God is

it while they forgot it. And God is a Witness

Hast thou not considered that God knows

the Day of Resurrection. Truly God is Knowing

God gives not as a greeting to thee and they

Why punishes us not God for what we say?

be Godfearing of God before Whom you will

them at all, but with the permission of God

of God. In God let the ones who believe put

in the assemblies, then make room. God will

when it was said: Move up, then move up. God

given the knowledge in degrees. And God is

find not the means, then truly God is Forgiving
60:10 He gives judgment among you. And God is 64:11 lit but with the permission of God, who
60:11 of what they spent. And be Godfearing of God 64:11 permission of God, whoever believes in God
60:12 will not ascribe nothing as partners with God 64:11 He guides his heart. And God is Knowing of
60:12 God for them (f). Truly God is Forgiving 64:12 obey God and obey the Messenger. Then if you
60:12 God for them (f). Truly God is Forgiving 64:12 God, there is no god but He. And in God let the
60:13 God was angry. Surely they gave up hope for 64:13 God, there is no god but He. And in God let the
60:13 It was most troublesome, repugnant to God 64:13 And in God let the ones who believe put their
60:14 God loves those who fight in His way, ranged 64:15 And God, with Him is a sublime compensation
60:15 you know that I am the Messenger of God 64:16 So be Godfearing of God as much as you were
60:15 So when they swerved, God caused their 64:17 lend to God a fairer loan, He will multiply it
60:15 And God guides not the folk, the ones who 64:17 And God is Ready to Appreciate, Forbearing
60:16 Messenger of God to you, one who establishes 65:1 be Godfearing of God, your Lord; and drive
60:16 and whatever is in and 65:1 indecency. These are the ordinances of God
60:17 heavens glorified God and whatever is in and 65:1 violates the ordinances of God, then truly he
60:17 It was most troublesome, repugnant to God 65:1 Thou art not informed so that perhaps God
60:18 God is One Who Fulfills His light even though 65:2 testimony for God. That is admonished for
60:18 You believe in God and His Messenger and 65:2 for whomever had been believing in God and
60:18 His Messenger and struggle in the way of God 65:2 he who is Godfearing of God, He will make a
60:18 another thing you love. Help is from God and 65:3 whoever puts his trust in God, then He will be
60:19 O those who believed! Be helpers of God as 65:3 God is One Who Reaches Through His
60:19 to the disciples: Who are my helpers for God 65:3 command. Surely God assigned a measure to
60:19 The disciples said: We are the helpers for God 65:4 is Godfearing of God, He will make his affair
60:20 heavens glorified God and whatever is in and 65:5 is the command of God which He caused to
60:20 That is the grace of God. He gives it to whom 65:5 is Godfearing of God, He will absolve him of
60:21 to whom He wills. And God is Possessor of the 65:6 God gave him. And God places not a burden
60:21 parable of a folk who denied the signs of God 65:7 God gave him. And God places not a burden
60:22 God guides not the folk, the ones who are 65:7 beyond what He gave him. God will make ease
60:22 are the protectors of God to the exclusion of 65:9 God prepared for them a severe punishment
60:23 And God is Knowing of the ones who are 65:10 a severe punishment. So be Godfearing of God
60:23 then hasten to the Remembrance of God 65:10 God caused to descend to you a Remembrance
60:24 grace of God. And remember God frequently 65:11 who recounts to you the signs of God
60:24 grace of God. And remember God frequently 65:11 to the light. And whoever believes in God
60:25 What is with God is better than any diversion 65:11 eternally. Surely God did a good provision for
60:26 than any transaction. And God is Best of the 65:12 It is God Who created the seven heavens and of
60:26 that thou art truly the Messenger of God 65:12 God is Powerful over everything and that God
60:27 God knows that thou art truly His Messenger 65:12 that God truly enclosed everything in His
60:28 God bears witness that the ones who are 66:1 O Prophet! Why hast thou forbidden what God
60:29 Then they barred from the way of God. Truly 66:1 And God is Forgiving, Compassionate
60:30 They are the enemy so beware of them. God 66:2 God imposed on you the dissolution of such of
60:31 to them: Approach now. The Messenger of God 66:2 And God is your Defender, and He is The
60:31 God will never forgive them. Truly God guides 66:3 she then told it to another. God disclosed to
60:32 is Godfearing of God, He will make his affair 66:4 If you two repent to God, the hearts of you
60:32 to whom He wills. And God is Possessor of the 66:5 one another against him, then truly God,
60:33 God guides not the folk, the ones who are 66:6 severe who rebel not against whatever God
60:33 are the protectors of God to the exclusion of 66:8 who believed! Turn to God for forgiveness
60:34 God bears witness that the ones who are 66:8 On the Day God will not cover the Prophet
60:35 to them: Approach now. The Messenger of God 66:10 God propounded an example for those, ones
60:36 God will never forgive them. Truly God guides 66:10 so they avail them not against God at all
60:36 Clearly they were of those who are 66:11 God propounded an example for those who
60:37 God bears witness that the ones who are 66:11 God propounded an example for those who
60:38 God is One Who Reaches Through His 66:9 we said: God sent not down anything, You are
60:39 children from the Remembrance of God. And 66:9 Say: The knowledge of this is only with God
60:40 God never postpones it for a soul when its 66:9 Say: Considered you if God would cause me to
60:41 heavens glorifies God and whatever is in and 66:9 Truly he had not been believing in God, The
60:42 are ones who believe. And God is Seeing of 67:3 God, the Possessor of the Stairways of Ascent
60:43 God is The Knowing of what is in the breasts 70:3 God, the Possessor of the Stairways of Ascent
60:44 God is Self-Sufficient. And God is Rich, Worthy 71:3 Worship God and be Godfearing of Him and
60:46 And God is Self-Sufficient. And God is Rich 71:4 Truly when the term of God drew near, it will
60:47 told of what you did. And that is easy for God 71:13 you that you hope not for dignity from God
60:48 We caused to descend. And God is Aware of 71:15 how God created the seven heavens, one on
60:49 So believe in God and His Messenger and in 71:17 God caused you to develop bringing you forth
spreads . The Prophet Muhammad (peace be upon him) reported: "If any one of you ascribes unto God a partner, he will enter Hellfire."
Concordance of 108. ALÅ—115. AMARA The Sublime Quran

71:25 not for themselves any helpers other than God
72:4 had been saying an outrageous lie about God
72:5 nor the jinn would ever say a lie about God
72:7 they thought as you thought, that God would
72:12 that we will never be able to weaken God
72:18 prostration belong to God so call not to anyone
72:18 belong to God so call not to anyone with God
72:19 of God stood up, calling to Him, they be about
72:22 never would grant me protection from God
72:23 against God and His Messenger, then for him is
72:23 delivering messages from God, His messages,
73:20 God ordains the nighttime and the daytime. He
73:20 of God and others fight in the way of God
73:20 God and others fight in the way of God
73:20 and give the purifying alms and lend to God a
73:20 your souls, you will find the same with God
73:20 sublime reward. And ask God for forgiveness
73:20 Truly God is Forgiving, Compassionate
74:31 who are ungrateful, what had God wanted
74:31 God causes to go astray whom He wills, and
74:56 not remember unless God wills. He is Worthy
76:6 spring where the servants of God will drink
76:9 we feed you only for the Countenance of God
76:11 God would protect them from worse on that
76:30 not unless God wills it. For God had been
76:30 not unless God wills it. For God had been
76:25 God took him with an exemplary punishment
76:29 But you will not unless God wills, the Lord of
81:29 command on that Day will belong to God
82:23 but God is greater in knowledge of what they
83:8 on them only because they believe in God
83:9 heavens and the earth. And God is a Witness
85:20 God is One Who Encloses them from behind
87:7 God willed. Truly He knows the openly
88:24 God will punish him with the greater
91:13 of God said to them: Allow watering to the
95:8 Is not God The Most Just of ones who judge
96:14 Knows he not that God sees
98:2 A Messenger from God, who recounts to them
98:5 were commanded but to worship God as ones
98:8 eternally. God was well-pleased with them and
104:6 It is the fire of God, that which is kindled
110:1 When the help of God drew near and the
110:2 humanity entering into the way of life of God
112:1 Say: He is The God, One
112:2 God, the Everlasting Refuge

ALÅ—verb I perfect—to stop at nothing
verb I imperfect (ya>l)—to stop at nothing

3:118 They stop at nothing to ruin you. They wished

109. ÁLÁ—verb IV perfect—to vow abstinence
verb IV imperfect (yu>l)—to vow abstinence
2:226 those who vow abstinence from their wives

10. Y'TÁLÁ—verb VIII perfect—to forswear
verb VIII imperfect (ya>tal)—to forswear
24:22 Let those imbued with grace not forswear

111. ALÅ—masculine noun (plural alá?)—ben-

efit 7:69 remember the benefits of God so that perhaps
7:74 So remember the benefits of God and do no
53:55 Then which of the benefits of thy Lord wilt
55:13 of the benefits of the Lord of you both will you
55:16 of the benefits of the Lord of you both will you
55:18 of the benefits of the Lord of you both will you
55:21 of the benefits of the Lord of you both will you
55:23 of the benefits of the Lord of you both will you
55:25 of the benefits of the Lord of you both will you
55:28 of the benefits of the Lord of you both will you
55:30 of the benefits of the Lord of you both will you
55:32 of the benefits of the Lord of you both will you
55:34 of the benefits of the Lord of you both will you
55:36 of the benefits of the Lord of you both will you
55:38 of the benefits of the Lord of you both will you
55:40 of the benefits of the Lord of you both will you
55:42 of the benefits of the Lord of you both will you
55:45 of the benefits of the Lord of you both will you
55:47 of the benefits of the Lord of you both will you
55:49 of the benefits of the Lord of you both will you
55:51 of the benefits of the Lord of you both will you
55:53 of the benefits of the Lord of you both will you
55:55 of the benefits of the Lord of you both will you
55:57 of the benefits of the Lord of you both will you
55:59 of the benefits of the Lord of you both will you
55:61 of the benefits of the Lord of you both will you
55:63 of the benefits of the Lord of you both will you
55:65 of the benefits of the Lord of you both will you
55:67 of the benefits of the Lord of you both will you
55:69 of the benefits of the Lord of you both will you
55:71 of the benefits of the Lord of you both will you
55:73 of the benefits of the Lord of you both will you
55:75 of the benefits of the Lord of you both will you
55:77 of the benefits of the Lord of you both will you

AL S

112. ILYÁS—proper noun—Elijah
6:85 Zechariah and Yahya and Jesus and Elijah—all
35:123 And truly Elijah was of the ones who are sent
37:130 Peace be on Elijah!

AM T

113. AMT—masculine noun—unevenness
20:107 not in it any crookedness nor unevenness

AM D

114. AMAD—masculine noun—space of time
3:30 this and between that a long space of time
18:12 was better in calculating the space of time
57:16 space of time was long for them so their hearts
72:25 if my Lord will assign for it a space of time

AM R

115. AMARA—verb I perfect—to command, to suggest
2:27 and sever what God commanded that it be
2:222 approach them as God commanded you
4:114 him who commanded charity or one who is
5:117 to them but what Thou hadst commanded me
7:12 thee from prostrating when I commanded thee
Concordance of 115. AMARA The Sublime Quran

7:28 our fathers on it and God commanded
7:29 Lord commanded me to equity. And set your
12:40 God alone. He commanded that you worship
12:68 entered from where their father commanded
13:21 reach out to what God commanded be joined
13:25 God commanded to be joined and make
17:16 to cause a town to perish, We commanded
22:41 commanded to that which is honorable and
24:53 if thou wouldst command them, they would go
66:6 rebel not against whatever God commanded
80:23 being finished not what He commanded
96:12 or commanded God-consciousness

verb I imperfect (ya’maru)—

2:44 You command humanity to virtuous conduct
2:67 Moses said to his folk: Truly God commands
2:93 Say: Miserable was what commands you to it
2:169 Truly he commands you to evil and depravity
2:268 with poverty and commands you to depravity
3:21 command to equity from among humanity
3:30 command you to take to yourselves the angels
3:80 command you to take to yourselves the angels
3:110 command to that which is honorable and
3:114 in God and the Last Day and they command
4:47 command of God had been one that is
4:59 Messenger and those imbued with authority
4:83 drew near them a command of public safety
4:83 Messenger, and to those imbued with authority
5:95 mischief of his conduct, God pardoned what is
6:159 concerned with them at all. Truly their affair
7:157 He commands them to that which is honorable
7:28 Truly, God commands not depravities
7:54 and accomplished what they are commanded
8:44 one that is accomplished and commands are re
8:45 in their eyes so that God decrees a command
9:48 near and the command of God was manifested
9:50 say: Surely we took our commands before
10:72 is with God. And I was commanded
11:112 So go thou straight as thou wert commanded
13:36 Say: I was commanded to worship only God
27:91 I was commanded to worship the Lord of this
27:91 I was commanded that I be among the ones
39:11 Say: Truly I was commanded to worship God,
39:12 I was commanded that I be the first of the ones
40:66 I was commanded to submit to the Lord of the
42:15 go thou straight as thou wert commanded
42:15 I was commanded to be just among you. God
66:6 they accomplish what they are commanded

verb I imperfect passive (yu’maru)—

to be commanded

2:68 so accomplish what you are commanded
15:65 but pass on to where you are commanded
15:94 call aloud what thou art commanded: Turn
16:50 and accomplish what they are commanded
37:102 Accomplice whatever thou art commanded

verb I verbal noun (aman)—

command, affair, state of affairs,
authority, conduct, purpose

2:109 and overlook until God brings His command
2:117 when He decreed a command, then truly He
2:210 And commands are returned to God
2:227 his command is with God; while such reverted
3:147 impieties and our excessiveness in our affair
3:152 the command and you rebelled after He caused
3:154 They say: Have we any part in the command?
3:154 any part in the command, we would not be
3:159 them, and take counsel with them in the affair
3:166 then truly that is of the commands to constancy
3:178 command of God had been one that is
4:59 Messenger and those imbued with authority
4:83 Messenger, and to those imbued with authority
5:95 mischief of his conduct, God pardoned what is
6:159 concerned with them at all. Truly their affair
7:54 ones caused to be subservient to His command
7:54 and the command, blessed be God, Lord of the
7:74 the she-camel and defied the command of
7:150 Would you hasten the command of your Lord
8:42 God decrees a command that had been one that
8:43 with one another about the command except
8:44 in their eyes so that God decrees a command
8:44 one that is accomplished and commands are re
9:24 then await until God brings His command and
9:48 around and around for thee the commands
9:48 near and the command of God was manifested
9:50 say: Surely we took our commands before
10:31 who manages the command? They will then
the water was shrunken and the command of God had been decreed.

10:71 there was no cause for doubt in your affair

10:71 So agree upon your affair along with your

11:40 Until when Our Command drew near and the

11:43 saves from harm this day from the command of God

12:15 But, and why? and why? and by their command the sea was shrunken

12:16 and the boats run through it by His command

12:21 the sea by His command and He caused rivers and streams to run among the plains.

13:32 the sea by His command and He caused rivers and streams to run among the plains.

13:44 the command of their Lord so the thunderbolt came to evict something after that affair

15:66 We decreed the command to him that the last day the boats may run through the sea by His command

16:43 the command of Our Lord, and the ones who distribute the command

16:73 They said: Marvel thou at the command of God, and those who are in a confused state of affairs

16:82 Our command drew near. We made its high

16:94 Our command drew near

16:97 Council but they followed the command of Pharaoh which was not well-intended

17:85 say: The spirit is of the command of my Lord

17:87 every command from the heaven to the earth. To God all matters are re

18:10 us with right mindedness with our affair

18:11 the sea by His command and He caused rivers and streams to run among the plains.

18:43 the command of God which He caused to descend

18:50 he disobeyed the command of His Lord. Will they not know that there is indeed a witness among the messengers.

18:58 And Our command drew near. We delivered them not to bicker with thee in the command

19:39 the command would be decided yet they are in a confused state of affairs

19:40 the command of thy Lord drew near, they

19:44 the command of God was not well-intended

20:93 Hast thou then rebelled against my command

20:101 every command from the heaven to the earth. To God all matters are re

21:93 they cut asunder their affair between them yet

21:101 clear portents of the command. We gave them

22:17 the wind tempest runs by His command

22:59 the boats run through the sea by His command

22:67 let them not bicker with thee in the command

22:76 what is behind them and to God all matters

23:27 Then when Our command drew near and the

23:53 they cut their affair of unity asunder into sects

23:62 ask thy permission for some of their affairs

24:50 Our command is not but one as the twinkling of an eye.

25:44 that is certainly a sign of constancy of affairs

25:47 We will obey you in some of the affair. And He will constrain you not over His command except that which is decreed by Him

26:121 not the command of the ones who are excessive

27:32 O Council! Render me an opinion in my affair

28:44 command to Moses and thou hadst not been

29:12 to thee the Spirit of Our command. Thou

29:53 God and His Messenger decreed an affair

30:25 the earth are secured for you by His command

30:51 Godfearing of God, He will make his affair

31:14 of the heavens and the earth. All commands

31:15 say: The spirit is of the command of my Lord

31:22 And to God is the Ultimate End of affairs.

32:24 among them to guide under Our command

32:36 It runs at his command, a gentle wind

33:30 they are in a confused state of affairs

33:36 that there be any choice for them in their affair

34:12 swerve from Our command We cause him to
to thee the Spirit of Our command. Thou

34:354 thee were denied. And to God all affairs are re

35:44 It will destroy everything at the command of God

36:46 the command of God was not well-intended

38:36 the immediate mischief of their affair and for

39:53 said: The spirit is of the command of my Lord

40:15 command on whom He wills of His servants

40:44 what I say to you. I commit my affair

40:68 when He decreed an affair, He only says to it: its affair and the Ultimate End of its affair had
to thee the Spirit of Our command. Thou

41:12 heaven its command. We made the present

41:50 it had been that which is a decreed command

41:70 command of thy Lord so the thunderbolt followed their own desires. And every affair is

42:18 a command from Us. Truly We had been ones

42:32:38 their affairs are by counsel among themselves

42:43 to thee the Spirit of Our command. Thou

42:50 Our command is not but one as the twinkling of an eye.

42:52 to thee the Spirit of Our command. Thou

43:79 Or fixed they some affair? Then We, too, are

44:10 command on whom He wills of His servants

44:44 Every wise command is made clear in it

44:45 a command from Us. Truly We had been ones

45:12 the boats may run through it by His command

45:14 Our command is not but one as the twinkling of an eye.

46:25 It will destroy everything at the command of God

47:21 honorable saying! And when the affair was

47:26 We will obey you in some of the affair. And

49:7 in much of the affair, you would certainly fall

49:9 about the command of God. Then if it changes so they are in a confused state of affairs

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50:14 the ones who distribute the command

50:44 the command of their Lord so the thunderbolt followed their own desires. And every affair is

51:44 the one who distributes the command

54:3 followed their own desires. And every affair is

54:5 Our command is not but one as the twinkling of an eye.

54:10 Our command is not but one as the twinkling of an eye.

57:50 the immediate mischief of their affair and for

57:14 by following your fantasies until the command

59:15 the immediate mischief of their affair and for

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66:5 One Who Reaches Through His command

66:54 is Godfearing of God, He will make his affair

66:55 command of God which He caused to descend

66:57 or fixed they some affair? Then We, too, are

66:59 the command of God which He caused to descend

66:62 ask thy permission for some of their affairs

66:67 let them not bicker with thee in the command

66:76 what is behind them and to God all matters

68:72 to God all affairs are re

68:79 Our command is not but one as the twinkling of an eye.

69:51 the ones who distribute the command

69:54 the immediate mischief of their affair and for

69:55 command of God which He caused to descend

69:56 how many a town defied the command of its

69:64 command on whom He wills of His servants

70:100 their presence when they agreed to their affair

71:50 every command from the heaven to the earth. To God all matters are re

71:56 the immediate mischief of their affair and for

71:71 So agree upon your affair along with your

72:81 the wind tempest runs by His command

72:93 they cut asunder their affair between them yet

73:11 him safe by the command of God, truly God
18:71 thou hadst brought about a dreadful thing

116. I TAMARA—verb VIII perfect—to conspire, to take counsel
verb VIII imperfect (ya’tamiru) — to conspire
28:20 O Moses! Truly the Council is conspiring
to take counsel
65:6 each of you take counsel between you as one

117. AMMĀR—masculine noun—that which incites
12:53 Truly the soul is that which incites to evil

118. IMR—masculine noun—dreadful
18:71 thou hadst brought about a dreadful thing

A M S

119. AMS—masculine noun—yesterday
10:24 it stubble as if it flourished not yesterday
28:18 That is when who asked for help yesterday
28:19 kill me as thou hadst killed a soul yesterday
28:82 yesterday were saying. Know you that God

A M L

120. AMAL—masculine noun—hopefulness
15:3 take joy and be diverted with hopefulness
18:46 for good deeds and better for hopefulness

A M M

121. AMMA—verb I perfect—to be bound for
verb I active participle (āmm) — one who is bound for
5:2 ones who are bound for the Sacred House

122. UMM—feminine noun (plural ummahāt)—essence, mother, abode of rest, essence (of the book)
3:7 essence of the Book and others, ones that are
4:11 parents inherited, then a third to his mother
4:11 if he had brothers, then a sixth for his mother
4:23 Your mothers were forbidden to you and your
4:23 your foster mothers, those who breast fed you
4:23 your sisters through fosterage and mothers of
5:17 perish the Messiah son of Mary and his mother
5:75 mother was a just person (f); they both had
5:116 Take me and my mother to yourselves other
6:92 for thee to warn the Mother of Towns and
7:150 Aaron said: O son of my mother, truly the folk
13:39 still what He wills and with Him is the essence
16:78 you out from the wombs of your mothers
19:28 nor had thy mother been an unchaste woman
20:38 We revealed to thy mother what is revealed
20:40 so We returned thee to thy mother that her eyes
20:94 Aaron said: O son of my mother! Take me not
23:50 We made the son of Mary and his mother a
24:61 houses of your mothers or the houses of your
Concordance of 124. AMĀM-129. ĀMANA The Sublime Quran

21:92 your community is one community and I am 2:239 when you were safe, then remember God
22:34 every community We assigned devotional acts 2:283 is held in hand; but if any of you entrusted to
22:67 For every community We assigned devotional 7:97 Were, then, the people of the towns safe from
23:43 No community precedes its term nor delays it 7:98 Or were the people of the towns safe from Our
23:44 drew near a community, a Messenger to 7:99 Were they safe from the planning of God? No
23:52 your community is one community and I am 12:64 How will I entrust him to you as I entrusted
23:52 your community is one community and I am 12:107 Were they safe from the approach to them of an
27:83 will assemble a unit out of every community 16:45 Were those who planned evil deeds safe that
28:23 to the well of Midian, he found a community 17:68 Were you safe that He causes not the shore of
28:75 tear out a witness from every community and 17:69 Or were safe that He will not cause you to
29:18 if you deny, then surely communities denied 67:16 Were you safe from He Who is in the heavens
35:24 there is not any community, but a Warner 67:17 Were you safe from He Who is in the heavens
35:42 guided than any of the other communities 124. AMĀM—masculine noun—in front of
40:5 community is about to take its Messenger 125. IMĀM—masculine noun (plural aʿimma)—leader, record, high road
41:25 was realized against them in communities 2:125 reward for humanity and a place of sanctuary
42:8 He would have made them one community 4:83 drew near them a command of public safety or
43:22 said: We found our fathers in a community 6:81 people has better right to a place of sanctuary
43:23 We found our fathers in a community. We are 6:82 those, to them belongs the place of sanctuary
43:31 it not that humanity be one community 24:55 and He will substitute a place of sanctuary
45:28 thou wilt see every community as one who 28:25 who their trusts and their compacts are ones
45:28 Every community will be called to its book: 4:58 God commands you to give back trusts to the
46:18 communities that passed away before of the 4:91 You will find others who want that they be safe
47:28 communities that passed away before of the 7:99 No one deems himself safe from the planning
51:14 of moral duty on us as to the unlettered 12:107 Were they safe from the approach to them of an
51:15 Our Lord! Make this land that which is safe 12:64 How will I entrust him to you as I entrusted
52:26 who were given the Book and to the unlettered 12:11 O our father! Why wilt thou not entrust us
52:27 the unlettered who know nothing of the Book 12:64 How will I entrust him to you as I entrusted
52:35 My Lord! Make this land that which is safe 12:126 Abraham said: My Lord! Make this a safe land
53:42 people has better right to a place of sanctuary 12:99 Egypt, if God willed, as ones who are safe
53:43 that which is safe 14:35 My Lord! Make this land that which is safe
53:43 one who is safe, that which is safe 15:46 Enter them in peace as ones who are safe
53:43 that which is safe 15:82 they had been carving out safe houses from
53:43 one who is safe 16:112 a parable of a town, that which had been safe
53:43 that which is safe 26:146 Will you be left ones who are safe in what you
53:43 that which is safe 27:89 be from the terror ones who are safe on that
53:43 that which is safe 28:31 Truly thou art among the ones who are safe
53:43 that which is safe 28:57 We not firmly for them a holy, safe place where
53:43 that which is safe 29:67 they not that We made a safe, holy place where
53:43 that which is safe 34:18 through them as ones who are safe night and
53:43 that which is safe 34:37 live in the highest chambers as one who is safe
53:43 that which is safe 41:40 as one who is safe on the Day of Resurrection
53:43 that which is safe 44:55 for every kind of sweet fruit, ones that are safe
53:43 that which is safe 48:27 Haram, if God willed, as ones who are safe
53:43 that which is safe 70:28 of their Lord, there is no one who is safe

126. UMMĪY—masculine noun—unlettered
2:78 the unlettered who know nothing of the Book 3:97 whoever entered it had been one who is safe
3:75 if thou hast entrusted him with a dinar 12:107 Were they safe from the approach to them of an
3:75 of the Book is he who, if thou hast entrusted 12:64 How will I entrust him to you as I entrusted
4:91 they be safe from their folk. Whenever they 12:11 O our father! Why wilt thou not entrust us
4:91 they be safe from their folk. Whenever they 12:64 How will I entrust him to you as I entrusted
4:91 you will find others who want that they be safe 12:64 How will I entrust him to you as I entrusted
5:2 if thou hast entrusted him with a dinar 12:11 O our father! Why wilt thou not entrust us
6:81 people has better right to a place of sanctuary 12:64 How will I entrust him to you as I entrusted
6:82 those, to them belongs the place of sanctuary 12:64 How will I entrust him to you as I entrusted
10:236 enter the Book as one who is safe 12:126 Abraham said: My Lord! Make this a safe land
11:17 Book of Moses—a leader and a mercy—like 12:99 Egypt, if God willed, as ones who are safe
11:17 Book of Moses—a leader and a mercy—like 14:35 My Lord! Make this land that which is safe
11:17 Book of Moses—a leader and a mercy—like 15:46 Enter them in peace as ones who are safe
11:17 Book of Moses—a leader and a mercy—like 15:82 they had been carving out safe houses from
11:17 Book of Moses—a leader and a mercy—like 16:112 a parable of a town, that which had been safe
11:17 Book of Moses—a leader and a mercy—like 26:146 Will you be left ones who are safe in what you
12:64 How will I entrust him to you as I entrusted 27:89 be from the terror ones who are safe on that
12:64 How will I entrust him to you as I entrusted 28:31 Truly thou art among the ones who are safe
12:64 How will I entrust him to you as I entrusted 28:57 We not firmly for them a holy, safe place where
12:64 How will I entrust him to you as I entrusted 29:67 they not that We made a safe, holy place where
12:64 How will I entrust him to you as I entrusted 34:18 through them as ones who are safe night and
12:64 How will I entrust him to you as I entrusted 34:37 live in the highest chambers as one who is safe
12:64 How will I entrust him to you as I entrusted 41:40 as one who is safe on the Day of Resurrection
12:64 How will I entrust him to you as I entrusted 44:55 for every kind of sweet fruit, ones that are safe
12:64 How will I entrust him to you as I entrusted 48:27 Haram, if God willed, as ones who are safe
12:64 How will I entrust him to you as I entrusted 70:28 of their Lord, there is no one who is safe

127. AMĀNAH—feminine noun—trust
2:283 let who was trusted give back his trust 2:8 We believed in God and in the Last Day
4:58 God commands you to give back trusts to the 2:9 They seek to trick God and those who believed
8:27 God and the Messenger nor betray your trusts 2:13 Believe as humanity believed, they said
23:8 who their trusts and their compacts are ones 2:14 they said: We believed, and when they went
33:72 We presented the trust to the heavens and the 2:14 when they met those who believed
70:32 they, those who in their trusts and to their 3:16 those who say: Our Lord! Truly we believed
2:196 when you were safe, then whoever took joy in 2:25 give good tidings to those who believed and
2:26 for those who believed, then they know that it

128. AMINA—verb I perfect—to be safe, to entrust
2:196 when you were safe, then whoever took joy in
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2:62 Truly those who believed and those who
2:62 whoever believed in God and the Last Day
2:76 those who believed, they said: We believed
2:76 those who believed, they said: We believed
2:82 who believed and did as the ones in accord
2:103 And if they believed and were Godfearing
2:104 O those who believed! Say not: Look at us, but
2:126 with fruits, whomever of them believed
2:136 Say: We believed in God and what was caused
2:137 if they believed the like of what you believed in
2:137 if they believed the like of what you believed in
2:153 O those who believed! Pray for help with
2:165 those who believed are stauncher in cherishing
2:172 O those who believed! Eat of what is good
2:177 virtuous conduct consists of: Whoever believed
2:178 O those who believed! Reciprocity was
2:183 O those who believed! Formal fasting was
2:208 O those who believed! Enter into peacefulness
2:212 they deride those who believed
2:213 God guided those who believed to The Truth
2:214 the Messenger says—and those who believed
2:218 Truly those who believed and those who
2:249 when he crossed it, he and those who believed
2:253 were at variance and some of them believed
2:254 O those who believed! Spend of what We
2:257 God is The Protector of those who believed
2:264 O those who believed! Render not untrue your
2:267 O those who believed! Spend of what is good
2:277 those who believed and did as the ones in
2:278 O those who believed! Be Godfearing of God
2:282 O those who believed! When you contracted
2:285 Messenger believed in what was caused to
2:285 All believed in God and His angels and His
3:7 We believed in it as all is from our Lord
3:52 We believed in God and bear thee witness
3:53 Our Lord! We believed in what Thou hadst
3:57 to those who believed and did as the ones in
3:68 those who believed, and God is Protector of the
3:72 was caused to descend—to those who believed
3:84 Say: We believed in God and what was caused
3:99 those who believed, desiring crookedness
3:100 O those who believed! If you obey a group of
3:102 O those who believed! Be Godfearing of God
3:110 God, and if the People of the Book believed
3:118 O those who believed! Take not to yourselves
3:119 but they love you not. And you believed in the
3:130 O those who believed! Consume not usury
3:140 God knows those who believed and takes
3:141 those who believed and eliminate the ones who
3:149 O those who believed! If you obey those who
3:156 those who believed, desiring crookedness
3:160 O those who believed! Have patience! Excel in
3:193 for belief: Believe in your Lord! So we believed
4:19 O those who believed! It is not lawful for you
4:29 O those who believed! Consume not your
4:39 if they believed in God and the Last Day and
4:43 O those who believed! Come not near the
4:51 better guided than those who believed in the
4:55 Then among them are those who believed in
4:57 believed, and did as the ones in accord with
4:59 O those who believed! Obey God and obey the
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7:126 revenge on us only because we believed in the
7:153 evil deeds and repented and, again, believed
7:157 who believed in him and supported him and
8:12 so make those who believed firm. I will cast
8:15 O those who believed! When you met those
8:20 O those who believed! Obey God and His
8:24 O those who believed! Respond to God and to
8:27 O those who believed! Betray not God and the
8:29 O those who believed! If you are Godfearing of
8:41 and the traveler of the way if you believed in
8:45 O those who believed! When you met a faction,
8:72 Truly those who believed and emigrated and
8:74 those who believed, but emigrate not, you have
8:75 those who believed afterwards, and emigrated
9:18 places of prostration to God who believed
9:19 Masjid al-Haram the same as he who believed
9:20 who believed and emigrated and struggled in
9:23 O those who believed! Take not to yourselves
9:28 O those who believed! Truly the ones who are
9:34 O those who believed! Truly there are many of
9:38 O those who believed! What was it with you
9:41 and he is a mercy to those of you who believed
9:88 But the Messenger and those who believed
9:113 been for the Prophet and those who believed
9:119 O those who believed! Godfearing of God
9:123 O those who believed! Fight the ones who are
9:124 those who believed, it increased them in belief
10:2 thou good tidings to those who believed
10:4 who believed and did as the ones in accord
10:9 believed and did as the ones in accord with
10:51 Again, when it falls on you, believed you in it?
10:63 Those who believed and had been Godfearing
10:83 But none believed Moses but the offspring of
10:84 said: O my folk! If you had been believing in
10:90 I believed that there is no god but He in Whom
10:99 Children of Israel believed and I am among the
10:98 there been a town that believed and profited
10:98 When they believed, We removed from them
10:99 willed, all would believed who are on the
10:103 Our Messengers and those who believed
11:23 who believed and did as the ones in accord
11:29 be one who drives away those who believed
11:36 will believe but who had already believed
11:40 who believed. And none but a few believed
11:40 who believed. And none but a few believed
11:58 those who believed with him by a mercy from
11:66 those who believed with him by a mercy from
11:94 Shuayb and those who believed
12:57 come is better for those who believed and had
13:28 those who believed and their hearts are at rest
13:29 who believed and did as the ones in accord
13:31 those who believed not have knowledge that if
14:23 be caused to enter those who believed, and did
14:27 God makes firm those who believed with the
14:31 Say to My servants who believed that they
16:99 he is not an authority over those who believed
16:102 to make firm those who believed and as a
18:13 they were male spiritual warriors who believed
18:30 who believed and their actions are in accord
18:88 for him who believed and did as one in accord
18:107 who believed and did as the ones in accord
19:60 but for one who repented and believed and did
19:73 ungrateful would say to those who believed
19:96 who believed and did as the ones in accord
20:70 They said: We believed in the Lord of Aaron
20:71 Pharaoh said: Believed you in Him before I
20:73 we believed in our Lord that He forgive us our
20:82 Forgiver of whoever repented and believed
21:6 No town believed before them of whom We
22:14 God will cause to enter those who believed and
22:17 those who believed and those who became
22:23 God will cause to enter those who believed and
22:38 God defends those who believed. Truly God
22:50 who believed and did as ones in accord with
22:54 is One Who Guides those who believed to
22:56 who believed and did as the ones in accord
22:77 O those who believed! Bow down and
23:109 Our Lord! We believed, so forgive us and have
24:19 indecency be spread about those who believed
24:21 O those who believed! Follow not in the steps
24:27 O those who believed! Enter not houses other
24:47 say: We believed in God and the Messenger
24:55 God promised those who believed among you
24:58 O those who believed! Let them ask
24:62 permission, those are those who believed in
25:70 But whoever repented and believed and whose
26:47 They said: We believed in the Lord of the
26:49 Pharaoh said: You believed in him before I give
26:227 who believed and did as the ones in accord
26:73 rescued those who believed and had been
28:53 recounted to them, they say: We believed in it
28:67 repented and believed and did as one in accord
28:80 who believed and did as ones in accord with
29:2 left because they say: We believed, and they
29:7 who believed and do as the ones in accord
29:9 who believed and did as the ones in accord
29:10 We believed in God. When he was maligned
29:11 God knows those who believed and certainly
29:12 ungrateful said to those who believed: Follow
29:26 So Lot believed in him. And Abraham said:
29:46 We believed in what was caused to descend to
29:52 who believed in falsehood and were ungrateful
29:56 O my servants who believed, My earth truly is
29:58 who believed and did as the ones in accord
30:15 who believed and did as the ones in accord
30:45 He gives recompense to those who believed
31:8 who believed and did as the ones in accord
32:19 those who believed and did as ones in accord
33:9 O those who believed! Remember the divine
33:41 O those who believed! Remember God with a
33:49 O those who believed! If you married the ones
33:53 O those who believed! Enter not the houses of
33:56 blessings to the Prophet. O those who believed
33:69 O those who believed! Be not like those who
33:70 O those who believed! Be Godfearing of God
34:4 give recompense to those who believed and the
34:37 but he who believed and did as one in accord
34:52 they would say: We believed in it! But how
35:7 who believed and did as the ones in accord
36:25 Truly I believed in your Lord so hear me
36:47 were ungrateful said to those who believed
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37:148 they believed so We gave them enjoyment for
to believe, to be secure
38:24 who believed and did as the ones in accord
40:7 ask for forgiveness for those who believed say:
40:25 Kill the children of those who believed with
40:30 he who believed said: O my folk! Truly I fear
40:35 with God and with those who believed
40:38 he who believed said: O my folk! Follow me
40:51 help Our Messengers and those who believed
40:58 who believed and did as the ones in accord
40:94 considered Our might, they said: We believed
41:18 delivered those who believed and had been
41:44 and a healing. And as for those who believed
42:15 I believed in what God caused to descend
42:18 who believed are ones who are apprehensive of
42:22 who believed and did as the ones in accord
42:23 as good tidings to His servants who believed
42:26 He responds to those who believed and did as
42:36 that which endures for those who believed
42:45 those who believed will say: Truly the ones
43:69 those who believed in Our signs and had been
45:14 Say to those who believed: Forgive those who
45:21 who believed and did as the ones in accord
45:30 who believed and did as the ones in accord
46:10 Israel to its like and had believed in it, yet you
46:11 were ungrateful said of those who believed
47:2 who believed and did as the ones in accord
47:2 believed in what was sent down to
47:3 while those who believed followed The Truth
47:7 O those who believed! If you help God, He will
47:11 God is the Defender of those who believed
47:12 God will cause to enter those who believed and
47:20 those who believed say: Why was a chapter of
47:33 O those who believed! Obey God and obey the
48:29 who believed and did as the ones in accord
49:1 O those who believed! Put not yourselves
49:2 O those who believed! Exalt not your voices
49:6 O those who believed! If one who disobeys
49:11 O those who believed! Let not a folk deride an
49:12 O those who believed! Avoid suspicion much.
49:14 The nomads said: We believed. Say to them:
49:15 who believe are not but those who believed in
52:21 who believed and their offspring who followed
57:7 Those of you who believed and spent, for them
57:13 to those who believed: Wait for us that we will
57:16 Is it not time for those who believed that their
57:19 who believed in God and His Messengers
57:21 prepared for those who believed in God and
57:27 We gave those who believed among them their
57:28 O those who believed! Be Godfearing of God
58:9 O those who believed? When you held secret
58:10 Satan that he dishearten those who believed
58:11 O those who believed! When it was said to
58:11 those among you who believed and those who
58:12 O those who believed! When you consulted
59:10 hearts any grudge against those who believed
59:18 O those who believed! Be Godfearing of God
60:1 O those who believed! Take not My enemies to
60:10 O those who believed! When ones who believe
60:13 O those who believed! Turn not in friendship to
61:2 O those who believed! Why say you what you
61:10 O those who believed! Shall I point you to a
61:14 O those who believed! Be helpers of God as
61:14 then a section believed of the Children of Israel
62:9 O those who believed! When the formal prayer
63:3 they believed and, again, disbeliefed, so a seal
63:9 O those who believed! Let not your wealth
64:14 O those who believed! Truly there are among
65:10 imbued with intuition, those who believed
65:11 who believed and did as the ones in accord
66:6 O those who believed! Protect yourselves and
66:8 O those who believed! Turn to God for
66:8 who believed with him, their light will hasten
66:11 an example for those who believed
67:29 Say: He is The Merciful. We believed in Him
72:2 It guides to the right judgment so we believed
72:13 the guidance, we believed in it. And whoever
74:31 those who believed add to their belief and may
83:29 had been laughing at those who believed
83:34 who believed are laugh at the ones who are
84:25 believed and the did as ones in accord with
85:11 who believed and did as the ones in accord
90:17 Again, it had been among those who believed
95:6 believed and did as the ones in accord with
98:7 who believed and did as the ones in accord
103:3 who believed and did as the ones in accord
106:4 Who fed them against hunger and secured
verb IV imperfect (yu>minu)—
to believe, to be secure
2:3 Those who believe in the unseen and perform
2:4 those who believe in what was caused to
2:6 thou hast warned them not. They believe not
2:13 Believe as humanity believed, they said
2:14 We will never believe thee until we see God
2:25 Are you desirous that they believe in you
2:28 believe you in some of the Book and are
2:29 believe in what was caused to descend
2:85 We will never believe thee until we see God
2:88 ingratitude, so little is what they believe
2:91 We believe in the unseen and perform
2:100 repudiated it? Nay! Most of them believe not
2:101 Those believe in it and whoever is ungrateful
2:186 them respond to Me and let them believe in Me
2:221 who are polytheists (f) until they believe
2:222 who are polytheists (m) until they believe
2:228 in their (f) wombs if they (f) had been believing
2:232 among you who believes in God and the Last
2:234 believe none but one who heeded your way of
2:256 disbelieves in false deities and believes in God
2:260 Wilt thou not believe? He said: Yea, but so my
2:264 to humanity and believes not in God and the
3:73 believe none but one who heeded your way of
3:81 you will believe in him and you will help him
3:100 believe in God, and if the People of the Book
3:114 believe in God and the Last Day and they
3:117 those among you who believed and those who
3:179 if you believe and are Godfearing, then for you
3:183 that we believe not in a Messenger until He
3:199 the People of the Book are those who believe in
4:38 believe neither in God nor in the Last Day
4:46 them for their ingratitude. So they believe not
4:51 They believe in false gods and false deities
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4:59 Messenger if you had been believing in God
4:65 But no! By thy Lord! They will not believe until
4:150 they say: We believe in some and we disbelieve
4:155 for their ingratitude—so they believe not but a
4:159 but will surely believe in Jesus before his death
4:162 they believe in what was caused to descend to
4:51 with their mouths while their hearts believe
5:81 If they had been believing in God and the
5:84 believe we not in God and in what drew near
6:12 themselves that Day, then they will not believe
6:20 they who lost themselves, they believe not
6:25 they are to see every sign they will not believe discoursed to them of their Lord, and the he who believe in
6:54 when drew near thee, those who believe in
6:92 who believe in the world to come believe in it
6:92 who believe in the world to come believe in it
6:99 Truly in this are signs for a folk who believe
6:109 near them, they would certainly believe
6:109 were to draw near, they would not believe
6:110 as they believe not in it the first time and We
6:111 face to face, yet they would not believe unless
6:113 towards it of those who believe not in the
6:124 We will not believe until we are given the like
6:125 assigns disgrace on those who believe not
6:130 those who believe not in the world to come and
6:154 so that perhaps they will believe in the meeting
7:27 satans protectors of those who believe not
7:52 a guidance and a mercy for a folk who believe
7:57 in what I was sent with and a section believe
7:101 But they had not been believing in what they
7:134 wrath from us, we would certainly believe in
7:146 if they see every sign, they believe not in it
7:156 give the purifying alms and those who believe
7:158 who believes in God and His words and follow
7:176 believe and a healing. And as for those who
7:204 But we are to see every sign they will not believe
7:275 guidance and a mercy for a folk who believe
8:55 Nothing prevented humanity from believing
8:65 But no! By thy Lord! They will not believe until
8:73 with their mouths while their hearts believe
9:99 nomads are some who believe in God and the
9:100 permission, those who believe in
9:109 Yet they would not believe unless We
9:44 thee not but permission, those who believe in
9:45 those who ask permission of thee who believe
9:61 He believes in God and believes in ones who
9:61 in God and believes in ones who believe
9:99 Say: Make no excuses. We will never believe
9:99 nomads are some who believe in God and the
10:103 but they had not been such as to believe
10:103 those who disobeyed that they will not believe
10:40 of them are some who believe in it and of them
10:40 of them are some who believe in it
10:74 had not been believing in what they denied
10:88 and harden their hearts so that they believe
discoursed to them of their Lord, and the he who believe in
10:96 through the Word of thy Lord will not believe
10:100 not have been for any person to believe
10:101 nor the warning avail a folk who believe not
11:17 Those believe in it. Whoever is ungrateful for it
11:17 thy Lord, except most of humanity believes not
11:36 believe but who had already believed
11:121 to those who believe not: Act according to your
12:37 left the creed of a folk who believe not in God
12:106 most of them believe not in God but they be
12:111 guidance and a mercy for a folk who believe
13:1 The Truth except most of humanity believes
15:13 believe not in it. Surely passed away before
16:22 God is One God. But for those who believe not
16:60 For those who believe not in the world to come
guidance and a mercy for a folk who believe
16:72 Believe they then in falsehood and are
16:79 truly in this are the signs for a folk who believe
16:104 those who believe not in the signs of God, God
16:105 only to devise the falsity of those who believe
17:10 And as for those who believe not in the world
17:45 believe not in the world to come a partition
17:90 they would say: We will never believe in thee
17:93 we will not believe in thy ascension until thou
17:94 prevented humanity from believing when the
17:107 Say: Believe in it or believe not. Truly those
17:107 Say: Believe in it or believe not. Truly those
18:6 their sake if they believe not in this discourse
18:29 believe, and let whoever willed, disbelieve
18:55 Nothing prevented humanity from believing
19:39 yet they are heedless and they believe not
20:16 So let none bar thee from it —whoever believes
20:127 believes not in signs of his Lord. And surely
21:6 We caused to perish. Will they then believe
21:30 living thing of water; will they then not believe
22:54 The Truth from thy Lord so that they believe in
discourses. So away with the folk who believe
23:44 them tales. So away with the folk who believe
23:47 Will we believe in two mortals like ourselves
23:58 and those, they are who believe in the signs of
23:74 believe not in the world to come are ones who
24:2 if you had been believing in God and the Last
24:62 who believe are only those who believe in God
26:111 They said: Will we believe in thee when it is the
26:201 not believe in it until they see the painful
27:4 Truly as for those who believe not in the world
27:81 Thou wilt cause to hear but whoever believes
27:86 Truly in that are signs for a folk who believe
28:52 We gave the Book before it, they believe in it
29:24 in this are certainly signs for a folk who believe
29:47 to whom We gave the Book before believe in it
29:47 there are some who believe in it. And none
29:51 a mercy and a reminder for a folk who believe
29:67 Believe they then in falsehood and are they
30:37 Truly in that are signs for a folk who believe
30:53 caused none to hear but those who believe in
32:15 Only those believe in Our signs who, when
33:19 covetousness for good things. Those believe
34:8 Nay! Those who believe not in the world to
34:21 We know who believes in the world to come
34:31 were ungrateful said: We will never believe in
36:7 against most of them for they believe not
36:10 thou warrest them not. They will not believe
39:45 those who believe not in the world to come
39:52 are certainly signs for a folk who believe.
40:7 the praises of their Lord and believe in Him
40:12 partners are ascribed to Him, you believe
40:27 in pride and who believes not in the Day of
40:59 about it, yet most of humanity believes not
41:44 believe and a healing. And as for those who
42:18 Seeking to hasten are those who believe not in
43:88 O my Lord! Truly these are a folk who believe
44:21 But if you believe not in me, then withdraw
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45:6 after God and His signs, will they believe
47:36 if you believe and are Godfearing, He will give
48:9 so that you believe in God and His Messenger
48:13 And whoever believes not in God and His
49:14 said: We believed. Say to them: You believe
52:33 they: He fabricated it? Nay! They believe not
53:27 those who believe not in the world to come
57:8 you believe not in God while the Messenger
57:8 while the Messenger calls to you to believe in
58:4 sixty needy persons. That is so that you believe
58:22 will not find any folk who believe in God and
60:1 the Messenger and you because you believe in
60:4 and hatred eternally until you believe in
61:31 You believe in God and His Messenger and
64:9 believes in God and does as one in accord with
64:11 the permission of God, whoever believes in
65:2 for whomever had been believing in God and
65:11 shadows to the light. And whoever believes in
69:33 Truly he had not been believing in God, The
69:41 the saying of a poet. Little do you believe
72:13 we believed in it. And whoever believes in his
77:50 which discourse after this will they believe
84:20 Then what is for them who believe not
85:8 on them only because they believe in God
verb IV imperative (āmin)—believe
2:13 Believe as humanity believed, they said
2:41 believe in what I caused to descend, that which
2:91 it was said to them to believe in what God
3:72 section of the People of the Book said: Believe
3:179 So believe in God and His Messengers
3:193 for belief: Believe in your Lord! So we believed
4:47 who were given the Book! Believe in what We
4:136 O those who believed! Believe in God and His
4:170 Truth from your Lord; so believe, it is better
4:171 so believe in God and His Messengers
5:111 the disciples: Believe in Me and My Messenger
7:158 so believe in God and His Messenger, the
9:86 Believe in God and struggle along with His
17:107 Say: Believe in it or believe not. Truly those
46:17 Believe! Truly the promise of God is true. But
46:31 one who calls to God and believe in Him
57:7 Believe in God and His Messenger and spend
57:28 believed! Be Godfearing of God and believe in
64:9 So believe in God and His Messenger and in
verb IV verbal noun (imān)—belief
2:93 belief if you have been ones who believe
2:108 for belief then surely he went astray from the
2:109 of the Book wished that after your belief
2:143 God had not been wasting your belief
3:86 guide a folk who disbelieved after their belief
3:90 those who disbelieved after their belief
3:100 repel you after your belief turning you into
3:106 Disbelieve you after your belief? Then
3:167 nearer to disbelief on that day than to belief
3:173 it increased them in belief and they said: God is
3:177 who bought ingratitude at the price of belief
3:193 heard one who calls out, cries out for belief
4:25 God is greater in knowledge about your belief
5:5 disbelieves after belief, then surely his actions
6:82 who believed and confuse not their belief with
6:158 belief will not profit a person if he believed not
6:158 nor earned good because of his belief. Say
8:2 His signs were recounted to them, their belief
9:23 if they embraced disbelief instead of belief
9:26 Surely you disbelieved after your belief
9:124 say: Which of you had this increased in belief
9:124 those who believed, it increased them in belief
10:9 their Lord will guide them in their belief
10:98 town that believed and profited from its belief
16:106 disbelieved in God after his belief—but for
30:56 who were given the knowledge and belief:
32:29 if they then have belief nor will they be given
33:22 And it increased them not but in belief and
40:10 when you are called to belief, but you are
40:28 family of Pharaoh, who keeps back his belief
40:85 But their belief be not what profits them once
42:52 informed what the Book is nor what is belief
48:4 who believe that they add belief to their belief
49:7 But God endeared belief to you and made it
49:11 was the name of disobedience after belief!
49:14 We submitted to God, for belief enters not yet
49:17 grace to you in that He guided you to belief
52:21 and their offspring who followed them in belief
58:22 or their kinspeople. Those, He prescribed belief
59:9 belief before them, love them who emigrated to
59:10 our brothers/sisters who preceded us in belief
60:10 as to their (f) belief. Then if you knew them (f)
74:31 those who believed add to their belief and may
verb IV active participle (mu‘min)—
one who believes, one who is a bestower
2:8 and yet they are not ones who believe
2:91 before if you had been ones who believe
2:93 if you have been ones who believe
2:97 and good tidings for the ones who believe
2:221 one who is a believing bond servant (f)
2:221 a believing bond servant (m) is better than the
2:223 give thou good tidings to the ones who believe
2:228 for you if you had been ones who believe
2:228 of usury if you had been ones who believe
2:285 from his Lord as do the ones who believe
3:28 the ones who believe take to themselves
3:28 instead of the ones who believe
3:49 sign for you if you had been ones who believe
3:68 and God is Protector of the ones who believe
3:110 one who believes, but most of them are the
3:121 place the ones who believe at their positions
3:122 Protector, and let the ones who believe put
3:124 when thou hast said to the ones who believe
3:139 the lofty if you had been ones who believe
3:152 Possessor of Grace for the ones who believe
3:160 and in God put their trust the ones who believe
3:164 the ones who believe when he raised up among
3:166 that He would know the ones who believe
3:171 the compensation of the ones who believe
3:175 fear Me if you had been ones who believe
3:179 had not been forsaking the ones who believe
4:25 who are free, chaste (f) ones who believe (f)
4:25 hands possessed of the ones who believe (f)
4:84 encourage the ones who believe. Perhaps God
4:92 And it had not been for the one who believes
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4:92 the one who believes to kill one who believes
4:92 whoever killed the one who believes by error
4:92 one who believes by error the letting go of a
court of yours and he be one who believes
4:92 the letting go of a believing bondsperson
to the family and the letting go of a believing
9:79 whoever kills one who believes as one who is
9:72 one who believes, looking for advantage in this
9:70 ones who believe —other than those imputed
9:103 prayer had been—for the ones who believe
9:115 a way other than that of the ones who believe
9:124 male or female—and is one who believes
9:139 protectors instead of the ones who believe
9:141 secure you from among the ones who believe
9:144 ungrateful any way over the ones who believe
9:146 as protectors instead of the ones who believe
4:162 ones who believe, they believe in what was
4:162 ones who believe in God and the Last
5:5 among the ones who are believers (f)
5:11 And in God let the ones who believe put their
5:23 trust in God if you had been ones who believe
5:54 they turn away. Those are the ones who believe
5:57 of God if you had been ones who believe
5:58 of God in Whom you are ones who believe
5:112 of God if you had been ones who believe
6:27 we would be among the ones who believe
6:118 if you had been ones who believe in His signs
7:2 and as a reminder to the ones who believe
7:2 and they had not been ones who believe
7:75 what he was sent, we are ones who believe
8:12 for you if you had been ones who believe
8:122 and a reminder for the ones who believe
8:132 on us with it, we will not be ones who believe
8:143 Thee and I am the first of the ones who believes
8:22 we had been ones who believe
8:26 ones who believe are only those whose hearts
8:31 those, they are the ones who truthfully believe
8:31 a group of people among the ones who believe
8:31 by experiment the ones who believe with a
8:41 many, And God is with the ones who believe
8:46 with His help and with the ones who believe
8:46 followed thee among the ones who believe
8:46 encourage fighting to the ones who believe
8:47 ones who truthfully believe. For them is
9:10 They regard not towards one who believes
9:12 dread Him if you had been ones who believe
9:13 heal the breasts of a folk, ones who believe
9:16 His Messenger and the ones who believe as
9:26 on the ones who believe and caused armies to
9:51 Defender. And in God let the ones who believe
9:60 in God and believes in ones who believe
9:62 please Him if they had been ones who believe
9:71 believe (m) and the ones who believe (f)
9:71 The ones believe (m) and the ones believe (f)
9:72 God promised the ones who believe (m) and
9:72 believe (m) and the ones who believe (f)
9:79 ones who believe and those who find not but
9:105 His Messenger and the ones who believe
9:107 the ones who believe and as a stalking place for
9:111 Truly God bought from the ones who believe
9:112 give thou good tidings to the ones who believe
9:122 been for the ones who believe to move forward
9:128 for you and to the ones who believe, gentle
10:57 guidance and mercy for ones who believe
10:78 the earth? We are not ones who believe in both
10:87 and give good tidings to the ones who believe
10:99 their will until they become ones who believe
10:103 upon Us to deliver the ones who believe
10:104 that: Be among the ones who believe
11:53 thy saying. And we are not ones who believe in
11:86 had been ones who believe. And I am not a
11:120 and a reminder for the ones who believe
12:17 one who believes us, even if we had been ones
12:103 humanity is not ones who believe even if thou
14:11 And in God let the ones who believe put their
14:41 the ones who believe on the Day the reckoning
15:77 Truly in it is a sign for the ones who believe
15:88 thy wing in kindness to the ones who believe
16:97 while being one who believes, We will give life
17:9 and gives good tidings to the ones who believe
17:17 while he is one who believes, then those, their
17:52 a healing and a mercy for the ones who believe
18:2 to the ones who believe, those who do as the
18:80 both his parents had been ones who believe
20:75 whoever approaches Him as one who believes
20:112 he is one who believes, then he will fear neither
21:88 And thus We rescue the ones who believe
21:94 he is one who believes, then his endeavoring
23:1 Surely the ones who believe prospered
23:38 and we are not ones who will believe in him
24:2 by a section of the ones who believe
24:3 All that was forbidden to the ones who believe
24:12 ones who believe (f) the better of themselves
24:12 about it, thought not the ones who believe (m)
24:17 like of it if you had been ones who believe
24:23 are free, unwaried, chaste (f) female believers
24:30 Say to the ones who believe (m) to lower their
24:31 say to ones who believe (f) to lower their (f)
24:31 O the ones who believe, so that perhaps you
24:47 And those are not of the ones who believe
24:51 The only the saying of the ones who believe
24:62 The ones who believe are only those who
25:63 because they become not ones who believe
26:6 of them had not been ones who believe
26:51 we had been the first of the ones who believe
26:67 most of them had not been ones who believe
26:102 would be among the ones who believe
26:103 of them had not been ones who believe
26:114 one who drives away the ones who believe
26:118 with me among the ones who believe
26:121 most of them had not been ones who believe
26:139 most of them had not been ones who believe
26:158 most of them had not been ones who believe
26:174 most of them had not been ones who believe
26:190 most of them had not been ones who believe
26:199 it to them, they had not been ones who believe
26:215 followed thee among the ones who believe
27:2 and good tidings for the ones who believe
27:15 over many of His servants, ones who believe
27:77 guidance and a mercy for the ones who believe

60
The Peaceable, The One Who is The Bestower of God. In God let the ones who believe put their trust. Day thou wilt see the ones who believe (m) and the believers (m) and the ones who believe (f) as though they were trees planted in rows. Truly the reminder profits the ones who believe. If it were not for men, ones who believe (m), for women, ones who believe (f) whom you sign to the ones who believe and that He guide them well-pleased with the ones who believe (f) as their stations. The ones who believe to their people ever and ever, and the ones who believe (m) and the ones who believe (f) who had been in it of the ones who believe. Promise, if you had been ones who believe truly the reminder profits the ones who believe believers (m) and the ones who believe (f) Day thou wilt see the ones who believe (m) and of God. In God let the ones who believe put their trust hands and the hands of the ones who believe. The Peaceable, The One Who is The Bestower

Concordance of 130. I TAMANA-135. UNTHĀ The Sublime Quran

28:10 she became among the ones who believe
28:47 and we would be among the ones who believe
29:44 Truly in that is a sign for the ones who believe and after. And that Day ones who believe will be no fault for ones who believe in respect of morality: A woman is like a half of your life. And God is a Trustworthy Witness over you. Give good tidings to the ones who believe that their labor is in the sight of God. God is well-acquainted with your place. The earth are signs for the ones who believe

60:10 O those who believed! When ones who believe give good tidings to the ones who believe, return them (f) not to them (m) as ones who believe (f), then return them (f) not to them (m) as ones who believe (f) of God in Whom you are ones who believe. But the ones who are are God's bond servants (m) and your bond servants (f) that the Trustworthy Spirit brought down. And truly I am a trustworthy Messenger to you. children of Israel! Truly I am a trustworthy Messenger to you.

131. AMANAH—trustworthy

7:68 one who gives advice to you, trustworthy
12:54 this day thou art with us secure, trustworthy
26:107 Truly I am a trustworthy Messenger to you
26:125 Truly I am a trustworthy Messenger to you
26:143 Truly I am a trustworthy Messenger to you
26:162 Truly I am a trustworthy Messenger to you
26:178 Truly I am a trustworthy Messenger to you
26:193 that the Trustworthy Spirit brought down
27:39 thy station; and truly I am strong, trustworthy
44:18 Children of Israel. Truly I am a trustworthy
44:51 will be in the station of trustworthiness
81:21 one who is obeyed and, again, trustworthy
95:3 and by this trustworthy land

133. MA'MAN—trustworthy

28:182 you, we would have been ones who believe the jinn. Most of them were ones who believe say: Nay! You be not ones who believe in your station; and truly I am strong, trustworthy
45:3 the earth are signs for the ones who believe
47:19 who believe (f) and God knows your place
47:19 thy impieties and also for the ones who believe
48:4 ones who believe that they add belief to their actions
48:5 and the ones who believe (f) Gardens beneath
48:26 on the ones who believe and fastened on them
48:9 if two sections among the ones who believe
49:10 ones who believe are brothers/sisters, so make
49:15 The ones who believe are not but those who
51:35 who had been in it of the ones who believe
51:55 truly the reminder profits the ones who believe believers (m) and the ones who believe (f)
57:12 Day thou wilt see the ones who believe (m) and ones who believe (f)
58:10 of God. In God let the ones who believe put their trust, and the ones who believe (f) your place
30:47 an obligation on Us to help ones who believe
32:18 Is he who had been one who believes like he was of Our servants, ones who believe
33:29 say: Nay! You be not ones who believe in respect of morality: A woman is like a half of your life. Give good tidings to the ones who believe that their labor is in the sight of God. God is well-acquainted with your place. The earth are signs for the ones who believe

135. UNTHĀ—female

2:221 one who is a believing bond servant (f)
24:32 bond servants (m) and your bond servants (f)
28:10 she became among the ones who believe
28:47 and we would be among the ones who believe
29:44 Truly in that is a sign for the ones who believe and after. And that Day ones who believe will be no fault for ones who believe in respect of morality: A woman is like a half of your life. Give good tidings to the ones who believe that their labor is in the sight of God. God is well-acquainted with your place. The earth are signs for the ones who believe

A M W

134. AMAH—bond servant

2:221 one who is a believing bond servant (f)
24:32 bond servants (m) and your bond servants (f)

A N TH

135. UNTHĀ—female
We have created the human being of the fairer
2:60 every clan knew their drinking place
7:82 from your town. Truly they are a clan to be
5:45 nose for a nose and an ear for an ear and a
55:10 He set the earth in place for the human race
3:113 the signs of God in the night watch of the night
2:64 some of its tokens drew near. Then what will it
5:59 Say: O People of the Book! Surely our Messenger
5:92 to his family unless that family be charitable
4:217 expelling people from it are more deplorable
4:123 nor the fantasies of the People of the Book
3:72 section of the People of the Book wished that
3:71 O People of the Book! Why confuse you The
3:70 O People of the Book! Why be ungrateful for
3:68 O People of the Book! Why argue with one an
3:67 O People of the Book! Why be ungrateful for
3:66 O People of the Book! Why be ungrateful for
2:126 its people with fruits, whomever of them
2:105 ungrateful from among the People of the Book
2:223 so approach your cultivation whenever you have
2:222 30 names (of the book) (Ahlu al-kitab), family, household
3:48 signs to them. Again, look on how misled they
5:48 you to give back trusts to the people
3:48 you to give back trusts to the people
5:63 in that which boils
3:63 in that which boils
76:15 them receptacles of silver and goblets that had
3:87 They will certainly say: God. Then how they
4:132 the People of the Book are those who believe in
2:222 30 names (of the book) (Ahlu al-kitab), family, household
3:183 to his family unless that family be charitable
3:48 you to give back trusts to the people
2:173 expelling people from it are more deplorable
2:173 expelling people from it are more deplorable
3:113 the signs of God in the night watch of the night
2:222 30 names (of the book) (Ahlu al-kitab), family, household
2:223 so approach your cultivation whenever you have
2:222 30 names (of the book) (Ahlu al-kitab), family, household
3:183 to his family unless that family be charitable
3:48 you to give back trusts to the people
2:173 expelling people from it are more deplorable
2:173 expelling people from it are more deplorable
3:113 the signs of God in the night watch of the night
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3:48 you to give back trusts to the people
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3:48 you to give back trusts to the people
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2:222 30 names (of the book) (Ahlu al-kitab), family, household
3:183 to his family unless that family be charitable
3:48 you to give back trusts to the people
2:173 expelling people from it are more deplorable
2:173 expelling people from it are more deplorable
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3:48 you to give back trusts to the people
2:173 expelling people from it are more deplorable
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2:223 so approach your cultivation whenever you have
2:222 30 names (of the book) (Ahlu al-kitab), family, household
3:183 to his family unless that family be charitable
3:48 you to give back trusts to the people
2:173 expelling people from it are more deplorable
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3:113 the signs of God in the night watch of the night
2:222 30 names (of the book) (Ahlu al-kitab), family, household
2:223 so approach your cultivation whenever you have
2:222 30 names (of the book) (Ahlu al-kitab), family, household
3:183 to his family unless that family be charitable
3:48 you to give back trusts to the people
2:173 expelling people from it are more deplorable
2:173 expelling people from it are more deplorable
3:113 the signs of God in the night watch of the night
2:222 30 names (of the book) (Ahlu al-kitab), family, household
2:223 so approach your cultivation whenever you have
2:222 30 names (of the book) (Ahlu al-kitab), family, household
3:183 to his family unless that family be charitable
3:48 you to give back trusts to the people
2:173 expelling people from it are more deplorable
29:32 We will truly deliver him and his family, but the people of this town. Truly its people had causes to perish the towns unless their people were the people of Midian, recounting to his people: Abide! Truly I, I observed a term and journeyed with his people the city at a time of heedlessness of its people she said: Shall I point you to the people of a town? They said: Point us to it. She said: It is the town of Lut. So We destroyed it and made his people the like of him who wanted evil for thy household witness bore witness from her household of him who wanted evil for thy household So We rescued him and his people but his family but thy woman. She had been among the people of the towns believed and were there, the people of the towns safe from Our people that if We will, We would light on them that you drive out the people from it. But you the people of the city, some grew bold in It had not been for the people of the city and and was decorated and its people thought that and thy people—but him against whom the my son is of my people and truly Thy promise He said: O Noah! Truly he is not of thy people O People of the House: Truly He is Worthy of so set thou forth with thy people in a part of unjustly while their people are ones who make of him who wanted evil for thy household witnessed bire witness from her household turned about to their household so that we will get provisions for our household and Harm afflicted us and our household. We drew become seeing. And bring me your household set forth with thy family in a part of the night The people of the city drew near rejoicing at and thy people— But him against whom the ask the People of Remembrance if you had not made a hole in it in order to drown the people set out until when they approached a people of asked its people for food. But they refused to when she went apart from her people to an of him who wanted evil for thy household we will get provisions for our household and 29:12 became seeing. And bring me your household 29:13 set forth with Thy family in a part of the night 29:14 The people of the city drew near rejoicing at 29:15 and their people on the Day of Resurrection 29:16 Our property and our people occupied us 29:17 ones who believe to their people ever and that upon his people and brought about a fattened 29:18 ones who are apprehensive among our people 29:19 the People of the Book know that they have no 29:20 People of the Book—from their abodes at the 29:21 Messenger as spoils of war from the people 29:22 among the People of the Book: If you were believed! Protect yourselves and your people 29:23 Again, he went to his people, going arrogantly 29:24 they would turn about to their people, they 29:25 and will turn about to his people as one who is 29:26 He had been one who is joyous with his people 29:27 People of the Book nor the ones who are 29:28 we were ungrateful among the People of the Book 150. AHL (2)—masculine noun—worthy 48:26 had better right to it and were more worthy of 74:56 God-consciousness and He is Worthy of 74:56 remember unless God wills. He is Worthy of 74:56...
155. **ÂDA**—verb I perfect—to hamper
verb I imperfect (ya‘ūdu)—to hamper

2:255 He is not hampered by their safe keeping

A W D

156. **ÂL**—collective masculine noun—people, family

2:49 We delivered you from the people of Pharaoh
2:50 drowned the people of Pharaoh while you look
2:248 Lord and abiding wisdom of what the people
2:248 and the people of Aaron. And the angels will
3:11 in like manner of the people of the Prophet
3:33 favored Adam and Noah and the people of
3:33 and the people of Imran above all the worlds
4:54 We gave the people of Abraham the Book and
7:130 We took the people of Pharaoh with years of
7:141 We rescued you from the people of Pharaoh
8:52 In like manner of the people of Pharaoh and of
8:54 in like manner of the people of Pharaoh
8:54 we drowned the people of Pharaoh. And they
12:6 people of Jacob just as He fulfilled it on thy two
14:6 to you when He rescued you from the people
15:59 the family of Lot. Truly we are ones who will
15:61 when drew near the people of Lot, the ones
19:6 inherit from me and inherit from the family of
27:56 they said: Drive the people of Lot out from
28:8 the people of Pharaoh picked him out to be an
34:13 firmly fixed. O People of David! Act with
40:28 Said a believing man of the family of Pharaoh,
40:45 surrounded the people of Pharaoh an evil
40:46 the people of Pharaoh to enter the severest
54:34 but the family of Lot; we delivered them at the
54:41 drew near the warning to the people of

157. **AWWALA**—verb II perfect—to interpret
verb II verbal noun (ta‘wil)—interpretation

3:7 for dissent and looking for an interpretation
3:7 but none knows its interpretation but God
4:59 Day. That is better and a fairer interpretation
7:53 Look they on for nothing but its interpretation?
7:53 The Day its interpretation approaches, those
10:39 while approaches them not its interpretation
12:6 the interpretation of events and He will fulfill
12:21 earth that We teach him the interpretation of
12:36 they said: Tell us the interpretation of this.
12:37 of its interpretation before it approaches
12:44 nightmares and we are not of the interpretation
12:45 I will tell you its interpretation so send me
12:100 O my father! This is the interpretation of my
12:101 had taught me of the interpretation of events
17:35 straight. That is best and fairer in interpretation
18:78 thee the interpretation about which thou wast
18:82 interpretation of what thou art not able to have

158. **AWWAL**—numerical noun (feminine ʿulā)—first, previous, former

2:41 be not the first one who is ungrateful for it
3:96 first House set in place for humanity was that
5:114 it will be a festival for the first of us and the last
6:14 I be the first who submitted to the One God
6:94 Us one by one as We created you the first time
6:110 not in it the first time and We will forsake them
6:165 commanded and I am the first of the ones who
7:38 The last of them would say to the first of them
7:39 And the first of them would say to the last of
7:143 I repented to Thee and I am the first one who
9:13 They began the first time against you? Will you
9:83 You were well-pleased, sitting out the first time
9:108 from the first day on God-consciousness
17:5 So when the promise drew near for the first of
17:7 prostration just as they entered it the first time
17:51 Say: He Who originated you the first time
18:48 near Us as We created you the first time
20:21 not. We will cause it to return to its first state
20:51 said: Then what of the first generations
20:65 Moses! Either thou wilt cast or let us be the first
20:133 them not clear portents that were in the first
21:104 as We began the first creation, We will cause it
26:51 transgressions that we had been first of the
28:43 the Book, after We caused previous generations
28:70 god but He. His is all Praise in the First and in
33:33 their finery in the previous Age of Ignorance
36:79 them Who caused them to grow the first time
37:59 first death and will we not be ones who are
39:12 I was commanded that I be the first of the ones
41:21 to all things. And He created you the first time
43:81 had had a son, then I would be the first of
44:35 There is nothing but our first singled out death
44:56 death with them but the first singled out
50:15 Were We wearied by the first creation? Nay!
53:25 Then to God belongs the Last and the First
53:50 He caused to perish the previous Ad
53:56 This is a warner among the previous warnings
56:62 you knew the first growth. Will you not then
57:3 He is The First and The Last, The One Who is
59:2 from their abodes at the first assembling
79:25 punishment for the last and for the first
87:18 Truly this is in the previous scrolls
92:13 and truly to Us belongs the last and the first
93:4 the last will be better for thee than the first

159. **AWWALUN**—masculine noun (plural of awwal)—ancient ones, foremost

6:25 This is nothing but fables of the ancient ones
8:31 Truly this is only fables of ancient ones
8:38 custom passed of the ancient ones as a warning
9:100 the forerunners, the ones who take the lead
15:10 before thee to partisans of the ancient ones
15:13 before them a custom of the ancient ones
16:24 They would said: Fables of the ancient ones
17:59 the signs but that the ancient ones denied them
18:55 approaches them customs of the ancient ones
21:5 Let him bring us a sing as the ancient ones
23:24 such a thing from our fathers, the ancient ones
23:68 approaches not their fathers, the ancient ones
23:81 They said the like of what the ancient ones said
23:83 is nothing but the fables of the ancient ones
Concordance of 160. ÚL—161. HÀÚLÁ—The Sublime Quran

2:179 O those imbued with intuition
2:197 God fearing, O those imbued with intuition
2:269 no doubt but those imbued with intuition
3:7 none recollects but those imbued with intuition
3:13 this is a lesson for those imbued with insight
3:18 as do the angels and those imbued with
3:119 Lo and behold! You are those imbued with love
3:190 there are signs for those imbued with love
4:8 the division is attended by those imbued with
4:59 Messenger and those imbued with authority
4:83 Messenger, and to those imbued with authority
4:95 ones who believe—other than those imbued
5:100 O those imbued with intuition, so that perhaps
5:75 those imbued through wombs, blood relations,
9:86 Those imbued with allience asked permission
9:113 if they had been imbued with kinship—after it
12:111 a lesson for those imbued with intuition
13:19 those imbued with intuition who recollect
14:52 One God so that those imbued with intuition
17:5 up against you servants of Ours, those imbued
20:54 Truly in this are signs for the people imbued
20:84 Moses said: They are close on my footsteps and
20:108 this are signs for the people imbued with sense
24:22 And those imbued with grace forswear not and
24:22 plenty among you to give to those imbued with
24:31 imbued with no sexual desire among the men
24:44 in this is a lesson for those imbued with insight
27:33 imbued with strength and imbued with
27:33 We are imbued with strength and imbued with
28:76 of it were a heavy ordeal to many imbued with
33:6 mothers. And those who are imbued through
35:1 Who Makes the angels messengers imbued
38:29 on its signs and those imbued with intuition
38:43 a reminder for those imbued with intuition
38:45 all imbued with dynamic energy and insight
39:9 Only those imbued with intuition recollect
39:18 And those, they are imbued with intuition
39:21 a reminder for those imbued with intuition
40:54 and a reminder for those imbued with intuition
46:35 patience as endured patiently those imbued
48:16 against a folk imbued with severe might
59:2 take warning, O those imbued with insight
65:4 yet menstruated. As for those (f) imbued with
65:6 And if they had been imbued with pregnancy
65:10 O those imbued with intuition, those who
73:11 those imbued with prosperity and respite them

160. ÚL—noun—imbued with, close

they said: Fables of the ancient ones that he
and the Lord of your fathers, the ancient ones
this is nothing but morals of the ancient ones
created you and the array of the ancient ones
it is in the ancient scrooll of the ancient ones
this is nothing but fables of the ancient ones
not of this from our fathers, the ancient ones
look they on but a custom of the ancient ones
and also our fathers, the ancient ones
went astray most of the ancient ones before
Lord and the Lord of your ancient fathers
imbued with no sexual desire among the men
plenty among you to give to those imbued as
those imbued with grace forswear not and
this are signs for the people imbued with
lo and behold! You are those imbued with love
we gathered you and the ancient ones
him, he said: Fables of the ancient ones
Lord and the Lord of your ancient fathers
This is only the fables of the ancient ones
A throng of the ancient ones
A throng of the ancient ones
And also, our ancient fathers
Say: Truly the ancient ones and the later ones
to him, he said: Fables of the ancient ones
Caused We not the ancient ones to perish
We gathered you and the ancient ones
him, he said: Fables of the ancient ones
us a sign as the ancient ones were sent

161. HÀÚLÁ—demonstrative pronoun—these

Communicate to Me the names of these
with these folk that they understand almost no
Lo and behold! You are these who disputed for
say: Are these they who swore an oath by God
Again, you are these—killing yourselves and
Lo and behold! You are these who argued with
brought thee about as witness against these
These are better guided than those who
this and that, neither with these, nor with these
this and that, neither with these, nor with these
Is it these to whom God showed grace from
So if these are ungrateful for them
Our Lord! These caused us to go astray so give
Are these, those about whom you swore an
Truly these are the ones who are ruined and
their way of life deluded these. And whoever
These are our intercessors with God. Say: Are
who bear witness will say: These are those
O my folk! These are my daughters
So be not hesitant as to what these worship
that the last remnant of these would be
Lot said: Truly these are my guests so put me
Lot said: These are my daughters if you had
they will say: Our Lord, these are our ascribed
bring thee about as a witness against these
We furnish relief, these and these, with the gift
We furnish relief, these and these, with the gift
thou hast known no one caused these to
These, our folk took to themselves gods other
Nay! We gave enjoyment to these, their fathers
knewest that these speak not for themselves
If these had been gods, they would never have
was it who you who caused these My servants
They said: These are truly a small crowd
These are they whom we led into error. We led
and of these, there are some who believe in it
Was it these who had been worshipping you
these, evil deeds of what they earned will light
I gave enjoyment to these and to their fathers
his saying: O my Lord! Truly these are a folk
So he called on his Lord: Truly these are a folk,
these are they who love that which hastens
saw them, they would say: Truly these are ones
Those are whom God wants not to purify their
Those are on a guidance from their Lord;
Those are those who bought fallacy for
Those who break the compact of God after a
But those who were ungrateful and denied Our
those will be the Companions of the Fire; they
those will be the Companions of the Garden
Those are those who bought this present life
who does greater wrong than those who
Those believe in it and whoever is ungrateful
those, they are the ones who are losers
those, they are the ones who are truly guided
those, they are upon whom blessings will be
those, God curses them and the ones who curse
—those—I will turn them to in forgiveness
Truly those who were ungrateful
those, they consume not into their bellies but
Those are those who bought fallacy for
those are those who were sincere and those
those, they are the ones who are Godfearing
Those, for them is a share of what they earned
those, their actions were fruitless in the present
those will be the Companions of the Fire
those hope for the mercy of God
Those call you to the fire while God calls you
ordnances of God, then those, they are the
those will be the Companions of the Fire
then those will be the Companions of the Fire
God at all; and those, they are who will be fuel
Those are those whose actions were fruitless
those, there is no apportionment for them in
turned away after this, then, those are
Those, their recompense is that the curse of
never be accepted. Those, they are the ones
Those, for them, is a painful punishment and
then those, they are the ones who are unjust
is unlawful. And those, they are the ones
those, for them is a tremendous punishment
Those are among the ones in accord with
God at all and those who are unjust
Those are those whom God set a seal upon
Those, their recompense is forgiveness from
those, for them, their compensation is with
those are whom God turns to in forgiveness
Those, We made ready for them a painful
Those, they are whom God cursed; and for
They are those whom God knows what is in
and the Messenger, those are to whom God
with morality. And excellent were those as
And those, We made for you a clear authority
Then for those, their place of shelter will be hell
those, perhaps God will pardon them. And
Those, their place of shelter will be hell and
during that, they will enter the Garden and they will not
for God, then those will be with the ones who
Those, they are in truth the ones who are
those, He will give them their compensation,
it is those to whom We will give a sublime
Our signs, those will be the Companions of
Those are whom God wants not to purify their
Yet, again, after that, they turn away. Those are
those, they are the ones who
to descend, then those, they are the ones who
to descend, then those, they are the ones who
Those are worse placed and ones who go
But those who are ungrateful and denied Our
those were given up to destruction for what
those, to them belongs the place of sanctuary
Those are those to whom We gave the Book
Those are those whom God guided. So imitate
then those, they are the ones who prosper
balance was made light, those are those who
against them, those are the Companions of the
Those, they will attain their share from the
Those will be the Companions of the Garden;
to descend with him, those, they are the ones
go astray, then those, they are the ones who
Those are like flocks. Nay! They are ones
Those, they are the ones who are heedless
Those, they are the ones who truthfully believe
them into hell. Those, they are the ones who
and helped, those are protectors, some of some
those who gave refuge and helped, those are
and struggled beside you, then those are of you
And, those, they are the ones who exceed the
Those, their actions were fruitless. They are
none but God. Perhaps those are among the
those, they are the ones who are victorious
to them, then those, they are the ones who are
those, their actions were fruitless in the present
Those, they are the ones who are losers
Those, God will have mercy on them. Truly
Those, for them are good deeds. Those, they
Those, for them are good deeds. Those, they
those, their place of shelter will be the fire be
Those are the Companions of the Garden; they,
those who earned evil deeds, the recompense
those, for them is forgiveness and a great
Those, there is nothing for them in the world to
Those believe in it. Whoever is ungrateful for it
Those will be presented before their Lord and
Those will not be ones who frustrate Him on
Those are those who lost their souls. What they
Lord, those will be the Companions of the
those are those who were ungrateful to their
Those will have yokes around their necks
those are those who were ungrateful to their
as ransom. Those, for them will be a dire
benevolence—those, for them is the Ultimate
desire in it crookedness. Those are wandering
in the signs of God and those, they are the ones
Those are whom God set a seal upon
and those, they are the ones who are heedless
those, their endeavoring had been appreciated
each of those will be that which is asked
Those to whom they call to, they are looking
those will recite their book and they will not
Those, for them are Gardens of Eden beneath
Those, they were ungrateful for the
Those, they are to whom God was gracious to
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19:60 those who will enter the Garden and they will not
20:75 one in accord with morality; then for those are
21:101 the fairer from Us, those are the ones who are far
22:51 strive to thwart, those are the Companions
22:57 those who were ungrateful and denied Our
23:27 then those, they are the ones who turn away
23:10 Those, they are the ones who will inherit
23:61 those who compete with one another in good
23:102 whose balance was heavy, those, they are
23:103 light, then those are the ones who lost themselves
24:4 their testimony. And those, they are the ones
24:13 witnesses, then with God, those, they are the
24:26 Those are ones who are declared innocent of
24:47 away after this. And those are not of the ones
24:50 Nay! Those, they are the ones who are unjust
24:51 and obeyed. And those, they are the ones who
24:52 and is Godfearing, those, they are the ones who
24:55 ungrateful after that, then those, they are the
24:62 those are those who believed in God and His
25:34 those are worse placed, ones who go astray
25:70 for those God will substitute for their evil
25:75 those will be given recompense in the highest
27:5 Those are those for whom is the dire
28:54 Those will be given their compensation two
28:67 Those are on a guidance from their Lord
28:67 those, they are the ones who prosper
29:23 those who gave up hope of My mercy
29:23 those gave up hope of My mercy and those
29:52 ungrateful to God, those, they are the ones who
30:16 those are the ones who are charged with the
30:38 Countenance of God. And those, they are the
30:39 of God, then those, they are the ones who will
31:5 Those are on a guidance from their Lord and
31:5 Lord and those, they are the ones who prosper
31:6 mockery. Those, for them will be a despised
33:19 in their covetousness for good things. Those
34:4 Those, for them there is forgiveness and a
34:5 those, for them there is a punishment of
34:37 As for those, for them the recompense is
34:38 those who endeavor against Our signs, as ones
35:10 punishment. And the planning of those will
37:41 those, for them was a known provision
38:13 the Companions of the Thicket. Those were the
39:18 Those are those whom God guided. And those
39:18 And those, they are imbued with intuition
39:22 the Remembrance of God. Those are clearly
39:33 it as true, those, they are the ones who are
39:63 signs of God, those, they are the ones who are
40:40 then those will enter the Garden where they
41:44 their heart. Those are given notice from
42:41 As for whoever helped himself after an
42:42 earth unrightfully. Those, for them is a painful
45:9 in mockery. Those, for them is a despised
46:14 Those are the Companions of the Garden, ones
46:16 Those are those from whom We will receive the
46:18 Those are those against whom the saying was
46:32 other than God any protectors. Those are
47:16 that he said just now? Those are those upon
47:23 Those are those whom God cursed, so He
49:3 Truly those who lower their voices near the
49:7 and rebellion. Those, they are the ones who are
49:11 repents not, then those, they are the ones who
49:15 in the way of God. Those, they are the ones
52:43 better than those or have you an immunity in
56:11 Those are the ones who are brought near
57:10 Those are more sublime in degree than those
57:19 those, they are the just persons and the
57:19 denied Our signs, those are the Companions of
58:17 Those will be the Companions of the Fire. They,
58:19 the Remembrance of God. Those are of the
58:20 and His Messenger, those are among the
58:22 or their kinspeople. Those, He prescribed belief
58:22 Those are the Party of God. Regard the Party of
59:8 there is also a share. Those, they are the ones
59:9 his own stinginess, then those, they are the
59:19 forget themselves. Those, they are the ones
60:9 in friendship, then those, they are the ones who
63:9 accomplishes that, then those, they are the ones
64:10 those are the Companions of the Fire, ones who
64:16 stinginess, then those, they are the ones who
70:31 looking for beyond that, those, they are ones
70:35 those will be in Gardens, ones who are honored
72:14 then those sought right mindedness
80:42 Those, they are the ones who are ungrateful
83:4 Think those not that they will be ones who are
90:18 Those will be the Companions of the Right
98:6 will dwell in it forever. Those are the worst of
98:7 accord with morality, those are the best of

A W H

163. AWWÁH—masculine noun—sympathetic
9:114 from him. Truly Abraham was sympathetic and
11:75 Abraham was forbearing, sympathetic, one

A W N

164. ĀN—adverb—now, wherever, where, about, when, whichever, what
2:71 They said: Now thou hadst brought The Truth
2:115 wherever you turn to, then, again, there is the
2:148 Wherever you be, God will bring you
2:187 so now lie with them (f) and be looking for
3:112 stamped on them wherever they were come
4:18 I have repented now, nor for those who
4:78 Wherever you be, death will overtake you,
6:22 Where are your ascribed associates with God
7:37 they will say; Where are you who had been
7:187 if thou hadst been one who is well-informed
7:187 They ask thee about the Hour, when will it
8:66 Now God lightened your burden from you for
10:51 Again, when it falls on you, will you believe in
10:91 Again, when it falls on you, believed you in it?
12:51 woman of the great one said: Now The Truth
16:21 not living and they are not aware when they
16:27 will say: Where are My ascribed associates
16:76 Whichever way he turns his face, he brings no
19:31 wherever I had been and He bequeathed to me
26:92 Where is what you had been worshipping
27:65 but God. Nor are they aware when they will be
28:62 Where are My ascribed associates whom you
28:74 Where are My ascribed associates whom you
33:61 Whenever they were come upon, they were
40:73 Where are whatever you had been ascribing as
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41:47 Day He will cry out to them: Where are My a
51:12 They ask: When will the Day of Judgment be
57:4 And He is with you wherever you had been.
58:7 nor of more, but He is with them wherever
72:9 whoever listens now will find a burning flame
75:6 He asks: When is this Day of Resurrection
75:10 being will say on that Day: Where is a place to
79:42 They ask thee about the Hour. When will it
81:26 So where are you going? Truly it is not but a

A W Y

165. ĀWĀ—verb I perfect—to give refuge
8:26 snatch you away so He gave you refuge
8:72 those who gave refuge and helped, those are
8:74 those who gave refuge and helped, those are
12:69 entered before Joseph, he himself gave refuge
12:99 when they entered to Joseph, he gave refuge to
23:50 We gave them refuge on a hillside, a stopping
93:6 thee not an orphan and He gave thee refuge

verb IV imperfect (yu’ūt)—to give refuge
33:51 and thou wilt give refuge to whom thou wilt
70:13 and his relatives who give him refuge

166. AWĀ—verb I perfect—to take shelter
18:10 the male spiritual warriors took shelter in the
18:63 Hadst thou considered? When we took shelter

verb I imperfect (yu’ūt)—to take shelter
11:43 I will take shelter for myself on a mountain
11:80 you or take shelter with stauncher support

verb I imperative (i’ūt)—take shelter
18:16 what they worship but God, then take shelter

167. MĀ’WĀ—masculine noun—place of shelter
3:151 down for it authority and their place of shelter
3:162 displeasure of God and whose place of shelter
3:197 little enjoyment—again, their place of shelter
4:97 place of shelter will be hell and how evil a
4:121 Those, their place of shelter will be hell and
5:72 the Garden to him and his place of shelter will
8:16 his place of shelter will be hell; and miserable
9:73 And their place of shelter will be hell
9:95 place of shelter will be hell as a recompense for
10:8 those, their place of shelter will be the fire be
13:18 place of shelter will be hell. Miserable will be
17:97 Their place of shelter will be hell. Whenever it
24:57 Their place of shelter will be the fire; and how
29:25 and your place of shelter will be the fire. And
32:19 are Gardens as places of shelter, hospitality
32:20 for those who disobeyed, their place of shelter
45:30 of this Day of yours. Your place of shelter
53:15 near which is the Garden of the Place of Shelter
57:15 place of shelter will be the fire. It is your
66:9 And their place of shelter will be hell
79:39 then truly hellfire will be the place of shelter
79:41 truly the Garden will be the place of shelter

A Y Y

168. AYYUHĀ—particle—O
2:21 O humanity! Worship your Lord Who created
2:104 O those who believed! Say not: Look at us, but
2:153 O those who believed! Pray for help with
2:168 O humanity! Eat of what is in and on the earth
2:172 O those who believed! Eat of what is good
2:178 O those who believed! Reciprocation was
2:183 O those who believed! Formal fasting was
2:208 O those who believed! Enter into peacefulness
2:254 O those who believed! Spend of what We
2:264 O those who believed! Render not untrue your
2:267 O those who believed! Spend of what is good
2:278 O those who believed! Be Godfearing of God
2:282 O those who believed! When you contracted a
3:37 O Mary! From where is this for thee
3:100 O those who believed! If you obey a group of
3:102 O those who believed! Be Godfearing of God
3:118 O those who believed! Take not to yourselves
3:130 O those who believed! Consume not usury
3:149 O those who believed! If you obey those who
3:156 O those who believed! Be not like those who
3:200 O those who believed! Have patience! Excel in
4:1 O humanity! Be Godfearing of your Lord
4:19 O those who believed! It is not lawful for you
4:29 O those who believed! Consume not your
4:43 O those who believed! Come not near the
4:47 O those who were given the Book! Believe in
4:59 O those who believed! Obey God and obey the
4:71 O those who believed! Take your precautions
4:94 O those who believed! When you traveled in
4:133 cause you to be put away—O humanity
4:135 O those who believed! Be you staunch in
4:136 O those who believed! Believe in God and His
4:144 O those who believed! Take not to yourselves
4:170 O humanity! Surely the Messenger drew near
4:174 O humanity! Surely there drew near to you
5:1 O those who believed! Live up to your
5:2 O those who believed! Profane not the
5:6 O those who believed! When you stood up for
5:8 O those who believed! Be staunch in equity
5:11 O those who believed! Remember the divine
5:35 O those who believed! Be Godfearing of God
5:41 O Messenger! Let them not dishearten thee
5:51 O those who believed! Take not to yourselves
5:54 O those who believed! Whosever of you goes
5:57 O those who believed! Take not to yourselves
5:67 O Messenger! State what was caused to
5:87 O those who believed! Forbidden not what is good
5:90 O those who believed! Indeed intoxicated and
5:94 O those who believed! Certainly God will try
5:95 O those who believed! Kill not game when you
5:101 O those who believed! Ask not about things
5:105 O those who believed! Upon you is the charge
5:106 O those who believed! Have testimony
7:158 Say: O humanity! Truly I am the Messenger of
8:15 O those who believed! When you met those
8:20 O those who believed! Obey God and His
8:24 O those who believed! Respond to God and to
8:27 O those who believed! Betray not God and the
8:29 O those who believed! If you are Godfearing of
8:45 O those who believed! When you made a faction,
8:64 O Prophet! God is Enough for thee and for
8:65 O Prophet! Encourage fighting to the ones who
8:70 O Prophet! Say to whom are in your hands
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29:36 brother Shuayb. He said: O my folk! Worship
29:56 O my servants who believed, My earth truly is
31:13 O my son! Ascribe not partners with God.
31:16 O my son! Truly if it be the weight of a
31:17 O my son! Perform the formal prayer and
33:13 section of them said: O people of Yathrib! There
33:30 O wives of the Prophet! Whoever of you (f)
33:32 O wives of the Prophet! There is not among
33:66 they will say: O would that we obeyed God
34:10 We gave David grace from Us. O mountains!
36:20 He said: O my folk! Follow the ones who are
36:26 Enter the Garden. He said: O would that my
36:30 O how regrettable of the servants! A Messenger
36:60 I not a compact with you, O Children of Adam
37:102 He said: O my father! Accomplish whatever
37:103 O my son! Truly I see while slumbering
37:104 We cried out to him: O Abraham
38:26 O David! Truly We made thee a viceregent on
38:75 He said: O Ibish! What prevented thee from
39:10 O My servants who believed! Be Godfearing
39:16 His servants. O my servants! Be Godfearing of
39:39 Say: O my folk! Truly act according to your
39:53 Say: O My servants who exceeded all bounds
39:56 O me that I am regretful for what I neglected in
40:29 O my folk! Yours is the dominion this day, ones
40:30 he who believed said: O my folk! Truly I fear
40:32 O my folk! Truly I fear for you a Day when
40:36 said: O Haman! Build for me a pavilion so that
40:38 O my folk! Follow me. I will guide you to the
40:39 O my folk! Truly this present life is nothing but
40:41 O my folk! What is it to me that I call to you for
40:43 they said: O one who is a sorcerer! Call for us
43:68 O My servants! This Day there shall be no fear
43:77 would cry out: O Malik! Let thy Lord finish us.
43:88 his saying: O my Lord! Truly these are a folk
46:30 They said: O our folk! Truly We heard a Book
46:31 O our folk! Answer one who calls to God and
46:32 attend to you at leisure, O you two dependents
46:33 O you both, assembly of jinn and humankind!
46:34 believe. Then learn a lesson, O those imbued
46:35 Moses said to his folk: O my folk! Why inflict
46:36 Jesus son of Mary said: O Children of Israel
46:37 O those imbued with intuition, those who
46:39 O my folk! Follow me. I will guide you to the
47:29 who is given his book to his left, he will say: O
47:29 would that it had been my expiry
71:2 He said: O my folk! Truly I am a clear Warner
78:40 will say: O would that I had been earth dust
89:27 O soul, one that is at peace

169. AYY—pronoun—which, whichever, however, what
3:44 they cast their pens as to which of them would
5:41 you are not informed which of them is nearer
6:19 Say: Which thing is greater in testimony? Say:
6:61 Then which of the two groups of people has
7:185 Then in which discourse after this will they
9:124 some of them say: Which of you had this
11:7 which of you is fairer in actions. And if thou
17:57 approach to their Lord—whatever is nearer
17:110 God or call to the Merciful. By whatever you
18:7 We try them with it as to which of them are
18:12 which of the two confederates was better in
19:69 whoever of them was more severe in stubborn
19:73 Which of the two groups of people is best in
20:71 which of us is more severe in punishment and
26:227 will know by which overturning they will be
27:38 Which of you will bring me her throne before
28:28 between me whichever of the two terms I
31:34 no soul is informed in what region it will die.
40:81 So which of the signs of God do you reject
45:6 in which discourse, after God and His signs,
53:55 Then which of the benefits of thy Lord wilt
55:13 which of the benefits of the Lord of you both
55:16 which of the benefits of the Lord of you both
55:18 which of the benefits of the Lord of you both
55:21 which of the benefits of the Lord of you both
55:23 which of the benefits of the Lord of you both
55:25 which of the benefits of the Lord of you both
55:28 which of the benefits of the Lord of you both
55:30 which of the benefits of the Lord of you both
55:32 which of the benefits of the Lord of you both
55:34 which of the benefits of the Lord of you both
55:36 which of the benefits of the Lord of you both
55:38 which of the benefits of the Lord of you both
55:40 which of the benefits of the Lord of you both
55:42 which of the benefits of the Lord of you both
55:45 which of the benefits of the Lord of you both
55:47 which of the benefits of the Lord of you both
55:49 which of the benefits of the Lord of you both
55:51 which of the benefits of the Lord of you both
55:53 which of the benefits of the Lord of you both
55:55 which of the benefits of the Lord of you both
55:57 which of the benefits of the Lord of you both
55:59 which of the benefits of the Lord of you both
55:61 which of the benefits of the Lord of you both
55:63 which of the benefits of the Lord of you both
55:65 which of the benefits of the Lord of you both
55:67 which of the benefits of the Lord of you both
55:69 which of the benefits of the Lord of you both
55:71 which of the benefits of the Lord of you both
55:73 which of the benefits of the Lord of you both
55:75 which of the benefits of the Lord of you both
55:77 which of the benefits of the Lord of you both
61:12 which of you is fairer in action. And He is The
68:6 which of you is the one who is demented
68:40 them then which of them will be a guarantor
77:12 for which Day were these appointed
77:50 in which discourse after this will they believe
80:18 From which thing He created him
81:9 for which impiety she was slain
82:8 He composed thee in whichever form He

170. YÄ—interjection—for emphasis
1:5 Thee alone we worship and to Thee alone we
1:5 Thee alone we worship and to Thee alone we
2:40 with you. And have reverence for Me alone
2:41 a little price. And fear Me, God, alone
2:172 if it had been He whom you worship alone
4:131 you be Godfearing of God alone. And if you
6:41 Nay! To Him alone you would call and He
6:151 We will provide for you and for them, alone
7:155 wouldst cause them to perish and me before
9:114 his father only because of a promise he had
10:28 would say: It had not been us that you were
12:40 your worship none but Him
16:51 to yourselves; truly He is One God; then have
16:114 divine blessing of God if it had been Him that
17: 23 And thy Lord decreed that you worship none
17:31 We will provide for them and for you. Truly the
17:67 whomever you call to besides Him alone,
28:63 They had never been worshipping us alone
29:56 My earth truly is that which is extensive, so
29:60 God provides for it and for you. And He is The
34:24 we or you are either on guidance or clearly
34:40 who had been worshipping you alone
41:37 if it is He you have been worshipping alone
50:47 We built the heaven with potency and truly We
38:17 David, the possessor of potency. Truly he was
38:13 Companions of the Thicket. Those were the
26:176 Companions of the Thicket denied the ones
15:78 Companions of the Thicket had been ones
2:99 caused to descend to thee signs, clear portents
2:242 Thus God makes manifest His signs to you
2:248 their Prophet said to them: Truly a sign of his
2:248 Truly in that is a sign for you if you had been
2:252 These are the signs of God. We recount to thee
2:259 donkey. We make thee a sign for humanity
2:266 consumed. Thus God makes manifest His signs
3:19 and whoever is ungrateful for the signs of
3:31 who had been worshipping you alone
16:51 who recounts Our signs to you and makes you
16:14 We confirmed those who believed against their
verb II imperfect (yu’ayyidu)—to confirm
3:13 God confirms with His help whom He wills
173. AYD—masculine noun—potence
38:17 David, the possessor of potency. Truly he was
51:47 We built the heaven with potency and truly We
174. AYKAH—feminine noun—thicket
15:78 Companions of the Thicket had been ones
26:176 Companions of the Thicket denied the ones
38:13 Companions of the Thicket. Those were the
50:14 Companions of the Thicket and the folk of
175. AYM—feminine noun (plural of ayyim)—single
24:32 wed the single among you to the ones who are
176. ÄYAH—feminine noun (plural āyāt, āy)—sign
2:39 who were ungrateful and denied Our signs
and exchange not My signs for a little price
2:61 because they had been ungrateful for the signs
2:73 He causes you to see His signs so that perhaps
2:99 caused to descend to thee signs, clear portents
2:106 For whatever sign We nullify or cause it to be
2:118 Why speaks not God to us or a sign approach
2:118 We made manifest the signs for a folk who are
2:129 them who will recount to them Thy signs
2:145 those who were given the Book every sign
2:211 Ask the Children of Israel how many a sign, a
2:219 is extra. Thus God makes manifest His signs
2:221 permission. And He makes manifest His signs
2:223 take not to yourselves the signs of God in
2:242 Thus God makes manifest His signs to you
2:248 their Prophet said to them: Truly a sign of his
2:248 Truly in that is a sign for you if you had been
3:103 thus God makes manifest to you His signs
3:108 are the signs of God. We recount to thee
3:112 because they had been ungrateful for the signs
3:113 They recount the signs of God in the night
3:118 We made manifest to you the signs if you had
3:164 from themselves who recounts His signs to
3:190 there are signs for those imbued with intuition
3:199 They exchange not the signs of God for a little
4:56 Truly those who were ungrateful for Our signs
4:140 signs of God being unappreciated then being
4:155 ingratitude for the signs of God and their
5:10 who were ungrateful and denied Our signs
5:44 but dread Me and exchange not My signs
5:75 look on how We make manifest the signs to
5:86 those who are ungrateful and denied Our signs
5:89 God makes manifest His signs to you so that
5:114 sign from Thee and provide us and Thou art
6:4 sign not approaches for them from the signs
6:21 devising a lie against God or denied His signs
6:25 And if they are to see every sign they will not
6:27 Then we would not deny the signs of our Lord
6:33 who are unjust negate the signs of God
6:35 so that thou wouldst bring them some sign
6:37 said: Why was a sign not sent down to him
6:39 And those who denied Our signs are unwilling

Concordance of 171. AYYŪB-176. ÄYAH The Sublime Quran
These are the signs of the Wise Book.

We explain distinctly the signs for a folk who believe.

And thus We diversify the signs and they will not be of any avail to the ungrateful for Our signs.

Those who believe in Our signs and those who are the ones who are heedless of Our signs.

And that was Ad. They negated the signs of God and drew near to them in the nighttime and the daytime as two signs.

We drowned those who denied Our signs.

We gave them Our signs. Then they had been ones who are at variance, truly in that is a sign for a folk who believe.

Those who denied Our signs, the punishment is the parable of the folk who denied Our signs.

Those who believed in Our signs, and those who were ungrateful for the signs of God.

The she-camel of God, a sign.

O my folk! This is the she-camel of God, a sign.

We explained distinctly the signs for a folk who reflect on how We diversify the signs.

Look on how We diversify the signs.

when are recounted to them Our signs, clear

deserved a lie against God or denied His signs

they say: Why was a sign not caused to

that is when they conspire against Our signs.

for one who perceives. Truly in this are signs

reminding you of the signs of God, then in God

We drowned those who denied Our signs

and his Council with Our signs. Then they

form that thou be a sign to whoever is after

are the ones who are heedless of Our signs

been among those who denied the signs of God

sign drew near them—until they consider

neither the signs nor the warning avail a folk

A Book, the signs in it were set clear

And that was Ad. They negated the signs of

O my folk! This is the she-camel of God, a sign

Moses with Our signs and a clear authority

is a sign for whoever feared the punishment of

That are the signs of the clear Book

Joseph and his brothers signs for the ones who

after they saw the signs, that they should

how many signs of the heavens and the earth

That are the signs of the Book and of a clear

We sent Moses with Our signs saying: Bring

We raised up Moses after them with Our signs

Truly in that are signs for every enduring,

That are the signs of the Book and of a clear

Truly in this are signs for the ones who read

in it is a sign for the ones who believe

We gave them Our signs. Then they had been

 Truly in that is a sign for a folk who reflect

are true in that are signs for a folk who are

are at variance, truly in that is a sign for a folk

are not the desires of those who denied Our signs

tion to his whom We gave Our signs

We explain distinctly the signs for a folk who


Concordance of 176, ĀYAH The Sublime Quran

Look on how We diversify the signs

those who denied Our signs, the punishment

near thee, those who believe in Our signs

We explain Our signs distinctly so that the way

those who engage in idle talk about Our signs

you had been growing arrogant to His signs

Surely We explained distinctly the signs for a

We explained distinctly the signs for a folk who

Truly in this are signs for a folk who believe

And thus We diversify the signs and they will

that if a sign would draw near them, they

Say: The signs are only with God. And what

if you had been ones who believe in His signs

And when a sign drew near them they said

Surely We explained distinctly the signs for a

among yourselves relating to you My signs

we had been doing wrong with Our signs

That is of the signs of God so that perhaps they

We explain distinctly the signs for a folk who

from among you approach relating My signs to

those who denied Our signs and grew arrogant

devised a lie against God or denied His signs

those who denied Our signs and grew arrogant

and because they had been negating Our signs

Thus We diversify the signs for a folk who give

We drowned those who denied Our signs

the last remnant of those who denied Our signs

This is the she-camel of God as a sign so allow

We raised up Moses after them with Our signs

Thou hadst been drawing near with a sign

on us only because we believed in the signs of

they said: Whatever sign thou hast brought to

lice and the frogs and blood as distinct signs

they denied Our signs and they had been ones

turn away from My signs those who increase in

if they see every sign, they believe not in it

they denied Our signs and had been ones who are

who denied Our signs and the meeting in the

alms and those who believe in Our signs

Our signs distinctly so that perhaps they will

the tiding of him to whom We gave Our signs

of the folk, those who denied Our signs

is the parable of the folk who denied Our signs

And those who denied Our signs, We will

thou hast not approached them with a sign,

When His signs were recounted to them, their

Our signs are recounted to them, they said: We

they were ungrateful for the signs of God

those before them. They denied the signs of

They sold out the signs of God for a little price

We explain the signs distinctly for a folk who

Was it God and His signs and His Messenger

in Truth. He explains distinctly the signs for a

heavens and the earth are signs for a folk who

are the ones who are heedless of Our signs

when are recounted to them Our signs, clear

deserved a lie against God or denied His signs

they say: Why was a sign not caused to

that is when they conspire against Our signs.

for one who perceives. Truly in this are signs

reminding you of the signs of God, then in God

We drowned those who denied Our signs

and his Council with Our signs. Then they

form that thou be a sign to whoever is after

are the ones who are heedless of Our signs

been among those who denied the signs of God

sign drew near them—until they consider

neither the signs nor the warning avail a folk

A Book, the signs in it were set clear

And that was Ad. They negated the signs of

O my folk! This is the she-camel of God, a sign

Moses with Our signs and a clear authority

is a sign for whoever feared the punishment of

That are the signs of the clear Book

Joseph and his brothers signs for the ones who

after they saw the signs, that they should

how many signs of the heavens and the earth

That are the signs of the Book and what were

the command. He explains distinctly the signs

the daytime. Truly in that are signs for a folk

in these things there are signs for a folk who

ungrateful say: Why was a sign not caused to

were ungrateful say: Why was a sign

for a Messenger to bring a sign but with the

We sent Moses with Our signs saying: Bring

Truly in that are signs for every enduring,

That are the signs of the Book and of a clear

Truly in this are signs for the ones who read

in it is a sign for the ones who believe

We gave them Our signs. Then they had been

 Truly in that is a sign for a folk who reflect

are true in that are signs for a folk who are

are at variance, truly in that is a sign for a folk

death. Truly in this is a sign for a folk who hear

Truly in it is a sign for a folk who are

Truly in this is certainly a sign for a folk who

but God, truly in this are the signs for a folk

We substituted a sign in place of another sign

We substituted a sign in place of another sign

those who believe not in the signs of God, God

in the signs of God and those, they are the ones

so that We cause him to see Our signs

the nighttime and the daytime as two signs

Then We boasted the sign of nighttime and

We made the sign of daytime for one who

nothing prevented Us from sending the signs

wrong to her. And We send not the signs, but

because they were ungrateful for Our signs

And certainly We gave Moses nine signs, clear

had been a wonder among Our signs

That is of the signs of God. He whom God

they took My signs to themselves and what

wrong than he who was reminded of the signs

those who were ungrateful for the signs of their
Concordance of 176. ĀYAH The Sublime Quran

18:106 to themselves My signs and My Messengers in
19:10 Zechariah said: My Lord! Assign for me a sign.
19:10 He said: Thy sign is that thou wilt not speak to
19:21 We will assign him as a sign for humanity and
19:58 When are recounted to them the signs of the
19:73 And when are recounted to them Our signs,
20:22 forth white without any evil as another sign
20:23 that We cause thee to see of Our greater signs
20:42 Go thou and thy brother with My signs and
20:47 Surely we drew near thee with a sign from
20:54 Truly in this are signs for the people imbued
20:56 We caused Pharaoh to see Our signs — all of
20:126 He would say: It is thus: Our signs approached
20:127 believes not in signs of his Lord. And surely
20:128 Truly in this are signs for the people imbued
20:133 And they said: Why brings he not to us a sign
20:134 so that we follow Thy signs before we are
21:5 Nay! He is but a poet! Let him bring us a sign
21:32 Yet they are ones who turn aside from its signs
21:37 I will cause you to see My signs. So seek not to
21:77 him against the folk who denied Our signs
21:91 Our Spirit and We made her and her son a sign
22:16 And thus We caused to descend signs, clear
22:51 those who endeavored against Our signs, ones
22:52 Again, God sets clear His signs and God is
22:57 who were ungrateful and denied Our signs, for
22:72 And when Our signs are recounted to them,
23:50 the son of Mary and his mother a sign, and We
23:58 and those, they believe in the signs of
23:66 My signs had been recounted to you, but you
23:105 signs been recounted to you, yet you had been
24:1 descend signs, clear portents so that perhaps
24:18 makes manifest for you the signs. And God is
24:23 We caused to descend to you manifest signs
24:46 Certainly We caused to descend manifest signs.
24:58 makes manifest to you the signs, and God is
24:61 for you the signs so that perhaps you will be
25:36 You both go to the folk who denied Our signs.
25:57 them. And We made them as a sign for
25:73 when they were reminded of the signs of
26:2 That are the signs of the clear Book
26:4 We send down to them from heaven a sign so
26:8 sign yet most of them had not been ones who
26:15 No indeed! Both of you go with Our signs,
26:67 a sign and yet most of them had not been ones
26:103 in this is a sign, yet most of them had not been
26:121 sign; yet most of them had not been ones who
26:128 Build you a sign on every high hill to amuse
26:139 sign; yet most of them had not been ones who
26:154 art not but a mortal like us. So bring us a sign
26:158 truly in this is a sign. Yet most of them had not
26:174 this is a sign; yet most of them had not been
26:190 Truly in this is a sign. Yet most of them had not
26:197 Would it not be a sign for them that is known
27:1 That are the signs of the Quran and a clear
27:12 nine signs to Pharaoh and his folk. Truly they
27:13 But when Our signs drew near them, ones
27:52 did wrong. Truly in this is a sign for a folk who
27:81 to hear but whoever believes in Our signs
27:82 Humanity had not been certain of Our signs
27:83 whoever denies Our signs and they will be
27:84 drew near, He will say: Denied you My signs
27:86 ones who perceive. Truly in that are signs for a
27:93 you to see His signs and you will recognize
28:2 That are the signs of the clear Book
28:35 signs, you two and whoever followed you
28:36 drew near them with Our signs, clear
28:45 the people of Midian, who recount Our signs to
28:47 Thy signs and we would be among the ones
28:59 Messenger who recounts Our signs to them.
28:87 from the signs of God after they were caused to
29:15 of the Vessel and made it a sign for the
29:23 who disbelieved in the signs of God and the
29:24 Truly in this are certainly signs for a folk who
29:35 in it a sign, clear portents for a folk who be
29:44 Truly in that is a sign for the ones who believe
29:47 who believe in it. And none negates Our signs
29:49 Nay! It is clear portents, signs in the breasts of
29:49 the knowledge. And none negate Our signs
29:50 they said: Why were signs not caused to
29:50 Say: The signs are only with God, I am only a
30:10 they denied the signs of God and had been
30:16 those who are ungrateful and denied Our signs
30:20 His signs are that He created you from earth
30:21 His signs are that He created for you spouses
30:21 Truly in that are certainly signs for a folk who
30:22 His signs are the creation of the heavens and
30:22 in that are certainly signs for ones who know
30:23 His signs are your slumbering by nighttime
30:23 grace. Truly in that are certainly signs for a folk
30:24 His signs are that He causes you to see the
30:24 in that are certainly signs for a folk who are
30:25 His signs are that the heaven and the earth are
30:28 We explain distinctly the signs to a folk who
30:37 whom He wills? Truly in that are signs for a
30:46 His signs are that He sends the winds as ones
30:53 those who believe in Our signs and they are
30:58 thouwert to bring about any sign to them
31:2 These are the signs of the wise Book
31:7 Our signs are recounted to him, he turns as one
31:31 of God that He causes you to see His signs
31:31 signs? Truly in that are signs for every
31:32 And none negates Our signs but every
31:32 Only those believe in Our signs who, when
31:32 wrong than he who was reminded of the signs
31:24 and they had been certain of Our signs
31:26 Truly in that are the signs. Will they not then
31:34 in your (f) houses of the signs of God
31:45 who endeavored against Our signs as ones
31:49 a sign for every servant, one who turns in
31:45 had certainly been for Sheba a sign in their
31:49 Truly in that are certainly signs for every
31:43 who endeavor against Our signs, as ones who
31:43 When are recounted to them Our signs, clear
36:33 sign for them is the dead body of the earth. We
36:37 sign for them is the nighttime. We pluck the
36:41 A sign for them is that We carried their off
Concordance of 177. BABIL-181. BA'SÅ° The Sublime Quran

57:17 manifest the signs to you so that perhaps you
54:42 They denied Our signs, all of them. So We took
53:18 Certainly he saw some of the greatest signs of
51:37 We left a sign in it for those who fear the
51:20 On the earth are signs, ones that are certain
48:20 it will be a sign to the ones who believe and
46:7 Our signs are recounted, clear portents, said
45:35 because you took to yourselves the signs of
45:31 those who were ungrateful: Be not My signs
45:25 when are recounted to them Our signs, clear
45:13 from Him. Truly in that are signs for a folk who
45:11 Those who were ungrateful for the signs of
45:9 he knew anything about Our signs, he took
45:8 He hears the signs of God being recounted to
45:6 in which discourse, after God and His signs,
40:85 what profits them once they saw Our might
40:84 considered Our might, they said: We believed
40:29 from the might of God if it drew near to us?
33:18 Come on! Yet they approach not the battle
27:33 with strength and imbued with vigorous might
18:2 truth-loving—to warn of severe violence from
17:5 of Ours, those imbued with severe might
7:5 Then there had been no calling out when Our
7:4 Our might drew near them at night or when
7:39 were conscious of Our might, that is when they
7:97 Were, then, the people of the towns safe from
6:147 And His might is not repelled from the folk,
6:145 how much well water ignored and a tall palace
5:61 And there is a far-off day—signs for a folk who
5:37 of His signs are the nighttime and the daytime
4:84 God is Stauncher in might and Stauncher in
4:84 who believe. Perhaps God will limit the might
3:56 those who dispute Our signs know that there is
3:47 he drew near them with Our signs, that is
3:43 of His signs are the nightime and the daytime
3:39 And among His signs are that thou hast seen
3:13 Who causes you to see His signs and sends
2:102 descend to the two angels at Babylon—Harut
2:177 and tribulation and at the time of danger
2:177 ones who remain steadfast in desolation and
2:102 they who were ungrateful for Our signs they
2:88 and they denied Our signs with a denial
2:78 and they denied Our signs with a denial
2:71 behind walls. Their might among themselves
2:63 those who had been negating the signs
2:58 who dispute the signs of God, how they
2:48 how much well water ignored and a tall palace
2:37 in the heavens and the earth are signs for the
2:29 His signs are the creation of the heavens and
1:32 among His signs are the ones that run on the
1:28 because they had been negating Our signs
1:23 who blasphemous Our signs are not hidden from
1:16 Our Signs are recounted to him, he said: Fables
1:13 from among them who recount His signs to
1:9 He was stubborn about Our signs
1:78 he bring a sign, except with the permission of
1:69 who dispute about the signs of God, how they
1:60 and sends to you to see His signs and sends
1:45 And they had been negating Our signs
1:37 of His signs are the nightime and the daytime
1:34 who believe in Our signs and were
1:25 to descend iron in which is vigorous might and
1:18 certainly We sent Moses with Our signs and a
1:7 those who dispute about the signs of God, how they
1:58 who dispute about the signs of God, how they
1:46 and sends to you to see His signs and sends
1:35 dispute the signs of God without any authority
1:26 At all since they had been negating the signs
1:14 And when they saw a sign, they scoff at it
177. BABIL—proper noun—Babylon
178. B'R—feminine noun—well water
179. IBTA'ASA—verb VIII perfect—to be despondent
    verb VIII imperfect (yabta'isu)—to be despondent
180. BA'S—masculine noun—danger, violence, might, battle
181. BA'SÅ°—feminine noun—desolation
7:94 tribulation and desolation so that perhaps they

182. BĀʿISA—verb I perfect—to be in misery
verb I active participle (bāʿīs)—
one who is in misery
22:28 eat of it and feed the ones who are in misery

183. BAʿIS—masculine noun—terrifying
7:165 who did wrong with a terrifying punishment

184. BIʿSA—verb I perfect—to be miserable
2:90 Miserable was that for which they sold out
2:93 Say: Miserable was what commands you to it
2:102 miserable was that for which they sold
2:126 And miserable will be the Homecoming
2:206 certainly it will be a miserable Final Place
3:12 assembled into hell. It will be a miserable Final
3:151 miserable will be the place of lodging of the
3:162 And miserable will be the Homecoming
3:187 for a little price; and miserable will be what
3:197 shelter will be hell. And it will be a miserable
5:62 What they had been doing was miserable
5:63 Miserable was what they had been crafting
5:79 Miserable was what they had been committing
5:80 who were ungrateful. Miserable was what was
7:150 he said: Miserable was what you succeeded in
8:16 hell; and miserable will be the Homecoming
9:73 hell. Miserable will be the Homecoming
11:98 Miserable will be the watering place, that to
11:99 Miserable will be the ablation, that which is
13:18 place of shelter will be hell. Miserable will be
14:29 They will roast in hell. Miserable will be the
16:29 it will be a miserable place of lodging. It
18:29 their faces. Miserable was the drink and how
18:50 Miserable was it to give in place of Him ones
22:13 Miserable was the defender and miserable was
22:13 defender and miserable was the acquaintance
22:72 And miserable will be the Homecoming
24:57 shelter will be the fire; and how miserable the
38:56 hell, where they will roast. And miserable will
38:60 forward on us; miserable will be the stopping
39:72 Miserable it will be as a place of lodging for the
40:76 miserable it will be as a place of lodging for the
43:38 between thee of two sunrises! Miserable was
49:11 with nicknames; miserable was the name of
57:15 It is your defender; and miserable will be the
58:8 They will roast in it. Then miserable will be the
62:5 Miserable was the parable of a folk who denied
64:10 And miserable will be the Homecoming
66:9 shelter will be hell. And miserable will be the
67:6 of hell. Miserable will be the Homecoming

B T R
185. ABTAR—masculine noun—cut off
108:3 who detests thee, he is the one who is cut off

B T K
186. BATTAKA—verb II perfect—to slit
verb II imperfect (yubattīhu)—to slit
4:119 command them, then they will slit the ears
47:38 than you in exchange. Again, they will not be
9:39 and will have in exchange for you a folk other

209. ISTABDALA
4:2 their property and take not in exchange
2:108 Moses was asked before and whoever takes

33:52 thou wert to take them (f) in exchange for other

verb X imperfect (yustabdila)—to have in exchange
2:61 Moses said: Would you have in exchange what
9:39 and will have in exchange for you a folk other
47:38 than you in exchange. Again, they will not be
Concordance of 216. ABRA’A-230. BARR (1) The Sublime Quran

17:26 spend not extravagantly an extravagant
verb II verbal noun (tablūḥir)—
spending extravagantly
17:26 not extravagantly an extravagant spending
verb II active participle (mubādhūhir) —
one who spends extravagantly
17:27 ones who spend extravagantly had been
B R ?

216. ABRA’A—verb IV perfect—to cure
verb IV imperfect (yubūrī’u)—to cure
3:49 I cure one who is blind from birth
5:110 cure one blind from birth and the leper with

217. BARA’A—verb I perfect—to fashion
verb I imperfect (yabrū’u)—to fashion
57:22 in a Book that We fashion before. Truly that is
verb I active participle (bārī’i)—
one who is a fashioner
2:54 so repent to One Who is your Fashioner and
5:24 for you with One Who is your Fashioner
9:24 Who is the Creator, The One Who Fashions

218. BARRA’A—verb II perfect—to declare
innocent
33:69 God declared him innocent of what they said.
verb II imperfect (yabrūrī’u)—
to declare innocent
12:53 I declare my soul not innocent. Truly the soul is
verb II passive participle (mubarra’ī) —
one who is declared innocent
24:26 Those are ones who are declared innocent of

219. TABARRA’A—verb V perfect—to clear
oneself
2:166 when they would clear themselves
2:167 from them as they cleared themselves from us
9:14 he cleared himself from him. Truly Abraham
28:63 into error even as we erred. We clear ourselves
verb V imperfect (yatabarrū’u)—
to clear oneself
2:167 again for us then we would clear ourselves

220. BARA—masculine noun—released from
obligation
43:26 Truly I am released from obligation to what
60:4 we are released from obligation to you and

221. BARA’AH—feminine noun—disassociation, immunity
9:1 God and His Messenger declare disassociation
54:43 better than those or have you an immunity in

222. BARĪ—masculine noun—innocent, free
4:112 accuses an innocent one surely laid a burden
6:19 and I truly free from partners you ascribe
6:78 it set, he said: O my folk! Truly I am free
8:48 said: Truly I am free of you. Truly I see what
9:48 God is free from the ones who are polytheists
10:41 You are free of what I do and I am free of what
10:41 You are free of what I do and I am free of what
11:35 my sin is upon me and I am free of your sins
11:54 that I am free from partners you ascribe
26:216 rebelled against thee, then say: Truly I am free
59:16 I am free of thee. I fear God, the Lord of the

223. BARĪYAH—feminine noun—creatures
98:6 in it forever. Those are the worst of creatures
98:7 with morality, those are the best of creatures

B R J

224. TABARRAJA—verb V perfect—to flaunt
one’s finery
verb V imperfect (yatabarrāraju)—
to flaunt one’s finery
33:33 houses and flaunt (f) not your (f) finery
verb V verbal noun (tabarru) —
flaunting one’s finery
33:33 who flaunted their finery in the previous Age
verb V active participle (mutabarrīj)—
one who flaunts oneself
24:60 not as ones who flaunt themselves and their (f)

225. BURŪJ—masculine noun (plural of
burj)—towers, constellations
4:78 even if you had been in imposing towers
15:16 We made constellations in the heavens and We
25:61 Blessed be He Who made constellations in the
85:1 By the heaven possessing the constellations

B R H

226. BARAH—verb I perfect—to quit
verb I imperfect (yabrahū)—to quit
12:80 will never quit this region until my father gives
18:60 I will not quit until I reach the place of meeting
20:91 They said: We will never quit it as ones who

B R D

227. BARADA—verb I perfect—to be cool
verb I verbal noun (bard)—coolness
21:69 We said: O fire! Be coolness and peace for
78:24 They experience in it not any coolness nor any
verb I active participle (bardīd)—
that which is cool
38:42 This is a place of washing that is cool and from
56:44 neither that which is cool nor generous

228. BARAD—masculine noun—hail
24:43 the heaven mountains of rain in which there is

B R R

229. BARRA—verb I perfect—to be good
verb I imperfect (yabarraj) —to be good
2:224 being good and being Godfearing and making
60:8 be good and be ones who act justly toward
verb I active participle (bārr, plural
bararāh)—one who is kindly
80:16 and ones who are kindly, generous

230. BARR (1)—masculine noun (plural
abrār)—pious, The Source of Goodness
3:193 evil deeds and gather us to Thee with the pious
235. BARZAKH—masculine noun—barrier
23:100 which was unapproachable, a banned barrier
25:53 Between them is a barrier which they wrong

236. ABRAS—masculine noun—leper
3:49 leper and give life to dead mortals with the
5:10 cured one blind from birth and the leper with

B R Q
237. BARIQA—verb I perfect—to be astonished
75:7 But when their sight will be astonished

B R Q
238. BARQ—masculine noun—lightning
2:19 there are shadows and thunder and lightning
2:20 The lightning almost snatchers their sight; when
13:12 It is He Who causes you to see the lightning in
24:45 The gleams of His lightning almost take away
30:24 are that He causes you to see the lightning in

B R Q
239. IBRĪQ—masculine noun—ewer
56:18 with cups and ewers and goblets from a spring

240. ISTABRAQ—masculine noun—brocade
18:31 wear green garments of fine silk and brocade
44:53 wearing fine silk and brocade, ones who face
55:54 brocade. And the fruit plucked from trees
76:21 are garments of fine green silk and brocade

B R Q
241. BĀRAKA—verb III perfect—to bless
7:137 of the region and its west which We blessed
17:1 We blessed so that We cause him to see Our
21:71 and Lot to the region which We blessed for the
21:81 command toward the earth which We blessed
34:18 and between the towns which We blessed
37:113 We blessed him and Isaac. And of their
41:10 mountains from above it and He blessed it

verb III perfect passive (būrīka)—to be blessed
27:8 Blessed be Who was in the fire and Who was
verb III passive participle (mubārak)—that which is blessed, one who is blessed
3:96 which is at Bekka, that which is blessed
6:92 We caused to descend—that which is blessed
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19:31 He made me one who is blessed wherever I
21:50 This is a blessed Remembrance that We caused
32:29 Land Thou me with a blessed landing for
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28:30 of the valley, in a corner of the blessed ground
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50:9 We sent down blessed water from heaven.

242. TABĀRAKA—verb VI perfect—to be blessed
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23:14 So blessed be God, the Fairer of the ones who
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25:10 Blessed be He Who, had He willed, assigned
25:61 Blessed be He Who made constellations in the
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43:85 Blessed be He to whom belongs the dominion
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246. BAZAGHA—verb I perfect—to rise
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6:78 Then when he saw the sun, that which rises, he

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244. ABRAMA—verb IV perfect—to fix
43:79 Or fixed they some affair? Then We, too, are
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one who fixes
43:79 Then We, too, are ones who fix some

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245. BURHÂN—masculine noun—proof
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4:174 Surely there drew near you proof from
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247. BASARA—verb I perfect—to scowl
74:22 and, again, he frowned and scowled
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75:24 And faces on that day will be ones that scowl

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248. BASSA—verb I perfect—to crumble to dust
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249. BISĀT—masculine noun—carpet
71:19 And God made for you the earth as a carpet

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42:27 if God extended the provision for His servants,
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7:69 Noah and increased you greatly in constitution

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255. ABSHARA—verb IV perfect—to rejoice
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37:101 We gave him the good tidings of a forbearing
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46:12 wrong and as good tidings to the ones who are |
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3:79 It had not been for a mortal that God should |
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6:91 caused not to descend anything to a mortal |
11:27 We see thee only as a mortal like us. We see |
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14:10 They said: You are only mortal like us. You |
14:11 Messengers said to them: We are only mortals |
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23:24 This is nothing but a mortal like you. He wants |
23:33 this present life: This is nothing but a mortal |
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23:47 they said: Will we believe in two mortals like |
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64:6 clear portents, but they said: Will mortals guide
74:25 This is nothing but the saying of a mortal
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11:2 to you from Him and a bearer of good tidings
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7:198 seen them look on thee, but they perceive not
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11:20 the ability to hear nor had they been perceiving
19:42 thou worship what hears not and perceives
21:3 you approach sorcery while you perceive
27:54 indecency and you perceive what you do
28:72 wherein you rest? Will you not then perceive
32:27 they themselves. Will they not then perceive
36:9 Thus We covered them so they perceive
36:66 the path. How would they have perceived
37:175 and perceive them and they will perceive
37:179 and perceive and they will perceive
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68:5 Soon thou wilt perceive and they will perceive
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28:11 So she kept watching him from afar while they
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2:20 their having the ability to hear and their sight
2:20 The lightning almost snatches their sight; when
3:13 this is a lesson for those imbued with insight
6:46 and your sight and sealed over your hearts,
6:103 sight apprehends Him but He apprehends
6:103 but He apprehends sight and He is The Subtle,
6:110 around and around their minds and their sight
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10:31 controls having the ability to hear and sight
14:42 their reckoning to a Day when their sight will
15:15 they would say: Truly our sight was dazzled.
16:77 Hour is not but the twinkling of
16:78 the ability to hear and sight and mind so that
16:108 upon their ability to hear and their sight and
17:36 truly having the ability to hear and sight and
21:97 true promise was near. That is when the sight
22:46 it is not their sight that is in darkness, but their
23:78 and sight and mind. But you give little thanks
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7:203 This is clear evidence from your Lord and
12:108 whoever followed me are on clear evidence
17:102 of the heavens and the earth as clear evidence
28:43 generations to perish as clear evidence
45:20 This is a clear evidence for humanity and a
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3:156 gives life and causes to die, and God is Seeing
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272. BID—masculine noun—certain number of
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275. BAṬIRA—verb I perfect—to boast
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And forsake manifest sin and its inward part.

what was manifest or what was inward and these were manifest or what was inward

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And thus it was that We raised them up that We will render it untrue. Truly God makes not

The Truth and render the falsehood untrue

you and your hands from them in the hollow

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God makes not

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Believe they then in falsehood and are they

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Whereas you fill your bellies from it

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Believe they then in falsehood and are they

Is this the one whom God raised up as a Messenger and render not your actions untrue

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Believe they then in falsehood and are they

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And thus it was that We raised them up that We will render it untrue. Truly God makes not

We raised up Messengers after him to

And thus it was that We raised them up that

We will render it untrue. Truly God makes not

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<td>23:8</td>
<td>will be raised up on the Day of Resurrection</td>
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<td>23:85</td>
<td>will we certainly be ones who are raised up</td>
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<td>23:86</td>
<td>and we shall not be ones who are raised up</td>
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<tr>
<td>23:98</td>
<td>be ones who are raised up as a new creation</td>
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<td>23:37</td>
<td>will we certainly be ones who are raised up</td>
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<tr>
<td>23:47</td>
<td>that we will truly be ones who are raised up</td>
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<td>23:48</td>
<td>bones, will we then be ones who are raised up</td>
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<td>23:57</td>
<td>not that they will be raised up</td>
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<td>37:144</td>
<td>in its belly until the Day they are raised up</td>
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<td>38:79</td>
<td>me respite until the Day to be raised up</td>
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<td>38:79</td>
<td>claimed that they will never be raised up</td>
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<td>38:79</td>
<td>By my Lord, you will certainly be raised up</td>
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<td>56:47</td>
<td>put him and his brother off and raise up the</td>
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<td>64:7</td>
<td>By my Lord, you will certainly be raised up</td>
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<td>72:7</td>
<td>as you thought, that God would never raise up</td>
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<td>22:4</td>
<td>if you slipped after drew near you the clear</td>
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<tr>
<td>87:1</td>
<td>distance between me and between thee of two</td>
<td></td>
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</tbody>
</table>
291. BAYD—masculine noun—wide, long, far, far-fetched, distant

2:176 regarding the Book are in a wide breach
3:30 this and between that a long space of time
4:60 to cause them to go astray—a far wandering
4:116 then surely went astray, a wandering far astray
4:136 Last Day, then surely went astray, a wandering
4:167 they surely went astray, a wandering far astray
11:93 not far from the ones who are unjust
11:89 And a folk of Lot are not far from you
14:3 in it crookedness. Those are far
14:18 they earned. That is the wandering far away,
21:109 whether what you are promised is near or far
22:12 profits him. That it is a far wandering astray
22:53 the ones who are unjust are in a wide breach
25:12 When it saw them from a far place, they heard
27:22 long in coming. Then it said: I comprehended
34:8 to come there is a punishment and a going far
34:52 But how could they reach it from a place so far
34:53 and they hurl at the unseen from a far place
41:44 Those are given notice from a far place
41:52 goes more astray than he who is in wide breach
42:18 about the Hour are certainly going far astray
50:3 been earth dust; that is a far-fetched returning
50:27 not overbold, but he had been going far astray
50:31 close to the ones who are Godfearing, not far

70:6 truly they see it as distant

292. BAYIR—common noun—camel (male or female)

12:65 add a camel’s load of full measure; that is an
12:72 who brought it about is a camel’s load and I am

293. BAUDA—feminine noun—gnat

2:26 propound a parable even of a gnat or above it

294. BA'D—pronoun—some, others, any, another, one another, after, between, each

2:26 some of you as an enemy to some other
2:26 some of you as an enemy to some other
2:23 so we said: turn him away with some of it
2:26 privately—some of them with some others
2:26 privately—some of them with some others
2:28 some of the Book and are ungrateful for some
2:28 some of the Book and are ungrateful for some
2:145 who heed the direction of the other’s formal
2:145 are some of them ones who heed the direction
2:251 some by some others—the earth would have
2:251 some by some others—the earth would have
2:253 We gave advantage, some of them over some
2:253 We gave advantage, some of them over some
2:253 and some of them He exalted in degree
2:259 expectation for a day or some part of a day
2:283 in hand; but if any of you entrusted to another
2:283 in hand; but if any of you entrusted to another
3:34 some of one another’s offspring and God is
3:34 some of one another’s offspring and God is
3:35 and permit you some of what was forbidden
3:64 of us take others to ourselves as lords besides
3:64 a word common between us and between you
3:155 Satan caused them to slip back for some of
3:195 Each one of you is from the other; so those who
4:19 with some of what you gave them
4:21 you had sexual intercourse with the other
4:21 how would you take it when one of you had
4:25 about your belief. You are of one another
4:25 about your belief. You are of one another
4:32 advantage of it to some of you over others
4:32 advantage of it to some of you over others
4:34 gave some of them an advantage over others
4:34 supporters of wives because God gave some of
4:150 We believe in some and we disbelieve in others
4:150 We believe in some and we disbelieve in others
4:59 they tempt thee not from some of what God
4:59 only wants that He light on them for some of
5:3 Some of them are protectors of one another
5:3 Some of them are protectors of one another
5:3 Thus We tried some of them with others that
5:3 Thus We tried some of them with others that
6:65 the violence of some of you to one another.
6:65 the violence of some of you to one another.
6:112 Some of them reveal to some others as
6:112 Some of them reveal to some others as
6:128 Our Lord! Some of us enjoyed some others and
6:128 Our Lord! Some of us enjoyed some others and
6:129 make some of them friends with some others
6:129 make some of them friends with some others
6:158 On A Day that approach some signs of thy
6:158 Or some signs of thy Lord approach them? On
6:165 and exalted some of you above some others in
6:165 and exalted some of you above some others in
7:24 Get you down, some of you an enemy to some
7:24 Get you down, some of you an enemy to some
8:37 He will lay the bad, some on some other and
8:37 He will lay the bad, some on some other and
9:71 believe (f), some are protectors of some other
9:71 believe (f), some are protectors of some other
10:123 a day or some part of a day. So ask the ones
11:54 nothing but that some of our gods inflicted
11:12 be one who leaves some of what is revealed
12:10 Some company of travelers will pick him out, if
13:4 one water and We give advantage to some
14:75 some of them had been sustainers of some
15:21 advantage to some of them over some others
16:165 and exalted some of you above some others in
16:165 and exalted some of you above some others in
26:198 if We sent it down to some of the non-Arabs
27:72 behind you be some of that which you seek to

Concordance of 295. BA’L (1) The Sublime Quran

6:129 some of you will disavow some others and
6:129 some of you will disavow some others and
6:158 some others and some of you will curse some
6:158 some others and some of you will curse some
6:165 He causes them to experience some of what
6:165 He causes them to experience some of what
7:24 some of them are closer to some other in what
7:24 some of them are closer to some other in what
8:37 some of some you to some others
8:37 some of some you to some others
9:71 some of them will come forward to some others
9:71 some of them will come forward to some others
10:123 nothing —some of them to some others— but
10:123 nothing —some of them to some others— but
11:54 Day will be enemies some to some others,
11:54 Day will be enemies some to some others,
12:10 whether We cause thee to see some of what We
12:10 whether We cause thee to see some of what We
13:432 exalted are some of them above some others in
13:432 exalted are some of them above some others in
16:165 some of you possess power over some others to
16:165 some of you possess power over some others to
17:27 some of them came forward to some others
17:27 some of them came forward to some others
17:54 partners in business are insolent, some to some
17:54 partners in business are insolent, some to some
18:99 but it is to try some of you with some others
18:99 but it is to try some of you with some others
19:2 openly publish something to some others
19:2 openly publish something to some others
20:123 some of you an enemy to some others
20:123 some of you an enemy to some others
21:437 Day will be enemies some to some others,
21:437 Day will be enemies some to some others,
22:228 some of them are protectors of some others
22:228 some of them are protectors of some others
23:91 some are protectors of some others
23:91 some are protectors of some others
23:91 some of us against some other. So give
23:91 some of us against some other. So give
23:91 partners in business are insolent, some to some
23:91 partners in business are insolent, some to some
24:5 exalted are some of them above some others in
24:5 exalted are some of them above some others in
24:92 none of you possess power over some others to
24:92 none of you possess power over some others to
24:93 friends in business are insolent, some to some
24:93 friends in business are insolent, some to some
25:77 we will obey you in some of the affair. And
25:77 we will obey you in some of the affair. And
25:77 some of them to some others— but
25:77 some of them to some others— but
26:198 none of you possess power over some others to
26:198 none of you possess power over some others to
27:7 some of other to some others
27:7 some of other to some others
28:92 friends in business are insolent, some to some
28:92 friends in business are insolent, some to some
28:198 some of you possess power over some others to
28:198 some of you possess power over some others to
29:25 some of you will disavow some others and
29:25 some of you will disavow some others and
30:41 He causes them to experience some of what
30:41 He causes them to experience some of what
31:21 some of some you to some others
31:21 some of some you to some others
33:42 none of you possess power over some others to
33:42 none of you possess power over some others to
34:5 exalted are some of them above some others in
34:5 exalted are some of them above some others in
35:437 Day will be enemies some to some others,
35:437 Day will be enemies some to some others,
36:33 partners in business are insolent, some to some
36:33 partners in business are insolent, some to some
37:27 some of them came forward to some others
37:27 some of them came forward to some others
37:54 partners in business are insolent, some to some
37:54 partners in business are insolent, some to some
38:92 openly publish something to some others
38:92 openly publish something to some others
39:12 Avoid suspicion much. Truly some suspicion
39:12 Avoid suspicion much. Truly some suspicion
40:77 who is sincere, then will light on you some
40:77 who is sincere, then will light on you some
40:77 partners in business are insolent, some to some
40:77 partners in business are insolent, some to some
41:54 none of you possess power over some others to
41:54 none of you possess power over some others to
42:21 some of them will come forward to some others
42:21 some of them will come forward to some others
43:26 We will obey you in some of the affair. And
43:26 We will obey you in some of the affair. And
43:26 some of them to some others— but
43:26 some of them to some others— but
44:2 friends in business are insolent, some to some
44:2 friends in business are insolent, some to some
45:19 some of them are protectors of some others
45:19 some of them are protectors of some others
46:123 some of you an enemy to some others
46:123 some of you an enemy to some others
47:26 it is to try some of you with some others
47:26 it is to try some of you with some others
48:92 friends in business are insolent, some to some
48:92 friends in business are insolent, some to some
50:13 some of them to some others— but
50:13 some of them to some others— but
51:228 friends in business are insolent, some to some
51:228 friends in business are insolent, some to some
52:92 openly publish something to some others
52:92 openly publish something to some others
53:12 Avoid suspicion much. Truly some suspicion
53:12 Avoid suspicion much. Truly some suspicion
54:25 friends in business are insolent, some to some
54:25 friends in business are insolent, some to some
62:36 none of you possess power over some others to
62:36 none of you possess power over some others to
63:33 partners in business are insolent, some to some
63:33 partners in business are insolent, some to some
65:437 Day will be enemies some to some others,
65:437 Day will be enemies some to some others,
66:33 partners in business are insolent, some to some
66:33 partners in business are insolent, some to some
67:36 some of you possess power over some others to
67:36 some of you possess power over some others to
68:26 We will obey you in some of the affair. And
68:26 We will obey you in some of the affair. And
68:26 some of them to some others— but
68:26 some of them to some others— but
69:44 And if he fabricated against Us some sayings
69:44 And if he fabricated against Us some sayings
2:228 husbands have better right to come back
2:228 husbands have better right to come back
4:128 if a woman feared resistance from her husband
4:128 if a woman feared resistance from her husband
11:72 my husband is an old man. Truly this is a
11:72 my husband is an old man. Truly this is a
24:51 husbands or their (f) fathers or the fathers of
24:51 husbands or their (f) fathers or the fathers of
24:51 fathers or the fathers of their (f) husbands
24:51 sons or the sons of their (f) husbands or the

B ˚ L

295. BA’L (1)—masculine noun (plural
bu’ailah)—husband
Concordance of 296. BA’L (2)-302. IBTAGHĀ The Sublime Quran

296. BA’L (2)—proper noun—Baal
37:125 Will you call to Baal and forsake the fairer of

B GH T
297. BAGHTAH—feminine noun—suddenly
6:31 when the Hour drew near them suddenly
6:44 what they were given, We suddenly took them
6:47 suddenly or publicly, will anyone be caused to
7:95 Then We took them suddenly while they are
7:187 It will approach you not but suddenly
12:107 the approach on them of the Hour suddenly
21:40 Nay! It will approach them suddenly. Then it
22:55 until the Hour approaches them suddenly or
26:202 Then it will approach them suddenly while
29:53 it will approach them suddenly while they are
39:55 the punishment approaches you suddenly
43:66 that will approach them suddenly while they
47:18 but the Hour that it approach them suddenly

B GH D
298. BAGHDĀ’—feminine noun—hatred
3:118 hatred showed itself from their mouths and
5:14 so We stirred up enmity and hatred among
5:64 We cast among them enmity and hatred until
5:91 wants that he precipitate enmity and hatred
60:4 enmity and hatred eternally until you believe

B GH L
299. BAGHL—masculine noun (plural bighāl)—mule
16:8 He creates horses, mules and donkeys for you

B GH Y
300. BIGHĀ’—masculine noun—prostitution
24:33 to prostitution when they (f) wanted chastity.

301. BAGHĀ—verb I perfect—to desire, to look for, to be insolent, to wrong
28:76 been of the folk of Moses, but he was insolent
38:22 Fear not; two disputants were insolent, some
42:27 for His servants, they would be insolent in the
49:9 one of them was insolent against the other
verb I imperfect (ya’bighi)—to be insolent
3:83 Desire they other than the way of life of God
3:99 desiring crookedness when you are witnesses
4:34 they (f) obeyed you, then look not for any way
5:50 Look they for a determination of the Age of
6:164 Say: Is it other than God that I should desire as
7:45 those who bar the way of God and who desire
7:86 those who believed in Him and you desire it to
7:140 He said: Should I look for any other god than
9:47 rushed to and fro in your midst with insolent
10:23 He rescued them, that is when they are insolent
11:19 they who bar from the way of God and desire
12:65 O our father, this is what we desire; our
14:3 bar from the way of God and desire in it
18:64 He said: That is what we had been looking for!
18:108 They will have no desire for relocation
28:77 be not insolent, corrupting in and on the earth.
38:24 many partners in business are insolent, some to
42:42 are insolent in and on the earth unrightfully.

verb I perfect passive (bughiya)—
to suffer an injustice
22:60 again, suffered an injustice, God will certainly
verb I verbal noun (baghiy)—resenting, insolence
2:90 resenting that God sends down of His grace
2:213 because of their insolence to one another
3:19 near them of the knowledge out of insolence
6:146 we gave them recompense for their insolence
7:33 unrightful insolence to ascribe partners with
10:23 O humanity, your insolence is only against
10:90 them in insolence and acting impulsively
16:90 and ones who are unlawful and insolent
42:14 insolence between themselves. And if it were
42:39 those who, when insolence lit on them, they
45:17 drew near them through insolence among
verb I active participle (bighi)—
who is willfully disobedient
2:173 without being one who is willfully disobedient
6:145 being one who is willfully disobedient
16:115 without being one who is willfully disobedient

302. IBTAGHĀ—verb VIII perfect—to be looking for
9:48 they were looking for dissension before
17:42 would be looking for a way to the Possessor
23:7 Whoever was looking for something beyond
33:51 whomever thou wilt be looking for of those
70:31 But whoever was looking for beyond that,
verb VIII imperfect (ya’btaghi)—
to be looking for
2:198 no blame on you that you be looking for grace
3:85 be looking for a way of life other than
4:24 with your wealth you be looking for as ones
4:94 one who believes, looking for advantage in this
4:139 Are they looking for great glory with them
5:2 are bound for the Sacred House looking for
6:35 if thou wert able, be looking for a hole in the
6:114 Will I be looking for an arbiter other than God
16:14 be looking for His grace and so that perhaps
17:12 be looking for grace from your Lord and that
17:57 to whom they call to, they are looking for an
17:66 you be looking for His grace. Truly He had
24:33 those who are looking for emancipation from
24:33 so that you be looking for the advantage of this
28:55 We are not looking for the ones who are
28:73 that you rest in it and that you be looking for
30:46 be looking for His grace so that perhaps you
35:12 you be looking for His grace and so that
45:12 so that you be looking for His grace so that
48:29 They are looking for grace from God and
59:8 abodes and their property, looking for grace
66:1 looking for the goodwill of thy spouses? And
73:20 looking for the grace of God and others fight in
verb VIII imperative (ibtaghi)—look for
2:187 now lie with them and look for what God
5:35 look for an approach to Him and struggle in
17:110 prayer nor speak in a low tone and look for a
28:77 Look for what God gave thee for the Last
Concordance of 316. ABKÁ–324. BALAGHA The Sublime Quran

6:39 and unwilling to speak. They are in the
8:22 unwilling to speak—those who are not
16:76 of two men, one of them, unwilling to speak
17:97 faces, unseeing and unspeaking and unhearing

B K Y
316. ABKÁ—verb IV perfect—to cause weeping
53:43 He caused laughter and caused weeping

317. BAKÁ—verb I perfect—to weep
44:29 heavens wept for them nor the earth nor had
verb I imperfect (yabki)—to weep
9:82 laugh a little and weep much as a recompense
12:16 near their father in the time of night, weeping
17:109 they fall down on their visages weeping and it
53:60 And will you laugh and not weep

318. BUKKIY—common noun—crying
19:58 they fell down, crying, ones who prostrate

B L D
319. BALAD—masculine noun (feminine baldah, plural bilād)—land
2:126 Abraham said: My Lord! Make this a safe land
3:196 those who were ungrateful in the land
7:57 We will drive it to a dead land and then We
7:58 good land, its plants go forth with permission
14:35 Abraham said: My Lord! Make this land that
16:7 they carry your lading to a land, being that
25:49 We give life by it to a lifeless land and with it
27:91 commanded to worship the Lord of this land
34:15 thanks to Him: A good land and a forgiving
35:9 We drove them to a dead land and We gave life
40:3 thee not their going to and fro in the land
43:11 We revived with it a lifeless land. Thus you are
50:36 so that they searched about on the land
50:11 by them to a lifeless land. Thus will be the
50:36 those who were ungrateful in the land
89:8 of which are not created the likes in the land
89:11 those who were defiant in the land
90:1 I swear by this land
90:2 that thou art allowed in this land
95:3 and by this trustworthy land

B L S
320. ABLASA—verb IV perfect—to be seized with despair
verb IV imperfect (yublisu)—to be seized with despair
30:12 the ones who sin will be seized with despair
verb IV active participle (mublis)—one who is seized with despair
6:44 were ones who are seized with despair
23:77 they were ones who are seized with despair
30:49 before that, ones who are seized with despair
43:75 they will be ones who are seized with despair

321. IBLIŠ—proper noun—Iblis
2:34 prostrated themselves but Iblis. He refused
7:11 prostrated themselves but Iblis. He would not
15:31 Iblis. He refused to be with the ones who
15:32 He said: O Iblis! What is with thee that thou be
17:61 so they prostrated themselves but Iblis. He said
18:50 prostrated themselves but Iblis. He had been
20:116 to Adam! They prostrated themselves but Iblis
26:95 and the army of Iblis, one and all
34:20 as true about them was the opinion of Iblis
38:74 Iblis. He grew arrogant and had been among
38:75 He said: O Iblis! What prevented thee from

B L G
322. BALA’A—verb I perfect—to take in
verb I imperative (ibla)—take in
11:44 it was said: O earth! Take in thy water! And O

323. ABLAGHA—verb IV perfect—to express
7:79 Certainly I expressed to you the message of my
7:93 Certainly I expressed to you the message of my
11:57 Then surely I expressed to you what I was sent
72:28 He know that they expressed the messages of
verb IV imperative (abligh)—convey
9:6 Again, convey thou him to a place of safety

324. BALAGHA—verb I perfect—to reach, to be fully grown
2:231 when you divorced wives and they (f) reached
2:232 divorced wives and they reached their (f)
2:234 when they (f) reached their term, then there is
3:40 I reached old age and my woman is a barren
4:6 test the orphans until when they reached the
6:19 warn you with it and whomever it reached
6:128 and we reached our term that was appointed
12:22 when he was fully grown and come of age, We
18:61 But when they reached the place of the meeting
18:76 hadst reached enough of excusing from my
18:86 until when he reached the setting of the sun
18:90 until when he reached the rising place of the
18:93 when he reached between two embankments
19:8 woman and surely I reached an advanced old
24:59 infant children were fully grown among you,
28:14 he was fully grown, come of age, and he
33:10 the sight swerved and the hearts reached the
34:45 that were before them denied and they reached
37:102 he reached maturity endeavoring with him, he
46:15 When he was fully grown, having come of age
46:16 reached forty years he said: My Lord! Arouse
56:83 Then why not intervene when it reached the
65:2 when they (f) reached their (f) term, either
75:26 No indeed! When it reached the collar bones at
verb I imperfect (yablughu)—to reach, to be fully grown
2:196 not your heads until the sacrificial gift reaches
2:235 of marriage until she reaches her prescribed
6:152 is fairer until one reaches the coming of age
13:14 reach his mouth, but it is not that which
17:23 If they reach old age with thee, one of them or
17:34 is fairer until he reaches the coming of age
17:37 the earth and will never reach the mountains in
18:60 I will not quit until I reach the place of meeting
18:82 wanted they be fully grown, having come
22:5 children, again, you may reach the coming of
Concordance of 325. BALLAGHA-332. BAL The Sublime Quran

24:58 possessed and those who reach not puberty.
40:36 for me a pavilion so that perhaps I will reach
40:67 you come of age and are fully grown; again,
40:67 that you reach a term, that which is determined
40:80 from them and with that from you reach
48:25 the sacrificial gift from reaching its place of
verb I active participle (balāgh)—
delivering a message
3:20 then on thee is only delivering the message
5:92 is the delivering of Our clear message
5:99 is not but the delivering of the message
13:40 to Ourselves, on thee is delivering the message
14:52 delivering of the message to humanity so that
16:35 but the delivering of the clear message
16:62 thee is only the delivering of the clear message
21:106 the delivering of this message for the folk, ones
24:54 but the delivering of the clear message
29:18 is not but the delivering of the clear message
36:17 is only the delivering of the clear message
42:48 for thee but the delivering of the message, and
46:35 This is delivering the message! Will any be
64:12 Messenger, the delivering the clear message
46:35 This is delivering the message! Will any be
36:17 is only the delivering of the clear message
24:54 but the delivering of the clear message
21:106 the delivering of this message for the folk, ones
24:54 but the delivering of the clear message
29:18 is not but the delivering of the clear message
36:17 is only the delivering of the clear message
42:48 for thee but the delivering of the message, and
46:35 This is delivering the message! Will any be
64:12 Messenger, the delivering the clear message
72:23 delivering messages from God, His messages.
verb I active participle (balāgh)—one that
reaches, that which reaches, that which is
conclusive
5:95 be a sacrificial gift—that which reaches the
6:149 Say: God has the conclusive disputation and if
7:135 that which is conclusive, they break their
13:14 his mouth, but it is not that which reaches
16:7 your lading to a land, being that which reaches
40:56 will never be ones who reach its satisfaction
54:5 which is far reaching wisdom; yet warnings
65:3 is One Who Reaches Through His command
68:39 Or are there oaths from Us, ones that reach

325. BALLAGHA—verb II perfect—to state
5:67 then thou wilt not have stated His message
verb II imperfect (yuballīghu)—
to state (a message)
7:62 I state the messages of my Lord to you and a
7:68 I state the messages of my Lord to you and I
33:39 those who state the messages of God and dread
46:23 The knowledge is only with God and I state to
verb II imperative (balāgh)—
state
5:67 O Messenger! State what was caused to

326. BALĪGH—masculine noun—penetrating
4:63 say to them concerning themselves penetrating

327. MABLAGH—masculine noun—attainment
53:30 That is their attainment of the knowledge

B L W

328. ABLĀ—verb IV perfect—to try
verb IV imperfect (yublī)—
to try by experiment
8:17 He tries by experiment the ones who believe

329. BALĀ—verb I perfect—to try someone with
7:168 than that and We tried them with benevolence
68:17 We tried them as We tried the Companions of
verb I imperfect (yablū)—to try someone with
2:155 certainly try you with something of fear
5:48 to try you with what He gave you so be
6:165 that He try you with what He gave you
7:163 they approach them not. Thus We try them
10:30 There every soul will be tried for what it did in
11:7 had been upon the waters that He try you
16:92 God tries you but by this. And He will make
18:7 We try them with it as to which of them are
21:35 try you with the worst and good as a test. And
27:40 This is from the grace of my Lord to try
47:4 avenged you, but it is to try some of you with
47:31 We will try you until We know the ones who
47:31 the ones who remain steadfast and We will try
67:2 He Who created death and this life that He try
verb I imperfect passive (yablū)—
to be tried by someone with
3:186 be tried with your wealth and yourselves
86:9 On a Day all secret thoughts will be tried
verb I verbal noun (balā)—trial
2:49 in that there is a tremendous trial from your
7:141 was a trial for you from your Lord, tremendous
8:17 the ones who believe with a fairer trial
14:6 And in it was a serious trial from your Lord
37:106 Truly that was certainly the clear trial
44:33 them the signs in which there was a clear trial

330. IBTALĀ—verb VIII perfect—to test
2:124 when his Lord tested Abraham with words
89:15 for the human being, when his Lord tested him
89:16 whenever He tested him and constricted his
verb VIII imperfect (yabtali)—to test
3:152 He turned you away from them that He test
3:154 God tests what is in your breasts and He
76:2 of seminal fluid that We test him. So We made
verb VIII imperative (ibtal)—to test
4:6 test the orphans until when they reached the
verb VIII perfect passive (ibtuliya)—
to be tested
33:11 the ones who believe were tested and were
verb VIII active participle (mubtali)—
one who tests
2:129 Truly God is One Who Tests you with a river
23:30 signs and truly We had been ones who test

B L Y

331. BALIYA—verb I perfect—to decay
verb I imperfect (yablū)—to decay
20:120 of Infinity and a dominion that will not decay

B L

332. BAL—particle—yea!
2:81 Yea! Whoever earned an evil deed and is
2:112 Yea! Whoever submitted his face to God
2:260 not believe? He said: Yea, but so my heart be at
3:76 Ye! Whoever lived up to his compact and is
3:125 Ye! If you endure patientiy and are
6:37 They would say: Yea, by Our Lord
7:17 They said: Yea! We bore witness so that you say
16:28 Ye! Truly God is Knowing of what you had
16:38 him who dies. Ye! It is a promised obligation
34:3 Say: Yea! By my Lord it will certainly approach
30:5 to create the like of them? Yea! And He is the
39:59 Ye! My signs drew near thee and thou
39:71 would say: Yea, but the word of punishment
40:50 They would say: Yea! They would say: Then
43:80 secretly? Yea! Our messengers are near them
46:17 to the dead. Yea! He truly is Powerful over
46:34 Is not this The Truth? They would say: Yea! By
57:14 They will say: Yea! And you let yourselves be
64:7 Say: Yea! By my Lord, you will certainly be
67:9 will say: Yea! A warner drew near us, but we
75:4 Ye! We are ones who have the power to shape
84:15 Ye! Truly his Lord had been seeing him
nay!

8:28 Nay! God cursed them for their ingratitude
2:100 repudiated it? Nay! Most of them believe not
2:116 be to Him. Nay! To Him belongs whatever
2:135 you will be truly guided. Say thou: Nay!
2:154 They are lifeless. Nay! They are living, except
2:170 they said: Nay! We will follow whatever we
2:259 Nay. Thou hast lingered in expectation a
3:150 Nay! God is your Defender and He is Best of
3:169 Nay! They are living with their Lord. They are
3:180 Nay! It is worse for them; to be hung around
4:49 Nay! God makes pure whom He wills
4:155 Our hearts are encased. Nay! God set a seal on
4:158 Nay! God exalted him to Himself. And God
5:18 Nay! You are mortals whom He created
5:64 Nay! His hands are ones that are stretched out
6:28 Nay! Shown to themselves will be what they
6:41 Nay! To Him alone you would call and He
7:81 Nay! You are a folk, ones who are excessive
7:179 Those are like flocks. Nay! They are ones
10:39 Nay! They denied the knowledge that they
11:27 Nay! We think that you are ones who lie
12:18 He said: Nay! Your souls enticed you with a
13:51 nay! The command is altogether with God,
13:53 Nay! Made to appear pleasing to those who
15:15 Nay! We were a bewitched folk
15:63 They said: Nay! We drew near thee with
16:75 The Praise belongs to God. Nay! Most of them
15:63 They would say: Nay! The Truth against falsehood so it
21:26 to Himself a son. Glory be to Him! Nay!
21:40 Nay! It will approach them suddenly. Then it
21:42 from The Merciful, nay! They, from the
21:44 Nay! We gave enjoyment to these, their fathers
21:56 He said: Nay! Your Lord is the Lord of the
21:63 He said: Nay! It had been accomplished by the
21:97 heedlessness of this. Nay! We had been ones
23:56 We compete for good deeds for them? Nay!
23:63 Nay! Their hearts are in obstinacy towards of
23:70 Or say they: There is madness in him? Nay! He
23:71 Nay! We brought them their Remembrance, but
23:81 Nay! They said the like of what the ancient
23:90 Nay! We brought them The Truth and truly
24:11 Assume it not worse for you. Nay! It is good
24:50 Nay! Those, they are the ones who are unjust
25:11 Nay! They denied the Hour and We made
25:40 it not? Nay! They had been not hoping for any
25:44 but as flocks. Nay! They are ones who go
26:74 Nay! But we found our fathers acting likewise
26:166 Nay! You are a folk who turn away
27:36 Nay! It is you who should be glad with your
27:47 That which is your omen is with God. Nay!
27:55 Nay! You are a folk who are ignorant
27:60 besides God? Nay! They are a folk who equate
27:61 Is there a god besides God? Nay! But most of
27:66 Nay! Their knowledge of the world to come
27:66 Nay! They are in uncertainty about it. Nay!
27:66 are in uncertainty about it. Nay! They are in the
29:49 Nay! It is clear portents, signs in the breasts of
29:63 Nay! Most of them are not reasonable
30:29 Nay! Those who did wrong followed their own
31:11 created? Nay! The ones who are unjust are
31:21 they said: Nay! We will follow whatever we
32:3 Or they say: He devised it. Nay! It is The Truth
32:10 Nay! In the meeting with their Lord they are
34:8 Nay! Those who believe not in the world to
34:27 Nay! He is God, The Almighty, the Wise
34:32 after it drew near you? Nay! You had been ones
34:33 Nay! It was your planning by nighttime and
34:41 not they. Nay! They had been worshiping the
35:40 Nay! The ones who are unjust promise nothing
36:19 Nay! You are a folk, ones who are
37:12 Nay! Thou hastad marveled while they deride
37:26 Nay! They are on that Day ones who will
37:29 They would say: Nay! You be not ones who
37:30 over you. Nay! You had been a folk, ones who
37:37 Nay! He drew near with The Truth and he
38:2 Nay! Those who were ungrateful are in vain
38:8 Nay! They are in uncertainty about My
38:8 Nay! They experience not My punishment
38:60 They said: Nay! You! There is no welcome for
39:49 Nay! It is only a test, but most of them know
39:66 Nay! Worship thou God and be thou among
40:74 They went astray from us. Nay! We be not
43:22 Nay! They said: We found our fathers in a
43:29 Nay! I gave enjoyment to these and to their
43:38 but to be argumentative. Nay! They are a
44:9 Nay! They play in uncertainty
46:24 Nay! It is what you seek to hasten, a wind in
46:28 as gods as a mediator; nay! They went astray
48:11 wanted to bring you profit? Nay! God had
48:12 Nay! You thought that the Messenger would
48:15 Nay! You are jealous of us. Nay! They had not
48:15 Nay! They had not been understandings but
49:17 Nay! God shows grace to you in that He
50:2 Nay! They marveled that there drew near
50:5 Nay! They denied The Truth when it drew near
50:15 Nay! They are perplexed about a new creation
Concordance of 333. BANÂN-334. IBN The Sublime Quran

51:53 to one another? Nay! They are a folk, ones who
52:33 they: He fabricated it? Nay! They believe not
52:36 they the heavens and the earth? Nay! They are
54:25 was cast down to Salih from among us? Nay!
54:46 Nay! The Hour is what is promised them and
56:67 Nay! We are ones who are deprived
67:21 Nay! They were resolute, turning in disdain
68:27 Nay! We are ones who are deprived
74:52 Nay! Every man among them wants to be
74:53 No indeed. Nay! They fear not the world to
75:5 Nay! The human being wants to act immorally
75:14 Nay! The human being is clear evidence
75:20 No indeed! Nay! You love that which hastens
82:9 No indeed! Nay! You deny this way of life
83:14 No indeed! Nay! Their hearts will be overcome
84:22 Nay! Those who were ungrateful deny
85:19 Nay! Those who were ungrateful are belying
85:21 Nay! It is a glorious Recitation inscribed
87:16 Nay! You hold this present life in greater favor

B N N

333. BANÂN—collective masculine nouns—finger
8:12 their necks and strike each of their fingers from
75:4 ones who have the power to shape his fingers

B N Y

334. IBN—masculine noun (plural abnā'); (plural banān for children); (ibn al-sabāl is a traveler); (bunayya means 'my son')—children, son, traveler
2:40 O Children of Israel! Remember My divine
2:47 O Children of Israel! Remember My divine
2:49 they slaughter your children and save alive
2:83 We took a solemn promise from the Children of
2:87 We gave Jesus son of Mary the clear portents
2:122 O Children of Israel! Remember My divine
2:132 Abraham charged his children to it and Jacob
2:132 O my children! Truly God favored the way of
2:133 when he said to his children: How will you
2:146 recognize their children; while truly a group of
2:177 orphans and to the needy and to the traveler of
2:211 Ask the Children of Israel how many a sign, a
2:215 the orphans and the needy and the traveler of
2:246 driven out of our abodes with our children
2:246 not considered the Council of the Children of
2:253 We gave Jesus son of Mary the clear portents
3:14 From women and children and that which is
3:45 His name is the Messiah—Jesus son of Mary
3:49 a Messenger to the Children of Israel saying
3:61 Let us call to our children and your children
3:61 Let us call to our children and your children
3:93 All food had been allowed to the Children of
4:11 parents or your children, you are not informed
4:23 no blame on you; and wives of your sons who
4:36 the traveler of the way and whom your right
4:157 saying: We killed the Messiah, Jesus son of
4:171 but The Truth: That the Messiah, Jesus son of
5:12 God took a solemn promise from the Children
5:17 said: Truly God is the Messiah, the son of
5:17 He would cause to perish the Messiah son of
5:18 Christians said: We are the children of God
5:27 thou to them the tidying of the two sons of
5:32 account of that, We prescribed for the Children
5:46 We sent following in their footsteps, Jesus son
5:70 We took a solemn promise from the Children of
5:72 God is He, the Messiah, son of Mary, but the
5:72 the Messiah said: O Children of Israel! Worship
5:75 Messiah son of Mary was not but a Messenger
5:78 Jesus son of Mary. That was because they
5:78 among the Children of Israel by the tongue of
5:110 Mention when God said: O Jesus son of Mary!
5:110 when I limited the Children of Israel from thee
5:112 Mention when the disciples said: O Jesus son of
5:114 Jesus son of Mary said: O God! Our Lord!
5:116 mention when God said: O Jesus son of Mary
6:20 it as they recognize their own children
6:100 falsely attributed to Him sons and daughters
7:26 O Children of Adam! Surely We caused to
7:27 O Children of Adam! Let not Satan tempt you
7:31 O Children of Adam! Take your adornment at
7:35 O Children of Adam! If Messengers from
7:105 from your Lord. So send the Children of Israel
7:127 said: We will slay their children and we will
7:134 in thee and we will send the Children of Israel
7:137 the fairer Word of thy Lord for the Children of
7:138 We brought the Children of Israel over the sea
7:141 They slay your children and save alive your
7:150 Aaron said: O son of my mother; truly the folk
7:172 when thy Lord took from the Children of
8:41 and the traveler of the way if you believed in
9:24 had been your fathers and your children and
9:30 Jews said: Ezra is the son of God and the
9:30 and the Christians said: The Messiah is the son
9:31 as lords other than God and the Messiah son of
9:60 in the way of God and for the traveler of the
10:90 We brought the Children of Israel over the sea
10:90 Children of Israel believed and I am among the
10:95 We placed the Children of Israel in a sound
11:42 Noah cried out to his son and he had been
11:42 O my son! Embark with us and be thou not
11:45 my son is of my people and truly Thy promise
12:5 He said: O my son! Relate not thy dream to thy
12:67 he said: O my sons! Enter not by one door, but
12:81 Truly thy son stole and we bore witness only to
12:87 O my sons! Go off and search for Joseph and
14:6 dire punishment. They slaughtered your children
14:35 my children to turn away from worshipping
16:72 your spouses, children and grandchildren
17:2 Book and made it a guidance for the Children
17:4 And We decreed for the Children of Israel in
17:6 We furnished you relief with children and
17:26 traveler of the way and spend not
17:40 Lord selected for you sons and taken for
17:70 And certainly We held the Children of Adam in
17:101 Then ask the Children of Israel when he drew
17:104 We said to the Children of Israel after him:
18:46 Wealth and children are the adornment of this
19:34 That is Jesus son of Mary. A saying of The
20:47 Messengers of thy Lord. So send the Children
20:80 Children of Israel! Surely We rescued you from
20:94 Aaron said: O son of my mother! Take me not
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20:94 Children of Israel and thou hast not regarded
21:91 Our Spirit and We made her and her son a sign
23:50 We made the son of Mary and his mother a
23:55 relief We furnish them of wealth and children
24:31 or the sons of their (f) husbands or the sons of
24:31 sons or the sons of their (f) husbands or the
24:31 sons of their (f) brothers or the sons of their (f)
24:31 or the sons of their (f) husbands or the sons of
24:31 sons of their (f) brothers or the sons of their (f)
26:17 so send the Children of Israel with us
26:22 me, thou hast enslaved the Children of Israel
26:39 them as inheritance to the Children of Israel
26:88 on a Day neither wealth will profit nor children
26:133 furnished relief to you with flocks and children
26:197 to the knowing among Children of Israel
27:76 Quran, relates about the Children of Israel and
28:4 among them, he slaughtered their children
30:38 to the traveler of the way. That is better for
31:13 to his son as he admonishes him: O my son
31:13 O my son! Ascribe not partners with God.
31:16 O my son! Truly even if it be the weight of a
31:17 O my son! Perform the formal prayer and
32:23 assigned it as a guidance for the Children of
33:4 made He your adopted children, your children
33:7 Noah and Abraham and Moses and Jesus son
33:55 nor the sons of their (f) sisters nor their (f)
33:55 (f) sons nor their (f) brothers nor the sons of
33:56 Make I not a compact with you, O Children of
33:102 O my son! Truly I see while slumbering that I
33:149 Are daughters for thy Lord and for them, sons
33:153 Favored He daughters over sons
34:25 Kill the children of those who believed with
34:53 We gave as inheritance to the Children of Israel
34:57 what He creates and selected He for you sons
34:57 son of Mary was cited as an example, that is
34:59 We made him an example to the Children of
43:44 the Children of Israel from the despised
45:16 We gave the Children of Israel the Book, the
46:10 bears witness from among the Children of
52:39 Or has He daughters and they have sons
57:27 We sent following them Jesus son of Mary
58:22 had been their fathers or their sons or their
59:7 the orphans and the needy and the traveler of
60:1 Make I not a compact with you, O Children of
60:2 when Jesus son of Mary said: O Children of
60:2 when Jesus son of Mary said: O Children of
61:14 believed! Be helpers of God as Jesus son of
61:14 then a section believed of the Children of Israel
61:78 He said: O my folk! These are my daughters!
61:79 we have no right to thy daughters and truly
61:79 Lot said: These are my daughters if you had
62:9 And they assign daughters to God! Glory be to
65:27 I want to wed thee to one of my two daughters
33:50 daughters of thy paternal uncles and the
33:50 daughters of thy maternal uncles and the
33:50 maternal uncles and the daughters of thy
33:50 and the daughters of thy paternal aunts
33:59 Say to thy spouses and thy daughters and the
34:149 ask them for advice: Are daughters for thy
34:153 Favored He daughters over sons
34:16 Or took He to Himself daughters from what
52:39 Or has He daughters and they have sons
66:12 And Mary, the daughter of Imran, who

336. BANÀ—verb I perfect—to build
9:110 they built will cease not the skepticism
50:6 not on the heaven above them, how We built
51:47 We built the heaven with potency and truly We
78:12 And We built over you seven superior ones
79:27 harder to create or the heaven which He built
91:5 and by the heaven and what built it
verb I imperfect (yabni)—to build
26:128 Build you a sign on every high hill to amuse
verb I imperative (ibni)—build
18:21 Build over them a structure. Their Lord is
37:97 They said: Build for him a structure. Then cast
40:36 said: O Haman! Build for me a pavilion so that
66:11 build for me near Thee a house in the Garden
verb I verbal noun (binà)—canopy
2:22 of restfulness and the heaven as a canopy
40:64 heaven as a canopy. And He formed you and
verb I passive participle (mabnìy)—that which is built
39:20 with the highest chambers built above them,

337. BANNÀ—masculine noun—builder
38:37 subservient the satans and every builder and

338. BUNYÀN—masculine noun—structure
9:109 Is one who founded his structure on the
9:109 better than he who founded his structure
9:110 The structure they have built will cease not the
16:26 God approached their structures from the
18:21 Build over them a structure. Their Lord is
37:97 They said: Build for him a structure. Then cast
61:4 as if they were a well-compact ed structure

339. BAHÁTA—verb I perfect—to dumbfound
verb I imperfect (yabhatu)—to dumbfound
21:40 them suddenly. Then it will dumbfound
verb I perfect passive (buhatu)—to be dumbfounded
2:258 Then he who was ungrateful was dumbfounded

340. BUHTÀN—masculine noun—false
charges to harm another’s reputation
4:20 take it by false charges to harm her reputation
4:112 false charges that harm another’s reputation
4:156 serious, false charges to harm her reputation

BHT
Concordance of 341. BAHJAH-354. BAYYATA The Sublime Quran

349. BĀB—masculine noun (plural abwāb)—
door
2:58 enter the door as one who prostrates oneself
2:189 approach houses from their front doors
4:154 We said to them: Enter the door as ones who
5:23 Enter on them through the door! And when
6:44 We opened to them the doors of everything
7:40 the doors of heaven will not be opened up to
7:161 enter the door as ones who prostrate
12:23 she shut the doors and said: Come thou! He
12:25 raced to the door and she tore his long shirt
12:25 they both discovered her chief at the door. She
12:67 not by one door, but enter by different doors
12:67 not by one door, but enter by different doors
13:23 And angels will enter to them from every door
15:14 if We opened for them a door from heaven and
15:44 It has seven doors. Then for every door a set
15:44 It has seven doors. Then for every door a set
16:29 So enter the doors of hell— ones who will
23:77 a door for them of a severe punishment. That
38:50 the Gardens of Eden, the doors, ones that are
39:71 the doors of it will be flung open. Ones who a
39:72 It will be said: Enter the doors of hell as ones
39:73 doors were let loose, ones who are its keepers
40:76 Enter the doors of hell as ones who will dwell
43:34 their houses, doors and couches on which they
54:11 We opened the doors of heaven with torrential
57:13 set up between them for which there is a door
78:19 heaven will be let loose and would be all doors

350. BĀRA—verb I perfect—to come to nothing
verb I imperfect (yabīru)—to come to nothing
35:10 And the planning of those will come to nothing
35:29 for a trade that will never come to nothing
verb I verbal noun (bawār)—nothingness
14:28 their folk to live in abodes of nothingness

351. BŪR—masculine noun—lost
25:18 the Remembrance and had been a lost folk
48:12 reprehensible thought and you had been a lost

352. BĀL—masculine noun—state of mind, mā bal—what of
12:50 ask him: What of the ladies, those who cut their
20:51 said: Then what of the first generations
47:2 deeds and will make right their state of mind
47:5 and He will make right their state of mind

353. BĀTA—verb I perfect—to spend the night
verb I imperfect (yabītu)—to spend the night
25:64 those who spend the night with their Lord as

354. BAYYATA—verb II perfect—to spend the night planning, to attack by night
4:81 spent the night planning on other than what
verb II imperfect (yabāyītū)—to spend the night planning, to attack by night
355. BAYT—masculine noun (plural baytāt)—house

2:125 We made the House a place of spiritual reward
2:125 My House for the ones who circumambulate it
2:127 elevates the foundations of the House
2:158 made the pilgrimage to Makkah to the House
2:189 virtuous conduct that you approach houses
2:189 approach houses from their front doors
3:40 you eat and what you store up in your houses
3:96 first House set in place for humanity was that
duty on humanity of pilgrimage to the House
3:154 Say: Even if you had been in your houses,
4:15 in their houses until death gathers them (f) to
4:100 forth from his house as one who emigrates for
5:2 who are bound for the Sacred House looking
5:97 the Kabah the Sacred House, maintaining it
7:74 plains and carve out the mountains as houses
8:35 Their formal prayer at the House had been
10:87 brother that: Take as dwellings houses for your
10:87 Make your houses a direction of formal prayer
11:73 O People of the House: Truly He is Worthy of
12:23 she in whose house she solicited him, enticing
14:37 Holy House, O our Lord, that they certainly
15:92 they had been carving out safe houses from
16:68 revealed to thee the bee: Take to thyself houses
16:80 assigned for you the hides of flocks for houses
16:80 God assigned for you your houses as places of
17:93 house of ornament for thee or hast thou
18:35 He said: I think that this will not be destroyed
20:22 It will go forth white without any evil as an
27:12 it was shimmering white to the
28:32 thy bosom. It will go forth shimmering white
353. BAYT—masculine noun—of food
359. IBYADDA—verb XI perfect—to be destroyed
360. BAYD—masculine noun—hidden pearls
361. BAYA‘A—verb III perfect—to make a bargain with, to take the pledge of allegiance
9:111 tidings of the bargain that you made in trading
verb III imperative (yubā‘i’ta)—to make a
guarantee with, to take a pledge
48:10 pledge of allegiance to thee, take the pledge
48:10 allegiance to thee, take the pledge of alliance
48:18 they take the pledge of allegiance to thee
verb III imperative (bā‘yī’ta)—
take the pledge of allegiance
60:12 take their (f) pledge of allegiance and ask
362. TABAYA‘A—verb VI perfect—to trade
2:282 likelier not to be in doubt unless it was to trade
363. BAY A—verb I perfect—to interchange by sale
verb I verbal noun (bay‘i)—trading

Concordance of 355. BAYT-363. BAY A The Sublime Quran
Concordance of 364. BIYA’-366. ABĀNA The Sublime Quran

2:254 a Day approaches when there is neither trading
2:275 because they said: Trading is only like usury
2:275 God permitted trading and forbade usury
9:111 tidings of the bargain that you made in trading
14:31 approaches in which there is neither trading
24:37 men whom neither trade nor trading diverts
62:9 Remembrance of God and forsake trading

364. BIYA’—feminine noun (plural of bī’ah)—churches
22:40 cloisters would be demolished and churches

BY N

365. BAYYANA—verb II perfect—to make manifest
2:118 We made manifest the signs for a folk who are
2:159 after We made it manifest to humanity in the
2:160 made things right and made things manifest
3:118 We made manifest to you the signs if you had
57:17 made manifest the signs to you so that perhaps
verb II imperfect (yubayyinu)—to make manifest
2:68 said: Call to thy Lord for us to make manifest
2:69 thy Lord for us to make manifest
2:70 said: Call to thy Lord for us to make manifest
2:187 God makes His signs manifest to humanity
2:219 Say: What is extra. Thus God makes manifest
2:221 with His permission. And He makes manifest
2:230 ordinances of God. He makes them manifest
2:242 Thus God makes manifest His signs to you
2:266 it was consumed. Thus God makes manifest
3:103 you from it, thus God makes manifest to you
3:187 You will make it manifest to humanity and
4:26 God wants to make manifest to you and to
4:176 God makes manifest to you so that you go not
5:15 He makes manifest to you much of what you
5:19 He makes manifest to you the way of life
5:75 look on how We make manifest the signs to
5:89 God makes manifest His signs to you so that
6:105 We will make the Quran manifest for a folk
9:115 after He guided them until He makes manifest
14:4 of his folk in order that he make it manifest for
16:39 to make manifest for them about what they are
16:44 thou wilt make manifest to humanity what was
16:64 but that thou wilt make manifest to them
16:92 you but by this. And He will make manifest to
22:5 not formed so that we make it manifest to you
24:18 makes manifest for you the signs. And God is
24:58 makes manifest to you the signs, and God is
24:59 Thus God makes manifest for you His signs.
24:61 God makes manifest for you the signs so that
43:63 with wisdom and in order to make manifest
verb II active participle (mubayyin)—that which is made manifest
4:19 unless they approach a manifest indecency
24:34 We caused to descend to you manifest signs
24:46 We caused to descend manifest signs. And
33:30 Whoever of you (f) approaches a manifest in
65:1 they approach a manifest indecency. These are
65:11 ones that are made manifest, that he brings out

366. ABĀNA—verb IV perfect—to make clear
verb IV imperfect (yubinu)—to make clear
43:52 who almost not makes things clear
verb IV verbal noun (bayān)—clear explanation
3:138 a clear explanation for humanity, a guidance
55:4 He taught him the clear explanation
75:19 From Us after that is its clear explanation
verb IV active participle (mubin)—one who is clear, that which is clear
2:168 Truly he is a clear enemy to you
2:208 not the steps of Satan. Truly he is a clear enemy
3:164 that they had been certainly clearly wandering
4:20 charges to harm her reputation and in clear sin
4:50 a lie against God; and it sufficed as clear sin
4:91 And those, We made for you a clear authority
4:101 are ungrateful, they had been for you a clear
4:112 one who makes sin clear
4:119 other than God, then surely he lost, a clear loss
4:144 Want you to assign to God clear authority
4:153 that. And We gave Moses a clear authority
4:174 And We caused to descend to you a clear light
5:15 from God draw near you a light and a clear
5:92 is the delivering of Our clear message
5:110 them said: This is nothing but clear sorcery
6:7 have said: This is nothing but clear sorcery
6:16 And that is the winning the clear triumph
6:59 nor fresh nor dry thing but it is in a clear Book
6:74 Truly I see thee and thy folk clearly wandering
6:142 steps of Satan. Truly he is a clear enemy to you
7:22 of you: Truly Satan is a clear enemy of you
7:60 Truly we see thee clearly wandering astray
7:107 cast his staff. That is when it became a clear
7:184 in their companion. He is but a clear Warner
10:2 Truly this is one who is a clear sorcerer
10:61 is greater than that, but it is in a clear Book
10:76 from Us, they said: Truly this is clear sorcery
11:6 time and its repository. All is in a clear Book
11:7 be sure to say: This is nothing but clear sorcery
11:25 Noah to his folk: Truly I am a clear Warner to
11:96 Moses with Our signs and a clear authority
12:1 That are the signs of the clear Book
12:5 Truly Satan is a clear enemy to the human
12:8 are many. Truly our father is clearly wandering
12:30 truly we consider her to be clearly wandering
14:10 worshipping. Then bring us a clear authority
15:1 That are the signs of the Book and of a clear
15:18 then a clear flame pursued him
15:79 them and they were both on a clear high road
15:89 And say: Truly I am a clear Warner
16:4 That is when he is a clear adversary
16:35 but the delivering of the clear message
16:82 there is only the delivering of the clear message
16:103 at is non-Arab while this is in a clear Arabic
17:53 had been to the human being a clear enemy
19:38 ones who are unjust are in a clear wandering
21:54 your fathers had been in a clear wandering
22:11 and the world to come. That, it is the clear
22:49 humanity! Truly I am only a clear Warner to
23:45 Aaron with Our signs and clear authority
24:12 of themselves and said: This is a clear calumny
Concordance of 367. TABAYYANA-369. BAYYINAH The Sublime Quran

24:25 will know that God, He is The Clear Truth
24:54 but the delivering of the clear message
26:2 That are the signs of the clear Book
26:30 thee with something that makes it clear
26:32 his staff. That is when it was a clear serpent
26:97 By God! Truly we had been clearly wandering
26:115 I am not but a clear Warner
26:195 in a clear Arabic tongue
27:1 That are the signs of the Quran and a clear
27:13 who perceive, they said: This is clear sorcery
27:16 everything was given to us. Truly this is clearly
27:21 blow to it unless it brings me a clear authority
27:75 and the earth but that it is in the clear Book
27:79 thy trust in God. Truly thou art on The Clear
28:2 That are the signs of the clear Book
28:15 action of Satan. Truly he is a clear enemy, one
28:18 Moses said to him: Truly thou art clearly a hot
28:85 guidance and whoever is clearly wandering
29:18 is not but the delivering of the clear message
29:50 I am only a warner, one who makes clear
31:11 The ones who are unjust are clearly wandering
33:56 he goes astray, clearly wandering
33:58 to harm another’s reputation and a clear sin
34:3 or greater, but that it had been in a clear Book
34:24 we or you are either on guidance or clearly
34:43 near them: Truly this is but clear sorcery
36:12 effects. We counted everything in a clear record
36:17 is only the delivering of the clear message
36:24 Truly I would then be clearly going astray
36:47 wills? You are nothing but in a clear going
36:60 not worship Satan. Truly he is a clear enemy
36:69 It is but a Remembrance and a clear Recitation
36:77 fluid? That is when he is a clear adversary
37:15 And they said: This is not but clear sorcery
37:106 Truly that was certainly the clear trial
37:113 and ones who are clearly unjust to themselves
37:156 Or is there for you a clear authority
38:70 only that I am a warner, one who makes clear
39:15 Day of Resurrection, truly that is a clear loss
39:22 Remembrance of God. Those are clearly going
40:23 Moses with Our signs and a clear authority
43:2 By the clear Book
43:15 the human being is clearly ungrateful
43:28 up amid glitter one who is without clarity
43:29 Truth drew near them and a clear Messenger
43:40 to see or someone who had been clearly going
43:62 not Satan bar you. Truly he is a clear enemy to
44:2 By the clear Book
44:10 for a Day when the heavens will bring a clear
44:13 be as a reminder for them? A clear Messenger
44:19 I am one who arrives with a clear authority
44:33 them the signs in which there was a clear trial
45:30 That will be the winning the clear triumph
46:7 when it drew near them: This is clear sorcery
46:9 what is revealed to me and I am only a clear
46:32 God any protectors. Those are clearly gone
48:1 Truly We gave victory to thee, a clear victory
51:38 We sent him to Pharaoh with a clear authority
51:50 towards God. Truly I am to you a clear Warner
51:51 any other god; truly I am to you a clear Warner
52:38 ones who are listening bring a clear authority
61:6 the clear portents to them, they said: This is
61:6 to them, they said: This is clear sorcery
62:2 they had been before certainly clearly going
64:12 Messenger, the delivering the clear message
67:26 of this is only with God and I am only a clear
71:2 He said: O my folk! Truly I am a clear Warner
81:23 And certainly he saw him on the clear horizon

367. TABAYYANA—verb V perfect—to be clear
2:109 even after The Truth became clear to them
2:256 right judgment became clear
2:259 when it became clear to him, he said
4:115 became clear to him and follows a way other
8:6 they about The Truth—after it became clear
9:113 imbued with kinship—after it became clear
9:114 became clear to him that truly he was an
14:45 it became clear to you how We accomplished
29:38 Thamud, surely it became clear to you from
34:14 when he fell down, it became clear to the jinn
47:25 became clear to it, it was Satan who enticed
47:32 the Messenger after guidance became clear

verb V imperative (yatabayyanu)—to become clear
2:187 drink until the white thread becomes clear
9:43 becomes clear to thee those who were sincere
41:53 becomes clear to them that it is The Truth

verb V imperative (tabayyan)—become clear
4:94 be clear and say not to whomever gave you a
4:94 God showed grace to you so be clear. Truly
49:6 be clear so that you not light on a folk out of

368. ISTABÂNA—verb X perfect—to make manifest
verb X imperative (yastabina)—to be indicated
6:55 signs distinctly so that the way is indicated

verb X active participle (mustabin)—that which makes manifest
37:117 And We gave them the manifest Book

369. BAYYINAH—feminine noun—clear portent
2:87 We gave Jesus son of Mary the clear portents
2:92 Moses drew near you with the clear portents
2:99 caused to descend to thee signs, clear portents
2:159 We caused to descend of the clear portents
2:185 clear portents of the guidance and the Criterion
2:209 after drew near you the clear portents
2:211 of Israel how many a sign, a clear portent
2:213 after the clear portents drew near them
2:253 We gave Jesus son of Mary the clear portents
2:253 one another after the clear portents drew near
3:86 after the clear portents drew near them. And
3:97 In it are clear portents, signs, the Station of
3:105 after the clear portents drew near them
3:183 before me the clear portents and even of what
3:184 denied who drew near with the clear portents
4:153 the clear portents. Even so We pardoned that
4:32 drew near them with the clear portents
5:110 drawn near them with the clear portents
6:57 Say: I am with a clear portent from my Lord
Surely there drew near you clear portents
Surely they drew near you clear portents from
Surely a clear portent drew near you from
drew near them with the clear portents
Surely I drew near you with a clear portent
would have perished by a clear portent
he who lives would live on by a clear portent
approached them with the clear portents
Messengers drew near with the clear portents
are recounted to them Our signs, clear portents
They drew near them with the clear portents.
Is then he who had been with a clear portent
that I had been with a clear portent from my Lord
I had been with a clear portent from my Lord
that I had been with a clear portent from my
Jesus drew near with the clear portents, he
drew near them with the clear portents.
Our Messengers with the clear portents and We
sent down to His servant clear portents, signs
Is he who had been on a clear portent from his
Our signs are recounted, clear portents, said
recounted to them Our signs, clear portents,
drew near them with the clear portents.
Our signs are recounted to them, clear portents
a Book so that they have a clear portent
recounted to them Our signs, clear portents,
drew near them with the clear portents.
370. TIBYÂN—masculine noun—an exposition that makes clear
6:157 Surely there drew near you clear portents
7:33 Surely drew near you clear portents from
7:85 Surely a clear portent drew near you from
7:101 drew near them with the clear portents
7:105 Surely I drew near you with a clear portent
8:42 would have perished by a clear portent
8:42 he who lives would live on by a clear portent
9:70 approached them with the clear portents
10:13 Messengers drew near with the clear portents
10:15 are recounted to them Our signs, clear portents
10:74 They drew near them with the clear portents.
11:17 Is then he who had been with a clear portent
11:28 that I had been with a clear portent from my
11:53 Hadst thou brought about any clear portent
11:63 I had been with a clear portent from my Lord
11:88 that I had been with a clear portent from my
14:9 drew near them with the clear portents.
16:44 With the clear portents and the ancient scrolls,
17:101 We gave Moses nine signs, clear portents
18:15 why bring they not a clear portent of authority
19:73 are recounted to them Our signs, clear portents
20:72 clear portents that drew near us nor over
20:133 Approaches them not clear portents that were
22:16 We caused to descend signs, clear portents.
22:72 Our signs are recounted to them, clear portents
24:1 descend signs, clear portents so that perhaps
28:36 near them with Our signs, clear portents
29:35 clear portents for a folk who be reasonable
29:39 clear portents, but they grew arrogant on the
29:49 Nay! It is clear portents, signs in the breasts of
30:47 drew near them with the clear portents.
34:43 recounted to them Our signs, clear portents,
35:25 drew near them with the clear portents.
35:40 a Book so that they have a clear portent
40:22 clear portents but they were ungrateful so God
40:28 he drew near you with the clear portents.
40:34 near you before with the clear portents,
40:50 not your Messengers the clear portents
40:66 because the clear portents drew near me
40:83 drew near them with the clear portents
43:6 Jesus drew near with the clear portents, he
45:17 We gave them clear portents of the command.
45:25 recounted to them Our signs, clear portents
46:7 Our signs are recounted, clear portents, said
47:14 Is he who had been on a clear portent from his
57:9 sends down to His servant clear portents, signs
57:25 Our Messengers with the clear portents and We
58:5 clear portents. For ones who are ungrateful is a
61:6 he brought about the clear portents to them,
64:6 approach them with the clear portents
98:1 their beliefs until the clear portent approaches
98:4 was given until after the clear portent drew
2:68 old nor virgin—middle-aged between them
2:97 that which establishes as true what was before
2:102 separate and divide between a man and his
2:113 God will give judgment between them on the
2:136 We separate and divide not between anyone of
2:164 ones caused to be subservient between heaven
2:182 then made things right between them
2:188 a group of people’s wealth among humanity in
2:213 to give judgment among humanity about what
2:213 because of their insolence to one another
2:224 making things right among humanity and God
2:232 when they agreed among themselves
2:237 not grace among you. Truly God is Seeing
2:255 what is in front of them and what is behind
2:282 call two witnesses to bear witness from among
2:282 at the time—to give and take among
2:282 let one who is a scribe write it down between
2:285 We separate and divide not among anyone of
3:4 before this as a guidance for humanity
3:19 among themselves and whoever is ungrateful
3:23 a group of people among them
3:30 that there be between this and between that
3:30 that there be between this and between that
3:50 before me of the Torah and permit you some of
3:55 to Me. Then I will give judgment between
3:64 a word common between us and between you
3:64 a word common between us and between you
3:84 We separate and divide not between anyone of
3:103 He brought your hearts together and you be
3:140 these are the days We rotate among humanity
3:239 any affection between you and between him
3:239 any affection between you and between him
3:49 to a folk who between you and between them
3:49 to a folk who between you and between them
4:129 will never be able to be just between wives,
4:141 God will give judgment between you on the
4:143 as ones who are wavering between this and
4:150 to separate and divide between God and His
4:150 they take themselves to a way between that
4:152 they separate and divide not between any one
5:14 so We stirred up enmity and hatred among
5:17 and the earth and what is between the two. He
5:18 what is even between the two and to Him is
5:25 so separate Thou between us and between
5:25 so separate Thou between us and between
5:42 thou judgment between them or turn aside
5:42 given judgment, then give judgment among
6:1689 as an exposition that makes everything clear
5:46 one who establishes as true what was before
5:48 which preserves it. So give judgment between
5:48 which preserves it. So give judgment between
5:48 which preserves it. So give judgment between
For each among you We made a divine law and a witness between you and between Him is that which establishes as true what was before associates. Certainly the bonds between the front of them and from behind announced by one who announces among between the two of them if you had been ones between you and between them there is a between you and between them there is a between you and between them there is a and by separating and dividing between except God brought them together. Truly He is between you and between them there is a between you and between them there is a and between their hearts —between except Satan is between them. And truly the world that is between that. A just tightfisted but had been between that; a just between the two of them; if you had been ones between the two of them if you had been ones deliverance between me and between them deliverance between me and between them made firm mountains for it and made between 26:17 distinguished between them on the Day of 22:76 what is in advance of them and what is behind 23:53 their affair of unity asunder into sects among 23:101 will be blown, there will be no talk of again, brings what is between them together. 24:48 among them, then a group of people among 24:63 The supplication of the Messenger among you 25:38 of Rass and many generations in between 25:48 the winds, bearers of good news in advance diversified among them so that they recollect. 25:53 He made between the two that which was 25:59 earth and whatever is between the two in six 25:67 tighest but had been between that; a just between the two of them; if you had been ones between the two of them; if you had been ones deliverance between me and between them deliverance between me and between them made firm mountains for it and made between 26:17 distinguished between them on the Day of 22:76 what is in advance of them and what is behind 23:53 their affair of unity asunder into sects among 23:101 will be blown, there will be no talk of again, brings what is between them together. 24:48 among them, then a group of people among 24:63 The supplication of the Messenger among you 25:38 of Rass and many generations in between 25:48 the winds, bearers of good news in advance diversified among them so that they recollect. 25:53 He made between the two that which was 25:59 earth and whatever is between the two in six 25:67 tighest but had been between that; a just between the two of them; if you had been ones between the two of them; if you had been ones deliverance between me and between them deliverance between me and between them made firm mountains for it and made between 26:17 distinguished between them on the Day of 22:76 what is in advance of them and what is behind 23:53 their affair of unity asunder into sects among 23:101 will be blown, there will be no talk of again, brings what is between them together. 24:48 among them, then a group of people among 24:63 The supplication of the Messenger among you 25:38 of Rass and many generations in between 25:48 the winds, bearers of good news in advance diversified among them so that they recollect. 25:53 He made between the two that which was 25:59 earth and whatever is between the two in six 25:67 tighest but had been between that; a just
We ordained death among you and We will not
around between it and between scalding
that the division of the water is between them.
In six days and no exhaustion is between in six days and no exhaustion
justly and act justly. Truly God loves the ones
thy guidance, then there
ruined. The hands of Abu Lahab and he was ruined
commande of Pharaoh was only in defeat
going forth from between the loins and the
57:13 set up between them for which there is a door
58:12 charity forward in advance of your conversing
58:13 to put forward charity in advance
59:7 changing not hands between the rich among
59:14 from behind walls. Their might among
60:3 Resurrection, He will distinguish among you.
in you. Showing itself between us and between
60:4 in you. Showing itself between us and between
60:7 God will assign between you and between
60:7 God will assign between you and between
60:10 of God. He gives judgment among
60:12 that they devise between their (f) hands and
61:6 what was in advance of me in the Torah and
65:6 each of you take counsel between you as one
66:8 their light will hasten about before them and
72:27 in advance of him and from behind him,
78:37 between them, The Merciful; against Whom
used to be ruined
Ruined were the hands of Abu Lahab and he was ruined
the cunning of Pharaoh was only in defeat
they increased them not other than in ruination
2:145 they would not heed thy direction of formal
25:39 of them. And We shattered each a shattering
37:5 it would be decided in Truth among them and
11:101 they increased them not other than in ruination
ark, Ark of the Covenant
2:148 would approach you the Ark of the Covenant
20:39 Cast him adrift in the ark. Then cast it adrift
ruination
25:39 of them. And We shattered each a shattering
one who is ruined
7:139 Truly these are the ones who are ruined and
ruin
71:28 Thou not the ones who are unjust but in ruin
succeeded by
2:38 then whoever heeded My guidance, then there
3:85 between them and with Whom is the
37:158 they made between him and between
37:5 it would be decided between them
39:46 Thou wilt give judgment among Thy servants
58:12 charity forward in advance of your conversing
58:13 to put forward charity in advance
59:7 changing not hands between the rich among
59:14 from behind walls. Their might among
60:3 Resurrection, He will distinguish among you.
in you. Showing itself between us and between
60:4 in you. Showing itself between us and between
60:7 God will assign between you and between
60:7 God will assign between you and between
60:10 of God. He gives judgment among
60:12 that they devise between their (f) hands and
61:6 what was in advance of me in the Torah and
65:6 each of you take counsel between you as one
66:8 their light will hasten about before them and
72:27 in advance of him and from behind him,
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25:39 of them. And We shattered each a shattering
ruination
20:39 Cast him adrift in the ark. Then cast it adrift
ruination
37:5 it would be decided between them
39:46 Thou wilt give judgment among Thy servants
58:12 charity forward in advance of your conversing
58:13 to put forward charity in advance
59:7 changing not hands between the rich among
59:14 from behind walls. Their might among
60:3 Resurrection, He will distinguish among you.
in you. Showing itself between us and between
60:4 in you. Showing itself between us and between
60:7 God will assign between you and between
60:7 God will assign between you and between
60:10 of God. He gives judgment among
60:12 that they devise between their (f) hands and
61:6 what was in advance of me in the Torah and
65:6 each of you take counsel between you as one
66:8 their light will hasten about before them and
72:27 in advance of him and from behind him,
78:37 between them, The Merciful; against Whom
used to be ruined
Ruined were the hands of Abu Lahab and he was ruined
the cunning of Pharaoh was only in defeat
they increased them not other than in ruination
2:145 they would not heed thy direction of formal
25:39 of them. And We shattered each a shattering
ruination
20:39 Cast him adrift in the ark. Then cast it adrift
ruination
37:5 it would be decided between them
39:46 Thou wilt give judgment among Thy servants
58:12 charity forward in advance of your conversing
58:13 to put forward charity in advance
59:7 changing not hands between the rich among
59:14 from behind walls. Their might among
60:3 Resurrection, He will distinguish among you.
in you. Showing itself between us and between
60:4 in you. Showing itself between us and between
60:7 God will assign between you and between
60:7 God will assign between you and between
60:10 of God. He gives judgment among
60:12 that they devise between their (f) hands and
61:6 what was in advance of me in the Torah and
65:6 each of you take counsel between you as one
66:8 their light will hasten about before them and
72:27 in advance of him and from behind him,
78:37 between them, The Merciful; against Whom
used to be ruined
Ruined were the hands of Abu Lahab and he was ruined
the cunning of Pharaoh was only in defeat
they increased them not other than in ruination
2:145 they would not heed thy direction of formal
25:39 of them. And We shattered each a shattering
ruination
20:39 Cast him adrift in the ark. Then cast it adrift
ruination
37:5 it would be decided between them
39:46 Thou wilt give judgment among Thy servants
58:12 charity forward in advance of your conversing
58:13 to put forward charity in advance
59:7 changing not hands between the rich among
59:14 from behind walls. Their might among
60:3 Resurrection, He will distinguish among you.
in you. Showing itself between us and between
60:4 in you. Showing itself between us and between
60:7 God will assign between you and between
60:7 God will assign between you and between
60:10 of God. He gives judgment among
60:12 that they devise between their (f) hands and
61:6 what was in advance of me in the Torah and
65:6 each of you take counsel between you as one
66:8 their light will hasten about before them and
72:27 in advance of him and from behind him,
78:37 between them, The Merciful; against Whom
used to be ruined
Ruined were the hands of Abu Lahab and he was ruined
the cunning of Pharaoh was only in defeat
they increased them not other than in ruination
2:145 they would not heed thy direction of formal
25:39 of them. And We shattered each a shattering
ruination
20:39 Cast him adrift in the ark. Then cast it adrift
ruination
37:5 it would be decided between them
39:46 Thou wilt give judgment among Thy servants
58:12 charity forward in advance of your conversing
58:13 to put forward charity in advance
59:7 changing not hands between the rich among
59:14 from behind walls. Their might among
60:3 Resurrection, He will distinguish among you.
in you. Showing itself between us and between
60:4 in you. Showing itself between us and between
60:7 God will assign between you and between
60:7 God will assign between you and between
60:10 of God. He gives judgment among
60:12 that they devise between their (f) hands and
61:6 what was in advance of me in the Torah and
65:6 each of you take counsel between you as one
66:8 their light will hasten about before them and
72:27 in advance of him and from behind him,
28:42 And a curse pursued them in the present
26:60 So they pursued them at sunrise
23:44 So We caused some of them to pursue others
20:78 and his army pursued them. Then overcame
18:92 Again, he pursued a route
18:89 Again, he pursued a route
15:18 then a clear flame pursued him
10:90 and his army pursued them in insolence
7:175 himself off from them. So Satan pursued him
379. TATÁBA’A The Sublime Quran
378. ATBA’A—verb IV perfect—to pursue, to be close after, to cause to be pursued
7:175 himself off from them. So Satan pursued him
10:90 and his army pursued them in insolence
15:18 then a clear flame pursued him
18:85 So he pursued a route
18:89 Again, he pursued a route
20:78 and his army pursued them. Then overcame
23:44 So We caused some of them to pursue others
26:60 So they pursued them at sunrise
28:42 And a curse pursued them in the present
37:10 a fragment, then a piercing flame pursued him
verb IV imperfect (yutbiʿu)— to follow
2:263 are better than charity succeeded by injury
79:7 to be succeeded by the one that comes close
verb I active participle (tābiʿi)— one who heeds
2:145 one who heeds their direction of formal prayer
2:145 some of them ones who heed the direction
24:31 right hands possessed or the ones who heed
378. ATBA’A—verb IV perfect—to pursue, to be close after, to cause to be pursued

379. TATÁBA’A—verb VI perfect—to follow
verb VI active participle (mutatābiʿi)— that which is successive
4:92 then formally fast for two successive months
58:4 then formal fasting for two successive months
380. TABA’—masculine noun—followers
14:21 Truly we had been followers of yours. Have
40:47 we had been followers of you so will you be
381. ITTA’BA’A—verb VIII perfect—to follow
2:102 followed what the satans recount during the
2:120 if thou hast followed their desires after
2:145 followed their desires after the knowledge
2:166 were followed from those who followed them
2:167 Those who were followed say
3:20 my face to God as have those who followed me
3:53 we followed the Messenger so write us down
3:55 One Who Makes those who followed thee
3:58 those who followed him and this Prophet
3:162 he who followed the contentment of God like
3:167 be fighting, we would certainly have followed
3:174 them not and they followed the contentment of
4:83 certainly you would have followed Satan, but a
4:125 and followed the creed of Abraham
5:16 with it whoever followed His contentment
7:90 followed Shuayb, then truly you will be ones
7:157 him and helped him and followed the
7:176 but he inclined towards the earth and followed
8:64 for whoever followed thee among the ones
9:42 they would have followed thee, except the
9:100 and the helpers and those who followed
9:117 who emigrate and the helpers who followed
11:27 We see none followed thee but those, they who
11:59 followed the command of every haughty and
11:97 to Pharaoh and his Council but they followed
11:116 those who did wrong followed what they were
12:38 I followed the creed of my fathers, Abraham
12:108 my way. I call to God. I and whoever followed
13:37 If thou hadst followed their desires after what
15:42 over them, but ones who are in error followed
18:28 who followed his own desires and whose affair
18:70 He said: Then if thou hadst followed me, ask
19:59 formal prayer and followed their lusts so they
20:16 followed his own desires— so that thee not
20:47 peace be to him who followed the guidance
20:123 then whoever followed My Guidance, neither
23:71 if The Truth followed their desires, the heavens
26:111 it is the most wretched that followed thee
26:215 wing to whoever followed thee among the
28:35 followed you two will be the ones who
28:50 is one who goes astray than he who followed
30:29 Nay! Those who did wrong followed their own
34:20 the opinion of Iblis and they followed him
36:11 warned whoever followed the Remembrance
40:7 forgive those who repented and followed Thy
47:3 while those who believed followed The Truth
47:7 because those who were ungrateful followed
47:14 pleasing his dire actions and they followed
47:16 God set a seal. And they followed their own
47:28 because they followed what displeased God
52:21 who believed and their offspring who followed
54:3 followed their own desires. And every affair is
57:27 assigned in the hearts of those who followed
71:21 They followed such a one whose wealth and
verb VIII imperfect (yattabiʿu)— to follow
2:120 nor the Christians until thou hast followed
2:143 whoever follows the Messenger from him
2:168 lawful, wholesome— and follow not the steps
2:170 they said: Nay! We will follow whatever we
2:208 collectively and follow not the steps of Satan
3:7 are swerving, they follow what was unspecified
4:27 those who follow their lusts want that you turn
4:115 became clear to him and follows a way other
4:135 you are so follow not your desires that you
5:49 follow their own desires and beware of them
5:77 follow not the desires of the folk who surely
6:50 I follow only what is revealed to me. Say: Are
6:56 Say: I will not follow your desires, for then
6:116 They follow nothing but opinion and they only
6:142 what God provided you and follow not in the
6:148 You follow not but opinion and then you only
6:150 And follow thee not the desires of those who
6:153 And follow not the ways that will split you up
7:3 follow not protectors other than He. Little you
7:142 folk and make things right and follow not the
7:157 who follow the Messenger—the unlettered
Concordance of 382. TABĪ—385. TAHT The Sublime Quran

7:193 to the guidance, they will not follow you
7:203 Say: I follow only what is revealed to me from
10:15 I follow nothing but what is revealed to me
10:36 most of them follow nothing but opinion. Truly
10:66 follow not those who call to ascribed associates
10:66 They follow nothing but opinion and they only
10:89 both of you and follow not the way of those
14:44 so that we answer Thy call and follow the
17:47 the ones who are unjust say: You follow but a
18:66 Moses said to him: May I follow thee so that
20:93 hast followed me not? Hast thou then rebelled
20:108 On that Day they will follow one who calls.
20:134 so that we follow Thy signs before we are
22:3 about God without knowledge and follows
24:21 O those who believed! Follow not in the steps
24:21 whoever follows in the steps of Satan, then
25:8 said: You follow nothing but a bewitched man
26:40 that perhaps we will follow the ones who are
26:224 the poets, the ones who are in error follow
28:47 we would have followed Thy signs and we
8:49 these two that I follow it if you had been ones
28:50 follow their own desires. And who goes further
28:57 They said: If we follow the guidance with thee,
31:21 said: Nay! We will follow what we found our
38:26 duly among humanity and follow not
39:18 listen to the saying of the Quran and follow
42:15 follow not their desires. And say: I believed in
45:18 and follow not the desires of those who know
46:9 I follow only what is revealed to me and I am
48:15 Let us follow you. They want to substitute for
48:15 You will not follow us. Thus God said before.
53:23 follow nothing but opinion and that for which
53:28 no knowledge of it. They follow nothing but
54:24 for they said: Follow we a lone mortal from
verb VIII imperative (ittabī)—follow

2:170 it was said to them: Follow what God caused to
3:31 If you had been loving God, then follow me
3:95 Say: God was Sincere, so follow the creed of
6:106 Follow thou what was revealed to thee from
6:153 is My straight path, so follow it. And follow
6:155 follow it and be Godfearing so that perhaps
7:3 Follow what was caused to descend to you
7:158 who believes in God and His words and follow
10:109 follow thou what is revealed to thee and have
15:65 follow thou their backs and look not back any
16:123 Again, we revealed to thee that: Follow thou
19:43 So follow me and I will guide thee to a path
20:90 Lord is The Merciful. So follow me and obey
29:12 Follow our way and we will certainly carry
31:15 present as one who is honorable but follow the
31:21 was said to them: Follow what God caused to
33:2 follow what is revealed to thee from thy Lord.
36:20 said: O my folk! Follow the ones who are sent
36:21 Follow whoever asks not of you any
39:55 follow the fairer of what was caused to
40:38 O my folk! Follow me. I will guide you to the
43:61 so contest not about it and follow Me. This is a
45:18 thee an open way of the command, so follow it
75:18 when We recited it, follow thou its Recitation
verb VIII perfect passive (ittabī‘a)—
to be followed

2:166 were followed from those who followed them
verb VIII imperfect passive (yuttaba‘u)—
to be followed
10:35 to The Truth a better right to be followed
verb VIII verbal noun (ittabī‘a)—pursuing
2:178 pursuing should be as one who is honorable
4:157 about it but they are pursuing an opinion
verb VIII passive participle (muttaba‘a)—
one who is followed
26:52 Truly you are ones who will be followed
44:23 Truly you will be ones who are followed

382. TABĪ—masculine noun—advocate
17:69 you will not find for yourselves an advocate

383. TUBBA—proper noun—Tubba
44:37 Are they better or a folk of Tubba and those
50:14 of the Thicket and the folk of Tubba

TJR

384. TĪJĀRAH—feminine noun—trade, transaction
2:16 so their trade was not bettered nor had they
2:282 call witnesses when you have a transaction
4:29 you with falsehood but that it be a transaction
9:24 the transactions you dread slacken and the
24:37 are men whom neither trade nor trading
35:29 they hope for a trade that will never come to
61:10 who believed! Shall I point you to a transaction
62:11 And when they considered a transaction or a
62:21 than any diversion or than any transaction

THT

385. TAHT—preposition—beneath
2:25 Gardens beneath which rivers run;
2:266 grapevines beneath which rivers run with
3:15 Lord are Gardens beneath which rivers run
3:136 Lord and Gardens beneath which rivers run
3:195 to enter into Gardens beneath which rivers
3:198 them will be Gardens beneath which rivers run
4:13 cause to enter Gardens beneath which rivers
4:37 to enter into Gardens beneath which rivers
4:122 We will cause them to enter Gardens beneath
5:12 to enter Gardens beneath which rivers run
5:66 from above them and from beneath their
5:85 them for what they said—Gardens beneath
5:119 For them are Gardens beneath which rivers run
6:6 made rivers run beneath them. So We caused
6:65 from above you or from beneath your feet or to
7:43 And rivers will run beneath them and they will
9:72 Gardens beneath which rivers run, ones who
9:89 for them Gardens beneath which rivers
9:100 for them Gardens beneath which rivers run
10:9 Rivers will run beneath them in Gardens of
13:35 ones who are Godfearing, beneath it rivers run
14:23 morality into Gardens beneath which rivers
16:31 Gardens of Eden which they will enter beneath
18:51 Those, for them are Gardens of Eden beneath
18:82 beneath it had been a treasure for them. The
19:24 So he cried out to her from beneath her. Feel
20:6 is between them and whatever is beneath
beneath which rivers run, ones who will dwell

29:55 from beneath their feet, He will say: Experience

56:45 they had been before ones who are given ease

61:12 beneath which rivers run and into good

98:8 beneath which rivers run, ones who will dwell

11:116 did wrong followed what they were given ease

21:13 but return to what you were given of ease in it

verb IV passive participle (mutraf)—

one to be given ease

17:16 ones who are given ease, but they disobeyed

23:64 those of them—ones who are given ease—with

34:34 to a town but that the ones who are given ease

43:23 before thee without ones who are given ease

56:45 they had been before ones who are given ease


Concordance of 386. TURĀB-391. TARAKA The Sublime Quran

386. TURĀB—masculine noun—earth dust
2:264 Over it is earth dust. A heavy downpour lit on
3:59 He created him from earth dust. Again, He said
13:5 earth dust, will we truly be in a new creation
18:37 to Him Who created thee out of earth dust
22:5 you from earth dust, again, from seminal fluid
23:35 when you died and had been earth dust and
23:82 when we are dead and had been earth dust
27:67 ungrateful said: When we had been earth dust
30:20 signs are that He created you from earth dust
35:11 created you from earth dust; again, from
37:16 we were dead and had been earth dust and
37:53 we are dead and had been earth dust and
40:67 created you from earth dust; again, from
50:3 we died and had been earth dust; that is a
56:47 had been as earth dust and bones, will we then
78:40 will say: O would that I had been earth dust

387. ATRĀB—masculine noun (plural of tīrb)—of the same age
38:52 restraining (f) glance, persons of the same age
56:37 full of love, of the same age
78:33 and full breasted maidens of the same age

388. TARĀ’IB—feminine noun (plural of tarībah)—breast-bone
86:7 from between the loins and the breast bone

389. MATRABAH—feminine noun—misery
90:16 or a needy possessor of misery

390. ATRAFA—verb IV perfect—to give ease
23:33 We gave ease in this present life: This is

verb IV perfect passive (utrīfa)—

to be given ease

7:176 it pants, or if thou wilt leave it, it pants,
11:87 leave what our fathers worship or that we not
verb I imperative (utrīk)—leave

44:24 leave the sea calmly as it is. Truly they will be
verb I imperative passive (yatrāku)—to be left
9:16 Or assumed you that you would be left before
26:146 Will you be left ones who are safe in what you
29:2 Assumed humanity that they will be left
75:36 Assumes the human being that it will be left
verb I active participle (tārīk)—

one who leaves

11:12 thou perhaps be one who leaves some of what
11:53 we will not be ones who leave our gods for thy
37:36 they said: Are we ones who leave our gods for
Concordance of 392. TIS‘AH-400. TALĀ The Sublime Quran

T S

392. TIS‘AH—numerical noun—nine
17:101 And certainly We gave Moses nine signs, clear
18:25 cave three hundred years, and they added nine
27:12 nine signs to Pharaoh and his folk. Truly they
27:48 had been nine groups of persons in the city
38:23 brother. He has ninety-nine female ewe, while I

393. TIS‘ATA‘ASHARA—numerical noun—nineteen
74:30 Over it there are nineteen

394. TIS‘ŪN—numerical noun—ninety
38:23 brother. He has ninety-nine female ewe, while I

395. TA’S—masculine noun—fall into ruin
47:8 are ungrateful, for them is falling into ruin

T F TH

396. TAFATH—masculine noun—ritual uncleanness
22:29 Again, let them finish their ritual uncleanness

T Q N

397. ATQANA—verb IV perfect—to create very well
27:88 of God Who created everything very well

T L K

398. TILKA—particle—that, these, if, those, what, beyond, such
2:141 That is a community that surely passed away
2:187 These are the ordinances of God
2:196 to Makkah and seven when you returned, that
2:229 These are the ordinances of God, so exceed not
2:230 there is no blame on either of them if they
2:252 These are the signs of God. We recounted to thee
2:253 These are the Messengers. We gave advantage,
3:108 These are the signs of God. We recounted them to
3:140 these are the days We rotate among humanity
4:13 And that is the winning the sublime triumph
6:83 was Our disputation that We gave Abraham
7:22 Prohibited I not both of you from that tree, and
7:301 These are the towns. Their tidings We relate to
10:1 These are the signs of the wise Book
11:49 That is of the tidings of the unseen that We
11:59 And that was Ad. They negated the signs of
12:1 That are the signs of the clear Book
13:1 That are the signs of the Book and what were
13:35 That is the Ultimate End of those who were
15:1 That are the signs of the Book and of a clear
18:59 these towns, We caused them to perish when
19:63 This is the Garden which We will give as
20:17 And what is that in thy right hand O Moses
20:17 And what is that in thy right hand O Moses
21:15 those, they who ceased not calling that out
26:2 That are the signs of the clear Book
26:2 That are the signs of the clear Book
26:22 Beyond this past favor with which thou hast

26:22 Beyond this past favor with which thou hast
27:1 That are the signs of the Quran and a clear
27:52 that are their houses, ones that have fallen
28:2 That are the signs of the clear Book
28:58 about its livelihood and these are their
28:83 That is the Last Abode that We will assign to
29:43 We propound these parables for humanity and
29:43 We propound these parables for humanity and
31:2 These are the signs of the wise Book
43:72 This is the Garden that you were given as
45:6 These are the signs of God We recount to
53:22 That then is an unfair division
58:4 that you believe in God and His Messenger.
58:4 God and His Messenger. And those are the
59:21 these are the parables that We propound for
65:1 These are the ordinances of God. And whoever
79:12 They said: That is a return again of one who is
2:134 That was surely a community that passed
Concordance of 401. TAMMA-404. TĀBA The Sublime Quran

3:93 Say: Then approach with the Torah and recount
5:27 And recount thou to them the tiding of the two
7:175 recount to them the tiding of him to whom We
10:71 recount to them the tidings of Noah when he
18:27 recount what was revealed to thee from the
26:69 And recount to them the tidings of Abraham
29:45 Recount what was revealed to thee of the Book

verb I perfect passive (tuliya)—to be recounted
8:2 When His signs were recounted to them, their
verb I imperfect passive (yultā)—to be recounted
3:101 when the signs of God are recounted
4:127 is recounted to you in the Book about women
5:1 but what is now recounted to you: We are not
8:31 Our signs are recounted to them, they said: We
10:15 when are recounted to them Our signs, clear
17:107 before it, when it is recounted to them, they fall
19:58 When are recounted to them the signs of the
19:73 when are recounted to them Our signs, clear
22:30 were the flocks, but what will be recounted
22:72 when Our signs are recounted to them, clear
23:66 My signs had been recounted to you, but you
23:105 Be not my signs recounted to you, yet you
28:53 when it is recounted to them, they say: We
29:51 which is recounted to them? Truly in that is a
31:7 Our signs are recounted to him, He turns as one
33:34 And remember (it) what is recounted in your (it)
34:43 When are recounted to them Our signs, clear
45:8 He hears the signs of God being recounted to
45:25 when are recounted to them Our signs, clear
45:31 ungrateful: Be not My signs recounted to you
46:7 Our signs are recounted, clear portents, said
68:15 are recounted to him, he said: Fables of the
83:13 signs are recounted to him, he said: Fables of the
verb I verbal noun (titāwah)—recounting
2:121 the Book recount it with a true recounting
verb I active participle (tāliyāt plural tāliyah)—one who recounts

37:3 then ones who recount the Remembrance

TMM

401. TAMMA—verb IV perfect—to complete
6:115 Completed was the Word of thy Lord in
7:137 completed was the fairer Word of thy Lord for
7:142 thirty nights for Moses and We completed
11:119 He created them. And completed was the Word
verb IV verbal noun (tamām)—rendered complete
6:154 We gave Moses the Book rendered complete

402. ATAMMA—verb IV perfect—to fulfill
2:124 then he fulfilled them. God said
5:3 life for you and I fulfilled My divine blessing
7:142 fulfilled was the time appointed by his Lord of
12:6 as He fulfilled it on thy two fathers before,
28:27 if thou wert to fulfill ten years, then it will be
verb IV imperfect (yutimimu)—to fulfill
2:150 I fulfill My divine blessing on you
2:233 whoever wanted to fulfill breast feeding
5:6 He wants to purify you and to fulfill His divine

9:32 but God refuses so that He fulfill His light
12:6 of events and He will fulfill His divine blessing
16:81 He fulfills His divine blessing to you so that
48:2 that He fulfill His divine blessing on thee and
verb IV imperative (atmim)—to fulfill
2:187 fulfill the formal fasting until night
2:196 fulfill the pilgrimage to Makkah and the visit
9:4 fulfill their compact with them until their term
66:8 their right. They will say: Our Lord! Fulfill for
verb IV active participle (matimim)—one who fulfills

61:8 God is The One Who Fulfills His light even

TNR

403. TANNŪR—masculine noun—oven
11:40 Our command drew near and the oven boiled
23:27 Our command drew near and the oven boiled

TWB

404. TĀBA—verb I perfect—to repent, with preposition alā-to turn towards someone in forgiveness or for forgiveness, with preposition ilā-to turn towards someone in penance
2:37 his Lord for He turned to him in forgiveness
2:54 Then He will turn to you in forgiveness
2:160 those who repented and made things right
2:187 so He turned to you in forgiveness and
2:279 if you repented, you will have your principal
3:89 those who repented after that and made things
4:16 if they repented and made things right, then
4:18 I truly repented now nor for those who die
4:146 but those who repented and made things right
5:34 but for those who repented before you have
5:39 will turn to him in forgiveness. Truly God is
5:71 Again, God turned to them in forgiveness.
6:54 again, repented afterwards and made things
7:143 he said: Glory be to Thee! I repented to
7:153 those who did evil deeds and repented and,
9:3 Then it will be better for you if you repented
9:5 Then if they repented and performed the
9:11 But if they repented and performed the formal
9:117 Certainly God turned towards the Prophet and
9:117 among them. Again, He turned towards
9:118 so that they would turn towards Him. Truly
11:112 who repented with thee and be not defiant.
16:119 then, again, repented after that and made
19:60 but for one who repented and believed and
20:82 I am a Forgiver of whoever repented and
20:122 elected him, then He turned in forgiveness
24:5 But those who repented after that and made
25:70 But whoever repented and believed and whose
25:71 whoever repented and did as one in accord
28:67 repented and believed and did as one in accord
40:7 forgive those who repented and followed Thy
46:15 right for me and my offspring. Truly I repented
58:13 accomplish it not, God turned in forgiveness
73:20 He turned to you in forgiveness, then recite
verb I imperfect (yatībū)—to repent, with preposition ala—to turn to someone in forgiveness or for forgiveness, with preposition ilā—to turn to someone in penance
Concordance of 405. TAWWĀB-411. THABBATA The Sublime Quran

2:160 I will turn to them in forgiveness
3:128 affair at all if He turns to them in forgiveness
4:17 to turn only to God for forgiveness is for those
4:17 those are whom God turns to in forgiveness
4:26 before you and to turn to you in forgiveness
4:27 God wants that He turn to you in forgiveness
5:39 But whoever repents after his injustice and
5:49 for forgiveness and ask for His forgiveness
9:15 God turns to whom He wills in forgiveness,
9:27 God will turn to whom He wills in forgiveness
9:74 And if they repent, it would be better for them
9:102 Perhaps God will turn to them in forgiveness,
9:106 them or He will turn to them in forgiveness.
9:118 in Him, again, He turns to them in forgiveness
9:126 Again, they neither repent nor they recollect
25:71 he truly repents to God, turning in repentance
33:24 willed or He turns to them in forgiveness
33:73 God will turn to forgiveness toward the ones
49:11 repents not, then those, they are the ones who
66:8 If you two repent to God, the hearts of you
85:10 ones who believe (f) and, again, repent not

verb I imperative (tub)—repent
2:54 so repent to One Who is your Fashioner and
2:128 devotional acts and turn to us in forgiveness
11:3 forgiveness from your Lord. Again, repent to
11:52 repent to Him. He will send abundant rain to
11:61 So ask for His forgiveness. Again, repent to
11:90 forgiveness from your Lord. Again, repent to
24:31 And turn to God altogether for forgiveness
66:8 who believed! Turn to God for forgiveness

verb I verbal noun (taubah)— remorse, penance
3:90 to their disbelief, their remorse will never be
4:17 ignorance and again soon they are remorseful
4:18 is not remorsefulness for those who do evil
4:92 for two successive months as a penance from
9:104 they not that God is He Who accepts remorse
40:3 impieties and The One Who Accepts remorse
42:25 the remorse of His servants and pardons
66:8 Turn to God for forgiveness remorsefully

verb I active participle (tāʿib)— one who repents
9:112 for the repentant worshippers, the ones who
66:5 ones who repent, ones who worship, ones who

406. MATĀB—masculine noun—turning in repentance
13:30 trust and to Him I am turning in repentance
25:71 he truly repents to God, turning in repentance

T W R

407. TĀRAH—feminine noun—time
17:69 another time and send against you a hurricane
20:55 and from it We will bring you out another time

408. TAWRĀT—proper noun—Torah
3:3 And He caused to descend the Torah and the
3:48 the Book and wisdom and the Torah and the
3:50 before me of the Torah and permit you some of
3:65 the Torah caused to descend nor the Gospel
3:93 forbade to himself before the Torah is sent
3:93 Then approach with the Torah and recount it
5:43 them is the Torah wherein is the determination
5:44 We caused the Torah to descend, wherein is
5:46 as true what was before him in the Torah
5:46 as true what was before him in the Torah
5:66 if they adhered to the Torah and the Gospel
5:68 anything until you adhere to the Torah and the
5:110 Book and wisdom and the Torah and the
7:157 that which is a writing in the Torah
9:111 right fully on Him in the Torah and the Gospel
48:29 This is their parable in the Torah. And their
61:6 in the Torah and one who gives good tidings
62:5 of those who were entrusted with the Torah

T Y N

409. TĪN—masculine noun—fig
95:1 By the fig and the olive

T Y H

410. TĀHA—verb I perfect—to wander about
verb I imperfect (yatihu)—to wander about
5:26 years. They will wander about the earth

TH

411. THABBATA—verb II perfect—to make firm
17:74 if We made thee not firm, certainly thou wast
verb II imperfect (yathabbitu)— to make firm
8:11 your hearts and makes your feet firm by
11:120 is so that We make thy mind firm by it
14:27 God makes firm those who believed with the
16:102 to make firm those who believed and as a
25:32 make firm thy mind by it. And We chanted a
47:7 God, He will help you and make firm your
verb II imperative (thabbit)—make firm
2:250 Pour out patience on us and make our feet firm
3:147 make our feet firm and help us against the folk
8:12 so make those who believed firm. I will cast
verb II verbal noun (tathbit)—confirming
2:265 for the goodwill of God and for confirming
4:66 better for them and a stauncher confirming
Concordance of 412. ATHBATA-429. ATHQÄL The Sublime Quran

412. ATHBATA—verb IV perfect—to confine, to bring to a stand still
  verb IV imperfect (yuthbitu)—to confine, to bring to a stand still
  8:30 were ungrateful, to bring thee to a stand still
  13:39 what He wills and brings to a stand still what

413. THABATA—verb I perfect—to stand firm
  verb I imperative (uthbut)—to stand firm
  8:45 When you met a faction, then stand firm
  verb I verbal noun (thubšt)—standing firm
  16:94 your footing should not slip after standing firm
  verb I active participle (isthūšt)—one who is firm
  14:24 who believed with the saying, one that is firm

414. THABARA—verb I perfect—to be ruined
  verb I verbal noun (thubšt)—damnation
  25:13 who are chained, they called for damnation
  25:14 Call not today for a single damnation, but call for many damnations
  84:11 he will call for damnation
  passive participle (mathbūšt)—one who is accursed
  17:102 I think that thou be one who is accursed

415. THUBṬ—feminine noun (plural of thubah)—company of men
  4:71 forward in companies of men or move forward

416. THABBATĀ—verb II perfect—to cause someone to pause
  9:46 He caused them to pause and it was said: Sit

417. THAJJĪjah—masculine noun—cascading
  78:14 are clouds, bringing rain, water cascading

418. ATHKHANA—verb IV perfect—to give a sound thrashing
  47:4 you gave them a sound thrashing. Then tie
  verb IV imperfect (yuthkhīnu)—to give a sound thrashing
  8:67 unless he gives a sound thrashing in the region

419. THARRABA—verb II perfect—to blame
  verb II verbal noun (tathīriḥ)—censure
  12:92 He said: No censure on you this day. God for

420. THARĀ—masculine noun—soil
  20:6 them and whatever is beneath the soil

421. THU'BĀN—masculine noun—serpent

422. THAQABA—verb I perfect—to pierce
  verb I active participle (thāqīb)—that which is piercing
  37:10 a fragment, then a piercing flame pursued him
  86:3 It is the piercing star

423. THAQIFA—verb I perfect—to come upon someone
  2:191 kill them wherever you came upon them
  4:91 wherever you came upon them. And those, We
  verb I imperfect (yathqīfa)—to come upon someone
  8:57 So if thou hast come upon them in war, then
  60:2 If they come upon you, they will be enemies
  verb I perfect passive (thuqīfa)—to be coming upon someone
  3:112 on them wherever they were come upon
  33:61 they were come upon, they were taken

424. THAQULA—verb I perfect—to be heavy
  7:8 So ones whose balance was heavy, then those
  7:187 None will display its time but He. It was heavy
  23:102 whose balance was heavy, they are
  101:6 Then for him whose balance was heavy will be

425. ATHQALA—verb IV perfect—to weigh down
  7:189 but when she was weighed down, they both
  verb IV passive participle (muthqāl)—one who is weighed down
  35:18 If one who is weighed down calls for help for
  52:40 owed ones who will be weighed down
  68:46 something owed ones who are weighed down

426. ITTHĀQALA—verb VI perfect—to incline heavily downwards
  9:38 you inclined heavily downwards to the earth

427. THAQĪl—masculine noun (plural of thiqāl)—heavy, weighty
  7:57 until when they were charged with heavy
  9:41 Move forward light and heavy, and struggle
  13:12 He Who causes the clouds to grow heavy
  73:5 for We will cast on thee a weighty saying
  76:27 hastens away and they forsake a weighty day

428. THAQAL—masculine noun—dependent
  55:31 attend to you at leisure, O you two dependents

429. ATHQÄl—masculine noun (plural of thqil)—laden
  16:7 they carry your lading to a land, being that
  29:13 carry their own lading and other ladings with
  29:13 carry their own lading and other ladings with
  29:13 and other ladings with their own ladings
and the earth brought out its ladings

430. MITHQĀL—masculine noun—weight
4:40 God does not wrong even the weight of an
10:61 nothing escapes from thy Lord of the weight of
21:47 And even if had been the weight of a grain of a
31:16 O my son! Truly even if it be the weight of a
34:2 Not an atom's weight escapes from Him in the
34:22 They possess not the weight of an atom in the
34:34 Not an atom of good
99:7 whoever does the weight of an atom of good
99:8 whoever does the weight of an atom of the

431. THALĀTHŪN—numerical noun—thirty
7:142 We appointed thirty nights for Moses and We
46:15 and the weaning of him are thirty months

432. THALĀTHAH—numerical noun—three
2:196 the means, then formal fasting for three days
2:228 await by themselves three menstrual periods
3:41 three days but by gesture and remember thy
3:124 with three thousand among the angels, ones
4:171 say not: Three. To refrain yourselves from it is
5:73 God is the third of three. While there is no god
5:89 means then formal fasting for three days
9:118 three who were left behind when the earth be
11:65 said: Take joy in your abode for three days
18:22 will say: They were three, the fourth of them
31:124 three hundred years, and they added nine
19:10 wilt not speak to humanity for three nights
24:58 These are the three times of privacy for you
39:6 mothers, creation after creation, in threefold
56:7 And you had been of three diverse pairs
58:7 be no conspiring secretly of three, but He is
65:4 were in doubt, their (f) waiting period is three
77:30 Set out to the shade. It is possessor of three

433. THULUTH—numerical noun—third
4:11 parents inherited, then a third to his mother
4:11 then for them (f) two-thirds of what he left
4:12 more than that, then they associate in a third
4:176 two sisters, then for them (f), two-thirds of
7:3 God is the third of three. While there is no god
53:20 and Manat, the third, the other
36:14 both, so We replenished them with the third

434. THALITH—numerical noun—the third
5:73 God is the third of three. While there is no god
36:14 both, so We replenished them with the third
53:20 and Manat, the third, the other

435. THULĀTH—noun—in threes
4:3 of the women, by twos, in threes or
35:1 by twos and in threes and fours. He increases

436. THULLAH—feminine noun—throng
56:13 A throng of the ancient ones
56:39 A throng of the ancient ones
56:40 and a throng from the later ones
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6:2 again, decided a term, a term, that which
6:2 that which was determined by Him; again, you
6:8 command would be decided. Again, no respite
6:11 again, look on how had been the Ultimate End
6:22 Again, We will say to those who ascribed
6:23 Again, their dissent will not be but that they
6:36 God will raise them up. Again, they are
6:38 Again, they will be assembled to their Lord
6:46 diversify the signs! Again, they still draw aside
6:54 again, repented afterwards and made things
6:60 Again, He raises you up in it so that the term
6:60 Again, to Him is your return. Again, He will
6:60 Again, He will tell you of what you had been
6:62 Again, they would be returned to God, their
6:64 every distress. And, again, you ascribe partners
6:91 your fathers. Say: God revealed it; again
6:108 Again, to their Lord is their return. Then He
6:154 their affair is only with God. Again, He will tell
6:164 Again, to your Lord will you return. Then He
7:11 And certainly We created you. Again, We
7:11 Again, We said to the angels: Prostrate
7:17 Again, I will approach them from between
7:54 Again, He turned His attention to the Throne.
7:95 Again, We substituted in place of evil deeds
7:103 Again, We raised up Moses after them with
7:124 opposite sides. Again, I will cause to be
7:153 who did evil deeds and repented and, again,
7:195 Again, try to outwit me and give me no respite
7:202 them to increase in error and, again, they never
8:36 again, it will become a regret for them
8:36 again, they will be vanquished and those who
8:36 again, every time they break their compact and
9:1 ones who are polytheists— and, again, they
9:6 Again, convey thou him to a place of safety
9:25 all its breadth. Again, you turned as ones who
9:26 Again, God caused His tranquility to descend
9:27 Again, God will turn to whom He wills in
9:94 Again, you will be returned to One Who
9:101 Again, they will be returned to a tremendous
9:117 swerve among them. Again, He turned
9:118 except in Him, again, He turns them in
9:126 every year? Again, they neither repent nor they
9:127 Again, they took flight. God turned away from
10:3 again, He turned Himself to the Throne
10:4 Again, He will cause it to return so that He
10:14 Again, We made you viceregents on the earth
10:23 an enjoyment of this present life; again, to Us is
10:28 Again, We will say to those who ascribed
10:34 anyone who begins the creation and, again
10:34 Again, He causes it to return. Then how you
10:46 Again, God will be witness to what they
10:51 Again, when it falls on you, believed you in it
10:52 Again, it would be said to those who did
10:70 Again, to Us will be their return. Again, We
10:70 Again, to Us will be their return. Again, We
10:71 Again, decide against me and give me no
10:71 again, there was no cause for doubt in your
10:74 Again, We raised up Messengers after him to
10:75 Again, We raised up after them Moses and
10:103 Again, We rescue Our Messengers and those
11:1 Again, they were explained distinctly from that
11:3 Ask for forgiveness from your Lord. Again
11:9 again, We tear it out from him, truly he, he
11:48 again, they will be afflicted by Us with a
11:52 Again, repent to Him. He will send abundant
11:55 So try to outwit me altogether. Again, give me
11:61 So ask for His forgiveness. Again, repent to
11:90 forgiveness from your Lord. Again, repent to
11:113 protectors other than God. Again, you will not
12:35 Again, it showed itself to them, after they saw
12:48 Again, seven severe years will approach after
12:49 Again, after that, will approach a year in which
12:70 Again, one who announces announced: O you
12:76 Again, he pulled it out of his brother’s sack
13:2 Again, He turned his attention to above the
13:32 ungrateful. Again, I took them. How had been
16:27 Again, on the Day of Resurrection He will
16:54 Again, when He removed the harm from you,
16:69 Again, eat of all fruits and insert thyself
16:70 And God has created you. Again, He calls you
16:83 the divine blessing of God. Again, they
16:84 Again, no permission will be given to those
16:110 Again, truly thy Lord, for those who emigrated
16:110 were persecuted and, again, struggled and
16:118 Again, thy Lord— to those who did evil in
16:119 then, again, repented after that and made
16:123 Again, we revealed to thee that: Follow thou
16:124 Again, We returned to you a turn of luck over
16:178 Again, We assigned hell for him. He will roast
16:179 storm against you? Again, you will find no
16:179 Again, you will not find for yourselves an
16:179 after dying. Again, thou wouldst find for
16:179 Again, thou wouldst not find for thee any
16:182 Again, We raised them up so that We might
16:183 again, out of seminal fluid, and, again, shaped
16:183 again, out of seminal fluid, and, again, shaped
16:187 Again, he will be returned to his Lord Who will
16:189 Again, he pursued a route
16:192 Again, he pursued a route
16:198 Again, We will parade them around hell, ones
16:199 Again, We will tear out every partisan, who
16:200 Again, We will parade them around hell, ones
16:200 Again, We will tear out every partisan, who
16:240 Again, thou hadst drawn near according to a
16:250 is He Who gave everything its creation, again,
16:250 again, created you from earth dust, and, again, from
16:250 again, from a clot, again, from tissue that was
16:250 again, from a clot, again, from tissue that was
16:250 again, from a clot, again, from tissue that was
16:250 again, from a clot, again, from tissue that was
16:251 Again, let him sever it. Then let him look on
16:253 Again, the place of sacrifice is at the Ancient
16:244 Again, I took them. And how had been My
16:248 unjust. Again, I took it and to Me was the
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22:52 Again, God sets clear His signs and God is
22:58 those who emigrated in the way of God, again,
22:60 again, suffered an injustice, God will certainly
22:66 Again, He will give you life. Truly the human
22:66 again, He will cause you to die. Again He will
23:13 Again, We made him into seminal fluid in a
23:14 Again, We created a clot from seminal fluid.
23:14 Again, We caused another creation to grow. So
23:15 Again, truly, after that, you will die
23:16 Again, truly you will be raised up on the Day
23:31 Again, We caused another generation after
23:42 Again, We caused to grow other generations
23:44 Again, We sent Our Messengers one after an
23:45 Again, We sent Moses and his brother Aaron
24:4 and again bring not four witnesses, then
24:43 considered how God propels clouds and, again
24:43 what is between them together. Again, He
24:47 Again, a group of people among them turn
24:55 place of rest. Again, We made the sun an
25:46 Again, We seized it to Us an easy seizing
25:59 Again, He turned His attention to the Throne
26:64 And, again, We brought the others close there
26:66 Again, We drowned the others
26:81 Who causes me to die, again, will give me life
26:120 Again, We drowned after that the ones who
26:172 Again, We destroyed the others
26:206 Again, there drew near them what they had
27:11 but whoever did wrong. Again, he substituted
27:28 Again, turn away from them and look on what
27:49 again, we will certainly say to his protector: We
27:64 Who begins creation, again, will cause it to
28:24 So he drew water for them. Again, he turned
28:61 Again, on the Day of Resurrection he will be
29:19 again, He causes it to return? Truly that for
29:20 Again, God will cause the last growth to grow
29:25 present life. Again, on the Day of Resurrection
29:57 soul is one that experiences death. Again, to Us
30:10 Again, the Ultimate End had been misdeeds
30:11 creation. Again, He causes it to return. Again,
30:11 Again, He causes it to return. Again, you are
30:20 you from earth dust, when, again, you were
30:25 Again, He will call you by a call from the earth,
30:27 He it is Who begins the creation. Again, He
30:33 He caused them. again, to experience His
30:40 God is He Who created you. Again, He
30:40 Again, He will cause you to die. Again, He will
30:40 Again, He will cause you to die. Again, He will
30:54 Who created you in your weakness. Again,
30:54 Again, after that strength, He assigned
31:15 Again, to Me will be your return and I will tell
31:24 Again, We will compel them to a harsh
32:6 again, He substituted what they had. Again, He
32:11 call you to itself. Again, you are returned to
33:34 and, again, divorced them before you touch
33:60 Again, they will not be thy neighbors in it but a
34:26 will gather between us. Again, He will explain
34:40 Day He will assemble them altogether. Again,
34:46 by twos and one by one. Again, reflect. There is
35:11 again, from seminal fluid. Again, He made you
35:11 Again, He made you pairs. And no female
35:26 Again, I took those who were ungrateful; and
35:32 Again, We gave the Book as an inheritance to
37:67 Again, truly on top of that for them is a brew of
37:68 Again, truly their return is to hellfire
37:82 Again, We drowned the others
37:136 Again, We destroyed the others
38:34 We cast a lifeless body on his seat. Again, he
39:6 He creates you from one soul. Again, He made
39:7 Again, to your Lord is the return, so He will
39:8 Again, when He granted him divine blessing
39:21 again, brings out crops by it of hues, ones that
39:21 Again, they wither so thou hast seen them as
39:21 Again, He makes them chalk. Truly in this is a
39:23 of those who dread their Lord. Again, their
39:31 Again, truly on the Day of Resurrection before
39:44 of the heavens and the earth; again, to Him you
39:49 Again, We granted him divine blessing from
39:54 the punishment approaches you. Again, that
39:68 Again, it will be blown another time. Then they
40:67 Who created you from earth dust; again, from
40:67 again, from a clot. Again, He brings you out as
40:67 again, from a clot. Again, He brings you out as
40:67 Again, you come of age and are fully grown;
40:72 again, it will be said to them: Where are
41:11 Again, He turned His attention to the heaven
41:30 those who said: Our Lord is God. Again, they
41:52 again, you were ungrateful for it. Who is one
43:13 you sit upon their backs and, again, you may
44:14 Again, they turned away from him and they
44:48 Again, then unloose over his head the
45:8 the signs of God being recounted to him, again
45:15 whoever did evil, he is against himself. Again,
45:18 Again, We assigned thee an open way of the
45:26 you life. Again, He causes you to die. Again
45:26 Again, He will gather you on the Day of
46:13 those who say: Our Lord is God and, again, go
47:34 Again, they died while they are ones who were
47:38 other than you in exchange. Again, they will
48:22 Again, they would not have found a protector
49:15 Again, they were not in doubt and they
53:8 Again, He came to pass near and hung
53:41 Again, He will be given recompense for it with
56:51 Again, you, O ones who go astray, are the ones
57:4 Again, He turned His attention to the Throne
57:20 ungrateful. Again, it withers, then thou hast
57:20 Again, it becomes chaff while in the world to
57:27 Again, We sent Our Messengers following in
58:8 again, they revert to what they were prohibited
58:8 with them wherever they had been. Again
59:12 they would turn their backs. Again, they
62:5 again, carry it not as the parable of a donkey
62:8 that which you encounter. Again, you will be
63:3 they believed and, again, disbelieved, so a seal
64:7 Again, you will be told of what you did. And
67:4 Again, return thy sight twice again and thy
Again, Thamud denied because of their overboldness.

**TH M R**

439. **ATHMARA**—verb IV perfect—to bear fruit

6:99 Look on its fruit when it bore fruit and its ripening.
6:141 Eat of its fruit when it bore fruit and give its fruits.

440. **THAMARAH**—feminine noun (plural *thamarāt*)—fruit

2:22 drove out fruit of trees as provision for you.
2:25 they were provided from there of its fruit.
2:126 provide its people with fruits, whomever of its fruit.
2:155 diminution of wealth and lives and fruits.
2:226 six rivers run with all kinds of fruits.
6:99 its fruit when it bore fruit and its ripening.
6:141 Eat of its fruit when it bore fruit and give its fruits.
7:57 it We bring out by water all kinds of fruits.
7:130 of diminution of fruits so that perhaps they.
13:3 And with all kinds of fruits. He made in it.
14:32 fruits as provision for you and caused boats to.
14:37 Thou them with fruits so that perhaps they will.
16:11 and the grapevines and every kind of fruit.
16:67 fruits of the date palm trees and grapevines.
16:69 Again, eat of all the fruits and insert thyself.
18:34 there had been fruit for him. Then he said to.
18:42 its fruit was enclosed and it came to be in the.
28:57 them a holy, safe place where all kinds of fruits.
35:27 We brought out fruits, the ones of varying.
36:35 they may eat of the fruit from there that are.
41:47 returned the knowledge of the Hour. No fruits.
47:15 honey and in it for them all kinds of fruits.

**TH M N**

441. **THAMIN**—numerical noun—the eighth

18:22 will say: They were seven, the eighth of them.

442. **THAMĂNIYAH**—numerical noun—eight

6:143 Eight diverse pairs; two of sheep and two of.
28:27 thou art to hire thyself to me for eight years.
39:6 He caused to descend for you eight pairs of.
69:7 them for seven uninterrupted nights and eight.
69:17 ny them above them will be carried by eight.

443. **THAMANUN**—numerical noun—eighty

24:4 scourge them eighty strokes and never accept.

444. **THUMUN**—numerical noun—an eighth

4:12 a child, then for them (f) is an eighth of what.

445. **THAMAN**—masculine noun—price

2:41 and exchange not My signs for a little price.
2:79 Certainly they exchange it for a little price.
2:174 exchange it for a little price, those, they.
3:77 little price, those, there is no apportionment for.
3:187 their backs and exchange it for a little price.
3:199 exchange not the signs of God for a little price.
5:44 Me and exchange not My signs for a little price.
5:106 say: We will not exchange it for a price even if.
9:9 They sold out the signs of God for a little price.
12:20 him for a meager price of coins, ones that are.
And exchange not the compact for a little price

**TH N Y**

446. THANĀ—verb I perfect—to fold up, to turn away

verb I imperfect *(yathnī)*—to fold up

11:5 But they fold up their breasts that they conceal

verb I active participle *(thānī)*—
on who turns away

22:9 turning to his side as one who turns away to

447. ISTATHNĀ—verb X perfect—to make an exception (adding) if God will

verb X imperfect—to make an exception (adding) if God will

68:18 make no exception by saying: If God will

448. THĀNĪ—numerical number—second

9:40 The second of two, when they were both in the

449. ITHNĀ’-ASHARA—numerical noun—twelve

2:60 then twelve springs ran out from it

5:12 We raised up among them twelve chieftains;

7:160 We sundered them into twelve tribes as

7:160 with thy staff; then burst forth out of it twelve

9:36 of months with God is twelve lunar months

50. ITHNĀN—numerical noun—two

4:11 more than two, then for them (f) two-thirds of

4:176 two sisters, then for them (f), two-thirds of

5:106 time of bequeathing, have two possessors of

6:143 Eight diverse pairs; two of sheep and two of

6:143 Eight diverse pairs; two of sheep and two of

6:144 And of the camels two and of cows two, say:

6:144 And of the camels two and of cows two, say:

9:40 The second of two, when they were both in the

11:40 We said: Carry in it of every living thing, two, a

13:3 all kinds of fruits. He made in it two, a pair

16:51 God said: Take not two gods to yourselves;

23:27 insert two pairs of each kind and thy people

36:14 We sent to them two, they denied them both,

40:11 Our Lord! Thou hadst caused us to die two

40:11 given us life two times. We acknowledged our

451. MATHNĀ—numerical noun—by twos

4:3 to you of the women, by twos, in threes or

34:46 by twos and one by one. Again, reflect. There is

35:1 by twos and in threes and fours. He

452. MATHĀNĪ—feminine noun—often repeated parts of the Quran

15:97 We gave thee seven often repeated parts of the

39:23 often repeated parts of the Quran by which

**TH W B**

453. THAWWABA—verb II perfect—to reward

verb II perfect passive *(thawwība)*—
to be rewarded

83:36 ones who are ungrateful rewarded for what

454. ATHĀBA—verb IV perfect—to repay

3:153 He repaid you, lament for lament, so that you

5:85 God repaid them for what they said— Gardens

48:18 on them and He repaid them with a victory

455. THAWĀB—masculine noun—reward for good deeds

3:145 And whoever wants a reward for good deeds

3:145 wants a reward for good deeds in the world to

3:148 God gave them a reward for good deeds in the

3:148 fairness of reward for good deeds in the world

3:195 which rivers run, a reward for good deeds

3:195 is the goodness of rewards for good deeds

4:134 been wanting a reward for good deeds in the

4:134 with God is The Reward for good deeds in the

18:31 is the reward for good deeds and how excellent

18:44 in rewarding for good deeds and Best in

18:46 in reward for good deeds and better for

19:76 thy Lord in reward for good deeds and better

28:80 The reward for good deeds from God is better

456. MATHĀBAH—feminine noun—place of spiritual reward

2:103 certainly their place of spiritual reward from

2:125 We made the House a place of spiritual reward

457 MATHŪBAH—feminine noun—reward (from God)

5:60 I tell thee of worse than that as a reward from

458. THYĀB—masculine noun (plural of *thaub*)—garments

11:5 they cover themselves with their garments

18:31 wear green garments of fine silk and brocade

22:19 for those who were ungrateful garments of fire

24:58 prayer, when you lay down your garments at

24:60 on them (f) if they lay down their (f) garments

71:7 covered themselves with their garments. And

74:4 and purify thy garments

76:21 are garments of fine green silk and brocade

**TH W R**

459. ATHĀRA—verb IV perfect—to plow

30:9 superior to them in strength and they plowed

100:4 when they plowed it to trail of dust

verb IV imperfect *(yuthirū)*—
to plow, to raise (clouds)

2:71 He says she is a cow neither broken to plow

30:48 God is He Who sends the winds so they raise

35:9 sent the winds so that they raise the clouds

**TH W Y**

460. THAWĀ—verb I perfect—to abide in a place

verb I active participle *(thāwā)*—
one who is a dweller

28:45 one who is a dweller with the people of Midian

461. MATHWĀ—masculine noun—place of lodging

3:151 miserable will be the place of lodging of the

6:128 He would say: The fire is your place of lodging
Concordance of 462. THAYYIBAT-473. IJTABA The Sublime Quran

12:21 Honor him as a guest with a place of lodging.
12:23 He gave me a goodly place of lodging. Truly
16:29 it will be a miserable place of lodging
29:68 in hell a place of lodging for the ones who are
39:32 not in hell a place of lodging for the ones who
39:60 Is there not in hell a place of lodging
39:72 Miserable it will be as a place of lodging for the
40:76 Miserable it will be as a place of lodging for the
41:24 yet the fire will be the place of lodging
47:12 flocks eat, the fire will be the place of lodging
47:19 place of turmoil and your place of lodging

J

J R

462. THAYYIBAT—feminine noun (plural of thayyib)—women who have been previously married
66:5 to fasting, women previously married and

J

J R

463. JA’ARA—verb I perfect—to make en-
treaties
verb I imperfect (yaj’aru)—
to make entreaties
16:53 when harm afflicted you, you make entreaties
23:64 punishment. That is when they make entreaties
23:65 Make not entreaties this Day. Truly you will not

J B B

464. JUBB—masculine noun—well
12:10 Joseph, but cast him into the bottom of a well
12:15 they agreed to lay him in the bottom of the well

J B T

465. JIBT—masculine noun—false god
4:51 They believe in false gods and false deities

J B R

466. JABBAR—masculine noun—haughty, The Compeller
5:22 They said: O Moses! Truly in it is a haughty
11:59 they followed the command of every haughty
14:15 judgment and frustrated was every haughty
19:14 are his parents and be not haughty nor
19:32 my mother and makes me not haughty nor
26:130 seized by force, seized you by force haughtily
28:19 Thou wouldst want nothing but to be haughty
40:35 of one who increases in pride, haughtiness
50:45 thou art not haughty over them; so remind by
59:23 The Preserver, The Almighty, The Compeller

J B L

467. JIBRIL—proper noun—Gabriel
2:97 Say: Whoever had been an enemy of Gabriel
2:98 and His Messengers and Gabriel and Michael
66:4 Gabriel and ones in accord with morality, the

468. JIBAL—masculine noun (plural jibal)—mountain
2:260 Again, lay a part of them on every mountain
7:74 on the plains and carve out the mountains

J B Y

472. JABA—verb I perfect—to collect
verb I imperfect passive (yujba)—
to be collected
28:57 are collected as provision from that which

473. IJTABABA—verb VIII perfect—to elect, to
improvise
6:87 We elected them and We guided them to a
7:203 they said: Why hast thou not improvised one
Concordance of 474. JAWĀBI–485. JIDĀR The Sublime Quran

16:121 He elected him and guided him to a straight
19:58 from among whomever We guided and elected
20:122 elected him, then He turned in forgiveness
22:78 He elected you and not made for you in your
68:50 elected him and made him among the ones in

verb VIII imperfect (yajtabi)—to elect

3:179 God elects from His Messengers whom He
12:6 And thus thy Lord will elect thee and teach
42:13 God elects for Himself whom He wills and

474. JAWĀBI—feminine noun (plural of jābiyah)—water-trough
34:13 and basin-like cisterns like water-troughs and

verb VIII perfect—uproot

4:26 word is that of a bad tree that was uprooted

475. JTHTH—verb VIII perfect—to uproot

verb VIII perfect passive (ijtuththa)—to be uprooted

4:26 word is that of a bad tree that was uprooted

J TH M

476. JATHAMA—verb I perfect—to fall prostrate

verb I active participle (jāthim)—one who is fallen prostrate
7:78 in their abodes, ones who are fallen prostrate
7:91 be in the morning ones who are fallen prostrate
11:67 They were as ones who are fallen prostrate
11:94 ones who are fallen prostrate in their
29:37 were as ones who are fallen prostrate

J TH W

477. JATHA—verb I perfect—to crawl on one’s knees

verb I active participle (jāthi, jithiy)—one who crawls on one’s knees
19:68 around hell, ones who crawl on their knees
19:72 unjust in it, ones who crawl on their knees
45:28 community as one who crawls on its knees

J H D

478. JAHADA—verb I perfect—with preposition bi to negate

verb I imperfect (yajhadu)—to negate with preposition bi
6:33 ones who are unjust negate the signs of God
7:51 their Day and because they had been negating
16:71 Why negate they the divine blessing of God
29:47 some who believe in it. And none negates Our
29:49 given the knowledge. And none negates Our
31:32 And none negates Our signs but every
40:63 Thus are misled those who had been negating
41:15 in strength. And they had been negating Our
41:28 recompense because they had been negating Our
46:26 minds at all since they had been negating the

J H M

479. JAHIM—feminine noun—hellfire
2:119 not be asked about the Companions of Hellfire
5:10 those will be the Companions of Hellfire
5:86 those will be the Companions of Hellfire
9:113 them that they are the Companions of Hellfire
22:51 thwart, those are the Companions of Hellfire
26:91 hellfire will be brought for the ones who are in
37:23 God and guide them to the path to hellfire
37:55 So he perused and saw him amidst hellfire
37:64 it is a tree that goes forth, its root in hellfire
37:68 Again, truly their return is to hellfire
37:97 him a structure. Then cast him into hellfire
37:163 but he who would be one who roasts in hellfire
40:7 guard them from the punishment of hellfire
44:47 drag him violently into the depths of hellfire
44:56 protect them from the punishment of hellfire
52:18 them from the punishment of hellfire
56:94 and broiling in hellfire
57:19 signs, those are the Companions of Hellfire
69:31 Again, broil him in hellfire
73:12 Truly with Us are shackles and hellfire
79:36 Hellfire will be advanced for whoever sees
79:39 then truly hellfire will be the place of shelter
81:12 and when hellfire will be caused to burn
82:14 the ones who act immorally will be in hellfire
83:16 truly they will be ones who roast in hellfire
102:6 you will certainly see hellfire

J D TH

480. ADJUTH—masculine noun (plural of ja-dath)—tomb
36:51 sliding down to their Lord from their tombs
54:7 the tombs as if they had been dispersed locusts
70:43 they will go forth swiftly from their tombs

J D D

481. JADD—masculine noun—grandeur
72:3 He, exalted be the grandeur of our Lord. He

482. JADID—masculine noun—new
13:5 earth dust, will we truly be in a new creation
14:19 you to be put away and bring a new creation
17:59 be ones who are raised up in a new creation
17:98 be ones who are raised up as a new creation
32:10 on the earth will we be in a new creation
34:7 Then you will truly be in a new creation
35:16 you to be put away and bring a new creation
50:15 Nay! They are perplexed about a new creation

483. JUDAD—feminine noun (plural of jud-dah)—streak
35:27 the mountains are white and red streaks

J D R

484. JADIR—masculine noun (comparative adjective ajdar)—more likely
9:97 more likely not to know the ordinances that

485. JIDAR—masculine noun (plural judur)—wall
18:77 found in it a wall that wants to tumble down
18:82 As for the wall, it had been that of two orphan
59:14 behind walls. Their might among themselves
Concordance of 486. JÁDALA-502. AJRAMA The Sublime Quran

486. JÁDALA—verb III perfect—to dispute
4:109 Lo and behold! You are these who disputed for
11:32 They said: O Noah! Surely thou hast disputed
22:68 if they disputed with thee, then thou sayest
40:5 they dispute with falsehood to refute The Truth
verb III imperfect (yujādīhū)—to dispute
4:107 dispute not for those who are dishonest to
4:109 will dispute with God for them on the Day of
6:25 when they drew near thee, they dispute with
6:121 that they dispute with you and if you obeyed
7:71 Dispute you with me over names which you
8:6 They dispute with thee about The Truth —after
11:74 he disputes with Us for the folk of Lot
13:13 they dispute about God and He is a Severe
16:111 On a Day every soul will approach, disputing
18:56 warn. And those who were ungrateful dispute
22:68 if they disputed with thee, then thou sayest
7:71 Dispute you with me over names which you
8:6 They dispute with thee about The Truth —after
11:74 he disputes with Us for the folk of Lot
13:13 they dispute about God and He is a Severe
16:111 On a Day every soul will approach, disputing
18:56 warn. And those who were ungrateful dispute

487. JADHAL—masculine noun—argumentative
18:54 had been more than anything argumentative
43:58 argumentative. Nay! They are a contentious

488. JADHDHA—verb I perfect—to hasten
verb I passive participle (majdhūdā)—that which is broken
11:108 a gift that will not be that which is broken

490. JIDH—masculine noun (plural judhū)—
trunk of a tree
19:23 surprised her at the trunk of the date palm tree
19:25 towards thee (f) the trunk of the date palm tree
20:71 crucify you on the trunks of date palm trees

491. JADHWĀH—feminine noun—burning wood
28:29 or burning wood of fire so that perhaps you

492. JARAHA—verb I perfect—to be busy with
verb VIII perfect—to seek to do
45:21 who sought to do evil deeds that We will make

493. IJTARAH—verb VIII perfect—to seek to do
45:21 who sought to do evil deeds that We will make

494. JURū—masculine noun (plural of jurū)—injury to the body
5:45 tooth and for injuries to the body, reciprocation

495. JAWĀRĪH—feminine noun—hunting creatures
5:4 what you taught of hunting creatures, as one

496. JARĀD—common noun—locusts
7:133 We sent on them the deluge and the locusts
54:7 tombs as if they had been dispersed locusts

497. JARRA—verb I perfect—to pull to
verb I imperfect (yajurrū)—to pull to
7:150 He took his brother by his head, pulling him to

498. JURUZ—masculine noun—barren dust
18:8 ones who make whatever is on it, barren dust,
32:27 that We drive water to the barren dust of earth

499. TAJARRA—verb V perfect—to gulp
verb V imperfect (yatajarra)—to gulp
14:17 He will gulp it and he will be about to swallow

500. JURUF—masculine noun—bank of a crumbling river
9:109 brink of a crumbling, tottering bank of a river

501. JARAMA—verb I perfect—to drive one into
verb I imperfect (yujrimu)—to drive one into
5:2 Masjid al-Haram drive you into exceeding
5:8 let not that you detest a folk drive you into not
1:89 folk! Let not your breach with me drive you

502. AJRAMA—verb IV perfect—to sin
30:47 portents. Then We requited those who sinned
34:25 Say: You will not be asked of what we sinned
83:29 those who sinned had been laughing at those
verb IV imperfect (yujrimu)—to sin
11:35 my sin is upon me and I am free of your sins
verb IV—masculine noun (ijrām)—sin
6:124 will light on those who sin contempt from God
11:35 my sin is upon me and I am free of your sins
verb IV active participle (majrīm)—one who sins
6:55 the way is indicated for the ones who sin
6:123 We made in every town greater ones who sin
6:147 is not repelled from the folk, ones who sin
7:40 thus We give recompense to the ones who sin
Concordance of 505. MAJRÄ–509. JAZÄ The Sublime Quran

69:11 turbulent, we carried you in that which runs on
81:16 by the ones that run, the setting stars
88:12 In it is a running spring

505. MAJRÄ—masculine noun—course of a ship
11:41 will be the course of the ship and its berthing

J Z ⁹

506. JUZ—masculine noun—part
2:260 Again, lay a part of them on every mountain
15:44 seven doors. Then for every door a set part is
43:15 they assigned with Him a part to some of His

J Z ¹

507. JAZ'A—verb I perfect—patientless
14:21 It is equal to us whether we were patientless or

508. JUZÛ—masculine noun—impatient
70:20 When the worst afflicted him, he is impatient

J Z Y

509. JAZÄ—verb I perfect—to give recompense
6:146 we gave them recompense for their insolence
23:111 I gave recompense this Day for what they
34:17 We gave recompense to them because they
76:12 will give them recompense for their enduring

verb I imperfect (yazjä)—to give recompense
2:48 of a Day when no soul will give recompense
2:123 of a Day when no soul will give recompense
3:144 God will give recompense to the ones who are
3:145 We will give recompense to the ones who are
6:84 We gave recompense to the ones who are doers
6:138 against Him. He will give them recompense
6:139 He will give them recompense to them for their
6:157 We will give recompense to those who draw
7:40 And thus We give recompense to the ones who
7:41 We give recompense to the ones who are unjust
7:152 And thus We give recompense to the ones who
9:121 that God will give recompense to them for the
10:4 to return so that He may give recompense
10:13 Thus We give recompense to the folk, the ones
12:22 We give recompense to the ones who are doers
12:75 we give recompense to the ones who are unjust
12:88 God gives recompense to the ones who are
14:51 would give recompense to every soul for what
16:31 all that they will. Thus God gives recompense
16:96 give recompense to those who endured
16:97 this good life and We will give recompense to
20:127 We give recompense to him who exceeded all
21:29 then We will give recompense to him with hell
21:29 We give recompense to the ones who are unjust
24:38 that God gives recompense to them according
28:14 and knowledge. And thus We give recompense
28:25 he give thee recompense of compensation
29:7 evil deeds and We will give recompense
30:45 He gives recompense to those who believed
31:33 when recompense will not be given by a child
33:24 gives recompense to the ones who are sincere

34:4 give recompense to those who believed and the
35:36 Thus We give recompense to every ungrateful
37:80 We give recompense to the ones who are doers
37:105 the dream as true. Thus We give recompense
37:110 We give recompense to the ones who are doers
37:121 We give recompense to the ones who are doers
37:131 truly We give recompense to the ones who are
39:35 give them recompense in compensation for the
41:27 We will give recompense to them for the bad
45:14 He give recompense to a folk according to
46:25 Thus We give recompense to the folk, ones who
53:31 He may give recompense to those who did evil
54:35 and give recompense fairer to those who did
77:44 We thus give recompense to the ones who are

verb I imperfect passive (yuzjä)—to be given recompense
4:123 Whoever does evil will be given recompense
6:93 Today you will be given recompense
6:120 be given recompense for what they had been
6:160 recompense will not be given but with its like
7:147 Will they be given recompense but for what
7:180 They will be given recompense for what they
10:52 punishment! Will you be given recompense
20:15 it so that every soul is given recompense for
25:75 those will be given recompense in the highest
27:90 Are you given recompense but for what you
28:84 deed, then not will be given recompense
34:33 given recompense but for what they had been
36:54 soul at all nor will you be given recompense
37:39 be given recompense but for what you had
40:17 Day every soul will be given recompense for
40:40 did an evil deed will not be given recompense
45:22 every soul would be given recompense for
45:28 you will be given recompense for what you
46:20 will be given recompense with a humiliating
52:16 to you. You will be only given recompense for
53:41 Again, he will be given recompense for it with
66:7 You are only given recompense for what you
92:19 for which recompense is expected to be given

verb I verbal noun (jazä)—recompense
2:85 the recompense of whoever commits that
2:191 you, then kill them, thus this is the recompense
3:87 their recompense is that the curse of God is on
3:136 Those, their recompense is forgiveness from
4:93 his recompense is hell, one who will dwell in it
5:29 That is the recompense of the ones who are
5:33 recompense for those who war against God
5:38 sever their hands as recompense for what they
5:85 that is the recompense of the ones who are
5:95 then the recompense is like what he killed of
9:26 this is the recompense of the ones who were
9:82 weep much as a recompense for what they had
9:95 place of shelter will be hell as a recompense for
10:27 who earned evil deeds, the recompense of an
12:25 She said: What is the recompense of him who
12:75 They said: The recompense for it will be that he
17:63 will be your recompense, an ample recompense
17:63 will be your recompense, an ample recompense
And God made for you shade out of what He
made for you the mountains as a refuge in the
time. And We gave Moses the Book and made it a
children and wealth and made you more in
the shade. And if He willed, He would make it
we drowned them. And We made them as a
we assigned for every Prophet an enemy of the
We assigned not to any mortal before thee
he made them broken pieces—but the greatest
he made them tales. So away with the folk
Our mercy and We assigned them the tongue
of God. He gave me the Book and He made me
surely thy Lord made under thee (f) a brook
We made heaven as a guarded roof. Yet they
We made in it ravines as ways so that perhaps
We made firm mountains on the earth so that it
We made in it a light-giving lamp and an
made constellations in the heaven and made
and made it in a light-giving lamp and an
He it is Who made the nighttime and the
He made for you spouses of yourselves and of
for every community We assigned devotional
We assigned leaders from among them to
We made them leaders, guiding by Our
We made both of them ones in accord with
We assigned to his offspring prophethood
We assigned it as a guidance for the Children
We assigned you the earth as a
We made them not lifeless bodies that eat not
We will revert. And We made hell a jail for the
We made them as scattered dust
We made constellations in the heaven and made
made it an Arabic Recitation so that
He creates you from one soul. Again, He made
He it is Who assigned for you the earth as a
We made them not lifeless bodies that eat not
He made human progeny from the extraction
He made for you the ability to hear and sight
He made on it firm mountains from above it
He made constellations in the heaven and made
made corruption in it and made the most
We made the earth a stopping place and made
We made them leaders who call to the fire. And
We assigned you the earth as a
We made them not lifeless bodies that eat not
He it is Who assigned for you the earth as a
We made them not lifeless bodies that eat not
6:39 And whomever He wills, He lays on a straight
4:144 Want you to assign to God clear authority
4:141 never assign the ones who are ungrateful any
3:176 God wants to assign no allotment for them
3:156 makes this a cause of regret in their hearts
2:224 make God not an obstacle with your sworn
2:19 They lay their fingertips in their ears from the
2:220 they laid their finger tips over their ears and
87:5 then made it dark colored refuse
78:11 And We made the daytime for you to earn a
78:10 And We made the nighttime as a garment
77:27 We made on it soaring, firm mountains. We
77:21 Then We made it in a secure stopping place
71:7 they laid their finger tips over their ears and
67:23 caused you to grow and assigned you the
67:15 It is He who made the earth submissive to you,
67:12 He will assign for you Gardens and will assign
65:7 beyond what He gave him. God will make ease
60:7 God will assign between you and between
59:10 make not in our hearts any grudge against
57:28 give you a like part of His mercy. And He as
56:70 We would make it bitter. Why then give you
56:36 and made them (f) virgins
51:42 not anything it approached, but made it like it
50:48 heaven how He wills and He makes them into
45:21 who sought to do evil deeds that We will make
42:50 He makes barren whom He wills. Truly He is
39:21 assign him as a sign for humanity and as a
38:28 We make the ones who are Godfearing as the
37:55 then made it dark colored refuse
34:33 us to be ungrateful to God and to assign
30:48 Last Abode that We will assign to those who
28:35 assign to you both authority so that they reach
28:83 Last Abode that We will assign to those who
24:43 what is between them together. Again, He lays
23:94 assign me not, my Lord, to the folk, the ones
22:53 makes what Satan casts a test for those who in
19:96 accord with morality, The Merciful will assign
18:94 if thou hast made an embankment between us
18:93 Will we assign to thee payment if thou hast hast
18:95 I will make a fortification between you and
16:62 they assign to God what they dislike. Their
15:96 those who make with God another god. But
14:39 that We never assign for you
13:48 truly I am assigning on the earth a viceregent;
12:15 with him and they agreed to lay him in the
11:22 Assign not another god with God for then thou
10:100 He lays disgrace on those who are not reason
9:27 we assign to you both authority so that they reach
8:18:90 it coming up on a folk for whom We make not
7:150 and assign me not with the folk, the ones who
6:91 you make it into parchments. You show them
6:124 God is greater in knowledge where to assign
6:125 God assigns disgrace on those who believe not
6:125 He wants to cause to go astray, He makes his
6:123 because they are not Godfearing. He makes them
6:122 God wants to assign no allotment for them
6:120 and assign me not with the folk, the ones who
6:90 it coming up on a folk for whom We make not
6:68:50 Lord elected him and made him among the
6:45:50 he who made another god with God! Then cast
6:33:50 who themselves are
6:32:50 He made it an enduring Word among his
6:31:50 He made them a thing of the past and a
6:28:50 and made them (f) virgins
6:27:50 If We will, We would have assigned angels
6:26:50 We made for them the ability to hear and sight
6:25:50 his heart and laid a blindfold on his sight? Who
6:24:50 made you into peoples and types that you
6:23:50 he who made another god with God! Then cast
6:22:50 and He assigned other than that a victory near
6:21:50 And We made the earth submissive to you,
6:20:50 It is He who made the earth submissive to you,
6:19:50 caused you to grow and assigned you the
6:18:50 Lord elected him and made him among the
6:17:50 they laid their finger tips over their ears and
6:16:50 He made the moon in them as a light and made
6:15:50 to make
6:14:50 you make it into parchments. You show them
17:64 rally against them with thy horse and thy foot
520. JALĀRĪB—masculine noun (plural of jilbāb)—outer garment
33:59 to draw closer their outer garments over

2:249 There is no energy for us today against Goliath
2:250 so when they departed against Goliath and his
2:251 permission of God and David killed Goliath

522. JALADA—verb I perfect—to scourge
24:2 scourge each one of them one hundred strokes
24:4 bring not four witnesses, then scourge them
verb I verbal noun (jaldah)—stroke
24:2 scourge each one of them one hundred strokes
24:4 scourge them eighty strokes and never accept

523. JULŪD—masculine noun (plural of jild)—skin, hide
4:56 As often as their skins were wholly burned, We
4:56 We will substitute with other skins so that they
16:80 assigned for you the hides of flocks for houses
22:20 their bellies will be dissolved and their skins
39:23 who dread their Lord. Again, their skins and
39:23 parts of the Quran by which shiver the skins
41:20 to hear and by their sight and by their skins
41:21 say to their skins: Why bore you witness
41:22 ability to hear or by your sight or by your skins

524. MAJĀLIS—masculine noun (plural of ma-jilis)—assemblies
58:11 assemblies, then make room. God will make

525. JALĀL—masculine noun (dhū al-jalāl)—majesty
55:27 will remain forever, Possessor of The Majesty
55:78 Name of thy Lord Possessor of The Majesty

526. JALLĀ—verb II perfect—to display
91:3 and by the daytime when it displayed it
verb II imperfect (yujallī)—to display
7:187 None will display its time but He. It was heavy,

527. TAJALLĀ—verb V perfect—to self-disclose
7:143 Lord Self-disclosed to the mountain, He made
92:2 by the daytime when it self-disclosed

528 JALĀ’—masculine noun—banishment
59:3 If God prescribed not banishment for them, He

529. JAMAHA—verb I perfect—to rush away
verb I imperfect (yajmahu)—to rush away
9:57 they would turn to it as they rush away
22:73 create a fly, even if they be gathered together
17:88 Say: If humankind were gathered together and

gathered together
533. IJTAMA<A
20:64 So summon up your cunning. Again, approach
10:71 summon up your affair along with your
12:102 not been in their presence when they agreed to
12:15 him and they agreed to lay him in the bottom
533. AJMA<A—verb IV perfect—to agree
20:60 gathered his cunning. After that he approached
70:18 and gathered wealth and amassed
77:38 is the Day of Decision; We gathered you and
104:2 who gathered wealth and counted it over and
verb I imperfect (jāmi‘a)—to gather
3:157 are better than what they gather in the present
4:23 that you should not gather two sisters together
4:87 is no god but He. He will certainly gather you
5:109 when God will gather the Messengers and will
6:12 He will certainly gather you on the Day of
10:58 be glad. That is better than what they gather
34:26 Say: Our Lord will gather between us. Again,
42:61 the two multitudes sighted each other
42:15 God will gather us together. And to Him is the
43:32 of thy Lord is better than what they gather
45:26 He will gather you on the Day of Resurrection
64:9 He will gather you for the Day of Amassing
75:3 the human being that We will never gather his
verb I perfect passive (jum‘i‘a)—to gather
26:38 who are sorcerers gathered at a time appointed
75:9 and the sun and the moon will be gathered
verb I verbal noun (jam‘)—amassing
7:48 They would say: Your amassing availed you
42:7 is around it and warn of the Day of Amassing
42:29 He has the power of amassing them when He
64:9 He will gather you for the Day of Amassing
75:17 Truly on Us is his amassing and its Recitation
verb I active participle (jami‘)—
one who is gathered
11:103 humanity will be one that is gathered together
56:50 one who will be gathered to a time appointed
532. AJMA<A—verb IV perfect—to agree
12:15 him and they agreed to lay him in the bottom
12:102 not been in their presence when they agreed to
verb IV imperative (ajmi‘)—summon up
10:71 summon up your affair along with your
20:64 So summon up your cunning. Again, approach
533. IJTAMA<A—verb VIII perfect—to be gathered together
17:88 Say: If humankind were gathered together and
22:73 create a fly, even if they be gathered together
verb VIII active participle (mu‘jam‘i‘)—
Say: To God belongs all intercession. His is the
altogether and the like with it, they would
of the mercy of God. Truly God forgives all
the earth altogether will be His handful. On the
All is from Him. Truly in that are signs for a
Or say they: We are aided altogether
Day when God will raise them up altogether
Day when God will raise them up altogether,
They fight not against you altogether, but in
They fight not against you altogether, but
whoever is on the earth altogether, again, it

Concordance of 537. AJMA‘ŪN—common noun (plural of ajma‘)—one and all
2:161 God and the angels and humanity one and all
3:88 of the angels and of humanity, one and all
6:149 willed, He would have guided you one and all
7:18 I will certainly fill hell with you one and all
7:124 will cause you to be crucified you one and all
11:119 fill hell with genie and humanity one and all
12:93 And bring me your household one and all
15:30 The angels prostrated themselves, one and all
15:39 and I will lead them one and all into error
15:43 truly hell was promised to them one and all
15:59 we are ones who will deliver them one and all
15:92 Lord, We will certainly ask them one and all
16:9 willed, He would have guided you one and all
21:77 folk. So We drowned them one and all
26:65 Moses and whoever was with him one and all
26:95 and the army of Iblis, one and all
26:170 So We delivered him and his people one and all
27:51 destroyed them and their folk one and all
32:13 fill hell with genies and humanity one and all
37:134 We delivered him and his people, one and all
38:73 angels prostrated themselves, one and all
38:82 then I will certainly lead them one and all into
38:85 thee and with one and all of whoever heeded
43:55 required them and drowned them one and all
44:40 is the time appointed for them one and all

538. JUMU‘AH—feminine noun (yaum al-jum‘ah)—congregation
62:9 day of congregation, then hasten to the

J M L

539. JAMAL—masculine noun—beauty
16:6 in them is a beauty for you when you give

540. JAMIL—masculine noun—graceful
12:18 having patience is graceful. And it is God, One
12:83 so patience is graceful; perhaps God will bring
15:85 that arrives so overlook with a graceful over
33:28 and set you (f) free, releasing gracefully
33:49 go graciously, releasing them gracefully
70:5 So have thou patience with a graceful patience
73:10 abandon them with a graceful abandoning

541. JAMAL—masculine noun—he- or male camel
7:40 until a he-camel penetrates through the eye of

77:33 it was a string of saffron-colored male camels

542. JUMLAH—feminine noun—all at once
25:32 the Quran not sent down to him all at once

J M M

543. JAMM—masculine noun—ardent
89:20 and you love wealth with an ardent cherishing

J N B

544. JANABA—verb I perfect—to cause to turn away
verb I imperative (ujnub)—
cause to turn away
14:35 cause me and my children to turn away from

545. JANNABA—verb II perfect—to cause to turn aside
verb II imperfect passive (yujannabu)—
to be caused to turn aside
92:17 But the devout will be caused to turn aside

546. TAJANABA—verb V perfect—to scorn
verb V imperfect (yatajannabu)—to scorn
87:11 but the disappointed will scorn it

547. IJTANABA—verb VIII perfect—to avoid
39:17 those who avoided false deities so that they
verb VIII imperfect (yajtanibu)—to avoid
4:31 If you avoid major sins that you are prohibited
42:37 those who avoid the major sins and the
53:32 those who avoid the major sins and the
verb VIII imperative (ijtanib)—avoid
5:90 avoid them so that perhaps you will prosper
16:36 Worship God and avoid false deities. Then of
22:30 avoid the disgrace of graven images and avoid
49:12 O those who believed! Avoid suspicion much.

548. JANB—masculine noun (plural junub, side, janb Allah responsibility to God
3:191 while upright and sitting and on their sides
4:36 who is kin and to the companion by your side
4:105 when upright and sitting and on your sides
9:35 are branded their foreheads and their sides
10:12 the human being, he calls to Us on his side
22:36 collapsed on their sides, eat from them and
32:16 whose sides deliberately avoided their sleeping
39:56 I neglected in my responsibility to God and

549. JUNUB—masculine noun—strangeness, defiled, with preposition ‘an from afar
4:36 neighbor who is as a possessor of strangeness
4:43 nor defiled but as one who passes through a
5:6 you had been defiled, then cleanse yourselves
28:11 So she kept watching him from afar while they

550. JÂNIB—masculine noun—side, edge, aside jânib al-barr shore, side, edge
17:68 Were you safe that He causes not the shore of
17:83 being, he turned aside and withdrew aside
19:52 We proclaimed to him from the right edge of
20:80 with you on the right edge of the mount
28:29 people, he observed at the edge of the mount a
28:44 thou hadst not been on the western edge when
28:46 thou hadst not been at the edge of the mount
37:8 Council for they are hurled at from every edge
41:51 gracious to the human being, he turned aside

J N H

551. JANAH—verb I perfect—to tend towards
8:61 if they tended towards peace, then tend thou
verb I imperative (ijnah)—tend towards
8:61 tended towards peace, then tend thou towards

552. JANAH—common noun (plural
ajniah)—wing, arm pit
6:38 none that is a fowl flying with its two wings
15:88 make low thy wing in kindness to the ones
17:24 thyself low to them, the wing of the sense of
20:22 clasp thy hand to thy armpit. It will go forth
26:21 wing to those who followed thee among the
28:32 clasp thy arm pits against fright. These are two
35:1 wings by twos and in threes and in fours. He

553. JUNAH—masculine noun—blame
2:158 no blame on him that he circumambulates
2:198 There is no blame on you that you be looking
2:229 no blame on either of them in what she offered
2:230 there is no blame on either of them if they
2:233 then there is no blame on either of them
2:233 there is no blame on you when you handed
2:234 reached their term, then there is no blame
2:235 there is no blame on you in what you offered
2:236 There is no blame on you if you divorced wives
2:240 blame on you in what they (f) accomplished for
2:242 there is no blame on you if you not write it
4:23 no blame on you; and wives of your sons who
4:101 there is no blame on you for what you agreed
4:102 there is no blame on you if you had been
4:128 blame on either of them that they make things
5:93 blame for what they tasted when they were
24:29 There is no blame on you in entering houses
24:58 There is not on you nor on them blame after
24:60 there is no blame on them (f) if they lay down
24:61 There is no blame on you that you eat
33:5 there is no blame on you in what mistake you
33:51 whom thou hadst set aside, there is no blame
33:55 is no blame on them (f) to converse freely with
60:10 what they (m) have spent. There is no blame

J N D

554. JUND—masculine noun (plural junud)—army
2:249 when Saul set forward with his army
2:249 for us today against Goliath and his armies
2:250 they departed against Goliath and his armies
2:26 on the ones who believe and caused armies to
2:40 and confirmed him with armies that you see
19:90 army pursued them in insolence and acting
19:75 whose place is worse and whose army is

20:78 Pharaoh and his army pursued them. Then
26:95 and the army of Iblis, one and all
27:17 assembled before Solomon his armies of jinn
27:18 and his armies not crush you while they are
27:37 and We truly will approach them with armies
28:6 their armies from them—that of which they
28:8 Haman and their armies had been ones who
28:39 he grew arrogant, he and his armies, on the
28:40 took him and his armies and We cast them
33:9 you when armies drew near you and We
33:9 armies you see not. And God had been Seeing
36:26 We caused not to descend on his folk an army
36:75 them while they are to them as a charged army
37:173 truly Our armies are ones who are victors
38:11 Their army is one that is put to flight among
44:24 sea calmly as it is. Truly they will be an army
48:4 God belongs the armies of the heavens and the
48:7 And to God belongs the armies of the heavens
51:40 We took him and his armies and cast them
67:20 would be an army for you to help you other
74:31 And none knows the armies of thy Lord but
85:17 Approached thee the discourse of the armies

J N F

555. JANIFAH—verb I perfect—to swerve from the truth
verb I verbal noun (janafr)— swerving from the right path
2:182 a swerving from the right path or sin

556. TAJANIFAH—verb VI perfect—to incline towards evil
verb VI active participle (mutajani)—
one who inclines
5:3 not one who inclines to sin—then truly God is

J N N

557. JANNAH—verb I perfect—to outspread
6:76 So when the night outspread over him, he saw
verb I active participle (jannah)—
one who is a spirit
15:27 We created the ones who are spirits before from
55:15 the ones who are spirits from a smokeless
55:39 neither humankind nor ones who are spirits
55:56 sexually before nor ones who are spirits
55:74 sexually before nor ones who are spirits
verb I passive participle (majnun)—
one who is possessed
15:6 truly thou art one who is possessed
26:27 who was sent to you is one who is possessed
37:36 ones who leave our gods for a possessed poet
44:14 who is taught by others, one who is possessed
51:39 One who is a sorcerer, one who is possessed
51:52 One who is a sorcerer or one who is possessed
52:29 a soothsayer nor one who is possessed
54:9 One who is possessed! And he was deterred
68:2 blessing of thy Lord, one who is possessed
68:51 and they said: He is one who is possessed
81:22 companion is not one who is possessed
Concordance of 558. JÄNN—masculine noun—snake

558. JÄNN—masculine noun—snake
27:10 But when he saw it quiver as if it were a snake... 
28:31 But when he saw it quiver as if it were a snake...

559. JINN—collective masculine noun—jinn

6:100 made—ascripting associates with God—the jinn... 
6:112 satans from among humankind and the jinn... 
6:128 O assembly of the jinn! Surely you acquired... 
6:130 O assembly of jinn and humankind! Approach... 
7:38 away before you of jinn and humankind into... 
7:179 We made numerous for hell many of the jinn... 
17:88 were gathered together and jinn to bring the... 
18:50 but Iblis. He had been among the jinn... 
27:17 assembled before Solomon his armies of jinn... 
27:39 A demon from among the jinn said: I will bring... 
34:12 jinn who work in advance of him with the... 
34:14 when he fell down, it became clear to the jinn... 
34:41 they. Nay! They had been worshiping the jinn... 
41:25 that passed away before them of jinn and... 
41:29 those who caused us to go astray among jinn... 
46:18 that passed away before the jinn and... 
46:29 turned away from thee, groups of men or jinn... 
51:56 I created not jinn and humankind but that they... 
55:33 both, assembly of jinn and humankind! If you... 
72:1 Say: It was revealed to me that a group of jinn... 
72:5 the humankind nor the jinn would ever say a... 
72:6 the masculine of the jinn, but they increased...

560. JINNAH—feminine noun—madness, with proposition bi genie

7:194 There is no madness in their companion. He is... 
11:119 I will fill hell with genie and humanity one... 
23:25 nothing but a man in whom there is madness... 
23:70 Or say they: There is madness in him? Nay! He... 
32:13 I will fill hell with genies and humanity one... 
34:8 he a lie against God or is there a madness in... 
34:46 your companion any madness. He is only a... 
37:158 kindred between him and between the genies... 
37:158 genies knew well that they were ones who were... 
11:46 from among the genie and humanity...

561. JINNAH—feminine noun—garden

2:25 that for them will be Gardens beneath which... 
2:35 We said: O Adam! Inhabit the Garden, thou... 
2:82 those will be the Companions of the Garden... 
2:111 they said: None will enter the Garden but ones... 
2:224 assumed you that you would enter the Garden... 
2:221 to the fire while God calls you to the Garden... 
2:265 is like the parable of a garden on a hillside... 
2:266 anyone of you wish that he have a garden of... 
3:15 were Godfearing, with their Lord are Gardens... 
3:133 Garden whose depth is as the heavens and the... 
3:136 from their Lord and Gardens beneath which... 
3:142 assumed you that you would enter the Garden... 
3:185 the fire and was caused to enter the Garden... 
3:195 cause them to enter into Gardens beneath... 
3:198 of their Lord, for them will be Gardens... 
4:13 He will cause to enter Gardens beneath... 
4:57 We will cause them to enter into Gardens... 
4:122 cause them to enter Gardens beneath which... 
4:124 those will enter the Garden and they will not... 
5:12 cause you to enter Gardens beneath which... 
5:65 and caused them to enter into Gardens of Bliss... 
5:72 forbade the Garden to him and his place of... 
5:85 God repaid them for what they said—Gardens... 
5:119 For them are Gardens beneath which rivers run... 
6:99 that which draws near and gardens of the... 
6:141 it is He Who caused gardens to grow, trellised... 
7:19 Adam! Inhabit thou and thy spouse the Garden... 
7:22 the leaves of the Garden. And the Lord of both... 
7:27 out of the Garden, tearing off their garments... 
7:40 enter the Garden until a he-camel penetrates... 
7:42 Those will be the Companions of the Garden;... 
7:43 Garden was given to you as inheritance for... 
7:44 the Companions of the Garden would cry out... 
7:46 will cry out to the Companions of the Garden... 
7:49 Enter the Garden. There will be neither fear in... 
7:50 cry out to the Companions of the Garden...

9:21 contentment and of Gardens for them in which... 
9:72 Gardens beneath which rivers run, ones who... 
9:72 Gardens beneath which rivers run, ones who... 
9:89 God prepared for them Gardens beneath which... 
9:100 He prepared for them Gardens beneath which... 
9:111 For them is the Garden! They fight in the way... 
10:9 Rivers will run beneath them in Gardens of... 
10:26 of the Garden; they, ones who will dwell in it... 
11:23 those will be the Companions of the Garden... 
11:108 who were happy, they will be in the Garden... 
13:4 gardens of grapevines and plowed lands and... 
13:23 Gardens of Eden which they will enter and... 
13:35 A parable of the Garden which was promised... 
14:23 the ones in accord with morality into Gardens... 
15:45 who are Godfearing will be amidst gardens... 
16:31 Gardens of Eden which they will enter beneath... 
16:32 Enter the Garden because of what you had... 
17:91 Or will there be a garden for thee of date palms... 
18:31 Those, for them are Gardens of Eden beneath... 
18:32 We assigned to one of them two gardens of... 
18:33 Both the gardens gave their produce and fail... 
18:35 he entered his garden while he is one who is... 
18:39 that when thou hadst entered thy garden thou... 
18:40 my Lord will give me better than thy garden... 
18:107 been the Gardens of Paradise for hospitality... 
19:60 those will enter the Garden and they will not... 
19:61 Gardens of Eden which The Merciful promised... 
19:63 the Garden which We will give as inheritance... 
20:76 Gardens of Eden, beneath which rivers run,... 
20:117 him not drive you both out from the Garden... 
20:121 over both from the leaves of the Garden... 
22:14 Gardens beneath which rivers run. Truly God... 
22:23 Gardens beneath which rivers run. They are... 
22:56 ones in accord with morality will be in Gardens... 
23:19 And We caused to grow for you gardens of... 
25:8 or why is there not a garden for him so he may... 
25:10 Gardens beneath which rivers run and He will... 
25:15 Say: Is that better or the Garden of Infinity... 
25:24 The Companions of the Garden on that Day... 
26:57 So We drove them out from gardens and... 
26:85 and make me one who inherits the Garden of... 
26:90 Garden will be brought close for the ones who... 
26:134 and gardens and springs... 
26:147 in gardens and springs...
76:12 for their enduring patiently with a Garden
74:40 They will be in Gardens and will demand of
71:12 He will assign for you Gardens and will assign
69:22 in a magnificent Garden
67:12 substituted for their two gardens, two gardens
66:11 build for me near Thee a house in the Garden
65:11 will cause him to enter Gardens beneath
64:9 Gardens beneath which rivers run as ones who
61:12 impieties and cause you to enter into Gardens
59:20 Gardens, they are the ones who are victorious
57:21 from your Lord and towards the Garden
57:12 tidings for you this Day, Gardens beneath
56:89 there is solace and fragrant herbs and a Garden
55:62 Besides these are two other Gardens
50:9 caused gardens to develop from it and reaped
48:17 He will cause him to enter Gardens beneath
48:5 and the ones who believe (f) Gardens beneath
47:12 gardens beneath which rivers run. While those
46:16 the Companions of the Garden; this is the
46:14 are the Companions of the Garden, ones who
46:14 the Companions of the Garden; this is the
41:30 feel remorse, but rejoice in the Gardens which
40:40 believes, then those will enter the Gardens of Eden
40:40 And cause them to enter the Gardens of Eden
39:74 to their Lord in the Garden in troops until
38:50 the Gardens of Eden, the doors, ones that are
36:55 Companions of the Garden that Day are ones
37:43 in the Gardens of Bliss
35:33 Gardens of Eden—they will enter them. They
34:15 Two gardens on the right and on the left. Eat of
34:16 substituted for their two gardens, two gardens
32:19 are Gardens as places of shelter, hospitality
31:8 in accord with morality, for them are Gardens
29:58 Garden, beneath which rivers run, ones who
29:46 all the Gardens of Bliss
25:52 against them thereby with a great struggle
22:78 And struggle for God in a true struggling. He
22:78 And struggle for God in a true struggling. He
9:24 than God and His Messenger and struggling in
9:19 in God and the Last Day and struggled in the
9:16 be left before God knows those who struggled
9:15 both struggled with thee that thou ascribest
9:81 of God and they disliked struggling with their
9:72 struggled with their wealth and their lives in
9:71 believed and emigrated and struggled in the
9:41 Move forward light and heavy, and struggle
5:54 They struggle in the way of God and they fear
5:35 look for an approach to Him and struggle in
5:21 from your Lord and towards the Garden
5:16 in accord with morality, for them are Gardens
49:15 they were not in doubt and they struggled with
48:17 He will cause him to enter Gardens beneath
48:5 and the ones who believe (f) Gardens beneath
47:12 gardens beneath which rivers run. While those
47:6 And He will cause them to enter the Garden
46:12 And He will cause them to enter the Garden
46:6 feel remorse, but rejoice in the Gardens which
42:7 A group of people will be in the Garden
42:22 the well-watered meadows of the Gardens
41:30 feel remorse, but rejoice in the Gardens which
40:40 believes, then those will enter the Gardens of Eden
40:40 And cause them to enter the Gardens of Eden
40:40 And cause them to enter the Gardens of Eden
40:22 the well-watered meadows of the Gardens
36:55 Companions of the Garden that Day are ones
35:33 Gardens of Eden—they will enter them. They
34:15 Two gardens on the right and on the left. Eat of
32:19 are Gardens as places of shelter, hospitality
31:8 in accord with morality, for them are Gardens
30:73 to their Lord in the Garden in troops until
30:73 to their Lord in the Garden in troops until
29:58 Garden, beneath which rivers run, ones who
29:46 all the Gardens of Bliss
25:52 against them thereby with a great struggle
22:78 And struggle for God in a true struggling. He
22:78 And struggle for God in a true struggling. He
9:24 than God and His Messenger and struggling in
9:19 in God and the Last Day and struggled in the
9:16 be left before God knows those who struggled
9:15 both struggled with thee that thou ascribest
9:81 of God and they disliked struggling with their
9:72 struggled with their wealth and their lives in
9:71 believed and emigrated and struggled in the
9:41 Move forward light and heavy, and struggle
5:54 They struggle in the way of God and they fear
5:35 look for an approach to Him and struggle in
5:21 from your Lord and towards the Garden
5:16 in accord with morality, for them are Gardens
49:15 they were not in doubt and they struggled with
48:17 He will cause him to enter Gardens beneath
48:5 and the ones who believe (f) Gardens beneath
47:12 gardens beneath which rivers run. While those
47:6 And He will cause them to enter the Garden
46:12 And He will cause them to enter the Garden
46:6 feel remorse, but rejoice in the Gardens which
42:7 A group of people will be in the Garden
42:22 the well-watered meadows of the Gardens
41:30 feel remorse, but rejoice in the Gardens which
40:40 believes, then those will enter the Gardens of Eden
40:40 And cause them to enter the Gardens of Eden
40:40 And cause them to enter the Gardens of Eden
40:22 the well-watered meadows of the Gardens
36:55 Companions of the Garden that Day are ones
35:33 Gardens of Eden—they will enter them. They
34:15 Two gardens on the right and on the left. Eat of
32:19 are Gardens as places of shelter, hospitality
31:8 in accord with morality, for them are Gardens
30:73 to their Lord in the Garden in troops until
30:73 to their Lord in the Garden in troops until
29:58 Garden, beneath which rivers run, ones who
29:46 all the Gardens of Bliss
25:52 against them thereby with a great struggle
22:78 And struggle for God in a true struggling. He
22:78 And struggle for God in a true struggling. He
9:24 than God and His Messenger and struggling in
9:19 in God and the Last Day and struggled in the
9:16 be left before God knows those who struggled
9:15 both struggled with thee that thou ascribest
9:81 of God and they disliked struggling with their
9:72 struggled with their wealth and their lives in
9:71 believed and emigrated and struggled in the
9:41 Move forward light and heavy, and struggle
5:54 They struggle in the way of God and they fear
5:35 look for an approach to Him and struggle in
5:21 from your Lord and towards the Garden
5:16 in accord with morality, for them are Gardens
49:15 they were not in doubt and they struggled with
4:95 the ones who struggle in the way of God with God gave advantage to the ones who struggle God gave advantage to the ones who struggle you until We know the ones who struggle

567. JAHADA—verb I perfect—to be earnest verb I verbal noun (yajharu)—to publish, to be loud 5:53 the most earnest of sworn oaths—that they 6:109 And they swear by God the most earnest 16:38 swore by God their most earnest oaths: God 24:53 And they swore by God their most earnest 35:42 they swore by God the most earnest oaths, that

568. JUHD—masculine noun—striving 9:79 those who find not but their striving to give

569. JAHARA—verb I perfect—to publish, to be loud 13:10 his saying or you published it or whoever he 20:7 if thou art to publish a saying, yet truly He 49:2 publish a saying to him as you would openly publish 17:110 And be not thou loud in thy formal prayer nor 46:23 but I see that you are a folk who are ignorant

570. JAHRAH—feminine noun—publicly 2:25 never believe thee until we see God publicly 4:138 then they said: Cause us to see God publicly 575. JAHUL—masculine noun—very ignorant 33:72 Truly he had been wrongdoing, very ignorant

571. JAHARA—verb III perfect—to publish abroad verb III verbal noun (yijhar)—with openness 7:205 openly publishing the sayings at the first part 4:148 loves not the open publishing of evil sayings 21:110 He knows the openly published saying and He 12:70 he equipped them with their food supplies, he 7:18 among them, I will certainly fill hell with you 576. JAHALAH—feminine noun—ignorance 4:17 is for those who do evil in ignorance 6:54 that anyone of you who did evil in ignorance 11:277 that I be among the ones who are ignorant 25:63 when the ones who are ignorant addressed 577. JAHILYAH—feminine noun—state of ignorance 3:154 right, a thought out of the Age of Ignorance 3:162 and whose place of shelter will be hell 2:273 The one who is ignorant assumes them to be 4:97 his recompense is hell, one who will dwell in it 578. JAHANNAM—feminine noun—hell 2:206 Vainglory took him to sin. So hell is enough for 2:189 then their place of shelter will be hell 4:140 the ones who are ungrateful altogether in hell 4:93 their place of shelter is hell as a recompense for 7:179 We made numerous for hell many of the jinn 8:36 who were ungrateful will be assembled in hell 3:162 and whose place of shelter will be hell 8:16 his place of shelter will be hell; and miserable 3:197 again, their place of shelter will be hell 8:37 hell. Those, they are the ones who are losers 8:36 who were ungrateful will be assembled in hell 9:81 Say: The fire of hell has more severe heat. 9:109 it tumbled with him into the fire of hell and 11:119 I will fill hell with genie and humanity one 13:12 and their place of shelter will be hell. Miserable
Concordance of 579. JÄBA-584. JIYÄD The Sublime Quran

14:29 They will roast in hell. Miserable will be the
15:43 And truly hell was promised to them all
16:29 So enter the doors of hell—ones who will
17:8 We will revert. And We made hell a jail for the
17:18 Again, We assigned hell for him. He will roast
17:39 thou wouldst be cast down into hell as one
17:63 hell will be your recompense, an ample
17:97 Their place of shelter will be hell. Whenever it
18:100 We will present the depths of hell on that Day
18:102 We made hell ready in hospitality for ones who
18:106 That will be their recompense—hell
19:68 parade them around hell, ones that crawl on
19:86 We will drive the ones who sin to hell, herding
20:74 truly for him is hell. Neither will he die in it
21:29 then We will give recompense to him with hell
21:98 other than God are fuel material for hell
23:103 will be ones who will dwell in hell forever
25:34 who will be assembled on their faces in hell,
25:65 Thou away from us the punishment of hell
29:54 thee to hasten the punishment and truly hell
29:68 Is there not in hell a place of lodging for the
32:13 I will fill hell with genies and humanity one
35:36 ungrateful, for them will be the fire of hell
36:63 This is hell which you had been promised
38:56 hell, where they will roast. And miserable will
38:85 I will fill hell with thee and with one and all of
39:32 not in hell a place of lodging for the ones who
39:60 over. Is there not in hell a place of lodging
39:71 ungrateful will be ones who are driven to hell
39:72 It will be said: Enter the doors of hell as ones
40:49 would say to ones who are keepers of hell
40:60 hell as ones who are in a state of lowliness
40:76 of hell as ones who will dwell in it forever
43:74 punishment of hell, ones who will dwell in it
45:10 Behind them there is hell. What they earned
48:6 and He cursed them, and prepared hell for
50:24 Cast into hell every stubborn ingrate who
50:30 On a Day when We will say to hell: Art thou
52:13 be driven away with force to the fire of hell
55:43 This is hell which the ones who sin deny
58:8 us not God for what we say? Hell will be
66:9 place of shelter will be hell. And miserable will
67:6 to their Lord is the punishment of hell
72:15 from justice, they had been as firewood for hell
72:23 His Messenger, then for him is the fire of hell
78:21 Truly hell will be on the watch
85:10 for them is prepared the punishment of hell
89:23 on the Day hell is brought out. On that Day the
98:6 who are polytheists will be in the fire of hell

J W B

579. JÄBA—verb I perfect—to hollow out
89:9 Thamud, those who hollowed out the rocks in

580. AJÄBA—verb IV perfect—to answer
28:65 would say: What have you answered to the
verb IV imperfect (yastajibu)—with preposition li to respond
2:186 so let them respond to Me and let them believe
6:36 It is only those who hear who respond. As for
7:194 call to them and let them respond to you if you
11:14 If they respond not to you, you then know that
13:14 they respond not to them at all
13:18 And for those who respond not to Him, if they
17:52 He will call to you and you will respond to
18:52 to them but they will not respond to them
28:50 But if they respond not to thee, then know that
28:64 will call to them, but they will not respond to
40:60 Lord said: Call to Me. I will respond to you.
42:26 He responds to those who believed and did as
46:5 to other than God, one who responds to him
verb X imperative (istajib)—respond
8:24 O those who believed! Respond to God and to
42:47 Respond to the call of your Lord before a Day
verb X perfect passive (isti'ajiba)—to be assented
42:16 another about God, after He was assented to

582. JAWÄ—masculine noun—answer
7:82 And the answer of his folk had not been but
27:56 there had been no answer by his folk, but that
29:24 So the answer of his folk had been not but that
29:29 answer of his folk had not been but that they

J W D

583. JÜDÍ—proper noun—Al-Judi
11:44 and it was on the same level as Al-Judi

584. JIYÄD—masculine noun (plural of jau'ad)—steeds
38:31 in the evening, steeds standing with one foot
Concordance of 597. JĀ’A The Sublime Quran

5:61 they drew near you they said: We believed
drew near with what they themselves
we not in God and in what drew near us of
thou hadst drawn near them with the clear
denied The Truth when it drew near
when they drew near thee, they dispute with
when the Hour drew near them suddenly
drew near the clear tidings of the ones who
Then why when drew near to them Our might
drew near thee, those who believe in
recorders until when death drew near one of
caused the Book to descend that was brought
you drew near Us one by one as We created
that if a sign would draw near them, they
if the signs were to draw near, they would
draw near and The Sublime Quran

6:109 And when a sign drew near they said
even if the signs were to draw near, they would
Surely there drew near you clear portents
ten times the like of it and whoever drew near
Our might drew near them at night or when
and when their term drew near, they will not
Our Messengers drew near to gather them to
the Messengers of our Lord drew near us with
We brought about a Book to them in which We
Messengers of our Lord drew near us with The
Or marveled you that there drew near you a
ingly brought about, he said: Return
who brought it about is a camel's load and I am
We drew near merchandise of scant worth
drew near the hearer of good tidings drew near, he cast it
time drew near, neither will they delay it an
And we will bring thee about as a witness
drew near them a Messenger from among
Surely I drew near to you with a clear portent
Pharaoh said: If Thou hadst been drawing near
the ones who are sorcerers drew near
them. And a tremendous sorcery drew near
in the signs of our Lord when they drew near
us and after thou hadst drawn near
benevolence drew near them, they would
time appointed
if you seek a judgment then surely drew near
The Truth drew near and the command of God
who make excuses drew near from among the
drew near you a Messenger from among
their Messengers drew near with the clear
wind drew near them. Waves drew near
wind drew near them. Waves drew near
when their Messenger drew near, it would be
there is a term. When their term drew near
Surely an admonishment drew near you
drew near them with the clear portents.
when The Truth drew near them from Us,
this about The Truth when it drew near
They said: Hadst thou drawn near us to turn
when the ones who are sorcerers drew near
when they cast, Moses said: What you brought
not at variance until the knowledge drew near
The Truth drew near thee from thy Lord so
sign drew near them—until they consider
humanity! Surely The Truth drew near you
40:34 what he brought about to you until when he
40:34 Joseph drew near to you before with the clear
40:29 from the might of God if it drew near us?
40:28 he drew near you with the clear portents
40:25 Then when he drew near with The Truth from
40:24 one assumes it to be water until he drew near
25:4 assisted him. So surely they brought about in
25:29 from the Remembrance after it drew near
25:33 they bring thee no parable, but We brought
26:30 Moses said: What if I drew near thee with
26:41 the ones who are sorcerers drew near, they said
26:206 Again, there drew near them what they had
27:8 But when he drew near it, it was proclaimed
27:13 But when Our signs drew near them, ones
27:22 hast not comprehended of it. And I drew near
27:36 drew near Solomon, he said: Are you
27:42 So when she drew near, it was said: Is thy
27:84 when they drew near, He will say: Denied you
27:89 Whoever drew near with benevolence, for him
27:90 And whoever drew near with evil deeds, they
28:20 man drew near from the farther part of the city
28:25 drew near him one of the two women
28:26 drawn water for us. So when he drew near
28:36 when Moses drew near them with Our
28:37 is greater in knowledge of who drew near
28:48 The Truth drew near them from Us, they
28:84 brought about benevolence, for him there will
28:84 brought about an evil deed, then not will be
28:85 is greater in knowledge of whoever drew near
29:10 if help drew near from thy Lord, they would
29:31 Our messengers drew near Abraham with
29:33 Our messengers drew near Lot, he was
29:39 and Haman and certainly Moses drew near
29:53 punishment would have drawn down for him
29:68 God or denied The Truth when it drew near
30:9 drew near them their Messengers with the
30:47 before thee to their own folk. They drew near
30:58 went to bring about any sign to them certainly
30:9 When they drew near you from above you
30:19 covetous of you; then when fear drew near
34:32 yes you from guidance after it drew near
34:43 for The Truth said when it drew near
34:49 The Truth drew near and falsehood neither
35:25 their Messengers drew near them with
35:37 the warner drew near you. So experience it
35:42 if a warner drew near them, they would be
35:42 when a warner drew near them, it increased
35:45 drew near, then truly God had been Seeing of
36:13 of the Town when ones who are sent drew near
36:20 drew near from the farther part of the city
37:37 drew near with The Truth and he established as
37:84 he drew near his Lord with a pure-hearted
38:4 they marveled that drew near them one who
39:32 God and denied sincerity when it drew near
39:33 brought about sincerity and he who
39:59 Ye! My signs drew near thee and thou
39:71 in troops until when they drew near it, then the
39:73 Garden in troops until when they drew near
40:25 Then when he drew near with The Truth from
40:28 he drew near you with the clear portents
40:29 from the might of God if it drew near us?
40:34 Joseph drew near you to before with the clear
40:34 what he brought about to you until when he
40:66 because the clear portents drew near me

Concordance of 598. AJA’A The Sublime Quran

24:13 Why brought they not about four witnesses for
24:39 one assumes it to be water until he drew near
25:4 assisted him. So surely they brought about in
25:29 from the Remembrance after it drew near
25:33 they bring thee no parable, but We brought
26:30 Moses said: What if I drew near thee with
26:41 the ones who are sorcerers drew near, they said
26:206 Again, there drew near them what they had
27:8 But when he drew near it, it was proclaimed
27:13 But when Our signs drew near them, ones
27:22 hast not comprehended of it. And I drew near
27:36 drew near Solomon, he said: Are you
27:42 So when she drew near, it was said: Is thy
27:84 when they drew near, He will say: Denied you
27:89 Whoever drew near with benevolence, for him
27:90 And whoever drew near with evil deeds, they
28:20 man drew near from the farther part of the city
28:25 drew near him one of the two women
28:26 drawn water for us. So when he drew near
28:36 when Moses drew near them with Our
28:37 is greater in knowledge of who drew near
28:48 The Truth drew near them from Us, they
28:84 brought about benevolence, for him there will
28:84 brought about an evil deed, then not will be
28:85 is greater in knowledge of whoever drew near
29:10 if help drew near from thy Lord, they would
29:31 Our messengers drew near Abraham with
29:33 Our messengers drew near Lot, he was
29:39 and Haman and certainly Moses drew near
29:53 punishment would have drawn down for him
29:68 God or denied The Truth when it drew near
30:9 drew near them their Messengers with the
30:47 before thee to their own folk. They drew near
30:58 went to bring about any sign to them certainly
30:9 When they drew near you from above you
30:19 covetous of you; then when fear drew near
34:32 yes you from guidance after it drew near
34:43 for The Truth said when it drew near
34:49 The Truth drew near and falsehood neither
35:25 their Messengers drew near them with
35:37 the warner drew near you. So experience it
35:42 if a warner drew near them, they would be
35:42 when a warner drew near them, it increased
35:45 drew near, then truly God had been Seeing of
36:13 of the Town when ones who are sent drew near
36:20 drew near from the farther part of the city
37:37 drew near with The Truth and he established as
37:84 he drew near his Lord with a pure-hearted
38:4 they marveled that drew near them one who
39:32 God and denied sincerity when it drew near
39:33 brought about sincerity and he who
39:59 Ye! My signs drew near thee and thou
39:71 in troops until when they drew near it, then the
39:73 Garden in troops until when they drew near
40:25 Then when he drew near with The Truth from
40:28 he drew near you with the clear portents
40:29 from the might of God if it drew near us?
40:34 Joseph drew near you to before with the clear
40:34 what he brought about to you until when he
40:66 because the clear portents drew near me

598. AJA’A—verb IV perfect—to surprise

19:23 the birthpangs surprised her at the trunk of a
Concordance of 599. JAYB-608.

J Y B
599. JAYB—masculine noun (plural juyûb)—bosom
24:31 over their (f) bosoms and not show their (f)
27:12 Cause thy hand to enter into thy bosom. It will
28:32 Insert thy hand into thy bosom. It will go forth

J Y D
600. JÍD—masculine noun—long neck
111:5 Around her long neck is a rope of palm fibers

H
H B B
601. HABBABA—verb II perfect—to endear
49:7 But God endeared belief to you and made it

602. AHAHBA—verb IV perfect—to love, to long for
28:56 thou hast not guided whom thou hadst loved
38:32 he said: Truly I cherished and loved the good
verb IV imperfect (yuhibbu)—to love, to long for
2:165 They love them like they should cherish God
2:190 God loves not the ones who exceed the limits
2:195 do good. Truly God loves the ones who are
2:205 stock to perish, but God loves not corruption
2:216 perhaps you love a thing and it is worse for
2:222 God loves the penitent and He loves the ones
2:222 God loves the penitent and He loves the ones
2:276 and God loves not any sinful ingrate
3:31 Say: If you had been loving God, then follow
3:31 God will love you and forgive you your
3:32 then if they turned away, then truly God loves
3:37 God loves not the ones who are unjust
3:36 truly God loves the ones who are Godfearing
3:39 conduct until you spend of what you love
3:119 Lo and behold! You are those imbued with love
3:119 but they love you not. And you believed in the
3:134 God loves the ones who are doers of good
3:140 God loves not the ones who are unjust
3:146 and God loves the ones who remain steadfast
3:148 God loves the ones who are doers of good
3:152 He caused you to see what you longed for
3:159 Truly God loves the ones who put their trust
3:188 love to be praised for what they accomplish not
4:56 truly God loves not ones who had been proud,
4:107 Truly God loves not anyone who had been a
4:148 God loves not the open publishing of evil
5:13 pardon them. Truly God loves the ones who
5:42 with equity. Truly God loves the ones who act
5:54 the folk whom He loves and whom love
5:54 the folk whom He loves and whom love
5:64 And God loves not the ones who make
5:87 God loves not the ones who exceed the limits
5:93 And God loves the ones who are doers of good
6:76 is my Lord. Then when it set, he said: I love not
6:141 Truly He loves not the ones who are excessive
7:31 Truly He loves not the ones who are excessive
7:35 Truly He loves not the ones who exceed the
7:79 advised you, except you love not the ones who
8:58 Truly God loves not the ones who are traitors

603. ISTAHABABA—verb X perfect—to embrace
9:23 as protectors if they embraced disbelief instead
16:107 they embraced this present life instead of the
41:17 "We guided them, but they embraced
verb X imperfect (yastakibbu)—to embrace
14:3 embrace this present life instead of the world

604. HUBB—masculine noun—cherish, longing
2:165 They love them like they should cherish God
2:165 those who believed are stauncher in cherishing
2:177 whoever gave wealth out of cherishing Him
3:14 pleasing to humanity was the cherishing
12:30 Surely he capitivated her longing; truly we
38:32 he said: Truly I cherished and loved the good
76:8 In spite of their love for it, they feed with food
89:20 and you love wealth with an ardent cherishing
100:8 And he is more severe in the cherishing of

605. AHHABAB—common noun—more beloved
9:24 you are well-pleased were more beloved
12:8 Joseph and his brother are more beloved
12:33 Prison is more beloved to me than what they

606. AHBIBB—masculine noun (plural of habib)—beloved
5:18 We are the children of God and His beloved

607. MAHAHBAH—feminine noun—fondness
20:39 I cast on thee fondness from Me that thou be

608. HABBAH—feminine noun—fondness (plural habb)—grain
2:261 in the way of God is like a parable of a grain
2:261 In every ear of wheat, a hundred grains
6:59 descends but He knows it nor a grain in the
6:95 Who Causes to Break Forth the grain and the
47:32 God at all, but He will cause their actions to fail
51:7 By the heaven that is full of tracks
51:7 By the heaven that is full of tracks
61:8 they will surely say: What detains it? Certainly
9:31 to themselves their learned Jewish scholars
17:45 in the world to come a partition obstructing
22:27 to humanity the pilgrimage to Makkah
3:67 You are these who argued with one another
6:99 We bring out from it thick-clustered grain
21:47 if had been the weight of a grain of a mustard
31:16 if it be the weight of a grain of a mustard
36:33 life to it and We brought out grain from it so
50:9 gardens to develop from it and reaped grains
55:12 and grains possessors of husks and fragrant
78:15 with which We bring about grain and plants
80:27 And We put forth in it grain

HB R
609. HABARA—verb I perfect—to make joyful
verb I imperfect passive (yuhbaru)—
to be walking with joy
30:15 they will be walking with joy in a well watered
43:70 you and your spouses, to be walking with joy

HAB—masculine noun (plural of habr)—learned Jewish scholar
5:44 and learned Jewish scholars who committed
5:63 not the rabbis and learned Jewish scholars
9:31 to themselves their learned Jewish scholars
9:34 there are many of the learned Jewish scholars

HABASA—verb I perfect—to detain
verb I imperfect (yahbisu)—to detain
5:106 You will detain them both after the formal
11:8 they will surely say: What detains it? Certainly

HBT
612. HABI'rA—verb I perfect—to be fruitless
2:217 those, their actions were fruitless in the present
3:22 are they whose actions were fruitless in the
5:5 belief, then surely his actions will be fruitless
5:53 Their actions were fruitless. They became ones
6:88 Him, what they had been doing was fruitless
7:147 world to come, their actions were fruitless
9:17 Those, their actions were fruitless. They are
9:69 their actions were fruitless in the present and
11:16 and what they crafted here was fruitless and
18:105 with Him so their actions were fruitless
verb I imperfect (yabhatu)—to be fruitless
39:65 with God, certainly, thy actions will be fruitless
49:2 actions not be fruitless while you are not aware

AHBA'TA—verb IV perfect—to cause to fail
33:19 God caused their actions to fail. And that had
47:9 to descend so He caused their actions to fail
47:28 contentment so He caused their actions to fail
verb IV imperfect (yabhitu)—to cause to fail
47:32 God at all, but He will cause their actions to fail

H B K
614. HUBUK—masculine noun (plural of hibak)—track
51:7 By the heaven that is full of tracks

HBL
615. HABL—masculine noun (plural hibal)—rope, ḥabl al-warid jugular vein

H T M
616. HATAMA—verb I perfect—to inspire
verb I verbal noun (ḥatm)—a thing decreed
19:71 had been a thing decreed, that which is decreed

H TH TH
617. HATHÎTH—masculine noun—urgently
7:54 urgently and the sun and the moon and the

HJB
618. HIJÂB—masculine noun—partition
7:46 between them both is a partition. And on the
17:45 in the world to come a partition obstructing
19:17 Then she took a partition to herself from them
33:53 them (f) from behind a partition. That is purer
38:32 the sun secluded itself behind the partition of
41:5 between us and between thee is a partition. So
42:51 behind a partition or that He send a Messenger

H J J
619. HAJABA—verb I perfect—to shut out
verb I passive participle (mahjub)—
one who is alienated
83:15 Lord on that Day ones who are alienated

H J J
620. HAJJA—verb I perfect—to make the pilgrimage to Makkah
2:158 made the pilgrimage to Makkah to the House
verb I verbal noun (ḥajj or ḥijj)—pilgrimage to Makkah
2:189 for humanity and the pilgrimage to Makkah
2:196 the pilgrimage to Makkah and the visit for God
2:196 in the visit and the pilgrimage to Makkah
2:196 pilgrimage to Makkah and seven when you
2:197 The pilgrimage to Makkah is in known months
2:197 undertook the duty of pilgrimage to Makkah in
2:197 nor dispute during the pilgrimage to Makkah
3:97 of pilgrimage to the House in Makkah
9:3 on the day of the greater pilgrimage to Makkah
22:27 to humanity the pilgrimage to Makkah
verb I active participle (hajj)—
one who is a pilgrim
9:19 of water to drink to the ones who are pilgrims

HJJ
621. HAJJA—verb III perfect—to argue with one another
2:258 considered him who argued with Abraham
3:20 they argued with thee, then say: I submitted
3:61 whoever argued with thee about it after what
3:66 You are those who argued with one another
6:80 folk argued with him. He said: You argue with
verb III imperfect (yuḥajju)—
11:82 We rained down on it rocks of baked clay, one
8:32 rain down rocks on us from heaven or bring us
7:160 Strike the rock with thy staff; then burst forth
2:74 of the rocks there are some that rivers gush
2:60 Then We said: Strike the rock with thy staff
2:74 from the rocks there are some that the rivers
2:74 of the rocks there are some that rivers gush
7:160 Strike the rock with thy staff; then burst forth
8:32 rain down rocks on us from heaven or bring us
11:82 We rained down on it rocks of baked clay, one

622. TAHĀJJA—verb VI perfect—to dispute
verb VI imperfect (yatahājju)—to dispute
40:47 they dispute with one another in the fire, the

623. HIJAJ—feminine noun (plural of hijah)—year
28:27 if that thou art to hire thyself to me for eight

624. HUJJAH—feminine noun—disputation
2:150 that there be no disputation from humanity
4:165 warn so that humanity not be in disputation
6:83 was Our disputation that We gave Abraham
6:149 Say: God has the conclusive disputation and if
42:15 There is no disputation between us and
42:16 their disquisitions are null and void with their
45:25 disputation had not been but that they said:

H J R
625. HIJR (1)—masculine noun—ban, possessor of intelligence
6:138 said: These flocks and cultivation are banned
25:22 sin and they will say: Unapproachable! Banned
25:53 which was unapproachable, a banned barrier
89:5 oath to be sworn for a possessor of intelligence

626. HIJR (2)—proper noun—Rocky Tract
15:80 Companions of the Rocky Tract denied the

627. HAJARA—verb I perfect—to hinder
verb I passive participle (mahjūr)—that which is unapproachable
25:22 and they will say: Unapproachable! Banned
25:53 which was unapproachable, a banned barrier

628. HUJūR—masculine noun (plural of hajr or ējir)—in someone’s care
4:23 your stepdaughters, those who are in your care

629. HUJURĀT—feminine noun (plural of hujrah)—inner apartment
49:4 out to thee from behind the inner apartments

630. HAJAR—masculine noun (plural hūjaraḥ)—rock
2:24 the fire whose fuel is humanity and rocks
2:60 Then We said: Strike the rock with thy staff
2:74 from the rocks there are some that the rivers
2:74 of the rocks there are some that rivers gush
7:160 Strike the rock with thy staff; then burst forth
8:32 rain down rocks on us from heaven or bring us
11:82 We rained down on it rocks of baked clay, one

15:74 part low and We rained down on them rocks
17:50 Say: Should you be rocks or iron
51:33 to send on them rocks of clay
66:6 whose fuel is humanity and rocks over which
105:4 throwing at them rocks of baked clay

H J Z
631. HAJAZA—verb I perfect—to restrain
verb I active participle (hajiz)—that which hinders
27:61 that which hinders? Is there a god besides
69:47 of you who would be ones who hinder Us

H D B
632. HADAB—masculine noun—slope
21:96 loose and they slide down from every slope

H D TH
633. HADATHA—verb II perfect—to divulge
verb II imperfect (yuḥaddīthu)—to divulge
2:76 they said: Will you divulge to them what God
99:4 On that Day it will divulge its news
verb II imperative (haddīth)—divulge
93:11 for the divine blessing of thy Lord, divulge it

634. AHADATHA—verb IV perfect—to cause to be evoked
verb IV imperfect (yuḥdithu)—cause to be evoked
18:70 until I cause to be evoked in thee a
20:113 cause the Remembrance to be evoked by them
65:1 so that perhaps God will cause to evoke
verb IV passive participle (muhdath)—that which is renewed
21:2 from their Lord, that which is renewed
26:5 them not any renewed Remembrance from The

635. HADĪTH—masculine noun (plural ahādith)—discourse, conversation, events, tale
4:42 but they will not keep back God’s discourse
4:78 folk that they understand almost no discourse
4:87 is one who is more sincere in discourse than
4:140 with them until they discuss in conversation
6:68 from them until they discuss in conversation
7:185 in which discourse after this will they believe
12:6 the interpretation of events and He will fulfill
12:21 that We teach him the interpretation of events
12:101 had taught me of the interpretation of events
12:111 discourse that is devised except established
18:6 sake if they believe not in this discourse out of
20:9 Hast the conversation of Moses approached
23:44 We made them tales. So away with the folk
31:6 exchanges to diversionary conversation
33:53 And be not one who lingers for conversation
34:19 So We made them as tales and We tore them to
39:23 God sent down the fairer discourse, a Book,
45:6 in which discourse, after God and His signs,
51:24 Has the discourse to thee of the guests of
52:34 Then let them bring a discourse like it if they
Concordance of 636. ḤĀDDA-647. ḤARATHA The Sublime Quran

53:59 Then at this discourse you marvel
56:81 Then is it this discourse that you are ones who
66:3 confided to one of his spouses a discourse
68:44 Me and whoever denies this discourse. We will
77:50 in which discourse after this they will believe
79:15 Approach thee the discourse of Moses
85:17 Approach thee the discourse of the armies
88:1 Approach thee the discourse of the

H D D

636. ḤĀDDA—verb III perfect—to oppose
58:22 whoever opposed God and His Messenger
verb III imperfect (yuhāddū)—to oppose
9:63 they not that whoever opposes God and His
58:5 those who oppose God and His Message, they
58:20 those who oppose God and His Messenger,

637. HUDŪD—masculine noun (plural of hadd)—ordinances
2:187 These are the ordinances of God
2:229 that they both will not perform the ordinances
2:229 both will not perform the ordinances of God
2:229 are the ordinances of God, so exceed not
2:229 whoever violates the ordinances of God, then
2:230 that they will perform within the ordinances of
2:230 and these are the ordinances of God. He makes
4:13 are the ordinances of God. And whoever obeys
4:14 violates His ordinances, He will cause him to
9:97 more likely not to know the ordinances that
9:112 and the ones who guard the ordinances of
58:4 His Messenger. And those are the ordinances of
65:1 indecency. These are the ordinances of God
65:1 the ordinances of God, then truly he did wrong

638. ḤADĪD (1)—masculine noun—iron
17:50 Say: Should you be rocks or iron
18:96 Give me ingots of iron until when he made
22:21 And for them are maces of iron
34:10 him and the birds. And We softened iron
57:25 We caused to descend iron in which is vigorous

639. ḤADĪD (2)—masculine noun (plural hiddā)—sharp
33:19 fear went, they abused you with sharp tongues
50:22 thee so that thy sight this Day will be sharp

H D Q

640. HADĀʾIQ—feminine noun (plural of hadiqah)—fertile gardens
27:60 We caused joyous, fertile gardens to develop
78:32 fertile gardens and grapevines
80:30 and dense, fertile gardens

H DH R

641. HADHIRA—verb I perfect—to be fearful, to beware
verb I imperfect (yahdiru)—to be fearful, to beware
9:64 ones who are hypocrites are fearful that should
9:64 Drives Out that of which you are fearful
9:122 to them so that perhaps they will beware

642. HADHDHARA—verb II perfect—to caution
verb II imperfect (yuhadhdiru)—to caution
3:28 God cautions you of Himself and to God is the
3:30 God cautions you of Himself, and God is

643. HIDHR—masculine noun—precaution
4:71 O those who believed! Take your precautions
4:102 and let them take their precaution and their
4:102 take precaution for yourselves, truly God

H R B

644. HĀRABA—verb III perfect—to war
9:107 for whoever warred against God and His
verb III imperfect (yuhāribu)—to war
5:33 for those who war against God and His

645. HARABA—verb I perfect—to spoil one’s goods
verb I verbal noun (harb)—war
2:279 if you accomplish it not, then give ear to war
5:64 they kindled a fire of war, God extinguished
8:57 So if thou hast come upon them in war, then
47:4 or take ransom for them until the war ends

646. MIHRĀB—masculine noun—sanctuary
3:37 Zechariah entered upon her in her sanctuary
3:39 stands to invoke blessings in the sanctuary
19:11 So he went forth to his folk from the sanctuary
34:13 They work for him whatever of sanctuaries he
38:21 when they climbed over the wall of a sanctuary

H R TH

647. HARATHA—verb I perfect—to till the soil
verb I imperfect (yahruthu)—to till the soil
56:63 Considered you the soil that you till
verb I verbal noun (harth)—cultivation
2:71 the earth nor to draw water for cultivation
2:205 he causes the cultivation and stock to perish
2:223 Your wives are a place of cultivation for you so
2:223 so approach your cultivation whenever you
that are branded and flocks and cultivation
2:266 was consumed. Thus God makes manifest His
3:14 cultivation of the folk who did wrong
22:23 pearls and their garments in it will be of silk
3:17 what He made numerous of cultivation and
35:33 pearls; and their garments in them will be silk
6:136 And they said: These flocks and cultivation are
76:12 their enduring patiently with a Garden and silk
21:78 judgment about cultivation when a herd of the

648. HARLIJA—verb I perfect—to be oppressed
by closeness
verb I verbal noun (haraj)—impediment, tight, fault
4:65 they find within themselves no impediment to
5:6 God wants not to make any impediment to
6:125 to cause to go astray, He makes his breast tight
7:2 So let there be no impediment in thy breast
9:91 spend is there fault if they were true to God
22:78 for you in your way of life any impediment
24:61 no fault on the blind nor fault on the lame nor
24:61 the blind nor fault on the lame nor fault on
48:17 nor a fault on the blind, nor a fault on the
48:17 to the family and the letting go of a believing

650. HARRARA—verb II perfect—to become
verb II verbal noun (tahir)—letting go
4:92 to the family and the letting go of a believing
4:92 letting go of a believing bondsperson
5:89 or clothing them or letting go of a bondsperson
58:3 retract what they said, then letting go of a
4:92 the letting go of a believing bondsperson
verb II passive participle (muharrar)—that which is dedicated
3:35 that which is dedicated—so receive Thou

651. HURR—masculine noun—freeman
2:178 freeman for the freeman and the servant for the
2:178 freeman for the freeman and the servant for the

652. HARR—masculine noun—heat
9:81 And they said: Move not forward in the heat
9:81 Say: The fire of hell has more severe heat.
16:81 for you tunics to protect you from the heat

653. HARÜR—feminine noun—torrid heat
35:21 nor are the shade and the torrid heat

654. HARİR—masculine noun—silk

H R J
648. HARLIJA—verb I perfect—to be oppressed
by closeness
verb I verbal noun (haraj)—impediment, tight, fault
4:65 they find within themselves no impediment to
5:6 God wants not to make any impediment to
6:125 to cause to go astray, He makes his breast tight
7:2 So let there be no impediment in thy breast
9:91 spend is there fault if they were true to God
22:78 for you in your way of life any impediment
24:61 no fault on the blind nor fault on the lame nor
24:61 the blind nor fault on the lame nor fault on
48:17 nor a fault on the blind, nor a fault on the
48:17 to the family and the letting go of a believing

H R D
650. HARRARA—verb II perfect—to become
verb II verbal noun (tahir)—letting go
4:92 to the family and the letting go of a believing
4:92 letting go of a believing bondsperson
5:89 or clothing them or letting go of a bondsperson
58:3 retract what they said, then letting go of a
4:92 the letting go of a believing bondsperson
verb II passive participle (muharrar)—that which is dedicated
3:35 that which is dedicated—so receive Thou

H R F
651. HURR—masculine noun—freeman
2:178 freeman for the freeman and the servant for the
2:178 freeman for the freeman and the servant for the

H R Q
653. HARURAQ—verb II perfect—to burn
verb II imperfect (yuḥarriqū)—to burn
20:97 we will burn it. Again, we will certainly scatter
21:68 Burn him and help your gods if you had been
29:24 Kill him or burn him! Then God rescued him

654. HARİR—masculine noun—silk

3:181 Experience the punishment of the burning

9:81 And they said: Move not forward in the heat
9:81 Say: The fire of hell has more severe heat.
16:81 for you tunics to protect you from the heat

653. HARÜR—feminine noun—torrid heat
35:21 nor are the shade and the torrid heat

654. HARİR—masculine noun—silk
8:50 Experience the punishment of the burning
22:9 Resurrection the punishment of the burning
22:22 experience the punishment of the burning
85:10 and for them is the punishment of the burning

**Concordance of 666. HARRAKA-673. TAHARRĀ The Sublime Quran**

8:57 Holy House, O our Lord, that they perform the

668. HARAM—masculine noun—holy place
28:57 We not firmly for them a holy, safe place where
29:67 they not that We made a safe, holy place while

669. HURUM—masculine noun (plural of harām)—being in pilgrim sanctity, sanctified
5:1 hunting while you are in pilgrim sanctity
5:95 Kill not game when you are in pilgrim sanctity
5:96 to you as long as you are in pilgrim sanctity
9:5 months of pilgrim sanctity were drawn away
9:36 sanctified. That is the truth-loving way of life

670. HARAṢ—masculine noun—al-Haram, sacred, unlawful, ban
2:144 face to the direction of the Masjid al-Haram
2:149 thy face in the direction of the Masjid al-Haram
2:150 thy face to the direction of the Masjid al-Haram
2:191 fight them not near the Masjid al-Haram unless
2:194 aggression committed in the Sacred Month
2:196 Month and so reciprocation for all sacred
2:196 people are not present at the Masjid al-Haram
2:198 then remember God at the Sacred Monument
2:217 They ask thee about the Sacred Month and
2:217 to Him and to bar from the Masjid al-Haram
5:2 Sacred Month nor the sacrificial gift nor the
5:2 ones who are bound for the Sacred House
5:2 who barred you from the Masjid al-Haram
5:97 God made the Kabah the Sacred House
5:97 it for humanity and the Sacred Month
8:34 bar worshippers from the Masjid al-Haram
9:7 you made a contract near the Masjid al-Haram
9:19 the Masjid al-Haram the same as he who
9:28 come not near the Masjid al-Haram after this
10:59 you made some of it unlawful and some lawful
16:116 and this is unlawful so as to devise lies against
17:1 the Masjid al-Haram to the Masjid al-Aqsa
21:95 there is a ban on the town that We caused to
22:25 Masjid al-Haram, which We made for
48:25 and they barred you from the Masjid al-Haram
48:27 the Masjid al-Haram, if God willed, as ones

671. HURUMĀ—feminine noun (plural of hurmah)—sacred things
2:194 and so reciprocation for all sacred things
22:30 holds the sacred things of God in honor
51:19 one who begs and the one who is deprived

672 HARAMA—verb I perfect—to prohibit
verb I passive participle (mahrūm)—one who is deprived

56:67 Nay! We are ones who are deprived
68:27 Nay! We are ones who are deprived
70:25 the one who begs and the one who is deprived

673. TAHARRĀ—verb V perfect—to seek
72:14 to God, then those sought right mindedness
674. **HIZB**—masculine noun (plural ʾazāb)—
party, confederates
5:56 who believed, then behold the Party of God
11:17 for it among the confederates, he is promised
13:36 are among the confederates those who reject
18:12 two confederates was better in calculating the
19:37 There was variance among the confederates. So
23:53 among them, each party glad with what was
30:32 had been partisans, each party glad with what
33:20 the confederates go not, withdrawing
33:20 And if the confederates approach you
33:22 the ones who believe saw the confederates
35:6 his party that they be among the Companions
38:11 that is put to flight among the confederates
38:13 of the Thicket. Those were the confederates
40:5 denied before them and the confederates after
40:30 I fear for you like a Day of the confederates
43:65 The confederates were at variance among
58:19 of God. Those are of the Party of
58:19 Regard the Party of Satan, they will be the ones
58:22 are the Party of God. Lo! the Party of God
58:22 are the Party of God. Lo! the Party of God

675. **HAZANA**—verb I perfect—to dishearten
verb I imperfect (yaḥzunu)—to dishearten
3:176 not dishearten thee who compete with one
5:41 O Messenger! Let them not dishearten thee
6:33 Surely We know that what they say disheartens
10:65 let not their saying dishearten thee. Truly all
12:13 He said: Truly it disheartens me that you
21:103 terror will not dishearten them and the angels
31:23 let not his ingratitude dishearten thee
36:76 So let not their saying dishearten thee. Truly
58:10 is only from Satan that he disheartened those
verb I verbal noun (ḥazan)—grief
9:92 while their eyes overflow with tears of grief
28:8 to be an enemy to them and a cause of grief
35:34 The Praise belongs to God Who caused grief

676. **HAZINA**—verb I perfect—to feel remorse
verb I imperfect—remorse (yaḥzunu)—
to feel remorse
2:38 neither fear in them nor will they feel remorse
2:62 neither fear in them nor will they feel remorse
2:112 neither fear in them nor will they feel remorse
2:262 neither fear in them nor will they feel remorse
2:274 neither fear in them nor will they feel remorse
2:277 neither fear in them nor will they feel remorse
3:139 be not feeble nor feel remorse. And you will be
3:153 neither feel remorse for what slipped away
3:170 fear in them, nor will they feel remorse
5:69 neither fear in them nor will they feel remorse
6:48 neither fear in them nor will they feel remorse
7:35 neither fear in them nor will they feel remorse
7:49 neither fear in you nor will you feel remorse
9:40 to his companion: Feel no remorse. Truly God
10:62 neither fear in them, nor will they feel remorse
15:88 to pairs of them, nor feel remorse for them
16:127 feel not remorse over them nor be thee

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**Concordance of 674. HIZB-677. HASIBA The Sublime Quran**

**H Z B**

674. **HIZB**—masculine noun (plural ʾazāb)—
party, confederates
5:56 who believed, then behold the Party of God
11:17 for it among the confederates, he is promised
13:36 are among the confederates those who reject
18:12 two confederates was better in calculating the
19:37 There was variance among the confederates. So
23:53 among them, each party glad with what was
30:32 had been partisans, each party glad with what
33:20 the confederates go not, withdrawing
33:20 And if the confederates approach you
33:22 the ones who believe saw the confederates
35:6 his party that they be among the Companions
38:11 that is put to flight among the confederates
38:13 of the Thicket. Those were the confederates
40:5 denied before them and the confederates after
40:30 I fear for you like a Day of the confederates
43:65 The confederates were at variance among
58:19 of God. Those are of the Party of
58:19 Regard the Party of Satan, they will be the ones
58:22 are the Party of God. Lo! the Party of God
58:22 are the Party of God. Lo! the Party of God

**H S B**

677. **HASIBA**—verb I perfect—to assume
2:214 Or assumed you that you would enter the
3:142 assumed you that you would enter the Garden
5:71 they assumed there would be no test. They
9:16 Or assumed you that you would be left before
18:9 Hast thou assumed that the Companions of the
18:102 Assumed ones who were ungrateful that they
23:115 Assumed you that We created you in
27:44 she assumed it to be a pool and she bared her
29:2 Assumed humanity that they will be left
29:4 Or assumed those who do evil deeds that they
45:21 Assumed those who sought to do evil deeds
47:29 Or assumed those who in their hearts is a
76:19 seen them, thou wouldst assume them to be
verb I imperfect (yaḥsabu)—to assume
2:273 The one who is ignorant assumes them to be
3:78 you assume it is from the Book, although it is
3:169 assume not those who were slain in the way of
3:178 those who were ungrateful should not assume
3:180 assume not those who are misers what that
3:188 Assume not that those who are glad for what
3:188 assume not, then, that they will be kept safe
7:30 and they assume that they are ones who are
8:59 And assume thou not that those who were
14:42 And assume not that God is One Who is
14:47 So assume not that God will be one who breaks
18:18 Thou wouldst assume them to be awake while
18:104 while they assume that they are doing good by
23:55 Assume they that with the relief We furnish
24:11 Assume it not worse for you. Nay! It is good
24:15 what there is no knowledge, you assume it in
24:39 The thirsty one assumes it to be water until he
24:57 Assume not those who are ungrateful that they
25:44 Or assume thou that most of them hear or are
27:88 thou wilt see the mountains thou hast assumed
33:20 assume the confederates go not, withdrawing
43:37 but they assume that they are ones who are
43:80 Assume they that We hear not their secret
58:18 assuming that they are something. They, they
59:14 is very severe. You would assume them united,
63:4 had been as propped up timber; they assume
75:3 Assumes the human being that We will never
75:56 Assumes the human being that it will be left
90:5 Assumes he that none has power over him
90:7 Assumes he that none sees him
Concordance of 678. HĀSABA-687. HASARA The Sublime Quran

104:3 He assumes that his wealth made him

verb I verbal noun (ḥāsib)—being enough

2:206 Vainglory took him to sin. So hell is enough for
3:173 them in belief and they said: God is enough
5:104 they said: Enough is what we found our fathers
8:62 want to deceive thee, then truly God is Enough
8:64 O Prophet! God is Enough for thee and for
9:59 God is Enough for us, God will give to us of
6:69 dwell in it forever! It will be enough for
9:129 But if they turned away, say: God is enough for
9:68 for what we say? Hell will be enough
39:38 Say: God is enough for me. In Him put their
5:4 of God. Truly God is Swift in reckoning
5:104 they said: Enough is what we found our fathers

verb II perfect—make a reckoning

69:26 and that I was not informed of my reckoning
65:8 a reckoning, a severe reckoning and We
84:8 will be made a reckoning, an easy reckoning

680. HISĀB—masculine noun—reckoning, stinting

2:202 And God is Swift at reckoning
2:212 for whomever He wills without reckoning
3:19 of God, then truly God is Swift in reckoning
3:27 to whomever Thou hast willed without stinting
3:37 provides to whom He wills without reckoning
3:199 Lord, and truly God is Swift in reckoning
5:4 of God. Truly God is Swift in reckoning
6:62 want to deceive thee, then truly God is Enough
6:64 O Prophet! God is Enough for thee and for
6:69 dwell in it forever! It will be enough for
9:129 But if they turned away, say: God is enough for
9:68 for what we say? Hell will be enough
39:38 Say: God is enough for me. In Him put their
5:4 of God. Truly God is Swift in reckoning
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verb II perfect—make a reckoning

69:26 and that I was not informed of my reckoning
65:8 a reckoning, a severe reckoning and We
84:8 will be made a reckoning, an easy reckoning

658. ĤASĪB—masculine noun—reckoner

4:6 over them. And God sufficed as a Reckoner
4:86 God had been over everything a Reckoner
17:14 This day thy soul sufficed thee as thy reckoner
33:39 but God. And God sufficed as a Reckoner

682. HUSBĀN—collective masculine noun—keep count, thunderclap

6:96 rest and the sun and the moon to keep count
18:40 will send on it a thunderclap from heaven
55:5 The sun and the moon are to keep count

683. HASĀDA—verb I perfect—to be jealous of

verb I imperfect (yahūsūdu)—to be jealous of

4:54 they jealous of humanity for what God gave
48:15 You are jealous of us. Nay! They had not been
113:5 worst of one who is jealous when he is jealous

verb I verbal noun (ḥasād)—jealousy

2:109 one who is ungrateful out of jealousy within

verb I active participle (ḥāsid)—one who is jealous

113:5 worst of one who is jealous when he is jealous

684. ISTAH-SA—verb X perfect—to be weary

verb X imperfect (yastahāsiru)—to be weary

21:19 arrogant to worship Him nor they be weary

685. HASRAH—feminine noun—regret

2:167 will cause them to see their actions with regret
3:156 makes this a cause of regret in their hearts
6:31 they would say: What a regret for us that we
8:36 again, it will become a regret for them
19:39 And warn thou them of the Day of Regret
35:8 He wills. So let not thy soul be wasted in regret
36:30 O how regrettable of the servants! A Messenger
39:56 a soul not say: Woe to me that I am regretful
69:50 it will be a regret for ones who are ungrateful

686. HASIR—masculine noun—weary

67:4 to thee, one that is dazzled while it is weary

687. HASARA—verb I perfect—to be stripped

verb I passive participle (mahāsūr)—one who is stripped
4:62 Truly we wanted but kindness and conciliation

4:36 kindness to the ones who are your parents

2:229 honorable, or set them (f) free with kindness

2:83 to the ones who are your parents, goodness

28:77 do good even as God did good to thee and be

2:195 God loves the ones who are doers of good

18:104 while they assume that they are doing good by

4:128 you do good and are Godfearing, then truly

65:11 eternally. Surely God did a good provision for

64:3 He formed you and formed your forms well.

53:31 give recompense fairer to those who did good

40:64 And He formed you and formed you well

39:58 then be among the ones who are doers of good

39:34 recompense of the ones who are doers of good

37:131 recompense to the ones who are doers of good

37:121 recompense to the ones who are doers of good

37:113 offspring are ones who are doers of good

37:105 recompense to the ones who are doers of good

37:103 recompense to the ones who are doers of good

31:3 and a mercy to the ones who are doers of good

22:37 good tidings to the ones who are doers of good

16:128 and those, they are ones who are doers of good

12:37 good tidings to the ones who are doers of good

11:115 of the ones who are doers of good

7:161 increase the ones who are doers of good

55:60 recompense for kindness other than kindness

55:60 recompense for kindness other than kindness

50:16 of the ones who are doers of good.

49:12 children! Go off and search for Joseph and his

48:7 against them for seven uninterrupted

47:236 on the ones who are doers of good

46:15 We charged the human being with kindness and giving

46:12 good tidings to the ones who are doers of good

45:7 against them for seven uninterrupted

44:125 he is one who is a doer of good and followed

43:30 waste the compensation of him who did good

42:27 he is one who is a doer of good

41:129 increase the ones who are doers of good

40:64 recompense to the ones who are doers of good

39:122 to God while he is one who is a doer of good

38:16 they are ones who are doers of good

38:67 children! Go off and search for Joseph and his

37:121 recompense to the ones who are doers of good

33:172 those of them who did good among them and

32:40 increase the ones who are doers of good

31:22 recompense to the ones who are doers of good

31:3 and a mercy to the ones who are doers of good

30:69 truly God is with ones who are doers of good

29:69 truly God is with ones who are doers of good

26:112 he is one who is a doer of good

25:76 in it forever. Excellent it is for habitation

22:195 God loves the ones who are doers of good

22:27 He Who did everything that he created well.

21:102 They will not hear even the low sound of it.

20:86 or thou wilt take them to thyself with goodness

19:98 conscious of anyone of them or hear you so

17:7 If you did good, you would be doing good for

16:100 has made it a reality. And surely He did good

15:93 again, they were Godfearing and did good

12:90 of the ones who are doers of good

12:78 among the ones who are doers of good

12:37 good tidings to the ones who are doers of good

12:56 compensation of ones who are doers of good

12:12 recompense to the ones who are doers of good

11:115 of the ones who are doers of good

10:26 those who did good is the fairer and increase

9:120 of the ones who are doers of good

9:91 way against the ones who are doers of good.

9:100 and those who followed them with kindness

8:37 good tidings to the ones who are doers of good

7:169 increase the ones who are doers of good

7:56 is Near to the ones who are doers of good

6:84 recompense to the ones who are doers of good

6:50 of the ones who are doers of good

6:151 kindness to the ones who are your parents

5:93 And God loves the ones who are doers of good

5:13 God loves the ones who are doers of good

5:85 recompense of the ones who are doers of good

5:103 of the ones who are doers of good

5:115 of the ones who are doers of good

3:52 Jesus became conscious of their ingratitude

3:148 God loves the ones who are doers of good

3:14 while God, with Him is the goodness of the

3:172 those of them who did good among them and

3:148 God loves the ones who are doers of good

2:195 God loves the ones who are doers of good

2:112 he is one who is a doer of good

2:236 on the ones who are doers of good

2:83 to the ones who are your parents, goodness

2:195 God loves the ones who are doers of good

1:236 kindness to the ones who are one’s parents

1:134 God loves the ones who are doers of good

1:201 morality. And excellent were those as allies

1:148 goodness of reward for good deeds in the

1:14 While God, with Him is the goodness of rewards for good

1:83 to the ones who are your parents, goodness

1:46:15 We charged the human being with kindness and giving

1:46 kindness to the ones who are your parents

1:4:62 Truly we wanted but kindness and conciliation
Concordance of 695. HASANAH-696. HASAN The Sublime Quran
29:8 We charged the human being with goodness to
goodness impressed thee, but those whom thy
38:25 nearness with Us and goodness of destination
38:40 nearness with Us and goodness of destination
38:49 this is certainly a goody destination
42:23 We will increase for him goodness

695. HASANAH—feminine noun—benevolence
2:201 benevolence in the present and benevolence in
2:201 benevolence in the present and benevolence in
3:120 If benevolence touches you, it raises anger in
4:40 and if there be benevolence, He multiplies it
4:79: when benevolence lights on them, they say:
4:85 Whatever of benevolence lit on thee is from
8:13 one of the two fairer things to befall us
10:26 who did good is the fairer and increase
11:88 provided me fairer provision from Himself.
11:7 which of you is fairer in actions. And if thou
11:3 He give you fairer enjoyment for a term, that
13:18 who responded to their Lord there is the fairer
16:62 tongues allege the lie that the fairer things will
16:67 of it what obscures the mind and fairer
16:75 whom We provided from Us a fairer provision
16:96 their fairer compensation for what they had
16:97 compensation—for the fairer for what they
16:125 and dispute with them in a way that is fairer
16:125 Lord with wisdom and fairer admonishment
17:34 but with what is fairer until he reaches the
17:35 straight. That is best and fairer in interpretation
17:53 My servants they should say what is fairer
17:110 Faireer Names. And be not thou loud in thy
18:2 that they will have a fairer compensation
18:7 with it as to which of them are fairer in
18:88 will have the fairer recompense and we will
19:73 of people is best in station and fairer in alliance
19:74 whose generation was fairer in furnishing and
20:8 is no god but He; to Him belongs the Fairer
20:86 O my folk! Promise you not your Lord a fairer
21:101 those to whom there has preceded the fairer
22:58 God will provide them a fairer provision
23:14 be God, the Faireer of the ones who are creators
23:96 Drive thou back evil deeds with what is fairer.
24:38 recompense to them according to the fairer
25:24 place and the fairer place of noontime rest
25:33 about The Truth to thee and fairer exposition
26:61 to whom We promised a fairer promise—and it
29:7 for the fairer of what they had
29:46 unless in a way that is fairer, but with those
33:21 had been for you a fairer, good example for
35:8 so that then he saw it as fairer. Truly God
37:125 forsake the fairer of ones who are the creators
39:23 God sent down the fairer discourse, a Book,
39:35 for the fairer of what they had been doing
39:35 the fairer of what was caused to descend to
41:33 And who has a fairer saying than he who
41:34 back with what is fairer. Then behold he who
41:50 to my Lord, truly with Him will be the fairer
46:16 from whom We will receive the fairer of what
48:16 give you a fairer compensation. But if you turn
53:31 and give recompense fairer to those who did
55:70 In them both are the good deeds, fairer
55:76 who are reclining on green pillows and fairer
57:10 God promised the fairer to all. And God is
57:11 he who will lend to God a fairer loan that He
57:18 lent a fairer loan to God, it will be multiplied
59:24 To Him belong the Faireer Names. Whatever is
60:4 had been a fairer, good example for you in
60:6 there had been a good, fairer example for you
64:17 lend to God a fairer loan, He will multiply it
67:2 you is fairer in action. And He is The Almighty
73:20 purifying alms and lend to God a fairer loan
92:6 and established the fairer as true
92:9 and denied the fairer
95:4 We have created the human being of the fairer
Concordance of 697. HASHARA-709. AHSANA The Sublime Quran

697. HASHARA—verb I perfect—to assemble

6:111 and the dead spoke to them and we assembled
18:47 We will assemble them and not leave out any
20:125 say: My Lord! Why hast Thou assembled me
79:23 Pharaoh assembled them, then proclaimed

verb I imperfect (yəshūrā)—to assemble

4:172 He will assemble them altogether to Himself
6:22 on a Day We will assemble them altogether
6:128 on a Day He will assemble them altogether
10:28 Day We will assemble them altogether. Again,
10:45 Day He will assemble them as if they had not
15:25 thy Lord is He Who assembles. Truly He is
17:97 assemble them on the Day of Resurrection on
19:68 So by thy Lord, certainly We will assemble
19:85 On the Day We will assemble the ones who are
20:102 the trumpet will be blown, We will assemble
20:124 will assemble him on the Day of Resurrection
25:17 on the Day He will assemble them and what
27:83 on a Day We will assemble a unit out of every
34:40 Day He will assemble them altogether. Again,

verb I imperative (uḥṣūr)—assemble

37:22 Assemble those who did wrong and their

verb I perfect passive (ḥushīra)—
to be assembled

27:17 there was assembled before Solomon his
46:6 when humanity will be assembled, they will
81:5 and when the savage beasts will be assembled

verb I imperfect passive (yəshūrā)—
to be assembled

2:203 know that to Him you will be assembled
3:12 you will be assembled into hell
3:158 certainly to God you will be assembled
5:96 of God to Whom you will be assembled
6:38 Again, they will be assembled to their Lord
6:51 that they will be assembled before their Lord
6:72 And it is He to Whom you will be assembled
8:24 his heart and that to Him you will assemble
8:36 those who were ungrateful will be assembled
20:59 Adornment and let humanity be assembled in
23:79 on the earth and to Him you will be assembled
25:34 who will be assembled on their faces in hell,
41:19 On a Day when will be assembled the enemies
58:9 of God before Whom you will be assembled
67:24 on the earth and to Him you will be assembled
50:44 open swiftly. That will be an easy assembling
59:2 from their abodes at the first assembling

verb I active participle (ḥāṣīr)—
one who assembles, one who summons

7:111 to the place where ones who assemble are
26:36 and raise up the ones who summon in the
26:53 Pharaoh sent to the cities ones who summon

verb I passive participle (māḥṣūr)—
one who is assembled

38:19 the birds were ones who are assembled, all

698. HASAB—masculine noun—fuel material

21:98 worship other than God are fuel material for

17:68 to swallow you up or send a sand storm
29:40 them was he on whom We sent a sand storm
54:34 We sent against them a sand storm, but the
67:17 that He will not send against you a sand storm

HAS—masculine noun—sand storm

700. HASHASA—verb quad I perfect—to be discovered

12:51 one said: Now The Truth was discovered

HASD—verb I perfect—to reappear

12:47 what you reaped, then you will forsake ears of

verb I verbal noun (ḥasād)—reaping

6:141 on the day of its reaping and exceed not all

HASID—masculine noun—stubble, wheat

10:24 We made it stubble as if it flourished not
11:100 ones that are standing up and some are stubble
21:15 until We made them as stubble, ones silent and
50:9 to develop from it and reaped grains of wheat

HASRA—verb I perfect—to be reluctant

4:90 were reluctant that they fight you or they fight

HASARA—verb I perfect—to besiege

9:5 take them and besiege them and sit in every

verb I imperative (uḥṣūr)—to besiege

2:273 Spend for the poor, those who were restrained
2:196 restrained, then whatever is feasible of
2:273 Spend for the poor, those who were restrained

HASIRA—verb I perfect—to restrain

verb IV perfect passive (uḥṣīra)—
to be restrained

2:196 restrained, then whatever is feasible of
2:273 Spend for the poor, those who were restrained

HASUR—masculine noun—concealer of secrets

3:39 concealer of secrets and a Prophet among the

HASIR—masculine noun—jail

17:8 We will revert. And We made hell a jail for the

HASALA—verb II perfect—to be over and above

verb II perfect passive (ḥuṣīlā)—
to be shown forth

100:10 and shown forth what is hidden in the breasts

HASN—masculine noun—guard, allāṭi aḥsanat farjātuhā to guard her private parts

21:91 she who guarded her private parts. Then We
66:12 of Imran, who guarded her private parts

verb IV imperfect (yəḥṣūnu)—
to keep in store, to fortify

12:48 forward, but a little of what you keep in store
21:80 to fortify you from your violence. Will you then
Concordance of 710. TAHASSANA-722. HATAMA The Sublime Quran

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711. HUṢŪN—masculine noun (plural of husn)—fortress

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712. HASSĀNA—verb II perfect—

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713. AḤSĀ—masculine noun (comparative adjective)—better in calculating

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H D R

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7:163 that which had been bordering the sea

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716. AḤDARA—verb IV perfect—to be prone to

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19:68 parade them around hell, ones that crawl on

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30:16 ones who are charged with the punishment

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36:32 will be altogether, ones who are charged in Our

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36:75 them while they are to them as a charged army

37:57 I would have been of the ones who are charged

37:127 so they truly were ones who are charged

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72:15 from justice, they had been as firewood for hell

111:4 and his woman, the carrier of firewood

H T T

721. HĪṬṬAH—feminine noun—unburden

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722. HATAMA—verb I perfect—to crush

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724. HUTAMAH—feminine noun—the Crusher
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725. HAZARA—verb I perfect—to confine
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726. IHTAZARA—verb VIII perfect—to hinder
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729. HUFRAH—feminine noun—an abyss
3:103 You had been on the brink of an abyss of the

730. HĀFIRAḤ—feminine noun—original state
79:10 Will we be restored to our original state

731. HĀFIZA—verb I perfect—to keep safe
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9:112 is unlawful and the ones who guard the
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12:63 And truly we will be ones who guard him
12:64 But then God is the Best of One Who Guards
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21:82 And We had been ones who guard over them
23:5 who of their private parts are ones who guard
33:35 ones who guard their private parts
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86:4 Truly every soul has one who guards it

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21:32 heaven as a guarded roof. Yet they are ones
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733. ISTAHFAZAH—verb X perfect—to commit to memory
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5:44 Jewish scholars who committed to memory

734. HAFAZAH—masculine noun (plural of hāfīz)—recorders
6:61 sends over you recorders until when death

735. HĀFĪZ—masculine noun—guardian
4:80 then We sent thee not as a guardian over
6:104 Say: And I am not a guardian over you
6:107 thee not a guardian over them; nor art thou a
11:57 Him at all. Truly My Lord is Guardian over
11:86 ones who believe. And I am not a Guardian
12:55 region; truly I will be a knowing guardian
34:21 in uncertainty of it and thy Lord is Guardian
42:6 God is Guardian over them and thou art not a
42:48 aside, We put thee not forward as a guardian
50:4 reduces from them; and with Us is a guardian
50:32 you, for every penitent and guardian

736. HAFFA—verb I perfect—to encircle
18:32 We encircled them with date palm trees and
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one who encircles
39:75 thou wilt see the angels as ones who encircle
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737. AḤFĀ—verb IV perfect—to urge persistently verb IV imperfect (yuḥif)—to urge persistently

47:37 asks it of you and then urges persistently, you

738. HAPĪY—masculine noun—one who is well-informed, one who is gracious

7:187 if thou hadst been one who is well-informed 19:47 Truly He had been One Who is Gracious to me

740. A+QF

742. A+QQ

743. ISTAḤAQQA—verb X perfect—to merit, to be nearest in kinship

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34:26 between us. Again, He will explain The Truth
34:43 who were ungrateful for The Truth said when
34:48 Lord hurl The Truth. He is The Knower of the
34:49 Say: The Truth drew near and falsehood
35:5 O humanity! Truly the promise of God is true
35:24 We sent thee with The Truth, a bearer of good
35:31 We revealed to thee of the Book is The Truth,
37:37 with The Truth and he established as true
38:22 against some other. So give judgment duly
38:26 duly among humanity and follow not desire
38:64 Truly this is true of the disagreement of the
38:84 He said: This is The Truth and The Truth I say
38:94 He said: This is The Truth and The Truth I say
39:1 to thee the Book for humanity with The Truth
39:41 to the heavens and the earth with The Truth
39:67 they measured not God with His true measure
39:69 will be decided among them with The Truth
39:75 praise. And it would be decided in Truth
40:5 they dispute with falsehood to refute The Truth
40:20 God decrees by The Truth. And those whom
40:25 Then when he drew near with The Truth from
40:55 patience. Truly the promise of God is true and
40:75 you had been exultant on the earth without
40:77 thou patience. Truly the promise of God is true
40:78 the matter would be decided rightfully
41:15 they grew arrogant on the earth without right
41:53 it becomes clear to them that it is The Truth
42:17 caused the Book to descend with The Truth
42:18 that it is The Truth. Those who altercate truly
42:24 falsehood and verifies The Truth by His Words.
42:42 insolent in and on the earth unrightfully.
43:29 to these and to their fathers until The Truth
43:30 when The Truth drew near them, they said:
43:33 We brought about The Truth to you, but most
43:36 The Truth to you, but most of you are ones who
43:38 Only whoever bore witness to The Truth, and
43:43 them not but with The Truth but most of them
45:6 God We recount to thee with The Truth
45:22 the heavens and the earth with The Truth
45:29 speaks for itself against you with The Truth
45:32 it was said: Truly the promise of God is true
46:3 Truth and for a term, that which is determined
46:7 those who were ungrateful for The Truth when
46:17 Believe! Truly the promise of God is true. But
46:20 insolent on the earth without right
46:30 in advance of it. It guides to The Truth and to a
46:34 Is not this The Truth? They would say: Yeal By
47:2 sent down to Muhammad—for it is The Truth
47:3 while those who believed followed The Truth
48:27 to the dream of His Messenger in all truth
48:28 The Truth that He uplift it over all of the ways
50:5 Nay! They denied The Truth when it drew near
50:9 the agony of death drew near with The Truth.
50:42 when they will hear the Cry with The Truth.
51:19 there is an obligation from their wealth for the
51:23 It is truly The Truth just as you yourselves
53:28 opinion avails them not at all against The Truth
56:95 Truly this it is The Truth of certainty
57:16 by the Remembrance of God and to The Truth
57:27 they gave it not the attention giving its right

60:1 for what drew near you of The Truth
61:9 Truth to uplift it over all other ways of life even
64:3 the heavens and the earth with The Truth
69:51 And truly it is The Truth of certainty
70:24 who in their wealth there is a known obligation
78:39 That is the Day of The Truth. So whoever
103:3 one another to The Truth, and counseled each

754. AHAQQ—masculine noun (comparative adjective of haqq and haqiq)—having better right, more rightful
2:228 husbands have better right to come back
2:247 we have better right to dominion than he, as he
5:107 testimony has a better right than the testimony
6:81 the two groups of people has better right to a
9:13 God has a better right that you should dread
9:62 His Messenger have better right that they
9:108 more rightful that thou hast stood up in it
10:35 who guides to The Truth a better right to be
33:37 God has a better right that thou hast dreaded
48:26 They had been with right to it and were more

756. HAQQIQ—masculine noun—approved on condition
7:105 I am approved on condition that I say nothing

747. HÄQQAH—feminine noun—The Reality
69:1 The Reality
69:2 What is The Reality
69:3 cause thee to recognize what The Reality is

H K M

748. HAKAMA—verb I perfect—to give judgment
4:58 you gave judgment between humanity, give
5:42 hadst given judgment, then give judgment
40:48 God surely gave judgment among His servants
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2:113 give judgment between them on the Day of
2:213 to give judgment among humanity about what
3:23 are called to the Book of God to give judgment
3:55 will return to Me. Then I will give judgment
4:58 judgment between humanity, give judgment
4:105 so that thou wilt give judgment between
4:161 God will give judgment between you on the
5:1 pilgrim sanctity, truly God gives judgment
5:44 Prophets give judgment with it for those who
5:44 gives not judgment by what God caused to
5:45 gives judgment not by what God caused to
5:47 People of the Gospel give judgment by what
5:47 gives not judgment by what God caused to
6:136 to their associates. How evil is the judgment
7:87 have patience until God gives judgment
10:35 the matter with you? How you give judgment
10:109 have thou patience until God gives judgment
12:80 God gives judgment in my case. And He is Best
13:41 God gives judgment. There is no one who
16:39 truly how evil is the judgment they give
16:124 Lord will give judgment between them on the
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749. HAKKAMA—verb II perfect—to make one a judge

verb II imperfect (yuḥakkimu)—
to make one a judge

4:65 they make thee a judge in what they disagreed
5:43 how will they make thee their judge while with

750. TAHÂKAMA—verb VI perfect—to take one’s dispute to another for judgment

verb VI imperfect (yataḥhakamu)—
to take one’s dispute to another for judgment

4:60 to take their disputes to another for judgment

751. HAKAM—masculine noun—arbiter

4:35 arbiter from his people and an arbiter from her
4:35 an arbiter from his people and an arbiter from
6:114 Will I be looking for an arbiter other than God

752. HIKMAH—feminine noun—wisdom

2:129 teach them the Book and wisdom and make
2:151 pure and teaches you the Book and wisdom
2:231 to descend to you from the Book and wisdom
2:251 God gave him the dominion and wisdom
2:269 He gives wisdom to whom He wills
2:269 is given wisdom, then surely was given
3:48 and wisdom and the Torah and the Gospel
3:81 I gave you of the Book and wisdom, again
3:164 them the Book and wisdom and truly before
4:54 the people of Abraham the Book and wisdom
4:113 to descend to thee the Book and wisdom
5:110 wisdom and the Torah and the Gospel
16:125 Call thou to the way of thy Lord with wisdom
17:39 what thy Lord revealed to thee of wisdom
31:12 We gave Lugman wisdom that: Give thanks to
33:34 of the signs of God and wisdom
38:20 him wisdom and decisiveness in argument
43:63 he said: Truly I drew near you with wisdom
54:5 which is far reaching wisdom; yet warnings
62:2 pure and teaches them the Book and wisdom

753. HAKİM—masculine noun—wise

2:32 Thou, Thou alone art The Knowing, The Wise
2:129 Thou, Thou alone art The Almighty, The Wise
2:209 portents then know that God is Almighty, Wise
2:220 you. Truly God is Almighty, Wise
2:228 over them (f), and God is Almighty, Wise
2:240 is honorable, and God is Almighty, Wise
2:260 And know thou that God is Almighty, Wise
3:6 There is no god but He, Almighty, Wise
3:18 is no god but He, The Almighty, The Wise
3:58 We recount to thee are of the signs and the wise
3:62 truly God, He is The Almighty, The Wise
3:126 no help but from God, The Almighty, The Wise
4:11 to God, truly God had been Knowing, Wise
4:17 forgiveness and God had been Knowing, Wise
4:24 the duty. Truly God had been Knowing, Wise
4:26 you in forgiveness. And God is Knowing, Wise
4:56 Truly God had been Almighty, Wise
4:92 from God. And God had been Knowing, Wise
4:104 not for, and God had been Knowing, Wise
4:111 himself. And God had been Knowing, Wise
Concordance of 754. AHKAM-759. HALLAQA The Sublime Quran

4:130 had been One Who is Extensive, Wise
4:158 Himself. And God had been Almighty, Wise
4:165 And God had been Almighty, Wise
4:170 the earth. And God had been Knowing, Wise
5:38 from God, and God is Almighty, Wise
5:118 Thou alone art The Almighty, The Wise
6:18 And He is the The Wise, The Aware
6:73 the visible. And He is The Wise, The Aware
6:83 We will, truly thy Lord is Wise, Knowing
6:128 God willed. Truly thy Lord is Wise, Knowing
6:139 for their allegations; truly He is Wise, Knowing
8:10 from God alone. Truly God is Almighty, Wise
8:49 trust in God, then truly God is Almighty, Wise
8:63 them together. Truly He is Almighty, Wise
8:67 world to come, and God is Almighty, Wise
8:71 power over them. And God is Knowing, Wise
9:15 forgiveness, and God is Knowing, Wise
9:28 if He willed. Truly God is Knowing, Wise
9:40 of God is Lofty, God is Almighty, Wise
9:60 is a duty to God. And God is Knowing, Wise
9:97 to His Messenger and God is Knowing, Wise
9:106 in forgiveness. And God is Knowing, Wise
9:110 are cut asunder. And God is Knowing, Wise
10:1 These are the signs of the wise Book
11:1 proceeds from the Presence of the Wise, Aware
12:6 and Isaac. Truly thy Lord is Knowing, Wise
12:83 Truly He, He is The Knowing, The Wise
12:100 He wills. Truly He is The Knowing, The Wise
14:4 He wills. And He is The Almighty, The Wise
15:25 is He Who assembles, Truly God is Wise
16:60 to God. And He is The Almighty, The Wise
22:52 sets clear His signs and God is Knowing, Wise
24:10 and that God is Accepter of Repentance, Wise
24:18 for you the signs. And God is Knowing, Wise
24:38 to you the signs, and God is Knowing, Wise
24:59 for you His signs. And God is Knowing, Wise
27:6 the Presence of One who is Wise, Knowing
29:26 Lord. Truly He, He is The Almighty, The Wise
29:42 than Him. And He is The Almighty, The Wise
30:27 the earth. And He is The Almighty, The Wise
31:9 is true. And He is The Almighty, The Wise
31:27 come to an end. Truly God is Almighty, Wise
33:1 hypocrites, truly God had been Knowing, Wise
34:1 in the world to come. And He is The Wise
34:27 No indeed! He is God, The Almighty, The Wise
35:2 after that. And He is The Almighty, The Wise
36:2 By the Wise Quran
39:1 Book is from God, The Almighty, The Wise
40:8 Thou, Thou alone art The Almighty, The Wise
41:42 successively from The Wise, The Worthy of
42:3 before thee. God is The Almighty, The Wise
42:51 what He wills. Truly He is Lofty, Wise
43:4 of the Book from Our Presence, Lofty, Wise
43:94 on the earth, God. And He is The Wise
44:4 Every wise command is made clear in it
45:2 is from God, The Almighty, The Wise
45:37 the earth. And He is The Almighty, The Wise
46:2 Book is from God The Almighty, The Wise
48:4 the earth. And God had been Knowing, Wise
48:7 the earth. And God had been Almighty, Wise
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51:30 Lord. Truly He is The Wise, The Knowing
57:1 the earth. And He is The Almighty, The Wise
59:1 earth. And He is The Almighty, The Wise
59:24 the earth. And He is The Almighty, The Wise
60:5 Thou, Thou alone art The Almighty, The Wise
60:10 among you. And God is Knowing, Wise
61:1 the earth; and He is The Almighty, The Wise
62:3 them not. And He is The Almighty, The Wise
64:18 unseen and the visible, The Almighty, The Wise
66:2 Defender; and He is The Knowing, The Wise
76:30 For God had been Knowing, Wise

754. AHKAM—masculine noun (comparative adjective)—most just
11:45 art The Most Just of the ones who are judges
95:8 Is not God The Most Just of ones who judge

755. AHKAMA—verb IV perfect—to set clear
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22:52 God sets clear His signs and God is Knowing, 
verb IV perfect passive (ahuḥima)— 

to be set clear
11:1 A Book, the signs in it were set clear
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3:7 In it are signs, ones that are definitive
47:20 was caused to descend a definitive chapter of

756. HALLAFA—verb I perfect—to swear
5:89 for your sworn oaths when you swore
verb I imperfect (yahlifu)—to swear
4:62 Again, they drew near thee, swearing by
9:62 They swear by God to you to please you, but
9:42 they will swear by God: If we were able
9:56 And they swear by God that they are truly of
9:74 They swear by God that they said not against
9:95 They will swear to you by God when you
9:196 They swear to you so that you will be
9:107 they will certainly swear that we wanted
58:14 of them and they swear to a lie while they
58:18 then they will swear to Him as they swear to
58:18 then they will swear to Him as they swear to

757. HALLĀF—masculine noun—swearer
68:10 But obey thou not every worthless swearer

758. HALLAQA—verb I perfect—to shave
verb I imperfect (yahliqu)—to shave
2:196 shave not your heads until the sacrificial gift

759. HALLAQA—verb II perfect—to shave
verb II active participle (muḥalliq)— 
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48:27 ones who shaved your heads or as ones whose
Concordance of 760. HULQUM-774. HALIM The Sublime Quran

H L Q M

760. HULQUM—masculine noun—wind-pipe
56:83 not intervene when it reached the wind-pipe

H L L

761. HALLA (1)—verb I perfect—to untie
verb I imperative (uhlul)—to untie
20:27 and untie the knot from my tongue

762. HALLA (2)—verb I perfect—to leave pilgrim sanctity, to be lawful
5:2 when you left your pilgrim sanctity, then hunt
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2:228 lawful for them (f) that they (f) keep back what
2:229 it is not lawful for you that you take anything
2:230 if he divorced her finally, then she is not lawful
4:19 O those who believed! It is not lawful for you
33:50 Women are not lawful for thee in marriage
60:10 allowed to them (m) nor are they (m) lawful for
90:2 that thou art allowed in this land

763. HALLA (3)—verb I perfect—to alight
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11:39 on whom an abiding punishment will alight
13:31 because of what they crafted or it will alight
20:81 be not defiant in it so that My anger alight on you
20:86 you that the anger of your Lord alight on you
39:40 shame and on whom alights an abiding

764. AHALLA (1)—verb IV perfect—to permit
2:275 God permitted trading and forbade usury
5:87 Forbid not what is good that God permitted to
33:50 O Prophet! Truly We permitted to thee thy
66:1 Why hast thou forbidden what God permitted
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3:50 Torah and permit you some of what was
5:2 O those who believed! Profane not the
7:157 He permits to them what is good and forbids
9:37 for they permit it a year and forbid it a year
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4:24 were permitted to you are those who were
4:160 what was good that was permitted to them
5:1 Flocks of animals were permitted to you
5:4 They ask thee what was permitted to them; say
5:4 That which is good was permitted to you
5:5 Today what is good was permitted to you; the
5:96 The game of the sea was permitted to you and
22:30 better for him with his Lord, and permitted
verb IV active participle (muhiill)—
one who is permitted
5:1 ones who are permitted hunting while you

765. AHALLA (2)—verb IV perfect—to cause to live
14:28 and caused their folk to live in abodes of
35:35 Who caused us to live in the Inhabited Abode

766. HILL—masculine noun—allowed
3:93 All food had been allowed to the Children of
5:5 those who were given the Book is allowed to
5:5 allowed to you and your food is allowed to
60:10 allowed to them (m) nor are they (m) lawful for
90:2 that thou art allowed in this land

767. HALAL—masculine noun—lawful
2:168 lawful, wholesome— and follow not the steps
5:88 eat of what God provided you, the lawful,
8:69 Eat of what you gained as booty; lawful, what
10:59 made some of it unlawful and some lawful
16:114 So eat of what God provided you as lawful,
16:116 what your lying tongues allege: This is lawful

768. HALALTL—feminine noun (plural of halil)—wife of one's son (daughter-in-law)
4:23 wives of your sons who are of your loins

769. TAHILLAH—feminine noun—dissolution
66:2 God imposed on you the dissolution of such of

770. MAHILL—masculine noun—place of sacrifice
2:196 the sacrificial gift reaches its place of sacrifice
22:33 their place of sacrifice is at the Ancient House
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H L M

771. HULUM—masculine noun—puberty, fully grown
24:58 possessed and those who reach not puberty,
24:59 infant children were fully grown among you,

772. HULM—masculine noun (plural ahlam)—nightmare
12:44 Jumbled nightmares and we are not of the
12:44 of the interpretation of nightmares ones who
21:5 They said: Jumbled nightmares! Nay! He but

773. HALAM—masculine noun (plural ahlam)—faculties of understanding
52:32 their faculties of understanding to

774. HALIM—masculine noun—forbearing
2:225 hearts earned and God is Forgiving, Forbearing
2:235 And know that God is Forgiving, Forbearing
2:263 by injury, and God is Sufficient, Forbearing
3:155 them, truly God is Forgiving, Forbearing
4:12 from God and God is Knowing, Forbearing
5:101 which is past and God is Forgiving, Forbearing
9:114 Abraham was sympathetic and forbearing
11:75 Abraham was forbearing, sympathetic, one
11:87 thou art the forbearing, the well-intentioned
17:44 Truly He had been Forbearing, Forgiving
22:59 truly God is certainly Knowing, Forbearing
35:31 And God had been Knowing, Forbearing
35:41 Truly He had been Forbearing, Forgiving
37:101 gave him the good tidings of a forbearing boy
64:17 God is Ready to Appreciate, Forbearing
...
Muhammad is the Messenger of God. And

H M R
784. HIMĀR—masculine noun (plural hamīr, hamūr)—donkey
2:259 They are not spoiled. And look on thy donkey
16:8 He creates horses, mules and donkeys for you
31:19 of voices is certainly the voice of the donkey
62:5 it is not as is the parable of a donkey who carries
74:50 as though they had been frightened donkeys

785. HUMR—masculine noun (plural of ahmar)—red
35:27 Among the mountains are white and red

H M L
786. HAMALĀ—verb I perfect—to carry, to conceive, to burden, with preposition ʿalā to attack
2:286 like that which Thou hadst burdened those
6:146 them their fat but what their backs carried
7:189 he laid over her, she carried a light burden
17:3 O offspring of those whom We carried with
17:70 We carried them on dry land and on the sea
19:22 conceived him and she went apart with him to
19:58 of Adam and whomever We carried with
20:111 frustrated whoever was burdened by doing
31:14 mother carried him in feebleness on feebleness
33:72 the human being carried it. Truly he had been
34:41 A sign for them is that We carried their
54:15 carried him painfully and she painfully
54:58 and his woman, the carrier of firewood

787. HAMMALĀ—verb I perfect—to burden someone
2:286 Burden us not with a severe test like that which
verb II perfect passive (humilla)—
to charge someone with a load,
to be entrusted with
20:87 charged with a heavy load of the adornments
24:54 then on him was only what was loaded
24:54 you was what you loaded on you; and if you
62:5 The parable of those who were entrusted with

788. IHTAMALĀ—verb VIII perfect—to bear away, to lay a burden on oneself
4:112 innocent one surely laid a burden on himself
13:17 to their measure then the floods bore away the
33:58 laid a burden on themselves of false charges

789. HIML—masculine noun—load
12:72 who brought it about is a camel’s load and I am
20:101 on the Day of Resurrection will be the load
35:18 And no burdened soul will bear another’s load.

790. HAMMĀLĀ—feminine noun—carrier
11:14 and his woman, the carrier of firewood

791. HAMŪLĀ—feminine noun—beast of burden
6:142 flocks are some as beasts of burden and some

H M M
792. HAMĪM—masculine noun—loyal friend, scalding water
6:70 for them is a drink of scalding water and a
10:4 for them is a drink of scalding water
22:19 Over their heads, scalding water will be
26:101 nor an ardent friend, a loyal friend
of that for them is a brew of scalding water
let them experience this— scalding water and
There will not be a loyal friend for ones who
scalding water. Again, they will be poured
between it and between scalding boiling water
Those in burning wind and scalding water
then ones who drink scalding water after it
to be hot on a Day it will be hot in the fire of hell. Then
that which is hot
roasting in a hot fire
It is a hot fire
Bahirah nor Saibah nor Wasilah nor Hami
criminal and it took to itself a way through the
Great Fish engulfed him while he was one who
be not like the Companion of the Great Fish

The Sublime Quran

Concordance of 793. YAHMÚM-810. HAWARA
Concordance of 811. **HŪR-822. HAWĀYĀ** The Sublime Quran

**Concordance**

811. **HŪR**—feminine noun (plural of hawāṟū)—most beautiful eyed

- 18:42 its fruit was enclosed and it came to be in the
- 10:22 they thought that they were enclosed by it

812. **HAWĀRĪYĪ**—masculine noun (plural hawārīyān)—disciple

- 3:52 the disciples said: We will be helpers for God

813. **TAHAYAYAZA**—verb V perfect—to gather to oneself

- 8:16 or one who moves aside to another faction

814. **HĀSHA**—verb I perfect—hāsha lillah

- 12:31 they (f) said: God save us! This is not a mortal.
- 12:51 They (f) said: God save us! We knew not any

815. **AHĀTA**—verb IV perfect—with preposition bi to be enclosed, to comprehend

- 18:34 while he converses with him: I have more
- 18:37 said to him while he converses with him

816. **HĀLA**—verb I perfect—to come between

- 11:43 wave came between them so he had been of the

817. **HAWL** (1)—masculine noun—year

- 2:233 breast feed their children for two years
- 2:240 for their spouses sustenance for a year

818. **HAWL** (2)—masculine noun—around

- 2:17 Then when it illuminated what was around it
- 3:159 they would have broken away from around

819. **HIWAL**—masculine noun—relocation

- 18:108 They will have no desire for relocation from

820. **HĪLAH**—feminine noun—access to some means

- 4:98 who are neither able to access some means

821. **HAWWALA**—verb II perfect—to revise verb II verbal noun (tahwil)—revise, change

- 17:56 in control to remove harm from you nor revise

822. **HAWĀYAH**—feminine noun (plural of hawāyah)—entrails

- 6:146 their backs carried or entrails or what mingled
823. AHWĀ—masculine noun (comparative adjective)—dark colored
87:5 then made it dark colored refuse

H Y TH
824. HAYTH—adverb—wherever, whatever, where, as, whereas
2:35 Eat freely from it both of you wherever you
2:58 then eat freely from it whatever you willed
2:144 wherever you had been, turn your faces to its
2:149 wherever thou hadst gone forth, then turn thy
2:150 wherever thou hadst gone forth, then turn thy
2:150 wherever you had been, turn your faces
2:191 kill them wherever you came upon them and
2:191 drive them out from where they drove out
2:199 Again, press on from where humanity pressed
2:222 they (f) cleansed themselves, approach them as
4:89 take them and kill them wherever you found
4:91 and kill them wherever you came upon them
6:124 God is greater in knowledge where to assign
7:19 and both eat from where you both willed
7:27 he and his type sees you whereas you see them
7:161 wherever you willed and say: Unburden us of
7:182 We will draw them on gradually from where
9:5 who are polytheists wherever you found them
12:56 to take his dwelling in it when or where he
12:68 when they entered from where their father
15:65 any of you, but pass on to where you are
16:26 punishment approached them from where they
16:45 approach them from where they are not aware
20:69 is a sorcerer will not prosper in whatever he
38:36 at his command, a gentle wind wherever it lit
39:25 punishment approached them from where they
39:74 we take our dwelling in the Garden wherever
59:2 approached them from where they anticipate
65:3 will provide him from where he not anticipate
65:6 Cause them (f) to dwell where you inhabited
68:44 We will draw them on gradually from where

H Y D
825. ḤĀDA—verb I perfect—to shun
verb I imperfect (yahidu)—to shun
50:19 Truth. That is what thou hadst been shunning

H Y R
826. ḤAYRĀN—masculine noun—bewildered
6:71 like one whom the satans lured, bewildered in

H Y Ş
827. MAḤĪS—masculine noun—way to escape, asylum
4:121 will be hell and they will find no way to escape
14:21 or endured patiently. There is no asylum for
41:48 would think that there is for them no asylum
42:35 Our signs know that there is no asylum
50:36 about on the land. Was there any asylum

H Y D
828. ḤĀDA—verb I perfect—to menstruate
verb I imperfect (yahidu)—to menstruate
65:4 for those who have not yet menstruated. As for

829. MAḤĪD—masculine noun—menstruation
2:222 They ask thee about menstruation. Say: It is an
2:222 from your wives during menstruation
65:4 those who gave up hope of menstruation

H Y F
830. ḤĀFA—verb I perfect—to be unjust
verb I imperfect (yahifū)—to be unjust
24:50 God and His Messenger will be unjust to them

H Y Q
831. ḤĀQA—verb I perfect—with preposition bi to surround
6:10 So those who derided them were surrounded
11:8 away from them and surrounded them
16:34 surrounded them is what they had been
21:41 them were surrounded by what they had been
39:48 will be surrounded by what they had been
40:45 surrounded the people of Pharaoh an evil
40:83 the knowledge that they had and surrounded
45:33 will be surrounded by what they had been
46:26 surrounded were they by what they had been
verb I imperfect—
with preposition bi to surround
35:43 plan of bad deeds surround none but those

H Y N
832. HĪN—masculine noun—hina’idhin for a while, at the time of
2:36 a time appointed and sustenance for a while
2:177 and tribulation and at the time of danger
5:101 about them at the time when the Quran is
5:106 At the time of bequeathing, have two
7:24 an appointed time and enjoyment for awhile
10:98 life and gave them enjoyment for awhile
11:5 at the time when they cover themselves with
12:35 that they should imprison him for awhile
14:25 gives all its produce for awhile with the
16:80 hair, furnishing and enjoyment for awhile
21:39 who were ungrateful but know at the time
21:111 a test for you and an enjoyment for awhile
23:25 there is madness. So watch him for awhile
23:54 thou them for awhile in their obstinacy
24:58 lay down your garments at the time of noon
25:42 at the time when they see the punishment
26:218 Who sees thee at the time thou hast stood up
28:15 he entered the city at a time of heedlessness of
30:17 So glory be to God at the time of the evening
30:17 So glory be to God at the time of the evening
30:18 and in the evening and at the time of noon
36:44 mercy from Us and as an enjoyment for awhile
37:148 so We gave them enjoyment for awhile
37:174 So turn thou away from them for awhile
37:178 So turn thou away from them for awhile
38:3 but there was no time for escape for awhile
38:88 will certainly know its tidings after awhile
39:42 God calls the souls to Himself at the time of
39:58 the time it sees the punishment: If only I might
51:43 when it was said to them: Take joy for awhile
52:48 when thou hast stood up at the time of dawn
56:84 and you looking on at the time
being for awhile a long course of time

HY Y

833. HAYYA—verb I perfect—to live
8:42 he who lives would live on by a clear portent
verb I imperfect (yahyā)—to live
7:25 He said: You will live in it and you will die in it
8:42 he who lives would live on by a clear portent
20:74 is hell. Neither will he die in it nor will he live
23:37 We die and we live and we shall not be ones
45:24 We die and we live and nothing causes us to
57:13 again, neither dying in it nor living

834. HAYYĀ—verb II perfect—to be given greetings
58:8 draw near thee they gave thee greetings
verb II imperfect (yuḥayyī)—to be given greetings
58:8 with which God gives not as a greeting to thee
verb II imperative (hayyā)—greet
greetings
4:86 give greetings fairer than that or return the
verb II perfect passive (huḥyī)—to be given greetings
4:86 when you were given greetings with greetings
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4:86 when you were given greetings with greetings
10:10 greetings in it will be: Peace! And the last of
14:23 permission of their Lord. And their greeting in
24:61 houses, then greet one another with a greeting
25:17 patiently. They will be in receipt of greetings
33:44 Their greetings on the Day they will meet Him

835. ḤAYYĀ—verb IV perfect—to give life
2:28 You had been lifeless then He gave you life
2:164 and gave life to the earth after its death
2:243 said to them: Die! Again, He gave them life
5:32 gave life to one, it will be as if he gave life to all
5:32 gave life to one, it will be as if he gave life to all
6:122 who had been lifeless and We gave him life
16:25 from it gave life to the earth after its death
22:66 He Who gave you life; again, He will cause you
29:63 gave life by it to the earth after its death?
35:9 We drove them to a dead land and We gave life
36:33 them is the dead body of the earth. We gave life
to it.
36:12 We give life to the dead and We write down
37:50 effects of the mercy of God, how He gives life
to you.
36:12 We give life to the dead and We write down
36:78 He said: Who will give life to these bones when
36:79 Say: He will give life to them Who caused them
40:68 He it is Who gives life and causes to die. And
42:9 is the Protector. And He, He is Who gives life
44:8 is no god but He. It is He Who gives life and
45:26 Say: God gives you life. Again, He causes you
to give life to the dead. Yea! He truly is
50:43 We who give life and cause to die and to Us is
57:2 He gives life and causes to die; and He is
57:17 Know you that God gives life to the earth after
75:40 Is not that One Who Has Power to give life
verb IV active participle (muḥyī)—one who gives life
30:50 He is One Who Gives Life to the dead and He
41:39 Who gave it life is the One Who Gives Life to

836. ISTAHYĀ—verb X perfect—to save alive
verb X perfect (yastahī)—to save alive
2:49 they slaughter your children and save alive
7:127 slay their children and we will save alive their
7:141 They slay your children and save alive your
14:6 They slaughter your children and save alive your
28:4 and saves alive their women. Truly he had
verb X imperative (istiḥyā)—save alive
40:25 save alive their women. And the cunning of the

837. HAYY—masculine noun—living
2:154 They are lifeless. Nay! They are living, except
2:255 God! There is no god but He, The Living, The
3:2 God! There is no god but He, The Living, The
3:27 Thou hast brought out the living from the dead
3:27 Thou hast brought out the living from the dead
3:169 Nay! They are living with their Lord. They are
6:95 He brings out the living from the dead and is
6:95 Who Brings Out the dead from the living
10:31 Who brings out the living from the dead and
10:31 dead and brings out the dead from the living
16:21 They are lifeless, not living and they are not
19:15 day he dies and the day he is raised up, living
19:31 the purifying alms as long as I continued living
19:33 day I die and the day I am raised up, living
19:33 I am raised up, living
19:66 When I am dead, will I be brought out living
20:111 faces will be humbled before The Living, The
21:30 We made every living thing of water; will they
25:58 put thy trust in the Living Who is Undying and
30:19 He brings out the living from the dead and He
30:19 He brings out the living from the dead and He
35:22 Nor are the living and the lifeless on the same
36:70 warn whomever had been living and that the
40:65 He is The Living! There is no god but He! So the living and the lifeless

838. HAYĀT—feminine noun—the saving of life, al-hayāt al-dunyā this life
2:85 among you but degradation in this present life
2:86 Those are those who bought this present life
2:96 them to be eager among humanity for this life
2:179 you in reciprocation there is the saving of life
2:204 sayings impress thee about this present life
2:212 those who were ungrateful is this present life
3:14 that is the enjoyment of this present life
3:117 parable of what they spend in this present life
3:185 what is this present life but the delusion of
4:74 the way of God those who sell this present life
4:94 looking for advantage in this present life
4:109 who disputed for them in this present life
6:29 There is nothing but this, our present life
6:32 this present life is nothing but a pastime and
diversion and whom this present life deluded
6:130 bore witness against ourselves. This present life
7:32 for those who believed in this present life
7:51 This present life deluded them. So today We
7:152 their Lord and abasement in this present life
9:38 We were protectors in this present life
10:64 good tidings in this present life and in the
10:72 Thou wilt decide not but about this present life
10:98 in this present life and gave them enjoyment
11:15 Whatever had been wanting this present life
12:26 They were glad in this present life and there is
13:26 is a punishment in this present life and there is
13:34 a is punishment in this present life and
14:3 embrace this present life instead of the world
14:27 in this present life and in the world to come
16:97 this good life and We will give recompense to
16:107 they embraced this present life instead of the
17:77 caused thee to experience a double of this life
18:28 wanting the adornment of this present life
18:45 for them the parable of this present life
18:46 children are the adornment of this present life
18:104 endeavoring went astray in this present life
20:22 Thou wilt decide not but about this present life
20:97 Then go thou! Truly for thee in this life is that
21:90 We responded to him and We bestowed Yahya
2:26 is not ashamed that He propound a parable
33:53 harassed the Prophet and he is ashamed to ask
45:21 Are their living and dying equal? How evil is
6:162 my living and my dying are for God, Lord of
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10:88 adornment and wealth in this present life. Our
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10:31 Who brings out the living from the dead and to drive out, to bring out

10:31 Who brings out the living from the dead and who say: Our Lord! Bring us out from

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59:11 People of the Book: If you were driven out bring us out as infant children, again, you

59:12 they were driven out, they would not go forth bring us out as infant children, again, you

30:19 He brings out the living from the dead and He bring them out from your town. Truly they are

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3:194 and cover us not with shame on the Day of
cover them with shame and help you against
covering with shame and on whom an abiding
of God and cover me not with shame as
a punishment covering him with shame
Resurrection He will cover them with shame
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cover them with shame and help you against
covering with shame and on whom an abiding
of God and cover me not with shame as
a punishment covering him with shame
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924. KHA^FF A F A —verb II perfect—to lighten

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Concordance of 916. KHA^IFA-929. ISTAKHÂF A The Sublime Quran
8:66 Now God lightened your burden from you for
verb II imperfect (yukhaffifu)—to lighten
4:28 God wants to lighten the burden on you
40:49 Call to your Lord to lighten the punishment for
verb II imperfect passive (yukhaffifu)—
to be lightened
2:86 punishment on them will not be lightened
2:162 punishment will not be lightened for them
3:88 be lightened from them nor will they be given
16:85 it will not be lightened for them nor will they
35:36 they die nor will its punishment be lightened
verb II verbal noun (takahff if)—lightening
2:178 That is a lightening from your Lord and a

925. ISTAKHÂFFA—verb X perfect—to irritate, to find light
43:54 he irritated his folk. Then they obeyed him.
verb X imperfect (yastakhff ifu)—
to irritate, to find light
16:80 you find light on the day of your departing
30:60 And let them not irritate thee, those who are

926. KHA^F Â IF—masculine noun (plural khif $f a$)—light (in weight)
7:189 he laid over her, she carried a light burden
9:41 forward light and heavy, and struggle with

K H F Y
927. KHA^F Â—verb I perfect—to be hidden
verb I imperfect (yakhf a)—to be hidden
3:5 is hidden from Him in or on the earth nor in
14:38 what we speak openly and nothing is hidden
40:16 Nothing about them will be hidden from God.
41:40 those who blaspheme Our signs are not hidden
69:18 Your private matters will not be hidden
87:7 the openly published and whatever is hidden

928. AKHÂF —verb IV perfect—to conceal
60:1 what you concealed and what you spoke
verb IV imperfect (yukhf i)—to conceal
2:271 while if you conceal it and give it to the poor
2:284 you show what is within yourselves, or conceal
3:29 Say: Whether you conceal what is in your
3:118 what their breasts conceal is greater
3:154 from God, they conceal within themselves
4:149 If you show good or conceal it or pardon evil
5:15 much of what you had been concealing of the
6:28 to them what they had been concealing
6:91 and conceal much of it and you were taught
14:38 Truly Thou hast known what we conceal and
20:15 I am about to conceal it so that every soul is
24:31 feet so as to be known what they (f) conceal
27:25 knows what you conceal and what you speak
35:37 be Godfearing of God. But thou hast concealed
35:54 Whether you show anything or conceal it, truly
40:19 of the eyes and whatever the breasts conceal
verb IV perfect passive (akhf iya)—
to be concealed
32:17 No soul knows what was concealed for them of
930. KHAFĪYAH—masculine noun—secretive, more secret
19:3 cried out to his Lord, secretly crying out
42:45 a sense of humility looking on with secretive

931. KHĀFIYAH—feminine noun—private matters
69:18 be presented. Your private matters will not be

932. KHUFYAH—feminine noun—inwardly
6:63 You call to Him humbly and inwardly: If Thou
7:55 Call to your Lord humbly and inwardly. Truly

933. KHALADA—verb I perfect—to dwell
verb I imperfect (yakhkhudah)—to dwell
25:69 will dwell in it forever as one who is despised
26:129 so that perhaps you will dwell in them forever
verb I verbal noun (khalid)—eternity
50:34 there in peace. That is the Day of Eternity

934. AKHLADA—verb IV perfect—to incline towards, with proposition ifi to make immortal
7:176 but he inclined towards the earth and followed
10:43 that his wealth made him immortal

935. KHULD—masculine noun—infinite, infinitiy, immortality
10:52 Experience the infinite punishment! Will you
20:120 to the Tree of Infinity and a dominion that will
21:34 not to any mortal before thee immortality. If
25:15 Say: Is that better or the Garden of Infinity
32:14 We forgot you. And experience the infinite
41:28 infinite abode, recompense because they had
Concordance of 949. TAKHALLAFA-952. KHALF The Sublime Quran

13:31 approaches. Truly God breaks not His solemn
20:58 we nor thou will break it—at a mutually
22:47 And God never breaks His Promise. And truly
30:6 promise of God. God breaks not His Promise
34:39 replace it. And He is Best of the ones who
39:20 solemn declaration of God; God never breaks

verb IV imperfect passive (yukhlafu)—
to be breaking one’s word
20:97 what is promised that thou will never break
verb IV active participle (mukhlf)—
one who breaks one’s word or promise
14:47 God will be one who breaks His promise to

949. TAKHALLAFA—verb V perfect—to stay behind
verb V imperfect (yatakhtallafu)—
to stay behind
9:120 stay behind from the Messenger of God nor

950. IKHTALAF—verb VIII perfect—to be at variance
2:176 were at variance regarding the Book are in a
2:213 about what they were at variance in it
2:213 None were at variance in it but those who were
2:213 about what they were at variance in it
2:253 they were at variance and some of them
3:19 variance were those who were given the Book
3:105 like those who split up and were at variance
4:157 who were at variance in it are in uncertainty
8:42 you would be certainly at variance as to the
10:19 but then they became at variance. And if it
10:93 about what they had been at variance
16:64 those things in which they were at variance in
16:124 about what they had been at variance in it
19:37 There was variance among the confederates. So
42:10 thing about which you were at variance in it
43:65 The confederates were at variance among
45:17 about what they had been at variance in it

verb VIII imperfect (yakhtallafu)—
to be at variance
2:113 about what they had been at variance in it
3:35 you about what you had been at variance in it
5:48 you about what you had been at variance
6:164 you about what you had been at variance in
10:19 immediately about what they are at variance in
10:93 what is good and they are not at variance
16:39 for them about what they are at variance
16:92 about what you had been at variance
16:124 was made for those who are at variance about
22:69 about what you had been at variance in it
27:76 of Israel and most of what they are at variance
32:25 about what they had been at variance in it
39:3 between them about what they are at variance
39:46 servants about what they had been at variance
43:63 that about which you are at variance in it
45:17 of the command. And they are not at variance
verb VIII perfect passive (ikhtilafu)—
to be at variance
11:110 Moses the Book, but they were at variance
41:45 Moses the Book, then there was variance in it

verb VIII verbal noun (ikhtilaf)—

alteration, contradiction
2:164 the alteration of the nighttime and the daytime
3:190 the earth and the alteration of nighttime and
4:82 would have found in it many contradictions
10:6 Truly in the alternation of the nighttime and
23:80 His is the alteration of nighttime and daytime.
30:22 and the alteration of your languages and hues.
45:5 the alteration of the nighttime and the day
verb VIII active participle (mukhtalif)—
that which is a variety, ones at variance
6:141 variety of harvest crops and the olives and the
11:118 but they cease not as ones who are at variance
16:13 ones that are at variance, truly in that is a sign
16:69 ones that are at variance, wherein is healing for
35:27 the ones of varying hues. Among the
35:27 ones of varying hues—and others raven black
35:28 they are likewise of hues, ones at variance
39:21 crops by it of hues, ones that are at variance
51:8 are ones who are at variance in your sayings
78:3 about which they are ones who are at variance

951. ISTAKHLAFA—verb X perfect—to make one a successor
24:55 even as He made those before them successors
verb X imperfect (ystakhklifu)—
to make one a successor
6:133 to be put away and will make a successor
7:129 make you successors to him on the earth so
11:57 my Lord will make successors a folk other than
24:55 that He will make them successors in the earth,
verb X passive participle (mustakhklaf)—
one who is made a successor
57:7 what He made you ones who were successors

952. KHALF—masculine noun—follow in succession, succeeding generations, with preposition min behind, after, in the midst of, in advance of, to be behind
2:66 succeeding generations and an admonishment
2:255 what is in front of them and what is behind
3:170 have not yet joined them from behind them
4:9 those who if they left behind weak offspring
7:17 the front of them and from behind them
7:169 succeeded successors who inherited the Book
8:57 for those who are behind them, so that perhaps
9:47 rushed to and fro in your midst with insolent
10:92 form that thou be a sign to whoever is after
13:11 postpone from before him and from behind
19:59 after them succeeded a succession who wasted
19:64 is in advance of us and whatever is behind
20:110 what is in advance of them and what is behind
21:28 what is in advance of them and what is behind
34:9 and what is behind them of the heaven and the
36:9 advance of them an embankment and behind
36:45 what is behind you so that perhaps you will
41:14 drew near before them and from behind
41:25 was before them and whatever was behind
41:42 it not from before it, nor from behind it
46:21 after him from those saying: Worship nothing
72:27 in advance of him and from behind him,
Concordance of 953. KHILĀF—masculine noun—on opposite sides, with preposition min after, behind
5:33 and their feet be cut off on opposite sides
7:124 your hands and your feet on opposite sides
9:81 behind were glad of their positions behind
17:76 linger in expectation behind thee but for a little
20:71 your hands and your feet on opposite sides
26:49 feet on opposite sides and I will cause you

954. KHALIFA—feminine noun—follow in succession
25:62 and the daytime to follow in succession

955. KHAWĀLIF—feminine noun (plural of khalīfah)—those who stay behind
9:87 well-pleased to be with those who stay behind
9:93 ask thee permission to stay behind and they

956. KHALĪFAH—masculine noun (plural khalā'if)—viceregent
2:30 Truly I am assigning on the earth a viceregent;
6:165 And it is He who made you as viceregents on
7:69 when He made you viceregents after the folk of
7:74 And remember when He made you viceregents
10:14 Again, We made you viceregents on the earth
10:73 and we made them the viceregents while We
27:62 the evil and assigns you as viceregents on
35:39 Who made you viceregents on the earth. So
38:26 Truly We made thee a viceregent on the earth

KH L Q
957. KHALAQ—verb I perfect—to create
2:21 O humanity! Worship your Lord Who created
2:29 It is He Who created for you all that is in
2:228 that they (f) keep back what God created
3:59 He created him from earth dust. Again, He said
3:191 Our Lord! Thou hadst not created this in vain.
4:1 Be Godfearing of your Lord Who created
4:1 from a single soul and from it created its
5:18 Nay! You are mortals whom He created
6:1 The Praise belongs to God Who created the
6:2 It was He Who created you from clay, and,
6:73 is He Who created the heavens and the earth
6:94 you drew near Us one by one as We created
6:100 with God—the jinn although He created them
6:101 He created everything; and He is Knowing of
7:11 And certainly We created you. Again, We
7:12 created me of fire and Thou hadst created him
7:12 created me of fire and Thou hadst created him
7:54 God, He Who created the heavens and the
7:181 of whom We created there is a community
7:185 whatever things God created that perhaps their
7:189 It is He Who created you from a single soul
9:36 On the day when He created the heavens and
10:3 Lord is God Who created the heavens and the
10:5 God created that only in Truth. He explains
10:6 whatever God created in the
11:7 it is He Who created the heavens and the earth
11:119 He created them. And completed was the Word
13:16 they ascribed associates with God who created
14:19 God created the heavens and the earth in Truth

14:32 God is He Who created the heavens and the
15:26 We created the human being from out of
15:27 We created the ones who are the spirits before
15:33 whom Thou hadst created out of earth-mud of
15:85 We created not the heavens and the earth and
16:3 He created the heavens and the earth with The
16:4 He created the human being from seminal
16:5 He created the flocks for you in which there is
16:48 God created casts its shadow to the right and to
16:70 And God has created you. Again, He calls you
16:81 made for you shade out of what He created
17:61 myself to one whom Thou hadst created from
17:70 many of those whom We created with
17:99 Consider they not that God Who created the
18:37 Wert thou ungrateful to Him Who created thee
18:48 you drew near Us as We created you the first
19:9 I have created thee before when thou wast
19:67 remember that We created him before when he
20:4 down successively from Him Who created the
20:55 We created you from it and into it We will
21:16 We created not the heavens and the earth and
21:33 it is He Who created the nighttime and the day
22:5 We created you from earth dust, again, from
23:12 We created the human being from an extraction
23:14 We created a clot from seminal fluid. Then We
23:14 created tissue from the clot. Then We created
23:14 We created bones from tissue. Then We clothed
23:17 We created above you seven tiers. We had not
23:91 god would have taken away what he created
23:115 Assumed you that We created you in
24:45 God created every moving creature from water.
25:2 He created everything and ordained it a
25:49 We created flocks on it and many humans
25:54 it is He Who created a mortal from water and
25:59 He, Who created the heavens and the earth and
26:78 Who created me. And it is He Who guides me
26:166 forsaking spouses whom your Lord created for
26:184 be Godfearing of Him Who created you and
27:60 Who created the heavens and the earth and
29:44 God created the heavens and the earth with
29:61 if thou hadst asked them: Who created the
30:8 reflect not in themselves, yet, God created not
30:20 His signs are that He created you from earth
30:21 His signs are that He created for you spouses
30:40 is He Who created you. Again, He provided
30:54 God is He Who created you in your weakness.
31:10 He created the heavens without any pillars so
31:11 created? Nay! The ones who are unjust are
31:25 if thou hadst asked them who created the
32:4 God! It is He Who created the heavens and the
32:7 He Who did everything that he created well.
35:11 God created you from earth dust; again, from
35:40 than God? Cause me to see what they created
36:36 Glory be to Him Who created pairs, all of them
36:42 And We created for them of its like that they
36:71 Consider they not how We have created for
36:77 Consider they not the human being that We created
36:81 He Who created the heavens and the earth One
37:11 We created? Truly We created them of clutching
37:11 We created? Truly We created them of clinging
37:96 while God created you and what you do
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37:150 Or created We female angels while they were  
38:27 We created not the heaven and the earth and  
38:25 thee from prostrating to what I created with  
38:26 said: I am better than he. Thou hadst created  
38:27 created me from fire while Thou hadst created  
39:5 He created the heavens and the earth with The  
39:38 hadst asked them: Who created the heavens  
40:67 Who created you from earth dust; again, from  
41:9 are you ungrateful to Him Who created the  
41:15 they not that God Who created them, He was  
41:21 gave speech to all things. And He created you  
41:37 but prostrate yourselves to God Who created  
43:9 thou hadst asked them: Who created the  
43:9 say: The Almighty, The Knowing created  
43:12 it is He Who created all the pairs and assigned  
43:87 if thou hadst asked them: Who created them?  
44:38 We created not the heavens and the earth and  
44:39 We created them not but with The Truth but  
45:22 God created the heavens and the earth with  
46:3 We created not the heavens and the earth and  
46:4 Cause me to see what of the earth they created  
46:33 Consider they not that God Who created the  
49:13 O humanity! Truly We created you from a male  
50:16 We created the human being, We know what  
50:38 We created the heavens and the earth and  
51:49 We created pairs so that perhaps you will  
51:56 I created not jinn and humankind but that they  
52:36 Or created they the heavens and the earth?  
53:45 and that He created the pairs, the male and  
54:49 Truly We created all things in measure  
55:3 He created the human being  
55:14 He created the human being from earth mud  
55:15 He created the ones who are the spirits from a  
56:57 We, We created you. Why establish it not as  
57:4 It is He Who created the heavens and the earth  
62:4 He is who created you: So some of you are  
65:12 It is God Who created the seven heavens and of  
67:2 He Who created death and this life that He  
67:3 Who created the seven heavens one on another.  
67:14 Would He who created not know? And He is  
70:39 No indeed. Truly We created them out of what  
71:14 And, surely, He created you in stages  
71:15 Consider you not how God created the seven  
74:11 Forsake to Me whom I alone created  
75:38 he had been a clot and He created him and  
76:2 We created the human being of a mingling of  
76:28 We created them and We strengthened their  
78:8 And We created you not in pairs  
80:18 From which thing He created him  
80:19 He created him from seminal fluid then  
82:7 He Who created thee, then shaped thee in  
87:2 Who created and shaped  
90:4 Truly We created the human being in trouble  
92:3 by Him Who created the male and the female  
95:4 We have created the human being of the fairer  
96:1 Recite in the Name of thy Lord Who created  
96:2 He created the human being from a clot  
113:2 from the worst of things which He created  
3:47 Thus God creates whatever He wills

**verb I imperfect (yakhluqa)—to create**

3:49 I will create for you out of clay a likeness of a  
5:17 earth and what is between the two. He creates  
5:110 thou hast created from clay the likeness of a  
7:191 Ascribe they partners with God who create  
16:8 He creates horses, mules and donkeys for you  
16:17 Is then He Who creates as he who creates not  
16:17 Is then He Who creates as he who creates not  
16:20 you call to other than God, they create not  
17:99 is One Who Has the Power to create the like of  
22:73 you call to other than God will never create  
24:45 God creates what He wills. Truly God is  
25:3 gods to themselves other than Him who create  
28:68 Lord creates whatever He wills and chooses.  
29:17 graven images other than God and you create  
30:54 He creates what He wills; and He is The  
36:81 to create the like of them? Ye! And He is The  
39:4 He creates of what He wills. Glory be to Him.  
39:6 He creates you from one soul. Again, He made  
39:6 He creates you in the wombs of your mothers,  
42:49 He creates what He wills. He bestows females  
43:16 to Himself daughters from what He creates  
56:59 Is it you who create it or are We the ones who  
77:20 Create We you not of despicable water

**verb I imperfect passive (khuliga)—to be created**

4:28 on you. And the human being was created  
21:57 The human being was created of haste. I will  
52:35 Or were they created out of nothing or are they  
70:19 Truly the human being was created fretful  
86:5 human being look on of what he was created  
86:6 He was created of water, that which gushes  
88:17 not then look on the camel, how it was created

**verb I imperfect passive (yakhlaq)—to be created**

7:191 who create nothing and are themselves created  
16:20 not anything but they are themselves created  
25:3 are themselves created and they neither  
89:8 of which are not created the likes in the land

**verb I verbal noun (khalq)—creation, constitution**

2:164 in the creation of the heavens and the earth  
3:190 creation of the heavens and of the earth and the  
3:191 they reflect on the creation of the heavens and  
4:119 them, and they will alter the creation of  
7:69 and increased you greatly in constitution  
7:54 creation and the command, blessed be God  
9:27 Is your constitution harder to create or the  
10:4 It is He Who begins the creation. Again, He  
10:34 anyone who begins the creation and, again  
10:34 it to return? Say: God begins the creation  
13:5 earth dust, will we truly be in a new creation  
13:16 with God who created as His creation  
13:16 so that the creation resembled one another to  
14:19 you to put away and bring a new creation  
17:49 be ones who are raised up in a new creation  
17:51 creation that is more troublesome in your  
17:98 be ones who are raised up as a new creation  
18:51 them not to witness the creation of the heavens  
18:51 own creation of themselves nor had I been one  
20:50 is He Who gave everything its creation, again,  
21:104 as We began the first creation, We will cause it
23:14 We caused another creation to grow. So blessed
23:17 not been ones who are heedless of the creation
27:64 Who begins creation, again, will cause it to
29:19 Consider they not how God causes the creation
29:20 earth and look on how He began the creation
30:11 God begins the creation. Again, He causes it to
30:22 His signs are the creation of the heavens and
30:27 He it is Who begins the creation. Again, He
30:30 There is no substitution for the creation of God
31:11 This is the creation of God. Then cause me to
31:28 Your creation and your Upraising are not but
32:7 everything well. And He began the creation of
32:10 on the earth will we be in a new creation
34:7 Then you will truly be in a new creation
35:1 in threes and fours. He increases in creation
35:16 you to be put away and bring a new creation
35:23 constitution. Will they not then be reasonable
35:28 parables for Us and forgot his own creation
35:29 time and He is The Knowing of every creation
37:11 for advice: Are they stronger in constitution
39:6 creation after creation, in threefold shadows
39:6 creation after creation, in threefold shadows
40:57 the creation of the heavens and the earth is
40:57 earth is greater than the creation of humanity
42:89 among His signs are the creation of the
43:19 females. Bore they witness to their creation?
45:4 creation and what He disseminates of moving
46:33 is not wearied by their creation—is One Who
50:15 Were We wearied by the first creation? Nay!
50:15 Nay! They are perplexed about a new creation
67:3 not seen any imperfection in the creation of
67:3 verb I active participle (khālid)—
67:3 one who is a creator
6:102 the One Who is Creator of everything so
13:16 Say: God is One Who is Creator of everything
15:28 One Who is Creator of the mortals out of
23:14 be God, the Fairer of the ones who are creators
35:3 Is there any one who is creator other than God
37:125 forsake the fairer of ones who are the creators
38:71 the angels: Truly I am One Who is Creator of a
39:62 God is One Who is Creator of everything and
40:62 your Lord, One Who is Creator of everything
52:35 nothing or are they ones who are creators of
56:39 create it or are We the ones who are the creators
59:24 He is God, The One Who is the Creator, The
956. KHALÂL—masculine noun—morals
956. KHALÂL—masculine noun—morals
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956. KHALÂL—masculine noun—morals
956. KHALÂL—masculine noun—morals
958. KHALÂQ—masculine noun—The Knowing Creator
15:86 Truly thy Lord is The Knowing Creator
36:81 of them? Yea! And He is The Knowing Creator
959. KHALÂQA—verb II perfect—to be formed
959. KHALÂQA—verb II passive participle (mukhallaqah)—
959. KHALÂQA—verb II passive participle (mukhallaqah)—
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959. KHALÂQA—verb II passive participle (mukhallaqah)—
960. IKHTALAQA—verb VIII perfect—to make up tales
960. IKHTALAQA—verb VIII perfect—to make up tales
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960. IKHTALAQA—verb VIII perfect—to make up tales
961. KHALÂQ—masculine noun—apportionment
2:254 trading in it nor befriending nor intercession
4:125 And God took Abraham to Himself as a friend
14:31 which there is neither trading nor befriending
15:13 They believe not in it. Surely passed away
18:33 We caused a river to gush forth in the midst of
22:5 from a clot, again, from tissue that was formed
22:5 that was not formed so that we make it
2:254 trading in it nor friendship nor intercession
14:31 which there is neither trading nor befriending
22:5 from a clot, again, from tissue that was formed
22:5 that was not formed so that we make it

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41:25 that passed away before them of jinn and
46:17 when generations before me passed away
46:18 communities that passed away before of the
46:21 curving sandhills.Warnings passed away
48:23 This is a custom of God which was in force
verb I imperfect (yakhālū)—to be free
12:9 fling him to some other region to free the face
verb I active participle (khālīyah)—
one that has gone by
69:24 in the past, in the days, ones that have gone by

968. KHALLĂ—verb II perfect—to let one go
one’s way
verb II imperative (khalli)—
let one go one’s way khallā sabīl
9:5 the purifying alms, then let them go their way

969. TAKHALLĂ—verb V perfect—to void oneself
8:4 and cast what is in it and voided itself

970. KHAMADA—verb I perfect—to be silent and still
verb I active participle (khāmid)—
one who is silent and still
21:15 them as stubble, ones silent and still
36:29 when they were ones who are silent and still

971. KHAMR—feminine noun—intoxicant, grapes
2:219 They ask thee about intoxicants and gambling
5:90 O those who believed! Indeed intoxicants and
5:91 between you through intoxicants and gambling
12:36 them said: Truly I see myself pressing grapes in
12:41 he will give intoxicants to drink to his master
47:15 rivers of intoxicants delightful to ones who

972. KHUMUR—masculine noun (plural of khimār)—head cover
24:31 And let them (f) draw their head coverings

973. KHAMSAH—feminine noun—five
3:125 with five thousand angels—ones who are
18:22 they will say: They were five, the sixth of them
58:7 nor of five, but He is the sixth nor of fewer than

974. KHĀMISAH—feminine noun—fifth
24:7 and a fifth that the curse of God be on him if he
24:9 fifth that the anger of God be on her if he had

975. KHAMSprüf—feminine noun—fifty
29:14 thousand years less fifty years. And the Deluge
70:4 whose measure had been fifty thousand years

976. KHUMS—masculine noun—one-fifth
8:41 one-fifth of it belongs to God and to the

977. MAKHMAȘAH—feminine noun—emptiness
5:3 was driven by necessity due to emptiness—not
9:120 them nor fatigue nor emptiness in the way of

978. KHAMATA—verb I perfect—to half-roast
verb I verbal noun (khamat)—sour
34:16 gardens, two gardens yielding a sour harvest

979. KHIŅZĬR—masculine noun—swine
2:173 for you and blood and the flesh of swine
5:3 forbidden to you and blood and flesh of swine
5:60 He made some of them into apes and swine
6:145 that which is shed or the flesh of swine
16:115 carrion and blood and flesh of swine

980. KHANNA—feminine noun—sneaking
11:4 from the worst of the sneaking whisperer of

981. KHUNNAS—feminine noun—stars that recede
81:15 So no! I swear an oath by the stars that recede

982. INKHANAQA—verb VII—to be strangled
verb VII active participle (munkhanīqah)—
a beast that is strangled
5:3 that is a strangled beast and the one that is

983. KHIĀRA—verb I perfect—to low like flocks
verb I verbal noun (khuwār)—
lowing sound of flocks
7:148 like one that has the lowing sound of flocks
20:88 that had the lowing sound of flocks. Then they

984. KHĀDA—verb I perfect—to engage in idle talk, to discuss
9:69 you engaged in idle talk as they engaged in
9:69 in idle talk as they engaged in idle talk
verb I imperfect (yakhādū)—
to engage in idle talk, to discuss
4:140 with them until they discuss in conversation
6:68 thou hadst seen those who engage in idle talk
6:68 from them until they discuss in conversation
9:65 Truly we had only been engaging in idle talk
43:83 So let them engage in idle talk and to play until
70:42 So let them engage in idle talk and play until
74:45 engage in idle talk along with the ones who
verb I verbal noun (khā'ād)—
engaging in idle talk
6:91 them playing, engaging in their idle talk
52:12 they, those who are engaging in idle talk
verb I active participle (khā'īd)—
one who engages in
74:45 with the ones who are engaging in idle talk,
Concordance of 985. KHĀFA-986. KHAWWAFA The Sublime Quran

KH W F

985. KHĀFA—verb I perfect—to fear

2:182 feared from one who makes a testament
2:229 feared that they both will not perform the
2:239 if you feared, then pray on foot or as one who
9:3 if you feared that you will not act justly with
4:3 if you feared you will not be just, then one or
4:9 left behind weak offspring would fear for
4:35 if you feared a breach between the two, then
4:101 if you feared that you would be persecuted by
4:128 if a woman feared resistance from her husband
9:28 if you feared being poverty-stricken, God will
11:103 there is a sign for whoever feared the
14:14 for whoever feared My station and feared My
14:14 for whoever feared My station and feared My
19:5 I feared my defenders after me and my woman
26:21 So I ran away from you when I feared you.
28:7 but if thou hadst feared for him, then cast him
55:46 For him who feared the station before his Lord
79:40 feared the Station of his Lord and prohibited

verb I imperfect (yakhāfu)—to fear

2:229 fear that they both will not perform the
3:175 fear them not but fear Me if you had been ones
4:34 those whose resistance you fear (f), then
5:23 Two men said among those who fear to
5:28 that I kill thee. I fear God, Lord of the worlds
5:54 fear not the reproach of one who is reproached
5:94 so that God knows who fears Him in the
5:108 they fear that their oaths will be repelled
6:15 Truly I fear if I rebelled against my Lord, the
6:51 And warn with the Quran those who fear that
6:60 I fear not whatever partners you ascribe with
6:61 while you fear not that you ascribe partners
6:61 And how should I fear what you ascribed as
7:59 Truly I fear for you the punishment of a
8:26 You fear humanity would snatch you away so
8:48 Truly I fear God and God is Severe in
8:58 And if thou hast feared treachery from a folk,
10:15 Truly I fear if I rebelled against my Lord a
11:3 if they turn away, I fear for you the punishment
11:26 but God. Truly I fear for you the punishment of
11:70 They said: Fear not. We were sent to the folk of
11:95 I consider you as good and truly I fear for you
12:13 I fear that a wolf eat him while you are ones
13:21 and dread their Lord and they fear the dire
16:50 fear their Lord above them and accomplish
17:57 and they hope for His mercy and they fear His
19:45 O my father! Truly I fear that a punishment
20:21 He said: Take it and fear not. We will cause it to
20:45 They both said: Our Lord! Truly we fear that he
20:46 He said: Fear not. Truly I am with both of you.
20:68 We said: Fear not! Truly thou, thou art lofty
20:77 in the sea neither fearing to be overtaken nor
20:112 who believes, then he will fear neither injustice
24:37 the giving of purifying alms for they fear a Day
24:50 in doubt or be they fearful that God and His
26:12 He said: My Lord! Truly I fear that they will
26:14 they charge an impiety against me. I fear that
26:135 I fear for you the punishment of a tremendous
27:10 O Moses! Fear not! The ones who are sent fear
27:10 O Moses! Fear not! The ones who are sent fear

28:7 him into the water of the sea and neither fear
28:25 related to him the narrative, he said: Fear not.
28:31 O Moses! Come forward and fear not. Truly
28:33 Truly I killed a soul among them and I fear that
28:34 helpmate to establish me as true. Truly I fear
29:33 Neither fear nor feel remorse. Truly we are
30:28 you so that you share as equals and you fear
38:22 Fear not; two disputants were insolent, some of
39:13 Say: Truly I fear if I rebelled against my Lord
40:26 I fear that he substitute for your way of life or
40:30 O my folk! Truly I fear for you like a Day of the
41:30 angels come forth to them: Neither fear nor feel
46:21 Truly I fear for you the punishment of a
48:27 You will fear not. He knew what you know not
50:45 them; so remind by the Quran whoever fears
51:28 Then he sensed a fear of them. They said: Be
51:37 We left a sign in it for those who fear the
59:16 I am free of thee. I fear God, the Lord of the
72:13 in his Lord, he will fear neither meagerness nor
74:53 No indeed. Nay! They fear not the world to
76:7 They live up to their vows and they fear a Day
76:10 we fear our Lord on a frowning, inauspicious
91:15 And He fears not its Ultimate End

verb I imperative (khāf)—to fear

3:175 fear them not but fear Me if you had been ones
3:238 will be neither fear in them nor will they feel
3:62 neither fear in them nor will they feel remorse
2:112 neither fear in them, nor will they feel remorse
2:155 certainly try you with something of fear
2:262 will be neither fear in them nor will they feel
2:274 neither fear in them nor will they feel remorse
2:277 neither fear in them nor will they feel remorse
3:170 be neither fear in them, nor will they feel
4:83 near them a command of public safety or fear
5:69 will be neither fear in them nor will they feel
6:48 will be neither fear in them nor will they feel
7:35 will be neither fear in them nor will they feel
7:49 will be neither fear in you nor will you feel
7:56 made right and call to Him with fear and hope
10:62 will be neither fear in them, nor will they feel
10:85 fear of Pharaoh and his Council that he
13:12 Who causes you to see the lightning in fear and
16:112 it to experience extreme hunger and fear
24:55 substitute a place of sanctuary after their fear
30:24 He causes you to see the lightning in fear
32:16 call to their Lord in fear and hope. And they
33:19 being covetous of you; then when fear drew
33:19 when their fear went, they abused you with
43:68 O My servants! This Day there shall be no fear
46:13 will there be fear in them, nor will they feel
106:4 against hunger and secured them against fear

verb I active participle (khā‘if)—one who is fearful

2:114 to enter them but as ones who are fearful
28:18 be in the morning in the city one who is fearful
28:21 went forth from there as one who is fearful

986. KHAWWAFA—verb II perfect—to frighten

verb II imperfect (yukhawwifu)—to frighten
Concordance of 998. KHAYR The Sublime Quran

2:273 persistently of humanity and whatever of good
2:280 it is better for you that you be charitable if you
3:15 Say: Shall I tell you of better than that
3:26 Thy hand is the good; truly Thou art Powerful
3:30 brought forward of good and what it did of
3:54 planned and God planned and God is Best of
3:104 community from among you who calls to good
3:110 the best community that was brought out for
3:110 Book believed, it would have been better for
3:115 of good they accomplish will never go
3:150 Nay! God is your Defender and He is Best of
3:157 forgiveness and mercy from God are better
3:178 We only grant indulgence to them that is better
3:180 that what God gave them of His grace is better
3:198 from God, and what is with God is best for the
4:19 something in which God makes much good
4:25 you endure patiently is better for you. God is
4:60 that what God gave them of His grace is better
4:60 We only grant indulgence to them that is better
4:72 the Last Abode is better for those who are
5:114 Thee and provide us and Thou art Best of the
6:158 nor earned good because of his belief. Say
7:188 acquired much good and evil would not have
7:269 you of good they accomplish will never go
7:35 straight. That is best and fairer in interpretation
7:35 Iblis said: I am better than he. Thou hadst
8:189 try you with the worst and good as a test. And
8:247 Is this better as hospitality or the tree of
8:36 to the traveler of the way. That is better for
8:101 than to hasten for the good, the
8:107 removes it but He. And if He wants good
8:109 gives judgment. And He is Best of the ones
9:61 Lord caused to descend? They will say: Good
9:72 with benevolence, for him will be better
9:78 Is God better or what they ascribe as a partners
9:109 truly the abode of the world to come is better
10:109 if your Lord will give me better than
10:109 then perhaps my Lord will give me better than
10:19 He is Best in rewarding for good deeds and
10:23 He is Best in rewarding for good deeds and
11:86 He is Best in rewarding for good deeds and
11:108 truly the abode of the world to come is better
11:116 truly the abode of the world to come is better
11:116 Lord caused to descend? They will say: Good
12:116 certainly it is better for the ones who remain
12:169 revenue from thy Lord is better and He is Best
12:33 contract with them if you knew good in them.
12:46 Wait for us, it would have been better for them
12:57 compensation of the world to come is better for
12:57 live up to full measure, and that I am best of
12:80 judgment in my case. And He is Best of the
12:108 better or God, The One, The Omniscient
12:109 truly the abode of the world to come is better
12:126 certainly it is better for the ones who remain
12:160 what is with God is better for you if you had
12:190 that is better than what they
12:345 Iblls said: I am better than he. Thou hadst
12:355 Is he who is cast down into the fire better off
12:355 grows not weary of supplicating for good
12:376 he said: Truly I cherished and loved the good
12:401 by it. And provision of thy Lord is Best and
12:426合同與他們僞誓，為他將有更好者（f），和
12:446 That is better for you so that perhaps you will
12:456 and accomplishment good so that
12:468 in them much good so remember the Name of
12:482 the worst and good as a test. And
12:498 definitely He is Best of the ones who provide
12:498 your Lord, and accomplish good so that
12:508 to God. And He is Best of the best who are those who are
12:519 to worse as much as he supplicates for good
12:525 the same as you who the ones who are among the good
12:554 the Last Abode is better for those who are
12:573 Is this better as hospitality or the tree of
12:583 Is God better or what they ascribe as a partners
12:608 in them much good so remember the Name of
12:619 How, who had He willed, assigned for thee better
12:629 their Lord to cause for them in exchange one better
12:639 Is what God gave me is better than what He gave
12:645 that what God gave them of His grace is better
12:645 We only grant indulgence to them that is better
what is with God is better and is that which
the mercy of thy Lord is better than what they
Or am I better than this one who is despicable,
said: Are our gods better or is he? They cited
they better or a folk of Tubba and those before
If it had been good, they would not have
sincere to God, they would have been better for
would have been better for them. And God is
Perhaps they be better than they, nor women
Perhaps they be better than they; nor find fault
delays the good, one who exceeds the limits
who are ungrateful better than
That is better for you and purer. But if you find
and your lives. That is better for you if you had
forsake trading. That is better for you if you
Say: What is with God is better than any
delays the good, one who exceeds the limits
our Lord will cause to exchange for us better
in and on it of all moving creatures
there is no moving creature on earth but its
there is no moving creature in or on the earth
He would not leave on it a moving creature,
there is no moving creature in or on the earth
truly the worst of moving creatures with God
of moving creatures with God are unwilling to
there is no moving creature in or on the earth
He created horses, mules and donkeys for you
string of horses, to put fear in the enemy of
He creates horses, mules and donkeys for you
rally against them with thy horse and thy foot
an animal for an expedition, neither any horse
were restrained in edifices
edifice
in like manner of the people of Pharaoh
in like manner of the people of Pharaoh and of
In the same way, in like manner of the people
for seven years in like previous manner
in like manner of a folk of Noah and Ad and
one’s work
one who is constant in one’s work
moon, both ones that are constant in their work
moving creature
moving creature
Disseminated on it all moving creatures
there is no moving creature in or on the earth
Truly there are no moving creatures with God
there is no moving creature on earth but its
there is no moving creature but He is One
moving creatures and the angels and they
He would not leave on it a moving creature,
trees and the moving creatures, and many of
God created every moving creature from water.
them, We will bring out a moving creature for
many a moving creature carries not its own
in and on it of all moving creatures
jinn but a moving creature of the earth that
Concordance of 1011. DABBARA-1022. DAKHALA The Sublime Quran

35:45 on the back of the earth any moving creature
42:29 whatever of moving creatures He disseminated
45:4 and what He disseminates of moving creatures

D B R
1011. DABBARA—verb II perfect—to manage
verb II imperfect (yudabbiru)—to manage
10:3 Himself to the Throne; managing the command
10:31 who manages the command? They will then
13:2 He manages the command. He explains
32:5 He manages every command from the heaven
verb II active participle (mudabbir)—
one who manages

79:5 by the ones who manage a command

1012. ADBARA—verb IV perfect—to draw back
70:17 calling whoever drew back and turned away
74:23 Again, he drew back and grew arrogant
74:33 and the night when it drew back
79:22 Again, Pharaoh drew back, hastening about
verb IV verbal noun (idbār)—drawing back
52:49 and glorify at night and the drawing back of
verb IV active participle (mudibir)—
one who draws back
9:25 Again, you turned as ones who draw back
21:57 idols after you turn as ones who draw back
27:10 he turned as one who draws back to retrace his
27:90 they turned to being ones who draw back
28:31 as one who draws back, and he retraces his
30:52 when they turned as ones who draw back
37:90 turned away from him as ones who draw back
40:33 you will turn as ones who draw back, when

1013. DABIR—masculine noun—last remnant
6:45 off were the last remnant of the folk who did
7:72 We severed the last remnant of those who
8:7 to sever the last remnant of the ones who
15:66 the command to him that the last remnant

1014. TADABBARA—verb V perfect—to meditate on
verb V imperfect (yatadabbaru)—
to meditate on
4:82 They meditate not on the Recitation. And if it
23:68 Meditate they not on the saying or drew near
38:29 they meditate on its signs and those imbued
47:24 Meditate they not then on the Quran or are

1015. DUBUR—masculine noun (plural adbār) end part; min dabur from behind; wallā al-adbār to turn one’s back
3:111 they will turn their backs to you. Again, they
4:47 obliterate faces, and repel them backwards
5:21 go not back turning your back, for then you
8:15 then turn not your backs to them in flight
8:16 whoever turns his back that Day, but one who
8:50 striking their faces and their backs saying:
12:25 door and she tore his long shirt from behind
12:27 if his long shirt had been torn from behind,
12:28 he saw his long shirt was torn from behind, he

15:65 follow thou their backs and look not back any
17:46 Quran, they turned their backs, turning back
33:15 that they would not turn their backs to the
47:25 those who went back—turn their back—after
47:27 themselves, striking their faces and their backs
48:22 you, they would have turned their backs
50:40 in the night glorify Him and at the end part of
54:45 put to flight and they will turn their backs
59:12 helped them, they would turn their backs

D TH R
1016. DATHTHARA—verb II perfect—to wrap oneself in a cloak
verb II active participle (mudaththir)—
one who has wrapped oneself in a cloak
74:1 the one who has wrapped himself in a cloak

D H R
1017. DAHARA—verb I perfect—to reject
verb I verbal noun (dāhir)—reject
37:9 rejected. And for them is a punishment, that
verb I passive participle (madhūr)—
one who is rejected
7:18 one who is scorned, one who is rejected
17:18 it, one who is condemned, one who is rejected
17:39 one who is reproached, as one who is rejected

D H D
1018. ADHADA—verb IV perfect—to refute
verb IV imperfect (ydhidū)—to refute
18:56 dispute with falsehood in order to refute
40:5 they dispute with falsehood to refute The Truth
verb IV passive participle (mudhād)—
one who is refuted
37:141 and he had been of the ones who are refuted

1019. DAHADA—verb I perfect—to be weak in argument
verb I active participle (dāhīd)—
that which is null and void
42:16 their disputations are null and void with their

D H W
1020. DAHĀ—verb I perfect—to spread out
79:30 And after that, He spread out the earth

D KH R
1021. DAKHARA—verb I perfect—to be small
verb I active participle (dākhīr)—
one who is in a state of lowness
16:48 they are ones who are in a state of lowness
27:87 Him as ones who are in a state of lowness
37:18 Say: Yes, you will be ones in a state of lowness
40:60 hell as ones who are in a state of lowness

D KH L
1022. DAKHALA—verb I perfect—to enter, to lay with
3:37 Zechariah entered upon her in her sanctuary
3:97 whoever entered it had been one who is safe
4:23 you have lain—but if you have not yet lain
Concordance of 1023. ADKHALA The Sublime Quran

1023. ADKHALA—verb IV perfect—to cause to enter

5:65 and caused them to enter into Gardens of Bliss
21:75 We caused him to enter into Our Mercy. Truly
21:86 We caused them to enter into Our mercy. They

verb IV imperfect (yadkhilu)—to be forced to enter

3:192 Whomever Thou hast caused to enter the fire
3:195 I will certainly cause them to enter into

verb I active participle (dakhil)—one who enters

5:22 then we will certainly be ones who enter
66:10 said: Enter the fire along with ones who enter

verb I imperative (yadkhilu)—to enter

4:23 you have lain—but if you have not yet lain
5:23 them through the door! And when you entered
5:61 they entered with ingratitude and they surely
7:38 time a community entered, it would curse its
12:36 And then entered with him in the prison
12:38 Joseph’s brothers drew near and they entered
12:68 when they entered from where their father
12:69 they entered before Joseph, he himself gave
12:88 Then when they entered to him, they said: O
12:99 entered to Joseph, he gave refuge to his
15:52 they entered upon him and said: Peace! He
17:77 prostration just as they entered it the first time
18:35 he entered his garden while he is one who is
18:39 that when thou hadst entered thy garden thou
24:61 entered houses, then greet one another with a
27:34 She said: Truly when kings entered a town,
28:15 he entered the city at a time of heedlessness of
36:22 they entered in on David, he was terrified of
51:25 they entered to him they said: Peace. He said:
71:28 entered my house as one who believes

verb I imperfect passive (udkhilu)—cause to enter

2:214 assumed you that you would enter the Garden
4:124 assumed you that you would enter the Garden
4:124 those will enter the Garden and they will not
5:22 and we will never enter it until they go forth
5:24 They said: O Moses! We will never enter it as
7:40 enter the Garden until a he-camel penetrates
7:46 Peace be on you. They entered it not, and they are
12:67 O my sons! Enter not by one door, but enter by
13:23 Gardens of Eden which they will enter and
13:23 And angels will enter to them from every door
16:31 Gardens of Eden which they will enter and
17:7 prostration just as they entered it the first time
18:35 he entered his garden while he is one who is
18:39 that when thou hadst entered thy garden thou
24:61 entered houses, then greet one another with a
27:34 She said: Truly when kings entered a town,
28:15 he entered the city at a time of heedlessness of
36:22 they entered in on David, he was terrified of
51:25 they entered to him they said: Peace. He said:
71:28 entered my house as one who believes

verb IV active participle (adkhila)—one who enters

3:192 Whomever Thou hast caused to enter the fire
3:195 I will certainly cause them to enter into

verb II passive participle (adkhilu)—one who is entered

5:65 and caused them to enter into Gardens of Bliss
21:75 We caused him to enter into Our Mercy. Truly
21:86 We caused them to enter into Our mercy. They

verb I perfect passive (udkhila)—to be forced to enter

12:67 O my sons! Enter not by one door, but enter by
13:23 Gardens of Eden which they will enter and
13:23 And angels will enter to them from every door
16:31 Gardens of Eden which they will enter and
17:7 prostration just as they entered it the first time
18:35 he entered his garden while he is one who is
18:39 that when thou hadst entered thy garden thou
24:61 entered houses, then greet one another with a
27:34 She said: Truly when kings entered a town,
28:15 he entered the city at a time of heedlessness of
36:22 they entered in on David, he was terrified of
51:25 they entered to him they said: Peace. He said:
71:28 entered my house as one who believes

verb I imperative (yadkhilu)—to enter

2:111 they said: None will enter the Garden but ones
2:114 It had not been for those to enter them
2:214 assumed you that you would enter the Garden
3:192 Whomever Thou hast caused to enter the fire
3:195 I will certainly cause them to enter into

verb I perfect (yadkhila)—to enter

16:32 Enter the Garden because of what you had
27:18 One ant said: O ants! Enter your dwellings so
27:44 It was said to her: Enter the pavilion; and when
33:53 believed! Enter not the houses of the Prophet
36:26 It was said: Enter the Garden. He said: O
39:72 It will be said: Enter the doors of hell as ones
39:73 Peace be on you! You fared well! So enter it,
40:76 Enter the doors of hell as ones who will dwell
43:70 Enter the Garden, you and your spouses, to be
50:34 Enter you there in peace. That is the Day of
66:10 said: Enter the fire along with ones who enter
89:29 Enter thou among My servants
89:30 and enter thou My Garden

verb I perfect passive (udkhila)—to be forced to enter

12:67 O my sons! Enter not by one door, but enter by
13:23 Gardens of Eden which they will enter and
13:23 And angels will enter to them from every door
16:31 Gardens of Eden which they will enter and
17:7 prostration just as they entered it the first time
18:35 he entered his garden while he is one who is
18:39 that when thou hadst entered thy garden thou
24:61 entered houses, then greet one another with a
27:34 She said: Truly when kings entered a town,
28:15 he entered the city at a time of heedlessness of
36:22 they entered in on David, he was terrified of
51:25 they entered to him they said: Peace. He said:
71:28 entered my house as one who believes
27:19 cause me to enter by Thy Mercy among Thy
40:8 Our Lord! Cause me to enter into a
40:46 Cause the people of Pharaoh to enter the
verb IV perfect passive (udkhila)—
to be caused to enter
3:185 away from the fire and was caused to enter the
14:23 be caused to enter those who believed, and did
71:25 were caused to enter into a fire. And they
verb IV imperfect passive (yudkhalu)—
to be caused to enter
70:38 of them desirous of being caused to enter into a

Concordance of 1024. MUDKHAL-1039. IDDĀRAKA The Sublime Quran

27:19 cause me to enter by Thy Mercy among Thy
40:8 Our Lord! Cause me to enter into a
40:46 Cause the people of Pharaoh to enter the
verb IV perfect passive (udkhila)—
to be caused to enter
3:185 away from the fire and was caused to enter the
14:23 be caused to enter those who believed, and did
71:25 were caused to enter into a fire. And they
verb IV imperfect passive (yudkhalu)—
to be caused to enter
70:38 of them desirous of being caused to enter into a

1024. MUDKHAL—masculine noun—gate
4:31 sins and cause you to enter a generous gate
17:80 My Lord! Cause me to enter a gate in sincerity
27:19 cause me to enter by Thy Mercy among Thy
40:8 Our Lord! Cause me to enter into a
40:46 Cause the people of Pharaoh to enter the
verb IV perfect passive (udkhila)—
to be caused to enter
3:185 away from the fire and was caused to enter the
14:23 be caused to enter those who believed, and did
71:25 were caused to enter into a fire. And they
verb IV imperfect passive (yudkhalu)—
to be caused to enter
70:38 of them desirous of being caused to enter into a

D RH

1027. DUKHĀN—masculine noun—smoke
41:11 His attention to the heaven while it was smoke
44:10 when the heavens will bring a clear smoke

D RH

1028. DARA‘A—verb I perfect—to drive off
verb I imperfect (yadra‘u)—to drive off
13:22 they drive off the evil deed with benevolence
24:8 it will drive off the punishment from her if she
28:54 and drive off evil deeds with benevolence
verb I imperative (idra‘)—to drive off
3:168 Say: Then drive off death from yourselves

D RH

1029. IDDĀRA‘A—verb VI perfect—to put up an argument
2:72 you killed a soul, then you put up an argument

D RK

1030. ISTADRAJA—verb X perfect—to draw on gradually
verb X imperfect (yastadirjū)—
to draw on gradually
7:182 We will draw them on gradually from where
68:44 We will draw them on gradually from where

1031. DARA‘AH—feminine number (plural darajāt)—degree
2:228 men have a degree over them (f), and God is
3:163 They have degrees with God and God is Seeing
4:95 with their wealth and their lives by a degree
4:96 degrees from Him and forgiveness and mercy
6:83 We exalt in degrees whom We will, truly thy
6:132 And for everyone there are degrees for what

1032. MUDKHAL—masculine noun—gate
4:31 sins and cause you to enter a generous gate
17:80 My Lord! Cause me to enter a gate in sincerity
27:19 cause me to enter by Thy Mercy among Thy
40:8 Our Lord! Cause me to enter into a
40:46 Cause the people of Pharaoh to enter the
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to be caused to enter
3:185 away from the fire and was caused to enter the
14:23 be caused to enter those who believed, and did
71:25 were caused to enter into a fire. And they
verb IV imperfect passive (yudkhalu)—
to be caused to enter
70:38 of them desirous of being caused to enter into a

D RH

1032. MIDRĀR—masculine noun—abundant rain
6:6 And We sent abundant rain from heaven and
11:52 to Him. He will send abundant rain to you
71:11 He sends from heaven to send abundant rain

D RH

1033. DURRĪY—masculine noun—glittering
24:35 The glass is as if it had been a glittering star

D RH

1034. DARASA—verb I perfect—to receive instruction, to study
6:105 Thou hadst received instruction and We will
7:169 studied they not what is in it and know that the
verb I imperfect (yadrusu)—to study
3:79 the Book and because you had been studying it
34:44 We gave them not any Books that they study
68:37 Or have you a Book by which you study

D RH

1035. DIRASĀH—feminine noun—study
6:156 been ones who are heedless of their study

D RH

1036. IDRĪS—proper noun—Enoch (Idris)
19:56 remember Enoch in the Book. Truly he had
21:85 Ishmael and Enoch and Dhu-i Kifl, all were of

D RK

1037. ADRAKA—verb IV perfect—to overtake, to apprehend
9:20 until when overtaken by drowning, he said:
verb IV imperfect (yudriku)—to overtake
4:78 will overtake you, even if you had been in
4:100 death overtakes him, then surely his
6:103 No sight overtakes Him but He overtakes sight
6:103 No sight overtakes Him but He overtakes sight
36:40 It is not fit and proper for the sun to overtake
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that which is overtaken
26:61 said: Truly we are ones who are overtaken

D RH

1038. TADĀRAKA—verb VI perfect—to follow one after the other
68:49 If a divine blessing followed him not, one after

1039. IDDĀRAKA—verb VI perfect—to come successively, to fail
7:38 they will come successively in it altogether
27:66 Their knowledge of the world to come failed
Concordance of 1040. DARK-1049. DA'Ā The Sublime Quran

1040. DARK—masculine noun—deepest reaches
4:145 will be in the lowest, deepest reaches

1041. DARAKA—verb I perfect—to overtake
verb I verbal noun (darak)—overtaking
20:77 in the sea neither fearing to be overtaken nor

D R H M

1042. DARĀHIM—masculine noun (plural of dirham)—coin
12:20 him for a meager price of coins, ones that are

D R Y

1043. DAR—verb I perfect—to be informed of
verb I imperfect (yudri)—to be informed of
4:11 your children, you are not informed which of
21:109 I am not informed whether what you are
21:111 I am not informed so that perhaps it will be a
31:34 no soul is informed of what it will earn
31:34 no soul is informed in what region it will die.
42:52 Thou hast not been informed what the Book
45:32 doubt about it. You said: We are not informed
46:9 nor am I informed of what will be wreaked on
65:1 art not informed so that perhaps God will
69:26 and that I was not informed of my reckoning
72:10 not informed whether the worst was intended
72:25 Say: I am not informed if what you are

1044. ADR—verb IV perfect—to cause to be recognized
10:16 would He have caused you to recognize it
69:3 what would cause thee to recognize what The
74:27 And how will thee recognize what Saqar is
77:14 will cause thee to recognize what the Day of
82:17 will cause thee to recognize what the Day of
82:18 Again, what will cause thee to recognize what
83:8 what will cause thee to recognize what Sijjin is
83:19 what will cause thee to recognize what Iliyyun
86:2 what will cause thee to recognize what the
90:12 What will cause thee to recognize what the
97:2 what will cause thee to recognize what is the
101:3 And what will cause thee to recognize what the
101:10 What will cause thee to recognize what it (f) is
104:5 And what will cause thee to recognize what the
verb IV imperfect (yudri)—
what will cause you to recognize
33:63 what will cause thee to recognize that perhaps
42:17 what causes thee to recognize it so that perhaps
80:3 what will cause thee to recognize so that

D S R

1045. DUSUR—masculine noun (plural disār)—caulk
54:13 carried him on a vessel of planks and caulked

D S S

1046. DASSA—verb I perfect—to trample
verb I imperfect (yadussu)—to trample
16:59 back with humiliation or will he trample it

D S W

1047. DASSĀ—verb II perfect—to seduce
91:10 Surely is frustrated whoever seduced it

D c c

1048. DA'Ā—verb I perfect—to drive away with force
verb I imperfect (yadu'ū—)
to drive away with force
107:2 is he who drives away with force the orphan
verb I imperfect passive (yadu'ū)—
to be driven away with force
52:13 on a Day they will be driven away with force
verb I verbal noun (dār) —driving away
52:13 force to the fire of hell with a driving away

D ' W

1049. DA'Ā—verb I perfect—to call to, to attribute
2:186 call of one who calls when he will call to Me
3:38 There Zechariah called to his Lord. He said
7:189 she was weighed down, they both called to
7:193 It is equal whether you called to them or you
8:24 called you to what gives you life. And know
10:12 calling to Us for harm that afflicted him. Thus,
10:22 They called to God, ones who are sincere and
14:22 but that I called to you and you responded to
18:52 they will call out to them but they will not
19:91 that they attributed a son to The Merciful
25:13 place, ones who are chained, they called for
27:62 one who is constrained when he called to
28:64 Then they will call to them, but they will not
29:65 they called to God, ones who are sincere and
30:25 Again, He will call you by a call from the earth,
30:33 when harm afflicted humanity, they called to
31:32 they called to God as ones who are sincere and
39:8 that for which he had been calling to Him
39:49 harm afflicted the human being, he called to
41:33 a fairer saying than he who called to God
44:22 So he called on his Lord: Truly these are a folk,
54:10 So he called to his Lord saying: I am one who is
71:5 My Lord! Truly I called to my folk nighttime
71:7 often as I called to them that Thou wouldst
71:8 Again, truly I called to them with openness
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2:221 Those call you to the fire while God calls you
2:221 Those call you to the fire while God calls you
3:61 Let us call to our children and your children
3:104 be a community from among you who calls to
3:153 attentive to anyone and the Messenger calls
4:117 They call to other than Him, none but female
4:117 and they call to but the rebellious Satan
6:40 or the Hour approached you, would you call
6:41 Nay! To Him alone you would call and He
6:41 He would remove that for which you call to
6:52 And drive not away those who call to their
6:56 that I worship those whom you call to other
6:63 You call to Him humbly and inwardly: If Thou
6:71 Say: Will we call to other than God what can
6:71 he has companions who call him to the
6:108 And offend not those who call to other than
Where are who you had been calling to
if you call them to the guidance, they will not
call to them and let them respond to you if you
those whom you call to other than Him, they
if you call them to the guidance, they hear not
when harm afflicted the human being, he calls
God calls to the Abode of Peace and He guides
follow not those who call to ascribed associates
call not to other than God what neither profits
about what thou hast called us to, one in grave
gods availed them not whom they call to
more beloved to me than what they call me to
Say: This is my way. I call to God. I and who
And those whom they call to other than Him,
ascibe partners with Him. I call to Him and to
about that to which you call us. We are in grave
He calls you so that He would forgive you
you call to other than God who creates not
human being calls to worse as much as he
On a Day when He will call to you and you
Those to whom they call to, they are looking
upon the sea, whomever you call to
On a Day when We will call to every clan with
17:110 or call to the Merciful. By whatever you call
ever call to any god other than He
have thou patience with those who call to their
hast called them to the guidance, yet they
I will withdraw from you and what you call to
I will call to my Lord. Perhaps I will not be
they would call to Us with yearning and
He calls to other than God what neither hurts
He calls to him whose hurting is nearer than
God, He is The Truth and what they call to
those whom you call to other than God will
And truly thou hast called them to a straight
calls to another god besides God of which he
25:14 a single damnation, but call for many
25:68 Those who call not to another god with God
26:72 He said: Hear they when you call them
26:213 So call thou not to any other god with God so
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We made them leaders who call to the fire. And
call not to any other god with God. There is no
God knows what thing they call to other than
And truly thou hast called them to the punishment
God, He is The Truth. And what they call to
call to their Lord in fear and hope. And they
He calls only his party that they be among the
whom you call other than Him possess not
If you call to them, they would not hear your
If one who is weighed down calls for help for
you your ascribed associates to whom you call
If you call to them, they would not hear your
The Truth. And those whom they call to other
And those whom they call to other than Him,
said: Let me kill Moses and let him call to his
O my folk! What is it to me that I call to you for
that I call to you for deliverance and you call
That is because when God alone was called to
be called to
are called to the Book of God to give judgment
when you are called to belief, but you are
Every community will be called to its book:
will be called against a folk imbued with severe
being called to submission to God? And God
will be uncovered and they will be called
be called to prostration while they are ones
your souls lust and in it is what you call for
and they will have whatever they call for
being grows not weary of supplicating for
afflicted him, then he is full of supplication
being tells not as your supplication of some of you
cause the unwilling to hear the calling to
them, they would not hear your supplication
the earth will be ground to powder
for which there will be no one to avert
when they are
if not for God driving humanity back
and if not for God driving back
truth. And those
who are ungrateful
lovingly, supplication, supplicate, calling to
hears not even crying out and pleading
Truly Thou art hearing the supplication
If not for God driving back
from the earth, that is
It is not a call to the present or in the world to
said to them: This is what you had been calling for
of preposition ‘an to defend
True God defends those who believed. Truly
that which gushes forth
created of water, that which gushes forth
grounding to powder
to ground to powder
that to beground to powder
will be ground to powder in one grinding
to be ground to powder
when the earth will be ground to powder
to ground powder, grounding to powder
to ground powder, grounding to powder
when the earth will be grinding, powder
to ground in one grinding
of my Lord drew near, He made it powder
Perform the formal prayer from the sinking
by which He calls, He made it powder
Concordance of 1062. DALLA-1077. DUNYĀ

D L L
1062. DALLA—verb I perfect—to point to
34:14 for Solomon, nothing pointed out

verb I imperfect (yadullu)—to point to
20:40 when thy sister walks, saying: Shall I point you
20:120 Shall I point thee to the Tree of Infinity and a
28:12 Then she said: Shall I point you to the people
34:7 who were ungrateful said: Shall I point you to a

D L W
1063. DALIL—masculine noun—indicator
25:45 of rest. Again, We made the sun an indicator

D M D M
1064. DALLA—verb II perfect—to lead on
7:22 he led both of them on to delusion. Then when

1065. ADL—verb IV perfect—to let down
12:19 sent their water-drawer to let down his bucket
verb IV imperfect (yudlī)—to let down
2:188 nor let it down in bribes to the ones who judge

1066. TADALLA—verb V perfect—to hang suspended
53:8 he came to pass near and hung suspended

1067. DALW—masculine noun—bucket
12:19 sent their water-drawer to let down his bucket

D M C
1068. DAMDAMA—verb I perfect—to doom
91:14 their Lord doomed them for their impiety

D M R
1069. DAMMAR—verb II perfect—to destroy
7:137 We destroyed what Pharaoh and his folk had
17:16 ones who are given ease, but they disobeyed
25:36 Then We destroyed them, an utter destruction
26:172 Again, We destroyed the others
27:51 Truly We destroyed them and their folk one
37:136 Again, We destroyed the others
47:10 God destroyed them and for ones who are
verb II imperfect (yadammiru)—to destroy
46:25 It will destroy everything at the command of
verb II verbal noun (tadmir)—utter destruction

D M GH
1070. DAMA’A—verb I perfect—to shed tears
verb I verbal noun (dam’)—tears
5:83 thou hast seen their eyes overflow with tears
9:92 away while their eyes overflow with tears of

1071. DAMAGHA—verb I imperfect (yadmagha)—to prevail over
21:18 The Truth against falsehood so it prevails over

D M M
1072. DAM—masculine noun (plural dimā)—blood
2:30 on it and sheds blood, while we glorify
2:84 You will not shed your blood nor drive
2:173 He forbade carrion for you and blood and the
5:3 Carrion was forbidden to you and blood and
6:145 it be carrion or blood, that which is shed or the
7:133 and the lice and the frogs and blood as distinct
12:18 about his long shirt with false blood. He
16:66 is in their bellies—between waste and blood
16:115 carrion and blood and flesh of swine
22:37 their flesh nor their blood attains to God, but

D N R
1073. DINAR—masculine noun—dinar
3:75 if thou hast entrusted him with a dinar

D N W
1074. DAN—verb I perfect—to come to pass
53:8 he came to pass near and hung suspended
verb I active participle (dānī)—one who draws near, that which draws near
6:99 that which draws near and gardens of the
55:54 that which draws near from the two
69:23 its clusters, that which draws near
76:14 draws near them is its shade and clusters of

1075. ADN—verb IV perfect—to draw something closer
verb IV imperfect (yudni)—to draw something closer
33:59 who are believers, to draw closer their outer

1076. ADN—masculine noun (comparative adjective)—lesser, likelier, closer, more fitting, fewer, nearly
2:61 Would you have in exchange what is lesser
2:282 likelier not to be in doubt unless it was to trade
4:3 That is likelier that you not commit
5:108 That is likelier that they bring testimony in
7:169 They take advantage of this nearer world, and
30:3 in the closer region and they, after being
32:21 We will cause them to experience the closer
33:51 That is likelier that be refreshed their (i) eyes
33:59 more fitting so that they be recognized and not
53:9 at a distance of two bow lengths or closer
58:7 five, but He is the sixth nor of fewer than that
73:20 for nearly two thirds of the nighttime or a half

1077. DUNYĀ—feminine noun—nearer, lower, al-hayāt al-dunyā present, this present life
2:85 you but degradation in this present life
2:86 Those are those who bought this present life
2:114 degradation in the present and for them is a
2:130 And certainly We favored him in the present
2:200 say: Our Lord! Give to us in the present
2:201 benevolence in the present and benevolence in
2:204 sayings impress thee about this present life
2:212 those who were ungrateful is this present life
2:217 those, their actions were fruitless in the present
that is the enjoyment of this present life and the world to come. 3:14 whose actions were fruitless in the present and the world to come. 3:22 of them a reward for good deeds in the present and the world to come. 3:145 they were pursued by a curse in the present life. 4:20 just as the world to come for them in the present life.
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<td>1091. DĀWALA—verb III perfect—to rotate</td>
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<td>verb III imperfect (yadawīlu)—to rotate</td>
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<td>3:140 these are the days We rotate among humanity</td>
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1092. DULAH—feminine noun—to change hands
59:7 changing not hands between the rich among

DWM
1093. DAMA—verb I perfect—to continue, mà dama as long as
3:25 it back to thee unless thou hadst continued
5:24 We will never enter it as long as they continued
5:96 was forbidden to you as long as you continued
5:117 witness over them as long as continued among
11:107 long as the heavens and the earth continued
11:108 long as the heavens and the earth continued
19:31 the purifying alms as long as I continued living

verb I active participle (dà'îm)— that which continues
13:35 Its produce is one that continues as is its shade
70:23 they are ones who continue with their formal

DYN
1094. DUN—particle—others, other than, besides, instead of, against, behind, from, with, other, exclusion
2:23 call to your witnesses other than God if you
2:94 exclusive for you—excluding others of
2:107 other than God is there either a protector
2:165 some who take to themselves rivals besides
3:28 ungrateful for protectors instead of the ones
3:79 to humanity: Be you servants of me instead of
3:118 as close friends other than yourselves. They
4:48 He forgives other than that whomever He wills
4:116 And He forgives other than that whomever
4:117 They call to other than Him, none but female
4:119 takes Satan to himself for a protector other than
4:123 himself other than God either a protector or a
4:139 the ones who are ungrateful as their protectors
4:144 are ungrateful as protectors instead of the ones
4:173 for themselves other than God a protector or a
5:76 Worship you other than God what controls
5:116 Take me and my mother to yourselves other
6:51 Other than He there is neither a protector nor
6:56 that I worship those whom you call to other
6:70 Other than God there is not for it a protector
6:71 Say: Will we call to other than God what can
6:108 And offend not those who call to other than
7:101 follow not protectors other than He. Little you
7:30 took satans to themselves as protectors instead
7:37 Where are those you had been calling on other
7:81 you approach men with lust instead of women
7:168 others were other than that and We tried them
7:194 whom you call to other than God are servants
7:197 whom you call to other than Him, they are not
7:205 instead of openly publishing the sayings at the
8:60 besides whom you know them not. God knows
9:16 anyone to yourselves other than God and His
9:31 lords other than God and the Messiah son of
9:116 causes to die. And there is not for you other
10:18 worship other than God things that injure them
10:37 This Recitation had not been devised by other
10:38 call to whomever you were able—other than
10:66 not those who call to ascribed associates other
10:104 not worship those whom you worship other
10:106 call not to other than God what neither profits
11:13 call to whomever you were able other than
11:20 had there been for them other than God any
11:55 other than Him. So try to outwit me altogether.
11:101 availed them not whom they call to besides
11:113 there will not be for you any protectors other
12:40 you worship other than He are nothing but
13:11 for them other than He any one who is a
13:14 whom they call to other than Him, they
13:16 Say: God! Say: Took you to yourselves other
16:20 you call to other than God who create not
16:35 neither would we have worshiped other than
16:35 would we have held sacred anything other
16:73 They worship other than God what has no
16:86 associates whom we had been calling to other
17:2 of Israel: Take not to yourselves a Trustee other
17:56 Say: Call to those whom you claimed other
17:97 thou wilt never find for them protectors other
18:14 We will never call to any god other than He.
18:15 These, our folk took to themselves gods other
18:26 Other than him, they have no protector and He
18:27 wilt never find other than Him, that which is a
18:43 there is no faction to help him other than God.
18:50 to be protectors other than Me while they
18:90 a folk for whom We make not any obstruction
18:93 He found behind them a folk who would
18:102 My servants to themselves as protectors
19:17 Then she took a partition to herself from them
19:48 withdraw from you and what you call to other
19:49 from them and what they worship other than
19:81 took to themselves gods other than God that
21:24 Or took they gods to themselves other than He.
21:29 whoever says of them: Truly I am a god other
21:43 Or secure them their gods from Us? They are
21:66 He said: Worship you then other than God
21:67 worship other than God. Will you not then be
21:82 some who dive for him and do actions other
21:98 what you worship other than God are fuel
22:12 He calls to other than God what neither hurts
22:62 The Truth and what they call to other than
22:71 they worship other than God, that for which
22:73 whom you call to other than God will never
23:63 they have other actions besides as they are ones
25:3 gods to themselves other than Him who create
25:17 assemble them and what they worship other
25:18 to take to ourselves any protectors other than
25:55 other than God what neither profits them nor
26:53 instead of God? Are you helped by them or
27:24 and her folk prostrating to the sun instead of
27:43 worshipping other than God for truly she had
27:55 Why approach you men with lust instead of
28:23 drawing water and he found other than
28:81 there had been not any faction to help him
29:17 only worship graven images other than God
29:17 whom you worship other than God possess not
29:22 for you other than God either a protector nor a
29:25 take only to yourselves graven images instead
29:41 took other than God to themselves as
29:42 what thing they call to other than Him. And He
31:11 of God. Then cause me to see what other than

Concordance of 1092. DULAH-1094. DUN The Sublime Quran
31:30 He is The Truth. And what they call to other
32:4 none other than Him as protector and no
32:21 experience the closer punishment other than
33:17 And they will not find for themselves other
33:50 not for the other ones who believe. Surely We
34:22 Call: On those whom you claimed other
34:41 the jinn. Most of them were ones who believe
35:13 you call other than Him possess not even the
35:40 other than God? Cause me to see what they
36:23 Will I take gods to myself other than He when,
36:74 to themselves gods other than God so that
37:23 other than God and guide them to the path to
37:96 Is it a calumny that you want gods other than
39:3 those who took to themselves protectors other
39:15 so worship what you willed other than Him.
39:36 They frighten thee with those other than Him.
39:38 Considered you what you call to other than
39:43 Or took they to themselves other than God
39:45 other than Him were remembered, that is when
40:20 And those whom they call to other than
40:66 worshipping those whom you call to other
40:74 with God. They would say: They went astray
to themselves other than Him as protectors but God
42:9 than Him to themselves as protectors but God
42:31 you other than God either a protector or a
42:46 been for them any protector to help them other
43:45 Made We gods other than the Merciful to be
43:96 they call to possess no power other than Him
45:10 all nor whatever they took to themselves other
46:4 Say: Considered you what you call to other
46:5 to other than God, one who responds to him
46:28 those whom they took to themselves other than
46:32 will not be for him other than God any
48:27 and He assigned other than that a victory near
52:47 there is a punishment besides that, but most of
53:58 is not other than God, One Who Uncovers it
55:62 Besides these are two other Gardens
60:4 to you and whatever you worship other than
62:6 are the protectors of God to the exclusion of
67:20 be an army for you to help you other than The
71:25 not for themselves any helpers other than God
72:11 there are among us other than that; we had
72:22 never find other than Him which is a

**Concordance of 1095. DĀNA-1098. DĪN The Sublime Quran**

31:30 He is The Truth. And what they call to other
32:4 none other than Him as protector and no
32:21 experience the closer punishment other than
33:17 And they will not find for themselves other
33:50 not for the other ones who believe. Surely We
34:22 Call: On those whom you claimed other
34:41 the jinn. Most of them were ones who believe
35:13 you call other than Him possess not even the
35:40 other than God? Cause me to see what they
36:23 Will I take gods to myself other than He when,
36:74 to themselves gods other than God so that
37:23 other than God and guide them to the path to
37:96 Is it a calumny that you want gods other than
39:3 those who took to themselves protectors other
39:15 so worship what you willed other than Him.
39:36 They frighten thee with those other than Him.
39:38 Considered you what you call to other than
39:43 Or took they to themselves other than God
39:45 other than Him were remembered, that is when
40:20 And those whom they call to other than
40:66 worshipping those whom you call to other
40:74 with God. They would say: They went astray
to themselves other than Him as protectors but God
42:9 than Him to themselves as protectors but God
42:31 you other than God either a protector or a
42:46 been for them any protector to help them other
43:45 Made We gods other than the Merciful to be
43:96 they call to possess no power other than Him
45:10 all nor whatever they took to themselves other
46:4 Say: Considered you what you call to other
46:5 to other than God, one who responds to him
46:28 those whom they took to themselves other than
46:32 will not be for him other than God any
48:27 and He assigned other than that a victory near
52:47 there is a punishment besides that, but most of
53:58 is not other than God, One Who Uncovers it
55:62 Besides these are two other Gardens
60:4 to you and whatever you worship other than
62:6 are the protectors of God to the exclusion of
67:20 be an army for you to help you other than The
71:25 not for themselves any helpers other than God
72:11 there are among us other than that; we had
72:22 never find other than Him which is a

1095. DĀNA—verb I perfect—to practice a way of life

verb I imperfect (yadīnū)—to practice a way of life
9:29 nor practice the way of life of The Truth among
verb I passive participle (madīn)—one who is judged
37:53 and bones, will we be ones who are judged
56:86 you not been—if you are not ones to be judged

1096. TADĀYANA—verb VI perfect—to contract (a debt)
2:282 who believed! When you contracted a debt for

1097. DAYN—masculine noun—debt
2:282 who believed! When you contracted a debt for
4:11 This is after any bequest he enjoins or any debt
2:71 So they sacrificed her and they almost
to sacrifice, deal a death blow
2:67 Truly God commands that you sacrifice a cow
27:21 with a severe punishment or deal a death blow
37:102 sacrificing thee. So look on what thou hast
verb I perfect passive (dhubiha)—
to be sacrificed
5:3 what was sacrificed to fetishes and what you

1103. DHABBAHA—verb II perfect—to slaughter
verb II imperfect (yadhabbihu)—to slaughter
2:49 they slaughter your children and save alive
14:6 dire punishment. They slaughter your children
28:4 section among them, he slaughters their

1104. DHIBH—masculine noun—that which is slaughtered
37:107 ransom for him with a sublime slaughter

DH B DH B
1105. DHABDHABA—verb III perfect—to be moved to and fro
verb I quad I passive participle (mudhabdhhab)—one who is wavering
4:143 as ones who are wavering between this and

DH KH R
1106. IDHDHAKHARA—verb VIII perfect—to store up
verb VIII imperfect (yadhdhakhiru)—
to store up
3:49 I tell you what you eat and what you store up

DH R
1107. DHARA'A—verb I perfect—to make numerous
42:11 pairs by which means He makes you numerous

DH R R
1108. DHARRAH—feminine noun—atom
4:40 does not wrong even the weight of an atom
10:61 escapes from thy Lord the weight of an atom
34:3 Not an atom’s weight escapes from Him in the
34:22 They possess not the weight of an atom in the
99:7 whoever does the weight of an atom of good
99:8 does the weight of an atom of the worst will

1109. DHURRIYAH—feminine noun—offspring
2:124 he said: And of my offspring
2:128 our offspring, a community of ones who
2:266 old age lit on him and he had weak offspring
3:34 some of one another’s offspring and God is
3:36 her to Thy protection and her offspring
3:38 Bestow on me good offspring from Thy visage, chin
4:9 those who if they left behind weak offspring
6:84 We guided before and among his offspring
6:87 fathers and their offspring and their
6:133 He caused you to grow from offspring of other
7:172 from their generative organs— their offspring
7:173 offspring after them. Wilt Thou cause us to
10:83 But none believed Moses but the offspring of
13:23 fathers and their spouses and their offspring
13:38 We assigned for them spouses and offspring
14:37 to dwell some of my offspring in an unsown
14:40 offspring also. Our Lord! Receive my
17:3 O offspring of whomever We carried with
17:62 bring under full control his offspring but
18:50 take him to yourselves and his offspring to
19:58 and of the offspring of Abraham and Israel,
25:74 offspring the comfort of our eyes and make us
29:27 and We assigned to his offspring prophethood
36:8 laid yokes on their necks up to the chins so that
37:113 offspring are ones who are doers of good and
46:15 right for me and my offspring. Truly I repented
48:10 fathers and their spouses and their offspring
51:1 By the winnowing winds of ones that winnow
57:26 assigned to their offspring prophethood
6:133 He caused you to grow from offspring of other
6:84 We guided before and among his offspring
6:87 fathers and their offspring and their
7:172 from their generative organs— their offspring
7:173 offspring after them. Wilt Thou cause us to
10:83 But none believed Moses but the offspring of
13:23 fathers and their spouses and their offspring
13:38 We assigned for them spouses and offspring
14:37 to dwell some of my offspring in an unsown
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17:3 O offspring of whomever We carried with
17:62 bring under full control his offspring but
18:50 take him to yourselves and his offspring to
19:58 and of the offspring of Abraham and Israel,
25:74 offspring the comfort of our eyes and make us
29:27 and We assigned to his offspring prophethood
36:8 laid yokes on their necks up to the chins so that
37:113 offspring are ones who are doers of good and
46:15 right for me and my offspring. Truly I repented
48:10 fathers and their spouses and their offspring
51:1 By the winnowing winds of ones that winnow
57:26 assigned to their offspring prophethood
6:133 He caused you to grow from offspring of other
6:84 We guided before and among his offspring
6:87 fathers and their offspring and their
7:172 from their generative organs— their offspring
7:173 offspring after them. Wilt Thou cause us to
10:83 But none believed Moses but the offspring of
13:23 fathers and their spouses and their offspring
13:38 We assigned for them spouses and offspring
14:37 to dwell some of my offspring in an unsown
14:40 offspring also. Our Lord! Receive my
17:3 O offspring of whomever We carried with
17:62 bring under full control his offspring but
18:50 take him to yourselves and his offspring to
Concordance of 1115. DHAKARA The Sublime Quran

14:6 Remember the divine blessing of God to you
18:24 God wills. And remember thy Lord when thou
19:16 remember Mary in the Book when she went
19:41 remember Abraham in the Book. Truly he has
19:51 remember Moses in the Book. Truly he had
19:54 remember Ishmael in the Book. Truly he had
19:56 remember Enoch in the Book. Truly he had
22:36 in them much good so remember the Name of
33:9 O those who believed! Remember the divine
33:34 And remember (f) what is recounted in your (f)
33:35 O those who believed! Remember God with a
35:3 O humanity! Remember the divine blessing of
38:17 patience with what they say and remember
38:41 remember Our servant Job when he cried out
38:45 remember Our servants Abraham, and Isaac
38:48 remember Ishmael, Elisha, and Dhu-l Kifl. And
46:21 remember the brother of Ad when he warned
62:10 Look for the grace of God. And remember God
73:8 remember thou the Name of thy Lord
76:25 remember thou the Name of thy Lord in the

verb I perfect passive (dhukira)—

to be remembered

6:118 which the Name of God was remembered
6:119 which the Name of God was remembered on it
8:2 when God was remembered. When His signs
22:35 when God was remembered, their hearts took
39:45 when God alone was remembered, the hearts
39:45 were remembered, that is when they rejoice at
47:20 fighting was remembered in it, thou hadst seen

verb I imperfect passive (yudhkaru)—

to be remembered

2:114 so that His Name not be remembered in them
6:121 which the Name of God is not remembered
22:40 prostration in which is remembered in it the
24:36 be remembered in it. Glorifying Him in the first

verb I verbal noun (dhikr)—

remembrance, remembering

2:200 then remember God like your remembrance of
2:200 or a stauncher remembrance, and among
3:58 are of the signs and the wise remembrance
5:91 bar you from the remembrance of God
7:63 you that there drew near you a remembrance
7:69 you that there drew near you a remembrance
12:42 remembrance of him to his master so Joseph
12:104 any compensation. It is but a remembrance to
13:28 and their hearts are at rest in the remembrance
13:28 no doubt in the remembrance of God hearts are
15:6 Remembrance, truly thou art one who is
15:9 We sent down the Remembrance and truly We
16:43 ask the People of Remembrance if you had not
16:44 We caused to descend the Remembrance to
18:28 We made negligent of Our Remembrance
18:70 I cause to be evoked in thee a remembrance of
18:83 Say: I will recount to you a remembrance of
18:101 had been screened from My Remembrance
19:2 remembrance of the mercy of thy Lord to His
20:14 the formal prayer of My Remembrance
20:42 not be inattentive in My Remembrance
20:99 proceeds from Our Presence a Remembrance
20:113 cause the Remembrance to be evoked by them
20:124 whoever turned aside from My Remembrance
21:2 ask them not a remembrance from
21:7 ask the People of the Remembrance if you had
21:10 is your Remembrance. Will you not then be
21:24 your proof. This is a Remembrance of him
21:24 is with me and a Remembrance of him before
21:36 your gods? And they, for Remembrance
21:42 from the Remembrance of their Lord, are ones
21:48 illumination and a Remembrance for the ones
21:50 This is a blessed Remembrance that We caused
21:105 down in the Psalms after the Remembrance
23:71 We brought them their Remembrance, but they,
23:71 from their Remembrance, are ones who turn
23:110 forget My Remembrance and you had been
24:37 remembrance of God and the performing the
25:18 until they forgot the Remembrance and had
25:29 me to go astray from the Remembrance after it
26:5 them not any renewed Remembrance from The
29:45 remembrance of God is greater, and God
33:41 Remember God with a frequent remembrance
36:11 warned whoever followed the Remembrance
36:69 It is but a Remembrance and a clear Recitation
37:3 then ones who recount the Remembrance
37:168 Had there been with us a Remembrance from
38:1 Quran, Possessor of the Remembrance
38:8 Was the Remembrance only caused to descend
38:8 are in uncertainty about My Remembrance.
38:32 and loved the good instead of remembering
38:49 This is a Remembrance. And truly for ones
38:87 It is nothing other than a Remembrance for the
39:22 that harden against the Remembrance of God
39:23 hearts become gentle with the Remembrance
41:41 who were ungrateful for the Remembrance
43:5 Will We turn about the Remembrance from
43:36 whoever withdraws from the Remembrance
43:44 a remembrance for thee and thy folk. And you
53:29 him who turns away from Our Remembrance
54:17 We made the Quran easy as a Remembrance.
54:22 We made the Quran easy as a Remembrance.
54:25 Is it that the Remembrance was cast down to
54:32 Quran easy as a Remembrance. Then is there
54:40 We made the Quran easy as a Remembrance.
57:16 by the Remembrance of God and to The Truth
58:19 the Remembrance of God. Those are of the
62:9 congregation, then hasten to the Remembrance
63:9 children from the Remembrance of God. And
65:10 God caused to descend to you a Remembrance
68:51 sight when they heard the Remembrance, and
68:52 certainly not but a Remembrance to the worlds
72:17 the Remembrance of his Lord, He will dispatch
77:5 by ones who cast a remembrance
81:27 Truly it is not but a Remembrance to the
94:4 Exalted We not thy remembrance

verb I active participle (dhākīr)—

one who remembers

11:114 That is a reminder for the ones who remember
33:35 ones who remember (m) God frequently
33:35 ones who remember (f). God prepared

verb I passive participle (madhūkīr)—

what is remembered

76:1 of time when he will be nothing remembered
1116. DHAKKARA—verb II perfect—to remind
verb II imperative (yadhakkiru)—to remind
2:282 then the other one of the two will remind
verb II imperative (dhakkir)—to remind
6:70 But remind with it, the Quran, so that a soul
14:5 shadows into the light and remind them of the
50:45 thou art not haughty over them; so remind by
51:55 remind, for truly the reminder profits the ones
52:29 So remind! Thou art not, by the divine blessing
87:9 So remind if a reminder profited them
88:21 Then remind for thou art only one who
verb II perfect passive (dhukkira)—
to be reminded of
5:13 an allotment of what they were reminded of
5:14 fan allotment of what they were reminded of it
6:44 they forgot about what they were reminded
7:165 though they were reminded, We
18:57 than he who was reminded of the signs of his
25:73 when they were reminded of the signs of their
32:15 in Our signs who, when they were reminded
32:22 than he who was reminded of the signs of His
36:19 you were reminded? Nay! You are a folk, ones
37:13 And when they are reminded, they remember
verb II verbal noun (tadhkira)—
reminding
10:71 reminding you of the signs of God, then in God
verb II active participle (mudhakkir)—
who reminds
88:21 remind for thou art only one who reminds

1117. TADHAKKARA—verb V perfect—to recollect
verb V imperfect (yatadhakkaru)—
to recollect
7:201 they recollected. That is when they were ones
35:37 so that whoever recollects would recollect
verb V imperfect (yatadhakkaru)—
to recollect
2:221 to humanity so that perhaps they will recollect
2:269 recollects no doubt but those imbued with
3:7 none recollects but those imbued with intuition
6:80 in His knowledge. Will you not then recollect
6:126 distinctly the signs for a folk who recollect
6:152 you with it so that perhaps you will recollect
7:3 protector other than He. Little you recollect
7:26 signs of God so that perhaps they will recollect
7:57 out the dead so that perhaps you will recollect
7:130 of fruits so that perhaps they will recollect
8:57 behind them, so that perhaps they will recollect
9:126 Again, they neither repent nor they recollect
10:3 worship Him alone. Will you not then recollect
11:24 level in likeness. Will you not then recollect
11:30 drove them away? Will you not then recollect
13:19 those imbued with intuition who recollect
14:25 for humanity so that perhaps they will recollect
14:52 so that those imbued with intuition recollect
16:13 truly in that is a sign for a folk who recollect
16:17 Will you not then recollect
16:90 you so that perhaps you will recollect
17:41 in this, the Quran, that they recollect and
20:44 a saying gently so that perhaps he will recollect
23:85 say: To God! Say: Then, will you not recollect
24:1 clear portents so that perhaps you will recollect
24:27 better for you so that perhaps you will recollect
25:50 diversified among them so that they recollect.
25:62 for who wanted to recollect or who wanted
27:62 god besides God? Little is what you recollect
28:43 guidance and a mercy so that they recollect
28:46 before thee so that perhaps they will recollect
28:51 them so that perhaps they will recollect
32:4 and no intercessor. Will you not then recollect
35:37 whoever recollects would recollect there? And
37:155 Will you not then recollect
38:29 and those imbued with intuition recollect
39:9 Only those imbued with intuition recollect
39:27 of parable so that perhaps they will recollect
40:13 And none recollect but whoever is penitent
40:58 ones who are evil doers. Little do they recollect
44:58 language so that perhaps they will recollect
45:24 him after God? Will you not then recollect
51:49 pairs so that perhaps you will recollect
56:62 the first growth. Will you not then recollect
69:42 saying of a soothsayer. Little do you recollect
79:35 being will recollect for what he endeavored
80:4 or yet recollect and a reminder profit him
87:10 Whoever dreads God will recollect
89:23 being will recollect. And how will the reminder

1118. DHIKRÄ—feminine noun—reminder
verb V perfect—
6:68 cause thee to forget, then after a reminder
6:69 but a reminder so that perhaps they will be
6:90 no compensation for it. It is not but a reminder
7:2 wilt warn with it and as a reminder to the ones
11:114 That is a reminder for the ones who remember
11:120 and an admonishment and a reminder for the
21:84 mercy from Us and as a reminder to ones who
26:209 as a reminder. And We had not been ones who
29:51 Truly in that is a mercy and a reminder
38:43 a reminder for those imbued with intuition
38:46 with that which is pure as a reminder of the
39:21 makes them chaff. Truly in this is a reminder
40:54 and a reminder for those imbued with intuition
44:13 be as a reminder for them? A clear Messenger
47:18 for them when their reminder drew near
50:8 for contemplation and as a reminder to every
50:37 in that is a reminder for him, for whoever had
51:55 remind, for truly the reminder profits the ones
74:31 it is not other than a reminder for the mortals
79:43 Then what art thou about that thou remind of
80:4 or yet recollect and a reminder profit him
87:9 So remind if a reminder profited them
89:23 being will recollect. And how will the reminder
1120. DHAKAR—masculine noun (plural dhukār)—male
3:36 the male is not like the female
3:195 of ones who work among you from male or
4:11 you concerning your children; for the male,
4:124 whether male or female—and is one who
4:176 the man will have the same allotment as two
6:139 exclusively for our males and is that which is
6:143 Forbade He the two males or the two females?
6:144 Forbade He the two males or the two females
16:97 as one in accord with morality, whether male
26:165 You approach males among worldly beings
40:40 one in accord with morality, whether male or
42:49 on whom He wills and bestows males on
42:50 or He couples them, males and females. And
49:13 O humanity! Truly We created you from a male
53:21 Have you males and has He, females
53:45 a sense of humility looking on with secretive
75:39 then He made of him two pairs, the male and
58:20 those are among the humiliated in spirit
63:8 mighty, those who are the humble spirited
54:15 this as a sign. Then is there one who recalls
54:17 a Remembrance. Then is there one who recalls
54:22 a Remembrance. Then is there one who recalls
54:32 a Remembrance. Then is there one who recalls
54:40 a Remembrance. Then is there one who recalls
54:51 their partisans. Is there then one who recalls

1121. IDHDHAKARA—verb V perfect—to recall
12:45 of them who was delivered and recalled
verb V active participle (mudhdhakir)—
one who recalls
54:15 this as a sign. Then is there one who recalls
54:17 a Remembrance. Then is there one who recalls
54:22 a Remembrance. Then is there one who recalls
54:32 a Remembrance. Then is there one who recalls
54:40 a Remembrance. Then is there one who recalls
54:51 their partisans. Is there then one who recalls

1122. DHAKKĀ—verb II perfect—to slay lawfully
5:3 beast of prey—but what you slayed lawfully

1123. DHALLA—verb I imperfect—to be humiliated
verb I imperfect (yadhillu)—to be humiliated
20:134 signs before we are degraded and humiliated
verb I verbal noun (dhull)—a sense of humility
17:24 to them, the wing of the sense of humility
17:111 need for a protector out of a sense of humility
42:45 a sense of humility looking on with secretive

1124. DHALLLA—verb II perfect—to subdue
36:72 We subdued them for them so that of them,
verb II perfect passive (dhullila)—to be subdued
76:14 clusters of grapes to be subdued, a subduing
verb II verbal noun (tadhili)—subduing
76:14 clusters of grapes to be subdued, a subduing

1125. ADHALLA—verb IV perfect—to abase
verb IV imperfect (yadhilla)—to abase
3:26 Thou hast abased whom Thou hast willed

1126. Dhillah—feminine noun—abasement
2:61 stamped on them were abasement and
3:112 Abasement was stamped on them wherever
7:152 from their Lord and abasement in this present
10:26 gloom come over their faces nor abasement
10:27 be its like and abasement will come over them.
68:43 sight will be that which is humbled abasement
70:44 Abasement will come over them. That is the

1127. Dhalil—masculine noun (plural adh- hillah)—humiliated in spirit, humble-spirited
3:123 at Badr while you were humiliated in spirit
5:54 humble-spirited towards the ones who believe
27:34 humiliated in spirit; thus this is what they
27:37 who are disgraced and they, humble-spirited
58:20 those are among the humiliated in spirit
63:8 mighty, those who are the humble spirited

1128. Dhalil—common noun (plural dhul- lul)—broken, submissive
2:71 Truly He says she is a cow neither broken to
16:69 the fruits and insert thyself submissively
67:15 It is He who made the earth submissive to you,

DH M M
1129. Dhimmah—feminine noun—pact
9:8 not ties of relationship with you nor a pact
9:10 believes either ties of relationship or a pact

1130. Dhamma—verb I perfect—to be condemned
verb I passive participle (madhmūm)—one who is condemned
17:18 one who is condemned, one who is rejected
17:22 thou wilt be put as one who is condemned
68:49 shore while he was one who is condemned

DH N B
1131. Dhanb—masculine noun (plural dhunūb)—impiety
3:11 so God took them because of their impiety
3:16 so forgive us our impieties and protect us
3:31 will love you and forgive you your impieties
3:35 they asked for forgiveness for their impieties
3:35 who forgives impieties but God? And persist
3:147 Forgive us our impieties and our excessiveness
3:193 So forgive Thou our impieties and absolve us
5:18 does He punish you for your impieties
5:49 He light on them for some of their impieties
6:6 So We caused them to perish for their impieties
7:100 We would light on them for their impieties
8:52 so God took them for their impieties, truly
8:54 so We caused them to perish for their impieties
9:102 their impieties. They mixed actions
12:29 Ask thou for forgiveness for thy (f) impiety
12:97 Ask forgiveness for us for our impieties
14:10 that He would forgive you your impieties
17:17 Lord sufficed as Aware, Seeing the impieties of
25:58 He sufficed to be aware of the impieties of His
26:14 they charge an impiety against me. I fear that
28:78 sin will not be asked about their impieties
Concordance of 1132. DHAHABA–1136. DHÚ The Sublime Quran

29:40 each of them in his impiety and of them was he
33:71 right for you and forgive you your impieties
39:53 mercy of God. Truly God forgives all impieties
40:3 Forgives impieties and The One Who Accepts
40:11 life two times. We acknowledged our impieties
40:21 but God took them for their impieties. And
40:55 ask for forgiveness for thy impiety and glorify
46:31 He will forgive you your impieties and will
47:19 thy impieties and also for the ones who believe
48:2 forgive thee what was former of thy impiety
51:59 the impiety of those who did wrong is like the
51:59 of those who did wrong is like the impiety of
55:39 his impiety neither humankind nor ones who
61:12 forgive you your impieties and cause you to
67:31 they would acknowledge their impiety. Then
71:4 He forgive you some of your impieties and
81:9 for which they were wasted in their impiety.
91:14 their Lord doomed them for their impiety.

DH H B

1132. DHAHABA—verb I perfect—to go; with preposition bi to take away; with preposition ‘alā to be wasted
2:17 God took away their light and left them in
2:20 if God willed, He would have taken away their
11:10 evil deeds went from me! Truly he becomes
11:74 panic went from Abraham and the good
12:15 So they went with him and they agreed to lay
12:17 O our father! Truly we went racing and we left
21:87 Jonah when he went as one who is enraged
23:91 For then each god would have taken away
33:33 when their fear went, they abused you with
60:11 they were negligent of whoever she breast fed.
75:33 Again, he went to his people, going arrogantly
verb I imperfect (yadh‘habu)—to go; with preposition bi to take away; with preposition ‘alā to be wasted
4:19 so that you take away some of what you gave
8:46 heart and your competence go and have
12:13 Truly it dishonors me that you go with him
13:17 Then as for the froth, it goes as swelling scum
17:86 certainly take away what We revealed to
20:63 their sorcery and take away your most ideal
24:43 The gleams of His lightning almost take away
24:62 a collective matter, they go not until they asked
33:20 They assume the confederates go not
35:8 So let not thy soul be wasted in regret for them
43:41 if We take thee away, We will truly be ones
81:26 So where are you going? Truly it is not but a
verb I imperative (idh‘hab)—to go
5:24 they are in it so thou and thy Lord, you two go
12:87 my sons! Go and search for Joseph and his
12:93 Go with this, my long shirt and cast it over the
17:63 He said: Go thou! And whoever of them
20:24 Go thou to Pharaoh! Truly he was defiant
20:42 Go thou and thy brother with My signs and
20:43 Go both of you to Pharaoh. Truly he has
20:97 Then go thou! Truly for thee in this life is that
25:36 We said: You both go to the folk who denied
26:15 He said: No indeed! Both of you go with Our
27:28 Go thou with this letter of mine and cast it to
79:17 Go thou to Pharaoh. Truly he was defiant
verb I verbal noun (dha‘habū)—with preposition bi take away
23:18 are ones who have power to take away
verb I active participle (dha‘hibu)—one who goes
37:99 He said: Truly I am one who goes to my Lord.

1133. ADH'HABA—verb IV perfect—to cause to be put away
35:34 Who caused grief to be put away from you; truly
46:20 You caused what is good to be put away
verb IV imperfect (yudh‘hibu)—to cause to be put away
4:133 If He wills, He will cause you to be put away
6:133 He will cause you to be put away and will
8:11 you by it and causes to be put away from you
9:15 and He causes to be put away the rage in their
11:114 benevolence causes evil deeds to be put away
14:19 If He wills, He will cause you to be put away
22:23cunning causes to put away what enranges
35:33 only wants to cause disgrace to be put away
35:16 He would cause you to be put away and

DH H L

1134. DHAHABA—common noun—gold
3:14 heaped up heaps of gold and silver and horses
3:91 of them the earth, full of gold, even if he
9:31 way of God and those who treasure up gold
18:31 will be adorned in them with bracelets of gold
22:23 adorned in them with bracelets of gold and
35:33 with bracelets of gold and pearls; and their
43:53 Why were bracelets of gold not cast down on
43:71 passed around among them platters of gold

DH W

1136. DHÚ—depends on context—possessor, Dhu ‘l-Qarnayn, Dhu‘l Kifl
2:83 to the possessors of kinship and the orphans
2:105 And God is Possessor of the Sublime Grace
2:177 to the possessors of kinship and to the orphans
2:243 God is Possessor of Grace for humanity except
2:251 gone into ruin except God is Possessor of Grace
2:280 if a debtor had been possessing adversity, then
3:4 and God is Almighty, Possessor of Requital
3:74 God is Possessor of Sublime Grace
3:152 He pardoned you, and God is Possessor of
3:174 and God is Possessor of Sublime Grace
4:36 to the possessors of kinship and the orphans
4:36 neighbor who is as a possessor of strangeness
5:95 of flocks by judgment given by two possessors
5:95 and God is Almighty, Possessor of Requital
5:106 bequeathing, have two possessors of justice
5:108 a price even if he had been possessing kinship
6:133 Thy Lord is The Sufficient, Possessor of Mercy,
Concordance of 1137. DHAT-1139. DHĀQA The Sublime Quran

6:146 every possessor of claws and of the cows and 6:147 say: Your Lord is the Possessor of Extensive 6:152 even if it had been with possessors of kinship 8:29 you, and God is Possessor of Sublime Grace 8:41 to the possessors of kinship and the orphans 10:60 Truly God is Possessor of Grace to humanity 11:3 He gives His grace to every possessor of grace. 11:5 Truly He is the Knowing of what is in their 12:68 truly he was a possessor of knowledge because 12:76 and above possessors of knowledge is One 13:6 Lord is certainly The Possessor of Forgiveness 14:47 Truly God is Almighty, Possessor of Requital 16:90 giving to one who is a possessor of kinship 17:26 And give to the possessors of kinship his right 17:42 for a way to the Possessor of the Throne 18:58 Lord is Forgiving, Possessor of Mercy. If He 18:83 will ask thee about Dhu-l-Qarnayn. Say: I will 18:86 We said: O Dhu-l-Qarnayn! Either thou wilt 18:94 They said: O Dhu-l-Qarnayn! Truly Gog and 21:85 Ishmael and Enoch and Dhu-l-Kifl, all were of 21:87 Jonah when he went as one who is enjoined 23:77 a door for them of a severe punishment. That is 27:73 Lord is Possessor of Grace for humanity, but 28:79 Truly he is the possessor of a sublime allotment 30:38 So give to the possessors of kinship rightfully 35:18 for him, even if he had been possessor of 38:1 By the Quran, Possessor of the Remembrance 38:12 denied and Ad and Pharaoh, the possessor of 38:17 David, the possessor of potency. Truly he was 38:48 remember Ishmael, Elisha, and Dhu-l-Kifl. And 39:7 had been doing, Truly He is Knowing of what 39:37 Is not God Almighty, The Possessor of Requital 40:3 in Repayment, The Possessor of Bounty. There 40:15 Exalter of Degrees, Possessor of the Throne, He 40:61 God is Possessor of Grace to humanity, but 41:35 will be in receipt of it but the possessor of a 41:43 Possessor of Forgiveness, and the Possessor of 41:43 and the Possessor of Painful Repayment 41:51 but when the worst afflicted him, then he is full 51:38 The Provider, The Possessor of Strength, The 53:6 Possessor of Forcefulness, Then he stood 55:12 and grains possessors of husks and fragrant 55:27 will remain forever, Possessor of The Majesty 55:48 Possessor of wide shade 55:78 Blessed be the Name of thy Lord Possessor of 57:21 And God is The Possessor of the Sublime Grace 57:29 And God is Possessor of the Sublime Grace 59:7 God and His Messenger and the possessors of 62:4 And God is Possessor of the Sublime Grace 65:2 call witnesses from two possessors of justice 65:7 The possessor of plenty will spend according to 68:14 because he had been possessor of wealth and 70:3 the Possessor of the Stairways of Ascent 77:30 the shade. It is possessor of three columns 81:20 possessed of strength, with the Possessor of the 81:20 possessed of strength, with the Possessor of the 85:1 by the heaven possessing the constellations 85:15 the Possessor of the Glorious Throne 89:5 in that an oath to be sworn for a possessor of 89:10 And with Pharaoh, the possessor of the stakes 90:14 or feeding on a day possessing famine 90:15 an orphan, possessor of kinship 90:16 or a needy possessor of misery

1137. DHAT—depends on context—towards, what, yielding, that, on, with
3:119 truly God is Knowing of what is within the
3:154 Say: Even if you had been in your houses,
5:7 Truly God is Knowing of what is in the breasts
8:1 make things right among you and obey God
8:7 and God wants that He verify The Truth by His
8:43 Truly He is Knowing of what is in the breasts
11:5 Truly He is Knowing of what is in the breasts
18:17 It inclines from their cave towards the right
18:17 it passed them towards the left while they were
18:18 and around towards the right and towards the
18:18 and around towards the right and towards the
31:23 To Us is their return and We will tell them what
34:16 their two gardens, two gardens yielding a sour
35:38 Truly He is Knowing of what is in the breasts
39:7 Truly He is Knowing of what is in the breasts
42:24 Truly He is Knowing of what is in the breasts
51:7 by the heaven that is full of tracks
54:13 And We carried him on a vessel of planks and
55:11 and date palm trees with sheathed fruit
57:6 He is Knowing of whatever is in the breasts
64:4 God is The Knowing of what is in the breasts
67:13 or publish it. Truly He is Knowing of what is in
85:5 possessors of the fuel of the fire
86:11 By the heaven possessing the returning
86:12 and by the earth splitting with verdure
89:7 with Iram of the pillars
111:3 He will roast in a fire, possessing flames

DH W D

1138. DHĀDA—verb I perfect—to keep away
verb I imperfect (yadhūda)—to keep away
28:23 two women who keep away. He said: What is

DH W Q

1139. DHĀQA—verb I perfect—to experience
verb I imperfect (yadhūqa)—to experience
6:148 those before them until they experienced Our
7:22 Then when they both experienced of the tree,
59:15 who were before them, they experienced
64:5 They experienced the mischief of their affair
65:9 experienced the mischief of its affair and the
verb I imperfect (yadhūqa)—to experience
4:56 with other skins so that they will experience
5:95 formal fasting so that he certainly experiences
16:94 you experience the evil of having barred from
38:8 Nay! They experience not My punishment
38:57 Then let them experience this— scalding water
44:56 They will not experience death with them but
78:24 They experience in it not any coolness nor any
78:30 Experience it! We will never increase you but in
verb I imperative (dhuq)—to experience
3:106 experience the punishment for what you had
3:181 We will say: Experience the punishment of the
6:30 would say: Then experience the punishment
7:39 had no superiority over us so experience the
8:14 That is for you, so experience it, and truly for
8:35 So experience the punishment because you had
Concordance of 1140. ADHĀQA-1145. RA’Ā The Sublime Quran

8:50 Experience the punishment of the burning
9:35 so experience what you had been treasurings up
10:52 Experience the infinite punishment! Will you
22:22 to it and experience the punishment of the
29:55 their feet, He will say: Experience what you
32:14 experience it. As you forgot the meeting of this
32:14 We forgot you. And experience the infinite
32:20 Experience the punishment of the fire which
34:42 to those who did wrong: Experience the
35:37 the warmer drew near you. So experience it
39:24 who are unjust: Experience what you had been
44:49 Experience this! Truly thou, thou art seemingly
46:34 He would say: Then experience the
51:14 Experience your test. This is that for which you
54:37 Then experience My punishment and My
verb I active participle (dhā‘iq)—
one that experiences
3:185 Every soul is one that experiences death
21:35 Every soul is one that experiences death and
29:57 one that experiences death. Again, to Us
37:31 we are one who experience the punishment
37:38 one who experience the painful punishment
54:48 into the fire on their faces: Experience the touch

1140. ADHĀQA—verb IV perfect—to cause to experience
10:21 We caused humanity to experience mercy after
11:9 We caused the human being to experience
11:10 if We caused him to experience favor after
16:112 so God caused it to experience extreme hunger
17:75 We would have caused thee to experience a
30:33 He caused them, again, to experience His
30:36 We caused humanity to experience mercy, they
39:26 God caused them to experience degradation in
41:50 We will cause them to experience a harsh
42:48 We caused the human being to experience
verb IV imperfect (yudhīq)—
to cause to experience
6:65 you as partisans and to cause you to experience
10:70 Again, We will cause them to experience
22:9 And We will cause him to experience
22:25 We will cause him to experience a painful
25:19 cause him to experience the great punishment
30:41 earned. He causes them to experience
30:46 causes you to experience His mercy. And so
32:21 We will cause them to experience the closer
34:12 We cause him to experience the punishment of
41:16 We might cause them to experience the
41:27 those who were ungrateful to experience
41:50 We caused him to experience mercy from Us

DH Y {c
1141. ADHĀ‘A—verb IV perfect—to broadcast
4:83 of public safety or fear, they broadcasted it

R ʿ S

1142. RAʾS—masculine noun (plural ruʾūs)—
head; raʾs māl principal capital; nukṣiaʿalā raʾs iḥi to be put into confusion

2:196 sick among you or has an injury of his head
2:196 shave not your heads until the sacrificial gift
2:279 if you repented, you will have your principal
5:6 wipe your heads and your feet up to the ankles
7:150 the Tablets. He took his brother by his head
12:36 carrying bread over my head from which birds
12:41 crucified and birds will eat from his head
14:43 fixed in horror, ones who lift up their heads
17:51 they will nod their heads at thee and say:
19:4 my head became studded with grayness of hair
20:94 Take me not by my beard nor by my head
21:65 Again, they were put into confusion: Certainly
22:19 Over their heads, scalding water will be
32:12 ones who bend down their heads before their
37:65 its spathes have been like the heads of satans
44:48 unloose over his head the punishment of
48:27 ones who shaved your heads or as ones whose
63:5 forgiveness for you. They twist their heads

R ʿ F

1143. RAʾFAH—feminine noun—tenderness
24:2 tenderness for them take you from the
57:27 tenderness and mercy. But as for monasticism,

1144. RAʾŪP—masculine noun—gentle
2:143 is Gentle toward humanity, Compassionate
2:207 goodwill of God, and God is Gentle with His
3:30 cautions you of Himself, and God is Gentle to
9:117 them. Truly He is Gentle, Compassionate
9:128 for you and to the ones who believe, gentle
16:7 Truly your Lord is Gentle, Compassionate
16:47 Truly thy Lord is Gentle, Compassionate
22:65 to humanity God is Gentle, Compassionate
24:20 that God is Gentle, Compassionate
57:9 truly God is to you Gentle, Compassionate
59:10 Lord! Truly Thou art Gentle, Compassionate

R ʿ Y

1145. RAʾĀ—verb I perfect—to see, to consider
2:166 they will see the punishment, all relations
3:143 Then surely you saw and look on it
4:61 now to the Messenger, thou hadst seen the
6:40 Considered you that if the punishment of God
6:46 Considered you that if God took your ability
6:47 Considered you that if the punishment of
6:68 And when thou hadst seen those who engage
6:76 So when night outspread over him, he saw a
6:77 he saw the moon, that which rises, he said:
6:78 Then when he saw the sun, that which rises,
7:149 ones who are remorseful and saw that they
10:50 Say: Considered you that if His punishment
10:54 when they considered the punishment but it
10:59 Say: Considered you from what God caused
11:28 He said: O my folk! Considered you that I
11:63 He said: O my folk! Considered you that I
11:70 Then when he saw their hands reach not out
11:88 He said: O my folk! Considered you that I
12:4 I saw them as ones prostrating themselves to
12:4 O my father! Truly I saw eleven stars and
12:24 if it were not that he saw proof of his Lord
A concordance is not needed for this document as it appears to be a page from a Quranic text.
2:149 this is The Truth from thy Lord and God is 3:199 their compensation is with their Lord, and
2:157 will be sent from their Lord and mercy 4:1 O humanity! Be Godfearing of your Lord
2:178 That is a lightening from your Lord and a 4:65 But no! By thy Lord! They will not believe
2:198 that you be looking for grace from your Lord 4:75 those who say: Our Lord! Bring us out from
2:200 some who say: Our Lord! Give to us in the 4:77 Our Lord! Why hadst Thou prescribed
2:201 among them are some who say: Our Lord 4:170 The Truth from your Lord; so believe, it is
2:248 your Lord and abiding wisdom of what the 4:174 O humanity! Surely there drew near you
2:250 Our Lord! Pour out patience on us and make 5:2 looking for grace from their Lord and
2:258 Abraham about his Lord because God gave 5:24 they are in it so thou and thy Lord, you two
2:258 My Lord is He Who gives life and causes to 5:25 He said: My Lord! I control no one but my
2:260 My Lord! Cause me to see how Thou wilt 5:28 that I kill thee. I fear God, Lord of the
2:274 the compensation for them is with their Lord 5:64 was caused to descend to thee from thy Lord
2:275 their compensation is with their Lord 5:66 caused to descend to them from their Lord
2:277 their compensation is with their Lord 5:67 from thy Lord; for if thou hast not
2:282 let him be Godfearing of God, his Lord 5:68 was caused to descend to you from your Lord
2:283 let him be Godfearing of God, his Lord 5:68 descend to thee from thy Lord in defiance
2:285 was caused to descend to him from his Lord 5:72 O Children of Israel! Worship God, my Lord
2:285 they said: We heard and we obeyed so grant 5:72 Worship God, my Lord and your Lord
2:286 Our Lord! Take us not to task if we forgot 5:83 Our Lord! We believed so write us down
2:286 Our Lord! Burden us not with a severe test like 5:84 desirous that Our Lord would cause us to
2:286 Our Lord! Load us not such that we have no 5:112 Is thy Lord able to send down to us a table
2:288 We believed in it as all is from our Lord 5:114 Jesus son of Mary said: O God! Our Lord!
3:7 Lord! Cause our hearts not to swerve after 5:117 you worship God, my Lord and your Lord
3:8 Lord! Truly Thou art One Who Gathers 5:117 you worship God, my Lord and your Lord
3:190 their Lord responded to them: I waste not 6:27 we would not deny the signs of our Lord
2:256 that which rises, he said: This is my Lord 6:30 they would be stationed before their Lord
3:31 who were Godfearing, with their Lord are 6:30 They would say: Yea, by Our Lord
3:36 when she brought forth she said: My Lord! 6:37 sign not sent down to him from his Lord
3:41 He said: My Lord! How is it I will have a boy 6:38 Again, they will be assembled to their Lord
3:48 who were Godfearing, with their Lord are 6:45 wrong. And The Praise belongs to God, Lord
3:48 He said: My Lord! Assign a sign for me 6:51 that they will be assembled before their Lord
3:49 near you with a sign from your Lord 6:52 drive not away those who call to their Lord
3:50 near you with a sign from your Lord 6:54 Peace be to you. Your Lord prescribed mercy
3:56 when she brought forth she said: My Lord! 6:57 Say: I am with a clear portent from my Lord
3:57 her Lord received her with the very best 6:61 Is thy Lord who gives life and causes to
3:65 Abraham about his Lord because God gave 6:67 is my Lord. Then when it set, he said: I love
3:66 that which rises, he said: This is my Lord 6:67 That which rises, he said: This is my Lord
3:68 who were ungrateful to their Lord 6:77 Then when it set, he said: If my Lord guides
3:68 that which rises, he said: This is my Lord 6:78 he said: This is my Lord. This is greater.
3:72 in defiance of peace and to carry out their delusions 6:80 thing, my Lord encompassed everything in
3:72 in defiance of peace and to carry out their delusions 6:80 When my Lord willed a thing, my Lord
3:77 He is greater in knowledge of the ones who 6:83 degrees whom We will, truly thy Lord is
3:77 He is greater in knowledge of the ones who 6:85 Is thy Lord who gives life and causes to
3:80 New Testament; and the abode of peace with their Lord 6:85 Is thy Lord who gives life and causes to
3:80 New Testament; and the abode of peace with their Lord 6:85 Is thy Lord who gives life and causes to
3:82 again, to their Lord is their return. Then He 6:87 we would not deny the signs of our Lord
3:88 that no one is in it so thou and thy Lord, you two 6:89 you worship God, my Lord and your Lord
3:88 that no one is in it so thou and thy Lord, you two 6:90 you worship God, my Lord and your Lord
3:89 that he argue with you before your Lord 6:91 our Lord in His wisdom and majesty.
3:94 Our Lord! Give us what Thou hadst 6:92 and the abode of peace with their Lord and
3:95 their Lord responded to them: I waste not 6:92 and the abode of peace with their Lord and
3:95 who were Godfearing of their Lord, for them 6:92 and the abode of peace with their Lord and
3:97 who were Godfearing of their Lord, for them 6:92 and the abode of peace with their Lord and
Thy Lord is The Sufficient, Possessor of the Possessors of the Worlds. Truly thy Lord is Forgiving, Compassionate. And they equate others with their Lord. Now, I will recount what your Lord forbade you. Will you believe in the meeting with your Lord near you clear portents from your Lord. Or thy Lord approach them? Or some signs approach them? Or some signs of thy Lord that was a trial for you from your Lord, the fairer Word of thy Lord for the Children. O Moses! Call to thy Lord for us because of our Moon. Because we believed in the signs of our Lord, Our Lord! Pour out patience on us and call to your Lord humbly and inwardly. Call to your Lord humbly and inwardly. Our Lord is God, He Who created the heavens and the earth and provided for you all things. Lord is God, He Who created the heavens and the earth and provided for you all things. Thy Lord is The Sufficient, Possessor of the Possessors of the Worlds. And what is the Word of thy Lord realized. Thus, was the Word of thy Lord realized. And what is the Word of thy Lord realized. And what is the Word of thy Lord realized. Thus, was the Word of thy Lord realized. And what is the Word of thy Lord realized. Thus, was the Word of thy Lord realized. And what is the Word of thy Lord realized. Thus, was the Word of thy Lord realized.
Concordance of 1153. RABB The Sublime Quran

11:34 He is your Lord and to Him you are returned
11:41 and its begetting. Truly my Lord is Forgiving,
11:45 cried out to his Lord and said: My Lord!
11:45 cried out to his Lord and said: My Lord!
11:47 He said: My Lord! Truly I take refuge with
11:52 O my folk! Ask your Lord for forgiveness
11:56 my trust in God, my Lord and your Lord
11:56 my trust in God, my Lord and your Lord
11:56 Truly my Lord is on a straight path
11:57 my Lord will make successors a folk other
11:57 Him at all. Truly My Lord is Guardian over
11:59 was Ad. They negated the signs of their Lord
11:60 truly Ad were ungrateful to their Lord
11:61 repent to Him. Truly my Lord is Near, One
11:63 been with a clear portent from my Lord
11:66 degradation of that Day. Truly thy Lord, He
11:68 Thamud were ungrateful to their Lord, away
11:76 from this; truly the command of thy Lord
11:81 Lot! Truly we are Messengers of thy Lord
11:83 ones that are distinguished by thy Lord and
11:88 had been with a clear portent from my Lord
11:90 ask for forgiveness from your Lord. Again,
11:90 Again, repent to Him. Truly my Lord is
11:92 yourselves to disregard. Truly my Lord is
11:101 the command of thy Lord drew near, they
11:102 thus is the taking of thy Lord when He took
11:107 Lord willed. Truly thy Lord is Achiever of
11:107 Lord willed. Truly thy Lord is Achiever of
11:108 thy Lord willed, a gift that will not be that
11:110 for a Word that preceded from thy Lord
11:111 his account will be paid in full by thy Lord
11:117 Thy Lord had not been causing the towns to
11:118 if thy Lord willed, He would have made
11:119 but on whom thy Lord had mercy. And for that
11:119 And completed was the Word of thy Lord
11:123 And thy Lord is not One Who is Heedless of
12:6 And thus thy Lord will elect thee and teach
12:6 Abraham and Isaac. Truly thy Lord is
12:23 God be my safe place. Truly he, thy husband
12:24 if it were not that he saw the proof of his Lord
12:33 He said: O my Lord! Prison is more beloved
12:34 So his Lord responded to him and turned
12:37 of what my Lord taught me. Truly I left the
12:39 better or God, The One, The Omniscent
12:41 intoxicants to drink to his master and as for
12:42 Remember me to thy master. Then Satan
12:42 remembrance of him to his master so Joseph
12:50 brought about, he said: Return to thy master
12:50 Truly my Lord is Knowing of their cunning
12:53 Lord had mercy. Truly my Lord is Forgiving,
12:53 Lord had mercy. Truly my Lord is Forgiving,
12:98 I will ask forgiveness for you with my Lord
12:100 My Lord has made it a reality. And surely
12:100 Truly my Lord is Subtle in what He wills.
12:101 My Lord! Surely Thou hast given me of the
13:1 were caused to descend to thee from thy Lord
13:2 the meeting with your Lord you would be
13:5 are those who were ungrateful to their Lord
13:6 but truly thy Lord is certainly The Possessor
13:6 their injustice; and truly thy Lord is Severe
13:7 to him from his Lord, thou art only one who
13:16 Say: Who is the Lord of the heavens and the
13:18 for those who responded to their Lord there
13:19 was caused to descend to thee from thy Lord
13:21 and dread their Lord and they fear the dire
13:22 looking for the Countenance of their Lord
13:27 not caused to descend to him from his Lord
13:30 to The Merciful. Say: He is my Lord
13:31 were caused to descend to thee from thy Lord
13:32 And in it was a serious trial from your Lord
13:37 Our Lord! Truly I caused to dwell some of
13:37 Holy House, O our Lord, that they perform
13:38 Our Lord! Truly Thou hast known what we
13:39 and Isaac. And truly my Lord is Hearing of
13:40 My Lord! Make me one who performs the
13:40 from my offspring also. Our Lord! Receive
13:41 Our Lord! Forgive Thou me and the ones who
13:44 So those who did wrong will say: Our Lord!
15:25 thy Lord is He Who assembles. Truly He is
15:28 thy Lord said to the angels: Truly I am One
15:35 O my Lord! Give me respite until the Day
15:38 Iblis said: My Lord! Because Thou hadst led
15:40 when Abraham said: My Lord! Make this
15:41 Our Lord! Forgive Thou me and the ones who
15:44 To whom did you witness the taking of thy Lord
15:86 Truly thy Lord is The Knowing Creator
15:92 so by thy Lord, We will certainly ask them
15:98 glorify the praises of thy Lord and be among
15:99 and worship thy Lord, until the certainty
16:124 your Lord caused to descend? They will say:
16:24 to themselves. Truly your Lord is Gentle,
17:8 perhaps your Lord will have mercy on you.
17:12 be looking for grace from your Lord and that
17:17 thy Lord sufficed as Aware, Seeing the
17:20 these and these, with the gift of thy Lord
17:20 And this gift of thy Lord had not been that
17:24 And say: O my Lord! Have mercy on them
17:25 Your Lord is greater in knowledge of what is
17:27 the Satan had been ungrateful to his Lord
17:28 Lord for which thou hadst hoped, then say to
17:30 Truly thy Lord extends the provision for
17:38 deeds, ones that are disliked by thy Lord
17:39 That is of what thy Lord revealed to thee of
17:40 Selected your Lord for you sons and taken for
17:46 And when thou hadst remembered thy Lord
17:54 Your Lord is greater in knowledge of you. If
17:55 And thy Lord is greater in knowledge of
17:57 looking for an approach to their Lord
17:60 We said to thee: Truly thy Lord enclosed
17:65 is no authority for thee. And thy Lord
17:66 Your Lord is He Who propels for you the
17:79 Perhaps thy Lord will raise thee up to a
17:80 And say: My Lord! Cause me to enter a gate
17:84 Lord is greater in knowledge of him who is
17:85 say: The spirit is of the command of my Lord
17:87 mercy from thy Lord. Truly His grace had
17:93 Say: Glory be to my Lord! Had I been but a
17:100 the treasures of the mercy of my Lord
17:102 the Lord of the heavens and the earth as
17:108 And say: Glory be to our Lord! Truly
17:109 promise of our Lord had been one that is
18:10 they said: Our Lord! Give us mercy from Thy
18:110 partners in the worship of his Lord ever
18:117 he disobeyed the command of His Lord. Will
18:122 When I had created you, then I made you
18:123 I will say to those who are unworthy of My
18:132 the Lord of the heavens and the earth
18:134 and his Lord, so worship thy Lord in reward for good deeds and better
18:154 He is God, my Lord, and I will not ascribe
when he cried out to his Lord: My Lord
is one community and I am your Lord so
He said: My Lord: Give Thou judgment with
Lord is The Merciful, He Whose help is
O humanity! Be Godfearing of your Lord.
strove against one another about their Lord
then that is better for him with his Lord, and
ty: Our Lord is God! If not for God
a day with thy Lord is as a thousand years of
The Truth from thy Lord so that they believe
call thou to thy Lord. Truly Thou art on a
and worship your Lord, and accomplish good
He said: My Lord! Help me because they
And say: My Lord! Land Thou me with a
He said: My Lord! Help me because they
is one community and I am your Lord so be
ty are dreading their Lord and are ones who
are who believe in the signs of their Lord
ascribe nothing as partners with their Lord
they are ones who will return to their Lord
Lord is better and He is Best of the ones who
Then they gave not in to their Lord nor lower
Lord of the seven heavens and Lord of the
Lord of the seven heavens and Lord of the
My Lord! If Thou wilt cause me to see what
assign me not, my Lord, to the folk, the ones
say: My Lord! I take refuge with Thee from
And my Lord I take refuge with Thee so that
they say: Our Lord is greater in knowledge
Lord knows what their breasts hide and
Lord creates whatever He wills and chooses.
whom will be realized the saying: Our Lord
And thy Lord had not been One Who Causes
My compensation is only from the Lord of
Thy Lord is not One Who is Heedless of what
I was commanded to worship the Lord of this
you Lord, He is certainly The Almighty
compensation is only from the Lord of the
Thy Lord, He is The Almighty
thy Lord, He is The Almighty
the sending down successively of the Lord
around it and glory be to God, the Lord of the
My Lord! Arouse me that I give thanks for
God, there is no god but He, the Lord of the
This is from the grace of my Lord to
whoever was ungrateful, then truly my Lord
smooth, crystal pavilion. She said: My Lord
submitted with Solomon to God, the Lord of
association and Glory be to God, the Lord of the
thy Lord, He is The Almighty, The
Lord is The Merciful, He Whose help is
Thy Lord, He truly is The Almighty
compensation is only from the Lord of the
Lord is The Almighty
My Lord is greater in knowledge
throw away a flower to you. He is The Ever
The Truth from our Lord. Truly it is The Truth
This is from the grace of my Lord to
whoever was ungrateful, then truly my Lord
smooth, crystal pavilion. She said: My Lord
submitted with Solomon to God, the Lord of
Lord creates whatever He wills and chooses.
Lord knows what their breasts hide and
Lord will decreed between them with His
I was commanded to worship the Lord of this
Thy Lord is not One Who is Handless of what
He said: My Lord! Truly I did wrong to
He said: My Lord! For that with which Thou
he said: Perhaps my Lord guides me to the
said: My Lord! Truly I am certainly of
O Moses! Truly I am God, the Lord of the
fright. These are two proofs from thy Lord
He said: My Lord! Truly I killed a soul
Moses said: My Lord is greater in knowledge
but as a mercy from thy Lord, that thou wast
they say: Our Lord! Why hast Thou not sent
Truly it is The Truth from our Lord, Truly
And thy Lord had not been One Who Causes
thou Lord, whom will be realized the saying: Our Lord
Lord creates whatever He wills and chooses.
Lord knows what their breasts hide and
Say: My Lord is greater in knowledge
mercy from thy Lord. Be thou not a
call to thy Lord. And be thou not among the
if help drew near from thy Lord, they would
emigrates for my Lord. Truly He, He is The
He said: My Lord! Help me against the folk,
not caused to descend to him from his Lord
and they put their trust in their Lord
30:33 humanity, they called to their Lord
30:33 among them ascribe partners with their Lord
31:5 Those are on a guidance from their Lord and
31:33 O humanity! Be God fearing of your Lord,
32:2 no doubt in it. Is it from the Lord of the
32:3 Nay! It is The Truth from thy Lord
32:10 the meeting with their Lord they are ones
32:11 Again, you are returned to your Lord
32:12 their heads before their Lord: Our Lord
32:12 Our Lord! We perceived and heard. So return
32:15 glorified the praise of their Lord and they
32:16 call to their Lord in fear and hope. And they
32:22 was reminded of the signs of His Lord
32:25 thy Lord is He Who will distinguish among
33:2 is revealed to thee from thy Lord. Truly God
33:67 they will say: Our Lord! Truly we obeyed our
33:68 Our Lord! Give them double the punishment
34:3 Say: Yea! By my Lord it will certainly
34:6 Lord, it is The Truth and it guides to a path
34:12 of him with the permission of his Lord
34:15 of your Lord and give thanks to Him
34:15 A good land and a forgiving Lord
34:19 they said: Our Lord! Cause a distance
34:21 in uncertainty of it and thy Lord is Guardian
34:23 they said: What is it that your Lord said;
34:26 Say: Our Lord will gather between us. Again,
34:31 ones who are stationed before their Lord
34:36 Say: Truly my Lord extends the provision for
34:39 Say: Truly my Lord extends the provision for
34:41 say: Glory be to Thee! Thou art certainly our Lord
34:48 Say: Truly my Lord hurts The Truth. He is
34:50 guided, it is because of what my Lord reveals
35:13 That is God, your Lord. For Him is the
35:18 thou warned only those who dread their Lord
35:34 to be put away from us; truly our Lord is
35:37 they will shout aloud in it: Our Lord! Bring
35:39 increase not their ingratitude to their Lord
36:16 Our Lord knows that we are ones who are
36:25 truly I believed in your Lord and give thanks to Him
36:26 me kill Moses and let him call to his Lord
36:29 I were returned to my Lord, truly with Him
36:31 against himself, and thy Lord is not unjust
36:38 A saying from the Compassionate Lord
37:5 Lord of the heavens and the earth and
37:7 and whatever is between them and the Lord
37:31 was realized against us of our Lord that
37:57 of my Lord I would have been of the ones
37:84 he drew near his Lord with a pure-hearted
37:87 What then is your opinion about the Lord of
37:99 Truly I am one who goes to my Lord. He will
37:100 My Lord! Bestow on me among the ones in
37:126 God, your Lord and the Lord of your ancient
37:126 God, your Lord and the Lord of your
37:149 advice: Are daughters for thy Lord and for
37:180 Glory be to thy Lord, the Lord of Great
37:180 Glory be to thy Lord, the Lord of Great
37:182 And The Praise belongs to God, the Lord of
38:9 of the treasures of mercy of thy Lord, The
38:16 they said: Our Lord! Quicken the sentence of
38:24 he asked for forgiveness of his Lord and fell
38:32 Lord when the sun secluded itself behind the
38:35 He said: My Lord! Forgive me and bestow on
38:41 servant Job when he cried out to his Lord
38:46 Lord of the heavens and the earth and
38:71 Thy Lord said to the angels: Truly I am One
39:6 Such is God your Lord. His is the dominion.
39:7 Again, to your Lord is the return, so He will
39:8 the human being, he calls to his Lord
39:9 and hoping for the mercy of his Lord
39:10 who believed! Be God fearing of your Lord
39:13 Truly I fear if I rebelled against my Lord the
39:20 those who were God fearing of their Lord, for
39:22 submission in a light from His Lord
39:23 of those who dread their Lord. Again, their
39:31 the Day of Resurrection before your Lord you
39:34 For them is all that they will with their Lord.
39:54 Be penitent to your Lord and submit to Him
39:55 your Lord before the punishment approaches
39:69 will shine with the Light of its Lord and the
39:71 the signs of your Lord to warn you of the
39:73 Lord in the Garden in troops until when they
39:75 glorifying their Lord with praise. And it
39:75 be said: The Praise belongs to God, the Lord
40:6 Word of thy Lord realized against those who
40:7 the praises of their Lord and believe in Him
40:11 They said: Our Lord! Thou hadst caused us
40:26 me kill Moses and let him call to his Lord
40:27 I took refuge in my Lord and your Lord
40:27 I took refuge in my Lord and your Lord
40:28 you kill a man because he says: My Lord is
40:28 with the clear portents from your Lord
40:49 Call to your Lord to lighten the punishment
40:55 glorify thy Lord with praise in the evening
40:60 Lord said: Call to Me. I will respond to you.
40:62 That is God, your Lord, One Who is Creator
40:64 your Lord. Then blessed be God, the Lord of
40:64 your Lord. Then blessed be God, the Lord of
40:65 The Praise belongs to God, the Lord of the
40:66 portents drew near me from my Lord
40:66 I was commanded to submit to the Lord of
41:9 Him rivals? That is the Lord of the worlds
41:14 but God. They said: If our Lord willed, He
41:15 that is God, your Lord. Your Lord is One Who
41:23 thought that you thought about your Lord
41:29 who were ungrateful would say: Our Lord
41:30 those who said: Our Lord is God. Again, they
41:38 arrogant, then those who are with thy Lord
41:43 thy Lord is, certainly the Possessor of
41:45 not for a Word that preceded from thy Lord
41:46 against himself, and thy Lord is not unjust
41:50 I were returned to my Lord, truly with Him
41:53 Suffices not thy Lord that truly He is
41:54 about the meeting with their Lord. Truly
42:5 angels glorify the praise of their Lord and
42:10 is with God. That is God, my Lord
42:14 preceded from thy Lord until a term, that
42:15 among you. God is our Lord and your Lord
42:16 are null and void with their Lord and on
42:22 whatever they will from their Lord. That it
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42:36 believed and put their trust in their Lord
42:38 responded to their Lord and performed their
42:47 Respond to the call of your Lord before a
43:13 Lord when you are seated on them and you
43:14 we are to our Lord ones who are turning
43:32 they divide the mercy of thy Lord? It is We
43:32 the mercy of thy Lord is better than what
43:35 with your Lord is for the ones who are
43:46 Truly I am a Messenger of the Lord of the
43:49 who is a sorcerer! Call for us to thy Lord
43:64 God, He is my Lord and your Lord so worship
43:64 God, He is my Lord and your Lord so worship
43:77 they would cry out: O Malik! Let thy Lord
43:82 Lord of the heavens and the earth, the Lord
43:82 and the earth, the Lord of the Throne, from
43:88 his saying: O my Lord! Truly these are a folk
44:46 from thy Lord. Truly He is The Hearing
44:7 Lord of the heavens and the earth and
44:8 He is your Lord and the Lord of your ancient
44:8 He is your Lord and the Lord of your ancient
44:12 Our Lord! Remove Thou the punishment from
44:20 I took refuge in my Lord and your Lord so
44:20 I took refuge in my Lord and your Lord so
44:22 So he called on his Lord: Truly these are a
44:57 a grace from thy Lord. That will be the
45:11 their Lord, for them there is a punishment
45:15 he is against himself. Again, to your Lord
45:17 thy Lord will decree between them on the
45:30 Lord will cause them to enter in His mercy.
45:36 The Praise belongs to God, the Lord of the
45:36 and the Lord of the earth and the Lord of the
45:36 and the Lord of the earth and the Lord of the
46:13 those who say: Our Lord is God and, again,
46:15 reached forty years he said: My Lord! Arouse
46:25 everything at the command of its Lord
46:34 Truth? They would say: Yea! By our Lord
47:2 for it is The Truth from their Lord
47:3 believed followed The Truth from their Lord
47:14 been on a clear portent from his Lord like
47:15 forgiveness from their Lord—like ones who
50:27 Satan would say: Our Lord! I made him not
50:39 of thy Lord before the coming up of the sun
51:16 ones who take what their Lord gave them.
51:23 by the Lord of the heaven and the earth. It is
51:30 Thus spoke thy Lord. Truly He is The Wise,
51:34 ones distinguished by thy Lord for ones who
51:44 they defied the command of their Lord so the
52:7 Truly the punishment of Thy Lord is that
52:18 ones who are joyful for what their Lord gave
52:24 ones who are joyful for what their Lord gave
52:39 art not, by the divine blessing of thy Lord
52:37 for the determination of thy Lord
52:48 Our eyes. And glorify the praises of thy Lord
53:18 saw some of the greatest signs of his Lord
53:23 near them the guidance from their Lord
53:30 Truly thy Lord, He is the One Who is greater
53:32 Truly thy Lord is One Who is Extensive in
53:44 And that towards thy Lord is the Umost
53:49 and that He, He is the Lord of
53:55 Then which of the benefits of thy Lord wilt
by the divine blessing of thy Lord, one who is
Lord, He is greater in knowledge of whoever
visitation from thy Lord visited it while they
be to God, our Lord! Truly we had been ones
Perhaps our Lord will cause to exchange for
Truly we are ones who quest our Lord
gardens of Bliss with their Lord
patient until the determination of thy Lord
his Lord, He would have been cast forth on
Lord elected him and made him among the
rebelled against the Messenger of their Lord
The Throne of thy Lord above them will be
It is a sending down from the Lord of the
So glorify the Name of thy Lord
of the punishment of their Lord
the punishment of their Lord, there is no one
I swear an oath by the Lord of the rising
He said: My Lord! Truly I called to my folk
And I said: Ask for forgiveness of your Lord.
My Lord! Truly they rebelled against me
And Noah said: My Lord! Allow not even one
My Lord! Forgive me and ones who are my
we will never ascribe partners with our Lord
He, exalted be the grandeur of our Lord. He
whether their Lord intended for them right
in it. And whoever believes in his Lord
the Remembrance of his Lord, He will
Lord and I ascribe not partners with Him
we will never ascribe partners with our Lord
if my Lord will assign for it a space of time
they expressed the messages of their Lord
remember thou the Name of thy Lord. And
The Lord of the East and of the West, there
willed take himself a way to his Lord
Lord knows that thou be standing up for
And magnify thy Lord
And for thy Lord, then have thou patience
And none knows the armies of thy Lord but
With thy Lord on that Day will be the
whoever takes toward their Lord
that Day he will be driving toward thy Lord
we fear our Lord on a frowning, inauspicious
Their Lord will give to drink undefiled drink
patience for the determination of thy Lord
the Name of thy Lord in the early morning
whoever willed, he took a way to his Lord
a recompense from thy Lord, a gift, a
from the Lord of the heavens and the earth
took his Lord to himself as the destination
when his Lord cried out to him in the
And I will guide thee to thy Lord. Then thou
Then Pharaoh said: I am your lofty lord
the Station of his Lord and prohibited desire
To thy Lord is the Utmost Boundary of it
But you will not unless God wills, the Lord
What deluded thee as to thy generous Lord
humanity will stand up for the Lord of the
They will be from their Lord on that Day
gave ear to its Lord as it will be justly
art one who is laboring toward thy Lord

Ye! Truly his Lord had been seeing him
Truly the seizing by force by thy Lord is
Glorify the Name of thy Lord, The Lofty
and remembered the Name of his Lord and
Hast thou not considered how thy Lord
So thy Lord unloosed on them a scourge of
Truly thy Lord is surely on the watch
Then as for the human being, when his Lord
and lauded him, he says: My Lord honored
provision for him, he says: My Lord despised
and thy Lord will draw near, and the angels,
Return to thy Lord, one that is well-pleasing,
their Lord doomed them for their impiety,
looking for the Countenance of his Lord, The
thy Lord deserted thee not nor is He in
And thy Lord will give to thee. Then thou
And as for the divine blessing of thy Lord,
and quest thy Lord
Recite in the Name of thy Lord Who created
Recite: Thy Lord is the Most Generous
Truly to thy Lord is the returning
with their Lord’s permission, with every
Their recompense is with their Lord
Him. That is for him who dreaded his Lord
for your Lord revealed it
the human being is unthankful to his Lord
truly their Lord on that Day is Aware
Hast thou not considered what thy Lord
Let them worship the Lord of this House
So invoke blessings for thy Lord and make
Say: I take refuge with the Lord of Daybreak
Say: I take refuge with the Lord of the

thousands
along with him, many thousands fought
master, rabbi
he should say: Be you masters because you
the rabbis and learned Jewish scholars who
Why prohibit not the rabbis and learned
stepdaughters
stepdaughters, those who are in your

—verb I perfect—to be better
so their trade was not bettered nor had they

—verb V perfect—to await, to watch
you awaited and you were in doubt and you
9:52 Say: Are you watching for something, but we watch for you whether God will light on and await for some turn of your fortunes.

52:30 Or they say: A poet. We await for the setback—await, watch verb V imperative (tarabba~)Await, watch

9:24 then await until God brings His command

52:30 So watch! We are ones who are waiting with verb V verbal noun (tarabbu~)Await

20:135 Say: Each is one who is waiting so watch.

52:31 Await for I am with the ones who are waiting verb I perfect—with preposition R B ^

R B T

1159. RABA^A—verb I perfect—with preposition ʿala to invigorate

18:14 We invigorated their hearts when they stood

28:10 to show him if We had not invigorated her verb I imperfect (yarbiu~)to invigorate

8:11 He invigorates your hearts and makes your

1160. RABA^A—verb III perfect—to be steadfast

verb III imperfect (yurabbiu~)to be steadfast

5:200 be steadfast and be Godfearing of God so

1161. RIBAT—masculine noun—string of horses

8:60 string of horses, to put fear in the enemy of

R B c

1162. RUBU<—numerical noun—a fourth

4:12 they (f) had a child, then for you is a fourth

4:12 for them (f) a fourth of what you left if you

1163. RUBA<—numerical noun—a fourth

4:3 the women, by twos, in threes or fours

35:1 wings by twos and in threes and fours.

1164. ARBA<—numerical noun—a fourth

2:226 from their wives, await four months

2:234 by themselves four months and ten days

2:260 He said: Again, take four birds and twist

4:15 to bear witness against them (f) four among

9:2 Roam about on the earth for four months

9:36 of them four are sanctified. That is the

24:4 and, again, bring not four witnesses, then

24:6 be four testimonies sworn to God that he is

24:8 four testimonies sworn to God that he is

24:13 Why brought they not about four witnesses

24:45 feet and of them there is what walks on four

41:10 subsistence within it in four days equally for

1165. ARBA^UN—numerical noun—forty

2:51 when We appointed for Moses forty nights

5:26 for forty years. They will wander about the
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25:32 thy mind by it. And We chantaled a chanting
73:4 it and chant the Quran, a good chancing

R J J
1175. RAJJA—verb I perfect—to move, to shake
verb I perfect passive (rujja)—to be rocked
56:4 When the earth will rock with a rocking

R J Z
1176. RIJZ—masculine noun—wrath, defilement
2:59 wrath from heaven because they had been
7:134 when the wrath fell on them, they said: O
7:134 remove the wrath from us, we would
7:135 We removed the wrath from them for a term
7:162 than was said to them. Then We sent wrath
8:11 put away from you the defilement of Satan
29:34 wrath from heaven because they had been
34:5 there is a punishment of painful wrath
45:11 there is a punishment of painful wrath

R J Z

1177. RUJZ——contamination
74:5 and abandon contamination

R J S
1178. RIJS—masculine noun—disgrace
5:90 arrows are of the disgraceful actions of
6:125 Thus God assigns disgrace on those who
6:145 swine for that truly is a disgrace or was
7:71 He said: Surely fell on you disgrace and
9:95 So renounce them. Truly they are a disgrace
9:125 it increased disgrace to their disgrace and
9:125 it increased disgrace to their disgrace and
10:100 He lays disgrace on those who are not
22:30 the disgrace of graven images and avoid
33:33 Messenger. God only wants to cause disgrace

R J C
1179. RAJJA’A—verb I perfect—to return
2:196 and seven when you returned, that is ten
7:150 when Moses returned to his folk enraged and
9:83 Then God returned thee to a section of them
9:94 make excuses to you when you returned to
9:122 when they returned to them so that perhaps
12:63 when they returned to their father, they
20:40 so We returned thee to thy mother
20:86 Then Moses returned to his folk enraged
21:64 they returned to one another. Then they
63:8 They say: If we returned to the city
verb I imperfect (yurja’u)—to return
2:18 then they will not return to the way
3:72 so that perhaps they will return to disbelief
7:168 evil deeds so that perhaps they will return to
7:174 distinctly so that perhaps they will return
12:46 so that perhaps I will return to the
12:62 household so that perhaps they will return
20:89 Then see they not that it returns not to them
20:91 who give ourselves up until Moses returns
21:58 them— so that perhaps they will return
21:95 We caused to perish. They will not return
27:28 from them and look on what they return
27:35 with what returns the ones who are sent
30:41 that perhaps they will return repentant
32:21 so that perhaps they will return
34:31 returning the saying, some of them to some
36:31 to perish before them who truly return not to
36:50 be able to leave a legacy nor will they return
36:67 able to pass on nor would they return
43:26 posterity so that perhaps they will return
43:48 so that perhaps they would return
46:27 the signs so that perhaps they will return
56:87 returning the soul if you had been ones who
60:10 believers (f), return them (f) not to the ones
verb I imperative (irji’)—return
12:50 was brought about, he said: Return to thy
12:81 Return to your father and say: O our father!
21:13 Make not haste, but return to what you were
23:99 one of them, he said: My Lord! Return me
24:28 if it was said to you: Return, then return. It
24:28 if it was said to you: Return, then return. It
27:37 Return thou to them and We truly will
32:12 So return us. We will do as ones in accord
33:13 return. A group of people ask permission of
57:13 your light. It will be said: Return behind
67:3 then return thy sight! Hast thou seen any
67:4 return thy sight twice again and thy sight
89:28 Return to thy Lord, one that is well-pleasing
verb I perfect passive (rujji’u)—to be returned
41:50 I were returned to my Lord, truly with Him

verb I imperfect passive (yurjja’u)—
to be returned
2:28 you life and, again, you are returned to Him
2:210 And commands are returned to God
2:245 God seizes and extends and you are returned
2:281 of a Day on which you are returned to God
3:83 or unwillingly and they are returned to Him
3:109 the earth. To God all commands are returned
6:36 raise them up. Again, they are returned to
8:44 accomplished and commands are returned to
10:56 causes to die and to Him you are returned
11:34 He is your Lord and to Him you are returned
11:123 and to Him is returned every command so
19:40 is in and on it and to Us they are returned
21:35 good as a test. And to Us you are returned
22:76 them and to God all matters are returned
23:115 and that to Us you are not returned
24:64 when they are returned to Him, then He will
28:39 and they thought that are not returned to Us
28:70 determination and to Him you are returned
28:88 determination and to Him you are returned
29:17 thanks to Him. To Him you are returned
29:57 death. Again, to Us you will return
30:11 to return. Again, you are returned to Him
32:11 Again, you are returned to your Lord
35:4 And to God all affairs are returned
36:22 me and to Whom you are returned
36:83 And to Him you are returned
39:44 the earth; again, to Him you are returned
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40:77 then it is to Us they are returned
41:21 time and to Him you are returned
43:85 and to Whom you are returned
45:15 Again, to your Lord you are returned
57:5 All commands are returned to God

verb I verbal noun (1) (rāfʿ)—returning
50:3 earth dust; that is a far-fetched returning
86:8 Truly He, in returning him, is One Who has
86:11 By the heaven possessing the returning
verb I verbal noun (2) (rāj’ā)—returning
96:8 Truly to thy Lord is the returning

verb I active participle (rājīʿ)—
on one who returns
2:46 that to Him they will be ones who return
2:156 truly we are ones who return to Him
21:93 yet all of them are ones who return to Us
23:60 because they are ones who will return to

1180. TARĀJĀ’A—verb VI perfect—to return to one another
verb VI imperfect (yatarājā’u)—
to return to one another
2:230 on either of them if they return to one an

1181. MARJĪ’—masculine noun—a return
3:55 Again, you will return to Me. Then I will
5:48 To God is your return altogether. Then He
5:105 To God is the return of you all. Then He will
6:60 is decided. Again, to Him is your return
6:108 Again, to their Lord is their return. Then He
6:164 Again, to your Lord will you return. Then He
10:4 To Him is your return, altogether. The
10:23 this present life; again, to Us is your return
10:46 call thee to Us, then to Us is their return
10:70 Again, to Us will be their return. Again, We
11:4 To God is your return; and He is Powerful
29:8 is your return and I will tell you of what you
31:15 Again, to Me will be your return and I will
31:23 To Us is their return and We will tell them
37:68 Again, truly their return is to hellfire
39:7 Lord is the return, so He will tell you what

R J F

1182. RAJAF—verb I perfect—to quake
verb I imperfect (yarjafu)—to quake
73:14 on a Day when the earth will quake and
79:6 on a Day when the quake quakes

1183. RAJIFAH—feminine noun—quaking
7:78 So the quaking of the earth took place. And
7:91 Then the quaking of the earth took them and
7:155 when the quaking of the earth took them, he
29:37 they denied him. So the quaking of the earth

1184. RĀJIFAH—feminine noun—quake
79:6 on a Day when the quake quakes

1185. ARJAF—verb IV perfect—to shake violently
verb IV active participle (murjif)—
one who makes a commotion

R J L

1186. RAJUL—masculine noun (plural rījāl)—an individual, man, masculine
2:282 to bear witness from among your men
2:282 if there are not two men, then a man and
2:288 men have a degree over them (f), and God is
2:282 if there are not two men, then a man and
4:1 from them both disseminated many men and
4:7 men is a share of what was left by the ones
4:12 if a man would have no direct heirs, or a
4:32 For men is a share of what they deserved
4:34 Men are supporters of wives because God
4:75 to weakness among the men and the women
4:98 advantage of due to weakness of the men
4:176 indirect heirs. If a man perished and he is
5:23 Two men said among those who fear to
6:9 We would have made him as a man
7:46 on the Elevated Places will be men who
7:48 of the Elevated Places would cry out to men
7:63 remembrance from your Lord through a man
7:69 your Lord through a man from among you
7:81 Truly you, you approach men with lust
7:135 Moses chose of his folk seventy men for Our
9:108 men who love to cleanse themselves. And God
10:2 to wonder that We revealed to a man
11:78 among you a well-intentioned man
12:109 thee as Messengers but men to whom We
16:43 We sent not before thee but men to whom
16:76 God propounded a parable of two men, one of
17:47 unjust say: You follow but a bewitched man
18:32 propound to them the parable of two men:
18:37 and, again, shaped thee into a man
21:7 We sent not before thee but men to whom
23:25 He is nothing but a man in whom there is
23:38 He is nothing but a man. He devised a lie
24:31 imbed with no sexual desire among the men
24:37 are men whom neither trade nor trading
25:8 You follow nothing but a bewitched man
27:55 Why approach you men with lust instead of
28:15 He found in it two men fighting one against
28:20 man drew near from the farther part of the
29:29 You approach men with lust and sever the
33:4 And God made not two hearts for any man in
33:23 in ones who believe are men who were sincere
33:40 had not been the father of any men from
34:7 ungrateful said: Shall we point you to a man
34:43 not but a man who wants to bar you from
36:20 A man drew near from the farther part of
38:62 the matter with us that we see not men
39:29 God propounded a parable of a man owned
39:29 belonging to another man. Are those two
40:28 Said a believing man of the family of
40:28 Would you kill a man because he says: My
43:31 not sent down to some eminent man of the
48:25 If it were not for men, ones who believe (m)
72:6 had been men of humankind who would
72:6 who would take the masculine of the jinn
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And say: My Lord! Forgive and have mercy on us; we believed, so forgive us and have mercy on us. 

And say: O my Lord! Have mercy on them. 

Thou art to forgive me and have mercy on me; whoever is with me or had mercy on us, who found mercy. 

to have mercy on someone

pardon us and forgive us and have mercy on us. 

so forgive us and have mercy on us. 

perhaps your Lord will have mercy on you. 

He punishes whom He wills and has mercy. 

If He wills, He will have mercy on you and if. 

He punishes whom He wills and has mercy. 

to find mercy

so that perhaps you will find mercy. 

so that perhaps you will find mercy. 

so that perhaps you will find mercy. 

so that perhaps you will find mercy. 

so that perhaps you will find mercy. 

so that perhaps you will find mercy. 

for the grace of God on you and His mercy. 

God singles out for His mercy whom He wills. 

they are in the mercy of God. 

forgiveness and mercy from God are better. 

it is by the mercy of God thou wast gentle. 

for the grace of God on you and His mercy. 

from Him and forgiveness and mercy. 

for the grace of God on thee and His mercy. 

He will cause them to enter into mercy from. 

To God. He prescribed mercy for Himself. 

Peace be to you. Your Lord prescribed mercy. 

The Sufficient, Possessor of Mercy. If He. 

Lord is the Possessor of Extensive Mercy. 

of all things and as a guidance and mercy. 

your Lord and a guidance and a mercy. 

that God would never impart mercy. 

a guidance and a mercy for a folk who. 

the mercy of God is Near to the ones who are. 

before His mercy until when they were. 

and those with him by a mercy from Us. 

cause us to enter into Thy mercy for Thou. 

There was guidance and mercy in their. 

on whom I will and My mercy encompassed. 

from your Lord and guidance and mercy. 

Their Lord gives them good tidings of mercy. 

and he is a mercy to those of you who. 

to enter into His mercy. Truly God is. 

We caused humanity to experience mercy. 

is in the breasts and a guidance and mercy. 

Say: In the grace of God and in His mercy. 

Thy Mercy from the folk, the ones who are. 

human being to experience mercy from Us. 

Moses—a leader and a mercy—like them. 

and that He gave me mercy from Himself. 

those who believed with him by a mercy. 

that He gave me a mercy from Himself, so. 

those who believed with him by a mercy. 

The mercy of God and His blessings be upon. 

had believed with him by a mercy from Us. 

We light Our mercy on whom We will; and. 

and is a guidance and a mercy for a folk who. 

despairs of the mercy of his Lord but the. 

as a guidance and a mercy for a folk who. 

as a guidance and as a mercy and as good. 

of the sense of humility through mercy. 

turned aside from them, looking for mercy. 

and they hope for His mercy and they fear. 

Quran what is a healing and a mercy for. 

mercy from thy Lord. Truly His grace had. 

possessed the treasures of the mercy of my. 

they said: Our Lord! Give us mercy from Thy. 

will unfold for you from His mercy and. 

Lord is Forgiving, Possessor of Mercy. If He. 

among Our servants to whom We gave mercy. 

and pull out their treasure as a mercy from. 

He said: This is a mercy from my Lord. So. 

reminiscence of the mercy of thy Lord to His. 

as a sign for humanity and as a mercy from. 

We bestowed on them from Our mercy and. 

We bestowed on him out of Our mercy. 

they said: Our Lord! Give us mercy from Thy. 

as a guidance and mercy so. 

Lord is Forgiving, Possessor of Mercy. If He. 

We caused him to enter into Our Mercy. 

mercy from Us and as a reminder to ones. 

We caused them to enter into Our mercy. 

And We sent thee not but as a mercy for the. 

for the grace of God on you and His mercy. 

for the grace of God on you and His mercy. 

for the grace of God on you and His mercy. 

for the grace of God on you and His mercy. 

mercy. And We caused undefiled water to. 

Thy Mercy among Thy servants, ones in. 

bawer good news in advance of His mercy. 

it is a guidance and a mercy for the ones who. 

for humanity and a guidance and a mercy so. 

but as a mercy from thy Lord, that thou wast. 

is out of His mercy that He assigned for you. 

mercy from thy Lord. Be thou not a. 

those gave up hope of My mercy and those. 

recounted to them? Truly in that is a mercy.
In them and He made affection and mercy in them, again, to experience His mercy. We caused humanity to experience mercy, causes you to experience His mercy. and so Look on the effects of the mercy of God, how a guidance and a mercy to the ones who are wanted mercy for you? And they will not God may open mercy to humanity, there is unless it be a mercy from Us and as an of the treasures of mercy of thy Lord, The as a mercy from Us, a reminder for those to come and hoping for the mercy of his Lord mercy for me would they be ones who hold would they be ones who hold back His mercy despair not of the mercy of God. Truly God encompassed everything in mercy and in to enter whom He wills into His mercy unfolds His mercy. And He is The Protector human being to experience mercy from Us Would they divide the mercy of thy Lord? It the mercy of thy Lord is better than what mercy from thy Lord. Truly He is and a guidance and a mercy for a folk who Lord will cause them to enter in His mercy. the Book of Moses for a leader and as a mercy God may cause to enter into His mercy which is inward is mercy and that which is and mercy. But as for monasticism, they give you a like part of His mercy. And He as to enter whom He wills into His mercy

verb I active participle (rāḥim; comparative arham)—one who is the most merciful

Name of God, The Merciful
The Merciful, The Compassionate
of the ones who are the most merciful
One Who is the Most Merciful of the ones
He is One Who is Most Merciful of the ones
of the ones who are most merciful
One Who is Most Merciful of the ones who
One Who is Most Merciful of the ones who
art Best of the ones who are most merciful
art Best of the ones who are most merciful

masculine noun (plural raḥāmā)—compassionate

God, The Merciful, The Compassionate
The Merciful, The Compassionate
Accepter of Repentance, The Compassionate
Accepter of Repentance, The Compassionate
Gentle toward humanity, Compassionate
Accepter of Repentance, The Compassionate
Truly God is Forgiving, Compassionate
Truly God is Forgiving, Compassionate
Truly God is Forgiving, Compassionate
Truly God is Forgiving, Compassionate
God is Forgiving, Compassionate
God is Forgiving, Compassionate
Accepter of Repentance, Compassionate
Accepter of Repentance, Compassionate

God, The Merciful, The Compassionate
The Merciful, The Compassionate
Accepter of Repentance, The Compassionate
Accepter of Repentance, The Compassionate
Gentle toward humanity, Compassionate
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God is Forgiving, Compassionate
God is Forgiving, Compassionate
Accepter of Repentance, Compassionate
Accepter of Repentance, Compassionate
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1202. MARHAMAH—feminine noun—
clemency

90:17 and counseled one another to clemency

1203. ARHÁM—masculine noun (plural of rahm or riham)—womb, blood relations

2:228 created in their (f) wombs if they (f) had
3:6 It is He Who forms you in the wombs how He
4:1 and the wombs, the rights of blood relations
6:143 Or what is contained in the wombs of the
6:144 what is contained in the wombs of the two
8:75 imbued through wombs, blood relations,
13:8 female carries and how much her womb
22:5 We establish in the wombs whom We will for
31:34 down and He knows what is in the wombs
33:6 those who are imbued through the wombs
47:22 and cut off your ties with blood relations
60:3 Your blood relations will never profit you

1204. RUHM—masculine noun—sympathy

18:81 than he in purity and nearer in sympathy

190:17 and counseled one another to clemency
18:36 if I would be returned to my Lord, I will
12:65 our merchandise was returned to us
12:65 found their merchandise was returned to
10:30 they would be returned to God, their
6:62 Again, they would be returned to God, their
6:28 even if they were returned, they would
4:91 Whenever they were returned to temptation
38:33 Return them to me. Then he took to doing a
4:86 fairer than that or return the same to them
4:59 with one another in anything, refer it to God
38:36 It runs at his command, a gentle wind
10:107 there is no one who repels His grace. It
16:71 given advantage are not ones who give over
28:7 We will be ones who restore him to thee,
28:85 Quran for thee will be one who restores thee
verb I passive participle (mardûd) —
that which is restored, that which is repelled
11:76 is a punishment, one that is not to be repelled
79:10 They say: Will we be restored to our original

1205. RUKHÂ—masculine noun—a gentle wind
38:36 It runs at his command, a gentle wind

1206. RID—masculine noun—helpmate
28:34 helpmate to establish me as true. Truly I

1207. RADDA—verb I perfect (with preposition ilâ or li)—to return something to someone; to refer something to someone; to repel, to turn away, to shove
4:83 if they referred it to the Messenger, and to
14:9 but they shoved their hands into their
17:6 We returned to you a turn of luck over
28:13 Then We returned him to his mother
33:25 God repelled those who were ungrateful in
95:5 We returned him to the lowest of the
verb I imperfect (yuraddu)—to return something to someone; to refer something to someone; to repel, to turn away, to shove
2:109 return you to being one who is ungrateful
2:217 And they cease not to fight you until they repel
3:106 repel you after your belief turning you
3:149 y will repel you back on your heels
4:47 obliterate faces, and repel them backwards
verb I imperative (rudda)—return something to someone; refer something to someone; repel, turn away, shove
4:59 with one another in anything, refer it to God
4:86 fairer than that or return the same to them
38:33 Return them to me. Then he took to doing a
verb I perfect passive (rudda)—
to be returned to someone
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1209. IRTADDADA—verb VIII perfect—to go back to an earlier state or condition
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1210. MARADD—masculine noun—avert, turning back
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1212. ARDAFA—verb IV perfect—to come behind
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1213. RADAMA—verb I perfect—to shut a gate
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1215. ARDĀ—verb IV perfect—to deal destruction
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22:5 who is returned to the most wretched lifetime
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7:160 good that We provided you! And they did not
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2:25 there of its fruit as provision they would say
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7:32 and what is the good of His provision
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8:74 is forgiveness and generous provision
10:59 provision and that you made some of it
11:6 moving creature on earth but its provision is
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**Concordance of 1219. RAZZÄQ-1222. ARSALA The Sublime Quran**

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Concordance of 1223. RASÚL, The Sublime Quran

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43:23 We sent not a warner to any town before
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43:46 We sent Moses with Our signs to Pharaoh
48:8 We sent thee as one who bears witness and
48:28 Who sent His Messenger with guidance and
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54:33 We sent Noah to his folk saying: Warn thy
54:34 We sent them the winds of clay, and We sent
54:48 God is He Who sends the winds so they raise
54:50 are that He sends the winds as ones that
56:50 Who sends the winds, that which bears good
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57:69 another time and send against you a
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71:11 He sends from heaven to send abundant rain
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73:15 who bears witness to you, as We sent to
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6:61 and He sends over you recorders until when
7:57 sends the winds, ones that are bearers
7:59 And nothing prevented Us from sending the
7:67 will not be loosened. So send for Aaron
7:68 to swallow you up or send a sand storm
7:75 that Salih is one who is sent from his Lord
7:112 And send against them a terrible storm
7:129 we will send a thundery rain on the cities
7:139 truly Jonah was of the ones who are sent
7:149 And truly Lot was of the ones who are sent
7:159 wrong to her. And We sent not the signs, but
7:162 sends the winds, ones that are bearers
7:177 then truly in what he was sent, we are ones
7:185 we will send against you both a flame
7:194 to thee tidings of the ones who are sent
2:101 when a Messenger drew near
34:34 Truly in what you were sent, we are ones
41:14 Then truly in what you were sent, we are ones
43:24 in that with which you were sent are ones
55:35 There will be sent against you both a flame
58:45 but it is We Who had been the ones who send
6:48 We send not the ones who are sent but as
6:76 and We will send fire upon the cities
6:78 and We will certainly ask the ones who are sent
7:101 when a Messenger drew near
7:108 is it that whenever a Messenger drew near
7:109 to the people of Lot, the ones who are sent
7:119 the Messenger who was sent to you is
7:121 is truly the human
7:139 truly Jonah was of the ones who are sent
7:149 And truly Lot was of the ones who are sent
7:159 wrong to her. And We sent not the signs, but
7:162 sends the winds, ones that are bearers
7:177 then truly in what he was sent, we are ones
7:185 we will send against you both a flame
7:194 to thee tidings of the ones who are sent
2:252 thou art among the ones who are sent
6:48 We send not the ones who are sent but as
6:76 and We will certainly ask the ones who are sent
7:77 hadst been among the ones who are sent
7:79 is your business, O the ones who are sent
7:81 the people of Lot, the ones who are sent
7:83 Rocky Tract denied the ones who are sent
7:85 not the ones who are sent but as ones who
26:141 And Thamud denied the ones who are sent
26:150 and We will certainly ask the ones who are sent
26:152 the folk of Lot denied the ones who are sent
26:154 the people of Lot, the ones who are sent
26:156 to the people of Lot, the ones who are sent
26:181 the folk of Noah denied the ones who are sent
26:191 the Children of Israel with us
26:201 the full measure was refused to us so send
26:219 will not be loosened. So send for Aaron
26:226 the full measure was refused to us so send
34:34 Truly in what you were sent, we are ones
41:14 Then truly in what you were sent, we are ones
43:24 in that with which you were sent are ones
46:23 what I was sent with, but I see that you are a
51:32 They said: We were sent to a folk, ones who
83:33 They were sent as ones who guard over them

verb IV imperfect passive (yursilu)—

to be sent

55:35 There will be sent against you both a flame

verb IV active participle (mursil)—

one who sends

27:35 I am one who will send to them a present
28:45 but it is We Who had been the ones who send
35:2 holds back, there is not one who sends it
44:5 truly We had been ones who send
54:27 We are ones who send the she-camel as a test

verb IV passive participle (mursal)—

one who is sent

2:252 thou art among the ones who are sent
6:34 to thee tidings of the ones who are sent
6:48 We send not the ones who are sent but as
7:6 and We will certainly ask the ones who are sent
7:75 that Salih is one who is sent from his Lord
7:77 hadst been among the ones who are sent
13:43 ungrateful say: Thou art not one who is sent
15:57 is your business, O the ones who are sent
15:61 to the people of Lot, the ones who are sent
15:80 Rocky Tract denied the ones who are sent
18:56 not the ones who are sent but as ones who
25:20 before thee any ones who are sent but that
26:21 and made me among the ones who are sent
26:105 folk of Noah denied the ones who are sent
26:123 Ad denied the ones who are sent
26:141 And Thamud denied the ones who are sent
26:150 and We will certainly ask the ones who are sent
26:152 the folk of Lot denied the ones who are sent
27:10 The ones who are sent fear not My nearness
27:35 with what returns the ones who are sent
28:7 who make him among the ones who are sent
28:65 have you answered to the ones who are sent
36:3 truly thou art among the ones who are sent
36:13 of the Town when ones who are sent drew
36:14 We sent to them two, they denied them both,
36:16 Lord knows that we are ones who are sent to
36:20 O my folk! Follow the ones who are sent
37:62 Merciful promised and the ones who are sent
37:37 established as true the ones who are sent
37:123 truly Elijah was of the ones who are sent
37:133 And truly Lot was of the ones who are sent
37:139 truly Jonah was of the ones who are sent
37:171 for Our servants, the ones who are sent
37:181 And peace be to the ones who are sent
51:31 Abraham said: O ones who are sent, what is
77:1 By ones who are sent successively

1223. RASÚL—masculine noun (plural rusul)—Messenger

2:87 is it that whenever a Messenger drew near
2:101 when a Messenger drew near them from
2:108 Or want you that you ask your Messenger as
2:129 Messenger from among them who will
8:13 makes a breach with God and His Messenger
8:20 believed! Obey God and His Messenger
8:24 Respond to God and to the Messenger
8:27 Betray not God and the Messenger nor
8:41 of it belongs to God and to the Messenger
8:46 obey God and His Messenger and contend
9:1 God and His Messenger declare
9:3 announcement from God and His Messenger
9:7 a compact with God and with His Messenger
9:13 oaths and were about to expel the Messenger
9:16 other than God and His Messenger
9:24 to you than God and His Messenger and
9:26 His tranquility to descend on His Messenger
9:29 what God and His Messenger forbade
9:33 Who sent His Messenger with the guidance
9:54 ungrateful to God and His Messenger
9:59 what God gave them and His Messenger
9:61 His grace and so will His Messenger
9:62 His Messenger had better right that they
9:63 whoever opposes God and His Messenger
9:65 it God and His signs and His Messenger
9:71 alms and obey God and His Messenger
9:74 and His Messenger with His grace
9:80 His Messenger and God guides not the folk,
9:81 Messenger of God and they disliked
9:84 His Messenger and died while they are ones
9:86 and struggle along with His Messenger
9:88 But the Messenger and those who believed
9:90 lied against God and to His Messenger
9:91 if they were true to God and His Messenger
9:94 God and His Messenger will consider your
9:97 God caused to descend to His Messenger and
9:99 the blessings of the Messenger that will be
9:105 so will His Messenger and the ones who
9:107 against God and His Messenger before
9:120 stay behind from the Messenger of God nor
9:128 there drew near you a Messenger from
10:47 Every community has its Messenger so then
10:47 when their Messenger drew near, it would be
12:50 Bring him to me. Then when the messenger
13:36 it had not been for a Messenger to bring a
14:4 We sent not any Messenger but with the
15:11 approach them not any Messenger but they
16:36 up in every community a Messenger saying
16:113 drew near them a Messenger from among
17:15 punish until We raise up a Messenger
17:93 Lord! Had I been but a mortal Messenger
17:94 raised up a mortal as a Messenger
17:95 them from heaven an angel as a Messenger
19:19 He said: I am only a messenger from thy
19:51 devoted and he had been a Messenger, a
19:54 in his promise and he had been a Messenger
20:96 of the Messenger and cast it forth. And thus
20:134 Why hadst Thou not sent to us a Messenger
21:25 We sent not before thee any Messenger, but
22:52 We sent not before thee any Messenger nor
22:78 that the Messenger is a witness against you
23:32 We sent a Messenger to them from among
23:44 drew near a community, a Messenger to
Or is it they recognize not their Messenger so 49.3 who lower their voices near the Messenger of
say: We believed in God and the Messenger 49.7 Know you that the Messenger of God is of
they were called to God and His Messenger to 49.14 if you obey God and His Messenger, He will
they fearful that God and His Messenger 49.15 who believed in God and His Messenger
they were called to God and His Messenger 51.52 those who were before them any Messenger
whoever obeys God and His Messenger and 57.7 and His Messenger and spend out of what
Say: Obey God and obey the Messenger. But 57.8 you believe not in God while the Messenger
there is not a duty on the Messenger but the 57.28 of God and believe in His Messenger
and obey the Messenger so that perhaps you 58.4 God and His Messenger. And those are the
who believe in God and His Messenger 58.5 who oppose God and His Messenger, they
who believe in God and His Messenger 58.8 dislike and in opposition to the Messenger
The supplication of the Messenger among 58.9 dislike and in opposition to the Messenger
they said: What Messenger is this that he 58.12 When you consulted with the Messenger
I took myself to a way with the Messenger 58.13 obey God and His Messenger. And God is
the Messenger said: O my Lord! Truly my 58.20 those who oppose God and His Messenger
one whom God raised up as a Messenger 58.22 whoever opposed God and His Messenger
Pharaoh and say: We are the Messengers 59.4 make a breach with God and His Messenger
true your Messenger who 59.6 gave as spoils of war to His Messenger from
certainly the Messenger of God 59.7 towns is for God and His Messenger and the
we are the Messenger of God 59.9 the Messenger gave you, take it. And refrain
gave to His Messenger as spoils of war 59.8 help God and His Messenger, there is
They drive out the Messenger and you be 60.1 They drive out the Messenger and you be
you know that I am the Messenger of God to 61.5 I am the Messenger of God to you, one who
I am the Messenger of God to you, one who 61.6 of a Messenger to approach after me. His
Surely in the Messenger of God there had 61.9 is Who sent His Messenger with guidance
This is what God and His Messenger 61.11 You believe in God and His Messenger and
God and His Messenger were sincere. And it 62.2 up among the unlettered a Messenger
been wanting God and His Messenger 63.1 that thou art truly the Messenger of God
moral obligation to God and His Messenger 63.1 that thou art truly His Messenger and God
obey God and His Messenger. God only 63.5 to them: Approach now. The Messenger of
God and His Messenger decreed an affair 63.7 Messenger of God until they broke away.
rebels against God and God and His Messenger 63.8 belongs the great glory and to His Messenger
the Messenger of God and the Seal of the 64.8 So believe in God and His Messenger and
we obeyed God and obeyed the Messenger 64.12 And obey God and obey the Messenger. Then
obey and obeyed the Messenger surely won a 64.12 only for Our Messenger, the delivering the
regrettable of the servants! A Messenger 65.11 a Messenger, who recounts to you the signs
community is about to take its Messenger. 69.10 and they rebelled against the Messenger of
community will never raise up a Messenger after 69.40 it is the saying of a generous Messenger
God will never raise up a Messenger after 72.25 against God and His Messenger, then for
those who were before them any Messenger 72.27 but a Messenger with whom He was content
we sent to Pharaoh a Messenger 73.15 We sent you a Messenger, one who bears
Pharaoh rebelled against the Messenger so 73.16 Pharaoh rebelled against the Messenger so
Pharaoh and say: We are the Messengers 81.19 is a saying from a generous Messenger
Pharaoh and say: We are the Messengers 91.13 Messenger of God said to them
A Messenger from God, who recounts to them 98.2 A Messenger from God, who recounts to them
1224. RISĀLĀH—feminine noun—message
in knowledge where to assign His message 5:67 then thou wilt not have stated His message
I state the messages of my Lord to you and 6:124 in knowledge where to assign His message
I state the messages of my Lord to you and 7:62 I state the messages of my Lord to you and
Certainly I expressed to you the message of 7:93 Certainly I expressed to you the message of
above humanity by My messages and by My 7:144 above humanity by My messages and by My
those who state the messages of God and 33.39 those who state the messages of God and
messages from God, His messages. And 72.25 messages from God, His messages. And
He know that they expressed the messages 72.28 He know that they expressed the messages
18:106 My signs and My Messengers in mockery
17:77 Our Messengers. And thou wilt not find in
16:35 upon the Messengers but the delivering of
14:47 who breaks His promise to His Messengers
14:44 Thy call and follow the Messenger
14:13 were ungrateful said to their Messengers
14:11 Their Messengers said to them: We are only
14:10 Their Messengers said: Is there any
14:9 Their Messengers drew near them with the
13:38 We sent Messengers before thee and We
13:32 Messengers were ridiculed before thee, but I
11:120 to thee of the tidings of the Messengers
11:81 They said: O Lot! Truly we are Messengers
11:77 And when Our messengers drew near Lot
11:69 Our messengers drew near Abraham with
11:59 and rebelled against His Messengers. And
10:103 Again, We rescue Our Messengers and those
10:74 Again, We sent raised up Messengers after him to
10:51 that with which We sent Out Messengers.
10:48 We sent Messengers after thee among
10:32 Our messengers drew near them with the
10:22 That had been because their Messengers
10:13 while their Messengers drew near with the
10:11 in planning, Truly Our messengers write
10:74 Again, We raised up Messengers after him to
10:73 before will say: Surely Messengers of our
10:57 surely Messengers before you will say: Surely Messengers of our
10:56 the command of its Lord and His Messengers
10:53 which is firmly fixed
10:35 and human kind! Approach not Messengers
7:101 their Messengers drew near them with the
7:37 Our Messengers drew near to gather them to
7:35 O Children of Adam! If Messengers from
7:34 And certainly Messengers before thee were
6:34 Our messengers gathered him to themselves
6:10 certainly Messengers were ridiculed before
6:9 like of what was given to Messengers of God
6:52 Believed in God and His Messengers
6:51 and believed in My Messengers
6:19 without Messengers—so that you say not
5:75 Surely Messengers passed away before him
5:70 that with which We sent Our Messengers.
5:58 and His Messengers and Gabriel and
5:46 an innovation among the Messengers
5:38 of the Messengers and let them not seek to
5:35 Everyone denied the Messengers, so My
4:164 We related to thee before and Messengers
4:160 Messengers are ones who give good tidings
4:158 after God against the Messengers
4:157 so believe in God and His Messengers
4:153 Their Messengers brought about to you before
4:146 if they denied thee, surely Messengers
4:144 promised us through Thy Messengers
4:136 His Messengers and the Last Day, then
4:135 are ungrateful to God and His Messengers
4:130 every one of the Messengers and let them not seek to
4:127 but what truly was said to the Messengers
4:121 their Messengers drew near them with the
4:104 Our Messengers are near them writing down
4:99 been an innovation among the Messengers
4:94 of the Messengers and let them not seek to
4:86 They will not say to thee: Surely Messengers of our
4:82 and divided between God and His Messengers
4:78 We sent Messengers before thee among
4:77 Our messengers are near them writing down
4:76 if they deny thee, surely Messengers before
4:71 would say: Be bringing not your Messengers
4:50 would say: Be bringing not your Messengers
4:49 to them Messengers. Whenever a Messenger
4:46 who breaks His promise to His Messengers
4:41 Our Messengers drew near to gather them to
4:35 O Children of Adam! If Messengers from
4:29 Of Noah, when they denied the Messengers
4:28 Of Noah, when they denied the Messengers
4:25 of Noah, when they denied the Messengers
4:70 Our messengers are near them writing down
4:4 with the clear
4:3 who believed in God and His Messengers
4:2 Our Messengers drawing near with the
4:2 and divided between God and His Messengers
3:179 So believe in God and His Messengers
3:172 Elects from His Messengers whom He wills
3:167 who breaks His promise to His Messengers
3:159 in planning. Truly Our messengers write
3:144 only a Messenger. Surely Messengers passed
3:142 Our Messengers. And thou wilt not find in
3:136 His Messengers and the Last Day, then
3:134 are ungrateful to God and His Messengers
3:132 Messengers were ridiculed before thee, but I
3:128 The Sublime Quran
3:114 Our Messengers drew near Abraham with
3:112 to thee of the tidings of the Messengers
3:104 Our Messengers are near them writing down
3:100 of the Messengers and let them not seek to
3:96 gives authority to His Messengers over
3:93 divide between God and His Messengers
3:89 We related to thee before and Messengers
3:87 Our messengers gathered him to themselves
3:84 Our Messengers drew near to gather them to
3:82 everyone denied the Messengers, so My
3:80 Our messengers are near them writing down
3:77 Messengers were ridiculed before thee, but I
3:75 Surely Messengers passed away before him
3:70 that with which We sent Our Messengers.
3:59 and His Messengers and Gabriel and
3:58 and His Messengers and Gabriel and
3:53 our Messengers drew near them with the
3:52 our Messengers drew near them with the
3:51 and believed in My Messengers
3:50 We related to thee before and Messengers
3:46 our Messengers drew near them with the
3:45 of the Messengers and let them not seek to
3:40 Our Messengers are near them writing down
3:38 We sent Messengers before thee among
3:37 Our Messengers drew near to gather them to
3:33 Our messengers drew near Lot, he was
3:31 Our messengers drew near Abraham with
3:30 they denied the Messengers
2:77 Our Messengers. And thou wilt not find in
2:76 Messengers were ridiculed before thee, but I
2:73 which is firmly fixed
2:69 Our Messengers drew near Abraham with
2:68 Our messengers gathered him to themselves
2:66 We related to thee before and Messengers
2:64 We related to thee before and Messengers
2:60 Messengers are ones who give good tidings
2:57 after God against the Messengers
2:56 so believe in God and His Messengers
2:52 and believed in My Messengers
2:50 We related to thee before and Messengers
2:48 We related to thee before and Messengers
2:46 who breaks His promise to His Messengers
2:44 Thy call and follow the Messenger
2:43 promised us through Thy Messengers
2:34 Our messengers gathered him to themselves
2:29 of Noah, when they denied the Messengers
2:27 Our messengers drew near Abraham with
2:24 Our Messengers are near them writing down
2:23 let them not seek to
2:20 Our Messengers are near them writing down
2:19 who breaks His promise to His Messengers
2:16 that with which We sent Out Messengers.
2:15 and His Messengers and Gabriel and
2:13 who breaks His promise to His Messengers
2:12 Our Messengers are near them writing down
2:8 Our messengers gathered him to themselves
2:7 and His Messengers and Gabriel and
2:6 sent Messengers before thee among
1:57 and divided between God and His Messengers
1:55 and believed in My Messengers
1:52 Our Messengers brought about to you before
1:49 if they denied thee, surely Messengers
1:48 promised us through Thy Messengers
1:46 His Messengers and the Last Day, then
1:43 are ungrateful to God and His Messengers
1:40 Our Messengers are near them writing down
1:38 Our Messengers drew near to gather them to
1:36 Our Messengers brought about to you before
1:34 if they denied thee, surely Messengers
1:31 promised us through Thy Messengers
1:29 as a reminder of his Messengers
1:28 and His Messengers and Gabriel and
1:27 Our Messengers are near them writing down
1:26 who breaks His promise to His Messengers
1:23 let them not seek to
1:22 Our Messengers are near them writing down
1:21 in planning, Truly Our messengers write
1:19 and division between God and His Messengers
1:17 to build before you of your Messengers
1:16 He cast on to the earth firm mountains so that
1:15 He cast on to the earth firm mountains so that
1:13 He cast on to the earth firm mountains so that
1:11 He cast on to the earth firm mountains so that
1:9 drew near them their Messengers with the
1:8 their Messengers drew near them with the
1:7 those, they are
1:6 in planning, Truly Our messengers write
1:5 who breaks His promise to His Messengers
1:4 Our Messengers drew near to gather them to
1:4 Our Messengers are near them writing down
1:2 Our Messengers are near them writing down
1:1 He cast on to the earth firm mountains so that
1:1 He cast on to the earth firm mountains so that
1:1 who breaks His promise to His Messengers
1:1 who breaks His promise to His Messengers
1229. MURSĂ—feminine noun—berth
7:187 thee about the Hour, when will it berth
11:41 will be the course of the ship and its berthing
79:42 thee about the Hour. When will it berth

1230. RASHADA—verb I perfect—to be on the right way
verb I imperfect (yarshudu)—to be on the right way
2:186 so that perhaps they will be on the right way
verb I verbal noun (rushd)—right judgment
4:6 if you observed them to be of right judgment
7:146 if they see the way of right judgment
18:66 of what thou wert taught of right judgment
21:51 We gave Abraham his right judgment before.
72:2 It guides to the right judgment so we believed
verb I active participle (râshid)—one who is on the right way
49:7 are they, the ones who are on the right way

1231. RASHAD—masculine noun—right-mindedness
18:10 us with right mindedness with our affair
18:24 will guide me nearer to right mindedness
72:10 Lord intended for them right mindedness
72:14 then those sought right mindedness
72:21 to hurt nor to bring right mindedness for you

1232. RASHÂD—masculine noun—rectitude
40:29 guide you to is not but the way of rectitude
40:38 I will guide you to the way of rectitude

1233. RASHIĐ—masculine noun—well-intentioned
11:78 Is there not among you a well-intentioned
11:87 thou art the forbearing, the well-intentioned
11:97 of Pharaoh was not well-intended

1234. ARSHADA—verb IV perfect—to walk in the right way
verb IV active participle (murshid)—one who shows the way
18:17 a protector or one who will show him the way

1235. RÂŚAĐ—masculine noun—watching
72:9 now will find a burning flame and watching
72:27 him and from behind him, watching

1236. IRŠAĐ—masculine noun—stalking place
9:107 the ones who believe and as a stalking place

1237. MÂRŞAĐ—place of ambush
9:5 them and sit in every place of ambush

1238. MIRŞAĐ—masculine noun—on watch
78:21 Truly hell will be on the watch
89:14 Truly thy Lord is surely on the watch

1239. RAŞSHA—verb I perfect—to cement or join together
verb I passive participle (marûṣû)—that which is well-compacted
61:4 as if they were a well-compacted structure

1240. ISTARDA’A—verb X perfect—to seek nursing for a child
2:233 if you wanted to seek wet-nursing for your

1241. RADÎ’A—verb I perfect—to suckle
verb I verbal noun (ridâ’ah)—breast feeding, fosterage
2:233 whoever wanted to fulfill breast feeding
4:23 your sisters through fosterage and mothers

1242. ARDA’A—verb IV perfect—to breast feed
4:23 your foster mothers, those who breast fed
22:2 see it, every one who is breast feed will be
65:6 would breast feed on behalf of the father
verb IV imperfect (yurî<i>u)—to breast feed
2:233 the ones who are mothers will breast feed their
65:6 if they (f) breast feed for you, give them (f)
verb IV imperative (arî<i>)—breast feed
28:7 to the mother of Moses: Breast feed him
verb IV active participle (murî<i>)—one who breast feeds
22:2 will be negligent of whoever she breast fed
28:12 And We forbade any breast feeding female

1243. RÂDIYA—verb I perfect—to be well-pleased with
5:3 I was well-pleased with submission to the
5:119 God was well-pleased with them and they
5:119 with them and they were well-pleased
9:38 Were you so well-pleased with this present
9:58 given a part of it, they were well-pleased,
9:59 Better if they were well-pleased with what
9:83 You were well-pleased, sitting out the first
9:87 They were well-pleased to be with those who
9:93 They were well-pleased to be with those who
9:100 God was well-pleased with them and they
9:100 with them and they were well-pleased
10:7 but were well-pleased with this present life
20:109 and with whose saying He was well-pleased
48:18 God was well-pleased with the ones who
58:22 in them forever. God was well-pleased
58:22 with them and they were well-pleased with
98:8 eternally. God was well-pleased with them
98:8 them and they were well-pleased with Him
verb I imperfect (yarða)—to be well-pleased
2:120 Jews will never be well-pleased with thee
2:144 that thou will be well-pleased with it
2:282 with whom you are well-pleased as witnesses
4:108 sayings with which He is not well-pleased
6:113 come and they will be well-pleased with it
9:24 dwellings with which you are well-pleased
9:96 to you so that you will be well-pleased
9:96 So while you be well-pleased with them,
9:96 God is not well-pleased with the folk, the
20:84 to Thee, my Lord, that I please Thee
20:130 so that perhaps thou wilt be well-pleased
22:59 gate with which they will be well-pleased
27:19 with morality. May Thou be well-pleased
33:51 remorse and they (f) be well-pleased
39:7 He is not well-pleased with ingratitude from
39:7 if you give thanks, He will be well-pleased
46:15 with morality so that Thou be well-pleased
53:26 to whom He wills and He is well-pleased
92:21 He will be well-pleased
93:5 give to thee. Then thou wilt be well-pleased

verb I active participle (rādiyāh)—
one who is well-pleasing

69:21 And he will have a well-pleasing, pleasant
88:9 one who are well-pleased by their
89:28 Lord, one that is well-pleasing, well-pleased
101:7 one whose life is pleasant, well-pleasing

verb I passive participle (marādiy)—
one who is well-pleasing

19:55 been with His Lord one who is well-pleasing
89:28 Lord, one that is well-pleasing, well-pleased

1244. ARDĀ—verb IV perfect—to please, to be satisfied

verb IV imperfect (yurđi)—
to please, to be satisfied

9:8 They please you with their mouths, but their
9:62 They swear by God to you to please you, but
9:62 had better right that they should please Him

1245. TARĀDĀ—verb VI perfect—to agree among themselves

2:232 when they agreed among themselves as one
4:24 you for what you agreed on among yourselves
verb VI verbal noun (tarāḏ)—
agreeing together
2:233 wean by them agreeing together and after
4:29 a transaction of agreeing together among you

1246. IRTĀDĀ—verb VIII perfect—to be content

21:28 not but for him with whom He was content
24:55 He was content with them and He will
72:27 but a Messenger with whom He was content

1247. RADIY—masculine noun—pleasing

19:6 of Jacob. And make him, my Lord, pleasing

1248. RIDWĀN—masculine noun—contentment

3:15 contentment from God and God is Seeing His
3:162 the contentment of God like he who drew the
3:174 them not and they followed the contentment of
5:2 for grace from their Lord and contentment
5:16 with it whoever followed His contentment
9:21 contentment and of Gardens for them in which
9:72 And the greater contentment is with God. That
9:109 His contentment better than he who founded

47:28 they disliked His contentment so He caused
48:29 looking for grace from God and contentment
57:20 forgiveness from God and contentment. And
57:27 they were looking for the contentment of God
59:8 His contentment and they help God and His

1249. MARDĀT—feminine noun—goodwill

2:207 sells himself looking for the goodwill of God
2:265 spend their wealth looking for the goodwill of
4:114 that—looking for the goodwill of God
60:1 in My way and looking for My goodwill
66:1 looking for the goodwill of thy spouses? And

1250. RATB—masculine noun—fresh

6:59 nor fresh nor dry thing but it is in a clear Book

1251. RUTAB—masculine noun—fresh dates

19:25 It will cause ripe, fresh dates to fall on thee

1252. RA’ABA—verb I perfect—to frighten
verb I verbal noun (ra’ab)—alarm

3:151 alarm, because they ascribed partners with
8:12 I will cast alarm into the hearts of those who
18:18 rand wouldst certainly be filled with alarm of
33:26 from their strongholds and He hurled alarm
59:2 He hurled alarm into their hearts. They

1253. RA’D—masculine noun—thunder

2:19 which there are shadows and thunder and
13:13 thunder glorifies His praise and the angels be

1254. RA’Ā—verb I perfect—to pasture, to give attention to

57:27 it not the attention giving its right attention
verb I imperative (ir’ā)—pasture
20:54 Eat and give attention to your flocks. Truly in
verb I verbal noun (ir’āyah)—
giving right attention
57:27 it not the attention giving its right attention
verb I active participle (rāʾī)—
one who shepherds

23:8 and their compacts are ones who shepherd
28:23 water until the ones who are shepherds move
70:32 to their compacts, are ones who shepherd

1255. RĀ’Ā—verb III perfect—to look at
verb III imperative (rāʾ)—look at

2:104 O those who believed! Say not: Look at us,
4:46 Look at us—distorting their tongues and

1256. MARʾĀ—masculine noun—pasture

79:31 out from it its water and its pasture
87:4 and who brought out the pasture
Concordance of 1258. RAGHAD-1271. RAQABA The Sublime Quran

verb I imperfect (yarghabu)—with preposition an to shrink from, raghiba bi ‘an to prefer something to something else
2:130 who shrinks from the creed of Abraham
4:127 you prefer that you marry them (f) and
9:120 nor prefer themselves more than himself
verb I imperative (irghab)—with preposition il to quest
9:59 Truly to God we are ones who quest
19:46 Art thou one who shrinks from my gods
68:32 Truly we are ones who quest our Lord

verb I verbal noun (raghab)—yearning
21:90 they would call to Us with yearning
verb I active participle (r[ghib)—with preposition il—one who quests, with preposition an one who shrinks from
9:59 Truly to God we are ones who quest
19:46 Art thou one who shrinks from my gods
68:32 Truly we are ones who quest our Lord

R GH D
1258. RAGHAD—masculine noun—freely
2:35 Eat freely from it both of you wherever you
2:58 Enter this town, then eat freely
16:112 its provision approaches it freely

R GH M
1259. MURḠAM—masculine noun—place of refuge
4:100 and on the earth many places of refuge and

R FT
1260. RUFĀT—masculine noun—broken bits
17:49 When we had been bones and broken bits
17:98 When we had been bones and broken bits

R FT TH
1261. RAFATH—masculine noun—sexual intercourse
2:197 to have sexual intercourse with your wives
2:197 no sexual intercourse nor disobedience nor

R FD
1262. RAFADA—verb I perfect—to give
verb I passive participle (marfūd)—that which is offered
11:99 will be the oblation, that which is offered
1263. RIFD—masculine noun—oblation
11:99 Miserable will be the oblation, that which is

R FR F
1264. RAFRAF—masculine noun—pillow
55:76 Ones who are reclining on green pillows and

R F C
1265. RAFA‘A—verb I perfect—to exalt, to elevate, to be lifted up
2:63 took your solemn promise and We exalted
2:93 We took your solemn promise and We
2:253 some of them He exalted in degree
4:154 We exalted the mount above them for their
4:158 Nay! God exalted him to Himself. And God
6:165 and exalted some of you above some others
7:176 if We willed, We would have exalted him
12:100 he exalted his parents to the throne and
13:2 It is He Who exalted the heavens without
19:57 And We exalted him to a lofty place
43:32 And exalted are some of them above some
55:7 the heaven He exalted. And He set in place
79:28 He exalted its vault and shaped it
94:4 Exalted We not thy remembrance
verb I imperfect (yarfa‘u)—
to exalt, to elevate, to be lifted up
2:127 Abraham elevates the foundations of the
6:83 We exalt in degrees whom We will, truly thy
12:76 We exalt in degree whomever We will, and
35:10 Words of what is good rise and He exalts the
49:2 O those who believed! Exalt not your voices
58:11 Move up, then move up. God will exalt
verb I perfect passive (rufi‘a)—to be lifted up
88:18 And of the heaven, how it was lifted up
verb I imperfect passive (yurfa‘u)—to be lifted up
24:36 houses God gave permission to be lifted up
verb I active participle (rāfī‘)—
one who elevates
3:55 One Who Elevates thee to Myself and One
56:3 It will be one that abases, one that exalts
verb I passive participle (marfū‘)—
that which is elevated
52:5 and by the exalted roof
56:34 And it is an exalted place of restfulness
80:14 that are exalted and ones that are purified
88:13 In it are exalted couches

R F Q
1267. RAFĪQ—masculine noun—an ally
4:69 morality. And excellent were those as allies

1268. MIRFAQ—masculine noun—a gentle issue
18:16 and will furnish you with a gentle issue in

1269. MARĀFIQ—masculine noun (plural of mirfaq)—elbows
5:6 your faces and your hands up to the elbows

1270. MURTAFAQ—masculine noun—place of rest
18:29 was the drink and how evil a place of rest
18:31 good deeds and how excellent a place of rest

R Q B
1271. RAQABA—verb I perfect—to regard
verb I imperfect (yarqubu)—to regard
9:8 they regard not ties of relationship with you
9:10 They regard not towards one who believes
20:94 of Israel and thou hast not regarded my
1272. TARAQQABA—verb V perfect—to be vigilant
verb V imperfect (yataraqqabu)—to be vigilant
28:18 in the city one who is fearful and is vigilant
28:21 there as one who is fearful, is vigilant

1273. IRTAQABA—verb VIII perfect—to be on the watch
verb VIII imperative (irtaqib)—to be on the watch
11:93 And be on the watch! Truly I am watching
44:10 be thou on the watch for a Day when the
44:29 the watch! Truly they are ones who watch
54:27 be on the watch for them and maintain
44:39 the watch! Truly they are ones who watch

1274. RAQ|B—masculine noun—watcher
4:1 Truly God had been watching over you
5:117 Thou hadst been The Watcher over them.
11:93 And be on the watch! Truly I am watching
33:52 had been watching over everything
50:18 that there is one ready, watching over near

1275. RAQABAH—feminine noun (plural riq[b)—bondsperson, thick neck
2:177 begs and the freeing of a bondsperson
4:92 the letting go of a believing bondsperson
4:92 and the letting go of a believing bondsperson
5:89 them or letting go of a bondsperson
9:60 and to free the bondsperson and the ones
47:4 ungrateful, then strike their thick necks
58:3 they said, then letting go of a bondsperson
90:13 It is the liberating of a bondsperson

1276. RAQA|DA—verb I perfect—to sleep
verb I active participle (ruqid, ruqūd)—one who is sleeping
18:18 awake while they are ones who are sleeping

1277. MARQAD—masculine noun—a place to sleep
36:52 Who raised us up from our place of sleep

1278. RAQQ—masculine noun—a scroll of parchment
52:3 on an unrolled scroll of parchment

1279. RAQ|IM—proper noun—Bearers of Inscripti on
18:9 of the Cave and the Bearers of Inscripti on

1280. RAQAMA—verb I perfect—to write
verb I passive participle (marqūm)—that which is written

Concordance of 1272. TARAQQABA-1290. RAKADA The Sublime Quran
83:9 It is a written book
83:20 It is a written book

R Q Y
1281. RAQYA—verb I perfect—to ascend
verb I imperfect (yarqā)—to ascend up
17:93 for thee or hast thou ascended up
verb I verbal noun (ruqīya)—ascension
17:93 we will not believe in thy ascension until
verb I active participle (rāqī)—one who is a wizard

75:27 Where is one who is a wizard to save me

R K B
1282. IRTAQĀ—verb VIII perfect—to climb
verb VIII imperative (yartaqī)—to climb
38:10 what is between them? Let them climb up

1283. TARAQ|I—feminine noun (plural of tarquwah)—collar bone
75:26 No indeed! When it reached the collar bones

R K D
1284. RAK|BA—verb I perfect—to ride, to embark on a ship
18:71 set out until when they embarked in a vessel
29:65 embarked on the boats, they called to God
verb I imperfect (yarkabu)—to ride, to embark on a ship
16:8 ride and as an adornment. And He creates
36:42 We created for them of its like that they ride
43:12 the boats and the flocks on which you ride
84:19 that you will truly ride plane after plane
verb I imperative (irkab)—embark
11:41 he said: Embark in it. In the Name of God
11:42 O my son! Embark with us and be thou not
verb I active participle (rākīb, plural rakbān)—one who is mounted
2:239 then pray on foot or as one who is mounted

1285. RAKKABA—verb II perfect—to compose
82:8 He composed thee in whichever form He

1286. TARAKABA—verb VI perfect—to lay in heaps
verb VI active participle (mutarākib)—thick-clustered
6:99 We bring out from it thick-clustered grain

1287. RAKB—a riding animal
8:42 the valley and the cavalcade was below you

1288. RIK|B—collective masculine noun—camels
59:6 neither any horse nor riding camel

1289. RAKUB—a riding animal
36:72 of them, some are riding animals and some

R K D
1290. RAKADA—verb I perfect—to be still
Concordance of 1291. RIKZ-1306. RAHIBA The Sublime Quran

verb I active participle (rākidah, rawākid)—
that which is motionless
42:33 would stay that which is motionless on the

R K Z
1291. RIKZ—masculine noun—a whisper
19:98 of them or hear you so much as a whisper

R K S
1292. ARKASA—verb IV perfect—to overthrow
4:88 overthrew them for what they earned
verb IV perfect passive (urkisa)—
to be overthrown
4:91 to temptation, they were overthrown in it

R K D
1293. RAKADA—verb I perfect—to make haste
verb I imperative (yarkudu)—
to make haste, to stomp one’s foot
21:12 Our might, that is when they make haste
38:42 It was said: Stomp with thy foot. This is a place
verb I imperative (urkud)—make haste
21:13 Make not haste, but return to what you were

R K
1294. RAKA’A—verb I perfect—to bow down
verb I imperfect (yarka’u)—to bow down
77:48 will be said: Bow down, they bow not down
verb I imperative (irku’)—bow down
2:43 and bow down with the ones who bow down
3:43 and bow down with the ones who bow down
22:77 O those who believed! Bow down and
77:48 will be said: Bow down, they bow not down
verb I active participle (rākî’, plural rākî’īn
and rukka’)—one who bows down
2:43 and bow down with the ones who bow down
2:125 who cleave to it and the ones who bow down
3:43 and bow down with the ones who bow down
5:55 alms and they are ones who bow down
9:112 inclined to fasting, the ones who bow down
22:26 who bow down and the ones who prostrate
38:24 and fell down as one who bow down
48:29 Thou hast seen them as ones who bow down

R K M
1295. RAKAMA—verb I perfect—to heap up
verb I imperfect (yarkumatu)—to heap up
8:37 the bad, some on some other and heap them
52:44 they would say: Heaped up clouds

1296. RUKÂM—masculine noun—a heap
24:43 together. Again, He lays them in a heap

R K N
1297. RAKINA—verb I perfect—to incline
verb I imperfect (yarkanatu)—to incline
11:113 Then incline not to those who did wrong so
17:74 certainly thou wast about to incline to them

1298. RUKN—masculine noun—support, court
11:80 or take shelter with stauncher support
51:39 Pharaoh turned away to his court. He said:

R M H
1299. RIMÂH—masculine noun (plural of runh)—lances
5:94 game that your hands and your lances attain

R M D
1300. RAMÂD—masculine noun—ashes
14:18 Their actions are as ashes over which the

R M Z
1301. RAMZ—masculine noun—a gesture
3:41 three days but by gesture and remember thy

R M
1302. RAMADÂN—proper noun—Ramadan
2:185 The month of Ramadan is that in which the

R M M
1303. RAM|M—common noun—decayed
8:17 thou hadst not thrown when thou hast
8:17 when thou hast thrown but God threw
verb I imperfect (yarmû)—to throw, to accuse
4:112 accuses an innocent one surely laid a burden
24:4 And those who accuse the ones who are free
24:6 who accuse their spouses—and there be no
24:23 those who accuse the ones who are chaste (f),
77:32 it will throw up sparks of fire like the palace
105:4 throwing at them rocks of baked clay

R M N
1304. RUMMÂN—masculine noun—pomegranates
6:99 and the olives and the pomegranates
6:141 crops and the olives and the pomegranates
55:68 and date palm trees and pomegranates

R M Y
1305. RAMÂ—verb I perfect—to throw
8:17 thou hast not thrown when thou hast
8:17 when thou hast thrown but God threw
8:17 when thou hast thrown but God threw
verb I imperfect (yarmî)—to throw, to accuse
4:112 accuses an innocent one surely laid a burden
24:4 And those who accuse the ones who are free
24:6 who accuse their spouses—and there be no
24:23 those who accuse the ones who are chaste (f),
77:32 it will throw up sparks of fire like the palace
105:4 throwing at them rocks of baked clay

R H B
1306. RAHIBA—verb I perfect—to have reverence
verb I imperfect (yarhabu)—
to have reverence
7:154 for those, they who have reverence for their
verb I imperative (irhab)—have reverence
2:40 compact with you. And have reverence for
16:51 He is One God; then have reverence for Me
verb I verbal noun (râh, rahab, rahbah)—
fright, reverence
21:90 call to Us with yearning and reverence
28:32 clasp thy armpits against fright. These are
59:13 you are a more severe fright in their breasts
1307. **ARHABA**—verb I perfect—to put fear
   verb I imperfect (yurhibu)—to put fear
   8:60 to put fear in the enemy of God and your

1308. **ISTARHABA**—verb X perfect—to terrify
   7:116 personages and terrified them. And a

1309. **RUHBAN**—masculine noun (plural of rāhib)—monks
   5:82 among them are priests and monks and they
   9:31 monks as lords other than God and the
   9:34 and monks who consume the wealth of

1310. **RAHBAN|YAH**—feminine noun—monasticism
   57:27 and mercy. But as for monasticism, they

1311. **RAHT**—masculine noun—extended family, group of persons
   11:91 if it had not been for thy extended family
   11:92 Is my extended family mightier to you than
   27:48 there had been nine groups of persons in the

1312. **RAHIQA**—verb I perfect—to come over
   verb I imperfect (yarhaqu)—to come over
   10:26 neither will gloom come over their faces nor
   10:27 be its like and abasement will come over
   68:43 humbled abasement will come over them
   70:44 Abasement will come over them. That is the
   80:41 Gloom will come over them

1313. **ARHAQA**—verb IV perfect—to constrain
   verb IV imperfect (yurhiqu)—to constrain
   18:73 I forgot and constrain me not with hardship
   18:80 we dreaded that he should constrain them
   74:17 I will constrain him with a hard ascent

1314. **RAHIN**—masculine noun—that which is pledged
   52:21 actions. Every man will be pledged for what
   74:38 Every soul is a pledge for what it earned

1315. **RIHAN**—masculine noun (plural of rahn)—guarantee
   2:283 guarantee of that which is held in hand

1316. **RAHA**—verb I perfect—to go softly
   verb I verbal noun (rahuw)—calmly
   44:24 leave the sea calmly as it is. Truly they will

1317. **ARHA**—verb IV perfect—to give rest
   verb IV imperfect (yurihu)—to give rest
   16:6 a beauty for you when you give them rest

1318. **RAHA**—verb I perfect—to depart
   verb I verbal noun (1) (rawāh)—evening course
   34:12 a month’s journey and the evening course a
   verb I verbal noun (2) (rauh)—solace
   12:87 And give not up hope of the solace of God.
   12:87 And give not up hope of the solace of God.
   56:89 there is solace and fragrant herbs and a

1319. **RUH**—masculine noun—Spirit, ruh al-quds hallowed Spirit
   2:253 confirmed him with the hallowed Spirit
   4:171 Word that He cast to Mary and a Spirit from
   5:110 thee Jesus with the hallowed Spirit
   15:29 and breathed into him of My Spirit. So fall
   16:2 He sends down the angels with the Spirit of
   16:102 hallowed Spirit sent it down from thy
   17:85 will ask thee about the spirit; say: The spirit
   17:85 say: The spirit is of the command of my Lord
   19:17 We sent Our Spirit to her and he presented
   21:91 Our Spirit and We made her and her son a
   26:193 that the Trustworthy Spirit brought down
   32:9 him and breathed into him His Spirit
   38:72 breathed into him My Spirit, then fall to
   40:15 Possessor of the Throne, He casts the Spirit
   42:52 We revealed to thee the Spirit of Our
   58:22 confirmed them with a Spirit from Himself.
   66:12 parts, so We breathed into it of Our Spirit
   70:4 The angels and the Spirit go up to Him on a
   97:4 come forth and the Spirit during it with their
   78:38 On a Day when the Spirit and the angels

1320. **RUH**—masculine noun (plural aryah)—wind
   2:164 diversified the winds and the clouds
   3:117 is like the parable of a freezing wind
   7:57 He Who sends the winds, ones that are
   8:46 you lose heart and your competence go and
   10:22 and they ran them with the good wind
   10:22 tempest wind drew near them. Waves
   12:94 I find the scent of Joseph. If you not think
   14:18 as ashes over which the wind blew strongly
   15:22 We sent fertilizing winds. Then We caused
   17:69 and send against you a hurricane of wind
   18:45 in the morning that winnows in the winds
   21:81 Solomon, the wind tempest runs by His
   22:31 heaven and the birds snatch him or the wind
   25:48 it is He Who sent the winds, bearers of good
   27:63 Who sends the winds, that which bears good
   30:46 are that He sends the winds as ones that
   30:48 God is He Who sends the winds so they raise
   30:51 We sent a wind and they saw fields, ones
   33:9 drew near you and We sent the winds
   34:12 And to Solomon We subjected the wind. The
   35:9 it is God Who sent the winds so that they
   38:36 We caused the wind to be subservient to him.
   41:16 So We sent on them a raging wind in days of
   42:33 If He wills, He stills the wind. Then they
Concordance of 1321. RAYHĀN—1322. ARĀDA The Sublime Quran

45:5 its death and the diversifying of the winds
46:24 seek to hasten, a wind in which there is a
51:41 We sent against them the withering wind
54:19 raging wind against them on a day of
69:6 perish by a fierce and roaring, raging wind

1321. RAYHĀN—masculine noun—fragrant herb
55:12 possessors of husks and fragrant herbs
56:89 and fragrant herbs and a Garden of Bliss
9:110 they built they will cease not the skepticism in

R W D

1322. ARĀDA—verb IV perfect—to mean, to intend
2:26 What did God mean by this parable? He causes
2:228 if they (m) wanted to make things right
2:233 if you wanted to seek wet-nursing for your
2:233 whoever wanted to fulfill breast feeding
2:233 is the like of that, while if they both wanted
4:20 wanted to exchange your spouse in place of
4:62 we wanted but kindness and conciliation
5:17 has any sway over God? If He wanted to
9:46 if they wanted to go forth, certainly
9:107 swear that we wanted nothing but the fairer
11:34 advice will not profit you —even if I wanted
12:25 is the recompense of him who wanted evil for
13:11 God wanted evil for a folk, then there is no
16:40 when We wanted it is that We say to it: Be!
17:16 We wanted to cause a town to perish, We
17:19 And whoever wanted the world to come and
17:103 he wanted to hound them in the region but
18:79 I wanted to mar it as there had been a king
18:81 wanted their Lord to cause for them in
18:82 Lord wanted that they be fully grown
20:86 Or wanted you that the anger of your Lord
21:17 wanted We would have taken to Ourselves
21:70 they wanted to use cunning against them but
22:22 Whenever they wanted to go forth from
24:33 to prostitution when they (f) wanted
25:62 for who wanted to recollect or who wanted
25:62 for who wanted to recollect or who wanted
28:19 Then when he wanted to seize by force the
32:20 Every time they would want to go forth from
33:17 you from harm from God if He wanted evil
33:17 wanted mercy for you? And they will not
33:50 if the Prophet wanted to take her in
36:82 when He wanted a thing is but to say to it:
37:98 they wanted to use cunning against him, but
39:4 If God wanted to take to Himself a son, He
39:38 If God wanted harm for me, would they be
39:38 Or if He wanted mercy for me would they be
48:11 at all if He wanted to harm you or wanted
48:11 wanted to bring you profit? Nay! God had
72:10 whether their Lord intended for them right
74:31 who are ungrateful, what had God wanted
verb IV imperfect (yuridu)—to mean, to want
2:108 Or you want that you ask your Messenger as
2:185 a period of other days. God wants ease for
2:185 wants not hardship for you so that you
2:253 except God accomplishes what He wants
3:108 in Truth and God wants not injustice in the
3:145 which is appointed. And whoever wants a
3:145 wants a reward for good deeds in the world
3:152 who want the present and among you are
3:152 you are some who want the world to come
3:176 never injure God at all. God wants to assign
4:26 God wants to make manifest to you and to
4:27 God wants that He turn to you in forgiveness
4:27 those who follow their lusts want that you
4:28 God wants to lighten the burden on you. And
4:35 want to make things right, God will reconcile
4:44 exchange fallacy and they want you to go
4:60 Satan wants to cause them to go astray —a
4:60 They want to take their disputes to another
4:88 Want you to guide whom God caused to go
4:91 You will find others who want that they be
4:134 had been wanting a reward for good deeds in
4:144 Want you to assign to God clear authority
4:150 they want to separate and divide between
4:150 they want to take themselves to a way
5:1 truly God gives judgment how He wants
5:6 faces and hands with it. God wants not to
5:6 He wants you to be purified and to fulfill
5:29 Truly I want that thou wilt draw the burden
5:37 They will want to go forth from the fire, but
5:41 God wants to test, thou wilt never have sway
5:41 Those are whom God wants not to purify
5:49 away, then know that God only wants
5:91 Satan only wants that he precipitate enmity
5:113 They said: We want that we eat of it so that
6:52 and the evening, wanting His Countenance
6:125 God wants, He guides him. He expands
6:125 He wants to cause to go astray. He makes his
7:110 He wants to drive you out from your region;
8:7 unarmed should be yours and God wants
8:62 if they want to deceive thee, then truly God
8:67 advantages of the present, but God wants
8:67 advantages of the present, but God wants
8:71 if they want treachery against thee, they
9:32 They want to extinguish the light of God
9:55 God wants only to punish them in this
9:85 For God only wants to punish them with these
10:107 removes it but He. And if He wants good
11:15 Whoever had been wanting this present life
11:34 if God had been wanting to lead you into
11:79 thou hast known well what we want
11:88 And I want not to go against you in what I
11:88 I want only making things right so far as I
11:107 thy Lord is Achiever of what He wants
14:10 are only mortal like us. You want to bar us
17:18 had been wanting that which hastens away
17:18 whatever We will to whomsoever We want
18:28 prayer and the evening, wanting His
18:28 let thy eyes pass over them wanting the
18:77 Then they found in it a wall that wants to
20:63 who want to drive you out from your region
22:14 Truly God accomplishes what He wants
22:16 And that God guides whom He wants
22:25 whoever wants to violate it with injustice,
23:24 He wants to gain superiority over you. If God
26:35 He wants to drive you out from your region
28:5 We want to show grace to those who were
28:19 thou wouldst want not to be among the ones
28:19 Thou wouldst want nothing but to be
28:19 Wouldst thou want to kill me as thou hadst
28:27 I want not to press thee hard. Thou wilt find
28:27 He said: Truly I want to wed thee to one of
28:79 said to those who want this present life: O
28:83 that We will assign to those who want not
30:38 of the way. That is better for those who want
30:39 wanting the Countenance of God, then those
33:13 But they were not exposed. They want only
33:28 wanting this present life and its adornment,
33:29 had been wanting God and His Messenger
33:33 Messenger. God only wants to cause disgrace
34:43 not but a man who wants to bar you from
35:10 had been wanting great glory, great glory
36:23 wants any harm for me, their intercession
37:86 Is it a calumny that you want gods other
40:31 those after them. And God wants not
42:20 Whoever had been wanting cultivation of the
42:20 for him. Whoever had been wanting
48:15 Let us follow you. They want to substitute
51:57 I want no provision from them nor want I
51:57 I want no provision from them nor want I that
52:42 Or want they cunning? But it is those who
53:29 Remembrance and he wants nothing but this
61:8 They want to extinguish the light of God
74:52 Nay! Every man among them wants to be
75:5 Nay! The human being wants to act
76:9 We want no recompense from you nor any
85:16 Achiever of what He wants
\verb+IV+ perfect passive (\textit{urida})—
to be intended
72:10 informed whether the worst was intended
\verb+IV+ imperfect passive (\textit{yur\textsuperscript{d}u})—
to be wanted
38:6 your gods. Truly this is a thing to be wanted

1323. 

\textbf{R\textsuperscript{\textit{w}}\textsuperscript{a}d\textsuperscript{a}}—verb \textit{III} perfect—\textit{r\textsuperscript{\textit{w}}\textsuperscript{a}\textit{d}a ʿ\textit{an} naf\textsuperscript{s}ihi}, with preposition \textit{ʿ\textit{an} to solicit}
12:23 she solicited him, enticing him to evil
12:26 She solicited me, enticing me to evil
12:32 I solicited him, enticing him to evil
12:51 I solicited him, enticing him to evil, and
54:37 they solicited his guests, so We obliterated
\textit{III} imperfect (\textit{yur\textsuperscript{w}i\textsuperscript{d}u})—to solicit
12:30 The woman of the great one solicits her
12:61 They said: We will solicit his father for him

1324. 

\textbf{Ru\textsuperscript{\textit{w}}\textsuperscript{a}y\textsuperscript{d}a}—masculine noun—awhile
86:17 Grant thou them a delay for awhile

1325. 

\textbf{Ra\textsuperscript{\textit{d}}\textsuperscript{a}}—feminine noun—well-watered meadow
30:15 with joy in a well-watered meadow
42:22 well-watered meadows of the Gardens

1326. 

\textbf{Ra\textsuperscript{\textit{a}}}—verb \textit{I} perfect—to frighten

\textbf{R\textsuperscript{\textit{w}}}c

\textbf{R\textsuperscript{\textit{w}}}h

\textbf{R\textsuperscript{\textit{w}}}m

\textbf{R\textsuperscript{\textit{y}}}b

\textbf{R\textsuperscript{\textit{y}}}b

\textbf{R\textsuperscript{\textit{y}}}h

\textbf{R\textsuperscript{\textit{y}}}m

\textbf{R\textsuperscript{\textit{y}}}s

\textbf{R\textsuperscript{\textit{y}}}t

\textbf{R\textsuperscript{\textit{y}}}u

\textbf{R\textsuperscript{\textit{y}}}v
they had been uncertain, in grave doubt
they are in uncertainty, in grave doubt about
are in uncertainty, in grave doubt about it
the limits, one who is in grave doubt

R Y SH
1333. RÍSH—collective masculine noun—finery
7:26 cover up your intimate parts and finery

R Y c
1334. RĪF—masculine noun—a high hill
26:128 Build you a sign on every high hill to amuse

R Y N
1335. RÁNA—verb I perfect—to overcome with rust
83:14 Their hearts will be overcome with rust from

Z
1336. ZABAD—masculine noun—froth
13:17 measure then the floods bear away the froth
13:17 froth the like of it. Thus God compares The
13:17 Then as for the froth, it goes as swelling

Z B D
1337. ZABŪR—masculine noun—ancient scrolls, Psalms
3:184 the Psalms and the illuminating Book
4:163 Solomon. And We gave David the Psalms
16:44 clear portents and the ancient scrolls, We
17:55 some others and to David We gave Psalms
21:105 We wrote down in the Psalms after the
26:196 And truly it is in the ancient scrolls of the
35:25 clear portents and with the Psalms and the
54:43 you an immunity in the ancient scrolls
54:52 they accomplished is in the ancient scrolls

1338. ZUBUR—feminine noun (plural of zubrah)—sect
23:53 their affair of unity asunder into sects

1339. ZUBAR—feminine noun—ingot
18:96 Give me ingots of iron until when he made

Z B N
1340. ZABĀNIYAH—masculine noun (plural of zabānī, sābin, zibniyāh)—guards of hell
96:18 We will call to the guards of hell

Z J J
1341. ZUJĀJAH—feminine noun—a glass
24:35 lamp is in a glass. The glass is as if it had
24:35 lamp is in a glass. The glass is as if it had

Z J R
1342. IZDAJARA—verb VIII perfect—to drive away
verb VIII perfect passive (izdajira)—

to be deterred
54:9 One who is possessed! And he was deterred
verb VIII passive participle (muzdajār)—
that which is deterred
54:4 them wherein was that which is to deter

1343. ZAJARA—verb I perfect—to scare
verb I verbal noun (zajr)—scaring
37:2 then ones who scare in a scaring
verb I active participle (zājirah)—
one who scares
37:2 then ones who scare in a scaring

1344. ZAJRAH—feminine noun—a scare
37:19 There will be only one Scare, so when they
79:13 Truly there will be but one scare

Z J Y
1345. AZJĀ—verb IV perfect—to propel
verb IV imperfect (yuzjī)—to propel
17:66 Your Lord is He Who propels for you the
24:43 Hast thou not considered how God propels

1346. MUZJĀT—feminine noun—of scant worth
12:88 We drew near merchandise of scant worth

Z H Z H
1347. ZAHZAHA—verb quad I—to be drawn away from
verb quad I perfect passive (zuḥziha)—
to be drawn away from
3:185 whoever was drawn away from the fire
verb quad I active participle (muzahzhīk)—
one who is drawn away
2:96 one who is drawn away from the punishment

Z H F
1348. ZAHFA—verb I perfect—to proceed towards
verb I verbal noun (zaḥf)—marching to battle
8:15 who were ungrateful marching to battle

Z KH R F
1349. ZUKHRUF—masculine noun—ornament
6:112 them reveal to some others as ornamented
10:24 until when the earth took its ornaments
17:93 house of ornament for thee or hast thou
43:35 and ornaments? Yet all this would have been

Z R B
1350. ZARĀBĪ—feminine noun (plural of zurbīyah)—rug
88:16 and rugs, ones that are dispersed

Z R c
1351. ZARA’A—verb I perfect—to sow
verb I imperfect (yazrāʿu)—to sow
12:47 He said: You will sow for seven years in like
56:64 who sows it or are We the ones who sow
verb I verbal noun (zarʿ, plural zurʿ)—crops, plowed land, the seed of a shoot, sowing
6:141 variety of harvest crops and the olives and
13:4 gardens of grapevines and We made crops
14:37 some of my offspring in an unsown valley
16:11 He causes crops to develop for you with it
18:32 with date palm trees and We made crops
26:148 and crops of slender spathes of date palm
32:27 We drive out crops with it from which their
39:21 again, brings out crops by it of hues, ones
44:26 and crops and generous stations
48:29 is like sown seed that brought out its shoot
verb I active participle (zārīʿ, plural zārīʿūn, zurrūʿ)—one who sows
48:29 impressing the ones who sow so that He
56:64 you who sows it or are We the ones who sow
Z R Q
1352. ZURQ—masculine noun (plural of azraq)—white-eyed
20:102 assemble the ones who sin, white-eyed on

Z R Y
1353. IZDARĀ—verb VIII perfect—to despise
verb VIII imperfect (yazdarʿ)—
to look down upon
11:31 I say of those whom your eyes look down upon

Z Q M
1354. ZAʿAMA—verb I perfect—to claim
6:94 with you, those whom you claimed
17:56 to those whom you claimed other than Him
17:92 thou hadst claimed or hadst thou brought
18:48 Nay! You claimed that We never assign for you
18:52 associates, those whom you claimed
34:22 Say: Call on those whom you claimed other
62:6 who became Jews! If you claimed that you
64:7 were ungrateful claimed that they will never
verb I imperfect (yazʿamu)—to claim
4:60 Hast thou not considered those who claim
6:22 with God whom you had been claiming
6:94 from you is what you had been claiming
28:62 associates whom you had been claiming
28:74 associates whom you had been claiming
verb I verbal noun (zaʿm)—claim
6:136 Then they said in their claim: This is for God
6:138 taste them, but whom we will, so they claim

Z K M
1355. ZAʿĪM—masculine noun—a guarantor
12:72 is a camel’s load and I am the guarantor for
68:40 which of them will be a guarantor for that

Z F R
1356. ZAFĪR—masculine noun—a sob, a roar
11:106 For them in it is sobbing and sighing
21:100 There will be sobbing in it for them and
25:12 they heard it raging furiously and roaring

Z F F
1357. ZAFFA—verb I perfect—to rush
Concordance of 1364. ZAKÄT—1379. ZANJABİL
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1364. ZAKÄT—purifying alms, purity
2:43 formal prayer and give the purifying alms
2:83 formal prayer and give the purifying alms
2:110 formal prayer and give the purifying alms
2:177 purifying alms and the ones who live up to
2:277 formal prayer and gave the purifying alms
4:77 formal prayer and give the purifying alms
5:12 gave the purifying alms and believed in My
5:55 give the purifying alms and they are ones
7:156 give the purifying alms and those who
9:5 and gave the purifying alms, then let them
9:11 prayer and gave the purifying alms
9:18 gave the purifying alms and dreads none but
9:71 formal prayer and give the purifying alms
18:81 one better than he in purity and nearer in
19:13 from Our Presence and purity; and he had
19:31 purifying alms as long as I continued living
19:55 the purifying alms and he had been with His
21:73 prayer and the giving of the purifying alms
22:41 prayer and they gave the purifying alms
22:78 formal prayer and give the purifying alms
23:4 they, those who the purifying alms are
24:37 the giving of purifying alms for they fear a
24:56 formal prayer and give the purifying alms
27:3 formal prayer and give the purifying alms
30:39 God. And what you gave in purifying alms
31:4 give the purifying alms and they are certain
33:11 formal prayer and give the purifying alms
33:33 formal prayer and give the purifying alms
41:6 those who give not the purifying alms
58:13 formal prayer and give the purifying alms
73:20 purifying alms and lend to God a fair loan
98:5 formal prayer and give the purifying alms

Z L Q
1365. ZALZALA—verb quad I perfect—to convulse
verb I perfect passive (zulzila)—
to be convulsed
2:214 they are so convulsed that even the
33:11 and were convulsed with a severe convulsing
99:1 earth will be convulsed with a convulsion
verb I verbal noun (zilzil)—convulsion
33:11 and were convulsed with a severe convulsing
99:1 earth will be convulsed with a convulsion

1366. ZALZALAH—feminine noun—earthquake
22:1 Truly the earthquake of the Hour is a

Z L F
1367. AZLAFA—verb IV perfect—to bring close
26:64 And, again, We brought the others close
verb IV perfect passive (azlifa)—
to be brought close
26:90 Garden will be brought close for the ones
50:31 the Garden was brought close to the ones
81:13 and when the Garden will be brought close

1368. ZULFAH—feminine noun—nigh

67:27 when they saw the punishment nigh

1369. ZULFÄ—feminine noun (plural zulaf)—

6:214 the two ends of the daytime and at nearness
34:37 your children that will bring you near to Us
38:25 And truly for him is a nearness with Us
38:40 nearness with Us and goodness of destination
39:3 not but that they bring us nearness to God

Z L Z L
1370. AZLAQA——verb IV perfect—to cause someone to slide
verb IV imperfect (yuzliqu)—zalaqahu bi-
basar?i to look at someone sternly
68:51 who were ungrateful looked at thee sternly

Z L L
1371. ZALIQA—verb I perfect—to slip
verb I verbal noun (zalaq)—slippery
18:40 to be in the morning a place of slippery earth

Z L M
1372. ZALLA—verb I perfect—to slip
2:209 But if you slipped after drew near you the
verb I imperfect (yazillu)—to slip
16:94 so that your footing should not slip after

1373. AZALLA—verb IV perfect—to cause someone to slide back
2:36 Satan caused both of them to slide back from

1374. ISTAZALLA—verb X perfect—to cause someone to slip back
3:155 Satan caused them to slip back for some of

Z L M
1375. AZALÄM—masculine noun (plural of zalam)—divining-arrows
5:3 and what you partition by divining-arrows
5:90 divining-arrows are of the disgraceful

Z M R
1376. ZUMAR—feminine noun (plural of zumrah)—troops
39:71 in troops until when they drew near it, then
39:73 to their Lord in the Garden in troops until

Z M L
1377. IZZAMMALA——verb V perfect—to limp
verb V active participle (muzzammil,
mutazammil)—one who is wrapped
73:1 O thou, the one who is wrapped

Z M H R
1378. ZAMHAR|R—masculine noun—excessive cold
76:13 they will see neither sun nor excessive cold

Z N J B L
1379. ZANJABİL—masculine noun—ginger
76:17 cup that had been of a mixture of ginger

68:15 cruel and after that, ignoble

25:68 forbade, but rightfully nor commit adultery

17:32 come not near committing adultery. Truly it

24:3 one who is an adulteress or one who is a

1384. ZAH}Q—masculine noun—vanishing

2:25 and in it for them will be purified spouses

1387. ZAWJ—common noun (plural azwaj)—

diverse pair, mate, spouse

3:15 dwell in them forever with purified spouses

9:55 their souls depart while they are ones who

1385. ZAHÚQ—masculine noun—vanishing

17:81 near and falsehood is vanishing away

1386. ZAWWAJA—verb II perfect—to give in

marriage, to couple

33:37 We gave her to thee in marriage

52:20 We will give in marriage to them lovely

verb II imperfect (uzawwiju)—

to give in marriage, to couple

42:50 or He couples them, males and females. And verb II perfect passive (zuwuji)—

81:7 and when the souls will be mated
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40:8 fathers and their spouses and their offspring
42:11 for you spouses of yourselves and of the
42:11 pairs by which means He makes you
43:12 it is He Who created all the pairs and
43:70 Enter the Garden, you and your spouses, to
50:7 to develop of every lovely, diverse pair
51:49 We created pairs so that perhaps you will
53:45 and that He created the pairs, the male
55:52 every kind of sweet fruit of diverse pairs
56:7 And you had been of three diverse pairs
58:1 spouse and she complains to God and God
60:11 if any slipped away from you of your spouses
60:11 give the like to those whose spouses went of
64:34 Truly there are among your spouses
66:1 looking for the goodwill of thy spouses? And
66:3 confided to one of his spouses a discourse
66:5 spouses better than you (f), ones who submit
70:30 but not from their spouses or what their
75:39 Then He made of him two pairs, the male
78:8 And We created you not in pairs

Z WD
1388. ZÄD—masculine noun—ration
2:197 truly the best ration is God-consciousness

1389. TAZÄWWADA—verb V perfect—to take provisions
verb V imperative (tazauwad)—to take provisions
2:197 accomplish, God knows it, and take provision

Z WR
1390. ZÄRA—verb I perfect—to stop by
102:2 until you stopped by the cemetery

1391. TAZÄWARA—verb VI perfect—to incline
verb VI imperfect (tazaawaru for tazaawaru)—to incline
18:17 It inclines from their cave towards the right

1392. ZÜR—masculine noun—untruth
22:30 graven images and avoid saying the untruth
25:4 they brought about injustice and untruth
25:72 not witness to untruth and if they passed by
58:2 among their sayings and an untruth

Z WL
1393. ZÄLA—verb I perfect—to displace
35:41 if they were displaced, there is none who
verb I imperfect (yazülu)—to displace
14:46 even if their plan had been to displaced
35:41 and the earth so that they are not displaced
verb I verbal noun (zawāl)—ceasing
14:44 not before that there would be no ceasing for

Z YT
1394. ZAYT—masculine noun—oil of the olive
24:35 nor western, whose oil of the olive is about to

1395. ZAYTÜNAH—feminine noun (plural masculine zaytūn)—olives

6:99 and the olives and the pomegranates
6:141 variety of harvest crops and the olives and
16:11 olives and the date palms and the grapevines
24:35 from the oil of a blessed olive tree
80:29 and olives and date palm trees
95:1 By the fig and the olive

ZY D
1396. ZÄDA—verb I perfect—to increase, to exceed
2:10 hearts is a sickness. Then God increased
2:247 and increased him greatly in the knowledge
3:173 it increased them in belief and they said:
7:69 after the folk of Noah and increased you
8:12 recounted to them, their belief increased
9:47 forth with you, they would have increased
9:124 Which of you had this increased in belief
9:124 As for those who believed, it increased them
9:125 it increased disgrace to their disgrace and
11:101 of thy Lord drew near, they increased them
16:88 We increased them in punishment above their
17:97 Whenever it declined, We would increase the
18:13 in their Lord and We increased them in
25:60 And it increased aversion in them
35:22 And it increased them not but in belief and
39:42 warmer drew near them, it increased
47:17 who are truly guided, He increased them in
72:6 the masculine of the jinn, but they increased
verb I imperfect (yazidu)—to increase, to exceed

2:58 We will increase the ones who are doers of
4:173 compensation in full and increase His grace
5:64 increase by what was caused to descend to
5:68 many of them increase by what was caused
7:161 transgressions. We will increase the ones
11:52 rain to you from heaven and increase you
11:63 Then you would increase me not but in decline
14:7 If you gave thanks, I will increase blessings
17:41 that they recollect and it increases them only
17:60 We frighten them but it only increases them
17:82 and it increases not the ones who are unjust
17:109 on their visages weeping and it increases
19:76 And God increases in guidance those who
24:38 what they did and increases even more for
35:1 and in threes and fours. He increases in
35:30 increase them more out of His grace. Truly
35:39 And ones who are ungrateful increase not
35:39 ones who are ungrateful increase not their
37:147 a hundred thousand, or they even exceed
42:20 We increase his cultivation for him. Whoever
42:23 whoever gains benevolence, We will increase
42:26 increases them of His grace. And as for the
71:6 my supplication increases not but their
71:21 a one whose wealth and children increase
71:24 they are going much astray, and increase
71:28 and increase Thou not the ones who are
74:15 Again, he is desirous that I increase it
78:30 Experience it! We will never increase you but
verb I imperative (zid)—increase
20:114 say: My Lord! Increase me in knowledge
38:61 for us, increase him with a double
Or increase it and chant the Quran, a good
verb I verbal noun (ziyādah)—increase
9:37 postponing a Sacred Month is an increase in
10:26 who did good is the fairer and increase

1397. IZDĀDA—verb VIII perfect—to add
3:90 added to their disbelief, their remorse will
4:137 again, added to disbelief, neither will God
18:25 cave three hundred years, and they added
verb VIII imperfect (yazdādu)—to add
3:178 grant indulgence to them so that they add
12:65 add a camel’s load of full measure; that is an
13:8 what they add. And everything with Him is
48:4 ones who believe that they add belief to their
74:31 those who believed add to their belief and

1398. MAZĪD—masculine noun—an addition
50:30 And it will say: Are there any additions
50:35 will in it and with Us there is yet an addition

1399. ZAYD—proper noun—Zayd
33:37 Zayd satisfied the necessary formality, We

Z Y GH
1400. ZĂGHĂ—verb I perfect—to swerve
33:10 the sight swerved and the hearts reached the
38:63 ourselves as a laughing-stock or swerved
53:17 The sight swerved not nor was it defiant
61:5 they swerved, God caused their hearts to
verb I imperfect (yazigha)—to swerve
9:117 swerve among them. Again, He turned
34:12 swerve from Our command We cause him to
verb I verbal noun (zaygh)—swerving
3:7 hearts are swerving, they follow what was

1401. AZĂGHĂ—verb IV perfect—to cause
someone to swerve
61:5 God caused their hearts to swerve
verb IV imperfect (yazālu)—
to cause someone to swerve
3:8 Lord! Cause our hearts not to swerve after

Z Y L
1402. ŽĂLA—verb I perfect—with negatives
mā, lā or lam—does not cease
21:15 then they ceased not that calling out until
40:34 portents, but you ceased not in uncertainty
verb I imperfect (yazālu) with negatives
mā, lā or lam—does not cease
2:217 And they cease not to fight you until they
5:13 Thou wilt not cease to peruse the treachery
9:110 they built will cease not the skepticism in
11:118 one community but they cease not as ones
13:31 And will cease not to light on those who
22:55 those who were ungrateful cease not to be

1403. ZAYYALA—verb II perfect—to set a
space between
10:28 We will set a space between them and their

1404. TAŻAYYALA—verb V perfect—with
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SA

S > L

1408. SA’AL—verb I perfect—to ask

2:61 for you is what you asked for, and stamped
2:186 And when My servants asked thee about Me
4:153 they had asked Moses for greater than that
5:102 Surely the folk asked about them before you.
9:65 And if thou hadst asked them, they would
10:72 Then if you turned away, I asked you not for
14:34 And He gave you all that you asked of Him.
18:76 Moses said: If I asked thee about anything
29:61 if thou hadst asked them: Who created the
29:63 if thou hadst asked them: Who sent down
31:25 if thou hadst asked who created the
33:53 The Truth. And when you asked his wives for
34:47 Say: Whatever compensation I asked of you,
39:38 if thou hadst asked them: Who created the
43:9 if thou hadst asked them: Who created the
43:87 if thou hadst asked them: Who created
67:8 ones who are keepers there asked them
70:1 One who supplicates asked for a punishment

verb I imperfect (yas’alu)—to ask

2:108 Or want you that you ask your Messenger as
2:189 They ask thee about the new moons
2:215 They ask thee what they should spend
2:217 They ask thee about the Sacred Month and
2:219 They ask thee about intoxicants and
2:220 They ask thee how much they should spend
2:222 They ask thee about menstruation. Say: It is
2:223 They ask not persistently of humanity and
4:153 The People of the Book ask thee that thou
5:4 They ask thee what was permitted to them;
5:101 O those who believed! Ask not about things
5:101 if you ask about them at the time when the
6:90 Say: I ask of you no compensation for it. It is
7:6 We will certainly ask to whom were sent
7:6 was sent and We will certainly ask the ones
7:187 They ask thee about the Hour, when will it
7:187 They will ask thee as if thou hadst been one
8:1 They ask thee about the spoils of war. Say:
11:29 And O my folk! I ask not of you wealth for it
11:46 so that I not ask Thee of what I am without
11:51 O my folk! I ask not of you any compensation
12:104 thou hast asked them not for any
15:92 so by thy Lord, We will certainly ask them
17:85 Humanity asks thee about the Hour. Say:
23:113 a day or some part of a day. So ask the ones
25:59 the Throne. The Merciful: Ask the aware
32:53 Or how much they should spend
32:53 ask thee how much they should spend
34:45 ask ones whom We sent before thee of Our
40:10 ask for what you (m) spent and let them ask
48:40 Ask them then which of them will be a
48:46 hast thou asked them for a compensation
55:29 Of Him asks whoever is in the heavens and
60:10 ask for what you (m) spent and let them ask
68:46 hast thou asked them for a compensation
70:10 and no loyal friend will ask a loyal friend
75:6 He asks: When is this Day of Resurrection
79:42 They ask thee about the Hour. When will it

verb I imperative (is’al, sal)—ask

2:211 Ask the Children of Israel how many a sign,
4:32 ask God for His grace, truly God had been
7:163 ask them about the town that which had
7:163 descend to thee, then ask those who recite
12:82 And ask the people of the town where we
14:34 And He gave you all that you asked of Him.
17:101 Then ask the Children of Israel when he
21:63 This! So ask them if they had been able to
21:7 ask the People of the Remembrance if you
29:61 if thou hadst asked them: Who created the
33:53 The Truth. And when you asked his wives for
34:47 Say: Whatever compensation I asked of you,
39:38 if thou hadst asked them: Who created the
43:9 if thou hadst asked them: Who created the
43:87 if thou hadst asked them: Who created
67:8 ones who are keepers there asked them

verb I perfect passive (su’ila)—to be asked

2:108 Moses was asked before and whoever takes
33:14 again, they were asked to dissent, they would
81:8 the buried infant girl will be asked

verb I imperfect passive (yas’alu)—to be asked

2:119 thou wilt not be asked about the Companions
2:134 you will not be asked about what they had
2:141 you will not be asked about what they had
16:56 You will certainly be asked about what you
16:93 you will be asked about what you had been
21:13 dwellings, so that perhaps you will be asked
21:23 He will not be asked as to what He
21:23 He accomplishes but they will be asked
28:78 Yet the ones who sin will not be asked about
29:13 they will be asked on the Day of
34:25 Say: You will not be asked of what we sinned
34:25 of what we sinned nor will we be asked
43:19 will be written down and they will be asked
43:44 thee and thy folk. And you will be asked
55:39 On that Day no one will be asked about his
102:8 Again, you will certainly be asked on that

verb I verbal noun (sū’āl)—asking

38:24 Certainly he did wrong to thee in asking for
verb I active participle (sā’il)—one who begs,
one who supplicates, one who asks
2:177 for the one who begs and the freeing of a
12:7 his brothers signs for the ones who ask
41:10 it in four days equally for the ones who ask
51:19 from their wealth for the one who begs
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70:1 One who supplicates asked for a punishment
70:25 the one who begs and the one who is
93:10 And as for the one who begs, scold him not
verb I passive participle (mas‘ul)—
one who is asked, that which is brought out

1409. TASĀ’ALA—verb VI perfect—to demand of one another
verb VI imperfect (yatassā’alu)—
to demand of one another
4:1 you demand mutual rights of one another
23:101 will they demand anything of one another
28:66 will not demand anything of one another
37:27 to some others demanding of one another
37:50 to some others demanding of one another
52:25 to some others demanding of one another
74:40 Gardens and will demand of one another
78:1 About what demand you of one another

1410. SU’L—masculine noun—a petition
20:36 Surely thou wert given thy petition, O Moses

1411. SA’IMA—verb I perfect—to grow weary
verb I imperfect (yas’amu)—
to grow weary
2:282 grow not weary that you write it down, be it
41:38 and daytime and they never grow weary
41:49 being grows not weary of supplicating

1412. SABA’—proper noun—Sheba
27:22 I drew near thee from Sheba with certain
34:15 had certainly been for Sheba a sign in their

1413. SABBABA—verb I perfect—to offend
verb I imperfect (yasubbu)—to offend
6:108 And offend not those who call to other than
6:108 so that they not offend God out of spite with

1414. SABBABA—masculine noun (plural asbāb)—route, cord
2:166 they will see the punishment, all cords
18:84 firmly on the earth and gave him a route to
18:85 So he pursued a route
18:89 Again, he pursued a route
18:92 Again, he pursued a route
22:15 let him stretch out a cord to heaven. Again,
38:10 between them? Let them climb up with cords
40:36 so that perhaps I will reach the routes
40:37 routes to the heavens and that I may peruse

1415. SABATA—verb I perfect—to keep the Sabbath
verb I imperfect (yasbihū)—to keep the Sabbath
7:163 shore, and the day they keep not the Sabbath

1416. SABT—proper noun—the Sabbath
2:65 among you on the Sabbath to whom
4:47 as We cursed the Companions of the Sabbath
4:154 We said to them: Disregard not the Sabbath
7:163 the sea when they disregarded the Sabbath
7:163 approach them on the day of the Sabbath
16:124 the Sabbath was made for those who are at

1417. SUBAT—masculine noun—rest
25:47 a rest and made the daytime for rising
78:9 and We made your sleep as a rest

1418. SABAHA—verb I perfect—to swim
verb I imperfect (yasba=xu)—to swim
21:33 the sun and the moon; each swimming in
36:40 lead over the daytime. They each swim in an
verb I verbal noun (sab=x)—
occupation, swimming
73:7 thee in the daytime is a lengthy occupation
79:3 by the ones who are swimmers, swimming
verb I active participle (sābihāh)—
one who is a swimmer
79:3 by the ones who are swimmers, swimming

1419. SABBABA—verb II perfect—to glorify
32:15 ones who prostrate themselves and glorified
57:1 heavens glorified God and whatever is in
59:1 the heavens glorified God and whatever is in
61:1 heavens glorified God and whatever is in
verb I imperfect (yusabbi=xu)—to glorify
2:30 and sheds blood, while we glorify Thy praise
7:206 from His worship and they glorify Him and
13:13 thunder glorifies His praise and the angels
17:44 seven heavens glorify Him and the earth and
17:44 not a thing but it glorifies His praise, except
20:33 that we glorify Thee much
21:20 They glorify Him nighttime and daytime.
21:79 the mountains and the birds to glorify God
24:36 His Name be remembered in it. Glorifying
24:41 Hast thou not considered that glorifies God
38:18 to glorify with him in the evening and
39:75 glorify their Lord with praise. And it
40:7 and whoever is around it glorify
41:38 glorify Him during the nighttime and
42:5 angels glorify the praise of their Lord and
48:9 and glorify Him in the early morning
59:24 heavens glorifies Him and whatever is in
62:1 heavens glorifies God and whatever is in and
64:1 heavens glorifies God and whatever is in and
68:28 of them said: Say I not to you: Why glorify
verb I imperative (subbih)—glorify
3:41 Lord frequently and glorify in the evening
15:98 glorify the praises of thy Lord and be among
19:11 he revealed to them: Glorify in the early
20:130 glorify the praises of thy Lord before the
20:130 glorify at the end of the daytime so that
Concordance of 1420. SUBHĀN-1426. SĀBIGHAH The Sublime Quran

25:58 the Living Who is Undying and glorify His
33:42 glorify Him in the early morning dawn
40:55 glorify thy Lord with praise in the evening
50:39 patience with whatever they say and glorify
50:40 in the night glorify Him and at the end part
52:48 thou art under Our eyes. And glorify the
52:49 and glorify at night and the drawing back of
56:74 Then glorify with the name of thy Lord, The
56:96 So glorify the Name of thy Lord, The
69:52 So glorify the Name of thy Lord
76:26 thyself to Him and glorify Him a lengthy
87:1 Glorify the Name of thy Lord, The Lofty
110:3 then glorify the praise of thy Lord and ask

verb I verbal noun (tashih)—glorification
17:44 you understand not their glorification.
24:41 its formal prayer and its glorification, and
verb I active participle (musabbih)—one who glorifies
37:143 If he had not been of the ones who glorify
37:166 And we are the ones who glorify

1420. SUBHĀN—masculine noun—glory, subhān Allāh glory be to God
2:32 They said: Glory be to Thee! We have no
2:116 Glory be to Him. Nay! To Him belongs
3:191 not created this in vain. Glory be to Thee
4:171 There is only One God; glory be to Him that
5:116 He would say: Glory be to Thee! It is not for
6:100 Glory be to Him! Exalted is He above what
7:143 he recovered he said: Glory be to Thee! I
9:31 there is no god but He! Glory be to Him
10:10 calling out from it: Glory be to Thee, O God!
10:18 Glory be to Him and exalted is He above
10:68 They said God took to Himself a son, glory
12:108 glory be to God! And I am not among the
16:1 Glory be to Him and exalted is He above the
16:57 And they assign daughters to God! Glory be to
17:1 Glory be to Him Who Created His servant to
17:43 Glory be to Him! And exalted is He above
17:93 Say: Glory be to my Lord! Had I been but a
17:108 And they say: Glory be to our Lord! Truly
19:35 Glory be to Him! When He decreed a
21:22 both would have gone to ruin. Then glory be
21:26 took to Himself a son. Glory be to Him
21:87 Glory be to Thee! Truly I had been of the
23:91 over some others. Glory be to God above all
24:16 Glory be to Thee! This is a serious false
25:18 would say: Glory be to Thee! It had not been
27:8 around it and glory to God, the Lord of
28:68 Glory be to God and exalted is He above
30:17 So glory be to God at the time of the evening
30:40 Glory be to Him! Exalted is He above
34:41 They would say: Glory be to Thee! Thou art
36:36 Glory be to Him Who created pairs, all of
36:83 Glory be to Him in whose hand is the
37:159 Glory be to God from what they allege
37:180 Glory be to thy Lord, the Lord of Great
39:4 He wills. Glory be to Him. He is God
39:67 Glory be to Him! And exalted is He above
43:13 Glory be to Him Who caused this to be
43:82 Glory be to the Lord of the heavens and the
52:43 they a god other than God? Glory be to God
59:23 Glory be to God, above whatever partners
68:29 They said: Glory be to God, our Lord! Truly

S B T

1421. ASBĀT—masculine noun (plural of sibt)—tribes
2:140 and Isaac and Jacob and the Tribes
2:156 Ishmael and Isaac and Jacob and the Tribes
3:84 Ishmael and Isaac and Jacob and the Tribes
4:163 and Isaac and Jacob and the Tribes
7:160 We sundered them into twelve tribes as

S B C

1422. SAB’AH—numerical noun—seven
2:29 Then He shaped them into seven heavens.
2:196 pilgrimage to Makkah and seven when you
2:261 It puts forth seven ears of wheat
12:43 I see seven fattened cows eating seven lean
12:43 I see seven fattened cows eating seven lean
12:43 seven ears of green wheat and others dry. O
12:46 seven fattened cows eaten by seven lean
12:46 seven fattened cows eaten by seven lean
12:46 seven ears of green wheat and others dry so
12:47 He said: You will sow for seven years in like
15:44 It has seven doors. Then for every door a set
15:87 We gave thee seven often repeated parts of
17:44 seven heavens glorify Him and the earth and
18:22 will say: They were seven, the eighth of
23:17 We created above you seven tiers. We had
23:86 Say: Who is the Lord of the seven heavens
31:27 after that with seven more seas that were
41:12 foreordaining seven heavens in two days, He
65:12 It is God Who created the seven heavens and
67:3 Who created the seven heavens one on an
69:7 It compelled against them for seven
71:15 how God created the seven heavens, one on
78:12 And We built over you seven superior ones

1423. SAB’ŪN—numerical noun—seventy
7:155 Moses chose of his folk seventy men for Our
9:80 asked for forgiveness for them seventy times
69:32 again, in a chain of the length of seventy

1424. SABU’—masculine noun—a beast of prey
5:3 eaten by a beast of prey—but what you slew

S B GH

1425. ASBAGHA—verb IV perfect—to lavish
31:20 whatever is in and on the earth and lavished

1426. SĀBIGHAH—feminine noun (plural of mail)
34:11 saying that: Work full coats of mail and
Concordance of 1427. SABAQA

**S B Q**

1427. SABAQA—verb I perfect—to precede, to outdo, to outstrip

7:80 as preceded not anyone therein in the worlds
8:59 that they will outdo Me. Truly they will
8:68 Were it not for a preceding prescription from
10:19 for a Word that preceded from thy Lord, it
11:40 but him against whom the saying preceded
11:110 if it had not been for a Word that preceded
20:99 to thee some tiding of what preceded
20:129 And if a Word preceded not from thy Lord
21:101 those to whom there has preceded the fairer
23:27 against whom the saying has preceded
29:28 which none who preceded you committed in
37:171 Our Word preceded for Our servants, the
41:45 if it were not for a Word that preceded from
42:14 preceded from thy Lord until a term, that
46:11 been good, they would not have preceded us
59:10 and our brothers and sisters who preceded us

verb I imperfect (yasbiq)—to precede, to outdo, to outstrip

15:5 No community precedes its term nor delays
21:27 They Precede Him not in saying and they act
23:43 No community precedes its term nor delays
29:4 who do evil deeds that they will outdo Us

verb I verbal noun (sabq)—taking the lead

79:4 the ones who take the lead, taking the lead

verb I active participle (sabiq)—one who takes the lead

9:100 the forerunners, the ones who take the lead
23:61 and they, in them, are ones who take the lead
29:39 not been ones who take the lead from Us
35:32 some of them are ones who take the lead
36:40 nor the nighttime, one to take the lead over
56:10 take the lead are the ones who take the lead
56:10 the ones who take the lead are the ones who
79:4 the ones who take the lead, taking the lead

verb I passive participle (mashuq)—one who is to be outrun

56:60 and We will not be ones who will be outrun
70:41 And We are not ones who are outrun

1428. SABAQA—verb III perfect—to race

verb III imperative (sabiq)—to move quickly

57:21 Move quickly towards forgiveness from your

1429. ISTABAQA—verb VIII perfect—to race, to be forward

12:25 raced to the door and she tore his long shirt
36:66 they would race towards the path. How

verb VIII imperfect (yastabiq)—to race, to be forward

12:17 O our father! Truly we were racing and we

verb VIII imperative (istabiq)—race, be forward

2:148 Be forward then in good deeds
5:48 with what He gave you so be forward in good

S B L

1430. SABÍL—common noun (plural subal)—a way, a path, a course, ibn al-sabil traveler

2:108 surely he went astray from the right way
2:154 those who are slain in the way of God
2:177 to the needy and to the traveler of the way
2:190 fight in the Way of God those who fight you
2:195 the way of God, and cast not yourselves by
2:215 and the needy and the traveler of the way
2:217 deplorable and barring from the way of God
2:218 emigrated and struggled in the way of God
2:244 fight in the Way of God and know that God
2:246 for us and we will fight in the way of God
2:246 Why should we not fight in the way of God
2:261 who spend their wealth in the way of God
2:262 who spend their wealth in the way of God
2:273 poor, those who were restrained in the way
3:13 one faction fights in the way of God and the
3:75 they said: There is no course of moral duty
3:97 whoever was able to travel the way to it
3:99 Book! Why bar you from the way of God
3:146 with what lit on them in the way of God
3:157 if you were slain in the way of God or died
3:167 Approach now! Fight in the way of God
3:169 those who were slain in the way of God to be
3:195 abodes and were malign God My way
4:15 them (f) to itself or God makes a way for
4:22 indecency and repugnant and how evil a way
4:34 then look not for any way against them (f),
4:36 the traveler of the way and whom your right
4:43 defied but as one who passes through a way
4:44 and they want you to go astray from the way
4:51 guided than those who believed in the way
4:74 fight in the way of God those who sell this
4:74 whoever fights in the way of God, then is
4:75 why should you not fight in the way of God
4:76 Those who believed fight in the way of God
4:78 those who were ungrateful fight in the way
4:84 fight thou in the way of God. Thou art not
4:88 go astray, thou wilt never find for him a way
4:89 them until they emigrate in the way of God
4:90 God has not assigned any way for you
4:94 When you traveled in the way of God
4:95 the ones who struggle in the way of God with
4:98 means, nor are they truly guided to the way
4:100 emirates in the way of God will find in and
4:115 became clear to him and follows a way other
4:137 be forgiving of them nor guide them to a way
4:141 assign the ones who are ungrateful any way
4:143 to go astray, thou wilt never find a way
4:150 they want that they take themselves to a way
4:160 for their barring many from the way of God
4:167 and barred others from the way of God
5:12 surely he went astray from the right way
5:16 followed His contentment to ways of peace
5:35 an approach to Him and struggle in His way
5:54 They struggle in the way of God and they
5:60 and ones who go astray from the right way
5:77 themselves went astray from the right way
6:55 signs distinctly so that the way is indicated
6:116 thee to go astray from the way of God
6:117 knowledge of who goes astray from His way
6:135 ways that will split you up from His way
6:135 the ways that will split you up from His way

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that they bar the way of God and who desire
intimating and barring from the way of God
things right and follow not the way of the
did you see the way of right judgment
they will not take that way to themselves
they see the way of error
they will take themselves to that way
speaks to them nor guides them to a Way
so that they bar the way of God. They will
and the traveler of the way if you believed in
personages and bar them from the way of
whatever thing you spend in the way of God,
wealth and their lives in the way of God.
emigrated and struggled in the way of God
purifying alms, then let them go their way
barred others from His way. Truly how evil
Day and struggled in the way of God
emigrated and struggled in the way of God
His Messenger and struggling in His Way
way of God and those who treasure up gold
of God. Give to them tidings of a painful
Move forward in the way of God, you
your lives in the way of God. That is better
way of God and for the traveler of the way
in the way of God and for the traveler
with their wealth and themselves in the way
There is no way against the ones who are
The way of blame is only against those who
nor fatigue nor emptiness in the way of God
Cause them to go astray from Thy way. Our
both of you and follow not the way of those
they who bar from the way of God and desire
Say: This is my way. I call to God. I and
planning and they were barred from the way
world to come and bar from the way of God
He guided us to our ways? And we will
causings others to go astray from His way
they are ones who are on an abiding way
God is showing of the way yet some of
between the two in six days
Concordance of 1431. SITTAH The Sublime Quran
7:45 those who bar the way of God and who desire
7:86 intimating and barring from the way of God
1431. SITTAH—numerical noun—six
8:36 so that they bar the way of God. They will
8:41 and the traveler of the way if you believed in
8:47 personages and bar them from the way of
8:50 whatever thing you spend in the way of God,
8:72 wealth and their lives in the way of God.
8:74 emigrated and struggled in the way of God
9:5 purifying alms, then let them go their way
9:9 barred others from His way. Truly how evil
9:19 Day and struggled in the way of God
9:20 emigrated and struggled in the way of God
9:24 His Messenger and struggling in His Way
9:33 planning and they were barred from the way
9:34 of those who went astray from His way and
9:34 Move forward in the way of God, you
9:41 your lives in the way of God. That is better
9:60 way of God and for the traveler of the way
9:60 in the way of God and for the traveler
9:81 with their wealth and themselves in the way
9:91 There is no way against the ones who are
9:93 The way of blame is only against those who
9:111 the Garden! They fight in the way of God
9:120 nor fatigue nor emptiness in the way of God
10:88 Cause them to go astray from Thy way. Our
10:89 both of you and follow not the way of those
11:19 they who bar from the way of God and desire
12:108 Say: This is my way. I call to God. I and
13:33 planning and they were barred from the way
14:3 world to come and bar from the way of God
14:12 He guided us to our ways? And we will
14:30 causings others to go astray from His way
15:76 they are ones who are on an abiding way
16:9 God is showing of the way yet some of
16:15 and rivers and roads so that perhaps you will
16:69 into the ways of thy Lord. Drink goes forth
16:88 ungrateful and barred from the way of God
16:94 of having barred from the way of God
16:125 Call thou to the way of thy Lord with
16:125 of whoever went astray from His way
17:26 traveler of the way and spend not
17:32 had been a great indecency! How evil a way
17:42 be looking for a way to the Possessor of the
17:48 astray and they are not able to be on a way
17:72 come and one who goes astray from the way
17:84 of him who is better guided on the way
17:110 in a low tone and look for a way between
18:61 great fish and it took to itself a way through the
18:63 way into the sea in a wondrous way
20:53 threaded ways for you in it and caused water
21:31 in it ravines as ways so that perhaps they
22:9 cause to go astray from the way of God
22:25 ungrateful and bar from the way of God
22:58 those who emigrated in the way of God
24:22 and the ones who emigrate in the way of God
25:9 went astray and are not able to find a way
25:17 astray? Or went they astray from the way
25:27 Would that I took myself to a way with the
25:34 placed, ones who go astray from the way
25:42 who is one who goes astray from the way
25:44 They are ones who go astray from a way
25:57 whoever willed should take himself on a way
27:24 barred them from the way so they are not
28:22 Perhaps my Lord guides me to the right way
29:12 Follow our way and we will certainly carry
29:29 with lust and sever the way and approach
29:38 barred them from the way and they had been
29:69 We will truly guide them to Our ways
30:38 to the traveler of the way. That is better for
31:6 to go astray from the way of God without
31:15 one who is honorable but follow the way
33:4 says The Truth and He guides to the way
33:67 They caused us to go astray from the way
38:26 cause thee to go astray from the way of God
38:26 go astray from the way of God, for them
39:8 to cause others to go astray from His way
40:7 those who repented and followed Thy way
40:11 our impieties. Then is there any way of going
40:29 I guide you to is not but the way of rectitude
40:37 actions. And he was barred from the way
40:38 Follow me. I will guide you to the way of
42:41 an injustice, so those, there is not any way
42:42 The way is only against those who do wrong
42:44 punishment. They will say: Is there any way
42:46 to go astray, there is not for him any way
43:10 a cradle for you and made in it ways for
43:37 they bar them from the way, but they
47:1 and who barred from the Way of God
47:4 As for those who were to be slain in the way
47:32 ungrateful and barred from the way of God
47:34 ungrateful and barred from the way of God
47:38 being called to spend in the way of God
49:15 in the way of God. Those, they are the ones
53:30 of those who went astray from His way and
57:10 you not spend in the way of God? And to God
58:16 from the way of God. So for them is a
59:7 and the needy and the traveler of the way
60:1 been going forth struggling in My way and
60:1 surely he went astray from the right path
61:4 God loves those who fight in His way, ranged
61:11 Messenger and struggle in the way of God
63:2 Then they barred from the way of God. Truly
68:7 His Way and He is greater in knowledge of
71:20 that you may thread in it ways through
73:19 So let whoever willed take himself a way to
73:20 of God and others fight in the way of God
76:29 And whoever willed, he took a way to his
80:20 Again, He made the way easy for him

S T T

1431. SITTAH—numerical noun—six
7:54 created the heavens and the earth in six days
10:3 the heavens and the earth in six days
11:7 the heavens and the earth in six days
25:59 whatever is between the two in six days
Concordance of 1432. SITTÜN-1437. MASJID The Sublime Quran

32:4 them in six days. Again, He turned His
50:38 whatever is between in six days and no
57:4 created the heavens and the earth in six days

1432. SITTÜN—numerical noun—sixty
58:4 the feeding of sixty needy persons. That is so

S T R
1433. ISTATARA—verb VIII perfect—to cover oneself
verb VIII imperfect (yastatiru)—
to cover oneself
41:22 you had not been covering yourselves so that

1434. SITR—masculine noun—obstruction, veil, covering
18:90 whom We make not any obstruction against

1435. SATARA—verb I perfect—to obstruct vision
verb I passive participle (mast̄ūr)—that which obstructs vision
17:45 a partition obstructing their vision

S J D
1436. SAJADA—verb I perfect—to prostrate oneself
2:34 prostrated themselves but Iblis. He refused
4:102 prostrated themselves, then move to
7:11 prostrated themselves but Iblis. He would not
15:30 The angels prostrated themselves, one and
17:61 so they prostrated themselves but Iblis. He
18:50 prostrated themselves but Iblis. He had been
20:116 to Adam! They prostrated themselves but
38:73 So the angels prostrated themselves, one and
verb I imperfect (yasjudu)—
to prostrate oneself
3:113 of the night and they, they prostrate themselves
7:12 What prevented thee from prostrating thyself
7:206 Him and they prostrate themselves to Him
13:15 And to God prostrates whatever is in the
15:33 Iblis said: I will not prostrate myself before
16:49 God prostrates whatever is in the heavens
17:61 Will I prostrate myself to one whom Thou
22:18 not considered that to God prostrates to Him
25:60 prostrate ourselves to what thou hast
27:24 and her folk prostrating themselves
27:25 So they prostrate themselves not to God Who
38:75 thee from prostrating thyself to what I created
41:37 but prostrate to God Who created both of
55:6 And the stars and the trees both prostrate
84:21 recited to them, they prostrate not themselves
verb I imperative (usjūd)—prostrate oneself
2:34 We said to the angels: Prostrate yourselves
3:43 prostrate thyself and bow down with the
7:11 to the angels: Prostrate yourselves before
17:61 to the angels: Prostrate yourselves to Adam
18:50 to the angels: Prostrate yourselves to Adam
20:116 We said to the angels: Prostrate yourselves
22:77 believed! Bow down and prostrate yourselves
25:60 Prostrate yourselves to The Merciful, they said:
41:37 and the moon. Prostrate yourselves not to the
53:62 So prostrate yourselves to God and worship
76:26 during the night, prostrate thyself to Him
96:19 obey thou him not but prostrate thyself to
verb I verbal noun (sajjīd)—prostration
48:29 their faces from the effects of prostration
50:40 Him and at the end part of the prostrations
68:42 will be called to prostration, then they will
68:43 been called to prostration while they were
verb I active participle (sajjīd, plural sajidīn, sajjad, sajjūd)—one who prostrates oneself
2:38 enter the door as one who prostrates oneself
2:125 and the ones who prostrate themselves
4:154 the door as ones who prostrate themselves
7:11 not be of the ones who prostrate themselves
7:120 down as ones who prostrate themselves
7:161 door as ones who prostrate themselves
9:112 the ones who prostrate themselves, the ones
12:4 I saw them as ones prostrating themselves to
12:100 him as ones who prostrate themselves
15:29 him as ones who prostrate themselves
15:31 with the ones who prostrate themselves
15:32 with the ones who prostrate themselves
15:98 be among the ones who prostrate themselves
16:48 ones who prostrate themselves to God. And
17:107 their visages, ones who prostrate themselves
19:58 crying, ones who prostrate themselves
20:70 cast down, ones who prostrate themselves
22:26 down and the ones who prostrate themselves
25:64 ones who prostrate themselves and are
26:46 cast down, ones who prostrate themselves
26:219 of the ones who prostrate themselves
32:15 ones who prostrate themselves and glorified
38:72 fall to him, ones who prostrate themselves
39:9 one who prostrates himself or one who is
48:29 is on their faces from the effects of prostration

1437. MASJID—masculine noun (plural masjād)—place of prostration, mosque al-masjīd al-harām Masjid al-Haram
2:114 access to the places of prostration to God
2:144 the direction of the Masjid al-Haram
2:149 the direction of the Masjid al-Haram
2:150 to the direction of the Masjid al-Haram
2:187 ones who cleave to the places of prostration
2:191 fight them not near the Masjid al-Haram
2:196 who are present at the Masjid al-Haram
2:217 Him and to bar from the Masjid al-Haram
5:2 who barred you from the Masjid al-Haram
7:29 set your faces at every place of prostration
7:31 adornment at every place of prostration
8:34 bar worshippers from the Masjid al-Haram
9:7 made a contract near the Masjid al-Haram
9:17 frequent the places of prostration to God
9:18 Only he frequents places of prostration to
9:19 frequenting the Masjid al-Haram the same
9:28 come not near the Masjid al-Haram after this
9:107 took to themselves places of prostration by
9:108 not up in it ever! A place of prostration
17:1 from the Masjid al-Haram to the Masjid al-
17:1 from the Masjid al-Haram to the Masjid al-
17:7 faces and they enter the place of prostration
18:21 ourselves over them a place of prostration
22:25 Masjid al-Haram, which We made for
22:40 mosques in which is remembered
48:25 barred you from the Masjid al-Haram
48:27 enter the Masjid al-Haram, if God willed, as
72:18 places of prostration belong to God so call

S J R
1438. SAJARA—verb I perfect—to pour forth
verb I imperfect passive (yusjaru)—
to pour forth
40:72 they will be poured forth into the fire
verb I passive participle (masjūr)—
that which is poured forth
52:6 and by that which is poured forth over the sea

1439. SAJJARA—verb II perfect—to cause to
overflow
verb II perfect passive (sujjāra)—
to cause to overflow
81:6 and when the seas will be caused to overflow

S J L
1440. SJILL—masculine noun—written
scrolls
21:104 rolling up of the written scroll of manuscripts

1441. SIJILL—masculine noun—baked clay
11:82 We rained down on it rocks of baked clay,
15:74 We rained down on them rocks of baked clay
105:4 throwing at them rocks of baked clay

S J N
1442. SAJANA—verb I perfect—to imprison
verb I imperfect (yasjunu)—to imprison
12:35 saw the signs, that they should imprison him
verb I imperfect passive (yasjunū)—
to be imprisoned
12:25 but that he be imprisoned or a painful
12:32 I command he will certainly be imprisoned
verb I passive participle (majśūn)—
one who is imprisoned
26:29 I will certainly assign thee to be imprisoned

1443. SIJN—masculine noun—a prison
12:33 He said: O my Lord! Prison is more beloved
12:36 there entered with him in the prison two
12:39 O my two prison companions! Are ones that
12:41 O my two prison companions! As for one of
12:42 lingered in expectation in prison for a
12:100 He brought me out of the prison and drew

1444. SIJJIN—proper noun—Sijjin
83:7 the ones who act immorally is in Sijjin
83:8 will cause thee to recognize what Sijjin is

S J Y
1445. SAJÄ—verb I perfect—to brood
93:2 and by the night when it brooded

S H B
1446. SAHABA—verb I perfect—to drag
verb I imperfect passive (yus'hābu)—
to be dragged
40:71 necks and the chains, they will be dragged
54:48 will be dragged into the fire on their faces:

1447. SAHAB—collective masculine noun—
clouds
2:164 diversified the winds and the clouds
7:57 when they were charged with heavy clouds
13:12 And it is He Who causes the clouds to grow
24:40 above which are clouds, shadows, some
24:43 how God propels clouds and, again
27:88 by as the passing of the clouds. This is the
30:48 sends the winds so they raise clouds. He
35:9 sent the winds so that they raise the clouds
52:44 they would say: Heaped up clouds

S H T
1448. ASHTATA—verb IV perfect—to put an end
to
verb IV imperfect (yus'hātu)—to put an end to
20:61 put an end to you with a punishment

1449. SUHT—masculine noun—wrongful
5:42 to lies, the ones who devour the wrongful
5:62 dislike and in consuming the wrongful
5:63 and their consuming the wrongful

S H R
1450. SAHARA—verb I perfect—to cast a spell
7:116 You cast; so when they cast, they cast a spell
7:132 to cast a spell on us with it, we will not be
verb I imperfect (yas'haru)—
to be under a spell
23:89 Say: How then are you under a spell
verb I verbal noun (sihr)—sorcery
2:102 They teach humanity sorcery and what was
5:110 them said: This is nothing but clear sorcery
6:7 have said: This is nothing but clear sorcery
7:116 And a tremendous sorcery drew near
10:76 they said: Truly this is clear sorcery
10:77 when it drew near you? Is this sorcery
10:81 said: What you brought about is sorcery
11:7 This is nothing but clear sorcery
20:57 of our region with thy sorcery, O Moses
20:58 truly we will bring for thee sorcery like it
20:63 you out from your region with their sorcery
20:66 seemed to him to be, by their sorcery
20:71 teacher who taught you the sorcery
20:73 because of the sorcery, and God is Best of
21:3 Then will you approach sorcery while you
26:35 you out from your region by his sorcery
26:49 your foremost master who taught you sorcery
27:13 who perceive, they said: This is clear sorcery
28:36 they said: This is nothing but forged sorcery
28:48 They said: Two kinds of sorcery, each helped
34:43 near them: Truly this is but clear sorcery
37:15 And they said: This is not but clear sorcery
43:30 they said: This is sorcery and we are ones
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1456. ISTHÂQ—proper noun—Isaac

2:133 Abraham and Ishmael and Isaac, One God
2:136 Ishmael and Isaac and Jacob and the Tribes
2:140 Abraham and Ishmael and Isaac and Jacob
3:84 Abraham and Ishmael and Isaac and Jacob
4:163 Abraham and Ishmael and Isaac and Jacob
6:84 We bestowed on him Isaac and Jacob. Each
11:71 good tidings of Isaac and besides Isaac,
11:71 good tidings of Isaac and besides Isaac,
12:6 two fathers before, Abraham and Isaac
12:38 creed of my fathers, Abraham and Isaac and
14:39 Ishmael and Isaac. And truly my Lord is
19:49 We bestowed on him Isaac and Jacob. And
21:72 We bestowed Isaac on him and Jacob as an
29:27 We bestowed Isaac and Jacob on him and We
37:112 We gave him the good tidings of Isaac, a
37:113 We blessed him and Isaac. And of their
38:45 remember Our servants Abraham, and Isaac

1457. SÂHIL—masculine noun—bank (of a river)

20:39 water of the sea will cast him up on the bank

1458. SAKHIRA—verb I perfect—with preposition min to deride

6:10 So those who derided them were surrounded
9:79 God will deride them, and they will have a
11:38 they derided him. He said: If you deride us
21:41 those who derided them were surrounded by
verb I imperfect (yashkaru)—to deride
2:212 they deride those who believed
9:79 derided them—God will deride them, and
11:38 they derided him. He said: If you deride us
11:38 then we will deride you just as you deride us
11:38 then we will deride you just as you deride us
37:12 Thou hadst marvelled while they deride
49:11 O those who believed! Let not a folk deride
verb I active participle (sakhir)—one who derides
39:56 I had truly been among the ones who deride

1459. SAKHKHARA—verb II perfect—to cause to be subservient, with preposition `alâ to compel against

13:2 And He caused to become subservient the
14:32 and caused boats to be subservient
14:33 He caused the sun to be subservient to you
14:33 caused the nighttime to be subservient
16:12 the stars, ones caused to be subservient
16:14 Who caused the sea to be subservient to you
21:79 We caused to become subservient to David
22:36 We caused them to be subservient to you so
22:37 He caused them to be subservient to you that
22:65 considered that God caused to be subservient
29:61 the sun and the moon to be subservient
31:20 that God caused to become subservient to
31:29 caused the sun to become subservient and
35:13 He caused the sun to be subservient and the
We caused the mountains to be subservient
We caused the wind to be subservient to him.
He caused the sea to be subservient to you
He caused to be subservient for you
- Compelled against them for seven

verb II passive participle (musakhkhar)—
that which is caused to be subservient
ones caused to be subservient between
ones caused to be subservient to His
He caused to be subservient to you the
the ones caused to be subservient in the

1460. ISTASKHARA—verb X perfect—to scoff
verb X imperfect (yastaskhiru)—to scoff
And when they saw a sign, they scoffed at it

1461. SIKHRI—masculine noun—laughing-stock
23:110 to yourselves as a laughing-stock until
38:63 take to themselves others in their bondage

1462. SUKHRI—masculine noun—bondage
43:32 take to themselves others in their bondage

S KH T
1463. SAKHITA—verb I perfect—with preposition 'alā to be displeased
5:80 God was displeased with them and in their
verb I imperfect (yaskhatu)—to be displeased
9:58 given of it, that is when they are displeased
verb I verbal noun (sakhat)—displeasure
3:162 who drew the burden of the displeasure of

1464. ASKHATA—verb IV perfect—to displease
47:28 God was displeased with them and in their
S D D
1465. SADD—masculine noun—an embankment
18:93 he reached between two embankments
18:94 if thou hast made an embankment between
36:9 We laid in advance of them an embankment
36:9 and behind them an embankment. Thus We

1466. SADID—masculine noun—appropriate
4:9 of God and let them say appropriate sayings
33:70 of God and say an appropriate saying
S D R
1467. SIDRAH—feminine noun (plural sidr)—lote-tree
34:16 and tamarisks and something of lote-trees
53:14 near the Lote Tree of the Utmost Boundary
53:16 when overcomes the Lote Tree what
56:28 They will be among thornless lote-trees

S D S
1468. SUDUS—numerical noun—a sixth

4:11 one's parents, for each one of them a sixth of
4:11 if he had brothers, then a sixth for his
4:12 then for each one of them (f), a sixth

1469. SĀDIS—numerical noun—the sixth
18:22 they will say: They were five, the sixth of
58:7 five, but He is the sixth nor of fewer than

S D Y
1470. SUDĀ—masculine noun—aimless
75:36 human being that it will be left aimless

S R B
1471. SARAB—masculine noun—burrowing
18:61 to itself a way through the sea, burrowing

1472. SARĀB—masculine noun—mirage, vapor
24:39 ungrateful, their actions are like a mirage
78:20 be set in motion and will be as vapor

1473. SARIBA—verb I perfect—to enjoy free pasture
verb I active participle (sūrib)—
one who goes about carelessly
13:10 one who goes about carelessly in the daytime
S R B L
1474. SARĀBĪL—masculine noun (plural of sirbāl)—a tunic
14:50 tunics are made of pitch and the fire will
16:81 made for you tunics to protect you from the
16:81 the heat and tunics to protect you from your
S R J
1475. SIRĀJ—masculine noun—light-giving lamp
25:61 a light-giving lamp and an illuminating moon
33:46 as a light-giving, illuminating lamp
71:16 how He made the sun as a light-giving lamp
78:13 And We made a bright, light-giving lamp

S R H
1476. SARABA—verb I perfect (yasraahu)—to drive forth to pasture
verb I imperfect (yasraahu)—
to drive forth to pasture
16:6 and when you drive forth flocks to pasture
verb I verbal noun (sarāh)—
releasing someone
33:28 and set you (f) free, releasing gracefully
33:49 and set them (f) free, releasing gracefully

1477. SARABA—verb II perfect—to set free
verb II imperfect (yusarrihu)—to set free
33:28 enjoyment and set you (f) free, releasing
verb II imperative (sarrīḥ)—
set free
2:231 set them (f) free, as one who is honorable
33:49 set them (f) free, releasing gracefully
verb II verbal noun (tasrīḥ)—setting free
2:229 or setting them (f) free with kindness

S R D
1478. SARD—masculine noun—links
34:11 full coats of mail and calculate the links

S R D Q
1479. SURADIQ—masculine noun—large tent
18:29 They will be enclosed by its large tent

S R R
1480. SARRA—verb I perfect—to make happy
verb I imperfect (yasurru)—to make joyful
2:69 the ones who look upon her joyous
verb I passive participle (masrur)—one who is joyous
76:11 make them find radiancy and joyfulness
verb I verbal noun (surr)—joyfulness
84:9 about to his people as one who is joyous
84:13 one who is joyous with his people

1481. ASARRA—verb IV perfect—to keep secret, to confide
5:52 from what they kept secret within
10:54 would keep secret their self-reproach when
12:19 This is a boy! So they kept him secret as
12:77 Joseph kept it secret within himself
13:10 It is equal to Him whether you kept secret
20:62 about their affair and they kept secret
21:3 and they kept secret, conspiring secretly
34:33 they will keep their self-reproach secret
66:3 when the Prophet confided to one of his
71:9 and confided in them secretly, keeping secret
verb IV imperfect (yusirru)—to keep secret
2:77 not that God knows what they keep secret
11:5 they keep secret and what they speak openly
16:19 what you keep secret and what you speak
16:23 God knows what they keep secret and what
36:76 We know what they keep secret and what
60:1 you keep secret affection for them and yet I
64:4 what you keep secret and what you speak
verb IV imperative (asirra)—keep secret
67:13 Keep your saying secret or publish it. Truly
verb IV verbal noun (israr)—keeping secret
47:26 And God knows what they keep secret
71:9 confided in them secretly, keeping secret

1482. SIRR—masculine noun—secret
2:235 appoint not with them (f) secretly, unless
2:274 by nighttime and daytime, secretly or in
6:3 He knows your secret and what you openly
9:78 their conspiring secretly and their secret
13:22 of what We have provided them in secret
14:31 from what We provided them secretly and in
16:75 And he spends from it secretly and openly
20:7 a saying, yet truly He knows the secret
25:6 to descend by He who knows the secret
35:29 provided them secretly and in public
43:80 Assume they that We hear not their secret

1483. SARRA’IR—feminine noun (plural of sarirah)—secret thoughts
86:9 On a Day all secret thoughts will be tried

1484. SARRA’—masculine noun—gladness
3:134 those who spend in gladness and tribulation
7:95 were touched by tribulation and gladness

1485. SURUR—masculine noun (plural of sarir)—couch
15:47 brothers and sisters on couches, one facing
37:44 on couches—one who face one another
43:34 their houses, doors and couches on which
52:20 who are reclining on couches arrayed
56:15 are on lined couches
88:13 In it are exalted couches

1486. SARKA’A—verb III perfect—to compete with one another
verb III imperfect (yu’usu’u)—to compete with one another
3:114 they compete with one another in good deeds
3:176 thee who compete with one another
5:41 those who compete with one another in
5:52 They compete with one another. They say
5:62 many of them competing with one another
21:90 they had been competing with one another in
25:56 We compete for good deeds for them? Nay!
25:61 those who compete with one another in good
verb III imperative (saur)—compete with one another
3:133 compete with one another for forgiveness

1487. SARI—masculine noun (plural sirat, comparative adjective asrat)—swift
2:202 And God is Swift at reckoning
3:19 signs of God, then truly God is Swift in
3:199 is with their Lord, and truly God is Swift in
5:4 Truly God is Swift in reckoning
6:62 The Swiftest of the ones who reckon
6:165 Lord is Swift in repayment and He truly is
7:167 Swift in repayment; and truly He is
10:21 Say: God is Swifter in planning. Truly Our
13:41 His determination. And He is Swift in
14:51 for what it earned. Truly God is Swift in
24:39 in full, reckoning, and God is Swift at
40:17 There will be no injustice today. God is Swift
50:44 will be split open swiftly. That will be an
70:43 the Day when they will go forth swiftly from

1488. ASRAFA—verb IV perfect—to exceed all bounds
20:127 to him who exceeded all bounds
39:53 who exceeded all bounds against themselves
verb IV imperfect (yusirifu)—to exceed all bounds
6:141 reaping and exceed not all bounds
7:31 eat and drink, but exceed not all bounds
17:33 he should not exceed all bounds in killing
25:67 they spent, neither exceed all bounds nor are
3:147 us our impieties and our excessiveness in our
4:6 to them and consume it not excessively
verb IV active participle (musrif)—
one who is excessive
5:32 after that were ones who were excessive in
6:141 He loves not the ones who are excessive
7:31 He loves not the ones who are excessive
7:81 Nay! You are a folk, ones who are excessive
10:28 to go astray, one who is an excessive, one
40:28 not him who is one who is excessive, a liar
40:34 to go astray, one who is an excessive, one
40:43 And truly the ones who are excessive
43:5 had been a folk, ones who are excessive
43:31 and was of the ones who are excessive
51:34 thy Lord for the ones who are excessive

12:77 he steals, surely a brother of his stole before
12:81 Truly thy son stole and we bore witness only
verb I perfect—to steal
1498. ASATIR—feminine noun (plural of
ustūrah)—fables
6:25 This is nothing but fables of the ancient ones
8:31 Truly this is only fables of ancient ones
16:24 They would say: Fables of the ancient ones
23:83 This is nothing but the fables of the ancient
25:5 Fables of the ancient ones that he caused to
27:68 Truly this is nothing but fables of the
46:17 This is only the fables of the ancient ones
68:15 to him, he said: Fables of the ancient
83:13 to him, he said: Fables of the ancient ones

52:37 them or are they ones who are registrars
88:22 them one who is a registrar of their deeds

88:22 them one who is a registrar of their deeds

11:105 will be the disappointed and the happy
11:105 will be the disappointed and the happy

81:12 hellfire will be caused to burn fiercely
81:12 hellfire will be caused to burn fiercely
1504. SA‘İR—feminine noun—blaze
4:10 their bellies and they will roast in a blaze
4:55 And hell sufficed for a blaze
17:97 We would increase the blaze for them
22:4 him to the punishment of the blaze
25:11 ready a blaze for whoever denied the Hour
31:21 calling them to the punishment of the blaze
33:64 who are ungrateful and prepared a blaze
34:12 to experience the punishment of the blaze
35:6 be among the Companions of the Blaze
42:7 and a group of people will be in the blaze
48:13 ready a blaze for the ones who are
67:5 for them the punishment of the blaze
67:10 not have been Companions of the Blaze
67:11 Then hell for the Companions of the Blaze
76:4 ungrateful chains and yokes and a blaze
84:12 and roast in a blaze

1505. SU‘UR—masculine noun—insane
54:24 we would be then going astray and insane
54:47 ones who sin are going astray and insane

1506. SA‘A—verb I perfect—to endeavor, to hasten about, jā‘a yas‘ā—to come eagerly, to slide
2:114 them and endeavored for their devastation
2:205 turned away, he hastened about the earth
17:19 wanted the world to come and endeavored
22:51 those who endeavored against Our signs,
34:5 who endeavored against Our signs as ones
53:39 human being is not but what he endeavored
79:35 will recollect for what he endeavored
verb I imperfect (yas‘ū)—to endeavor, to hasten about, jā‘a yas‘ā—to come eagerly, to slide
5:33 hasten about corrupting in and on the earth
5:64 they hasten about corrupting in and on the earth
20:15 given recompense for what it endeavors
20:20 That was when it was a viper sliding
20:66 as though they are sliding
28:20 the farther part of the city, coming eagerly
34:38 those who endeavored against Our signs, as signs
36:20 the farther part of the city, coming eagerly
57:12 their light coming eagerly in advance of
66:8 their light will hasten about before them and
79:22 Again, Pharaoh drew back, hastening about
80:5 near thee, coming eagerly for knowledge
verb I imperative (is‘a)—hasten about
of congregation, then hasten about to the
verb I verbal noun (sa‘y)—endeavoring, coming eagerly
2:260 They will approach thee coming eagerly
17:19 come and endeavored for it, endeavoring
17:19 then those, their endeavoring had been a
18:104 Those whose endeavoring went astray in
21:94 he is one who believes, then his endeavoring
37:102 he reached maturity endeavoring with him,
53:40 and that his endeavoring will be seen
76:22 which is thanked had been your endeavoring
88:9 are well-pleased by their endeavoring
92:4 truly your endeavoring is diverse

1507. MASGHARAH—feminine noun—famine
90:14 or feeding on a day possessing famine

1508. SAFAH—verb I perfect—to shed verb I passive participle (masfūḥ)—shed
6:145 it be carrier or blood, that which is shed or

1509. SĀFAH—verb III perfect—to be licentious verb III active participle (musāfīḥ)—one who is licentious
4:24 wedlock (m) not as ones who are licentious (f)
4:25 without being ones who are licentious (f)
5:5 ones who are licentious (m), nor as ones who

1510. ASFARA—verb IV perfect—to polish verb IV active participle (musfir)—one that is polished
74:34 and polished is the morning
80:38 Faces that Day will be ones that are polished

1511. SAFARAH—masculine noun (plural of sāfir)—a writer
80:15 by the hands of generous writers

1512. SAFAR—masculine noun (plural asfār)—journey
2:184 among you had been sick or on a journey
2:185 and whoever had been sick or on a journey
2:283 if you had been on a journey and find no one
4:43 if you had been sick or on a journey or one of
5:6 if you had been sick or on a journey, or one of
9:42 a near advantage and an easy journey
18:62 Certainly we met fatigue from our journey
34:19 Cause a distance between our journeys

1513. ASFĀR—masculine noun (plural of sifr)—writings
62:5 the parable of a donkey who carries writings

1514. SAFA’A—verb I perfect—to lay hold of verb I imperfect (yasfu‘u)—to lay hold of
96:15 surely lay hold of him by the forelock

1515. SAFAK—verb I perfect—to shed blood verb I imperfect (yasfiku)—to shed blood
2:30 and sheds blood, while we glorify Thy praise
2:84 You will not shed your blood nor drive

1516. SAFIL—masculine noun (comparative asfal)—low, lowest, below
4:145 will be in the lowest, deepest reaches
8:42 the valley and the cavalcade was below you
9:40 those who were ungrateful the lowest
We made its high part low and we rained.

When they drew near you from above you

but we made them the lowest

so that they become of the lowest

We returned him to the lowest of the low

when they embarked in a vessel

As for the vessel, it had been of some needy

them taking every vessel forcefully

the Companions of the Vessel and made it

Abraham, but he who fooled himself

lost those who foolishly kill their children

He said: O my folk! There is no foolishness

cause us to perish for what the foolish

Saqar

Experience the touch of Saqar

we will scorch him in Saqar

And how will thee recognize what Saqar is

What thirsted you into Saqar

to descend from heaven. Then We satiated

have satiated them with copious water

We satiated you with what is in their bellies

to a lifeless land and with it We satiate

to fall

It will cause ripe, fresh dates to fall on thee

Or hast thou caused heaven to drop upon us

cause pieces of heaven to drop

So cause pieces of heaven to drop on us if

and the roof fell down upon them from above

We made heaven as a guarded roof.

roofs of silver for their houses and stairways

and by the exalted roof

and he said: Truly I am ill

the naked shore while he was ill

will plow the earth nor to draw water for

He Who feeds me and gives me drink

both said: We draw not water until the

are given to drink from one water and

Their Lord will give to drink undefiled drink

plow the earth nor to draw water for

he will give intoxicants to drink to his

there of personages drawing water and he

They both said: We draw not water until the

to be given to drink

one will give to drink water to, to pour, to give to drink

He will be given to drink of watery pus

They will be given to drink from a boiling

They will be given to drink in it a cup that had

They will be given to drink sealed over

They will be given to drink from a boiling

allow watering to the she-camel

The giving of water to drink, a drinking cup

he laid the drinking cup into their brother’s

to ask for water

when Moses asked for water for his folk

when his folk asked him for water

the giving of water to drink to the ones who

to allow watering to the she-camel
1531. SAKABA—verb I perfect—to pour forth
verb I passive participle (maskūb)—that which is outpoured
56:31 and outpoured water

1532. SAKATA—verb I perfect—to subside
7:154 when the anger subsided in Moses, he took

1533. SAKKARA—verb II perfect—to dazzle
verb II perfect passive (sukkira)—to dazzle
15:15 they would say: Truly our sight was dazzled.

1534. SAKAR—masculine noun—obscure the mind
16:67 of it what obscures the mind and fairer

1535. SAKRAH—feminine noun—in a daze, sakrāt al-mawt the agony of death
15:72 By thy life, truly they were in a daze
50:19 when the agony of death drew near with

1536. SUKAR—masculine noun (plural of sakr[n)—intoxicated
4:43 while you are intoxicated until you know
22:2 intoxicated, yet they will not be intoxicated
22:2 yet they will not be intoxicated

1537. SAKANA—verb I perfect—to inhabit, to rest
6:13 belongs whatever inhabited the nighttime
14:45 And you inhabited the dwellings of those
65:6 Cause them (f) to dwell where you inhabited
verb I imperative (uskun)—inhabit, rest
2:35 We said: O Adam! Inhabit the Garden, thou
7:19 And: O Adam! Inhabit thou and thy spouse
7:161 when it was said to them: Inhabit this town
17:104 Israel after him: Inhabit the region
verb I imperative passive (yuskinu)—to be inhabited
28:58 not to be inhabited after them but a little.
verb I verbal noun (sakan)—a place of comfort and rest
6:96 the night as a place of comfort and rest
9:103 will bring a sense of comfort and rest
16:80 your houses as places of comfort and rest
verb I active participle (sākin)—that which is a place of rest
25:45 He would make it a place of rest

1538. ASKANA—verb IV perfect—to cause to dwell, to still
14:37 I caused to dwell some of my offspring in an
23:18 We caused it to dwell in the earth and We
verb IV imperative (askin)—cause to dwell
65:6 Cause them (f) to dwell where you inhabited

1539. SAK|NAH—feminine noun—tranquility
2:248 In it is tranquility from your Lord and
9:26 Again, God caused His tranquility to descend
9:40 Then God caused His tranquility to descend
48:4 He it is Who caused the tranquility to
48:18 and He caused to descend the tranquility
48:26 God caused His tranquility to descend on His

1540. MASKAN—masculine noun (plural masākin)—a dwelling
9:24 dwellings with which you are well-pleased
9:72 and good dwellings in the Gardens of Eden.
14:45 inhabited the dwellings of those who did
20:128 before them amidst whose dwellings they
21:13 in it and to your dwellings, so that perhaps
27:18 One ant said: O ants! Enter your dwellings
28:58 livelihood and these are their dwellings
29:38 it became clear to you from their dwellings
32:26 before them amidst whose dwellings they
34:15 for Sheba a sign in their dwelling place
46:25 nothing was seen but their dwellings
61:12 rivers run and into good dwellings in the

1541. MASKANAH—feminine noun—wretchedness
2:61 them were abasement and wretchedness
3:112 burden of anger from God and wretchedness

1542. MISKIN—common noun (plural masākin)—needy
2:83 of kinship and the orphans and the needy
2:177 orphans and to the needy and to the traveler
2:184 is a redemption of food for the needy
2:215 and the orphans and the needy and the
4:8 and the orphans and the needy
4:36 and the orphans and the needy
5:89 expiation is the feeding of ten needy people
5:95 the expiation of food for the needy or the
8:41 kinship and the orphans and the needy
9:60 Charities are only for the poor and the needy
17:26 of kinship his right and to the needy
18:79 As for the vessel, it had been of some needy
24:22 and to the needy and the ones who emigrate
30:38 of kinship rightfully and to the needy
58:4 the feeding of sixty needy persons. That is so
59:7 the orphans and the needy and the traveler
68:24 not enter it today on you any needy person
69:34 nor did he urge food for the needy
74:44 and we were not those who feed the needy
76:8 they feed with food to one who is needy and
89:18 not one another about food for the needy
90:16 or a needy possessor of misery
107:3 and urges not to give food to the needy

1543. SIKKÎN—common noun—a knife
12:31 each one of them (f) a knife and said to

1544. SALABA—verb I perfect—to rob
verb I imperfect (yaslabu)—to rob
22:73 the fly is to rob them of something, they

1545. ASLIHÄH—masculine noun (plural of siläh)—weapons
4:102 stand up with thee and take their weapons
4:102 take their precaution and their weapons
4:102 to be heedless of your weapons and your
4:102 been sick that you lay down your weapons

1546. SALAKHA—verb I perfect—to pluck
verb I imperfect (yaslaqhu)—to pluck
36:37 sign for them is the nighttime. We pluck the

1547. INSALAKHA—verb VII perfect—to be drawn away, with preposition min to cast off
7:175 he cast himself off from them. So Satan
9:5 of pilgrim sanctity were drawn away

1548. SALSABÎL—proper noun—Salsabil
76:18 There is a spring in it named Salsabil

1549. SILSILAH—feminine noun (plural saläsil)—chain
40:71 yokes are on their necks and the chains, they
69:32 again, in a chain of the length of seventy
76:4 ready for ones who are ungrateful chains

1550. SALLA'TA—verb II perfect—to give authority
4:90 He would have given them authority over
verb II imperfect (yusallitû)—
to give authority
59:6 God gives authority to His Messengers over

1551. SULTÂN—common noun—authority
3:151 He sends not down for it authority and their
4:91 those, We made for you a clear authority
4:144 Want you to assign to God clear authority
4:153 And We gave Moses a clear authority
6:81 sends not down to you any authority for it
7:33 He sends not down for it any authority and

7:31 for which God sent not down any authority?
10:68 With you there is no authority for this
11:96 with Our signs and a clear authority
12:40 God caused not to descend any authority
14:10 worshipping. Then bring us a clear authority
14:11 been for us that we bring you an authority
14:22 but I broke it. And I had been no authority
15:42 My servants thou art without authority over
16:99 he is not an authority over those who
16:100 His authority is only over those who turn
17:33 We assigned for his protector, authority, but
17:65 My servants, over them there is no authority
17:80 from Thy Presence a helping authority
18:15 not to them a clear portent of authority
22:71 any authority and of what they have no
23:45 Aaron with Our signs and clear authority
27:21 to it unless it brings me a clear authority
28:35 assign to you both authority so that they
30:35 We to descend to them an authority that it
34:21 had not been for him any authority over
37:30 we had not been any authority over you.
37:156 Or is there for you a clear authority
40:23 Moses with Our signs and a clear authority
40:35 having approached them any authority
40:56 without any authority having approached
44:19 I am one who arrives with a clear authority
51:38 sent him to Pharaoh with a clear authority
52:38 who are listening bring a clear authority
53:23 God caused not to descend any authority
55:33 not pass through but with an authority
69:29 Perished from me is my authority

1552. SALAF—verb I perfect—to be past
2:275 refrained himself, for him was what is past
4:22 fathers married unless it was in the past
4:23 sisters together unless it be from the past
5:95 of his conduct, God pardoned what is past
8:38 If they refrain themselves, what is past will
verb I verbal noun (salaf)—a thing of the past
43:56 We made them a thing of the past and a

1553. ASLÄF—verb IV perfect—to have done in the past
10:30 will be tried for what it did in the past
69:24 for what you did in the past, in the

1554. SALÄQ—verb I perfect—to abuse
33:19 when their fear went, they abused you with

1555. SALÄK—verb I perfect—to thread, to cause to enter, to dispatch, to insert, to thrust
20:53 threaded ways for you in it and caused water
26:200 Thus We thrust it into the hearts of the
39:21 to descend from heaven and threaded
74:42 What thrusted you into Saqar
verb I imperfect (yasluku)—
to thread, to cause to enter, to dispatch, to insert, to thrust

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15:12 We thrust it into the hearts of the ones who resign oneself to submission, invoking peace for someone

verb IV imperfect (yusallimu)—to submit to God

6:71 to submit to the Lord of the worlds
16:81 to you so that perhaps you will submit to God
31:22 submits his face to God while he is one who
40:66 I was commanded to submit to the Lord of
48:16 You will fight them or they will submit to God

verb IV imperfect (aslaimu)—submit to God

2:131 When his Lord said to him: Submit! he said
22:34 God is One God. Submit to Him, and give
39:54 Be penitent to your Lord and submit to Him

verb IV verbal noun (islam)—submission to God

3:19 way of life with God is submission to the
3:85 for a way of life other than submission to God
5:3 I was well-pleased with submission to the
6:125 expands his breast for The Submission to
9:74 they were ungrateful after their submission
39:22 breast God expanded for submission in a
49:17 Show not you submission as grace to me.
61:7 he is being called to submission to God

verb IV active participle (muslim)—one who submits to God

2:128 Our Lord! And make us ones who submit to
2:128 a community of ones who submit to Thee
2:132 but you be ones who submit to the One God
2:133 we are ones who submit to Him
2:136 we are ones who submit to Him
3:52 thee witness that we are ones who submit
3:64 Bear witness that we are ones who submit
3:67 had been a monotheist, one who submits
3:80 ingratitude after you are ones who submit
3:84 them and we are ones who submit to Him
3:102 you be ones who submit to the One God
5:111 witness that we are the ones who submit
6:163 and I am the first of the ones who submit
7:126 us and call us to Thyself as ones who submit
10:72 among the ones of the ones who submit
10:84 in Him, if you had been ones who submit
10:90 and I am among the ones who submit
11:14 but He. Will you then be ones who submit
12:101 call me to Thyself as one who submits
15:2 wish that they had been ones who submit
16:89 and as good tidings for ones who submit
16:102 and good tidings to the ones who submit
21:108 Will then you be ones who submit to God
22:78 He Who named you the ones who submit
27:31 me, but approach me as ones who submit
27:38 they approach me as ones who submit to God
27:42 before her and we had been ones who submit
27:81 Our signs and so they are ones who submit
27:91 I be among the ones who submit to God
28:53 before it we had been ones who submit to God
29:46 God is One and we are ones who submit to
30:53 in Our signs and they are ones who submit
33:35 the ones who are males who submit to God
33:35 the ones who are females who submit to God
39:12 be the first of the ones who submit to God
41:33 I am one of the ones who submit to God
43:69 Our signs and had been ones who submit
46:15 and truly I am of the ones who submit
51:36 nothing but a house of ones who submit
66:5 spouses better than you (I), ones who submit
Concordance of 1560, SILM-1571, SAMARA The Sublime Quran

68:35 Will We make ones who submit to God as ones who are not content with [their way]
72:14 we are the ones who submit to God

1560. SILM—common noun—peacefulness
2:208 believed! Enter into peacefulness collectively

1561. SALM—masculine noun—peace
8:61 if they tended towards peace, then tend thou not faint and call for peace while you have collective peace

1562. SALAM—masculine noun—surrender, man belonging to another
4:90 and gave a proposal of surrender to you
16:28 they will give a proposal of surrender: We are the ones who submit to God

1563. SALIMA—verb I perfect—healthy
verb I active participle (sălim)—one who is healthy
68:43 while they were ones who are healthy

1564. SALĂM—masculine noun—safety, security, immunity, freedom from faults, a greeting of peace, peace
4:94 whomever gave you a proposal of peace
5:16 followed His contentment to ways of peace
6:54 Peace be to you. Your Lord prescribed mercy
10:25 God calls to the Abode of Peace and He
11:48 O Noah! Get thee down with peace from Us
11:69 They said: Peace; he said: Peace; and he
11:69 Peace; he said: Peace; and he presently
13:24 Peace be to you for what you endured
14:23 And their greeting in it will be: Peace
15:46 Enter them in peace as ones who are safe
15:52 upon him and said: Peace! He said: Truly we
16:32 who are good, they say to them: Peace
19:15 peace be on him the day on which he was
19:33 and peace be on me the day I was given birth
19:47 said: Peace be to thee; I will ask for
19:62 Peace; and they will have their provision in
20:47 peace be to him who followed the guidance
21:69 We said: O fire! Be coolness and peace for
25:63 ignorant addressed them, they said: Peace
25:75 They will be in receipt of greetings and peace
27:59 Say: The Praise belongs to God and peace be
28:55 Peace be to you! We are not looking for the
33:44 Peace! And He prepared for them a generous
36:58 Peace! A saying from the Compassionate
37:29 Peace be on Noah among the worlds
37:109 Peace be on Abraham
37:120 Peace be on Moses and Aaron
37:130 Peace be on Elijah
37:181 And peace be to the ones who are sent
39:73 Peace be on you! You fared well! So enter it, so overlook them and say: Peace. And they
50:34 Enter you there in peace. That is the Day of
51:25 said: Peace. He said: Peace to a folk, ones who are healthy
51:25 said: Peace. He said: Peace to a folk, ones who are healthy
56:26 but the saying of: Peace! Peace!
56:26 but the saying of: Peace! Peace!
56:91 then: Peace for thee from the Companions of
59:23 The Holy, The Peaceable, The One Who is
97:5 Peace it is until the time of the rising dawn

1565. SALĂM—masculine noun—pure-hearted
26:89 approached God with a pure-hearted heart
37:84 near his Lord with a pure-hearted heart

1566. ISTASLAMA—verb X perfect—to resign oneself to submission to God
verb X active participle (mustaslim)—one who resigns oneself in submission
37:26 will resign themselves to submission to God

1567. SULLAM—masculine noun—a ladder
6:35 or a ladder to heaven so that thou wouldst
52:38 Or have they a ladder by means of which

1568. SULAYMĂN—proper noun—Solomon
2:102 recount during the dominion of Solomon
2:102 Solomon was not ungrateful except the
4:163 Job and Jonah and Aaron and Solomon
6:84 David and Solomon and Job and Joseph and
21:78 David and Solomon, when they give
21:79 So We caused Solomon to understand it. And
21:81 Solomon, the wind tempest running by His
27:15 We gave David and Solomon knowledge. And
27:16 Solomon inherited from David and he said: O
27:17 there was assembled before Solomon his
27:18 Enter your dwellings so that Solomon
27:30 it is from Solomon and truly it is in the
27:36 So when they drew near Solomon, he said:
27:44 and I submitted with Solomon to God, the
34:12 And to Solomon We subjected the wind. The
38:30 We bestowed Solomon on David. How
38:34 We tried Solomon. We cast a lifeless body on

S L W

1569. SALWA—feminine noun—quails
2:57 to descend to you the manna and the quails
7:160 caused to descend the manna and the quails
20:80 down to you the manna and the quails

S M D

1570. SAMADA—verb I perfect—to stand in astonishment
verb I active participle (śāmid)—one who passes life in enjoyment
53:61 you are ones who pass life in enjoyment

S M R

1571. SAMARA—verb I perfect—verb I active participle (śāmir)—one who talks nonsense
23:67 who nightly talk nonsense, talking foolishly
and the Samaritan caused them to go astray.

S{MIR|—proper noun—Samaritan

They said: We heard a male spiritual warrior

she heard of their planning, she sent for

our Lord! We perceived and heard. So return

They said: We heard and we rebelled so grant

They will not hear even the low sound of it.

They will not hear, to give listen

you illumination? Will you not then hear

are certainly signs for a folk who hear

arrogant, as if he had not been hearing

are the signs. Will they not then hear

If you call to them, they would not hear your

who were ungrateful said: Hear not

Assume they that We hear not their secret

as one who grows arrogant as if he hears

a Day when they will hear the Cry with The

They will not hear any idle talk in it nor

she complains to God and God hears

they speak, thou hast heard their saying

they would say: If we had been hearing or

will they hear in it nor any denial

They will hear no babble in it

verb I imperative (isma‘)—hear

the ability to hear, to give listen

the ability to hear and their sight

If God took your having the ability to hear

Who controls having the ability to hear and

nor had they been with the ability to hear

upon their ability to hear and their sight

Truly having the ability to hear and sight

6:46 If God took your having the ability to hear

10:31 Who controls having the ability to hear and

11:20 not had they been with the ability to hear

15:18 the ability to hear by eavesdropping

16:78 the ability to hear and sight and mind so

16:108 upon their ability to hear and their sight

17:36 Truly having the ability to hear and sight

18:101 and who had not been able to hear

2:75 you to grow, have the ability to hear

2:20 the ability to hear and their sight

26:212 from having the ability to hear, are the ones

26:223 who gives listen but most of them are ones

32:9 He made for you the ability to hear and sight

41:20 having the ability to hear and by their sight

41:22 your having the ability to hear or by your

45:23 sealed over his having the ability to hear

46:26 We made for them the ability to hear and

46:26 Yet having the ability to hear availed them

50:37 listen by willingly having the ability to hear.

67:23 grow and assigned you the ability to hear

72:9 sitting in position having the ability to hear

1574. ASMA‘A—verb IV perfect—to cause someone to hear

have caused them to be willing to hear

if He had caused them to be willing to hear

verb IV imperfect (yusmi‘u)—

to cause someone to hear

caused someone unwilling to hear, to hear

cause the dead to hear nor wilt thou cause to

to hear nor wilt thou cause to hear

Thou wilt cause to hear but whoever believes
Concordance of 1575. TASAMMA’A-1583.

1575. TASAMMA’A—verb V perfect—to pay attention to
verb V imperfect (yassamma’u)—to pay attention to
37:8 They pay no attention to the lofty Council

1576. ISTAMA’A—verb VIII perfect—to listen
verb VIII imperfect (yastami’u)—to listen
6:25 And among them are those who listen to thee
10:42 among them are some who listen to thee. So
17:47 in knowledge of what they listen for when
17:47 when they listen to thee. And when they
26:25 said to those around him: Listen you not
39:18 those who listen to the saying of the Quran
46:29 who listen to the Quran, when they found
47:16 them are some who listen to thee until when
52:38 they a ladder by means of which they listen
72:9 whoever listens now will find a burning
verb VIII imperative (istami’)—listen
7:204 when the Quran was recited, listen and pay
20:13 And I chose thee so listen to what is revealed
22:73 A parable was propounded, so listen to it
30:41 listen thou on a Day when one who cries out
verb VIII active participle (mustami’u)—to listen
26:15 We will be with you, ones who are listening
52:38 Then let ones who are listening bring a clear

1577. SAMI’—masculine noun—hearing
2:127 Thou alone art The Hearing, The Knowing
2:137 And He is The Hearing, The Knowing
2:181 Truly God is Hearing, Knowing
2:224 humanity and God is Hearing, Knowing
2:227 truly God is Hearing, Knowing
2:244 Way of God and know that God is Hearing,
2:256 It is not breakable and God is Hearing,
3:34 offspring and God is The Hearing, The
3:35 Thou, Thou alone art The Hearing, The
3:38 from Thy Presence. Truly Thou art hearing
3:121 positions for fighting, God is Hearing
4:58 of you. Truly God had been Hearing
4:134 to come. And God had been Hearing, Seeing
4:148 God had been Hearing, Knowing
5:76 And God, He is The Hearing, The Knowing

6:13 and the daytime. And He is The Hearing
6:115 And He is the The Hearing, The Knowing
7:200 seek refuge in God. Truly He is Hearing,
8:17 fair trial from Him. Truly God is Hearing,
8:42 clear portent. And truly God is Hearing
8:53 within themselves and truly God is Hearing
8:61 Truly He is The Hearing, The Knowing
9:98 turn of fortune. And God is Hearing
9:103 and rest to them. And God is Hearing
10:65 glory belongs to God. He is The Hearing
11:24 to hear and the other, seeing and hearing
12:34 Truly He, He is The Hearing, The Knowing
14:39 truly my Lord is Hearing the supplication
17:1 Truly He, He is The Hearing, The Seeing
21:4 and the earth. And He is The Hearing
22:61 nighttime. And truly God is Hearing, Seeing
22:75 and from humanity. Truly God is Hearing
24:21 whom He wills. And God is Hearing
24:60 better for them (f), and God is Hearing
26:220 Truly He is The Hearing
29:5 which arrives. And He is The Hearing, The
29:60 for it and for you. And He is The Hearing
31:28 of a single soul. Truly God is Hearing
34:50 my Lord reveals to me. Truly He is Hearing
40:20 anything, truly God, He is The Hearing
40:56 refuge in God. Truly He, He is The Hearing,
41:56 refuge in God. Truly He is The Hearing
42:11 like Him anything. And He is The Hearing
49:1 of God. Truly God is Hearing
58:1 between you both. Truly God is Hearing
76:2 We test him. So We made him hearing

1578. SAMA’—masculine noun—one who hearkens
5:41 Jews are ones who hearken to lies
5:41 ones who hearken to folk of others who
5:42 ones who hearken to lies, the ones who
9:47 ones who would have harkened to them

S M K

1579. SAMK—masculine noun—vault
79:28 He exalted its vault and shaped it

S M M

1580. SAMA’—masculine noun—eye of the needle
7:40 penetrates through the eye of the needle

1581. SAMÜM—feminine noun—burning wind
15:27 before from the fire of a burning wind
52:27 from the punishment of the burning wind
56:42 Those in burning wind and scalding water

S M N

1582. ASMANA—verb IV perfect—to fatten
verb IV imperfect (yusminu)—to fatten
88:7 It will not fatten nor will it avail hunger

1583. SAMA’—masculine noun (plural simán)—fattened
To God belongs the Fairer Names, so call to me over names which you named, you and we.

And flocks that they remember not the Name so eat not of that over which the Name of God was named.

So eat of that over which the Name of God was named.

They are but names that you named, you and your fathers; so do not name for Allah any of the names that you named, you and your fathers, nor is either of you named Allah.

His name is the Messiah—Jesus son of Mary. And We taught him the Name which is determined for him only, as We taught Adam the names of all things, so that We might test him to see who is the obedient.

And when We communicated to them their names.

And He taught Adam the names, all of them.

And He is the One Who owns dominion of the heavens and the earth; all are ones who are slaves of Him.

And by the power of the heavens and the earth, He is the Merciful, the Forgiving.

The Merciful.

And He is the One Who owns dominion of the heavens and the earth; all are ones who are slaves of Him.

And He is the One Who owns dominion of the heavens and the earth; all are ones who are slaves of Him.

And by the power of the heavens and the earth, He is the Merciful, the Forgiving.

And He is the One Who owns dominion of the heavens and the earth; all are ones who are slaves of Him.

And by the power of the heavens and the earth, He is the Merciful, the Forgiving.

And He is the One Who owns dominion of the heavens and the earth; all are ones who are slaves of Him.

And by the power of the heavens and the earth, He is the Merciful, the Forgiving.

And He is the One Who owns dominion of the heavens and the earth; all are ones who are slaves of Him.

And by the power of the heavens and the earth, He is the Merciful, the Forgiving.

And He is the One Who owns dominion of the heavens and the earth; all are ones who are slaves of Him.

And by the power of the heavens and the earth, He is the Merciful, the Forgiving.
Concordance of 1587. SAMĀʾ The Sublime Quran

4:132 God belongs whatever is in the heavens and
4:153 sendest down to them a Book from heaven
4:170 the heavens and the earth. And God had
4:171 whatever is in the heavens and whatever is
5:17 to God belongs the dominion of the heavens
5:18 to God belongs the dominion of the heavens
5:40 belongs the dominion of the heavens and the
5:97 whatever is in the heavens and whatever is
5:112 to us a table spread with food from heaven
5:120 To God belongs the dominion of the heavens
6:1 belongs to God Who created the heavens
6:3 He is God in the heavens and in and on the
6:6 And We sent abundant rain from heaven and
6:14 One Who is Originator of the heavens and
6:35 in the earth or a ladder to heaven
6:73 is He Who created the heavens and the earth
6:75 Abraham to see the kingdom of the heavens
6:79 my face to He Who Originated the heavens
6:99 Who caused water to descend from heaven
6:101 He is Beginner of the heavens and the earth
6:125 if he had been climbing up a difficult ascent
7:40 the doors of heaven will not be opened up to
7:54, God, Who created the heavens and the
7:96 from the heaven and the earth except they
7:158 the dominion of the heavens and the earth
7:162 sent wrath from heaven because they had
7:185 they not in the kingdom of the heavens and
7:187 It was heavy, hidden in the heavens and the
8:11 He sends down water from heaven for you
8:32 rain down rocks on us from heaven or bring
9:116 to Him belongs the dominion of the heavens
10:3 Lord is God Who created the heavens and
10:6 whatever God has created in the heavens
10:18 of what He knows not in the heavens nor in
10:24 that We caused to descend from heaven
10:31 Say: Who provides for you from the heaven
10:55 to God belongs all that is in the heavens and
10:61 in or on the earth nor in the heaven nor what
10:66 belongs whatever is in the heavens and
10:68 to Him is whatever is in the heavens
10:101 Say: Look on what is in the heavens and the
11:7 it is He Who created the heavens and the
11:44 Take in thy water! And O heaven: Desist
11:52 send abundant rain to you from heaven and
11:107 dwell in it for as long as the heavens and
11:108 dwell in it for as long as the heavens and
11:123 to God belongs the unseen of the heavens
12:101 One Who is Originator of the heavens and
12:105 how many signs of the heavens and the
13:2 It is He Who exalted the heavens without
13:15 prostrates whatever is in the heavens and
13:16 Say: Who is the Lord of the heavens and the
13:17 to descend from heaven and it flowed into
14:2 whatever is in the heavens and whatever
14:10 One Who is Originator of the heavens and
14:19 not considered that God created the heavens
14:24 one that is firm and its branches are in heaven
14:32 God is He Who created the heavens and the
14:38 from God in or on the earth or in heaven
14:48 for other than this earth and the heavens
15:14 if We opened for them a door from heaven
15:16 We made constellations in the heavens and
15:22 We caused water to descend from heaven.
15:85 We created not the heavens and the earth
16:10 water to descend from heaven for you
16:49 God prostrates whatever is in the heavens
16:52 is in the heavens and the earth and His is
16:65 God caused water to descend from heaven
16:73 for them anything from the heavens and
16:77 belongs the unseen of the heavens and the
16:79 subservient in the firmament of the heavens
17:44 seven heavens glorify Him and the earth and
17:55 of whoever is in the heavens and in and on the
17:92 Or hast thou caused heaven to drop upon us
17:95 sent down for them from heaven an angel as
17:99 not that God Who created the heavens and
18:102 the Lord of the heavens and the earth as
18:14 said: Our Lord is the Lord of the heavens
18:26 to Him belongs the unseen of the heavens
18:40 will send on it a thunderclap from heaven
18:45 that We caused to descend from heaven and
18:51 to witness the creation of the heavens and
19:65 heavens and the earth and what is between
19:90 whereby the heavens are almost split
19:93 There is none at all in the heavens and the
20:6 To Him belongs whatever is in the heavens
20:53 and caused water to descend from heaven
21:32 We created not the heavens and the earth
21:19 belongs whatever is in the heavens and the
21:30 those who are ungrateful that the heavens
21:32 We made heaven as a guarded roof. Yet they
21:56 Nay! Your Lord is the Lord of the heavens
21:104 On a Day when We roll up the heavens like
22:15 let him stretch out a cord to heaven. Again,
22:18 whoever is in the heavens and whoever is in
22:23, 22:24, 22:25, 22:26 heaven and the birds snatch him or the wind
22:24 whatever is in the heavens and whatever is
22:65 command and He holds back the heaven
22:70 known that God knows what is in the heavens
23:18 We caused water to descend from heaven in
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15:96 God another god. But they will know
16:55 So let them take joy; they will know
18:86 Again, he will be returned to his Lord Who
19:59 followed their lusts so they will meet error
19:66 When I am dead, will I be brought out living
25:42 they will know at the time when they see
25:77 for surely you denied so it will be close at
26:49 Then you will know. I will certainly cut off
29:66 them take joy for soon they will know
30:34 Then take joy. You will know
37:170 ungrateful for it and they will know
39:39 I am one who acts. You will know
40:70 Our Messengers. Then they will know
43:89 and say: Peace. And they will know
53:40 and that his endeavoring will be seen
84:8 then he will be made a reckoning, an easy
84:11 he will call for damnation
92:21 He will be well-pleased
102:3 No indeed! You will know
102:4 Again, no indeed! You will know

S W Q
1623. S̱Q̳A-verb I perfect—to drive
7:57 We will drive it to a dead land and then We
35:9 We drove them to a dead land and We gave
verb I imperfect (yəsāq̲u) —to drive
19:86 We will drive the ones who sin to hell
32:27 Consider they not that We drive water to the
verb I perfect passive (ṣīq̲a) —to be driven
39:71 will be ones who are driven to hell
39:73 Godfearing will be ones who are driven
verb I imperfect passive (yusāq̲u) —
to be driven
8:6 as if they had been driven to death and they
verb I active participle (sāt̲iq̲) —
one who drives
50:21 near with an angel, one who drives, and

1624. M̱A-S̱Q̳—masculine noun—driving
75:30 that Day he will be driving toward thy Lord

1625. S̱Q̳—feminine noun (plural s̱uq̲)—leg,
stalk of a plant, great calamity
27:44 she assumed it to be a pool and she bared
38:33 took to doing a wiping over their legs and
48:29 stout and rose straight on its plant stalk
68:42 the great calamity will be uncovered and
75:29 one leg was intertwined with the other leg
75:29 one leg was intertwined with the other leg

1626. A-S̱W̳A-Q—feminine noun (plural of s̱uq̲)—markets
25:7 walks in the markets? Why was an angel not
25:20 they eat food and walk in the markets

S W L
1627. S̱W̳W̳ALA—verb II perfect—with preposition la to entice
12:18 He said: Nay! Your souls enticed you with a
12:83 He said: You were enticed by your souls into
20:96 cast it forth. And thus my soul enticed me
47:25 to them, it was Satan who enticed them

S W M
1628. A-S̱M̳A—verb I perfect—to pasture herds
verb I imperfect (yusim̲u) —to pasture herds
16:10 from it trees wherein you pasture your herds

1629. S̱W̳W̳AMA—verb II perfect—to go to pasture
verb II active participle (m̱usawwīm) —
one with a mark of distinction
3:125 angels—ones with marks of distinction
verb II passive participle (m̱usawwā̲m) —
one who is distinguished (by appearance)
3:14 silver and horses, ones that are distinguished
11:83 ones that are distinguished from the ones
51:34 distinguished by thy Lord for

1630. S̱M̳A—verb I perfect—to cause an affliction to befall
verb I imperfect (yas̲im̲u) —
to cause an affliction to befall
2:49 who cause an affliction to befall you
7:141 who cause an affliction to befall you of a
7:167 those who cause an affliction to befall on
14:6 Pharaoh who cause an affliction to befall

1631. S̱M̳A—masculine noun—mark
2:273 Thou wilt recognize them by their mark
7:46 men who recognize everyone by their mark
7:48 whom they would recognize by their mark
47:30 by their mark. But certainly thou wilt
48:29 Their mark is on their faces from the effects
55:41 Ones who sin will be known by their mark

S W Y
1632. S̱W̳W̳Ā—verb II perfect—to shape, to level
2:29 Then He shaped them into seven heavens
15:29 I shaped him and breathed into him of My
18:37 and, again, shaped thee into a man
32:9 Again, He shaped him and breathed into him
38:72 I shaped him and breathed into him My
75:38 a clot and He created him and shaped him
79:28 He exalted its vault and shaped it
82:7 He Who created thee, then shaped thee in
87:2 Who created and shaped
91:7 and by the soul and what shaped it
91:14 them for their impiety. Then He leveled
verb II imperfect (yusawwā) —
to shape, to level, to make equal
26:98 when we made you equal with the Lord of
75:4 who have power to shape his fingers
verb II imperfect passive (yusawwā) —
to be shaped
4:42 earth be shaped over them but they will not
1633. SAWA—verb III perfect—to make level
18:96 of iron until when he made level between

1634. ISTAWA—verb VIII perfect—to turn one's attention, to be on the same level, to be seated, to sit upon, to rise straight, to stand poised, to be seated, to be equal
2:29 Again, He turned His attention to the heaven.
7:54 He turned His attention to the Throne.
10:3 He turned Himself to the Throne; managing
11:44 and it was on the same level as Al-Judi
13:2 He turned his attention to above the Throne.
20:5 The Merciful turned His attention to the
23:28 whoever is with thee art seated in the boat
25:59 He turned His attention to the Throne. The
28:14 come of age, and he straightened himself up
32:4 in six days. Again, He turned His attention
41:11 He turned His attention to the heaven while
43:13 you sit upon their backs and, again, you may
48:29 It then became stout and rose straight on its
53:6 Possessor of Forcefulness. Then he stood
57:4 Again, He turned His attention to the Throne
verb VIII—imperfect (yastawat)—to turn one's attention, to be on the same level, to be seated, to sit upon, to rise straight, to stand poised, to be seated, to be equal
2:9 He turned His attention to the heaven
5:44 He turned His attention to the Throne.
10:3 He turned Himself to the Throne; managing
11:44 and it was on the same level as Al-Judi
13:2 He turned his attention to above the Throne.
20:5 The Merciful turned His attention to the
23:28 whoever is with thee art seated in the boat
25:59 He turned His attention to the Throne. The
28:14 come of age, and he straightened himself up
32:4 in six days. Again, He turned His attention
41:11 He turned His attention to the heaven while
43:13 you sit upon their backs and, again, you may
48:29 It then became stout and rose straight on its
53:6 Possessor of Forcefulness. Then he stood
57:4 Again, He turned His attention to the Throne
27:69 Say: Journey through the earth. Then look
29:20 Say: Journey through the earth and look on
30:42 Say: Journey through the earth. Then look
34:18 Journey through them as ones who are safe
towns—and We ordained journeying
52:10 and the mountains will journey a journey

1641. SAYYARA—verb II perfect—to set in motion

verb II imperfect (yusayyiru)—
to set in motion
10:22 He it is Who sets you in motion through dry
18:47 And on a Day We will set in motion the
verb II perfect passive (sayyira)—
to be set in motion
13:31 that would have set mountains in motion
78:20 And the mountains will be set in motion and
81:3 when the mountains will be set in motion

1642. SIRAH—feminine noun—state
20:21 We will cause it to return to its first state

1643. SAYYARAH—feminine noun—company
of travelers
5:96 for you and for a company of travelers
12:10 Some company of travelers will pick him out,
12:19 company of travelers so they sent their

1644. SALA—verb I perfect—to flow
13:17 to descend from heaven and it flowed into

1645. ASALA—verb IV perfect—to cause to flow
34:12 We caused a spring of molten brass to flow

1646. SAYL—masculine noun—flood
13:17 according to their measure then the floods
34:16 aside. So We sent against them the flood

1647. SAYNA—proper noun—Sinai
23:20 forth from the Mount Sinai that bears oil

1648. SININ—proper noun—Mount Sinai
95:2 and by Mount Sinai

1649. MASH’AMAH—feminine noun—the left
5:6 who are the Companions of the Left
90:19 be the Companions of the Left

1650. SHA’N—masculine noun—matter
10:61 Thou hast not been on any matter nor hast
24:62 had been with him on a collective matter
55:29 earth. Every day He is on some matter
80:37 of them on that Day will be a matter that

1651. SHABBABA—verb II perfect—to liken
verb II perfect passive (shubbiha)—
with preposition li to show someone a
likeness of another
4:157 Rather a likeness to him of another was shown

1652. TASHABAHA—verb VI perfect—to re-
semble one another, to be unspecific
2:70 cows resembled one another to us
2:118 Their hearts resembled one another
3:7 they follow what was unspecific
13:16 so that the creation resembled one another to
verb VI active participle (mutashabih)—one
that resembles another, one that is
unspecific, one that is consistent
2:25 brought it—ones that resemble one another
3:7 the Book and others, ones that are unspecific
6:99 each to each and not resembling one another
6:141 resembling and not resembling one another
6:141 resembling and not resembling one another
39:23 discourse, a Book, one that is consistent

1653. ISHTABAHA—verb VIII perfect—like
each to each
verb VIII active participle (mushtabih)—
like each to each
6:99 each to each and not resembling one another

1654. ASHTAT—masculine noun (plural of
shatt)—separately
24:61 that you eat altogether or separately
99:6 separately, that they may be caused to see

1655. SHATTAT—masculine noun (plural of
shatt)—diverse
20:53 We brought out from it diverse pairs of
59:14 are diverse. That is because they are a folk
92:4 truly your endeavoring is diverse

1656. SHITTA—masculine noun—winter
106:2 their solidarity is the winter and the summer

1657. SHAJARA—verb I perfect—to disagree
4:65 thee a judge in what they disagreed about

1658. SHAJARAH—feminine noun—a tree
2:35 but come not near this, the tree, or you both
7:19 this tree or you both will be of the ones who
7:20 from this tree so that neither of you be angels
7:22 Then when they both experienced of the tree,
7:22 Prohibited I not both of you from that tree
14:24 a good word is what is like a good tree
14:26 parable of a bad word is that of a bad tree
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16:10 to drink and from it trees wherein you
16:68 houses from the mountains and in the trees
17:60 but as a test for humanity—and the tree
20:120 point thee to the Tree of Infinity and a
22:18 and the stars, the mountains, the trees
23:20 and a tree that goes forth from the Mount
24:35 kindled from the oil of a blessed olive tree,
27:60 It had not been for you to cause their trees to
28:30 of the blessed ground from the tree
31:27 if trees on the earth were only pens and the
36:80 you the fire out of a green tree. That is
37:62 better as hospitality or the tree of Zaqqum
37:64 it is a tree that goes forth, its roots in hellfire
37:146 We caused a vine of gourd to develop over
44:43 Truly the tree of Zaqqum
48:18 of allegiance to thee beneath the tree
52:52 is protected from his own stinginess, then
56:72 Is it you who caused the tree to grow or are
56:16 protected from his own stinginess
59:9 is protected from his own stinginess, then
64:16 and persons were prone to stinginess
66:20 that which is laden
68:70 those imbued with severe might
7:164 One Who Punishes them with a severe
8:48 fear God and God is Severe in repayment
8:13 His Messenger, then truly God is Severe in
8:25 that God is truly Severe in repayment
8:52 God is Strong, Severe in repayment
9:69 more wealth and children and they enjoyed
9:81 Say: The fire of hell has more severe heat.
9:97 The nomads are stauncher in ingratitude
10:70 the severe punishment because they had
10:88 their wealth and harden their hearts so that
20:85 will be returned to the hardest punishment
20:127 to come is more severe and that which
20:31 Strengthen my vigor with him
21:97 will be that which is fixed in horror of those
47:4 thrashing. Then tie them fast with restraints

1665. ISHTADDA—verb VIII perfect—with preposition bi to blow strong
14:18 ashes over which the wind blew strongly

1666. SHADĪD—masculine noun (plural ashiddā', shidād)—hard, stauncher, severe,
more grave, superior, stronger, stern

2:24 were as rocks or harder in hardness
2:85 will be returned to the hardest punishment
2:165 who believed are stauncher in cherishing
2:165 and that God is Severe in punishment
2:191 persecution is more grave than killing
2:196 of God and know that God is Severe in
2:200 or a stauncher remembrance, and among
2:211 then truly God is Severe in repayment
3:3 severe punishment, and God is Almighty,
3:11 and God is Severe in repayment
3:56 with a severe punishment in the present and
4:46 better for them and a stauncher confirming
4:47 God or with a more severe dreading
4:84 God is Stauncher in might and Stauncher in
4:84 and Stauncher in making an example
5:2 be Godfearing of God. Truly God is Severe in
5:82 Truly thou wilt find the hardest of humanity
5:98 God is Severe in repayment and that God is
6:124 severe punishment for what they had been
7:164 One Who Punishes them with a severe
8:13 His Messenger, then truly God is Severe in
8:25 that God is truly Severe in repayment
8:52 God is Strong, Severe in repayment
9:69 more wealth and children and they enjoyed
9:81 Say: The fire of hell has more severe heat.
9:97 The nomads are stauncher in ingratitude
10:70 the severe punishment because they had
11:80 against you or take shelter with stauncher
11:102 Truly His taking is painful, severe
12:48 Again, seven severe years will approach
13:6 their injustice; and truly thy Lord is Severe
13:13 about God and He is a Severe Force
14:2 For them is the severe punishment
14:2 truly My punishment will be severe
14:7 those imbued with severe might
15:75 We will be ones who punish it with a severe
18:2 truth-loving—to warn of severe violence
19:69 was more severe in stubborn rebellion
20:71 which of us is more severe in punishment
20:127 to come is more severe and that which
22:2 But the punishment of God will be severe
25:77 a door for them of a severe punishment.
27:21 punish him with a severe punishment or
27:33 and imbedded with vigorous might
28:78 who were more vigorous in strength than he
30:9 superior to them in strength and they plowed
30:9 were convulsed with a severe convulsing
34:46 warner to you of a severe punishment in
35:7 for them will be a severe punishment

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35:10 will be a severe punishment. And the
35:44 before them and they had been stronger
37:11 So ask them for advice: Are they stronger in
38:26 a severe punishment because they forgot the
40:3 Severe in Repayment, The Possessor of
40:21 they had been superior to them in strength
40:22 God took them. Truly He is Strong, Severe in
40:46 to enter the severest punishment
40:82 and they were more vigorous in strength
41:15 vigorous than us in strength
41:15 Who created them, He was more vigorous
41:27 to experience a severe punishment
42:16 for them will be a severe punishment
42:26 theirs will be a severe punishment
43:8 perish the more vigorous in courage than them
47:13 had there been which was stronger in
48:16 a folk imbued with severe might
48:29 And those who are with him are severe
50:26 Then cast him into the severe punishment
50:36 stronger than they in courage so that they
53:5 by The One Stronger in Strength
57:20 world to come there is severe punishment
57:25 iron in which is vigorous might and profits
58:15 God prepared a severe punishment for them.
59:4 a breach with God, then truly God is Severe
59:7 of God. Truly God is Severe in repayment
59:13 you are a more severe fright in their breasts
59:14 is very severe. You would assume them
65:8 a severe reckoning and We punished it
65:10 God prepared for them a severe punishment.
66:6 severe who rebel not against whatever God
72:8 we found it was filled with stern guards and
73:6 night, is when impression is strongest and
78:24 in it not any coolness nor any drink
79:27 Is your constitution harder to create or the
79:36 And We built over you seven superior ones
85:12 the seizing by force by thy Lord is severe
26:155 she camel. She has a right to drink and you
56:55 ones who drink like the drinking of thirsty
56:56 who drink the drinking of thirsty

1669. ASHRABA—verb IV perfect—to steep

2:249 Whosoever would drink of it, he is not of me
2:249 they drank of it but a few of them

1668. SHARIBA—verb I perfect—to drink

2:249 you eat and he drinks of what you drink
2:251 you eat and he drinks of what you drink
56:68 Considered you the water that you drink
76:6 spring from which will drink the ones who
38:51 will call for many sweet fruits and drink
38:42 that is cool and from which to drink
16:10 to drink from it and from it trees wherein you
16:37 every clan knew their drinking place
16:49 into the ways of thy Lord. Drink goes forth
16:66 that which is delicious to the ones who drink
16:70 is a drink of scalding water and a painful
37:46 white, a delight to ones who drink
38:12 the seizing by force by thy Lord is severe
72:8 we found it was filled with stern guards and
73:6 night, is when impression is strongest and
78:24 in it not any coolness nor any drink

1671. MASHRAB—masculine noun—a drink

2:249 they drank of it but a few of them

1667. ASHUDD—masculine noun—balagha

6:152 fairer until one reaches the coming of age
12:22 when he was fully grown and come of age,
17:34 fairer until he reaches the coming of age
18:82 they be fully grown, having come of age
22:5 again, you may reach the coming of age
28:14 when he was fully grown, come of age, and
40:67 you come of age and are fully grown: again,
46:15 he was fully grown, having come of age

SH R B

1668. SHARIBA—verb I perfect—to drink

2:249 you eat and he drinks of what you drink
2:251 you eat and he drinks of what you drink
56:68 Considered you the water that you drink
76:6 spring from which will drink the ones who
2:60 eat and drink from the provision of God
2:187 eat and drink until the white thread becomes
7:31 eat and drink, but exceed not all bounds
19:26 So eat and drink and thy eyes be refreshed
52:19 Eat and drink wholesomely because of what
69:24 Eat and drink wholesomely for what you did
77:43 Eat and drink wholesomely for what you had

verb I verbal noun (1) (shirb)—drinking

26:155 she camel. She has a right to drink and you
54:28 of the water is between them. Every drink is

verb I verbal noun (2) (shurb)—drinking

56:55 ones who drink like the drinking of thirsty

1670. SHARAB—masculine noun—a drink

2:251 you eat and he drinks of what you drink
6:60 eat and drink from the provision of God
26:155 she camel. She has a right to drink and you
56:55 ones who drink like the drinking of thirsty

1671. MASHRAB—masculine noun—a drinking place

2:60 every clan knew their drinking place
7:160 each clan knew their drinking place. And We
36:73 providing a place from which to drink. Will

SH R D

1672. SHARABA—verb I perfect—to expand

16:106 expanded his breast to disbelief, on them is
39:22 breast God expanded for submission in a

verb I imperfect (yashrahu)—to expand

6:125 God wants, He guides him. He expands his
94:1 Expand We not thy breast

verb I imperative (ishrah)—expand

20:25 Moses said: My Lord! Expand my breast for

1673. SHARRADA—verb II perfect—to break up

8:37 come upon them in war, then break them up
1674. SHIRDHIMAH—masculine noun—a crowd
26:54 They said: These are truly a small crowd

1675. SHARR—masculine noun—evildoing, wrong doing, worse, in a worse position, chastisement
2:216 perhaps you love a thing and it is worse for
3:180 Nay! It is worse for them; to be hung around
5:60 Say: Will I tell thee of worse than that as a
5:60 worse placed and ones who go astray from
8:22 worst of moving creatures with God are
8:55 Truly the worst of moving creatures with
10:11 God is to quicken the worst for humanity, as
12:77 He said: You are in a worse place; and God is
17:11 the human being calls to worse as much as
17:93 withdrew aside. And when worse afflicted
19:75 they will know whose place is worse and
21:35 try you with the worst and good as a test.
22:72 Say: Shall I tell you of worse than that, God
24:11 Assume it not worse for you. Nay! It is good
25:34 their faces in hell, those are worse placed
38:55 defiant, there will be a worse destination
38:62 had been numbering among the worst
41:49 but if the worst afflicted him, then he
41:51 but when the worst afflicted him, then he is
70:20 worst afflicted him, he is impatient
70:22 we are not informed whether the worst was
76:7 vows and they fear a Day when the worst
76:11 So God would protect them from worse on
98:6 will dwell in it forever. Those are the worst
99:9 the weight of an atom of the worst will see it
113:2 worst of those things which He created
113:3 the worst of the darkness of the night when
113:4 worst of the women who practice magic
113:5 and from the worst of one who is jealous
114:4 the worst of the sneaking whisperer of evil

1676. SHARAR—collective masculine noun—sparks
77:32 Truly it will throw up sparks of fire like the

1677. ASHRAT—masculine noun (plural of sharat)—tokens
47:18 Certainly some of its tokens drew near. Then

1678. SHARA'A—verb I perfect—to lay down the law
42:13 He laid down the law of the way of life for
42:21 who laid down the law of the way of
verb I active participle (shurr'a, plural shari')—which is visible on the shore
7:163 one that was visible on the shore, and the

1679. SHIR'A—feminine noun—a divine law
5:48 For each among you We made a divine law

1680. SHARI'AH—feminine noun—an open way
45:18 assigned thee an open way of the command,

1681. ASHRQA—verb IV perfect—to shine
39:69 the earth will shine with the Light of its
verb IV verbal noun (ishrag)—rising of the sun
38:18 him in the evening and the rising of the sun
verb IV active participle (mushriq)—at sunrise
15:73 So the Cry took them at sunrise
26:60 So they pursued them at sunrise

1682. SHARQI—masculine noun—eastern
19:16 apart from her people to an eastern place
24:35 of a blessed olive tree, neither eastern nor

1683. MASHRIQ—masculine noun (plural mashriq)—east, sunrise, rising places
2:115 to God belongs the East and the West
2:142 Say: To God belongs the East and the West
2:177 your faces towards the East or the West
2:258 Truly God brings the sun from the East
7:137 the east of the region and its west which We
26:28 Moses said: The Lord of the East and the
37:5 between them and the Lord of the sunrise
43:38 and between thee of two sunrises!
55:17 The Lord of the Two Easts and the Lord of
70:40 oath by the Lord of the rising places and
73:9 The Lord of the East and of the West, there

1684. ASHRAKA—verb IV perfect—with preposition bi to make someone a partner, ashraka bi-Allah to associate something with God, to ascribe partners with God, alladhina ashrakû those who have associated with God
2:96 even of those who ascribed partners with
3:151 alarm, because they ascribed partners with
3:186 those who ascribed partners with God much
5:82 those who have ascribed partners with God
6:22 say to those who ascribed partners with God
6:81 I fear what you ascribed as partners with
6:81 while you fear not that you ascribe as partners
6:88 they ascribed partners with Him, what they
6:107 they would not have ascribed partners
6:148 ascribed partners with God will say: If God
6:148 ascribed partners with God, nor our fathers
7:173 before us ascribed partners with God
10:28 say to those who ascribed partners with God
14:22 your ascribing me as partner with God
16:35 those who ascribed partners with God said:
16:86 ascribed partners saw their ascribed
22:17 and those who ascribed partners—truly God
39:65 ascribed a partner with God, certainly
verb IV imperfect (yushriku)—with preposition bi to make someone a partner, ashraka bi-Allah to associate something with God, to ascribe partners with God, al-
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ladhina ashrikā those who have associated with God
3:64 but God and ascribe nothing as partners
4:36 and ascribe nothing as partners with Him
4:48 ascribes partners with God, then surely he
4:116 whoever ascribes partners with God, then
5:72 truly whoever ascribes partners with God,
6:19 free from partners you ascribe with Him
6:41 forget whatever partners you ascribe with
6:64 And, again, you ascribe partners with
6:78 from the partners you ascribe with Him
6:80 I fear not whatever partners you ascribe
6:151 ascribe nothing as partners with Him
7:33 unrightful insolence to ascribe partners with
7:190 Exalted then above partners they ascribe
7:191 Ascribe they partners with God who create
9:31 be to Him above partners they ascribe
10:18 exalted is He above partners they ascribe
11:54 that I am free from partners you ascribe
12:38 that we ascribe anything as partners
13:36 and not to ascribe partners with Him
16:1 Exalted is He above partners they ascribe
16:3 Exalted is He above partners they ascribe
16:34 of people among you ascribe partners with
18:26 He ascribes no one partners in His
18:38 and I will not ascribe partners with my
18:42 he says: Would that I not ascribe partners
18:110 ascribe no partners in the worship of his
22:26 thou wilt ascribe nothing as partners with
22:31 And whoever ascribes partners with God, it
23:92 Exalted be He above partners they ascribe
24:55 worship Me—ascire nothing as partners
27:59 or what they ascribe as partner with God
27:63 God above partners that they ascribe
28:68 exalted is He above partners they ascribe
29:8 thee that thou ascribed best partners
29:65 when they ascribe partners with Him
30:33 group of people among them ascribe partners
30:35 they had been ascribing as partners with
30:40 Exalted is He above partners they ascribe
31:13 Ascribe not partners with God. Truly
31:15 with thee that thou ascribed best partners
39:67 exalted is He above partners they ascribe
40:42 ungrateful to God and to ascribe partners
40:73 you had been ascribing as partners with God
52:43 be to God above partners they ascribe
59:23 Glory be to God, above partners they ascribe
60:12 they will not ascribe nothing as partners
72:2 we will never ascribe partners with our Lord
72:20 Lord, and I ascribe not partners with Him
verb IV imperative (ashrik)—
ascribe a partner
20:32 and ascribe him a partner in my affair
verb IV imperfect passive (yushraku)—
to ascribe partners
4:48 God forgives not to ascribe partners with
4:116 God forgives not to ascribe partners with
40:12 But when partners are ascribed to Him, you
verb IV active participle (mushrik)—
one who is a polytheist
2:105 the ones who are polytheists that any good
2:135 been of the ones who are polytheists
2:221 Marry not ones who are polytheists (f) until
2:221 than the one who is a polytheist (f)
2:221 wed not the ones who are polytheists (m)
2:221 the one who is a polytheist (m) even if he
3:67 been of the ones who were polytheists
3:95 not been among the ones who are polytheists
6:14 not been among the ones who are polytheists
6:23 We had not been ones who are polytheists
6:79 and I am not of the ones who are polytheists
6:106 from the ones who are polytheists
6:121 would be of the ones who are polytheists
6:137 of the ones who are polytheists was the
6:161 been of the ones who are polytheists
9:1 ones who were polytheists who, then
9:3 from the ones who are polytheists and so is
9:4 ones who are polytheists—and, again, they
9:5 then kill the ones who are polytheists
9:6 ones who are polytheists sought asylum
9:7 the ones who are polytheists a compact
9:17 for the ones who are polytheists to frequent
9:28 the ones who are polytheists are unclean
9:33 of life, even if the ones who are polytheists
9:36 the ones who are polytheists collectively
9:113 forgiveness for ones who are polytheists
10:105 among the ones who are polytheists
12:106 but they be ones who are polytheists
12:108 among the ones who are polytheists
15:94 Turn aside from the ones who are polytheists
16:100 and they, those are ones who are polytheists
16:120 not among the ones who are polytheists
16:123 among the ones who are polytheists
22:31 not with Him as ones who are polytheists
24:3 adulteress or one who is a polytheist (f).
24:3 is an adulterer or one who is a polytheist (m)
28:87 not among the ones who are polytheists
30:31 be not among the ones who are polytheists
30:42 of them had been ones who are polytheists
33:73 the ones who are polytheists (m) and the
33:73 the ones who are polytheists (f) and God
40:84 that we had been ones who are polytheists
41:6 woe to the ones who are polytheists— those
42:13 for the ones who are polytheists is that to
48:6 and the ones who are (f) polytheists
48:6 the ones who are polytheists (m) and the
61:9 though the ones who are polytheists disliked
98:1 nor the ones who are polytheists
98:6 ones who are polytheists will be in the fire of

1685. SHĀRAKA—verb III perfect—to share
17:64 share with them in their wealth and children

1686. SHARIKA—verb I perfect—to share
31:13 not partners with God. Truly association
34:22 earth nor have they in either any association
35:14 they will disbelieve in your association
35:40 earth or have they any association in
46:4 Have they an association in the heavens

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<table>
<thead>
<tr>
<th>Verse</th>
<th>English Translation</th>
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<tr>
<td>7:53</td>
<td>Satan had been rebellious towards The.</td>
</tr>
<tr>
<td>26:22</td>
<td>Will I tell you in whom the satans come?</td>
</tr>
<tr>
<td>24:21</td>
<td>whoever follows in the steps of Satan, then believed! Follow not in the steps of Satan.</td>
</tr>
<tr>
<td>38:41</td>
<td>Truly Satan afflicted me with fatigue and opposed me; Satan cast fantasies into him. But God.</td>
</tr>
<tr>
<td>43:36</td>
<td>Merciful, We allotted for him a satan so he is a proof to the unbelievers.</td>
</tr>
<tr>
<td>7:85</td>
<td>God sent their brother Shuayb. He said: O Shuayb! We will certainly drive thee out of thy house.</td>
</tr>
<tr>
<td>19:77</td>
<td>the shade. It is possessor of three columns.</td>
</tr>
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<td>whoever follows in the steps of Satan, then believed! Follow not in the steps of Satan.</td>
</tr>
<tr>
<td>23:16</td>
<td>True it is the likeness of Satan when he said to the Children of Adam: O Children of Adam! Let not Satan tempt you.</td>
</tr>
<tr>
<td>3:69</td>
<td>but themselves and they are not aware.</td>
</tr>
<tr>
<td>38:37</td>
<td>We made subservient the satans and every enmity.</td>
</tr>
<tr>
<td>22:53</td>
<td>knowledge and follows every rebel satan.</td>
</tr>
<tr>
<td>28:9</td>
<td>to ourselves as a son. But they are not aware.</td>
</tr>
<tr>
<td>38:41</td>
<td>Truly Satan afflicted me with fatigue and opposed me; Satan cast fantasies into him. But God.</td>
</tr>
<tr>
<td>8:48</td>
<td>when Satan made to appear pleasing their desires and Satan promises them nothing.</td>
</tr>
<tr>
<td>2:124</td>
<td>not living, except you are not aware.</td>
</tr>
<tr>
<td>47:25</td>
<td>became clear to them, it was Satan who.</td>
</tr>
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<td>4:76</td>
<td>Satan; truly the cunning of Satan had been.</td>
</tr>
<tr>
<td>16:45</td>
<td>their hearts became hard and Satan made.</td>
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<td>6:43</td>
<td>refuge with God from the accursed Satan.</td>
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<tr>
<td>7:20</td>
<td>Satan whispered evil to them both to show them the desert after Satan had sown enmity.</td>
</tr>
<tr>
<td>26:202</td>
<td>is but with my Lord if you be aware.</td>
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<tr>
<td>23:56</td>
<td>deeds for them? Nay! They are not aware.</td>
</tr>
<tr>
<td>31:21</td>
<td>Satan had been calling them to the satans.</td>
</tr>
<tr>
<td>27:63</td>
<td>but themselves but they are not aware.</td>
</tr>
<tr>
<td>5:91</td>
<td>only wants that he precipitate enmity among them.</td>
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<tr>
<td>21:51</td>
<td>Let not Satan tempt you. Truly Satan is a clear enemy,</td>
</tr>
<tr>
<td>17:53</td>
<td>satans were some who dive for him and do evil suggestions of the satans.</td>
</tr>
<tr>
<td>29:36</td>
<td>that you not worship Satan. Truly he is a safe from every emboldened Satan.</td>
</tr>
<tr>
<td>6:71</td>
<td>like one whom the satans lured, bewildered and near to me and Satan had been a betrayer of.</td>
</tr>
<tr>
<td>28:15</td>
<td>action of Satan. Truly he is a clear enemy,</td>
</tr>
<tr>
<td>4:117</td>
<td>and they call to but the rebellious Satan.</td>
</tr>
<tr>
<td>2:125</td>
<td>contrive cunning against thee. Truly Satan is a clear enemy of the satans. And the Satan had been.</td>
</tr>
<tr>
<td>17:27</td>
<td>had been brothers and sisters of the satans.</td>
</tr>
<tr>
<td>7:90</td>
<td>followed Shuayb, then truly you will be ones who are of the disgraceful actions of Satan.</td>
</tr>
<tr>
<td>21:8</td>
<td>those who are of the Party of Satan.</td>
</tr>
<tr>
<td>19:45</td>
<td>satans to themselves as protectors.</td>
</tr>
<tr>
<td>26:70</td>
<td>They are living, except you are not aware.</td>
</tr>
<tr>
<td>17:45</td>
<td>satans to themselves although they are not aware.</td>
</tr>
<tr>
<td>2:154</td>
<td>They are living, except you are not aware.</td>
</tr>
<tr>
<td>11:87</td>
<td>They said: O Shuayb! Is it that thy formal and followers were enmity?</td>
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<td>26:203</td>
<td>is but with my Lord if you be aware.</td>
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<td>the shade. It is possessor of three columns.</td>
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<td>3:37</td>
<td>safe from every emboldened Satan.</td>
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<td>17:51</td>
<td>Satan. Truly Satan is a clear enemy of the satans. And the Satan had been.</td>
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<tr>
<td>28:9</td>
<td>to ourselves as a son. But they are not aware.</td>
</tr>
</tbody>
</table>

**Concordance of 1697. SHU'ÜB-1700, SHA'ARA The Sublime Quran**

- **SH C B**
  - 1697. SHU'ÜB—masculine noun (plural of sha'b)—peoples
  - 1698. SHU'AB—feminine noun (plural of shu'bah)—column
- **SH C R**
  - 1700. SHA'ARA—verb I perfect—to be aware
  - verb I imperfect (yash'uru)—to be aware
Concordance of 1701. ASH’ARA—1715. SHAFAQ The Sublime Quran

28:11 him from afar while they are not aware
29:53 suddenly while they are not aware
39:25 them from where they are not aware
39:55 suddenly while you are not aware
43:66 them suddenly while they are not aware
49:2 not be fruitless while you are not aware

1701. ASH’ARA—verb IV perfect—to cause one to realize

verb IV imperfect (yush’iru)—
with preposition bi to cause one to realize
6:109 And what will cause you to realize
18:19 courteous and cause not anyone to realize

1702. ASH’AR—masculine noun (plural of sha’r)—hair
16:80 halting and of their wool and furs and hair

1703. SHIR—masculine noun—poetry
36:69 We taught him not poetry nor is it fit and

1704. SHA’IR—masculine noun (plural sha’ar)—a poet
21:5 Nay! He is but a poet! Let him bring us a
26:224 As for the poets, the ones who are in error
37:36 who leave our gods for a possessed poet

1705. SHR—proper noun—Sirius
53:49 that He, He is the Lord of Sirius

1706. SHA’AR—feminine noun (plural shi’ar)—a poet
2:158 Safa and Marwa are among the Waymarks
5:2 Do not profane not the waymarks of God
22:32 Whoever holds the waymarks of God in
22:36 of sacrifice among the waymarks of God

1707. MASH’AR—masculine noun—sacred monument
2:198 then remember God at the Sacred Monument

SH L

1708. ISHTA’ALA—verb VIII perfect—to be studded
19:4 my head became studded with grayness of

SH GH F

1709. SHAGHAF—verb I perfect—to captivate
12:30 Surely he captivated her longing; truly we

SH GH L

1710. SHAGHALA—verb I perfect—to occupy
48:11 Our property and our people occupied us
verb I verbal noun (shughul)—engagements
36:55 are ones who are joyful in their engagements

SH F c

1711. SHAF’A—verb I perfect—to intercede

verb I imperfect (yashfa’u)—to intercede
2:255 Who will intercede with Him but with His
4:85 Whoever intercedes with a benevolent
4:85 Whoever intercedes with a benevolent
7:53 Have we any intercessors who will intercede
21:28 they intercede not but for him with whom He
verb I feminine verbal noun (shaf’ah)—intercession
2:48 nor will intercession be accepted from it nor
2:123 nor will intercession profit it nor will they be
2:254 trading in it nor friendship nor intercession
4:85 intercedes with a benevolent intercession,
4:85 whoever intercedes with an intercession for
19:87 them will possess the power of intercession
20:109 On that Day intercession will not profit
34:23 No intercession profits with Him but for him
36:23 wants any harm for me, their intercession
39:44 Say: To God belongs all intercession. His is
43:86 no power other than Him for intercession
53:26 in the heavens is there whose intercession
74:48 Then intercession will not profit them from
verb I active participle (shaf’i)—one who is an intercessor
26:100 Now we have not ones who are intercessors
74:48 them from the ones who are intercessors

1712. SHAF—masculine noun (plural shufa’)—intercessor
6:51 is neither a protector nor an intercessor
6:70 not for it a protector nor an intercessor
6:94 We see not your intercessors with you, those
7:53 Have we any intercessors who will intercede
10:3 intercessor but after that His permission.
10:18 say: These are our intercessors with God
30:13 ascribed associates will not be intercessors
32:4 than Him as protector and no intercessor.
39:43 themselves other than God intercessors
40:18 ones who are unjust, nor an intercessor be

1713. SHAF—masculine noun—even number
89:3 by the even number and the odd number

SH F Q

1714. ASHFAQA—verb IV perfect—to be apprehensive
33:72 to carry it and were apprehensive of it
58:13 Are you apprehensive to put forward charity
verb IV active participle (mushfiq)—one who is apprehensive
18:49 being ones who are apprehensive as to what
21:28 are dreading Him, ones who are apprehensive
21:49 while they are ones who are apprehensive of
23:57 their Lord and are ones who are apprehensive
42:18 are ones who are apprehensive of it
42:22 unjust as ones who are apprehensive
52:26 been before ones who are apprehensive
70:27 ones who are apprehensive of the

1715. SHAFAQ—masculine noun—twilight
84:16 So no! I swear an oath by the twilight
1716. SHAFAH—feminine noun (dual)—lips
90:9 and a tongue and two lips

1717. SHAF—masculine noun—brink
3:103 You had been on the brink of an abyss of the
9:109 on the brink of a crumbling, tottering

1718. SHAF—verb I perfect—to heal
9:14 He will heal the breasts of a folk, ones who
26:80 And when I was sick, it is He Who heals me
10:57 healing for what is in the breasts and a
16:69 ones that are at variance, wherein is healing
41:44 who believe and a healing. And as for those

1719. SHAQQA—verb I perfect—to split, with preposition ‘alā to press hard
80:26 Again, We split the earth, a splitting
verb I imperfect (yashuqqu)—to split, with preposition ‘alā to press hard
28:27 I want not to press thee hard. Thou wilt find
verb I verbal noun (shaqq)—splitting
80:26 Again, We split the earth, a splitting
verb I active participle (shqq, comparative ashaqq)—one that presses hard
13:34 to come will be one that presses hard

1720. SHÂQQA—verb III perfect—to make a breach with someone
8:13 because they made a breach with God and
47:32 made a breach with the Messenger after
59:4 whoever made a breach with God, then truly
verb III imperfect (yushaqqu, yushaqqu)—to make a breach with someone
4:115 whoever makes a breach with the Messenger
8:13 whomever makes a breach with God and His
16:27 with whom you had been making a breach
59:4 because they make a breach with God and
verb III verbal noun (shiqq)—breach
2:137 turned away, then they are not but in breach
2:176 regarding the Book are in a wide breach
4:35 if you feared a breach between the two, then
11:89 And O my folk! Let not your breach with me
22:53 who are unjust are in a wide breach
38:2 were ungrateful are in vainglory and breach
41:52 more astray than he who is in wide breach

1721. TASHÂQQAQ—verb V perfect—to be split open
verb V imperfect (yatashaqqaq, yashshaqqaq, yashhaqqaq)—to be split open
2:74 there are some that split open so water goes
25:25 Day when heaven will be split open with the
50:44 will be split open swiftly. That will be an

1722. INSHAQQA—verb VII perfect—to be split
54:1 The Hour neared and the moon was split
55:37 the heaven was split and it had it been crimson
69:16 heaven will be split. For on that day they
84:1 When the heaven was split open
verb VII imperfect (yanshaqqu)—to be split
19:90 the heavens are almost split asunder and the

1723. SHIQIQ—masculine noun—adverse circumstances
16:7 but under adverse circumstances to

1724. SHUQQAH—feminine noun—destination of a journey
9:42 destination of the journey was distant for

1725. SHAQIYA—verb I perfect—to be in despair
11:106 those who were in despair, they will be in
verb I imperfect (yashqiy)—to be contemptible, to be in despair
20:2 to descend to thee that thee be in despair
20:117 so that thou wouldest be in despair
20:123 he go astray, nor will he be in despair

1726. SHÂQIY—masculine noun (comparative ashqi)—disappointed, vile
11:105 Then among them will be the disappointed
19:4 be not disappointed in my supplication to
19:32 He makes me not haughty nor disappointed
19:48 Perhaps I will not be disappointed in my
87:11 but the disappointed will scorn it
91:12 When the disappointed among them were
92:15 It roasts none but the vile

1727. SHIQWA—feminine noun—misgiving
23:106 They will say: Our Lord! Our misgiving

1728. SHAKARA—verb I perfect—to give thanks
4:147 if you gave thanks to Him and believed in
14:7 If you gave thanks, I will increase blessings
27:40 or am ungrateful. And whoever gave thanks
54:35 We give recompense to him who gave thanks
verb I imperfect (yashkura)—to give thanks
2:52 so that perhaps you will give thanks
2:56 so that perhaps you will give thanks
2:185 you so that perhaps you will give thanks
2:243 except most of humanity gives not thanks
3:123 so that perhaps you will give thanks
5:6 on you so that perhaps you will give thanks
5:89 so that perhaps you will give thanks
7:10 it a livelihood. But little you give thanks
7:58 the signs for a folk who give thanks
8:26 so that perhaps you will give thanks
10:60 but most of them give not thanks
12:38 except most of humanity gives not thanks
14:37 so that perhaps they will give thanks
### Concordance of 1729. SHAKUR-1737. SHAMITA The Sublime Quran

<table>
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<tr>
<th>Verse</th>
<th>Translation</th>
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<tbody>
<tr>
<td>16:14</td>
<td>so that perhaps you will give thanks</td>
</tr>
<tr>
<td>16:78</td>
<td>mind so that perhaps you will give thanks</td>
</tr>
<tr>
<td>16:79</td>
<td>you so that perhaps you will give thanks</td>
</tr>
<tr>
<td>22:36</td>
<td>and mind so that perhaps you will give thanks</td>
</tr>
<tr>
<td>22:40</td>
<td>I give thanks or am ungrateful. And whoever</td>
</tr>
<tr>
<td>27:19</td>
<td>he gives thanks for himself. And whoever</td>
</tr>
<tr>
<td>27:73</td>
<td>humanity, but most of them give not thanks</td>
</tr>
<tr>
<td>28:36</td>
<td>and so that perhaps you will give thanks</td>
</tr>
<tr>
<td>30:46</td>
<td>so that perhaps you will give thanks</td>
</tr>
<tr>
<td>31:12</td>
<td>Give thanks to God. And whoever gives</td>
</tr>
<tr>
<td>31:14</td>
<td>gives thanks only for himself; and whoever</td>
</tr>
<tr>
<td>32:9</td>
<td>sight and minds. But you give little thanks</td>
</tr>
<tr>
<td>35:12</td>
<td>and so that perhaps you will give thanks</td>
</tr>
<tr>
<td>36:35</td>
<td>hands did. Will they then not give thanks</td>
</tr>
<tr>
<td>39:7</td>
<td>if you give thanks, He will be well-pleased</td>
</tr>
<tr>
<td>40:61</td>
<td>but most of humanity gives not thanks</td>
</tr>
<tr>
<td>45:12</td>
<td>His grace so that perhaps you will give thanks</td>
</tr>
<tr>
<td>46:15</td>
<td>I may give thanks for Thy divine blessing</td>
</tr>
<tr>
<td>47:31</td>
<td>to recollect or who wanted thankfulness</td>
</tr>
<tr>
<td>56:70</td>
<td>make it bitter. Why then give you not thanks</td>
</tr>
<tr>
<td>64:17</td>
<td>He was one who is thankful for His divine</td>
</tr>
<tr>
<td>67:23</td>
<td>and minds. But you give little thanks</td>
</tr>
<tr>
<td>76:22</td>
<td>had been that which is thanked had been</td>
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<tr>
<td>16:114</td>
<td>and give thanks for the divine blessing of</td>
</tr>
<tr>
<td>16:114</td>
<td>and give thanks for the divine blessing of</td>
</tr>
<tr>
<td>29:17</td>
<td>worship Him and give thanks to Him. To</td>
</tr>
<tr>
<td>31:12</td>
<td>We gave Luqman wisdom that: Give thanks</td>
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<tr>
<td>31:14</td>
<td>Give thanks to Me and to ones who are thy</td>
</tr>
<tr>
<td>34:15</td>
<td>provision of your Lord and give thanks to</td>
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<td>34:13</td>
<td>But few of My servants are grateful</td>
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<tr>
<td>34:19</td>
<td>for every enduring grateful one</td>
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<tr>
<td>35:30</td>
<td>He is Forgiving, Ready to Appreciate</td>
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<tr>
<td>35:34</td>
<td>Lord is Forgiving, Ready to Appreciate</td>
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<td>42:23</td>
<td>Forgiving, Most Ready to Appreciate</td>
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<td>42:33</td>
<td>signs for every enduring and grateful one</td>
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<td>had been that which is thanked had been</td>
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<td>SHAKUR—masculine noun—grateful, ready to appreciate</td>
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<td>TASHAKASA—verb VI perfect—to be ill-tempered</td>
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<td>1731.</td>
<td>SHAKK—masculine noun—uncertainty</td>
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<td>1732.</td>
<td>SHAKL—masculine noun—like kind</td>
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<td>1733.</td>
<td>SHAKILAH—feminine noun—same manner</td>
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<td>1734.</td>
<td>SHAK—verb I perfect—to complain</td>
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<td>1735.</td>
<td>ISHTAKA—verb VIII perfect—to complain</td>
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<td>1736.</td>
<td>MISHKAT—feminine noun—a niche</td>
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<tr>
<td>1737.</td>
<td>SHAMITA—verb I perfect—to gloat over</td>
</tr>
</tbody>
</table>

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**SH K S**

1730. TASHAKASA—verb VI perfect—to be ill-tempered

verb VI active participle (mutashâkis)—one who is quarreling

39:29 a parable of a man owned by quarreling

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**SH K K**

1731. SHAKK—masculine noun—uncertainty

4:157 were at variance in it are in uncertainty a

10:94 hadst been in uncertainty about what We

10:104 Say: O humanity! If you were in uncertainty

11:62 we are in uncertainty about what thou hast

11:110 And truly they were uncertain about it, ones

14:9 uncertainty about that to which you call us.

14:10 Messengers said: Is there any uncertainty

27:66 Nay! They are in uncertainty about it. Nay!

34:21 uncertainty of it and thy Lord is Guardian

34:54 been aroused in suspicious uncertainty

38:8 Nay! They are in uncertainty about My

40:34 but you ceased not in uncertainty

41:45 But truly they are in uncertainty, in grave

42:14 the Book after them are in uncertainty

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**SH K L**

1732. SHAKL—masculine noun—like kind

38:58 and other torment of a like kind in pairs

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**SH K W**

1733. SHAKILAH—feminine noun—same manner

17:84 does according to his same manner and thy

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**SH K W**

1734. SHAK—verb I perfect—to complain

verb I imperfect (yashkū)—to make complaint

12:86 He said: I make not complaint of my anguish

1735. ISHTAKA—verb VIII perfect—to complain

verb VIII imperfect (yashtakī)—to complain

58:1 spouse and she complains to God and God

1736. MISHKAT—feminine noun—a niche

24:35 The parable of His Light is as a niche in

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**SH M T**

1737. SHAMITA—verb I perfect—to gloat over

verb I imperfect (yashmatu)—with preposition bi to gloat over

7:150 So let not my enemies gloat over me
1738. SHAMAKHA—verb I perfect—to soar
verb I active participle (šāmīkh)—that which soars
77:27 We made on it soaring, firm mountains. We

SH M Z
1739. ISHMA'AZZA—verb quad IV perfect—to shudder
39:45 was remembered, the hearts shuddered

SH M S
1740. SHAMS—feminine noun—the sun
2:258 Abraham said: Truly God brings the sun
6:78 Then when he saw the sun, that which rises,
6:96 comfort and rest and the sun and the moon
7:54 urgently and the sun and the moon and the
10:5 He Who made the sun an illumination and
12:4 Truly I saw eleven stars and the sun and
13:2 become subservient the sun and the moon
14:33 He caused the sun to be subservient to you
16:12 the sun and the moon and the stars, ones
17:78 formal prayer from the sinking sun until the
18:17 have seen the sun when it came up
18:86 until when he reached the setting of the sun
18:90 when he reached the rising place of the sun
20:130 of thy Lord before the coming up of the sun
21:33 the sun and the moon; each swimming in
22:18 the sun and the moon and the stars, the
25:45 place of rest. Again, We made the sun an
27:24 and her folk prostrating to the sun instead of
29:61 the earth and caused the sun and the moon
31:29 caused the sun to become subservient and
35:13 He caused the sun to be subservient and the
36:38 the sun runs to a resting place for it. That is
36:40 It is not fit and proper for the sun to over
39:5 He caused to be subservient the sun and the
41:37 the sun and the moon. Prostrate not to the
41:37 Prostrate not to the sun nor to the sun nor to the
50:39 of thy Lord before the coming up of the sun
55:5 The sun and the moon are to keep count
71:16 in them as a light and how He made the sun as
75:9 and the sun and the moon will be gathered
76:13 raised benches; in it they will see neither sun
81:1 When the sun will be darkened
91:1 By the sun and its forenoon

SH M L
1741. ISHTAMALA—verb VIII perfect—with preposition ‘alà to contain
6:143 Or what is contained in the wombs of the
6:144 or what is contained in the womb of the two

1742. SHIMÄL—masculine noun—left
18:17 it passed them towards the left while they
18:18 towards the right and towards the left
34:15 Two gardens on the right and on the left. Eat
50:17 receive, seated on the right and on the left
56:41 Companions of the Left—who are the
56:41 who are the Companions of the Left

70:25 who is given his book to his left, he will say:
70:37 to the right and the left, tied in knots

1743. SHAMÄ‘IL—feminine noun (plural)—left hands
7:17 their right and from their left and Thou wilt
16:48 casts its shadow to the right and to the left

SH N Z
1744. SHANA‘A—verb I perfect—to detest
verb I verbal noun (shana‘ân)—detest
5:2 you detest a folk who barred you from the
5:8 let not that you detest a folk drive you into
verb I active participle (shañît)—one who detests
108:3 the one who detests thee, he is the one who is

SH H B
1745. SHIHÄB—masculine noun (plural shuhab)—flame, meteor, shooting star, burning flame
15:18 he was pursued by a clear flame
37:10 snatched a fragment, then a piercing flame
72:8 filled with stern guards and burning flames
27:7 I will approach you with a flaming firebrand
72:9 now will find a burning flame and watching

SH H D
1746. SHAHIDA—verb I perfect—to bear witness
verb I imperfect (yasha‘hadu)—to bear witness
2:185 whoever of you bore witness to the month
3:18 God bore witness that there is no god but He
3:86 they bore witness to The Truth of the
4:15 they bore witness to the affair, then hold
6:130 We bore witness against ourselves. This
6:130 life deluded them and they bore witness
6:150 they bore witness, bear you not witness with
7:37 went astray from us and they bore witness
7:172 They said: Yea! ‘We bore witness' so that
12:26 one who bears witness bore witness from her
12:28 truly thy son stole and we bore witness only
12:29 say to his protector: We bore not witness
41:20 drew near it, witness will be borne against
41:21 to their skins: Why bore you witness against
43:19 Bore they witness to their creation? Their
43:86 Only whoever bore witness to The Truth, and
46:10 bore witness one who bears witness from

verb I imperfect (yasha‘hadu)—to bear witness
2:84 you were in accord and you, you bear witness
3:70 for the signs of God while you bear witness
4:166 God bears witness to what He caused to
4:166 the angels also bear witness. And God
6:19 are you bearing witness that there are other
6:19 Say: I bear not such witness. Say: He is not
6:150 bring your witnesses who bear witness that
6:150 bore witness, bear you not witness with them
9:107 And God bears witness that they are truly
21:61 so that perhaps they will bear witness
22:28 that they bear witness to what profits them
24:2 bear witness to their punishment by a
24:8 from her if she bears witness
Concordance of 1747. ASH'HADA-1749. SHAHĪD The Sublime Quran

24:24 On a Day when bears witness against them  
25:72 those who bear not witness to untruth and if  
27:32 one who resolves unless you bear witness  
36:65 and their feet will bear witness to what they  
41:22 covering yourselves so that witness be borne  
59:11 And God bears witness that they truly are  
63:1 We bear witness that thou art truly the  
63:21 bearing the ones who are  
verb I imperative (ish′hād)—bear witness  
5:11 Bear witness and I am with you among the ones who bear witness  
5:83 us down with the ones who bear witness  
7:172 I called them not to witness the creation of  
verb X perfect (istash′hād)—to call to bear witness  
65:2 call witnesses from two possessors of justice  

1747. ASH′HADA—verb IV perfect—to make one witness, to call to witness  
7:172 called to them to witness of themselves: Am  
18:5 I called them not to witness the creation of  
verb IV imperfect (yush′hīdū)—  
11:103 together for it and that will be a witnessed  
19:71 to call to bear witness against them  

1748. ISTASH′HADA—verb X perfect—to call to bear witness  
4:6 their property to them, call witnesses  
65:2 call witnesses from two possessors of justice  

1749. SHAHĪD—masculine noun (plural shuhādā)—witness  
2:23 call to your witnesses other than God if you  
2:133 Or had you been witnesses when death  
2:143 middle community that you be witnesses  
2:143 and that the Messenger be a witness to you  
2:282 the witnesses not refuse when they were  
2:282 call witnesses when you have a transaction  
3:108 that is likenliet that they bring testimony in  
4:15 then call to bear witness against them (f)  

3:140 takes witnesses to Himself from among you  
3:98 And God is Witness over what you do  
3:99 desiring crookedness when you are witnesses  
3:140 witnesses to Himself from among you  
4:33 Truly God had been Witness over everything  
4:41 a witness and We brought thee about as  
4:41 We brought thee about as witness against  
4:69 Prophets and just persons and the witnesses  
4:72 gracious to me that I be not a witness to  
4:79 Messenger. And God sufficed as Witness  
4:135 as witnesses for God even against yourselves  
4:159 Resurrection he will be a witness against  
4:166 bear witness. And God sufficed as witness  
5:8 be staunch in equity as witnesses of God  
5:44 the Book of God and they had been witnesses  
5:117 I had been witness over them as long as  
5:117 Watcher over them. Thou art truly Witness  
6:19 Say: God is Witness between me and you.  
6:144 Had you been witnesses when God charged  
6:150 your witnesses who bear witness that

verb I active participle (shāhīd)—  
3:81 with you among the ones who bear witness  
3:99 desires crookedness when you are witnesses  
5:108 that is likenliet that they bring testimony in  
6:19 Say: Which thing is greater in testimony?  
6:28 witnesses when you have a transaction  
6:69 Prophets and just persons and the witnesses  
6:72 gracious to me that I be not a witness to  
6:83 us down with the ones who bear witness  
6:19 Say: God is Witness between me and you.  
6:150 your witnesses who bear witness that  
6:144 Had you been witnesses when God charged  
6:19 Say: God is Witness between me and you.  
6:144 Had you been witnesses when God charged  
6:150 your witnesses who bear witness that  
6:19 Say: God is Witness between me and you.  
6:144 Had you been witnesses when God charged  
6:150 your witnesses who bear witness that  

verb I verbal noun (shahādah)—testimony, visible

verb I passive participle (mash′hūd)—one who is witnessed

verb IV perfect (yush′hīdū)—to make one witness, to call to witness

verb X imperative (istash′hād)—to call to bear witness

verb I passive participle (mash′hūd)—one who is witnessed

verb I verbal noun (shahādah)—testimony, visible

verb I imperative (ish′hād)—bear witness
10:29 God sufficed as a witness between you and 
10:46 Again, God will be witness to what they 
13:43 Say: God sufficed as a witness between me 
16:84 raise up from every community a witness 
16:89 And We will bring thee about as a witness 
16:89 raise up in every community a witness 
17:96 Say: God sufficed as a Witness between me 
22:17 Truly God over everything is a Witness 
22:78 that the Messenger is a witness against you 
22:78 a witness against you and you are witnesses 
24:4 bring not four witnesses, then scourge them 
24:6 their spouses—and there be no witnesses 
24:13 Why brought they not about four witnesses 
24:13 As they bring not witnesses, then with God 
24:28 bring not four witnesses, then scourge them 
28:75 We will tear out a witness from every 
29:52 Say: God sufficed as a witness between me 
33:55 of God. Truly God had been Witness over 
34:47 is only from God; and He is a Witness over 
39:69 and the prophets and the witnesses 
46:8 press on about; He sufficed as a Witness 
48:28 of life. And God sufficed as a witness 
50:21 one who drives, and an angel witness 
50:37 having the ability to hear, gave listen. He is a 
57:19 the just persons and the witnesses to their 
58:6 And God is a Witness over all things 
67:7 cast down into it, they would hear it sighing 
11:106 For them in it is sobbing and sighing 
67:7 cast down into it, they would hear it sighing 

1753. ISHTAHÄ—verb VIII perfect—to lust 
21:102 in that for which their souls lusted, will 
verb VIII imperfect (yashtahä)—to lust 
16:57 and for themselves, that for which they lust 
34:54 they lust just as was accomplished with 
41:31 that for which your souls lust and in it is 
43:71 be whatever souls lust for and all that in 
52:22 and meat such as that for which they lust 
56:21 and the flesh of birds for which they lust 
77:42 and sweet fruit for which they lust 

1754. SHAHWAH—feminine noun (plural sha-
hayät)—lust 
3:14 to humanity was the cherishing of lust 
4:27 those who follow their lusts want that you 
7:81 you approach men with lust instead of 
19:59 formal prayer and followed their lusts so 
27:55 Why approach you men with lust instead of 

1755. SHAWB—masculine noun—a brew 
37:67 of that for them is a brew of scalding water 

1756. ASHĀRA—verb IV perfect—to point 
19:29 Then she pointed to him. They said: How 

1757. SHĀWARA—verb III perfect—to take 
counsel 
verb III imperative (shawir)—to take counsel 
3:159 for them, and take counsel with them in the 

1758. SHURĀ—feminine noun—counsel 
42:38 their affairs are by counsel among 

1759. TASHĀWARA—verb VI verbal noun 
(tashawur)—consultation 
2:233 agreeing together and after consultation 

1760. SHUWAZH—masculine noun—fire 
55:35 sent against you both a flame of fire and 

1761. SHAWKAH—feminine noun—with 
sword
8:7 one that is unarmed should be yours and 

1762. SHAWAH (1)—verb I perfect—to scald 
verb I imperfect (yasuhv)—to scald 
18:29 water like molten copper that will scald 
SHAWAH (2)—masculine noun (plural of 
shawât)—a scalp 
70:16 removing their scalps
Concordance of 1763. **SHĀ’A The Sublime Quran**

**SH Y’**

1763. **SHĀ’A—verb I perfect—to will**

2:20  if God willed, He would have taken away
2:35  it both of you wherever you both willed
2:58  then eat freely from it whatever you willed
2:70  truly if God willed we would be ones who
2:220 if God willed, He would have overburdened
2:223 your cultivation whenever you willed
2:225 if God willed, those who were after them
2:225 if God willed, they would not have fought
2:225 His knowledge, but what He willed
4:90  if God willed, He would have given them
5:48  if God willed, He would have made you one
6:35  if God willed, He would have gathered them
6:41  that for which you call to Him if He willed
6:107 And if God willed, they would not have
6:112 if thy Lord willed, they would not have
6:128 dwell in it forever but what God willed
6:137 if God willed, they would not have partners with God will say: If God willed
6:137 conclusive disputation and if He willed
7:19 both eat from where you both willed
7:155 wilt guide whom Thou hadst willed
7:188 for profit or for hurt but what God willed
9:28 enrich you out of His grace if He willed
10:16 Say: If God willed, I would not have related
10:49 or profit for myself, but what God willed
10:99 Lord willed, all would have believed who are
11:33 Only God will bring it on you if He willed
11:107 but what thy Lord willed. Truly thy Lord is
11:108 thy Lord willed, a gift that will not be one
11:118 thy Lord willed, a gift that will not be that
12:99 and said: Enter Egypt, if God willed, as ones
16:9 And if He willed, He would have guided you
16:35 partners with God said: If God willed
16:93 If God willed, He would have made you one
17:86 We willed, We would certainly take away
18:29 willed, believe, and let whoever willed
18:29 willed, believe, and let whoever willed
18:39 What God willed! There is no strength but
18:69 wilt find me, if God willed, one who remains
18:77 Moses said: If thou hast willed certainly
21:24 If God willed He would have caused angels
24:62 give permission to whom thou hast willed
25:10 Blessed be He Who, had He willed
25:45 if He willed, He would make it a place of
25:51 if We willed, We would have raised up a
25:57 whoever willed should take himself on a way
27:87 God willed. And all will approach Him as
28:27 thee hard. Thou wilt find me, if God willed, 32:13 if We willed, We would have surely given
33:24 are hypocrites had He willed or He turns to
37:102 find me, if God willed, of the ones who
39:15 so worship what you willed other than Him.
39:68 but he whom God willed. Again, it will be
41:14 God. They said: If our Lord willed, He would
41:40 Do as you willed. Truly He is Seeing of what
42:8 if God willed, He would have made them one
43:20 they would say: If willed The Merciful, we
Concordance of 1764. SHAY' The Sublime Quran

7:100 people that if We will, We would light on
7:128 He wills of His servants and that is the
7:155 wilt and Thou wilt guide whom Thou hadst
7:155 whom Thou wilt and Thou wilt guide whom
7:156 on whom I will and My mercy encompassed
8:31 If we will, we would say the like of this
9:15 And God turns to whom He wills in
9:27 Again, God will turn to whom He wills in
10:25 and He guides whom He wills to a straight
10:107 there is no one who repels His grace
11:87 possibilities whatever we will? Truly thou
12:18 God accomplishes whatever He wills
12:56 his dwelling in it when or where he wills
12:56 We light Our mercy on whom We will; and
12:76 the judgment of the king unless God wills it
12:76 We exalt in degree whomever We will, and
12:100 Truly my Lord is Subtle in what He wills.
12:110 So We were to deliver whomever We will
13:13 and He lights on whom He wills
13:26 God extends the provision for whom He wills
13:27 causes to go astray whom He wills
13:31 believed not have knowledge that if God wills
13:39 wills and brings to a stand still what He wills
14:4 whom He wills and guides whom He wills
14:4 whom He wills and guides whom He wills
14:11 His grace on whom He wills of His servants
14:19 If He wills, He will cause you to be put away
14:27 And God accomplishes what He wills
16:2 He wills of His servants to warn that there
16:31 in them all that they will. Thus God gives
16:93 whom He wills and guides whom He wills
16:93 whom He wills and guides whom He wills
17:18 We quicken it for him, whatever We will to
17:30 wills and He tightens for whom He wills
17:44 There is not a thing but it glorifies His
17:54 If He wills, He will have mercy on you and if
17:54 and if He wills, He will punish you
18:24 If God wills. And remember thy Lord when
18:25 We cause the ones who are
22:5 We establish in the wombs whom We will for
22:18 God accomplishes whatever He wills
24:21 makes pure whom He wills. And God is
24:34 God guides to His Light whom He wills
24:38 And God provides to whom He wills without
24:43 He lights it on whom He wills and turns
24:44 He wills and turns away from it whom He
24:45 God creates what He wills. Truly God is
24:46 signs. And God guides whom He wills to a
25:16 For them in it will be whatever they will
26:6 If We will We send down to them from
28:56 but God guides whomever He wills. And He
28:68 Lord creates whatever He wills and chooses.
28:82 whomever He wills of His servants and
29:21 He wills and has mercy on whom He wills
29:21 He wills and has mercy on whom He wills
29:62 God extends the provision for whom He wills
30:5 help of God. He helps whom He wills. And
30:37 God extends the provision for whom He wills
30:48 That is when He lit it on whomever He wills
30:54 And He creates what He wills; and He is The
33:51 Thou wilt put off whom thou wilt of them (f)
34:9 If We will, We could cause the earth to
34:13 for him whatever of sanctuaries he wills
34:36 extends the provision for whom He wills
34:39 extends the provision for whomever He wills
35:1 what He wills. Truly God is Powerful over
35:8 He wills and guides whomever He wills
35:8 He wills. So let not thy soul be wasted in
35:16 If He wills, He would cause you to be put
39:22 God causes to hear whom He wills. And thou
39:4 He wills. Glory be to Him. He is God, The
39:23 With it He guides whom He wills
39:34 They will have all that they will with their
39:52 extends the provision for whom He wills
39:74 dwelling in the Garden wherever we will
40:15 command on whom He wills of His servants
42:8 He causes to enter whom He wills into His
42:12 He extends provision for whomever He will
42:13 whom He wills and guides those who
42:19 He provides to whom He wills
42:22 whatever they will from their Lord. That it
42:24 against God a lie. But if God wills
42:27 down by measure whatever He wills. Truly
42:29 power of amassing them when He wills
42:33 If He wills, He stills the wind. Then they
42:49 He creates what He wills. He bestows
42:49 He bestows females on whom He wills and
42:49 and bestows males on whom He wills
42:50 He makes barren whom He wills. Truly He
42:51 by His permission what He wills. Truly He is
42:52 which We guide whomever We will of Our
43:60 if we will, We would have assigned angels
47:30 If We will, We would have caused thee to see
48:14 He wills and punishes whom He wills
48:14 He forgives whom He wills and punishes
50:35 They will have what they will in it and with
53:26 gives permission to whom He wills and He is
56:65 If We will, We would make it into chaff and
57:21 grace of God. He gives it to whom He wills
57:29 He gives it to whomever He wills. And God is
59:6 Messengers over whomever He wills
62:4 grace of God. He gives it to whom He wills
74:31 and He guides whom He wills. And none
74:56 they will not remember unless God wills. He
76:30 you will it not unless God wills it. For God
76:30 you will it not unless God wills it. For God
81:29 But you will not unless God wills, the Lord

1764. SHAY’—masculine noun (plural
ashyā’)—kullu shay’ everything, thing, noth-
ing with preposition min here and there,
some, with negative nothing, adverb at all
Concordance of 1764. SHAY\'\' The Sublime Quran

2:20 Truly God is Powerful over everything
2:29 And He is Knowing of everything
2:48 will give recompense for another soul at all
2:106 that God is Powerful over everything
2:109 truly God is Powerful over everything
2:113 The Christians are not based on anything
2:113 The Jews are not based on anything
2:123 give recompense for another soul at all
2:148 Truly God is Powerful over everything
2:159 something of fear and hunger and
2:170 their fathers had been not at all reasonable
2:178 whoever was pardoned a thing by his brother
2:216 perhaps you love a thing and it is worse for
2:216 perhaps you dislike a thing and it is good for
2:229 for you that you take anything
2:231 and know that God is Knowing of everything
2:255 they will not comprehend anything of His
2:259 I know that God is Powerful over everything
2:264 They have no power over anything of what
2:282 his Lord, and diminish not anything
2:282 you and God is Knowing of everything
2:284 and God is Powerful over everything
3:5 nothing is hidden from Him in or on the earth
3:10 God at all; and those, they will be
3:26 truly Thou art Powerful over everything
3:28 that is not with God in anything
3:29 And God is Powerful over everything
3:64 worship none but God and ascribe nothing as
3:92 whatever thing you spend, truly God is
3:116 their children against God at all and those
3:120 their cunning will not injure you at all
3:128 none of thy affair at all if He turns to them
3:144 on his heels will not injure God at all
3:154 They say: Have we any part in the
3:154 If there had been for us any part in the
3:165 Truly God is Powerful over everything
3:176 Truly they will never injure God at all. God
3:177 price of belief will never injure God at all
3:189 and God is Powerful over everything
4:4 they (f) were truly pleased to offer to you
4:19 perhaps you dislike something
4:20 a hundredweight, so take not anything
4:52 had been Knowing of everything
4:53 Truly God had been Witness over everything
4:56 worship God and ascribe nothing as partners
4:59 with one another in anything, refer it to God
4:85 God had been over everything One Who
4:86 God had been over everything a Reckoner
4:113 themselves and they injure thee not at all
4:126 been One Who Encloses everything
4:176 God is Knowing of everything
5:17 And God is Powerful over everything
5:17 And God is Powerful over everything
5:19 God is Powerful over everything
5:40 God is Powerful over everything
5:41 have sway over him against God at all
5:42 then they will never injure thee at all and if
5:68 the Book! You are not based on anything
5:94 something of the game that your hands and
5:97 that God is Knowing of everything
5:101 O those who believed! Ask not about things
there is not a thing but its treasures are with God
they created not anything but they are with God
nor would we have held sacred anything
we have worshiped other than Him anything
Our saying to a thing when We wanted it is this
Consider they not that whatever things God nothing had anything known of
no power to provide for them anything from
who has no power over anything and one to
no power over anything and he is a heavy
Truly God is Powerful over everything
your mothers and you know nothing
an exposition that makes everything clear
we explained everything distinctly, with a
vast about to incline to them a little some
he will not say about something; Truly I will
gardens gave their produce and fail nothing
and God had been over everything One Who
had been more than anything argumentative
followed me, ask me not about nothing
had brought about a dreadful thing
thou hadst brought about a horrible thing
If I asked thee about anything after this
and gave him a route to everything
thou thee before when thou wast nothing
had brought near a monstrous thing
perceives not and avail thee not anything
created him before when he be of nothing
brought about a disastrous thing
He Who gave everything its creation,
everything in His knowledge
We made every living thing of water; will give
thee no hold against God at all if He wanted to harm you
against God at all if He wanted to harm you
knew nothing about Our signs, he took
he knew anything about Our signs, he took
had brought about a horrible thing
a defender will not avail another
and He is Creator of everything
decide not anything, truly God, He is The
your Lord, One Who is Creator of everything
and their effects. We counted everything in a
counted everything in a
They said: You are nothing but mortals like
their intercession will not avail me at all
Day no soul will be wronged at all nor will you
when He wanted a thing is but to say to it:
whose hand is the kingdom of everything!
God had been of everything
Truly this is a Terrifying thing
your gods. Truly this is a thing to be wanted
had not been possessing anything and they
had not been possessing anything and they
This is a Thing to be desired
God is One Who is Creator of everything and
He is Trustee over everything
God is One Who is Creator of everything and
nothing will be hidden from anything
in anything
nor would you be in anything
for me against God; He is greater in anything
they will never avail thee against God at all.
they will never avail thee against God at all.
nothing for me against God; He is greater in anything
it will destroy everything at the command of
minds at all since they had been negating
Ye! He truly is Powerful over everything
they never hurt or profit God at all, but He
against God at all if He wanted to harm you
had been over everything Powerful
worthy of it. And God had been of everything
His Messenger, He will not withhold
And God is Knowing of everything
ungrateful said: This is a strange thing
not anything it approached, but made it like
not anything it approached, but made it like
Concordance of 1765. SHABA-1776. ASBAHA The Sublime Quran

51:49 everything We created pairs so that perhaps
52:21 We deprived them not of anything of their
52:35 Or were they created out of nothing or are
52:46 their cunning will avail them not at all nor
53:26 will avail nothing at all except after God
53:28 And truly opinion avails them not at all
54:6 The One Who Calls will call to a horrible thing
54:49 Truly We created all things in measure
54:52 everything they accomplished is in the
57:2 and He is Powerful over everything
57:3 Inward and He is Knowing of everything
57:29 the People of the Book know that they have
58:6 And God is a Witness over all things
58:7 Truly God is Knowing of everything
58:10 he is not one who injures them at all, but
58:17 and their children against God at all
58:18 assuming that they are something. They,
58:18 assuming that they are something. They,
59:6 And God is Powerful over everything
60:4 thee and I possess not anything
60:11 And if any slipped away from you of your
60:12 they will not ascribe nothing as partners
64:1 And He is Powerful over everything
64:11 And God is Knowing of everything
65:3 Surely God assigned a measure to everything
65:12 and that God truly enclosed everything in
65:12 God is Powerful over everything and that
66:8 Truly Thou art Powerful over everything
66:10 so they avail them not against God at all
67:1 and He is Powerful over everything
67:9 we said: God sent not down anything. You
67:19 Truly He is Seeing of everything
72:28 is with them and He counted everything with
76:1 of time when he will be nothing remembered
78:29 But We counted everything in a Book
80:18 From which thing He created him
82:19 anything to avail another soul; and the
85:9 And God is a Witness over everything

SH Y B

1765. SHABA—verb I perfect—to have gray hair
verb I verbal noun (shayb, shaybah)—
grayness of hair
19:4 became studded with grayness of hair
30:54 He assigned weakness and grayness of hair

1766. SHIB—masculine noun (plural of
ashyab)—gray haired
73:17 that will make the children gray haired

SH Y KH

1767. SHAYYAD—verb II perfect—to be lofty
verb II passive participle (mushayyad)—
one who is imposing
4:78 even if you had been in imposing towers

1770. SHAH—verb I perfect—to be spread
verb I imperfect (yashu’u)—to be spread
24:19 those who love that indecency be spread

1771. SHIYAH—feminine noun (plural shiya’,
ashyaa’)—partisan
6:65 or to confuse you as partisans and to cause
6:159 their way of life and had been partisans
15:10 We sent Messengers before thee to partisans
19:69 Again, We will tear out every partisan
28:4 the earth and made his people partisans
28:15 This who was from among his partisans and
28:15 The one who was among his partisans cried
30:32 had been partisans, each party glad with
34:54 just as was accomplished with partisans
37:83 And truly among his partisans was Abraham
54:51 We caused to perish their partisans. Is there

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1772. SAD—SAD—letter at the beginning of a
chapter of the Quran
38:1 Sād. By the Quran, Possessor of the

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1773. SABI’UN—proper noun—Sabeans
2:62 and the Christians and the Sabeans
5:69 those who became Jews and Sabeans
22:17 and the Sabeans and the Christians and the

\$\n
1774. SABA—verb I perfect—to unloose
80:25 how We truly unloosed rain water with a
89:13 So thy Lord unloosed on them a scourge of
verb I imperative (subb)—unloose
44:48 unloose over his head the punishment of
22:19 heads, scalding water will be unloosed
verb I verbal noun (sabb)—pouring out
80:25 unloosed rain water with a pouring out

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1775. SABBA—verb II perfect—to come in the
morning
54:38 it came in the morning, early morning at

1776. ASBAHA—verb IV perfect—to become,
to come to be in the morning
3:103 He brought your hearts together and you
5:30 And he killed him and became among the
5:31 Then he became among the ones who were
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5:53 Their actions were fruitless. They became ones
5:102 Again, they became ones who are ungrateful
7:78 And it came to be in the morning they were
7:91 the morning ones who are fallen prostrate in
11:67 who did wrong. It came to be in the morning
11:94 came to be in the morning in their
18:42 enclosed and it came to be in the morning
18:45 in the morning that winnows in the winds
26:157 and then it came to be in the morning that
28:10 it came to be in the morning in the city
28:11 it came to be in the morning that the mind of
28:18 So he came to be in the morning in the city
28:62 it came to be in the morning those who
29:37 it came to be in the morning in their abodes
41:23 you became among the ones who are
46:25 it came to be in the morning nothing was
61:14 their enemies. And they became ones who
67:20 which is happening in the morning, it was
verb IV imperfect (yashibu)—
to become, to come to be in the morning
5:52 they will become—from what they kept
18:40 Then it will come to be in the morning a
18:41 come to be in the morning that its water will
22:63 the earth is that which becomes green
23:40 they will become ones who are remorseful
30:17 when it comes to be the morning
49:6 you would become ones remorseful for what
verb IV active participle (musibih)—
that which is morning
15:66 which is severed in that which is morning
15:83 the Cry took them in that which is morning
37:137 by them in that which is morning
68:21 in that which is happening in the morning
68:21 which is happening in the morning

1777. SUBH—masculine noun—morning
11:81 is in the morning. Is not the morning near
11:81 is in the morning. Is not the morning near
74:34 and polished is the morning
81:18 and by the morning, when it sighed
100:3 the ones who are raiders in the morning

1778. SABAJ—masculine noun—morning day-break
37:177 will be the morning daybreak of the ones

1779. ISBAAH—masculine noun—morning dawn
6:96 Causes to Break Forth the morning dawn

1780. MISBAH—masculine noun (plural masabih)—lamp
24:35 is as a niche in which there is a lamp
24:35 lamp is in a glass. The glass is as if it had
41:12 heaven appear pleasing with lamps
67:5 pleasing the lower heaven with lamps

§ B R

1781. SABARA—verb I perfect—to endure patiently
6:34 yet they endured patiently that they were
7:137 because they endured patiently
11:11 endured patiently and did as the ones in
13:22 endured patiently, looking for the
13:24 what you endured patiently. How excellent
14:21 patientless or endured patiently. There is no
16:42 who endured patiently and they put their
16:96 recompense to those who endured patiently
16:110 again, struggled and endured patiently
16:126 if you endured patiently, certainly it is
23:111 for what they endured patiently
25:42 not that we endured patiently in them
25:75 because they endured patiently. They will be
28:54 they patiently endured and drive off evil
29:59 who endured patiently and they put their
32:24 they endured patiently and they had been
41:35 receipt of it but those who endured patiently
42:43 whoever endured patiently and forgave
46:35 patience as endured patiently those imbued
49:5 if they endured patiently until thou wouldst
76:12 enduring patiently with a Garden and silk
verb I imperfect (yashibu)—
to endure patiently
2:61 We will never endure patiently with one
3:120 if you endure patiently and are Godfearing,
3:125 Yea! If you endure patiently and are
3:186 if you endure patiently and are Godfearing
4:25 endure patiently is better for you. God is
12:90 He Who is Godfearing and endures patiently
14:12 to our ways? And we will endure patiently
18:68 how wilt thou endure a thing patiently when
25:20 Will you endure patiently, and thy Lord had
41:24 they endure patiently, yet the fire will be the
52:16 Then have patience, or endure patiently not
verb I imperative (sabr)—have patience
3:200 Have patience! Excel in patience
7:87 have patience until God gives judgment
7:128 Pray for help from God and have patience
8:46 and your competence go and have patience
10:109 is revealed to thee and have thou patience
11:49 so have thou patience; truly the Ultimate
11:115 And have thou patience, for truly God
16:127 have thou patience and thy patience is only
18:28 have patience thyself with those who call to
20:130 So have thou patience with what they say
30:60 So have thou patience. Truly the promise of
31:17 is unlawful and have thou patience
38:6 them, saying: Be gone! And have patience
38:17 Have patience with what they say and
40:55 have thou patience. Truly the promise of God
40:77 So have thou patience. Truly the promise of
46:35 So have thou patience as endured patiently
50:39 So have thou patience with whatever they
52:16 Then have patience, or endure patiently not
52:48 So have thou patience for the determination
68:48 So be thou patient until the determination of
70:5 thou patience with a graceful patience
73:10 have thou patience with what they say and
74:7 And for thy Lord, then have thou patience
76:24 So have thou patience for the determination
verb I verbal noun (sabri)—having patience
2:45 And pray for help by having patience
2:153 who believed! Pray for help with patience
2:250 Our Lord! Pour out patience on us and make
7:126 Our Lord! Pour out patience on us and call
12:18 having patience is graceful. And it is God,
12:83 so patience is graceful; perhaps God will
16:127 have thou patience and thy patience is only
18:67 wilt never be able to have patience with me
18:72 wilt never be able to have patience with me
18:75 wilt never be able to have patience with me
18:78 what thou wilt not able to have patience for it
70:5 have thou patience with a graceful patience
90:17 counseled one another to having patience a
103:3 and counseled each other to having patience a
verb I active participle (sāhin)—
one who remains steadfast
2:153 God is with the ones who remain steadfast
2:155 tidings to the ones who remain steadfast
2:175 So how they are ones who remain steadfast
2:177 contract and the ones who remain steadfast
2:249 God is with the ones who remain steadfast
3:17 the ones who remain steadfast and the ones
3:142 knows the ones who remain steadfast
3:146 and God loves the ones who remain steadfast
8:46 is with the ones who remain steadfast
8:65 twenty of you, ones who remain steadfast
8:66 hundred of you, ones who remain steadfast
6:126 better for the ones who remain steadfast
16:69 if God willed, one who remains steadfast
21:85 all were of the ones who remain steadfast
22:35 ones who remain steadfast against whatever
28:80 of it but the ones who remain steadfast
33:35 ones who are males who remain steadfast
33:35 ones who are females who remain steadfast
37:102 willed, of the ones who remain steadfast
39:10 Only ones who remain steadfast will have
47:31 the ones who remain steadfast and We will

1782. SĀBARA—verb III—perfect—to excel in patience
verb III imperfect (sābir)—
to excel in patience
3:200 Have patience! Excel in patience

1783. IŞTABARA—verb VIII—perfect—to maintain patience
verb VIII imperfect (iştabir)—
to maintain patience
19:65 worship Him and maintain thou patience in
20:132 to maintain patience in it; We ask not of
54:27 the watch for them and maintain patience

1784. ṢABBĀR—masculine noun—enduring
14:5 Truly in that are signs for every enduring,
31:31 Truly in that are signs for every enduring,
34:19 Truly in that are signs for every enduring
42:33 Truly in that are signs for every enduring

§ B
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7:50 Companions of the Fire would cry out to the
7:50 of the Fire would cry out to the Companions
7:184 There is no madness in their companion. He
9:40 he says to his companion: Feel no remorse,
9:70 Abraham and of the Companions of Midian
9:113 that they are the Companions of Hellfire
10:26 Those are the Companions of the Garden;
10:27 Those are the Companions of the Fire. They
11:23 those will be the Companions of the Garden
12:39 O my two prison companions! Are ones that
12:41 O my two prison companions! As for one of
13:5 Those will be the Companions of the Fire
15:78 the Companions of the Thicket had been ones
15:80 Companions of the Rocky Tract denied the
18:9 Hast thou assumed that the Companions of
18:34 fruit for him. Then he said to his companion
18:37 his companion said to him while he converses
20:133 you will know who are the Companions of
22:44 and the companions of Midian. And Moses
22:51 those are the Companions of Hellfire
25:24 Companions of the Garden on that Day will
25:38 Thamud and the Companions of Rass and
26:61 each other, the Companions of Moses said
26:176 The Companions of the Thicket denied the
29:15 him and the Companions of the Blaze
34:36 your companion any madness. He is only a
36:13 for them: The Companions of the Town
38:12 Companions of the Garden that Day are ones
39:8 Truly thou art of the Companions of the Fire
40:6 that they will be the Companions of the Fire
40:43 they will be Companions of the Fire
46:14 Those are the Companions of the Garden
46:16 the Companions of the Garden; this is the
50:12 before them and the Companions of the Rass
50:14 Companions of the Thicket and the folk of
51:59 is like the impiety of their companions
53:2 companion went astray nor he erred
54:29 to their companion and he took her in hand
56:8 Companions of the Right—who are the
56:8 who are the Companions of the Right
56:9 Companions of the Left—who are
56:27 who are the Companions of the Left
56:27 who are the Companions of the Right
56:38 for the Companions of the Right
56:41 Companions of the Left—who are the
56:41 who are the Companions of the Left
56:90 been of the Companions of the Right
56:91 for thee from the Companions of the Right
57:19 those are the Companions of Hellfire
58:17 Those will be the Companions of the Fire
59:20 The Companions of the Fire are not equal to
59:20 not equal to the Companions of the Garden
59:20 The Companions of the Gardens, they are
60:13 ones who are ungrateful of the occupants of
64:10 those are the Companions of the Fire, ones
67:10 not have been Companions of the Blaze
67:31 Then hell for the Companions of the Blaze
68:17 as We tried the Companions of the Garden
68:48 be not like the Companion of the Great Fish
70:12 and his companion wife or his brother
72:3 He took no companion (f) to Himself nor a
74:31 We assigned none but angels to be wardens
74:39 but the Companions of the Right
80:16 and his companion wife and his children
81:22 your companion is not one who is possessed
85:4 the Companions of the Ditch were slain
90:18 Those will be the Companions of the Right
90:19 they will be the Companions of the Left
105:1 with the Companions of the Elephant
68:48 Companion of the Fish when he cried out

§ H F 1793. SIHÂF—feminine noun (plural of šafah)—platters
43:71 will be passed around among them platters

§ SUHUF—feminine noun (plural of saḥifah)—scrolls
20:133 clear portents that were in the first scrolls
53:36 Or is he told what is in the scrolls of Moses
74:52 them wants to be given unrolled scrolls
80:13 in scrolls to be held in esteem
81:10 and when the scrolls will be unfolded
87:18 Truly this is in the previous scrolls
87:19 the scrolls of Abraham and Moses
98:2 who recounts to them purified scrolls

§ KH KH 1795. ŞAKHHKAH—feminine noun—blare
80:33 Then when the blare drew near

§ KH R 1796. ŞAKHR—masculine noun—rocks
18:63 When we took shelter at the rock
31:16 though it be in a rock or in the heavens or in
89:9 Thamud, those who hollowed out the rocks in

§ D D 1797. SADDA—verb I perfect—to bar, to cry aloud, to dissuade
4:55 among them are some who barred him
4:167 and barred others from the way of God
5:2 you detest a folk who barred you from the
9:9 barred others from His way. Truly how evil
16:88 ungrateful and barred from the way of God
16:94 evil of having barred from the way of God
27:24 barred them from the way so they are not
27:43 She was barred from worshipping God by
29:38 barred them from the way and they had been
34:32 Barred we you from guidance after it drew
47:1 and who barred from the way of God
47:32 and barred from the way of God
47:34 and barred from the way of God
48:25 ungrateful, and they barred you from the
58:16 barred from the way of God. So for
63:2 Then they barred from the way of God. Truly
verb I imperfect (yaṣuddu)—
to bar, to cry aloud, to dissuade
3:99 the Book! Why bar you from the way of God
4:61 ones who are hypocrites barring thee with
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5:91 bar you from the remembrance of God
7:45 those who bar the way of God and who desire
7:86 intimidating and barring from the way of God
8:34 while they bar worshippers from the Masjid
8:36 so that they bar the way of God. They will
8:47 and bar them from the way of God
9:34 bar from the way of God and those who
11:19 they who bar from the way of God and desire
14:3 bar from the way of God and desire in it
14:10 only mortal like us. You want to bar us
20:16 So let none bar thee from it —whoever
22:25 ungrateful and bar from the way of God
28:87 bar thee from the signs of God after they
34:43 not but a man who wants to bar you from
43:37 they bar them from the way, but they
43:57 Mary was cited as an example, that is when
43:62 And let not Satan bar you. Truly he is a clear
63:5 see them dissuading while they are ones

verb I perfect passive (ṣuddā)—to be barred
13:33 planning and they were barred from the way
40:37 actions. And he was barred from the way
verb I verbal noun (1) (ṣadd)—barring
2:217 deplorable and barring from the way of God
4:160 their barring many from the way of God
verb I verbal noun (2) (ṣuddā)—hindrance
4:61 are hypocrites barring thee with hindrances

1798. ṢADĪD—masculine noun—pus
14:16 He will be given to drink of watery pus

S D R
1799. ṢADARA—verb I perfect—to issue
verb I imperative (yāṣduru)—to issue
99:6 On that Day humanity will issue, separately

1800. ASDARA—verb IV perfect—to move on
verb IV imperfect (yusdiru)—to move on
28:23 until the ones who are shepherds move on

1801. ṢADR—masculine noun (plural ṣudūr)—breast
3:29 you conceal what is in your breasts
3:118 from their mouths and what their breasts
3:119 Knowing of what is within the breasts
3:154 so that God tests what is in your breasts
3:154 and God is Knowing of what is in the breasts
4:90 their breasts were reluctant that they fight
5:7 is Knowing of what is in the breasts
6:125 He guides him. He expands his breast
6:125 He makes his breast tight
7:2 so let there be no impediment in thy breast
7:43 We will draw out what was in their breasts
8:43 Knowing of what is in the breasts
9:14 He will heal the breasts of a folk, ones who
10:57 what is in the breasts and a guidance and
11:5 fold up their breasts that they conceal
11:5 is the Knowing of what is in their breasts
11:12 is thy breast that which is narrowed by it
15:47 out any grudges from their breasts
15:97 thy breast became narrowed, injured in spirit
16:106 expanded his breast to disbelief, on them is

17:51 more troublesome in your breasts to raise up
20:25 My Lord! Expand my breast for me
22:46 darkness which are within their breasts
26:13 my breast be narrowed and my tongue will
27:74 Lord knows what their breasts hide and
28:69 Lord knows what their breasts hide and
29:10 knowledge of what is in the breasts of the
29:49 Nay! It is clear portents, signs in the breasts
31:23 God is Knowing of what is in the breasts
35:38 He is Knowing of what is in the breasts
39:7 He is Knowing of what is in the breasts
39:22 Is he whose breast God expanded for
40:19 of the eyes and whatever the breasts conceal
40:56 is nothing but having pride in their breasts
40:80 satisfaction of a need that is in your breasts
42:24 He is Knowing of what is in the breasts
57:6 He is Knowing of whatever is in the breasts
59:9 they find not in their breasts any need for
59:13 you are a more severe fright in their breasts
64:4 God is The Knowing of what is in the breasts
67:13 He is Knowing of what is in your breasts
94:1 Expand We not thy breast
100:10 what is hidden in the breasts
114:5 who whispers evil in the breasts of humanity

§ D

1802. ṢADĀ’A—verb I perfect—to split, to call aloud
verb I imperative (īṣda’)—
to split, to call aloud
15:94 call aloud what thou art commanded: Turn
verb I verbal noun (sad)—splitting
86:12 and by the earth splitting with verdure

1803. ṢADDA’A—verb II perfect—to be suffering from a headache
verb II imperfect passive (yusadda’u)—to be suffering from a headache
56:19 Neither will they suffer headaches nor will

1804. TAṢADDA’A—verb V perfect—to be split up
verb V imperfect (yǝṣṣada’u for ʂaṣṣada’u)—to be split up
30:43 turning back. They will be split up on that
verb V active participle (muaṣṣaddi)—that which is split open
59:21 one that is split open dreading God

§ D F

1805. ṢADAF—verb I perfect (with preposition ‘an)—to draw aside
6:157 the signs of God and drew aside from them
verb I imperfect (yǝṣdifu)—to draw aside
6:46 the signs! Again, they still draw aside
6:157 give recompense to those who draw aside
6:157 because they had been drawing aside

1806. ṢADAF—masculine noun—cliff
18:96 when he made level between the two cliffs
2:101 one who establishes as true what was with
3:3 that which establishes as true what was
3:39 one who establishes the Word of God as
3:50 I come with that which establishes as true
3:81 near you with that which establishes as true
4:47 that which establishes as true what was with
5:46 one who establishes as true what was before
5:46 that which establishes as true what was
5:48 that which establishes as true what was
6:92 and that which establishes as true what was
35:31 Book is The Truth, that establishes as true
37:52 ones who establish the Resurrection as true
46:12 Book, that which establishes as true in the
46:30 Moses, that which establishes as true what
61:6 God to you, one who establishes as true
1809. TA@ADDAQA—verb V perfect—to be charitable
2:280 for you that you be charitable if you had
5:45 whoever was charitable and forgives it, it
verb V imperfect (yatassaddaqa, yassaddaqa)—to be charitable
4:92 his family unless that family be charitable
9:75 of His grace, we will be charitable
verb V imperative (tasaddaqa)—be charitable
12:88 up to the full measure and be charitable to
63:10 for a little term then I would be charitable
verb V active participle (mutassaddiq, mussaddiq)—one who is charitable
12:88 recompense to the ones who are charitable
33:35 ones who are charitable (m)
33:35 ones who are charitable (f)
57:18 ones who are charitable (m)
57:18 ones who are charitable (f)
1810. SADDAQAH—feminine noun—charity
2:196 redemption of formal fasting or charity or a
2:263 and forgiveness are better than charity
2:264 believed! Render not untrue your charities
2:271 If you show your charity, then how bountiful
2:276 God eliminates usury and He causes charity
4:114 but for him who commanded charity or one
9:58 who find fault with thee about charities
9:60 Charities are only for the poor and the needy
9:79 ones who are volunteer donors to charities
9:103 Take charity from their wealth to purify
9:104 from His servants and takes charities and
58:12 put charity forward in advance of your
58:13 Are you apprehensive to put forward charity
1811. SADUQAT—feminine noun (plural of šaduqaḥ)—marriage portion
4:4 give wives their marriage portion as a s
1812. ŞADIQ—masculine noun—ardent friend
24:61 you possess its keys or your ardent friend
26:101 nor an ardent friend, a loyal friend
1813. SIDDIQ—masculine noun—a just person
4:69 Prophets and just persons and the witnesses
5:75 mother was a just person (f); they both had
12:46 Joseph, O thou just person! Render an
19:41 in the Book. Truly he has been a just person,
19:56 the Book. Truly he had been a just person
57:19 those, they are the just persons and the

§ D Y
1814. TASADDĀ—verb V perfect—to attend to someone
verb V imperfect (yatatasaddā)—to attend to someone
80:6 then thou hast attended to him
1815. ŠADDĀ—verb II perfect—to clap
verb II verbal noun (tasdiyāh)—clapping of hands
8:35 nothing but whistling and clapping of hands

§ R H
1816. ŞARIH—masculine noun—a pavilion
27:44 It was said to her: Enter the pavilion
27:44 Truly it is a smooth, crystal pavilion
28:38 a fire on the clay and make a pavilion
40:36 O Haman! Build for me a pavilion so that
1817. ISTAŞRAKHĀ—verb X perfect—to cry aloud to someone
verb X imperfect (yastasrikhu)—to cry aloud to someone
28:18 asked for help yesterday cries aloud to him
1818. İŞTARAKHĀ—verb VIII perfect—to shout aloud
verb VIII imperfect (yaşarikhu)—to shout aloud
35:37 they will shout aloud in it: Our Lord! Bring
1819. ŞARIKH—masculine noun—cry aloud for help
36:43 none to whom they cry aloud for help nor
1820. ASRAKHĀ—verb IV perfect—to ask for assistance
verb IV active participle (musrikh)—one who assists
14:22 one who assists you nor are you one who
14:22 you nor are you one who assists me

§ R R
1821. ASARRA—verb IV perfect—to persist, to maintain
71:7 And they maintained growing arrogant as
verb IV imperfect (yuṣirru)—to persist, to maintain
3:135 impieties but God? And persist not in what
45:8 he persists as one who grows arrogant as if
56:46 and they had been persisting in tremendous
1822. ŞIRR—masculine noun—freezing
3:117 is like the parable of a freezing wind

1823. ŞARRAH—feminine noun—a loud cry
51:29 woman came forward with a loud cry. She

1824. ŞARŞAR—masculine noun—raging wind
41:16 So We sent on them a raging wind in days of
54:19 We sent a raging wind against them on a day
69:6 by a fierce and roaring, raging wind

1825. IRR—masculine noun—a path
1:6 Guide us on the straight path, the path of
1:7 Guide us on the straight path
2:142 He guides whom He wills to a straight path
3:51 Lord so worship Him. This is a straight path
3:101 was then surely guided to a straight path
4:68 have guided them on a straight path
4:175 them to Himself on a straight path
5:16 and He guides them to a straight path
6:39 He lays on a straight path
6:87 We guided them to a straight path
6:126 this is the path of thy Lord, one that is straight
6:153 this is My straight path, so follow it
6:161 guided me to a straight path, a truth-loving
7:16 sit in ambush for them on Thy path, one
7:86 sit not by every path intimating and barring
10:25 He guides whom He wills to a straight path
11:56 Truly my Lord is on a straight path
14:1 Lord to the path of The Almighty
15:41 He said: This is the straight path to Me
16:76 justice and he who is on a straight path
16:121 him and guided him to a straight path
19:36 Lord, so worship Him. This is a straight path
19:43 So follow me and I will guide thee to a path
20:135 are the Companions of the Path without
22:24 they were guided to the Path of Him Who is
22:54 Guides those who believed to a straight path
23:73 thou hast called them to a straight path
23:74 are ones who move away from the path
24:46 guides whom He wills to a straight path
34:6 and it guides to a path of The Almighty, The
36:4 on a straight path
36:61 worship Me. This is a straight path
36:66 they would race towards the path. How
37:23 other than God and guide them to the path
37:118 and guided them to the straight path
38:22 transgress not and guide us to the right path
42:52 thou, thou hast guided to a straight path
42:53 the path of God, to whom belongs whatever
to thee. Truly thou art on a straight path
43:61 it and follow Me. This is a straight path
43:64 so worship Him. This is a straight path
48:2 thee and guide thee on a straight path
48:20 and that He guide you to a straight path
67:22 who walks without fault on a straight path

1827. ŞARAF—verb I perfect—to turn away from
3:152 Again, He turned you away from them that
9:127 Again, they took flight. God turned away
12:34 So his Lord responded to him and turned away
46:29 We turned away from thee, groups of men or
verb I imperfect (yasrifū)—to turn away from
7:146 I will turn away from My signs those who
12:24 Thus it was that We turn away from him
12:33 hast turned away their (f) cunning from
24:43 on whom He wills and turns away from it
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7:47 when their sight would be turned away of its
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6:16 He who is turned away from it on that Day,
10:32 astray; where, then, turn you away
39:6 god but He. Why then turn you away
40:69 the signs of God, how they are turned away
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25:19 you will neither be able to turn away from
verb I passive participle (masurf)—one who is turned away from
11:8 will be turned away from them and

1828. ŞARRAFA—verb II perfect—to diversify
17:41 We diversified in this, the Quran, that they
17:89 We diversified for humanity in this, the
18:54 We diversified in this, the Quran, every kind
20:113 an Arabic Recitation and We diversified
25:50 We diversified among them so that they
46:27 We diversified the signs so that perhaps they
verb II imperfect (yasarrifū)—to diversify
6:46 Look on how We diversify the signs
6:65 Look on how We diversify the signs so that
6:105 And thus We diversify the signs and they
7:58 Thus We diversify the signs for a folk who
verb II verbal noun (tarsf)—diversifying
45:5 the earth after its death and the diversifying
2:164 diversified the winds and the clouds

1829. İNŞARAF—verb VII perfect—to take flight
9:127 Again, they took flight. God turned away

1830. MASHIF—masculine noun—place to turn to
18:53 and they will not find a place to turn to from

1831. ŞARAMA—verb I perfect—to pluck
verb I imperfect (yasrimū)—to pluck fruit
Concordance of 1832, 1835. ISFARRA The Sublime Quran

68:17 an oath that they would pluck fruit, in that
verb I active participle (sārīm)—one who plucks fruit
68:22 if you had been ones who pluck fruit
1832. SĀRĪM—masculine noun—a plucked garden
68:20 the morning, it was like a plucked garden

§ Ṣ D
1833. SĀʿIDA—verb I perfect—to rise
verb I imperfect (yāsʿ adu)—to rise
35:10 To Him Words of what is good rise and He
1834. AṢʿADA—verb IV perfect—to mount up
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1835. TAṢʿADA—verb V perfect—to climb up
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6:125 had been climbing up a difficult ascent

§ Ṣ R
1839. SĀʿARA—verb II perfect—to turn one’s cheek away
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31:18 turn not thy cheek away from humanity nor

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1840. SĀʿIQA—verb I perfect—to swoon
39:68 whoever is in the heavens will swoon and
verb I imperfect passive (yusʿaqu)—to swoon
52:45 their day in which they will be swooning
1841. SĀʿIQ—masculine noun—swooning
7:143 powder and Moses fell down swooning

1842. SĀʿIQAH—feminine noun (plural sūcaʿiq)—thunderbolt
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2:55 So the thunderbolt took you while you look
4:153 So a thunderbolt took them for their
13:13 He sends thunderbolts and He lights on
41:13 thunderbolt like the thunderbolt of Ad and
41:13 then say: I warned you of a thunderbolt
41:17 Then a thunderbolt took them with a
51:44 command of their Lord so the thunderbolt

§ Ṣ GH R
1843. SĀḠHARA—verb I perfect—to be small
verb I active participle (sāghir)—one who complies, one who is disgraced
7:13 Truly thou art of the ones who are disgraced
7:119 and turned about as ones who are disgraced
9:29 out of hand and they be ones who comply
12:32 will be among the ones who are disgraced
27:37 from there as ones who are disgraced and

1844. SĀḠHĪR—masculine noun (comparative asghar)—small
2:282 that you write it down, be it small or great
9:121 contributions—be they small or great
10:61 nor what is smaller than that nor what is
17:24 even as they raised me when I was small
18:49 leaves out anything small or great but
34:3 or in and on the earth, be it smaller than
54:53 And every small and great thing is that

1845. SĀḠḤĀR—masculine noun—contempt
6:124 will light on those who sin contempt from

§ Ṣ GH Y
1846. SĀḠHIYA—verb I perfect—to bend towards
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§ Ṣ F H
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64:14 if you would pardon, overlook and forgive
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5:13 overlook and pardon them. Truly God loves
15:85 so overlook with a graceful overlooking
43:89 so overlook them and say: Peace. And they
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15:85 so overlook with a graceful overlooking
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§ Ṣ F D
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14:49 that Day, ones who are chained in bonds
38:38 and others, ones who are chained in bonds

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1849. SĀFRĀʾ—feminine noun (plural ṣufr)—saffron-colored
2:69 She is a saffron-colored cow
77:33 was a string of saffron-colored male camels

1850. ISFARRA—verb IX perfect—to grow yellow
verb IX passive participle (musfarr)—ones who are growing yellow
they saw fields, ones that are yellowing,
them as ones that are growing yellow
it withers, then thou hast seen it yellowing
will forsake it as a leveled spacious plain
presented before thy Lord ranged in rows
ones standing in ranks, ranged in rows
and the angels, ranged in rows
verb I perfect—to stand in rank
one who is standing in rank, one who is spreading one's wings
ones who are standing in ranks. Then when the birds, ones standing in ranks ones standing in ranks, ranged in rows we are ones who are standing in rank
the birds above them ones standing in ranks verb I passive participle (masťafă)—one who is arrayed ones who are reclining on couches arrayed and cushions arrayed
verb I perfect—to stand with one foot slightly raised
one who is standing with one foot slightly raised steeds standing with one foot slightly raised
Lord selected for you sons and taken for what He creates and selected He for you
And certainly We favored him in the present
O my children! Truly God favored the way of
He said: Truly God favored him over you
God favored Adam and Noah and the people angels said: O Mary! Truly God favored thee God favored thee (f), and purified thee (f),
He said: O Moses! Truly I favored thee above those whom He favored. Is God better or We favored of Our servants. Then of them to Himself a son, He would have favored
God favors from the angels messengers and
to be favored they are to Us among ones who are favored
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<td>Thy servants, ones in accord with morality</td>
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</table>

**Concordance of 1865. ASLĀHA The Sublime Quran**

- **1865. ASLĀHA—verb IV perfect—to make things right**
  - 2:160 those who repented and made things right
  - 2:182 then made things right between them
  - 3:89 after that and made things right
  - 4:167 and made things right, then turn aside
  - 4:146 repented and made things right
  - 5:39 after his injustice and made things right
Concordance of 1866. SULH-1871. ŠALĀH The Sublime Quran

§ 1 L

1869. ŠALŠĀL—masculine noun—earth-mud
15:26 from out of earth-mud of soft wet
15:28 mortals out of earth-mud of soft wet earth
15:33 created out of earth-mud of soft wet earth
55:14 He created the human being from earth-mud

§ 1 W

1870. ŠALLĀ—verb II perfect—in invoke blessings on, to give blessings, to petition, to formally pray
79:31 not the true nor invoked blessings
87:15 the Name of his Lord and invoked blessings
96:10 a servant when he invoked blessings

verb II imperfect (yuṣallī)—
to invoke blessings on, to give blessings, to formally pray
3:39 one who stands to invoke blessings in the
4:102 let them formally pray with thee and let
4:102 approach who has not yet formally prayed
9:84 Pray thou not formally for any of them who
33:43 He it is Who gives blessings to you and His
33:56 God and His angels give blessings to the

verb II imperative (ṣallī)—
invoke blessings, formally pray
9:103 invoke blessings for them; truly thy
33:56 His angels give blessings to the Prophet. O
108:2 So invoke blessings for thy Lord and make

verb II active participle (muṣallī)—
one who formally prays
70:22 except the ones who formally pray
74:43 be not among the ones who formally pray
107:4 So woe to ones who formally pray

1871. ŠALĀH—feminine noun (plural šalawāt)—formal prayer, supplicate entreaty, synagogue
2:3 in the unseen and perform the formal prayer
2:43 formal prayer and give the purifying alms
2:45 with having patience and formal prayer
2:83 perform the formal prayer and give the
2:110 perform the formal prayer and
2:153 help with patience and formal prayer
2:157 Those, blessings will be sent on them
2:177 whoever performed the formal prayer
2:238 Be watchful of the formal prayers and the
2:238 and the middle formal prayer
2:277 performed the formal prayer and gave the
4:43 Come not near the formal prayer
4:77 from warfare and perform the formal prayer
4:101 if you shorten the formal prayer
4:102 them, performing the formal prayer
4:103 were secured, perform the formal prayer
4:103 Truly the formal prayer had been—for the
4:103 Then when you satisfied the formal prayer,
4:142 when they stood up for formal prayer, they
4:162 the ones who perform the formal prayer
5:6 When you stood up for the formal prayer
5:12 if you performed the formal prayer
5:35 and those who perform the formal prayer
5:58 you cried out for formal prayer they took it
from formal prayer. Then will you be ones
then both after the formal prayer
and to perform the formal prayer and be
they are watchful of their formal prayers
Say: Truly my formal prayer and my ritual
to the Book and performed the formal prayer
they who perform the formal prayer and
Their formal prayer at the House had been
and performed the formal prayer
repented and performed the formal prayer
and performed the formal prayer
not approach formal prayer but while
they perform the formal prayer and give the
the blessings of the Messenger that will be
invoke blessings for them; truly thy entreaties
formal prayer, and give good tidings to the
said: O Shuayb! Is it that thy formal prayer
perform the formal prayer at the two ends
those who performed the formal prayer and
that they should perform the formal prayer
they certainly perform the formal prayer
me one who performs the formal prayer
Perform the formal prayer from the sinking
bequeathed to me the formal prayer
commanding his people to formal prayer
formal prayer and followed their lusts so
perform the formal prayer of My
And command thy people to the formal prayer
performed the formal prayer and give the
the ones who performed the formal prayer and
deleted and churches and synagogues
 performed the formal prayer and they gave
So perform the formal prayer and give the
they who in their formal prayers are ones
those, they are who over their formal prayers,
God and the performing the formal prayer
Each knew its formal prayer and its
And perform the formal prayer and give the
Before the dawn formal prayer, when you
and after the time of night formal prayer
who perform the formal prayer and give the
the Book and perform the formal prayer
formal prayer prohibits depravity and that
formal prayer and be not among the ones
those who perform the formal prayer and
O my son! Perform the formal prayer and
perform the formal prayer and give the
formal prayer and perform the formal prayer
perform the formal prayer. And he who
God and performed the formal prayer
Lord and performed their formal prayer
Perform the formal prayer and give the
When the formal prayer was proclaimed
Then when the formal prayer was ended,
ones who continue with their formal prayers
watchful of their formal prayers
And perform the formal prayer
they perform the formal prayer and give the
are inattentive to their formal prayers

prayer
Abraham to yourselves as a place of prayer

roast
their bellies and they will roast in a blaze
They will roast in hell. Miserable will be the
hell for him. He will roast in it
hell, where they will roast. And miserable
They will roast in it. Then miserable will be
They will roast on the Day of Judgment
and roast in a blaze
even he who will roast in the great fire
roasting in a hot fire
It roasts none but the vile
He will roast in a fire, possessing flames
roasting
you in it! Then have patience
quiet
they who are most deserving of roasting in it
who roasts
he who would be one who roasts in hell
Truly they, ones who will roast in the fire
they will be ones who roast in hellfire
broil
him in hellfire
heating
in hellfire
scorch
scorch in a fire. And that would
for Our signs, We will scorch them in a fire
We will scorch him in hell. How evil a
I will scorch him in Saqar
warm oneself
scorching
will scorch
a... in a fire
firebrand so that perhaps you would warm
wood of fire so that perhaps you will warm
remain quiet
them or you be ones who remain quiet
remain quiet
them or you be ones who remain quiet

Everlasting Refuge
God, the Everlasting Refuge
cloisters
plural of sawma’ah—cloisters
cloisters would be demolished and churches

1880. ṢAMMA—verb I perfect—to be unhearing
5:71 were in darkness and became unhearing
5:71 and became unhearing many of them

1881. AṢAMMA—verb IV perfect—to make unwilling to hear
47:23 made them unwilling to hear and their sight

1882. ṢUMM—masculine noun (plural of ṣaʾamm)—unwilling to hear, dumb
2:18 Unwilling to hear, unwilling to speak
2:17 they call out to are deaf, dumb and blind
6:39 who denied Our signs are unwilling to hear
8:22 creatures with God are unwilling to hear
10:42 someone unwilling to hear, to hear
11:24 unwilling to hear and the other, seeing and
17:97 unwilling to hear, unwilling to speak
21:45 but hear not the unwilling to hear the calling to
25:73 fall not down unwilling to hear and
27:80 wilt thou cause to hear the unwilling to hear
30:52 to hear the unwilling to hear the calling
43:40 thou caused someone unwilling to hear, to hear

1883. ṢANAʾA—verb I perfect—to craft
11:16 but fire and what they crafted here was
13:31 disaster because of what they crafted or it
20:69 right hand. It will swallow what they crafted
20:69 they crafted is not but the cunning of one
verb I imperfect (yaṣnaʿu)—to craft
5:14 tell them of what they had been crafting
5:63 Miserable was what they had been crafting
7:137 Pharaoh and his folk had been crafting
11:38 crafts the boat. Whenever the Council
16:112 of what they had been crafting
24:30 Truly God is Aware of what they craft
29:45 and God knows what you craft
35:8 Truly God is Knowing of what they craft
verb I imperative (iṣnaʿ)—craft
11:37 craft thou the boat under Our Eyes and by
23:27 So We revealed to him: Craft thou the boat
verb I imperfect passive (yuṣnaʿu)—
to be trained
20:39 Me that thou be trained under My Eye
verb I verbal noun (ṣunʿ)—handiwork
18:104 they are doing good by their handiwork
27:88 This is the handiwork of God Who created

1884. IṢṬANAʾA—verb VIII perfect—to choose for one’s service
20:41 And I chose thee for service for Myself

1885. ṢANʾAH—feminine noun—an art
21:80 We taught him the art of making garments

1886. MAṢĀʾI—masculine noun (plural of maṣnaʿ)—castles

1887. ṢANM—masculine noun (plural of sanam)—idols
6:74 Hast thou taken idols to thyself as gods
7:138 who give themselves up to their idols
14:35 to turn away from worshipping idols
21:57 by God, I will contrive against your idols
26:71 They said: We worship idols. We will stay

1888. SHINWAN—masculine noun (plural of sine)—coming from the same root
13:4 coming from the same root and not coming
13:4 root and not coming from the same root

1889. SAHARA—verb I perfect—to dissolve
verb I imperfect passive (yuṣharu)—
to dissolve
22:20 their bellies will be dissolved and their skins

1890. SIHR—masculine noun—kin by marriage
25:54 him kindred by blood and kin by marriage

1891. ASABA—verb IV perfect—to hit, to light on
2:156 those who, when an affliction lit on them
2:264 Over it is earth dust. A heavy downpour lit
2:265 And even if lights not on it a heavy down
2:266 old age lit on him and he had weak offspring
2:266 a whirlwind lit on it in which there is a fire
3:117 lit on the cultivation of the folk who did
3:146 none lost confidence with what lit on them in
3:153 for what slipped away from you, nor for
3:165 affliction lit on you, surely you lit two times
3:165 lit on you, surely you lit two times
3:166 what lit on you on a day when the two
3:172 God and the Messenger after wounds lit
4:62 they are lit on by an affliction
4:72 Then if affliction lit on you, he would say
4:73 if the grace of God lit on you, certainly he
4:79 whatever evil deeds lit on thee is from
4:79 whatever evil deeds lit on thee then is from
5:106 region and the affliction of death lit on you
7:100 people that if We will, We would light on
11:81 Truly that which lights on them will light on
11:89 into being lighted on the like of what lit on a
16:34 their evil deeds lit on them for what their
22:11 If good lit on him, he is at rest with it
22:11 And if a test lit on him, he turned completely
22:35 steadfast against whatever lit on them
30:48 That is when He lit it on whomever He wills
31:17 with whatever lit on thee. Truly that is the
38:36 command, a gentle wind wherever it lit on
39:51 The evil deeds they earned lit on them. And
affliction lit on you is because of what your
those who, when insolence lit on them, they
no affliction lit on the earth nor on
No affliction lit but with the permission of
verb IV imperfect (yusibū)—to hit, to light on
And even if lights not on it a heavy down
but if an evil deed lights on you, they are
when benevolence lights on them, they say:
when an evil deed lights on them, they say:
then know that God only wants that He light
We dread that a turn of fortune should light
on those who sin will light contempt from God
if an evil deed lights on them, they
Be Godfearing of a test which will not light
If lights on thee benevolence, they are raised
But if an affliction lights on thee, they say
Say: Nothing will light on us but what God
we watch for you whether God will light on
will light on those who were ungrateful
thirst lights on them nor fatigue nor
who repels His grace. It lights on whomever
into being lighted on the like of what lit on a
Light Our mercy on whom We will; and
He sends thunderbolts and He lights on
affliction lights them on for their what their
when an evil deed lights on them because of
light on them. They will not be ones who
who is sincere, then will light on you some
be clear so that you not light on a folk
that which lights on
Truly that which lights on them will light on
who, when an affliction lit on them
why, when an affliction lit on you, surely
is he who lingers behind. Then if affliction
through the region and the affliction of
But if an affliction lights on thee, they say
affliction lights on them for what their
whatever affliction lit on you is because of
No affliction lit on the earth nor on
No affliction lit but with the permission of
permission and who said what is correct
Or as a cloudburst from heaven in which
verb IV active participle (musib)—
that which lights on

1892. MUSĪBAH—feminine noun—affliction
2:156 those who, when an affliction lit on them
3:165 why, when an affliction lit on you, surely
4:62 it be when they are lit on by an affliction
4:72 is he who lingers behind. Then if affliction
5:106 through the region and the affliction of
9:50 But if an affliction lights on thee, they say
28:47 affliction lights on them for what their
42:39 because of what your
10:20 in him and voices will be hushed
31:19 in thy walking and lower thy voice
31:19 the most horrible of voices is certainly the
49:2 Exalt not your voices above the voice of the
49:3 Truly those who lower their voices near the

1895. SĀTA—verb I perfect—to emit a sound
verb I verbal noun (1)—voice

1890. SUWĀ—masculine noun—a drinking cup
12:72 We are missing the king’s drinking cup and

1901. ASWĀF—masculine noun (plural of sūf)—wool
16:80 the day of your halting and of their wool and
Concordance of 1903. SAYHAY-DAHIKA The Sublime Quran

2:183 O those who believed! Formal fasting was for you on the nights of formal fasting fulfill the formal fasting until night redemption of formal fasting or charity or a finds not the means, then formal fasting for finds not the means, then formally fast for finds not the means then formal fasting for formal fasting so that he certainly formal fasting for two successive months

verb I active participle (sā 'im)—one who fasts
33:35 ones who are males who fast
33:35 ones who are females who fast

§ Y H
1903. SAYHAY—feminine noun—cry
11:67 Cry took those who did wrong. It came to be
the Cry took those who did wrong
15:73 So the Cry took them at sunrise
15:83 Cry took them in that which is morning
23:41 Then a Cry duly took them so We made them
29:40 and of them was he whom the Cry took and of
36:29 It would be but one Cry. That is when they
36:49 Cry which will take them while they strive
36:53 It would be but one Cry. That is when they will
38:15 These expect not but one Cry. There was no
50:42 a Day when they will hear the Cry with
54:31 one Cry and they had been like straw for
63:4 up timber; they assume that every Cry

§ Y S
1907. SAYASI—feminine noun (plural of sisah)—strongholds
33:26 People of the Book from their strongholds

§ Y F
1908. SĀFA—verb I perfect—to pass the summer
verb I verbal noun (sayf)—summer
106:2 their solidarity is the winter and the summer

D
1909. DA‘N—masculine noun (plural of dā‘in)—sheep
6:143 Eight diverse pairs; two of sheep and two of

D B H
1910. DABAHA—verb I perfect—to pant
verb I verbal noun (dabha)—panting
100:1 By the chargers, panting

§ Y T
1911. MADAJI—masculine noun (plural of madja)—sleeping place
3:154 be slain—for the Final Place of sleeping
4:34 in their sleeping places and go away
32:16 avoided their sleeping places to call

§ Y R
1912. SĀRA—verb I perfect—to come home
verb I imperfect (yāsiru)—to come home
42:53 Truly will not all affairs come home to God
verb I verbal noun (masir)—homecoming
2:126 And miserable will be the Homecoming
2:285 to Thee is the Homecoming
3:28 of Himself and to God is the Homecoming
3:162 And miserable will be the Homecoming
4:97 will be hell and how evil a Homecoming
4:115 scorch him in hell. How evil a Homecoming
5:18 the two and to Him is the Homecoming
8:16 miserable will be the Homecoming
9:73 Miserable will be the Homecoming
14:30 Say: Take joy, but truly your homecoming is
22:48 it and to Me was the Homecoming
22:72 And miserable will be the Homecoming
24:42 the earth. And to God is the Homecoming
24:57 and how miserable the Homecoming
25:15 for them and a Homecoming
31:14 thy parents. And to Me is the Homecoming
35:18 himself. And to God is the Homecoming
40:3 god but He. To Him is the Homecoming
42:15 And to Him is the Homecoming
48:6 for them; and how evil a Homecoming
50:43 cause to die and to Us is the Homecoming
57:15 and miserable will be the Homecoming
58:8 Then miserable will be the Homecoming
60:4 penitent and to Thee is the Homecoming
64:3 forms well. And to Him is the Homecoming
64:10 miserable will be the Homecoming
66:9 And miserable will be the Homecoming
67:6 Miserable will be the Homecoming

D H K
1913. DAHIKA—verb I perfect—to laugh
11:71 woman, one who is standing up, laughed
verb I imperfect (yadhaku)—to laugh
9:82 So let them laugh a little and weep much as
23:110 and you had been laughing at them
43:47 Our signs, that is when they laugh at
53:60 And will you laugh and not weep
83:29 those who sinned had been laughing at those
83:34 who believed are laugh at the ones who are
verb I active participle (dāhik)—one who laughs
27:19 So Solomon smiled as one who laughs at its
80:39 ones who laugh and ones who rejoice at good
Concordance of 1913. ADHAKA-1918. DARRA The Sublime Quran

1913. ADHAKA—verb IV perfect—to cause to laugh
53:43 and that He caused laughter and

D H Y
1914. DAHIYA—verb I perfect—to suffer from the heat of the sun

verb I imperfect (yadhā)—to suffer from the heat of the sun
20:119 thirst in it nor suffer the heat of the sun

1915. DUHĀ—common noun—forenoon
7:98 approaching them in the forenoon while they
20:59 let humanity be assembled in the forenoon
79:29 night dark and brought out its forenoon
79:46 expectation but an evening or a forenoon
91:1 By the sun and its forenoon
93:1 By the forenoon

D D D
1916. DIDD—masculine noun—to take a stand against
19:82 and they will be taking a stand against them

D R B
1917. DARABA—verb I perfect—to go away, to propound a parable, to cite as an example, to strike, daraba fi al-ard to journey, with preposition ‘alā to turn something away, with preposition bayn to set up between, to separate
3:156 when they traveled through the earth
4:94 When you traveled in the way of God
4:101 when you traveled on the earth, there is no
5:106 others if you traveled through the region
14:24 how God has propounded a parable
14:45 and We propounded for you parables
16:75 God propounded a parable of a chattel
16:76 propounded a parable of two men, one of
16:112 God propounded a parable of a town that
17:48 Look on how they propounded parables for
18:11 So We sealed their ears in the Cave for a
25:9 Look on how they propounded for thee parables
25:39 We propounded parables for each of them.
30:28 He propounds a parable for you from
30:58 We propounded for humanity in this, the
36:78 He propounded parables for Us and forgot
39:27 We propounded for humanity in this, the
39:29 God propounded a parable of a man owned
41:17 he cited as an example from The Merciful,
43:58 said: Are our gods better or is he? They cited
66:10 God propounded an example for those, ones
66:11 God propounded an example for those who

verb I imperfect (yadrību)—to go away, to propound a parable, to cite as an example, to strike, daraba fi al-ard to journey, with preposition ‘alā to turn something away, with preposition bayn to set up between, to separate
2:26 God is not ashamed to propound a parable

8:50 striking their faces and their backs saying:
13:17 Thus God compares The Truth and falsehood
13:17 the earth. Thus God propounds parables
14:25 God propounds parables for humanity so
16:74 So propound not parables for God. Truly God
24:31 let them (f) not stomp their feet so as to be
24:31 And let them (f) draw their head covering
24:35 God propounds parables for humanity. And
29:43 We propound these parables for humanity
43:5 Will We turn about the Remembrance from
47:3 propounds for humanity their parables
47:27 striking their faces and their backs
59:21 propound for humanity so that perhaps they
73:20 of you are sick and others travel on the earth

verb I imperative (idrib)—go away, strike
2:60 Then We said: Strike the rock with thy staff
2:73 So We said: Turn him away with some of it
4:34 them (f) in their sleeping places and go away
7:160 Strike the rock with thy staff; then burst
8:12 So strike above their necks and strike each
8:12 So strike above their necks and strike each
18:32 And propound to them the parable of two
18:45 propound for them the parable of this
20:77 strike for them a dry road in the sea neither
26:63 to Moses saying that: Strike the sea with thy
36:13 propound a parable for them
38:44 a bundle of rushes and strike with it

verb I perfect passive (dariba)—to be stamped, to be propounded, to be cited, to be set up
2:61 for you is what you asked for, and stamped
3:112 Abasement was stamped on them wherever
3:112 from God and wretchedness was stamped on
22:73 A parable was propounded, so listen to it
43:57 the son of Mary was cited as an example
57:13 set up between them for which there is a

verb I verbal noun (darb)—traveling, striking
2:273 and are not able to travel on the earth
37:95 Then he turned upon them, striking them
47:4 were ungrateful, then strike their thick

D R R
1918. DARRA—verb I perfect—to injure, to hurt or profit, to injure

verb I imperfect (yadrurru)—to hurt or profit, to injure, to annoy
2:102 they learn what hurts them and profits them
3:110 injure you but are an annoyance. And if they
3:120 their cunning will not injure you
3:144 about on his heels will not injure you
3:176 Truly they will never injure God at all. God
3:177 at the price of belief will never injure God at
4:113 to go astray but themselves and they injure
5:42 then they will never injure thee at all and if
5:105 Who went astray injures you not if you were
6:71 than God what can neither hurt nor profit us
9:39 injure Him at all. And God is Powerful over
10:18 other than God things that injure them not
10:106 than God what neither profits nor hurts
11:57 than you and you will not injure Him at all
21:66 what neither profits you nor hurts you at all

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22:12 than God what neither hurts him nor profits
25:55 God what neither profits them nor hurts
26:73 Or are they profiting you or hurting you
47:32 they never hurt or profit God at all, but He

verb I verbal noun (darr)—
distress, hurting or profiting

5:76 hurt nor profit for you? And God, He is The
6:17 if God touches thee with harm, then no one
7:188 over myself either for profit or for hurt
10:12 when harm afflicted the human being, he
10:12 We removed his harm from him, he passed
10:12 calling to Us for harm that afflicted him.
10:49 Say: I control not either hurt or profit for
10:107 And if God afflicts thee with harm, there is
12:88 Harm afflicted us and our household. We drew
13:16 not themselves, neither profiting nor hurting
16:53 is from God; after that when harm afflicted
16:54 Again, when He removed the harm from you,
17:56 are neither in control to remove harm from
17:67 harm afflicted you upon the sea, whomever
20:89 possesses for them neither hurt nor profit
21:83 cried out to his Lord: Truly harm afflicted
21:94 to him. Then We removed his harm
22:13 whose hurting is nearer than his profiting
23:75 had mercy on them and removed the harm
25:3 themselves hurt nor profit nor have they
30:33 when harm afflicted humanity, they called
34:42 power over some others to profit nor hurt
36:23 if the Merciful wants any harm for me, their
39:8 some harm afflicted the human being, be
39:38 If God wanted harm for me, would they be
39:38 would they be ones who remove His harm
39:49 Then when harm afflicted the human being,
48:11 against God at all if He wanted to harm you
72:21 not the power to hurt nor to bring right

verb I active participle (dārr)—
one who is injured

2:102 they were not ones who injured anyone with
58:10 he is not one who injures them at all, but

1919. IDTARRA—verb VIII perfect—to compel, to be driven by necessity

verb VIII imperfect (yādārru)—
to compel, to be driven by necessity

2:126 Again, I will compel him to the punishment
3:214 Again, We will compel them to a harsh
2:173 whoever was driven by necessity, without
5:3 whoever was driven by necessity due to
6:119 unless you were driven by necessity to it
6:145 Then whoever was driven by necessity other
16:115 to other than God but if one was compelled
27:62 who is constrained when he called to Him

1920. DARAR—masculine noun—disabled

4:95 other than those imbued with disability

1921. DĀRRA’—feminine noun—tribulation

2:177 steadfast in desolation and tribulation
2:214 desolation and tribulation afflicted them
3:134 those who spend in gladness and tribulation
6:42 took them with desolation and tribulation

1922. DĀRRA—verb III perfect—to compel

verb III imperfect passive (yudā’afu)—
to be multiplied

2:233 one who is a mother be pressed for her child
2:282 one who is a scribe nor witness be pressed
65:6 you are able to afford and be not pressing

verb III verbal noun (dirār)—injuring
2:231 hold them (f) not back by injuring them

9:107 themselves places of prostration by injuring

verb III active participle (muḍā’arr)—
one who presses

4:12 without being one who presses the heirs

D R c

1923. TADDARRA’A—verb V perfect—to lower oneself

6:43 Our might, they lowered not themselves

verb V imperfect (yātadārra’u)—
to lower oneself

6:42 so that perhaps they will lower themselves
7:94 so that perhaps they will lower themselves
23:76 in to their Lord nor lower themselves

verb V verbal noun (tadārru)——humbly
6:63 You call to Him humbly and inwardly: If
7:55 Call to your Lord humbly and inwardly.
7:205 remember thy Lord in thyself humbly and

1924. DARRĪ—masculine noun—a thorn-fruit

88:6 there is no food for them but a thorny fruit

D F

1925. DĀ’UFA—verb I perfect—to be weak

3:146 nor were they weakened nor were they to
22:73 Weak were the ones who are seekers and the

verb I verbal noun (da’f)——weakness
8:66 He knew that there was a weakness in you
30:54 Who created you in your weakness. Again,
30:54 Again, after that weakness, He assigned
30:54 after that strength, He assigned weakness

1926. DĀ’AFA—verb III perfect—to multiply

verb III imperfect (yudā’āfu)——to be multiplied

2:245 He will multiply it for him manifold times
2:261 God multiplies for whom He wills
4:40 and if there be benevolence, He multiplies it
57:11 God a fair loan that He multiply it for him
64:17 God a fairer loan, He will multiply it for you

verb III imperfect passive (yudā’āfu)—
that which is doubled
Concordance of 1927. ISTAD'AFA-1934. DALLA The Sublime Quran

adghāth)—jumbled, a bundle of rushes

12:44 Jumbled nightmares and we are not of the
21:5 Nay! They said: Jumbled nightmares! Nay!
38:44 take in thy hand a bundle of rushes and

D GH N

1932. ADGHĀN—masculine noun (plural of daghn)—rancor

47:29 that God will never bring out their rancor
47:37 miser and He will bring out your rancor

D F D ε

1933. DAFĀDI—masculine noun (plural of daFDA)—a frog

7:133 and the lice and the frogs and blood as

D L L

1934. DALLA—verb I perfect—to go astray, to take astray, to be lost, to be at a loss

2:108 for belief then surely he went astray from
4:116 surely went astray, a wandering far astray
4:136 surely went astray, a wandering far astray
4:167 surely went astray, a wandering far astray
5:12 after this, then surely he went astray from
5:77 desires of the folk who surely went astray
5:77 go astray and they themselves went astray
7:154 Who went astray injures you not if you
6:24 Went astray with them that which they had
6:56 I would have gone astray and I would not be
6:94 And gone astray from you is what you had
6:140 surely went astray and had not been ones
7:37 they will say: They went astray from us and
7:53 they lost themselves. Went astray from them
7:149 and saw that they surely went astray
10:30 And from them will go astray what they had
10:108 whoever went astray, then he only goes
11:21 they had been devising hadn gone astray
16:87 Gone astray from them will be what they
16:125 knowledge of whoever went astray from His
17:15 went astray, then only goes astray against it
17:48 So they went astray and they are not able to
17:67 Him went astray. But when He delivered you
18:104 Those whose endeavoring went astray in
20:92 when thou hadst seen them going astray
25:9 for thee parables for they went astray
25:17 to go astray? Or went they astray from the
27:92 whoever went astray say: Truly I am among
28:75 and will go astray from them what they had
32:10 They said: When we went astray on the
33:36 he went astray, clearly wandering
34:50 went astray, truly I will only go astray with
37:71 went astray most of the ancient ones before
39:41 only for himself. And whoever went astray
40:74 They would say: They went astray from us.
41:48 Gone astray from them is what they had
46:28 as gods as a mediator; nay! They went astray
53:2 neither your companion went astray nor he
53:30 of those who went astray from His way and
60:1 that among you, surely he went astray from
68:7 in knowledge of whoever went astray
39:41 goes astray but for himself. Thou art not those who go astray from the way of God, for
34:50 went astray, truly I will only go astray with
20:123 neither will he go astray, nor will he be in Lord in a Book. My Lord neither goes astray
17:15 whoever went astray, then only goes astray
10:108 went astray, then he only goes astray to his
6:117 of who goes astray from His way
4:176 manifest to you so that you go not astray
2:282 one of them (f) goes astray, then the other
4:44 fallacy and they want you to go astray from
4:176 manifest to you so that you go not astray
6:117 of who goes astray from His way
10:108 went astray, then he only goes astray to his
71:24 they are going much astray, and increase
67:9 you and thy folk clearly wandering astray
67:29 who he is, one who is clearly gone astray
67:9 you and thy folk clearly wandering astray
67:29 who he is, one who is clearly gone astray
62:27 but he had been going far astray
46:32 any protectors. Those are clearly gone astray
43:40 someone who had been clearly going astray
41:52 for it. Who is one who goes more astray
46:5 who is one who has gone more astray than
56:51 Again, you, O ones who go astray, are the
56:92 if he had been of the ones who go astray,
68:26 We are certainly ones who go astray
83:32 say: Truly these are ones who go astray
93:7 And found He thee one who goes astray, then

1935. ADALLA—verb IV perfect—to cause to go astray
83:32 say: Truly these are ones who go astray
68:26 We are certainly ones who go astray
47:8 and He caused their actions to go astray
41:29 Cause us to see those who caused us to go astray
26:99 And no one caused us to go astray but the
25:29 he caused me to go astray from the
25:17 who caused these My servants to go astray
20:79 Pharaoh caused his folk to go astray and he
14:36 Truly they caused to go astray many among
7:38 These caused us to go astray so give them
4:113 they cause none to go astray but themselves
4:143 And whom God causes to go astray
4:88 and whomever God causes to go astray
4:119 I will cause them to go astray. And I will fill
6:119 truly many cause others to go astray but themselves
4:143 And whom God causes to go astray, thou wilt
6:116 they will cause thee to go astray from the
6:125 He wants to cause to go astray, He makes his
6:144 against God to cause humanity to go astray
7:155 With it Thou wilt cause to go astray
7:178 He causes to go astray, then those, they are
7:186 God causes to go astray then there is no one
9:115 not have been causing a folk to go astray
10:88 Cause them to go astray from Thy way. Our
13:27 say: Truly God causes to go astray whom He

1935. ADALLA—verb IV perfect—to cause to go astray
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26:99 And no one caused us to go astray but the
25:29 he caused me to go astray from the
25:17 who caused these My servants to go astray
20:79 Pharaoh caused his folk to go astray and he
14:36 Truly they caused to go astray many among
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4:143 And whom God causes to go astray
4:88 and whomever God causes to go astray
4:119 I will cause them to go astray. And I will fill
6:119 truly many cause others to go astray but themselves
4:143 And whom God causes to go astray, thou wilt
6:116 they will cause thee to go astray from the
6:125 He wants to cause to go astray, He makes his
6:144 against God to cause humanity to go astray
7:155 With it Thou wilt cause to go astray
7:178 He causes to go astray, then those, they are
7:186 God causes to go astray then there is no one
9:115 not have been causing a folk to go astray
10:88 Cause them to go astray from Thy way. Our
13:27 say: Truly God causes to go astray whom He

verb I imperfect (yaddilu) — to go astray, to take astray, to be lost, to be at a loss
2:282 one of them (f) goes astray, then the other
4:44 fallacy and they want you to go astray from
4:176 manifest to you so that you go not astray
6:117 of who goes astray from His way
10:108 went astray, then he only goes astray to his
17:15 whoever went astray, then only goes astray
20:52 Lord in a Book. My Lord neither goes astray
20:123 neither will he go astray, nor will he be in
34:50 went astray, truly I will only go astray with
38:26 those who go astray from the way of God, for
39:41 goes astray but for himself. Thou art not
verb I verbal noun (dailal) — wandering astray, going astray
3:164 had been certainly clearly wandering astray
4:60 them to go astray — a far wandering astray
4:116 surely went astray, a wandering far astray
4:136 surely went astray, a wandering far astray
4:167 went astray, a wandering far astray
6:74 thee and thy folk clearly wandering astray
7:60 Truly we see thee clearly wandering astray
10:32 there after The Truth but wandering astray
12:8 our father is clearly wandering astray
12:30 consider her to be clearly wandering astray
12:95 art long possessed by thy wandering astray
13:14 ungrateful is only wandering astray
14:3 crookedness. Those are wandering far astray
14:18 That is the wandering far away, astray
19:38 unjust are in a clear wandering astray
21:54 fathers had been in a clear wandering astray
22:12 profits him. That it is a far wandering astray
26:97 we had been clearly wandering astray
28:85 and whoever is clearly wandering astray
31:11 who are unjust are clearly wandering astray
33:36 he goes astray, clearly wandering astray
33:36 he goes astray, clearly wandering astray
34:8 there is a punishment and a going far astray
34:24 on guidance or clearly going astray
36:24 Truly I would then be clearly going astray
36:47 You are nothing but in a clear going astray
39:22 of God. Those are clearly going astray
40:25 who are ungrateful is but going astray
40:50 the ones who are ungrateful only goes astray
42:18 about the Hour are certainly going far astray
43:40 someone who had been clearly going astray
46:32 any protectors. Those are clearly gone astray
50:27 but he had been going far astray
54:24 Truly we would be then going astray and
54:47 Truly ones who sin are going astray and
62:2 been before certainly clearly going astray
67:9 You are not but in a great going astray
67:29 who he is, one who is clearly gone astray
71:24 they are going much astray, and increase
verb I active participle (dall) — one who goes astray
1:7 Thou art angry, nor the ones who go astray
2:198 this certainly of the ones who go astray
3:90 Those, they are the ones who go astray
5:60 worse placed and ones who go astray from
6:77 been among the folk, the ones gone astray
7:179 like flocks. Nay! They are ones who go astray
15:56 of his Lord but the ones who go astray
17:72 in the world to come and one who goes astray
23:106 We had been a folk, ones who go astray
25:34 those are worse placed, ones who go astray
25:42 who is one who goes astray from the way
25:44 They are ones who go astray from a way
26:20 it when I was of the ones who go astray
26:86 he had been among the ones who go astray,
28:80 is one who goes astray than he who followed
37:69 discovered their fathers ones who go astray
41:52 for it. Who is one who goes more astray
46:5 who is one who has gone more astray than
56:51 Again, you, O ones who go astray, are the
56:92 if he had been of the ones who go astray,
68:26 We are certainly ones who go astray
83:32 say: Truly these are ones who go astray
93:7 And found He thee one who goes astray, then
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13:33 God causes to go astray, for him there is no
14:4 causes to go astray whom He wills and
14:27 God will cause to go astray whom He wills and
14:30 causing others to go astray from His way
16:25 they cause to go astray without knowledge
16:37 guide whom He causes to go astray and they
16:93 but He causes to go astray whom He wills
17:97 guided and whomever He causes to go astray
18:17 guided and he whom He causes to go astray
22:4 friend, truly he will cause him to go astray
22:9 as one who turns away to cause to go astray
25:42 He was about to cause us to go astray from
31:6 cause others to go astray from the way of
39:8 to cause others to go astray from His way
39:9 to cause others to go astray from His way
39:23 God causes to go astray, there is not for him
39:36 God causes to go astray, there is not for him
40:33 God causes to go astray, there is not any one
40:34 God causes him to go astray, one who is an
42:44 whomever God causes to go astray has no
42:46 he whom God causes to go astray, there is
47:4 never cause their actions to go astray
52:27 they would cause Thy servants to go astray
74:31 God causes to go astray whom He wills, and
verb IV imperfect passive (yudallu)—to be caused to go astray
9:37 By it are caused to go astray those who were
verb IV active participle (mudill)—one who leads astray
18:51 myself the ones who are led astray as
28:15 he is a clear enemy, one who leads astray
39:37 there is not for him any one who leads astray

1936. DALLALA—verb II perfect—to err
verb II verbal noun (ta'dil)—lead to nothing
105:2 He not their cunning leading to nothing

1937. DALÅLAH—feminine noun—fallacy
2:16 are those who bought fallacy for guidance
2:175 are those who bought fallacy for guidance
4:44 exchange fallacy and they want you to go
7:30 and a group of people realized their fallacy
7:61 There is no fallacy in me. I am only
16:36 were some upon whom their fallacy was
19:75 Say: Whoever had been in fallacy, The
27:81 the unwilling to see out of their fallacy
30:53 the unwilling to see from their fallacy

1938. DAMIR—masculine noun—thin
22:27 thee on foot and on every thin camel

1939. DAMMA—verb I perfect—to clasp
verb I imperative (uddum)—clasp
20:22 clasping thy hand to thy armpit. It will go forth
28:32 clasping thy armpits against fright. These are

1940. DANUKA—verb I perfect—to be narrow
verb I verbal noun (dank)—narrowness
20:124 him is a livelihood of narrowness

1941. DANÎN—masculine noun—avaricious
81:24 And he is not avaricious for the unseen

1942. DÎHÀ—verb III perfect—to conform with
verb III imperfect (yudâhî'u)—to conform with
9:30 their mouths; they conform with the sayings

1943. ADÂ’A—verb IV perfect—to illuminate
2:17 Then when it illuminated what was around
2:20 when it illuminated for them, they walked in
verb IV imperfect (yudî'u)—to illuminate
24:35 whose oil of the olive is about to illuminate

1944. DIYÂ—masculine noun—illumination
10:5 He Who made the sun an illumination and
21:48 illumination and a Remembrance for the
28:71 other than God brings you illumination? Will

1945. DÂRA—verb I perfect—to harm
verb I verbal noun (dayr)—grievance
26:50 No grievance. Truly to our Lord we are ones

1946. DÎZÀ—feminine noun—unfair
53:22 That then is an unfair division

1947. ADÂ’A—verb IV perfect—to waste
19:59 a succession who wasted the formal
verb IV imperfect (yudî'u)—to waste
2:143 God had not been wasting your belief
3:171 God will not waste the compensation of the
3:195 responded to them: I waste not the actions of
7:170 We will not waste the compensation of the
9:120 God wastes not the compensation of the ones
11:115 thou patience, for truly God wastes not the
12:56 We waste not the compensation of ones who
12:90 surely God will not waste the compensation
18:30 We will not waste the compensation of him

1948. DAYYÂFA—verb II perfect—to receive as guest
verb II imperfect (yudayyifu)—to receive as a guest
18:77 But they refused to receive them as guests

1949. DAYF—masculine noun—a guest
11:78 not with shame as regards my guests
15:51 tell them about the guests of Abraham
Lot said: Truly these are my guests so put
Has the discourse to thee of the guests of
they solicited his guests, so We obliterated

And the earth was narrow for you for all its
left behind when the earth became narrow
its breadth— and their souls became narrow
was concerned for them, being distressed
he was concerned for them, distressed, and
verb I imperfect (yadiga)—
to be narrow, dāqa dhār’an to be distressed
We know that thy breast became narrowed
my breast be narrowed and my tongue will
verb I active participle (dā’iq)—
that which is narrowed
is thy breast that which is narrowed by it
putting them (f) in straits. And if they had
troubling as if he had been climbing up a
down into it, a troubling place, ones who
remorse for them, nor be troubled by

Our hearts are encased. Nay! God set a seal
god set a seal on their hearts so that
those upon whose hearts God set a seal
God set a seal. And they followed their own
verb I imperfect (yatba’u)—to set a seal
And we set a seal on their hearts so they
Thus God set a seal on the hearts of the ones
Thus We set a seal on the hearts of the ones
Thus God sets a seal on the hearts of those
god sets a seal on every heart of one who
verb I perfect passive (tubī’a)—
to be set as a seal
a seal was set on their hearts so they
again, disbelieved, so a seal was set on their

you will truly ride plane after plane
you will truly ride plane after plane
that you will truly ride plane after plane
seven heavens one on another. Thou hast not
created the seven heavens, one on another

And by the earth and what widened it
fling him to some other region to free the face
will not be one who drives away those who
I am not one who drives away the ones who
looking with secretive glances
ones who are restraining their (f) glances
recess from its outlying parts. Or will
they to recognize what the night visitor is
forgiving of them, nor guide them to a road
either road to hell, ones who will dwell in it
strike for them a dry road in the sea neither
It guides to The Truth and to a straight road
take away your most ideal behavior
We created above you seven tiers. We had
on the way, We would have satiated them
We reduce it of its outlying parts. Or will
fear of them, nor guide them to a road
road to hell, ones who will dwell in it
It guides to The Truth and to a straight road
and take away your most ideal behavior
the most ideal of them in tradition says
We created above you seven tiers. We had
we had been of ways differing from one an
We would have satiated them

you eat from it succulent flesh and pull out
then look on thy food and thy drink

who cannot fast is a redemption of food for

endure patiently with one kind of food

Then look on thy food and thy drink

They asked its people for food. But they

or feeding on a day possessing famine

the feeding of sixty needy persons. That is so

expiation is the feeding of ten needy people

it is He who feeds and He who is never fed

And it is He Who feeds me and gives me

me to taste that which is forbidden to taste

He who would have fed them against hunger and secured

No indeed! The human being is truly defiant

That are the signs of the Quran and

The sight swerved not nor was it defiant

Pharaoh. Truly he has become defiant

the feeding of sixty needy people. That is so

they both had been eating food

What Messenger is this that he eats food

they eat food and walk in the markets.

will be the food of the sinful

nor did he urge food for the needy

no food but foul pus

food which sticks in the throat and chokes

In spite of their love for it, they feed with food

will the food of the sinful

encouraged not one another about food for

and urges not to give food to the needy

be not defiant in it so that My anger not

be not defiant or that he be defiant

and urges not to give food to the needy

The sight swerved not nor was it defiant

you have eaten your meal, then disperse.

me to taste that which is forbidden to taste

be not defiant, to be turbulent

with thee and be not defiant. Truly He is

look on thy food and thy drink

it is He who feeds and He who is never fed

the feeding of sixty needy persons. That is so

or feeding on a day possessing famine

they are a folk, ones who are defiant

encouraged not one another about food for

be not defiant in the Balance

as for whoever was defiant

No indeed! The human being is truly defiant

and urges not to give food to the needy

be not defiant, to be turbulent

and urges not to give food to the needy

be not defiant, to be turbulent

be not defiant or that he be defiant

be not defiant or that he be defiant

as for whoever was defiant

as for whoever was defiant

as for whoever was defiant

as for whoever was defiant

be not defiant, to be turbulent

be not defiant, to be turbulent

1965. TĀ SĪN—letters at the beginning of a chapter of the Quran

27:1 Tā Sin. That are the signs of the Quran and

1966. TĀ SĪN MĪM—letters at the beginning of a chapter of the Quran

28:1 Tā Sin Mīm

26:1 Tā Sin Mīm

1967. TAꞌIMA—verb I perfect—to taste, to eat a meal

5:93 blame for what they tasted when they were

33:53 you have eaten your meal, then disperse.

verb I imperfect (ṣat'amū)—
to taste, to eat a meal

2:249 whoever tastes it not, truly he is of me

6:138 None should taste them, but whom we will,

6:145 me to taste that which is forbidden to taste

verb I active participle (tā'im)—
that which is tasted

6:145 me to taste that which is forbidden to taste

1968. ATꞌAMA—verb IV perfect—to feed

36:47 Will we feed him whom He would have fed

106:4 Who fed them against hunger and secured

verb IV imperfect (yuf'imu)—to feed

5:89 of what you feed your own people or clothing

6:14 it is He who feeds and He who is never fed

26:79 And it is He Who feeds me and gives me

36:47 Will we feed him whom He would have fed,

51:57 from them nor want I that they feed Me

74:44 and we were not those who feed the needy

76:8 In spite of their love for it, they feed with food

76:9 We feed you only for the Countenance of God

verb IV imperative (at'īm)—feed

22:28 Then eat of it and feed the ones who are in

22:36 their sides, eat from them and feed the ones

verb IV imperfect passive (yuf'amu)—
to be fed

6:14 it is He who feeds and He who is never fed

verb IV verbal noun (if'tām)—feeding

5:89 expiation is the feeding of ten needy people

58:4 the feeding of sixty needy persons. That is so

90:14 or feeding on a day possessing famine

1969. ISTATꞌAMA—verb X perfect—to ask for food

18:77 They asked its people for food. But they

1970. TAꞌĀM—masculine noun—food

2:61 endure patiently with one kind of food

2:184 who cannot fast is a redemption of food for

2:259 Then look on thy food and thy drink

All food had been allowed to the Children of

the food of those who were given the Book is

allowed to you and your food is allowed to

person (f); they both had been eating food

the expiation of food for the needy or the

was permitted to you and the food of it

He said: The food you both are provided

on which is the purest food and let him bring

lifeless bodies that eat not food nor had they

What Messenger is this that he eats food

they eat food and walk in the markets.

Enter not the houses of the Prophet for food

will be the food of the sinful

nor did he urge food for the needy

and no food but foul pus

food which sticks in the throat and chokes

In spite of their love for it, they feed with food

Then let the human being look on his food

Is it not that there is no food for them but a

encouraged not one another about food for

and urges not to give food to the needy

1971. TAꞌANA—verb I perfect—to discredit

9:12 discredited your way of life, then fight the

verb I verbal noun (ta'n)—discrediting

4:46 distorting their tongues and discrediting the

1972. TAGHIYA—verb I perfect—to be defiant, to be turbulent

20:24 Go thou to Pharaoh! Truly he was defiant

20:43 Pharaoh. Truly he has become defiant

53:17 The sight swerved not nor was it defiant

69:11 When the waters became turbulent

79:17 Go thou to Pharaoh. Truly he was defiant

79:37 As for whoever was defiant

89:11 those who were defiant in the land

verb I imperfect (yatghā)—to be defiant

11:112 with thee and be not defiant. Truly He is

20:45 exceed against us or that he be defiant

20:81 be not defiant in it so that My anger not

55:8 That you be not defiant in the Balance

96:6 No indeed! The human being is truly defiant

verb I verbal noun (tughyām)—defiance

2:15 and causes them to increase in their defiance

5:64 descend to thee from thy Lord in defiance

5:68 descend to thee from thy Lord in defiance

6:110 forsake them in their defiance, wandering

7:186 forsakes them in their defiance, wandering

10:11 wandering unwilling to see in their defiance

17:60 but it only increases them in great defiance

18:80 he should constrain them with defiance and

23:75 they would still be resolute in their defiance

verb I active participle (tāghī, comparative adjective atghā)—one who is defiant

37:30 You had been a folk, ones who are defiant

38:55 for ones who are defiant, there will be a

51:53 Nay! They are a folk, ones who are defiant

52:32 Or are they a folk, ones who are defiant

53:52 do greater wrong and ones who are defiant
1973. ATGHÂ—verb IV perfect—to make someone overbold
50:27 Our Lord! I made him not overbold

1974. TÄGHÅYAH—feminine noun—a storm of thunder and lightning
69:5 to perish by a storm of thunder and lightning

1975. TÄGHÅWÅ—feminine noun—overboldness
91:11 denied because of their overboldness

1976. TÄGHÅT—masculine noun—false deity
2:256 whoever disbelieves in false deities and
2:257 ungrateful, their protectors are false deities
4:51 They believe in false gods and false deities
4:60 to false deities—while they were commanded
4:67 ungrateful fight in the way of the false deity
5:60 and swine and worshiped the false deities
16:36 Worship God and avoid false deities. Then of
39:17 those who avoided false deities so that they

1977. ÅTFÅ`Å—verb IV perfect—to extinguish
5:64 they kindled a fire of war, God extinguished
verb IV imperfect (yuffî`)—to extinguish
9:32 They want to extinguish the light of God
61:8 They want to extinguish the light of God

1978. ÅTÅFFÅÅ—verb II perfect—to be near
verb II active participle (mutaffif)—
one who gives short measure
83:1 Woe be to the ones who give short measure

1979. ÅTÅFIQÅÅ—verb I perfect—to take to doing something
7:22 both of them took to doing stitching together
20:121 took to doing stitching together over them
38:33 Then he took to doing a wiping over their

1980. ÅTIÅFL—masculine noun (plural atfål)—
infant, small children
22:5 Again, We bring you out as infant children,
24:31 among the men or small children (m)
24:59 infant children were fully grown among you
40:67 He brings you out as infant children

1981. ÅTÅLABÅ—verb I perfect—to seek out
verb I imperfect (yattlu`bå)—to seek out
7:54 with the daytime which seeks it out
verb I verbal noun (talab)—seek out
18:41 thou wilt never be able to seek it out
verb I active participle (talåb)—one who is a seeker
22:73 Weak were the ones who are seekers and the

1982. TÅLÅT—proper noun—Saul
2:247 Truly God raised up for you Saul, a king
2:249 So when Saul set forward with his army he

1983. TÅLÅH—feminine noun (plural of talåh)—acadias
56:29 and acacias one on another

1984. TÅLÅ`Å—verb I perfect—to come up
18:17 have seen the sun when it came up
verb I imperfect (yaftå`)—to come up
18:90 He found it coming up on a folk for whom
verb I verbal noun (tålå`)—coming up
20:130 of thy Lord before the coming up of the sun
50:39 of thy Lord before the coming up of the sun

1985. ATÅLÅ`Å—verb IV perfect—to inform
verb IV imperfect (yuttå`)—to inform
3:179 God had not been informing about the

1986. ITÅTÅLÅ`Å—verb VIII perfect—to peruse
18:18 wert to peruse them, thou wouldst certainly
19:78 Perused he the unseen or took he to himself
37:55 So he perused and saw him amidst hellfire
verb VIII imperfect (yaftå`)—to peruse
5:13 Thou wilt not cease to peruse the treachery
28:38 so that perhaps I will peruse the God of
37:37 and that I may peruse The God of Moses
37:38 so that I may peruse God
104:7 that peruses the minds
verb VIII active participle (mutålå`)—
one who peruses
37:54 He said: Will you be ones who peruse

1987. MAÅTLÅ`Å—masculine noun—rising of a celestial body
97:5 Peace it is until the time of the rising dawn

1988. MAÅTLÅ`Å—masculine noun—place of rising
18:90 when he reached the rising place of the sun

1989. TÅLÅ`Å—masculine noun—a spathe
6:99 the date palm tree, from the spathe of it,
26:148 and crops of slender spathes of date palm
37:65 its spathes have been like the heads of
50:10 date palm trees with ranged spathes

1990. TÅLÅQÅÅ—verb I perfect—to set free
verb I verbal noun (talåq)—to set free
2:227 if they resolved on setting them free
2:229 Setting free is said two times; then hold fast

1991. TÅLÅQA—verb II perfect—to divorce
2:230 if he divorced her finally, then she is not
if that husband divorced her irrevocably when you divorced wives and they (f) you revocably divorced wives and they there is no blame on you if you divorced if you divorced you before you touch them there is no blame on you if you divorced if you divorced them before you touch them believers (f) and, again, divorced them divorced your wives, then divorce them (f) perhaps if he divorced you (f), his Lord will divorce there is no blame on you if you divorced if you divorced them before you touch them believers (f) and, again, divorced them divorced your wives, then divorce them (f) if good lit on him, he is at rest with it.

TL L

1993. TALL—masculine noun—dew then a dew and God is Seeing of what you do

T M TH

1994. TAMATHA—verb I perfect—to touch a woman sexually to touch a woman sexually touched them (f) sexually before nor ones kind touched them (f) sexually before nor

T M S

1995. TAMASA—verb I perfect—with preposition ‘alā to obliterate would certainly have obliterated their eyes his guests, so We obliterated their eyes verb I imperfect (yatifisul)—with preposition ‘alā to obliterate before We obliterated faces, and repel them verb I imperative (tutmis)—obliterate Obliterate their wealth and harden their verb I perfect passive (tumisa)—to be obliterated then when the stars will be obliterated

T M C

1996. TAMI’A—verb I perfect—to be desirous for verb I imperfect (yatama’u)—to be desirous for are you desirous that they believe in you we are desirous that Our Lord would cause They enter it not, and they are desirous of it

T M M

1997. TÂMMAH—feminine noun—catastrophe When the Greater Catastrophe would draw

T M ’ N

1998. ITMA’ANNA—verb quad IV perfect—to be secure, to be at rest And then when you were secured, perform and were secured in it, those, they are the ones if good lit on him, he is at rest with it.

T L

1999. TÂ HÁ—letters beginning a chapter of the Quran ÛÔ tâha

T H R

2000. TAHRARA—verb I perfect—to become pure verb I imperfect (yathuru)—to become pure come not near them until they become pure

2001. TAHRARA—verb II perfect—to purify God favored thee (f), and purified thee (f) verb II imperfect (yutahiru)—to purify wants to purify you and to fulfill His divine Those are whom God wants not to purify He purifies you by it and causes to be put Take charity from their wealth to purify People of the House—and purify you with a verb II imperative (tahir)—purify Purify My House for the ones who nothing as partners with Me and thou purified and purify thy garments verb II verbal noun (tahir)—purification and purify you with a purification verb II active participle (mutahhir)—
2008. A{<A—verb II perfect—to prompt

3:55 thee to Myself and One Who Purifies thee
verb II passive participle (mutahhar)—
one who is purified
2:25 and in it for them will be purified spouses
3:15 dwell in them forever with purified spouses
4:57 in it will be purified spouses and We will
56:79 touches it but the ones who are purified
80:14 that are exalted and ones that are purified
98:2 who recounts to them purified scrolls

2002. TATAHHARA—verb V perfect—to be cleansed
2:222 they (f) cleansed themselves, approach them as
verb V imperfect (mutahhar)—to be cleansed
7:82 Truly they are a clan to cleanse themselves
9:108 men who love to cleanse themselves
27:56 they are a clan to cleanse themselves
verb V imperative (i't tahar for tatahhar)—
cleanse oneself
5:6 if you had been defiled, cleanse yourselves
verb V active participle (mutatadhhir, mutahhir)—one who cleanses oneself
2:222 and He loves the ones who cleanse themselves
9:108 God loves the ones who cleanse themselves

2003. TAHR—masculine noun—undefiled
25:48 Mercy. And We caused undefiled water to
to be drunk undefiled drink
76:21 Their Lord will give to drink undefiled water to

2004. ATHAR—masculine noun (comparative adjective of tāhir)—purer
2:232 pure and purer for you and God knows and
11:78 These are my daughters! They are purer for
32:53 That is purer for your hearts and their (f)
58:12 That is better for you and purer. But if you

TWD

2005. TAHD—masculine noun—a high mountain
26:63 part like a high, tremendous mountain

TWR

2006. TUR—masculine noun—a mount
2:63 solemn promise and We exalted the mount
2:93 solemn promise and We exalted the mount
4:154 We exalted the mount above them for their
19:52 edge of the mount and We brought him near
20:80 with you on the right edge of the mount
23:20 touch the Mount, then We will make a tree that goes forth from the Mount
28:29 he observed at the edge of the mount a fire
28:46 the edge of the mount when We proclaimed
52:1 By the mount
95:2 and by Mount Sinai

2007. ATWAR—masculine noun (plural of ta’ar)—stages
71:14 And, surely, He created you in stages

TWc

2008. TAWWA’A—verb II perfect—to prompt

5:30 Then his soul prompted him to kill his

2009. ATAA—verb IV perfect—to obey
2:285 they said: We heard and we obeyed so grant
3:168 If they obeyed us, they would not have been
4:34 they (f) obeyed you, then look not for any
4:46 if they said: We heard and we obeyed and:
4:80 Whoever obeys the Messenger surely obeyed
5:7 you said: We heard and we obeyed and be
6:121 that they dispute with you and if you obeyed
25:34 And if you obeyed a mortal like yourselves,
24:51 in God and the Messenger and we obeyed
49:7 of God is of you. If he obeys you
48:17 on the sick, and whoever obeys God and His
53:1 Godfearing of God and obey not the ones who
53:48 obey not the ones who are ungrateful and
19:52 who obeyed God and His Messenger, those
25:52 So obey not the ones who are ungrateful and
26:151 Obey not the command of the ones who are
29:8 there is no knowledge, then obey them not
31:15 what for thee is no knowledge, then obey
35:1 Godfearing of God and obey not the others who
35:48 obey not the ones who are ungrateful and
37:71 obeys God and His Messenger surely won a
47:26 We will obey you in some of the affair. And
48:16 or they will submit. Then if you obey
48:17 on the sick, and whoever obeys God and His
49:7 of God is of you. If he obeys you
49:14 if you obey God and His Messenger, He will
59:11 go forth with you and we will never obey
68:8 Then obey not ones who deny
68:10 But obey thou not every worthless swearer,
76:24 obey not any one of them, not the ones who
96:19 Truly obey thou him not but prostrate
verb IV imperative (aff)—obey
3:32 Say: Obey God and the Messenger
3:50 So be Godfearing of God and obey Me
3:132 obey God and the Messenger so that perhaps
4:59 O those who believed! Obey God and obey
4:59 O those who believed! Obey God and obey
5:92 obey God and obey the Messenger and
5:92 obey God and obey the Messenger and
8:1 obey God and his Messenger if you had been
8:20 O those who believed! Obey God and His
8:46 obey God and His Messenger and contend
20:90 Lord is The Merciful. So follow me and obey
24:54 Say: Obey God and obey the Messenger. But
24:54 Say: Obey God and obey the Messenger. But
24:56 and obey the Messenger so that perhaps you
26:108 so be Godfearing of God and obey me
40:18 are unjust, nor an intercessor be obeyed
4:64 but he is obeyed with the permission of God
71:3 God and be Godfearing of Him and obey me
64:16 and hear and obey and spend. That is good
64:12 And obey God and obey the Messenger. Then
58:13 obey God and His Messenger. And God is
47:33 O those who believed! Obey God and obey
43:63 So be Godfearing of God and obey me
33:33 obey God and His Messenger. God only
26:179 so be Godfearing of God and obey me
26:163 so be Godfearing of God and obey me
26:150 So be Godfearing of God and obey me
26:144 so be Godfearing of God and obey me
26:131 So be Godfearing of God and obey me
26:126 so be Godfearing of God and obey you me
26:110 So be Godfearing of God and obey me
2:184 volunteered good, it is better for him
2:158 And whoever volunteered good
2:125 House for the ones who circumambulate it
2:110 So be Godfearing of God and obey you me
2:97 whoever was able to travel the way to it
2:65 not able to dictate himself, then let his
2:49 who are neither able to access some means
2:42 they will swear by God: If we were able
2:35 then if thou wert able, be looking for a hole
2:217 you from your way of life, if they are able
2:131 So be Godfearing of God and obey me
2:97 whoever was able to travel the way to it
2:91 if thou wert able, be looking for a hole
2:65 not able to dictate himself, then let his
2:42 they will swear by God: If we were able
2:35 then if thou wert able, be looking for a hole
2:217 you from your way of life, if they are able
18:41 ground so that thou wilt never be able to
18:67 He said: Truly thou wilt never be able to
18:72 thou wilt never be able to have patience
18:75 thou wilt never be able to have patience
18:78 of what thou wert not able to have patience
18:82 of what thou wert not able to have patience
18:101 and who had not been able to hear
21:40 so they will not be able to come back nor will
21:43 They are not able to help themselves nor will
25:9 they went astray and are not able to find a
25:19 Then you will neither be able to turn away
26:211 and proper for them nor are they able
36:50 they will not be able to leave a legacy nor
36:75 They are not able to help them while they
58:4 one another. And for him who is unable to
68:42 prostration, but they will not be able to do so
2012. TĀWAFA—verb I perfect—to go around
2014. TĀFA—verb I perfect—to go around
76:15 And are passed around among them
56:17 Immortal children go around them
55:44 will go around between it and between
52:24 boys of theirs will go around them as if they
55:44 will go around between it and between
56:17 Immortal children go around them
76:19 immortal youth will go around them
3:154 lament. Sleepiness overcomes a section of
section caused themselves grief thinking of
a section of them spent the night planning
let a section of them stand up with thee and
let another section approach who has not yet
section of them was about to do something
to two sections before us. And truly we had
section of you, We will punish another
section of them was about to do something
if two sections before us. And truly we had
section of you, We will punish another
section of them was about to do something

2:184 Other than these, go about some of you

2017. ^AWW—masculine noun—one who
goes about
24:58 Other than these, go about some of you

2018. ^AWF—masculine noun—deluge
7:133 We sent on them the deluge and the locusts
years less fifty years. And the Deluge took
3:180 for them; to be hung around their necks

2019. ^AWW—verb II perfect—to twist a
collar
verb II imperfect passive (yutawaq) —to hang something around a neck
3:180 for them; to be hung around their necks

2020. ^A—verb IV perfect—to be able
verb IV imperfect (yuq) —can
2:184 who cannot fast is a redemption of food for

2021. ^A—verb IV perfect—to be able
verb IV imperfect (yuq) —can
2:184 who cannot fast is a redemption of food for

2022. ^A—masculine noun—lengthy
verb I verbal noun (%aay) —rolling up
21:104 We roll up the heavens like the rolling up
verb I imperfect (yatau) —rolling up
21:104 rolling up of the written scroll of manuscripts
verb I passive participle (muteya) —
that which is rolled up

2023. ^T—feminine noun—energy
2:249 they said: There is no energy for us today
2:286 Load us not such that we have no energy

2024. ^T—masculine noun—affluence, bounty
4:25 you are not affluent to be able to marry
9:86 Those imbued with affluence asked

2025. ^T—masculine noun—lengthy
76:26 and glorify Him a lengthy part of the night

2026. ^T—verb I perfect—to seem good, to
fare well, with preposition 'an to be pleased
to offer
4:3 seems good to you of the women, by twos,
4:4 they (f) were pleased to offer to you anything
39:73 Peace be on you! You fared well! So enter it

2027. ^T—proper noun—Tuwa
20:12 one who is in the sanctified valley of Tuwa
79:16 out to him in the sanctified valley of Tuwa

2028. ^A—verb I perfect—to seem good, to
fare well, with preposition
verb I perfect (yatu) —to seem good, to
fare well, with preposition
2029. ^A—feminine noun—joy
13:29 there is joy for them and a goodness of

2030. ^A—masculine noun (plural ^ayyib)—what is good, wholesome
2:57 eat of what is good that We provided you
2:168 lawful, wholesome— and follow not the
2:172 O those who believed! Eat of what is good
2:267 O those who believed! Spend of what is good
3:38 My Lord! Bestow on me good offspring from
3:179 what is good and God had not been
4:2 exchange the bad of yours for what is good
4:43 aim at getting wholesome, dry earth. Then
4:43 aim at getting wholesome, dry earth. Then
4:160 We forbade them what was good that was
5:4 say: That which is good was permitted to you
5:5 Today what is good was permitted to you; the
5:6 then aim at getting wholesome, dry earth
5:87 believed! Forbid not what is good that
5:88 God provided you, the lawful, what is good
5:100 the same level are the bad and what is good
7:32 out for His servants and what is the good of
7:58 good land, its plants go forth with
7:157 He permits to them what is good and forbids
7:160 eat of what is good that We provided you!
8:26 His help and provided you with what is good
8:37 differentiate the bad from what is good
8:69 you gained as booty, lawful, what is good
9:72 and good dwellings in the Gardens of Eden.
10:22 boats and they ran them with the good wind
10:93 provided them with what is good and they
14:24 a good word is what is like a good tree
14:24 a good word is what is like a good tree
16:32 they are ones who are good. Believe they then

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16:72 and provided you with what is good. They
16:97 this good life and We will give recompense to
16:114 God provided you as lawful, what is good
17:70 and provided them with what is good and We
20:81 Eat from what is good that We provided you
22:24 guided to what is good of the saying and
23:51 O you Messengers! Eat of what is good and
24:26 what are good for what are good (f)
24:61 one that is blessed and what is good
34:15 thanks to Him: A good land and a forgiving
35:10 Words of what is good rise and He exalts the
40:64 He provided you of what is good. That is
46:20 it will be said: You caused what is good to
61:12 beneath which rivers run and into good

TYR
2031. TĀRA—verb I perfect—to fly
verb I imperfect (yatīrū)—to fly
6:38 none that is a fowl flying with its two wings
verb I active participle (tāʿir)—that which flies, omen, one who augers ill
6:38 none that is a fowl flying with its two wings
7:131 their omens are with God except most of
17:13 being We fastened his omen to his neck
27:47 We augur ill of thee and whoever is with thee.
36:19 They said: Ones who augers ill be with you!

2032. ʾĪṭṬAYYARA—verb V perfect—to augur ill
27:47 They said: We augur ill of thee and those
36:18 Truly we augur ill of thee. If you refrain
verb V imperfect (yatāyyarū for yatātayyarū)—to augur ill
7:131 lights on them, they augur ill of Moses

2033. TAYR—collective masculine noun—birds, omens
2:260 He said: Again, take four birds and twist
3:49 for you out of clay a likeness of a bird
3:49 I breathe into it and it will become a bird
5:110 created from clay the likeness of a bird with
5:110 hast breathed into it and it becomes a bird
12:36 over my head from which birds are eating
12:41 he will be crucified and birds will eat
16:79 Consider you not the birds, the ones caused
21:79 the mountains and the birds to glorify God
22:31 heaven and the birds snatch him or the wind
24:41 the heavens and the earth and the birds
27:16 We were taught the utterance of the birds
27:17 and humankind and birds and they are
27:20 he reviewed the birds and said: Why see I
34:10 psalms of praise with him and the birds. And
38:19 the birds were ones who are assembled
56:21 and the flesh of birds for which they lust
67:19 Consider they not the birds above them ones
105:3 And He sent upon them flocks of birds

2034. ISTAṬĀRA—verb X perfect—to fly high and wide
verb X active participle (mustaṭīrī)—that which flies far and wide
76:7 worst would be that which flies far and wide

TYF
2035. TĀFA—verb I—perfect—to visit in one’s sleep
68:19 visitation from thy Lord visited it while they
verb I active participle (tāʿīf)—visitation
7:201 when they were touched by a visitation
68:19 visitation from thy Lord visited it while the

TYN
2036. TĪN—masculine noun—clay
3:49 I will create for you out of clay a likeness of
5:110 created from clay the likeness of a bird with
6:2 It was He Who created you from clay, and,
7:12 fire and Thou hadst created him of clay
17:61 one whom Thou hadst created from clay
23:12 human being from an extraction of clay
28:38 a fire on the clay and make a pavilion
32:7 the creation of the human being from clay
37:11 Truly We created them of clinging clay
38:71 am One Who is Creator of a moral from clay
38:76 fire while Thou hadst created him from clay
51:33 to send on them rocks of clay

Z
2037. ZAʿANA—verb I perfect—to depart
verb I verbal noun (zaʿan)—departure
16:80 find light on the day of your departure

Z FR
2038. AZAFARA—verb IV perfect—to make someone a victor
48:24 after He made you victors over them. And

2039. ZUFUR—masculine noun—dhū ẓufūr possessor of claws
6:146 every possessor of claws and of the cows and

Z LL
2040. ZALLA—verb I perfect—to stay, to continue doing something
15:14 from heaven and they continued going up
16:58 his face stayed one that is clouded over
20:97 look on thy god that thou hadst stayed with
26:4 perhaps their necks would stay to it, ones that
30:51 ones that are yellowing, they would stay
43:17 his face stayed that which is clouded over
56:65 make it into chaff and you would continue to
verb I imperfect (yaṣallū)—to stay, to continue doing something
26:71 They said: We worship idols. We will stay
42:33 Then they would stay that which is

2041. ZALLALA—verb II perfect—to shade
2:57 We shaded over you cloud shadows and
to their drinking place. And We shaded them
7:160 their shade in the first part of the day
13:35 is one that continues as is its shade
16:48 God created casts its shadow to the right and
16:81 And God made for you shade out of what He
25:45 how thy Lord stretched out the shade
28:24 Again, he turned away to the shade
35:21 nor are the shade and the torrid heat
36:56 in shade on raised benches, ones who
56:30 and spread out shade
56:43 and shade of black smoke
76:14 draws near them is its shade and clusters of
77:30 to the shade. It is possessor of three columns
77:41 Godfearing will be amidst shade and springs

2042. ZILL—masculine noun (plural ẓilāl)—shade, shadow
4:57 them to enter into plenteous shady shadow
13:15 and their shade in the first part of the day
13:35 is one that continues as is its shade
16:48 God created casts its shadow to the right and
16:81 And God made for you shade out of what He
25:45 how thy Lord stretched out the shade
28:24 Again, he turned away to the shade
35:21 nor are the shade and the torrid heat
36:56 in shade on raised benches, ones who
56:30 and spread out shade
56:43 and shade of black smoke
76:14 draws near them is its shade and clusters of
77:30 to the shade. It is possessor of three columns
77:41 Godfearing will be amidst shade and springs

2043. ZULLAH—feminine noun (plural ẓulal)—overshadowing
2:210 them in the overshadowing of cloud shadows
7:171 as if it had been an overshadowing, and they
26:189 punishment on the overshadowing day
31:32 wave overcame them like an overshadowing,
39:16 will have overshadowings above from the
39:16 overshadowings. With that, God frightens

2044. ZALIL—masculine noun—shading, ẓil plenteous shade
4:57 them to enter into plenteous shady shadow
77:31 having no shading nor availing you against

2045. ZALAMA—verb I perfect—to do wrong
2:54 you did wrong to yourselves by your taking
2:57 they had been doing wrong to themselves
2:59 those who did wrong substituted another
2:59 to descend on those who did wrong
2:150 but from those of them who did wrong
2:165 if only those who did wrong would consider
2:231 then surely he did wrong himself
3:117 of the folk who did wrong themselves
3:117 God did not wrong them, but they do wrong
3:135 did wrong to themselves, they remembered
4:64 when they did wrong themselves, they
4:168 those who were ungrateful and did wrong,
6:45 the last remnant of the folk who did wrong
7:23 Our Lord! We did wrong to ourselves
7:103 and his Council, but they did wrong with
7:160 We provided you! And they did not wrong Us
7:162 those who did wrong, they substituted a
7:165 We took those who did wrong with a
8:25 on those of you who particularly did wrong
10:13 generations before you when they did wrong
10:52 would be said to those who did wrong
10:54 would be for every person who did wrong
11:37 address Me not for those who did wrong.
11:67 Cry those who did wrong. It came to be
11:94 the Cry took those who did wrong
11:101 And it was not that We did wrong to them.
11:101 Rather they did wrong themselves
11:113 Then incline not to those who did wrong so
11:116 those who did wrong followed what they
14:44 So those who did wrong will say: Our Lord!
14:45 the dwellings of those who did wrong to
16:33 those before them. And God did not wrong
16:85 who did wrong consider the punishment
16:118 We did not wrong them except they had
17:59 but they did wrong to her. And We send not
18:59 caused them to perish when they did wrong
18:87 He said: As for him who did wrong, we will
21:3 conspire secretly those who did wrong
23:27 address Me not for those who did wrong.
26:227 And those who did wrong will know by
27:11 but whoever did wrong. Again, he
27:44 I did wrong to myself, and I submitted with
27:52 have fallen down for what they did wrong
27:85 fall on them because they did wrong. And
28:16 He said: My Lord! Truly I did wrong to
29:46 that is fairer, but with those who did wrong
30:29 Nay! Those who did wrong followed their
30:57 will not profit them, those who did wrong,
34:19 they did wrong to themselves. So We made
34:42 to those who did wrong: Experience the
37:22 Assemble those who did wrong and their
38:24 Certainly he did wrong to thee in asking for
39:47 if those who did wrong had whatever is in
39:51 lit on them. And as for those who did wrong
43:39 profit you this Day as you did wrong
43:65 those who did wrong from a punishment of
43:76 We did not wrong them, but they had been
46:12 to warn those who did wrong and as good
51:59 the impiety of those who do wrong
52:47 who did wrong there is a punishment besides
65:1 ordinances of God, then truly he did wrong

verb I imperfect (yażlimu)—to do wrong
2:57 provided you; and they do not wrong Us
2:279 doing no wrong to others nor will you be
3:117 God did not wrong them, but they do wrong
4:40 God does not wrong even the weight of an
4:110 And whoever does evil or does wrong to
7:9 because they had been doing wrong with Our
7:160 but they had been doing wrong to themselves
7:162 heaven because they had been doing wrong
7:177 had been doing wrong to themselves
9:36 So do not wrong yourselves in it. And fight
9:70 So it had not been God who does wrong to
9:90 they had been doing wrong to themselves
10:44 God does not wrong humanity at all
10:44 but humanity does wrong itself
16:33 they had been doing wrong to themselves
16:118 they had been doing wrong to themselves
18:33 they had been doing wrong to themselves
18:49 had done and thy Lord does not wrong
25:19 whoever does wrong among you, We will
29:40 God had not been doing wrong to them, but
29:40 but they had been doing wrong themselves
30:9 had not been God doing wrong to them, but
30:9 but they had been doing wrong to themselves
42:42 The way is only against those who do wrong
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verb I perfect passive (ṣulīma)—to be wronged
4:148 of evil sayings but by him who was wronged
16:41 emigrated for God after they were wronged
22:39 they were wronged. And truly Powerful is
26:227 helped themselves after they were wronged
verb I imperfect passive (yuzlānu)—to be wronged
2:272 you in full and you will not be wronged
2:279 no wrong to others nor will you be wronged
2:281 earned and they will not be wronged
3:25 it earned and they will not be wronged
3:161 and they will not be wronged
4:49 they will not be wronged in the least
4:77 Godfearing and you will not be wronged
4:124 the Garden and they will not be wronged
6:160 its like and they, they will not be wronged
8:60 to you and you, you will not be wronged
10:47 and they, they will not be wronged
10:54 And they, they will not be wronged
16:111 and they, they will not be wronged
17:71 their book and they will not be wronged
19:60 Garden and they will not be wronged at all
21:47 no soul will be wronged at all. And even if
23:62 And they, they will not be wronged
36:54 Day no soul will be wronged at all
39:69 And they, they will not be wronged
45:22 earned and they, they will not be wronged
46:19 actions and they, they will not be wronged
verb I verbal noun (ṣalm)—injustice, unjustly
3:108 in Truth and God wants not injustice in the
3:10 just the wealth of orphans with injustice
4:30 through deep seated dislike and injustice
4:153 took them for their injustice
4:160 So for the injustice of those who became
5:39 But whoever repents after his injustice and
6:82 and confuse not their belief with injustice
6:131 One Who Causes towns to Perish unjustly
11:117 been causing the towns to perish unjustly
13:6 for humanity in spite of their injustice
16:61 humanity to task for their injustice
20:111 whoever was burdened by doing injustice
20:112 will fear neither injustice nor unfaithfulness
22:25 whoever wants to violate it with injustice
25:4 they brought about injustice and untruth
27:14 out of injustice and self-exaltation. So look
31:13 with God is certainly a tremendous injustice
40:17 There will be no injustice today. God is Swift
40:31 And God wants not injustice for His servants
42:41 who helped himself after an injustice
verb I active participle (ṣālim)—one who is unjust
2:35 both will be among the ones who are unjust
2:51 after him and you were ones who are unjust
2:92 And you are ones who are unjust
2:95 God is Knowing of the ones who are unjust
2:124 not My compact the ones who are unjust
2:145 wouldst be among the ones who are unjust
2:193 dislike but against the ones who are unjust
2:229 then those, they are the ones who are unjust
2:246 is Knowing of the ones who are unjust
Concordance of 2046. AZLAMA-2050. ZULUMAT

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18:35 while he is one who is unjust to himself.
18:50 to give in place of Him ones who are unjust.
19:38 ones who are unjust are in a clear wandering.
19:72 We will forsake the ones who are unjust in damaged that had been one that is unjust.
21:11 Truly we had been ones who are unjust.
21:14 recompense to the ones who are unjust.
21:46 Truly we had been ones who are unjust.
21:59 Truly he is of the ones who are unjust.
21:64 Truly you, you are the ones who are unjust.
21:87 Truly I had been of the ones who are unjust.
21:97 Nay! We had been ones who are unjust.
22:45 while they are ones who are unjust then.
22:48 one that is unjust. Again, I took it and to Me.
22:53 and truly the ones who are unjust are in a.
22:71 is no helper for the ones who are unjust.
23:28 us from the folk, the ones who are unjust.
23:41 with the folk, the ones who are unjust.
23:94 my Lord, to the folk, the ones who are unjust.
23:107 truly we will be ones who are unjust.
24:50 Nay! Those, they are the ones who are unjust.
25:8 the ones who are unjust said: You follow.
25:27 on a Day when one who is unjust will bite his.
25:37 made ready for the ones who are unjust a saying that: Approach the unjust folk.
26:109 And We had not been ones who are unjust.
28:21 me from the folk, ones who are unjust.
28:25 from the folk, ones who are unjust.
28:37 the ones who are unjust will not prosper.
28:40 the Ultimate End of the ones who are unjust.
28:50 not the folk, the ones who are unjust.
28:59 unless their people are ones who are unjust.
29:14 while they were the ones who are unjust.
29:31 its people had been ones who are unjust.
29:49 Our signs but ones who are unjust.
31:11 Nay! The ones who are unjust are clearly.
34:31 ones who are unjust, ones who are stationed.
35:32 Then of them are ones who are unjust.
35:37 is no helper for ones who are unjust.
35:40 Nay! The ones who are unjust promise.
37:63 We made it a test for ones who are unjust.
37:113 and ones who are clearly unjust to.
39:24 it will be said to the ones who are unjust.
40:18 be a loyal friend for ones who are unjust.
40:52 will not profit the ones who are unjust.
42:8 the ones who are unjust, there is not for.
42:21 the ones who are unjust, for them is a.
42:22 Thou wilt see the ones who are unjust as.
42:40 He loves not the ones who are unjust.
42:44 thou wilt see the ones who are unjust when.
42:45 Truly the ones who are unjust will be in an.
43:76 but they had been ones who are unjust.
45:19 who are unjust, some of them are protectors.
46:10 guides not the folk, the ones who are unjust.
49:11 they are the ones who are unjust.
59:17 is the recompense of the ones who are unjust.
60:9 those, they are the ones who are unjust.
61:7 not the folk, ones who are unjust.
62:5 not the folk, the ones who are unjust.
62:7 is Knowing of the ones who are unjust.
66:11 folk, the ones who are unjust.

68:29 Truly we had been ones who are unjust.
71:24 the ones who are unjust but in causing them.
71:28 Thou not the ones who are unjust but in ruin.
76:31 ones who are unjust, He prepared for them a verb I passive participle (mażlum)—
one who is treated unjustly.
17:33 slain as one who is treated unjustly, surely.

2046. AZLAMA—verb IV perfect—to grow dark.
2:20 when it grew dark against them, they stood verb IV active participle (mażlum)—
one in darkness.
10:27 with a strip of the night, one in darkness.
36:37 and that is when they are ones in darkness.

2047. AZLAM—masculine noun—one who does greater wrong.
2:114 who does greater wrong than those who.
2:140 who does greater wrong than he who had.
6:21 And who does greater wrong than he who.
6:93 who does greater wrong than he who devised.
6:144 Then who does greater wrong than he who.
6:157 who then does greater wrong than he who.
7:37 Then who does greater wrong than he who.
10:17 who did greater wrong than he who devised a.
11:18 Who does greater wrong than he who devised.
18:15 who does greater wrong than he who devised.
18:57 who does greater wrong than he who was.
29:68 who does greater wrong than he who devised.
32:22 who does greater wrong than he who was.
39:32 Then who does greater wrong than one who.
53:52 they who do greater wrong and ones who are.
61:7 does greater wrong than he who devised the.

2048. ZALUM—masculine noun—wrongdoing.
14:34 them. Truly the human being is wrongdoing.
33:72 carried it. Truly he had been wrongdoing.

2049. ZALLAM—masculine noun—unjust.
3:182 forward and that God is not ever unjust to.
8:51 and truly God is not unjust to His servants.
22:10 put forward! And truly God is not unjust to.
41:46 against himself, and thy Lord is not unjust.
50:29 is not substituted and I am not unjust to the.

2050. ZULUMAT—feminine noun (plural of zulmah)—shadows.
2:17 left them in shadows where they perceive.
2:19 which there are shadows and thunder and.
2:257 He brings them out from the shadows into.
2:257 them out from the light into the shadows.
5:16 He brings them out from the shadows into.
6:1 and the earth and made the shadows and the.
6:39 to speak. They are in the shadows.
6:59 but He knows it nor a grain in the shadows.
6:63 Say: Who delivers you from the shadows of.
6:97 be truly guided by them in the shadows of.
6:122 like he who is in the shadows and is not one.
13:16 Are the shadows on the same level as the.
14:1 brought humanity out from the shadows into.
Concordance of 2051. ZAMI’A—verb I perfect—to think
2054. ZAHARA The Sublime Quran

14:5 Bring out thy folk from the shadows
21:87 he cried out through the shadows that
24:40 are like the shadows in an obscure sea, over
24:40 above which are clouds, shadows, some
27:63 Who guides you in the shadows of the dry
33:43 He bring you out of the shadows into the
35:20 nor are shadows and light
38:24 from the shadows to the light. And whoever

Z M "
2051. ZAMI’A—verb I perfect—to thirst
verb I imperfect (yazmū‘u)—to thirst
20:119 thou wilt not thirst in it nor suffer the
verb I verbal noun (zama‘)—thirst
9:120 thirst lights on them nor fatigue nor

2052. ZAM’ÂN—masculine noun—thirsty
24:39 The thirsty one assumes it to be water until

Z N N
2053. ZANNA—verb I perfect—to think, to bear in mind, to surmise
2:230 thought that they will perform within the
7:171 been an over shadowing, and they thought
9:118 and they thought that there was no shelter
10:22 they thought that they were enclosed by it
10:24 and was decorated and its people thought
12:42 he said to the one of them whom he thought
12:110 became hopeless and thought that they were
18:53 in the fire they thought they were ones who
21:97 and thought that We would never have
24:12 you heard about it, thought not the ones who
28:39 without right and they thought that are not
38:24 they are few. And David thought that We
41:22 but that you thought that God knows not
41:23 your thought that you thought about your
41:48 They would think that there is for them no
48:12 Nay! You thought that the Messenger would
48:12 thought a reprehensible thought and you
59:2 You thought that they would not go forth
59:2 they would not go forth and they thought
69:20 I thought that I would be one who
72:5 we truly thought that the humankind nor
72:7 they thought as you thought, that God would
72:7 they thought as you thought, that God would
72:12 we truly thought that we will never be able
75:28 And he thought it to be his parting
84:14 Truly he thought he would never retreat
verb I imperfect (yazunnū)—
to think, to bear in mind, to surmise
2:46 those who bear in mind that they, they will
2:78 fantasy. And truly they but surmise
2:249 Said those who think they truly would be
3:154 section caused themselves grief thinking of
7:66 foolishness in thee and truly we think that
11:27 Nay! We think that you are ones who lie
17:52 you will think that you lingered in
17:101 I think that thou art one who is bewitched
17:102 I think that thou be one who is accursed
18:35 He said: I think that this will not be
18:36 And I think that the Hour will not be one
22:15 Whoever had been thinking that God will
26:18 And truly we think thee to be among the ones
28:38 And truly I think that he is among the ones
33:10 the throats and you think thoughts about
40:37 I think that he is one who lies. Thus it was
41:50 due to me. And I think not that the Hour will
45:24 knowledge. Truly they are but surmising
45:32 Truly We think it but an opinion and we are
75:25 think that against them is wreaked a
83:4 Think those not that they will be ones who
verb I verbal noun (zann, plural zanūn)—
thought, opinion, suspicion
3:154 a thought out of the Age of Ignorance
4:157 about it but they are pursuing an opinion
6:116 nothing but opinion and they only guess
6:148 not but opinion and then you only guess
10:36 follow nothing but opinion. Truly opinion
10:36 follow nothing but opinion. Truly opinion
10:60 what is the opinion of those who devise a lie
10:66 nothing but opinion and they only guess
33:10 threats and you think thoughts about God
34:20 as true about them was the opinion of Iblis
37:87 Then what is your opinion about the Lord of
38:27 That is the opinion of those who were
41:23 your thought that you thought about your
45:32 Truly We think it but an opinion and we are
48:6 think about God, a reprehensible thought
48:12 thought the reprehensible thought and you
49:12 O those who believed! Avoid suspicion much.
49:12 believed! Avoid suspicion much. Truly some
53:23 follow nothing but opinion and that for
53:28 have no knowledge of it. They follow nothing
53:28 And truly opinion avails them not at all
verb I active participle (zānūn)—one who
thinks evil thoughts
48:6 the ones who think evil thoughts about God

Z H R
2054. ZAHARA—verb I perfect—to be manifest, to get the better of, to scale up, to be behind someone
24:31 is manifest of it. And let them (f) draw their
30:41 Corruption was manifested on the dry land
verb I imperfect (yazharu)—to be manifest,
to get the better of, to scale up, to be behind someone
9:8 How? And if they get the better of you, they
18:20 Truly if you become manifest to them, they
18:97 So they were not able to scale it nor were
24:31 is manifest of it. And let them (f) draw their
43:33 and stairways which they would scale up
verb I active participle (zāhir)—that which is
manifest, one who is prominent, that which is outward
6:120 And forsake manifest sin and its inward

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Concordance of 2055. ZĀHARA

13:33 name you only them in the manifest sayings
18:22 manifest argumentation and ask not for
30:7 They know only that which is manifest in
31:20 blessing, that which is manifest and that
34:18 that which are manifest towns—and We
40:29 ones who are prominent on the earth
57:3 The One Who is Outward and The One Who is
57:13 is mercy and that which is outward is
61:14 they became ones who are prominent

2055. ZĀHARA—verb III perfect—to support, to be behind someone, to be as my mother’s back
33:26 He caused to descend those who were behind
60:9 were behind those who were expelling you
verb III imperfect (yuṣāhiru)—
to support, to be behind someone, to be as my mother’s back
9:4 they reduce you not at all nor back anyone
33:4 Be as the back of my mother! Nor made He
58:2 say to their wives: Be as my mother’s back
58:3 And those who say: Be as my mother’s back

2056. AZHARA—verb IV perfect (with preposition ‘alā)—to cause to appear, to uplift, to disclose
66:3 she then told it to another. God disclosed to
verb IV imperfect (yuṣūhiru)—
noon, to cause to appear, to uplift, to disclose
9:33 of The Truth so that He will uplift it over all
30:18 and in the evening and at the time of noon
40:26 of life or that he cause to appear in and on
48:28 The Truth that He uplift it over all of the
61:9 Truth to uplift it over all other ways of life
72:26 He discloses not the unseen to anyone

2057. TAẒĀHARA—verb VI perfect—to support one another, with preposition ‘alā to help one another against
28:48 sorcery, each helped one another against
66:4 if you helped one another against him, then
verb VI imperfect (yataṣṣāharu)—
to help one another against
2:85 to help one another against them in sin

2058. ZAHR—masculine noun (plural ẓuhūr)—back, generative organs, surface
2:101 behind their backs as if they had not been
2:189 that you approach houses from the back
3:187 they repudiated it behind their backs and
6:31 they will carry heavy loads on their backs
6:94 left what We granted you behind your backs
6:139 there are flocks whose backs were
6:146 their fat but what their backs carried
7:172 from their generative organs— their
9:35 their foreheads and their sides and their backs
21:39 their backs and they will not be helped
35:45 not leave on the back of the earth any
42:33 that which is motionless on the surface
43:13 you sit upon their backs and, again, you may
84:10 will be given his book behind his back

94:3 that weighed heavily on thy back

2059. ZAHR—masculine noun—sustainer, abettor
17:88 of them had been sustainers of some others
25:55 who is ungrateful had been ever a sustainer
28:17 I will never be a sustainer of the ones who
28:86 thy Lord. Be thou not a sustainer of the ones
34:22 nor among them is there any sustainer of
67:4 the angels after that are his sustainers

2060. ZAHR—feminine noun—noon
24:58 lay down your garments at the time of noon

2061. ZIHRI—masculine noun—disregard
11:92 whom you took to yourselves to disregard

2062. ‘ABA’A—verb I perfect—to concern oneself with
verb I imperfect (ya’ba’u)—
to concern oneself with
25:77 Say: My Lord would not concern Himself

2063. ‘ABA’THA—verb I perfect—to amuse
verb I imperfect (ya’batu)—to amuse
26:128 a sign on every high hill to amuse
verb I verbal noun (‘abuth)—amusement
23:115 We created you in amusement and that to

2064. ‘ABADA—verb I perfect—to worship
5:60 and swine and worshiped the false deities
16:35 neither would we have worshiped other than
43:20 The Merciful, we would not have worshiped
10:1 the Merciful, we would not have worshiped
verb I imperfect (ya’budu)—to worship
1:5 Thee alone we worship and to Thee alone we
2:83 not to worship other than God and to the
2:133 to his children: How will you worship after
2:133 They said: We will worship thy God and the
2:172 God if it had been He whom you worship
3:64 worship none but God and ascribe nothing as
5:76 Say: Worship you other than God what
6:56 Say: I was prohibited that I worship those
7:70 thou about to us that we should worship
7:70 what our fathers had been worshipping
9:31 And they were only commanded to worship
10:18 And they worship other than God things that
10:28 had not been us that you were worshipping
10:14 I will not worship those whom you worship
10:14 I will not worship those whom you worship
10:14 except I worship only God. Who will
11:2 that you not worship any but God. Truly I
11:26 you worship none but God. Truly I fear for
11:62 Hast thou prohibited that we worship what
11:62 that we worship what our fathers worship
11:87 leave what our fathers worship or that we
11:109 not hesitant as to what these worship

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109:4 one who worships what you worshipped
109:5 one who worship what I worship

2065. ‘ABBADA—verb II perfect—to enslave
26:22 reproached me, thou hadst enslaved the

2066. ‘ABD—masculine noun (plural ‘ibad, ‘abd)—worshipper, servant, male bond servant

2:23 Our servant, then approach with a chapter of
2:90 grace on whom He wills of His servants
2:178 freeman and the servant for the servant
2:178 freeman and the servant for the servant
2:186 And when My servants asked thee about Me
2:207 and God is Gentle with His servants
2:221 a believing bond servant (m) is better than the
3:15 from God and is Seeing His servants
3:20 and God is Seeing of His servants
3:30 Himself, and God is Gentle to the servants
3:79 he say to humanity: Be you servants of me
3:182 that God is not ever unjust to His servants
4:118 I will take to myself of Thy servants, an
4:172 never disnail that he be a servant of God
5:118 punish them, then they are but Thy servants
6:18 One Who is Omnisicient over His servants
6:61 One Who Is Omnisicient over His servants
6:88 with it whom He wills of His servants
7:32 out for His servants and what is the good of
7:128 He wills of His servants and that is the
7:194 you call to other than God are servants like
8:41 We caused to descend to Our servant
8:51 and truly God is not unjust to His servants
9:104 from His servants and takes charities and
10:107 of His servants and He is The Forgiving,
12:24 And truly he was among Our servants, ones
14:11 His grace on whom He wills of His servants
14:31 Say to My servants who believed that they
15:40 Thy servants among them, the ones who are
15:42 My servants thou art without authority over
15:49 Tell My servants that I am The Forgiving,
16:2 He wills of His servants to warn that there
16:75 propounded a parable of a chattel servant
17:1 Glory be to Him Who Caused His servant to
17:3 Truly he had been a grateful servant
17:5 We raised up against you servants of Ours,
17:17 Seeing the impieties of His servants
17:30 He had been Aware, Seeing of His servants
17:53 say to My servants that they should say
17:65 Truly My servants, over them there is no
17:96 Truly He had been of His servants Aware,
18:1 God Who caused to descend to His servant
18:65 they found a servant among Our servants to
18:65 they found a servant among Our servants to
18:102 that they take My servants to themselves
19:2 of the mercy of thy Lord to His servant
19:30 Jesus said: Truly I am a servant of God. He
19:61 which The Merciful promised His servants
19:63 to whomever of Our servants who had been
19:93 one who arrives to The Merciful as a servant
20:27 Moses that: Set thee forth with My servants
21:26 Glory be to Him! Nay! Honored servants

21:105 earth will be inherited by My servants—the
22:10 And truly God is not unjust to His servants
23:109 been a group of people of My servants who
24:32 servants (m) and your bond servants (f)
25:1 servant so that perhaps he would be a
25:17 you who caused these My servants to go
25:58 to be aware of the impieties of His servants
25:63 servants of The Merciful are those who walk
26:52 saying that: Set forth with My servants
27:15 advantage over many of His servants, ones
27:19 by Thy Mercy among Thy servants, ones in
27:59 belongs to God and peace be on His servants
28:82 He wills of His servants and confines it to
29:56 O my servants who believed, My earth truly
29:62 provision for whom He wills of His servants
30:48 it on whomever He wills of His servants
34:9 a sign for every servant, one who turns in
34:13 thankfulness. But few of My servants are
34:39 His servants and confines for him what He
35:28 His servants who dread God are knowing.
35:31 Truly God is Aware, Seeing of His servants
35:32 We favored of Our servants. Then of them
35:45 truly God had been Seeing of His servants
36:30 O how regrettable of the servants!
37:40 But the devoted servants of God
37:74 but the devoted servants of God
37:81 he is one of Our believing servants
37:111 Truly he is one of Our believing servants
37:122 they were of Our servants, ones who believe
37:128 As for the devoted servants of God among
37:132 he was of Our servants, ones who believe
37:160 but not the devoted servants of God
37:169 we would have been servants of God, ones
37:171 Our Word preceded for Our servants, the
38:17 what they say and remember Our servant
38:30 on David. How excellent a servant. Truly he
38:41 remember Our servant Job when he cried out
38:44 excellent a servant. Truly he was penitent
38:45 remember Our servants Abraham, and Isaac
38:83 but Thy devoted servants among them
39:7 with ingratitude from His servants
39:10 Say: O My servants who believed! Be
39:16 With that, God frightens His servants
39:17 So give good tidings to My servants
39:36 One Who Suffices for His servants? They
39:46 give judgment among Thy servants about
39:53 Say: O My servants who exceeded all bounds
40:15 wills of His servants to warn of the Day of
40:31 And God wants not injustice for His servants
40:44 to God. Truly God is Seeing of the servants
40:48 gave judgment among His servants
40:85 was in force before among His servants
41:46 thy Lord is not unjust to His servants
42:19 God is Subtle with His servants, He provides
42:23 God gives as good tidings to His servants
42:25 the remorse of His servants and pardons
42:27 extended the provision for His servants, they
42:27 He is The Aware, The Seeing of His servants
42:52 We guide whomever We will of Our servants
43:15 with Him a part to some of His servants
43:19 the angels—who themselves are servants of
43:59 He was but a servant to whom We were
44:18 Give back to me the servants of God, the
44:23 Set thou forth with my servants by night.
50:8 and as a reminder to every servant, one who
50:11 as provision for My servants. And We gave
53:10 Then He revealed to His servant what He
54:9 before them. They denied Our servant
57:9 It is He Who sends down to His servant clear
66:10 beneath two servants of Our servants
71:27 they would cause Thy servants
72:19 servant of God stood up, calling to Him, they
76:6 servants of God will drink, causing it to gush
89:29 Enter thou among My servants
96:10 a servant when he invoked blessings

2067. *ABARA—verb I perfect—to expound
verb I imperfect (ya’buru)—to expound
12:43 if you had been able to expound dreams
verb I active participle (‘ābir)—
one who passes through
4:43 nor defiled but as one who passes through a

2068. *TABARA—verb VIII perfect—to take warning
verb VIII imperative (‘i’tabir)—
to take warning
59:2 who believe. Then take warning, O those

2069. *IBRAH—feminine noun—a lesson
3:13 this is a lesson for those imbued with insight
12:111 their narratives a lesson for those imbued
16:66 for you in the flocks is a lesson. We satiate
23:21 in the flocks there is a lesson. We satiate you
24:44 Truly in this is a lesson for those imbued
79:26 Truly in that is a lesson for whoever dreads

2070. *ABASA—verb I perfect—to frown
and, again, he frowned and scowled
80:1 He frowned and turned away

2071. *ABŪS—masculine noun—frowning
76:10 we fear our Lord on a frowning, inauspicious

2072. *ABQARĪY—masculine noun—fair carpet
55:76 reclining on green pillows and fair carpets

2073. A’TABA—verb IV perfect—to be angry
verb IV active participle (mu’tab)—
one to whom favor is shown
41:24 not be of the ones to whom favor is shown

2074. ISTA’TABA—verb X perfect—to ask for favor
verb X imperfect (yusta’tabu)—
to ask for favor
41:24 if they ask for favor, yet they will not be of
verb X imperfect passive (yusta’tabu)—
to ask to be favored
16:84 ungrateful nor will they ask to be favored
30:57 their excuses nor will they ask to be favored
45:35 from there nor will they ask to be favored

2075. A’TADA—verb IV perfect—to make ready
4:18 Those, We made ready for them a painful
4:37 We made ready for the ones who are un
4:151 We made ready for the ones who are
4:161 We made ready for the ones who are
12:31 and made ready for them a banquet. And she
17:10 We made ready for them a painful
18:29 Truly We made ready a fire for the ones who
18:102 We made hell ready in hospitality for ones
25:11 and We made ready a blaze for whoever
25:37 made ready for the ones who are unjut a
33:31 two times over. We made ready a generous
48:13 We have made ready a blaze for the ones
67:5 We made ready for them the punishment of
76:4 We made ready for ones who are ungrateful

2076. A’TID—masculine noun—ready
50:18 but that there is one ready, watching over
50:23 angel would say: This is what is ready near

2077. A’TIQ—masculine noun—ancient
22:29 and circumambulate the Ancient House
22:33 of sacrifice is at the Ancient House

2078. A’ATALA—verb I perfect—to drag violently
verb I imperative (‘u’tul)—to drag violently
44:47 Take him and drag him violently into the

2079. A’TULL—masculine noun—cruel
68:13 cruel and after that, ignoble

2080. A’TĀ—verb I perfect—to defy
7:77 Then they crippled the she-camel and defied
7:166 when they defied what they were prohibited
25:21 arrogant among themselves defiant, turning
51:44 they defied the command of their Lord so the
65:8 How many a town defied the command of its
verb I verbal noun (‘utūw)—
turning in disdain
25:21 themselves defiant, turning in great disdain
67:21 Nay! They were resolute, turning in disdain
verb I active participle (‘āti)—
fierce and roaring wind
69:6 caused to perish by a fierce and roaring
Concordance of 2081–2096

2081. 'ITī—masculine noun—advanced in age, stubborn rebellion
19:8 and surely I reached an advanced old age
19:69 was more severe in stubborn rebellion

2082. TH R

2083. A'ATHARA—verb IV perfect—to make the case known
18:21 We made their case known that they know

2084. ATHĂ—verb I perfect—to do mischief
2:60 do no mischief in and on the earth
7:74 the benefits of God and do no mischief
11:85 do no mischief in and on the earth as ones
26:183 not to humanity their things nor do mischief
29:36 hope for the Last Day and do not mischief in

2085. AJIBA—verb I perfect—to marvel
7:63 Or marveled you that there drew near you
7:69 Or marveled you that there drew near you
37:12 Nay! Thou hadst marveled while they
38:4 they marveled that drew near them one who
50:2 They marveled that there drew near them
verb I imperfect (ya'thī)—to do mischief

2086. A'JABA—verb IV perfect—to impress
2:221 even if she impressed you and wed not the
2:221 is a polytheist (m) even if he impressed you
5:100 even if the prevalence of the bad impressed
9:25 when you were impressed with your great
33:52 impressed thee, but those whom thy right
57:20 rain water. The plants impressed
verb IV imperfect (yu'jibu)—to impress

2087. UJĀB—masculine noun— astounding
38:5 One God? Truly this is an astounding thing

2088. AJAB—masculine noun—wonder
10:2 Had it been for humanity to wonder that We
13:5 And if thou hast marveled, then wonder at
18:9 Bearers of Inscription had been a wonder
18:63 its way into the sea in a wondrous way
72:1 Truly we heard to a wondrous Recitation

2089. AJĪB—masculine noun—strange
11:72 an old man. Truly this is a strange thing
50:2 are ungrateful said: This is a strange thing

2090. AJAZA—verb I perfect—to be unable
5:31 He said: Woe to me! Was I unable to be like

2091. AJAZA—verb IV perfect—to weaken
verb IV imperfect (yu'jīzu)—to weaken
8:59 Truly they will never weaken Him
35:44 God had not been weakened by anything in
72:12 that we will never be able to weaken God
72:12 weaken God on the earth and we will never
verb IV active participle (mu'jīz)—
one who frustrates

2092. AJūZ—feminine noun—old woman
11:72 Will I give birth when I am an old woman
26:171 but an old woman of the ones who stay
51:29 face and said: I am an old barren woman

2093. A'JĀZ—masculine noun (plural)—up-rooted palm trees
54:20 they had been uprooted palm trees, uprooted
69:7 as if they had been uprooted date palm trees

2094. ĀJAZA—verb III perfect—to strive to thwart
verb III active participle (mu'ājīz)—
one who strives to thwart
22:51 ones who strive to thwart, those are the
34:5 Our signs as ones who strive to thwart
34:38 as ones who strive to thwart

2095. LJAF—feminine noun (plural 'ajfā)—lean
12:43 seven fattened cows eating seven lean
12:46 fattened cows eaten by seven lean ones

2096. AJILA—verb I perfect—to hasten
7:150 Would you hasten the command of your Lord
20:84 and I hastened to Thee, my Lord, that I
verb I imperfect (ya'jalu)—to hasten
19:84 hasten thou not against them. We only
20:114 The True King and hasten not the
75:16 impel not thy tongue to hasten it
verb I feminine active participle (‘ajilah)—
that which hastens away
17:18 been wanting that which hastens away
75:20 Nay! You love that which hastens away
76:27 who love that which hastens away and they
2097. ‘AJJALA—verb II perfect—to quicken
17:18 We quicken it for him, whatever We will to
18:58 task for what they earned, He will quicken
48:20 you will take and He quickened
verb II imperfect (yu‘ajjilu)—to quicken
10:11 God is to quicken the worst for humanity, as
verb I imperative (‘ajjl)—quicken
38:16 Quicken the sentence of the judge on us
2098. A<JALA—verb IV perfect—to cause to
hasten
20:83 what caused thee to hasten from thy folk, O
2099. TA<AJJALA—verb V perfect—to hasten
on
2:203 whoever hastened on in two days, then there
2100. ISTA<JALA—verb X perfect—to seek to
hasten
46:24 Nay! It is what you seek to hasten, a wind in
verb X imperfect (yasta‘jilu)—
to seek to hasten
6:57 I have not of that which you seek to hasten
6:58 me was what you seek to hasten, the
10:50 would the ones who sin seek to hasten
10:51 While you had been seeking to hasten it
13:6 they seek thee to hasten evil deeds before
16:1 command of God so seek not to hasten it
21:37 you to see My signs. So seek not to hasten
22:47 And seek they that thee hasten the
26:204 Seek they to hasten Our punishment
27:46 He said: O my folk! Why seek you to hasten
27:72 is some of that which you seek to hasten
29:53 they thee seek to hasten the punishment!
29:54 They seek thee to hasten the punishment
37:176 Are they impatient for our punishment
42:18 Seeking to hasten are those who believe not
46:35 them not seek to hasten the Judgment
51:14 for which you had been seeking to hasten
51:59 So let them not seek to hasten the Judgment
verb X verbal noun (isti‘jāl)—
desiring to hasten
10:11 as they would desire to hasten for the good
2010. ‘AjAL—masculine noun—haste
21:37 The human being was created of haste. I will
2012. ‘AJUL—masculine noun—hasty
17:11 And the human being had been hasty
2013. ‘IJL—masculine noun—a calf
2:51 Again, you took the calf to yourselves after him
2:54 to yourselves by your taking the calf
2:92 you took the calf to yourselves after him
2:93 they were steeped with love for the calf in
4:153 Again, they took the calf to themselves after
7:148 after him from out of their glitter a calf
7:152 Those who took the calf to themselves attain
11:69 he presently brought about a roasted calf
20:88 brought out for them a calf, a lifeless body
51:26 his people and brought about a fattened calf

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2104. A’JAMIY—masculine noun—a non-Arab
16:103 they hint at is non-Arab while this is in a
26:198 We sent it down to some of the non-Arabs
41:44 A non-Arab tongue and an Arab. Say: It is a
41:44 We made this a non-Arabic Recitation, they

° D D
2105. ADDA—verb I perfect—to number
19:94 He counted for them and numbered a sum
verb I imperfect (yu‘uddu)—to number
14:34 to number the divine blessing of God, you
16:18 if you number the divine blessing of God,
19:84 thou not against them. We only number for
22:47 as a thousand years of what you number
32:5 been a thousand years of what you number
38:62 men whom we had been numbering among
verb I verbal noun (‘add)—
sum
19:84 them. We only number for them a sum
19:94 He counted for them and numbered a sum
verb I active participle (‘add)—
one who counts
23:113 part of a day. So ask the ones who count
verb I passive participle (ma‘dūd)—
that which is numbered
2:80 will never touch us but for numbered days
2:184 Fasting is prescribed for numbered days
2:203 And remember God during numbered days
3:24 will not touch us but for numbered days
11:8 for them for a certain numbered time
11:104 not but for the numbered term
12:20 price of coins, ones that are numbered

2106. ADDADA—verb II perfect—to count
over and over
104:2 wealth and counted it over and over
2107. A’ADDA—verb IV perfect—to prepare
for
4:93 him and He prepared for him a tremendous
4:102 for yourselves, truly God prepared for
9:46 go forth, certainly they would have prepared
9:89 God prepared for them Gardens beneath
9:100 He prepared for them Gardens beneath
33:8 He prepared for the ones who are ungrateful
33:29 God prepared for the ones who are doers of
33:35 God prepared for them forgiveness
33:44 Peace! And He prepared for them a generous
33:57 world to come and prepared for them a
33:64 who are ungrateful and prepared a blaze
48:6 and prepared hell for them; and how evil a
58:15 God prepared a severe punishment for them.
Concordance of 2108. I'TADDA-2116. ‘ADĀ The Sublime Quran

65:10 God prepared for them a severe punishment.
76:31 are unjust, He prepared for them a painful

verb IV imperative (a’idda)—prepare
8:60 prepare for them whatever you were able of

verb IV perfect passive (a’idda)—
to be prepared for
2:24 fuel is humanity and rocks; prepared for
3:131 of the fire that was prepared for the ones
3:133 was prepared for the ones who are
57:21 It was prepared for those who believed in
2108. I'TADDA—verb VIII perfect—to reckon against
verb VIII imperfect (ya’taddu)—
to reckon against
33:49 reckon against. So make provision for them (f)
2109. ‘ADAD—masculine noun—a number
10:5 so that you would know the number
17:12 that you may know the number of years and
18:11 their ears in the Cave for a number of years
23:112 on the earth for what number of years
72:24 of ones who help and fewer in number
72:28 and He counted everything with numbers
2110. ‘IDDAH—feminine noun—amount, waiting period, period
2:184 or on a journey, then a period of other days
2:185 or on a journey, then a period of other days
9:36 the period of months with God is twelve
9:37 so that they agree with the period that God
18:22 is greater in knowledge of their amount
33:49 them (f), then there is no waiting period
65:1 waiting periods and count their (f) waiting periods
65:1 and count their (f) waiting periods
65:4 if you were in doubt, their (f) waiting period
74:31 amount of them not but as a test for those
2111. ‘UDDAH—feminine noun—preparation
9:46 some preparation, except God disliked that
2112. ‘ADAS—collective masculine noun—lentils
2:61 its cucumbers and its garlic and its lentils
2113. ‘ADALA—verb I perfect—to proportion, to deal justly, to equate others, to offer an equivalent
82:7 then shaped thee in proportion
verb I imperative (ya’dilu)—
to proportion, to deal justly, to equate others, to offer an equivalent, to be just, unbalanced
4:3 if you feared you will not be just, then one or
4:129 You will never be able to be just between
4:135 not your desires that you become unbalanced
5:8 detest a folk drive you into not dealing justly
6:1 to their Lord, they equate others to Him
6:70 even if it be an equitable equivalent, it will
6:150 not in the world to come and they equate
7:159 that guides with The Truth and by it is just
7:181 guides with The Truth, and with it, it is just
27:60 They are a folk who equate others with God
42:15 to be just among you. God is our Lord and

verb I imperative (‘ādīl)—be just
5:8 Be just. That is nearer to God-consciousness
6:152 And when you said something, be just, even
2114. ‘ADL—masculine noun—equivalent, justice
2:48 nor an equivalent be taken from it
2:123 nor will the equivalent be accepted from it
2:282 a scribe write it down between you justly
2:282 himself, then let his protector dictate justly
4:58 between humanity, give judgment justly
5:95 two possessors of justice who give judgment
5:95 for the needy or the equivalent of that
5:106 bequeathing, have two possessors of justice
6:70 even if it be an equitable equivalent, it will
6:115 the Word of thy Lord in sincerity and justice
16:76 level as he who commands justice and he
16:90 Truly God commands justice and kindness
49:9 right between them justly and act justly
65:2 call witnesses from two possessors of justice
2115. ‘ADN—proper noun—Eden
9:72 and good dwellings in the Gardens of Eden.
13:23 Gardens of Eden which they will enter and
16:31 Gardens of Eden which they will enter
18:31 Those, for them are Gardens of Eden
19:61 Gardens of Eden which The Merciful
20:76 Gardens of Eden, beneath which rivers run,
35:33 Gardens of Eden—they will enter them.
38:50 the Gardens of Eden, the doors, ones that
40:8 cause them to enter the Gardens of Eden
61:12 good dwellings in the Gardens of Eden
98:8 with their Lord— Gardens of Eden
2116. ‘ADĀ—verb I perfect—to disregard, to pass over
verb I imperfect (ya’dā)—
to disregard, to pass over
4:154 We said to them: Disregard not the Sabbath
7:163 the sea when they disregarded the Sabbath
18:28 let not thy eyes pass over them wanting the
verb I verbal noun (‘adw)—
out of spite, impulsively
6:108 offend God out of spite without knowledge
10:90 them in insolence and acting impulsively
verb I active participle (‘ādīl)—
one who turns away
2:173 disobedient and not one who turns away
6:145 willfully disobedient or one who turns away
16:115 one who turns away, then truly God is
23:7 are they the ones who are turn away
26:166 You are a folk ones who turn away
70:31 those, they are ones who turn away

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2117. ʿÃDÄ—verb III perfect—to be at enmity with
60:7 you were at enmity with them, affection

2118. TAʿADDÄ—verb V perfect—to violate
verb V imperfect (yataʿadda)—to violate
2:229 whoever violates the ordinances of God, then
4:14 violates His ordinances, He will cause him to
65:1 violates the ordinances of God, then truly he

2119. IʿTADÄ—verb VIII perfect—to exceed the limits
2:65 you knew those who exceeded the limits
2:178 he who exceeded the limits after that,
2:194 as he exceeded the limits against you
5:94 whoever exceeded the limits after that, for
5:107 we exceeded not the limits, for truly we
verb VIII imperfect (yaʿtadi)—to exceed the limits
2:61 and had been exceeding the limits
2:190 who fight you but exceed not the limits
2:229 ordinances of God, so exceed not the limits
2:231 injuring them so that you exceed the limits
3:112 rebelled and had been exceeding the limits
5:2 drive you into exceeding the limits
5:78 they had been exceeding the limits
5:87 permitted to you and exceed not the limits
verb VIII imperative (iʿtadi)—exceeding the limits
2:194 exceed you the limits against him likewise
verb VIII active participle (muʿtadi)—one who exceeds the limits
2:190 God loves not the ones who exceed the limits
5:87 God loves not the ones who exceed the limits
6:119 knowledge of the ones who exceed the limits
7:55 loves not the ones who exceed the limits
9:10 who are the ones who exceed the limits
10:74 on the hearts of the ones who exceed the limits
50:25 delays the good, one who exceeds the limits, in
68:12 who delays good, a sinful exceeder of limits
83:12 denies it but every sinful exceeder of limits

2120. ʿÂDIYÄH—feminine noun (plural ʿâdiyât)—chargers
100:1 By the chargers, panting

2121. ʿÂDÛW—masculine noun (plural aʿdû)—enemy
2:36 We said: Get down, some of you as an enemy
2:97 Say: Whoever had been an enemy of Gabriel
2:98 Whoever had been an enemy of God and His
2:98 truly God is an enemy of the ones who are
2:168 Truly he is a clear enemy to you
2:208 of Satan. Truly he is a clear enemy to you
3:103 God on you when you had been enemies
4:45 God is greater in knowledge of your enemies
4:92 from the enemy folk of yours and he be one
4:101 they had been for you a clear enemy
6:112 thus We made an enemy for every Prophet,

6:142 steps of Satan. Truly he is a clear enemy to
7:22 Truly Satan is a clear enemy of you both
7:24 you down, some of you an enemy to some
7:129 your Lord will cause your enemy to perish
7:150 are about to kill me. So let not my enemies
8:60 fear in the enemy of God and your enemy
8:60 fear in the enemy of God and your enemy
9:83 ever go forth with me nor fight an enemy
9:114 to him that truly he was an enemy to God
9:120 against the enemy but as an action in accord
12:5 Truly Satan is a clear enemy to the human
17:53 had been to the human being a clear enemy
18:50 other than Me while they are an enemy to
20:39 by an enemy of Mine and an enemy of his
20:39 taken by an enemy of Mine and an enemy of
20:80 Surely We rescued you from your enemy
20:117 We said: O Adam! Truly this is an enemy to
20:123 enemy to some others. Then if guidance
25:31 We assigned for every Prophet an enemy of
26:77 they are an enemy to me, but not so the Lord
28:8 picked him out to be an enemy to them
28:15 and this who was from among his enemies
28:15 against him who was among his enemies
28:15 action of Satan. Truly he is a clear enemy
28:19 he was an enemy of both of them—he said: O
35:6 Satan is an enemy to you so take him to
35:6 so take him to yourselves as an enemy
36:60 not worship Satan. Truly he is a clear enemy
41:19 when will be assembled the enemies of God
41:28 That is the recompense of the enemies of
43:62 bar you. Truly he is a clear enemy to you
43:67 Friends on that Day will be enemies some to
46:6 enemies and will be ones who disavow their
60:1 O those who believed! Take not My enemies
60:1 your enemies as protectors, giving a proposal
60:2 If they come upon you, they will be enemies
61:14 who believed against their enemies. And
63:4 They are the enemy so beware of them. God
64:14 your children enemies for you, so beware of

2122. ʿADWAḤ—feminine noun—enmity
5:14 so We stirred up enmity and hatred among
5:64 We cast among them enmity and hatred
5:82 wirt find the hardest of humanity in enmity
5:91 Satan only wants that he precipitate enmity
41:34 thee and between him was enmity as if he
60:4 was enmity and hatred eternally until you

2123. ʿUDWAḤ—masculine noun—deep seated dislike
2:85 against them in sin and deep seated dislike
2:193 then there is to be no deep seated dislike
4:30 through deep seated dislike and injustice
5:2 one another in sin and deep seated dislike
5:62 in sin and deep seated dislike and in
28:28 there will be no deep seated dislike from me.
58:8 sin and deep-seated dislike and in opposition
58:9 in sin and deep-seated dislike and in
2:85 against them in sin and deep seated dislike

2124. ʿUDWAḤ—feminine noun—bank of a
we are not ones who are punished
and we are not ones who are punished
We will be ones who punish it with a severe
would We have been ones who punish until
Nor had God been One Who Punishes them
One Who Punishes them with a severe
that Day, He will punish no one the like of
God will punish him with the greater
Why punishes us not God for what we say?
He forgives whom He wills and punishes
that He punish the ones who are hypocrites
God punishes the ones who are hypocrites (f)
I will certainly punish him with a severe
He forgives whom He wills and has mercy
for their sincerity and punish the ones who
God punishes the ones who are hypocrites (f)
that He punish the ones who are hypocrites
He forgives whom He wills and punishes
away before, He will punish you with a
turns away, He will punish him with a
God will punish him with the greater
That Day, He will punish no one the like of
One Who Punishes them with a severe
Nor had God been One Who Punishes them
would We have been ones who punish until
We will be ones who punish it with a severe
One Who Punishes them with a severe
and for them is a painful punishment
affliction to befall you of a dire punishment
be returned to the hardest punishment
so the punishment on them will not be
there is a despised punishment
one who is drawn away from the punishment
ungrateful, there is a painful punishment
tremendous punishment in the world to come
Again, I will compel him to the punishment
punishment will not be lightened for them
consider when they will see the punishment
and that God is Severe in punishment
they will see the punishment, all cords
for them will be a painful punishment
for guidance and punishment for forgiveness
then for him is a painful punishment
protect us from the punishment of the fire
severe punishment, and God is Almighty,
protect us from the punishment of the fire
the good tidings of a painful punishment
with a severe punishment in the present and
And for them is a painful punishment
with it forever. Neither will the punishment
Those, for them, is a painful punishment
those, for them is a tremendous punishment
experience the punishment for what you had
for them is a tremendous punishment
And for them will be a painful punishment
And for them is a despised punishment
We will say: Experience the punishment of
they will be kept safe from the punishment
and for them, a painful punishment
Then protect us from the punishment of the
and he will have a despised punishment
made ready for them a painful punishment
are free, chaste (f) of the punishment
who are ungrateful a despised punishment
so that they will experience the punishment
prepared for him a tremendous punishment
who are ungrateful a despised punishment
that truly for them is a painful punishment
would God accomplish by your punishment
who are ungrateful a despised punishment
among them a painful punishment
them with a painful punishment
there is a tremendous punishment
they offer it as ransom from the punishment
there is a despised punishment
one who is drawn away from the punishment
they are not ones who are punished
we are not ones who are punished
we are not ones who are punished
we are not ones who are punished
we are not ones who are punished
Say: Considered you that if the punishment of
who denied Our signs, the punishment
Power to raise up on you a punishment
and a painful punishment because they had
with the humiliating punishment for what
severe punishment for what they had been
with a dire punishment because they had
so give them a double punishment of the fire
over us so experience the punishment
Truly I fear for you the punishment of a
with evil so that a painful punishment not
affliction to befall you of a dire punishment
7:156 to Thee. He said: I light My punishment
Punishes them with a severe punishment
who did wrong with a terrifying punishment
to befall on them of a dire punishment
ungrateful, the punishment of the fire
heaven or bring us a painful punishment
So experience the punishment because you
saying: Experience the punishment of the
be afflicted with a tremendous punishment
9:2 were ungrateful of a painful punishment
them tidings of a painful punishment
punish you with a painful punishment
them punishment will be multiplied for him on the
Truly its punishment had been continuous
Thou away from us the punishment
at the time when they see the punishment
ones who are unjust a painful punishment
him to experience the great punishment
a door for them of a severe punishment.
We took them with the punishment. Then
for them will be a despised punishment
or the punishment approaches on a
a punishment covering with shame and on
shame and on whom an abiding punishment
afflicted by Us with a painful punishment
delivered them from a harsh punishment
with evil so that a near punishment take you
which arrives for them is a punishment, one
good and truly I fear for you the punishment
whom approaches a punishment covering
for whoever feared the punishment of the
be imprisoned or a painful punishment
the punishment from God or the approach
For them is a punishment in this present life
punishment in the world to come will be one
for them is the severe punishment
dire punishment. They slaughter your children
if you were ungrateful, truly My punishment
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26:189 Truly that had been the punishment of a
26:201 it until they see the painful punishment
26:204 Seek they to hasten Our punishment
27:5 for whom is the dire punishment and they
27:21 punish him with a severe punishment or
28:64 will see the punishment. If only they had
29:10 persecution by humanity for a punishment
29:23 there will be a painful punishment
29:29 Bring on us the punishment of God
29:32 they seek to hasten the punishment!
29:33 punishment would have drawn near them
29:55 They seek thee to hasten the punishment
29:55 Day when the punishment comes upon them
30:16 who were charged with the punishment
31:6 for them will be a despoiled punishment
31:7 the good tidings of a painful punishment
31:21 calling them to the punishment of the blaze
31:24 compel them to a harsh punishment
32:14 And experience the infinite punishment
32:20 Experience the punishment of the fire which
32:21 them to experience the closer punishment
32:21 other than the greater punishment
33:8 who are ungrateful a painful punishment
33:30 punishment will be multiplied for her
33:32 prepared for them a despoiled punishment
33:38 wrong: Experience the punishment
33:41 warner to you of a severe punishment in
33:57 for them will be a severe punishment
33:10 will be a severe punishment. And the
33:16 they die nor will its punishment be lightened
34:27 certainly a painful punishment will afflict
34:37 rejected. And for them is a punishment, that
34:38 who will experience the painful punishment
35:176 Are they impatient for our punishment
35:8 Nay! They experience not My punishment
35:26 a severe punishment because they forgot the
35:41 afflicting me with fatigue and punishment
35:61 him with a double punishment in the fire
35:13 against my Lord the punishment of a
35:19 was realized the word of punishment? Wilt
35:24 who fends off a dire punishment with his
35:25 them denied and so the punishment
35:26 punishment of the world to come is greater if
35:40 to whom punishment approaches covering
35:40 whom alights an abiding punishment
35:47 it as ransom for the evil punishment
35:54 the punishment approaches you. Again, that
35:55 your Lord before the punishment approaches
35:58 the time he sees the punishment: If only I
35:71 Yes, but the word of punishment
40:7 and guard them from the punishment of
40:45 the people of Pharaoh an evil punishment
40:46 of Pharaoh to enter the severest punishment
40:49 Call to your Lord to lighten the punishment
41:16 the punishment of degradation in this
41:16 punishment in the world to come will be
41:17 took them with a humiliating punishment
41:27 to experience a severe punishment
41:50 to experience a harsh punishment
42:16 for them will be a severe punishment
42:21 for them is a painful punishment
42:26 theirs will be a severe punishment
42:42 Those, for them is a painful punishment
42:44 when they considered the punishment
42:45 are unjust will be in an abiding punishment
43:39 who are partners in the punishment
43:48 We took them with the punishment so that
43:50 when We removed the punishment from
43:65 those who did wrong from the punishment of
43:74 ones who sin will be in the punishment of
44:11 humanity. This is a painful punishment
44:12 Our Lord! Remove Thou the punishment
44:15 We are ones who remove the punishment for
44:30 Israel from the despoiled punishment
44:48 unloose over his head the punishment of
44:56 protect them from the punishment of hell
45:8 good tidings of a painful punishment
45:9 for them is a despoiled punishment
45:10 will be a tremendous punishment
45:11 their Lord, for them there is a punishment of
46:20 recompense with a humiliating punishment
46:21 Truly I fear for you the punishment of a
46:24 in which there is a painful punishment
46:31 to you from a painful punishment
46:34 Then experience the punishment because
48:16 punish you with a painful punishment
48:17 punish him with a painful punishment
48:25 among them with a painful punishment
50:26 cast him into the severe punishment
51:37 for those who fear the painful punishment
52:7 Truly the punishment of Thy Lord is that
52:18 Lord protected them from the punishment of
52:27 and protected us from the punishment
52:47 who did wrong there is a punishment besides
54:16 So how had been My punishment and My
54:18 Ad denied. So how had been My punishment
54:21 So how had been My punishment and My
54:30 So how had been My punishment and My
54:37 Then experience My punishment and My
54:38 morning at dawn, a settled punishment
54:39 Then experience My punishment and My
57:13 which is outward is towards the punishment
57:20 world to come there is severe punishment
58:4 who are ungrateful, a painful punishment
58:5 are unjust will be in an abiding punishment
58:15 God prepared a severe punishment for them.
58:16 So for them is a despoiled punishment
59:9 world to come would be the punishment of
59:15 and for them is a painful punishment
61:10 will rescue you from a painful punishment
64:5 affair and there is a painful punishment
65:8 punished it with a horrible punishment
65:10 God prepared for them a severe punishment.
67:5 We made ready for them the punishment of
67:6 to their Lord is the punishment of hell
67:28 ungrateful from a painful punishment
68:33 of this present life. But the punish-
68:33 apprehensive of the punishment of their
70:27 the punishment of their Lord, there is no one
71:1 Warn thy folk before a painful punishment
72:17 dispatch him to a rigorous punish-
73:11 for ransom from the punishment of
74:28 the punishment of their Lord, there is no one
75:31 prepared for them a painful punish-
78:30 they disbelieved. Make no excuses this Day
79:90 excuses drew near from among the nomads
79:97 The nomads are stauncher in ingratitude
79:98 And of the nomads are some who take what
79:99 nomads are some who believe in God and the
80:101 around you of the nomads are ones who are
80:120 of the city and those of the nomads around
81:320 they would wish they were nomads, among
81:4811 nomads: Our property and our people
81:4816 who are left behind among the nomads
20:113 it to descend as an Arabic Recitation and We
26:195 in a clear Arabic tongue
39:28 an Arabic Recitation without any
41:3 distinctly, an Arabic Recitation for a folk
41:44 A non-Arab tongue and an Arab. Say: It is a
42:7 We revealed to thee an Arabic Recitation
43:3 We truly made it an Arabic Recitation so
46:12 establishes as true in the Arabic language
2134. A'RĀB—masculine noun (plural; no singular)—nomads
9:90 excuses drew near from among the nomads
9:97 The nomads are stauncher in ingratitude
9:98 And of the nomads are some who take what
9:99 nomads are some who believe in God and the
9:101 around you of the nomads are ones who are
9:120 of the city and those of the nomads around
30:57 who did wrong, their excuses nor will they
40:52 Day when their excuses will not profit the
75:15 And although he would cast his excuses
2135. 'ARAJ—masculine noun—lame
24:61 no fault on the blind nor fault on the lame
48:17 a fault on the blind, nor a fault on the lame
2136. MA'ĀRIJ—feminine noun (plural of ma'rāj)—stairways
43:33 roofs of silver for their houses and stairways
70:3 the Possessor of the Stairways of Ascent
2137. MA'DHIRAH—feminine noun (plural ma'dhir)—free of guilt, excuse
7:164 They said: To be free from guilt before your
30:57 who did wrong, their excuses nor will they
40:52 Day when their excuses will not profit the
75:15 And although he would cast his excuses
2138. 'URJUN—masculine noun—a dry date-stalk
36:39 it reverted like an ripe aged, dry, date stalk
2139. MA'ARRAH—feminine noun—guilt
48:25 that you treaded on them and guilt should
2140. I'TARRA—verb VIII perfect—to be scabby
verb VIII passive participle (mu'tarr)—
one who is a poor person who begs not
22:36 ones who are poor persons who beg not
2141. 'ARASHA—verb I perfect—to construct
verb I imperfect (ya'rishu)—to construct
7:137 and what they had been constructing
16:68 and in the trees and in what they construct
2142. ARSH—masculine noun (plural 'urūsh)—fallen in ruins, Throne
2:259 and it was one that has fallen down into ruins
7:54 His attention to the Throne. He covers the
9:129 is the Lord of the Sublime Throne
10:3 Himself to the Throne; managing the
11:7 His Throne had been upon the waters that
12:100 he exalted his parents to the throne and
13:2 his attention to above the Throne. And He
17:42 for a way to the Possessor of the Throne
18:42 and it was that which has fallen down in ruins
20:5 turned His attention to the Throne
21:22 Lord of the Throne! High above what they
22:45 so that it be that which has fallen down in ruin,
23:86 heavens and Lord of the Sublime Throne
23:116 the Lord of the Generous Throne
25:59 turned His attention to the Throne
27:23 everything and for her is a sublime throne
27:26 but He, the Lord of the Sublime Throne
27:38 of you will bring me her throne before
27:41 He said: Disguise her throne for her that we
27:42 it was said: Is thy throne like this
32:4 He turned His attention to the Throne
39:75 as ones who encircle around the Throne
40:7 Those who carry the Throne and whoever
40:15 Exalter of Degrees, Possessor of the Throne
43:82 and the earth, the Lord of the Throne, from
57:4 Again, He turned His attention to the Throne
57:17 them in it. But whoever turns aside from
69:17 The Throne of thy Lord above them will be
81:20 with the Possessor of the Throne, secure
85:15 the Possessor of the Glorious Throne

2143. ARADA—verb I perfect—to present
2:31 Again, He presented them to the angels and
18:100 We will present the depths of hell on that Day
33:72 We presented the trust to the heavens and
verb I perfect passive ('urida)—to be presented
18:48 And they were presented before thy Lord
38:31 When they were presented before him in the
verb I imperfect passive ('u'rādu)—to be presented
11:18 Those will be presented before their Lord
40:46 The fire to which they are presented the first
42:45 thou will see them being presented to it as
46:20 On a Day when they will be presented—
46:34 Day when will be presented those who are
69:18 will be presented. Your private matters will
verb I verbal noun ('ard)—depth, breadth
3:133 Garden whose depth is as the heavens and
18:100 We will present the depths of hell on that
57:21 Garden whose depth is as the breadth of the
57:21 Garden whose depth is as the breadth of the

2144. ARRADA—verb II perfect—with prepo-
but they had been ones who turn aside from which you are ones who turn aside warned about are ones who turn aside that they are ones who turn aside from the advantage one who believes, looking for advantage in We will be pardoned. And if an advantage You want the advantages of the present, but if it had been a near advantage and an easy so that you be looking for the advantage of advantage the nearer world, and provide for them from it and say honorable live as one who is honorable with them (f) bridal due as one who is honorable commanded charity or one who is honorable them to that which is honorable and and prohibit that which is honorable and They command to that which is honorable and commanded to that which is honorable and Say: Swear not; honorable obedience is in the present as one who is honorable but and command that which is honorable and but say a saying of one who is honorable And against thee in anything that is honorable or part from them as one who is honorable and counsel between you as one who is honorable make God not an obstacle with your sworn

2146. ‘ARAD—masculine noun—advantage

one who believes, looking for advantage in
We will be pardoned. And if an advantage
You want the advantages of the present, but
if it had been a near advantage and an easy
so that you be looking for the advantage of

2147. ‘ARID (1)—masculine noun—full of

afflicted him, then he is full of supplication

2148. ‘ARID (2)—masculine noun—dense cloud

Then when they saw it as a dense cloud
This is a dense cloud, which gives

2149. ‘URDAH—feminine noun—obstacle

make God not an obstacle with your sworn

2150. ‘ARAFĀ—verb I perfect—to recognize

near to them what they recognized
overflow with tears because they recognized
He recognized them but they are ones who
Thou wouldst have recognized them

verb I imperfect (ya'rifu)—to recognize

Those to whom We gave the Book recognize
they recognize their children; while truly a
Thou wilt recognize them by their mark
Those to whom We gave the Book recognize
recognize it as they recognize their own sons
Places will be men who recognize everyone
out to men whom they would recognize by
so that perhaps they will recognize it when
They recognize the divine blessing of God.
thou wilt recognize on the faces of those who
Or is it they recognize not their Messenger so
to see His signs and you will recognize them
certainly thou wilt recognize them by the
Thou wilt recognize on their faces the

verb IV imperfect passive (yu'rafu)—

more fitting so that they be recognized and

verb IV passive participle (ma'ruf)—

one who is honorable

pursuing should be as one who is honorable
one who is honorable, an obligation for the
to them (f), as one who is honorable
then as one who is honorable, so set them (f)
hold them (f) back as one who is honorable
set them (f) free as one who is honorable
among themselves as one who is honorable
and their clothing (f) as one who is honorable
ones who is honorable and be Godfearing of
as one who is honorable, God is Aware of

you say a saying as one who is honorable
with a sustenance, one that is honorable
one who is honorable, and God is Almighty.
as one who is honorable. This is an
honorable saying and forgiveness are better
commands to that which is honorable
You command to that which is honorable and
they command that which is honorable
from it and clothe them. Say honorable
live as one who is honorable with them (f)
bridal due as one who is honorable
commanded charity or one who is honorable
them to that which is honorable and
and prohibit that which is honorable and
They command to that which is honorable
commanded to that which is honorable and
Say: Swear not; honorable obedience is
in the present as one who is honorable but
and command that which is honorable
your protectors as ones who are honorable.
your protectors as ones who are honorable.
your protectors as ones who are honorable.
your protectors as ones who are honorable.
given us life two times. We acknowledged
do not say a saying of one who is honorable
obedience and an honorable saying! And
given us life two times. We acknowledged
obedience and an honorable saying! And
against thee in anything that is honorable
as one who is honorable and part from them
them (f) as one who is honorable and
counsel between you as one who is honorable

2151. ‘ARRAFĀ—verb II perfect—to acquaint

the Garden with which He acquainted them
He acquainted her with some of it and

2152. TA’ARAFĀ—verb VI perfect—to recognize one another

verb VI imperfect (yata‘ārafu)—

to recognize one another

They will recognize one another among
and types that you recognize one another

2153. I’TARAFĀ—verb VIII perfect—with preposition bi to acknowledge

others acknowledged their impieties. They
given us life two times. We acknowledged
do not say a saying of one who is honorable
obedience and an honorable saying! And
given us life two times. We acknowledged
do not say a saying of one who is honorable
obedience and an honorable saying! And
given us life two times. We acknowledged

2154. ‘URF—masculine noun—what is honorable, successively

extra and command what is honorable
By ones who are sent successively

2155. A’RĀF—masculine noun (plural of ‘urf)—elevated places

on the Elevated Places will be men who
The Companions of the Elevated Places

2156. ‘ARAFĀT—proper noun—Arafat

And when you pressed on from Arafat
Concordance of 2157. *ARIM* 2169. *AZĪZ The Sublime Quran

\[2157. \text{ARIM—proper noun—overwhelming flood} \]
34:16 against them the Overwhelming Flood

\[2158. \text{I'TARĀ—verb VIII perfect—to inflict} \]
11:54 but that some of our gods inflicted thee with

\[2159. \text{URWAH—feminine noun—handhold} \]
2:256 he held fast to the most firm handhold
31:22 he held fast to the most firm handhold. And

\[2160. \text{ARIYA—verb I perfect—to be naked} \]
20:118 that thou hunger in it nor to be naked

\[2161. \text{ARĀ—masculine noun—naked shore} \]
37:145 We cast him forth on the naked shore while
68:49 have been cast forth on the naked shore

\[2162. \text{AZABA—verb I perfect—to escape} \]
10:61 nothing escapes from thy Lord of the weight
34:3 Not an atom’s weight escapes from Him in

\[2163. \text{AZZARA—verb II perfect—to support} \]
5:12 you supported them and you lent God a fairer
7:157 those who believed in him and supported
verb II imperfect (yuʿazziru)—to support
48:9 and His Messenger and that you support him

\[2164. \text{UZAYR—proper noun—Ezra} \]
9:30 Jews said: Ezra is the son of God and the

\[2165. \text{AZZAZA—verb II perfect—to replenish} \]
36:14 they denied them both, so We replenished

\[2166. \text{AZZA—verb I perfect—to triumph} \]
38:23 it in my charge and he triumphed over me in
verb I verbal noun (*ʿizz*)—triumph
19:81 other than God that there be a triumph

\[2167. \text{AʿAZZA—verb IV perfect—to render powerful} \]
verb IV imperfect (yuʿizzu)—to render powerful
3:26 Thou hast rendered powerful whom Thou

\[2168. \text{IZZAH—feminine noun—vainglory, great glory} \]
2:206 Vainglory took him to sin. So hell is enough
4:139 Are they looking for great glory with them
4:139 Are they looking for great glory with them
10:65 Truly all great glory belongs
26:44 staffs and said: By the vainglory of Pharaoh

35:10 had been wanting great glory, great glory
35:10 had been wanting great glory, great glory
37:180 thy Lord, the Lord of Great Glory, from
38:2 were ungrateful are in vainglory and breach
38:82 Iblis said: By Thy Great Glory, then I will
63:8 Yet to God belongs the great glory and to His

\[2169. \text{AZĪZ—masculine noun (plural aʿizzah)—disdainful, mighty, grievous, great one} \]
2:129 Thou, Thou alone art The Almighty, The
2:209 know that God is Almighty, Wise
2:220 overburdened you. Truly God is Almighty
2:228 degree over them (f), and God is Almighty
2:240 one who is honorable, and God is Almighty
2:260 And know thou that God is Almighty, Wise
3:4 severe punishment, and God is Almighty
3:6 There is no god but He, Almighty, Wise
3:18 There is no god but He, The Almighty, The
3:62 truly God, He is The Almighty, The Wise
3:126 there is no help but from God, The Almighty
4:56 Truly God had been Almighty, Wise
4:158 to Himself. And God had been Almighty
4:165 And God had been Almighty, Wise
5:38 from God, and God is Almighty, Wise
5:54 the ones who believe, disdainful
5:95 will requite him, and God is Almighty
5:118 Thou alone art The Almighty, The Wise
6:96 the foreordaining of The Almighty
8:10 God alone. Truly God is Almighty, Wise
8:49 in God, then truly God is Almighty, Wise
8:63 them together. Truly He is Almighty, Wise
8:67 world to come, and God is Almighty, Wise
9:40 God is Lofty, God is Almighty, Wise
9:71 Truly God is Almighty, Wise
9:128 It was grievous to him if you fell into
11:66 Truly thy Lord, He is Strong, Almighty
11:91 stoned thee and thou art not mighty against
11:92 O my folk! Is my extended family mightier to
12:30 in the city said: The woman of the great one
12:51 woman of the great one said: Now The Truth
12:78 They said: O Joseph, the great one! Truly for
12:88 entered to him, they said: O the great one
14:1 Lord to the path of The Almighty
14:4 And He is The Almighty, The Wise
14:20 And that is not a great matter for God
14:47 Messengers. Truly God is Almighty
16:60 to God. And He is The Almighty, The Wise
18:34 than thee and am mightier than a group of
22:40 help Him. Truly God is Strong, Almighty
22:74 of God. Truly God is Strong, Almighty
26:9 Lord, He is certainly The Almighty
26:68 thy Lord, He is The Almighty
26:104 thy Lord, He is The Almighty
26:122 Thy Lord, He truly is The Almighty
26:140 Lord, He is certainly The Almighty
26:159 thy Lord! He is certainly The Almighty
26:175 thy Lord, He is certainly The Almighty
26:191 thy Lord, He is certainly The Almighty
26:217 And put thy trust in The Almighty
27:9 Truly I alone am God, The Almighty
Concordance of 2170. 'UZZĀ-2180. 'ASİR The Sublime Quran

27:34 and made the most mighty of its people
27:78 And He is The Almighty, The Knowing
29:26 my Lord. Truly He, He is The Almighty
29:42 other than Him. And He is The Almighty
30:5 whom He wills. And He is The Almighty
30:27 and the earth. And He is The Almighty
31:9 of God is true. And He is The Almighty
31:26 my Lord. Truly He, He is The Almighty
31:42 other than Him. And He is The Almighty
32:5 whom He wills. And He is The Almighty
32:26 and the earth. And He is The Almighty
33:9 of God is true. And He is The Almighty
33:25 and the earth. And He is The Almighty
34:6 a path of The Almighty, The Worthy of
34:27 No indeed! He is God, The Almighty
35:2 it after that. And He is The Almighty
35:17 And that for God is not a great matter
35:28 are knowing. Truly God is Almighty
36:5 sent down successively by The Almighty
36:38 for it. That is foreordained by The Almighty
37:9 of God is true. And He is The Almighty
38:66 visible, The Almighty, The Compassionate
39:5 is He not The Almighty, The Forgiver
39:37 not God Almighty, The Possessor of Requital
40:2 from God, The Almighty, The Knowing
40:8 Truly Thou, Thou alone art The Almighty
41:9 safe. Thus decreed the Almighty
41:41 hidden from Us. And truly it is a mighty
42:3 before thee. God is The Almighty, The Wise
42:19 and He is The Strong, The Almighty
43:9 They will certainly say: The Almighty
44:2 He is The Almighty, The Compassionate
44:49 truly thou, thou art seemingly the mighty
45:2 is from God, The Almighty, The Wise
45:37 the earth. And He is The Almighty
46:2 Book is from God The Almighty, The Wise
48:5 and that God help thee with a mighty help
48:7 and the earth. And God had been Almighty
48:19 And God had been Almighty, Wise
53:12 a taking, One Who is Almighty, Omnipotent
57:1 and He is The Almighty, The Wise
57:25 Truly God is Strong, Almighty
58:21 Truly God is Strong, Almighty
59:1 And He is The Almighty, The Wise
59:23 The Almighty, The Compeller
59:24 And He is The Almighty, The Wise
60:5 Thou alone art The Almighty, The Wise
61:1 and He is The Almighty, The Wise
62:3 And He is The Almighty, The Wise
63:8 of the unseen and the visible, The Almighty
67:2 And He is The Almighty, The Forgiving
85:8 in God, The Almighty, The Worthy of Praise

2170. 'UZZĀ—proper noun—Uzza
53:19 Saw you then al-Lat and al-Uzza

2171. 'AZALA—verb I perfect—to set aside
33:51 of whom thou hadst set aside, there is no
verb I passive participle (ma'zūl)—ones who are set aside

2172. I'TAZALA—verb VIII perfect—to withdraw
4:90 if they withdrew from you and fight not
18:16 you withdrew from them and from what they
19:49 withdrew from them and what they worship
verb VIII imperfect (ya'tazilu)—to withdraw
4:91 if they withdraw not from you nor give a
19:48 I will withdraw from you and what you call
verb VIII imperative (i'tazil)—withdraw
2:222 so withdraw from your wives during
44:21 But if you believe not in me, then withdraw

2173. MA'ZIL—masculine noun—standing apart
11:42 to his son and he had been standing apart

2174. 'AZAMA—verb I perfect—to resolve
2:227 if they resolved on setting them free
3:159 But when thou art resolved, then put thy
47:21 And when the affair was resolved
verb I imperfect (ya'azimu)—to resolve
2:235 resolve not on the knot of marriage until her
verb I verbal noun ('azm)—constancy
3:186 that is of the commands to constancy
20:115 Then he forgot and We find no constancy in
31:17 Truly that is the constancy of affairs
42:43 truly that is certainly a sign of constancy of
46:35 patiently those imbued with constancy

2175. 'IZIN—feminine noun (plural of 'izah)—tied in knots
70:37 to the right and the left, tied in knots

2176. TA'ASARA—verb VI perfect—to make difficulties
65:6 you make difficulties for one another, then
verb I verbal noun ('usr)—hardship
2:185 wants not hardship for you so that you
18:73 I forgot and constrain me not with hardship
65:7 God will make ease after hardship
94:5 So truly with hardship, ease
94:6 truly with hardship, ease

2177. 'ASARA—verb I perfect—to demand with hardness
verb I verbal noun ('usr)—hardship
2:185 wants not hardship for you so that you
18:73 I forgot and constrain me not with hardship
65:7 God will make ease after hardship
94:5 So truly with hardship, ease
94:6 truly with hardship, ease

2178. 'USRĀH—feminine noun—adversity
2:280 if a debtor had been possessing adversity
9:117 in the hour of adversity after the hearts of a

2179. 'USRĀ—feminine noun—difficulty
92:10 We will make falling into difficulty easy for

2180. 'ASİR—masculine noun—difficult
Concordance of 2181. ṣāṣā 2196. ʿashīyah The Sublime Quran

25:26 it had been a Day difficult for the ones who
54:8 ungrateful will say: This is a difficult Day
74:9 truly that Day will be a difficult day

9:24 your spouses and your kinspeople and the
26:214 And warn thy nearest kin, kinspeople
58:22 or their kinspeople. Those, He prescribed

2188. ʿishār—feminine noun (plural of ʿuṣhrā)—pregnant camels
81:4 and when the pregnant camels will be
81:4 and when the pregnant camels will be

2189. maṣhar—masculine noun—assembly
6:128 O assembly of the jinn! Surely you acquired
6:130 O assembly of jinn and humankind!
55:33 O you both, assembly of jinn and

2190. miṣhar—masculine noun—one-tenth
34:45 denied and they reached not one-tenth

2191. ʿasharah—feminine noun—months with God is twelve lunar months
12:4 O my father! Truly I saw eleven stars and
74:30 Over it there are nineteen

2192. ʿashr—masculine noun—ten
2:196 and seven when you returned, that is ten
2:234 themselves four months and ten days
5:89 expiation is the feeding of ten needy people
6:160 with benevolence, then for him, ten times
7:142 and We completed them with ten more
11:13 Say: Approach you then with ten chapters
20:103 You lingered in expectation but ten days
28:27 if thou wert to fulfill ten years, then it will
89:2 and the ten nights

2193. ishrūn—masculine noun—twenty
8:65 If there be twenty of you, ones who remain

2194. ʿashā—verb I perfect—to withdraw from
verb I imperfect (yaʿṣḥā)—
to render oneself weak-sighted
43:36 whoever withdraws from the Remembrance

2195. ishā—masculine noun—time of night
12:16 their father in the time of night, weeping
24:58 at noon and after the time of night formal

2196. ʿashīyah—masculine noun (ʿashiyah)—
evening
3:41 Lord frequently and glorify in the evening
6:52 Lord in the morning and the evening
18:28 morning formal prayer and the evening
19:11 in the early morning dawn and evening
19:62 in the early morning dawn and evening
30:18 and the earth and in the evening and
38:18 to glorify with him in the evening and
38:31 presented before him in the evening, steeds
40:46 the first part of the day and evening
40:55 thy Lord with praise in the evening and in
79:46 in expectation but an evening or a forenoon
2197. ṢUBAH—collective feminine noun—to be many
12:8 our father than we although we are many
12:14 while we are many, truly then we are ones
24:11 near with the calumny are many among you
28:76 of it were a heavy ordeal to many imbued

2198. ṢUB—masculine noun—distressful
11:77 And he said: This is a distressful day

2199. Ṣ SAR—verb I perfect—to press grapes
12:36 Truly I see myself pressing grapes in season
12:49 with rain and they will press in season

2200. ṢAR—masculine noun—time through the ages
103:1 By time through the ages

2201. ṢAR—verb IV perfect—to press
12:36 a whirlwind lit on it in which there is a fire
2:266 that which are clouds that bring rain
78:14 that which are clouds, bringing rain, water

2202. Ṣ F—masculine noun—husked grain
55:12 and grains possessors of husks and fragrant
105:5 ones who are consumed by husked grain

2203. Ṣ AF—verb I perfect—to blow violently
77:2 by the storm and raging tempests
2:60 a whirlwind lit on it in which there is a fire
7:107 Then Moses cast his staff. That is when it
7:117 We revealed to Moses that: Cast thy staff.
7:160 Strike the rock with thy staff; then burst
20:18 He said: This is my staff. I lean on it, and
20:66 and their staffs seem to him to be, by their
26:32 So he cast his staff. That is when it was a
26:44 they cast their ropes and their staffs and
26:45 Moses cast down his staff. That is
26:63 saying that: Strike the sea with thy staff
27:10 Cast down thy staff. But when he saw it
28:31 Cast thy staff. But when he saw it quiver as

2204. Ṣ MA—verb I perfect—to save from harm
5:67 And God will save thee from the harm of
11:43 Noah said: No one saves from harm this day
33:17 Say: Who will save you from harm from God
10:27 none but God as One Who Saves from Harm
11:43 It will be that which saves me from the harm
40:33 when no one saves you from harm from God

2205. Ṣ TAŞAMA—verb VIII perfect—to cleave firmly
4:146 cleaved firmly to God and made sincere their
4:175 So for those who believed in God and cleaved
2:60 Then We said: Strike the rock with thy staff
7:107 Then Moses cast his staff. That is when it
7:117 We revealed to Moses that: Cast thy staff.
7:160 Strike the rock with thy staff; then burst
20:18 He said: This is my staff. I lean on it, and
20:66 and their staffs seem to him to be, by their
26:32 So he cast his staff. That is when it was a
26:44 they cast their ropes and their staffs and
26:45 Moses cast down his staff. That is
26:63 saying that: Strike the sea with thy staff
27:10 Cast down thy staff. But when he saw it
28:31 Cast thy staff. But when he saw it quiver as
Concordance of 2210. ‘ASİY—2222. ‘AZİM The Sublime Quran

verb I verbal noun (2) (ma‘ṣiḥah)—opposition
58:8 sin and deep-seated dislike and in opposition
58:9 deep-seated dislike and in opposition to the

2210. ‘ASİY—masculine noun—rebellious
19:14 and be not haughty nor rebellious
19:44 Truly Satan had been rebellious towards The

‘ D D
2211. ‘ADVUD—masculine noun—assistant
18:51 the ones who are led astray as assistants
28:35 He said: We will strengthen thy arm through

2212. ‘ADDA—verb I perfect—to bite
3:19 bit the tips of their fingers at you in rage
verb I imperfect (ya‘addu)—to bite
25:27 who is unjust will bite his hands, he will

‘ D L
2213. ‘ADALÀ—verb I perfect—to place difficulties
verb I imperfect (ya‘dulu)—to place difficulties
2:232 place not difficulties for them (f) that they
4:19 unwillingly and place not difficulties for

‘ D W
2214. ‘IDAH—feminine noun (plural ‘idân)—fragments
15:91 those who made the Quran into fragments

‘ T F
2215. ‘TF—masculine noun—turning one’s side
22:9 turning to his side as one who turns away to

‘ T L
2216. ‘ATA’ALÀ—verb II perfect—to ignore
verb II perfect passive (uttila)—to be ignored
8:14 the pregnant camels will be ignored
verb II passive participle (mu‘atṭal)—that which is ignored
22:45 how much well water ignored and a tall

‘ T Y
2217. A’TĀ—verb IV perfect—to give
20:50 is He Who gave everything its creation,
53:34 and gave a little, giving grudgingly
92:5 who gave and was Godfearing
108:1 Truly We gave thee the abundance
verb IV imperfect (yu‘tî)—to give
9:29 who were given the Book until they give the
93:5 And thy Lord will give to thee. Then thou
verb IV perfect passive (u‘ṭyâ)—to be given
9:58 but if they are not given of it, that is when
verb IV imperfect passive (yu‘tâ)—to be given
9:58 they were given a part of it, they were

2218. TA’ATĀ—verb VI perfect—to take in hand

54:29 to their companion and he took her in hand

2219. ‘ATĀ—masculine noun—a gift
11:108 thy Lord willed, a gift that will not be one
17:20 these and these, with the gift of thy Lord
17:20 And this gift of thy Lord had not been that
38:39 This is Our gift. Then show thou grace or
78:36 recompense from thy Lord, a gift, a

‘ Z M
2220. ‘AZZAMA—verb II perfect—to hold in honor
verb II imperfect (yu‘azzîmu)—to hold in honor
22:30 holds the sacred things of God in honor
22:32 the waymarks of God in honor, then it is

2221. A’ZAMA—verb IV perfect—to enhance
verb IV imperfect (yu‘izîmu)—to enhance
65:5 of his evil deeds and will enhance for him a

2222. ‘AZİM—masculine noun—sublime, tremendous, serious, eminent, Allâhu dhî al-fadlî ‘azîm God is possessor of glorious grace
2:7 and there is a tremendous punishment for
2:49 And in that there is a tremendous trial from
2:105 And God is Possessor of the Sublime Grace
2:114 the present and for them is a tremendous
2:255 And He is The Lofty, The Sublime
3:74 God is Possessor of Sublime Grace
3:105 those, for them is a tremendous punishment
3:172 Godfearing, there is a sublime compensation
3:174 and God is Possessor of Sublime Grace
3:176 for them is a tremendous punishment
3:179 Godfearing, then for you there is a sublime
4:13 And that is the winning the sublime triumph
4:27 you turn against God in a serious deviation
4:40 which proceeds from His Presence a sublime
4:48 God, then surely he devised a serious sin
4:54 and We gave them a sublime dominion
4:67 which proceeds from Our Presence a sublime
4:73 would have won a triumph, a sublime triumph
4:74 We will give him a sublime compensation
4:95 him and He prepared for him a tremendous
4:95 the ones who sit at home with a sublime
4:113 The grace of God had been sublime upon
4:114 of God—then We will give him a sublime
4:146 God will give the ones who believe a sublime
4:156 and their saying against Mary serious
4:162 It is those to whom We will give a sublime
5:9 that for them is forgiveness and a sublime
5:33 in the world to come, there is a tremendous
5:41 world to come is a tremendous punishment
5:119 That is the winning the sublime triumph
6:15 my Lord, the punishment of the tremendous
7:59 you the punishment of a tremendous Day
7:116 And a tremendous sorcery drew near
7:141 trial for you from your Lord, tremendous
8:28 with Him is a sublime compensation
8:29 and God is Possessor of Sublime Grace
57:12 That, it is the winning the sublime triumph
57:21 God is The Possessor of the Sublime Grace
57:21 God is The Possessor of the Sublime Grace
57:29 God is Possessor of the Sublime Grace
61:12 That is the winning the sublime triumph
62:4 God is Possessor of the Sublime Grace
64:9 That will be winning the sublime
64:15 with Him is a sublime compensation
68:4 And truly thou art of sublime morals
69:33 had not been believing in God, The Sublime
69:52 glorify the Name of thy Lord, The Sublime
73:20 It is good and a sublime compensation
78:2 Of the sublime tiding
83:5 on the sublime Day

2223. ‘AZM—masculine noun (plural ‘izâm)—bones
2:259 And look on the bones, how We set them up
6:146 or entrails or what mingled with bone
17:49 When we had been bones and broken bits
17:98 When we had been bones and broken bits
19:4 He said: My Lord! Truly I—my bones became
23:14 bones from tissue. Then We clothed the
23:14 Then We clothed the bones with flesh
23:35 and had been earth dust and bones
23:82 are dead and had been earth dust and bones
36:78 He said: Who will give life to these bones
37:16 dead and had been earth dust and bones
37:53 and had been earth dust and bones, will we
56:47 had been as earth dust and bones, will we
75:3 being that We will never gather his bones
79:11 when we had crumbled bones

2224. ‘IFRÎT—masculine noun—demon
27:39 A demon from among the jinn said: I will

2225. ISTA‘AFFA—verb X perfect—to have restraint
verb X imperfect (yasta‘îfu)—to have restraint
4:6 let him have restraint and whoever had
24:33 the means for marriage have restraint
24:60 they have restraint is better for them (f), and
2226. TA‘AFFAFA—verb V perfect—to be reserved
verb V verbal noun (ta‘afîf) —having reserve
2:273 rich because of their having reserve

2227. ‘AFÂ—verb I perfect—to pardon, to exceed in number
2:52 We pardoned you after that so that perhaps
2:187 in forgiveness to you and pardoned you
3:152 He pardoned you, and God is Possessor of
3:155 God pardoned them, truly God is Forgiving,
4:153 the clear portents. Even so We pardoned that
5:95 mischief of his conduct, God pardoned what
5:101 they will be shown to you. God pardoned that
7:199 Take the extra and command what is
2:219 Say: What is extra. Thus God makes
2:178 whoever was pardoned a thing by his brother
5:13 overlook and pardon them. Truly God loves
3:159 so pardon them, and ask for forgiveness for
2:286 pardon us and forgive us and have mercy
2:109 so pardon and overlook until God brings His
28:31 who draws back, and he retraces his steps
27:10 who draws back to retrace his steps
16:126 And if you chastised, then chastise with the
9:66 pardon a section of you, We will punish
5:15 had been concealing of the Book and pardons
4:149 If you show good or conceal it or pardon evil
2:237 And that they pardon is nearer to
16:126 like of that with which you were chastised
2:237 they pardon it in whose hand is the marriage
4:149 those, perhaps God will pardon them. And
2:286 your hands earned. And He pardons much
24:22 let them pardon and let them overlook
9:43 God pardon thee! Why hadst thou given
7:95 until they exceeded in number and they said:
2:237 unless they pardon it or they pardon it
2:237 they pardon it in whose hand is the marriage
4:149 If you show good or conceal it or pardon evil
5:15 had been concealing of the Book and pardons
9:66 pardon a section of you, We will punish
24:22 let them pardon and let them overlook
16:126 like of that with which you were chastised
2:237 they pardon it in whose hand is the marriage
4:149 those, perhaps God will pardon them. And
Concordance of 2238. ‘AQADA-2245. ‘AKAFA The Sublime Quran

10:73 look on how had been the Ultimate End of
11:49 thou patience; truly the Ultimate End is for
12:109 on how had been the Ultimate End of those
16:36 how had been the Ultimate End of the ones
20:132 for thee, and the Ultimate End will be for
22:41 and with God is the Ultimate End of the
27:14 the Ultimate End of those who make
27:51 So look on how had been the Ultimate End of
27:69 look on how had been the Ultimate End of
28:37 what will be the Ultimate End in the Abode
28:40 so look on how had been the Ultimate End
28:83 Ultimate End is for the ones who are
30:9 look on how had been the Ultimate End of
30:10 Again, the Ultimate End had been misdeeds
30:42 look on how had been the Ultimate End
31:22 And to God is the Ultimate End of affairs
35:44 Ultimate End of those before them and they
37:73 look on how had been the Ultimate End of
40:21 Ultimate End of those who had been before
40:82 had been the Ultimate End of those before
43:25 look on how had been the Ultimate End of
47:10 look on how had been the Ultimate End of
59:17 The Ultimate End of both of them will be

2238. ‘AQADA—verb IV perfect—to make an agreement
4:33 you made an agreement with your sworn
5:89 for oaths you made as an agreement

2239. ‘AQD—masculine noun (plural ‘uqūd)—agreement
5:1 believed! Live up to your agreements

2240. ‘UQDHAH—feminine noun (plural ‘uqūd)—a knot
2:235 resolve not on the knot of marriage until her
2:237 pardon it in whose hand is the marriage knot
20:27 and untie the knot from my tongue
113:4 practice magic, blowing on the knots

2241. ‘AQARA—verb I perfect—to cripple
7:77 then they crippled the she-camel and defied
11:65 But they crippled her. So he said: Take joy in
26:357 they crippled her and then it came to be in
54:29 and he took her in hand and crippled her
91:14 they denied him; then they crippled her so

2242. ‘ÁQIR—feminine noun—barren woman
3:40 old age and my woman is a barren woman
19:5 my woman had been a barren woman
19:8 while my woman had been a barren woman

2243. ‘AQALA—verb I perfect—to grasp the meaning, to be reasonable
2:75 they were reasonable and they know
2:76 Will you not then be reasonable
verb I imperfect (ya’qilu)—to be reasonable
2:44 Will you not then be reasonable
2:73 so that perhaps you will be reasonable

2244. ‘AQIM—masculine noun—withering, barren
22:55 punishment approaches on a withering Day
42:50 He makes barren whom He wills. Truly He
51:29 face and said: I am an old barren woman
51:41 We sent against them the withering wind

2245. ‘AKAFA—verb I perfect—to give oneself up to
verb I imperfect (ya’kufu)—to give oneself up to
7:138 approached on a folk who give themselves up
Concordance of 2248. ALIMA The Sublime Quran

4:43 while you are intoxicated until you know
4:63 They are those whom God knows what is in
4:113 taught thee what thou art not knowing
5:104 Hast thou not known that to God, to Him
5:94 so that God knows who fears Him in the un
5:97 so that you will know that God knows
5:97 so that you will know that God knows
5:99 God knows whatever you show and whatever
5:101 Even though their fathers had been knowing
5:113 we know that thou surely wast sincere to us
6:3 He knows your secret and what you openly
6:3 what you openly publish and He knows
6:33 Surely We know that what they say
6:37 except most of them know not
6:50 nor that I know the unseen nor say I to you
6:59 the keys of the unseen. None knows them
6:59 He knows whatever is on dry land and in the
6:59 Not a leaf descends but He knows it nor a
6:60 He knows what you were busy with by
6:67 is an appointed time. And you will know
6:81 a place of sanctuary if you had been knowing
6:91 and you were taught what you know not
6:97 distinctly the signs for a folk who know
6:105 manifest for a folk who know
6:114 they know that it is one that is sent down by
6:135 Then you will know for whom the Ultimate
7:28 say you about God what you know not
7:32 distinctly the signs for a folk who know
7:33 and that you say about God what you know
7:38 For everyone it is double, except you know
7:60 and I know from God what you know not
7:75 Know you that Salih is one who is sent from
7:123 the people from it. But you will know
7:131 God except most of them know not
7:182 gradually from where they will not know
7:187 but most of humanity knows not
7:188 if the unseen had been known to me, I would
8:27 nor betray your trusts when you know
8:34 Godfearing except most of them know not
8:60 you know them not. God knows them
8:60 whom you know them not. God knows them
8:70 If God knows any good in your hearts, He
9:6 That is because they are a folk who know not
9:11 the signs distinctly for a folk who know
9:16 that you would be left before God knows
9:41 is better for you if you had been knowing
9:42 to perish and God knows that they are the
9:43 those who were sincere and thou hast known
9:63 Know they not that whoever opposes God
9:78 Know they not that God knows their
9:78 Know they not that God knows their
9:93 a seal on their hearts so that they know not
9:97 more likely not to know the ordinances that
9:101 Thou hast known them not; but We know them
9:101 Thou hast known them not; but We know them
9:104 Know they not that God is He Who accepts
10:5 know the number of the years and the
10:5 distinctly the signs for a folk who know
10:18 Say: Are you telling God of what He knows
10:55 God is true, but most of them know not
10:68 Say you against God what you know not
10:89 and follow not the way of those who know
11:5 He knows what they keep secret and what
11:6 He knows its appointed time and its
11:31 I know the unseen nor I say: Truly I am an
11:39 you will know to whom will approach a
11:49 thou hast not been knowing of them, nor
11:79 and truly thou hast known well what we
11:93 You will know to whom approaches a
12:21 except most of humanity knows not
12:40 way of life, except most of humanity knows
12:46 personnages so that perhaps they will know
12:52 is so that the great one know that I betray
12:68 except most of humanity knows not
12:80 them said: Know you not that your father
12:86 And I know from God what you know not
12:86 And I know from God what you know not
12:96 truly I know from God what you know not
13:8 God knows what every female carries and
13:8 God knows what every female carries and
13:19 who knows what was caused to descend to
13:33 He knows not in the earth or name you only
13:42 He knows what every person earns and the
14:49 of those after them, none knows them but
14:52 that they know that He is One God so that
15:96 with God another god. But they will know
15:97 We know that thy breast became narrowed,
16:23 God knows what they keep secret and what
16:38 except most of humanity knows not
16:39 who were ungrateful know that they had
16:41 be greater. If they had been knowing
16:43 Remembrance if you had not been knowing
16:55 So let them take joy; they will know
16:56 they assign to what they know not a share
16:70 so that he knows nothing after having
16:74 Truly God Knows and you know not
16:74 Truly God Knows and you know not
16:75 Nay! Most of them know not
16:78 you know nothing. And He assigned to you
16:91 God surety over you. Truly God knows what
16:95 is better for you if you had been knowing
16:101 who devises! But most of them know not
16:103 We know that they say: It is only a mortal
17:12 from your Lord and that you may know
18:12 them up so that We might know which of the
18:21 We made their case known that they know
18:22 No one knows them but a few, so altercate
19:65 Hast thou known any namesake for Him
19:75 they will know whose place is worse and
20:7 yet truly He knows the secret and what is
20:71 you will know which of us is more severe in
20:110 He knows what is in advance of them and
20:135 you will know who are the Companions of
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21:28 He knows what is in advance of them and
21:39 If those who were ungrateful but know at
21:110 openly published saying and He knows what
21:110 He knows the openly published saying and
22:5 so that he knows not anything after some
22:54 those who were given the knowledge know
22:70 Hast thou not known that God knows what is
22:70 Hast thou not known that God knows what is
22:76 He knows what is in advance of them and
23:84 and whoever is in it if you had been knowing
23:88 against Him if you had been knowing
23:114 not but a little if you had but been knowing
24:19 And God knows and you know not
24:19 And God knows and you know not
24:25 what is their just due, and they will know
24:29 God knows what you show and what you know
24:63 God knows those who slip away under cover.
24:64 Surely He knows what you did. And on the
25:26 caused to descend by He who knows the
25:42 they will know at the time when they see the
26:49 will know. I will certainly cut off your hands
26:132 relief to you with all that you know
26:197 them that is known to the knowing
26:227 will know by which overturning they will be
27:52 in the heavens and the earth and knows
27:52 Truly in this is a sign for a folk who know
27:61 besides God? Nay! But most of them know
27:65 Say: None knows who is in the heavens and
27:74 Lord knows what their breasts hide and
28:13 she not feel remorse and that she knows that
28:13 God is true. But most of them know not
28:57 Our Presence? But most of them know not
28:69 Lord knows what their breasts hide and
28:78 Knows he not that God caused to perish
29:3 were before them. Then certainly God knows
29:3 knows those who were sincere and knows the
29:11 He knows those who believed and certainly
29:16 be better for you if you had been knowing
29:41 the spider if they had but been knowing
29:45 is greater, and God knows what you craft
29:52 He knows whatever is in the heavens and
29:64 the eternal life, if they had been knowing
29:66 So let them take joy for soon they will know
30:7 He knows the openly published saying and
30:34 of life, but most of humanity knows not
30:34 Then take joy. You will know
30:56 of Uprising, but you had not been knowing
30:59 a seal on the hearts of those who know not
31:25 belongs to God! But most of them know not
31:34 plenteous rain water down and He knows
32:17 No soul knows what was concealed for them
33:5 if you know not their fathers, they are your
33:18 God knows the ones of you who hold off and
33:51 God knows what is in your hearts. And God
34:2 He knows whatever penetrates into the earth
34:14 to the jinn that if they had been knowing
34:21 We know who believes in the world to
34:28 warner, but most of humanity knows not
34:36 He wills, but most of humanity knows not
35:14 to the jinn that if they had been knowing
35:17 ungrateful for it and they will know
36:16 They said: Our Lord knows that we are ones
36:26 Garden. He said: O would that my folk know
36:26 well as themselves and of what they know
36:76 We know what they keep secret and what
37:170 ungrateful for it and they will know
38:88 and you will certainly know its tidings after
39:9 know on the same level as those who know
39:9 know on the same level as those who know
39:26 come is greater if they had been knowing
39:29 to God. But most of them know not
39:39 I am one who acts. You will know
39:49 Nay! It is only a test, but most of them know
39:52 Know they not that God extends the
40:19 He knows that which is treachery of the eyes
40:57 of humanity, yet most of humanity knows
40:70 sent Our Messengers. Then they will know
41:3 Arabic Recitation for a folk who know
41:22 but that you thought that God knows not
42:18 they know that it is The Truth. Those who
42:25 pardons their evil deeds. And He knows
42:35 those who dispute Our signs know that there
43:86 bore witness to The Truth, and they know
43:89 them and say: Peace. And they will know
44:39 with The Truth but most of them know not
45:18 and follow not the desires of those who know
45:26 no doubt but most of humanity knows not
47:19 who are believers (f) and God knows your
47:26 in some of the affair. And God knows what
47:30 by the twisting of sayings. And God knows
47:31 We will try you until We know the ones who
48:25 who are believers (f) whom you know not
48:27 You will fear not. He knew what you know
49:16 God about your way of life while God knows
49:18 God knows the unseen of the heavens and
50:16 We created the human being. We know what
52:47 besides that, but most of them know not
54:26 They will know tomorrow who the rash liar
56:61 We caused you to grow in a way you know
56:76 is an oath to be sworn if you know, sublime
57:4 He knows what penetrates into the earth
57:25 humanity that perhaps God would know
57:29 the People of the Book know that they have
58:7 Hast thou not considered that God knows
58:14 and they swear to a lie while they know
61:5 while surely you know that I am the
61:11 is better for you if you had been knowing
62:9 is better for you if you had been knowing
63:1 And God knows that thou art truly His
63:8 But the ones who are hypocrites know not
64:4 He knows what is in the heavens and the
64:4 heavens and the earth and He knows
65:12 forth between them so that you would know
67:14 Would He who created not know? And He is
67:17 sand storm? You will know how My warner
67:29 Then you will know who he is, one who is
68:33 is greater if they had been knowing
68:44 on gradually from where they know not
69:49 And We well know that there are among you,
70:39 We created them out of what they know
71:4 postponed; if you had been but knowing
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72:24 what they are promised, then they will know
72:28 He know that they expressed the messages
73:20 Lord knows that thou be standing up for
74:31 And none knows the armies of thy Lord but
74:9 Yes, and those imbued with the knowledge
74:5 He taught the human being what he knows
74:14 Knows he not that God sees
100:9 Knows he not that when all that is in the
102:3 Again, no indeed! You will know
102:4 Again, no indeed! You will know
102:5 If you will know with the knowledge of
verb I imperative (‘i`lam)—know
2:194 be Godfearing of God and know that God
2:196 of God and know that God is Severe in
2:203 know that to Him you will be assembled
2:209 clear portents then know that God is
2:223 be Godfearing of God and know that you will
2:231 and know that God is Knowing of everything
2:233 and know that God is Seeing of what you do
2:235 know that God knows what is within
2:235 And know that God is Forgiving, Forbearing
2:244 fight in the Way of God and know that God
2:260 And know thou that God is Almighty, Wise
2:267 And know that God is Sufficient, Worthy of
5:34 So know you that God is Forgiving
5:49 then know that God only wants that He light
5:92 if you turned away, then know that only on
5:98 Know that God is Severe in repayment and
8:24 called you to what gives you life. And know
8:25 And know that God is truly Severe in
8:28 know that your wealth and your children are
8:40 if they turned away, then know that God is
8:41 know that whatever thing you gain as booty,
9:2 the earth for four months and know that
9:3 But if you turned away, then know that
9:36 And know that God is with the ones who are
9:123 And know that God is with the ones who are
11:14 If they respond not to you, then know that it
28:50 But if they respond not to thee, then know
47:19 So know thou that there is no god but God
49:7 Know you that the Messenger of God is of
57:17 Know you that God gives life to the earth
57:20 Know that this present life is only a pastime
verb I imperfect passive (yu`lamu)—to be known
24:31 not stomp their feet so as to be known
verb I verbal noun (‘ilm)—knowledge
2:32 Glory be to Thee! We have no knowledge
2:120 after what drew near thee of knowledge
2:145 followed their desires after the knowledge
2:247 and increased him greatly in the knowledge
2:255 comprehend anything of His knowledge
3:7 the ones who are firmly rooted in knowledge
3:18 and those imbued with the knowledge
3:19 what drew near them of the knowledge out
3:61 after what drew near thee of the knowledge, about
3:66 with you when you have no knowledge

Concordance of 2249. TA’ALLAMA-2250. ‘ALLAMA The Sublime Quran

31:6 the way of God without any knowledge
31:15 what for thee is no knowledge, then obey
31:20 who disputes about God without knowledge
31:34 knowledge of the Hour is with God and He
33:63 The knowledge of it is only with God. And
34:6 who were given the knowledge considered that
35:11 forth her burden but with His Knowledge
36:69 I had been without knowledge of the lofty
39:49 only given this because of my knowledge
40:7 everything in mercy and in knowledge
40:42 knowledge while I call you to The Almighty
40:83 they were glad in the knowledge that they
41:47 To Him is returned the knowledge of the
41:47 but with His knowledge. And on a Day He
42:14 they split not up until after the knowledge
43:20 they have no knowledge of that; they do
43:61 with the knowledge of the Hour so contest
43:85 them and with Whom is the knowledge
44:32 certainly We chose them with knowledge
45:17 after the knowledge drew near them
45:23 caused to go astray out of a knowledge
45:24 And there is for them not any knowledge
46:4 or a vestige of knowledge if you had been
46:23 He said: The knowledge is only with God and
47:16 say to those who were given the knowledge
48:25 should light on you without your knowledge
49:16 have no knowledge of it. They follow nothing
53:28 That is their attainment of knowledge. Truly
53:30 Is the knowledge of the unseen with him so
58:11 and those who were given the knowledge in
60:12 truly enclosed everything in His Knowledge
62:26 Say: The knowledge of this is only with God
69:2 If you will know with the knowledge of
verb I active participle (‘ālim)—
one who knows

6:73 He is One Who Knows the unseen
9:94 be returned to One Who Knows
9:105 be returned to Him, One Who Knows
12:44 interpretation of nightmares ones who know
13:9 He is One Who Knows the unseen
21:51 And We had been ones who know
21:81 We had been ones who know everything
23:92 the One Who Knows the unseen
29:43 among them but the ones who know
30:22 certainly signs for ones who know
32:6 That is the One Who Knows the unseen
34:3 he is One Who Knows the unseen
35:38 God is One Who Knows the
39:46 One Who Knows the unseen and
59:22 no god but He; The One Who Knows
62:8 be returned to the One Who Knows
64:18 One Who Knows the unseen and
72:26 He is The One Who Knows the
verb I passive participle (ma’ālim)—
that which is known

2:197 The pilgrimage to Makkah is in known months
15:4 but there was for it a known prescription
15:21 send it down not but in a known measure
15:38 until the Day of the known time
22:28 Name of God on known days over whatever
26:38 gathered at a time appointed on a known day
26:155 have a right to drink on a known day
37:41 those, for them was a known provision
37:164 There is not any of us but he has a known
38:81 until the Day of the known time
56:50 to a time appointed on a known Day
70:24 wealth there is a known obligation towards
77:22 for a known measuring

2249. TA’ALLAMA—verb V perfect—to learn
verb V imperfect (yata’āllama)—to learn
2:102 they learn from these two that by it they
2:102 they learn what hurts them and profits them

2250. ‘ALLAMA—verb II perfect—to teach, to study
2:31 And He taught Adam the names, all of them
2:32 no knowledge but what Thou hadst taught
2:239 for He taught you what you be not knowing
2:251 taught him of what He wills and if not for
2:282 refuse to write it down as God taught him
4:113 and taught thee what thou art not knowing
5:4 taught of hunting creatures, as one who
5:4 teaches hunting dogs of what God taught you
5:110 when I taught thee the Book and wisdom
12:37 of what my Lord taught me. Truly I left the
12:68 of knowledge because We taught him
12:101 thou hadst taught me of the interpretation
18:65 We taught him knowledge which proceeds
20:71 he is your teacher who taught you the
21:80 We taught him the art of making garments
26:49 He is truly your foremost master who taught
36:69 We taught him not poetry nor is it fit and
53:5 taught to him by The One Stronger in
55:2 He taught the Quran
55:4 He taught him the clear explanation
96:4 He Who taught by the pen
96:5 He taught the human being what he knows not
verb II imperfect (yu’āllama)—
to teach, to study

2:102 They teach humanity sorcery and what was
2:102 neither of these two teach anyone unless
2:129 teach them the Book and wisdom and make
2:151 makes you pure and teaches you the Book
2:151 teaches you what you be not knowing
2:282 so be Godfearing of God and God teaches you
3:48 He teaches him the Book and wisdom and
3:79 you masters because you had been teaching
3:164 and teaches them the Book and wisdom and
5:4 teaches hunting dogs of what God taught you
12:6 And thus thy Lord will elect thee and teach
12:21 earth that We teach him the interpretation
16:103 It is only a mortal who teaches him. The
18:66 him: May I follow thee so that thou wilt teach
49:16 Say: Would you teach God about your way of
62:2 makes them pure and teaches them the
verb II perfect passive (‘allama)—
that which is known

6:73 He is One Who Knows the unseen
9:94 be returned to One Who Knows
9:105 be returned to Him, One Who Knows
12:44 interpretation of nightmares ones who know
13:9 He is One Who Knows the unseen
21:51 And We had been ones who know
21:81 We had been ones who know everything
23:92 the One Who Knows the unseen
29:43 among them but the ones who know
30:22 certainly signs for ones who know
32:6 That is the One Who Knows the unseen
34:3 he is One Who Knows the unseen
35:38 God is One Who Knows the
39:46 One Who Knows the unseen and
59:22 no god but He; The One Who Knows
62:8 be returned to the One Who Knows
64:18 One Who Knows the unseen and
72:26 He is The One Who Knows the
verb II passive participle (ma’ālum)—
that which is known

2:197 The pilgrimage to Makkah is in known months
15:4 but there was for it a known prescription
15:21 send it down not but in a known measure
15:38 until the Day of the known time
22:28 Name of God on known days over whatever
26:38 gathered at a time appointed on a known day
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44:14 said: He is one who is taught by others, one

2251. A'LAM—masculine noun (comparative adjective)—greater in knowledge
2:140 say: Are you greater in knowledge or God
3:36 God is greater in knowledge of what she
3:167 God is greater in knowledge of what they
4:25 God is greater in knowledge about your
4:45 God is greater in knowledge of your enemies
5:61 greater in knowledge of what they had been
6:53 greater in knowledge of the ones who are
6:58 and God is greater in knowledge of the ones
6:117 Lord is He Who is greater in knowledge
6:117 He is greater in knowledge of the ones who
6:119 He is greater in knowledge of the ones who
6:124 God is greater in knowledge where to assign
10:40 thy Lord is greater in knowledge of the ones
11:31 them good. God is greater in knowledge
12:77 and God is greater in knowledge of what you
16:101 God is greater in knowledge of what He
16:125 Lord is He Who is greater in knowledge
16:125 He is greater in knowledge of the ones who
17:25 Your Lord is greater in knowledge of what is
17:47 We are greater in knowledge of what they
17:54 Your Lord is greater in knowledge of you. If
17:55 And thy Lord is greater in knowledge of
17:84 Lord is greater in knowledge of him who is
18:19 They said: Your Lord is greater in knowledge
18:21 Their Lord is greater in knowledge
18:22 Say: My Lord is greater in knowledge of
18:26 Say: God is greater in knowledge of how long
19:70 Again, We are greater in knowledge of those
20:104 We are greater in knowledge of what they
22:68 thou sayest: God is greater in knowledge
23:96 is fairer. We are greater in knowledge of
26:188 He said: My Lord is greater in knowledge of
28:37 Moses said: My Lord is greater in knowledge
28:56 He wills. And He is greater in knowledge
28:85 Say: My Lord is greater in knowledge of
29:10 God greater in knowledge of what is in the
29:32 They said: We are greater in knowledge
39:70 He is greater in knowledge of what they
46:8 me against God; He is greater in knowledge
50:45 We are greater in knowledge as to what they
53:30 He is the One Who is greater in knowledge
53:30 He is greater in the knowledge of those who
53:32 He is greater in knowledge of you when He
53:32 to yourselves. He is greater in knowledge
60:1 for them and yet I am greater in knowledge
60:10 to a test. God is greater in knowledge
68:7 Lord, He is greater in knowledge of those
68:7 His Way and He is greater in knowledge of
84:23 but God is greater in knowledge of what they

2252. 'ALIM—masculine noun (plural 'ulamā‘)—knowing
2:29 And He is Knowing of everything.
2:52 Thou alone art The Knowing,
2:95 God is Knowing of the ones who are unjust
2:115 Truly God is One Who is Extensive, Knowing
2:127 Thou alone art The Hearing, The Knowing
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Concordance of **2253. ʿALLĀM—masculine noun—knower**

8:71 power over them, And God is Knowing, Wise
8:75 prescribed by God. Truly God is Knowing of
9:15 in forgiveness, and God is Knowing, Wise
9:28 if He willed. Truly God is Knowing, Wise
9:44 wealth and their lives. And God is Knowing
9:47 And God is Knowing of the ones who are un
9:60 This is a duty to God. And God is Knowing
9:97 Messenger and God is Knowing, Wise
9:98 of fortune. And God is Hearing, Knowing
9:103 to them. And God is Hearing, Knowing
9:106 to them in forgiveness. And God is Knowing,
9:110 are cut asunder. And God is Knowing, Wise
9:115 be Godfearing. Truly God is Knowing of
10:36 Truly God is Knowing of what they
10:65 to God. He is The Hearing, The Knowing
10:79 Bring to me every one who is a knowing
11:5 truly He is the Knowing of what is in their
12:6 and Isaac. Truly thy Lord is Knowing, Wise
12:19 secret as merchandise. And God is Knowing
12:34 He, He is The Hearing, The Knowing
12:50 Truly my Lord is Knowing of their cunning
12:55 truly I will be a knowing guardian
12:76 of knowledge is One Who is Knowing
12:83 Truly He, He is The Knowing, The Wise
12:100 what He wills. Truly He is The Knowing
15:25 assembles. Truly He is Wise, Knowing
15:53 give thee good tidings of a knowing boy
15:86 Truly thy Lord is The Knowing Creator
16:28 Ye! Truly God is Knowing of what you had
16:70 truly God is Knowing, Powerful
21:4 And He is The Hearing, The Knowing
22:52 clear His signs and God is Knowing, Wise
22:59 pleased and truly God is certainly Knowing
23:51 with morality. Truly I am Knowing of what
24:18 you the signs. And God is Knowing, Wise
24:21 He wills. And God is Hearing, Knowing
24:28 purer for you. And God is Knowing of what
24:32 and God is One Who is Extensive, Knowing
24:35 parables for humanity. And God is Knowing
24:41 its glorification, and God is Knowing of what
24:59 His signs. And God is Knowing, Wise
24:60 for them (f), and God is Hearing, Knowing
24:64 hands did. And God is Knowing of
26:34 Truly this is one who is a knowing sorcerer
26:37 They will bring every knowing witch to thee
26:197 sign for them that is known to the knowing
27:26 the Presence of One who is Wise, Knowing
27:78 And He is The Almighty, The Knowing
29:5 And He is The Hearing, The Knowing
29:60 And He is The Hearing, The Knowing
29:62 for whom He wills. Truly God is Knowing of
30:54 what He wills; and He is The Knowing
31:23 Truly God is Knowing of what is in the
31:34 it will die. Truly God is Knowing, Aware
33:1 truly God had been Knowing, Wise
33:40 and God had been Knowing of everything
33:51 in your hearts. And God had been Knowing
33:54 or conceal it, truly God had been Knowing of
34:26 us and He is The Opener, The Knowing

**2254. ʿĀLĀM—masculine noun (plural of ʿālam)—worlds, beings**

1:2 belongs to God, Lord of the worlds
2:47 that I gave advantage to you over the worlds
2:122 I gave you an advantage over the worlds
2:131 I submitted to the Lord of the worlds
2:251 God is Possessor of Grace to the worlds
3:33 and the people of Imran above all the worlds
3:42 favored thee (f) above women of the world
3:96 is blessed, and a guidance for the worlds
3:97 truly God is Independent of the worlds
3:108 and God wants not injustice in the worlds
5:20 what He gave not to anyone of the worlds
5:28 kill thee. I fear God, Lord of the worlds
5:113 that I punish not anyone of worlds
6:45 Praise belongs to God, Lord of the worlds
6:71 to submit to the Lord of the worlds
6:86 We gave all an advantage over the worlds
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6:90 It is not but a reminder for the worlds
6:162 dying are for God, Lord of all the worlds
7:54 blessed be God, Lord of the worlds.
7:61 Messenger from the Lord of the worlds
7:67 Messenger from the Lord of the worlds
7:80 as preceded not anyone therein in the worlds
7:104 Messenger from the Lord of the worlds
7:121 We believed in the Lord of the worlds
7:140 He gave you an advantage over the worlds
10:10 belongs to God the Lord of the worlds
10:37 doubt in it. It is from the Lord of the worlds
12:104 It is but a remembrance to the worlds
15:70 Prohibited We thee not from some beings
21:71 the region which We blessed for the worlds
21:91 made her and her son a sign for the worlds
21:107 thee not but as a mercy for the worlds
25:1 he would be a warner to the worlds
26:16 Messengers of the Lord of the worlds
26:23 said: And what is the Lord of the worlds
26:47 We believed in the Lord of the worlds
26:77 to me, but not so the Lord of the worlds
26:98 you equal with the Lord of the worlds
26:109 is only from the Lord of the worlds
26:127 is only from the Lord of the worlds
26:145 is only from the Lord of the worlds
26:164 is only from the Lord of the worlds
26:165 You approach males among worldly beings
26:180 is only from the Lord of the worlds
26:192 successively of the Lord of the worlds
27:8 glory be to God, the Lord of the Worlds
27:44 Solomon to God, the Lord of the worlds
28:30 Truly I am God, the Lord of the worlds
29:6 truly God is Sufficient for the worlds
29:10 is in the breasts of the beings
29:15 Vessel and made it a sign for the worlds
29:28 preceded you committed in the worlds
32:2 It is from the Lord of the worlds
37:79 Peace be on Noah among the worlds
37:87 your opinion about the Lord of the worlds
37:182 belongs to God, the Lord of the worlds
38:87 other than a Remembrance for the worlds
39:75 belongs to God, the Lord of the worlds
40:64 Then blessed be God, the Lord of the worlds
40:65 belongs to God, the Lord of the worlds
40:66 to submit to the Lord of the worlds
41:9 to Him rivals? That is the Lord of the worlds
43:46 I am a Messenger of the Lord of the worlds
44:32 them with knowledge above the worlds
45:16 We gave them advantage over the worlds
45:36 of the earth and the Lord of the worlds
56:80 successively from the Lord of the worlds
59:16 I fear God, the Lord of the worlds
68:52 But it is but a Remembrance to the worlds
69:43 down from the Lord of the worlds
81:27 is not but a Remembrance to the worlds
81:29 not unless God wills, the Lord of the worlds
83:6 will stand up for the Lord of the worlds

2255. ‘ALAM—masculine noun (plural a‘ālam)—landmark
16:16 and landmarks. And they are truly guided by
42:32 ones that run on the sea like landmarks
55:24 which is displayed in the sea like landmarks

2256. ‘ALANA—verb IV perfect—to speak openly
60:1 and what you spoke openly. And whoever
71:9 Again, I spoke openly to them and confided
verb IV imperfect (yu‘ālu) to speak openly
2:77 they keep secret and what they speak openly
11:5 they keep secret and what they speak openly
14:38 and what we speak openly and nothing is
16:19 you keep secret and what you speak openly
16:23 they keep secret and what they speak openly
27:25 you conceal and what you speak openly
27:74 breasts hide and what they speak openly
28:69 breasts hide and what they speak openly
36:76 they keep secret and what they speak openly
64:4 keep secret and what you speak openly

2257. ‘ALĀNIYAH—feminine noun—in public
2:274 and daytime, secretly or in public
13:22 in public and they drive off the evil deed
14:31 We provided them secretly and in public
35:29 We provided them secretly and in public

2258. ‘ALĀ—verb I perfect—to rise up, to ascend, to exalt oneself
17:7 to shatter all that they exalted with
23:91 some of them would have exalted over
28:4 Pharaoh exalted himself on the earth and
verb I imperfect (ya‘ālu)—to rise up, to ascend, to exalt oneself
17:4 you will exalt yourselves in a great
27:31 Rise not up against me, but approach me as
44:19 rise not up against God; truly I am one who
verb I verbal noun (‘āliw)—exalt, self-exaltation
17:4 And certainly you will exalt yourselves in a
17:43 exalted is He above what they say, greatly
27:14 out of injustice and self-exaltation. So look
28:83 to those who want not self-exaltation
verb I active participle (‘āli)—one who exalts oneself, high part low, magnificent
10:83 Pharaoh was one who exalts himself on the
11:82 drew near. We made its high part low
15:74 We made its high part low and We rained
23:46 and they had been a folk, ones who exalt
38:75 or hadst thou been among the ones who exalt
44:31 Pharaoh. Truly He had been one who exalts
69:22 in a magnificent Garden
76:21 Upon them are garments of fine green silk
88:10 in a magnificent Garden

2259. TA‘ĀLĀ—verb VI perfect (optative)—to be exalted
6:100 Glory be to Him! Exalted is He above what
7:190 He gave them both. God was Exalted then
10:18 Glory be to Him and exalted is He above all
16:1 Glory be to Him and exalted is He above
Concordance of 2260. ‘ALĪY-2270. ‘UMUR The Sublime Quran

M D

2263. ‘IMĀD—common noun (plural ‘amād)—pillar
13:2 exalted the heavens without any pillars
31:10 He created the heavens without any pillars
89:7 with Iram of the pillars
104:9 with its pillars, ones that are outstretched

2264. TA’AMMADA—verb V perfect—to premeditate
33:5 what your hearts premeditated. And God
verb V active participle (muta‘āmmid)—
one who is willful
4:93 kills one who believes as one who is willful
5:95 as one who is willful, then the recompense

M R

2265. ‘AMARA—verb I perfect—to frequent
30:9 frequented it more than they frequented it
verb I imperfect (yu‘amuru)—to frequent
9:17 the ones who are polytheists to frequent the
9:18 Only he frequents places of prostration to
verb I passive participle (ma‘mūr) —
that which is frequented
52:4 and by the frequented House

2266. ‘AMMARA—verb II perfect—
to give one a long life
verb II imperfect (yu‘ammaru)—
to give one a long life
35:37 doing! Give We not you a long enough life
36:68 he to whom We give a long life, We send him
verb II imperfect passive (yu‘ammaru)—
to be given a long life
2:96 wishes that he be given a long life of a
2:96 punishment even if he be given a long life
35:11 given a long life is given a long life nor is
verb II passive participle (mu‘ammār)—
one who is given a long life
35:11 given a long life is given a long life nor is

2267. I’TAMARA—verb VIII perfect—to visit
the Kabah
2:158 Makkah to the House or visited the Kabah

2268. ISTA’MARA—verb X perfect—to settle
someone
11:61 to grow from the earth and settled you on it

2269. ‘AMR—masculine noun—la‘amrika by thy life!
15:72 By thy life, truly they were in a daze

2270. ‘UMUR—masculine noun—lifetime
10:16 in expectation among you a lifetime before
16:70 returned to the most wretched of lifetime
21:44 their lifetime was long for them, consider
22:5 is returned to the most wretched lifetime
26:18 with us for many years of thy lifetime
28:45 to grow and their lifetime continued to
Concordance of 2271. 'UMRAH—feminine noun—visit
2:196 fulfill the pilgrimage to Makkah and the visit
2:196 then whoever took joy in the visit

2272. 'IMÁRAH—feminine noun—frequenting
9:19 frequenting the Masjid al-Haram the same

2273. 'IMRÁN—proper noun—Imran
3:33 and the people of Imran above all the worlds
3:35 when the woman of Imran said: My Lord
66:12 And Mary, the daughter of Imran, who

2274. 'AMÍL—masculine noun—deep
22:27 They will approach from every deep ravine

2275. 'AMILA—verb I perfect—to do, to work, mā 'amilat aydīnum what one's hands have done
2:25 to those who believed and did as the
2:62 did as one in accord with morality
2:277 who believed and did as the ones in
3:30 forward of good and what it did of evil
3:37 believed and did as the ones in accord with
4:57 those who believed, and did as the ones in
4:122 those who believed and did as the ones in
4:173 those who believed and did as the ones in
5:9 God promised those who believed and did as
5:69 did as one in accord with morality, then
5:93 believed and did as the ones in accord with
6:54 that anyone of you who did evil in ignorance
6:132 not One Who is Heedless of what they do
7:42 those who believed and did as the ones
7:153 those who did evil deeds and repented and,
10:4 and did as the ones in accord with morality
10:9 those who believed and did as the ones in
11:11 endured patiently and did as the ones in
11:23 those who believed and did as the ones in
13:29 Those who believed and did as the ones in
14:23 who believed, and did as the ones in accord
16:34 lit on them for what their hands did
16:97 for the fairer for what they had been doing
16:111 account will be paid in full for what it did
16:119 Again, truly thy Lord—to those who did evil
18:30 not waste the compensation of him who did
18:49 present what their hands had done and thy
18:88 for him who believed and did as one
18:107 those who believed and did as the ones in
19:60 did as one in accord with morality, for those
19:96 those who believed and did as the ones
20:75 did as the one in accord with morality, then
20:82 did as one in accord with morality. Again, he
22:14 believed and did as the ones in accord with
22:23 and did as ones in accord with morality
22:50 So those who believed and did as ones
22:56 who believed and did as the ones in accord
24:38 what they did and increases even more for
24:55 did as the ones in accord with morality, that
24:64 then He will tell them what their hands did
25:23 advance on whatever actions they did. We
25:70 and believed and whose actions were done
25:71 And whoever repented and did as one in
26:227 those who believed and did as the ones in
28:67 repented and believed and did as one
28:80 who believed and did as ones in accord with
28:84 other than for what they had been doing
29:7 the fairer of what they had been doing
29:9 those who believed and did as the ones who
29:58 those who believed and did as the ones
30:15 those who believed and did as the ones
30:41 to experience some of what they did so that
30:44 did as one in accord with morality will be
30:45 those who believed and did as the ones
31:8 did as the ones in accord with morality, for
31:23 return and We will tell them what they did
32:19 those who believed and did as ones in accord
34:4 who believed and the did as ones in accord
34:37 but he who believed and did as one in accord
34:37 they did and they will live in the highest
35:7 those who believed and did as the ones
36:35 are not what their hands did. Will they then
36:71 for them—out of what Our hands did—
38:28 ones who are Godfearing as the ones who
38:24 those who believed and did as the ones in
38:28 who believed and did as ones in accord
39:35 for the fairer of what they had been doing
39:70 each soul will be paid in full for what it did
40:40 Whoever did an evil deed will not be given
40:40 one who did as one in accord with morality,
40:58 those who believed and did as the ones
41:8 those who believed and did as the ones
41:33 did as one in accord with morality and said
41:46 Whoever did as one in accord with morality,
41:50 who were ungrateful of what they did
42:22 those who believed and did as the ones
42:23 who believed and did as the ones in accord
42:26 those who believed and did as the ones
45:15 Whoever did as one in accord with morality,
45:21 who believed and did as the ones in accord
45:30 those who believed and did as the ones
45:33 for them will be the evil deeds they did
46:16 We will receive the fairer of what they did
46:19 will be degrees according to what he did
47:2 those who believed and did as the ones
47:12 those who believed and did as the ones
48:29 those who believed and did as the ones
53:31 those who did evil for what they did
58:6 altogether and tell them of what they did
58:7 He will tell them of what they did on
64:7 you will be told of what you did. And that is
65:11 those who believed and did as the ones
84:25 who believed and the did as ones in accord
85:11 those who believed and did as the ones
95:6 who believed and did as the ones
98:7 those who believed and did as the ones
103:3 who believed and did as the ones who

verb I imperfect (ya’malu)—to do, to act, to
work, to toil, to act, mā 'amilat aydinum what one's hands have done

2:74 not One Who is Heedless of what you do
2:85 not One Who is Heedless of what you do
2:96 and God is Seeing of what they do
2:110 with God, truly God is Seeing of what you do
2:134 not be asked about what they had been doing
2:140 is not One Who is Heedless of what you do
2:141 be asked about what they had been doing
2:144 is not One Who is Heedless of what they do
2:149 is not One Who is Heedless of what you do
2:233 and know that God is Seeing of what you do
2:234 God is Aware of what you do
2:237 Truly God is Seeing of what you do
2:265 then a dew and God is Seeing of what you do
2:271 deeds and God is Aware of what you do
2:283 and God is Knowing of what you do
3:98 God is Witness over what you do
3:99 is not One Who is Heedless of what you do
3:120 truly God is One Who Encloses what they do
3:153 lit on you, and God is Aware of what you do
3:156 to die, and God is Seeing of what you do
3:163 with God and God is Seeing of what they do
3:180 and God is Aware of what you do
4:17 do evil in ignorance and so they are
4:18 is not remorsefulness for those who do evil
4:94 Truly God had been Aware of what you do
4:108 had been One Who Encloses what they do
4:110 And whoever does evil or does wrong to
4:123 Whoever does evil will be given recompense
4:124 whoever does as the ones in accord with
4:128 God had been Aware of what you do
4:135 truly God had been Aware of what you do
5:8 of God. Truly God is Aware of what you do
5:62 the wrongful. What they had been doing was
5:66 many of them, how evil is what they do
5:71 of them. And God is Seeing of what they do
5:105 He will tell you what you had been doing
5:643 pleasing to them what they had been doing
5:660 He will tell you of what you had been doing
5:688 Him, what they had been doing was fruitless
5:108 He will tell them what they had been doing
5:122 ungrateful what they had been doing
5:127 protector for what they had been doing
5:132 everyone there are degrees for what they did
5:743 as inheritance for what you had been doing
5:753 we do other than what we had been doing
5:753 we do other than what we had been doing
5:718 and proved false what they had been doing
5:729 earth so that He will look on how you do
5:739 and falsehood is what they had been doing
5:747 but for what they had been doing
5:780 recompense for what they had been doing
5:839 then truly God is Seeing of what they do
5:847 And God is One Who Encloses what they do
5:872 promise and God is Seeing of what you do
5:99 Truly how evil is what they had been doing
5:16 And God is Aware of what you do
5:94 He will tell you of what you had been doing
5:105 He will tell you what you had been doing
5:121 for the fairer of what they had been doing
10:12 are excessive is what they had been doing
10:14 them that We look on how you would do
10:23 We will tell you what you had been doing
10:41 of what I do and I am free of what you do
10:41 of what I do and I am free of what you do
10:61 Recitation nor are you doing any action but
11:16 fruitless and what they had been doing is in
11:78 toward him because they had been doing evil
11:92 is One Who Encloses whatever you do
11:111 Truly He is Aware of what they do
11:112 defiant. Truly He is Seeing of what you do
11:123 is not One Who is Heedless of what you do
12:19 And God is Knowing of what they do
12:69 despondent for what they had been doing
14:42 the ones who are unjust do. He only
15:93 about what they had been doing
16:28 surrender: We had not been doing any evil
16:28 God is Knowing of what you had been doing
16:32 Garden because of what you had been doing
16:93 be asked about what you had been doing
16:96 compensation for what they had been doing
16:97 does as one in accord with morality, whether
17:9 those who do as ones in accord with morality
17:84 Say: Each does according to his same
18:2 who believe, those who do as the ones
18:79 it had been of some needy people who toil
18:110 Lord, let him do with his actions as one in
20:112 Whoever does as the ones in accord with
21:27 They precede Him not in saying and they act
21:74 him from the town which had been doing
21:82 satans were some who dive for him and do
21:94 So whoever does as the ones in accord with
22:68 greater in knowledge about what you do
23:51 Eat of what is good and do as one in accord
23:100 so that perhaps I will do as one in accord
24:24 their feet as to what they had been doing
24:28 And God is Knowing of what you do
24:53 Truly God is Aware of what you do
26:112 have I of what they had been doing
26:169 me and my people from what they do
26:188 is greater in knowledge of what you do
26:216 Truly I am free of what you do
27:19 I do as one in accord with morality. May
27:84 or what is it that you had been doing
27:90 recompense but for what you had been doing
27:93 not One Who is Heedless of what you do
28:84 who do evil deeds other than for what they
28:84 other than for what they had been doing
29:4 those who do evil deeds that they will outdo
29:7 those who believed and do as the ones
29:8 I will tell you of what you had been doing
29:55 Experience what you had been doing
31:15 I will tell you of what you had been doing
31:29 and that God is Aware of that you do
32:12 So return us. We will do as ones in accord
32:14 for what you had been doing
32:17 recompense for what they had been doing
32:19 to them for what they had been doing
33:2 is Aware of what you had been doing
33:9 And God had been Seeing of what you do
33:31 do as ones (f) in accord with morality, We
And whoever does the weight of an atom of good, recompense for what you had been doing.

But for what you had been doing.

with morality, not what we had been doing.

and we shall do as ones

with what we had been doing.

I do as one in accord with morality that Thou

We registered what you had been doing.

recompense for what they had been doing.

In degrees. And God is Aware of what you do.

and you do.

He will tell you what you had been doing.

that God knows not much of what you do.

them of their bad deeds of what they do.

and they followed

and His Messenger will consider your actions

until He created you and what you do.

Let the ones who work, work

for what you had been doing.

and they will be ones who are losers by their actions.

and those who are fairer in actions.

They take as their actions as ashes over which the

for your impieties. They mixed actions

and for you are your actions.

and your actions.

truly I am Knowing of what you do.

We will advance on whatever actions they

with hatred for your actions

and believed and whose actions were done

of the ones with hatred for your actions

who have other actions besides as they

and to them their actions.

so He will cause their actions to fail.

Satan made their actions appear pleasing to

as to which of them are fairer in actions

compensation of him who did good actions

who believed and their actions

who are losers by their actions.

the meeting with Him so their actions are

those, their actions were fruitless in the

and believed and whose actions were done

in the world to come. their actions were fruitless

mystery. They mixed actions

true to you the direness of his actions

will consider your actions.

God will cause them to see their actions with

God is Aware of what you do.

God is Aware of what you do.

God is Aware of what you do.

God is Aware of what you do.

and their actions were fruitless. They became ones

then surely his actions will be fruitless

God makes not right the actions

He will never cause their actions to go astray

so He caused their actions to fail

pleasing the actions of everyone community

world to come, their actions were fruitless

to appear pleasing their actions to them

their actions were fruitless. They are

He was barred from

so He caused their actions to fail

pleasing his dire actions and they followed
47:30 sayings. And God knows all your actions
47:32 but He will cause their actions to fail
47:33 and render not your actions untrue
47:35 and will never cheat you out of your actions
49:2 so that your actions not be fruitless while
49:14 He will not withhold your actions at all
52:21 them not of anything of their actions
66:11 Pharaoh and his actions and deliver Thou
67:2 in action. And He is The Almighty
99:6 that they may be caused to see their actions

verb I active participle (‘āmil)—one who works, one who works to collect, one who acts

3:136 is the compensation for the ones who work
3:195 I waste not the actions of ones who work
6:135 I too am one who acts. Then you will know
9:60 needy and the ones who work to collect it
11:93 to your ability and truly I am one who acts
11:121 to your ability. Truly We are ones who act
23:63 actions besides as they are ones who act
29:58 is the compensation for the ones who work
37:61 like of this, let the ones who work, work
39:74 a compensation for the ones who work
41:5 So work. Truly we, too, are ones who work
88:3 ones that work, ones that are fatigued

2276. ‘AMM—masculine noun (plural ‘a’mān)—paternal uncle
24:61 your paternal uncles or the houses of your
33:50 daughters of thy paternal uncles and the

2277. ‘AMMAH—feminine noun (plural ‘ammāt)—paternal aunt
4:23 and your sisters and your paternal aunts
24:61 or the houses of your paternal aunts
33:50 the daughters of thy paternal aunts

2278. ‘AMAHA—verb I perfect—to wander unwilling to see
verb I imperfect (ya‘mahu)—to wander unwilling to see
2:15 in their defiance, to wander unwilling to see
6:110 their defiance, wandering unwilling to see
7:186 their defiance, wandering, unwilling to see
10:11 meaning with Us wandering unwilling to see
15:72 were in a daze, wandering unwilling to see
23:75 defiance, wandering unwilling to see
27:4 them so that they wander unwilling to see

2279. ‘AMIYA—verb I perfect—to be in darkness
5:71 would be no test. They were in darkness
5:71 them in forgiveness. Again, in darkness
6:104 Whoever was in darkness, it will be against
28:66 tidings on that day will be in darkness and
verb I imperfect (yu‘mā) —to be in darkness
22:46 it is not their sight that is in darkness, but
22:46 their hearts that are in darkness which are

2280. A’MĀ—verb IV perfect—to be unseeing
47:23 unwilling to hear and their sight, unseeing

2281. ‘AMMĀ—verb II perfect—to be invisible
verb II perfect passive (‘ummiya)—to be invisible
11:28 mercy from Himself but it was invisible to

2282. ‘ĀM—masculine noun—blindness of heart
41:17 but they embraced blindness of heart rather
41:44 in their ears and blindness in their heart

2283. ‘ĀMĪ—masculine noun (plural ‘āmān)—in the dark
7:64 Truly they, they had been a folk in the dark
27:66 about it. Nay! They are in the dark about it

2284. A’MĀ—verb IV perfect—to be unwilling to see, blind
2:18 unwilling to speak, unwilling to see
2:171 call out to are deaf, dumb and blind
6:50 the same level— the unwilling to see
10:43 guided the unwilling to see if they had not
11:24 of people is as the one unwilling to see
13:16 Say: Are the unwilling to see on the same
13:19 The Truth like he who is unwilling to see
17:72 unwilling to see here will be unseeing
17:72 unwilling to see here will be unseeing
17:97 unwilling to see, unwilling to speak
20:124 the Day of Resurrection unseeing
20:125 me with the unseeing when surely I
24:61 no fault on the blind nor fault on the lame
25:73 unwilling to hear and unwilling to see
27:81 one who guides the unwilling to see out of
30:53 who guides the unwilling to see from their
35:19 level are the unwilling to see and the seeing
40:58 level are the unwilling to see and the seeing
43:40 wilt thou guide the unwilling to see or some
48:17 There is neither a fault on the blind, nor a
80:2 that the blind man drew near him

2285. ‘INAB—masculine noun (plural ‘a’nāb)—grapevines
2:266 grapevines beneath which rivers run with
6:99 draws near and gardens of the grapevines
13:4 one another and gardens of grapevines
16:11 olives and the date palms and the grapevines
16:67 of the date palm trees and grapevines you
17:91 for thee of date palms and grapevines
18:32 one of them two gardens of grapevines
23:19 grapevines where there is much sweet fruit
36:34 gardens of date palm trees and grapevines
78:32 fertile gardens and grapevines
80:28 and grapevines and reeds

2286. ‘ANITA—verb I perfect—to fall into misfortune
3:18 They wished that misfortune would fall on you
Concordance of 2290. 'UNUQ-2293. 'AHIDA The Sublime Quran

18:46 These are better with thy Lord in reward for
18:65 servant from among Our servants to whom We
18:86 a spring of muddy water and he found it near
19:55 and he had been with His Lord one who is
19:76 accord with morality is better with thy Lord
19:78 unseen or took he to himself a compact from
19:87 a one who took to himself a compact with
20:52 Moses said: The knowledge of them is with
21:19 near Him, they grow not arrogant to worship
21:84 mercy from Us and as a reminder to ones
22:30 then that is better for him with his Lord, and
22:47 a day with thy Lord is as a thousand years of
23:117 truly his reckoning is with his Lord. Truly
24:13 As they bring not witnesses, then with God
24:15 it insignificant while it is serious with God
24:39 is nothing. Instead he found God with him
24:61 then greet one another with a greeting from
27:40 Said he who has knowledge of the Book: I
27:40 when he saw that which is settled before
27:47 He said: That which is your omen is with
28:27 went to fulfill ten years, then it will be from
28:37 guidance from Him and what will be the
28:48 The Truth drew near to them from Us, they
28:49 Say: Then bring a Book from God that is
28:60 what is with God is better for one who
28:78 it because of the knowledge with me
29:17 look for the provision from God and worship
29:50 Say: The signs are only with God, I am only
30:39 swells not with God. And what you gave in
31:34 knowledge of the Hour is with God and He
32:12 ones who bend down their heads before their
33:5 of their fathers. That is more equitable with
33:53 Truly that would have been serious with God
33:63 Say: The knowledge of it is only with God.
33:69 And he had been well-esteemed with God
34:23 No intercession profits with Him but for him
34:31 unjust, ones who are stationed before their
34:37 nor your children that will bring you near to
35:39 increase not their ingratitude to their Lord
37:48 with them are ones who are restraining
37:168 Had there been with us a Remembrance
38:9 Or are they owners of the treasures of mercy
38:25 him that. And truly for him is nearness with Us
38:40 is nearness with Us, and goodness of
38:47 they are to Us among ones who are favored
38:52 with them will be ones who are restraining
39:31 truly on the Day of Resurrection before your
39:34 They will have all that they will with their
40:25 Kill the sons of those who believed with him
40:35 repugnant with God and with those who
40:35 repugnant with God and with those who
40:83 and surrounded them was what they had was
41:38 arrogant, then those who are with thy Lord
41:50 returned to my Lord, truly with Him will be
41:52 you that even though it had been from God
42:16 are null and void with their Lord and on
42:22 whatever they will from their Lord. That it
42:36 what is with God is better and is that which
43:35 with your Lord is for the ones who are
43:49 by the compact He made with thee. Truly We
43:85 whatever is between them and with Whom is
44:5 a command from Us. Truly We had been
46:10 one who bears witness from among the
46:23 what I was sent with, but I see that you are a
47:16 until when they went forth from thee. They
48:5 had been with God a winning of a sublime
49:3 Truly those who lower their voices near the
49:13 Truly the most generous of you with God is
50:4 the earth reduces from them; and with Us is
51:34 by thy Lord for the ones who are excessive
52:37 of thy Lord with them or are they ones who
52:41 Or is the unseen with them and they write it
53:14 near the Lote Tree of the Utmost Boundary
53:20 Is the knowledge of the unseen with him so
54:35 as a divine blessing from Us. Thus We give
54:55 in positions of sincerity near an Omnipotent
57:19 they, the just persons and the witnesses to
61:3 It was most troublesome, repugnant to God
62:11 Say: What is with God is better than any
63:7 such ones who are with the Messenger of
64:15 with Him is a sublime compensation
66:11 build for me near Thee a house in the
67:26 Say: The knowledge of this is only with God
68:34 Godfearing are Gardens of Bliss with their
68:47 have they knowledge of the unseen with
73:20 same with God. It is good and a sublime
81:20 possessed of strength, with the Possessor of
92:19 with him there is none for which recompense
98:8 Their recompense is with their Lord—

2290. 'UNUQ—common noun (plural a'nāq)—neck
8:12 So strike above their necks and strike each
13:5 Those will have yokes around their necks
17:13 We fastened his omen to his neck
17:29 hand be one that is restricted to thy neck as
26:4 so that perhaps their necks would stay to it
34:33 We assigned yokes around the necks of those
36:8 We laid yokes on their necks up to the chins
38:33 doing a wiping over their legs and their necks
40:71 yokes are on their necks and the chains, they

2291. 'ANKABŪT—common noun—spider
29:41 spider who took a house to itself. But truly
29:41 is the house of the spider if they had but

2292. 'ANĀ—verb I perfect—to be humbled
20:111 faces will be humbled before The Living

2293. 'AHIDA—verb I perfect—to make a compact
2:125 We made a compact with Abraham and
3:183 who said: Truly God made a compact
7:134 thy Lord for us because of the compact made
20:115 And certainly We made a compact with
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43:49 by the compact He made with thee. Truly We verb I imperfect (yaʾ haḍa)—to make a compact
36:60 Make I not a compact with you, O Children

2294. ʿAHADA—verb III perfect—to make a contract
2:100 Is it not that whenever they made a contract
2:177 when they made a contract and the ones who
8:56 with whom thou hadst made a contract again,
9:1 made a contract among the ones who were
9:4 those with whom you made a contract —
9:7 with whom you made a contract near the
9:75 And of them are some who made a contract
16:91 the compact of God when you made a contract
33:15 they made a contract with God before that
33:23 who were sincere in the contracts they made
48:10 lived up to what he made as a contract with

2295. ʿAHD—masculine noun—a compact
2:27 those who break the compact of God after a
2:40 live up to the compact with Me. I will live up
2:40 I will live up to the compact with you
2:80 Say: Took you to yourselves a compact from
2:80 If so, God never breaks His compact
2:100 a compact—a group of people among them
2:124 He said: Attain not My compact the ones who
2:177 and the ones who live up to their compact
3:76 Yeal! Whoever lived up to his compact and is
3:77 those who exchange the compact of God and
6:152 of kinship and live up to the compact of God
7:102 found not in many of them any compact and
8:56 time they break their compact and they are
9:4 compact with them until their term of
9:7 the ones who are polytheists a compact
9:12 broke their oaths after their compact
9:111 who is more true to His compact than God?
13:20 Those who live up to their compact with God
13:25 those who break the compact of God after its
16:91 And live up to the compact of God when you
16:95 And exchange not the compact for a little
17:34 the compact. Truly the compact had been
17:34 Truly the compact had been that which had
19:78 unseen or took he to himself a compact from
19:87 a one who took to himself a compact with
20:86 Was the compact too long for you? Or wanted
23:8 who their trusts and their compacts are ones
33:15 about their compact with God that had been,
70:32 in their trusts and to their compacts, are

C H N

2296. ʿIHN—masculine noun—wool clusters
70:9 and the mountains be as wool clusters
101:5 mountains will be like plucked wool clusters

C W J

2297. ʿIWAJ—masculine noun—crooked
3:99 desiring crookedness when you are witnesses
7:45 of God and who desire it to be crooked
7:86 in Him and you desire it to be crooked
11:19 the way of God and desire in it crookedness

2298. ʿADA—verb I perfect—to revert
2:275 command is with God; while such reverted
5:95 whoever reverted to it, then God will requite
6:28 they would revert to what they were
7:89 if we reverted to your creed after God
17:8 We will revert. And We made hell a jail for
23:107 us out of this. Then if ever we reverted
36:39 mansions until it reverted like an ripe aged
verb I imperfect (yaʾ āḍa)—to revert, to re-
peal, to retract
7:29 As He began you, you will revert to Him
7:88 else you revert to our creed. He said: Even if
7:89 it is not for us that we revert to it unless
8:19 if you revert, We will revert. And your
8:19 if you revert, We will revert. And your
8:38 if they repeat, then, surely, a custom passed
14:13 drive you out of our region unless you revert
24:17 never revert to the like of it if you had been
58:3 again, retract what they said, then letting go
58:8 they revert to what they were prohibited
verb I active participle (ʿaʾ āḍa)—one who reverts
44:15 for a little. Truly you are ones who revert to

2299. ʿAʾĀDA—verb IV perfect—to cause to return
verb IV imperfect (yuʾ āḍa)—to cause to return
10:4 He will cause it to return so that He may
10:34 the creation and, again, causes it to return
10:34 Again, He causes it to return and where you
17:51 they will say: Who will cause us to return
17:69 safe that He will not cause you to return to it
18:20 cause you to return to their creed and you
20:21 fear not. We will cause it to return to its first
20:55 it and into it We will cause you to return
21:104 the first creation, We will cause it to return
27:64 again, will cause it to return and Who
29:19 He causes it to return? Truly that for God is
30:11 Again, He causes it to return. Again, you are
30:27 the creation. Again, He causes it to return
34:49 neither causes to begin nor causes to return
71:18 cause you to return into it and bring you out
85:13 He causes to begin and He causes to return
verb IV perfect passive (uʾ āḍa)—to be caused to return
22:22 they will be caused to return to it and
32:20 they would be caused to return to it. And it

2300. MAʾĀD—masculine noun—a place of return
28:85 who restores thee to the place of return

2301. ʿĀD—proper noun—Ad
7:65 And to Ad, God sent their brother Hud, he
when He made you viceregents after Ad
The folk of Noah and of Ad and of Thamud,
We sent to Ad, their brother Hud. He said: O
And that was Ad. They negated the signs of
No doubt truly Ad were ungrateful to their
their Lord, away with Ad, a folk of Hud
And of those after them,
and Ad and Thamud and the Companions of
Ad denied the ones who are sent
And Ad and Thamud, surely it became clear to
them denied and Ad and Pharaoh
in like manner of a folk of Noah and Ad and
as for Ad, they grew arrogant on the earth
remember the brother of Ad when he warned
and Ad and Pharaoh and the brothers of Lot
in Ad, when We sent against them
He caused to perish the previous Ad
Ad denied. So how had been My punishment
Thamud and Ad denied the Day of Disaster
As for Ad, they were caused to perish by a
how thy Lord accomplished with Ad
them denied and Ad and Pharaoh
40:31 in like manner of a folk of Noah and Ad and
41:13 thunderbolt like the thunderbolt of Ad and
41:15 As for Ad, they grew arrogant on the earth
2:67 I took refuge with God that I be among the
41:9 He said: My Lord! Truly I take refuge with
42:27 And Moses said: Truly I took refuge in my
44:20 I took refuge in my Lord and your Lord so
2:67 I take refuge with God that I be among the
2:67 I take refuge with God that I be among the
11:47 He said: My Lord! Truly I take refuge with
19:18 She said: Truly I take refuge in The Merciful
23:97 say: My Lord! I take refuge with Thee from
23:98 And my Lord I take refuge with Thee so that
72:6 who would take refuge with the masculine of
11:41 Say: I take refuge with the Lord of Daybreak
11:41 Say: I take refuge with the Lord of the

3:36 I commend her to Thy protection and her

2303. A′ĀDHǍ—to commend to the protection of
God

2304. ISTA′ĀDHǍ—to seek refuge
verb X imperative (ista′idh)—seek refuge
7:200 then seek refuge in God. Truly He is
16:98 hast recited the Quran, seek refuge with
40:56 So seek refuge in God. Truly He, He is
41:36 then seek refuge in God. Truly He is

2305. MA′ĀDH—but—safe place
12:23 God be my safe place. Truly he, thy husband,
12:79 He said: God be my safe place that we take

2306. AWRAH—feminine noun—privacy, exposed, nakedness
24:31 whom was not manifest nakedness of women
24:38 These are the three times of privacy for you
33:13 are exposed. But they were not exposed
33:13 are exposed. But they were not exposed

2307. AWQA—verb II perfect—to hold off
verb II active participle (mu′awwiq)—one who holds off
33:18 God knows the ones of you who hold off and

2308. ĀLǍ—verb I perfect—to commit injustice
verb I imperfect (ya′ulu)—to commit injustice
4:3 That is likelier that you not commit injustice

2309. ĀM—masculine noun—a year
2:259 so God caused him to die for a hundred years
2:259 Thou hadst lingered in expectation a year
9:28 near the Masjid al-Haram after this year
9:37 for they permit it a year and forbid it a year
9:37 for they permit it a year and forbid it a year
9:126 every year? Again, they neither repent nor
12:49 Again, will approach a year in which
29:14 thousand years less fifty years. And the
31:14 feebleness and his weaning is in two years

2310. A′ĀNA—verb IV perfect—to assist
25:4 he devised and other folk assisted him. So
verb IV imperative (a′in)—assist
18:95 so assist me with strength. I will make a

2311. TA′ĀWANA—verb VI perfect—to cooperate
verb VI imperfect (yata′awana)—to cooperate
5:2 and cooperate not with one in sin
5:2 cooperate with one in virtuous conduct

2312. ISTA′ĀNA—verb X perfect—to pray for
verb X imperfect (yasta′inu)—to pray for
1:5 and to Thee alone we pray for help
verb X imperative (ista′in)—pray for
2:45 pray for help with having patience and
2:153 O those who believed! Pray for help with
7:128 Moses said to his folk: Pray for help from
verb X passive participle (musta′ān)—one whose help is being sought
12:18 One Whose Help is being sought against
21:112 Merciful, He Whose help is being sought

2313. AWĀN—feminine noun—middle-aged
2:68 that is neither old nor virgin—middle-aged

2314. ĀBA—verb I perfect—to mar
verb I imperfect (ya′iba)—to mar
18:79 I wanted to mar it as there had been a king

2315. ID—masculine noun—festival
5:114 it will be a festival for the first of us and the

2316. İ-R—common noun—caravan
12:70 announces announced: O you in the caravan!
12:82 and the people of the caravan in which we
12:94 when they set forward with the caravan

2317. `ĪSĀ—proper noun—Jesus
2:87 We gave Jesus son of Mary the clear
2:136 whatever was given Moses and Jesus and
3:45 His name is the Messiah—Jesus son of Mary
3:52 Jesus became conscious of their ingratitude
3:55 O Jesus! I will be One Who Gathers thee
4:157 killed the Messiah, Jesus son of Mary
4:163 Jesus and Job and Jonah and Aaron and
4:171 The Truth: That the Messiah, Jesus son of
5:46 in their footsteps, Jesus son of Mary
5:78 Jesus son of Mary. That was because they
5:110 Mention when God said: O Jesus son of
5:112 Mention when the disciples said: O Jesus son
5:114 Jesus son of Mary said: O God! Our Lord!
9:28 if you feared being poverty-stricken, God

2321. `ĀLĀ—verb I perfect—to want
verb I active participle (ʕā `iṭ)—one who wants
9:38 And found He thee one who wants, then He

2322. `AYLAH—feminine noun—poverty-stricken
9:28 if you feared being poverty-stricken, God

2323. AYN (1)—feminine noun (plural `uyn)—eye

2324. AYN (2)—feminine noun (plural a`yunn)—a spring
2:60 then twelve springs ran out from it
7:160 then burst forth out of it twelve springs
15:45 will be amidst gardens and springs
18:86 He found it beginning to set in a spring of
26:57 them out from gardens and springs
26:134 and gardens and springs
34:12 We caused a spring of molten brass to flow
36:34 trees and grapevines and We caused a spring
44:25 they left behind of gardens and springs
44:52 among Gardens and springs
51:15 will be in the Garden and springs
54:12 earth to gush forth with springs, so the
55:50 Two springs will be running
55:66 In them both are two springs gushing
76:6 spring where the servants of God will drink
76:18 There is a spring in it named Salsabil
77:41 Godfearing will be amidst shade and springs
83:28 spring from which will drink the ones who
88:5 They will be given to drink from a boiling
88:12 In it is a running spring
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2325. ‘İN—feminine noun (plural a’yan)—lovely-eyed
37:48 are restraining their (f) glance, lovely-eyed
44:54 in marriage lovely, most beautiful eyed ones
52:20 to them lovely, most beautiful eyed ones
56:22 and lovely, most beautiful eyed ones

2326. MA‘İN—masculine noun—spring of water
23:50 a stopping place, and a spring of water
37:45 A cup from a spring of water will be passed
56:22 ewers and goblets from springs of water
67:30 you with water from springs of water

2327. ‘AYĀ—verb I perfect—to be weary
50:15 were we tired by the first creation? Nay!
verb I imperfect (ya‘yā)—to be weary
46:33 is not wearied by their creation—is One Who

2328. GHABARA—verb I perfect—to delay
verb I active participle (ghābir)—one who stays behind
7:83 among the ones who stay behind
15:60 that she be of the ones who stay behind
26:171 of the ones who stay behind
27:57 among the ones who stay behind
29:32 among the ones who stay behind
29:33 among the ones who stay behind
37:135 of the ones who stay behind

2329. GHABARAH—feminine noun—dust-stained
80:40 and faces on that Day will be dust-stained

2330. TAGHĀBANA—verb V perfect—to deceive
verb V verbal noun (taghābun)—loss and gain
64:9 will be the day of the mutual loss and gain

2331. GHUTHĀ‘—masculine noun—refuse
23:41 duly took them so We made them into refuse
87:5 then made it dark colored refuse

2332. GHĀDARA—verb I perfect—to leave out
verb I imperfect (yaghādiru)—to leave out
18:47 we will assemble them and not leave out
18:49 leaves out anything small or great but

2333. GHADAQ—masculine noun—copious
72:16 would have satiated them with copious water

2334. GHADĀ—verb I perfect—to set forth in the early morning
3:121 thou hadst set forth in the early morning
68:25 they set forth in the early morning
verb I imperative (ughdu)—set forth in the early morning
68:22 Set forth in the early morning dawn to your

2335. GHAD—masculine noun—tomorrow
12:12 tomorrow to frolic and play. And truly we
18:23 Truly I will be one who does that tomorrow
31:34 informed of what it will earn tomorrow
54:26 They will know tomorrow who the rash liar
59:18 look on what is put forward for tomorrow

2336. GHUDW—masculine noun—first part of the day
7:205 the sayings at the first part of the day and
13:15 and their shade in the first part of the day
24:36 Glorifying Him in the first part of the day
34:12 We subjected the wind. The first part
40:46 they are presented the first part of the day

2337. GHADĀT—feminine noun—after the morning formal prayer
6:52 in the morning and the evening
18:28 in the morning and the evening

2338. GHADĀ‘—masculine noun—breakfast
18:62 give us our breakfast. Certainly we met

2339. GHAIRABA—verb I perfect—to begin to set
18:17 towards the right and when it began to set
verb I imperfect (yaghrabu)—to begin to set
18:86 He found it beginning to set in a spring of

2340. GHURUB—masculine noun—sunset
20:130 and before sunset and during nighttime the
50:39 the coming up of the sun and before sunset

2341. MAGHRIB—masculine noun (plural maghārib)—west, setting place
2:115 to God belongs the East and the West
2:142 Say: To God belongs the East and the West
2:177 your faces towards the East or the West
2:258 so bring thee the sun from the West
7:137 the east of the region and its west which We
18:86 until when he reached the setting of the sun
26:28 the Lord of the East and the West and
55:17 the Two Easts and the Lord of the Two Worlds
70:40 and the setting places, that We are ones who
73:9 The Lord of the East and of the West, there

2342. GHRABIY—masculine noun—western
24:35 nor western, whose oil of the olive is about to
28:44 thou hadst not been on the western edge

2343. GHURĀB—masculine noun—raven
5:31 God raised up a raven to scratch the earth
5:31 to me! Was I unable to be like this raven

2344. GHRABĪB—masculine noun (plural of
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ghirbib)—raven-black
35:27 varying hues—and others raven black

GH R R
2345. GHARRA—verb I perfect—to delude, to disappoint
3:24 they were deluded in their way of life
6:70 and whom this present life deluded
6:130 This present life deluded them and they bore
7:51 This present life deluded them. So today We
8:49 their way of life deluded these. And whoever
45:35 this present life deluded you. So this Day
57:14 and you were in doubt and you were deluded
57:14 near and the deluder deluded you in regard
82:6 O human being! What deluded thee as to thy

verb I imperfect (yaghurr)—to delude, to disappoint
3:196 Let not the going to and fro delude thee
31:33 So let not this present life delude you
31:33 delude you nor let the deluder delude you
35:5 delude you and let not the deluder delude
35:5 delude you and let not the deluder delude
40:4 So disappoint thee not their going to and from

2346. GHARŪR—masculine noun—deluder
31:33 delude you nor let the deluder delude you
35:5 delude you and let not the deluder delude
57:14 and the deluder deluded you in regard to

2347. GHRURūR—masculine noun—delusion
3:185 what is this present life but the delusion of
4:120 Satan promises them nothing but delusion
6:112 others as ornamented saying, a delusion
7:22 he led both of them on to delusion. Then
17:64 Satan promises them nothing but delusion
33:12 Messenger promised is nothing but delusion
35:40 some of them to some others—but delusion
57:20 life is nothing but a delusion of enjoyment
67:20 who are ungrateful are not but in delusion

GH R F
2348. IGHTARAFĀ—verb VIII perfect—to scoop up with the hand
2:249 he who scoops up with a scooping of his hand

2349. GHURFAH (1)—feminine noun (plural ghuraf, ghursfūt)—the highest of chambers
25:75 given recompense in the highest chambers
29:58 in a settlement in the highest chambers
34:37 and they will live in the highest chambers as
39:20 Lord, for them are the highest chambers
39:20 with the highest chambers built above them

2350. GHURFAH (2)—feminine noun—scouping with the hand
2:249 he who scoops up with a scooping of his hand

GH R Q
2351. AGHRĀQA—verb IV perfect—to drown
2:50 and We drowned the people of Pharaoh
7:64 We drowned those who denied Our signs
7:136 We requited them and drowned them in the
8:54 We drowned the people of Pharaoh. And they
10:73 while We drowned those who denied Our
17:103 them in the region but We drowned him
21:77 been a reprehensible folk. So We drowned
25:37 We drowned them. And We made them as a
26:66 Again, We drowned the others
26:120 Again, We drowned after that the ones who
29:40 and of them were some whom We drowned
37:82 Again, We drowned the others
43:55 against Us, We requited them and drowned

verb IV imperfect (yughrīqu)—to drown
17:69 of wind and drowned you because you were un
18:71 made a hole in it in order to drown the
36:43 We will, We drowned them. There will be none
verb IV perfect passive (ughrīqa)—to be drowned
71:25 their transgressions, they were drowned and
verb IV passive participle (mughraq)—one who is drowned
11:37 wrong. They are truly ones who are drowned
11:43 he had been of the ones who are drowned
23:27 Truly they are ones who are drowned
44:24 an army, one that is drowned

2352. GHARQ—masculine noun—vehemently
79:1 By the ones who tear out vehemently

2353. GHRIQQA—verb I perfect—to drown
verb I verbal noun (gharq)—drowning
10:90 until when overtaken by drowning, he said: I

GH R M
2354. GHRIMA—verb I perfect—to be in debt
verb I active participle (ghārim)—one who is in debt
9:60 bondsperson and the ones who are in debt

2355. AGHRAMA—verb IV perfect—to be in debt
verb IV passive participle (mughram)—one who is debt-loaded
56:66 We are ones who are debt-loaded

2356. GHRĀM—masculine noun—continuous torment
25:65 punishment had been continuous torment

2357. MAGHRAM—masculine noun—something owed
9:98 spend to themselves as something owed
52:40 they are from something owed ones who will
68:46 would be from something owed ones who are

GH R W
2358. AGHRĀ—verb IV perfect—to stir up
5:14 so We stirred up enmity and hatred among
verb IV imperfect (yughrī)—to stir up
33:60 We will stir thee up against them. Again,
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GH Z L
2359. GHAZALA—verb I perfect—to spin
verb I verbal noun (ghazl)—spinning
16:92 not like she who would break what she spun

GH Z W
2360. GHAZÄ—verb I perfect—to make a hostile excursion against
verb I active participle (ghāži)—
who is a combatant
3:156 earth or had been ones who are combatants

GH S Q
2361. GHASAQA—verb I perfect—to be very
dark in the night
verb I verbal noun (ghasaq)—
darkening of the night
17:78 until the darkening of the night and the

GH S L
2362. GHÂSIQ—masculine noun—darkness of
the night
11:33 the worst of the darkness of the night when

2363. GHASSÂQ—masculine noun—filth
38:57 experience this—scalding water and filth
78:25 but scalding water and filth

GH S L
2364. GHASALA—verb I perfect—to wash
verb I imperative (ighsil)—wash
5:6 then wash your faces and your hands up to

2365. IGHTASALA—verb VIII perfect—to wash oneself
verb VIII imperfect (yaghtasilu)—
to wash oneself
4:43 through a way, until you wash yourselves

2366. MUGHTASAL—masculine noun—place of washing
38:42 This is a place of washing that is cool and

2367. GHISLÎN—masculine noun—foul pus
69:36 and no food but foul pus

GH SH Y
2368. GHASHIYA—verb I perfect—to overcome
verb I imperfect passive (yaghshâ)—
to be overcome
33:19 eyes rolling like he who is overcome by death
verb I passive participle (maghshî)—
one who is fainting
47:20 with the look of one who is fainting at death

2369. GHASHSHÄ—verb II perfect—to enwrap
53:54 then enwrapped them with what enwrapped
verb II imperfect (yughashshi)—to enwrap
8:11 when a sleepiness enwraps you as a safety

2370. AGHASHÄ—verb IV perfect—to cover
36:9 an embankment. Thus We covered them so
verb IV imperfect (yughshi)—to cover
7:54 He covers the nighttime with the daytime
13:3 He covers the nighttime with the daytime
verb IV perfect passive (ughshiya)
10:27 faces were covered with a strip of the

2371. TAGHASHSHÄ—verb V perfect—to lay over someone
7:189 when he laid over her, she carried a light

2372. ISTAGHSHÄ—verb X perfect—to cover
with a garment
verb X imperfect (yastaghshî)—
to cover with a garment
11:5 they cover themselves with their garments
71:7 covered themselves with their garments. And

2373. GHÂSIYAH—feminine noun—overwhelming event
7:41 and above them, the overwhelming event
12:107 approach to them of an overwhelming event
88:1 the discourse of the Overwhelming Event

2374. GHISHÂWAH—feminine noun—blindfold
2:7 and a blindfold over their inner sight
45:23 his heart and laid a blindfold on his sight?

GH Š B
2375. GHAŠB—masculine noun—forcefully
18:79 behind them taking every vessel forcefully

GH Š S
2376. GHAŠSÂH—feminine noun—that which sticks in the throat and chokes
73:13 food which sticks in the throat and chokes

GH D B
2377. GHADIBA—verb I perfect—to be angry
4:93 God was angry with him and cursed him
5:60 God cursed and with whom He was angry
42:37 and they forgive when they were angry
48:6 God was angry with them, and He cursed
58:14 against whom God was angry? They are not of
60:13 God was angry. Surely they gave up hope for
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verb I verbal noun (ghadāb)—anger
2:61 they drew the burden of anger from God
2:90 they drew the burden of anger on anger
7:12 and they drew the burden of anger from God
7:70 on you disgrace and anger from your Lord
7:152 who took the calf to themselves attain anger
7:154 when the anger subsided in Moses, he took
8:16 he surely drew the burden of the anger from
16:106 to disbelief, on them is the anger of God
20:81 be not defiant in it so that My anger not alight
20:82 he on whom My anger alights surely will be
20:86 Or wanted you that the anger of your Lord
24:9 fifth that the anger of God be on her if he
42:16 with their Lord and on them is His anger
verb I passive participle (mughādāb)—
against whom one is angry
1:7 ones against whom Thou art angry

2378. GHADBĀN—masculine noun—enraged
7:150 when Moses returned to his folk enraged and
20:86 Then Moses returned to his folk enraged

2379. GHAĐABA—verb III perfect—to be enraged
verb III active participle (mughādāb)—
one who is enraged
21:87 Jonah when he went as one who is enraged

GH D D
2380. GHADDĀ—verb I perfect—to lower
verb I imperfect (yagḥādūda)—to lower
24:30 who believe (m) to lower their sight
24:31 who believe (f) to lower their (f) sight
49:3 Truly those who lower their voices near the
verb I imperative (uğhādūd)—lower
31:19 And be moderate in thy walking and lower

GH T SH
2381. AGH’TASHA—verb IV perfect—to make dark
79:29 and He made its night dark and brought out

GH T Y
2382. GHIṬĀ—masculine noun—screen
18:101 those whose eyes had been screened from
50:22 heedless of this so We removed thy screen

GH F R
2383. GHAFARA—verb I perfect—to forgive
28:16 He forgave him. Truly He is The Forgiving
36:27 that my Lord forgave me and made me one
38:25 So We forgave him that. And truly for him is
42:43 whoever endured patiently and forgave
verb I imperfect (yagḥīfūra)—to forgive
2:58 say: Unburden us of sin! We will you forgive
2:294 forgive whom He wills and He will punish
3:31 God will love you and forgive you your
3:129 He forgives whom He wills and punishes
3:135 And who forgives impieties but God? And
4:48 God forgives not to ascribe partners with
4:48 He forgives other than that whomever He
4:116 God forgives not to ascribe partners with
4:116 He forgives other than that whomever He
4:137 neither will God be forgiving of them nor
4:168 God will never be forgiving of them, nor
5:18 He forgives whom He wills and He punishes
5:40 He punishes whom He wills and He forgives
5:118 if Thou art to forgive them truly Thou
7:23 if Thou wilt not forgive us and have mercy
7:149 Lord not have mercy on us and forgive us
7:161 We will forgive you your transgressions. We
8:29 you of your evil deeds and will forgive you
8:70 He will forgive you and God is Forgiving
9:80 God will never forgive them. That is because
11:47 Thou art to forgive me and have mercy on
12:92 No censure on you this day. God forgive you
14:10 He calls you so that He would forgive you
20:73 we believed in our Lord that He forgive us
24:22 love you not that God should forgive you?
26:51 we are desirous that Our Lord forgive us our
26:82 Whom I am desirous that He will forgive me
33:71 your actions right for you and forgive you
39:53 of the mercy of God. Truly God forgives all
42:37 and indecencies and they forgive when they
45:14 Say to those who believed: Forgive those who
46:31 He will forgive you your impieties and will
47:34 ungrateful, then God will never forgive
48:2 God forgive thee what was former of thy
48:14 He forgives whom He wills and punishes
57:28 He will forgive you. And God is Forgiving,
61:12 He will forgive you your impieties and cause
63:6 God will never forgive them. Truly God
64:14 if you would pardon, overlook and forgive,
64:17 forgive you. And God is Ready to Appreciate,
71:4 He forgive you some of your impieties and
71:7 to them that Thou wouldst forgive them
verb I imperative (ighfīr)—forgive
2:286 pardon us and forgive us and have mercy
3:16 so forgive us our impieties and protect us
3:147 Forgive us our impieties and our
3:193 Our Lord! So forgive Thou our impieties and
7:151 Moses said: Lord! Forgive me and my brother
7:155 Thou art our protector, so forgive us and
14:41 Our Lord! Forgive Thou me and the ones who
23:109 Our Lord! We believed, so forgive us and
23:118 And say: My Lord! Forgive and have mercy
26:86 And forgive my father. Truly he had been
28:16 Truly I did wrong to myself so forgive me
38:35 He said: My Lord! Forgive me and bestow on
40:7 forgive those who repented and followed Thy
59:10 Forgive us and our brothers/sisters
60:5 for those who were ungrateful and forgive us
66:8 forgive us. Truly Thou art Powerful over
71:28 My Lord! Forgive me and ones who are my
verb I imperfect passive (yagḥīfūra)—
to be forgiven
7:169 We will be forgiven. And if an advantage
8:38 themselves, what is past will be forgiven
verb I active participle (ghāfīr)—
one who forgives
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2384. ISTAGHFARA—verb X perfect—to ask for forgiveness
3:135 then they asked for forgiveness for their
4:64 asked for the forgiveness of God and the
4:64 and the Messenger asked for forgiveness for
38:24 he asked for forgiveness of his Lord and fell
63:6 whether thou hadst asked for forgiveness
verb X imperfect (ystaghfiru)—
ask for forgiveness
4:110 asks for forgiveness from God will truly find
5:74 for forgiveness and ask for His forgiveness
8:33 them while they ask for forgiveness
9:80 or thou hast not asked for forgiveness
9:80 if thou hast asked for forgiveness for them
9:113 to ask for forgiveness for one who are
12:98 He said: I will ask forgiveness for you with
18:55 asking forgiveness of their Lord but that
19:47 to thee; I will ask for forgiveness from my
27:46 why you not for forgiveness of God, so
40:7 ask for forgiveness for those who believed
42:5 the praise of their Lord and ask forgiveness
51:18 breaking of the day, they ask for forgiveness
60:4 I will ask for forgiveness for thee and I
63:5 asks forgiveness for you. They twist their
63:6 thou hast not asked not for forgiveness for
verb X imperative (istaghfir)—
ask for forgiveness
2:199 pressed on and ask God for forgiveness
3:159 so pardon them, and ask forgiveness for
4:106 ask God for forgiveness. Truly God had been
9:80 Ask for forgiveness for them or ask not for
11:3 Ask for forgiveness from your Lord. Again,
11:52 my folk! Ask your Lord for forgiveness
11:61 So ask for His forgiveness. Again, repent to
11:90 ask for forgiveness from your Lord. Again,
12:29 Ask thou for forgiveness for thy (f) impiety
12:97 They said: O our father! Ask forgiveness for
24:62 ask God for forgiveness for them. Truly God
40:55 ask for forgiveness for thy impiety and
41:6 So go straight to Him and ask for forgiveness
47:19 there is no god but God and ask forgiveness
48:11 so ask forgiveness for us. They say with their
60:12 of allegiance and ask forgiveness from God
71:10 And I said: Ask for forgiveness of your Lord.
73:20 sublime reward. And ask God for forgiveness
110:3 of thy Lord and ask for His forgiveness
verb X verbal noun (istaghfär)—
asking for forgiveness
9:114 Abraham asking for forgiveness for his
verb X active participle (mustaghfär)—
one who asks for forgiveness
3:17 ones who ask for forgiveness at the breaking

2385. GHAFÜR—masculine noun—forgiving
2:173 a sin for him. Truly God is Forgiving
2:182 is no sin on him. Truly God is Forgiving,
2:199 Truly God is Forgiving, Compassionate
and God had been Forgiving, Compassionate
34:2 And He is The Compassionate, The Forgiving
to Him: A good land and a forgiving Lord
35:28 knowing, Truly God is Almighty, Forgiving
35:30 Truly He is Forgiving, Ready to Appreciate
35:34 our Lord is Forgiving, Ready to Appreciate
35:41 Truly He had been Forbearing, Forgiving
39:53 He is The Forgiving, The Compassionate
41:32 from the Forgiving, Compassionate
42:5 He is The Forgiving, The Compassionate
42:23 is Forgiving, Most Ready to Appreciate
46:8 between you; and He is The Forgiving
48:14 whom He wills. And God had been Forgiving
49:5 been better for them. And God is Forgiving
49:14 your actions at all. Truly God is Forgiving
57:28 He will forgive you. And God is Forgiving
58:2 And truly God is Pardoning, Forgiving
58:12 the means, then truly God is Forgiving
60:7 God is Powerful. And God is Forgiving
60:12 God for them (f). Truly God is Forgiving
64:14 forgive, then truly God is Forgiving
66:1 of thy spouses? And God is Forgiving
67:2 And He is The Almighty, The Forgiving
73:20 Truly God is Forgiving, Compassionate
85:14 He is the The Forgiving, The Loving
20:52 I am a Forgiver of whoever repented and
to the city at a time of heedlessness of its
28:15 to prevail
21:97 Surely we had been in heedlessness of this
21:1 they are ones who turn aside in heedlessness
36:6 warned so they were ones who are heedless
30:7 to come they are ones who are heedless
27:93 Thy Lord is not One Who is Heedless of what
24:23 who accuse the ones who are free, unwary,
23:17 We had not been ones who are heedless of
16:108 and those, they are the ones who are heedless
23:17 We had not been ones who are heedless of
24:23 who accuse the ones who are free, unwary,
27:95 Thy Lord is not One Who is Heedless of what
30:7 to come they are ones who are heedless
36:6 warned so they were ones who were heedless
46:5 supplication to them, ones who are heedless
2:285 and we obeyed so grant Thy forgiveness
2:285 and we obeyed so grant Thy forgiveness
2:175 guidance and punishment for forgiveness
2:221 forgiveness with His permission. And He
2:263 honorable saying and forgiveness are better
2:268 God promises you His forgiveness from
3:133 compete with one another for forgiveness
3:136 Those, their recompense is forgiveness from
3:157 forgiveness and mercy from God are better
degrees from Him and Forgiveness and
5:9 that for them is forgiveness and a sublime
8:4 their Lord and forgiveness and generous
8:74 them is forgiveness and generous provision
11:11 those, for them is forgiveness and a great
13:6 is certainly The Possessor of Forgiveness
22:50 is forgiveness and a generous provision
24:26 them is forgiveness and generous provision
33:35 God has prepared for them forgiveness
34:4 there is forgiveness and a generous provision
35:7 is forgiveness and a great compensation
36:31 good tidings of forgiveness and a generous
41:43 Possessor of Forgiveness, and the Possessor
47:15 forgiveness from their Lord—like ones who
48:29 forgiveness and a sublime compensation
49:3 is forgiveness and a sublime compensation
53:32 Lord is One Who is Extensive in forgiveness
57:20 forgiveness from God and contentment. And
57:21 Move quickly towards forgiveness from your
67:12 is forgiveness and a great compensation
74:56 He is Worthy of granting The Forgiveness
2:263 honorable saying and forgiveness are better
2:268 God promises you His forgiveness from
2:285 and we obeyed so grant Thy forgiveness
71:10 Truly He had been a Forgiver
40:42 you to The Almighty, The Forgiver
39:5 is He not The Almighty, The Forgiver
38:66 them, The Almighty, The Forgiver
20:82 I am a Forgiver of whoever repented and
67:12 is forgiveness and a great compensation
57:20 forgiveness from God and contentment. And
65:6 He is Worthy of granting The Forgiveness
2386. GHAFFÃR—masculine noun—forgiver
to be heedless
2:74 God is not One Who is Heedless of what you
2:85 God is not One Who is Heedless of what you
2:140 God is not One Who is Heedless of what you
2:144 God is not One Who is Heedless of what they
2:149 God is not One Who is Heedless of what you
3:29 and God is not One Who is Heedless of what
6:131 while their people are ones who are heedless
6:132 And thy Lord is not Who is Heedless of
6:156 we had been ones who are heedless of their
7:136 and they had been ones who are heedless
7:146 and had been ones who are heedless of them
7:172 we had been ones who were heedless of this
7:179 Those, they are the ones who are heedless
7:205 not among the ones who are heedless
10:7 and these, they are the ones who are heedless
10:29 your worship certainly ones who are heedless
10:92 are the ones who are heedless of Our signs
11:123 And thy Lord is not Who is Heedless of
12:3 before this among the ones who are heedless
12:13 you are ones who are heedless of him
14:42 that God is One Who is Heedless of what
16:108 and those, they are the ones who are heedless
23:17 We had not been ones who are heedless of
24:23 who accuse the ones who are free, unwary,
27:95 Thy Lord is not Who is Heedless of what
30:7 to come they are ones who are heedless
36:6 warned so they were ones who were heedless
46:5 supplication to them, ones who are heedless
2389. GHAFLA—verb I perfect—to be heedless
4:102 ungrateful wished for you to be heedless
verb I active participle (ghâfîl)—
one who is heedless, one who is unwary
2:74 God is not One Who is Heedless of what you
2:85 God is not One Who is Heedless of what you
2:140 God is not One Who is Heedless of what you
2:144 God is not One Who is Heedless of what they
2:149 God is not One Who is Heedless of what you
3:29 and God is not One Who is Heedless of what
6:131 while their people are ones who are heedless
6:132 And thy Lord is not Who is Heedless of
6:156 we had been ones who are heedless of their
7:136 and they had been ones who are heedless
7:146 and had been ones who are heedless of them
7:172 we had been ones who were heedless of this
7:179 Those, they are the ones who are heedless
7:205 not among the ones who are heedless
10:7 and these, they are the ones who are heedless
10:29 your worship certainly ones who are heedless
10:92 are the ones who are heedless of Our signs
11:123 And thy Lord is not Who is Heedless of
12:3 before this among the ones who are heedless
12:13 you are ones who are heedless of him
14:42 that God is One Who is Heedless of what
16:108 and those, they are the ones who are heedless
23:17 We had not been ones who are heedless of
24:23 who accuse the ones who are free, unwary,
27:95 Thy Lord is not Who is Heedless of what
30:7 to come they are ones who are heedless
36:6 warned so they were ones who were heedless
46:5 supplication to them, ones who are heedless
2390. AGHFALA—verb IV perfect—to make
neglectful
18:28 whose heart We made neglectful of Our
2391. GHAFLAH—feminine noun—with
preposition fi carelesslessness, heedlessness,
inattentive
19:39 be decided yet they are heedless and they
21:1 they are ones who turn aside in heedlessness
21:97 Surely we had been in heedlessness of this
28:15 the city at a time of heedlessness of its
50:22 thou hadst been heedless of this so We
2392. GHALABA—verb I perfect—to vanquish,
to prevail
2:249 How often a faction of a few vanquished a
Those who prevailed over their affair said: Our Lord! Our agony prevailed over us to vanquish, to prevail

Verb I imperfect (yaghlibu)—

to vanquish, to prevail

4:74 the way of God, then is slain or is vanquished
8:65 they will vanquish two hundred. And if there
8:65 a hundred among you, they will vanquish a
8:66 who remain steadfast, they will vanquish
8:66 be a thousand of you, they will vanquish two
30:3 after being vanquished, will prevail
41:26 being recited so that perhaps you will prevail
58:21 I will prevail, truly I and My Messengers
Verb I perfect passive (ghuliba)—
to be vanquished

Vanquished there and turned about as ones
3:12 You will be vanquished and you will be
8:36 again, they will be vanquished and those
Verb I verbal noun (ghalab)—vanquishing
30:3 being vanquished, will prevail
Verb I active participle (ghalib)—
one who is a victor
3:160 then none will be one who is a victor
5:23 you will certainly be ones who are victors
5:56 They are the ones who are victors
7:113 if we had been the ones who are victors
8:48 said: No one will be ones who are victors
12:21 God is One Who is Victor over His command
21:44 Or will they be the ones who are the victors
26:40 if they had been the ones who are victors
26:41 if we had been the ones who are victors
26:44 we will surely be the ones who are victors
28:35 you two will be the ones who are victors
37:116 they had been the ones who are victors
37:173 truly Our armies are ones who are victors
Verb I passive participle (maghlab)—
one who is vanquished
54:10 his Lord saying: I am one who is vanquished

2393. GHULB—masculine noun (plural of agh-)
dense
80:30 and dense, fertile orchards

GH L Z

2394. GHALUZA—verb I perfect—to be harsh
Verb I imperative (ughus)—to be harsh
9:73 hypocrites and be thou harsh against them
66:9 and be thou harsh against them

2395. ISTAGHLAZA—verb X perfect—to be stout
48:29 It then became stout and rose straight on its

2396. GHALİZ—masculine noun—harsh, earnest
3:159 if thou hadst been hard, harsh of heart
4:21 and they (f) took from you an earnest solemn
4:154 We took from them an earnest solemn
11:58 and We delivered them from a harsh

14:17 be dead. And ahead of him will be a harsh
31:24 Again, We will compel them to a harsh
33:7 son of Mary. We took an earnest solemn
41:50 We will cause them to experience a harsh
66:6 and rocks over which are angels, harsh

2397. GHILZAH—feminine noun—harshness
9:123 ungrateful and let them find harshness

GH L F

2398. GHULF—masculine noun (plural of agh-
encased
8:68 they said: Our hearts are encased! Nay!
4:155 Our hearts are encased. Nay! God set a seal

GH L Q

2399. GHALLAQA—verb II perfect—to shut
12:23 she shut the doors and said: Come thou! He

GH L L

2400. GHALLA—verb I perfect—to defraud, to restrict
3:161 whoever defrauds, what he defrauded will
Verb I imperfect (yaghullu)—to defraud, to restrict
3:161 been for a Prophet that he defraud
3:161 whoever defrauds, what he defrauded will
Verb I imperative (ghull)—restrict
69:30 It will be said: Take him and restrict him
Verb I perfect passive (ghulla)—to be restricted
5:64 Restricted were their hands! And they were
Verb I passive participle (maghlūl)—
one who is restricted
5:64 The hand of God is one that is restricted
17:29 make not thy hand be one that is restricted

2401. GHIILL—masculine noun—grudge
7:43 out what was in their breasts of grudges
15:47 We will tear out any grudges from their
59:10 make not in our hearts any grudge against

2402. AGHLLA—masculine noun (plural of ghull)—yokes
7:157 severe tests, and the yokes that had been
13:5 Those will have yokes around their necks
34:33 We assigned yokes around the necks of those
36:8 We laid yokes on their necks up to the chins
40:71 yokes are on their necks and the chains, they
76:4 who are ungrateful chains and yokes and

GH L M

2403. GHULM—masculine noun—boy
3:40 He said: My Lord! How is it I will have a boy
12:19 He said: What good tidings! This is a boy! So
15:53 we give thee good tidings of a knowing boy
18:74 they both set out until when they met a boy
18:80 And for the boy, both his parents had been
18:82 it had been that of two orphan boys in the
19:7 We give thee the good tidings of a boy
| 19:18 | He said: My Lord! How will I have a boy... |
| 19:19 | that I bestow on thee (f) a pure boy... |
| 19:20 | She said: How will I have a boy when no... |
| 37:101 | the good tidings of a forbearing boy... |
| 51:28 | They gave him good tidings of a knowing boy... |

| 20:44 | like molten copper it will bubble in the... |
| 23:54 | thou them for awhile in their obstinacy... |
| 23:63 | hearts are in obstinacy towards of this... |
| 51:11 | are inattentive because of obstinacy... |

| 21:78 | when a herd of the sheep of his folk strayed... |
| 6:146 | and of the cows and the herd of sheep... |

| 7:92 | Shuayb had been as if they had not dwelt in... |

| 2:210 | in the overshadowing of cloud shadows... |
| 7:160 | cloud shadows and We caused to descend the... |
| 25:25 | will be split open with the cloud shadows... |

| 2:41 | know that whatever thing you gain as booty, lawful... |
| 8:69 | Eat of what you gained as booty, lawful... |

| 48:15 | will say when you set out to take the gains... |
| 48:19 | they will take much gain. And God had been... |
| 4:94 | With God is much gain. Thus you had been... |

| 20:18 | from a tree with it for my herd of sheep... |
| 21:78 | when a herd of the sheep of his folk strayed... |

| 7:48 | They would say: Your amassing availed you... |
| 9:74 | revenge only so that God would enrich them... |
| 11:101 | gods availed them not whom they call to... |
| 15:84 | And availed them not what they had been... |
| 26:207 | They would not be availed by what they had... |
| 39:50 | what they had been earning availed... |
| 40:82 | availed them not what they had been... |
| 46:26 | Yet having the ability to hear availed them... |
| 53:48 | and that He, He Enriched and made... |
| 69:28 | My wealth availed me not... |
| 93:8 | thee one who wants, then He enriched thee... |
| 111:2 | His wealth availed him not nor whatever He... |

| 10:71 | there was no cause for doubt in your affair... |

| 21:14 | marriage have restraint until God enriches... |
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36:23 their intercession will not avail me at all
44:41 will not avail another defender at all nor
45:10 is hell. What they earned will avail them
45:19 they will never avail thee against God at all.
52:46 Day when their cunning will avail them not
53:26 will avail nothing at all but after God
53:28 And truly opinion avails them not at all
54:5 far reaching wisdom; yet warnings avail not
58:17 Avails them not their wealth and their
66:10 so they avail them not against God at all
77:31 shade nor availing you against the flaming
80:37 that Day will be a matter that will preoccupy
88:7 It will not fatten nor will it avail hunger
92:11 And his wealth will not avail him when he
verb IV active participle (mughni)—one who avails
14:21 you ones who avail us at all against the
40:47 you so will you be ones who avail us from

2417. GHANIY—masculine noun—rich, sufficient, independent
2:263 by injury, and God is Sufficient, Forbearing
2:267 And know that God is Sufficient, Worthy
2:273 who is ignorant assumes them to be rich
3:37 ungrateful, then truly God is Independent of
3:181 who said: Truly God is poor and we are rich
4:6 had been rich, let him have restraint and
4:131 And God had been Sufficient, Worthy of
4:135 you would be rich or poor, then God is Closer
6:133 Thy Lord is The Sufficient, Possessor of
9:93 permission to stay behind and they are rich
10:68 He is Sufficient; to Him is whatever is in the
14:8 earth altogether. Then truly God is Sufficient
22:64 And truly God, He is The Sufficient, The
27:40 then truly my Lord is Rich, Generous
29:6 Then truly God is Sufficient for the worlds
31:12 then truly God is Sufficient, Worthy of
31:26 Truly God, He is The Sufficient, The Worthy
35:15 And God—He is Sufficient, Worthy of Praise
39:7 are ungrateful, truly God is Independent of
47:38 a miser only to himself. God is Sufficient
57:24 turns away then God, He is The Sufficient
59:7 changing not hands between the rich among
60:6 turns away, then truly God, He is Sufficient,
64:6 And God is Self-Sufficient. And God is Rich,

2418. ISTAGHNA—verb X perfect—to be self-sufficient, to be self-complacent, to be rich
64:6 And God is Self-Sufficient. And God is Rich
80:5 But as for he who was self-complacent
92:8 who was a miser and was self-sufficient
96:7 He considered himself self-sufficient

2419. GHATHA—verb IV perfect—to ask for assistance
verb IV imperfect passive (yughathu)—to be helped with rain
12:49 will be helped with rain and they will press
18:29 they will be helped with rain, water like

2420. ISTAGHATHA—verb X perfect—to cry for help
28:15 among his partisans cried for help against
verb X imperfect (yastagithu)—to cry for help
8:9 you cry for help from your Lord and He
18:29 by its large tent. And if they cry for help
46:17 they will both cry to God for help: Woe unto

2421. GHAAR—masculine noun—cavern
9:40 when they were both in the cavern

2422. GHAARA—verb I perfect—to come into a hollow place
verb I verbal noun (ghawr)—sinking into the ground
18:41 water will be sinking into the ground
67:30 your water be sinking into the ground, who

2423. MAGHAARAH—feminine noun—place of retreat
9:57 a place to creep into or a place of retreat

2424. AGHARA—verb IV perfect—horses making a hostile raid
verb IV active participle (mughir)—one who is a raider
100:3 by the ones who are raiders in the morning

2425. GHASA—verb I perfect—to dive
verb I imperfect (yaghahu)—to dive
21:82 satans were some who dive for him and do

2426. GHAWSA—masculine noun—diver
38:37 the satans and every builder and diver

2427. GHATT—masculine noun—privy
4:43 or one of you drew near from the privy
5:6 drew near from the privy or you have come

2428. GHAWL—masculine noun—headache
37:47 neither headache nor are they intoxicated by

2429. GHAWA—verb I perfect—to err
20:121 rebelled against his Lord and he erred
28:63 We led them into error even as we erred
53:2 your companion went astray nor he erred
verb I verbal noun (ghay)—error
2:256 right judgment became clear from error
7:146 if they see the way of error
7:202 brothers/sisters cause them to increase in error
19:59 followed their lusts so they will meet error
verb I active participle (ghaawi)—one who is in error
7:175 he had been among the ones who are in error
15:42 but ones who are in error followed
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26:91 be advanced for the ones who are in error
26:94 into it, they and the ones who are in error
26:224 As for the poets, the ones who are in error
37:32 Truly we had been ones who are in error

2430. AĞHWĀ—verb IV perfect—to lead into error
7:16 Because Thou hadst led me into error
15:39 Because Thou hadst led me into error
28:63 These are they whom we led into error. We
28:63 error even as we erred. We clear ourselves
37:32 So we led you into error. Truly we had been
verb IV imperfect (yughāwi)—to lead into error
11:34 hadst been wanting to lead you into error
15:39 and I will lead them one and all into error
38:82 certainly lead them one and all into error

2431. GHAWĪY—masculine noun—a hothead
28:18 said to him: Truly thou art clearly a hothead

GH Y B
2432. IGHTĀBA—verb VIII perfect—to backbite
verb VIII imperfect (yaghūtbā)—to backbite
49:12 suspicion is a sin. And spy not nor backbite

2433. GHĀBA—verb I perfect—to be absent
verb I verbal noun (ghayb)—unseen, in one’s absence
2:3 in the unseen and perform the formal prayer
2:33 not say to you that truly I know the unseen
3:44 That is tidings from the unseen We reveal to
3:177 had not been informing about the unseen
4:34 the ones who guard the unseen (?) of what
5:94 knows who fears Him in the unseen
5:109 Thou alone art Knower of the unseen
6:50 nor that I know the unseen nor say I to you
6:59 With Him are the keys of the unseen. None
6:73 He is One Who Knows the unseen and the
7:188 if the unseen had been known to me, I would
9:78 And that God is The Knower of the unseen
9:94 to One Who knows the unseen
9:105 unseen and the visible. Then He will tell you
10:20 Say: Truly the unseen belongs only to God.
11:31 I know the unseen nor I say: Truly I am an
11:49 That is of the tidings of the unseen that We
11:132 to God belongs the unseen of the heavens
12:52 that I betray him not in his absence
12:81 had not been ones who guard the unseen
12:102 That is of the tidings of the unseen that We
13:9 He is One Who knows the unseen
16:77 And to God belongs the unseen of the
18:22 them being their dog, guessing at the unseen
18:26 to Him belongs the unseen of the heavens
19:61 promised His servants in the unseen. Truly
19:78 the unseen or took he to himself a compact
21:49 those who dread their Lord in the unseen
23:92 the One Who Knows the unseen
27:65 heavens and the earth nor the unseen but
32:6 One Who Knows the unseen and
34:3 he is One Who Knows the unseen
34:14 the unseen, they would not have lingered in

2434. GHAYĀBAH—feminine noun—the bottom of a well
12:10 but cast him into the bottom of the well
12:15 agreed to lay him in the bottom of the well

GH Y TH
2435. GAYTH—masculine noun—plenteous rain water
31:34 plenteous rain water down and He knows
42:28 Who sends down plenteous rain water after
57:20 as the likeness of plenteous rain water

GH Y R
2436. GHAYYARA—verb II perfect—to alter
verb II imperfect (yughayyiru)—to alter
4:119 I will command them, and they will alter the
8:53 God will never be One Who Causes to Alter
13:11 by the command of God, truly God alters not
13:11 until they alter what is within themselves
verb II active participle (mughayyir)—
one who causes to alter
8:53 One Who Causes to alter a divine blessing

2437. TAGHAYYARA—verb V perfect—to be modified
verb V imperfect (yataghayyaru)—to be modified
47:15 the taste of which is not modified

2438. GHAYR—preposition—other, without
1:7 not the ones against whom Thou art angry
2:59 other than what was said to them
2:61 and kill the Prophets without right
2:173 what was hallowed to any other than God
2:173 necessity, without being one who is willfully
for whomever He will without reckoning

2:230 she marries a spouse other than him

2:240 their spouses sustenance for a year without

3:21 kill the Prophets without right

3:27 Thou hast willed without stining

3:37 provides to whom He wills without reckoning

3:38 Desire they other than the way of life of God

3:35 whoever be looking for a way of life other

3:112 God and kill the Prophets without right

3:141 He loves not the ones who are excessive

4:111 other than the way of life of God

4:141 resembling and not resembling one another

4:287 ... god other than God brings you nighttime

5:285 what of it was hallowed to other than God

5:302 it will go forth white without evil

5:329 they will be provided in it without reckoning

6:63 Then you would increase me not but in decline

6:73 is a promise, one that will not be belied

7:108 thy Lord willed, a gift that will not be that

7:109 their account, share, in full without being

8:7 one that is unarmed should be yours and

9:39 in exchange for you a folk other than you

9:40 they will be provided in it without reckoning

9:56 are insolent in and on the earth without

10:15 said: Bring us a Recitation other than this or

10:23 are insolent in and on the earth without
Concordance of 2439. GHÂDA-2445. FATAHÅ The Sublime Quran

40:75 had been exultant on the earth without right
41:8 be compensation, that which is unfailing
41:15 grew arrogant on the earth without right
42:42 insolent in and on the earth unrightfully.
43:18 who is without clarity when he is in altercation
46:20 growing arrogant on the earth without right
47:15 are Godfearing—in it are rivers of unpolluted
47:38 other than you in exchange. Again, they will
48:25 and guilt should light on you without
50:31 to the ones who are Godfearing, not far off
51:36 We found in it nothing but a house of ones
52:35 out of nothing or are they ones who are
52:43 Or have they a god other than God? Glory be
56:86 Then why had you not been—if you are not
57:86 is compensation, that which is unfailing
60:28 there is no one who is safe from it
67:13 compensation, that which is unfailing
14:29 So make the minds among humanity yearn
14:43 not back to them; and their minds are void
16:78 the ability to hear and sight and mind so
17:36 the ability to hear and sight and mind
23:78 and sight and mind. But you give little
25:32 We will make firm thy mind by it. And We
28:10 it came to be in the morning that the mind of
32:9 the ability to hear and sight and minds
46:26 the ability to hear and sight and minds
46:26 their minds at all since they had been
53:11 The mind lied not against what it saw
67:23 sight, and minds. But you give little thanks
104:7 that peruses the minds

2439. GHÂDA—verb I perfect—to shrink, to absorb

verb I imperfect (yaghidu)—
to shrink, to absorb

13:8 carries and how much her womb absorbs
verb I perfect passive (ghida)—
to be shrunken

11:44 the water was shrunken and the command of

2440. GHÂZA—verb I perfect—to enrage

verb I imperfect (yaghizu)—
to enrage

9:120 enraging the ones who are ungrateful—or nor
22:15 his cunning causes to put away what enrages
48:29 ones who sow so that He enrage by them the
verb I verbal noun (ghayz)—rage

3:119 bit the tips of their fingers in you at rage
3:119 Say: Die in your rage, truly God is Knowing
3:134 who are the ones who choke their rage
9:15 and put away the rage in their hearts. And
33:25 who were ungrateful in their rage without
67:8 about to burst with rage. As often as a unit
verb I active participle (ghâ'iz)—
one who enranges

26:55 and truly they are ones who enrage us

2441. TAGHAYYAZA—verb V perfect—to irri-

tate

verb V verbal noun (taghayyuz)—
raging furiously

25:12 a far place, they heard it raging furiously

2442. FU'ÅD—masculine noun (plural

af'idah)—mind

6:110 We will turn around and around their minds
6:113 while minds will bend towards it of those
11:120 is so that We make thy mind firm by it

F

2443. FT'AH—feminine noun—faction

2:249 faction of a few vanquished a faction of
3:13 one faction fights in the way of God and the
3:13 been a sign for you in the two factions
4:88 you be two factions concerning the ones who
8:16 or one who moves aside to another faction
8:19 We will revert. And your factions
8:45 When you met a faction, then stand firm
8:48 two factions sighted one another, he receded
18:43 And there is no faction to help him other
28:81 Then there had been not any faction to help

2444. FATA'Å—verb I perfect—to discontinue

12:85 Thou wilt never discontinue remembering

2445. FATAHÅ—verb I perfect—to open, to
give victory, to give deliverance

2:249 you divulge to them what God opened to you
6:44 We opened to them the doors of everything
7:96 We would have opened blessings for them
12:65 when they opened their sustenance, they
15:14 We opened for them a door from heaven and
23:77 we opened a door for them of a severe
48:1 Truly We gave victory to thee, a clear victory
54:11 So We opened the doors of heaven with
verb I perfect passive (futahu)—
to open, to give victory, to explain
34:26 will gather between us. Again, He will explain
35:2 God may open of mercy to humanity, there is
verb I imperative (iftah)—
give victory, give deliverance
7:89 we put our trust. Our Lord! Give victory
26:118 victory and deliver me and whoever is with me
verb I perfect passive (futihu)—
to be let loose, to be flung open
21:96 Gog and Magog are let loose and they slide
39:71 the doors of it will be flung open. Ones who
39:73 its doors were let loose, ones who are its
78:19 and the heaven will be let loose and would
verb I verbal noun (fath)—victory
4:141 if there had been a victory from God
5:52 God brings a victory or a command from Him
8:19 the victory and if you refrain yourselves

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26:118 victory and deliver me and those with me
32:28 When is this victory if you had been ones
32:29 Day of Victory there will be no profit for
48:1 Truly We gave victory to thee, a clear victory
48:18 on them and He repaid them with a victory
48:27 assigned other than that a victory near at
57:10 whoever spent before the victory and fought
61:13 thing you love. Help is from God and victory
110:1 the help of God drew near and the victory

verb I active participle (fātih)—
one who is a deliverer

7:89 art Best of ones who are deliverers

2446. FATTAHA—verb II perfect—to open up
verb II imperfect passive (yufattaḥu)—
to be opened up
7:40 the doors of heaven will not be opened up to
verb II passive feminine participle (mufattahah)—that which is opened up
38:50 the doors, ones that are opened up for

2447. ISTAFTAHA—verb X perfect—to seek
judgment, to ask for victory
14:15 sought judgment and frustrated was every
verb X imperfect (yastafti=u)—
to seek judgment, to ask for victory
2:89 before that, they had been asking for victory
8:19 If you seek a judgment then surely drew

2448. FATTĀH—masculine noun—opener
34:26 The Truth between us and He is The Opener

2449. MAFĀTIH—masculine noun (plural of miftāḥ)—keys
6:59 With Him are the keys of the unseen. None
24:61 or of that for which you possess its keys or
28:76 the treasures which truly the keys of it were

2450. FATARA—verb I perfect—to decrease
verb I imperfect (yafturu)—to decrease
21:20 nighttime and daytime. They never decrease

2451. FATTARA—verb II perfect—to weaken
verb II imperfect passive (yufattaru)—
to be decreased
43:75 be decreased for them and they will be ones

2452. FATRAH—feminine noun—interval
5:19 after an interval without Messengers—so

2453. FATAQA—verb I perfect—to unstitch
21:30 had been interwoven and We unstitched

2454. FATĪL—masculine noun—in the least
4:49 Wrong will not be done to them in the least
4:77 you will not be wronged in the least
17:71 will not be done to them in the least
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10:85 Make us not a temptation for the folk, the o
17:60 but as a test for humanity—and the tree—
21:35 try you with the worst and good as a test.
21:111 that perhaps it will be a test for you and
22:11 And if a test lit on him, he turned completely
22:53 makes what Satan casts a test for those who
24:63 command beware so that a test should not
25:20 And We made some of you as a test for some
21:111 that perhaps it will be a test for you and
22:11 And if a test lit on him, he turned completely
22:53 makes what Satan casts a test for those who
24:63 command beware so that a test should not
25:20 And We made some of you as a test for some

24:63 Make us not a cause of their pleasure for
26:15 wealth and your children are only a test.

60:5 Make us not be a cause of their pleasure for
64:15 thread in it ways through ravines

22:53 makes what Satan casts a test for those who
24:63 command beware so that a test should not
25:20 And We made some of you as a test for some
22:11 And if a test lit on him, he turned completely
22:53 makes what Satan casts a test for those who

21:35 try you with the worst and good as a test.
21:111 that perhaps it will be a test for you and
22:11 And if a test lit on him, he turned completely
22:53 makes what Satan casts a test for those who
24:63 command beware so that a test should not
25:20 And We made some of you as a test for some

2457. AFTÄ—verb IV perfect—to pronounce, to render an opinion
verb IV imperfect (yufti)—
to pronounce, to render an opinion
4:127 advice about women. Say: God pronounces
4:176 for advice. Say: God pronounces to you
verb IV imperative (afti)—render an opinion
12:43 O Council: Render an opinion to me about
12:46 O thou just person! Render an opinion to us
27:32 She said: O Council! Render me an opinion

2458. ISTAFTÄ—verb X perfect—to ask for advice
verb X imperfect (yastafti)—to ask for advice
4:127 they ask thee for advice about women. Say:
4:176 They ask thee for advice. Say: God
12:41 be decided about which you ask for advice
18:22 argumentation and ask not for advice about
37:11 So ask them for advice: Are they stronger in
37:149 ask them for advice: Are daughters for thy

2459. FATÄ—masculine noun (plural fityän)—spiritual warrior (m)
12:30 great one solicits her spiritual warrior (m)
12:36 him in the prison two spiritual warriors (m)
12:62 he said to his spiritual warrior (m): Lay their
18:10 when the spiritual warriors (m) took shelter
18:13 they were spiritual warriors (m) who
18:60 Moses said to his spiritual warrior (m)
18:62 he said to his spiritual warrior (m)
21:60 We heard a spiritual warrior (m) mention

2460. FATAYÄT—feminine noun (plural of fatä)—spiritual warrior (f)
4:25 who are believers (f), spiritual warriors (f)
24:33 your spiritual warriors (f) against their (f)

F J J

2461. FAJJ—masculine noun (plural fijjä)—ravine
21:31 We made in it ravines as ways so that
22:27 They will approach from each deep ravine
71:20 thread in it ways through ravines

F J R

2462. FAJARA—verb I—perfect—to act immorally, to gush out
verb I imperfect (yafruru)—
to act immorally, to gush out
17:90 until thou hast a fountain gush out of the
75:5 being wants to act immorally in front of him
verb I verbal noun (fujär)—acting immorally
91:8 inspired it to its acting immorally and God-
verb I active participle (fajir, plural fajarah, fujjar)—one who acts immorally
38:28 as the ones who acted immorally
71:27 and they will but procreate immoral ingrates
80:42 who are ungrateful, ones who act immorally
82:14 And truly the ones who act immorally will be
83:7 of the ones who act immorally is in Sijjin

2463. FAJJARA—verb II perfect—to cause to gush forth
18:33 We caused a river to gush forth in the midst
36:34 and We caused a spring to gush forth
54:12 We caused the earth to gush forth with
verb II imperfect (yafajaru)—
to cause to gush forth
17:91 Thou hast caused rivers to gush forth in its
76:6 of God will drink, causing it to gush forth
verb II perfect passive (fujjar) to cause to be gushed forth
82:3 the seas will be caused to gush forth
verb II verbal noun (tafjar)—
crushing to gush forth
17:91 forth in its midst with a gushing forth
76:6 causing it to gush forth, a great gushing

2464. TAFAJJARA—verb V perfect—to gush forth
verb V imperfect (yatafjaru)—to gush forth
2:74 are some that rivers gush forth from it

2465. INFAJJARA—verb VII perfect—to run out
2:60 then twelve springs ran out from it

2466. FAJR—masculine noun—dawn
17:87 clear to you from the black thread at dawn
17:78 the recital at dawn; truly the dawn recital
17:78 truly the dawn recital had been one that is
24:58 Before the dawn formal prayer, when you
89:1 By the dawn
97:5 Peace it is until the time of the rising dawn

F J W

2467. FAJWAH—feminine noun—a fissure
18:17 the left while they were in a fissure

F H SH

2468. FAHSHÄ—feminine noun—depravity
2:268 with poverty and commands you to depravity
7:28 Say: Truly God commands not depravities
We turn away from him evil and depravity
He prohibits depravity and ones who are
formal prayer prohibits depravity and that
Truly he commands you to evil and depravity

FĀHISAH—feminine noun (plural fawāish)—indecency
3:135 when they committed an indecency
4:15 approach indecency among your wives
4:19 unless they approach a manifest indecency
4:22 it had been an indecency and repugnant and
4:25 wedlock, if they (f) approached indecencies
6:151 And come not near any indecencies whether
7:27 when they committed an indecency, they
7:33 Say: My Lord forbade not but indecencies
7:80 You approach indecency such as has not
17:32 Truly it had been a great indecency! How
24:21 he commands depravity, and that which is
29:45 formal prayer prohibits depravity and that

FALKAH—masculine noun—boastful
4:36 not ones who had been proud, boastful
11:10 Truly he becomes glad, boastful
31:18 Truly God loves not any proud boaster
57:20 mutual boasting among you and a rivalry in

TAFKHARA—verb VI perfect—to boast
verb VI verbal noun (tafkhur)—mutual boasting
57:20 mutual boasting among you and a rivalry in

FAKHKHAR—masculine noun—potter’s clay
55:14 being from earth mud like potter’s clay

FADY—verb I perfect—to take ransom
verb I verbal noun (fidā)—ransom taking
47:4 toward them or take ransom for them until

FAD—verb III perfect—to redeem
verb III imperfect (yufādī)—to redeem
2:85 redeem them, although expelling them is

IFTAD—verb VIII perfect—to offer for redemption, to offer for ransom
verb VIII imperfect (yaftadī)—to offer for redemption, to offer for ransom

FIDYAH—feminine noun—ransom, redemption
2:184 who cannot fast is a redemption of food for
2:196 redemption of formal fasting or charity or a
57:15 Day ransom will not be taken from you nor

FURT—masculine noun—water of the sweetest kind
25:53 agreeable and water of the sweetest kind
35:12 This is agreeable, water of the sweetest kind.
77:27 you with water of the sweetest kind

FARTH—masculine noun—waste products
16:66 is in their bellies—between waste and blood

FARJA—verb I perfect—to cleave asunder
verb I perfect passive (furija)—to be cleaved asunder
77:9 when the heaven will be cleaved asunder

FARJ—masculine noun (plural furj)—gap, private parts
21:91 she who guarded her private parts, then We
23:5 they, those who of their private parts are
24:30 keep their private parts safe. That is purer
24:31 keep their (f) private parts safe and not
33:35 males who guard their private parts
50:6 And there are not any gaps in it
66:12 of her private parts, so We breathed into it of
70:29 who are ones who guard their private parts

FARHA—verb I perfect—to be glad, to exult
verb I imperfect (yafrahu)—to be glad, to exult
6:44 Until when they were glad with what they
9:81 ones who are left behind were glad of their
10:22 with the good wind and they were glad in it
13:26 They were glad in this present life and there
30:36 to experience mercy, they were glad of it
40:83 they were glad in the knowledge that they
42:48 he was glad in it; but when evil deeds light

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2482. FARIH—masculine noun—glad, exultant
   3:170 glad for what God gave them of His grace
   9:50 And they turn away and they are glad
   11:10 from me! Truly he becomes glad, boastful
   23:53 among them, each party glad with what was
   28:76 truly God loves not the exultant
   30:32 had been partisans, each party glad with

F R D

2483. FARD—masculine noun (plural furūdā)—one by one, individually, unassisted
   6:94 you drew near Us one by one as We
   19:80 says and he will approach Us individually
   19:95 will be ones who arrive to Him individually
   21:89 Forsake me not unassisted and Thou art
   34:46 by twos and one by one. Again, reflect. There

F R D S

2484. FIRDAWS—masculine noun—Paradise
   18:107 theirs had been the Gardens of Paradise for
   23:11 will inherit Paradise. They are ones who will

F R R

2485. FARRA—verb I perfect—to run away
   26:21 So I ran away from you when I feared you.
   33:16 will never profit you that you ran away
   64:8 that ran away from a lion
   verb I imperfect (yaffirru)—to run away
   62:8 Say: Truly the death that you run away
   80:34 that Day a man will run away from his
   verb I imperative (furru)—run away
   51:50 run away towards God. Truly I am to you a
   verb I verbal noun (farrū)—running away
   18:38 running away, and wouldst certainly be
   33:13 not exposed. They want only to run away
   33:16 Say: Running away will never profit you that
   71:6 increases not but their running away

2486. MAFARR—masculine noun—a place to run away to
   75:10 on that Day: Where is a place to run away to

F R SH

2487. FARASHA—verb I perfect—to spread forth
   51:48 earth, We spread it forth. How excellent are
   verb I verbal noun (farsh)—slaughter
   6:142 as beasts of burden and some for slaughter

2488. FIRASH—masculine noun (plural furush)—place of restfulness
   2:22 the earth for you as a place of restfulness
   55:54 on places of restfulness, the inner
   56:34 And it is an exalted place of restfulness

2489. FARASH—masculine noun—moth
   101:4 humanity will be like dispersed moths

F R D

2490. FARADA—verb I perfect—to undertake
   a duty, to impose
   2:197 whoever undertook the duty of pilgrimage to
   2:237 you undertook the duty of a dowry portion
   2:237 then half of what you undertook as a duty
   24:1 and We imposed laws in it. We caused to
   28:85 Who imposed the Quran for thee will be one
   33:38 what is undertaken by him as a duty from
   33:50 Surely We know what We imposed on them
   66:2 God imposed on you the dissolution of such o
   verb I imperfect (yafridu)—
   to undertake a duty, to impose
   2:236 touch not nor undertake a duty to them (f) of
   verb I passive participle (mafrūd)—
   that which is apportioned
   4:7 little or it was much—an apportioned share
   4:118 of Thy servants, an apportioned share

2491. FARIDAH—feminine noun—dowry portion, duty
   2:236 a duty to them (f) of a dowry portion
   2:237 you undertook the duty of a dowry portion
   4:11 This is a duty to God, truly God had been
   4:24 their bridal due as their dowry portion
   4:24 agreed on among yourselves after the duty
   9:60 This is a duty to God. And God is Knowing,

2492. FĀRID—feminine noun—old
   2:68 old nor virgin—middle-aged between them

F R T

2493. FARATA—verb I perfect—to exceed against
   verb I imperfect (yafrūta)—to exceed against
   20:45 we fear that he should exceed against us or

2494. FARRATA—verb II perfect—to neglect
   6:31 What a regret for us that we neglected
   6:38 We neglected not anything in the Book
   12:80 before that you neglected your duty with
   39:56 I neglected in my responsibility to God and
   verb II imperfect (yufarritu)—to neglect
   6:61 gathered him to themselves and they neglect

2495. AFRATA—verb IV perfect—to be made to hasten
   verb IV passive participle—
   one who is made to be hastened
   16:62 they will be ones to be made to hasten to it

2496. FURUṬ—masculine noun—all excess
   18:28 desires and whose affair had been excess

F R Ċ

2497. FARČ—masculine noun—a branch
   14:24 that is firm and its branches are in heaven

F R Ć N

2498. FIRAWN—proper noun—Pharaoh
   2:49 delivered you from the people of Pharaoh
   2:50 and We drowned the people of Pharaoh
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3:11 in like manner of the people of Pharaoh
7:103 to Pharaoh and his Council, but they did
7:104 And Moses said: O Pharaoh! Truly I am a
7:109 The Council of the folk of Pharaoh said:
7:113 are sorcerers drew near Pharaoh. They
7:123 Pharaoh said: You believed in Him before I
7:127 And the Council of the folk of Pharaoh said:
7:130 We took the people of Pharaoh with years of
7:137 what Pharaoh and his folk had been crafting
7:141 We rescued you from the people of Pharaoh
8:52 In like manner of the people of Pharaoh and
8:54 in like manner of the people of Pharaoh
8:54 We drowned the people of Pharaoh. And they
10:75 up after them Moses and Aaron to Pharaoh
10:79 Pharaoh said: Bring to me every one who is a
10:83 of the fear of Pharaoh and his Council that
10:83 Pharaoh was one who exalted himself on the
10:88 Our Lord! Thou hast given to Pharaoh and
10:90 Children of Israel over the sea and Pharaoh
11:97 to Pharaoh and his Council but they
11:97 Pharaoh and the command of Pharaoh was
11:97 and the command of Pharaoh was not well-
14:6 He rescued you from the people of Pharaoh
17:101 Then Pharaoh said to him: Truly O Moses, I
17:102 And truly O Pharaoh, I think that thou be
20:24 Go thou to Pharaoh! Truly he was defiant
20:43 Go both of you to Pharaoh. Truly he has
20:60 So Pharaoh turned away. Then he gathered
20:78 Pharaoh and his army pursued them. Then
20:79 Pharaoh caused his folk to go astray and he
23:46 to Pharaoh and his Council. Then they grew
26:11 of Pharaoh: Will they not be Godfearing
26:16 of you approach Pharaoh and say: We are
26:23 Pharaoh said: And what is the Lord of the
26:41 sorcerers drew near, they said to Pharaoh
26:44 staffs and said: By the vainglory of Pharaoh
26:53 Then Pharaoh sent to the cities ones who
27:12 nine signs to Pharaoh and his folk. Truly
28:3 of Moses and Pharaoh with The Truth for a
28:4 Pharaoh exalted himself on the earth and
28:6 on the earth. And We cause Pharaoh and
28:8 the people of Pharaoh picked him out to be
28:8 Pharaoh and Haman and their armies had
28:9 the woman of Pharaoh said: He will be a
28:32 to Pharaoh and his Council. Truly they had
28:38 Pharaoh said: O Council! I knew not of any
29:39 Korah and Pharaoh and Haman and
31:12 them denied and Ad and Pharaoh, the
40:24 Pharaoh and Haman and Korah. But they
40:26 Pharaoh said: Let me kill Moses and let him
40:28 man of the family of Pharaoh, who keeps
40:29 of God if it drew near to us? Pharaoh said
40:36 Pharaoh said: O Haman! Build for me a
40:37 was made to appear pleasing to Pharaoh
40:37 from the way. And the cunning of Pharaoh
40:45 while surrounded the people of Pharaoh an
40:46 Cause the people of Pharaoh to enter the
43:46 We sent Moses with Our signs to Pharaoh
43:51 Pharaoh proclaimed to his folk, he said: O
44:17 We tried a folk of Pharaoh before them when
44:31 Pharaoh. Truly He had been one who exalts
50:13 and Ad and Pharaoh and the brothers of Lot
51:38 Moses, when We sent him to Pharaoh with a
54:41 near the warning to the people of Pharaoh
66:11 Pharaoh and his actions and deliver Thou
66:11 Behold the woman of Pharaoh. She said: My
69:9 Pharaoh and those who drew near before
73:15 witness to you, as We sent to Pharaoh
73:16 Pharaoh rebelled against the Messenger so
79:17 Go thou to Pharaoh. Truly he was defiant
85:18 of Pharaoh and of Thamud
89:10 And with Pharaoh, the possessor of the

F R G H

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FSQ

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23:78 and on them and on boats you are carried
6:96 God who is One Who Causes to Break Forth

2563. INFALAQA—verb VII perfect—to be divided
26:63 it divided and each had been a separate part

2564. FALAQ—masculine noun—daybreak
113:1 Say: I take refuge with the Lord of Daybreak

2565. FALAQ—verb I perfect—to break forth
verb I active participle (fāliq)—
one who causes to break forth

6:95 Who Causes to Break Forth the grain and
6:96 God who is One Who Causes to Break Forth

2566. FULK—common noun—boat
12:94 Joseph. If you not think me weak of mind

2567. FALAK—masculine noun—orbit
21:33 and the moon; each swimming in orbit
36:40 the daytime. They each swim in an orbit

2568. FULĀN—masculine noun—so-and-so
25:28 I had not taken to myself so-and-so as a

2569. FANNADA—verb II perfect—to dote
verb II imperfect (yuffannidu)—weak of mind
12:94 Joseph. If you not think me weak of mind

2570. AFNĪN—masculine noun (plural of fanan, fann)—wide shade
55:48 Possessor of wide shade

2571. FANĪ—verb I perfect—to vanish
verb I active participle (fānī)—one who is being annihilated
or on it are ones who are being annihilated

F H M

2572. FAHHAMA—verb II perfect—to cause to understand
21:79 So We caused Solomon to understand it. And

F W T

2573. FĀTA—verb I perfect—to slip away from
3:153 for what slipped away from you, nor for
57:23 you not grieve over what slipped away from
60:11 if any slipped away from you of your spouses
verb I verbal noun (fa'at)—escape
34:51 there is no escape and they would be taken

2574. TAFĀWATA—verb VI perfect—to pass away
verb VI verbal noun (tafawut)—imperfection
67:3 not seen any imperfection in the creation of

F W J

2575. FAWJ—masculine noun (plural afwaj)—a unit
110:2 entering into the way of life of God in units
27:83 And on a Day We will assemble a unit out of
38:59 This is an army unit, one that rushes in with
67:8 about to burst with rage. As often as a unit
78:18 is blown. Then you approach in units

F W R

2576. FĀRA—verb I perfect—to boil
11:40 Our command drew near and the oven boiled
23:27 Our command drew near and the oven boiled
verb I imperfect (yafaru)—to boil
67:7 they would hear it sighing while it is boiling
verb I verbal noun (fa'ur)—instantly
3:125 instantly here, your Lord will reinforce you

F W Z

2577. FĀZA—verb I perfect—to win a triumph
3:185 to enter the Garden surely won a triumph
33:27 surely won a triumph, a sublime triumph
verb I imperfect (ya'fuzu)—to win a triumph
4:73 won a triumph, winning a sublime triumph
verb I verbal noun (fa'uz)—winning a triumph
4:13 And that is the winning the sublime triumph
4:73 won a triumph, winning a sublime triumph
5:119 That is the winning the sublime triumph
6:16 And that is the winning the clear triumph
9:72 That, it is the winning the sublime triumph
9:89 That is the winning the sublime triumph
9:100 That is the winning the sublime triumph
9:111 That, it is the winning the sublime triumph
10:64 That, it is the winning the sublime triumph
33:71 surely won a triumph, a sublime triumph
37:60 it is the winning the sublime triumph
40:9 And that is the winning the sublime triumph
44:57 will be the winning the sublime triumph
45:30 That will be the winning the clear triumph
48:5 God a winning of a sublime triumph
57:12 That, it is the winning the sublime triumph
61:12 That is the winning the sublime triumph
64:9 That will be winning the sublime triumph
85:11 That will be the Great Triumph
verb I active participle (fa'iz)—one who is victorious
9:20 those, they are the ones who are victorious
23:111 they, they are the ones who are victorious
24:52 those, they are the ones who are victorious
59:20 they are the ones who are victorious

2578. MAFAZ—masculine noun—a place of security
78:31 Godfearing, there is a place of security

2579. MAFAZAH—feminine noun—to be kept safe
3:188 assume not, then, that they will be kept safe
39:61 who were Godfearing, keeping them safe

F W D

2580. FAWWADA—verb II perfect—to commit a matter to someone for judgment
verb II imperfect (yafawwudu)—to commit a matter to someone for judgement
40:44 what I say to you. I commit my affair to God

F W Q

2581. AFQA—verb IV perfect—to recover
7:143 he recovered he said: Glory be to Thee!

2582. FAUQA—preposition—above, a delay, space of time, over, more than
2:26 parable even of a gnat or above it
2:63 and We exalted the mount above you
2:93 We exalted the mount above you
2:212 who were Godfearing will be above them
3:55 those who followed thee above those who
4:11 if there had been women, more than two,
4:154 We exalted the mount above them for their
5:66 have eaten in abundance from above
6:18 He is The One Who is Omniscient over His
6:61 He is The One Who Is Omniscient over His
6:65 from above you or from beneath your feet or
6:165 and exalted some of you above some others
7:41 will be their cradling and above them
7:127 we are ones who are ascendant over them
7:171 when We shook up the mountain over them
8:12 above their necks and strike each of their
12:36 I see myself carrying bread over my head
12:76 and above possessors of knowledge is One
14:26 that was uprooted from above the earth, so it
16:26 and the roof fell down upon them from above
16:50 fear their Lord above them and accomplish
16:88 We increased them in punishment above their
22:19 Over their heads, scalding water will be
23:17 We created above you seven tiers. We had
24:40 above which is a wave, above which are
24:40 which is a wave, above which are
24:40 which are clouds, shadows, some above
29:55 punishment overcomes them from above
33:10 drew near you from above you and from
39:16 will have overshadowings above from the
39:20 with the highest chambers built above them
41:10 He made on it firm mountains from above it
42:5 about to split asunder from above them
43:32 And exalted are some of them above some
44:48 unloose over his head the punishment of
49:2 Exalt not your voices above the voice of the
50:6 Look they not on the heaven above them,
67:19 Consider they not the birds above them ones
78:12 And We built over you seven superior ones

2583. FAWAQ—masculine noun—holding back
38:15 but one Cry. There was no holding it back

2584. FUM—masculine noun—garlic
2:61 its cucumbers and its garlic and its lentils

2585. FAH—masculine noun (plural aftaah)—mouth
3:118 hatred showed itself from their mouths and
3:167 They say with their mouths what is not in
5:41 We believed with their mouths while their
9:8 They please you with their mouths, but their
9:30 it is the saying with their mouths; they
9:32 the light of God with their mouths
13:14 it should reach his mouth, but it is not that
14:9 their hands into their mouths in denial
18:5 is a word that goes forth from their mouths
24:15 your tongues and said with your mouths
33:4 That is but a saying of your mouths. And
36:65 On this Day We will seal over their mouths
61:8 the light of God with their mouths

2586. FAA’—verb I perfect—to change one’s mind
2:226 if they changed their minds, then truly God
49:9 one who is insolent until it changed its mind
verb I imperfect (yafi’u)—to change one’s mind
49:9 Then if it changes its mind

2587. AFAA’—verb IV perfect—to give as spoils of war
33:50 those that God gave thee as spoils of war and
59:6 God gave as spoils of war to His Messenger
59:7 God gave as spoils of war to His Messenger

2588. TAFAYYA’A—verb V perfect—to cast one’s shadow this way and that
verb V imperfect (yatafayya’u)—to cast one’s shadow to one side or another
16:48 casts its shadow to the right and to the left

2589. FADA—verb I perfect—to overflow

2590. FADA—verb IV perfect—to press on, to mutter, to pour on
2:198 And when you pressed on from Arafat
2:199 press on from where humanity pressed on
24:14 punishment for what you muttered
verb IV imperative (aful)—to press on, to mutter, to pour on
10:61 bear witness over you when you press on it
46:8 what you press on about; He sufficed as a
verb IV imperative (aful)—press on, pour
2:199 press on from where humanity pressed on
7:50 Pour some water on us or some of what God

2591. FIL—masculine noun—elephant
105:1 with the Companions of the Elephant

2592. QAF—letter at beginning of a chapter of the Quran
50:1 Qaf. By the glorious Quran

2593. QABAHA—verb I perfect—to abhor
verb I passive participle (maqbuah)—one who is spurned
28:42 be of the ones who were to be spurned

2594. AQBARA—verb IV perfect—to bury
80:21 again, He caused him to die and be buried

2595. QABR—masculine noun (plural qubur)—a grave
9:84 nor stand up at his grave. Truly they were
22:7 will raise up whoever is in the graves
35:22 one who causes to hear whoever is in graves
60:13 of the occupants of the graves
82:4 and when the graves will be scattered about
100:9 that when all that is in the graves will be

2596. MAQABIR—feminine noun (plural of maqbarah)—a cemetery
102:2 until you stopped by the cemetery

2597. IQTABASA—verb VIII perfect—to borrow a light
57:13 Wait for us that we will borrow a light

2598. QABAS—masculine noun—a firebrand
20:10 some firebrand from there or I find guidance
27:7 I will approach you with a flaming firebrand
20:96 I seized a handful of dust from the foot prints
25:46 Again, We seized it to Us an easy seizing
verb I imperfect (yaqbiḍu)—to seize, to close
2:245 God seizes and extends and you are returned
9:67 which is honorable and close their hands
67:19 closing their wings? Nothing holds them
verb I verbal noun (qabd)—seizing
25:46 Again, We seized it to Us an easy seizing
verb I passive participle (maqbuḍ)—that which is held in hand
2:245 God seizes and extends and you are returned
9:67 which is honorable and close their hands
67:19 closing their wings? Nothing holds them

2600. QAB$AH—feminine noun—handful
20:96 I seized a handful of dust from the foot
39:67 the earth altogether will be His handful. On

2601. QABILA—verb I perfect—to accept
verb I imperfect (yaqbalu)—to accept
9:104 Know they not that God is He Who accepts
24:4 strokes and never accept their testimony
42:25 He accepts the remorse of His servants and
verb I imperfect passive (yuqbalu)—to be accepted
2:48 nor will intercession be accepted from it nor
2:123 nor will the equivalent be accepted from it
3:85 submission to God, it will never be accepted
3:90 their remorse will never be accepted
3:91 it will not be accepted from anyone
9:54 prevented being accepted their contributions
verb I verbal noun (qabil)—acceptance
3:37 her with the very best acceptance
verb I active participle (qabil)—one who accepts
40:3 impieties and The One Who Accepts remorse

2602. AQBALA—verb IV perfect—to come forward
12:71 They said coming forward: What is it that
12:82 of the caravan in which we came forward
37:27 some of them came forward to some others
37:50 some of them will come forward to some
37:94 Then the people came forward towards him
51:29 Then his woman came forward with a loud
52:25 some of them will come forward to some
68:30 came forward, some with some others
verb IV imperative (aqbil)—come forward
28:31 O Moses! Come forward and fear not. Truly

2603. TAQABBALA—verb V perfect—to receive
3:37 her Lord received her with the very best
verb V imperfect (yatqabbalu)—to receive
5:27 surely kill thee; he said: Truly God receives
46:16 Those are those from whom We will receive
verb I imperative (taqabal)—receive
2:127 Our Lord! Receive it from us. Truly Thou,
3:35 that which is dedicated—so receive Thou this
14:40 from my offspring also. Our Lord! Receive
verb I perfect passive (tuqabbila)—to be received
5:27 from one of them but there was non-acceptance
5:36 would not be received from them and for them
verb I imperfect passive (yuqabbalu)—non-acceptance
5:27 one of them but there was non-acceptance from
9:53 there will be only non-acceptance

2604. TAQBALA—verb VI perfect—to face one another
verb VI active participle (mutaqabil)—one who faces another
15:47 and sisters on couches, one facing the other
37:44 on couches—ones who face one another
44:53 and brocade, ones who face one another
56:16 ones who are facing one another

2605. ISTAQBALA—verb X perfect—to proceed towards
verb X active participle (mustaqbil)—proceeding towards
46:24 it as a dense cloud proceeding towards

2606. QIBLAH—feminine noun—direction of formal prayer
2:142 from their direction of formal prayer to
2:143 not the direction of the formal prayer
2:144 thee to a direction of formal prayer
2:145 not heed thy direction of formal prayer
2:145 heeds their direction of formal prayer
2:145 the direction of the other’s formal prayer
10:87 houses a direction of formal prayer and

2607. QABIL (1)—feminine noun (plural qabiliation types
7:27 he and his type sees you whereas you see
49:13 into peoples and types that you recognize one

2608. QABIL (2)—masculine noun—a warranty
17:92 brought God and the angels as a warranty

2609. QIBAL—masculine noun or preposition—capable, towards
2:177 towards the East or the West
27:37 which they will not be capable and we will
57:13 is mercy and that which is outward is towards
70:36 ones who run forward towards thee, eyes

2610. QUBUL—masculine noun—face to face, with min qubul from the front
12:26 been torn from the front then she is
6:111 face to face, yet they would not believe
18:55 approaches them the punishment face to face

2611. QABIL—preposition—before
2:4 what was caused to descend before thee
2:25 This is what we were provided before
2:21 those who were before you so that perhaps
2:89 before that, they had been asking for victory
2:91 kill you the Prophets of God before if you

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10:74 believing in what they denied before of it
10:39 the interpretation. Thus those who were before
10:16 in expectation among you a lifetime before
10:13 We caused to perish generations before you
10:11 people of Pharaoh and those before them
10:93 forbade to himself before the Torah is sent
10:37 Customs passed away before you. So journey
10:14 you had been coveting death before you were
10:14 Surely Messengers passed away before him
10:16 the Book and wisdom and truly before that
10:13 Messengers brought about to you before
10:10 denied thee, surely Messengers before thee
10:16 from those who were given the Book before
4:26 to customs of those who were before you
4:47 before We obliterate faces, and repel them
4:60 and what was caused to descend before thee
4:94 Thus you had been like this before
4:131 those who were given the Book before you
4:136 Book that He caused to descend before
4:159 but will surely believe in Jesus before his
4:162 and what was caused to descend before thee
4:164 and Messengers We related to thee before
5:5 those who were given the Book before you
5:34 but for those who repented before you have
5:37 among those who were given the Book before
5:39 and what was caused to descend before,
5:75 Surely Messengers passed away before him
5:77 of the folk who surely went astray before
5:102 Surely the folk asked about them before you.
6:6 they not how many a generation before them
6:10 Messengers were ridiculed before thee
6:28 what they had been concealing before
6:34 Messengers before thee were denied
6:42 We sent to communities that were before
6:84 And Noah We guided before and among his
6:148 denied those who were before them until they
6:156 to two sections before us. And truly we had
6:158 not profit a person if he believed not before
7:178 the communities that passed away before
7:33 approaches, those who forgot it before
7:37 Pharaoh said: You believed in Him before I
7:129 before thou hast approached us and after
7:56 wouldst cause them to perish and me before
7:173 Or you not say: Our fathers before us
7:82 of the people of Pharaoh and of those before
7:84 those before them. They denied the signs of
7:87 against thee, they surely betrayed God before
7:90 those who were ungrateful before. God took
7:91 they were looking for dissension before
7:95 say: Surely we took our commands before
7:69 Like those before you who had been with
7:70 them not the tidings of those before them
7:107 against God and His Messenger before
10:13 We caused to perish generations before you
10:16 in expectation among you a lifetime before
10:39 the interpretation. Thus those who were before
10:74 believing in what they denied before of it

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2:108 Moses was asked before and whoever takes
2:118 thus said those who were before them like
2:183 it was prescribed for those who were before
2:198 you had been before this certainly of the
2:237 if you divorced them before you touch them
2:254 before a Day approaches when there is
2:286 Thou hadst troubled those who were before
3:11 people of Pharaoh and those before them
3:93 forbade to himself before the Torah is sent
3:137 Customs passed away before you. So journey
3:143 you had been coveting death before you were
3:144 Surely Messengers passed away before him
3:164 the Book and wisdom and truly before that
3:183 Messengers brought about to you before
3:184 denied thee, surely Messengers before thee
3:186 from those who were given the Book before
4:26 to customs of those who were before you
4:47 before We obliterate faces, and repel them
4:60 and what was caused to descend before thee
4:94 Thus you had been like this before
4:131 those who were given the Book before you
4:136 Book that He caused to descend before
4:159 but will surely believe in Jesus before his
4:162 and what was caused to descend before thee
4:164 and Messengers We related to thee before
5:5 those who were given the Book before you
5:34 but for those who repented before you have
5:37 among those who were given the Book before
5:39 and what was caused to descend before,
5:75 Surely Messengers passed away before him
5:77 of the folk who surely went astray before
5:102 Surely the folk asked about them before you.
6:6 they not how many a generation before them
6:10 Messengers were ridiculed before thee
6:28 what they had been concealing before
6:34 Messengers before thee were denied
6:42 We sent to communities that were before
6:84 And Noah We guided before and among his
6:148 denied those who were before them until they
6:156 to two sections before us. And truly we had
6:158 not profit a person if he believed not before
7:178 the communities that passed away before
7:33 approaches, those who forgot it before
7:37 Pharaoh said: You believed in Him before I
7:129 before thou hast approached us and after
7:56 wouldst cause them to perish and me before
7:173 Or you not say: Our fathers before us
8:52 those before them. They denied the signs of
8:71 against thee, they surely betrayed God before
9:30 those who were ungrateful before. God took
9:48 they were looking for dissension before
9:50 say: Surely we took our commands before
9:69 Like those before you who had been with
9:70 them not the tidings of those before them
9:107 against God and His Messenger before
10:13 We caused to perish generations before you
10:16 in expectation among you a lifetime before
10:39 the interpretation. Thus those who were before
10:74 believing in what they denied before of it

10:91 Now surely thou hadst rebelled before and
10:91 Now surely thou hadst rebelled before and
10:94 then ask those who recite the Book before
10:102 in the days of those who passed away before
11:17 before it was the Book of Moses, a leader and
11:49 been knowing of them, nor thy folk before
11:62 one who is a source of hope to us before this
11:78 they had been doing evil deeds before
11:109 but what their fathers worship before
11:116 not been among the generations before you
12:3 thou hast been before this among the ones
12:6 as He fulfilled it on thy two fathers before,
12:37 but I will tell you of its interpretation before
12:64 entrusted you with his brother before
12:76 So he began with their sacks before the sack
12:77 steals, surely a brother of his stole before
12:80 before that you neglected your duty with
12:100 is the interpretation of my dream before
12:109 We sent not before thee as Messengers but
12:109 the Ultimate End of those who were before
13:36 they seek thee to hasten evil deeds before
13:30 passed away other communities before it so
13:32 were ridiculed before thee, but I granted
13:38 We sent Messengers before thee and We
13:42 those who were before them planned, but to
14:22 ascribing me as partner with God before
14:31 before a Day approaches in which there is
14:44 Yet swore you not before that there would be
15:10 We sent Messengers before thee to partisans
15:27 are the spirits before from the fire of a
16:26 those who were before them planned. Then
16:33 accomplished those before them. And God
16:35 Thus accomplished those who were before
16:43 We sent not before thee but men to whom
16:63 Messengers to communities before
16:118 became Jews what we related to thee before
17:58 before the Day of Resurrection or We will be
17:77 custom of whomever We sent before thee
18:109 before the Words of my Lord come to an end
19:9 created thee before when thou wast nothing
19:23 She said: O would that I had died before this
19:67 remember that We created him before when
19:74 How many before them have We caused to
19:98 generation caused We to perish before them
20:71 Pharaoh said: Believed you in Him before I
20:90 Aaron said to them before: O my folk! You
20:114 King and hasten not the Recitation before
20:115 We made a compact with Adam before
20:128 before them amidst whose dwellings they
20:130 and before sunset and during nighttime the
20:130 glorify the praises of thy Lord before the
20:134 to perish with a punishment before this
21:2 We sent not before thee but men to whom
21:7 We sent not before thee but men to whom
21:24 me and a Remembrance of him before me

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21:25 We sent not before thee any Messenger, but
21:34 before thee immortality. If thou wert to die
21:41 Messengers are ridiculed before thee
21:51 We gave Abraham his right judgment before.
21:76 he cried out before and We responded
22:42 surely the folk of Noah denied before
22:52 We sent not before thee any Messenger nor
22:78 you the ones who submit before and in this
23:83 before this. This is nothing but the fables of
24:34 of those who passed away before you
24:34 of those who passed away before you
24:58 Before the dawn formal prayer, when you
24:59 asked permission for those who were before
25:20 We sent not before thee any ones who are
26:49 Pharaoh said: You believed in him before I
27:38 of you will bring me her throne before
27:39 the jinn said: I will bring it to thee before
27:40 thy glance goes back to thee. And then
27:42 The knowledge was given us before her and
27:46 Why seek you to hasten the evil deed before
27:68 we and our fathers before. Truly this is
28:12 any breast feeding female for him before
28:46 them before thee so that perhaps they will
28:48 for what was given to Moses before
28:52 Those to whom We gave the Book before it
28:53 our Lord. Truly even before we had been
28:78 that God caused to perish before him some of
29:3 We tried those who were before them. Then
29:48 truly communities denied before you. And
29:52 thou being recounted from any Book before
30:4 before and after. And that Day ones who
30:9 been the Ultimate End of those before them
30:42 Ultimate End of those who were before. Most
30:43 to the truth-loving way of life before that
30:47 We sent Messengers before thee to their own
30:49 they had been—even before it is sent down
30:49 before that, ones who are seized with despair
32:3 whom no warner approached them before
32:26 before them amidst whose dwellings they
33:15 they made a contract with God before that
33:38 of God with those who passed away before
33:49 before you touch them (f), then there is no
33:62 of God with those who passed away before
34:44 them nor sent We to them any warner before
34:45 that were before them denied and they
34:53 they were ungrateful for it before and they
34:54 as was accomplished with partisans before
35:4 before thee were denied. And to God all
35:25 so surely those who were before them denied
35:44 Ultimate End of those before them and they
36:31 before them who truly return not to them
37:71 went astray most of the ancient ones before
38:3 before them have We caused to perish of
38:12 The folk of Noah before them denied and Ad
38:16 on us before the Day of Reckoning
38:39 when for which he had been calling to Him before
39:25 before them denied and so the punishment
39:50 those before them said it so what they had
39:54 to your Lord and submit to Him before the
39:55 your Lord before the punishment approaches

39:55 your Lord before the punishment approaches
39:54 to your Lord and submit to Him before the
39:50 those before them denied and so the punishment
39:54 those before them said it so what they had
39:54 to your Lord and submit to Him before the

Q T R

2612. QATARA—verb I perfect—to be tightfisted
verb I imperfect (yaqturu)—to be tightfisted
25:67 exceed all bounds nor are they tightfisted

2613. QATAR—masculine noun (feminine qatarah)—gloom
10:26 neither will gloom come over their faces nor 80:41 Gloom will come over them

2614. QATUR—masculine noun—stingy
17:100 And the human being had been ever stingy

2615. AQTARA—verb IV perfect—to be needy
verb IV active participle (muqtiir)—one who is needy
2:236 means—and for the one who is needy

Q T L
2616. QATALA—verb I perfect—to kill
2:72 when you killed a soul, then you put up an 2:251 with the permission of God and David killed 3:183 why have you killed them if you had been
4:92 killed one who believes by error the letting 4:157 for their saying: We killed the Messiah,
4:157 for their saying: We killed the Messiah, 4:157 the Messenger of God and they killed him 5:30 And he killed him and became among the 5:32 killed a person, other than in retribution for 5:32 be as if he had killed all of humanity. And 5:95 of you killed as one who is willful, then the 5:95 recompense is like what he killed of flocks 8:17 Then you kill them not, but God killed them 18:74 Then he killed him. Moses said: Hadst thou
18:74 Moses said: Hadst thou killed a pure soul 20:40 thou hast killed a soul, but We delivered
28:19 want to kill me as thou hast killed a soul 28:33 Truly I killed a soul among them and I fear
verb I imperfect (yaqtulu)—to kill
2:61 and kill the Prophets without right
2:85 Again, you are these—killing yourselves and 2:87 denied a group of people and you kill a group 2:91 say: Why, then, kill you the Prophets of God 3:21 kill the Prophets without right
3:21 kill those who command to equity from 3:112 the signs of God and kill the Prophets 4:29 kill not yourselves. Truly God had been
4:92 one who believes to kill one who believes 4:93 whoever kills one who believes as one who is 5:27 He said: I will surely kill thee; he said: Truly
5:28 so that thou wouldst kill me, I would not be 5:28 out my hand towards thee so that I kill thee 5:70 denied them and a group of people kill them 5:95 who believed! Kill not game when you are in 6:140 lost those who foolishly kill their children 6:151 And kill not a soul which God forbade unless 6:151 And kill not your children from want 7:150 are about to kill me. So let not my enemies
8:17 Then you kill them not, but God killed them 8:30 to a stand still or to kill thee or to drive thee
9:11 they kill and are slain; it is a promise
12:10 Kill not Joseph, but cast him into the bottom 17:31 And kill not your children dreading want;
17:33 And kill not a soul which God forbade

2617. QATTALA—verb II perfect—to slay
verb II active participle (qaqattila)—to slay
7:127 Pharaoh said: We will slay their sons and we 7:141 They slay your children and save alive your
verb II perfect passive (quittila)—to be killed

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Concordance of 2625. QIDAD-2628. QADIR The Sublime Quran

2625. QIDAD—feminine noun (plural of qid-dah)—ones differing from one another
72:11 of ways differing from one another

Q D R
2626. QADARA—verb I perfect—to measure, to have power, to tighten, to confine, to constrict
6:91 they measured not God with His true
22:74 They duly measured not the measure of God.
39:67 they measured not God with His true
77:23 We measured. How bountiful are the ones
89:16 But whenever He tested him and constricted
  verb I imperfect (yaqdiru)—to measure, to have power, to tighten, to confine
2:264 They have no power over anything of what
5:40 whom He wills and measures
13:26 provision for whom He wills and measures
14:18 day. They have no power over anything they
16:75 who has no power over anything and one to
16:76 no power over anything and he is a heavy
17:30 for whom He wills and He tightens for whom
21:87 that We would never have power over him
28:82 of His servants and confines it to whomever
29:62 confines it for whom He wills. Truly God is
30:37 confines it for whom He wills? Truly in that
34:36 confines it for whom He wills, but most of
34:39 His servants and confines for him what He
39:52 tightens it for whom He wills. Truly in this
42:12 provision for whomever He will and measures
43:86 they call to possess no power other than Him
46:33 by their creation—is One Who Has Power
58:25 designing as ones who have power
70:40 We certainly are ones who have power
75:4 Yea! We are ones who have power to
77:23 Is not that One Who Has Power over
89:16 How bountiful are the ones who measure
90:5 Assumes he that no one has power over him
  verb I perfect passive (qadira)—to be measured
54:12 another from a command that was measured
6:65 Say: He is the One Who Has Power to raise up
10:24 ones who have power over it! Our
17:99 is One Who Has Power to create the like
23:18 and We certainly are ones who have power to
23:95 them as certainly ones who have power
36:81 and the earth One Who Has Power
46:33 by their creation—is One Who Has Power
68:25 designing as ones who have power
70:40 We certainly are ones who have power
75:4 Yea! We are ones who have power to
77:23 Is not that One Who Has Power over
86:8 in returning him, is One Who Has Power
  verb I passive participle (maqdir)
33:38 of God had been a measured measure

2627. QADDARA—verb II perfect—to ordain, to calculate
10:5 ordained its mansions so that you would
15:60 We ordained that she be of the ones who stay
25:2 and He created everything and ordained it a
27:57 We ordained her to be among the ones who
34:18 towns—and We ordained journeying
36:39 moon We ordained mansions until it reverted
41:10 ordained its subsistence within it in four
56:60 We ordained death among you and We will
74:18 Truly he deliberated and calculated
74:19 Perdition to him! How he calculated
74:20 Again, perdition to him! How he calculated
76:16 crystal like silver, that they calculated a
80:19 from seminal fluid then ordained that he
87:3 and who ordained and then guided
  verb II imperfect (yuqaddira)—to ordain, to calculate
73:20 God ordains the nighttime and the daytime

verb II imperative (qaddir)—calculate
34:11 full coats of mail and calculate the links
  verb II verbal noun (taqdir)—foreordaining, calculating
6:38 for it. That is foreordained by The Almighty
36:38 for it. That is foreordained by The Almighty
41:12 foreordaining seven heavens in two days
76:16 like silver, that they calculated a

2628. QADIR—masculine noun—powerful
2:20 Truly God is Powerful over everything
2:106 Hast thou not known that God is Powerful
2:109 truly God is Powerful over everything
2:148 Truly God is Powerful over everything
2:259 I know that God is Powerful over everything
2:284 and God is Powerful over everything
3:26 Thou art Powerful over everything
3:29 And God is Powerful over everything
3:165 Truly God is Powerful over everything
3:189 of the earth and God is Powerful over
4:133 And over that God had been Powerful
4:149 truly God had been Pardoning, Powerful
5:17 what He wills. And God is Powerful over
5:19 and a warner and God is Powerful over
5:40 whom He wills and God is Powerful over
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5:120 and on them. And He is Powerful over
6:17 with good, then He is Powerful over
8:41 and God is Powerful over everything
9:39 injure Him at all. And God is Powerful over
11:4 To God is your return; and He is Powerful
16:70 something. Truly God is Knowing, Powerful
16:77 or it is nearer. Truly God is Powerful over
22:6 gives life to the dead and He is Powerful
22:39 they were wronged. And truly Powerful is
24:45 what He wills. Truly God is Powerful over
25:54 And thy Lord had been ever Powerful
29:20 growth to grow. Truly God is Powerful over
30:50 Life to the dead and He is Powerful
30:54 and He is The Knowing, The Powerful
33:27 you treaded not. And God had been Powerful
35:44 Truly He had been Knowing, Powerful
41:39 Gives Life to the dead. Truly God is Powerful over
42:29 He has the power of amassing them when He
42:50 Truly He is Knowing, Powerful
46:33 to the dead. Ye! He truly is Powerful over
48:21 And God had been over everything Powerful
57:2 and causes to die; and He is Powerful over
59:6 whomever He wills. And God is Powerful
60:7 enmity, affection. And God is Powerful
64:1 all the praise. And He is Powerful over
65:12 that God is Powerful over everything
66:8 forgive us. Truly Thou art Powerful over
67:1 is the dominion and He is Powerful over

2629. MIQDĀR—masculine noun—proportion, span
13:8 And everything with Him is in proportion
32:5 span of which had been a thousand years of
70:4 measure had been fifty thousand years

2630. IQTADARA—verb VIII perfect—to be able to prevail
verb VIII active participle (muqtadir)—
one who is omnipotent
18:45 over everything One Who is Omnipotent
43:42 Then We are ones who are omnipotent
54:42 One Who is Almighty, Omnipotent
54:55 in positions of sincerity near an Omnipotent

2631. QUDŪR—common noun (plural of qidr)—cooking pots
34:13 cisterns like water-troughs and cooking pots

Q D S

2632. QADDAŠA—verb II perfect—to sanctify
verb II imperfect (yuqaddasu)—
verb II passive participle (muqaddasah)—
one who is sanctified, that which is sanctified
5:21 Enter the region, one that is sanctified
20:12 one who is in the sanctified valley of Tuwa
79:16 out to him in the sanctified valley of Tuwa

2633. QUDUS—masculine noun—rāḥ al-qudus

hallowed Spirit
2:87 confirmed him with the hallowed Spirit
2:253 confirmed him with the hallowed Spirit
5:110 thee Jesus with the hallowed Spirit
16:102 Say: The hallowed Spirit sent it down from

2634. QUDDUS—masculine noun—holy
59:23 The Holy, The Peaceable, The One Who is
62:1 and on the earth, The King, The Holy

Q D M

2635. QADIMA—verb I perfect—to go before, with preposition ilā to advance upon
25:23 We will advance on whatever actions they
verb I imperfect (yaqdimu)—to go before, with preposition ilā to advance upon
11:98 He will go before his folk on the Day of

2636. QADDAŠA—verb II perfect—to put forward
2:95 because of what their hands put forward
3:182 your hands put forward and that God is not
4:62 affliction for what their hands put forward
5:80 Miserable was what was put forward
8:51 because of what your hands put forward of
12:48 what you put forward, but a little of what
18:57 them and forgot what his hands put forward
22:10 what thy two hands put forward! And truly
28:47 on them for what their hands put forward
30:36 because of what their hands put forward
36:12 and We write down what they put forward
38:61 Whoever put this forward for us, increase
42:48 We put thee not forward as a guardian
50:28 near Me, for surely I will put forward the
59:18 let every person look on what is put forward
62:7 put forward. And God is Knowing of the ones
75:13 told on that Day what he put forward and
78:40 will look on what his hands put forward and
82:5 soul would know what it put forward and
89:24 will say: O would that I had put forward from
verb II imperfect (yuqaddim)—
to put forward
2:110 whatever good you put forward for
49:1 who believed! Put not yourselves forward in
58:13 Are you apprehensive to put forward charity
73:20 good you put forward for your souls, you will
verb II imperative (qaddim)—put forward
2:223 whenever you willed and put forward for
58:12 put charity forward in advance of your

2637. TAQADDAMA—verb V perfect—to go forward
48:2 what was former of thy impiety and what
verb V imperfect (yataqaddamu)—
to go forward
74:37 among you that he go forward or remain

2638. ISTAQDAMA—verb X perfect—to press forward
verb X imperfect (yastaqdimu)—
Concordance of 2639. QADAM-2645. QUR’ân The Sublime Quran

2639. QADAM—feminine noun (plural aqdam)—feet, footing
2640. QADIM—masculine noun (comparative aqdam)—elder, long possessing, ripe aged

Q D W

2641. IQTADÂ—verb VIII perfect—to imitate
verb VIII imperative (iqtadi)—to imitate
verb VIII active participle (muqtadî)—one who imitates

certainly ones who imitate their footsteps

Q D H F

2642. QADHÂFA—verb I perfect—to hurl
verb I imperative (yâqdhifu)—to hurl

2643. QARA‘A—verb I perfect—to recite
verb I imperative (yaqra‘u)—to recite
verb I imperfect (yaqrahâfu)—to be hurled

Q R
Concordance of 2646. **QURū**-2651. **QARĪB** The Sublime Quran

36:2 By the Wise Quran
36:69 a Remembrance and a clear Recitation
38:1 Quran, Possessor of the Remembrance
39:27 for humanity in this, the Quran, every kind
39:28 Arabic Recitation without any crookedness
41:3 distinctly, an Arabic Recitation for a folk
41:26 ungrateful said: Hear not this, the Quran
41:44 We made this a non-Arabic Recitation, they
42:7 We revealed to thee an Arabic Recitation
43:3 it an Arabic Recitation so that perhaps you
43:31 They said: Why was this, the Quran, not sent
46:29 who listen to the Quran, when they found
47:24 Meditate they not then on the Quran or are
50:1 Qaf. By the glorious Quran
50:45 haughty over them; so remind by the Quran
54:17 We made the Quran easy as a Remembrance.
54:22 We made the Quran easy as a Remembrance.
54:40 We made the Quran easy as a Remembrance.
55:2 He taught the Quran
56:77 Truly it is a generous Recitation
59:21 If We had caused this, the Quran, to descend
72:1 we heard to a wondrous Recitation
73:4 Or increase it and chant the Quran, a good
73:20 you in forgiveness, then recite of the Quran as
75:17 on Us is his amassing and its Recitation
75:18 We recited it, follow thou its Recitation
76:23 We sent down to thee the Quran, a sending
84:21 when the Quran was recited to them, they
85:21 Nay! It is a glorious Recitation inscribed

2646. **QURū**—masculine noun—a menstrual period

2:228 await by themselves three menstrual periods

Q R B

2647. **QARĪBA**—verb I perfect—to come near
verb I imperfect (yaqrabu)—to come near
2:35 but come not near this, The Tree, or you both
2:187 Then come not near them, thus God makes
2:222 Come not near them until they become pure
4:43 O those who believed! Come not near the
6:151 And come not near any iniquities whether
6:152 come not near the property of the orphan but
7:19 come near this tree or you both will be of the
9:28 so let them come not near the Masjid al-Haram
12:60 you with me, nor will you come near me
17:32 come not near committing adultery. Truly it
17:34 And come not near the property of the

2648. **QARRĀBA**—verb II perfect—to bring near
verb II imperfect (yuqarrabu)—to bring near
3:45 among the ones who are brought near
4:172 the ones who are brought near to Him
7:114 be of the ones who are brought near to me
26:42 you will be the ones who are brought near to
56:11 Those are the ones who are brought near
56:88 the ones who are brought near to God
83:21 the ones who are brought near to God
83:28 drink the ones who are brought near to

2649. **IQTARĀBA**—verb VIII perfect—to be near
verb VIII imperfect (igtarib)—to be near
7:185 created that perhaps their term be near
21:1 no doubt, truly the help of God is Near
21:97 And the true promise was near. That is when
54:1 The Hour neared and the moon was split

2650. **QURBĀH**—feminine noun (plural qurubāt)—an offering
9:99 what he spends as an offering to God
9:99 No doubt, these are not but an offering from

2651. **QARĪB**—masculine noun—near kin, near, nearer, shortly, immediate, close, little
2:186 asked thee about Me, then truly I am near
2:214 no doubt, truly the help of God is Near
2:237 pardon is nearer to God-consciousness
3:167 They were nearer to disbelief on that day
4:11 are not informed which of them is nearer
4:17 do evil in ignorance and shortly, again, they
4:77 not postponed it for another near term for us
5:8 Be just. That is nearer to God-consciousness
5:82 certainly thou wilt find the nearest of them
7:56 the mercy of God is Near to the ones who are
9:42 If it had been a near advantage and an easy
11:61 repent to Him. Truly my Lord is Near, One
11:64 with evil so that a near punishment take you
11:81 is in the morning. Is not the morning near
13:31 crafted or it will alight close to their abode
14:44 near term so that we answer Thy call and
16:77 to one's sight or it is nearer. Truly God is
17:51 When will it be? Say: Perhaps it is near
17:57 approach to their Lord —whoever is nearer
18:24 say: Perhaps my Lord will guide me nearer
18:81 one better than he in purity and nearer in
21:109 what you are promised is near or far
22:13 He calls to him whose hurting is nearer than
33:63 to recognize that perhaps the Hour is near
34:50 to me. Truly He is Hearing, Ever Near
34:51 and they would be taken from a near place
41:17 so that perhaps the Hour will be near
48:18 repaid them with a victory near at hand
48:27 other than that a victory near at hand
50:16 whispers to him; We are nearer to him than
50:41 who cries out will cry out from a near place
56:85 We are nearer to him than you, yet you
59:15 the immediate mischief of their affair and
61:13 in the near future, so give good tidings to the
63:10 for a little term then I would be charitable
70:7 but We see it as near at hand
72:25 informed if what you are promised is near
We warned you of a near punishment on a

2652. QURBĀ—feminine noun—with dhū or ulūm kin
2:83 possessors of kinship and the orphans and
2:177 to the possessors of kinship and the
4:8 is attended by those imbued with kinship
4:36 parents and to the possessors of kinship
4:36 and the neighbor who is kin and to the
5:106 if he had been possessing kinship
6:152 had been with possessors of kinship and live
8:41 to the possessors of kinship and the orphans
9:113 if they had been imbued with kinship—after
16:90 giving to one who is a possessor of kinship
17:26 And give to the possessors of kinship his
24:22 among you to give to those imbued as kin
30:38 So give to the possessors of kinship
35:18 even if he had been possessor of kinship
4:36 parents and to the possessors of kinship
4:8 is attended by those imbued with kinship
4:36 and the neighbor who is kin and to the
10:26 to the possessors of kinship and the
10:26 And give to the possessors of kinship his
11:26 And give to the possessors of kinship his
23:13 into seminal fluid in a stopping place, secure
23:60 miserable will be the stopping place
40:39 the world to come is the stopping place, the
40:64 the earth for you as a stopping place
77:21 Then We made it in a secure stopping place

2653. AQRAABŪN—masculine noun (plural)—maturity, nearest kin
2:180 who are your parents and the nearest kin
2:215 who are your parents and the nearest kin
4:7 who are their parents and the nearest kin
4:7 who are their parents and the nearest kin
4:33 are your parents and the nearest kin left
4:135 who are your parents or the nearest of kin
26:214 And warn thy nearest kin, kinspeople

2654. MAQRABAH—feminine noun—with dhū near of kin
90:15 an orphan, near of kin

2655. QURBĀN—masculine noun—a sacrifice, a mediator
3:183 with a sacrifice to be consumed by the fire
5:27 when they both brought near a sacrifice
46:28 as gods as a mediator; nay! They went astray

2656. QARAHA—verb I perfect—to wound
verb I verbal noun (qarḥ)—wound
3:140 If a wound afflicts you, surely a wound
3:140 If a wound afflicts you, surely a wound
3:172 and the Messenger after wounds lit

2657. QIRADAH—masculine noun (plural of qird)—apes
2:65 We said: Be you apes, ones who are driven
5:60 He made some of them into apes and swine
7:166 said to them: Be you apes, ones who are

2658. QARRA—verb I perfect—to settle down
verb I imperfect active (yaqarru)—to settle down, to be refreshed, qarrā‘ aynān to be comforted
20:40 to thy mother that her eyes settle down and

2659. AQARRA—verb IV perfect—to be in accord, to establish
2:84 you were in accord and you, you bear witness
3:81 He said: Are you in accord and will you take
3:81 My severe test? They said: We are in accord
verb IV imperfect (yuqirru)—to be in accord, to establish
22:5 We establish in the wombs whom We will for

2660. ISTAQARRA—verb X perfect—to stay fast
7:143 Then if it stayed fast in its place, then, thou
verb X active participle (mustaqirr)—that which is settled
27:40 when he saw that which is settled before
54:3 And every affair is that which is settled
54:38 early morning at dawn, a settled punishment

2661. QURRAH—feminine noun—qurrat ‘aṣn comfort
25:74 offends the comfort of our eyes and make
28:9 said: He will be a comfort to our eyes for
32:17 concealed for them of comfort for their eyes

2662. MUSTAQARR—masculine noun—a resting place, a time appointed, recourse
2:36 for you on the earth, a time appointed and
6:67 For every tiding there is an appointed time.
6:98 from a single soul, then a temporary stay
7:24 and for you on the earth an appointed time
11:6 its appointed time and its repository. All is
25:24 the best resting place and the fairer place of
25:66 how evil an habitation and resting place
25:76 Excellent it is for habitation and as a resting
36:38 the sun runs to a resting place for it. That is
75:12 thy Lord on that Day will be the recourse

2663. QAWĀRĪR—feminine noun (plural of qārārāh)—crystal
27:44 Truly it is a smooth, crystal pavilion. She
76:15 silver and goblets that had been of crystal
76:16 crystal like silver, that they calculated a
QURAYSH—proper noun—Quraysh
106:1 For the solidarity of the Quraysh

QARA$A—verb I perfect—to pass someone
18:17 it passed them towards the left while they
verb I verbal noun (qar#u)—loan
2:245 Who is he who will lend God a fairer loan
5:12 them and you lent God a fair loan, I would
57:11 he who will lend to God a fair loan that He
57:18 who lent a fair loan to God, it will be
64:17 If you lend to God a fair loan, He will
73:20 purifying alms and lend to God a fair loan

AQARA$A—verb IV perfect—to lend
5:12 them and you lent God a fairer loan, I would
57:11 he who will lend to God a fairer loan that He
64:17 If you lend to God a fairer loan, He will
verb IV imperative (aqri#u)—lend
73:20 purifying alms and lend to God a fairer loan

QUR^{S—masculine noun—parchment
6:7 sent down to thee a Book on parchment
6:91 you make it into parchments. You show them

Q{RI<AH—feminine noun—a disaster
13:31 disaster because of what they crafted or will
69:4 Thamud and Ad denied the Day of Disaster
101:1 The Disaster
101:2 What is the Disaster
101:3 cause thee to recognize what the Disaster is

Q{R}N—proper noun—Korah
28:76 Korah had been of the folk of Moses, but he
29:39 Korah and Pharaoh and Haman and
40:24 Pharaoh and Haman and Korah. But they

QARYAH—feminine noun—a generation
6:6 Consider they not how many a generation
6:116 not been among the generations before you
17:17 How many generations have We caused to

QARN—masculine noun (plural qur\]n)—a generation
6:6 Consider they not how many a generation
6:116 not been among the generations before you
10:13 We caused to perish generations before you
38:3 have We caused to perish of generations
11:116 not been among the generations before you

IQTARANA—verb VIII perfect—to connect
verb VIII active participle (muqtarin)—one who is connected with another
43:53 as ones who are connected with one another

QARN—masculine noun (plural qur\]n)—a generation
6:6 Consider they not how many a generation
6:116 not been among the generations before you
10:13 We caused to perish generations before you
38:3 have We caused to perish of generations
11:116 not been among the generations before you
17:17 How many generations have We caused to

QARN—masculine noun (plural quran\]a)—a comrade
4:38 would be a comrade, then how evil a comrade
4:38 be a comrade, then how evil a comrade
37:51 converses would say: Truly I had a comrade
41:25 for them comrades who were made to appear
43:56 for him a satan so he is a comrade for him
43:38 two sunrises! Miserable was the comrade
50:23 His comrade angel would say: This is what is
50:27 His comrade Satan would say: Our Lord!

QARNAYN—proper noun—Qarnayn
18:83 Dhu-l Qarnayn. Say: I will recount to you a
18:86 We said: O Dhu-l Qarnayn! Either thou wilt
18:94 They said: O Dhu-l Qarnayn! Truly Gog and
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Q S S

2679. QISSã—masculine noun—a Christian priest
5:82 among them are priests and monks and they

Q S T

2680. AQSATA—verb IV perfect—to act justly
verb IV imperfect (yuqistu)—to act justly
4:3 if you feared that you will not act justly with
60:8 be good and be ones who act justly toward
49:9 right between them justly and act justly
5:42 Truly God loves the ones who act justly
49:9 justly and act justly. Truly God loves the
60:8 be good and be ones who act justly toward

2681. QASATA—verb I perfect—to swerve from justice
verb I active participle (qásit)—
one who swerves from justice
72:14 are the ones who swerve from justice
72:15 As for the ones who swerve from justice

2682. AQSA—masculine noun (comparative adjective)—more equitable
2:282 more equitable with God and more upright
33:5 their fathers. That is more equitable with God

2683. QIST—masculine noun—equity
3:18 the knowledge, the ones who uphold equity
3:21 kill those who command to equity from
4:127 that you stand up for orphans with equity
4:135 Be staunch in equity as witnesses to God
5:8 Be staunch in equity as witnesses of God
5:42 then give judgment among them with equity.
6:152 to the full measure and balance with equity
7:29 Say: My Lord commanded me to equity. And
10:4 the ones in accord with morality with equity
10:47 be decided between them with equity, and
10:54 but it will be decided with equity between
11:85 balance in equity and diminish not of
21:47 We will lay down the balances of equity on
55:9 Set up the weighing with justice and equity
57:25 Balance so that humanity may uphold equity

Q S T S

2684. QISTã—masculine noun—a scale
17:35 and weigh with a scale, one that is straight.
26:182 And weigh with a straight scale

Q S M

2685. QASAMA—verb I perfect—to divide
verb I imperfect (yaqsimu)—to divide
43:32 mercy of thy Lord? It is We Who divided out
43:32 Would they divide the mercy of thy Lord?
verb I passive participle (maqšûm)—
that which is set
15:44 Then for every door a set part is for them
2686. **AQSAMA**—verb IV perfect—to swear an oath
5:53 Are these they who swore an oath
6:109 by God the most earnest sworn oaths
7:49 about whom you swore an oath that
14:44 Yet swore you not an oath before that there
24:53 they swore by God their most earnest oaths: God
35:42 they swore by God the most earnest oaths
68:17 they swore an oath that they would pluck

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**verb IV imperfect (yuqsimu)—to swear an oath**

5:106 they will swear by God. If you were in doubt
5:107 they both swear an oath by God saying: Our
24:53 Swear not; honorable obedience is better
30:55 will swear that they lingered in expectation
56:75 But no! I swear by the orbits of the stars
70:40 So I swear an oath by the Lord of the rising
75:1 I swear an oath by the Day of Resurrection
75:2 And I swear an oath by the reproachful soul
84:16 So no! I swear an oath by the twilight
90:1 I swear an oath by this land

2687. **QASAMA**—verb III perfect—to swear an oath to someone
7:21 he swore an oath to them both that I am the

2688. **TAQASAMA**—verb VI perfect—to swear to one another

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**verb VI imperative (taqasam)—to swear to one another**

27:49 They said: Swear to one another: By God, we

2689. **ISTAQASAMA**—verb X perfect—to partition

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**verb X imperfect (yastaqsimu)—to partition**

5:3 sacrificed to fetishes and what you partition by

2690. **QASAM**—masculine noun—an oath to be sworn

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56:76 that is an oath to be sworn if you know
89:5 in that an oath to be sworn for a possessor of

2691. **QISMAH**—feminine noun—division

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4:8 when the division is attended by those
53:22 That then is an unfair division
54:28 tell them that the division of the water is

2692. **QASSAMA**—verb II perfect—to divide

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**verb II active participle (muqassim)—one who divides, one who distributes**

51:4 and the ones who distribute the command

2693. **IQTASAMA**—verb VIII perfect—to divide

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**verb VIII active participle (muqtasim)—ones who are partitioners**

15:90 to descend on the ones who are partitioners

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2694. **QASMA**—verb I perfect—to become hard
2:74 Again, after that, your hearts became hard
6:43 their hearts became hard and Satan made
57:16 long for them so their hearts became hard

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**verb I verbal noun (qasa)uah)—in hardness**

2:74 they were as rocks or harder in hardness

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**verb I active participle (qasi)—ones that harden**

5:13 We made their hearts ones that harden
22:53 and their hearts, ones that harden
39:22 woe to their hearts, ones that harden

2695. **IQSHAARRA**—verb quad IV perfect—to shiver

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**verb quad IV imperfect (yaqsha’irru)—to shiver**

39:23 of the Quran by which shiver the skins

2696. **QASADA**—verb I perfect—to be moderate

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31:19 And be moderate in thy walking and lower

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**verb I verbal noun (qasid)—showing the way**

16:9 God is showing the way yet some of

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**verb I active participle (qasid)—that which is easy**

9:42 been a near advantage and an easy journey

2697. **IQTASADA**—verb VIII perfect—to intend

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**verb VIII active participle (muqtasid)—one who halts between two opinions**

5:66 of ones who halt between two opinions
31:32 are ones who halt between two opinions
35:32 are ones who halt between two opinions

2698. **QASARA**—verb I perfect—to shorten

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**verb I imperfect (yaqsuru)—to shorten**

4:101 on you if you shorten the formal prayer

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**verb I active participle (qasir)—one who is restraining**

37:48 ones who are restraining their (f) glance
38:32 who are restraining their (f) glance,
55:56 ones who are restraining their (f) glance

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**verb I passive participle (maqsur)—one who is restrained**

55:72 ones who will be restrained in edifices

2699. **QASARA**—verb IV perfect—to stop short

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**verb IV imperfect (yuqsiru)—to stop short**

7:202 in error and, again, they never stop short

2700. **QASAR**—masculine noun (plural qusur)—a palace

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7:74 You take to yourselves palaces on the plains
22:45 well water ignored and a tall palace
25:10 run and He will assign for thee palaces
77:32 throw up sparks of fire like the palace
Q S S

2702. QAṢṢA—verb I perfect—to relate, to track
4:164 and Messengers We related to thee before
4:164 and Messengers We related to thee not
16:118 who became Jews what We related to thee
28:25 related to him the narrative, he said: Fear
40:78 before thee among whom We related to
verb I imperfect (yaqussu)—to relate, to track
6:57 The determination is with God. He relates
6:130 from among yourselves relating to you My
7:35 from among you approach relating My signs
7:101 These are the towns. Their tidings We relate
11:100 of the towns that We relate to thee
11:120 We relate to thee the tidings of the
12:3 We relate to thee the fairer of narratives
12:5 He said: O my son! Relate not thy dream to
12:3 We relate this tiding to thee with The Truth.
11:120 We relate to thee of the tidings of the
11:100 of the towns that We relate to thee
7:101 These are the towns. Their tidings We relate
27:76 Quran, relates about the Children of Israel
40:78 before thee among whom We related to
verb I imperative (qaṣṣ, uqṣu)—relate, track
7:176 Then relate these narratives so that perhaps
28:11 she said to his sister: Track him. So she kept
verb I verbal noun (qaṣṣ)—narrative, following
3:62 This is truly a narrative of The Truth
7:176 Then relate these narratives so that perhaps
12:3 to thee the fairer of narratives through what
12:111 there had been in their narratives a lesson
18:64 looking for! So they went back following
28:25 related to him the narrative, he said: Fear

Q S F

2704. QÂṢIF—masculine noun—a hurricane
17:69 and send against you a hurricane of wind

Q S M

2705. QÂṢAMA—verb I perfect—to damage
21:11 a town We damaged that had been one that

Q S W

2706. QÂṢIY—masculine noun (comparative aqṣa)—farther, Aqsa
8:42 they were on the farther bank of the valley
17:1 Haram to the Masjid al-Aqsa around
19:22 went apart with him to a farther place
28:20 man drew near from the farther part of the
Concordance of 2710. QĀDIYAH-2720. QUTUF The Sublime Quran

6:58 the command would be decided between me
10:11 term would be decided but We forsake those
10:19 it would be decided between them
10:47 it would be decided between them with
10:54 but it will be decided with equity between
11:44 and the command of God was satisfied
11:10 it would be decided between them. And
12:41 matter was decided about which you ask for
14:22 say when the command would be decided:
19:39 when the command would be decided yet
39:69 brought about. And it will be decided among
39:75 with praise. And it would be decided in
40:78 drew near, the matter would be decided
41:45 it would have been decided between them
42:14 it would be decided between them. And truly
42:21 for a decisive word, it would be decided
46:29 when it was finished, they turned to their
6:60 that which is determined, is decided
20:114 Recitation before its revelation is decreed
35:36 Neither will it be decided a term for them so
verb I active participle (qādī)—
one who decides
20:72 thou wilt as one who decides. Thou wilt
verb I passive participle (maqādī)—
that which is decreed
39:755 brought about. And it will be decided among
39:79 with praise. And it would be decided in
40:78 drew near, the matter would be decided
41:45 it would have been decided between them
42:14 it would be decided between them. And truly
42:21 for a decisive word, it would be decided
46:29 when it was finished, they turned to their
62:10 formal prayer had ended, disperse through
verb I imperfect passive (yuqādū)—
to be decided
6:60 that which is determined, is decided
20:114 Recitation before its revelation is decreed
35:36 Neither will it be decided a term for them so
verb I active participle (qādī)—
one who decides
20:72 thou wilt as one who decides. Thou wilt
verb I passive participle (maqādī)—
that which is decreed
19:21 it had been that which is a decreed command
19:71 thing decreed, that which is decreed by thy

2710. QĀDIYAH—feminine noun—expiry
69:27 O would that it had been my expiry

2711. QĪTHR—masculine noun—molten brass
18:96 He said: Give me molten brass to pour out
34:12 We caused a spring of molten brass to flow

2712. AQṬĀR—masculine noun (plural of qūṭr)—areas
33:14 against them from all areas and, again
55:33 to pass through the areas of the heavens and

2713. QATIRĀN—masculine noun—pitch
14:50 tunics are made of pitch and the fire will

2714. QĪṬĪ—masculine noun—a judge’s sentence
38:16 Quicken the sentence of the judge on us

Q T C
2715. QATA’A—verb I perfect—to sever, to cross over
7:72 We severed the last remnant of those who
59:5 Whatever palm trees you severed or left
69:46 We would have severed his life-vein
verb I imperfect (yuqatū)u)—
to sever, to cross over
2:27 and sever what God commanded that it be
3:127 He will sever a selection of those who were
8:7 to sever the last remnant of the ones who are
9:121 nor cross they over a valley, but it was
13:25 sever what God commanded to be joined and
22:15 cut a cord to heaven. Again, let him sever it
29:29 with lust and sever the way and approach
verb I imperative (iqtā’)—sever
5:38 sever their hands as recompense for what
verb I perfect passive (qūṭī’ā)—to be cut off
6:45 So cut off were the last remnant of the folk
verb I active participle (qāṭī’)—
one who resolves
27:32 I had not been one who resolves unless you
verb I passive participle (maqāṭī’)—
that which is severed
15:66 be that which is severed in that which is
56:53 that which is severed nor that which is

2716. QAṬṬA’A—verb V perfect—to cut off, to sunder
7:160 We sundered them into twelve tribes as
7:168 We sundered them in the region into
12:31 they admired him and cut their hands
12:50 the ladies, those who cut their hands
47:15 to drink so that it cuts off their bowels
verb V perfect (yuqāṭī’tu)—cut off
7:124 certainly cut off your hands and your feet on
20:71 I will cut off your hands and your feet on op
26:49 will know; I will certainly cut off your hands
47:22 corruption in the earth and cut off your ties
verb V perfect passive (qūṭī’tu)—to be cut off
13:31 the earth would be cut off with it or the dead
22:19 ungrateful garments of fire will be cut out
verb V perfect passive (yuqāṭī’tu)—
to be cut off
5:33 or their hands and their feet be cut off on

2717. TAQAṬṬA’A—verb V perfect—to be cut asunder
2:166 all cords would be cut asunder from
6:94 bonds between you were cut asunder
21:93 they cut asunder their affair between them
23:53 they cut their affair of unity asunder
verb V imperfect (yataqāṭī’ta’u)—
to be cut asunder
9:110 until their hearts are cut asunder. And God

2718. QĪṬ—masculine noun—part of the night
11:81 with thy people in a part of the night
15:65 set forth with thy family in a part of the

2719. QĪṬA’—feminine noun (plural of qīṭ ah)—strips
10:27 faces were covered with a strip of the
13:4 earth there are strips, that which neighbor

Q T F
2720. QUTUF—masculine noun (plural of qūṭf) —clusters
69:23 Its clusters, that which draws near
draws near them is its shade and clusters of
gourds

We caused a vine of gourd to develop over

even the white spot on a date stone

to their brothers while they sat back

verb I perfect—to sit, to sit back, to sit in ambush

verb I perfect (yaqʻuda)—
to sit, to sit back, to sit in ambush, to put

verb I imperative (uqʻuda)—sit

verb I perfect—sit, to sit back, to sit in ambush, to put

verb I perfect (yaqf) —to follow up

verb I perfect—send following

verb I perfect—to send following

verb I perfect—come back

verb I perfect—come back

verb I perfect passive (yuqallabu)—
to be turned upside down

verb I perfect—turn something around and around

verb I perfect—turn something around and around

verb II imperfect passive (yuqallabu)—
to be turned upside down

verb II perfect—to turn something around and around

verb II perfect—to turn something around and around

verb II perfect—to turn about

verb V perfect—to go to and fro

verb V perfect (yataqallabu)—
to go to and fro

verb V verbal noun (taqallub)—
going to and fro

verb V perfect (yataqallabu)—
to go to and fro
vanquished there and turned about as ones
83:31 to their people, they would turn about
22:11 on him, he turned completely about
9:95 to you by God when you turned about
7:119 vanquished there and turned about as ones
84:9 and will turn about to his people as one who
67:4 twice again and thy sight will turn about
26:227 overturning they will be turned about
48:12 that the Messenger would never turn about
5:21 turning your back for then you will turn about
3:149 you will turn about as ones who are losers
3:127 so they turn about as ones who are about
3:144 he who turns about on his two heels
3:149 you will turn about as ones who are losers
5:21 turning your back for then you will turn about
2:143 from him who turns about on his two heels
12:62 will recognize it when they turned about
9:119 vanquished there and turned about as ones
84:9 and will turn about to his people as one who
verb VII imperfect (yandalibu)—to turn about
7:125 we are ones who are turning to our Lord
26:50 to our Lord we are ones who are turning
43:14 we are to our Lord ones who are turning
2735. MUNQALAB—masculine noun—place of turmoil
47:19 God knows your place of turmoil and your
2736. MUNQALAB—masculine noun—overturning
18:36 find better than this as an overturning
26:227 overturning they will be turned about
2737. QALB—masculine noun (plural qulūb)—heart
2:7 God sealed over their hearts and over their
2:10 In their hearts there is a sickness.
2:74 Again, after that, your hearts became hard
2:88 they said: Our hearts are encased! Nay!
2:93 steeped with love for the calf in their hearts
2:97 through him to thy heart with the
2:118 Their hearts resembled one another
2:204 God to witness what is in his heart
2:225 He will take you to task for what your hearts
2:260 He said: Yea, but so my heart be at rest
2:283 he who keeps back, he, then, truly his heart
3:7 hearts are swerving, they follow what was
3:8 Lord! Cause our hearts not to swerve after
3:103 He brought your hearts together and you
3:126 your hearts will be at rest and there is no
3:151 We will cast into the hearts of those who
3:154 He proves what is in your hearts and God is
3:156 makes this a cause of regret in their hearts
3:159 if thou hast been hard, harsh of heart
3:159 if thou hast been hard, harsh of heart
3:167 their mouths what is not in their hearts
4:63 whom God knows what is in their hearts
4:135 Our hearts are encased. Nay! God set a seal
5:13 We cursed them and We made their hearts
5:41 whom God wants not to purify their hearts
5:41 whom God wants not to purify their hearts
5:52 thou hast seen those who in their hearts is a
5:113 that we eat of it so that our hearts be at rest
6:25 But We made sheaths over their hearts so
6:43 their hearts became hard and Satan made a
6:46 and your sight and sealed over your hearts,
7:100 And We set a seal on their hearts so they
7:101 Thus God set a seal on the hearts of the ones
7:179 hearts with which they understand not and
8:2 one who believes are only those whose hearts
8:10 that with it your hearts will be at rest in it
8:11 He invigorates your hearts and makes your
8:12 I will cast alarm into the hearts of those who
8:24 between a man and his heart and that to
8:49 and those who in their hearts was a sickness
8:63 He brought their hearts together. And if
8:63 not have brought together their hearts
8:70 If God knows any good in your hearts, He
8:98 you with your mouths, but their hearts
9:15 and put away the rage in their hearts. And
9:45 Last Day and whose hearts were in doubt, so
9:60 the ones whose hearts are brought together
9:64 Quran to tell them what is in their hearts
9:77 consequence hypocrisy in their hearts
9:87 and a seal was set on their hearts so they
9:93 and God set a seal on their hearts so that
9:110 cease not the skepticism in their hearts
9:117 until their hearts are cut asunder. And God
9:125 in the hour of adversity after the hearts of a
9:127 God turned away from their hearts
10:74 Thus We set a seal on the hearts of the ones
10:88 their wealth and harden their hearts so that
13:28 those who believed and their hearts are at
13:28 no doubt in the remembrance of God hearts
15:12 We thrust it into the hearts of the ones who
16:22 in the world to come, their hearts are ones
16:106 while his heart is one that is at peace in
16:108 whom God set a seal upon their hearts
17:46 We laid sheathes on their hearts so that
18:14 We invigorated their hearts when they stood
18:28 obey not him whose heart We made
18:57 We laid sheathes on their hearts so that
21:3 being ones whose hearts are ones that are
22:32 then it is truly from hearts filled with God-
22:35 when God was remembered, their hearts
22:46 Have they not hearts to be reasonable or
22:46 sight that is in darkness, but their hearts
22:53 casts a test for those who in their hearts
22:53 is a sickness and their hearts, ones that are
22:54 humble their hearts to Him and truly God is
23:60 who give what they gave with their hearts
23:63 Nay! Their hearts are in obstinacy towards
24:37 fear a Day when the hearts will go to and fro
24:50 Is there a sickness in their hearts? Or were
26:89 approached God with a pure-hearted heart
26:194 on thy heart and that thou be among the
26:200 Thus We thrust it into the hearts of the
28:10 him if We had not invigorated her heart
30:59 Thus God sets a seal on the hearts of those
33:4 And God made not two hearts for any man in
33:5 what your hearts premeditated. And God
33:10 the sight swerved and the hearts reached the
33:12 say, as well as those who in their hearts is a
Concordance of 2738. QAL\'iD-2744. QAL\'IL The Sublime Quran

Q L.

2741. QALLA—verb I perfect—to be little
   4:7 and nearest kin whether it was little or it

2742. QALLALA—verb II perfect—to make few
   8:44 and He makes you few in their eyes so that

2743. AQALLA—verb IV perfect—to be charged with
   7:57 when they were charged with heavy clouds

Q L.

2744. QAL\'IL—masculine noun (comparative aqall)—little, few, small, here and there, awhile
   2:41 and exchange not My signs for a little price
   2:79 Certainly they exchange it for a little price
   2:83 Again, you turned away but a few among
   2:246 they turned away, but for a few of them, and
   2:249 So they drank of it but a few of them
   2:249 How often a faction of a few vanquished
   4:46 So they believe not but a few
   4:66 thave accomplished it, but a few of them
   2:288 for their ingratitude, so little is what they
   2:216 I will give him enjoyment for a while
   2:174 exchange it for a little price, those, they
   3:77 little price, those, there is no apportionment
   3:187 backs and exchange it for a little price
   3:197 a little enjoyment—again, their place of
   3:199 not the signs of God for a little price
   4:77 of the present is little and the world to come
   4:142 and they remember not God but a little
   4:83 you would have followed Satan, but a few
   4:155 so they believe not but a few
   5:13 to peruse the treachery of them but a few
   5:44 and exchange not My signs for a little price
   7:3 follow not protectors other than He. Little
   7:10 We made for you in it a livelihood. But little
   7:86 And remember when you had been few and
   8:26 remember when you were few, ones taken
   8:43 when God causes thee to see them as few in
   8:44 see them when you met one another as few
   9:9 out the signs of God for a little price and
   9:38 enjoyment of this present life is not but little
   9:82 So let them laugh a little and weep much as
   12:47 you will forsake ears of wheat, but a little of
   12:48 what you put forward, but a little of what
   11:40 and who believed. And none but a few
   11:116 but a few of those whom We rescued from
   16:95 exchange not the compact for a little price
   16:117 little enjoyment and for them is a painful
   17:52 that you lingered in expectation but a little
   17:62 under full control his offspring but a few
   17:74 wast about to incline to them a little some
   17:76 expectation behind thee but for a little while
   17:85 you were not given knowledge but a little
   18:22 No one knows them but a few, so altercate
   18:39 If thou hast seen I am less than you in
   23:40 He said: In a little while they will be ones
   23:78 and sight and mind. But you give little
   23:114 in expectation not but a little if you had but
They said: These are truly a small crowd. Is there a god besides God? Little is what you will be given enjoyment but for a little. We give them enjoyment for a little while. But you give little thanks.

We will give them enjoyment but for a little. You will be given enjoyment but for a little. Among you, they would fight but a little. Be thy neighbors in it but a little while.

Act with thankfulness. But few of My slaves are grateful.

And something of lote-trees here and there are few. And David thought that We taught him by the pen.

Not been understandings but a little. Truly not to be inhabited after them but a little. For the sun and the moon, each to be subservient to the sun and the moon; each to be subservient to you and the moon.

Nor is it the saying of a soothsayer. Little do you believe. And the ones who are evil doers. Little do the battle themselves but a little.

And for them are maces of iron. And for them are maces of iron.

We ordained mansions until it reverted.

The sun and the moon are to keep count and the sun and the moon will be gathered. The sun and the moon will cause the earth to be a light and the sun and the moon will be gathered.

We made the moon in them as a light and the sun and the moon; each swimming in the earth and caused the sun and the moon, each to become subservient and the moon, each to be subservient to you and the moon.

The sun and the moon. Prostrate not to the sun nor to the moon.

And by the moon when it related to it. No indeed! By the moon. And by the moon when it was full.

We fear our Lord on a frowning, inauspicious. Go with this, my long shirt and cast it over the earth; all are ones who are morally obligated.

And for them are maces of iron. And for them are maces of iron.

And for them are maces of iron. And for them are maces of iron.

And for them are maces of iron. And for them are maces of iron.

And for them are maces of iron. And for them are maces of iron.

And for them are maces of iron. And for them are maces of iron.
2754. QANATA—verb I perfect—to despair
42:28 plenteous rain water after they despaired
verb I imperfect (yaqnutu)—to despair
15:56 He said: Who despairs of the mercy of his
30:36 forward, that is when they are in despair
39:53 despair not of the mercy of God. Truly God
verb I active participle (qānit)—
one who despairs
15:55 so thou art not of the ones who despair

2755. QANUT—masculine noun—desperate
41:49 afflicted him, then he is hopeless, desperate

2756. QANTARA—verb quad I passive participle (feminine) (muqantarah)—heaped up
3:14 heaped up heaps of gold and silver and

2757. QINTAR—masculine noun—a hundredweight, heaps
3:14 heaped up heaps of gold and silver and
3:75 with a hundredweight, he would give it back
4:20 you gave one of them (f) a hundredweight, so

2758. QANA'A—verb I perfect—to beg
verb I active participle (qānī)—
one who is a pauper
22:36 them and feed the ones who are paupers

2759. AQNA'A—verb IV perfect—to nourish
verb IV active participle (muqānit)—
one who oversees
4:85 over everything One Who Oversees

2760. QANW—masculine noun—a bow
53:9 at a distance of two bow lengths or closer

2761. AQW'T—masculine noun (plural of qāt)—subsistence
41:10 subsistence within it in four days equally for

2762. AQTA—verb IV perfect—to nourish
verb IV active participle (muqāt)—
one who oversees

2763. QAHARA—verb I perfect—to oppress
verb I imperfect (yaqharu)—to oppress
9:9 So as for the orphan, oppress him not
verb I active participle (qāhir)—
one who is omniscient, one who is ascendant
6:18 He is The One Who is Omniscient over His

2764. QAH—masculine noun—omniscient
12:39 better or God, The One, The Omniscient
13:16 and He is The One, The Omniscient
14:48 to God, The One, The Omniscient God
38:65 god but God, The One, The Omniscient
39:4 He is God, The One, The Omniscient
40:16 it is to God, The One, The Omniscient

2765. QAHARA—verb I perfect—to oppress
verb I imperfect (yaqharu)—to oppress
9:9 So as for the orphan, oppress him not
verb I active participle (qāhir)—
one who is omniscient, one who is ascendant
6:18 He is The One Who is Omniscient over His
2:275 That is because they said: Trading is 
2:260 He said: Again, take four birds and twist 
2:260 Wilt thou not believe? He said: Yea, but so 
2:260 He said: Again, take four birds and twist 
2:259 when it became clear to him, he said 
2:259 He said: I lingered in expectation for a day 
2:259 He said: How will God give life to this after 
2:258 Abraham said: Truly God brings the sun 
2:258 Abraham said: Truly God brings the sun 
2:250 against Goliath and his armies they said 
2:249 they said: There is no energy for us today 
2:247 They said: Why should we not fight in the 
2:247 They said: How would it be for him to have 
2:247 He said: Truly God favored him over you 
2:246 he said: I take refuge with God that I be 
2:245 when Moses said to his folk: Truly God 
2:245 when Moses said to his folk: Truly God 
2:244 he said: Thus God creates whatever He wills 
2:243 God said to them: Die! Again, He gave them 
2:242 of them was attended by death, he would say 
2:241 saying had been only that they said: Our 
2:240 said about their brothers when they traveled 
2:239 They were ungrateful to you and to your 
2:239 They were ungrateful to you and to your 
2:237 the earth of God not that which is 
2:235 if they said: We heard and we obeyed and: 
2:234 those who said: We are Christians, 
2:232 And from those who said: We are Christians, 
2:231 when the angels said: O Mary! Truly God favored thee 
2:230 they said: The fire will never touch us but 
2:229 he said: From where is this for thee? She said: This is 
2:228 they said: We heard and we obeyed so grant 
2:227 They were ungrateful to you and to your 
2:226 They were ungrateful to you and to your 
2:225 they said: We will write down what they said and their 
2:223 Those to whom humanity said: Truly 
2:222 They were ungrateful to you and to your 
2:221 They were ungrateful to you and to your 
2:220 They were ungrateful to you and to your 
2:219 They were ungrateful to you and to your 
2:218 They were ungrateful to you and to your 
2:217 Those who said: Truly God made a compact 
2:216 They were ungrateful to you and to your 
2:215 They were ungrateful to you and to your 
2:214 They were ungrateful to you and to your 
2:213 When his Lord said to him: Submit; he said 
2:212 God said: And whoever is ungrateful 
2:211 God said: And whoever is ungrateful 
2:210 they said: Nay! We will follow whatever we 
2:209 they said: Be you ones who are Jews or 
2:208 they said: Our hearts are encased! Nay! 
2:207 those who know not what speaks not 
2:206 then he fulfilled them. God said 
2:205 he said: And of my offspring 
2:204 He said: Attain not My compact the ones who 
2:203 then he fulfilled them. God said 
2:202 he said: And of my offspring 
2:201 they said: None will enter the Garden but 
2:200 those who know not a thing like their 
2:199 they said: Call to thy Lord for us to make 
2:198 they said: Will you divulge to them what God 
2:197 they met those who believed, they said: We 
2:196 they said: God took to Himself a son 
2:195 some who were before them like 
2:194 God said: And whoever is ungrateful 
2:193 they said: We believe in what was caused to 
2:192 they said: We heard and we rebelled 
2:191 they said: Then bear witness and I am with 
2:190 He said: Are you in accord and will you take 
2:189 you take on My severe test? They said: We 
2:188 those who know not what speaks not 
2:187 he said: Truly God says that thou wilt not speak 
2:186 angels said: O Mary! Truly God favored thee 
2:185 they said: They are the People of the Book said: 
2:184 section of the People of the Book said: 
2:183 clear portents and even of what you spoke 
2:182 They were ungrateful to you and to your 
2:181 he said: I submitted to the Lord of the worlds 
2:180 they said: The fire will never touch us but 
2:179 they said: Our hearts are encased! Nay! 
2:178 those who know not what speaks not 
2:177 he said: Truly God creates whatever He wills 
2:176 they said: Will you divulge to them what God 
2:175 when it became clear to him, he said 
2:174 they said: I lingered in expectation for a day 
2:173 when he said to his children: How will you 
2:172 Abraham said: Truly God brings the sun 
2:171 He said: I will surely kill thee; he said: Truly 
2:170 they said: Nay! We will follow whatever we 
2:169 he said: I take refuge with God that I be 
2:168 Those who said to their brothers while they 
2:167 they said: If we would have known there 
2:166 they said: God took to Himself a son 
2:165 he said: I submitted to the Lord of the worlds 
2:164 God said: And whoever is ungrateful 
2:163 the Jews said: The Christians are not based 
2:162 God said: And whoever is ungrateful 
2:161 they said: God took to Himself a son 
2:160 he said: I take refuge with God that I be 
2:159 when Moses said to his folk: Truly God 
2:158 Abraham said: My Lord is He Who gives life 
2:157 he said: I submit to the Lord of the worlds 
2:156 said about their brothers when they traveled 
2:155 said to them: Disregard not the Sabbath 
2:154 We said to them: Enter the door as ones who 
2:153 then they said: Cause us to see God publicly 
2:152 Those who said: Truly God made a compact 
2:151 of them was attended by death, he would say 
2:150 when Moses said to his folk: Truly God 
2:149 to us what its hue is. He said: 
2:148 their Prophet said to them: Truly a sign of 
2:147 they said: There is no course of moral duty 
2:146 he said: I take refuge with God that I be 
2:145 the angels said: O Mary! Truly God favored thee 
2:144 they would say: We had been ones taken 
2:143 when you said: We heard and we obeyed and 
2:142 said: My Lord! Assign a sign for me 
2:141 they would say: Had we not been with you 
2:140 said: What is your business with me? He said: 
2:139 they said: They are the People of the Book said: 
2:138 What is your business with me? He said: 
2:137 Those to whom humanity said: Truly 
2:136 they said: Where is this from? Say: It is from 
2:135 then they said: Cause us to see God publicly 
2:134 when he said to his children: How will you 
2:133 when he said to his children: How will you 
2:132 the Jews said: The Christians are not based 
2:131 he said: I submitted to the Lord of the worlds 
2:130 they said: Be you ones who are Jews or 
2:129 they said: Truly we belong to God 
2:128 then he fulfilled them. God said 
2:127 he said: And of my offspring 
2:126 God said: And whoever is ungrateful 
2:125 When his Lord said to him: Submit; he said 
2:124 he said: Attain not My compact the ones who 
2:123 said those who know not a thing like their 
2:122 God said: And whoever is ungrateful 
2:121 they said: None will enter the Garden but 
2:120 those who know not a thing like their 
2:119 when they met you, they said: We believe 
2:118 those who know not what speaks not 
2:117 they said: If we would have known there 
2:116 they said: God took to Himself a son 
2:115 the Jews said: The Christians are not based 
2:114 the Jews said: The Christians are not based 
2:113 the Jews said: The Christians are not based 
2:112 God said: And whoever is ungrateful 
2:111 they said: None will enter the Garden but 
2:110 God said: And whoever is ungrateful 
2:109 those who said: We are Christians, 
2:108 they said: They are the People of the Book said: 
2:107 when they said to a Prophet of theirs 
2:106 when they said to a Prophet of theirs 
2:105 he said: Perhaps if fighting was prescribed 
2:104 They said: Why should we not fight in the 
2:103 In what condition had you 
2:102 he said: The earth of God not that which is 
2:101 They were ungrateful to you and to your 
2:100 they said: There is no course of moral duty 
2:99 he said: I take refuge with God that I be 
2:98 when Moses said to his folk: Truly God 
2:97 they will say: We had been ones taken 
2:96 he said: I will surely kill thee; he said: Truly 
2:95 when Moses said to his folk: Truly God 
2:94 he said: I take refuge with God that I be 
2:93 they said: We believe in what was caused to 
2:92 they said: We heard and we rebelled 
2:91 they said: We heard and we obeyed so grant 
2:90 he said: I will surely kill thee; he said: Truly 
2:89 when Moses said to his folk: Truly God 
2:88 they said: Our hearts are encased! Nay! 
2:87 he said: I will surely kill thee; he said: Truly
6:14 And when you said something, be just, even if you were amongst a people of unrighteousness.
6:15 And they said: These flocks and cultivation are for us and for you; then bear witness that you are witnesses among us.
6:16 Then they said in their claim: This is for God and for His Messenger. Then when it set, he said: O my Lord! Truly I love Thee outspread over Him, he saw a star. He said: This is my Lord. This is greater than your lords whom you used to worship.
6:17 They said: We bore witness against you in the darkness of the night. Then when it set, he said: I love Thee, O Lord! For You have proceeded against the hands of all that are in the earth.
6:18 He will say: Enter among the communities. They said: We believed and bear witness that there is no god but God.
6:19 And mention when God said: O Jesus son of Mary! Our Lord! Our Lord! The Truth has come to us. Our Lord! Accept us and merciful be to us. Truly You are the All-Merciful, the All-Pardoning.
6:20 Then he said: My Lord! We have no knowledge; truly we used to be among the astray.
6:21 And mention when God said: O David! Indeed We have heard our people speaking against you. They said: We do not bear witness against you but what Thou hast sent down. We are indeed truthful. He said: And I am of those who are truthful.
6:22 So God sent their brother Salih. He said: O my folk! There is no fallacy in what he was sent. Truly he is to you a guidance among us.
6:23 God sent their brother Hud, he said: O my folk! There is no foolishness in what I am sent with. Truly was I a Messenger to you a warnings among you.
6:24 He said: O my folk! There is no fallacy in what you have been sent with. Truly you are of the astray.
6:25 They will say: They went astray from us and they will say: They went astray from our creed. He said: Even if you revert to our creed. They will say: Truly God is exonerated from what they said to those who have gone astray.
6:26 The Council of those who were ungrateful said: We will not be of those who are in the fire.
6:27 They will say: They went astray from you and they will say: They went astray from our creed. He said: Even if you revert to our creed. They will say: Even if you revert to our creed.
6:28 He said: O my folk! There is no foolishness in what I am sent with. Truly we used to be amongst the astray.
6:29 They will say: If my Lord guides. Then he said: I love Thee, O Lord! For You have proceeded against the hands of all that are in the earth.
6:30 And mention when Noah said: O my folk! There is no foolishness in what I am sent with. Truly you are of the astray.
6:31 They will say: They went astray from us and they will say: They went astray from our creed. He said: Even if you revert to our creed. They will say: Even if you revert to our creed.
6:32 They will say: They went astray from you and they will say: They went astray from our creed. He said: Even if you revert to our creed. They will say: Even if you revert to our creed.
6:33 The Council of those who were ungrateful said: We will not be of those who are in the fire.
6:34 And mention when Abraham said to his folk: Who would be our Lord? They said: Our Lord! He said: Be Godfearing of God if you had known.
6:35 They will say: Our Lord assign Thou us not that place of the fire. He said: Then it will be run beneath them and they will say: Our Lord assign Thou us not that place of the fire.
6:36 They will say: They went astray from you and they will say: They went astray from our creed. He said: Even if you revert to our creed. They will say: Even if you revert to our creed.
6:37 They will say: They went astray from us and they will say: They went astray from our creed. He said: Even if you revert to our creed. They will say: Even if you revert to our creed.
6:38 The last of them would say to the first of them: I love Thee, O Lord! For You have proceeded against the hands of all that are in the earth.
6:39 And the first of them would say to the last of them: I love Thee, O Lord! For You have proceeded against the hands of all that are in the earth.
6:40 And the last of them would say to the first of them: I love Thee, O Lord! For You have proceeded against the hands of all that are in the earth.
6:41 They said: Enough is what we found our folk in. Then they will say: Our Lord assign Thou us not that place of the fire.
6:42 They will say: They went astray from you and they will say: They went astray from our creed. He said: Even if you revert to our creed. They will say: Even if you revert to our creed.
6:43 The last of them would say to the first of them: I love Thee, O Lord! For You have proceeded against the hands of all that are in the earth.
6:44 They would say: Yes. Then it will be run beneath them and they will say: Our Lord assign Thou us not that place of the fire.
6:45 They will say: They went astray from you and they will say: They went astray from our creed. He said: Even if you revert to our creed. They will say: Even if you revert to our creed.
6:46 They will say: They went astray from us and they will say: They went astray from our creed. He said: Even if you revert to our creed. They will say: Even if you revert to our creed.
6:47 The last of them would say to the first of them: I love Thee, O Lord! For You have proceeded against the hands of all that are in the earth.
6:48 They would say: Yes. Then it will be run beneath them and they will say: Our Lord assign Thou us not that place of the fire.
6:49 They will say: They went astray from you and they will say: They went astray from our creed. He said: Even if you revert to our creed. They will say: Even if you revert to our creed.
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6:51 The last of them would say to the first of them: I love Thee, O Lord! For You have proceeded against the hands of all that are in the earth.
6:52 They said: Enough is what we found our folk in. Then they will say: Our Lord assign Thou us not that place of the fire.
6:53 They will say: They went astray from you and they will say: They went astray from our creed. He said: Even if you revert to our creed. They will say: Even if you revert to our creed.
6:54 They will say: They went astray from us and they will say: They went astray from our creed. He said: Even if you revert to our creed. They will say: Even if you revert to our creed.
6:55 The last of them would say to the first of them: I love Thee, O Lord! For You have proceeded against the hands of all that are in the earth.
11:43 Noah said: No one saves from harm this day
11:45 Noah cried out to his Lord and said: My
11:46 He said: O Noah! Truly he is not of thy
11:47 He said: My Lord! Truly I take refuge with
11:50 We sent to Ad, their brother Hud. He said: O
11:53 They said: O Hud! Hadst thou brought about
11:54 He said: Truly I call God to witness and bear
11:61 Thamud their brother Salih. He said: O my
11:62 They said: O Salih! Surely thou hadst been
11:63 He said: O my folk! Considered you that I
11:65 crippled her. So he said: Take joy in your
11:69 They said: Peace; he said: Peace; and he
11:69 he said: Peace; and he presently brought
11:70 They said: Fear not. We were sent to the folk
11:72 She said: Woe to me! Will I give birth when I
11:73 They said: Marvel thou at the command of
11:77 distressed. And he said: This is a distressful
11:78 He said: O my folk! These are my daughters!
11:79 They said: Certainly thou hadst known we
11:80 He said: Would that I have strength against
11:81 They said: O Lot! Truly we are Messengers
11:84 to Midian their brother Shuayb. He said: O
11:87 They said: O Shuayb! Is it that thy formal
11:88 He said: O my folk! Considered you that I
11:91 They said: O Shuayb! We understand not
11:92 He said: O my folk! Is my extended family
12:04 Mention when Joseph said to his father: O
12:05 He said: O my son! Relate not thy dream to
12:08 they said: Certainly Joseph and his brother
12:10 Said one who says: Kill not Joseph, but cast
12:11 They said: O our father! Why wilt thou not
12:13 He said: Truly it disheartens me that you
12:14 They said: If a wolf ate him while we are
12:17 They said: O our father! Truly we went
12:18 He said: Nay! Your souls enticed you with a
12:19 He said: What good tidings! This is a boy! So
12:21 from Egypt who bought him said to his
12:23 the doors and said: Come thou! He said
12:25 She said: What is the recompense of him who
12:26 Joseph said: She sought to solicit me
12:28 he said: It is of your (f) cunning; truly your
12:30 And the ladies in the city said: The woman of
12:31 each one of them (f) a knife and said to
12:33 They said: This is he about whom you (f)
12:33 He said: O my Lord! Prison is more beloved
12:36 One of them said: Truly I see myself
12:36 they said: Forsake us. We would be with the
12:38 they said: O Joseph! This is he about whom
12:38 each one of them (f) a knife and said to
12:39 Moses said: O my folk! Considered you that I
12:40 They said: O Noah! Surely thou hadst
12:41 Haunted by evergreen thoughts
12:42 he said: I will take shelter for myself on a
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<th>Verse No.</th>
<th>Text</th>
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<td>12:54</td>
<td>the king said: Bring him to me so that I</td>
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<td>12:55</td>
<td>He said: Assign me over the storehouses of</td>
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<td>12:59</td>
<td>he said: Bring me a brother of yours from</td>
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<td>12:61</td>
<td>They said: We will solicit his father for him</td>
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<td>12:62</td>
<td>he said to his male spiritual warrior: Lay</td>
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<td>12:63</td>
<td>they returned to their father, they said: O</td>
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<td>12:64</td>
<td>Jacob said: How will I entrust him to you as</td>
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<td>12:65</td>
<td>they said: O our father, this is what we</td>
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<td>12:66</td>
<td>He said: I will not send him with you until</td>
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<td>12:66</td>
<td>he said: God is Trustee over what we say</td>
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<td>12:67</td>
<td>he said: O my sons! Enter not by one door,</td>
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<td>12:69</td>
<td>He said: Truly I am thy brother so be not</td>
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<td>12:71</td>
<td>They said coming forward: What is it that</td>
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<td>12:72</td>
<td>They said: We are missing the king’s</td>
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<td>12:73</td>
<td>They said: By God, certainly you know we</td>
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<td>12:74</td>
<td>They said: What then will be the recompense</td>
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<td>They said: The recompense for it will be that</td>
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<td>12:76</td>
<td>They said: If he steals, surely a brother of</td>
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<td>12:77</td>
<td>He said: You are in a worse place; and God is</td>
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<td>12:78</td>
<td>They said: O Joseph, the great one! Truly for</td>
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<td>12:79</td>
<td>He said: God be my safe place that we take</td>
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<td>12:80</td>
<td>The eldest of them said: Know you not that</td>
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<td>12:83</td>
<td>He said: You were enticed by your souls into</td>
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<td>12:84</td>
<td>he turned away from them and said: O my</td>
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<td>12:85</td>
<td>They said: By God! Thou wilt never</td>
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<td>12:86</td>
<td>He said: I make not complaint of my anguish</td>
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<td>12:88</td>
<td>when they entered to him, they said</td>
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<td>12:89</td>
<td>He said: Knew you what you accomplished</td>
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<td>12:90</td>
<td>They said: Art thou truly Joseph? He said: I</td>
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<td>12:91</td>
<td>truly Joseph? He said: I am Joseph and this</td>
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<td>12:92</td>
<td>They said: By God! Certainly God held thee</td>
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<td>He said: No censure on you this day. God for</td>
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<td>12:94</td>
<td>forward with the caravan, their father said</td>
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<td>12:95</td>
<td>They said: By God! Truly thou art long</td>
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<td>12:96</td>
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<td>and said: Enter Egypt, if God willed, as ones</td>
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<td>he said: O my father! This is the</td>
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<td>And mention when Moses said to his folk:</td>
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<td>And Moses said: Even if you are ungrateful,</td>
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<td>14:49</td>
<td>Then they said: Truly we disbelieved in what</td>
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<td>14:50</td>
<td>Their Messengers said: Is there any</td>
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<td>They said: You are only mortal like us. You</td>
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<td>14:52</td>
<td>Their Messengers said to them: We are only</td>
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<td>14:53</td>
<td>And those who were ungrateful said to their</td>
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<td>They would say: If God would have guided</td>
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<td>Satan would say when the command would</td>
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<td>14:57</td>
<td>when Abraham said: My Lord! Make this</td>
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<td>14:58</td>
<td>So those who did wrong will say: Our Lord!</td>
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<td>14:59</td>
<td>And they say: O thou to whom was sent</td>
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<td>15:15</td>
<td>they would say: Truly our sight was dazzled.</td>
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<td>15:28</td>
<td>thy Lord said to the angels: Truly I am One</td>
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<td>15:32</td>
<td>He said: O Ishiel! What is with thee that thou</td>
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<td>15:33</td>
<td>Ishiel said: I will not prostrate myself before</td>
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<td>15:34</td>
<td>It was said: Go thou forth from here, for</td>
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<td>15:35</td>
<td>Ishiel said: O my Lord! Give me respite until</td>
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<td>15:37</td>
<td>He said: Then truly thou art among the ones</td>
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<td>15:39</td>
<td>Ishiel said: My Lord! Because Thou hast led</td>
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<td>15:41</td>
<td>He said: This is the straight path to Me</td>
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Concordance of 2769. QALA The Sublime Quran

18:78 He said: This is the parting between me and
18:86 We said: O Dhu-I Qarnayn! Either thou wilt
18:87 He said: As for him who did wrong, we will
18:94 They said: O Dhu-Qarnayn! Truly Gog and
18:95 He said: What my Lord established firmly
18:96 He said: Blow, until when he made it a fire
18:96 He said: Give me molten brass to pour out
18:98 He said: This is a mercy from my Lord. So
19:4 He said: My Lord! Truly I—my bones became
19:8 He said: My Lord! How will I have a boy
19:9 He said: It is about to be! Thy Lord said: It is
19:9 He said: It is about to be! Thy Lord said: It is
19:10 Zechariah said: My Lord! Assign for me a
19:10 He said: Thy sign is that thou wilt not speak
19:18 She said: Truly I take refuge in The Merciful
19:19 He said: I am only a messenger from thy
19:20 She said: How will I have a boy when no
19:21 He said: Thus it will be. Thy Lord said: It is
19:21 He said: Thus it will be. Thy Lord said: It is
19:23 She said: O would that I had died before this
19:27 Then she approached her folk with him
19:29 Then she pointed to him. They said: How
19:30 Jesus said: Truly I am a servant of God. He
19:42 when he said to his father: O my father!
19:46 He said: Art thou one who shrinks from my
19:47 said: Peace be to thee; I will ask for
19:73 those who were ungrateful would say to
19:77 who said: Will I be given wealth and
19:88 And they said: The Merciful took to Himself
20:10 When he saw a fire, he said to his people:
20:18 He said: This is my staff. I lean on it, and
20:19 He said: Cast it, O Moses
20:21 He said: Take it and fear not. We will cause
20:25 Moses said: My Lord! Expand my breast for
20:36 He said: Surely thou wert given thy petition, O
20:45 They both said: Our Lord! Truly we fear that
20:46 He said: Fear not. Truly I am with both of
20:49 He said: Then who is the Lord of you two, O
20:50 He said: Our Lord is He Who gave
20:51 Pharaoh said: Then what of the first
20:52 Moses said: The knowledge of them is with
20:57 He said: Hast thou drawn near us to drive
20:59 Moses said: That promised will be for the Day
20:61 Moses said to them: Woe to you! Devise you a
20:63 They said: Truly these two are the ones who
20:65 They said: O Moses! Either thou wilt cast or
20:66 He said: Nay! You cast. That is when their
20:68 We said: Fear not! Truly thou, thou art lofty
20:70 They said: We believed in the Lord of Aaron
20:71 Pharaoh said: Believed you in Him before I
20:72 They said: We will never hold thee in greater
20:84 Moses said: They are close on my footsteps
20:85 He said: Then truly We tried thy folk after
20:86 He said: O my folk! Promise you not your
20:87 They said: We broke not what was promised
20:88 Then they said: This is your god and the God
20:90 Aaron said to them before: O my folk! You
20:91 They said: We will never quit it as ones who
20:92 He said: O Aaron! What prevented thee
20:94 Aaron said: O son of my mother! Take me
20:95 Moses said: Then what is thy business O
20:96 He said: I keep watch over what they kept
20:97 Moses said: Then go thou! Truly for thee in
20:116 said to the angels: Prostrate yourselves
20:117 We said: O Adam! Truly this is an enemy to
20:120 Then Satan whispered evil to him. He said:
20:123 He said: Get you both down from here
20:125 He would say: My Lord! Why hadst Thou
20:126 He would say: It is thus: Our signs
20:133 And they said: Why brings he not to us a
20:134 they would have said: Our Lord! Why hadst
21:4 He said: My Lord knows The Word of the
21:5 Nay! They said: Jumbled nightmares! Nay!
21:14 They said: O woe to us! Truly we had been
21:26 they said: The Merciful took to Himself a
21:52 he said to his father and his folk: What are
21:53 They said: We found our fathers as ones who
21:54 He said: Certainly you and your fathers had
21:55 They said: Hadst thou drawn near The Truth
21:56 He said: Nay! Your Lord is the Lord of the
21:59 They said: Who accomplished this with our
21:60 They said: We heard a male spiritual warrior
21:61 They said: Then approach with him before
21:62 They said: Hast thou accomplished this with
21:63 He said: Nay! It had been accomplished by
21:64 Then they said: Truly you, you are the ones
21:66 He said: Worship you then other than God
21:68 They said: Burn him and help your gods if
21:69 We said: O fire! Be coolness and peace for
21:72 We sent Noah to his folk and he said: O my
21:74 But said the Council who were ungrateful
21:76 He said: My Lord! Help me because they
21:79 the Council of his folk to those who
21:39 He said: My Lord! Help me because they
21:40 He said: In a little while they will become
21:47 Then they said: Will we believe in two
21:81 They said the like of what the ancient ones
21:81 the like of what the ancient ones said
21:82 said: When we are dead and had been earth
21:99 death drew near one of them, he said: My
23:106 They will say: Our Lord! Our misgiving
23:108 He would say: Be driven away in it and
23:113 They said: We lingered in expectation a day
23:114 He said: You lingered in expectation not but
24:12 the better of themselves and said: This is a
24:16 when you heard it, said you not: It is not for
25:4 those who were ungrateful said: This is
25:5 they said: Fables of the ancient ones that he
25:7 they said: What Messenger is this that he
25:8 are unjust said: You follow nothing but a be
25:18 They would say: Glory be to Thee! It had not
25:21 who hope not for a meeting with Us said:
25:30 the Messenger said: O my Lord! Truly my
25:32 who were ungrateful said: Why was the
25:56 We said: You both go to the folk who denied
25:60 they said: And what is The Merciful? Will we
25:65 ignorant addressed them, they said: Peace
26:12 He said: My Lord! Truly I fear that they will
26:15 He said: No indeed! Both of you go with Our
26:18 Pharaoh said: Raise not we thee up among
26:20 Moses said: I accomplished it when I was of
26:23 Pharaoh said: And what is the Lord of the
26:24 Moses said: The Lord of the heavens and the
26:25 Pharaoh said to whoever was around him
26:26 Moses said: Your Lord and the Lord of your
26:27 Pharaoh said: Truly your Messenger who
26:28 Moses said: The Lord of the East and the
26:29 Pharaoh said: If thou hadst taken to thyself
26:30 Moses said: What if I drew near thee with
26:31 Pharaoh said: Bring it if thou hastd been
26:34 He said to the Council around him: Truly
26:36 They said: Put him and his brother off and
26:41 are sorcerers drew near; they said to
26:42 Pharaoh said: Yes! Truly you will be the ones
26:43 Moses said to them: Cast what you will as
26:44 ropes and their staffs and said: By the vain
26:47 They said: We believed in the Lord of the
26:49 Pharaoh said: You believed in him before I
26:50 They said: No grievance. Truly to our Lord
26:51 each other, the Companions of Moses said
26:52 Moses said: No indeed! Truly my Lord is
26:53 he said to his father and his folk: What is it
26:57 They said: We worship idols. We will stay
26:58 He said: Hear them when you call them
26:62 They said: Nay! But we found our fathers
26:67 they said: Drive the people of Lot out from
26:49 They said: Swear to one another: By God, we
26:50 They said: We auger ill of thee and whoever
26:51 He said: That which is your omen is with
26:52 He said: O my folk! Why seek you to hasten
26:54 Lot when he said to his folk: You approach
26:56 they said: Drive the people of Lot out from
26:57 those who were ungrateful said: When we
26:58 when they drew near, He will say: Denied
26:59 the woman of Pharaoh said: He will be a
26:60 she said to his sister: Track him. So she kept
26:61 Then she said: Shall I point you to the people
26:63 He said: This is the action of Satan. Truly he
26:65 He said: My Lord! Truly I did wrong to
26:67 He said: My Lord! For that with which Thou
26:68 Moses said to him: Truly thou art clearly a
26:70 he said to his father and his folk: What is it
26:71 They said: We worship idols. We will stay
26:72 They said: Hear them when you call them
26:74 They said: Nay! But we found our fathers
26:75 He said: Considered you, then, what you had
26:76 one of the two women said: O my father!
26:77 He said: And what knowledge have I of
26:78 He said to his people: Abide! Truly I
26:79 the woman of Pharaoh said: He will be a
26:80 Those who were given knowledge said: Woe to
26:81 having wronged the Prophet and the book
26:82 who coveted his place but yesterday, say:
26:83 They said: Put them to work. Let them not
26:84 Pharaoh said: Yes! Truly you will be the ones
26:85 He said: I accomplished it when I was of
26:86 He said: O Moses! Truly the Council is con
26:87 he was an enemy of both of them—he said: O
26:88 He said: O Moses! Truly the Council is con
26:90 He said: My Lord! Deliver me from the folk,
26:91 he said: Perhaps my Lord guides me to the
26:93 two women who keep away. He said: What is
26:94 They both said: We draw not water until the
26:95 and said: My Lord! Truly I am certain of
26:96 She said: Truly my father calls to thee that
26:97 related to him the narrative, he said: Fear
26:99 One of the two women said: O my father!
26:100 He said: Truly I want to wed thee to one of
26:101 He said: That is between thee and between
26:102 He said to his people: Abide! Truly I
26:103 He said: My Lord! Truly I killed a soul
26:104 He said: We will strengthen thy arm through
26:105 They said: This is nothing but forged sorcery.
26:106 Moses said: My Lord is greater in knowledge
26:107 Pharaoh said: O Council! I knew not of any
26:108 drew near them from Us, they said: Why
26:109 They said: Two kinds of sorcery, each helped
26:110 the other. And they said: Truly we disbelieve
26:111 And when it is recounted to them, they say:
26:112 idle talk, they turned aside from it and said
26:113 They said: If we follow the guidance with
26:114 would say about whom will be realized the
26:115 from every community and We will say;
26:116 His folk said to him: Exult not; truly God
26:117 Korah said: I was only given it because of
26:118 said to those who want this present life: O
26:119 who coveted his place but yesterday, say:
26:120 those who were given knowledge said: Woe to
26:121 who were ungrateful said to those who
26:122 Abraham said to his folk: Worship God and
26:123 had been not but that they said
26:124 he said: You take only to yourselves graven
26:125 So Lot believed in him. And Abraham said:
26:126 Lot, when he said to his folk: Truly you
26:127 had not been but that they said: Bring on us
26:128 He said: My Lord! Help me against the folk,
26:129 they said: Truly We are ones who will cause
26:130 He said: Truly in it is Lot. They said: We are
26:131 He said: Truly in it is Lot. They said: We are
Concordance of 2769. QĀLA The Sublime Quran

29:33 for them, distressed, and they said: Neither
29:36 Midian, their brother Shuayb. He said: O my
29:50 they said: Why were signs not caused to
30:56 And said those who were given the knowledge
31:13 Luqman said to his son as he admonishes
31:21 they said: Nay! We will follow what we
32:10 They said: When we went astray on the
33:13 section of them said: O people of Yathrib!
33:22 they said: This is what God and His
33:67 they will say: Our Lord! Truly we obeyed our
33:69 God declared him innocent of what they said.
34:35 they would say: The Praise belongs to God
34:34 but that the ones who are given ease said
34:32 Those who grew arrogant would say to those
34:31 those who were ungrateful said: We will
34:30 they said: This is sorcery and we are ones
34:24 you found your fathers on, they would say
34:22 Nay! They said: We found our fathers in a
34:20 they would say: If willed The Merciful, we
34:19 they said: Our Lord! Cause a distance
34:15 they said: Who is more vigorous than us in
34:14 Worship none but God. They said: If our
34:11 They said: Our hearts are sheathed from that
34:50 they said: You are nothing but mortals like
34:16 They said: Our Lord knows that we are ones
34:14 And they said: Truly We are ones who
34:13 section of them said: O people of Yathrib!
34:12 Those who said: Our Lord is God. Again, they
34:11 He said to it and to the earth: Approach both
34:50 they said: Yea! They would say: Then
34:48 Those who grew arrogant would say: Truly
34:49 He would say: I was only given this because
34:50 those before them said it so what they had
34:76 Iblis said: I am better than he. Thou hadst
34:77 He said: Then go thou forth from here for
34:79 Iblis said: My Lord! Then give me respite
38:61 They said: Our Lord! Whoever put this
38:62 they said: What is the matter with us that
38:71 Thy Lord said to the angels: Truly I am One
38:75 He said: O Iblis! What prevented thee from
38:76 Iblis said: I am better than he. Thou hadst
38:77 He said: Then go thou forth from here for
38:80 He said: Truly thou art among the ones who
38:82 Iblis said: By Thy Great Glory, then I will
38:84 He said: This is The Truth and The Truth I
39:49 He would say: I was only given this because
39:50 they before them said it so what they had
39:71 will say to them: Approach not Messengers
39:73 let loose, ones who are its keepers will say
39:74 They would say: The Praise belongs to God
40:11 They said: Our Lord! Thou hadst caused us
40:24 Haman and Korah. But they said: He is one
40:25 they said: Kill the children of those who
40:26 Pharaoh said: Let me kill Moses and let him
40:27 And Moses said: Truly I took refuge in my
40:28 Said a believing man of the family of
40:29 of God if it drew near us? Pharaoh said
40:30 he who believed said: O my folk! Truly I fear
40:34 you said: God will never raise up a
40:36 Pharaoh said: O Haman! Build for me a
40:38 he who believed said: O my folk! Follow me.
40:48 Those who grew arrogant would say: Truly
40:49 those in the fire would say to ones who are
40:50 They would say: Yea! They would say: Then
40:50 would say: Be bringing not your Messengers
40:50 They would say: Yea! They would say: Then
40:60 Lord said: Call to Me. I will respond to you.
40:74 They would say: They went astray from us.
40:84 they considered Our might, they said: We
41:11 They both said: We approached as ones who
41:14 Worship none but God. They said: If our
41:15 they said: Who is more vigorous than us in
41:21 they will say to their skins: Why bore you
41:21 They will say: We were given speech by God
41:26 those who were ungrateful said: Hear not
41:29 And those who were ungrateful would say:
41:30 those who said: Our Lord is God. Again, they
41:33 did as one in accord with morality and said: I
41:44 Recitation, they would have said
41:47 My ascribed associates? They would say
41:49 those who believed will say: Truly the ones
43:20 they would say: If willed The Merciful, we
43:22 Nay! They said: We found our fathers in a
43:23 before thee without ones who are given ease
43:24 He said: Even if I brought about better
43:24 you found your fathers on, they would say
43:26 Abraham said to his father and his folk:
43:30 they said: This is sorcery and we are ones
43:31 They said: Why was this, the Quran, not sent
43:36 he drew near us he would say: Would that
43:46 So he said: Truly I am a Messenger of the
43:49 they said: O one who is a sorcerer! Call for
43:51 Pharaoh proclaimed to his folk, he said: O
Our Signs are recounted to him, he said:
67:10 they would say: If we had been hearing or
67:9 we said: God sent not down anything. You
67:9 They will say: Yea! A warner drew near
66:11 Behold the woman of Pharaoh. She said: My
66:3 this to thee? He said: The Knowing, The
64:6 with the clear portents, but they said: Will
63:1 they said: We bear witness that thou art
61:14 The disciples said: We are the helpers for
61:6 when Jesus son of Mary said: O Children of
61:5 Moses said to his folk: O my folk! Truly We heard a
60:4 and those with him when they said to their
59:16 Then when he was ungrateful, Satan said
59:16 As the likeness of Satan when he said to the
58:3 again, retract what they said, then letting
54:24 for they said: Follow we a lone mortal from
54:9 said: One who is possessed! And he was
52:26 They would say: Truly we had been before
51:29 She slapped her face and said: I am an old
51:27 he brought it near to them. He said: Will you
51:25 to him they said: Peace. He said: Peace to a
51:25 to him they said: Peace. He said: Peace to a
50:28 He would say: Strive not against one another
50:23 his comrade angel would say: This is what is
50:21 to him they said: Peace. He said: Peace to a
50:20 He would say: Strive not against one another
50:18 Moses said to his folk: Be you servants of me
50:15 And among humanity are some who say: We
43:58 said: Are our gods better or is he? They cited
43:63 he said: Truly I drew near you with
43:77 Lord finish us. He would say: Truly you will
44:14 said: He is one who is taught by others, one
45:32 There is no doubt about it. You said: We are
46:7 Our signs are recounted, clear portents, said
46:11 Those who were ungrateful said of those who
46:13 those who say: Our Lord is God and, again,
46:15 reached forty years he said: My Lord! Arouse
46:17 the promise of God is true. But he said
46:22 They said: Hadst thou drawn near to us to
46:23 He said: The knowledge is only with God and
46:24 they said: This is a dense cloud, that which
46:29 they said: Hayy! And when it was
46:30 They said: O our folk! Truly We heard a
46:34 The Truth? They would say: Yea! By our
46:34 He would say: Then experience the
47:16 What was that he said just now? Those are
47:16 What was that he said just now? Those are
47:26 is because they said to those who disliked
48:15 Thus God said before. Then they will say
49:14 The nomads said: We believed. Say to them:
50:2 So the ones who are ungrateful said: This is
50:23 his comrade angel would say: This is what is
50:27 His comrade Satan would say: Our Lord! I
50:28 He would say: Strive not against one another
51:21 to him they said: Peace. He said: Peace to a
51:21 to him they said: Peace. He said: Peace to a
51:27 he brought it near to them. He said: Will you
51:28 Then he sensed a fear of them. They said: Be
51:29 She slapped her face and said: I am an old
51:30 Thus spoke thy Lord. Truly He is The Wise,
51:30 They said: Thus spoke thy Lord. Truly He is
51:31 Abraham said: O ones who are sent, what is
51:32 They said: We were sent to a folk, ones who
51:39 He said: One who is a sorcerer, one who is
51:52 they said: One who is a sorcerer or one who
52:26 They would said: Truly we had been before
54:9 said: One who is possessed! And he was
54:24 for they said: Follow we a lone mortal from
57:14 They will say: Yea! And you let yourselves be
58:3 again, retract what they said, then letting
59:16 As the likeness of Satan when he said to the
59:16 Then when he was ungrateful, Satan said
60:4 and those with him when they said to their
61:5 Moses said to his folk: O my folk! Why
61:6 when Jesus son of Mary said: O Children of
61:6 the clear portents to them, they said: This is
61:14 The disciples said: Who are my helpers for
61:14 The disciples said: We are the helpers for
63:1 they said: We bear witness that thou art
64:6 with the clear portents, but they said: Will
66:3 this to thee? He said: The Knowing, The
66:3 When he told her about it, she said: Who
66:11 Behold the woman of Pharaoh. She said: My
67:9 They will say: Yea! A warner drew near
67:9 we said: God sent not down anything. You
67:10 they said: If we had been hearing or
68:15 Our Signs are recounted to him, he said:
27:71 Or say they: When is this victory if you had
28:28 me. And God is Trustee over what we say
28:47 Or they say: Our Lord! Why hadst Thou not sent
28:62 He will proclaim to them and will say:
28:65 would proclaim to them and He would say:
28:74 would proclaim to them and say:
29:2 that they will be left because they say: We
29:10 humanity is he who says: We believed in
29:10 from thy Lord, they would surely say: We
29:55 feet, He will say: Experience what you had
29:61 They will certainly say: God. How they are
29:63 say: God! Say: The Praise belongs to God!
30:38 would say: Truly you are nothing but ones
31:25 they will certainly say: God! Say: The Praise
32:3 Or they say: He devised it. Nay! It is The
32:28 they say: When is this victory if you had
33:4 mouths. And God says The Truth and He
33:12 the ones who are hypocrites say, as well as
33:37 mention when thou hast said to him to whom
33:66 they will say: O that we would obeyed God
34:29 they say: When is this promise if you had
34:31 say those who were taken advantage of due
34:40 say to the angels: Was it these who had been
34:42 We will say to those who did wrong:
36:48 they say: When is this promise if you had
36:62 when He wanted a thing is but to say to it:
37:36 they said: Are we ones who leave our gods
37:52 who would say: Art thou of the ones who
37:151 it is out of their calumny that they say
37:36 they said: Are we ones who leave our gods
38:2 they see a sign, they turn aside and say:
38:90 of the heavens descending, they would say:
40:28 Would you kill a man because he says: My
40:44 in the fire, the weak will say to those who
40:68 when He decrees an affair, He only says to
41:45 punishment. They will say: Is there any way
43:87 They will certainly say: The Almighty, The
43:13 when you are seated on them and you say:
44:22 Or they say: He devised it. Nay! It is The
45:16 He says: I have caused abundant wealth to
46:8 Or they say: He devised it; say: If I devised
47:20 And those who believed say: Why was a
48:11 The ones who are left behind will say to thee
48:11 so ask forgiveness for us. They say with their
48:15 The ones who are left behind will say when
48:15 Thus God said before. Then they will say
50:30 On a Day when We will say to hell: Art thou
50:30 hell: Art thou full? And it will say: Are there
50:39 thou patience with whatever they say and
52:30 Or they say: A poet. We await for the setback
52:33 Or say they: He fabricated it? Nay! They
Concordance of 2769. QALĀ The Sublime Quran

3:29 Say: Whether you conceal what is in your
3:31 Say: Obey God and the Messenger
3:32 Say: Obey God and the Messenger
3:61 drew near thee of the knowledge, say
3:64 Say: O People of the Book! Approach now to
3:65 Say: Die in your rage, truly God is Knowing
3:66 Say: Even if you had been in your houses,
3:154 Say: Truly the command is entirely from
3:154 Say: Where is this from? Say: It is from
3:168 Say: Then drive off death from yourselves
3:183 Say: Surely Messengers brought about to you
4:5 clothe them and say honorable sayings to
4:8 from it and say honorable sayings to them
4:63 say to them concerning themselves
4:77 Say: The enjoyment of the present is little
4:78 Say: All is from God. So what is with these
4:127 they ask thee for advice about women. Say:
4:176 Say: God pronounces to you about indirect
5:18 Say: Why then does He punish you for your
5:29 Say: The spoils of war belong to God and the
7:158 Say: O humanity! Truly I am the Messenger
7:32 Say: Who forbade the adornment of God
7:33 Say: My Lord forbade not but indecencies,
7:34 causes it to return? Say: God begins the
7:35 Say: Are there among your ascribed
7:36 Say: O People of the Book! Approach now to
7:37 Say: Truly the grace is in the hand of God
8:38 Say to those who were ungrateful: If they
9:51 Say: Nothing will light on us but what God
9:52 Say: Are you watching for something, but
9:53 Say: Spend willingly or unwillingly, there
9:61 say: He is unquestioning. Say: He is
9:94 say: You will never ever go forth with me nor
9:95 Say: The fire of hell has more severe heat.
9:96 Say: Ridicule us, but truly God is One Who
9:97 Say: Was it God and His signs and His
9:98 Say: God guides to The Truth. Has not He
9:99 Say: O People of the Book! Why bar you from
10:49 Say: I control not either hurt or profit for
10:50 Say: Are you telling God of what He knows
10:51 Say: If God willed, neither would we have
10:52 Say: Nothing will light on us but what God
10:53 But if they turned away, say: God is enough for
10:54 Say: Truly my Lord guided me to a straight
10:55 Scorn not the grace of God and in His mercy
10:57 Say: With me is a clear portent from my Lord
10:58 Say: I found not in what was revealed to me to
10:59 Say: Your Lord is the Possessor of Extensive
10:60 Say: If God willed, neither would we have
10:61 Say: Forbade He the two males or the two
10:62 Say: Forbade He the two males or the two
10:63 Say: God delivers you from them and from
10:64 Say: God delivers you from them and from
10:65 Say: He is One Who Has Power to raise up
10:66 it and it is The Truth. Say: I am not a trustee
10:67 Say: Will we call to other than God what can
10:68 Say: I am with a clear portent from my Lord
10:69 say you nor your fathers. Say: God revealed it;
10:70 Say: The signs are only with God. And what
10:71 Say: O my folk! Act according to your ability.
Say: You will not be asked of what we sinned
Say: Our Lord will gather between us. Again,
Say: Cause me to see those whom you caused
Say: Yours is the solemn declaration of a
Say: Truly my Lord extends the provision for
Say: Truly my Lord extends the provision for
Say: I admonish you in but one thing: That
Say: Whatever compensation I asked of you,
Say: Truly my Lord hursts The Truth. He is
Say: The Truth drew near and falsehood
Say: If I went astray, truly I will only go
Say: Considered you your ascribed associates
Say: He will give life to them Who caused
Say: Yes, you will be ones in a state of
Say: I am only one who warns. And there is
Say: It is a serious tiding
Say: I ask of you not for any compensation
Say: Take joy in thy ingratitude for awhile.
Say: Are those who know on the same level
Say: O My servants who believed! Be
Say: Truly I was commanded to worship God,
Say: Truly I fear if I rebelled against God
Say: God alone I worship as one sincere and
Say: Truly the ones who are losers are those
Say: It was revealed to me that a group of
Say: Considered you? If it came to be in the
Say: He is The Merciful. We believed in Him
Say: Considered you if God would cause me
Say: It was revealed to me that a group of
Say: Truly I call only to my Lord, and I
Say: Truly I possess not the power to hurt
Say: Truly none would grant me protection
Say: I am not informed if what you are
Say: Wouldst thou purify thyself
Say: O ones who are ungrateful
Say: He is The God, One
Say: I take refuge with the Lord of Daybreak
Say: I take refuge with the Lord of the
verb I perfect passive (qila)—to be said
And when it was said to them not to make
And when it was said to them: Believe as
other than what was said to them
it was said to them: Follow what God
when it was said to him: Be Godfearing of
Approach now! Fight in
it was said to them: Approach now! What
not considered those who when it was said
a saying other than what was said to them
What was it with you when it was said
He caused them to pause and it was said: Sit
it was said: O earth! Take in thy water! And
it was said: Away with the folk, the ones who
it was said: O Noah! Get thee down with
The would say: Fables of the ancient ones
And when it was said to those who were
It was said to them: Inhabit this town
when it was said to them: Where is what you
it was said: O Noah! Get thee down with
Sit: Therefore, it was said he is
It was said to them: To Prostrate yourselves to
it was said to humanity: Will you, you be ones
it will be said to them: Where is what you
So when she drew near, it was said
It was said to her: Enter the pavillion
And it would be said: Call to your ascribed
Experience the
It was said: Enter the Garden. He said: O
it was said to them: To Prostrate yourselves to
it was said to them: Spend of whatever God
it had been said to them: There is no god but
on the Day of Resurrection? And it will be said
It will be said: Enter the doors of hell as
would be said: The Praise belongs to God,
again, it will be said to them: Where are
is said to thee but what truly was said to the
it was said: Truly the promise of God is true
be said: This Day We will forget you as you
Thamud, when it was said to them: Take joy
light from your light. It will be said: Return
those who believed! When it was said to
when it was said: Move up, then move up.
Concordance of 2770. TAQAWWALA-2771. QİL The Sublime Quran

verb I imperfect passive (yuqālu)—to be said
21:60 mention them. It is said he is Abraham
verb I verbal noun (qa‘al)—saying, statement
2:59 who did wrong substituted another saying
2:113 those who know not a thing like their saying
2:118 who were before them like their sayings
2:204 among humanity is one whose sayings
2:233 them (f) secretly, unless you say a saying as
2:233 secretly, unless you say a saying as one who
2:263 honorable saying and forgiveness are better
3:147 saying had been only that they said: Our
3:181 God heard the saying of those who said:
4:155 Prophets without right and their saying
4:155 for their ingratitude and their saying against
4:157 for their saying; We killed the Messiah,
5:63 their sayings of sin and their consuming the
6:73 His saying is The Truth. And His is the
6:112 others as ornamented saying, a delusion
7:162 did wrong, they substituted a saying
7:205 instead of openly publishing the sayings at
9:30 is the saying with their mouths; they
9:30 their mouths; they conform with the sayings
10:65 let not their saying dishearten thee. Truly
11:40 but him against whom the saying preceded
11:53 ones who leave our gods for thy saying
13:35 hast marveled, then wonder at their saying
13:10 to Him whether you kept secret his saying
13:10 whether you kept secret his saying
13:33 name you only them in the manifest sayings
14:27 those who believed with the saying, one that
16:40 Our saying to a thing when We wanted it is
16:86 they will cast their saying to them: Truly you
17:16 So the saying was realized against it. Then
17:23 nor scold them but say a generous saying to
17:28 hast hoped, then say to them a saying
17:40 Truly you, you say a serious saying
18:93 would almost not understand any saying
19:34 A saying of The Truth. They contest what is
20:7 if thou art to publish a saying, yet truly He
20:28 so they understand my saying
20:44 a saying gently so that perhaps he will
20:89 not that it returns not to them a saying
20:94 and thou hast not regarded my saying
20:109 and with whose saying He was
21:4 He said: My Lord knows the saying in the
21:27 They precede Him not in saying and they act
21:110 He knows the openly published saying and
22:24 guided to what is good of the saying and
22:30 disgrace of graven images and avoid saying
23:27 but those against whom the saying has
23:68 Meditated they not on the saying or drew
24:51 The only saying of the ones who believe
27:19 as one who laughs at its saying and he said
27:82 the saying fell on them, We will bring out a
27:85 saying will fall on them because they did
28:51 We caused the saying to reach them so that
28:63 about whom will be realized the saying: Our
32:13 My saying will be realized. I will fill hell
33:4 That is but a saying of your mouths. And
33:13 saying: Truly Our houses are exposed. But
33:32 Godfearing, then be not soft in your saying
33:32 heart is a sickness, but say a saying of one
33:70 of God and say an appropriate saying
34:31 returning the saying, some of them to some
36:7 saying was realized against most of them for
36:58 Peace! A saying from the Compassionate
36:70 that the saying be realized against the ones
36:76 So let not their saying dishearten thee. Truly
37:31 So the saying was realized against us of our
39:18 those who listen to the saying of the Quran
41:25 the saying was realized against them in
41:33 And who has a fairer saying than he who
46:18 Those are those against whom the saying was
47:21 obedience and an honorable saying! And
47:30 recognize them by the twisting of sayings
49:2 publish a saying to him as you would openly
50:18 he utters not a saying but that there is one
50:29 statement is not substituted in My presence
51:8 ones who are at variance in your sayings
58:1 God heard the saying of she who disputes
58:2 which is unlawful among their sayings
60:4 but for Abraham saying to his father: Truly I
63:4 they speak, thou hast heard their saying
67:13 Keep your saying secret or publish it. Truly
69:40 it is the saying of a generous Messenger
69:41 and not the saying of a poet. Little do you
69:42 Nor is it the saying of the accursed Satan
69:44 And if he fabricated against Us some sayings
73:5 for We will cast on thee a weighty saying
74:25 This is nothing but the saying of a mortal
81:19 Quran is a saying from a generous
81:25 nor is it the saying of the accursed Satan
86:13 truly the Quran is a decisive saying
verb I active participle (qā‘il)—one who says,
one who converses, one who speaks
12:10 Said one who says: Kill not Joseph, but cast
18:19 Said one who speaks among them: How long
23:100 is only a word that one who converses says
33:18 who hold off and the ones who converse
37:51 One of them who converses would say: Truly

2770. TAQAWWALA—verb V perfect—
to fabricate
52:33 Or say they: He fabricated it? Nay! They
69:44 And if he fabricated against Us some sayings

2771. QİL—masculine noun—speech, saying
4:122 who is One More Sincere in speech than God
43:88 his saying: O my Lord! Truly these are a folk
56:26 but the saying of: Peace! Peace!
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73:6 is strongest and speech more upright

2772. QÂMA—verb I perfect—to arise, to halt, to stand up, with preposition li to secure something for someone, with preposition bi to uphold

2:20 dark against them, they stood still
4:142 when they stood up for formal prayer, they
4:412 for formal prayer, they stood up lazily
5:6 When you stood up for the formal prayer
18:14 their hearts when they stood up and said
72:19 servant of God stood up, calling to Him, they

verb I verbal noun (qiyâm)—standing up
51:45 They were neither able to stand up nor had
verb I active participle (qâ'im)—one who stands up, one who is standing up
3:18 the knowledge, the ones who uphold equity
3:39 one who stands to invoke blessings in the
3:75 continued as one who stands over him
3:113 is a community of ones who are upstanding
10:12 at home or as one who is standing up. But
11:71 Abraham’s woman, one who is standing up
11:100 some are ones that are standing up and
13:33 then One Who Sustains Every Soul in spite

18:36 that the Hour will not be one that arises
22:26 and the ones who are standing up
39:9 himself or one who is standing up in prayer
41:50 not that the Hour will be one that arises
59:5 you severed or left them as ones that arise
62:11 and left thee as one who is standing up
70:33 giving their testimony are ones who uphold

2773. AQÂMA—verb IV perfect—to adhere to, to set up, to perform, to weigh with justice

2:177 whoever performed the formal prayer
2:229 both will not perform the ordinances of God
2:230 they will perform within the ordinances of
5:68 based on anything until you adhere to the
8:3 Those who perform the formal prayer and
9:71 they perform the formal prayer and give the
14:31 who believed that they should perform the
18:105 We will not perform for them on the Day of
31:4 those who perform the formal prayer and
98:5 as monotheists and they perform the formal

verb IV imperative (aqîmu)—to adhere to, to perform
2:3 in the unseen and perform the formal prayer
2:229 will not perform the ordinances of God
2:230 both will not perform the ordinances of God
5:55 those who believed and those who perform
8:3 Those who perform the formal prayer and
9:18 in God and the Last Day and performed the
13:22 those who performed the formal prayer and
18:77 that wants to tumble down so he set it up
22:41 performed the formal prayer and they gave
35:18 performed the formal prayer. And he who
35:29 recount the Book of God and performed the
42:38 responded to their Lord and performed their

verb IV imperative (aqîmu)—perform, set
2:43 perform the formal prayer and give the
2:83 perform the formal prayer and give the
4:103 And then when you were secured, perform
6:72 perform the formal prayer and be Godfearing
7:29 And set your faces at every place of
10:87 perform the formal prayer, and give good
10:105 and that: Settest thou thy face to the way of
11:114 perform the formal prayer at the two ends
17:78 Perform the formal prayer from the sinking
20:14 perform the formal prayer of My
22:78 So perform the formal prayer and give the
24:56 And perform the formal prayer and give the
29:45 revealed to thee of the Book and perform the
30:30 So set thy face towards a way of life as a
30:31 perform the formal prayer and be not among
30:43 So set thy face to the truth-loving way of life

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31:17 O my son! Perform the formal prayer and perform the formal prayer and give the
33:33 perform the formal prayer and give the
62:13 Perform the formal prayer and give the
65:9 perform testimony for God. That is as is easy. And perform the formal prayer
verb IV verbal noun (iqàm, iqàmah)—performing
16:80 the day of your halting and of their wool and performing of the formal prayer and the
24:37 remembrance of God and the performing the
verb IV active participle (muqîm)—one who performs, one who is abiding
4:162 They are the ones who perform the formal
5:37 go forth from it. And for them is an abiding and for them is an abiding punishment
11:39 shame and on whom an abiding punishment
14:40 My Lord! Make me one who performs the
15:76 they are ones who are on an abiding way and on whom alights an abiding punishment
39:40 and on whom alights an abiding punishment
42:45 are unjust will be in an abiding punishment

2774. ISTAQÀMA—verb X perfect—to go straight
9:7 go straight with you, then, go straight with the
41:30 Our Lord is God. Again, they went straight Our Lord is God and, again, go straight
46:13 Our Lord is God and, again, go straight
72:16 If they went straight on the way, We would call to this and go thou straight as thou wert
verb X imperfect (yastaqim)—to go straight
81:28 to whoever among you willed to go straight
to whoever among you willed to go straight
verb X imperfect (istaqimu)—to go straight
9:7 go straight with you, then, go straight with the
go straight with you, then, go straight with the
10:89 go straight both of you and follow not the
go straight both of you and follow not the
11:122 If they went straight on the way, We would go straight with the
verb X active participle (mustaqîm)—that which is straight
1:6 Guide us on the straight path, the path of
2:142 whom He wills to a straight path
guides whom He wills to a straight path
3:51 Lord so worship Him. This is a straight path
guided by the straight path
guided by the straight path
3:101 God was then surely guided to a straight path
4:68 We would have guided them on a straight path
guided them on a straight path
4:175 guide them to Himself on a straight path
guide them to Himself on a straight path
5:16 and He guides them to a straight path
6:39 He wills, He lays on a straight path
6:87 and We guided them to a straight path
6:126 path of thy Lord, one that is straight
6:153 And that this is My straight path, so follow
6:161 guided me to a straight path, a truth-loving
guided me to a straight path, a truth-loving
7:16 for them on Thy path, one that is straight
10:25 He guides whom He wills to a straight path
11:56 Truly my Lord is on a straight path
15:41 He said: This is the straight path to Me
called the straight path to Me
16:76 justice and he is on a straight path
16:121 him and guided him to a straight path
17:35 and weigh with a scale, one that is straight.

2775. QIYÀM—masculine noun—maintaining
5:97 the Sacred House, maintaining it for the the Sacred House, maintaining it for
4.5 that God assigned to you to maintain them

2776. QAWWÀM—masculine noun—supporter, with preposition bi one who is staunch
4:34 Men are supporters of wives because God Men are supporters of wives because God
4:135 Be staunch in equity as witnesses to God Be staunch in equity as witnesses to God
5:8 Be staunch towards God as witnesses in equity

2777. QAYYUM—masculine noun—eternal
2:255 no god but He, The Living, The Eternal no god but He, The Living, The Eternal
3:2 no god but He, The Living, The Eternal
20:111 before The Living, The Eternal

2778. QA Warn manuscripts as: masculine noun (comparative aquam, plural qiyam)—upright
2:282 more equitable with God and more upright more equitable with God and more upright
3:191 those who remember God while upright and more equitable with God and more upright
4:46 been better for them and more upright
4:103 when upright and sitting and on your sides been better for them and more upright
17:9 the Quran, guides to what is upright and
25:64 prostrate themselves and are upright
39:68 Then they will be upright looking on
73:6 is strongest and speech more upright

2779. MAQÀM—masculine noun—a station
2:125 take the Station of Abraham to yourselves take the Station of Abraham to yourselves
3:97 In it are clear portents, signs, the Station of
5:107 then two others will stand up in their station then two others will stand up in their station
10:71 O my folk! If my station had been troublesome
14:14 This is for whoever feared My station and
17:79 thy Lord will raise thee up to a station of one
19:73 two groups of people is best in station and
26:58 and treasures and a generous station
27:39 thou wilt stand up from thy station; and
37:164 not any of us but he has a known station
44:26 and crops and generous stations
44:51 will be in the station of trustworthiness
55:46 For him who feared the station before his
79:40 feared the Station of his Lord and prohibited

2780. MUQÀM—masculine noun—habitation
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25:66 how evil an habitation and resting place
25:76 Excellent it is for habitation and as a resting
33:13 O people of Yathrib! There is no habitation
35:35 Who caused us to live in the Inhabited Abode

2781. QAWM—masculine noun—a just stand
25:67 but had been between that; a just stand

2782. QAWWAMA—verb II perfect—to stand
2783. QAYYIM—masculine noun (qiyam in 6:161, qayyimah in 98:5)—truth-loving
6:161 guided me to a straight path, a truth-loving
9:36 That is the truth-loving way of life
12:40 is the truth-loving way of life, except most of
18:2 truth-loving—to warn of severe violence
30:30 That is the truth-loving way of life, but most
30:43 So set thy face to the truth-loving way of life
98:3 wherein are truth-loving Books
98:5 That is the truth-loving way of life

2784. QIYAMAH—feminine noun—resurrection
2:85 Resurrection, they will be returned to the
2:113 between them on the Day of Resurrection
2:174 speak to them on the Day of Resurrection
2:212 Day of Resurrection and God provides for
3:55 ungrateful until the Day of Resurrection
3:77 nor look on them on the Day of Resurrection
3:161 approach him on the Day of Resurrection
3:180 were misers with on the Day of Resurrection
3:185 on the Day of Resurrection
3:194 with shame on the Day of Resurrection
4:87 gather you on the Day of Resurrection
4:109 for them on the Day of Resurrection
4:141 you on the Day of Resurrection
4:159 on the Day of Resurrection he will be
5:14 them until the Day of Resurrection
5:36 punishment on the Day of Resurrection
5:64 hatred until the Day of Resurrection
6:12 you on the Day of Resurrection
7:32 on the Day of Resurrection. Thus We explain
7:167 them until the Day of Resurrection
7:172 on the Day of Resurrection: Truly we had
10:60 against God on the Day of Resurrection
10:93 between them on the Day of Resurrection
11:60 a curse and on the Day of Resurrection
11:98 before his folk on the Day of Resurrection
11:99 in this life and on the Day of Resurrection
16:25 on the Day of Resurrection and of the heavy
16:27 Again, on the Day of Resurrection He will
16:92 Day of Resurrection about what you had
16:124 between them on the Day of Resurrection
17:13 for him on the Day of Resurrection a book
17:38 before the Day of Resurrection or We will be
17:62 postponed for me to the Day of Resurrection
17:97 assemble them on the Day of Resurrection
18:105 them on the Day of Resurrection, any
19:95 Him individually on the Day of Resurrection

20:100 heavy load on the Day of Resurrection
20:101 on the Day of Resurrection will be the load
20:124 him on the Day of Resurrection unseeing
21:47 of equity on the Day of Resurrection
22:9 on the Day of Resurrection the punishment
22:17 between them on the Day of Resurrection
22:69 among you on the Day of Resurrection
23:16 will be raised up on the Day of Resurrection
25:69 of Resurrection and he will dwell in it
28:41 And on the Day of Resurrection, they will
28:42 Day of Resurrection they will be of the ones
28:61 Again, on the Day of Resurrection he will be
28:71 for you until the Day of Resurrection
28:72 for you until the Day of Resurrection
29:13 be asked on the Day of Resurrection about
29:25 Again, on the Day of Resurrection
32:25 among them on the Day of Resurrection
35:14 on the Day of Resurrection they will
39:15 their people on the Day of Resurrection,
39:24 on the Day of Resurrection? And it will be
39:31 Again, truly on the Day of Resurrection
39:47 on the Day of Resurrection. And it will show
39:60 Day of Resurrection thou wilt see those who
39:67 On the Day of Resurrection when the heavens
41:40 who is safe on the Day of Resurrection
42:45 their people on the Day of Resurrection
45:17 between them on the Day of Resurrection
45:26 gather you on the Day of Resurrection
46:5 to him until the Day of Resurrection
58:7 what they did on the Day of Resurrection
60:3 Day of Resurrection, He will distinguish
68:39 Day of Resurrection providing that you will
75:1 I swear an oath by the Day of Resurrection
75:6 He asks: When is this Day of Resurrection

2785. QAWM—masculine noun—folk
2:54 when Moses said to his folk: O my folk
2:54 when Moses said to his folk: O my folk
2:60 when Moses asked for water for his folk
2:67 when Moses said to his folk: Truly God
2:118 We made manifest the signs for a folk who
2:164 are the signs for a folk who are reasonable
2:230 of God. He makes them manifest for a folk
2:258 and God guides not the unjust folk
2:264 and God guides not the ungrateful folk
2:286 art our Defender so help us against the folk
3:86 How will God guide a folk who disbelieved
3:86 And God guides not the unjust folk
3:117 lit on the cultivation of the folk who did wrong
3:140 surely a wound afflicted the folk
3:147 feet firm and help us against the folk
4:78 with these folk that they understand almost
4:90 who reach out to a folk who between you and
4:90 that they fight you or they fight their folk
4:91 they be safe from their folk. Whenever they
4:92 from the enemy folk of yours and he be one
4:92 if he had been of a folk who between you and
4:104 be not feeble in looking for the folk. If you
5:2 you detest a folk who barred you from the
5:8 let not that you detest a folk drive you into
5:11 a folk, were about to extend their hands a
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5:20 when Moses said to his folk: O my folk
5:20 when Moses said to his folk: O my folk
5:21 O my folk! Enter the region, one that is
5:22 O Moses! Truly in it is a haughty folk
5:25 Thou between us and between the folk
5:26 So grieve not for the folk, the ones who
5:41 ones who hearken to folk of others who
5:50 is fairer than God in determination for a folk
5:51 truly God guides not the folk, the ones who
5:54 God will bring the folk whom He loves and
5:58 That is because they are a folk who are not
5:66 who grew arrogant from among his folk
5:73 raised up Messengers after him to their folk
5:74 sent their brother Salih. He said: O my folk
5:75 to their folk. And he said: You
5:76 when He made you viceregents after the folk
5:79 Certainly I expressed to you the planning of God but the folk, ones who
5:80 and God guides not the folk, the ones who
5:83 when Moses returned to his folk enraged and
5:87 sent their brother Hud. He said: O my folk
5:88 sent their brother Hud. He said: O my folk
5:90 the planning of God but the folk, ones who
5:95 He was gracious to a folk until they first
5:97 when Moses said to his folk: O my folk!
6:45 be caused to perish but the folk, the ones
6:47 be caused to perish but the folk, the ones
6:54 truly God guides not the folk, the ones who
6:57 not for folk, the ones who are ungrateful
6:60 And His might is not repelled from the folk,
6:68 sit not with the folk, the ones who are unjust
6:69 and of a folk of Abraham and of the
6:74 He said: O my folk! Truly I
6:77 then when it set, he said: O my folk! Truly I
6:89 And his folk argued with him. He said: You
6:98 We explained distinctly the signs for a folk who
7:79 those who grew arrogant among his folk
7:90 when Moses said to his folk: O my folk
7:92 He said: O my folk! There is no fallacy in
7:93 Neither will I tell them away from them and said: O my folk
7:95 He said: O my folk! There is no fallacy in
7:96 They were ungrateful and they had been a folk,
7:97 Moses and his folk to make corruption in and
7:99 They were ungrateful and they had been a folk,
7:104 your folk in Egypt
7:109 The Council of the folk of Pharaoh said:
7:110 And the Council of the folk of Pharaoh said:
8:53 He was gracious to a folk until they first
8:56 they are not of you. They are but a folk who
8:59 and of a folk of Abraham and of the
8:62 necessarily We charged a folk with them who is
8:66 their planning of God but the folk, ones who
9:24 His command and God guides not the folk,
9:28 sent their brother Hud. He said: O my folk
9:39 and will have in exchange for you a folk
9:46 So grieve not for the folk, the ones who
9:50 truly God guides not the folk, the ones who
9:54 And God guides not the folk, the ones who
9:58 And his folk argued with him. He said: You
9:65 And his folk argued with him. He said: You
9:66 And his folk argued with him. He said: You
9:67 He said: O my folk! Truly I
9:68 And his folk argued with him. He said: You
9:69 And his folk argued with him. He said: You
9:70 And his folk argued with him. He said: You
9:75 They were ungrateful and they had been a folk,
9:76 Then when it set, he said: O my folk! Truly I
9:78 when Moses said to his folk: O my folk
9:85 they grew arrogant and they had been a folk,
10:98 profited from its belief other than the folk of
16:107 And God guides not the folk, the ones who
16:106 the signs nor the warning avail a folk who
11:25 We sent Noah to his folk: Truly I am a clear
11:26 ungrateful said from among his folk
11:25 He said: O my folk! Considered you that I
11:29 And O my folk! I ask not of you wealth for it
11:30 O my folk! Who would help me against God
11:36 revealed to Noah: Truly none of thy folk
11:38 the Council passed by him of his folk
11:44 it was said: Away with the folk, the ones who
11:49 not been knowing of them, nor thy folk
11:50 their brother Hud. He said: O my folk
11:51 O my folk! I ask not of you any compensation
11:52 And O my folk! Ask your Lord for
11:57 my Lord will make successors a folk other
11:60 their Lord, away with Ad, a folk of Hud
11:61 their brother Salih. He said: O my folk
11:63 He said: O my folk! Considered you that I
11:64 O my folk! This is the she-camel of God
11:70 They said: Fear not. We were sent to the folk
11:74 to him, he disputes with Us for the folk of
11:78 He said: O my folk! These are my daughters!
11:79 Then drew near his folk, running toward
11:83 his brother Shuayb. He said: O my folk
11:85 And O my folk! Live up to the measuring
11:88 He said: O my folk! Considered you that I
11:89 And O my folk! Let not your breach with me
11:90 lit on a folk of Noah or a folk of Hud or a
11:91 Noah or a folk of Hud or a folk of Salih
11:93 And a folk of Lot are not far from you
11:92 O my folk! Is my extended family mightier to
11:93 O my folk! Act according to your ability and
11:99 He will go before his folk on the Day of
12:9 You be a folk after that ones in accord with
12:37 taught me. Truly I left the creed of a folk
12:30 the son of Solomon but the folk, ones who
12:110 Might not be repelled from the folk, the
12:111 and a guidance and a mercy for a folk who
12:33 Truly in that are signs for a folk who reflect
12:113 in these things there are signs for a folk who
12:140 and one who guides every folk
13:11 God wanted evil for a folk, then there is no
13:13 truly God alters not a folk until they alter
13:15 and the tongue of his folk
13:144 with Our signs saying: Bring out thy folk
13:15 And mention when Moses said to his folk:
13:149 you of those before you: The folk of Noah
13:27 and caused their folk to live in abodes of
13:55 Nay! We were a bewitched folk
13:58 They said: We were sent to a folk, ones who
13:62 he said: Truly you are a folk, ones unknown
13:61 Truly in that is a sign for a folk who reflect
13:12 truly in that are signs for a folk who are
13:13 truly in that is a sign for a folk who recollect
13:16 He is secluded from the folk because of the
13:64 as a guidance and a mercy for a folk who
13:65 death. Truly in this is a sign for a folk who
13:67 Truly in it is a sign for a folk who are
13:69 Truly in this is certainly a sign for a folk
13:79 but God, truly in this are the signs for a folk
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28:25 Thou wert delivered from the folk, ones who
28:32 and his Council. Truly they had been a folk,
28:46 from thy Lord, that thou wast to warn a folk
28:50 Truly God guides not the folk, the ones who
28:76 Korah had been of the folk of Moses, but he
28:76 His folk said to him: Exult not; truly God
28:79 So he went forth to his folk in his
29:14 We sent Noah to his folk and he lingered in
29:16 Abraham said to his folk: Worship God and
29:24 the answer of his folk had been nothing
29:24 Truly in this are certainly signs for a folk
29:25 Lot, when he said to his folk: Truly you
29:29 answer of his folk had not been but that they
29:30 He said: My Lord! Help me against the folk,
29:35 We left in it a sign, clear portents for a folk
29:36 their brother Shuayb. He said: O my folk!
29:51 in that is a mercy and a reminder for a folk
30:21 Truly in that are certainly signs for a folk
30:23 Truly in that are certainly signs for a folk
30:24 Truly in that are certainly signs for a folk
30:28 We explain distinctly the signs to a folk who
30:37 He wills? Truly in that are signs for a folk
30:47 Messengers before thee to their own folk.
32:3 thou warnest a folk to whom no Warner
32:6 thou warnest a folk whose fathers were not
36:19 reminded? Nay! You are a folk, ones who are
36:20 He said: O my folk! Follow the ones who are
36:26 Garden. He said: O would that my folk know
37:30 over you. Nay! You had been a folk, ones who
37:85 he said to his father and to his folk: What is
37:115 We delivered them and their folk from the
37:124 when he said to his folk: Will you not be
38:12 The folk of Noah before them denied and Ad
38:13 Thamud and a folk of Lot and the
39:39 Say: O my folk! Truly act according to your
39:42 Truly in that are signs for a folk who reflect
39:52 tightens it for whom He wills. for a folk who
40:5 The folk of Noah denied before them and the
40:29 O my folk! Yours is the dominion this day,
40:30 he who believed said: O my folk! Truly I fear
40:31 in like manner of a folk of Noah and Ad and
40:32 O my folk! Truly I fear for you a Day when
40:38 he who believed said: O my folk! Follow me.
40:39 O my folk! Truly this present life is nothing
40:41 O my folk! What is it to me that I call to you
41:3 distinctly, an Arabic Recitation for a folk.
43:5 looking as you had been a folk, ones who
43:26 Abraham said to his father and his folk:
43:44 a remembrance for thee and thy folk. And
43:51 proclaimed to his folk, he said: O my folk
43:51 proclaimed to his folk, he said: O my folk
43:54 they obeyed him. Truly they had been a folk
43:54 he irritated his folk. Then they obeyed him.
43:57 as an example, that is when thy folk cry
43:58 Nay! They are a contentious folk
43:88 his saying: O my Lord! Truly these are a folk
44:17 We tried a folk of Pharaoh before them when
44:22 called on his Lord: Truly these are a folk,
44:28 We gave it as inheritance to another folk,
44:37 Are they better or a folk of Tubba and those
45:4 of moving creatures are signs for a folk who
45:5 of the winds—signs for a folk who are
45:13 Truly in that are signs for a folk who reflect
45:14 He give recompense to a folk according to
45:20 and a guidance and a mercy for a folk who
45:31 you grew arrogant and you had been a folk,
46:10 you are; truly God guides not the folk, the
46:21 the brother of Ad when he warned his folk
46:23 sent with, but I see that you are a folk who
46:25 Thus We give recompense to the folk, ones
46:29 it was finished, they turned to their folk
46:30 They said: O our folk! Truly We heard a
46:31 O our folk! Answer one who calls to God
46:35 Will any be caused to perish but the folk, the
47:38 And if you turn away, He will have a folk
48:12 thought and you had been a lost folk
48:16 You will be called against a folk imbued
49:6 be clear so that you not light on a folk
49:11 Let not a folk deride another folk
49:11 Let not a folk deride another folk
50:12 The folk of Noah denied what came before
50:14 Companions of the Thicket and the folk of
51:25 said: Peace. He said: Peace to a folk, ones
51:32 They said: We were sent to a folk, ones who
51:46 folk of Noah from before, truly they had
51:53 to one another? Nay! They are a folk, ones
52:32 understanding to this? Or are they a folk
53:52 they who do greater wrong and ones who are
54:9 The folk of Noah denied before them. They
54:33 The folk of Lot denied the warning
58:14 those who turned in friendship to a folk
58:22 wilt not find any folk who believe in God and
59:13 That is because they are a folk who
59:14 That is because they are a folk who are not
60:4 those with him when they said to their folk
60:13 Turn not in friendship to a folk against
61:5 Moses said to his folk: O my folk! Why
61:5 Moses said to his folk: O my folk! Why
61:5 And God guides not the folk, the ones who
61:7 to God? And God guides not the folk
62:5 was the parable of a folk who denied the
62:5 And God guides not the folk, the ones who
63:6 Truly God guides not the folk, ones who dis
66:11 actions and deliver Thou me from the folk
69:7 wilt thou see the folk in it laid prostrate as if
71:1 Noah to his folk saying: Warn thy folk
71:1 saying: Warn thy folk before a painful
71:2 He said: O my folk! Truly I am a clear Warner
71:5 My Lord! Truly I called to my folk nighttime

Q W Y

2786. Qūwah—feminine noun—firmness, strength, firming

2:63 Take what We gave you with firmness and
2:93 Take what We gave you with firmness and
2:165 punishment, that all strength belongs to God
7:145 take these with firmness and command thy
7:171 Take with firmness what We gave you and
8:60 for them whatever you were able of strength
9:69 before you who had been with more strength
strength to your strength, so turn not away
11:52 strength to your strength, so turn not away
11:80 He said: Would that I have strength against
16:92 after firming its fibers by taking your oaths
18:39 What God willed! There is no strength but
18:95 so assist me with strength. I will make a
19:12 O Yahya! Take the Book with strength. And
27:33 They said: We are imbued with strength and
28:76 heavy ordeal to many imbued with strength
28:78 who were more vigorous in strength than he
30:9 superior to them in strength and they plowed
30:54 after that weakness, He assigned strength
30:54 again, after that strength, He assigned
35:44 been stronger than they are in strength
40:21 they had been superior to them in strength
40:82 and they were more vigorous in strength
41:15 Who is more vigorous than us in strength
41:15 than they in strength. And they had been
47:13 stronger in strength than thy town which
51:58 Provider, The Possessor of Strength
53:3 by The One Stronger in Strength
81:20 possessed of strength, with the Possessor of
86:10 there will not be for him any strength nor

2787. QAWĪY—masculine noun—strong
8:52 God is Strong, Severe in reparation
11:66 Truly thy Lord, He is Strong, Almighty
22:40 Truly God is Strong, Almighty
22:74 Truly God is Strong, Almighty
27:39 station; and truly I am strong, trustworthy
28:26 employ the strong, the trustworthy
33:25 And God had been Strong, Almighty
40:22 Truly He is Strong, Severe in Repayment
42:19 and He is The Strong, The Almighty
57:25 Truly God is Strong, Almighty
58:21 Truly God is Strong, Almighty

2788. AQWĀ—verb IV perfect—to excel in strength
verb IV active participle (muqā'il)—ones who are desert people
56:73 sustenance for ones who are desert people

2789. QAYYADA—verb II perfect—to allot
41:25 We allotted for them comrades who were
43:36 Merciful, We allotted for him a satan so he is

2790. QĀLA—verb I perfect—to take a rest at noon
verb I active participle (qā'il)—one who sleeps at noon
7:4 or when they were ones who sleep at noon

2791. MAQĪL—masculine noun—place of noonday rest
25:24 and the fairer place of noonday rest

Concordance of 2787. QAWĪY-2799. KABIRA The Sublime Quran

K

2792. KĀ'S—feminine noun—a cup
37:45 A cup from a spring of water will be passed
52:23 They will contend with one another for a cup
56:18 with cups and ewers and goblets from
76:5 pious will drink from a cup that had been a
76:17 they are given to drink in it a cup that had
78:34 and a cup overflowing

K Y N

2793. KAYYIN—adverb—followed by min many, how many, always
3:146 how many a Prophet whom, along with him,
12:105 how many signs of the heavens and the
22:45 And how many a town We caused to perish
22:48 How many a town I granted indulgence
29:60 how many a moving creature carries not its
47:13 how many a town had there been which was
65:8 How many a town defied the command of its

K B B

2794. KABBA—verb I perfect—to invert
verb I perfect passive (kubba)—to be slung
27:90 near with evil deeds, they would be slung

2795. AKABBA—verb IV—to grovel
verb IV active participle (mukibb)—prone
67:22 Is then whoever walks as one who is prone

K B T

2796. KABATA—verb I perfect—to suppress
verb I imperfect (yakbitu)—to suppress
3:127 those who were ungrateful or suppress them
verb I perfect passive (kubita)—to be suppressed
58:5 His Messenger, they were suppressed
58:5 before them were suppressed. And surely We

K B D

2797. KABAD—masculine noun—trouble
90:4 Truly We created the human being in trouble

K B R

2798. KABURA—verb I perfect—to be troublesome
6:35 if their turning aside had been troublesome
10:71 If my station had been troublesome to you
18:5 Troublesome is a word that goes forth from
40:35 It is troublesome, repugnant with God and
42:13 Troublesome for the ones who are
61:3 It was most troublesome, repugnant to God
verb I imperfect (yakbaru)—to be troublesome,
greater part of something, having pride
17:51 creation that is more troublesome in your
24:11 And as for those who turned away towards
40:56 there is nothing but having pride in their

K B R

2799. KABIRA—verb I perfect—to develop
2802. TAKABBARA—verb V perfect—excessively and hastily, for they will develop
verb I imperfect (yakbaru)—to develop
verb I verbal noun (kibar)—old age
2:266 old age lit on him and he had weak offspring
3:40 I reached old age and my woman is a barren
14:39 to God Who bestowed on me in my old age
15:54 you good tidings to me even though old age
17:23 If they reach old age with thee, one of them
19:8 and surely I reached an advanced old age

2801. AKBARA—verb IV perfect—to admire
17:111 of a sense of humility. And magnify Him a

2800. KABBARA—verb II perfect—to magnify
verb II imperfect (yukabbaru)—to magnify
2:185 perfect the period and that you magnify
22:37 to be subservient to you that you magnify
verb II imperative (kabbir)—magnify
17:111 of a sense of humility. And magnify Him a
74:3 And magnify thy Lord
verb II verbal noun (takbir)—magnification
17:111 of a sense of humility. And magnify Him a

2803. ISTAKBARA—verb X perfect—to grow arrogant
verb X imperfect (yastakabbaru)—to increase in pride
7:13 It is not for thee to increase in pride in it
7:146 My signs those who increase in pride on
verb V active participle (mustakabbi)—one who increases in pride, one who is supreme
16:29 It is for the ones who increase in pride
39:60 for them who increase in pride
39:72 for the ones who increase in pride
40:27 everyone who increases in pride and who
40:35 of one who increases in pride, haughtiness
40:76 for the ones who increase in pride
59:23 The One Who is The Supreme. Glory be to

2804. KABIR—masculine noun (comparative adjective masculine akbar, feminine kubrā, plural kubarā)—foremost master, arduous, deplorable, grave, great, hateful sin, old, teacher, aged
2:245 truly it is arduous but for the ones who are
2:143 it had been grave but for those whom God
2:217 Fighting in it is deplorable and barring from
2:217 expelling people from it are more deplorable
2:217 And persecution is more deplorable than
2:219 Say: In both of them there is deplorable sin
2:219 humanity and their sin is more deplorable
2:282 that you write it down, be it small or great
3:118 and what their breasts conceal is greater
4:2 Truly this had been criminal, a hateful sin
4:34 them (f), truly God had been Lofty, Great
4:153 they had asked Moses for greater than that
6:19 Say: Which thing is greater in testimony?
6:78 he said: This is my Lord. This is greater.
6:123 We made in every town greater ones who
8:73 persecution on the earth and the hateful sin
9:3 on the day of the greater pilgrimage to
9:72 And the greater contentment is with God.
9:121 contributions—be they small or great
10:61 smaller than that nor what is greater than
11:2 for you the punishment of a Great Day
those who avoid the major sins and the

Kabbârah—plural of kabiráh

Kubbâr—masculine noun

Kibriyâ—feminine noun
domination

Kabkaba—verb quad I perfect—
to throw down headlong

Kataba—verb I perfect—to write down, to record, with preposition li or `alâ to prescribe

Ktaba—verb imper. (yaktubu)—write down, to record, prescribe

Ktabâ—the Sublime Quran

Concordance of 2805. KABBÂ’IR—2809. KATABA

2805. KABBÂ’IR—feminine noun (plural of kabiráh)—major sins

2806. KU BBÂ’IR—masculine noun—magnificent

2807. KIBRIYÂ’—feminine noun—domination

2808. KABKABA—verb I perfect—to throw down headlong

2809. KATABA—verb I perfect—to write down, to record, with preposition li or `alâ to prescribe
Concordance of 2810. IKTABA

2810. IKTABA—verb VIII perfect—to be written down

2811. KITĀB—masculine noun (plural kutub)—book, prescription, manuscript, emancipation, letter

2:178 believed! Reciprocity was prescribed for
2:180 It is prescribed for you when death attended
2:183 Formal fasting was prescribed
2:183 for you as it was prescribed for those who
2:216 Fighting was prescribed for you although it
2:246 He said: Perhaps if fighting was prescribed
2:246 when fighting was prescribed for them, they
3:154 it was prescribed they be slain—for the Final
4:77 you give not what was prescribed for them
4:123 nor the fantasies of the People of the Book
4:127 what is recounted to you in the Book about
4:127 nor the fantasies of the People of the Book
4:130<section of the People of the Book wished that
4:136 angels and His Books and His
4:136 to God and His angels and His Books
4:136 and the Book which He caused to descend
to thee the Book
4:140 He sent down to you in the Book that when
4:140 He sent down to you in the Book that when
4:153 The People of the Book ask thee that thou
4:153 that thou hast sent down to them a Book from
4:159 is none among the People of the Book
4:160 God and His angels and His Books and His
4:160 to the Book of God to give
4:166 Say: O People of the Book! Approach now to
4:169 to God and His angels and His Books
4:245 to bring to those who were given the Book
4:250 or marriage until she reaches her prescribed
4:285 God and His angels and His Books and His
4:335 the Psalms and the illuminating Book
4:346 he who is a scribe, one who incribes
2:282 let one who is a scribe write it down as
2:283 on a journey and find no one who is a scribe
2:285 who is a scribe nor witness be pressed
2:286 who is a scribe nor witness be pressed
2:286 let one who is a scribe write it down as
2:287 And truly We will be Ones Who Inscribe it
2:287 And truly We will be Ones Who Inscribe it
2:287 scribe should not refuse to write it down as
2:288 who is a scribe for you as it was prescribed for those who
2:288 who is a scribe or witness be pressed
2:289 when a Book from God drew near them
2:289 when a Book from God drew near them
2:289 who is a scribe nor witness be pressed
2:289 who is a scribe nor witness be pressed
2:290 who is a scribe or witness be pressed
2:291 to bring to those who were given the Book
2:291 or marriage until she reaches her prescribed
2:291 to bring to those who were given the Book
2:293 of marriage until she reaches her prescribed
2:305 teaching the Book and because you had been
3:319 people of those who were given the Book
3:324 who were given the Book, the Book of God
3:331 people of those who were given the Book
3:332 God and the Book that He caused to descend
to thee the Book
3:336 angels and the Book and the
3:340 warrant and with them He caused the Book to
3:346 he who is a scribe, one who incribes
2:286 who is a scribe or witness be pressed
2:286 let one who is a scribe write it down as
2:287 And truly We will be Ones Who Inscribe it
2:287 And truly We will be Ones Who Inscribe it
2:287 scribe should not refuse to write it down as
2:288 who is a scribe nor witness be pressed
2:288 who is a scribe nor witness be pressed
2:289 when a Book from God drew near them
2:289 when a Book from God drew near them
2:289 who is a scribe nor witness be pressed
2:289 who is a scribe nor witness be pressed
2:289 when a Book from God drew near them
2:289 when a Book from God drew near them
2:290 who is a scribe nor witness be pressed
2:291 to bring to those who were given the Book
2:291 or marriage until she reaches her prescribed
2:291 to bring to those who were given the Book
2:293 of marriage until she reaches her prescribed
2:305 teaching the Book and because you had been
3:319 people of those who were given the Book
3:324 who were given the Book, the Book of God
3:331 people of those who were given the Book
3:332 God and the Book that He caused to descend
to thee the Book
3:336 angels and the Book and the
3:340 warrant and with them He caused the Book to
3:346 he who is a scribe, one who incribes
2:286 who is a scribe or witness be pressed
2:286 let one who is a scribe write it down as
2:287 And truly We will be Ones Who Inscribe it
2:287 And truly We will be Ones Who Inscribe it
2:287 scribe should not refuse to write it down as
2:288 who is a scribe nor witness be pressed
2:288 who is a scribe nor witness be pressed
2:289 when a Book from God drew near them
2:289 when a Book from God drew near them
2:289 who is a scribe nor witness be pressed
2:289 who is a scribe nor witness be pressed
2:289 when a Book from God drew near them
2:289 when a Book from God drew near them
2:290 who is a scribe nor witness be pressed
2:291 to bring to those who were given the Book
2:291 or marriage until she reaches her prescribed
2:291 to bring to those who were given the Book
2:293 of marriage until she reaches her prescribed
2:305 teaching the Book and because you had been
3:319 people of those who were given the Book
3:324 who were given the Book, the Book of God
3:331 people of those who were given the Book
3:332 God and the Book that He caused to descend
to thee the Book
3:336 angels and the Book and the
3:340 warrant and with them He caused the Book to
3:346 he who is a scribe, one who incribes
2:286 who is a scribe or witness be pressed
2:286 let one who is a scribe write it down as
2:287 And truly We will be Ones Who Inscribe it
2:287 And truly We will be Ones Who Inscribe it
2:287 scribe should not refuse to write it down as
2:288 who is a scribe nor witness be pressed
2:288 who is a scribe nor witness be pressed
2:289 when a Book from God drew near them
2:289 when a Book from God drew near them
2:289 who is a scribe nor witness be pressed
2:289 who is a scribe nor witness be pressed
2:289 when a Book from God drew near them
2:289 when a Book from God drew near them
2:290 who is a scribe nor witness be pressed
2:291 to bring to those who were given the Book
2:291 or marriage until she reaches her prescribed
2:291 to bring to those who were given the Book
2:293 of marriage until she reaches her prescribed
2:305 teaching the Book and because you had been
3:319 people of those who were given the Book
3:324 who were given the Book, the Book of God
3:331 people of those who were given the Book
3:332 God and the Book that He caused to descend
to thee the Book
3:336 angels and the Book and the
3:340 warrant and with them He caused the Book to
3:346 he who is a scribe, one who incribes
2:286 who is a scribe or witness be pressed
2:286 let one who is a scribe write it down as
5:19 O People of the Book! Surely Our Messenger
5:44 the Book of God and they had been witnesses
5:48 We caused the Book to descend to thee with
5:48 as true what was before it of the Book
5:57 from among those who were given the Book
5:59 Say: O People of the Book! Seek you revenge
5:65 if the People of the Book believed and were
5:68 Say: O People of the Book! You are not based
5:77 Say: O People of the Book! Go not beyond
5:110 Book and wisdom and the Torah and the
6:7 And if We sent down to thee a Book on
6:20 Those to whom We gave the Book recognize
6:38 We neglected not anything in the Book
6:59 nor dry thing but it is in a clear Book
6:89 they to whom We gave the Book and critical
6:91 Say: Who caused the Book to descend that
6:92 And this is a Book We caused to descend—
6:114 He Who caused to descend to you the Book
6:114 And those to whom We gave the Book, they
6:154 We gave Moses the Book rendered complete
6:155 And this Book We caused to descend is that
6:156 so that you not say: The Book was only
6:157 Or so that you say: If the Book was caused to
7:2 It is a Book that was caused to descend to
7:37 they will attain their share from the Book
7:52 We brought about a Book to them in which
7:169 succeeded successors who inherited the Book
7:169 with the Book that they would say about God
7:170 who keep fast to the Book and performed the
7:196 my protector, Who sent down the Book
8:68 Were it not for a preceding prescription from
8:75 than some others in what is prescribed
9:29 who were given the Book until they give the
9:36 God is twelve lunar months in the Book of
10:1 These are the signs of the wise Book
10:37 it and as a decisive explanation of the Book
10:61 greater than that, but it is in a clear Book
10:94 then ask those who recite the Book before
11:1 Alif L[m R], A Book, the signs in it were set
11:6 and its repository. All is in a clear Book
11:17 before it was the Book of Moses
11:110 We gave Moses the Book, but they were at
12:1 That are the signs of the clear Book
13:1 That are the signs of the Book and what
13:36 those to whom We gave the Book are glad at
13:38 for every term there is a Book
13:39 and with Him is the essence of the Book
13:43 and whoever has knowledge of the Book
14:1 This is a Book We caused to descend to
15:1 That are the signs of the Book and of a clear
15:4 but there was for it a known prescription
16:64 And We caused the Book to descend to
16:89 And We sent down to thee the Book as
17:2 We gave Moses the Book and made it a
17:4 for the Children of Israel in the Book
17:13 for him on the Day of Resurrection a book
17:14 Recite thy book! This day thy soul sufficed
17:58 That had been inscribed in the Book
17:71 then whoever was given his book in his right
17:71 book and they will not be wronged in the least
17:93 until thou hast sent down for us a Book that
18:1 His servant the Book and makes not for it
18:27 what was revealed to thee from the Book of
18:49 Book was to be set in place and thou wilt see
18:49 they will say: Woe to us! What is this Book?
19:12 O Yahya! Take the Book with strength. And
19:16 remember Mary in the Book when she went
19:30 a servant of God. He gave me the Book and
19:41 remember Abraham in the Book. Truly he
19:51 remember Moses in the Book. Truly he had
19:54 remember Ishmael in the Book. Truly he had
19:56 remember Enoch in the Book. Truly he had
20:52 of them is with my Lord in a Book
21:10 We caused to descend to you a Book in which
21:104 rolling up of the written scroll of manuscripts
22:8 nor guidance nor an illuminating Book
22:70 in a Book? Truly that is easy for God
23:49 We gave Moses the Book so that perhaps
23:62 Book that speaks The Truth for itself. And
24:33 for emancipation from among what your
25:35 the Book and assigned his brother Aaron to
26:2 That are the signs of the clear Book
27:1 are the signs of the Quran and a clear Book
27:28 Go thou with this letter of mine and cast it to
27:29 She said: O Council! Truly a generous letter
27:40 Said he who has knowledge of the Book: I will
27:75 and the earth but that it is in the clear Book
28:2 That are the signs of the clear Book
28:43 We gave Moses the Book, after We caused
28:49 Say: Then bring a Book from God that is
28:52 Those to whom We gave the Book before it,
28:86 hadst been without hope that the Book
28:94 to his offspring prophethood and the Book
28:94 was revealed to thee of the Book and
29:46 dispute not with the People of the Book
29:47 We caused to descend to thee the Book
29:47 those to whom We gave the Book before
29:48 hadst thou been recounting from any Book
29:51 that We caused to descend to thee the Book
30:56 what is prescribed by God until the Day of
31:2 These are the signs of the wise Book
31:20 with no guidance and no illuminating Book
32:2 The sending down successively of the Book,
32:23 We gave Moses the Book. So be you not
33:6 to some other in what is prescribed by God
33:6 that which had been inscribed in the Book
33:26 among the People of the Book from their
34:3 but that it had been in a clear Book
34:44 We gave them not any Books that they study
35:11 from his lifetime but it is in a Book. Truly
35:25 with the Psalms and the illuminating Book
35:29 who recount the Book of God and performed
35:31 We revealed to thee of the Book is The
35:32 Again, We gave the Book as an inheritance
35:40 Or gave We them a Book so that they have a
37:117 And We gave them the manifest Book
37:157 Then bring your Book if you would be ones
38:29 It is a blessed Book that We caused to
39:1 successively of this Book is from God
39:2 We caused to descend to thee the Book with
39:23 God sent down the fairer discourse, a Book,
39:41 We caused to descend to thee the Book for
39:69 shine with the Light of its Lord and the Book
40:2 The sending down successively of this Book
40:53 to the Children of Israel the Book
40:70 Those who denied the Book and that with
41:41 from Us. And truly it is a mighty Book
41:45 We gave Moses the Book, then there was
41:48 given as inheritance the Book after them are
41:15 God caused to descend from a Book
42:17 It is God Who caused the Book to descend
42:52 been informed what the Book is nor what is
43:41 From Us. And truly it is a mighty Book
43:45 We gave Moses the Book, then there was
44:14 given as inheritance the Book after them are
44:17 It is God Who caused the Book to descend
45:2 The sending down successively is
45:16 We gave the Children of Israel the Book, the
45:28 Every community will be called to its Book:
45:29 is Our Book that speaks for itself against
46:2 The sending down successively of the Book is
46:4 in the heavens; bring me a Book from before
46:12 before it was the Book of Moses for a leader
46:17 Book, that which establishes as true in the
46:30 O our folk! Truly We heard a Book was
47:2 and by a Book inscribed
47:78 in a well-guarded Book
47:16 like those who were given the Book before
47:22 nor on yourselves but it is in a Book
47:25 the Book and the Balance so that humanity
47:26 the Book. And of them are ones who are
47:29 the People of the Book know that they have
47:32 People of the Book—from their abodes at the
47:34 among the People of the Book: If you were
47:36 Or have you a Book by which you study
47:39 who will be given his book in his right hand
47:42 the Book and the Balance so that humanity
47:45 We gave Moses the Book, then there was
47:53 to the Children of Israel the Book
47:56 Those who denied the Book and that with
47:61 God caused to descend from a Book
47:63 It is God Who caused the Book to descend
47:65 We gave Moses the Book, then there was
48:28 Every community will be called to its Book:
48:29 is Our Book that speaks for itself against
48:30 O our folk! Truly We heard a Book was
48:32 and by a Book inscribed
48:36 Or have you a Book by which you study
48:39 who will be given his book in his right hand
48:42 the Book and the Balance so that humanity
48:45 We gave Moses the Book, then there was
48:53 to the Children of Israel the Book
48:56 Those who denied the Book and that with
48:61 God caused to descend from a Book
48:63 It is God Who caused the Book to descend
48:65 We gave Moses the Book, then there was
49:28 Every community will be called to its Book:
49:29 is Our Book that speaks for itself against
49:30 O our folk! Truly We heard a Book was
49:32 and by a Book inscribed
49:36 Or have you a Book by which you study
49:39 who will be given his book in his right hand
49:42 the Book and the Balance so that humanity
49:45 We gave Moses the Book, then there was
49:53 to the Children of Israel the Book
49:56 Those who denied the Book and that with
49:61 God caused to descend from a Book
49:63 It is God Who caused the Book to descend
49:65 We gave Moses the Book, then there was
49:72 Drives Out what you had been keeping back
49:75 keep back what God caused of the Book to
49:78 he who keeps back, he, then, truly his heart
49:81 he who keeps back, he, then, truly his heart
50:106 we will not keep back testimony of God.
57:25 the Book and the Balance so that humanity
57:26 the Book. And of them are ones who are
57:29 the People of the Book know that they have
57:32 People of the Book—from their abodes at the
57:34 among the People of the Book: If you were
57:36 Or have you a Book by which you study
57:39 who will be given his book in his right hand
57:42 the Book and the Balance so that humanity
57:45 We gave Moses the Book, then there was
57:53 to the Children of Israel the Book
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57:75 keep back what God caused of the Book to
57:78 he who keeps back, he, then, truly his heart
57:81 he who keeps back, he, then, truly his heart
60:6 that which establishes as true in the
60:7 Or have you a Book by which you study
60:10 who will be given his book in his right hand
60:13 he will say: Lo and behold! Recite my book
60:16 The sending down successively is
60:19 It is a written book
60:22 nor on yourselves but it is in a Book
60:25 the Book and the Balance so that humanity
60:26 the Book. And of them are ones who are
60:29 the People of the Book know that they have
60:32 People of the Book—from their abodes at the
60:34 among the People of the Book: If you were
60:36 Or have you a Book by which you study
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60:81 he who keeps back, he, then, truly his heart
60:84 whoever will be given his book behind his
60:87 People of the Book or the ones who are
60:90 wherein are truth-loving Books
57:22 nor on yourselves but it is in a Book
57:25 the Book and the Balance so that humanity
57:26 the Book. And of them are ones who are
57:29 the People of the Book know that they have
57:32 People of the Book—from their abodes at the
57:34 among the People of the Book: If you were
57:36 Or have you a Book by which you study
57:39 who will be given his book in his right hand
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57:81 he who keeps back, he, then, truly his heart
57:84 whoever will be given his book behind his
57:87 People of the Book or the ones who are
57:90 wherein are truth-loving Books
57:93 ungrateful among the People of the Book

2812. KĀTABA—verb III perfect—to contract
2813. KATAMA—verb I perfect—to keep back
by this parable? He causes many to go astray
and to humanity, except most of humanity
repudiated it? Nay! Most of them believe not
Many of the People of the Book wished that
Grace for humanity except most of humanity
multiply it for him manifold times
of a few vanquished a faction of many
wisdom, then surely was given much good
gesture and remember thy Lord frequently
ones who believe, but most of them are the
whom, along with him, many thousands
those who ascribed partners with God much
from them both disseminated many men and
if there would be more than that, then they
something in which God makes much good
from other than God, certainly they would
With God is much gain. Thus you had been
will find in and on the earth many places of
No good is there in most of their conspiring
and for their barring many from the way of
He makes manifest to you much of what you
concealing of the Book and pardons much
Again, truly many of them after that were
truly many within humanity are ones who
while truly most of you are ones who disobey
thou hast seen many of them competing with
He spends how He wills. And certainly many
two opinions; but many of them, how evil is
many of them increase by what was caused
darkness and became unhearing many of
they caused many to go astray and they
Thou hast seen many of them turning away
protectors, but many of them are ones who
lies against God and most of them are not
what sign He sends down, except most of
show them some of it and conceal much of it
believe unless God wills, except many of
And if thou hast obeyed most of who are on
truly many cause others to go astray by their
And thus made to appear pleasing to many
from their left and Thou wilt not find many
And We found not in many of them any
and We found not in many of them any
their omens are with God except most of
We made numerous for hell many of the jinn
but of humanity knows not
ones who are Godfearing except most of
if He caused thee to see them as many, you
remember God frequently so that perhaps
refuse compliance and many of them are
certainly helped you in many battlefields
Truly there are many of the learned
you who had been with more strength
So let them laugh a little and weep much as
And most of them follow nothing but opinion
the promise of God is true, but most of them
is Possessor of Grace to humanity but most
many among humanity are the ones who are
from thy Lord, except most of humanity
O Shuayb! We understand not much of what
Victor over His command except most of
and to humanity, except most of humanity
12:40 is the truth-loving way of life, except most of
12:68 We taught him, except most of humanity
12:103 most of humanity is not ones who believe
12:106 most of them believe not in God but they be
13:1 Lord is The Truth except most of humanity
14:36 Truly they caused to go astray many among
16:38 obligation upon Him—except most of
16:75 The Praise belongs to God. Nay! Most of
16:83 they reject it and most of them are the ones
16:101 art only one who devises! But most of them
17:6 children and wealth and made you more in
17:70 We gave them advantage over many of those
17:89 parable but most of humanity refused all
18:34 with him: I have more wealth than thee
18:54 the human being had been more than any
20:33 that we glorify Thee much
20:33 that we glorify Thee much
20:34 and we remember Thee frequently
20:34 and we remember Thee frequently
23:19 grapevines where there is much sweet fruit
23:21 In them are many profits and of them you
23:70 Truth, but most of them are ones who dislike
25:14 single damnation, but call for many
25:38 Companions of Rass and many generations
25:44 Or assume thou that most of them hear or
25:49 We created flocks on it and many human
25:50 Then most of humanity refused everything
26:8 sign yet most of them had not been ones who
26:67 a sign and yet most of them had not been
26:103 in this is a sign, yet most of them had not
26:121 sign; yet most of them had not been ones
26:139 sign. Yet most of them had not been ones
26:158 truly in this is a sign. Yet most of them had
26:174 this is a sign; yet most of them had not been
26:190 Truly in this is a sign. Yet most of them had
26:223 who gives listen but most of them are ones
26:227 remembered God frequently and helped
27:15 gave us advantage over many of His
27:61 Is there a god besides God? Nay! But most of
27:73 of Grace for humanity, but most of them give
27:76 Children of Israel and most of what they
28:13 Promise of God is true. But most of them
28:57 from Our Presence? But most of them know
28:78 than he and more numerous in multitude
29:63 Praise belongs to God! Nay! Most of them
30:6 not His Promise, but most of humanity
30:8 most of humanity, in the meeting with their
30:9 plowed the earth and frequented it more
30:30 way of life, but most of humanity knows not
30:42 Most of them had been ones who are
31:25 Say: The Praise belongs to God! But most of
33:21 Last Day and remembered God frequently
33:21 Last Day and remembered God frequently
33:35 who remember God frequently
33:41 believed! Remember God with a frequent
34:28 and a warner, but most of humanity knows
they said: We are more than you in wealth
the jinn. Most of them were ones who believe
saying was realized against most of them for
to go astray many an array of you. Be you
went astray most of the ancient ones before
many partners in business are insolent, some
reclining in them, they will call for many
Praise belongs to God. But most of them
Truly We gave thee the abundance
dance
Truly thou art one who is laboring toward
something
2825. KADā—verb IV perfect—to give grudgingly
53:34 and gave a little, giving grudgingly

K DH B
2826. KADHABA—verb I perfect—to lie against
6:24 how they have lied against themselves
9:90 those who lied against God and
11:18 wrong than he who devised a lie against God
12:27 torn from behind, then she lied against
39:32 greater wrong than one who lied against God
39:60 thou wilt see those who lied against God
53:11 The mind lied not against what it saw
verb I imperfect (yakhdhibu)—to lie against
2:10 they had been lying against themselves
9:77 because they had been lying against
36:15 to descend anything. You are but lying
verb I perfect passive (kudhiba)—
to be lied against
12:110 and thought that they were lied against
verb I verbal noun (kadhib)—
lying, lies, lie, being false, falsity
3:75 they are lying against God while they
3:78 and they say a lie against God while they
3:94 whoever devised lies against God after that
4:50 Look on how they devise a lie against God;
5:41 became Jews are ones who hearken to lies
5:42 They are ones who hearken to lies, the ones
5:103 those who were ungrateful, they devise lies
6:21 does greater wrong than he who devised a lie
6:93 wrong than he who devised lies against God
6:144 wrong than he who devised a lie against
7:37 greater wrong than he who devised a lie
7:89 Surely we would have devised a lie against
10:17 than he who devised a lie against God
10:69 opinion of those who devise a lie against God
10:69 Say: Truly those who devise lies against God,
11:18 These are those who lied against their Lord.
12:18 about his long shirt with false blood. He
16:62 Their tongues allege the lie that the fairer
16:105 It is only to devise the falsity of those who
16:116 to what your lying tongues allege: This is
16:116 those who devise against God lies will not
16:116 this is unlawful so as to devise lies against
18:5. mouths. And they say nothing but a lie
18:15 than he who devised a lie against God
20:61 Woe to you! Devises you a lie against God
23:38 but a man. He devised a lie against God
29:68 wrong than he who devised a lie against God
34:8 Devised he a lie against God or is there a
40:28 then on him will be his lying. And if he be
42:24 Or they say: He devised against God a lie
58:14 of them and they swear to a lie while they
61:7 than he who devised the lie against God
72:5 nor the jinn would ever say a lie about God
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6:144 wrong than he who devised a lie against
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9:77 because they had been lying against
36:15 to descend anything. You are but lying
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to be lied against
Concordance of 2927. KADHDHABA The Sublime Quran

7:66 think that thou art among the ones who lie
9:42 God knows that they are the ones who lie
9:43 thou hast known who are the ones who lie
9:107 witness that they are truly ones who lie
11:27 Nay! We think that you are ones who lie
11:93 he is one who lies. And be on the watch!
12:26 sincere and he was among the ones who lie
12:74 for him if you had been ones who lie
16:39 know that they had been ones who lie
16:96 to them: Truly you are ones who lie
16:105 and those, they are the ones who lie
23:90 The Truth and truly they are ones who lie
24:7 if he had been among the ones who lie
24:8 to God that he is among the one who lies
24:13 then with God, those, they are the ones who lie
26:186 we think thee to be among the ones who lie
26:223 listen but most of them are ones who lie
27:27 sincere or thou art among the ones who lie
28:38 I think that he is among the ones who lie
29:3 who were sincere and knows the ones who lie
29:12 Truly they are the ones who lie
37:152 And truly they are ones who lie
39:25 Those before them denied and so the
38:14 All of them denied the Messengers so My
37:127 But they denied him, so they truly were
36:14 We sent to them two, they denied them both,
35:25 so surely those who were before them denied
30:16 those who are ungrateful and denied Our
30:10 did evil because they denied the signs of God
29:68 against God or denied The Truth when it
29:37 they denied him. So the quaking of the earth
28:38 I think that he is among the ones who lie
27:84 when they drew near, He will say: Denied
26:189 But they denied him. So took them the
26:176 The Companions of the Thicket denied the
25:77 for surely you denied so it will be close at
25:37 And the folk of Noah, when they denied the
25:36 We helped him against the folk who denied
25:42 surely the folk of Noah denied before
25:27 denied Our signs, for them will be a despised
23:57 My Lord! Help me because they denied me
23:33 were ungrateful and denied the meeting in
23:39 My Lord! Help me because they denied me
23:44 a Messenger to them, they denied him.
23:48 So they denied both of them. And they had
25:11 Nay! They denied the Hour and We made
25:28 made ready a blaze for whoever denied the
25:19 So surely they denied you in what you say.
25:36 We said: You both go to the folk who denied
25:37 And the folk of Noah, when they denied the
26:6 Surely they denied it. So soon the tiding will
26:105 The folk of Noah denied the ones who are
26:117 He said: My Lord! My folk denied me
26:123 Ad denied the ones who are sent
26:139 So they denied him and We caused them to
26:141 And Thamud denied the ones who are sent
26:160 The folk of Lot denied the ones who are sent
26:176 The Companions of the Thicket denied the
26:189 But they denied him. So took them the
27:84 when they drew near, He will say: Denied
29:18 if you deny, then surely communities denied
29:37 they denied him. So the quaking of the earth
29:68 against God or denied The Truth when it
30:10 did evil because they denied the signs of God
30:16 those who are ungrateful and denied Our
34:45 that were before them denied and they reached
34:45 of what We gave them. Yet they denied My
35:25 so surely those who were before them denied
36:14 We sent to them two, they denied them both,
37:127 But they denied him, so they truly were
38:12 The folk of Noah before them denied and Ad
38:14 All of them denied the Messengers so My
39:25 Those before them denied and so the
39:32 lied against God and denied sincerity when it
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<td>The folk of Noah denied before them and the</td>
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<td>denied before them. They denied Our</td>
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<td>Ad denied. So how had been My punishment</td>
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<td>55:43</td>
<td>This is hell which the ones who sin deny</td>
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<td>56:82</td>
<td>it your provision that you, you deny the</td>
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<td>we had been denying the Day of Judgment</td>
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<td>77:29</td>
<td>out toward what you had been in it denying</td>
</tr>
<tr>
<td>82:9</td>
<td>No indeed! Nay! You deny this way of life</td>
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<tr>
<td>83:11</td>
<td>those who deny the Day of Judgment</td>
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<tr>
<td>83:12</td>
<td>none denies it but every sinful exceeder</td>
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<td>83:17</td>
<td>This is what you had been denying</td>
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<td>84:22</td>
<td>Nay! Those who were ungrateful deny</td>
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<td>95:7</td>
<td>What will cause thee to deny the Judgment</td>
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<td>97:1</td>
<td>Hadst thou considered one who denies this</td>
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<td>3:184</td>
<td>before thee were denied who drew near</td>
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<td>6:34</td>
<td>Messengers before thee were denied</td>
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<td>6:34</td>
<td>endured patiently that they were denied</td>
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<td>22:44</td>
<td>of Midian. And Moses was denied</td>
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<td>35:4</td>
<td>surely Messengers before thee were denied</td>
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<td>85:19</td>
<td>Nay! Those who were ungrateful are belying</td>
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<td>78:28</td>
<td>and they denied Our signs with a denial</td>
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<td>78:35</td>
<td>talk will they hear in it nor any denial</td>
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<td>3:137</td>
<td>the Ultimate End of the ones who deny</td>
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<td>6:11</td>
<td>the Ultimate End of the ones who deny</td>
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<td>16:36</td>
<td>the Ultimate End of the ones who deny</td>
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<td>43:25</td>
<td>the Ultimate End of the ones who deny</td>
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<td>52:11</td>
<td>then woe on a Day to the ones who deny</td>
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<td>56:51</td>
<td>ones who go astray, are the ones who deny</td>
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<td>56:92</td>
<td>of the ones who go astray, ones who deny</td>
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<td>68:8</td>
<td>Then obey not ones who deny</td>
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<td>69:49</td>
<td>that there are among you, ones who deny</td>
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<td>73:11</td>
<td>Forsake to Me the ones who deny, those</td>
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<td>77:15</td>
<td>Woe on that Day to the ones who deny</td>
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<td>77:17</td>
<td>Woe on that Day to the ones who deny</td>
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<td>77:24</td>
<td>Woe on that day to the ones who deny</td>
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<td>77:34</td>
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<td>77:47</td>
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<td>77:49</td>
<td>Woe on that Day to the ones who deny</td>
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<tr>
<td>83:10</td>
<td>Woe on that Day to the ones who deny</td>
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</tbody>
</table>
No indeed. Nay! You honor not the orphan. He lauded him, he says: My Lord honored me and lauded him, he says: My Lord honored me and lauded him, he says: My Lord honored me.

In scrolls to be held in esteem. We held the Children of Adam in esteem. this whom Thou hadst held in esteem above. We returned to you a turn of luck over them. Then, the punishment: If only I might return again. return thy sight twice again and thy sight. They said: That is a return again of one who.

Possessor of The Majesty and The Splendor. Possessor of The Majesty and The Splendor.

They said: That is a return again of one who. The punishment: If only I might return again. turn of luck. return again, turn of luck. return again for us then we would clear. again, turn of luck over them. then we would clear. for them there was for us a return again. Then. the punishment: If only I might return again.

Recite: Thy Lord is the Most Generous. and ones who are kindly, generous. His Seat encompassed the heavens and the earth. His Seat encompassed the heavens and the earth. She said: O Council! Truly a generous letter. She said: O Council! Truly a generous letter.

Recite: Thy Lord is the Most Generous. Recite: Thy Lord is the Most Generous. Recite: Thy Lord is the Most Generous. Recite: Thy Lord is the Most Generous.
Concordance of 2836. KARRAHA-2841. KISF The Sublime Quran

2836. KARRAHA—verb II perfect—to cause to be detestable
49:7 hearts and He caused to be detestable to you

2837. AKRAHA—verb IV perfect—to compel one to do something against one's will
20:73 compelled us to do so against our will
verb IV imperfect (yukrīha)—to compel one to do something against one's will
10:99 compel humanity against its will until
24:33 compels them (f) to it against their (f) will
verb IV perfect passive (makrūh)—compelled to do something against one's will
16:106 was compelled to do it against his will
verb IV verbal noun (ikrīh)—compulsion
2:256 There is no compulsion in the way of life
24:33 yet after their (f) compulsion, God will be of

K S B

2838. KASABA—verb I perfect—to earn
2:81 Yea! Whoever earned an evil deed and is
2:134 they earned, and for you is what you earned
2:134 they earned, and for you is what you earned
2:141 it earned and for you is what you earned
2:141 it earned and for you is what you earned
2:201 for them is a share of what they earned
2:225 you to task for what your hearts earned
2:264 power over anything of what they earned
2:267 Spend of what is good that you earned
2:281 for what it earned and they will not be
2:286 it earned and against it is what it deserved
3:25 paid in full for what it earned and they will
3:155 to slip back for some of what they earned
3:161 for what he earned and they will not be
4:88 them for what they earned
5:38 as recompense for what they earned
6:70 given up to destruction for what it earned
6:70 up to destruction for what they earned
6:158 nor earned good because of his belief. Say
10:27 for those who earned evil deeds, the
13:33 Who Sustains Every Soul for what it earned
14:18 have no power over anything they earned
14:51 recompense to every soul for what it earned

K S D

2840. KASADA—verb I perfect—to fail in finding customers
verb I verbal noun (kasūd)—a slackening of commerce
9:24 the transactions you dread slacken and the

K S F

2841. KISF—masculine noun—pieces
17:92 caused heaven to drop on us in pieces
26:187 So cause pieces of heaven to drop on us if
Concordance of 2842. KUSÂLÂ—2854. KAFARA The Sublime Quran

verb I active participle (kâzîm)—one who chokes

3:134 who are the ones who choke their rage
40:18 will be near the throats, ones who choke

verb I passive participle (makâzîm)—one who is suppressed by grief

68:48 he cried out, one who is suppressed by grief

2848. KAZIM—masculine noun—choke

12:84 because of the sorrow that was choking him
16:58 stayed one that is clouded over and he chokes
43:17 stayed one that is clouded over and he chokes

K S L

2842. KUSÂLÂ—masculine noun (plural of kuslân)—lazily

4:142 formal prayer, they stood up lazily
9:54 they are lazy and they spend but as ones who

K S W

2843. KÂSA—verb I perfect—to clothe
23:14 bones from tissue. Then We clothed the
verb I imperfect (yaksû)—to clothe
2:259 Again, We will clothe them with flesh
verb I imperative (uksu)—clothe
4:5 provide for them from it and clothe them

2844. KISWAH—feminine noun—clothing
2:233 and their clothing (f) as one who is honorable
5:89 feed your own people or clothing them

K SH T

2845. KASHÂTA—verb I perfect—to strip off
verb I perfect passive (kushîta)—to strip off
81:11 and when the heaven will be stripped off

K SH F

2846. KÂSHÂFA—verb I perfect—to remove, to bare
7:134 wert to remove the wrath from us, we would
7:135 We removed the wrath from them for a term,
10:12 We removed his harm from him, he passed
10:98 We removed from them the punishment of
16:54 Again, when He removed the harm from you,
21:84 to him. Then We removed his harm
23:75 had mercy on them and removed the harm
27:44 she assumed it to be a pool and she bared
43:50 when We removed the punishment from
50:22 heedless of this so We removed thy screen
verb I imperfect (yakshîfu)—to remove
6:41 alone you would call and He would remove
27:62 He removes the evil and assigns you as
verb I imperative (ikshif)—remove
44:12 Our Lord! Remove Thou the punishment
verb I imperfect passive (yakshafâ)—to be uncovered
68:42 the great calamity will be uncovered and
verb I verbal noun (kashîf)—remove
17:56 are neither in control to remove harm from
verb I active participle (kâshîf)—one who removes, one who uncovers
6:17 then no one will remove it but He and if He
10:107 there is no one who removes it but He
39:38 would they be ones who remove His harm
44:15 We are ones who remove the punishment for
53:58 not other than God, One Who Uncovers

K Z M

2847. KÂZAMA—verb I perfect—to abstain from

verb I active participle (kâzîm)—one who chokes

3:134 who are the ones who choke their rage
40:18 will be near the throats, ones who choke

verb I passive participle (makâzîm)—one who is suppressed by grief

68:48 he cried out, one who is suppressed by grief

2848. KAZIM—masculine noun—choke

12:84 because of the sorrow that was choking him
16:58 stayed one that is clouded over and he chokes
43:17 stayed one that is clouded over and he chokes
9:1 those who were ungrateful and died when
9:7 whoever was ungrateful, then truly God is
9:10 for what you had been ungrateful
9:11 those who were ungrateful, never will avail
9:12 a selection of those who were ungrateful
9:14 If you obey those who were ungrateful
9:15 the hearts of those who were ungrateful
9:17 Be not like those who were ungrateful
9:18 those who were ungrateful should not a
9:19 those who were ungrateful in the land
4:2 to them certainly they who were ungrateful
4:5 if they say to those who were ungrateful
4:12 Truly those who were ungrateful for Our
4:13 those who were ungrateful fight in the way
4:14 limit the might of those who were ungrateful
4:15 to be ungrateful as they were ungrateful
4:17 persecuted by those who were ungrateful
4:20 Those who were ungrateful wished for you to
4:22 those who believed, and, again, disbelieved
4:23 disbelieved, and again believe and again
4:25 those who were ungrateful and barred others
4:28 those who were ungrateful and did wrong
5:3 Today those who were ungrateful
5:10 And those who were ungrateful and denied
5:12 among you was ungrateful after this, then
5:17 Certainly ungrateful were those who said:
5:29 those who were ungrateful, if they had
5:30 And certainly were ungrateful those who
5:31 certainly ungrateful were those who said:
5:32 those who were ungrateful among them a
5:35 Those who were ungrateful were cursed
5:38 who were ungrateful, Miserable was what
5:38 But those who are ungrateful and denied
5:103 those who were ungrateful, they devise lies
5:109 those who were ungrateful among them said:
6:1 those who were ungrateful to their Lord
6:7 Those who were ungrateful would have said
6:25 Those who were ungrateful say: This is
7:66 The Council of those who were ungrateful
7:90 Council of those who were ungrateful among
8:12 into the hearts of those who were ungrateful
8:15 When you met those who were ungrateful
8:50 those who were ungrateful, to bring thee to a
8:56 those who are ungrateful spend their wealth
8:36 is vanquished and those who were ungrateful
8:38 Say to those who were ungrateful: If they
8:50 see when those who were ungrateful
8:52 they were ungrateful for the signs of God
8:55 are those who were ungrateful so they will
8:59 not that those who were ungrateful
8:65 those who were ungrateful because they are
8:73 those who were ungrateful, some are
9:3 to those who were ungrateful of a painful
9:26 and punished those who were ungrateful
9:30 who were ungrateful before, God took the
9:37 to go astray those who were ungrateful
9:40 when those who were ungrateful drove him
9:42 made the word of those who were ungrateful
9:54 but that they were ungrateful to God and
9:66 Make no excuses! Surely you disbelieved
9:74 they were ungrateful after their submission
Then when he was ungrateful, Satan said: The Hour will be presented —those who were ungrateful and those who drove out those who were ungrateful— Those who were ungrateful said: Shall we be ungrateful for what drew near to them? They were ungrateful and denied Our signs, those who were ungrateful among them with a painful unappreciation. They were ungrateful, and they barred you from what We gave you and their pleasure for those who were ungrateful. So they were ungrateful and turned away. Those who were ungrateful claimed that those who were ungrateful and denied Our signs; and they believed and, again, disbelieved, so a drink that would be ungrateful for it and they will be ungrateful. They are ungrateful for what We gave them. Nay! Those who were ungrateful are in vain effort and are ungrateful. Then woe to those who disbelieved in the fire. Who is one of those who were ungrateful? They would say: We will not be ungrateful for it. As for those who are ungrateful for the Remembrance that is to be ungrateful, the Sublime Quran. They are ungrateful to their Lord is the test for those who were ungrateful. And those who were ungrateful said: If you are ungrateful, then truly to God is the path to none are ungrateful for them but the angels and His angels. We are only a test, so be not ungrateful. We will tell those who were ungrateful of what you had been ungrateful. How is it you are ungrateful to God? You had been ungrateful for it. Those who were ungrateful are unappreciated, to be unappreciated. We believe in some and we disbelieve in others, or we are ungrateful. Those who were ungrateful to their Lord is the test for those who were ungrateful. And as for those who were ungrateful: Are those who were ungrateful in that we had been ones who were ungrateful. They are ungrateful for the signs of God alone. And if you are ungrateful, We are only a test, so be not ungrateful. We are only a test, so be not ungrateful. We are only a test, so be not ungrateful. We are only a test, so be not ungrateful.
Concordance of 2854. KAFARA The Sublime Quran

18:29 believe, and let whoever willed, disbelieve
19:82 No indeed! They will disbelieve in what they
27:40 I give thanks or am ungrateful. And whoever
28:48 the other. And they said: Truly we disbelieve
29:25 some of you will disavow some others and
29:66 being ungrateful for what We gave them. So
29:67 in falsehood and are they ungrateful for the
30:34 they are ungrateful for what We gave them.
30:51 are yellowing, they would stay ungrateful
34:33 you command us to be ungrateful to God and
35:14 of Resurrection they will disbelieve in your
36:64 this Day because you had been ungrateful
39:7 If you are ungrateful, truly God is
40:10 are called to belief, but you are ungrateful
40:42 You would call me to be ungrateful to God
41:9 are you ungrateful to Him Who created the
43:33 for whoever is ungrateful for The Merciful
46:34 those who are ungrateful to the fire
60:2 they wished that you would be ungrateful

verb I imperative (akhfir)—disbelieve, ungrateful

3:72 Disbelieve at the last of the day so that
59:16 ungrateful! Then when he was ungrateful

verb I perfect passive (kufira)—
to be disbelieved

54:14 for Noah who had been disbelieved

verb I imperfetive passive (yukufaru)—
to be unappreciated

3:115 they accomplish will never go unappreciated
4:140 signs of God being unappreciated then being
verb I verbal noun (1) (kafur)—ingratitude, disbelief

2:88 Nay! God cursed them for their ingratitude
2:93 in their hearts because of their ingratitude
2:108 asked before and whoever takes disbelief
2:217 ingratitude to Him and to bar from the
3:52 Jesus became conscious of their ingratitude
3:80 would He command you to ingratitude
3:90 added to their disbelief, their remorse will
3:167 They were nearer to disbelief on that day
3:176 who compete with one another in ingratitude
3:177 Truly those who bought ingratitude at the
4:46 God cursed them for their ingratitude. So
4:137 again, added to disbelief, neither will God
4:155 their solemn promise and their ingratitude
4:155 God set a seal on them for their ingratitude
4:156 for their ingratitude and their saying against
5:41 compete with one another in ingratitude
5:61 they entered with ingratitude and they
5:64 from thy Lord in defiance and in ingratitude
5:68 from thy Lord in defiance and ingratitude
9:12 then fight the leaders of ingratitude
9:17 against themselves for their ingratitude
9:23 as protectors if they embraced disbelief
9:37 Sacred Month is an increase in ingratitude
9:74 they said the word of ingratitude
9:97 The nomads are stauncher in ingratitude
9:107 in ingratitude and by separating and
14:28 those who substituted ingratitude
16:106 expanded his breast to disbelief, on them is
18:80 with defiance and ingratitude

30:44 Whoever was ungrateful, his ingratitude is
31:23 was ungrateful, let not his ingratitude
35:39 was ungrateful, then his ingratitude
35:39 increase not their ingratitude to their
39:7 He is not well-pleased with ingratitude from
39:8 Say: Take joy in thy ingratitude for awhile.
35:39 are ungrateful increase not their ingratitude
49:7 caused to be detestable to you ingratitude

verb I verbal noun (2) (kfūr)—disbelief

17:89 most of humanity refused all but disbelief
17:99 who are unjust refused all but disbelief
25:50 humanity refused everything but disbelief

verb I active participle (kūfīr, plural kuffār, kafarah, kuffrār, feminine kawāfīr)—one who is ungrateful, one who disavows, one who disbelieves

2:19 Encloses the ones who are ungrateful
2:24 prepared for the ones who are ungrateful
2:34 among the ones who are ungrateful
2:41 be not the first one who is ungrateful for it
2:89 be on the ones who are ungrateful
2:90 ones who are ungrateful, there is a despised
2:98 is an enemy of the ones who are ungrateful
2:104 the ones who are ungrateful, there is a
to be received by one who is ungrateful
2:161 while they were ones who are ungrateful,
2:191 for the ones who are ungrateful
2:217 then dies while he is one who is ungrateful
2:250 the folk—the ones who are ungrateful
2:253 of those were ones who are ungrateful
2:254 the ones who are ungrateful, they are the
2:264 and God guides not the ungrateful folk
2:286 against the folk, the ones who are ungrateful
3:13 ones who are ungrateful, whom they see
3:28 ones who are ungrateful for protectors
3:32 God loves not the ones who are ungrateful
3:91 ones who are ungrateful, it will not be
3:100 belief turning you into ones who are ungrateful
3:131 prepared for the ones who are ungrateful
3:141 and eliminate the ones who are ungrateful
3:147 against the folk, the ones who are ungrateful
4:18 die while they are ones who are ungrateful
4:37 for the ones who are ungrateful a despised
4:101 ones who are ungrateful, they had been for
to be received by the ones who are ungrateful
4:139 to themselves the ones who are ungrateful
4:140 hypocrites and the ones who are ungrateful
4:141 if the ones who are ungrateful have a share,
4:141 ones who are ungrateful any way over the
4:144 the ones who are ungrateful as protectors
4:151 are in truth the ones who are ungrateful
4:151 for the ones who are ungrateful a despised
4:161 ready for the ones who are ungrateful
4:44 those, they are the ones who are ungrateful
5:54 towards the ones who are ungrateful
5:57 the ones who are ungrateful, as protectors
5:67 not the folk, the ones who are ungrateful
5:68 not for folk, the ones who are ungrateful
5:102 they became ones who are ungrateful for it
6:89 who is not of the ones who are ungrateful
6:122 pleasing to ones who are ungrateful
6:130 they had been ones who are ungrateful

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Concordance of 2855. KAFFARA The Sublime Quran

| 7:37 | they had been ones who were ungrateful                  | 35:39 | ones who are ungrateful increase not their               |
| 7:45 | to come they will be ones who are ungrateful           | 35:39 | and the ones who are ungrateful increase                 |
| 7:50 | both to the ones who are ungrateful                   | 36:70 | against the ones who are ungrateful                      |
| 7:76 | what you believed, ones who disbelieve                | 38:4  | the ones who are ungrateful said: This is one            |
| 7:93 | I grieve for a folk, ones who are ungrateful          | 38:74 | been among the ones who are ungrateful                   |
| 7:101| on the hearts of the ones who are ungrateful          | 39:32 | lodging for the ones who are ungrateful                  |
| 8:7  | last remnant of the ones who are ungrateful           | 39:59 | been among the ones who are ungrateful                   |
| 8:14 | for the ones who are ungrateful, the                   | 39:71 | against the ones who are ungrateful                      |
| 8:18 | the cunning of the ones who are ungrateful            | 40:14 | Him although the ones who are ungrateful                 |
| 9:2  | shame the ones who are ungrateful                     | 40:25 | the cunning of the ones who are ungrateful               |
| 9:26 | recompense of the ones who were ungrateful            | 40:50 | supplication of the ones who are ungrateful             |
| 9:32 | if the ones who are ungrateful disliked it             | 40:74 | to go astray ones who are ungrateful                     |
| 9:37 | not the folk, the ones who are ungrateful             | 40:85 | lost here are the ones who are ungrateful               |
| 9:49 | encloses the ones who are ungrateful                  | 41:7  | world to come are ones who disbelieve                   |
| 9:55 | while they are ones who are ungrateful                 | 41:14 | you were sent, we are ones who disbelieve               |
| 9:68 | and the ones who are ungrateful, the fire of          | 42:26 | ones who are ungrateful, theirs will be a se            |
| 9:73 | with the ones who are ungrateful                      | 43:24 | which you were sent are ones who disbelieve             |
| 9:85 | while they are ones who are ungrateful                 | 43:30 | sorcery and we are ones who disbelieve in it            |
| 9:120| enraging the ones who are ungrateful—nor              | 46:6  | enemies and will be ones who disavow their              |
| 9:123| of the ones who are ungrateful and let them            | 47:10 | for ones who are ungrateful is its likeness             |
| 9:125| they are the ones who are ungrateful                  | 47:11 | And for the ones who are ungrateful, there is           |
| 10:2 | ones who are ungrateful said: Truly this is           | 47:34 | ones who were ungrateful, then God will                 |
| 10:86| the folk, the ones who are ungrateful                 | 48:13 | blaze for the ones who are ungrateful                   |
| 11:19| world to come, they are ones who disbelieve           | 48:29 | against the one who is ungrateful, but                   |
| 11:42| thou not with the ones who are ungrateful             | 48:29 | by them the ones who are ungrateful                      |
| 12:37| they are ones who disbelieve                          | 50:2  | So the ones who are ungrateful said: This is            |
| 12:87| God but the folk, ones who are ungrateful             | 54:8  | The ones who are ungrateful will say: This              |
| 13:14| supplication of the ones who are ungrateful           | 54:43 | Are ones who are ungrateful better than                  |
| 13:35| of the ones who are ungrateful is the fire            | 57:20 | ones who are ungrateful. Again, it withers             |
| 13:42| earns and the ones who are ungrateful                 | 58:4  | for the ones who are ungrateful, a painful              |
| 14:2 | woe to the ones who are ungrateful                    | 58:5  | For ones who are ungrateful is a despised               |
| 16:27| and evil upon the ones who are ungrateful             | 60:10 | ties with the ones who are ungrateful                   |
| 16:83| of them are the ones who are ungrateful               | 60:10 | respite the ones who are ungrateful                     |
| 16:107| not the folk, the ones who disbelieve                | 60:11 | to the ones who are ungrateful                          |
| 17:8 | hell a jail for the ones who are ungrateful           | 60:13 | the ones who are ungrateful of the                      |
| 18:100| in plain view to ones who are ungrateful              | 61:8  | the ones who are ungrateful disliked it                 |
| 18:102| hospitality for ones who are ungrateful               | 64:2  | So some of you are ones who disbelieve                  |
| 19:83| ones who are ungrateful to confound them              | 66:9  | against the ones who are ungrateful                      |
| 21:36| they are ones who are ungrateful                      | 66:10 | example for those, ones who are ungrateful              |
| 22:44| indulgence to the ones who are ungrateful             | 67:20 | Truly ones who are ungrateful are not but in            |
| 23:117| Truly the ones who are ungrateful will not            | 67:28 | to the ones who are ungrateful from a                   |
| 25:26| difficult for the ones who are ungrateful             | 69:50 | be a regret for ones who are ungrateful                 |
| 25:52| So obey not the ones who are ungrateful and           | 70:2  | ones who are ungrateful for which there will            |
| 25:55| the one who is ungrateful had been ever               | 71:26 | from among the ones who are ungrateful                  |
| 26:19| thou art among the ones who are ungrateful            | 74:10 | and not easy for the ones who are ungrateful            |
| 27:43| been of a folk, ones who are ungrateful               | 74:31 | the ones who are ungrateful, what had God               |
| 28:48| are ones who are ungrateful for what was              | 76:4  | We made ready for ones who are ungrateful               |
| 28:82| us. O how the ones who are ungrateful will            | 78:40 | and the ones who are ungrateful will say                |
| 28:86| a sustainer of the ones who are ungrateful            | 80:42 | Those, they are the ones who are ungrateful             |
| 29:47| Our signs but the ones who are ungrateful             | 83:34 | are laugh at the ones who are ungrateful                 |
| 29:54| encloses the ones who are ungrateful                  | 83:36 | Were not the ones who are ungrateful                     |
| 29:68| lodging for the ones who are ungrateful               | 86:17 | respite the ones who are ungrateful! Grant             |
| 30:8 | Lord, are certainly ones who disbelieve              | 88:23 | turned away and is one who is ungrateful                |
| 30:13| with God will be ones who disavow them                | 109:1 | Say: O ones who are ungrateful                         |
| 30:45| He loves not the ones who are ungrateful              |       |                                                         |
| 32:10| they are ones who disbelieve                          |       |                                                         |
| 33:1 | obey not the ones who are ungrateful                  |       |                                                         |
| 33:8 | for the ones who are ungrateful a painful            |       |                                                         |
| 33:48| obey not the ones who are ungrateful and              |       |                                                         |
| 33:64| God cursed the ones who are ungrateful and            |       |                                                         |
| 34:34| were sent, we are ones who disbelieve it              |       |                                                         |

2855. KAFFARA—verb II perfect—with preposition ‘an—to absolve

| 5:65 | certainly We would have absolved them from           |
| 47:2 | He will absolve them of their evil deeds and         |
|       | verb II imperfect (yuaffara)—to absolve             |
| 2:271| This absolves you of some of your evil deeds         |
3:195 were slain, I will certainly absolve them of
4:31 We will absolve you of your minor sins
5:12 I would certainly absolve you of your evil
8:29 will absolve you of your evil deeds and will
29:7 We will absolve them of their evil deeds and
39:35 God absolves them of bad deeds that they do
48:5 He absolves them of their evil deeds. And
64:9 He will absolve him of his evil deeds and He
65:5 is Godfearing of God, He will absolve him of
66:8 Perhaps your Lord will absolve you of your
verb II imperative (kaffir)—absolve

3:193 So forgive Thou our impieties and absolve us

2862. KAFF—feminine noun—palm of the hand
13:14 who stretches out the palms of his hands for
18:42 around and around the palms of his hands

2863. KAFFAH—feminine noun—collectively
2:208 Enter into peacefulness collectively
9:36 the ones who are polytheists collectively
9:36 collectively, as they fight you collectively
9:122 who believe to move forward collectively
34:28 We sent thee not, but collectively for

KFL

2864. KAFALA—verb I perfect—to take control of
verb I imperfect (yakuffu)—to take control of
3:44 as to which of them would take control
20:40 one who would take control of him so We
28:12 will take control of him for you and they

2865. KAFFALA—verb II perfect—to take charge of

2866. AKFALA—verb IV perfect—to place in one's charge
verb IV imperative (akfil)—to place in one's charge
3:37 to develop in her and Zechariah took charge

KFL

2867. KIFL—masculine noun—a like part. Kifl
16:91 you made God surety over you. Truly God

2868. KAF—verb I perfect—with preposition bi to suffice, to spare
4:6 call witnesses over them. And God sufficed
4:45 God sufficed as a protector. And God
4:45 as a protector. And God sufficed as a helper
4:50 devise a lie against God; and it sufficed as
4:55 who barred him. And hell sufficed for a
4:57 as a Messenger. And God sufficed as Witness
4:81 and put thy trust in God. And God sufficed
4:132 is in and on the earth. And God sufficed as a
4:166 bear witness. And God sufficed as witness
4:171 in and on the earth and God sufficed as a
10:29 God sufficed as a witness between you and
13:43 Say; God sufficed as a witness between me
15:95 Truly We sufficed thee against the ones who
17:14 Recite thy book! This day thy soul sufficed
17:17 thy Lord sufficed as Aware, Seeing the
17:65 for thee. And thy Lord sufficed as a Trustee
17:96 Say: God sufficed as a Witness between me
21:47 We will bring it; and We sufficed as Ones

KFF

2861. KAFFA—verb I perfect—to limit
5:11 but He limited their hands from you and be
5:110 when I limited the Children of Israel from
48:20 He limited the hands of humanity from you
48:24 He it is who limited their hands from you
verb I imperfect (yakuffu)—to limit
4:84 the ones who believe. Perhaps God will limit
4:91 limit not their hands, then take them and
21:39 they will not limit the fire from their faces
verb I imperative (kuff)—limit
4:77 Limit your hands from warfare and perform
Concordance of 2870. KAL'A-2878. KUL The Sublime Quran

2870. KAL’A —verb I perfect—
the bark of a dog
21:42 Say: Who will guard you from the nighttime
39:36 Is not God One Who Suffices for His
48:28 the ways of life. And God sufficed as a
46:8 what you press on about; He sufficed as a
48:28 the ways of life. And God sufficed as a

verb I imperfect (yakfi)—to suffice, to spare
2:137 God suffices for you against them
3:124 Suffices you not that your Lord will
29:51 Suffices for them not that We caused to
41:53 Suffices not thy Lord that truly He is

verb I active participle (kafi)—
one who suffices
39:36 Is not God One Who Suffices for His

K L

2870. KAL’A —verb I perfect—to guard from
verb I imperfect (yakla‘u)—to guard from

21:42 Say: Who will guard you from the nighttime

K L B

2871. KALB—masculine noun—a dog
7:176 parable is like the parable of a dog. If thou
18:18 their dog, one who stretches out its paws at
18:22 three, the fourth of them being their dog
18:22 were five, the sixth of them being their dog
18:22 seven, the eighth of them being their dog

2872. KALLABA—verb IV perfect—to imitate
the bark of a dog
verb IV active participle (mukallib)—
hunting dogs
5:4 as one who teaches hunting dogs of what

K L H

2873. KALHA—verb I perfect—to put on a
sour look
verb I active participle (kalihi)—
one who is morose
23:104 And they will be ones who are morose in it

K L F

2874. KALLAFA—verb II perfect—to charge, to place a burden
verb II imperfect (yukallifu)—
to charge, to place a burden
2:233 No soul is placed with a burden but to its
2:286 God places not a burden on a soul beyond its
4:84 of God. Thou art not placed with a burden
6:152 not place a burden on any soul but to its
7:42 We place no burden on any soul beyond its
23:62 We place not a burden on any soul but to its
65:7 God gave him. And God places not a burden

2875. TAKALLAFA—verb V perfect—to be troublesome
verb V active participle (mutakallif)—
one who takes things upon oneself
38:86 nor am I among the ones who take things

K L L

2876. KALLA—verb I perfect—to be weary
verb I verbal noun (kall)—heavy burdening
16:76 anything and he is a heavy burden to his

2877. KALALAH—feminine noun—an indirect heir
4:12 indirect heirs, and has a brother or sister
4:176 indirect heirs. If a man perishes and he is

2878. KUL—particle—every, all, whenever, entirely, each, wholly, total, kind, above, utmost
2:20 when it illuminated for them, they walked in
2:220 Truly God is Powerful over everything
2:229 into seven heavens. And He is Knowing of
2:31 He taught Adam the names, all of them.
3:60 every clan knew their drinking place
2:87 is it that whenever a Messenger drew near
2:100 Is it not that whenever they made a contract
2:109 truly God is Powerful over everything
2:116 heavens and the earth; all are ones who are
2:145 those who were given the Book every sign
2:148 everyone has a direction to that which he
2:164 disseminated on it all moving creatures
2:231 and know that God is Knowing of everything
2:259 I know that God is Powerful over everything
2:260 Again, lay a part of them on every mountain
2:261 In every ear of wheat, a hundred grains
2:266 beneath which rivers run with all kinds of
2:276 and God loves not any sinful ingrate
2:281 every soul will be paid its account in full
2:282 you and God is Knowing of everything
2:284 God is Powerful over everything
2:285 All believed in God and His angels and His
3:7 We believed in it as all is from our Lord
3:25 there is no doubt in it? The account of every
3:26 truly Thou art Powerful over everything
3:29 And God is Powerful over everything
3:30 when every soul will find that which is
3:37 whenever Zechariah entered upon her in her
3:93 All food had been allowed to the Children of
3:119 And you believed in the Book, all of it
3:154 entirely from God, they conceal within
3:161 account will be paid in full of every soul
3:165 Truly God is Powerful over everything
3:185 Every soul is one that experiences death
3:189 and God is Powerful over everything
4:11 for one’s parents, for each one of them a
4:12 and has a brother or sister, then for each one
4:32 God had been Knowing of everything
4:33 And to everyone We assigned inheritors to
4:33 God had been Witness over everything
4:41 We brought about from each community
4:56 As often as their skins were wholly burned
4:78 Say: All is from God. So what is with these
4:85 God had been over everything One Who
4:86 God had been over everything a Reckoner
4:91 from their folk. Whenever they were
4:95 the ones who sit at home. And to each God
9:126 had been One Who Encloses everything
9:129 eager so incline not with total inclination
9:130 two split up, God will enrich each of them
9:176 and God is Knowing of everything
5:17 And God is Powerful over everything
5:19 and God is Powerful over everything
5:40 and God is Powerful over everything
5:48 For each among you We made a divine law
5:64 Whenever they kindled a fire of war, God
5:70 We sent to them Messengers. Whenever a
5:97 and that God is Knowing of everything
5:117 Thou art truly Witness over everything
5:120 And He is Powerful over everything
6:164 And each soul will earn only for itself. No
6:25 if they were to see every sign
6:44 We opened to them the doors of everything
6:47 For every tiding there is an appointed time.
6:50 even if it be an equitable equivalent, it will
6:84 bestowed on him Isaac and Jacob. Each of
6:86 We gave all an advantage over the worlds
6:99 Then We brought out from it every kind of
6:101 He created everything; and He is
6:101 and He is Knowing of everything
6:102 the One Who is Creator of everything so
6:102 For He is Trustee over everything
6:108 pleasing the actions of every community
6:111 to them and we assembled everything
6:112 Thus We made an enemy for every Prophet
6:120 We made in every town greater ones who
6:132 And for everyone there are degrees for what
6:154 decisive explanation of all things and as a
6:164 a lord while He is Lord of everything
6:164 And each soul will earn only for itself. No
7:29 set your faces at every place of prostration
7:31 Take your adornment at every place of
7:34 And for every community there is a term.
7:38 Time every a community entered, it would
7:38 He will say: For everyone it is double, except
7:46 will be men who recognize everyone
7:52 We bring out by water all kinds of fruits
7:55 by every path intimating and barring from
7:69 Our Lord encompassed everything in
7:112 Let them approach you with every knowing
7:146 if they see every sign, they believe not in it
7:156 and My mercy encompassed everything
7:160 each clan knew their drinking place. And We
8:112 So strike above their necks and strike each
8:39 the way of life—all of it—be for God
8:41 and God is Powerful over everything
8:54 And they all had been ones who are unjust
8:56 again, every time they break their compact
8:58 Truly God is Knowing of everything
9:5 and they and sit in every place of ambush
9:33 of The Truth so that He will uplift it over all
9:39 And God is Powerful over everything
9:115 Truly God is Knowing of everything

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Concordance of 2878. KUL The Sublime Quran

17:89 every kind of parable but most of humanity
17:97 Whenever it declined, We would increase the
18:45 and God had been over everything One Who
18:54 We diversified in this, the Quran, every kind
18:79 had been a king behind them taking every
18:84 earth and gave him a route to everything
19:49 Isaac and Jacob. And each of them We made
19:69 We will tear out every partisan, whoever
19:93 There is none at all in the heavens and the
19:95 everyone of them will be ones who arrive to
20:15 it so that every soul is given recompense for
20:50 is He Who gave everything its creation,
20:56 to see Our signs —all of them— but he
20:98 encompassed everything in His knowledge
20:135 Say: Each is one who is waiting so watch.
21:30 We made every living thing of water; will
21:33 the sun and the moon; each swimming in
21:35 Every soul is one that experiences
21:72 We made both of them ones in accord with
21:79 We gave each of them critical judgment and
21:81 ones who have knowledge of everything
21:85 Dhu-l Kifl, all were of the ones who remain
21:93 between them yet all of them are ones who
21:96 loose and they slide down from every slope
22:2 On a Day you will see it, every one who is
22:22 every pregnant woman will bring forth a
22:23 knowledge and follows every rebel satan
22:25 it swelled and put forth every lovely pair
22:26 dead and He is Powerful over everything
22:17 God over everything is a Witness
22:22 Whenever they wanted to go forth from
22:27 They will approach from every deep ravine
22:27 They will approach thee on foot and on every
22:34 And for every community We assigned
22:38 Truly God loves not anyone who is an
22:67 For every community We assigned
23:27 then insert two pairs of each kind and thy
23:44 Whenever drew near a community
23:53 among them, each party glad with what was
23:88 hand is the kingdom of everything and He
23:91 For then each god would have taken away
24:2 scourgish each one of them one hundred
24:11 To every man of them is what he deserved of
24:35 And God is Knowing of everything
24:41 Each knew its formal prayer and its
24:45 Truly God is Powerful over everything
24:45 God created every moving creature from
24:64 did. And God is Knowing of everything
25:2 and He created everything and ordained it a
25:31 We assigned for every Prophet an enemy of
25:39 We propounded parables for each of them.
25:59 of them. And We shattered each a shattering
25:51 have raised up a Warner in every town
26:7 We caused to develop in and on it of every
26:37 They will bring every knowing witch to thee
26:63 its divided and each had been a separate part
26:128 Build you a sign on every high hill to amuse
26:222 They come forth in every sinful false one
26:225 considered that they wander in every valley
26:16 and everything was given to us. Truly this is
27:23 And she was given everything and for her is
27:83 assemble a unit out of every community
27:87 all will approach Him as ones who are in a
27:88 of God Who created everything very well
27:91 He made sacred and to Whom everything
28:48 they said: Truly we disbelieve in all of it
28:57 holy, safe place where all kinds of fruit
28:75 tear out a witness from every community
28:88 Everything is that which perishes but His
29:20 Truly God is Powerful over everything
29:57 Every soul is one who experiences
29:62 Truly God is Knowing of everything
30:26 heavens and the earth. All are ones who are
30:32 had been partisans, each party glad with
30:50 the dead and He is Powerful over everything
30:58 humanity in this, the Quran, every kind of
31:10 in and on it of all moving creatures
31:18 earth exultantly. Truly God loves not any
31:29 subservient and the moon, each run for
31:31 in that are signs for every enduring, grateful
31:32 And none negates Our signs but every
32:7 He Who did everything that he created well.
32:13 We would have surely given every soul its
32:20 Every time they would want to go forth from
33:27 God had been Powerful over everything
33:40 and God had been Knowing of everything
33:52 God had been watching over everything
33:54 truly God had been Knowing of everything
33:55 God had been Witness over everything
34:7 that which is fully torn to pieces
34:9 a sign for every servant, one who turns in
34:19 that are signs for every enduring grateful one
34:21 and thy Lord is Guardian over everything
34:47 and He is a Witness over everything
35:1 Truly God is Powerful over everything
35:12 but from each you eat succulent flesh and
35:13 Each runs its course for a term, that which is
35:12 and their effects. We counted everything in a
35:32 all of them will be altogether, ones who are
35:36 Glory be to Him Who created pairs, all of
35:40 lead over the daytime. They each swim in an
35:47 and He is The Knowing of every creation
35:83 whose hand is the kingdom of everything!
37:7 and keeping it safe from every emboldened
37:8 Council for they are hurled at from every
38:14 All of them denied the Messengers so My
38:19 the birds were ones who are assembled, all
38:37 We made subservient the satans and every
38:48 and Dhu-l Kifl. And all are among the good
38:73 prostrated themselves, one and all, altogether
39:5 each runs for a term, that which is determined,
39:27 in this, the Quran, every kind of
39:62 God is One Who is Creator of everything and
39:62 and He is Trustee over everything
39:70 The account of each soul will be paid in full
40:5 every community is about to take its
40:7 Thou hadst encompassed everything in
40:17 On this Day every soul will be given
66:8 Thou art Powerful over everything and that God truly enclosed everything in
65:12 God is Powerful over everything and that God assigned a measure to everything
65:3 God is Knowing of everything and He is Powerful over everything
61:9 it over all other ways of life even though timber; they assume that every Cry
59:6 And God is Powerful over everything and that God is Knowing of everything
58:7 Truly God is Knowing of everything and He is Powerful over everything
58:6 And God is a Witness over all things and God is Knowing of everything
57:23 was given to you. And God promised the fairer to all. And God is
57:3 is Inward and He is Knowing of everything and He is Powerful over everything
57:10 God promised the fairer to all. And God is
55:52 In them both every kind of sweet fruit of the water is between them. Every drink is
54:52 everything they accomplished is in the book and in and on the earth. Every day
54:49 Truly We created all things in measure and caused in it to develop of every lovely
54:28 of the water is between them. Every drink is
54:21 honey and in it for them all kinds of fruits
54:26 And God had been of everything Knowing and caused in it to develop of every lovely
54:33 And God is Knowing of everything and He is Powerful over everything
54:3 And they said: Truly we are all in it arrogant would say: Truly we are all in it
54:48 Lord, One Who is Creator of everything heavens in two days, He revealed in each
54:12 speech by God Who gave speech to all things
47:15 honey and in it for them all kinds of fruits
46:33 He truly is Powerful over everything
46:19 And for each there will be degrees according
46:25 It will destroy everything at the command of He is who One Who Encloses everything
45:28 Every community will be called to its book:
45:22 every soul would be given recompense for
45:21 thou will see every community as one that
45:28 Every community will be called to its book:
44:4 Every wise command is made clear in it
44:55 They will call therein for every kind of sweet
44:5 They are the ones that will come out from their mouths
44:12 heavens in two days, He revealed in each
43:33 Truly He is Powerful over everything
42:9 the dead and He is Powerful over everything
42:12 Truly He is The Knowing of everything
41:53 Lord that truly He is Witness over all things
41:54 He is who One Who Encloses everything
41:39 Truly He is Powerful over everything
41:21 speech by God Who gave speech to all things
41:8 Lord that truly He is Witness over all things
40:35 God sets a seal on every heart of one who
40:27 everyone who increases in pride and who
38:32 as ascribed associates. No indeed! He is God,
34:27 as ascribed associates. No indeed! He is God,
32:54 And God sets a seal on every heart of one who
day. As often as a unit
31:19 Truly He is Seeing of everything
30:8 obey thou not every worthless swearer
29:28 every man of them that Thou wouldst with and He counted everything with
28:38 Every soul is a pledge for what it earned
27:17 often as I called to them that Thou wouldst
27:12 it is He Who created all the pairs and
26:35 and ornaments? Yet all this would have been
26:15 He said: No indeed! Both of you go with Our
25:105 KALLA—verb II perfect—to speak to
25:105 KALLAMA—verb II imperfekt (yukallimu)—to speak to
14:24 What is like a good word is that of a bad tree
18:5 Troublesome is a word that goes forth from
18:27 There is no one who changes His Words
18:109 Say: If the sea had been ink for the Words
18:109 before the Words of my Lord come to an end
20:129 And if a Word preceded not from thy Lord
23:100 No indeed! Truly it is only a word that one
31:27 more seas that were ink, yet the Words of
35:10 Words of what is good rise and He exalts the
37:171 Our Word preceded for Our servants, the
39:19 whom was realized the word of punishment?
39:71 would say: Yea, but the word of punishment
40:6 Word of thy Lord realized against those who
41:45 if it were not for a Word that preceded from
42:14 themselves. And if it were not for a Word
42:21 Were it not for a decisive word, it would be
42:24 verifies The Truth by His Words. Truly He is
43:28 He made it an enduring Word among his
48:26 and fastened on them the Word of
66:12 she established as true the Words of her

21:18 those who know not said: Why speaks not
21:174 God will not speak to them on the Day of
3:41 He said: Thy sign is that thou wilt not speak
3:46 he will speak to humanity from the cradle
3:77 God will neither speak to them nor look on
5:110 hast spoken to humanity from the cradle and
7:148 See they not that it neither speaks to them
19:10 He said: Thy sign is that thou wilt not speak
19:26 Merciful so I will never speak to any human
19:29 said: How speak we to one who had been in
23:108 be driven away in it and speak not to Me
27:82 the earth that will speak to them that
36:65 will speak to Us and their feet will bear
42:51 it had not been for a mortal that God speak

verb II perfect passive (\\textit{ku\textil{\textbar}lama})—
to be spoken to
13:31 off with it or the dead would be spoken
verb II verbal noun (\\textit{taklim})—speak directly
4:164 spoke directly to Moses, speaking directly

2881. TAKALLAMA—verb V perfect—to assert
verb V imperfect (\\textit{yatakallamu})—to assert
11:105 approaches, no person will assert anything
24:16 said you not: It be not for us to assert this
30:35 to them an authority that it assert what they
78:38 they will not assert themselves but he whom

2882. KAL\text{\textbar}M—masculine noun—assertion
2:75 had been hearing the assertion of God
7:144 by My messages and by My assertion
9:6 protection so that he hears the assertions of
48:15 want to substitute for the assertion of God

2883. KALIMAH—feminine noun (plural
\\textit{kalim\textbar}t, kalim)[word
2:37 Adam then received words from his Lord for
2:124 when his Lord tested Abraham with words
3:39 one who establishes the Word of God
3:45 God gives thee good tidings of a Word from
3:64 of the Book! Approach now to a word
4:46 those who tamper with words out of context
4:171 Messenger of God and His Word that He cast
5:13 They tamper with the words out of context
5:41 they tamper with the words out of context.
6:34 And no one will change the Word of God
6:115 Completed was the Word of thy Lord in
6:115 There is no one who changes His Words
7:137 completed was the fairer Word of thy Lord
7:158 who believes in God and His words and
8:7 that He verify The Truth by His Words
9:40 made the word of those who were ungrateful
9:40 And the Word of God is Lofty, God is
9:74 certainly they said the word of ingratitude
10:19 for a Word that preceded from thy Lord, it
10:33 Thus, was the Word of thy Lord realized
10:64 There is no substitution of the Words of God
10:82 God will verify The Truth by His Words
10:96 whom is realized through the Word of thy
11:110 if it had not been for a Word that preceded
11:119 And completed was the Word of thy Lord
14:24 What is like a good word is what is like a
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18:82 beneath it had been a treasure for them
18:82 and pull out their treasure as a mercy from
25:8 Or why is not a treasure cast down to him or
26:58 and treasures and a generous station
28:76 We gave him of the treasures which truly

K N S
2890. KUNNAS—masculine noun—the setting stars
81:16 by the ones that run, the setting stars

K N N
2891. KANNA—verb I perfect—to cover
verb I passive participle (makhnūn)—one who is well guarded
37:49 as if they are well-guarded pearls
52:24 as if they had been well-guarded pearls
56:23 like the parable of the well-guarded pearls
56:78 in a well-guarded Book

2892. AKANNA—verb IV perfect—to hide
2:23 women or for what you hid in yourselves
verb IV imperfect (yukinnu)—to hide
27:74 what their breasts hide and what they speak
28:69 Lord knows what their breasts hide and

2893. AKINNAH—masculine noun (plural of kinn)—to be sheathed
6:25 We laid sheathes on their hearts so that
17:46 We laid sheathes on their hearts so that
18:57 We laid sheathes on their hearts so that
41:5 they said: Our hearts are sheathed from that

2894. AKNÄN—masculine noun (plural of kinn)—a refuge in the time of need
16:81 mountains as refuges in the time of need

K H F
2895. KAHF—masculine noun—a cave, ašhāb al-kahf Companions of the Cave
18:9 that the Companions of the Cave and the
18:10 spiritual warriors took shelter in the Cave
18:11 So We sealed their ears in the Cave for a
18:16 but God, then take shelter in the cave
18:17 It inclines from their cave towards the right
18:25 in their cave three hundred years, and they

K H L
2896. KÄHL—masculine noun—manhood
3:46 humanity from the cradle and in manhood
5:110 humanity from the cradle and in manhood

K H N
2897. KÄHIN—masculine noun—a soothsayer
52:29 of thy Lord, a soothsayer nor one who is
69:42 Nor is it the saying of a soothsayer. Little do

K H Y ĕ Ş
2898. KAF HÄ YÄ ‘AYN SÄD—letters beginning a chapter of the Quran

19:1 Kāf Hā Yā ‘Ain Sād

K W B
2899. AKWĀB—masculine noun (plural of kāb)—goblets
43:71 among them platters of gold and goblets
56:18 with cups and ewers and goblets from
76:15 them receptacles of silver and goblets that
88:14 and goblets that are set down

K W D
2900. KÄD—particle—become nigh, on the point of, about to do, almost
2:20 The lightning almost snatches their sight;
2:71 her and they almost accomplish it not
4:78 that they understand almost no discourse
7:150 are about to kill me. So let not my enemies
9:117 group of people were about to swerve
14:17 He will gulp it and he will be about to
17:73 they were about to persecute thee for what
17:74 certainly thou wast about to incline to them
17:76 were about to hound thee from the region
18:93 a folk who would almost not understand any
19:9 He said: It is about to be! Thy Lord said: It is
20:15 I am about to conceal it so that every soul is
22:72 the ones who are rejected. They are about to
24:35 whose oil of the olive is about to illuminate
24:40 he brought out his hand he almost sees it
24:43 The gleams of His lightning almost take away
25:42 He was about to cause us to go astray from
28:10 she was about to show him if We had not
37:56 He said: By God, thou wert about to deal me
42:5 are about to split asunder from above them
43:52 this one who is despicable, who almost not
67:8 about to burst with rage. As often as a unit
68:51 It was almost as if those who were
72:19 calling to Him, they be about to swarm

K W R
2901. KAWWARA—verb II perfect—to wrap
verb II imperfect (yukawwiru)—to wrap
39:5 He wraps the nighttime around the daytime
39:5 and wraps the daytime around the nighttime
verb II perfect passive (kuwawira)—that which is darkening
81:1 When the sun will be darkened

K W K B
2902. KAWKAB—masculine noun (plural kawākib)—a star
6:76 night outspread over him, he saw a star. He
12:4 I saw eleven stars and the sun and the moon
24:35 glass is as if it had been a glittering star
37:6 heaven with the adornment of the stars
82:2 and when the stars will be scattered

K W N
2903. KĀNA—verb I perfect—to be
2:10 they had been lying against themselves
2:16 trade was not bettered nor had they been
3:31 Say: If you had been loving God, then follow
3:13 had been a sign for you in the two factions
2:283 if you had been on a journey and find no one
2:280 if a debtor had been possessing adversity
2:278 remained of usury if you had been ones who
2:248 that is a sign for you if you had been ones
2:232 for him—whoever had been among
2:228 wombs if they (f) had been believing in God
2:213 Humanity had been of one community
2:198 you had been before this certainly of the
2:196 Then whoever had been sick among you or
2:187 God knew that you had been dishonest to
2:184 is better for you if you had been knowing
2:172 give thanks to God if it had been He whom
2:170 their fathers had been not at all reasonable
2:156 If they had been with us neither would they
2:154 if you had been in your houses, those would
2:152 had been certainly clearly wandering
2:147 saying had been only that they said: Our
2:142 of formal prayer to which they had been
2:140 he who had been keeping back
2:134 be asked about what they had been doing
2:133 Or had you been witnesses when death
2:128 you be charitable if you had been knowing
2:125 if a debtor had been possessing adversity
2:122 that had been a sign for you in the two factions
2:113 about what they had been at variance in it
2:111 enter the Garden but ones who had been
2:109 of the names of these if you had been
2:103 would that they had been knowing
2:102 Would that they had been knowing
2:101 behind their backs as if they had not been
2:093 of your belief if you had been ones
2:092 Say: If the Last Abode for you had been with
2:090 of the one to the other with a word
2:089 they had been asking for victory over
2:085 for him—whoever had been among
2:080 who you are and what you are doing
2:079 or what you are doing
2:078 remained of usury if you had been ones who
2:076 had been rich, let him have restraint and
2:074 other than God if you had been ones who are
2:059 heaven because they had been disobeying
2:057 they had been doing wrong to themselves
2:054 they had been ungrateful for the signs of
2:050 if you had been knowing
2:048 that is a sign for you if you had been ones
2:046 if you had been ones who are
2:035 let his book be with you which he had been
2:031 show and what you had been keeping back
2:024 way of life by what they had been devising
3:31 Say: If you had been loving God, then follow
3:44 nor hadst thou been present with them
3:49 sign for you if you had been ones who believe
3:55 between you about what you had been at
3:57 He had not been of the ones who were
3:56 if he had brothers, then a sixth for his
3:52 for him—whomever had been among
2:43 God had not been wasting your belief
2:41 be asked about what they had been doing
2:40 he who had been keeping back
2:35 they had been exceeding the
2:31 the names of these if you had been
2:29 other than God if you had been ones who are
2:267 remain of the one to the other with a word
2:266 had been a sign for you in the two factions
2:262 if the debtor had been mentally deficient, or
2:260 if a debtor had been possessing adversity
2:258 you be charitable if you had been knowing
2:253 for him—whomever had been among
2:251 was a mortmain and a second inheritance
2:247 that the Children of Israel had been killed
2:245 truly God had been Forgiving, Compassionate
2:243 God had been Forgiving, Compassionate
2:234 it had been an indecency and repugnant and
2:232 for him—whoever had been among
2:228 wombs if they (f) had been believing in God
2:225 masters because you had been teaching
2:217 or a Jew nor a
2:204 Ibrahim had been neither a Jew nor a
2:195 all the Children of Israel had been killed
2:180 have been knowing
2:177 you be charitable if you had been knowing
2:174 Then whoever among you had been sick or on
2:165 formal fasting and whoever had been sick or
2:163 if you had been ones who are
2:159 if thou hadst been hard, harsh of heart
2:152 had been certainly clearly wandering
2:148 wherever you had been, turn your faces to its
2:145 It had not been for any soul to die but with
2:142 of formal prayer to which they had been
2:139 among the lofty if you had been ones who
2:137 look on how had been the Ultimate
2:135 it had been an indecency and repugnant and
2:132 That is because they had been ungrateful for
2:128 you be charitable if you had been knowing
2:125 if a debtor had been possessing adversity
2:122 that had been a sign for you in the two factions
2:120 for him—whomever had been among
2:114 It had not been for those to enter them
2:110 You had been the best community that was
2:107 for the Children of Children of Israel
2:105 all the Children of Israel had been killed
2:097 whoever entered it had been one who is safe
2:095 and he had not been among the ones who are
2:091 Prophets of God before if you had been
2:087 from the Children of Israel
2:085 let his book be with you which he had been
2:081 let his book be with you which he had been
2:079 or what you are doing
2:065 they had been exceeding the
2:061 they had been ungrateful for the signs of
2:054 they had been knowing
2:050 other than God if you had been ones who are
2:048 that is a sign for you if you had been ones
2:046 if you had been ones who are
2:043 God had not been wasting your belief
2:040 he who had been keeping back
2:035 let his book be with you which he had been
2:032 for him—whomever had been among
2:030 had been a mortmain and a second inheritance
2:027 remained of usury if you had been ones who
2:025 other than God if you had been ones who are
2:021 showing and what you had been keeping back
2:017 give thanks to God if it had been He whom
2:014 it had not been for those to enter them
2:010 behind their backs as if they had not been
2:008 had been a mortmain and a second inheritance
2:006 had been a mortmain and a second inheritance
2:004 had been a mortmain and a second inheritance
2:002 had been a mortmain and a second inheritance
2:000 had been a mortmain and a second inheritance
2:99 whenever you had been, turn your faces to its
2:97 for the Children of Children of Israel
2:95 and he had not been among the ones who are
2:93 about what they had been at variance in it
2:91 behind your backs as if they had not been
2:89 they had been asking for victory over
2:88 and what you had been keeping back
2:86 show and what you had been keeping back
2:84 it had not been for those to enter them
2:82 if the debtor had been mentally deficient, or
2:80 if a debtor had been possessing adversity
2:78 remained of usury if you had been ones who
2:76 other than God if you had been ones who are
2:74 way of life by what they had been devising
2:73 had been a sign for you in the two factions
2:71 for him—whomever had been among
2:69 had been a mortmain and a second inheritance
2:67 Abraham had been neither a Jew nor a
2:65 if you had been ones who are
2:63 that is a sign for you if you had been ones
2:61 they rebelled and had been exceeding the
2:60 one who had not been among the ones who are
2:59 heaven because they had been disobeying
2:57 they had been doing wrong to themselves
2:54 than God if you had been ones who are
2:51 other than God if you had been ones who are
2:48 that is a sign for you if you had been ones
2:44 nor hadst thou been present with them
Concordance of 2903. KĀNA The Sublime Quran

4:35 Truly God had been Knowing, Aware
4:36 truly God loves not ones who had been
4:39 provided them? God had been Knowing of
4:43 if you had been sick or on a journey or one of
4:43 if you had been sick or on a journey or one of
4:46 Wait for us, it would have been better for
4:47 the command of God had been one that is
4:56 the punishment. Truly God had been
4:58 you of it. Truly God had been Hearing
4:59 Messenger if you had been believing in God
4:66 it would have been better for them and a
4:73 I had been with them so that I would have
4:76 truly the cunning of Satan had been weak
4:78 will overtake you, even if you had been in
4:82 not on the Recitation. And if it had been
4:85 God had been over everything One Who
4:92 it had not been for the one who believes to
4:92 if he had been from the enemy folk of yours
4:92 if he had been of a folk who between you and
4:92 God had been Knowing, Wise
4:94 so be clear. Truly God had been Aware
4:94 With God is much gain. Thus you had been
4:96 And God had been Forgiving, Compassionate
4:97 they will say: We had been ones taken
4:97 In what condition had you been
4:99 pardon them. And God had been Pardoning,
4:100 And God had been Forgiving, Compassionate
4:101 one who is ungrateful, they had been for
4:102 no blame on you if you had been annoyed
4:102 or you had been sick that you lay down your
4:103 Truly the formal prayer had been—for the
4:104 for not, and God had been Knowing, Wise
4:106 forgiveness. Truly God had been Forgiving
4:107 Truly God loves not anyone who had been a
4:108 God had been One Who Encloses what they
4:111 only against himself. And God had been
4:113 The grace of God had been sublime upon
4:126 God had been One Who Encloses everything
4:127 of good, then truly God had been Knowing of
4:128 Godfearing, then truly God had been Aware
4:129 God had been Forgiving, Compassionate
4:130 And God had been One Who is Extensive
4:131 And God had been Sufficient, Worthy of
4:133 And over that God had been Powerful
4:134 had been wanting a reward for good deeds in
4:134 in the world to come. And God had been
4:135 then truly God had been Aware of what you
4:141 who lie in wait for you, if there had been a
4:141 they would say: Have we not been with you
4:147 God had been One Who is Responsive
4:148 who was wronged. God had been Hearing
4:149 truly God had been Pardoning, Powerful
4:152 and God had been Forgiving, Compassionate
4:158 And God had been Almighty, Wise
4:165 t And God had been Almighty, Wise
4:169 And that had been easy for God
4:170 the earth. And God had been Knowing, Wise
4:176 if there had been two sisters, then for them
4:177 if there had been brothers, men and women
5:6 And if you had been defiled, then cleanse
5:6 if you had been sick or on a journey, or one of
7:188 if the unseen had been known to me, I would
7:180 recompense for what they had been doing
7:173 We had been offspring after them. Wilt Thou
7:172 Resurrection: Truly we had been ones who
7:171 as if it had been an overshadowing, and they
7:165 because they had been disobeying
7:163 Thus We tried them because they had been
7:163 the town that which had been bordering the
7:160 wrong Us, but they had been doing wrong to
7:157 severe tests, and the yokes that had been
7:147 but for what they had been doing
7:146 denied Our signs and had been ones who are
7:145 they denied Our signs and they had been
7:139 and falsehood is what they had been doing
7:138 had been crafting and what they had been
7:137 what Pharaoh and his folk had been crafting
7:136 they denied Our signs and they had been
7:135 of this their Day and because they had been
7:134 and they had not been its protectors
7:133 had not been us that you were worshipping
7:132 they said: O God! Truly if this had been The
7:131 so experience the answer of his folk had not been but that they
7:130 would not have been guided if God guided
7:129 not nor that you had been growing arrogant
7:128 of this their Day and because they had been
7:127 they promised Him, because they had been
7:126 another section because truly they had been
7:125 Like those before you who had been with
7:124 so it had not been God who does wrong to
7:123 they promised Him, because they had been
7:122 it had not been for the ones who believe to
7:121 the fairer of what they had been doing
7:120 It had not been for the people of the city and
7:119 it had not been for humanity to wonder that We
7:118 and proved false what they had been doing
7:117 we have compensation if we had been the
7:116 had no superiority over us so experience the
7:115 lest they should please Him if they had been ones
7:114 had not been Abraham asking for
7:113 it had not been for the Prophet and those
7:112 they had been doing wrong to themselves
7:111 we have compensation if we had been the
7:110 But they had not been believing in what they
7:109 so look on how had been the Ultimate End of
7:108 Pharaoh said: If Thou hadst been drawing near
7:107 approach with it if thou hadst been among
7:106 they had been doing wrong to themselves
7:105 will tell you what you had been doing
7:104 because they had been ungrateful
7:103 this Recitation had not been devised by
7:102 Had it been for humanity to wonder that We
7:101 It had not been for the ones who believe to
7:100 if they had been imbued with kinship—after
7:99 It had not been for the people of the city and
7:98 to our creed. He said: Even if we had been
7:97 they promised Him, because they had been
7:96 for them what they had been earning
7:95 recompense for what they had been earning
7:94 tell you of what you had been doing
7:93 the punishment because they had been drawing
7:92 Those who denied Shuayb had been as if
7:91 if thou hadst been among the ones who are
7:90 they had not been lingering in expectation
7:89 to see if they had not been perceiving
7:88 to hear if they had not been reasonable
7:87 And if there had been a section of you who
7:86 And remember when you had been few and
7:85 That will be better for you if you had been
7:84 a rain on them so look on how had been
7:83 they had not been ones who are truly
7:82 answer of his folk had not been but that they
7:81 but nor that you had been growing arrogant
7:80 truly they, they had been a folk in the dark
7:79 of this their Day and because they had been
7:78 Our signs and they had not been ones who
7:77 hadst been among the ones who are sent
7:76 a traveler of the way if you had been believing
7:75 God decrees a command that had been one
7:74 And they all had been ones who are unjust
7:73 It had not been for a Prophet that he would
7:72 Our signs and they had not been ones who
7:71 had no superiority over us so experience the
7:70 if thou hadst been among the ones who are
7:69 like those before you who had been with
7:68 so it had not been God who does wrong to
7:67 It had not been for a Prophet that he would
7:66 another section because truly they had been
7:65 His Messenger that you had been ridiculing
7:64 Truly they, they had been a folk in the dark
7:63 And remember when you had been few and
7:62 should please Him if they had been ones
7:61 had not been us that you were worshipping
7:60 had not been for the people of the city and
7:59 they had been doing wrong to themselves
7:58 they promised Him, because they had been
7:57 they had been doing wrong to themselves
7:56 truly they, they had been a folk in the dark
7:55 lest they should please Him if they had been ones
7:54 And they all had been ones who are unjust
7:53 other than what we had been doing before
7:52 them is what they had been devising
7:51 of this their Day and because they had been
7:50 not nor that you had been growing arrogant
7:49 as inheritance for what you had been
7:48 for what you had been earning
7:47 but for what they had been doing
7:46 Truly they, they had been a folk in the dark
7:45 in knowledge for We had never been of
7:44 God decrees a command that had been one
7:43 as inheritance for what you had been
7:42 If it had been a near advantage and an easy
7:41 is better for you if you had been knowing
7:40 they had not been doing right to
7:39 punishment for what you had been earning
7:38 other than God—if you had been ones who
7:37 they had not been ones who are truly
7:36 they denied Our signs and they had been
7:35 of this their Day and because they had been
7:34 and they had not been its protectors
7:33 God had not been punishing them with thee
7:32 they said: O God! Truly if this had been The
7:31 nor that you had been growing arrogant
7:30 will go astray what they had been devising
7:29 We had been of your worship certainly ones
7:28 had not been us that you were worshipping
7:27 they had been doing wrong to themselves
7:26 another section because truly they had been
7:25 God decrees a command that had been one
7:24 If it had been a near advantage and an easy
7:23 you had been in boats and they ran them
7:22 we would not have been guided if God guided
7:21 as inheritance for what you had been
7:20 had no superiority over us so experience the
7:19 punishment because they had been drawing
7:187 let them respond to you if you had been ones
7:186 if the unseen had been known to me, I would
Truly He had been One Who is Gracious to

19:44 Truly Satan had been rebellious towards The
19:41 in the Book. Truly he has been a just person,
19:40 whose affair had been excess
19:38 of that had been bad deeds, ones that are
19:34 had been that which had been asked about
19:32 Truly it had been a great indecency! How
19:31 Truly the killing of them had been a grave
19:28 O sister of Aaron! Thy father had not been a
19:25 nor had thy mother been an unchaste woman
19:24 Satanic, had he been devoured
19:23 And he had been one, a Prophet
19:22 but Iblis. He had been prostrated
19:21 it had been that which is decreed, that which is
19:18 Come not near if thou hadst been devout
19:16 and purity; and he had been devout
19:15 devoted and he had been a Messenger
19:14 And he had been with His Lord one who is
19:13 in his promise and he had been a Messenger,
19:10 nor had I been one to take to myself
19:10 And We had been ones who know him
19:9 say: O woe to us! Truly we had been
19:8 He had been commanding his people to
19:7 Iblis. He had been prostrated
19:6 And he had been one
19:5 devoted and he had been a Messenger
19:4 and he had been a Messenger, a Prophet
19:3 he had been a just person, a Prophet
19:1 He had been of His servants Aware,
20:45 winnows in the winds and God had been
20:43 him other than God. And he had been one
20:42 there had been angels on earth walking
20:41 surrounded by what they had been ridiculing
20:38 of that had been bad deeds, ones that are
20:37 of Our servants who had been devout
20:36 those will have been that which is asked
20:34 there had been fruit for him. Then he said to
20:31 in the unseen. Truly He, His promise had been
20:29 said: How speak we to one who had been in
20:28 wherever I had been and He bequeathed to me
20:27 He had been of His servants Aware,
20:26 when surely I had been seeing
20:25 had been interwoven and We unstitched
20:24 day, if you had not been knowing
20:23 that which is determined, it would be close
20:22 if there had been gods in it—other than
20:21 them in heedlessness of this. Nay! We had been ones
20:20 they had been ones who are humbled before
20:19 And We had been ones who guard over them
20:18 they had been a reprehensible folk, ones who
20:17 from Our Presence if We had been ones who
20:16 to see when surely I had been seeing
20:15 they had been competing with one another in
20:14 and even if had been the weight of a grain of
20:13 praise, and they had been true
20:12 And We had been ones who guard over them
20:11 a town We damaged that had been one that
20:10 there had been angels on earth walking
20:9 When we had been bones and broken bits
20:8 nor had I been one to take to myself
20:7 prostrated themselves but Iblis. He had been
20:6 And the human being had been ungrateful
20:5 were they had been a reprehensible folk, ones who
20:4 And We had been ones who bear critical judgment
20:3 And whoever is in it if you had been knowing
20:2 were sustainers of some others
20:1 that promised not to see here will
20:0 that eat not food nor had they been ones who
19:51 and he had been a Messenger, a Prophet
19:50 and he had been a just person, a Prophet
19:49 when surely I had been seeing
19:48 of Our servants who had been devout
19:47 Truly Satan had been rebellious towards The
19:46 say: O woe to us! Truly we had been
19:45 He had been commanding his people to
19:44 and he had been with His Lord one who is
19:43 winnows in the winds and God had been
19:42 And he had been one
19:41 in his promise and he had been a Messenger,
19:40 was a wonder
19:39 ones that are
19:38 of Our servants who had been devout
19:37 of Our servants who had been devout
19:36 those will have been that which is asked
19:35 he had been a just person, a Prophet
19:34 there had been fruit for him. Then he said to
19:33 when surely I had been seeing
19:32 Truly the killing of them had been a grave
19:31 in the unseen. Truly He, His promise had been
19:30 And the human being had been ungrateful
19:29 said: How speak we to one who had been in
19:28 wherever I had been and He bequeathed to me
19:27 He had been of His servants Aware,
19:26 when surely I had been seeing
19:25 had been interwoven and We unstitched
19:24 day, if you had not been knowing
19:23 that which is determined, it would be close
19:22 if there had been gods in it—other than
19:21 them in heedlessness of this. Nay! We had been ones
19:20 they had been ones who are humbled before
19:19 And We had been ones who guard over them
19:18 they had been a reprehensible folk, ones who
19:17 from Our Presence if We had been ones who
19:16 to see when surely I had been seeing
19:15 they had been competing with one another in
19:14 And he had been one
19:13 purity; and he had been devout
19:12 And for the boy, both his parents had been
19:11 a town We damaged that had been one that
19:10 there had been angels on earth walking
19:9 When we had been bones and broken bits
19:8 nor had I been one to take to myself
19:7 prostrated themselves but Iblis. He had been
19:6 And the human being had been ungrateful
19:5 were they had been a reprehensible folk, ones who
19:4 And We had been ones who bear critical judgment
19:3 And whoever is in it if you had been knowing
19:2 were sustainers of some others
19:1 that promised not to see here will
19:0 that eat not food nor had they been ones who
19:0 that eat not food nor had they been ones who
Said: It is as though it had been it.

before her and we had been ones who submit

unless you

So look on how had been the Ultimate End of

if thou hadst been sincere or thou art among

look on how had been the Ultimate End of

look on how had been earth

if you had been ones who are sincere

ungrateful said: When we had been earth

enemies had been the ones who make

them—that of which they had been fearful

Haman and their armies had been ones who

and his Council. Truly they had been a folk,

water of the sea; so look on how had been

thou hadst not been on the western edge

command to Moses and thou hadst not been

to be long. And thou hadst not been

but it is We Who had been the ones who send

thou hadst not been at the edge of the mount

two that I follow it if you had been

our Lord. Truly even before it we had been

but a little. And truly We, We had been the

And thy Lord had not been One Who Causes

We never had been One Who Causes to

associates whom you had been claiming

ourselves with Thee. They had never been

punishment. If only they had been truly

Not for them had there been a choice

punishment. If only they had been truly

associates whom you had been claiming

from them what they had been devising

Korah had been of the folk of Moses, but he

Then there had been not any faction to help

and he had been of the ones who are helpless

other than for what they had been doing

thou hadst been without hope that the Book

had been hoping for the meeting with God,

for truly she had been of a folk, ones

worshipping God by what she had been

God for truly she had been of a folk, ones

there had been nine groups of persons in the

rescued those who believed and had been

there had been no answer by his folk, but

It had not been for you to cause their trees to

Say: Prepare your proof if you had been ones

truths had been the ones who

a Day difficult for the ones who

near to me and Satan had been a betrayer of

it not? Nay! They had been not hoping for

the one who is ungrateful had been ever a

Truly its punishment had been continuous

tightfisted but had been between that

benevolence, and God had been Forgiving,

from The Merciful but that they had been

them about what they had been ridiculing

sign yet most of them had not been ones who

between the two of them; if you had been

is between the two of them if you had been

bring it if thou hadst been among ones

are sorcerers if they had been the ones who

compensation for us if we had been the ones who

transgressions that we had been first of the

it divided and each had been a separate part

a sign and yet most of them had not been

you, then, what you had been worshipping

my father. Truly he had been among the

Where is what you had been worshipping

Truly we had been clearly wandering astray

in this is a sign, yet most of them had not been

have I of what they had been doing

most of them had not been ones who believe

most of them had not been ones who

if thou hadst been of the ones who are

this is a sign. Yet most of them had not been

this is a sign; yet most of them had not been

drop to us if you had been among the

Truly that had been the punishment of a

Yet most of them had not been ones who

recited it to them, they had not been ones

near them what they had been promised

not be availed by what they had been given

We had not been ones who are unjust

they had been a folk, ones who disobey

self-exaltation. So look on how had been

Had it been among the ones that are absent

thou hadst been sincere or thou art among

I had not been one who resolves unless you

before her and we had been ones who submit

She said: It is as though it had been it.
They had been superior to them in strength
Then it had not been God who did wrong to
They had been superior to them in strength
Again, the Ultimate End had been misdeeds
they denied the signs of God and had been
their ascribed associates will not be
had been partisans, each party glad with
that it assert what they had been ascribing
how had been the Ultimate End of those
before. Most of them had been ones who are
And it had been an obligation on Us to help
they had been—even before it is sent down
but an hour. Thus they had been misled
Day of Upraising, but you had not been
grows arrogant, as if he had not been
as if he had not been hearing them
Satan had been calling them to the
span of which had been a thousand years of
punishment for what you had been doing
a recompense for what they had been doing
Is he who had been one who believes like he
one who believes like he who had been
to them for what they had been doing
of the fire which you had been
patiently and they had been certain of Our
Resurrection about what they had been at
When is this victory if you had been ones
hypocrites, truly God had been Knowing,
God is Aware of what you had been doing
premeditated. And God had been Forgiving
who are honorable—that which had been
And God had been Seeing of what you do
about their compact with God that had been
about their compact with God that had been
tidings about you. And if they had been
had been for you a fairer, good example for
punishment for what you had been doing
a recompense for what they had been doing
what we had been doing! Give We not you
true He had been Forgiving, Compassionate
And God had been Subtle, Aware
It had not been for one who is
And the command of God had been
There had been no fault with the Prophet in
of God had been a measured measure
Muhammad had not been the father of any
Muhammad had not been the father of any
And He had been Compassionate to ones who
no fault on thee, and God had been
in your hearts. And God had been Knowing
and God had been watching over
Truly such had been to malign the Prophet
And it had not been for you to malign the
Truly that would have been serious
anything or conceal it, truly God had been
of God. Truly God had been Witness over
and God had been Forgiving, Compassionate

Concordance of 2903. KĀNA The Sublime Quran
30:9 They had been superior to them in strength
30:9 Then it had not been God who did wrong to
30:9 They had been superior to them in strength
30:10 Again, the Ultimate End had been misdeeds
30:10 they denied the signs of God and had been
30:13 their ascribed associates will not be
30:16 had been partisans, each party glad with
30:17 that it assert what they had been ascribing
30:19 how had been the Ultimate End of those
30:21 before. Most of them had been ones who are
30:24 And it had been an obligation on Us to help
30:25 they had been—even before it is sent down
30:26 but an hour. Thus they had been misled
30:27 Day of Upraising, but you had not been
grows arrogant, as if he had not been
30:28 as if he had not been hearing them
30:29 Satan had been calling them to the
30:30 span of which had been a thousand years of
30:31 punishment for what you had been doing
30:32 a recompense for what they had been doing
30:33 Is he who had been one who believes like he
30:34 one who believes like he who had been
to them for what they had been doing
30:36 of the fire which you had been
30:37 patiently and they had been certain of Our
30:38 Resurrection about what they had been at
30:39 When is this victory if you had been ones
30:40 hypocrites, truly God had been Knowing,
30:41 God is Aware of what you had been doing
30:42 premeditated. And God had been Forgiving
30:43 who are honorable—that which had been
30:44 And God had been Seeing of what you do
30:45 about their compact with God that had been
30:46 about their compact with God that had been
tidings about you. And if they had been
30:47 had been for you a fairer, good example for
punishment for what you had been doing
a recompense for what they had been doing
what we had been doing! Give We not you
true He had been Forgiving, Compassionate
And God had been Subtle, Aware
It had not been for one who is
And the command of God had been
There had been no fault with the Prophet in
of God had been a measured measure
Muhammad had not been the father of any
Muhammad had not been the father of any
And He had been Compassionate to ones who
no fault on thee, and God had been
in your hearts. And God had been Knowing
and God had been watching over
Truly such had been to malign the Prophet
And it had not been for you to malign the
Truly that would have been serious
anything or conceal it, truly God had been
of God. Truly God had been Witness over
and God had been Forgiving, Compassionate

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70:44 is the Day which they had been promised
71:4 be postponed; if you had been but knowing
71:10 of your Lord. Truly He had been a Forger
72:4 foolish one among us had been saying an
72:6 had been men of humankind who would
72:9 we had been sitting in position having the
72:11 than that; we had been of ways differing
72:15 ones who swerve from justice, they had been
73:14 the mountains would become a poured forth
73:18 split apart by it. His promise had been one
74:16 No indeed. He had been stubborn about Our
74:45 we had been ones who engage in idle talk
74:46 we had been denying the Day of Judgment
75:38 Again, he had been a clot and He created
76:5 pious will drink from a cup that had been a
76:7 fear a Day when the worst will be that
76:15 of silver and goblets that had been of crystal
76:17 to drink in it a cup that had been of
76:22 Truly this had been your recompense. What
76:22 had been that which is thanked had been
76:30 God wills it. For God had been Knowing
77:29 out toward what you had been in it denying
77:39 So if you had been cunning, then try to
77:43 wholesomely for what you had been doing
78:17 Truly the Day of Decision would be a time
78:19 and the heaven will be let loose and would
78:20 And the mountains will be set in motion and
78:21 Truly hell will be on the watch
78:27 they had not been hoping for a reckoning
78:40 will say: O would that I had been earth dust
79:11 when we had been crumbled bones
83:14 with rust from what they had been earning
83:17 This is what you had been denying
83:29 those who sinned had been laughing at those
83:36 for what they had been accomplishing
84:13 He had been one who is joyous with his
84:15 Ya! Truly his Lord had been seeing him
90:17 Again, it had been among those who believed
96:11 thou considered if he had been on guidance
110:3 had been ever The Accepter of Repentance

verb I imperfect (yakínū)—to be

2:35 not near this, the tree, or you both will be
2:41 be not the first one who is ungrateful for it
2:67 that I be among the ones who are ignorant
2:117 then truly He says to it: Be! Then it is
2:117 then truly He says to it: Be! Then it is!
2:143 community that you be witnesses to
2:143 that you be witnesses to humanity and that
2:147 So be thou not among the ones who contest
2:148 Wherever you be, God will bring you
2:150 so that there be no disputation
2:151 teaches you what you be knowing not
2:193 there be no persecution and the way of life
2:193 no persecution and the way of life be for God
2:239 for He taught you what you be not knowing
2:247 They said: How would it be for him to have
2:266 anyone of you wish that he have a garden of
2:268 or if there be not two men
2:282 unless it is to trade that which is
3:40 He said: My Lord! How is it I will have a boy
3:47 a command, then He only says to it: Be
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3:47 command, then He only says to it: Be
3:49 I breathe into it and it will become a bird
3:59 Again, He said to him: Be! Then he is
3:60 Truth is from thy Lord so be not of the ones
3:104 let there be a community from among you
3:105 be not like those who split up and were at
3:156 Be not like those who were ungrateful
4:41 Then if he be with no child and his parents
4:12 your spouses left if they be with no child
4:12 a fourth of what you left if you be with no
4:23 if you have not lain with them (f), then there
4:29 that it be a transaction of agreeing together
4:38 whomever Satan would be a comrade, then
4:40 And if there be benevolence, He multiplies it
4:72 God was gracious to me that I be not
4:73 there be not any affection between
4:78 Wherever you be, death will overtake you,
4:85 there be for himself a share of it
4:85 there be for himself a part of it
4:89 as they were ungrateful so you become
4:97 say: Be not the earth of God that which is
4:102 and let another section approach who has not
4:104 Day of Resurrection or who will be a trustee
4:113 and wisdom and taught thee what thou art
4:135 you would be rich or poor, then God is Closer
4:137 neither will God be forgiving nor guide
4:141 they would say: Have we not been with you
4:159 on the Day of Resurrection he will be
4:165 ones who warn so that humanity not be in
4:168 ungrateful and did wrong, God will never be
4:171 glory be to Him that He should have a
4:172 The Messiah will never disdain that he be a
4:176 And he inherits from her if she be without
4:221 thy sin then to be among the Companions of
5:31 Was I unable to be like this raven to cover up
5:110 thou hast breathed into it and it becomes a
5:112 that we be among the ones who bear witness to
5:114 it will be a festival for the first of us and the
5:116 It is not for me that I say what there is no
5:127 And thou hast not been among the ones who
5:128 was commanded that I be the first who
5:129 Again, their dissent will not be but that they
5:130 we would be among the ones who believe
5:135 So be thou not among the ones who are
5:152 then thou wouldst be among the ones who
5:163 rescue us from this, we will be of the ones
5:75 that he would be of the ones who
5:77 certainly I would have been among the folk,
5:101 how would He have a child when He is with
5:101 how would He have a child when He is with
5:114 So thou hast not been among the ones who
5:131 That is because thy Lord would never be One
5:145 it be carrion or blood, that which is shed or
5:158 a person if he be not believing before
7:2 So let there be no impediment in thy breast
7:11 it will be not for us that we revert to it unless
7:20 from this tree so that neither of you be
7:20 angels nor be ones who will dwell
7:23 we will certainly be among the ones who are
7:89 it will be not for us that we revert to it unless
7:115 or will we be the ones who cast
7:149 we will certainly be among the ones who are
7:185 things God created that perhaps their term be
7:189 we will certainly be among the ones who are
7:205 And be thou not among the ones who are
8:7 one that is unarmed should be yours and
8:21 be not like those who said: We heard, when
8:36 again, it will become a regret for them
8:39 fight them until there be no persecution and
8:39 the way of life—all of it—be for God
8:47 be not like those who went forth from their
8:53 God will never be One Who Causes to Alter
8:65 And if there be a hundred among you, they
8:66 if there would be a hundred of you, ones who
8:66 if there would be a thousand of you, they
8:67 a Prophet that he would have prisoners of
8:73 there will be persecution on the earth and
8:97 How will there be for the ones who are
9:18 will be among the ones who are truly guided
9:75 we will be among the ones in accord with
9:86 said: Forsake us. We would be with the ones
9:87 They were well-pleased to be with those who
9:93 They were well-pleased to be with those who
9:119 of God and be with the ones who are sincere
9:122 we would certainly be of the ones who are
9:61 Thou hast not been on any matter nor hast
9:71 Again, there be no cause for doubt in your
9:72 I was commanded that I be among the ones
9:78 fathers on so that you both be with dominion
9:92 form that thou be a sign to whoever is after
9:105 I was commanded that I be among the ones
10:61 Thou hast not been on any matter nor hast
10:71 Again, there be no cause for doubt in your
10:72 I was commanded that I be among the ones
10:78 fathers on so that you both be with dominion
10:95 thou hast not been among those who denied
10:95 thou hast not been among those who denied
10:99 against their will until they become ones
10:104 I was commanded that I be among the ones
10:105 be thou not among the ones who are
11:17 So be thou not hesitant about it. Truly it is
11:20 Those will not be ones who frustrate Him on
11:42 be thou not with the ones who are ungrateful
11:46 I admonish thee so that thou not be of the
11:47 mercy on me, I would be of the ones who are
11:109 be thou not hesitant as to what these worship
12:9 You be a folk after that ones in accord with
12:32 be imprisoned and will be among the ones
12:33 towards them (f) and I will be among the
12:85 remembering Joseph until thou be ruining
14:44 Yet swore you not before that there would be
15:31 Iblis. He refused to be with the ones who
15:32 thou be not with the ones who prostate
15:55 tidings of The Truth so thou be not of the ones
16:7 they carry your lading to a land, being that
wished it is that We say to it: Be! Then it is 28:67 morality, then perhaps he will be among the 28:66 thy Lord. Be thou not a sustainer of the ones 28:86 And be thou not among the ones who are 28:87 30:13 ascribed associates with God will be ones 30:31 formal prayer and be not among the ones 30:31 it be a rock or in the heavens or in or on the 31:16 We gave Moses the Book. So be you not 32:23 be any choice for them in their affair 33:36 there be no fault for ones who believe in 33:37 33:50 to recognize that perhaps the Hour be near 35:69 believed! Be not like those who failed 35:69 that they be among the Companions of the 35:42 if a warner drew near them, they would be 35:42 to go a stray many an array of you. Be you 36:62 thing is but to say to it: Be! Then it is 36:82 Nay! You be not ones who believe 37:29 And I was commanded that I be the first of the 39:12 what they be not anticipating 39:47 return again, then be among the ones who 39:58 and thou wilt certainly be among the ones 39:65 will be his lying. And if he be one who 40:28 And if he would be one who lies, then on him 40:28 say: Be bringing not your Messengers 40:50 you come of age and are fully grown; again, 40:67 affinity, He only says to it: Be! Then it is 40:74 astray from us. Nay! We be not calling 40:85 But their belief be not what profits them 41:29 both beneath our feet so that they become of 43:33 it not that humanity be one community 45:31 But as for those who were ungrateful: Be 47:38 than you in exchange. Again, they will not be 48:20 so that perhaps it will be a sign to the ones 49:11 Perhaps they be better than they, nor 49:11 Perhaps they be better than they; nor find 50:57 the believers: Have we not been with you 50:14 they be not like those who were given the 50:16 Again, it becomes chaff while in the world to 50:20 58:7 There be no conspiring secretly of three, but 59:7 changing not hands between the rich among 59:19 And be not like those who forgot God and He 60:2 63:10 be charitable and be among the ones accord 63:10 to the poor. So be thou patient until the determination of 68:48 On a Day the heaven will become as molten 70:8 the mountains be as wool clusters 70:9 and the mountains be as wool clusters 72:19 of God stood up, calling to Him, they be 73:20 Truly thy Lord knows that thou be standing up 74:43 We be not among the ones who formally pray 75:37 Would it not be a drop of sperm to be emitted 75:40 a long course of time when he will be 76:1 would say: Be you apes, ones who are driven 2:65 then truly He says to it: Be! Then it is 2:117 they said: Be you one who is Jews or 2:135 She said: My Lord! From where will I be with 3:47 from earth dust. Again, He said to him: Be!
3:79 he would say: Be you masters because you
3:79 he say to humanity: Be you servants of me
4:135 Be staunch in equity as witnesses to
5:8 Be a supporter of God as witnesses for
6:73 And on a Day He says: Be! Then it is!
7:144 and be among the ones who are thankful
7:166 said to them: Be you apes, ones who are
9:119 Be Godfearing of God and be with the ones
15:98 Lord and be among the ones who prostrate
16:40 wanted it is that We say to it: Be! Then it is
17:50 Say: Should you be rocks or iron
19:35 He not but says to it: Be! Then it is
21:69 We said: O fire! Be coolness and peace for
36:82 thing is but to say to it: Be! Then it is
39:66 thou God and be thou among the ones who
40:68 He only says to it: Be! Then it is
61:14 O those who believed! Be helpers of God as

2904. MAKĀN—masculine noun—a place
4:20 your spouse in place of another spouse
5:60 worse placed and ones who go astray from
7:95 Again, We substituted in place of evil deeds
7:143 Then if it stayed fast in its place, then, thou
10:22 Waves drew near from every place
10:28 Stay in your place, you and your ascribed
12:77 He said: You are in a worse place; and God is
12:78 as his father so take one of us in his place
14:17 death will approach him from every place
16:101 substituted a sign in place of another sign
16:112 approaches it freely from every place
19:16 apart from her people to an eastern place
19:22 she went apart with him to a farther place
19:57 And We exalted him to a lofty place
19:75 they will know whose place is worse and
20:58 —at a mutually agreeable place
22:26 We placed Abraham in the place of the
22:31 the wind hurled him to ruin in a place
25:12 When it saw them from a far place, they
25:13 were cast down into it, a troubling place
25:34 those are worse placed, ones who go astray
28:82 the morning those who coveted his place
34:51 and they would be taken from a near place
34:52 could they reach it from a place so far away
34:53 and they hurl at the unseen from a far place
41:44 are they, given notice from a far place
50:41 who cries out will cry out from a near place

2905. MAKĀNAH—feminine noun—ability
6:135 Say: O my folk! Act according to your ability.
11:93 Act according to your ability and truly I am
11:121 believe not: Act according to your ability.
36:67 certainly have transformed their ability
39:39 Truly act according to your ability. I am one

2906. KAWĀ—verb I perfect—to brand
verb I imperfect passive (yakūdā)—
to be branded
9:35 Then by it are branded their foreheads and

2907. KĀDA—verb I perfect—to contrive, to strategize, to try to outwit
12:76 We contrived for Joseph. He takes not his
verb I imperfect (yakīdū)—
to contrive, to strategize, to try to outwit
12:5 so that they contrive cunning against thee.
21:57 by God, I will contrive against your idols
86:15 Truly they are strategizing a strategy
86:16 And I am strategizing a strategy
verb I imperative (kid)—try to outwit
7:195 Again, try to outwit me and give me no
11:55 So try to outwit me altogether. Again, give
77:39 So if you had been cunning, then try to out
verb I verbal noun (kāyd)—
cunning, strategizing, devising
3:120 and are Godfearing, their cunning will not
4:76 protectors of Satan; truly the cunning of
7:183 for awhile. Truly My strategizing is sure
8:18 the cunning of the ones who are ungrateful
12:5 so that they contrive cunning against thee.
12:28 cunning; truly your (f) cunning is serious
12:28 cunning; truly your (f) cunning is serious
12:33 Thou hast turned away their (f) cunning
12:34 cunning from him. Truly He, He is
12:50 Truly my Lord is Knowing of their cunning
12:52 God guides not the cunning of the ones who
20:60 Then he gathered his cunning. After that he
20:64 summon up your cunning. Again, approach
20:69 they crafted is not but the cunning of one
21:70 they wanted to use cunning against them but
22:15 Then let him look on whether his cunning
37:98 they wanted to use cunning against him, but
40:25 the cunning of the ones who are ungrateful
40:37 from the way. And the cunning of Pharaoh
52:42 Or want they cunning? But it is those who
52:46 Day when their cunning will avail them not
68:45 indulgence to them. Truly My cunning is
77:39 So if you had been cunning, then try to out
86:15 Truly they are strategizing a strategy
86:16 And I am strategizing a strategy
105:2 He not their cunning leading to nothing
verb I passive participle (makīd)—
one who is outwitted
52:42 They are the ones who are outwitted

2908. KAIFA—adverb—how
2:28 How is it you are ungrateful to God? You had
2:259 He said: How long hadst thou lingered in
2:260 My Lord! Cause me to see how Thou wilt
3:6 It is He Who forms you in the wombs how He
3:25 How then will it be when We gathered them
3:86 How will God guide a folk who disbelieved
3:101 how would you be ungrateful when the signs
3:137 look on how had been the Ultimate End of
4:21 how would you take it when one of you had
4:41 how will it be when We brought about from
4:62 How will it be when they are lit on by an
67:18 them denied, then how horrible had been My sand storm? You will know how My warner
54:30 So how had been My punishment and My warner
54:18 Ad denied. So how had been My punishment
37:154 What is the matter with you? How you give
29:20 And the earth, how it was stretched out
89:6 Hast thou not considered how thy Lord
105:1 thy Lord accomplished with the Companions
17:21 Look on how We gave advantage to some of them
27:51 So look on how had been the Ultimate End of
27:69 look on how had been the Ultimate End of
27:46 Look on how We diversify the signs
6:81 And how should I fear what you ascribed as
7:129 on the earth so that He will look on how you
9:7 How will there be for the ones who are
9:8 How? And if they get the better of you, they
10:73 how had been the Ultimate End of the
12:65 of full measure; that is an easy full measure
12:68 how wilt thou endure a thing patiently when
19:29 said: How speak we to one who had been in
22:44 Again, I took them. And how had been My
25:9 how they propound for thee parables for they
25:45 Hast thou not considered how thy Lord
27:14 and self-exaltation. So look on how had been
27:51 So look on how had been the Ultimate End of
27:69 look on how had been the Ultimate End of
28:40 the water of the sea; so look on how had been
29:19 Consider they not how God causes the
29:20 through the earth and look on how He began
30:40 how He wills and He makes them
30:42 through the earth. Then look on how had
30:48 heaven How He wills and He makes them
30:50 how He gives life to the earth after its death!
35:33 of gold and pearls; and their garments in
37:33 look on how had been the Ultimate End of
37:75 look on how had been the Ultimate End of
37:154 What is the matter with you? How you give
40:5 So I took them. And how had been My
40:21 through the earth? Then look on how had
40:82 not through the earth? Then look on how
43:25 So We required them. Then look on how had
47:10 Then look on how had been the Ultimate
47:27 Then how will it be for them when the
50:6 on the heaven above them, how We built it
54:16 So how had been My punishment and My
54:18 Ad denied. So how had been My punishment
54:21 So how had been My punishment and My
54:30 So how had been My punishment and My
67:17 sand storm? You will know how My Warner
67:18 them denied, then how horrible had been My
2:197 O those imbued with intuition
2:269 no doubt but those imbued with intuition
3:7 recollects but those imbued with intuition
3:190 are signs for those imbued with intuition
5:100 with intuition, so that perhaps you will
12:111 lesson for those imbued with intuition
13:19 It is only those imbued with intuition who
14:52 so that those imbued with intuition recollect
38:29 on its signs and those imbued with intuition
38:43 a reminder for those imbued with intuition
39:9 Only those imbued with intuition recollect
39:18 And those, they are imbued with intuition
40:54 a reminder for those imbued with intuition
65:10 O those imbued with intuition, those who

L B TH
2915. LABITHA—verb I perfect—to linger in expectation, to bring about, ma labitha an presently
2:259 long hadst thou lingered in expectation
10:16 Surely I lingered in expectation among you a
11:69 Peace; and he presently brought about a
12:42 lingered in expectation in prison for a
17:17 think that you lingered in expectation but a
18:24 of how long you lingered in expectation
18:25 they lingered in expectation in their cave
18:26 of how long they lingered in expectation
20:40 Then thou hadst lingered in expectation
20:104 say: You lingered in expectation not but a
23:114 He said: Lingered you in expectation on the
23:113 They said: We lingered in expectation a day
23:114 He said: You lingered in expectation not but
26:18 Hadst thou not lingered in expectation with
29:24 to his folk and he lingered in expectation
30:55 will swear that they lingered in expectation
31:56 Certainly you lingered in expectation
34:14 they would not have lingered in expectation
37:144 he would have lingered in expectation in its
verb I imperfect (yalbathu)—
to linger in prison
10:45 if they had not been lingering in expectation
17:76 Then they would not linger in expectation
46:35 but linger not in expectation but for an hour
79:46 they linger not in expectation but an
verb I active participle (lābith)—
one who lingers in expectation
78:23 one who lingers in expectation in it for many

2916. TALABBATHA—verb V perfect—to hesitate
33:14 they would not have but briefly hesitated

L B D
2917. LIBAD—feminine noun (plural of lib-dah)—swarms
2918. LUBAD—masculine noun—so abundant
90:6 He says: I have caused abundant wealth to

L B S
2919. LABASA—verb I perfect—to confuse
6:9 We would have confused them when they are
verb I imperfect (yalbisu)—to confuse
2:42 confuse not the Truth with falsehood nor
3:71 O People of the Book! Why confuse you The
6:9 them when they are already confused
6:65 or to confuse you as partisans and to cause
6:82 Those who believed and confuse not their
6:137 and so that they confuse their way of life for
verb I verbal noun (lab)—perplexed
50:15 Nay! They are perplexed about a new

2920. LABISA—verb I perfect—to wear
verb I imperfect (yalbasu)—to wear
16:14 flesh and pull out of it glitter to wear
18:31 they will wear green garments of fine silk
35:12 flesh and pull out glitter that you wear
44:53 wearing fine silk and brocade, ones who face

2921. LIBĀS—masculine noun—garment, extreme hunger
2:187 garment for you and you are a garment for
2:187 garment for you and you are a garment for
7:26 but the garment of God-consciousness, that
7:27 out of the Garden, tearing off their garments
16:112 caused it to experience extreme hunger
22:23 and pearls and their garments in it will be of
25:47 it is He Who made the nighttime a garment
35:33 of gold and pearls; and their garments in
78:10 And We made the nighttime as a garment

2922. LABUS—masculine noun—a garment of chain mail
21:80 the art of making garments of chain mail

L B S
2923. LABAN—masculine noun—milk
16:76 exclusively milk, that which is delicious to
47:15 of unpolluted water and rivers of milk

L J
2924. MALJA—masculine noun—a shelter
9:55 If they find a shelter or a place to creep into
9:18 and they thought that there was no shelter
42:47 shelter for you on that Day nor is there for

L J J
2925. LAJJAH—verb I perfect—to be resolute
23:75 they would still be resolute in their defiance,
67:21 Nay! They were resolute, turning in disdain

L B J
2926. LUJJAH—feminine noun—a pool
27:44 she assumed it to be a pool and she bared

2927. LUJJĪ—masculine noun—obscure

24:40 are like the shadows in an obscure sea

L H D

2928. ALHADA—verb IV perfect—with preposition fi to blaspheme, with preposition ilā to hint at
verb IV imperfect—with preposition fi to blaspheme, with preposition ilā to hint at
7:180 And forsake those who blaspheme His
16:103 they hint at is non-Arab while this is in a
41:40 Truly those who blaspheme Our signs are
verb IV verbal noun (ilhād)—violate
22:25 whoever wants to violate it with injustice,

L I T A H A D A—verb VIII perfect—to be a receptacle
verb VIII passive participle (multaḥad)—that which is a haven
18:27 other than Him, that which is a haven
72:22 I find other than Him that which is a haven

L H F

2930. ALHAFA—verb IV perfect—to cover with a cloth
verb IV verbal noun (ilḥāf)—persistently
2:273 persistently of humanity and whatever of

L H Q

2931. LAHIQĀ—verb I perfect—to join
verb I imperfect (yalḥiqū)—to join
3:170 tidings for those who have not yet joined
62:3 others among them who join them not. And

2932. ALHAQA—verb IV perfect—to cause to join
34:27 those whom you caused to join with Him
52:21 We caused them to join their offspring and
verb IV imperative (alḥiq)—to cause to join
12:101 cause me to join with the ones in accord
26:83 me critical judgment and cause me to join

L H M

2933. LAHM—masculine noun (plural luḥūm)—flesh, meat
2:173 for you and blood and the flesh of swine
2:259 Again, We will clothe them with flesh
5:3 to you and blood and flesh of swine
6:145 that which is shed or the flesh of swine
16:14 you eat from it succulent flesh and pull out
16:115 carrion and blood and flesh of swine
22:37 Neither their flesh nor their blood attains to
23:14 Then We clothed the bones with flesh
35:12 each you eat succulent flesh and pull out
49:12 Would one of you love to eat the flesh of his
52:22 with sweet fruit and meat such as that for
56:21 and the flesh of birds for which they lust

L H N

2934. LAHANA—verb I perfect—to incline towards anyone
verb I verbal noun (lahn)—twisting of sayings
47:30 recognize them by the twisting of sayings

L H Y

2935. LIHYAH—feminine noun—a beard
20:94 Take me not by my beard nor by my head

L D D

2936. ALADD—masculine noun (plural ludd, comparative adjective)—most stubborn
2:204 while he is most stubborn in altercation
19:97 and that thou wilt warn a most stubborn

L D N

2937. LADUN—masculine noun—with preposition min that which proceeds from the presence of
3:8 that which proceeds from Thy Presence
3:38 on me good offspring from Thy Presence
4:40 gives that which proceeds from His Presence
4:67 which proceeds from Our Presence a sublime
4:75 Presence and assign for us a helper from
4:75 assign for us a helper from Thy Presence
11:1 from that which proceeds from the Presence
17:80 that which proceeds from Thy Presence
18:2 that which proceeds from His Presence and
18:10 Give us mercy from Thy Presence
18:65 which proceeds from Our Presence
18:76 enough of excusing from my presence
19:5 that which proceeds from Thy Presence
19:13 from that which proceeds from Our Presence
20:99 from that which proceeds from Our Presence
21:17 from that which proceeds from Our Presence
27:6 proceeds from the Presence of One who is
28:57 that which proceeds from Our Presence

L D Y

2938. LADĀ—preposition—at, near, presence, from, present, with
3:44 nor hadst thou been present with them
3:44 nor hadst thou been present with them
12:25 they both discovered her chief at the door
12:102 in their presence when they agreed to their
18:91 We surely enclosed whatever was near him
23:53 among them, each party glad with what was
23:62 and from Us is a Book that speaks The Truth
27:10 The ones who are sent fear not My nearness
30:32 one of them, each party glad with
36:32 ones who are charged in Our Presence
36:53 That is when they will be in Our Presence
40:18 when the hearts will be near the throats,
43:4 of the Book from Our Presence, Lofty, Wise
43:80 Our messengers are near them writing down
50:18 there is one ready, watching over near him
50:23 would say: This is what is ready near me of
50:28 near Me, for surely I will put forward the
50:29 statement is not substituted in My presence
50:35 and with Us there is yet an addition
72:28 He enclosed whatever is with them and He
73:12 Truly with Us are shackles and hellfire

L DH DH

2939. LADHDHA—verb I perfect—to delight in verb I imperfect (yaladhdhu)—to delight in
43:71 for and all that in which the eyes delight

2940. LADHDHAH—feminine noun—delightful
37:46 white, a delight to ones who drink it
47:15 and rivers of intoxicants delightful to ones

L Z B

2941. LAZABA—verb I perfect—to cling to verb I active participle (lāzīb)—one who clings
37:11 Truly We created them of clinging clay

L Z M

2942. ALZAMA—verb IV perfect—to fasten to
17:13 For every human being We fastened his
48:26 and fastened on them the Word of verb IV imperfect (yulzimu)—to fasten to
11:28 Then will we fasten you to it when you are

2943. LAZIMA—verb III perfect—to ensue as of necessity verb III verbal noun (līzām)—close at hand
20:129 it would be close at hand
25:77 denied so it will be close at hand

L S N

2944. LISĀN—common noun (plural alsīnāh)—a tongue, afsahu lisānan more eloquent, good repute, language, tongue
3:78 group of people who distort their tongues
4:46 Look at us—distorting their tongues and
5:78 among the Children of Israel by the tongue
14:4 but with the tongue of his folk
16:62 Their tongues allege the lie that the fairer
16:103 teaches him. The tongue of him
16:103 while this is in a clear Arabic tongue
16:116 And say not to what your lying tongues
19:50 Our mercy and We assigned them the tongue
19:97 We made this easy on thy tongue
20:27 and untie the knot from my tongue
24:15 have received it on your tongues and said
24:24 their tongues and their hands and their feet
26:13 my breast be narrowed and my tongue will
26:84 And assign me a good name of good repute
26:195 in a clear Arabic tongue
28:34 he is more oratorical in language than I
30:22 and the alteration of your languages and
33:19 they abused you with sharp tongues
44:58 We made this easy in thy language so that
46:12 establishes as true in the Arabic language
48:11 for us. They say with their tongues
60:2 hands against you and their tongues with
75:16 impel not thy tongue to hasten it

L T F

2945. TALAṬṬAFA—verb V perfect—to be courteous verb V imperfect (yatalattfū)—to be courteous
18:19 let him be courteous and cause not anyone to

2946. LATĪF—masculine noun—subtle
6:103 He apprehends sight and He is The Subtle
12:100 Truly my Lord is Subtle in what He wills.
22:63 becoming green. Truly God is Subtle, Aware
31:16 will bring it. Truly God is Subtle, Aware
33:34 God has been Subtle, Aware
42:19 God is Subtle with His servants. He provides
67:14 not know? And He is The Subtle, The Aware

L Z Y

2947. LAZĀ—feminine noun—a furnace
70:15 No indeed. Truly it is the furnace of hell

2948. TALAZZĀ—verb V perfect—to blaze fiercely verb V imperfect (yatalazzā)—to blaze fiercely
92:14 I warned you of a fire that blazes fiercely

L Ā B

2949. LAʾIBA—verb I perfect—to play verb I imperfect (yafʿ abu)—to play
6:91 forsake them playing, engaging in their idle
7:98 them in the forenoon while they play
9:65 only been engaging in idle talk and playing
12:12 to frolic and play. And truly we are ones who
21:2 but they listened to it while they play
43:83 So let them engage in idle talk and play
44:9 Nay! They play in uncertainty
52:12 those, they are who are engaging in play
70:42 So let them engage in idle talk and play verb I active participle (lāʾ ib)—having a pastime
verb I verbal noun (laʾ ib)—having a pastime
5:57 pastime from among those who were given
5:58 in mockery and as a pastime
6:32 life is nothing but a pastime and diversion
6:70 themselves their way of life as a pastime
7:51 as a diversion and as a pastime
29:36 is not but a diversion and a pastime
47:36 is only a pastime and a diversion
57:20 Know that this present life is only a pastime verb I active participle (lāʾ ib)—one who plays
21:16 what is between them as ones who play
21:55 or art thou of the ones who play
44:38 all that is between them as ones who play

L Ḍ L L

2950. LʾALLA—adverb—so that perhaps
2:21 those who were before you so that perhaps
2:52 We pardoned you after that so that perhaps
2:53 so that perhaps you will be truly guided
2:56 your death so that perhaps you will give
2:63 so that perhaps you will be Godfearing
2:73 so that perhaps you will be reasonable
2:150 so that perhaps you will be truly guided
2:179 so that perhaps you will be Godfearing
2:183 so that perhaps you will be Godfearing
2:185 He guided you so that perhaps you will give
2:186 so that perhaps they will be on the right way
2:187 so that perhaps they will be Godfearing
2:189 be Godfearing of God so that perhaps you
2:219 His signs to you so that perhaps you will
2:221 His signs to humanity so that perhaps they
2:242 so that perhaps you will be reasonable
2:266 for you so that perhaps you will reflect
3:227 so that perhaps they will return to disbelief
3:103 so that perhaps you will be truly guided
3:123 be Godfearing of God so that perhaps you
3:130 be Godfearing of God so that perhaps you
3:132 and the Messenger so that perhaps you will
3:200 and be Godfearing of God so that perhaps
5:6 His divine blessing on you so that perhaps
5:35 in His way so that perhaps you will prosper
5:89 manifest His signs to you so that perhaps
5:90 avoid them so that perhaps you will prosper
5:100 intuition, so that perhaps you will prosper
5:62 so that perhaps they will lower themselves
5:65 an intercessor so that perhaps they will be
5:67 We diversify the signs so that perhaps they
5:69 but a reminder so that perhaps they will be
5:151 you with that so that perhaps you will be
5:152 He charged you with this so that perhaps you
5:153 He charged you this with it so that perhaps
6:154 so that perhaps you will reflect
6:155 follow it and be Godfearing so that perhaps
7:26 That is of the signs of God so that perhaps
7:57 Thus We bring out the dead so that perhaps
7:63 that you be Godfearing so that perhaps you
7:69 benefits of God so that perhaps you will
7:94 and desolation so that perhaps they will
7:130 years of diminution of fruits so that perhaps
7:138 and follow him so that perhaps you will be
7:164 before your Lord and so that perhaps they
7:168 evil deeds so that perhaps they will return to
7:171 so that perhaps you will be Godfearing
7:174 Our signs distinctly so that perhaps they will
7:176 Then relate these narratives so that perhaps
7:204 recited, listen and pay heed so that perhaps
8:26 what is good so that perhaps you will give
8:45 remember God frequently so that perhaps
8:57 are behind them, so that perhaps they will
9:12 so that perhaps they will refrain themselves
9:122 when they returned to them so that perhaps
11:20 So wouldst thou perhaps be one who leaves
12:46 so that perhaps I will return to the person
12:46 return to the personages so that perhaps
12:62 so that perhaps they will recognize it when
12:62 to their household so that perhaps they will
13:2 so that perhaps of the meeting with your
14:25 parables for humanity so that perhaps they
14:37 and provide them with fruits so that perhaps
16:34 for His grace and so that perhaps you will
16:15 and rivers and roads so that perhaps you will
16:44 was sent down to them and so that perhaps
16:78 hear and sight and mind so that perhaps you
16:81 divine blessing to you so that perhaps you
16:90 He admonishes you so that perhaps you will
18:6 so that perhaps thou wilt be one who
20:10 I observed a fire so that perhaps I will bring
20:44 a saying gently so that perhaps he will
20:113 the threats in it so that perhaps they will be
20:130 end of the daytime so that perhaps thou wilt
21:13 in it and to your dwellings, so that perhaps
21:31 in it ravines as ways so that perhaps they
21:58 —but the greatest of them— so that perhaps
21:61 personages so that perhaps they will bear
21:111 I am not informed so that perhaps it will be
21:111 I am not informed so that perhaps it will be
22:36 to be subservient to you so that perhaps you
22:77 and accomplish good so that perhaps you will
23:49 Moses the Book so that perhaps they will be
23:100 so that perhaps I will do as one in accord
24:1 descend signs, clear portents so that perhaps
24:27 That is better for you so that perhaps you
24:31 O the ones who believe, so that perhaps you
24:56 and obey the Messenger so that perhaps you
24:61 for you the signs so that perhaps you will be
26:4 so that perhaps their necks will stay to it,
26:40 so that perhaps we will follow the ones who
26:129 castles so that perhaps you will dwell in
27:7 firebrand so that perhaps you would warm
27:46 for forgiveness of God, so that perhaps you
28:28 so that perhaps I will bring you some news
28:29 so that perhaps you will warm yourselves
28:38 so that perhaps I will perseuse the God of
28:46 approached them before thee so that perhaps
28:51 the saying to reach them so that perhaps
28:73 for His grace and so that perhaps you will
30:41 of what they did so that perhaps they will re
30:46 be looking for His grace so that perhaps you
32:23 before thee, so that perhaps they will be
32:21 We will cause them to experience the closer
33:63 will cause thee to recognize that perhaps the
35:12 for His grace and so that perhaps you will
36:45 what is behind you so that perhaps you will
36:74 gods other than God so that perhaps
39:27 every kind of parable so that perhaps they
39:28 without any crookedness so that perhaps
40:36 for me a pavilion so that perhaps I will reach
40:67 that which is determined so that perhaps you
41:26 it while it is being recited so that perhaps
42:17 thee to recognize it so that perhaps the Hour
43:3 it an Arabic Recitation so that perhaps you
43:10 for you so that perhaps you would be truly
43:28 Word among his posterity so that perhaps
43:48 them with the punishment so that perhaps
44:58 this easy in thy language so that perhaps
45:12 be looking for His grace so that perhaps you
46:27 We diversified the signs so that perhaps they
48:20 hands of humanity from you so that perhaps
49:10 And be Godfearing of God so that perhaps
51:49 everything We created pairs so that perhaps
57:17 manifest the signs to you so that perhaps
59:21 propound for humanity so that perhaps they
62:10 remember God frequently so that perhaps
2951. LA'ANA—verb I perfect—to curse

Nay! God cursed them for their ingratitude

verb I imperative (ulghu)—to talk idly

verb I imperfect (yal'anu)—to curse

God cursed them and the ones who curse, and the ones who curse, some others and some of you will curse some.

verb I active participle (lā'in)—cursing

2952. LA'NAH—feminine noun—a curse

The curse of God be on the ones who are a curse of God and the angels and humanity.

verb I passive participle (mal'ūn)—one who curses

and the tree—one that was cursed

They are ones who are cursed. Whenever

2953. LAGHABA—verb I perfect—to be greatly fatigued

verb I verbal noun (laghūb)—exhaustion

verb I perfect passive (lu'ina)—to be cursed

May the curse of God be on the ones who are cursed and the ones who are cursed, those who believe (f), those who were ungrateful were cursed and cursing and one who curses and one who is cursed.

verb I imperative (ulghu)—to talk idly

verb I verbal noun (laghūb)—exhaustion

verb I perfect—to discover

2954. LAGHIYA—verb I perfect—to talk idly

verb I imperative (ulghu)—to talk idly

verb I verbal noun (laghūb)—exhaustion

verb I perfect—to be greatly fatigued

verb I perfect—to curse
2964. LAQAHA—verb I perfect—to impregnate verb I active participle (lawaqih, laqih)—fertilizing

15:22 We sent fertilizing winds. Then We caused

L Q T
2965. ILTAQATA—verb VIII perfect—to pick out

28:8 the people of Pharaoh picked him out to be verb VIII imperfect (yultaqitu)—to pick out

12:10 of travelers will pick him out, if you had

L Q F
2966. LAQIFA—verb I perfect—to swallow verb I imperfect (yalqaifu)—to swallow

7:117 Cast thy staff; that is when it swallows what

20:69 is in thy right hand. It will swallow

26:45 cast down his staff. That is when it swallows

L Q M
2967. ILTAQAMA—verb VIII perfect—to engulf

37:142 engulfed him while he was one who is

2968. LUQMÂN—proper noun—Luqman

31:12 We gave Luqman wisdom that: Give thanks

31:13 Luqman said to his son as he admonishes

L Q Y
2969. LAQIYA—verb I perfect—to meet

2:14 And when they met those who believed, they

2:76 they met those who believed, they said: We

3:119 when they met you, they said: We believe

8:15 O those who believed! When you met those

8:45 O those who believed! When you met

18:62 Give us our breakfast. Certainly we met

18:74 Then they both set out until when they met

47:4 So when you met those who were ungrateful verb I imperfect (yalqa)—to meet

3:143 coveting death before you were to meet it

9:77 a Day they will meet Him because they

17:13 a book in which he will meet that which

19:59 their lusts so they will meet error

25:68 and commits this will meet sinfulness

33:44 Their greetings on the Day they will meet verb I verbal noun (līqā)—meeting

6:31 Surely those lost who denied the meeting

6:130 warning you of the meeting of this, your Day

6:154 they will believe in the meeting with their

7:51 as they forgot the meeting of this their Day

7:147 who denied Our Signs and the meeting in the

10:7 Truly those who hope not for their meeting

10:11 meeting with Us wandering unwilling to see

10:15 those who hope not for their meeting with Us

10:45 those who denied lost the meeting with God

13:2 so that perhaps of the meeting with your

18:105 Lord and the meeting with Him so their

18:110 whoever had been hoping for the meeting

25:33 were ungrateful and denied the meeting in

25:21 Those who hope not for a meeting with Us

29:5 had been hoping for the meeting with God,

29:23 in the signs of God and the meeting with

30:8 most of humanity, in the meeting with their

30:16 and denied Our signs and the meeting

32:10 the meeting with their Lord they are ones

32:14 experience it. As you forgot the meeting of

32:23 Book. So be you not hesitant about meeting

39:71 of your Lord to warn you of the meeting of

41:54 They are hesitant about the meeting

45:34 will forget you as you forgot the meeting verb I active participle (lāqī)—

one that reaches fulfillment

28:61 and it is one that reaches fulfillment

2970. LĀQĀ—verb III perfect—to encounter verb III imperfect (ylulaqī)—to encounter

43:83 in idle talk and play until they encounter

52:45 So forsake them until they encounter their

70:42 in idle talk and play until they encounter verb III active participle (mululaqī)—one who encounters, that which is encountered

2:46 they will be ones who encounter their Lord

2:223 that you will be one who encounters

2:249 they truly would be ones who encounter

11:29 Truly they are ones who will encounter their

62:8 that which you encounter. Again, you will be

69:20 I would be one who encounters my reckoning

84:6 and thou wilt be one who encounters Him

2971. LAQQĀ—verb II perfect—to make one find, to be in receipt of

76:11 would make them find radiance and verb II imperfect passive (yulqaqā)—to be in receipt of

25:75 patiently. They will be in receipt of greetings

27:6 thou be in receipt of the Quran, that which

28:80 none will be in receipt of it but the ones who

41:35 none will be in receipt of it but those who

41:35 will be in receipt of it but the possessor of

2972. ALQÂ—verb IV perfect—to give a proposal, to cast, to give listen

4:90 and gave a proposal of surrender to you

4:94 to whomever gave you a proposal of peace

4:171 Messenger of God and His Word that He cast

5:64 We cast among them enmity and hatred

7:107 Then Moses cast his staff. That is when it

7:116 You cast; so when they cast, they cast a spell

7:150 he cast down the Tablets. He took his

10:81 when they cast, Moses said: What you

12:96 the bearer of good tidings drew near; he cast

15:19 We stretched out the earth and We cast on it

16:15 He cast on to the earth firm mountains so

16:28 they will give a proposal of surrender: We

16:86 they will cast their saying to them: Truly you
2973. TALAQQĀ—verb V perfect—to have received, to admit
2:195 spend in the way of God, and cast not
3:44 they cast their pens as to which of them
3:151 We will cast into the hearts of those who
4:91 withdraw not from you nor give a proposal
7:115 thou cast or will we be the ones who cast
8:12 so make those who believed firm. I will cast
20:65 They said: O Moses! Either thou wilt cast or
22:52 But God nullifies what Satan casts. Again,
26:223 who gives listen but most of them are ones
40:15 Possessor of the Throne, He casts the Spirit
50:37 having the ability to hear, gave listen. He is a
50:7 the earth, We stretched it out and cast on it
55:19 He let forth the two seas to meet one another
77:5 for We will cast on thee a weighty saying
verb IV imperative (uluqī)—
cast
7:116 You cast; so when they cast, they cast a spell
7:117 Cast thy staff. That is when it swallows
10:80 said to them: Cast down with ones who cast
12:10 Kill not Joseph, but cast him into the bottom
12:93 Go you with this, my long shirt and cast it
20:19 He said: Cast it, O Moses
20:66 He said: Nay! You cast. That is when their
20:69 And cast what is in thy right hand. It will
26:43 Cast what you will as ones who cast
27:10 Cast down thy staff. But when he saw it
27:28 Go thou with this letter of mine and cast it to
28:31 Cast thy staff. But when he saw it quiver as
37:97 Build for him a structure. Then cast him into
50:24 Cast into hell every stubborn ingrate
50:26 god with God! Then cast him into the severe
verb IV perfect passive (uluqīya)—
to be cast down, to be made to fall down
7:120 sorcerers were made to fall down as ones
20:70 are sorcerers were cast down, ones who
25:13 when they were cast down into it, a troubling
26:46 The ones who are sorcerers were cast down,
27:29 Truly a generous letter was cast down to
43:53 Why were bracelets of gold not cast down on
54:25 Is it that the Remembrance was cast down to
67:7 they were cast down into it, they would hear
67:8 As often as a unit of them were cast down
verb IV imperfect passive (yulqī)—
to be cast down
16:77 Hour is not but the twinkling of an eye
28:41 to see them when you met one another as
41:40 Is he who is cast down into the fire better off
verb IV active participle (mulqī)—
one who casts
7:115 thou cast or will we be the ones who cast
10:80 said to them: Cast down with ones who cast
26:43 Cast what you will as ones who cast
77:5 by ones who cast a remembrance
2973. TALAQQĀ—verb V perfect—to have received, to admit
2:195 spend in the way of God, and cast not
3:44 they cast their pens as to which of them
3:151 We will cast into the hearts of those who
4:91 withdraw not from you nor give a proposal
7:115 thou cast or will we be the ones who cast
8:12 so make those who believed firm. I will cast
20:65 They said: O Moses! Either thou wilt cast or
22:52 But God nullifies what Satan casts. Again,
26:223 who gives listen but most of them are ones
40:15 Possessor of the Throne, He casts the Spirit
50:37 having the ability to hear, gave listen. He is a
2979. LUMAZAH—common noun—a slanderer

104:1 Woe to every slandering backbiter

2980. LAMASA —verb I perfect—to stretch towards

6:7 then they would have stretched towards it
72:8 we stretched towards the heaven. Then we

2981. LÂMASA—verb III perfect—to come into sexual contact

4:43 you came into sexual contact with your wives
5:6 have came into sexual contact with your

2982. ILTAMASA—verb VIII perfect—to seek for

verb VIII imperative (iltamis)—search out for

57:13 and search out for a light. There would be

2983. LAMM—masculine noun—greedily

89:19 and you consume the inheritance, a greedy

2984. LAMAM—masculine noun—lesser offenses

53:32 and the indecencies but the lesser offenses

2985. LAHAB (1)—proper noun—Lahab

111:1 Ruined were the hands of Abu Lahab and he

2986. LAHAB (2)—masculine noun—flaming

77:31 shade nor availing you against the flaming
111:3 He will roast in a fire, possessing flames

2987. LAHATHA—verb I perfect—to pant

verb I imperfect (yalhathu)—to pant

7:176 If thou wilt attack it, it pants
7:176 or if thou wilt leave it, it pants

2988. ALHAMA—verb IV perfect—to inspire with

91:8 inspired it to its acting immorally and

2989. ALHÄ—verb IV perfect—to divert

verb IV imperfect (yulhi)—to divert

102:1 Rivalry diverted you
15:3 take joy and be diverted with hopefulness.
24:37 neither trade nor trading diverts from the
63:9 Let not your wealth divert you nor your

2990. TALAHHÄ—verb V

verb V imperfect (yatalahha)—

with preposition ‘an to pay heed to

80:10 then thou hast paid him no heed

2991. LAHA—verb I perfect—to play

verb I verbal noun (lahu)—a diversion

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6:32 is nothing but a pastime and diversion
6:70 as a diversion and whom this present life
7:51 of life to themselves as a diversion
21:17 taken to Ourselves some diversion
29:64 And this present life is not but a diversion
31:6 who exchanges to diversionary conversation
47:36 life is only a pastime and a diversion
57:20 present life is only a pastime, a diversion
62:11 considered a transaction or a diversion
62:11 with God is better than any diversion or than

verb I active participle (lâhi)—

one who is diverted

21:3 whose hearts are ones that are diverted

LÂTA—verb I prefect—lâta ḥina manâṣ

no time to escape

38:3 but there was no time for escape for awhile

LAHM—masculine noun (plural alwâ)=tablet, plank

7:145 Tablets something of all things and
7:150 he cast down the Tablets. He took his
7:154 subsided in Moses, he took the Tablets
54:13 And We carried him on a vessel of planks
85:22 on the Guarded Tablet

LAHAB—masculine noun—scorching

74:29 scorching the mortal

LÂDHA—verb I perfect—to seek the protection of

verb I verbal noun (liwâd)—under cover

24:63 God knows those who slip away under cover.

LOT—proper noun—Lot

6:86 Ishmael and Elisha and Jonah and Lot. We
7:80 And mention Lot, when he said to his folk:
11:70 Fear not. We were sent to the folk of Lot
11:74 he disputes with Us for the folk of Lot
11:77 And when Our messengers drew near Lot
11:81 They said: O Lot! Truly we are Messengers
11:89 And a folk of Lot are not far from you
15:59 except the family of Lot. Truly we are ones
15:61 when drew near the people of Lot, the
21:71 We delivered him and Lot to the region
21:74 And to Lot We gave him critical judgment
22:43 and the folk of Abraham and the folk of Lot
26:160 The folk of Lot denied the ones who are sent
26:161 brother, Lot, said to them: Will you not be
26:167 O Lot, thou wilt certainly be among the ones
27:54 Lot when he said to his folk: You approach
27:56 they said: Drive the people of Lot out from
29:26 So Lot believed in him. And Abraham said:
29:28 Lot, when he said to his folk: Truly you
29:32 He said: Truly in it is Lot. They said: We are
29:33 Our messengers drew near Lot, he was
And truly Lot was of the ones who are sent
Thamud and a folk of Lot and the
The folk of Lot denied the warning
but the family of Lot; we delivered them at
woman of Noah and the woman of Lot

So blame me not, but blame yourselves
and they fear not the reproach of one who is

down into hell as one who is reproached

thou wilt sit, one who is reproached

they are ones who are irreproachable
that thou be not one who is reproached

some with some others, blaming one another

we delivered them at

So blame me not, but blame yourselves
they fear not the reproach of one who is

one who is reproached

one who is reproached

some with some others, blaming one another

the reproach of one who is reproached

And I swear an oath by the reproachful soul

him while he was one who is answerable

the reproachful soul

with their mouths what is not in

the male is not like the female

is with you when you have no

they said: There is no course of moral duty

none of thy affair at all if He turns to them

They say with their mouths what is not in

paradise. If a man perished and he is

indirect heirs. If a man perished and he is

the wrongful. What they had been doing was

There is not for those who believed and did
me that I say what there is no right for me to

He said: Is this not The Truth

Other than He there is neither a protector
Is not God greater in knowledge of the ones who are not against the ones who are, like he who is in the shadows and is not one who is not concerned with them at all. He said: O my folk! There is no fallacy in the day it approaches them, there is not of them a way against the ones who are. He said: O Noah! Truly he is not of thy so that I not ask Thee of what I am without. Is there not among you a well-intentioned promised to them is in the morning. Is not those who were ungrateful say: Thou art not for and for those whom you are not one who My servants thou art without authority over him is not an authority over those who b truly God is not unjust to His servants is not a fault on the blind nor a fault on the blind and the lame is not on them if they lay in the morning. Is not 88:22 Thou art not over them one who is 95:8 Is not God The Most Just of ones who judge

**Concordance of 3008. LAYL The Sublime Quran**

6:53 88:22
6:66 6:68
6:70 6:74
6:89 6:92
6:122 6:125
6:159 6:162
7:61 7:64
7:67 7:70
7:172 7:175
8:51 8:54
9:91 9:94
11:8 11:11
11:16 11:19
11:46 11:49
11:47 11:50
11:78 11:81
13:43 13:46
15:20 15:23
15:42 15:45
16:99 16:102
17:36 17:39
17:65 17:68
22:10 22:13
22:71 22:74
24:60 24:63
24:61 24:64
24:64 24:67
29:10 29:13
29:68 29:71
31:15 31:18
33:32 33:35
36:81 36:84
39:32 39:35
39:36 39:39
39:37 39:40
39:60 39:63
40:42 40:45
42:11 42:14
43:51 43:54
46:32 46:35
46:34 46:37
48:11 48:14
49:17 49:20
53:39 53:42
53:58 53:61
56:2 56:5
58:10 58:13
69:35 70:2
75:40 75:43
88:6

**LAYL**

3008. LAYL—masculine noun (feminine: laylah, plural layālī)—nighttime, night; *laylat al-qadar night of power*)

2:51 when We appointed for Moses forty nights
2:164 the alteration of the nighttime and the
2:187 It is permitted for you on the nights of formal
2:187 fulfill the formal fasting until night
2:274 Those who spend their wealth by nighttime
3:27 Thou hast caused the nighttime to be
daytime to be interposed into the nighttime
3:113 signs of God in the night watch of the night
3:190 earth and the alteration of nighttime and
6:13 belongs whatever inhabited the nighttime
6:60 gathers you to Himself by nighttime
6:76 So when night outspread over him, he saw a
6:96 He made the night as a place of comfort and
7:54 He covers the nighttime with the daytime
7:142 We appointed thirty nights for Moses and
time appointed by his Lord of forty nights
10:6 Truly in the alternation of the nighttime and the
daytime to be interposed into the nighttime
10:24 Our command approached it by night or
10:27 faces were covered with a strip of the night
10:50 punishment approached you at nighttime or
10:67 It is He Who made the nighttime for you so
11:81 forth with thy people in a part of the night
daytime and at nearness of the nighttime
13:3 He covers the nighttime with the daytime.
13:10 one who conceals himself by nighttime or
14:33 He caused the nighttime to be subservient to
15:65 with thy family in a part of the night and
16:12 to be subservient to you the nighttime and the
17:1 Who Caused His servant to set forth at night
17:12 We made the nighttime and the daytime as
17:12 Then We blotted out the sign of nighttime
17:78 until the darkening of the night and the
17:79 keep vigil with it in the night as a work of
19:10 to humanity for three nights, although being
20:130 and during nighttime the night watch
21:20 They glorify Him nighttime and daytime
21:35 it is He Who created the nighttime and the
daytime to be interposed into the nighttime
daytime to be interposed into the nighttime
22:61 God causes the nighttime to be interposed
23:80 of nighttime and daytime. Will you not then
24:44 God turns around and around the nighttime
25:47 it is He Who made the nighttime a garment
25:62 He it is Who made the nighttime and the
27:86 Considered you? We made the nighttime for
the nighttime endless for you until the Day
28:72 god other than God brings you nighttime
28:73 that He assigned for you the nighttime
30:23 His signs are your slumbering by nighttime
31:29 not considered that God causes the nighttime
daytime interposed into the nighttime
34:18 through them as ones who are safe night and
34:33 Nay! It was your planning by nighttime and
35:13 He causes the nighttime to be interposed in
Concordance of 3009. LĀNA-3016. TAMATTĀ’A The Sublime Quran

35:13 daytime to be interposed into the nighttime
36:37 sign for them is the nighttime. We pluck the
36:40 nor the nighttime, one to take the lead over
37:138 and at night, will you not then be
39:5 He wraps the nighttime around the daytime
39:5 wraps the daytime around the nighttime
39:9 morally obligated during the night watch
40:61 God is He Who made for you the nighttime
41:37 are the nighttime and the daytime and the
41:38 glorify Him during the nighttime and
44:3 We caused it to descend on a blessed night.
44:23 Set thou forth with my servants by night.
45:5 the alternation of the nighttime and the
50:40 in the night glorify Him and at the end part
51:17 been slumbering little during the night
52:49 and glorify at night and the drawing back of
56:6 He causes the nighttime to be interposed into
56:7 daytime to be interposed into the nighttime
69:7 for seven uninterrupted nights and
71:5 My Lord! Truly I called to my folk nighttime
73:2 stand up during the night, but for a little
73:6 night, is when impression is strongest and
73:20 God ordains the nighttime and the daytime.
73:20 for nearly two thirds of the nighttime or a
74:33 and the nighttime when it draws back
76:26 and glorify at night and the daytime, prostrate thyself to Him
76:26 during the night, prostrate thouwself to Him
78:10 And We made the nighttime as a garment
79:29 and He made its night dark and brought out
81:17 and by the night when it swarmed
84:2 and by the night and whatever it enveloped
89:2 and the ten nights
89:4 and night when it sets out
91:4 and by the nighttime when it overcomes it
92:1 By the nighttime when it overcomes
93:2 and by the night when it brooded
97:1 We caused it to descend on the night of
97:2 thee to recognize what is the night of power
97:3 The night of power is better than a thousand

L Y N

3009. LĀNA—verb I perfect—to be gentle
3:159 it is by the mercy of God thouwert gentle
verb I perfect (yatīnū)—to be gentle
39:23 and their hearts become gentle with the

3010. ALĀNA—verb IV perfect—to soften
34:10 him and the birds. And We softened iron

3011. LĪNAH—feminine noun—palm-tree
59:5 Whatever palm trees you severed or left

3012. LAYYIN—masculine noun—gently
20:44 a saying gently so that perhaps he will

M  

3013. MF’AH—feminine noun—a hundred
2:259 so God caused him to die for a hundred years
2:259 lingered in expectation a hundred years
2:261 in every ear of wheat, a hundred grains
6:65 they will vanquish two hundred. And if there
8:65 a hundred among you, they will vanquish a
8:66 if there would be a hundred of you, ones who
8:66 they will vanquish two hundred
18:25 in their cave three hundred years, and they
24:2 each one of them one hundred strokes and
37:147 community of a hundred thousand, or they

M T

3014. MATĀ—adverb—when
2:214 When will there be help from God, no doubt,
10:48 When is this promise if you had been ones
17:51 heads at thee and say: When will it be
21:38 When will this promise be if you had been
27:71 When is the promise if you had been ones
32:28 When is this victory if you had been ones
34:29 When is this promise if you had been ones
36:48 When is this promise if you had been ones
67:25 When is this promise if you had been be ones

3015. MATTĀ’A—verb II perfect—to give enjoyment
10:98 present life and gave them enjoyment for
15:88 out thy eyes for what We gave enjoyment
20:131 out thy eyes for what We gave of enjoyment
21:44 Nay! We gave enjoyment to those, their
25:18 Thou hadst given to them enjoyment and to
26:205 considered that if We gave them enjoyment for
28:61 whom We gave the enjoyment of enjoyment
37:148 believed so We gave them enjoyment for
43:29 Nay! I gave enjoyment to these and to their
verb II imperfect (yanattā’u)—
to give enjoyment
2:126 I will give him enjoyment for a while
11:3 He give you fairer enjoyment for a term, that
11:48 to whom We will give enjoyment
31:24 We give them enjoyment for a little while.
33:28 I will give you enjoyment and set you (f) free
verb II imperative (mattī)—make provision
2:236 make provision for them (f). For the one who
33:49 reckon against. So make provision for them
verb II imperfect passive (yamattā’u)—
to be given enjoyment
26:207 by what they had been given of enjoyment
33:16 killing, then you will be given enjoyment but

3016. TAMATTĀ’A—verb V perfect—to take joy
2:196 were safe, then whoever took joy in the visit
verb V imperfect (yatamattā’u)—to take joy
15:3 take joy and be diverted with hopefulness.
29:66 We gave them. So let them take joy for soon
47:12 take joy in eating as the flocks eat, the
verb V imperative (tamattā’)—take joy
11:65 crippled her. So he said: Take joy in your
14:30 Say: Take joy, but truly your homecoming is
16:55 So let them take joy; they will know
30:34 for what We gave them. Then take joy. You
39:8 Say: Take joy in thy ingratitude for awhile.
Concordance of 3017. IΣTAMTA’A-3020. TAMATHHTHALA The Sublime Quran

amthāl—like, likeness, similar, just as

3017. IΣTAMTA’A—verb X perfect—to enjoy
4:24 enjoyed of it from them (f), give them (f)
6:128 Our Lord! Some of us enjoyed some others
9:69 wealth and children and they enjoyed their
9:69 enjoyed your apportionment as enjoyed those
9:69 enjoyed your apportionment as enjoyed those
46:20 life while you enjoyed it. Then you will be

3018. MATH—masculine noun (plural amti’ah)—sustenance, enjoyment
2:236 with a sustenance, one that is honorable
2:240 will bequeath for their spouses sustenance
2:241 are divorced females, sustenance
3:14 that is the enjoyment of this present life
3:185 present life but the delusion of enjoyment
3:197 a little enjoyment—again, their place of
4:77 Say: The enjoyment of the present is little
4:102 of your weapons and your sustenance
5:96 of it as sustenance for you and for
7:24 the earth an appointed time and enjoyment
9:38 enjoyment of this present life is not but little
10:23 an enjoyment of this present life; again, to
10:70 only an enjoyment in the present! Again, to
11:3 He give you fairer enjoyment for a term, that
12:17 we left Joseph with our sustenance and a
12:65 when they opened their sustenance
12:79 Him with Whom we found our sustenance
13:17 in a fire, looking for glitter or sustenance
13:26 like the world to come but a brief enjoyment
16:80 fur and hair, furnishing and enjoyment for
16:117 little enjoyment and for them is a painful
21:111 a test for you and an enjoyment for awhile
24:29 are inhabitants wherein you have enjoyment
28:60 things you were given are enjoyment for this
28:61 whom We gave the enjoyment of enjoyment
33:53 And when you asked his wives for sustenance
36:44 from Us and as an enjoyment for awhile
40:39 enjoyment and that the world to come is the
42:36 you were given is the enjoyment of this
43:35 enjoyment of this present life. And the world
56:73 admonition and sustenance for ones who are
57:20 is nothing but a delusion of enjoyment
79:33 an enjoyment for you and for your flocks
80:32 an enjoyment for you and your flocks

M TH L

3019. MATIN—masculine noun—sure
7:183 for awhile. Truly My strategizing is sure
51:58 The Possessor of Strength, The Sure
68:45 to them. Truly My cunning is sure

3020. TAMATHHTHALA—verb V perfect—to present oneself
19:17 Spirit to her and he presented himself before

3021. MITHL—masculine noun (plural
And We created for them of its like that they create the like of them? Yea! And He is like of this, let the ones who work, work another man. Are they both equal in likeness altogether and the like with it, they would O my folk! Truly I fear for you like a Day of in manner of a folk of Noah and Ad and will not be given recompense but the like a mortal like you. It is revealed to me that your thunderbolt like the thunderbolt of Ad and There is not like Him anything. And He is for an evil deed is the like of an evil deed Israel to its like and had believed in it, yet for ones who are ungrateful is its likeness exchange. Again, they will not be the like of It is truly The Truth just as you yourselves those who did wrong is like the impiety of a discourse like it if they had been ones who We will substitute your likenesses and We you retaliated and give the like to those and of the earth, a similar number like a similar number like them. The command We willed, We will substitute their likes of which are not created the likes in the land

**Concordance of 3022. MATHAL—masculine noun (plural amthāl)—parable, likeness, example, description**

36:42 They are not on the same level in likeness. 11:24 The parable of those who were entrusted of every kind of example for humanity. And the 66:10 God propounded an example for those, ones 2:21 Their parable is like a parable of those who 2:22 Their parable is like a parable of those who 2:22 What did God mean by this parable? He causes 2:22 is not ashamed to propound a parable 2:22 the parable of those who were ungrateful 2:22 like the parable of those who shout to what 2:22 approaches you not the likeness of those who 2:22 A parable of those who spend their wealth in 2:22 wealth in the way of God is like a parable of 2:22 His parable is like the parable of a smooth 2:22 His parable is like the parable of a smooth 2:22 and the parable of those who spend their 2:22 is like the parable of a garden on a hillside 3:59 the parable of Jesus with God is like the 3:59 with God is like the parable of Adam 3:117 parable of what they spend in this present 3:117 is like the parable of a freezing wind 6:122 like he who is in the shadows and is not one 6:122 parable is like the parable of a dog. If thou 6:122 parable is like the parable of a dog. If thou 6:122 That is the parable of the folk, those who 6:122 How evil is the parable of the folk who 10:24 The parable of this present life is but like 11:24 The parable of the two groups of people is as 13:17 the earth. Thus God propounds parables 13:35 A parable of the Garden which was promised 14:35 A parable of those who were ungrateful to 14:24 how God has propounded a parable 14:25 God propounds parables for humanity so

**3023. MATHULĀT—feminine noun (plural mathulah)—exemplary**

13:6 surely passed away before them exemplary

**3024. AMTHĀL—masculine noun (feminine muthā, comparative adjective)—most ideal**

20:63 and take away your most ideal behavior 20:104 the most ideal of them in tradition says:

**3025. TAMĀTHĪL—masculine noun (plural of timthāl)—images**

21:52 father and his folk: What are these images
images and basin-like cisterns like Magog. Truly Gog and Magog are let loose and they slide.

Proper noun—Magog

Masculine noun—glorious

Proper noun—Zoroastrian

Verb II perfect—to prove

Verb IV perfect—to furnish relief

Masculine noun—replenishment

Verb I perfect—to stretch forth

Masculine noun—ink

Collective masculine noun—ink
3042. MADINAH—feminine noun (plural madā‘in)—a city
7:111 and his brother off and send to the cities
7:123 this is a plan you planned in the city that
9:101 the people of the city, some grew bold
9:120 for the people of the city and among the
12:30 And the ladies in the city said: The woman of
15:67 of the city drew near rejoicing at the good
18:19 with this, your money, send him to the city
18:82 had been that of two orphan boys in the city
26:36 the ones who summon in the cities
26:53 Then Pharaoh sent to the cities ones who
27:48 been nine groups of persons in the city who
28:18 So he came to be in the morning in the city
28:20 near from the farther part of the city
33:60 ones who make a commotion in the city
36:20 drew near from the farther part of the city
63:8 They say: If we returned to the city

3043. MARAYAN—proper noun—Midian
7:85 And to Midian God sent their brother
9:70 Abraham and of the Companions of Midian
11:84 We sent to Midian their brother Shuayb. He
11:95 Away with Midian just as Thamud was done
20:40 among the people of Midian. Again
22:44 and the companions of Midian. And Moses
28:22 his face of his own accord toward Midian
28:23 he went down to the well of Midian
28:45 a dweller with the people of Midian
29:36 Midian, their brother Shuayb. He said: O my

3044. MARI—masculine noun—repose
4:4 consume it wholesomely with repose

3045. IMRU‘—masculine noun—with definite article al-mar‘ man
2:102 separate and divide between a man and his
4:176 been brothers, men and women, the man
8:24 God comes between a man and his heart and
19:28 father had not been a reprehensible man.
24:11 To every man of them is what he deserved of
52:21 actions. Every man will be pledged for what
70:38 every man of them desirous of being caused
74:32 Nay! Every man among them wants to be
78:40 near punishment on a Day when a man
80:34 that Day a man will run away from his
80:37 every man of them on that Day will be a

3046. IMRA‘AH—feminine noun—woman
2:282 then a man and two women
3:35 when the woman of Imran said: My Lord
3:40 age and my woman is a barren woman
4:12 would have no direct heirs, or a woman
4:128 if a woman feared resistance from her
7:83 him and his people but his woman
11:71 Abraham’s woman, one who is standing up,
11:81 let not any of you look back but thy woman
12:21 who bought him said to his woman: Honor
12:30 And the ladies in the city said: The woman of
12:51 woman of the great one said: Now The Truth
15:60 except his woman. We ordained that she be
19:5 defenders after me and my woman had been
19:8 How will I have a boy while my woman
27:23 I found a woman controlling them. And she
27:37 him and his people but his woman
28:9 the woman of Pharaoh said: He will be a
28:23 two women who keep away. He said: What is
29:32 deliver him and his family, but his woman
29:33 thy family but thy woman. She had been
33:50 emigrated with thee and a woman, one who
51:29 Then his woman came forward with a loud
66:10 like the woman of Noah and the woman of
66:10 like the woman of Noah and the woman of
66:11 Behold the woman of Pharaoh. She said: My
111:4 and his woman, the carrier of firewood

3047. MARUT—proper noun—Marut
2:102 angels at Babylon—Harut and Marut

3048. MARAJA—verb I perfect—to let forth
25:53 it is He Who let forth the two seas—this
55:19 He let forth the two seas to meet one another

3049. MARIJ—masculine noun—flame
55:15 the spirits from a smokeless flame of fire

3050. MARIJ—masculine noun—confused
50:5 so they are in a confused state of affairs

3051. MARJAN—masculine noun—coral
55:58 They are as if they were like rubies and coral
55:22 From both of them go forth pearls and coral

3052. MARJAH—verb I perfect—to be exultant
40:75 was because you had been exultant on the
verb I verbal noun (marah)—exultantly
17:37 walk not on the earth exultantly. Truly thou
31:18 nor walk through the earth exultantly. Truly

3053. MARADA—verb II perfect—to grow bold
9:101 the people of the city, some grew bold
verb II passive participle (mārid)—one who grows bold
37:7 and keeping it safe from every emboldened

3054. MARID—masculine noun—a rebel
4:117 and they call to but the rebellious Satan
22:3 knowledge and follows every rebel Satan
Concordance of 3055. MARRADA-3066. IMTARÀ The Sublime Quran

3055. MARRADA—verb II perfect—to make smooth
verb II passive participle (mumarrad)—that which is made smooth
27:44 Truly it is a smooth, crystal pavilion. She

M R R

3056. MARRA—verb I perfect—with preposition ʿalā or bi to pass by, to move about
2:259 one who passed by a town and it was one
7:189 a light burden and moved about with it
10:12 harm from him, he passed by as if he had
11:38 the Council passed by him of his folk
25:72 witness to untruth and if they passed by
25:72 they passed by idle talk, they passed by
83:30 they passed by them, they would wink at one
verb I imperfect (yamurrū)—to pass by, to move about
12:105 the heavens and the earth they pass by
27:88 they will pass by as the passing of the
37:137 And truly you pass by them in that which is
verb I verbal noun (marr)—passing
27:88 they will pass by as the passing of the

3057. ISTAMARRA—verb X perfect—to be transient
verb X active participle (mustamirr)—that which is incessant, that which is continuous
54:2 they turn aside and say: Incessant sorcery
54:19 them on a day of continuous misfortune

3058. AMARR—masculine noun (comparative adjective of murr)—distasteful
54:46 more calamitous and more distasteful

3059. MARRAH—feminine noun—time, second
2:229 Setting free is said two times; then hold fast
6:94 one by one as We created you the first time
9:126 they are tried each one time or two times
17:4 corruption in and on the earth two times
17:51 Say: He Who originated you the first time
28:54 be given their compensation two times
8:56 again, every time they break their compact
9:13 They began the first time against you? Will
9:80 for forgiveness for them seventy times
9:83 well-pleased, sitting out the first time
9:101 We will truly punish them two times in this
9:126 they are tried each one time or two times
9:126 they are tried each one time or two times
17:7 just as they entered it the first time
17:51 Say: He Who originated you the first time
18:48 as We created you the first time
20:37 showed grace on thee another time
24:58 those who reach not puberty, three times
33:31 compensation two times over. We made
6:110 as they believe not in it the first time and
36:79 Who caused them to grow the first time
41:21 And He created you the first time

3060. MIRRAH—feminine noun—dhū mirrah possess or forcefulness

53:6 Possessor of Forcefulness. Then he stood

M R D

3061. MARIDA—verb I perfect—to be sick
2:184 Then whoever among you had been sick or on
2:185 formal fasting and whoever had been sick or
2:196 whoever had been sick among you or has an
4:43 if you had been sick or on a journey or one of
4:102 rain or you had been sick that you lay down
5:6 if you had been sick or on a journey, or one of
9:91 Not on the weak nor on the sick nor on those
24:61 nor fault on the lame nor fault on the sick
48:17 on the sick, and whoever obeys God and His
73:20 knew that some of you are sick and others

M R W

3062. MARĪD—masculine noun (plural mardā)—sick
2:158 Safa and Marwa are among the Waymarks

3063. MARWAH—proper noun—Marwa
2:185 formal fasting and whoever had been sick or
2:196 whoever had been sick among you or has an
4:43 if you had been sick or on a journey or one of
4:102 rain or you had been sick that you lay down
5:6 if you had been sick or on a journey, or one of
9:91 Not on the weak nor on the sick nor on those
24:61 nor fault on the lame nor fault on the sick
48:17 on the sick, and whoever obeys God and His
73:20 knew that some of you are sick and others

M R Y

3064. MĀRĀ—verb III perfect—to altercate
verb III imperfect (yumārī)—to altercate
18:22 No one knows them but a few, so altercate
42:18 that it is The Truth. Those who altercate
53:12 Will you altercate with him about what he
verb III verbal noun (mirā’)—argumentation
18:22 argumentation and ask not for advice about

3065. TAMĀRĀ—verb VI perfect—to quarrel
53:36 of Our attack but they quarreled over
verb VI imperfect (yatamārā)—to quarrel
53:55 benefits of thy Lord wilt thou quarrel with

3066. IMTARĀ—verb VIII perfect—to contest
verb VIII imperfect (yamtarī)—to contest
6:2 determined by Him; again, you contest
15:63 with what they had been contesting
19:34 A saying of The Truth. They contest what is
43:61 he is with knowledge of the Hour so contest
44:30 Truly this is what you had been contesting
verb I active participle (muntarī)—one who contests

2:147 So be thou not among the ones who contest
Concordance of 3067. MIRYAH-3076. MASSA The Sublime Quran

verb II passive participle (mumazzaq)—that which is torn to pieces
34:7 which is torn to pieces is fully torn to pieces
34:19 We tore them to pieces, a total tearing to

M Z N

3071. MUZN—masculine noun—cloud vapors
56:69 caused it to descend from the cloud vapors

M S H

3072. MASAHA—verb I perfect—to wipe
verb I imperative (imsah)—wipe
4:43 wholesome, dry earth. Then wipe your faces
5:6 wipe your heads and your feet up to the
5:6 wipe your faces and hands with it. God
38:33 Then he took to wiping over their legs

3073. MASÍH—proper noun—Messiah

3:45 His name is the Messiah—Jesus son of Mary
4:157 for their saying: We killed the Messiah
4:172 The Messiah will never disdain that he be
5:17 those who said: Truly God is the Messiah
5:17 cause to perish the Messiah son of Mary
5:72 Truly God is He, the Messiah, son of Mary,
5:72 the Messiah said: O Children of Israel!
9:31 lords other than God and the Messiah son of
4:171 about God but The Truth: That the Messiah,
5:75 The Messiah son of Mary was not but
9:30 and the Christians said: The Messiah is the

M S KH

3074. MASAKHA—verb I perfect—to transform
36:67 We would certainly have transformed their

M S D

3075. MASAD—masculine noun—palm fibers
111:5 Around her long neck is a rope of palm fiber

M S S

3076. MASSA—verb I perfect—to touch, to afflict

2:214 desolation and tribulation afflicted them
3:140 surely a wound afflicted the folk
7:95 our fathers were touched by tribulation and
7:188 good and evil would not have afflicted me
7:201 were Godfearing when they were touched by
8:68 be afflicted with a tremendous punishment
10:12 when harm afflicted the human being, he
10:12 calling to Us for harm that afflicted him.
10:21 mercy after tribulation afflicted them
11:10 experience favor after tribulation afflicted
12:88 Harm afflicted us and our household.
15:54 old age afflicted me? So of what give you
16:53 from God; after that when harm afflicted
17:67 harm afflicted you upon the sea, those that
17:83 withdrew aside and when worse afflicted
21:46 And if a breath afflicted them of
21:83 out to his Lord: Truly harm afflicted me
24:14 would have afflicted you a tremendous
Concordance of 3077. TAMÅSSA-3084. AMSHÅJ The Sublime Quran

3077. AMSAKA—verb IV perfect—to hold back, with preposition ‘alā to seize for someone to keep, with preposition bi to hold fast

3080. AMSAKA—verb IV perfect—to hold back, with preposition ‘alā to seize for someone to keep, with preposition bi to hold fast

2:231 hold them (f) not back by injuring them
16:59 Will he hold it back with humiliation or will he
16:79 None holds them back but God, truly in this
22:65 the sea by His command and He holds back
35:2 what He holds back, there is not one who
35:41 God holds back the heavens and the earth so
39:42 not during their slumbering. He holds back
60:10 hold back conjugal ties with the ones who
67:19 wings? Nothing holds them back but The

verb V imperative (amsik)—hold back

2:231 hold them (f) back as one who is honorable
4:15 to the affair, then hold them (f) back
33:37 thou wert gracious: Hold back thy spouse to
38:39 Then show thou grace or hold thee back
65:2 their (f) term, either hold them (f) back

verb V active participle (mamsik)—one who holds fast to

35:2 humanity, there is not one who holds it back
39:38 would they be ones who hold back His mercy

3081. ISTAMSAKA—verb X perfect—to hold fast to

2:229 free is said two times; then hold fast to

verb X active participle (mustamsik)—one who holds fast to

43:21 before this so they are ones who hold fast to

3082. MISK—common noun—musk

83:26 will have the lingering smell of musk

M S W

3083. AMSÄ—verb IV perfect—to be in the evening hour

verb IV imperfect (yamsi)—to be in the evening hour

30:17 be to God at the time of the evening hour

M SH J

3084. AMSHÅJ—masculine noun (plural of mashij)—a mingling

76:2 We created the human being of a mingling of
Concordance of 3093. M.solve The Sublime Quran

M SH Y 3085. MASHA—verb I perfect—to walk
2:20 when it illuminated for them, they walked in
verb I imperfect (yamshi)—to walk
6:122 We made a light for him by which he walks
7:195 Have they feet by which they walk; or have
17:37 walk not on the earth exultantly. Truly thou
17:95 there had been angels on earth walking
20:40 thy sister walks, saying: Shall I point you
20:128 before them amidst whose dwellings they walk
24:45 Among them there is what walks on its belly
24:45 of them there is what walks on two feet and
24:45 on two feet and of them there is what walks
25:7 walks in the markets? Why was an angel not
25:20 they eat food and walk in the markets.
25:63 servants of The Merciful are those who walk
28:25 one of the two women, walking bashfully
31:18 not thy cheek away from humanity nor walk
32:26 them amidst whose dwellings they walk
57:28 to walk by. And He will forgive you. And God
67:22 Is then whoever walks as one who is prone
67:22 better guided or he who walks without fault
verb I imperative (imshi)—be gone, walk
38:6 Council set out from them, saying: Be gone!
67:15 so walk in its tracts and eat of His provision.
verb I verbal noun (mashy)—walking
31:19 And be moderate in thy walking and lower

M $ R 3086. MASHSHA—masculine noun—slander
68:11 one who goes about with slander, slandering

M D GH 3087. MISR—proper noun—Egypt, settled
2:61 Get down to a settled country and then truly
10:87 dwellings houses for your folk in Egypt
12:21 One from Egypt who bought him said to his
12:99 and said: Enter Egypt, if God willed, as ones
43:51 dominion of Egypt for me and these rivers

M D Y 3088. MUDGHAH—feminine noun—tissue
22:5 again, from a clot, again, from tissue that
23:14 Then We created tissue from the clot. Then
23:14 bones from tissue. Then We clothed the

M T R 3089. MAD—verb I perfect—to pass, to go on
8:36 if they repeat, then, surely, a custom passed
43:3 and the example of the ancient ones passed
verb I imperfect (yamdi)—to pass, to go on
18:60 two seas even if I will go on for many years
verb I imperative (imdi)—pass on
15:65 any of you, but pass on to where you are
verb I verbal noun (mudiyi)—passing on
36:67 would not have been able to pass on nor

M T W 3090. MATARA—verb I perfect—to rain upon
verb I verbal noun (matar)—raining
4:102 rain or you had been sick that you lay down
7:84 We rained down a rain on them so look on
25:40 the town where the reprehensible rain was
26:173 We rained down on them a rain. And how
26:173 them a rain. And how evil was the rain of
27:58 them a rain. How evil is the rain to the
27:58 on them a rain. How evil is the rain to the

M $ W 3091. AMTARA—verb IV perfect—to rain down
7:84 We rained down a rain on them so look on
11:82 We rained down on it rocks of baked clay,
15:74 high part low and We rained down on them
26:173 a rain. And how evil was the rain of
27:58 on them a rain. How evil is the rain to the
verb IV imperative (amtim)—to rain down
8:32 rain down rocks on us from heaven or bring
verb IV perfect passive (umtil)—to be rained down
25:40 reprehensible rain was rained down on them
verb IV active participle (umtilir)—that which gives rain
46:24 This is a dense cloud, that which gives rain to

M $ C 3092. TAMATTA—verb V perfect—to go arrogantly
verb V imperfect (yatamatta)—to go arrogantly
75:33 he went to his people, going arrogantly

M $ C 3093. M—preposition—with, together, beside, near, to, in
2:14 they said: Truly we are with you. We were
2:41 that which establishes as true what is with you
2:43 alms and bow down with the ones who bow
2:89 which establishes as true what was with
2:91 that which establishes as true what is with
2:153 God is with the ones who remain steadfast
2:194 and know that God is with the ones who are
2:214 says—and those who believed with him
2:249 he who scoops up with a scooping of his hand
2:249 God is with the ones who remain steadfast
3:43 prostrate thyself and bow down with the
3:53 Messenger so write us down with the
3:81 that which establishes as true what is with
3:81 I am with you among the ones who bear
3:146 how many a Prophet whom, along with him,
3:193 deeds and gather us to Thee with the pious
4:47 which establishes as true what was with
4:69 and the Messenger, those are to whom God
4:73 I had been with them so that I would have
4:102 let a section of them stand up with thee and
4:102 let them formally pray with thee and let
4:108 as He is with them when they spend the
4:140 sit not with them until they discuss in
4:141 they would say: Had we not been with you
4:146 then those will be with the ones who believe
5:12 and God said: Truly I am with you
5:36 on the earth and the like of it with as much
5:53 of oaths—that they were with you
Believed so write us down with the ones who believed with thee— from our town

And those who believed with him struggled beside you

And those who believed with him bore witness, bear you not witness with them

So send the Children of Israel with me

And know that God is with the ones who are with us

And those who were with him when they reached maturity endeavoring with him,

And those who are with Him are severe

And those who believed with you not witness with them

So make not with God another god that thou hast assigned to him with the ones who are with thee

And I submitted with Solomon to God, the Merciful, the Praiseworthy

And none but a few believed with him

And his people and the like of others with them

And the watch! Truly I am watching with you

And they would certainly have gone forth with you

And they would surely say: We had been with you

And those who were with him on the boat and we made them ships of which they were the shepherds

And one of them said to the rest of the angels: I am truly with you

And one of them said: Sit along with the ones who are with us

And none the like of others with them

And our Lord assign Thou us not with the folk, the ones who are unjust

And the like of others with them

And the like of others with them

As you would have them with you.

As you that which hinders? Is there a god besides God? Nay! They are a most confused people.

As you that which hinders? Is there a god besides God? Nay! They are a most confused people.

As you that which hinders? Is there a god besides God? Nay! They are a most confused people.

As you that which hinders? Is there a god besides God? Nay! They are a most confused people.

As you that which hinders? Is there a god besides God? Nay! They are a most confused people.

As you that which hinders? Is there a god besides God? Nay! They are a most confused people.

As you that which hinders? Is there a god besides God? Nay! They are a most confused people.

As you that which hinders? Is there a god besides God? Nay! They are a most confused people.

As you that which hinders? Is there a god besides God? Nay! They are a most confused people.

As you that which hinders? Is there a god besides God? Nay! They are a most confused people.

As you that which hinders? Is there a god besides God? Nay! They are a most confused people.

As you that which hinders? Is there a god besides God? Nay! They are a most confused people.

As you that which hinders? Is there a god besides God? Nay! They are a most confused people.

As you that which hinders? Is there a god besides God? Nay! They are a most confused people.

As you that which hinders? Is there a god besides God? Nay! They are a most confused people.

As you that which hinders? Is there a god besides God? Nay! They are a most confused people.

As you that which hinders? Is there a god besides God? Nay! They are a most confused people.

As you that which hinders? Is there a god besides God? Nay! They are a most confused people.

As you that which hinders? Is there a god besides God? Nay! They are a most confused people.

As you that which hinders? Is there a god besides God? Nay! They are a most confused people.

As you that which hinders? Is there a god besides God? Nay! They are a most confused people.

As you that which hinders? Is there a god besides God? Nay! They are a most confused people.

As you that which hinders? Is there a god besides God? Nay! They are a most confused people.

As you that which hinders? Is there a god besides God? Nay! They are a most confused people.

As you that which hinders? Is there a god besides God? Nay! They are a most confused people.

As you that which hinders? Is there a god besides God? Nay! They are a most confused people.

As you that which hinders? Is there a god besides God? Nay! They are a most confused people.

As you that which hinders? Is there a god besides God? Nay! They are a most confused people.

As you that which hinders? Is there a god besides God? Nay! They are a most confused people.

As you that which hinders? Is there a god besides God? Nay! They are a most confused people.

As you that which hinders? Is there a god besides God? Nay! They are a most confused people.

As you that which hinders? Is there a god besides God? Nay! They are a most confused people.

As you that which hinders? Is there a god besides God? Nay! They are a most confused people.

As you that which hinders? Is there a god besides God? Nay! They are a most confused people.

As you that which hinders? Is there a god besides God? Nay! They are a most confused people.

As you that which hinders? Is there a god besides God? Nay! They are a most confused people.

As you that which hinders? Is there a god besides God? Nay! They are a most confused people.

As you that which hinders? Is there a god besides God? Nay! They are a most confused people.

As you that which hinders? Is there a god besides God? Nay! They are a most confused people.

As you that which hinders? Is there a god besides God? Nay! They are a most confused people.

As you that which hinders? Is there a god besides God? Nay! They are a most confused people.

As you that which hinders? Is there a god besides God? Nay! They are a most confused people.

As you that which hinders? Is there a god besides God? Nay! They are a most confused people.

As you that which hinders? Is there a god besides God? Nay! They are a most confused people.

As you that which hinders? Is there a god besides God? Nay! They are a most confused people.

As you that which hinders? Is there a god besides God? Nay! They are a most confused people.

As you that which hinders? Is there a god besides God? Nay! They are a most confused people.

As you that which hinders? Is there a god besides God? Nay! They are a most confused people.

As you that which hinders? Is there a god besides God? Nay! They are a most confused people.

As you that which hinders? Is there a god besides God? Nay! They are a most confused people.

As you that which hinders? Is there a god besides God? Nay! They are a most confused people.

As you that which hinders? Is there a god besides God? Nay! They are a most confused people.

As you that which hinders? Is there a god besides God? Nay! They are a most confused people.

As you that which hinders? Is there a god besides God? Nay! They are a most confused people.

As you that which hinders? Is there a god besides God? Nay! They are a most confused people.

As you that which hinders? Is there a god besides God? Nay! They are a most confused people.

As you that which hinders? Is there a god besides God? Nay! They are a most confused people.

As you that which hinders? Is there a god besides God? Nay! They are a most confused people.

As you that which hinders? Is there a god besides God? Nay! They are a most confused people.

As you that which hinders? Is there a god besides God? Nay! They are a most confused people.

As you that which hinders? Is there a god besides God? Nay! They are a most confused people.

As you that which hinders? Is there a god besides God? Nay! They are a most confused people.

As you that which hinders? Is there a god besides God? Nay! They are a most confused people.

As you that which hinders? Is there a god besides God? Nay! They are a most confused people.
And it was said: Enter the fire along with whoever is with me or had mercy on us, who belong to God so call not to anyone with God half of it or a third of it along with a section engage in idle talk along with the ones who So truly with hardship, ease truly with hardship, ease

M < Z
3094. MA’Z—masculine noun—goats 6:143 pairs; two of sheep and two of goats. Say

M < N
3095. MĀʿŪN—masculine noun—assistance 107:7 yet they repulse giving the assistance

M < Y
3096. AMʿĀ—common noun (plural of maʿy)—bowels 47:15 to drink so that it cuts off their bowels

M Q T
3097. MAQATA—verb I perfect—to hate verb I verbal noun (maqt)—being repugnant 4:22 it had been an indecency and repugnant and 35:39 but in repugnance; and the ones who are 40:10 the repugnance of God is greater than your 40:10 is greater than your repugnance of 40:35 troublesome, repugnant with God and with It was most troublesome, repugnant to God

M K TH
3098. MAKATHA—verb I perfect—to be long in coming, to abide 27:22 But it was not long in coming, Then it said: I to be long in coming, to abide 13:17 what profits humanity abides on the earth. verb I imperative (umkuth)—abide 20:10 Abide! Truly I observed a fire so that 28:29 He said to his people: Abide! Truly I thou recitest it to humanity at intervals verb I active participle (mākith)— one who abides 17:106 18:3 one who will abide in it eternally say: Truly you will be ones who abide

M K R
3099. MAKARA—verb I perfect—to plan 3:54 planned and God planned and God is Best of 3:54 planned and God planned and God is Best of 7:123 this is a plan you planned in the city that 13:42 those who were before them planned 14:46 they planned their plan and their plan was 16:26 those who were before them planned. Then 16:45 Were those who planned evil deeds safe that 27:50 they planned a plan and We planned a plan 27:50 they planned a plan and We planned a plan

verb I imperfect (yamkurū)—to plan 6:123 town greater ones who sin that they plan 6:123 plan not but against themselves although 6:124 for what they had been planning 8:30 And mention when plan against thee those 8:30 they plan and God plans; but God is Best of 8:30 they plan and God plans; but God is Best of 10:21 Our messengers write down what you plan 12:102 they agreed to their affair and they plan 16:127 be thee troubled about what they plan 27:70 nor be troubled by what they plan 35:10 with morality. But those who plan evil

verb I verbal noun (mākhr)— planning, conspiring 7:99 Were they safe from the planning of God? 7:99 Were they safe from the planning of God? 7:123 this is a plan you planned in the city that 10:21 that is when they conspire against Our Say: God is Swifter in planning. Truly Our 12:31 So when she heard of their planning, she 13:33 their planning and they were barred from those who were before them planned, but to 14:46 they planned their plan and their plan was 14:46 with God even if their plan had been to 14:46 they planned their plan and their plan was 27:50 they planned a plan and We planned a plan 27:51 had been the Ultimate End of their planning 34:33 Nay! It was your planning by nighttime and 35:10 severe punishment. And the planning of growing arrogant on the earth and planning 35:43 plan of bad deeds surround none but 71:22 And they planned a magnificent plan verb I active participle (mākhr)— one who is a planner 3:54 planned and God planned and God is Best of 8:30 God is Best of the ones who plan

M K K
3100. MAKKAH—proper noun—Makkah 48:24 hands from them in the hollow of Makkah

M K L
3101. MĪKĀL—proper noun—Michael 2:98 Messengers and Gabriel and Michael

M K N
3102. MAKKANA—verb II perfect—to establish firmly 6:6 on the earth such as We established firmly 7:10 We established you firmly on the earth and 12:21 We established Joseph firmly in the earth 12:56 We established Joseph firmly in the region 18:84 We established him firmly on the earth and 18:95 He said: What my Lord established firmly 22:41 Those who, if We established them firmly on 46:26 We established them firmly in what We
3106. MALA’A—verb I perfect—to fill
verb I imperfect (yamla‘u)—to fill
among them, I will certainly fill hell with
11:19 Certainly I will fill hell with genie and
32:13 I will fill hell with genies and humanity one
38:85 I will fill hell with thee and with one and all
verb I perfect passive (mul‘a)—to be filled
18:18 and wouldst certainly be filled with alarm of
72:8 the heaven. Then we found it was filled
verb I active participle (mal‘i)—one who fills
who eat from it, ones who fill their bellies
56:53 you will be ones who fill your bellies from it

3107. IMTALA’A—verb VIII perfect—to be full
50:30 Art thou full? And it will say: Are there any
3108. MIL—masculine noun—mil‘ al-ard the earth full
3:91 of them the earth full of gold even if he

3109. MALA—masculine noun—council
2:246 Hast thou not considered the Council of the
7:60 The Council of his folk said: Truly we see
7:66 The Council of those who were ungrateful
7:75 Said the Council of those who grew arrogant
7:88 Said the Council of those who grew arrogant
7:90 said the Council of those who were
7:103 to Pharaoh and his Council, but they did
7:109 The Council of the folk of Pharaoh said:
7:127 And the Council of the folk of Pharaoh said:
10:75 and his Council with Our signs. Then they
10:83 of the fear of Pharaoh and his Council that
10:88 hadst given to Pharaoh and his Council
11:27 Then the Council of those who were
crafts the boat. Whenever the Council
11:97 to Pharaoh and his Council but they
12:43 O Council: Render an opinion to me about

Concordance of 3103. AMKANA-3112. MALAKA The Sublime Quran
46:26 them in what We established firmly
verb II imperfect (yamakkînu)—to establish firmly
6:6 We establish them firmly in and on the
24:55 establish for them their way of life firmly by
28:6 to establish them firmly on the earth. And
28:57 Establish We not firmly for them a holy.

3103. AMKANA—verb IV perfect—to give one power over someone
8:71 so He gave thee power over them. And God is

3104. MAKIN—masculine noun—secure
12:54 this day thou art with us secure, trustworthy
77:21 Then We made it in a secure stopping place
3105. MAKAN—verb I perfect—to whistle
verb I verbal noun (mukhā)—whistling
8:35 had been nothing but whistling and clapping

3110. MILH—common noun—salt
25:53 salty, bitter. He made between the two that
35:12 the other is salty and bitter. But from both

3111. AMLAQ—verb IV perfect—to wipe out
verb IV verbal noun (imlāq)—want
6:151 And kill not your children from want
17:31 And kill not your children dreading want

3112. MALAKA—verb I perfect—to possess, to have sway over, to control, to rule over, to have dominion over
4:3 or what your right hands possessed
4:24 those whom your right hands possessed (f)
4:25 your right hands possessed of the ones who
4:36 way and whom your right hands possessed
16:71 to what their right hands possessed so that
23:6 from what their right hands possessed
24:31 that their (f) right hands possessed or the
24:33 from among what your right hand possessed
24:58 right hands possessed and those who reached
24:61 or of that for which you possess its keys or
30:28 those whom your right hands possessed
33:50 those whom their right hands possessed that
33:50 those whom their right hands possessed that
33:52 but those whom thy right hand possessed
33:55 what their (f) right hands possessed. And be
70:30 spouses or what their right hands possessed
verb I imperfect (yamliku)—to possess, to have sway over, to control, to rule over, to have dominion over
5:17 Say: Who then has any sway over God? If He
5:25 He said: My Lord! I control no one but
5:41 wants to test, thou wilt never have sway over
5:76 no control neither hurt nor profit
7:188 Say: I rule not over myself either for profit
10:31 Who controls having the ability to hear and
10:49 Say: I control not either hurt or profit for
13:16 control not themselves, neither profiting nor
16:73 other than God what has no sway, no power
17:56 are neither in control to remove harm from
17:100 Say: If you possessed the treasures of the
19:87 them will possess the power of intercession
Concordance of 3113. MALIK-3117. MALAK The Sublime Quran

20:89 and it possesses for them neither hurt nor
25:3 and they either possess for themselves
25:3 hurt nor profit nor have they dominion over
27:23 I found a woman controlling them. And she
29:17 possess not for you any power to provide
34:22 They possess not the weight of an atom in
34:42 none of you possess power over some others
35:13 than Him possess not even the white spot on
39:43 possessing anything and they are not
43:86 they call to possess no power other than Him
46:8 say: If I devised it, you still possess
48:11 hearts. Say: Who then has sway over
57:5 To Him belongs the dominion of the heavens
64:1 His is the dominion and to Him belongs all
67:1 He in whose hands is the dominion and He is
76:20 wilt have seen bliss and a great dominion
85:9 dominion of the heavens and the earth. And verb I active participle (mālik)—
one who is sovereign, owner
1:4 One Who is Sovereign of the Day of
3:26 The One Who is Sovereign of Dominion
36:71 So they were of them, one who is owners
verb I passive participle (mamlūk)—
one who is a chattel servant
16:75 of a chattel servant who has no power

3113. MALIK—masculine noun (plural mulūk)—king
2:246 Raise up a king for us and we will fight in
2:247 Truly God raised up for you Saul, a king
5:20 assigned kings and gives you
12:43 king said: Truly I, I see seven fattened cows
12:50 And the king said: Bring him to me. Then
12:54 the king said: Bring him to me so that
12:72 We are missing the king’s drinking cup and
12:76 brother into the judgment of the king unless
18:79 I wanted to mar it as there had been a king
20:114 Then exalted be God, The True King and
27:34 She said: Truly when kings entered a town,
59:23 whom there is no god but He, The King
62:1 and on the earth, The King, The Holy, The
114:2 King of humanity

3114. MĀLIK—proper noun—Malik
43:77 they would cry out: O Malik! Let thy Lord

3115. MALĪK—masculine noun (plural mulūk)—King
54:55 of sincerity near an Omnipotent King

3116. MALAKŪT—masculine noun—kingdom
6:75 cause Abraham to see the kingdom of the
7:185 Expect they not in the kingdom of the
23:88 Say: In whose hand is the kingdom of
36:83 in whose hand is the kingdom of everything!

3117. MALAK—masculine noun (plural malāʾikah)—angel
2:30 And when thy Lord said to the angels: Truly
2:31 Again, He presented them to the angels and
2:34 mention when We said to the angels:
2:98 been an enemy of God and His angels
2:102 descend to the two angels at Babylon—Harut
2:161 a curse of God and the angels and humanity
2:177 in God and the Last Day and the angels
2:210 And the angels? The command would be
2:248 and the people of Aaron. And the angels will
2:285 All believed in God and His angels and His
3:18 as do the angels and those imbued with
Concordance of 3118. AMALLA-3120. AMLÅ The Sublime Quran

3:39 Then the angels proclaimed to him while he
3:42 angels said: O Mary! Truly God favored thee
3:45 the angels said: O Mary! Truly God gives
3:80 you to take to yourselves the angels
3:87 of the angels and of humanity, one and all
3:124 three thousand among the angels, ones who
3:125 with five thousand angels—ones who are
4:97 those whom the angels gathered to
4:136 to God and His angels and His Books
4:166 and the angels also bear witness. And God
4:172 nor the angels, the ones who are brought
6:8 if We caused to descend an angel
6:8 And they said: Why was an angel not caused
6:9 if We made him an angel, certainly We
6:50 nor say I to you that I am an angel
6:93 angels—the ones who stretch out their hands
6:111 And even if We sent down the angels to them
6:158 Look they on only that the angels approach
7:11 We said to the angels: Prostrate yourselves
7:20 so that neither of you should be angels
8:9 Who Reinforces you with a thousand angels
8:12 when thy Lord reveals to the angels: I am
8:50 are called by the angels to themselves
11:12 angel drew near him? Truly thou art only
11:31 unseen nor I say: Truly I am an angel nor
12:51 mortal. This is nothing but a generous angel
13:13 thunder glorifies His praise and the angels
15:23 And angels will enter to them from every
15:7 Why hast thou not brought angels to us if
15:8 We send angels down not but with The
15:28 thy Lord said to the angels: Truly I am One
15:30 The angels prostrated themselves, one and
16:2 He sends down the angels with the Spirit of
16:28 those whom the angels call to themselves
16:32 Those whom the angels call to themselves
16:33 Look they not on but that the angels
16:49 moving creatures and the angels and they
17:40 for Himself females from among the angels
17:61 And mention when We said to the angels:
17:92 hast thou brought God and the angels as a
17:95 Say: If there had been angels on earth
17:95 sent down for them from heaven an angel as
18:50 And mention when We said to the angels:
20:116 when We said to the angels: Prostrate
21:103 will not dishearten them and the angels will
22:75 God favors from the angels messengers and
23:24 If God willed He would have caused angels
25:7 walks in the markets? Why was an angel not
25:21 meeting with Us said: Why were angels
25:22 On a Day they will see the angels there will
26:5 and the angels were sent down, a sending
32:11 Say: The angel of death who was charged
33:43 gives blessings to you and His angels
33:56 God and His angels give blessings to the
34:40 say to the angels: Was it these who had been
35:1 One Who Makes the angels messengers
37:150 Or created We female angels while they
38:71 the angels: Truly I am One Who is Creator of
38:73 angels prostrated themselves, one and all
39:75 thou will see the angels as ones who encircle
41:14 Lord willed, He would have caused angels
41:30 angels come forth to them: Neither fear nor
42:5 angels glorify the praise of their Lord and
43:19 they the angels—who themselves are
43:53 of gold not cast down on him or the angels
43:60 assigned angels to succeed among you on the
47:27 will it be for them when the angels will call
53:26 how many an angel in the heavens is there
53:27 name the angels with female names
66:4 who believe. And the angels after that are
66:6 and rocks over which are angels, harsh
69:17 angels will be at its borders. The Throne of
70:4 The angels and the Spirit go up to Him on a
74:31 We assigned none but angels to be wardens
78:38 On a Day when the Spirit and the angels
89:22 and thy Lord will draw near, and the angels
97:4 The angels come forth and the Spirit during

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3118. AMALLA—verb IV perfect—to dictate
verb IV perfect (yumlillu)—to dictate
2:282 let him write down and let the debtor dictate
2:282 not able to dictate himself, then let his
2:282 then let his protector dictate justly

3119. MILLAH—feminine noun—creed
2:120 until thou hast followed their creed
2:130 who shrinks from the creed of Abraham
2:135 Nay! We follow the creed of Abraham a
3:95 Say: God was Sincere, so follow the creed of
4:125 is a doer of good and followed the creed of
6:161 creed of Abraham, the monotheist. And he
7:88 else you revert to our creed. He said: Even if
7:89 if we reverted to your creed after God
12:37 Truly I left the creed of a folk who believe
12:38 I followed the creed of my fathers, Abraham
14:13 of our region unless you revert to our creed
16:123 to thee: Follow thou the creed of Abraham
18:20 they will cause you to return to their creed
22:78 It is the creed of your father Abraham. It is
38:7 the like of this in the later creed. This is only

MLY

3120. AMLÄ—verb IV perfect—with preposition lī to grant indulgence, with preposition ‘alā to relate from memory
13:32 before thee, but I granted indulgence
22:44 but I granted indulgence to the ones who are
22:48 How many a town I granted indulgence
47:25 them and He granted them indulgence
verb IV imperfect (yumlillu)—with preposition lī to grant indulgence, with preposition ‘alā to relate from memory
3:178 We only grant indulgence to them that is
3:178 We only grant indulgence to them so that
7:183 I will grant them indulgence for awhile.
68:45 I will grant indulgence to them. Truly My
verb IV imperfect passive (yumlala)—with preposition ‘alā to relate from memory
25:5 are to be related from memory to him at
3121. MALĪ—masculine noun—for awhile
19:46 stone thee. So abandon me for awhile

3122. MANA‘A—verb I perfect—to prevent
2:114 wrong than those who prevented access
7:12 And nothing prevented Us from sending the
17:59 prevented humanity from believing when the
18:55 prevented humanity from believing
20:92 He said: O Aaron! What prevented thee
38:75 What prevented thee from prostrating

verb I imperfect (yamnā‘u)—to be secure, to repulse
4:141 Gain we not mastery over you and secure you
21:43 Or secure them their gods from Us? They are
107:7 yet they repulse giving the assistance

verb I perfect passive (muni‘a)—to be refused
12:63 The full measure was refused to us so send
verb I active participle (feminine, mānī‘ah)—one who is secure
59:2 they are ones who are secure in their
verb I passive participle (mammū‘)—that which is inaccessible
56:33 to be severed nor that which is inaccessible

3123. MAN}<—masculine noun—begrudging
70:21 And when good afflicted him, begrudging

3124. MANN{<—masculine noun—delays
50:25 delays the good, one who exceeds the limits
68:12 who delays good, a sinful exceeder of limits

3125. MANNA—verb I perfect—with preposition `alā to show grace
3:164 God showed grace to the ones who believe
4:94 God showed grace to you so be clear.
6:53 Is it these to whom God showed grace from
12:90 surely God showed us grace. Truly He Who
20:37 Certainly We showed grace on thee another
28:82 Were it not that God showed grace to us, He
37:114 And certainly We showed Our grace to
52:27 God showed grace to us and protected us

verb I imperfect (yamnunu)—to repropach, with preposition `alā to show grace
14:11 except God shows His grace on whom He
26:22 past favor with which thou hast reproached
28:5 We want to show grace to those who were
49:17 They show grace to thee that they submitted
49:17 you submission to God as grace to me.
49:17 Nay! God shows grace to you in that He
74:6 reproach not others to acquire more for

verb I imperative (ummun)—show grace
38:39 show thou grace or hold thee back without
verb I verbal noun (mann)—reproachful reminders, having good will
2:262 they spent with reproachful reminders
2:264 with reproachful reminders nor injury like
47:4 either have good will toward them or take

verb I passive participle (mammūn)—that which is failing
41:8 be compensation, that which is unfailing
68:3 compensation, that which is unfailing
84:25 compensation, that which is unfailing
95:6 is compensation, that which is unfailing

3126. MANN—masculine noun—manna
2:57 and caused to descend to you the manna and
7:160 caused to descend the manna and the quails
20:80 to you the manna and the quails

3127. MANÜN—masculine noun—fate
52:30 We await for the setback of fate for him

3128. MANNÄ—to fill with false desires
4:119 And I will fill them with false desires
4:120 and fills them with false desires and Satan

3129. AMNÄ—verb IV perfect—to spill
verb IV imperfect (yumni)—to spill
56:58 Considered you what you spill of human
verb IV imperfect passive (yummā)—to be emitted
53:46 from seminal fluid when it is emitted
75:37 drop of sperm to be emitted in seminal fluid

3130. TAMANNÄ—verb V perfect—to fantasize, to covet
22:52 but when he fantasized, Satan cast fantasies
28:82 in the morning those who coveted his place
53:24 the human being have what he coveted

verb V imperfect (yatammanu)—to fantasize, to covet
2:95 they never covet it ever because of what
3:143 you had been coveting death before you were
4:32 covet not what God gave as advantage of it
62:7 But they will not covet it ever because of
verb V imperative (tamanna)—covet
2:94 covet death if you had been ones who are
62:6 then covet death if you had been ones who

3131. UMNÎYAH—feminine noun (plural amânî)—fantasy
2:78 know nothing of the Book but fantasy
2:111 That is their own fantasies, say: Prepare
4:123 after your fantasies nor the fantasies of
14:123 after your fantasies nor the fantasies of the
22:52 but when he fantasized, Satan cast fantasies
57:14 by following your fantasies until the

3132. MAN|—masculine noun—a sperm-drop
75:37 Would it not be a drop of sperm to be emitted

3133. MANÄT—proper noun—Manat
53:20 and Manat, the third, the other

3134. MAHADA—verb I perfect—to spread open
verb I imperative (yamhadu)—
Concordance of 3135. MAHHADA-3142. MĀTA The Sublime Quran

to arrange provision
30:44 will be arranging provision for themselves
verb I active participle (māhid)—one who spreads
51:48 How excellent are the ones who spread

3135. MAHHADA—verb II perfect—to make smooth
74:14 And I made smooth for him, a making
verb II verbal noun (tamhid)—making smooth
74:14 smooth for him, a making smooth

3136. MAHD—masculine noun—a cradle
3:46 he will speak to humanity from the cradle and
5:110 hast spoken to humanity from the cradle and
19:29 we to one who had been in the cradle, a lad
20:53 assigned for you the earth as a cradle
43:10 Who made the earth a cradle for you and

3137. MIHAD—masculine noun—final place, cradling
2:206 certainly it will be a miserable Final Place
3:12 It will be a miserable Final Place
3:197 And it will be a miserable Final Place
7:41 For them hell will be their cradling and
13:18 will be hell. Miserable will be the cradling
38:56 And miserable will be the cradling
78:6 Make We not the earth for a cradling

M W T
3142. MĀTA—verb I perfect—to die, to be overtaken by death, undying, death
2:161 those who were ungrateful and they died
3:91 those who were ungrateful and died when
3:144 he died or be slain, will you turn about on
3:156 with us neither would they have died
3:157 if you were slain in the way of God or died
3:158 if you died or were slain, it is certainly to
9:84 thou not formally for any of them who died,
9:84 His Messenger and died while they are ones
9:125 disgrace to their disgrace and they died
19:23 She said: O would that I had died before this
19:66 being says: When I am dead, will I be
21:34 If thou went to die will they be ones who
22:58 they were slain or died, certainly God will
23:35 He that when you died and had been earth
23:82 said: When we are dead and had been earth
37:16 Is it when we were dead and had been earth
37:53 we are dead and had been earth dust and
47:34 Again, they died while they are ones who
50:3 we died and had been earth dust; that is a
56:47 And they had been saying: When we died
verb I imperfect (yamātu)—to die, to be overtaken by death, Undying, dying
2:132 be not overtaken by death but you be
2:217 then dies while he is one who is ungrateful
3:102 die not but that you be ones who submit to
3:145 It had not been for any soul to die but with
4:18 I truly repented now nor for those who die
7:25 He said: You will live in it and you will die in
16:38 him who dies. Yes! It is a promised
19:15 and the day he dies and the day he is raised
19:33 and the day I die and the day I am raised up,
20:74 truly for him is hell. Neither will he be in it
23:37 We die and we live and we shall not be ones
25:58 put thy trust in the Living Who is Undying
31:34 no soul is informed in what region it will die.
35:36 they die nor will its punishment be lightened
39:42 those that die not during their slumbering.
45:24 We die and we live and nothing causes us to
87:13 again, neither dying in it nor living
verb I imperative (mat)—die
2:243 God said to them: Die! Again, He gave them
3:119 Say: Die in your rage, truly God is Knowing
verb I verbal noun (mael)—death
2:19 the thunderbolt, being fearful of death
2:56 Again, We will raise you up after your death
2:94 covet death if you had been ones who are
2:133 Or had you been witnesses when death
2:164 and gave life to the earth after its death
2:180 It is prescribed for you when death attended
2:243 in the thousands, being fearful of death
2:259 How will God give life to this after its death
3:143 you had been coveting death before you were
3:168 Say: Then drive off death from yourselves
3:185 Every soul is one that experiences death
4:15 in their houses until death gathers them (f)
4:18 of them was attended by death, he would say
4:78 Wherever you be, death will overtake you
4:100 again, death overtakes him, then surely his
4:159 surely believe in Jesus before his death
5:106 between you when death attended anyone of
5:106 and the affliction of death lights on you
6:61 over you recorders until when death
6:93 who are unjust are in the perplexity of death
2:258 you had been lifeless then He gave you life
2:254 They are lifeless. Nay! They are living
3:169 were slain in the way of God to be lifeless
6:122 Is he who had been lifeless and We gave him
16:21 They are lifeless, not living and they are not
25:49 that We give life by it to a lifeless land and
35:22 Nor are the living and the lifeless on the
43:11 We revived with it a lifeless land. Thus you
49:12 you love to eat the flesh of his lifeless
50:11 by them to a lifeless land. Thus will be the
77:26 the living and the lifeless

3146. MAYYIT—masculine noun (plural mautā, mayyītu—dead, mortal, die
2:273 God gives life to the dead and He causes you
2:260 me to see how Thou wilt give life to the dead
3:27 brought out the living from the dead
3:27 brought out the dead from the living
3:49 leper and give life to dead mortals with the
5:110 when thou hast brought out the dead with
6:36 who hear who respond. As for the dead
6:95 He brings out the living from the dead and is
6:95 Who Brings Out the dead from the living
6:111 and the dead spoke to them and we
7:57 We will drive it to a dead land and then We
7:57 Thus We bring out the dead so that perhaps
10:31 Who brings out the living from the dead and
10:31 dead and brings out the dead from the living
13:31 the earth would be cut off with it or the dead
14:17 will not be dead. And ahead of him will be a
22:6 gives life to the dead and He is Powerful
23:15 Again, truly, after that, you will die
27:80 thou wilt not cause the dead to hear nor wilt
30:19 He brings out the living from the dead and
30:19 dead from the living and He gives life to the
30:50 He is One Who Gives Life to the dead and
30:52 thou wilt not cause the dead to hear nor hast
35:9 them to a dead land and We gave life
36:12 We give life to the dead and We write down
37:58 Are we not then to be dead again
39:30 Truly thou art mortal and truly they are
39:30 Truly thou art mortal and truly they are
41:39 life is the One Who Gives Life to the dead.
42:9 Who gives life to the dead and He is
46:33 to give life to the dead. Yea! He truly is
75:40 Who has the Power to give life to the dead

3147. MAYTAH—feminine noun—born dead, carrion
2:173 He forbade carrion for you and blood and the
5:3 Carrion was forbidden to you and blood and
6:139 would be born dead, then they are ascribed
6:145 it be carrion or blood, that which is shed or
16:115 He only forbade to you carrion and blood
36:33 sign for them is the dead body of the earth

3148. MAMĀT—masculine noun—dying
6:162 my living and my dying are for God, Lord of
17:75 and a double after dying. Again, thou

Concordance of 3143. AMĀTA-3148. MAMĀT The Sublime Quran
8:6 as if they had been driven to death and they
11:7 are ones who will be raised up after death
14:17 when death will approach him from every
16:65 from it gave life to the earth after its death
21:35 Every soul is one that experiences death and
23:99 Until when death drew near one of them,
25:3 nor profit nor have they dominion over death
29:57 soul will be one that experiences death.
29:63 gave life by it to the earth after its death?
30:19 and He gives life to the earth after its death
30:24 gives life by it to the earth after its death.
30:50 how He gives life to the earth after its death!
32:11 Say: The angel of death who was charged
33:16 profit you that you ran away from death
33:19 rolling like he who is overcome by death
34:14 We decreed death for Solomon, nothing
34:14 nothing pointed out his death
35:9 by them to the earth after its death. Thus
39:42 to Himself at the time of their death and
39:42 He decreed death and sends the others back
44:56 death with them but the first singled out
45:26 Again, He causes you to die. Again
46:8 It is He Who gives life and causes to die
46:8 He it is Who gives life and causes to die. And
47:26 with the look of one who is fainting at death.
50:43 We who give life and cause to die and to Us
50:43 He is One Who Gives Life to the dead and
50:43 again He will cause you to die
50:43 nothing to cause to die
50:43 He is His life and causes to die. And there
57:17 God gives life to the earth after its death
62:6 then covet death if you had been ones who
62:9 Say: Truly the death that you run away
63:10 spend what We provided you before death
67:2 He Who created death and this life that He

3143. AMĀTA—verb IV perfect—to cause to die
2:259 so God caused him to die for a hundred years
40:11 Thou hadst caused us to die two times
53:44 and that He, He caused to die and gave
80:21 Again, He caused him to die and be buried

verbs IV imperfect (yumītu)—to cause to die
2:279 moreover He will cause you to die.
2:288 is He Who gives life and causes to die
2:288 He said: I give life and cause to die
3:156 God gives life and causes to die, and God is
7:158 but He. He gives life and He causes to die
9:116 He gives life and He causes to die. And there
10:56 gives life and causes to die and to Him you
15:23 it is We Who give life and cause to die and
22:66 gave you life; again, He will cause you to die
23:80 it is He Who gives life and causes to die and
26:81 Who causes me to die, again, will give me
30:40 Again, He will cause you to die. Again, He
40:68 He it is Who gives life and causes to die. And
44:8 It is He Who gives life and causes to die
45:26 Again, He causes you to die. Again
50:43 We who give life and cause to die and to Us
57:2 He gives life and causes to die; and He is

3144. MAWTAH—feminine noun—a single death, singled out death
37:59 first death and will we not be ones who are
44:35 but our first singled out death and we will
44:56 with them but the first singled out death

3145. MAYT—masculine noun (plural amwāt)—lifeless
2:28 You had been lifeless then He gave you life
2:154 They are lifeless. Nay! They are living
3:169 were slain in the way of God to be lifeless
6:122 Is he who had been lifeless and We gave him
16:21 They are lifeless, not living and they are not
25:49 that We give life by it to a lifeless land and
35:22 Nor are the living and the lifeless on the
7:142 We appointed thirty nights for Moses and
7:138 They said: O Moses! Make for us a god like
7:134 O Moses! Call to thy Lord for us because of
7:128 Moses said to his folk: Pray for help from
7:127 Moses and his folk to make corruption in and
7:117 We revealed to Moses that: Cast thy staff;
7:115 said: O Moses! Either thou cast or will we be
7:104 And Moses said: O Pharaoh! Truly I am a
7:103 Again, We raised up Moses after them with
7:102 Moses drew near with the clear
7:101 Then Pharaoh said to him: Truly O Moses, I
7:100 And certainly We gave Moses nine signs,
7:96 We sent Moses with Our signs and a clear
7:87 We gave Moses the Book and We sent
7:67 when Moses said to his folk: Truly God
7:65 They said: O Moses! Either thou cast or will we be
7:64 Moses said to him: May I follow thee so that
7:60 And mention when Moses said to his male
7:57 out of our region with thy sorcery, O Moses
7:56 Moses said: What you cast we are stronger than
7:55 they had asked Moses for greater than that
7:53 when We gave Moses the Book and the
7:51 when We appointed for Moses forty nights
7:49 Then who is the Lord of you two, O Moses
7:48 and the companions of Midian. And Moses
7:47 And Moses the Book so that perhaps they will be
7:46 And mention when Moses said to his folk:
7:44 And God spoke directly to Moses, speaking
7:43 He said: O Moses! Truly I have favored thee
7:42 We appointed thirty nights for Moses and
7:41 Moses and his folk to make corruption in and
7:40 in an obscure sea, overcome by a wave
7:39 above which is a wave, above which are
7:38 They said: O Moses! Make for us a god like
7:37 we augur ill of Moses
7:36 Moses said to his folk: Pray for help from
7:35 lights on them, they augur ill of Moses
7:34 O Moses! Call to thy Lord for us because of
7:33 They said: O Moses! Make for us a god like
7:32 wave overcame them like an overshadowing
7:31 when Moses returned to his folk enraged
7:30 when the anger subsided in Moses, he took
7:29 Moses chose of his folk seventy men for Our
7:28 folk of Moses there is a community that
7:27 We revealed to Moses when his folk asked
7:25 again, We raised up after them Moses and
7:24 Moses said: Say you this about The Truth
7:23 Moses chose of his folk seventy men for Our
7:22 Moses and Aaron the Criterion between right
7:21 We resolved to Moses that: Cast thy staff;
7:20 He said: Cast it, O Moses
7:19 He said: O Moses! Truly I have favored thee
7:18 And Moses said: O Pharaoh! Truly I am a
7:17 when Moses said to his folk: Truly God
7:16 the earth to swallow you up when it spins
7:15 Moses cast down his staff. That is
7:14 Moses said: O my folk! If you had been
7:13 We revealed to Moses and his brother that;
7:12 And Moses said: Our Lord! Thou hastad given
7:11 before it was the Book of Moses
7:10 And We gave Moses the Book, but they were at
7:9 We rescued Moses and whoever was with him
7:8 And Moses returned to his folk enraged
7:7 When Moses said to his folk: Truly God
7:6 Moses said: O my folk! If you had been
7:5 Moses said: Truly I alone am God, The
7:4 And Moses said: Truly I alone am God, The
7:3 Moses chose of his folk seventy men for Our
7:2 folk of Moses there is a community that
7:1 And certainly We gave Moses nine signs,
27:10 O Moses! Fear not! The ones who are sent
28:3 We recount to thee the tidings of Moses and
28:7 We revealed to the mother of Moses: Breast
28:10 that the mind of the mother of Moses
28:15 struck him with his fist and Moses made an
28:18 Moses said to him: Truly thou art clearly a
28:19 enemy of both of them—he said: O Moses
28:20 He said: O Moses! Truly the Council is
28:29 when Moses satisfied the term and
28:30 from the tree: O Moses! Truly I am God, the
28:31 O Moses! Come forward and fear not. Truly
28:36 when Moses drew near them with Our
28:37 Moses said: My Lord is greater in knowledge
28:38 and that I may peruse The God of Moses
28:43 We gave Moses the Book, after We caused
28:44 command to Moses and thou hadst not been
28:48 the like of what was given to Moses
28:48 for what was given to Moses before
28:76 Korah had been of the folk of Moses, but he
29:39 Haman and certainly Moses drew near
32:23 We gave Moses the Book. So be you not
33:7 from Noah and Abraham and Moses and
33:69 Be not like those who maligned Moses
37:114 We showed Our grace to Moses and Aaron
37:120 Peace be on Moses and Aaron
40:23 certainly We sent Moses with Our signs and
40:26 Pharaoh said: Let me kill Moses and let him
40:27 And Moses said: Truly I took refuge in my
40:37 and that I may peruse The God of Moses
40:53 We gave Moses the guidance and We gave as
41:45 We gave Moses the Book, then there was
42:13 We charged Abraham and Moses and Jesus
43:46 We sent Moses with Our signs to Pharaoh
46:12 before it was the Book of Moses
46:30 Moses, that which establishes as true what
51:38 Moses, when We sent him to Pharaoh with a
53:36 Or is he told what is in the scrolls of Moses
61:5 Moses said to his folk: O my folk! Why
79:15 Approached thee the discourse of Moses
87:19 the scrolls of Abraham and Moses

**Concordance of 3153. MĀL The Sublime Quran**

2:155 sand hunger and diminution of wealth
2:177 whoever gave wealth out of
2:188 consume not your wealth between yourselves
2:188 consume a group of people's wealth
2:247 as he is not given plenty of wealth
2:261 A parable of those who spend their wealth in
2:262 Those who spend their wealth in the way of
2:264 he who spends of his wealth to show off to
2:265 parable of those who spend their wealth
2:274 Those who spend their wealth by nighttime
2:279 if you repented, you will have your principal
3:10 neither their wealth nor their children
3:116 never will avail them their wealth
3:186 You will certainly be tried with your wealth
4:2 give the orphans their property and take not
4:2 consume not their property with your own
4:2 consume not their property with your own
4:5 give not the mentally deficient your wealth
4:6 release their property to them and consume
4:6 when you released their property to them,
4:10 those who consume the wealth of orphans
4:24 with your wealth you be looking for as ones
4:29 believed! Consume not your wealth
4:34 and because they spent of their wealth
4:38 those who spend their wealth to show off to
4:95 in the way of God with their wealth
4:95 to the ones who struggle with their wealth
4:161 for their consuming the wealth of humanity
6:152 come not near the property of the orphan but
8:28 know that your wealth and your children are
8:36 those who were ungrateful spend their wealth
8:72 with their wealth and their lives in the way
9:20 with their wealth and their lives are sublime
9:24 your kinspeople and the wealth you gained
9:34 who consume the wealth of humanity in
9:41 and heavy, and struggle with your wealth
9:44 that they struggle with their wealth and
9:55 So let not their wealth impress thee nor their
9:69 more wealth and children and they enjoyed
9:81 they disliked struggling with their wealth
9:85 let not their wealth impress you nor their
9:88 with him struggled with their wealth and
9:103 their wealth to purify them and make them
9:111 believe themselves and their properties
10:88 adornment and wealth in this present life.
10:88 Obliterate their wealth and harden their
11:29 And O my folk! I ask not of you wealth for it
11:87 possibilities whatever we will? Truly thou
17:6 with children and wealth and made you
17:34 And come not near the property of the
17:64 share with them in their wealth and children
18:34 with him: I have more wealth than thee
18:39 seen I am less than you in wealth and
18:46 Wealth and children are the adornment of
19:77 Will I be given wealth and children
23:55 We furnish them of wealth and children
24:33 And give them of the wealth of God
26:88 neither wealth will profit nor children
27:36 Are you furnishing me relief with wealth
30:39 that it swell the wealth of humanity
33:27 wealth and a region you tread not. And God
34:35 in wealth and in children and we are not
34:37 your wealth nor your children that will bring
47:36 and will not ask of you for your property
48:11 nomads: Our property and our people
49:15 doubt and they struggled with their wealth
51:19 wealth for the one who begs and the one who
57:20 among you and a rivalry in respect to wealth
58:17 them not their wealth and their children
59:8 abodes and their property, looking for grace
61:11 struggle in the way of God with your wealth
63:9 O those who believed! Let not your wealth
64:15 Your wealth and your children are only a
68:14 because he had been possessor of wealth and
69:28 My wealth availed me not
70:24 those who in their wealth there is a known
71:12 He will furnish you relief with wealth and
54:12 forth with springs, so the waters
54:28 of the water is between them. Every drink is
56:31 and outpoured water
56:68 Considered you the water that you drink
67:30 your water be sinking into the ground, who
67:30 with water from a spring of water
69:11 When the waters became turbulent
72:16 have satiated them with copious water
77:20 Create We you not of despicable water
77:27 We satiated you with water of the sweetest
78:14 are clouds, bringing rain, water cascading
79:31 He brought out from it its water and its
80:25 how We truly unloosed rain water with
86:6 He was created of water, that which gushes
Concordance of 3162. MAYLAH—feminine noun—a single act of turning
4:102  turn against you with a single turning

N
3163. NUN—letter beginning a chapter of the Quran
68:1  Nun! By the pen and what they inscribe

N' Y
3164. NA'Ā—verb I perfect—to withdraw aside
17:83  withdrew aside and when worse afflicted him,
41:51  withdrew aside, but when the worst afflicted
verb I imperfect (yan'ā)—to withdraw aside
6:26  And they withdraw aside from it

N B
3165. NABBA’A—verb II perfect—to tell
9:94  Surely God told us news about you. God and
12:37  but I will tell you of its interpretation before
66:3  she then told it to another. God disclosed to
66:3  when he told her about it
66:3  He said: The Knowing, The Aware told me
verb II imperfect (yunabbi’u)—to tell
3:15  Say: Shall I tell you of better than that
3:49  I tell you what you eat and what you store
5:14  And God will tell them of what they had
5:48  Then He will tell you about what you had
5:60  Say: Will I tell thee of worse than that as a
5:105  you all. Then He will tell you what you had
6:60  Again, He will tell you of what you had been
6:108  Lord is their return. Then He will tell them
6:159  is only with God. Again, He will tell them
6:164  will you return. Then He will tell you
9:94  Then, He will tell you of what you had been
9:105  the visible. Then He will tell you what you
10:18  Say: Are you telling God of what He knows
10:23  return then We will tell you what you had
12:15  We revealed to him: Certainly thou wilt tell
12:45  I will tell you its interpretation so send me
13:33  Say: Name them! Or will you tell
18:78  I will tell thee the interpretation about
18:103  Say: Shall We tell you who will be ones who
22:72  Say: Shall I tell you of worse than that, God
24:64  returned to Him, then He will tell them
26:221  Will I tell you in whom the satans come
29:8  is your return and I will tell you of what you
31:15  be your return and I will tell you of what you
31:23  To Us is their return and We will tell them
34:7  tell you when you were torn to pieces
35:14  And none tells thee like One Who is Aware
39:7  Lord is the return, so He will tell you what
41:50  We will tell those who were ungrateful of
58:6  will raise them up altogether and tell them
58:7  He will tell them of what they did on the
62:8  the visible. Then He will tell you what you
verb II imperative (nabi')—tell
6:143  Tell me with knowledge if you had been ones

12:36  they said: Tell us the interpretation of this.
15:49  Tell My servants that I am The Forgiving.
15:51  tell them about the guests of Abraham
54:28  tell them that the division of the water is
verb II imperfect passive (yunabbi’u)—to be told
53:36  Or is he told what is in the scrolls of Moses
64:7  you will be told of what you did. And that is
75:13  human being will be told on that Day what

3166. ANBA’A—verb II perfect—to communicate
2:33  so then when he communicated to them their
66:3  about it, she said: Who communicated this to
verb II imperative (anbi')—communicate
2:33  He said: O Adam! Communicate to them
2:31  Communicate to Me the names of these if

3167. ISTANBA’A—verb X perfect—to ask to be told
verb X imperfect (yastanbi'u)—to ask to be told
10:53  they ask thee to be told: Is it true? Say: Yea,

3168. NABA’—masculine noun (plural anbā')—tiding
3:44  That is tidings from the unseen We reveal to
5:27  And recount thou to them the tiding of the others
6:34  there drew near thee tidings of the others
6:67  For every tiding there is an appointed time.
7:101  These are the towns. Their tidings We relate
7:175  recount to them the tiding of him to whom
9:70  Approaches them not the tidings of those
10:71  recount to them the tidings of Noah when he
11:49  That is of the tidings of the unseen that We
11:100  That is from the tidings of the towns that
11:120  And all that We relate to thee of the tidings
12:102  That is of the tidings of the unseen that We
14:9  Approach not the tidings to you of those
18:13  We relate this tiding to thee with The Truth.
20:99  We relate to thee some tiding of what
26:6  Surely they denied it. So soon the tiding will
26:69  And recount to them the tidings of Abraham
27:22  to thee from Sheba with certain tidings
28:3  We recount to thee the tiding of Moses and
28:66  tidings on that day will be in darkness and
33:20  asking tidings about you. And if they had
38:21  Approached thee the tiding of the disputants
38:67  Say: It is a serious tiding
38:88  and you will certainly know its tidings after
49:6  with a tiding, then be clear so that you not
54:4  tidings drew near to them wherein was that
64:5  you not the tiding of those who were
78:2  Of the sublime tiding

3169. NABĪY—masculine noun (plural nabiya’u, anbia')—a prophet
2:61  and kill the Prophets without right
2:91  say: Why, then, kill you the Prophets of God
2:136  whatever was given to the Prophets from
Concordance of 3170. NUBUWAH-3173. NABADHA The Sublime Quran

2:177 angels and the Book and the Prophets
2:213 Then God raised up the Prophets, ones who
2:246 when they said to a Prophet of theirs
2:247 Prophet said to them: Truly God raised up
2:248 their Prophet said to them: Truly a sign of
3:21 kill the Prophets without right
3:39 and a Prophet among the ones in accord with
3:68 those who followed him and this Prophet
3:80 Prophets as lords, would He command you to
3:81 took a solemn promise from the Prophets
3:84 Moses and Jesus and the Prophets from
3:112 the signs of God and kill the Prophets
3:146 how many a Prophet whom, along with him,
3:161 been for a Prophet that he defraud
3:181 they said and their killing of the Prophets
4:69 Prophets and just persons and the witnesses
4:155 of God and their killing the Prophets
4:163 We revealed to Noah and the Prophets
5:20 He assigned Prophets among you and you
5:44 Prophets give judgment with it for those who
5:81 believing in God and the Prophet and what
6:112 thus We made an enemy for every Prophet
7:94 We sent not any Prophet to a town but We
7:157 the Messenger—the unlettered Prophet
7:158 and His Messenger, the unlettered Prophet
8:64 O Prophet! God is Enough for thee and for
8:65 O Prophet! Encourage fighting to the ones
8:67 It had not been for a Prophet that he would
8:70 O Prophet! Say to whom are in your
9:61 are those who malign the Prophet and say
9:73 O Prophet! Struggle with the ones who are
9:113 It had not been for the Prophet and those
9:117 Certainly God turned towards the Prophet
17:55 We gave advantage to some of the Prophets
19:30 me the Book and He made me a Prophet
19:41 Truly he has been a just person, a Prophet
19:49 And each of them We made a Prophet
19:51 and he had been a Messenger, a Prophet
19:53 Our mercy his brother Aaron, a Prophet
19:54 and he had been a Messenger, a Prophet
19:56 Truly he had been a just person, a Prophet
19:58 was gracious to from among the Prophets
22:52 thee any Messenger nor Prophet but when
25:31 We assigned for every Prophet an enemy of
33:1 O Prophet! Be Godfearing of God and obey
33:6 Prophet is closer to the ones who believe
33:7 took a solemn promise from the Prophets
33:13 of people ask permission of the Prophet
33:28 O Prophet! Say to thy spouses: If you had
33:30 O wives of the Prophet! Whoever of you
33:32 O wives of the Prophet! There is not like you
33:38 There had been no fault with the Prophet in
33:40 God and the Seal of the Prophets
33:45 O Prophet! Truly We sent thee as one who
33:50 O Prophet! Truly We permitted to thee thy
33:50 if she bestowed herself on the Prophet
33:56 Prophet wanted to take her in marriage —
33:58 believed! Enter not the houses of the Prophet
33:59 Truly such had been to malign the Prophet
33:59 of those who believed! Give your blessings to
33:59 O Prophet! Say to thy spouses and thy
37:112 of Isaac, a Prophet, among the ones in
39:69 will be laid down and the Prophets and the
43:6 how many a Prophet have We sent among
43:7 approaches them not a Prophet, but that
49:2 your voices above the voice of the Prophet
60:12 O Prophet! When drew near thee the ones
65:1 Prophet! When you divorced your wives, then
66:1 O Prophet! Why hast thou forbidden what
66:3 when the Prophet confided to one of his
66:8 On the Day God will not cover the Prophet
66:9 O Prophet! Struggle against the ones who
3170. NUBUWAH—feminine noun—prophethood
3:79 critical judgment and the prophethood
6:89 and critical judgment and prophethood
29:27 to his offspring prophethood and the Book
45:16 the critical judgment and the prophethood
57:26 assigned to their offspring prophethood

N B T

3171. NABATA—verb IV perfect—to cause to develop, to put forth
2:61 It puts forth seven ears of wheat
2:65 from it every kind of bringing forth
6:99 good land, its plants go forth with
7:58 caused joyous, fertile gardens to develop
10:24 it mingled with the plants of the earth—
18:45 plants of the earth mingle with it and it
20:53 out it diverse pairs of plants
57:20 plenteous rain water. The plants impressed
71:17 God caused you to develop bringing you forth
78:15 with which We bring about grain and plants

3172. ANBATA—verb IV perfect—to cause to develop, to put forth
2:261 It puts forth seven ears of wheat
3:37 caused the very best to develop
15:19 We caused to develop on it that which was
22:5 it quivered and it swelled and put forth
26:7 the earth, how much We caused to develop
27:60 caused joyous, fertile gardens to develop
31:10 caused all generous diverse pairs to develop
37:146 We caused a vine of gourd to develop over
50:7 and caused in it to develop of every lovely,
50:9 caused gardens to develop from it and
71:17 God caused you to develop bringing you forth
80:27 And We put forth in it grain

verb IV imperfect (yunbitu)—
to cause to develop, to put forth
16:11 He causes crops to develop for you with it
27:60 been for you to cause their trees to develop
36:36 earth causes to develop as well as

N B DH

3173. NABADHA—verb I perfect—to repudiate, to cast forth
2:100 group of people among them repudiated it
Concordance of 3174. INTABADHA-3185. NAJÅ The Sublime Quran

N J S

3182. NAJISA—verb I perfect—to be impure
verb I verbal noun (najas)—unclean
9:28 the ones who are polytheists are unclean

N J L

3183. INJIL—common noun—the Gospel
3:3 to descend the Torah and the Gospel
3:48 wisdom and the Torah and the Gospel
3:65 the Torah caused to descend nor the Gospel
5:46 We gave him the Gospel in which is guidance
5:47 People of the Gospel give judgment by what
5:66 if they adhered to the Torah and the Gospel
5:68 until you adhere to the Torah and the Gospel
5:110 wisdom and the Torah and the Gospel
7:157 which is a writing in the Torah and the Gospel
9:111 Torah and the Gospel and the Quran
48:29 And their parable in the Gospel
57:27 We gave him the Gospel and We assigned in

N J M

3184. NAJM—masculine noun (plural nujam)—a star
6:97 it is He Who made the stars for you so that
7:54 and the sun and the moon and the stars are
16:12 the sun and the moon and the stars, ones
16:16 And they are truly guided by the stars
22:18 the sun and the moon and the stars, the
37:88 And he looked on with a glimpse at the stars
52:49 night and the drawing back of the stars
53:1 By the star when it hurled to ruin
55:6 And the stars and the trees both prostrate
56:75 But no! I swear by the orbits of the stars
77:8 Then when the stars will be obliterated
81:2 and when the stars plunge down
86:3 It is the piercing star

N J W

3185. NAJÅ—verb I perfect—to be delivered
12:45 man of the two of them who was delivered
28:25 Thou wert delivered from the folk, ones who
verb I verbal noun (1) (najji)—deliverance
40:41 to me that I call to you for deliverance and
verb I verbal noun (2) (najjû)—
conspiring secretly, conversing privately
4:114 in most of their conspiring secretly but for
9:78 that God knows their conspiring secretly and
17:47 And when they conspire secretly
20:62 and they kept secret, conspiring secretly
21:3 and they kept secret, conspiring secretly
43:80 secret thoughts and their conspiring secretly
58:7 There be no conspiring secretly of three, but
58:8 were prohibited from conspiring secretly
58:10 Conspiring secretly is only from Satan that
58:12 in advance of your conversing privately
58:13 charity in advance of your conversing privately
verb I active participle (najji)—
one who is saved
12:42 he thought should be the one who is saved of
Concordance of 3186. NAJJÄ—3195. NUHÄS The Sublime Quran

3186. NAJJÄ—verb II perfect—to deliver
2:49 when We delivered you from the people of
to your creed after God delivered us from it
7:89 Then they denied him, so We delivered him
And Our command drew near. We delivered
11:58 We delivered them from a harsh punishment
11:66 Then Our command drew near, We delivered
11:94 We delivered Shuayb and those who
when We delivered you from the people of
2:50 then they denied him, so We delivered him
6:63 when We delivered you from the shadows of
Say: Who delivers you from the sea for you
6:64 Say: God delivers you from them and from
10:86 deliver us by Thy Mercy from the folk, the
26:65 We rescued Moses and whoever was with him
26:119 And We rescued him and those with him in
27:53 And We rescued those who believed and had
27:57 So We rescued him and his people but his
29:15 We rescued him and the Companions of the
29:24 Kill him or burn him! Then God rescued him

verb IV imperfect (yunajj)—to rescue
10:103 Again, We rescue Our Messengers and those
21:88 from the lament. And thus We rescue the
61:10 transaction that will rescue you from a
70:14 altogether, again, if that would rescue him

3188. NAJÄ—verb III perfect—to consult
58:12 O those who believed! When you consulted

3189. TANJÄ—verb VI perfect—to hold secret counsel
58:8 hold secret counsel, hold not secret counsel
verb VI imperfect (yatanaja)—to hold secret counsel
58:9 prohibited from and hold secret counsel
verb VI imperative (tanaja)—hold secret counsel
58:9 hold secret counsel for virtuous conduct and

3190. NAJÄY—masculine noun—privately
12:80 became hopeless, they conferred privately
19:52 and We brought him near privately

3191. NAHABA—verb I perfect—qaḍā nahbahu to fulfill one’s vow by death
verb I verbal noun (nahb)—fulfilling one’s vow by death
33:23 satisfied by fulfilling their vow with death

3192. NAHATA —verb I perfect—to carve out
verb I imperfect (yanhitu)—to carve out
7:74 palaces on the plains and carve out the
15:82 they had been carving out safe houses from
26:149 carve houses out of the mountains as ones
37:95 Worship you what you yourselves carve out

3193. NAHARA—verb I perfect—to make sacrifice
verb I imperative (inhar)—to make sacrifice
108:2 blessings for thy Lord and make sacrifice

3194. NAHS—masculine noun—misfortune
41:16 them a raging wind in days of misfortune
54:19 them on a day of continuous misfortune

3195. NUHÄS—masculine noun—heated brass
55:35 flame of fire and heated brass. Will you not
Concordance of 3196. NAHL-3202. NADĀ The Sublime Quran

3196. NAHL—common noun—bees
16:68 thy Lord revealed to thee the bee: Take to

3197. NIHLAH—feminine noun—a spontaneous gift
4:4 their marriage portion as a spontaneous gift

N KH R

3198. NAKHIRAH—feminine noun—crumbled
79:11 when we had been crumbled bones

N KH L

3199. NAKHLAH—feminine noun (plural nakhl, nakh[īl)—date palm tree
2:266 wish that he have a garden of date palm trees
6:99 the date palm tree, from the spathe of it,
6:141 being trellised and the date palm trees
13:4 and plowed lands and date palm trees
16:31 olives and the date palms and the grapevines
16:67 of the date palm trees and grapevines you
17:91 Or is there a garden for thee of date palms
18:32 We encircled them with date palm trees and
19:23 her at the trunk of a date palm tree
19:25 the trunk of the date palm tree
20:71 on the trunks of date palm trees
23:19 to grow for you gardens of date palm trees
26:148 of slender spathes of date palm trees
36:34 We made in them gardens of date palm trees
50:10 and high-reaching date palm trees with
54:20 had been uprooted palm trees, uprooted
55:11 kinds of sweet fruit and date palm trees
55:68 are sweet fruits and date palm trees and
69:7 they had been uprooted date palm trees
80:29 and olives and date palm trees

N D D

3200. ANDĀD—masculine noun (plural nidd)—rival
2:22 then assign not rivals to God while you
2:165 some who take to themselves rivals
14:30 made rivals with God, causing others to go
34:33 to be ungrateful to God and to assign rivals
39:8 laid on rivals to God to cause others to go
41:9 And assign you to Him rivals? That is the

N D M

3201. NADIMA—verb I perfect—to be repentant
verb I verbal noun (nadāmah)—self-reproach
10:54 keep secret their self-reproach when
54:33 they will keep their self-reproach secret
verb I active participle (nādim)—
one who is remorseful
5:31 among the ones who were remorseful
5:52 within themselves—ones who are remorseful
23:40 they will become ones who are remorseful
26:157 that they are ones who are remorseful
49:6 become ones who are remorseful for what

3202. NADĀ—verb III perfect—to cry out, to proclaim
3:39 Then the angels proclaimed to him while he
5:58 cried out for formal prayer they took it to
7:22 And the Lord of both of them proclaimed to
7:44 Companions of the Garden would cry out to
7:46 And they will cry out to the Companions of
7:48 of the Elevated Places would cry out to men
7:50 Companions of the Fire would cry out to the
11:42 Noah cried out to his son and he had been
11:45 Noah cried out to his Lord and said: My
19:3 when he cried out to his Lord, secretly
19:24 So he cried out to her from beneath her: Feel
19:52 We proclaimed to him from the right edge of
21:76 he cried out before and We responded
21:83 Job when he cried out to his Lord: Truly
21:87 he cried out through the shadows that
21:89 Zechariah when he cried out to his Lord: My
26:10 Lord proclaimed to Moses saying that:
28:46 edge of the mount when We proclaimed
37:75 Noah cried out to Us. And how excellent
37:104 We cried out to him: O Abraham
38:3 And they cried out but there was no time for
38:41 remember Our servant Job when he cried out
43:51 Pharaoh proclaimed to his folk, he said: O
43:77 they would cry out: O Malik! Let thy Lord
54:29 But they cried out to their companion and he
68:48 of the Fish when he cried out, one who is
79:16 when his Lord cried out to him in the
79:23 Then Pharaoh assembled them, then

verb III imperfect (yunādā)—
to cry out, to proclaim
3:193 we heard one who calls out, cries out for
28:62 Day He will proclaim to them and will say:
28:65 Day when He would proclaim to them and
28:74 Day He will proclaim to them and say:
41:47 And on a Day He will cry out to them
49:4 those who cry out to thee from behind the
50:41 when one who cries out will cry out from a
57:14 will cry out to the believers: Have we not
verb III imperative (nādī)—cry out
18:52 Cry out to My ascribed associates
verb III perfect passive (nādiya)—
to be proclaimed
7:43 it was proclaimed to them that this
20:11 When he approached it, it was proclaimed: O
27:8 near to it, it was proclaimed that
28:30 it was proclaimed from the right side of the
62:9 When the formal prayer was proclaimed
verb III imperfect passive (yunādā)—
to be proclaimed, to be given notice
40:10 It will be proclaimed to those who were
41:44 their heart. Those are given notice
verb III verbal noun (nīdā)—crying out
2:17 hears not even crying out and pleading
19:3 out to his Lord, secretly crying out
verb III active participle (munādī)—
one who calls out
3:193 we heard one who calls out, cries out for
50:41 Day when one who calls out will cry out from
And warn thou them of the Day of Regret
to warn that there is no god but I, so be
warn humanity of a Day the punishment
Warn humanity and give thou good tidings to
warn with the Quran those who fear
And warn thou them of the Day of Regret

NADHAR A
you spent or vows that you vowed
I vowed to Thee what is in my womb
if thou hast seen any mortal, say: I vowed
 contributions you spent or vows that you live up to their vows and circumambulate
They live up to their vows and fear a

e to call one another

NADHūR—to warn
you hadst warned them
whether thou warrest them or thou warrest
if they turned aside then say: I warned you
remember the brother of Ad when he warned
he warned them of Our attack but they
We warned you of a near punishment on a
I warned you of a fire that blazes fiercely
or thou hast warned them not. They believe
was revealed to me that I should warn
for thee to warn the Mother of Towns and
warning you of the meeting of this, your Day
wilt warn with it and as a reminder to the
among you that he warrest you and that you be
a man from among you that he warrest you
in the way of life and that they warrest their
truth-loving—to warrest of severe violence
and to warrest those who said: God took to
and that thou wilt warn a most stubborn
I warn you only by the revelation. But hear not
thy Lord, that thou wast to warn a folk
thou warrest a folk to whom no warrest
Hast thou warrest only those who dread
thou warrest a folk whose fathers were not
whether thou warrest them or thou warrest
Thou hast only warrest whoever followed the
war whomever had been living and that the
the signs of your Lord to warn you of the
wills of His servants to warn of the Day of the
Recitation that thou wilt warn the
and whoever is around it and warn of the
And warn those who did wrong and as
And warn with the Quran those who fear
Warn humanity and give thou good tidings to
warn humanity of a Day the punishment
to warn that there is no god but I, so be
And warn thou them of the Day of Regret

3203. TANĀDĀ—verb VI perfect—to call one another

3204. NĀDĪ—masculine noun—conclave
that which is unlawful in your conclave
And let him call to his conclave
best in station and fairer in alliance

3205. NADĪY—masculine noun—alliance

3206. NADHARA —verb I perfect—to vow

3207. ANDHAR A—verb VI perfect—to war

e to call one another

3208. NUDHR—masculine noun—warning

3209. NUDHUR—masculine noun (plural of nadhir)—wararnings

N DH R

CONCORDANCE OF 3203. TANĀDĀ–3210. NADHĪR THE SUBLIME QURAN

26:214 And warn thy nearest kin, kinspeople
40:18 And warn them of The Impending Day when
71:1 saying: Warn thy folk before a painful
74:2 Stand up and warn

verb IV perfect passive (andhira)—
to be warned

18:56 to themselves and what they were warned
36:6 folk whose fathers were not warned so they
46:3 in what they were warned about are ones
verb IV imperfect passive (yundharu)—
to be warned

14:52 to humanity so that they be warned
21:45 the supplication when they are warned
verb IV active participle (mundhir)—

one who warns

2:213 ones who warrest and with them He caused the
4:165 ones who warrest so that humanity not be in
6:48 give good tidings and ones who warrest
13:7 his Lord, thou art only one who warrest
18:56 as ones who warrest. And those who were un
26:194 that thou be among the one who warrest
26:208 to perish but that it had ones who warrest
27:92 Truly I am among the ones who warrest
37:72 We sent among them ones who warrest
38:4 drew near them one who warrests from among
38:65 Say: I am only one who warrests. And there is
44:3 Truly We had been ones who warrest
46:29 they turned to their folk, ones who warrest
50:2 there drew near them one who warrests
79:45 art only one who warrests to such a one who
verb IV passive participle (mundhar)—

one who is warrest

10:73 Ultimate End of the ones who are warrested
26:173 was the rain of the ones who are warrested
27:58 evil is the rain to the ones who are warrested
37:73 Ultimate End of the ones who are warrested
37:177 daybreak of the ones who are warrested

77:6 as excusing or warresting

10:101 neither the signs nor the warresting avail a
46:21 in the curving sandhills. Warnings passed
53:56 warrest among the previous warrestings
54:5 is far reaching wisdom; yet warrestings avail
54:16 been My punishment and My warresting
54:18 been My punishment and My warresting
54:21 been My punishment and My warresting
54:23 Thamud denied the warresting
54:30 been My warresting and My warresting
54:33 The folk of Lot denied the warresting
54:36 but they quarreled over the warresting
54:37 My punishment and My warresting
54:39 My punishment and My warresting
54:41 And certainly drew near the warresting to the

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5:19 either a bearer of good tidings or a warner
7:184 their companion. He is but a clear warner
7:188 I am but a warner and a bearer of good
11:2 I am a warner to you from Him and a bearer
11:12 near to him? Truly thou art only a warner
11:25 to his folk. Truly I am a clear warner to you
15:89 And say: Truly I am a warner
7:184 to descend to him to be a warner with him
25:7 to his folk. Truly I am a clear warner to you
22:56 who gives good tidings and as a warner
11:25 We would have raised up a warner in every
17:105 one who gives good tidings and as a warner
25:51 perhaps he would be a warner to the worlds
15:89 And say: Truly I am a warner
17:105 and a warner
28:75 We will tear out a witness from every
3:26 Thou hast torn away dominion from whom
7:27 your parents out of the Garden, tearing off
19:67 he drew out his hand. That is when it was
54:20 tearing out humanity as if they had been
verb I active participle (feminine nāzī’u)—
one who tears out

N Z A—verb III perfect—to bicker
verb III imperfect (yanāzī’u)—to bicker
22:67 perform rites so let them not bicker with

TANAZĀ’A—verb VI perfect—to contend with one another
3:132 heart and you contended with one another
4:39 if you contended with one another in
8:43 you would have lost heart and contended
20:62 they contended between each other about
verb IV imperfect (satanāzā’u)—
to contend with one another
8:46 Messenger and contend not with one another
18:21 Mention when they contend with one another
52:23 They will contend with one another for a cup

NAZĀ’AH—feminine noun—removing
70:16 removing their scalps

NAZAGHA—verb I perfect—to sow enmity
12:100 Satan had sown enmity between me and
verb I imperfect (yanzaghu)—to sow enmity
7:200 if enmity is sown by Satan in thee
17:53 Truly Satan sows enmity among them
41:36 But if Satan sows enmity, sowing enmity in
verb I verbal noun (nazgh)—sowing enmity
7:200 is sown by Satan in thee, sowing enmity

NAZALA—verb I perfect—to come down,
with preposition bi
to bring down
17:105 descend with The Truth and it came down
26:193 that the Trustworthy Spirit brought down
57:16 of God and to The Truth that came down
verb I imperfect (yanzilu)—to come down,
with preposition bi to bring down
34:2 what comes down from the heaven and what
57:4 what comes down from the heaven and what

NAZZALA—verb II perfect—to send down
2:23 had been in doubt about what We sent down
2:97 knows that then truly it was sent down
2:176 That is because God sent down the Book
3:3 He sent down to thee the Book with The
4:47 the Book! Believe in what We sent down

Concordance of 3211. NAZA’A-3218. NAZZALA The Sublime Quran
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and the Book which He sent down to His  
He sent down to you in the Book that when  
And if We sent down to thee a Book on  
And even if We sent down the angels to them  
for which God sent not down any authority?  
Truly God is my protector, Who sent down  
We sent down the Remembrance and truly  
And We sent down to thee the Book as an  
Say: The hallowed Spirit sent it down from  
We would certainly have sent down  
We sent it down a sending successively  
We sent down to you the manna and the  
And if We sent it down to some of the non-  
if thou hadst asked them: Who sends down  
God sent down the fairer discourse, a Book  
sent down water from heaven in measure.  
We sent down blessed water from heaven.  
we said: God sent not down anything. You  
We sent down in the Quran what is  
And We sent down to thee the Quran, a sending  

verb II imperfect (yunazzilu)—to send down  
resenting that God sends down of His grace  
He sends not down for it any authority and their  
Book ask thee that thou hast sent down  
able to send down to us a table spread with  
Has Power over what sign He sends down  
He sends not down to you any authority for  
if thou hadst asked them: Who sends down  
God sent down water from heaven in measure.  
to those who disliked what God sent down  
We sent down blessed water from heaven.  
we said: God sent not down anything. You  
We sent down to thee the Quran, a sending  

verb II perfect passive (nuzzila)—to be sent down  
said: Why was a sign not sent down to him  
O thou to whom was sent down the  
manifest to humanity what was sent down  
and in hope and He sends water down from  
It is He Who sends down plenteous rain water after  
It is He Who sends down to His servant clear  

verb II perfect passive (nuzzila)—to be sent down  
said: Why was a sign not sent down to him  
O thou to whom was sent down the  
manifest to humanity what was sent down  
and in hope and He sends water down from  
It is He Who sends down to His servant clear  

verb II imperfect passive (yunazzalu)—to be sent down  
polytheists that any good be sent down to  
to himself before the Torah is sent down  
time when the Quran is being sent down  
are fearful that should be sent down
3:199 and what was caused to descend to them,
4:60 was caused to descend to thee and what was
4:60 to thee and what was caused to descend
4:162 they believe in what was caused to descend
4:162 what was caused to descend before thee
5:59 in God and what was caused to descend
5:59 and what was caused to descend before,
5:64 increase by what was caused to descend to
5:66 and what was caused to descend to them
5:67 State what was caused to descend to thee
5:68 what was caused to descend to you from your
5:68 by what was caused to descend to thee
5:81 what was caused to descend to him, they
5:83 when they heard what was caused to descend
6:8 And certainly if We caused to descend an
6:156 The Book was only caused to descend
6:157 If the Book was caused to descend to us
7:2 that was caused to descend to thee. So let there
7:3 Follow what was caused to descend to you
7:157 that was caused to descend with him, those
9:86 of the Quran was caused to descend saying
9:124 whenever there was caused to descend a
9:127 whenever there was caused to descend a
10:20 Why was a sign not caused to descend from
11:12 Why a treasure not caused to descend to
descend to
11:14 it was only caused to descend by the
13:1 and what were caused to descend
13:17 Why was a sign not caused to descend
descend to
13:19 who knows what was caused to descend to
descend to
13:27 Why was a sign not caused to descend to him
13:36 Book are glad at what was caused to descend
25:7 Why was an angel not caused to descend
26:22 It came not forth by the satans
36:28 We been ones who need to cause to descend
56:69 or are We the ones who cause to descend

3221. TANAZZALA—verb V perfect—to come forth
26:210 It came not forth by the satans
3221. TANAZZALA—verb V perfect—to come forth
26:210 It came not forth by the satans
3221. TANAZZALA—verb V perfect—to come forth
19:64 And we come forth not but by the command
26:222 They come forth in every sinful false one
41:30 angels come forth to them: Neither fear nor
Concordance of **3233. NASAKA**-**3239. NASIYA** The Sublime Quran

verb I perfect passive (nusifa)— to be scattered to the winds
77:10 when the mountains will be scattered to the

verb I verbal noun (nasf)—scattering
20:97 the water of the sea in a scattering
20:105 My Lord will scatter them a scattering

**N S K**

3233. NASAKA—verb I perfect—to sacrifice, to lead a religious life, to perform rites
verb I verbal noun (nusuk)—ritual sacrifice
2:196 formal fasting or charity or a ritual sacrifice
6:162 formal prayer and my ritual sacrifice and
verb I active participle (nāsik)—one who performs a rite
22:67 perform rites so let them not bicker with

3234. MANSAK—masculine noun (plural)—devotional act
2:128 cause us to see our devotional acts
2:200 And when you satisfied your devotional acts
22:34 community We assigned devotional acts
22:67 community We assigned devotional acts

**N S L**

3235. NASALA—verb I perfect—to slide down
verb I imperfect (yansilu)—to slide down
21:96 let loose and they slide down from every
36:51 they will be sliding down to their Lord from

3236. NASL—masculine noun—stock, progeny
2:205 he causes the cultivation and stock to perish
32:8 He made human progeny from the extraction

**N S W**

3237. NISWAH—feminine noun (plural)—ladies
12:30 And the ladies in the city said: The woman of
12:50 ask him: What of the ladies, those who cut

3238. NISÂ—feminine noun (plural)—women, wives
2:49 your sons and save alive your women
2:187 to have sexual intercourse with your wives
2:222 so withdraw from your wives during
2:223 Your wives are a place of cultivation for you
2:226 those who vow abstinence from their wives
2:231 when you divorced wives and they (f)
2:232 you revocably divorced wives and they
2:235 offered with it of a proposal to women
2:236 no blame on you if you divorced wives
3:14 From women and children and that which is
3:42 favored thee (f) above women of the world
3:61 and our women and your women and
3:61 and our women and your women and
4:1 both disseminated many men and women
4:3 marry who seems good to you of the women
4:4 give wives their marriage portion as
4:7 women is a share of what was left by the
4:11 if there had been women, more than two
4:15 who approach indecency among your wives
4:19 inherit women unwillingly and place not
4:22 marry not women whom your fathers married
4:23 fosterage and mothers of your wives
4:23 those who are in your care from wives
4:24 are the ones who are married women
4:32 women is a share of what they (f) deserved
4:34 Men are supporters of wives because God
4:43 you came into sexual contact with your wives
4:75 to weakness among the men and the women
4:98 weakness of the men and the women and the
4:127 they ask thee for advice about women. Say:
4:127 in the Book about women who have orphans
4:176 if there had been brothers, men and women,
4:127 to you in the Book about female orphans
4:129 never be able to be just between wives, even
5:6 came into sexual contact with your wives
7:81 approach men with lust instead of women
7:127 sons and we will save alive their women
7:141 your children and save alive your women
14:6 your children and save alive your women
24:31 or their (f) women that their (f) right hands
24:31 was not manifest nakedness of women
24:60 women who are past child-bearing, those
27:55 you men with lust instead of women? Nay
28:4 and saves alive their women. Truly he had
33:30 O wives of the Prophet! Whoever of you (f)
33:32 O wives of the Prophet! There is not like you
33:32 There is not among the wives anyone like you
33:52 Women are not lawful for thee in marriage
33:55 nor their (f) women nor what their (f) right
33:59 spousal and thy daughters and the female
40:25 save alive their women. And the cunning of
48:25 for women, ones who believe (f)
49:11 nor women deride other women
49:11 than they, nor women deride other women
58:2 Those of you who say to their wives: Be as
58:3 Be as my mother’s back, to their wives
65:1 Prophet! When you divorced your wives, then
65:4 of menstruation among your women

**N S Y**

3239. NISIYA—verb I perfect—to forget
2:286 Our Lord! Take us not to task if we forgot
5:13 they forgot an allotment of what they were
5:14 but they forgot an allotment of what they
6:44 So when they forgot about what they were
7:51 We will forget them as they forgot the
7:53 approaches, those who forgot it before
7:165 they forgot of what they were reminded, We
9:67 They forgot God so He forgot them. Truly
9:67 They forgot God so He forgot them. Truly
18:24 thy Lord when thou hadst forgotten
18:57 turned aside from them and forgot what his
18:61 they both forgot their fish and it took to
18:63 we took shelter at the rock, truly I forgot the
18:73 Take me not to task for what I forgot
20:88 god and the God of Moses whom he forgot
20:115 Then he forgot and We find no constancy in
20:126 forgotten them. And thus this Day thou wilt
25:18 until they forgot the Remembrance and had
Then experience it. As you forgot the

And thus this Day thou wilt be forgotten

You yourselves forget while you relate the

Forget not grace among you. Truly God is

You will forget whatever partners you

My Lord neither goes astray nor forgets

He it is Who caused you to grow, have the

We caused generations to grow and their

will give life to them Who caused them to grow

of you when He caused you to grow

Truly We caused them (f) to grow, a good

your likenesses and We caused you to grow

caused the tree to grow or are We the ones

caused you to grow and assigned you the

to cause to grow

He Who causes the clouds to grow heavy

cause the last growth to grow. Truly God is

verb IV verbal noun (insâhâ)—growing

We caused them (f) to grow, a good forming

verb IV active participle (manshi) —

one who causes to grow

Is it you who caused the tree to grow or are

verb IV perfect passive (munshâ) —

that which is displayed

run with that which is displayed in the sea

feminine noun—growth

God will cause the last growth to grow. Truly

and that with Him is another growth

you knew the first growth. Will you not then

verb IV perfect passive (munshâ) —

that which is displayed

verb IV perfect—to unfold

verb I imperfect (yanshâr)—to unfold

Your Lord will unfold for you from His

He unfolds His mercy. And He is

and eat of His provision. To Him is the rising

one who begins

Verb I verbal noun (nashîra)—to unfold

Your Lord will unfold for you from His

verb I perfect passive (munshâ) —

that which is unfolded

and when the scrolls will be unfolded

verb I verbal noun (1) (nashr)—unfolded

causes vegetation to revive, unfolding

verb I verbal noun (2) (nushîr)—rising

over death, nor this life, nor rising up

made the daytime for rising

earth after its death. Thus will be the rising

and eat of His provision. To Him is the rising

verb I active participle (nâshirah)—

that which is unfolded

causes vegetation to revive, unfolding

verb I perfect passive (manshîr)—

that which is unfolded, unrolled

which he will meet that which is unfolded

on an unrolled scroll of parchment

verb IV perfect—to revive

We revived with it a lifeless land. Thus you

Again, when He willed, He will revive him

verb IV imperfect (yanshiru)—to revive

the earth, they, ones who revive the dead

verb IV passive participle (manshâr)—
one who is revived

3249. INTASHARA—verb VIII perfect—to be difficult
verb VIII imperfect (yantashiru)—to be difficult
30:20 when, again, you were mortals dispersed
verb VIII imperative (intashir)—disperse
33:53 then disperse. And be not one who lingers for
62:10 formal prayer was ended, disperse through
verb VIII active participle (muntashir)—one who is dispersed
54:7 tombs as if they had been dispersed locusts

3250. NASHSHARA—verb II perfect—to unroll
verb II passive participle (munashshar)—to be unrolled
74:52 them wants to be given unrolled scrolls

3251. NASHAZA—verb I perfect—to move up
verb I imperative (unshuz)—to move up
58:11 when it was said: Move up, then move up
verb I verbal noun (nushuz)—resistance
4:34 those whose resistance you fear (f), then
4:128 if a woman feared resistance from her

3252. ANSHAZA—verb IV imperfect (yunshizu)—to set up
2:259 And look on the bones, how We set them up

3253. NASHAΓA —verb I perfect—to draw out
verb I verbal noun (nashih)—one who draws out
79:2 ones who draw out a drawing out

3254. NASIBA—verb I perfect—to use diligence
verb I imperative (insab)—work on
94:7 thy duties, then work on supplication
verb I verbal noun (1) (nusbb)—fatigue
38:41 Truly Satan afflicted me with fatigue and
verb II verbal noun (2) (nasab)—fatigue
9:120 lights on them nor fatigue nor emptiness in
15:48 In it neither fatigue will afflict them nor
18:62 Certainly we met fatigue from our
35:35 fatigue will not afflict us in it nor will we be
verb I active participle (feminine, nāśibah)—one who is fatigued
88:3 ones that work, ones who are fatigued

3255. NASABA—verb I perfect—to hoist
verb I perfect passive (nuṣiba)—to be hoisted
88:19 the mountains, how they were hoisted up

3256. NUSUB—masculine noun (plural anṣāb)—fetish, goal
5:3 what was sacrificed to fetishes and that you
5:90 fetishes and divining arrows are of the
70:43 as though they had been hurrying to a goal

3257. NASĪB—masculine noun—a share
2:202 Those, for them is a share of what they
3:23 considered those who were given a share
4:7 men is a share of what was left by the ones
4:7 women is a share of what was left by the
4:7 little or it was much—an apportioned share
4:32 For men is a share of what they deserved
4:32 women is a share of what they (f) deserved
4:33 oaths, then give them their share
4:44 not considered those who were given a share
4:51 considered those who were given a share of
4:53 Or share they in the dominion? Then they
4:85 intercession, there will be for himself a share of
4:118 of Thy servants, an apportioned share
4:141 if the ones who are ungrateful have a share,
6:136 numerous of cultivation and flocks a share
7:37 Those, they will attain their share from the
11:109 We are ones who pay their share in full without
16:56 they assign to what they know not a share
28:77 for the Last Abode and forget not thy share
40:47 you be ones who avail us from a share of the
42:20 We give him of it. And he has not a share in

3258. ANSATA—verb IV perfect—to pay heed
verb IV imperative (anit)—to pay heed
7:204 was recited, listen and pay heed so that
46:29 they said: Pay heed. And when it was

3259. NASAH—verb I perfect—to advise, to be true
7:79 advised you, except you love not the ones
7:93 the message of my Lord and I advised you
9:91 spend is there fault if they were true to God
verb I imperfect (yanṣahu)—to advise
7:62 you and advise you and I know from God
11:34 even if I wanted to advise you—if God hadst
verb I verbal noun (nuṣh)—advice
11:34 And my advice will not profit you—even if
verb I active participle (nāṣih)—one who gives advice, one who looks after someone
11:34 And my advice will not profit you—even if
verb I active participle (nāṣih)—one who gives advice, one who looks after someone
7:21 that I am the one who gives advice to both of
7:68 and I am one who gives advice to you,
7:79 you love not the ones who give advice
12:11 ones who will certainly look after him
28:12 they will be ones who will look after him
28:20 Truly I am the one who gives advice to thee

3260. NASŪH—feminine noun—faithful
66:8 for forgiveness remorsefully, faithfully

3261. NASARA—verb I perfect—to help
Concordance of 3262. TANĀSARA-3263. INTASARA The Sublime Quran

3:123 God helped you at Badr while you were
7:157 him and supported him and helped him
8:72 those who gave refuge and helped, those are
8:74 those who gave refuge and helped, those are
9:25 God certainly helped you in many
9:40 If you help him not, then surely God helped
21:77 We helped him against the folk who denied
37:116 helped them so that they, they had been the
46:28 why helped them not those whom they took
59:12 if they helped them, they would turn their
verb I imperfect (yansuru)—to help
3:81 you will believe in him and you will help him
3:160 If God helps you, then none will be one who
3:160 then who is there who helps you after Him
7:192 they are not able to help them nor help
7:197 not able to help you nor are they able to help
9:14 cover them with shame and help you against
9:40 If you help him not, then surely God helped
11:30 O my folk! Who would help me against God
11:63 who then would help me against God if I
18:43 And there is no faction to help him other
22:15 thinking that God will never help him
22:40 God will help whoever helps Him. Truly
22:40 God will help whoever helps Him. Truly
22:60 an injustice, God will certainly help him
26:93 Are you helped by them or help they
28:81 not any faction to help him against God
30:5 with the help of God. He helps whom He
40:29 prominent on the earth. But who will help us
40:51 We will certainly help Our Messengers and
42:46 had not been for them any protector to help
47:7 If you help God, He will help you and
47:7 If you help God, He will help you and
48:3 and that God help thee with a mighty help
57:25 God would know whoever helps Him
59:8 His contentment and they help God and His
59:11 we will certainly help you. And God bears
59:12 fought against they would not help them
67:20 would be an army for you to help you other
verb I imperative (unsur)—help
2:250 and help us against the folk—the ones who
2:286 Thou art our Defender so help us against the
3:147 make our feet firm and help us against the
21:68 Burn him and help your gods if you had been
23:26 He said: My Lord! Help me because they
23:39 He said: My Lord! Help me because they
29:30 He said: My Lord! Help me against the folk
verb I imperative passive (yuansuru)—
to be helped
2:48 be taken from it nor will they be helped
2:86 not be lightened nor will they be helped
2:123 intercession profit it nor will they be helped
3:111 backs on you. Again, they will not be helped
11:113 than God. Again, you will not be helped
21:39 their backs and they will not be helped
23:65 this Day. Truly you will not be helped
28:41 Resurrection, they will not be helped
36:74 so that perhaps they will be helped
39:84 Again, that you will not be helped
41:16 degrading; and they will not be helped
44:41 defender at all nor will they be helped
52:46 them not at all nor will they be helped
59:12 Again, they would not be helped by them
verb I verbal noun (nasa')—helping
2:214 be help from God, no doubt, truly the help of
2:214 be help from God, no doubt, truly the help of
3:13 God confirms with His help whom He wills
3:126 will be at rest and there is no help but from
6:34 malinged until Our help approached
7:192 not able to help them nor help themselves
7:197 they are not able to help you nor are
8:10 is no help but from God alone. Truly God is
8:26 His help and provided you with what is good
8:62 It is He Who confirmed thee with His help
8:72 then it would be upon you to help them
12:110 then Our help drew near. So We were to deliver
21:43 able to help themselves nor will they be
22:39 And truly Powerful is God to help them
25:19 neither be able to turn away from it nor help
29:10 if help drew near from thy Lord, they would
30:5 with the help of God. He helps whom He
30:47 And it had been an obligation on Us to help
36:75 They are not able to help them while they
48:3 and that God help thee with a mighty help
61:13 He gives another thing you love. Help is
110:1 the help of God drew near and the victory
verb I active participle (nastur)—one who helps
3:22 And for them there is no one who helps
3:56 for them there is no one who helps
3:91 and for them there is no one who helps
3:150 and He is Best of the ones who help
16:37 and they will have no ones who help
29:25 And for you there will be no ones who help
30:29 And they will not have ones who help
45:34 and there is not for you any one who helps
47:13 And there was no one who helps
72:24 who is weaker of ones who help and fewer in
86:10 be for him any strength nor one who helps
verb I passive participle (mansur)—
one who is helped
17:33 Truly he would be one who is helped by the
37:172 truly they are ones who shall be helped
3262. TANĀSARA—verb VI perfect—to help one another
verb VI imperative (yatanasur)—
to help one another
37:25 with you that you help not one another
3263. INTASARA—verb VIII perfect—to help oneself, to avenge
26:227 God frequently and helped themselves after
42:41 As for whoever helped themselves after an
47:4 He Himself would have certainly avenged
verb VIII imperative (yantaasir)—
to help oneself
26:93 helped by them or help they themselves
42:39 insolence lit on them, they help each other
55:35 brass. Will you not then help yourselves
verb VIII imperative (intasir)—help oneself
54:10 I am one who is vanquished, so Thou help me
verb VIII active participle (muntasir)—
one who is helpless, one who is aided

18:43 And he had been one who is helpless
28:81 and he had been of the ones who are helpless
51:45 nor had they been ones who are aided
54:44 Or say they: We are aided altogether

3264. ISTANSARA—verb X perfect—to ask for help
8:72 if they asked you for help in the way of life,
28:18 That is when who asked for help yesterday

3265. NASIR—masculine noun (plural ansar)—helper
2:107 God is there either a protector or a helper
2:120 from God either a protector or a helper
2:270 the ones who are unjust there is no helper
3:52 he said: Who are my helpers for God
3:52 the disciples said: We will be helpers for God
3:192 the ones who are unjust any helpers
4:45 And God sufficed as a helper
4:52 then thou wilt not find a helper for him
4:75 Presence and assign for us a helper from
4:89 from them either a protector or a helper
4:123 other than God either a protector or a helper
4:145 and thou wilt not find for them any helper
4:173 other than God a protector or a helper
5:72 who are unjust, there are no helpers
8:40 a Defender and how excellent a Helper
9:74 them on earth either a protector or a helper
9:100 one who is unjust any helpers
9:161 either a protector or a helper
9:117 the ones who emigrate and the helpers who
17:75 thou wouldst find for thyself no helper
17:80 from Thy Presence a helping authority
17:80 from Thy Presence a helping authority
22:71 and there is no helper for the ones who are
22:78 Defender and how excellent a Helper
25:31 sufficed as one who guides and as a helper
29:22 than God either a protector nor a helper
33:17 other than God a protector or a helper
33:65 not find a protector nor a helper
35:37 because there is no helper for ones who are
4:11 there had been one, then for her is half
4:12 half of what your spouses left if they be with
4:25 on them is half of the ones who are free,
4:176 and he has a sister, then for her is half of
73:3 half of it or a third of it along with a section

3267. NISF—masculine noun—half
2:237 then half of what you undertook as a duty
4:11 there had been one, then for her is half
4:12 half of what your spouses left if they be with
4:25 on them is half of the ones who are free,
4:176 and he has a sister, then for her is half of
73:3 half of it or a third of it along with a section

3268. NASIYAH—feminine noun (plural nauais)—a forelock
11:56 but He is One Who Takes of its forelock
55:41 they will be taken by their forelocks and
96:15 will surely lay hold of him by the forelock
96:16 a lying, inequitable forelock

3269. NADJA—verb I perfect—to be wholly burned
4:56 As often as their skins were wholly burned

3270. NADDAKH—masculine noun—gushing
55:66 In them both are two springs gushing

3271. NADID—masculine noun—ranged
50:10 date palm trees with ranged spathes

3272. NADADA—verb I perfect—to spread one over another
verb I passive participle (mandud)—one on another
11:82 on it rocks of baked clay, one on another
56:29 and acacias one on another

3273. NADRAH—feminine noun—radiancy
76:11 would make them find radiancy and
83:24 on their faces the radiancy of bliss

3274. NADARA—verb I perfect—to endow with brilliance
verb I active participle (nadirah)—beaming
75:22 Faces on that Day will be ones that beam

3275. NATIHAH—feminine noun—an animal gored to death
5:3 its death, and the animal gored to death
Concordance of NAZHRAH-3289. ANʿAMA The Sublime Quran

3280. NAZHRAH—feminine noun—a respite
2:280. possessing adversity, then a respite

3281. ANZAARA—verb IV perfect—to give respite
7:195. try to outwit me and give me no respite
10:71. decide against me and give me no respite
11:55. me altogether. Again, give me no respite

3282. INTAZARA—verb VIII perfect—to watch and wait
7:15. art among the ones who are given respite
15:8. not have been ones who are given respite
15:37. art among the ones who are given respite
26:203. Are we ones who are given respite
38:90. among the ones who are given respite
44:29. nor had they been ones who are given respite

3283. NAʿJAH—feminine noun (plural niʿāj)—a female sheep

3284. NAʿASA—verb I perfect—to be sleepy
2:171. like the parable of those who shout to what

3285. NAʿAQA—verb I perfect—to shout
4:69. those are to whom God was gracious
4:72. He was gracious to a folk until they first
17:83. We were gracious to the human being, he
19:58. they are to whom God was gracious to from
27:19. Thou wert gracious to me and ones who are
28:17. For that with which Thou wert gracious
33:37. hast said to him to whom God was gracious
33:37. thou wert gracious: Hold back thy spouse to
41:51. when We were gracious to the human being,
43:59. but a servant to whom We were gracious.
46:15. Thou wert gracious to me and to ones who

3286. NAʿASA—verb I perfect—to laud
89:15. honored him and lauded him, he says: My

3287. NAʿASA—verb II perfect—to laud
Concordance of 3290. NA'MAH—feminine noun (plural an 'um)—divine blessing, past favor

2:40 Remember My divine blessing
2:47 Remember My divine blessing
2:122 Remember My divine blessing
2:150 I fulfill My divine blessing on you
2:211 substitutes the divine blessing of God
2:231 Remember the divine blessing of God on you
3:103 remember the divine blessing of God on you
3:103 brothers and sisters by His divine blessing
3:171 the good tidings of the divine blessing from
3:174 they turned about with divine blessing from
5:11 Remember My divine blessing on thee and
5:11 remember the divine blessing of God on you
5:6 His divine blessing on you so that perhaps
5:11 Remember the divine blessing of God on you
5:20 Remember the divine blessing of God on you
5:110 Remember My divine blessing on thee and
8:53 Who Causes to Alter a divine blessing
12:6 and He will fulfill His divine blessing
14:6 Remember the divine blessing of God to you
14:28 for the divine blessing of God and caused
14:34 were to number the divine blessing of God,
16:80 assigned for you the hides of flocks for
16:66 for you in the flocks is a lesson. We satiate
16:12 is thankful for His divine blessings
26:22 Beyond this past favor with which thou hast
27:19 that I give thanks for Thy divine blessing
56:12 in the Gardens of Bliss
56:89 and fragrant herbs and a Garden of Bliss
68:34 are Godfearing are Gardens of Bliss with
70:38 being caused to enter into a Garden of Bliss
83:24 recognize on their faces the radiancy of bliss
102:8 be asked on that day about the bliss

Concordance of 3293. NA'MÁ—feminine noun—favor

11:10 if We caused him to experience favor after

Concordance of 3294. NA'ÍM—masculine noun—bliss

5:65 them to enter into Gardens of Bliss
9:21 Gardens for them in which is abiding bliss
10:9 will run beneath them in Gardens of Bliss
22:56 morality will be in Gardens of Bliss
26:85 me one who inherits the Garden of Bliss
31:8 with morality, for them are Gardens of Bliss
37:43 in the Gardens of Bliss
52:17 Godfearing will be in Gardens and bliss
56:12 in the Gardens of Bliss
56:89 and fragrant herbs and a Garden of Bliss
68:34 are Godfearing are Gardens of Bliss with
70:38 being caused to enter into a Garden of Bliss
76:20 again, thou wilt have seen bliss and a
82:13 Truly the pious will be in bliss
83:22 Truly the pious will be in bliss
83:24 recognize on their faces the radiancy of bliss
102:8 be asked on that day about the bliss

Concordance of 3295. NA'AM—masculine noun (plural an 'ám)—flock

3:14 are distinguished, and flocks and cultivation
4:119 then they will slit the ears of the flocks
5:1 Flocks of animals were permitted to you
5:20 remember the divine blessing of God on you
5:11 Remember the divine blessing of God on you
5:20 Remember the divine blessing of God on you
5:110 Remember My divine blessing on thee and
8:53 Who Causes to Alter a divine blessing
12:6 and He will fulfill His divine blessing
14:6 Remember the divine blessing of God to you
14:28 for the divine blessing of God and caused
14:34 were to number the divine blessing of God,
16:18 if you number the divine blessing of God,
16:53 of divine blessing is from God; after that
16:66 for you in the flocks is a lesson. We satiate
16:121 is thankful for His divine blessings
26:22 Beyond this past favor with which thou hast
27:19 that I give thanks for Thy divine blessing
29:67 are they ungrateful for the divine blessing
31:20 His divine blessing, that which is manifest
31:31 divine blessing of God that He causes you to
33:9 Remember the divine blessing of God
35:3 Remember the divine blessing of God on you
37:57 divine blessing of my Lord I would have been
39:8 Again, when He granted him divine blessing
39:49 Again, We granted him divine blessing from
43:13 you may remember the divine blessing
46:15 I may give thanks for Thy divine blessing
49:8 from God and His divine blessing. And God
52:29 Thou art not, by the divine blessing of thy
54:35 as a divine blessing from Us. Thus We give
58:2 by the divine blessing of thy Lord, one who is
68:24 They are not but as flocks. Nay! They are
69:49 If a divine blessing followed him not, one
92:19 to be given for divine blessings
93:11 And as for the divine blessing of thy Lord

Concordance of 3291. NA'IMÁ—verb I perfect—to be joyful
verb I active participle (nâ' imah)—one who is pleasant

88:8 Day will be ones that are pleasant

Concordance of 3292. NA'MAH—feminine noun—prosperity

44:27 and prosperity in which they had been ones
73:11 those imbued with prosperity and respite

508
Concordance of 3296. NIMAA—verb I irregular verb—how excellent, how bountiful

3296. NIMAA—verb I irregular verb—how excellent, how bountiful

2:271 your charity, then how bountiful it is
3:136 how excellent is He, The enough for us and how excellent is He, The
4:58 how excellent God admonishes you of it.
8:40 How excellent a Defender and how excellent you endured patiently. How excellent is the
13:24 how excellent will be the abode of the ones for good deeds and how excellent a place of
22:78 a Defender and how excellent a Helper 22:78 How excellent a Defender and how excellent you endured patiently. How excellent is the
18:31 how excellent is the compensation for the enough for us and how excellent is He, The
3:173 enough for us and how excellent is He, The
3:136 how excellent is the compensation for the
3:173 enough for us and how excellent is He, The
4:58 how excellent God admonishes you of it.
8:40 How excellent a Defender and how excellent you endured patiently. How excellent is the
13:24 how excellent will be the abode of the ones for good deeds and how excellent a place of
22:78 a Defender and how excellent a Helper 22:78 How excellent a Defender and how excellent you endured patiently. How excellent is the
18:31 how excellent is the compensation for the enough for us and how excellent is He, The
3:173 enough for us and how excellent is He, The
3:136 how excellent is the compensation for the
3:173 enough for us and how excellent is He, The
4:58 how excellent God admonishes you of it.
8:40 How excellent a Defender and how excellent you endured patiently. How excellent is the
13:24 how excellent will be the abode of the ones for good deeds and how excellent a place of
22:78 a Defender and how excellent a Helper

3301. NAFFKAH—feminine noun—gust

69:13 the trumpet will be blown with one gust

NFD

3302. NAFIDA—verb I perfect—to come to an end

18:109 of my Lord come to an end even if We 31:27 of God would not come to an end. Truly God verb I imperfect (yanfada)— to come to an end 16:96 is with you will come to an end and whatever 18:109 the sea would come to an end before the verb I verbal noun (nafād)— coming to an end 38:54 For it, there is no coming to an end

NFDH

3303. NAFADHA—verb I perfect—to pass through

verb I imperfect (yanfudhu)—

55:33 to pass through the areas of the heavens and 55:33 then pass through them! But you will not 55:33 then pass through them! But you will not

NFL

3304. NAFARA—verb I perfect—to move forward

verb I imperfect (yanfiru)—to move forward

9:122 If every band moved not forward of them but verb I imperfect (yanfur)—to move forward 9:38 Move forward in the way of God, you verb I imperative (infir)—move forward

4:71 Take your precautions then move forward 4:71 of men or move forward altogether 9:38 Move forward in the way of God, you

NFLH

3305. NAFARA—masculine noun—soldiery

17:6 and wealth and made you more in soldiery

NFLK

3306. ISTANFARA—verb X perfect—to run away in fright

verb X active participle (mustanfir)—one who is frightened

74:50 as though they had been frightened donkeys

3307. NAFIR—masculine noun—group

17:6 and wealth and made you more in soldiery

NFDH

27:87 which the trumpet will be blown, whoever 78:18 a Day the trumpet is blown. Then you

509
3308. TANAFASA—verb V perfect—to sigh
8:18 and by the morning, when it sighed

3309. TANAFASA—verb VI perfect—
to strive for
verb VI imperfect (yatanaďafaşu)—to strive for
83:26 So for that then the ones who strive, strive
verb VI active participle (mutanaďaş) —
one who strives
83:26 So for that then the ones who strive, strive

3310. NAFS—feminine noun (plural anfus, nufus)—self, soul, life, person, by myself, own kind, by themselves, to one another, each other, reflexive when followed by a pronominal suffix like -self, selves, min tilquâ’ nafsâ of my own accord, râwada ‘an nafišihi to solicit, shaqq al-nafs great distress or trouble, tâba nafsân to be pleased to do something

2:233 No soul is placed with a burden but to its
2:29 while they deceive none but themselves
2:44 you yourselves forget while you recount the
2:48 be Godfearing of a Day when no soul will
2:48 will give recompense for another soul at all
2:48 You are not a (or the) Fashioner and kill your souls
2:54 taking the calf to yourselves to worship
2:57 they had been doing wrong to themselves
2:72 when you killed a soul, then you put up an
2:84 shed your blood nor drive yourselves out
2:85 Again, you are these—killing yourselves and
2:87 with what you yourselves yearn not for
2:90 was that for which they sold out themselves
2:102 was that for which they sold their souls
2:109 ungrateful out of jealousy within themselves
2:110 good you put forward for yourselves
2:112 be Godfearing of a Day when no soul will
2:123 soul at all nor will the equivalent be
2:130 Abraham, but he who fooled himself
2:135 diminution of wealth and lives and fruits
2:187 you had been dishonest to yourselves
2:207 among humanity is he who sells himself
2:223 you willed and put forward for yourselves
2:228 are to be divorced will await by themselves
2:231 that, then surely he did wrong himself
2:234 will await by themselves four months and
2:234 what they (f) accomplished for themselves (f)
2:235 women or for what you hid in yourselves
2:235 God knows what is within yourselves
2:240 in what they (f) accomplished for themselves
2:265 of God and for confirming their souls
2:272 good you spend, it is for yourselves
2:278 every soul will be paid its account in full
2:284 whether you show what is within yourselves,
2:286 God places not a burden on a soul beyond its
3:25 no doubt in it? The account of every soul
3:28 God cautions you of Yourself and to God is
3:30 Day when every soul will find that which is
3:30 God cautions you of Yourself, and God is
3:61 your women and ourselves and yourselves
3:61 your women and ourselves and yourselves

Concordance of 3308. TANAFASA-3310. NAFS The Sublime Quran

3:69 cause none to go astray but themselves and
3:93 Israel, Jacob, forbade to himself before the
3:117 of the folk who did wrong themselves
3:117 wrong them, but they do wrong themselves
3:135 did wrong to themselves, they remembered
3:145 It had not been for any soul to die but with
3:154 while a section caused themselves grief
3:154 from God, they conceal within themselves
3:161 account will be paid in full of every soul
3:164 among them a Messenger from themselves
3:165 is this from? Say: It is from yourselves
3:168 Say: Then drive off death from yourselves
3:178 to them that is better for themselves
3:185 Every soul is one that experiences death
3:186 be tried with your wealth and yourselves
4:1 from a single soul and from it created its
4:4 they (f) were truly pleased to offer to you
4:29 kill not yourselves. Truly God had been
4:49 considered those who make themselves seem
4:63 say to them concerning themselves
4:64 if, when they did wrong themselves, they
4:65 Again, they find within themselves no
4:66 for them that you kill yourselves
4:79 evil deeds lit on thee then is from thyself
4:84 not placed with a burden but for thyself
4:95 of God with their wealth and their lives
4:95 with their wealth and their lives by a degree
4:97 those who are unjust to themselves— they
4:107 for those who are dishonest to themselves
4:110 whoever does evil or does wrong to himself
4:111 truly he earns it only against himself
4:113 they cause none to go astray but themselves
4:128 reconciliation is better and persons were
4:135 as witnesses for God even against yourselves
5:25 My Lord! I control no one but myself
5:30 Then his soul prompted him to kill his
5:32 killed a person, other than in retribution for
5:32 other than in retribution for another person
5:45 for them in it: A life for a life and an eye for
5:45 for them in it: A life for a life and an eye for
5:52 they kept secret within themselves—
5:57 them with what they themselves yearn not
5:80 was put forward for them themselves so that
5:105 Upon you is the charge of your souls
5:116 Thou hast known what is in my soul and I
5:116 my soul and I know not what is in Thy Soul
6:12 He prescribed mercy for Himself
6:12 in it. Those who lost themselves that Day
6:20 But those, they who lost themselves
6:24 they have lied against themselves
6:26 none but themselves, but they are not aware
6:54 Your Lord prescribed mercy for Himself
6:70 But remind with it, the Quran, so that a soul
6:93 Relinquish your souls. Today you will be
6:98 Who caused you to grow from a single soul
6:104 perceived, it will be for his own soul
6:123 plan not but against themselves although
6:130 from among yourselves relating to you My
6:130 and they bore witness against themselves
6:151 And kill not a soul which God forbade unless
6:152 We will not place a burden on any soul but to
He said: You were enticed by your souls into but it was a need of Jacob's inner self which
Truly the soul is that which incites to I declare my soul not innocent. Truly the
I solicited him, enticing him to evil, and I did wrong to myself, but We delivered
He said: My Lord! Truly I killed a soul
9:36 you a Messenger from among yourselves
28:33 He said: My Lord! Truly I killed a soul
11:9 lost their souls because they had been doing
12:51 we place no burden on any soul beyond its
12:53 Surely they lost themselves. Went astray they had been doing wrong to themselves
to each other. Thus We
6:158 belief will not profit a person if he believed
6:164 each soul will earn only for itself
6:164 earn only for itself. No burdened soul
7:9 lost their souls because they had been doing
7:23 Our Lord! We did wrong to ourselves
7:37 us and they bore witness against themselves
7:42 We place no burden on any soul beyond its
7:53 they lost themselves. Went astray they had been doing wrong to themselves
to each other. Thus We
13:11 until they alter what is within themselves
13:16 They control not themselves, neither
13:33 then One Who Sustains Every Soul
13:42 every person earns and the ones who are
14:22 So blame me not, but blame yourselves
14:45 of those who did wrong to themselves
14:51 God would give recompense to every soul for
16:7 adverse circumstances to yourselves
16:28 they are ones who are unjust to themselves
16:33 had been doing wrong to themselves
16:72 assigned to you spouses of your own kind
16:89 against them from among themselves
16:111 every soul will approach, disputing for itself
16:111 for every soul, its account will be paid in
16:118 they had been doing wrong to themselves
17:7 you would be doing good for yourselves
17:14 Recite thy book! This day thy soul sufficed
17:15 guided is truly guided only for his own soul
17:25 in knowledge of what is within yourselves
17:33 And kill not a soul which God forbade
17:86 thou wilt be one who consumes thyself with
17:87 thou patience thyself with those who call to
18:35 while he is one who is unjust to himself
18:51 themselves nor had I been one to take to
18:74 Hadst thou killed a pure soul
18:74 a soul? Certainly thou hadst brought about a
20:15 it so that every soul is given recompense for
20:41 And I chose thee for service for Myself
20:67 So Moses sensed awe in himself
21:47 no soul will be wronged at all. And even if
21:64 they returned to one another. Then they
21:102 in that for which their souls lusted, will be
23:62 We place not a burden on any soul but to its
23:103 then those are those who lost themselves
24:6 but themselves—let the testimony of one of
24:12 female believers the better of themselves
24:61 nor on yourselves that you eat from your
24:61 houses, then greet one another with a
25:3 they neither possess for themselves hurt nor
25:68 to another god with God nor kill the soul
26:63 wouldst be one who consumes thyself in grief
27:14 And they negated them although their souls
27:40 truly he gives thanks for himself. And
28:16 Truly I did wrong to myself so forgive me
28:19 want to kill me as thou hadst killed a soul
28:33 He said: My Lord! Truly I killed a soul
29:6 struggled, he struggles only for himself.
29:40 but they had been doing wrong themselves
29:57 soul will be one that experiences death.
30:8 reflect not in themselves, yet, God created
30:9 they had been doing wrong to themselves
30:21 for you spouses from among yourselves. Have you
30:28 like your awe for each other. Thus We

Concordance of 3310. NAFS The Sublime Quran
Every soul is a pledge for what it earned
good you put forward for your souls
Protect yourselves and your people from a
God places not a burden on any person
your wealth and your lives. That is
and He caused them to forget themselves
for which your souls lust and in it is
in accord with morality, it is for himself
The Sublime Quran

Concordance of 3311. NAFASHA-3312. NAFA’  
NAFASHA—verb I perfect—to stray
verb I passive participle (manfūsh)—
verb I imperfect (yanfa’ū)—to profit
verb I verbal noun (nafat)—
profit, hurting or profiting

I will only go astray with loss for myself
I control not either hurt or profit for
I rule not over myself either for profit
which of them is nearer to you in profit
I will only go astray with loss for myself
or yet recollect and a reminder profit him
Then intercession will not profit them from
for them neither hurt nor profit
nor find fault with one another nor insult
what profits humanity abides on the earth.
And my advice will not profit you—even if I
worse than God what neither profits you nor
It is an allegory and none knows what it is
whoever was not guided, it is for himself.
no soul is informed in what it will earn
He made for you spouses of yourselves and
He creates you from one soul. Again, He
_hears and understands_ (nafā‘)
He made for you spouses of yourselves and
He creates you from one soul. Again, He
He created you from one soul. Again, He
not have any profit but for himself.
sin恶 (nafṣū‘ah)
that which their flocks eat and they themselves
every soul will know to what it was prone
And I swear an oath by the reproachful soul
Lord and prohibited desire from his soul
and the mountains will be like plucked wool
The Sublime Quran

Concordance of 3311. NAFASHA-3312. NAFA’
NAFASHA—verb I perfect—to stray
verb I passive participle (manfūsh)—
verb I imperfect (yanfa’ū)—to profit
verb I verbal noun (nafat)—
profit, hurting or profiting
Concordance of 3313. MANÂFI-3316. NÂFAQQA The Sublime Quran

22:13 whose hurting is nearer than his profiting
25:3 hurt nor profit nor have they dominion over
34:42 power over some others to profit nor hurt
48:11 bring you profit? Nay! God had been Aware

3313. MANÂFT—feminine noun (plural of manfa'ah)—uses, profits
2:219 profits for humanity and their sin is more
16:5 there is warmth and many profits and of
22:28 that they bear witness to what profits them
22:33 in that is what profits for a term, that which
23:21 In them are many profits and of them you
36:73 they have profits from them and a drinking
40:80 you have what profits from them and that
57:25 in which is vigorous might and profits

N F Q
3314. ANFAQA—verb IV perfect—to spend
2:215 Say: Whatever you spent for good is for the
2:262 again, pursue not what they spent for the
2:270 contributions you spent or vows that you
4:34 over others and because they spent of their
4:39 and the Last Day and spent out of what God
8:63 hearts together. And it thou hadst spent
13:22 the formal prayer and spent out of what
18:42 he spent on it, and it was that which has fallen
25:67 they spent, neither exceed all bounds nor are
34:39 you spent of anything, He will replace it.
35:29 spent out of what We provided them
57:7 who believed and spent, for them is a great
57:10 are those among you who spent before
57:10 sublime in degree than those who spent
60:10 them (m) what they (m) have spent. There is
60:10 what you (m) spent and let them ask for
60:10 and let them ask for what they (m) spent
60:11 spoues went of what they spent. And be
verb IV imperfect (yunfiqu)—to spend
2:3 they spend out of what We provided them
2:215 They ask thee what they should spend
2:219 they ask thee how much they should spend
2:261 A parable of those who spend their wealth in
2:262 Those who spend their wealth in the way of
2:264 reminders nor injury like he who spends
2:265 And the parable of those who spend their
2:267 aim not at getting the bad of it to spend
2:272 of good you spend, it is for yourselves
2:272 spend not but looking for the Countenance of
2:272 whatever of good you spend, your account
2:273 Spend for the poor, those who were
2:274 Those who spend their wealth by nighttime
3:92 conduct until you spend of what you love
3:92 whatever thing you spend, truly God is
3:117 parable of what they spend in this present
3:134 those who spend in gladness and tribulation
4:38 those who spend their wealth to show off to
5:64 He spends how He wills. And certainly many
8:3 the formal prayer and spend out of what We
8:36 bar the way of God. They will spend it
8:36 bar the way of God. They will spend it
8:60 thing you spend in the way of God, the
9:34 spend it not in the way of God. Give to them

9:54 they spend but as ones who dislike to spend
9:91 spend is there fault if they were true to God
9:92 they find nothing for them to spend in the
9:98 take what they spend to themselves as
9:99 to himself what he spends as an
9:121 Nor spend they contributions —be they
14:31 and spend from what We provided them
16:75 he spends from it secretly and openly
22:35 formal prayer and who spends out of what
28:54 benevolence and they spend out of what We
32:16 fear and hope. And they spend of what We
42:38 among themselves and who spend of what
47:38 These are being called to spend in the way of
57:10 you not spend in the way of God? And to God
63:7 They, those who say: Spend not on such ones
65:7 The possessor of plenty will spend according
65:7 provisions were measured, he will spend out
verb IV imperative (anfiqu)—spend
2:195 spend in the way of God, and cast not
2:254 O those who believed! Spend of what We
2:267 O those who believed! Spend of what is good
9:53 Say: Spend willingly or unwillingly, there
36:47 it was said to them: Spend of whatever God
57:7 Believe in God and His Messenger and spend
63:10 spend what We provided you before death
64:16 and hear and obey and spend. That is good
65:6 then spend on them (f) until they bring forth
verb IV verbal noun (infiqu)—spending
17:101 you would hold back dreading spending.
verb IV active participle (mufig)—one who spends
3:17 ones who spend in the way of God

N F Q
3315. NAFAQAH—feminine noun—contribution
2:270 contributions you spent or vows that you
9:54 prevented being accepted their contributions
9:121 Nor spend they contributions —be they

3316. NÂFAQQA—verb III perfect—to be a hypocrite, alladhina nâfaqqa the hypocrites
3:167 would know those who were hypocrites
59:11 not considered those the hypocrites
verb III verbal noun (nifâq)—hypocrisy
9:77 He made the consequence hypocrisy in their
9:97 stauncher in ingratitude and hypocrisy
9:101 some grew bold in hypocrisy
verb III active participle (manâfiqu)—one who is a hypocrite
4:61 seen the ones who are hypocrites barring
4:88 concerning the ones who are hypocrites
4:138 tidings to the ones who are hypocrites
4:140 ones who are hypocrites and the ones who
4:142 Truly the ones who are hypocrites seek to
4:145 ones who are hypocrites will be in the lowest,
8:49 Mention when the ones who are hypocrites
9:64 The ones who are hypocrites are fearful that
9:67 The ones who are hypocrites (m) and the
9:67 and the ones who are hypocrites (f)
9:87 the ones who are hypocrites, they are the
9:68 the ones who are hypocrites (m) and the ones who are hypocrites (f) and the ones who are hypocrites and be thou harsh of the nomads are ones who are hypocrites
29:11 He knows the ones who are hypocrites, truly God had been 33:1 ones who are hypocrites, truly God had been 33:12 the ones who are hypocrites say, as well as the ones who are hypocrites and punish the ones who are hypocrites 33:48 ones who are hypocrites and heed not their 33:60 If the ones who are hypocrites refrain not 33:73 and the ones who are hypocrites (m) and the ones who are hypocrites (f) and the ones who are hypocrites be thou harsh of the nomads are ones who are hypocrites
48:6 ones who are hypocrites (m) and the ones who are hypocrites (f) and the ones who are hypocrites (m) and the ones who are hypocrites (f) and the ones who are hypocrites 57:13 ones who are hypocrites (m) and the ones who are hypocrites (f) and the ones who are hypocrites 59:11 the ones who are hypocrites? They say to 63:1 When the ones who are hypocrites drew near that the ones who are hypocrites are ones 63:8 But the ones who are hypocrites know not the earth but the ones who are hypocrites 63:7 the earth but the ones who are hypocrites

3317. NAFAQ—masculine noun—a hole in the ground with another exit
6:35 if thou wert able, be looking for a hole in the

3318. ANFAL—masculine noun (plural of nafal)—spoil of war
8:1 about the spoils of war. Say: The spoils
17:79 the night as a work of supererogation for

3319. NAFILAH—feminine noun—work of supererogation, unexpected gift
17:79 the night as a work of supererogation for
21:72 on him and Jacob as an unexpected gift and

3320. NAFÁ—verb I perfect—to expel
verb I imperfect passive (yunfā)—to be expelled
5:33 or they be expelled from the region. That for

3321. NAQQAÑA—verb II perfect—with preposition fi to search about
50:36 so that they searched about on the land

3322. NAQABA—verb I perfect—to dig through
verb I verbal noun (naqqāb)—digging through
18:97 scale it nor were they able to dig through

3323. NAQIB—masculine noun—a chieftain
5:12 We raised up among them twelve chieftains

3324. ANQADHA—verb IV perfect—to be saved
3:103 He saved you from it, thus God makes
verb IV imperfect (yunqadhu)—to be saved

3325. ISTANQADHA—verb X perfect—to rescue
verb X imperfect (yastanqadhu)—to seek to deliver
22:73 they would never seek to deliver it from the

3326. NAQARA—verb I perfect—to sound
verb I perfect passive (nuqara)—to be sounded
74:8 Then when the horn is sounded

3327. NAQIR—masculine noun—a speck
4:53 Then they give not humanity even a speck
4:124 they will not be wronged, not even a speck

3328. NÁQIR—masculine noun—an unexpected gift
74:8 Then when the horn is sounded

3329. NAFASA—verb I perfect—to reduce
verb I imperfect (yanqasu)—to reduce
9:4 polytheists—and, again, they reduce you
11:84 reduce not the measuring vessel and
13:41 that We approach the earth, reducing it from
21:44 We reduce it of its outlying parts. Or will
50:4 We knew what the earth reduces from them
verb I imperative (anqas)—to reduce
73:3 for half of it or reduce it a little
verb I imperfect passive (yanqasu)—to be reduced
35:11 is given a long life nor is anything reduced
verb I verbal noun (naqas)—diminution
2:155 of fear and hunger and diminution of wealth
7:130 years of diminution of fruits so that perhaps
verb I passive participle (manqas)—that which is reduced
11:109 in full without being that which is reduced

3330. NAQADA—verb I perfect—to break
16:92 And be not like she who would break what
verb I imperfect (yanqadu)—to break
2:27 those who break the compact of God after a
8:56 time they break their compact and they are
13:20 their compact with God and break not their
13:25 those who break the compact of God after its
16:91 And break not the oaths after ratification
verb I verbal noun (naqd)—breaking
4:155 for their breaking their solemn promise and
5:13 for their breaking their solemn promise
3331. ANQADA—verb IV perfect—to weigh heavy
94:3 that weighed heavily on thy back

3332. NaQA’A—verb I perfect—to impregnate
94:3 that weighed heavily on thy back

3333. NAQAMA—verb I perfect—to seek revenge
9:74 they sought revenge only so that God would
85:8 And they sought revenge on them only
verb I imperfect (yanqimu)—to seek revenge
5:59 Say: O People of the Book! Seek you revenge
7:126 Thou hast sought revenge on us only because

3334. INTAQAMA—verb VIII perfect—to requite
7:136 We required them and drowned them in the
15:79 So We requited them and they were both on
30:47 with the clear portents. Then We required them
verb VIII imperfect (yantaqimu)—to requite

3335. NAKABA—verb I perfect—to turn aside
23:74 come are ones who move away from the path

3336. MANAKIB—masculine noun (plural of mankib)—tracts
67:15 in its tracts and eat of His provision. To Him

3337. NAKATHA—verb I perfect—to break an oath
9:12 But if they broke their oaths after
9:13 a folk who broke their oaths
48:10 broke his oath, breaks his oath only to the
verb I imperfect (yankuthu)—to break an oath
7:135 that which is conclusive, they break their oath
43:50 that is when they break their oath
48:10 broke his oath, breaks his oath only to the

3338. ANKÂTH—masculine noun (plural of nikth)—fibers
16:92 after firming its fibers by taking your oaths

3339. NAKHAHA—verb I perfect—to marry
4:22 marry not women whom your fathers married
33:49 O those who believed! If you married the
verb I imperfect (yanqihu)—to marry
2:221 Marry not ones who are polytheists (f)
2:230 she marries a spouse other than him
2:232 for them (f) that they (f) re-marry
4:22 marry not women whom your fathers married
4:25 you is not affluent that he marries the ones
4:127 you prefer that you marry them (f) and
24:3 The one who is an adulterer will not marry
24:3 the one who is an adulterer will not marry
33:53 of God nor marry you his wives
60:10 you (m) marry them (f) when you gave them
verb I imperative (inkih)—marry
4:3 marry who seems good to you of the women,
4:25 marry them (f) with the permission of their
verb I verbal noun (nikhâ)—marriage
2:235 on the knot of marriage until she reaches
2:237 they pardon it in whose hand is the marriage
4:6 when they reached the age for marriage
24:33 who find not the means for marriage have
24:60 those who hope not for marriage

3340. ANKAHA—verb IV perfect—to wed
2:221 wed not the ones who are polytheists (m)
verb IV imperfect (yankihu)—to wed
2:221 wed not the ones who are polytheists (m)
28:27 He said: Truly I want to wed thee to one of
verb IV imperfect (ankih)—wed
24:32 wed the single among you to the ones who

3341. ISTANKAHA—verb X perfect—to take in marriage
verb X imperfect (yastankihu)—to take in marriage
33:50 Prophet wanted to take her in marriage —

3342. NAKID—masculine noun—scantily
7:58 what was bad, it goes forth not but scantily

3343. NAKIRA—verb II perfect—to disguise
27:41 disguise her throne for her that we look on
verb II imperative (nakkir)—disguise

3344. NAKKARA—verb II perfect—to disguise
27:41 disguise her throne for her that we look on
verb II imperfect (nakkiru)—disguise

3345. ANKARA—verb IV perfect—to reject
13:36 the confederates some who reject some
16:83 divine blessing of God. Again, they reject it
40:81 So which of the signs of God do you reject
verb IV active participle (munkir)—one who knows not, one who rejects
12:58 but they are ones who know him not
16:22 their hearts are ones that know not
21:50 Are you then ones who know not of it
23:69 Messenger so that they are ones who reject him

verb IV passive participle (munkar)—one who
is unknown, that which is unlawful
3:104 prohibits that which is unlawful. And those
3:110 and prohibit that which is unlawful
3:114 prohibit that which is unlawful and they
5:79 another from that which is unlawful that
7:157 them from that which is unlawful
9:67 They command that which is unlawful and
9:71 and they prohibit that which is unlawful
9:112 the ones who prohibit that which is unlawful
15:62 he said: Truly you are a folk, ones unknown
16:90 and ones who are unlawful and insolent
22:41 they prohibited that which is unlawful and
22:72 the ones who are rejected. They are about to
24:21 depravity, and that which is unlawful
29:45 depravity and that which is unlawful
31:70 prohibit that which is unlawful and have
51:25 Peace to a folk, ones who are unknown
58:2 they say that which is unlawful among their

3346. NUKR—masculine noun—horrible
18:74 thou hadst brought about a horrible thing
18:87 will punish him with a horrible punishment
31:19 the most horrible of voices is certainly the
54:6 Who Calls will call to a horrible thing
65:8 punished it with a horrible punishment

3347. NAKIR—masculine noun—disapproval, refusal
22:44 And how had been My disapproval
34:45 My Messengers; so how had My disapproval
35:26 and how had My disapproval of them been
42:47 Day nor is there for you any refusal
67:18 them denied, then how horrible had

3348. NAKASA—verb I perfect—to turn upside down
der perfect passive (nukisa)—to be in confusion
21:65 Again, they were put into confusion:
verb I active participle (nākis)—one who bends down
32:12 ones who bend down their heads before their

3349. NAKKASA—verb II perfect—to bend over
verb II imperfect (yanakkisu)—to bend over
36:68 We give a long life, We bend him over in his

3350. NAHANDA—verb I perfect—to scold
verb I imperfect (yanhandu)—to scold
17:23 nor scold them but say a generous saying to
93:10 And as for the one who begs, scold him not
will be Gardens beneath which rivers run

" truly is the nighttime and the daytime 

2.249 Truly God is One Who Tests you with a river

2.266 grapevines beneath which rivers run with

3.1 Lord are Gardens beneath which rivers run

3.14 Lord and Gardens beneath which rivers run

3.15 enter into Gardens beneath which rivers run

3.18 be Gardens beneath which rivers run

4.13 to enter Gardens beneath which rivers run

4.57 to enter into Gardens beneath which rivers run

4.122 to enter Gardens beneath which rivers run

5.12 enter Gardens beneath which rivers run

5.85 Gardens beneath which rivers run, ones who

5.119 are Gardens beneath which rivers run

6.4 And We made rivers run beneath them. So

7.43 And rivers will run beneath them and they

9.72 Gardens beneath which rivers run, ones who

9.89 them Gardens beneath which rivers run

9.100 them Gardens beneath which rivers run

10.9 Rivers will run beneath them in Gardens of

13.3 and made on it firm mountains and rivers

13.35 are Godfearing, beneath it runs rivers

14.23 into Gardens beneath which rivers run

14.32 His command and He caused rivers to be

16.15 and rivers and roads so that perhaps you will

16.31 which they will enter beneath which rivers

17.91 rivers to gush forth in its midst with

18.31 Gardens of Eden beneath which rivers run

18.33 We caused a river to gush forth in the midst

20.76 Gardens of Eden, beneath which rivers run

22.14 Gardens beneath which rivers run. Truly

22.23 Gardens beneath which rivers run. They are

25.10 Gardens beneath which rivers run and He

27.61 a stopping place and made rivers

29.58 beneath which rivers run, ones who will

39.20 built above them, beneath which rivers run

43.51 Egypt for me and these rivers run beneath

47.12 gardens beneath which rivers run. While

47.15 ones who are Godfearing—in it are rivers of

47.15 rivers of milk, the taste of which is not

47.32 and rivers of intoxicants delightful to ones

48.5 which rivers run, ones who will dwell in

48.17 to enter Gardens beneath which rivers run

54.54 Godfearing will be in Gardens and rivers

57.12 this Day, Gardens beneath which rivers run

58.22 to enter Gardens beneath which rivers run

61.12 beneath which rivers run and into good

64.9 Gardens beneath which rivers run as ones

65.11 into Gardens beneath which rivers run

66.8 enter into Gardens beneath which rivers run

71.12 Gardens and will assign for you rivers

85.11 beneath which rivers run. That will be the

98.8 beneath which rivers run, ones who will

4:122 in expectation but an hour of the daytime

4:226 nighttime to be interposed into the daytime

6:80 what you were busy with by daytime

7:58 He covers the nighttime with the daytime

8:124 to enter Gardens beneath which rivers run

9:54 in expectation but for an hour of daytime

10:45 the nighttime and the daytime

10:6 alternation of the nighttime and the daytime

10:74 to enter Gardens beneath which rivers run

12:52 he said: The Lord of both of you prohibited

22:47 you may rest in it and the daytime for one

22:61 nighttime to be interposed into the daytime

22:62 the nighttime and the daytime to follow in

22:76 daytime for one who perceives. Truly in that

28:72 you, what if God made the daytime endless

28:73 daytime that you rest in it and that you be

30:23 slumbering by nighttime and by daytime

31.29 planning by nighttime and daytime when

31.29 to be subservient to you and the daytime

32:27 but the nighttime and the daytime and they

36:12 He covers the nighttime with the daytime

6:13 inhabited the nighttime and the daytime

8:89 Gardens beneath which rivers run

9:72 Gardens beneath which rivers run, ones who

9:89 them Gardens beneath which rivers run

5.85 Gardens beneath which rivers run, ones who

5.119 are Gardens beneath which rivers run

6.4 And We made rivers run beneath them. So

7.43 And rivers will run beneath them and they

9.72 Gardens beneath which rivers run, ones who

9.89 them Gardens beneath which rivers run

9.100 them Gardens beneath which rivers run

10.9 Rivers will run beneath them in Gardens of

13.3 and made on it firm mountains and rivers

13.35 are Godfearing, beneath it runs rivers

14.23 into Gardens beneath which rivers run

14.32 His command and He caused rivers to be

16.15 and rivers and roads so that perhaps you will

16.31 which they will enter beneath which rivers

17.91 rivers to gush forth in its midst with

18.31 Gardens of Eden beneath which rivers run

18.33 We caused a river to gush forth in the midst

20.76 Gardens of Eden, beneath which rivers run

22.14 Gardens beneath which rivers run. Truly

22.23 Gardens beneath which rivers run. They are

25.10 Gardens beneath which rivers run and He

27.61 a stopping place and made rivers

29.58 beneath which rivers run, ones who will

39.20 built above them, beneath which rivers run

43.51 Egypt for me and these rivers run beneath

47.12 gardens beneath which rivers run. While

47.15 ones who are Godfearing—in it are rivers of

47.15 rivers of milk, the taste of which is not

47.32 and rivers of intoxicants delightful to ones

48.5 which rivers run, ones who will dwell in

48.17 to enter Gardens beneath which rivers run

54.54 Godfearing will be in Gardens and rivers

57.12 this Day, Gardens beneath which rivers run

58.22 to enter Gardens beneath which rivers run

61.12 beneath which rivers run and into good

64.9 Gardens beneath which rivers run as ones

65.11 into Gardens beneath which rivers run

66.8 enter into Gardens beneath which rivers run

71.12 Gardens and will assign for you rivers

85.11 beneath which rivers run. That will be the

98.8 beneath which rivers run, ones who will
Concordance of 3364. TANĀHĀ-3370. NŪH The Sublime Quran

59.7 from what he prohibited you. And be
79.40 feared the Station of his Lord and prohibited

verb I imperfect (yanhā)—to prohibit
3:104 prohibits that which is unlawful. And those
3:110 which is honorable and prohibit that which
3:114 prohibit that which is unlawful and they
5:63 Why prohibit not the rabbis and learned
6:26 And they prohibit others from it. And they
7:22 Prohibited I not both of you from that tree
7:157 to that which is honorable and prohibits
7:165 We rescued those who prohibited evil and We
9:67 and prohibit that which is honorable and
9:71 which is honorable and they prohibit that
11:62 Hast thou prohibited that we worship what
11:88 to go against you in what I prohibit you
11:116 abiding wisdom, prohibiting corruption in
15:70 They said: Prohibited We thee not from some
16:90 He prohibits depravity and ones who are un
29:45 formal prayer prohibits depravity and that
60:8 God prohibits you not from those who fight
60:9 God prohibits you only from those who
9:69 Hast thou considered he who prohibits

verb I imperative (inha)—prohibit
31:17 prohibit that which is unlawful and have

verb I perfect passive (nāhiya)—
to be prohibited
4:161 although they were prohibited from it
6:28 revert to what they were prohibited from
7:166 when they defied what they were prohibited
40:66 Say: Truly I was prohibited from
58:8 considered those who were prohibited from
58:8 to what they were prohibited from and hold

verb I imperfect passive (yunhā)—
to be prohibited
4:31 avoid major sins that you are prohibited

verb I active participle (nāhi)—
one who prohibits
9:112 the ones who prohibit that which is unlawful

3364. TANĀHĀ—verb VI perfect—to forbid one another

verb VI imperfect (yatānāhā)—
to forbid one another
5:79 They had not been forbidding one another

3365. INTĀHĀ—verb VIII perfect—to refrain oneself
2:192 if they refrained themselves, then truly God is
2:193 refrained themselves, then there is to be no
2:275 from his Lord and refrained himself
8:39 if they refrained themselves, then truly God

verb VIII imperfect (yantahā)—
to refrain oneself
5:73 if they refrain not themselves from what
8:19 the victory and if you refrain yourselves
8:58 who were ungrateful: If they refrain
9:12 so that perhaps they will refrain themselves
19:46 O Abraham? If thou wilt not refrain thyself
26:116 They said: If thou hast not refrained
26:167 If thou hast not refrained thyself, O Lot,
3:33 God favored Adam and Noah and the people
4:163 We revealed to thee, as We revealed to Noah
6:84 And Noah We guided before and among his
7:59 Surely We sent Noah to his folk. And he
7:69 made you viceregents after the folk of Noah
9:70 The folk of Noah and of Ad and of Thamud,
10:71 recount to them the tidings of Noah when he
11:25 We sent Noah to his folk. Truly I am a clear
24:35 Light on light, God guides to His Light whom
14:5 shadows into the light and remind them of
9:32 but God refuses so that He fulfill His light
7:157 and helped him and followed the light
6:122 We made a light for him by which he walks
5:44 to descend, wherein is guidance and light
4:30 will scorch him in a fire. And that would


11:32 They said: O Noah! Surely thou hadst
destroyed in the lands none of thy
11:36 it was revealed to Noah: Truly none of thy
11:42 Noah cried out to his son and he had been
11:45 Noah cried out to his Lord and said: My
11:46 He said: O Noah! Truly he is not of thy
11:48 It was said: O Noah! Get thee down with
14:9 on the like of what lit on a folk of Noah or a
17:3 of whomever We carried with Noah
17:17 have We caused to perish after Noah
19:58 Adam and whomever We carried with Noah
21:76 Noah when he cried out before and We
22:42 the folk of Noah denied before thee and Ad
23:23 We sent Noah to his folk and he said: O my
25:37 And the folk of Noah, when they denied the
26:105 The folk of Noah denied the ones who are
26:106 their brother, Noah, said to them: Will you
26:116 hast not refrained thyself, O Noah, thou
29:14 We sent Noah to his folk and he lingered in
33:7 from Noah and Abraham and Moses and
37:25 Noah cried out to Us. And how excellent
37:29 Peace be on Noah among the worlds
38:12 The folk of Noah before them denied and Ad
40:5 The folk of Noah denied before them and the
40:31 in like manner of a folk of Noah and Ad and
42:13 that with which He charged them
50:12 The folk of Noah denied what came before
51:46 folk of Noah from before, truly they had
53:52 and the folk of Noah before. Truly, they, they
54:9 The folk of Noah denied before them. They
57:26 We sent Noah and Abraham and We
66:10 like the woman of Noah and the woman of
71:1 We sent Noah to his folk saying: Warn thy
71:21 Noah said: My Lord! Truly they rebelled
71:26 And Noah said: My Lord! Allow not even one

N W R

3371. Nūr—masculine noun—light
2:17 God took away their light and left them in
2:257 out from the shadows into the light
2:257 They bring them out from the light into the
4:174 caused to descend to you a clear light
5:15 Surely from God drew near you a light
5:16 them out from the shadows into the light
5:46 the Gospel in which is guidance and light
6:1 earth and made the shadows and the light
6:91 for Moses as a light and guidance for
6:122 We made a light for him by which he walks
7:157 and helped him and followed the light
9:32 They want to extinguish the light of God
9:32 but God refuses so that He fulfill His light
10:5 an illumination and the moon as a light
13:16 shadows on the same level as the light
14:1 from the shadows into the light and remind them of
14:5 shadows into the light and remind them of
24:35 God is the Light of the heavens and the
24:35 The parable of His Light is as a niche in
24:35 Light on light, God guides to His Light whom
24:35 Light on light, God guides to His Light whom
24:35 Light on light, God guides to His Light whom

3372. Anāra—verb IV perfect—to illuminate
verb IV active participle (mu‘ānir)—that which illuminates
3:184 the Psalms and the illuminating Book
22:8 nor guidance nor an illuminating Book
25:61 light-giving lamp and an illuminating moon
31:20 with no guidance and no illuminating Book
33:46 illuminating lamp and as a light-giving
35:25 Psalms and the illuminating Book

3373. Nār—feminine noun—fire
2:17 is like a parable of those who started a fire
2:24 then be Godfearing of the fire whose fuel is
2:39 those will be the Companions of the fire
2:80 they said: The fire will never touch us but
2:81 those will be the Companions of the Fire;
2:126 compel him to the punishment of the fire
2:167 never be ones who go forth from the fire
2:174 they consume not into their bellies but fire
2:175 are ones who remain steadfast for the fire
2:201 protect us from the punishment of the fire
2:217 those will be the Companions of the Fire;
2:221 Those call you to the fire while God calls
2:225 those will be the Companions of the Fire
2:226 a whirlwind lit on it in which there is a fire
2:227 those will be the Companions of the Fire
3:10 God at all; and those, they will be
3:16 protect us from the punishment of the fire
3:24 they said: The fire will not touch us
3:103 been on the brink of an abyss of the fire
3:116 and those will be the Companions of the Fire
3:131 be Godfearing of the fire that was prepared
3:151 and their place of shelter will be the fire
3:183 with a sacrifice to be consumed by the fire
3:185 whoever was drawn away from the fire
3:191 protect us from the punishment of the fire
3:192 Whomever Thou hast caused to enter the fire
4:10 consume only fire into their bellies and they
4:14 ordinances, He will cause him to enter fire
4:30 will scorch him in a fire. And that would
33:66 be turned upside down their faces in the fire
32:20 Experience the punishment of the fire which
32:19 disobeyed, their place of shelter will be the fire
32:20 Then God rescued him from the fire
31:25 to be among the Companions of the Fire
31:37 They will want to go forth from the fire, but
30:64 of the disagreement of the people of the fire
30:76 than he. Thou hast created me from fire
29:24 him with a double punishment in the fire
29:64 the place of shelter will be the fire
28:80 It is He Who made for you the fire out of a
28:27 Then woe to those who disbelieved in the fire
28:59 Truly they, ones who will roast in the fire
28:61 of humanity are some who say:
28:13 Believe as humanity believed, they said: Will
O humanity! Worship your Lord Who created
of the fire whose fuel is humanity
You command humanity to virtuous conduct
speak with kindness to humanity and
excluding others of humanity
find them to be eager among humanity
They teach humanity sorcery and what was
Who makes thee a leader for humanity
a place of spiritual reward for humanity
tools among humanity say: What turned
that you be witnesses to humanity
God is Gentle toward humanity
that there be no disputation from humanity
after We made it manifest to humanity in
a curse of God and the angels and humanity
run on the sea with what profits humanity
among humanity some who take to
O humanity! Eat of what is in and on the
say: They are appointed times for humanity
remembrance, and among humanity
among humanity is one whose sayings
among humanity is he who sells himself
Humanity had been of one community
to give judgment among humanity about
profit for humanity and their sin is more
He makes manifest His signs to humanity
making things right among humanity and
God is Possessor of Grace for humanity
Grace for humanity except most of humanity
and if not for God driving humanity back
We make thee a sign for humanity
of his wealth to show off to humanity
They ask not persistently of humanity and
remembrance, and among humanity
long to descend as a guidance for humanity
makes His signs manifest to humanity
group of people’s wealth among humanity
say: They are appointed times for humanity
Again, press on from where humanity
first House set in place for humanity was
he say to humanity: Be you servants of me
of the angels and of humanity, one and all
House set in place for humanity was
humanity of pilgrimage to the House in
that was brought out for humanity
with a rope to God and a rope to humanity
rage and the ones who pardon humanity
This is a clear explanation for humanity
are the days We rotate among humanity
to whom humanity said: Truly humanity
to whom humanity said: Truly humanity
You will make it manifest to humanity and
O humanity! Be Godfearing of your Lord
misers and command humanity to
spend their wealth to show off to humanity
the dominion? Then they give not humanity
they jealous of humanity for what God gave
you gave judgment between humanity, give
people among them who dread humanity
We sent thee to humanity as a Messenger.
will give judgment between humanity
They conceal themselves from humanity, but
or makes things right between humanity
will cause you to be put away —O humanity
to make display to humanity, and they
for their consuming the wealth of humanity
ones who warn so that humanity not be in
O humanity! Surely the Messenger drew
O humanity! Surely there drew near you
be as if he had killed all of humanity. And
it will be as if he gave life to all of humanity
dread not humanity, but dread Me and
truly many within humanity are ones who
will save thee from the harm of humanity
truly thou wilt find the hardest of humanity
maintaining it for humanity and the Sacred
hast spoken to humanity from the cradle and
Hadst thou said to humanity: Take me and
as a light and guidance for humanity
for him by which he walks among humanity
devised a lie against God to cause humanity
diminish not the things of humanity nor
personages and terrified them. And
truly I favored thee above humanity
Say: O humanity! Truly I am the Messenger
but most of humanity knows not
You fear humanity would snatch you away so
show off to personages and bar them from
from among all personages and truly I will
from God and His Messenger to humanity
consume the wealth of humanity in
Had it been for humanity to wonder that We
Warn humanity and give thou good tidings to
God is to quicken the worst for humanity, as
humanity had not been but one community;
We caused humanity to experience mercy
O humanity, your insulance is only against
humanity and flocks— until when the earth
not wrong humanity at all, but humanity
wrong humanity at all, but humanity does
O humanity! Surely an admonishment drew
to humanity but most of them give not
among humanity are the ones who are
wouldst thou compel humanity against their
Say: O humanity! If you were in uncertainty
Surely The Truth drew near
thy Lord, except most of humanity believes
equity and diminish not of humanity their
Day humanity will be one that is gathered
willed, He would have made humanity one
will fill hell with genie and humanity one
His command except most of humanity
the grace of God to us and to humanity
and to humanity, except most of humanity
way of life, except most of humanity knows
I will return to the personages so that
We taught him, except most of humanity
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12:103 most of humanity is not ones who believe
13:1 Lord is The Truth except most of humanity
13:6 Possessor of Forgiveness for humanity in
13:31 wills He would have guided humanity
14:1 thou hast brought humanity out from the
14:25 parables for humanity so that perhaps they
14:36 caused to go astray many among humanity
14:37 So make the minds among humanity yearn
14:44 warn humanity of a Day the punishment
14:52 delivering of the message to humanity so
16:38 upon Him—except most of humanity knows
16:44 thou wilt make manifest to humanity what
16:69 at variance, wherein is healing for humanity
17:60 to thee: Truly thy Lord enclosed humanity
17:60 but as a test for humanity—and the tree—
17:89 We diversified for humanity in this, the
17:89 parable but most of humanity refused all
17:94 prevented humanity from believing when the
17:106 in order that thou recitest it to humanity at
18:54 every kind of example for humanity
18:55 Nothing prevented humanity from believing
19:10 is that thou wilt not speak to humanity for
19:21 We will assign him as a sign for humanity
20:59 Adornment and let humanity be assembled
21:1 reckoning for humanity was near while they
21:61 personages so that perhaps they will bear
22:1 O humanity! Be Godfearing of your Lord.
22:2 see humanity intoxicated, yet they will not
22:3 humanity is he who disputes about God
22:5 O humanity! If you had been in doubt about
22:8 And among humanity is such a one who
22:11 humanity is he who worships God on the
22:18 the moving creatures, and many of humanity
22:25 al-Haram, which We made for humanity
22:27 Announce to humanity the pilgrimage to
22:40 If not for God driving back humanity, some
22:49 Say: O humanity! Truly I am only a clear
22:65 to humanity God is Gentle, Compassionate
22:73 O humanity! A parable was propounded, so
22:75 the angels messengers and from humanity.
22:78 you and you are witnesses against humanity
22:35 parables for humanity. And God is Knowing
25:37 We made them as a sign for humanity
25:50 Then most of humanity refused everything
26:39 it was said to humanity: Will you, be you ones
26:183 diminish not to humanity their things nor do
26:19 from David and he said: O humanity
27:13 Lord is Possessor of Grace for humanity, but
27:82 speak to them that: Humanity had not been
28:23 there of personages drawing water and he
28:43 for humanity and a guidance and a mercy so
29:2 Assumed humanity that they will be left
29:10 humanity is he who says: We believed in
29:10 he mistook the persecution by humanity for
29:43 We propound these parables for humanity
29:67 humanity is being snatched away all around
30:6 not His Promise, but most of humanity
30:8 most of humanity, in the meeting with their
30:30 by God in which He originated humanity

N W SH

3375. TANĀWASHA—verb VI perfect—to be shaken to and fro
verb VI verbal noun (tanāwush)—reaching
believed in it! But how could they reach it?

**N W S**
3376. MANÅŚ—masculine noun—a time for escape
38:3 but there was no time for escape for awhile

**N W Q**
3377. NÁQAH—feminine noun—the she-camel
7:73 This is the she-camel of God as a sign so
7:77 Then they crippled the she-camel and defied
11:64 O my folk! This is the she-camel of God
17:59 And We gave to Thamud the she-camel—one
26:155 He said: This is a she camel. She has a right
91:13 This is the she-camel of God

3378. N{MA—verb I perfect—to win a sleeping match
verb I verbal noun (nawm)—sleep
2:255 Neither slumber takes Him nor sleep
25:47 and sleep a rest and made the daytime for
78:9 and We made your sleep as a rest
7:97 at night while they are ones who sleep
68:19 visited it while they were ones who sleep

3379. MANÅM—masculine noun—slumbering
8:43 thee to see them as few in thy slumbering
30:23 His signs are your slumbering by nighttime
37:102 O my son! Truly I see while slumbering
7:97 at night while they are ones who sleep
68:19 visited it while they were ones who sleep

**N W M**
3380. NÙN—Jonah
21:87 Jonah when he went as one who is enraged

**N W Y**
3381. NAWÄ—masculine noun—pit of a date
6:95 Forth the grain and the pit of a date

**N Y L**
3382. NÁLA—verb I perfect—to attain, to glean verb I imperfect (yanâlu) —to attain, to glean
verb I verbal noun (nayây)—gleaning
2:124 He said: Attain not My compact the ones who
3:92 You will never attain virtuous conduct until
5:94 game that your hands and your lances attain
7:37 Those, they will attain their share from the
7:49 that God would never impart mercy
7:152 who took the calf to themselves attain anger
9:74 to do something that they never attain
9:120 nor glean any gleaning of ground against
22:37 Neither their flesh nor their blood attains to
22:37 but your God-consciousness attains to God
33:25 attaining any good. And God spared the ones
verb I verbal noun (nayây)—gleaning
9:120 nor glean any gleaning of ground against

**H**
3383. HÅ—vocative interjection
4:109 Lo and behold! You are these who disputed
69:19 right hand he will say: Lo and behold! Recite
3:119 Lo and behold! You are those imbued with
3:66 Lo and behold! You are these who argued
47:38 Lo and behold! These are being called to

**H ^ T**
3384. HÅTI—verb I perfect—to prepare verb I imperative (hâti)—prepare
2:111 That is their own fantasies, say: Prepare
21:24 Say: Prepare your proof. This is a
27:64 Say: Prepare your proof if you had been ones
28:75 and We will say: Prepare your proof

**H B T**
3385. HABATA—verb I perfect—to get down verb I imperfect (yahbitu) —to get down
2:74 are some that get down from dreading God verb I imperative (ihbit) —get down
2:36 We said: Get down, some of you as an enemy
2:38 We said: Get down altogether from it; and
2:61 Get down to a settled country and then truly
7:13 He said: So get thee down from this! It will
7:24 He said: Get you down, some of you an
11:48 It was said: O Noah! Get thee down with
20:123 He said: Get you both down from here

**H B W**
3386. HÅBÄ—masculine noun—dust
25:23 We will make them as scattered dust
56:6 then they had been dust scattered about

**H J D**
3387. TAHAJJADA—verb V perfect—to keep vigil verb V imperative (tahajjad)—to keep vigil
17:79 keep vigil with it in the night as a work of

**H J R**
3388. HAJARA—verb I perfect—to abandon verb I imperfect (yahjuru)—to abandon, to talk foolishly
verb I imperative (uhjur)—abandon
4:34 and abandon them (f) in their sleeping
19:46 I will stone thee. So abandon me for some
73:10 abandon them with a graceful abandoning
74:5 and abandon contamination
verb I verbal noun (hajr)—abandoning
73:10 abandon them with a graceful abandoning verb I passive participle (mahjûr)—to be abandoned
25:30 themselves as that which is to be abandoned

3389. HÅJARA—verb III perfect—to emigrate
2:218 who believed and those who emigrated
3:195 is from the other; so those who emigrated
8:72 Truly those who believed and emigrated and
Concordance of 3390. HAJA’A-3395. HADÁ (2) The Sublime Quran

8:74 who believed and emigrated and struggled in
8:75 believed afterwards, and emigrated and
9:20 believed and emigrated and struggled in the
16:41 As for those who emigrated for God after
16:110 thy Lord, for those who emigrated after
22:58 those who emigrated in the way of God,
33:50 emigrated with thee and a woman, one who
59:9 before them, love them who emigrated to

verb III imperfect (yuhājiru)—to emigrate
4:89 from them until they emigrate in the way of
4:97 not that which is extensive enough to emigrate
4:100 emigrate in the way of God will find in and
5:108 and God guides not the folk, the ones who
5:67 God guides not the folk, the ones who are un
5:51 truly God guides not the folk, the ones who
5:16 with His permission and He guides them to a
5:16 God guides with it whoever followed His
4:175 grace and guide them to Himself on a
3:8 hearts not to swerve after Thou hadst guided
4:68 We would have guided them on a straight
6:71 repelled on our heels after God guided us
6:80 me about God while surely He guided me
6:84 Isaac and Jacob. Each of them We guided
6:84 And Noah We guided before and among his
6:87 We elected them and We guided them to a
6:90 Those are those whom God guided. So
6:149 He willed, He would have guided you one
6:161 Lord guided me to a straight path
7:30 and a group of people He guided and a group
7:43 we would not have been guided if God guided
7:43 we would not have been guided if God guided
9:115 after He guided them until He makes
13:31 wills He would have guided humanity
14:12 He guided us to our ways? And we will endure
14:21 If God would guided us, we would have
14:21 guided us, we would have guided you
16:9 And if He willed, He would have guided you
16:121 He elected him and guided him to a straight
19:58 from among whomever We guided and
20:50 everything its creation, again, He guided
20:79 his folk to go astray and he guided them not
20:122 forgiveness to him and He guided him
22:37 He guided you and give thou good tidings to
37:118 and guided them to the straight path
39:18 Those are those whom God guided. And those
39:57 Or he may say: If God guided me. I would
41:17 for Thamud, We guided them, but they
49:17 grace to you in that He guided you to belief
76:3 We guided it on the way, whether he be one
87:3 and who ordained and then guided
90:10 and guided him to the two open highways
93:7 thee one who goes astray, then He guided

verb I imperfect (yahu})(u)—to guide
2:26 to go astray by it and He guides many by it
2:142 He guides whom He wills to a straight path
2:213 and God guides whom He wills to a straight
2:213 and God guides not the unjust folk
2:224 and God guides not the ungrateful folk
2:227 guidance is not on thee. But God guides
3:86 How will God guide a folk who disbelieved
3:86 drew near them. And God guides not the
4:26 make manifest to you and to guide you to
4:88 Want you to guide whom God caused to go
4:137 will God be forgiving of them nor guide
4:168 be forgiving of them, nor guide them to a
4:175 grace and guide them to Himself on a
5:16 God guides with it whoever followed His
5:16 with His permission and He guides them to a
5:51 truly God guides not the folk, the ones who
5:67 God guides not the folk, the ones who are un
5:108 and God guides not the folk, the ones who
6:77 Then when it set, he said: If my Lord guides
6:88 He guides with it whom He wills of His
6:125 whomever God wants, He guides him, He
6:144 Truly God guides not the folk, the ones who

3390. HAJA’A—verb I perfect—to slumber
verb I verbal noun (yahdju)—to slumber
51:17 They had been slumbering little during the

H D D

3391. HADDA—verb I perfect—to break
verb I verbal noun (hadd)—crashing
19:90 split and the mountains fall crashing down

H D M

3392. HADDA—verb II perfect—to demolish
verb II perfect passive (huddima)—to be demolished
22:40 cloisters would be demolished and churches

H D H D

3393. HUD’HUD—masculine noun—hoopoe bird
27:20 and said: Why see I not the hoopoe bird

H D Y

3394. HADÁ (1)—verb I perfect—to lead in the right way
verb I verbal noun (hady)—sacrificial gift
2:196 then whatever is feasible of sacrificial gifts
2:196 shave not your heads until the sacrificial gift
2:196 whatever was feasible of a sacrificial gift
5:2 nor the Sacred Month nor the sacrificial gift
5:95 you will be a sacrificial gift—that which
5:97 and the sacrificial gift and the garlanded
48:25 were ones who detained the sacrificial gift

3395. HADÁ (2)—verb I perfect—to guide
2:143 grave but for those whom God guided
Concordance of 3395. HADĀ (2) The Sublime Quran

7:100 Guides not those who inherit the earth after
7:148 it neither speaks to them nor guides them to
7:155 whom Thou wilt and Thou wilt guide whom
7:159 there is a community that guides with The
7:178 God guides, then he is one who is truly
7:181 community that guides with The Truth, and
9:19 God. And God guides not the folk, ones who
9:24 His command and God guides not the folk,
9:37 and God guides not the folk, the ones who
9:80 Messenger and God guides not the folk, the
9:109 of hell and God guides not the folk, the ones
10:9 with morality, their Lord will guide them in
10:25 Abode of Peace and He guides whom He
10:35 guide to The Truth? Say: God guides to The
10:35 guide to The Truth? Say: God guides to The
10:35 Has not He who guides to The Truth a better
10:35 who guides not unless he himself be guided
10:43 So hast thou guided the unwilling to see if
12:52 God guides not the cunning of the ones who
13:27 whom He wills and guides to Himself
14:4 whom He wills and guides whom He wills
16:37 God will not guide whom He causes to go
16:93 astray whom He wills and guides whom
16:104 not in the signs of God, God will not guide
16:107 God guides not the folk, the ones who
17:9 the Quran, guides to what is upright and
17:97 God guides is one who is truly guided and
18:17 of the signs of God. Whom God guides
18:24 say: Perhaps my Lord will guide me nearer
19:43 So follow me and I will guide thee to a path
20:128 Guides He not them? How many
21:73 We made them leaders, guiding by Our
22:4 and will guide him to the punishment of the
22:16 clear portents. And that God guides whom
24:35 Light on light, God guides to His Light whom
24:46 signs. And God guides whom He wills to a
26:62 Truly my Lord is with me and He will guide
26:78 Who created me. And it is He Who guides me
27:63 Who guides you in the shadows of the dry
28:22 he said: Perhaps my Lord guides me to the
28:50 Truly God guides not the folk, the ones who
28:56 thou hast not guided whom thou hadst loved
28:56 but God guides whomever He wills. And He
29:69 who struggled for Us, We will truly guide
30:29 who will guide whom God caused to go
32:24 leaders from among them to guide under
32:26 Guides them not how many We caused to
32:26 Guides them not how many We caused to
33:4 says The Truth and He guides to the way
34:6 Lord, it is The Truth and it guides to a path
35:8 guides whomever He wills. So let not thy
37:99 who goes to my Lord. He will guide me
39:3 Truly God guides not him, one who lies and
39:23 guidance of God. With it He guides whom He
39:37 God guides, there is not for him any one who
40:28 God guides not him who is one who is
40:29 I see and what I guide you to is not but the
40:38 O my folk! Follow me. I will guide you to the
42:13 whom He wills and guides the penitent
42:52 a light by which We guide whomever We
42:52 servants. And truly thou, thou hast guided to
43:27 Who originated me and truly He will guide
43:40 wilt thou guide the unwilling to see or some
45:23 Who then will guide him after God? Will you
46:10 you are; truly God guides not the folk, the
46:30 in advance of it. It guides to The Truth and
47:5 He will guide them and He will make right
48:2 divine blessing on thee and guide thee on a
48:20 the ones who believe and that He guide you
61:5 And God guides not the folk, the ones who
61:7 submission to God? And God guides not the
62:5 And God guides not the folk, the ones who
63:6 Truly God guides not the folk, ones who
64:6 portents, but they said: Will mortals guide
64:11 He guides his heart. And God is Knowing of
72:2 It guides to the right judgment so we
74:31 astray whom He wills, and He guides whom
79:19 And I will guide thee to thy Lord. Then thou
verb I imperative (ihdī)—guide
1:6 Guide us on the straight path, the path of
37:23 other than God and guide them to the path
38:22 between us and transgress not and guide us
verb I perfect passive (hudiya)—to be guided
3:101 to God was then surely guided to a straight
22:24 And they were guided to what is good of the
22:24 they were guided to the Path of Him Who is
verb I imperfect passive (yuhdā)—
to be guided oneself
10:35 who guides not unless he himself be guided
verb I verbal noun (hùdā)—guidance
2:2 Book—there is no doubt in it, a guidance
2:5 Those are on a guidance from their Lord;
2:16 are they who bought fallacy for guidance
2:38 and whenever guidance approaches you from
2:97 a guidance and good tidings for the ones who
2:38 then whoever heeded My guidance, then
2:120 guidance of God, it is the guidance
2:120 guidance of God, it is the guidance
2:159 of the clear portents and the guidance
2:175 are those who bought fallacy for guidance
2:185 to descend as a guidance for humanity
2:185 clear portents of the guidance and the
2:272 Their guidance is not on thee. But God
3:4 before this as a guidance for humanity
3:73 Say: Truly guidance is the guidance from
3:73 Say: Truly guidance is the guidance from
3:96 that which is blessed, and a guidance for the
3:138 clear explanation for humanity, a guidance
4:115 with the Messenger after the guidance
5:44 to descend, wherein is guidance and light
5:46 We gave him the Gospel in which is guidance
5:46 guidance and admonishment for the ones
6:35 would have gathered them to the guidance
6:71 companions who call him to the guidance
6:71 Truly the guidance of God is the guidance
6:71 of God is the guidance; and we were
6:88 That is guidance of God. He guides with it
6:90 whom God guided. So imitate their guidance
6:91 for Moses as a light and guidance for
6:154 of all things and as a guidance and mercy
6:157 from your Lord and a guidance and a mercy
7:52 a guidance and a mercy for a folk who
7:154 was guidance and mercy in their inscription

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7:193 if you call them to the guidance, they will
7:198 if you call them to the guidance, they hear
7:203 from your Lord and guidance and mercy
9:33 Who sent His Messenger with the guidance
10:57 for what is in the breasts and a guidance and
12:111 and is a guidance and a mercy for a folk who
16:37 If thou be eager for their guidance, then
16:64 as a guidance and a mercy for a folk who
16:89 as a guidance and as a mercy and as good
16:102 those who believed and as a guidance
17:2 Moses the Book and made it a guidance for
17:94 humanity from believing when the guidance
18:13 Lord and We increased them in guidance
18:55 humanity from believing when the guidance
18:57 thou hast called them to the guidance, yet
19:76 And God increases in guidance those who
20:10 some firebrand from there or I find guidance
20:47 peace be to him who followed the guidance
20:123 if guidance approaches you from Me, then
20:123 then whoever followed My Guidance
22:8 God without knowledge nor guidance nor an
22:67 Truly Thou art on a guidance, that which is
27:2 guidance and good tidings for the ones who
27:77 it is a guidance and a mercy for the ones who
28:64 If only they had been truly guided
27:92 or you are either on guidance or clearly
27:24 the way so they are not truly guided
24:54 if you obey him, you will be truly guided
23:49 so that perhaps they will be truly guided
21:31 so that perhaps they will be truly guided
18:57 yet they will not be truly guided ever
10:108 then he is only truly guided for his own self
7:158 be truly guided by them in the shadows of
5:105 injures you not if you were truly guided
4:98 some means, nor are they truly guided
define
2:135 you will be truly guided. Say thou: Nay!
2:150 so that perhaps you will be truly guided
2:170 reasonable nor are they truly guided
3:103 so that perhaps you will be truly guided
2:137 then surely they were truly guided
2:155 not for him any one who guides
2:53 so that perhaps you will be truly guided
2:135 you will be truly guided. Say thou: Nay!
2:150 so that perhaps you will be truly guided
2:170 reasonable nor are they truly guided
3:103 so that perhaps you will be truly guided
4:98 some means, nor are they truly guided to the
5:104 knowing nothing nor are they truly guided
6:97 be truly guided by them in the shadows of
7:3 The Praise belongs to God Who truly guided
7:158 so that perhaps you will be truly guided
10:108 then he is only truly guided for his own self
16:15 so that perhaps you will be truly guided
16:16 and landmarks. And they are truly guided by
17:15 Whoever was truly guided is truly guided
18:57 yet they will not be truly guided ever
21:31 so that perhaps they will be truly guided
23:49 so that perhaps they will be truly guided
24:54 if you obey him, you will be truly guided
27:24 the way so they are not truly guided
27:41 on whether she will be truly guided
27:41 be of those who are not truly guided
27:92 then he is truly guided only for himself; and
28:64 If only they had been truly guided
32:3 perhaps they will be truly guided
43:10 that perhaps you would be truly guided
46:11 they are not truly guided by it, they say: This

verb VIII perfect (muhtadī)—
who is truly guided

2:16 they been ones who are truly guided
2:70 we would be ones who are truly guided
2:157 they are the ones who are truly guided
6:56 not be of the ones who are truly guided
6:82 And they are ones who are truly guided
6:117 knowledge of the ones who are truly guided
6:140 and had not been ones who are truly guided
7:30 that they are ones who are truly guided
7:178 then he is one who is truly guided
9:18 among the ones who are truly guided
10:45 not been ones who are truly guided
16:125 of the ones who are truly guided
17:97 guides is one who is truly guided and
18:17 one who is truly guided and he whom He
28:56 of the ones who are truly guided
36:21 and they are ones who are truly guided
43:22 in their footsteps ones who are truly guided
43:37 that they are ones who are truly guided
43:49 Truly We will be ones who are truly guided
57:26 tare ones who are truly guided while
68:7 knowledge of ones who are truly guided

3397. AHDÄ—masculine noun (comparative adjective)—better guided
4:51 These are better guided than those who
6:157 we would have been better guided than they
17:94 in knowledge of him who is better guided on
28:49 a Book from God that is better guided
35:42 near them, they would be better guided
43:24 I brought about better guidance for you
67:22 one who is prone on his face better guided

3398. HADĪYAH—feminine noun—a present
27:35 I am one who will send to them a present
27:36 who should be glad with your present

3399. HARABA—verb I perfect—to run away
72:12 and we will never weaken Him by flight

3400. HĂRŬT—proper noun—Harut
2:102 descend to the two angels at Babylon—Harut

3401. HĂRA‘A—verb I perfect—to run towards
11:78 Then drew near his folk, running toward
37:70 yet they are running in their footsteps

3402. HĂRŬN—proper noun—Aaron
2:248 and the people of Aaron. And the angels will
4:163 Jesus and Job and Jonah and Aaron and
6:84 and Job and Joseph and Moses and Aaron
7:122 the Lord of Moses and Aaron
7:142 Moses said to his brother, Aaron: Be my
10:75 up after them Moses and Aaron to Pharaoh
19:28 O sister of Aaron! Thy father had not been a
19:53 out of Our mercy his brother Aaron, a
20:30 Aaron, my brother
20:70 They said: We believed in the Lord of Aaron
20:90 Aaron said to them before: O my folk! You
20:92 He said: O Aaron! What prevented thee
21:48 Moses and Aaron the Criterion between right
23:45 Again, We sent Moses and his brother Aaron
25:35 and assigned his brother Aaron to him
26:13 will not be loosened. So send for Aaron
26:48 the Lord of Moses and Aaron
28:34 brother Aaron, he is more oratorical in

3403. ISTAHZA‘A—verb X perfect—to ridicule
verb I perfect (yastahzi‘u)—to ridicule
2:15 God ridicules them and causes them to
6:5 them of what they had been ridiculing
6:10 surrounded by what they had been ridiculing
9:65 that you had been ridiculing
11:8 them was what they had been ridiculing of it
15:11 Messenger but they had been ridiculing
16:34 them is what they had been ridiculing
21:41 by what they had been ridiculing
26:6 about what they had been ridiculing
30:10 of God and had been ridiculing them
36:30 them not but they had been ridiculing him
39:48 surrounded by what they had been ridiculing
40:83 was what they had been ridiculing
43:7 but that they had been ridiculing him
45:33 surrounded by what they had been ridiculing
46:26 they by what they had been ridiculing

verb X imperative (istahzi‘)—ridicule
9:64 Say: Ridicule us, but truly God is One Who
verb X perfect passive (istuhzi‘a)—to be ridiculed
6:10 certainly Messengers were ridiculed before
13:32 Messengers were ridiculed before thee, but I
21:41 And certainly Messengers were ridiculed
verb X imperfect passive (yustahzi‘a)—to be ridiculed
4:140 being unappreciated then being ridiculed
verb X active participle (mustahzi‘)—one who ridicules
2:14 We were only ones who ridicule
15:95 sufficed thee against the ones who ridicule

3404. HAZI‘A—verb I perfect—to mock
verb I verbal noun (huzu‘)—mockery
2:67 Hast thou taken us to thyself in mockery
2:231 to yourselves the signs of God in mockery
5:57 to themselves your way of life in mockery
5:58 they took it to themselves in mockery
18:56 and what they were warned of—in mockery
18:106 My signs and My Messengers in mockery
21:36 to themselves not but in mockery
25:41 they take thee to themselves but in mockery
31:6 he takes it to himself in mockery. Those, for
45:9 he took them to himself in mockery
45:35 to yourselves the signs of God in mockery

3405. HAZZA—verb I perfect—to shake
verb I imperative (huzzu)—shake
19:25 And shake towards thee (f) the trunk of the

3406. IHTAZZA—verb VIII perfect—to quiver
22:5 caused water to descend on it, it quivered
41:39 We caused water to descend to it, it quivered
verb VIII imperfect (yahtazzu)—to quiver
27:10 down thy staff. But when he saw it quiver as
8:42 so that he who perishes would have perished
verb I active participle (ḥālik)—
one who is perishing
12:85 be among the ones who are perishing
28:88 Everything is that which perishes but His
verb IV perfect— to cause to perish
3:117 wrong themselves and caused it to perish
6:6 before them We caused to perish
6:6 caused them to perish for their impieties
7:4 And how many towns We caused to perish!
7:155 wouldst Thou cause us to perish for what the
8:42 so that he who perishes would have perished
10:13 We caused to perish generations before you
15:4 We caused not a town to perish but there
17:17 generations have We caused to perish after
18:59 those towns, We caused them to perish when
19:74 before them have We caused to perish
19:98 How many a generation caused We to perish
20:128 How many generations caused We to perish
20:134 if We caused them to perish with
21:6 before them of whom We caused to perish.
21:9 We caused the ones who are excessive to perish
21:95 the town that We caused to perish. They will
22:45 And how many a town We caused to perish
26:139 and We caused them to perish
26:208 We caused no town to perish but that it had
28:58 a town that We caused to perish boasted
28:78 that God caused to perish before him some of
32:26 We caused to perish of generations
36:31 how many generations We caused to perish
38:3 before them have We caused to perish of
43:8 We caused to perish the more vigorous
44:37 We caused them to perish. They truly had
46:27 We caused to perish towns around you and
47:13 that We have caused to perish. And there
50:36 And how many We caused to perish before
53:50 and that He caused to perish the
54:51 We caused to perish their partisans. Is there
67:28 you if God would cause me to perish
90:6 caused abundant wealth to perish
verb IV active participle (yulikū)—
to cause to perish
2:205 he causes the cultivation and stock to perish
5:17 wanted to He would cause to perish the
6:26 And they cause to perish, no doubt
7:129 your Lord will cause your enemy to perish
7:155 Thou wouldst cause them to perish and me
7:173 after them. Wilt Thou cause us to perish
9:42 They will cause themselves to perish and
11:117 been causing the towns to perish unjustly
14:13 to them: Truly We will cause to perish
17:16 We wanted to cause a town to perish, We
45:24 we live and nothing causes us to perish
77:16 Caused We not the ancient ones to perish
verb IV perfect passive (ulikūla)—
to be caused to perish
69:5 Thamud, they were caused to perish by a
69:6 As for Ad, they were caused to perish by
verb IV imperfect passive (yuhlaku)—to be caused to perish

6:47 publicly, will anyone be caused to perish
46:35 Will any be caused to perish but the folk, the
verb IV active participle (muhlik)—one who causes to perish
6:131 be One Who Causes towns to Perish unjustly
7:164 God is One Who Causes them to Perish
17:58 but We will be ones who cause it to perish
28:59 had not been One Who Causes to Perish
28:59 been One Who Causes to Perish the towns
29:31 We are ones who will cause to perish
verb IV passive participle (muhlak)—one who is caused to perish
23:48 among the ones who are caused to perish

3417. TAHLUKAH—feminine noun—deprivation
2:195 your own hands into deprivation by fighting

3418. MAHLIK—masculine noun—destruction
18:59 We assigned for their destruction what is
27:49 destruction of his people and truly we are

H L
3419. HAL—interrogative particle
10:34 Say: Are there among your ascribed
10:35 Say: Are there among your ascribed
30:40 Is there among your ascribed associates
35:5 Is there any one who is creator other than
40:11 our impieties. Then is there any way of going
42:44 punishment. They will say: Is there any way
54:15 certainly We left this as a sign. Then is there
54:17 Then is there one who recalls
54:32 Then is there one who recalls
54:40 Then is there one who recalls
54:51 Is there then one who recalls

H L L
3420. AHALLA—verb IV perfect—to hallow
verb IV perfect passive (uhilla)—to be hallowed
2:173 what was hallowed to any other than God
5:3 what of it was hallowed to other than God
6:145 that truly is a disgrace or was hallowed
16:115 what was hallowed to other than God but if

3421. AHILLAH—masculine noun (plural of hilāl)—a new moon
2:189 They ask thee about the new moons

H L M
3422. HALUMMA—verb I imperative (halumma, defective verb)—Come on!
6:150 Say: Come on! Bring your witnesses who
33:18 Come on! Yet they approach not the battle

H M D
3423. HAMADA—verb I perfect—to be lifeless
verb I active participle (hāmidah, feminine)—

529
H N

3433. HAN|—masculine noun—wholesomely
4:4 consume it wholesomely with repose
52:19 Eat and drink wholesomely because of what you did
69:24 Eat and drink wholesomely for what you had

H W D

3434. HÄDA—verb I perfect—to turn back, to become a Jew
2:62 believed and those who became Jews
4:46 Among those who became Jews are those
4:160 injustice of those who became Jews
5:41 those who became Jews are ones who
5:44 to God and for those who became Jews
5:69 those who became Jews and Sabeans
6:146 And to those who became Jews, We forbade
7:156 Truly we turned back to Thee. He said: I
16:118 We forbade those who became Jews what
22:18 He whom God despises, then there is no one
verb IV passive participle (muhān)—one who is despised
25:69 in it forever as one who is despised

3439. HÄNA (1)—verb I perfect—to be quiet
verb I verbal noun (1) (haun)—meekness
25:63 those who walk on the earth in meekness.
HÄNA (2) verb I verbal noun (2) (hūn)—humiliation
6:93 with the humiliating punishment for what
16:59 Will he hold it back with humiliation or will
41:17 took them with a humiliating punishment
46:20 with a humiliating punishment

3440. HAYYIN—masculine noun—insignificant
19:9 to be! Thy Lord said: It is insignificant
19:21 Thy Lord said: It is for Me insignificant
24:15 knowledge, you assume it insignificant
30:27 return and this is insignificant for Him

H W Y

3441. HAWÄ (1)—verb I perfect—to be hurled to ruin
20:81 alights surely will be hurled to ruin
53:1 By the star when it hurled to ruin
verb I imperfect (yahwū)—to be hurled to ruin
22:31 snatch him or the wind hurled him to ruin

3442. HAWÄ (2)—masculine noun (plural ahwū)—desire
2:120 if thou hadst followed their desires after
2:145 followed their desires after the knowledge
4:135 you are so follow not your desires that you
5:49 follow not their desires and beware of them
5:77 follow not the desires of the folk who surely
6:56 Say: I will not follow your desires, for then
6:119 others to go astray by their desires without
6:150 And follow thee not the desires of those who
7:176 the earth and followed his own desires
13:37 If thou hadst followed their desires after
18:28 who followed his own desires and whose
20:16 followed his own desires—so that thee not
23:71 if The Truth followed their desires
25:43 him who took to himself his own desires
28:50 follow their own desires. And who goes
28:50 astray than he who followed his own desires
30:29 wrong followed their own desires without
38:26 desire for it will cause thee to go astray from
42:15 follow not their desires. And say: I believed
45:18 and follow not the desires of those who know
45:23 he who took to himself his own desire
47:14 actions and they followed their own desires
47:16 And they followed their own desires
53:3 nor speaks he for himself out of desire
54:3 they denied and followed their own desires
79:40 the Station of his Lord and prohibited desire
Concordance of 3443. HAWIYA-3466. AWTAD The Sublime Quran

5:48 to descend; and follow not their desires

3443. HAWIYA—verb I perfect—to yearn for verb I imperfect (yahuud, yahuei)—to yearn
2:87 with what you yourselves yearn not for
5:70 with what they themselves yearn not for
14:37 So make the minds among humanity yearn
53:23 opinion and that for which their souls yearn

3444. AHWAY—verb IV perfect—to cause to tumble
53:53 He caused to tumble that which are cities

3445. ISTAHWAY—verb X perfect—to lure
6:71 like one whom the satans lulled, bewildered

3446. HAWAY—masculine noun—void
14:43 not back to them; and their minds are void

3447. HAWIYAH—proper noun—the Pit
101:9 his abode of rest will be the pit

HY
3448. HIYAH—feminine pronoun—is it?
101:10 What will cause thee to recognize what it is?

HY
3449. HAYAH—feminine noun—likeness
3:49 I will create for you out of clay a likeness of
5:110 created from clay the likeness of a bird with

3450. HAYYAYA—verb II perfect—to furnish with verb II imperfect (yuhaayyi’u)—to furnish with
18:10 furnish us with right mindedness with our
18:16 and will furnish you with a gentle issue in

HYT
3451. HAYTA—verb interjection with verbal force imperative—Come!
12:23 she shut the doors and said: Come thou! He

HYJ
3452. HAJAA—verb I perfect—to wither verb I imperfect (yahi’u)—to wither
39:21 Again, they wither so thou hast seen them as
57:20 ungrateful. Again, it withers, then thou hast

HYL
3453. HALA—verb I perfect—to pour forth verb I passive participle (mahiit)—that which is poured forth
73:14 would become a poured forth heap of sand

HYM
3454. HAMA—verb I perfect—to wander verb I imperfect (yahiimu)—to wander
26:225 Hast thou not considered that they wander

3455. HAYM—feminine noun (plural of haym)—a thirsty camel
56:55 drink like the drinking of thirsty camels

HYMN
3456. HAYMANA—verb quad I perfect—to preserve verb quad I active participle (muhaymin)—one who preserves, that which preserves
5:48 that which preserves it. So give judgment

HYHT
3457. HAYHT—defective verb used as imperative—Begone!
23:36 Begone! Begone with what you are promised
23:36 Begone! Begone with what you are promised

W
3458. WAADA—verb I perfect—to bury alive verb I passive participle (maw’udah)—buried infant girl
81:8 and when the buried infant girl will be

W
3459. MAWIL—masculine noun—way to elude
18:58 which they will never find a way to elude

WBR
3460. AWBAR—masculine noun (plural of wabar)—furs
16:80 halting and of their wool and furs and hair

W
3461. AWBAQA—verb IV perfect—to wreck verb IV imperfect (yibiqu)—to wreck
42:34 Or He wreck them because of what they

WBL
3462. AWBIQ—masculine noun—gulf of doom
18:52 and We will make a gulf of doom between

W
3463. WABIL—masculine noun—a heavy downpour
2:264 Over it is earth dust. A heavy downpour lit
2:265 A heavy downpour lit on it
2:265 lights not on it a heavy downpour

W
3464. WABIL—masculine noun—mischief
5:95 mischief of his conduct, God pardoned what
59:15 the immediate mischief of their affair and
64:5 They experienced the mischief of their affair
65:9 So it experienced the mischief of its affair

W
3465. WABIL—masculine noun—remorseful
73:16 We took him a taking remorselessly

WTD
3466. AWTAD—masculine noun (plural of
Concordance of 3467. WATARA-3478. WAJADA The Sublime Quran

watad)—stakes
38:12 and Pharaoh, the possessor of the stakes
78:7 and the mountains as stakes
89:10 Pharaoh, the possessor of the stakes

W TR
3467. WATARA—verb I imperfect (yatiru)—to cheat someone out of something
47:35 and will never cheat you out of your actions

3468. WATR—masculine noun—odd number, one after another
23:44 Our Messengers one after another
89:3 by the even number and the odd number

W TN
3469. WATN—masculine noun—life-vein
69:46 We would have severed his life-vein

W TH Q
3470. WĀTHAQA—verb III perfect—to make a covenant
5:7 he made as a covenant with you by it when
3471. WATHĀQ—masculine noun—restraints
47:4 thrashing. Then tie them fast with restraints
89:26 And no one will bind as His restraints
3472. AWTHAQA—verb IV perfect—to bind
3473. WUTHQA—feminine noun (comparative adjective of wathiqah)—most firm
2:226 he held fast to the most firm handhold
31:22 he held fast to the most firm handhold. And to
3474. MAWTHIQ—masculine noun—pledge
12:66 him with you until you give me a pledge
12:66 And when they gave him their pledge
12:80 you not that your father surely took a pledge
3475. MĪTHAQ—masculine noun—solemn promise
2:27 the compact of God after a solemn promise
2:63 when We took your solemn promise and We
2:83 We took a solemn promise from the Children
2:84 when We took your solemn promise
2:93 We took your solemn promise and We e
3:81 when God took a solemn promise from the
3:87 took a solemn promise from those who were
4:21 from you an earnest solemn promise
4:90 between them is a solemn promise or they
4:92 and between them is a solemn promise
4:154 mount above them for their solemn promise
4:154 from them an earnest solemn promise but
4:155 for their breaking their solemn promise and
5:7 of God on you and His solemn promise
5:12 God took a solemn promise from the
5:13 their breaking their solemn promise, We

W TH N
3476. AWTHĀN—masculine noun (plural of wathan)—graven image
22:30 the disgrace of graven images and avoid
29:17 You only worship graven images other
29:25 You take only to yourselves graven images

W J B
3477. WAJABA—verb I perfect—to collapse
22:36 they collapsed on their sides, eat from them

W J D
3478. WAJADA—verb I perfect—to find
3:37 he found her with provision. He said
4:64 they found God Accepter of Repentance,
4:82 God, certainly they would have found
4:89 take them and kill them wherever you found
5:104 Enough is what we found our fathers
7:28 they said: We found our fathers on it and
7:44 Surely we found what our Lord promised to
7:102 And we found not in many of them any
7:102 We found many of them are ones who
9:5 are polytheists wherever you found them
10:78 to turn us from what we found our fathers
12:65 sustenance, they found their merchandise
12:79 that we take but Him with Whom we found
18:49 They will find present what their hands had
18:65 they found a servant among Our servants to
18:77 Then they found in it a wall that wants to
18:86 He found it beginning to set in a spring of
18:86 in a spring of muddy water and he found
18:93 He found in it two men fighting one against
18:93 to the well of Midian, he found a community
31:21 will follow what we found our fathers
31:21 drawing water and he found other than
31:21 will follow what we found our fathers
31:21 fail not thy oath, truly We found him one
32:49 they found God and hold nothing. Instead he found God
26:74 They said: Nay! But we found our fathers
27:23 I found a woman controlling them. And she
27:24 I found her and her folk prostrating to the
28:15 He found in it two men fighting one against
28:23 to the well of Midian, he found a community
28:23 drawing water and he found other than
31:21 will follow what we found our fathers
31:21 fail not thy oath, truly We found him one
Concordance of 3479. WUJD-3487. WAJH The Sublime Quran

2:96 thou wilt find them to be eager among
2:110 you will find it with God, truly God is Seeing
2:196 whoever finds not the means, then formal
2:283 if you had been on a journey and find no one
3:30 Day when every soul will find that which is
4:43 with your wives and you find no water
4:52 then thou wilt not find a helper for him
4:65 Again, they find within themselves no
4:88 God causes to go astray, thou wilt never find
4:91 You will find others who want that they be
4:92 finds not the means, then formally fast for
4:100 emigrates in the way of God will find in and
4:110 will truly find God Forgiving
4:121 will be hell and they will find no way to
4:123 find for himself other than God either a
4:143 causes to go astray, thou wilt never find a
4:145 reaches of the fire and thou wilt not find for
4:173 They will not find for themselves other than
5:6 you find no water, then aim at getting whole
5:82 Truly thou wilt find the hardest of humanity
5:82 certainly thou wilt find the nearest of them
5:89 whoever finds not the means then formal
6:145 Say: I find not in what was revealed to me
7:17 from their left and Thou wilt not find many
7:157 they will find that which is a writing with
9:57 If they find a shelter or a place to creep into
9:79 weak nor on the sick nor on those who find
9:91 they find nothing for them to spend in the
9:123 are ungrateful and let them find harshness
12:94 I turn the scent of Joseph. If you not think me
17:68 storm against you? Again, you will find no
17:69 Again, you will not find for yourselves an
17:75 after dying, Again, thou wouldst find for
17:75 And thou wilt not find in Our custom any
17:86 Again, thou wouldst not find for thee any
17:97 thou wilt never find for them protectors
18:17 thou wilt never find for him a protector or
18:27 thou wilt never find other than Him, that
18:36 to my Lord, I will surely find better than
18:53 and they will not find a place to turn from it
18:58 from which they will never find a way to
18:69 Moses said: Thou wilt find me, if God willed,
20:10 some firebrand from there or I find guidance
20:115 Then he forgot and We find no constancy in
24:28 find not in it anyone, then enter them not
24:33 Let those who find not the means for
24:39 he finds it is nothing. Instead he found God
28:27 I want not to press thee hard. Thou wilt find
33:17 for you? And they will not find for
33:62 thou wilt never find in a custom of God any
33:63 They shall not find a protector nor a helper
33:43 Thou wilt never find in a custom of God
35:43 thou wilt never find in a custom of God
37:102 Thou wilt find me, if God willed, of the ones
48:22 Again, they would not have found a protector
48:23 Thou wilt never find in a custom of God
58:12 He who finds not such means then formal
58:12 for you and purer. But if you find not the

58:22 wilt not find any folk who believe in God and
59:9 they find not in their breasts any need for
71:25 enter into a fire. And they find not
72:9 whoever listens now will find a burning
72:22 And I will never find other than Him that
73:20 put forward for your souls, you will find the
93:6 Found He thee not an orphan and He gave
verb I perfect passive (wajidita)—to be located
12:75 he in whose saddlebag it was located will be

3479. WUJD—masculine noun—to be able to afford
65:6 you are able to afford and be not pressing

W JS

3480. AWJASA—verb IV perfect—to sense
11:70 he became suspicious and sensed awe of
20:67 So Moses sensed awe in himself
51:28 Then he sensed a fear of them. They said: Be

W J F

3481. AWJAFÁ—verb IV perfect—to spur an animal
59:6 you spurred not an animal for an expedition

3482. WAJAFÁ—verb I perfect—to be agitated

verb I active participle (wa`ájif)—
one whose heart is beating painfully
79:8 Hearts beating painfully on that Day

W J L

3483. WAJILA—verb I perfect—to take notice
8:2 are only those whose hearts took notice
22:35 remembered, their hearts took notice
verb I imperfect (yawajalu)—to take notice
15:53 They said: Take no notice. Truly we give thee

3484. WAJILL—masculine noun—being afraid
15:52 Peace! He said: Truly we are afraid
23:60 what they gave with their hearts afraid

W J H

3485. WAJJAHÁ—verb II perfect—to turn one's face
6:79 I turned my face to He Who Originated the
verb II imperfect (yawajjihá)—
to turn one's face
16:76 Whichever way he turns his face, he brings

3486. TAWAJJAHÁ—verb V perfect—to turn one's face towards
28:22 he turned his face of his own accord towards

3487. WAJH—masculine noun (plural wajhá)—countenance, face, beginning, proper form, inqalaba ‘ala wajhihi to turn over completely
2:112 Yes! Whoever submitted his face to God
2:115 again, there is the Countenance of God
2:144 to and fro of thy face toward heaven
Faces on that Day will be ones that beam
as one who is prone on his face better guided
will be dragged into the fire on their faces:
She slapped her face and said: I am an old
Their marks are on their faces from the
themselves, striking their faces and their
his face stayed one that is clouded over
fends off a dire punishment with his face
So set thy face to the truth-loving way of life
wanting the Countenance of God, then those
So set thy face towards a way of life as a
which perishes but His Countenance. To Him
they would be slung on their faces in the fire
Those who will be assembled on their faces
Their faces will fry in the fire. And they
thou wilt recognize on their faces the
Faces on that Day will be ones that are
but is only looking for the Countenance of
3488. WIJHAI—feminine noun—direction
3489. WAJH—masculine noun—alone
3490. WAHID—masculine noun—alone
3491. WAHID—numerical noun—one, single, lone
endure patiently with one kind of food
we are one who submit to Him
your God is One God; there is no god but He
because of their insolence to one another
not be just, then one or what your right
for each one of them a
then for each one of them (f), a sixth
they would turn against you with a single
There is only One God; glory be to Him that
if God willed, He would have made you one
While there is no god but One God
such witness. Say: He is not but One God
Who caused you to grow from a single soul
only commanded to worship The One God
had not been but one community; but then
have made humanity one community
each one of them (f) a knife and said to
better or God, The One, The Omniscient
O my sons! Enter not by one door, but enter
that which neighbor one another and
and He is The One, The Omniscient
depart to God, The One, The Omniscient
that they know that He is One God so that
depart to God, The One, The Omniscient
Your God is One God. But for those who
truly He is One God; then
If God willed, He would have made you one
your God is One so whoever had been
our God is One, the hearts
the determination is with God alone, The
they said: We believed in God alone
hatred eternally until you believe in One God
Concordance of 3492. WAHID-3495. WAHÃ The Sublime Quran

24:2 scourgé each one of them one hundred
25:14 Call not today for a single damnation, but
25:32 the Quran not sent down to him all at once
29:46 God is One and we are ones who submit to
31:28 but like that of a single soul. Truly God is
34:46: Say: I admonish you in but one thing: That
36:29 It would be but one Cry. That is when they
36:49 one Cry which will take them while they strive
36:53 It would be but one Cry. That is when
37:4 truly your God is One, the Lord of the
37:19 There will be only one Scare, so when they
38:5 Made He all gods One God? Truly this is an
38:15 These expect not but one Cry. There was no
38:23 ninety-nine female ewe, while I have one
38:65 And there is no god but God, The One
39:4 to Him. He is God, The One, The Omniscient
39:6 He creates you from one soul. Again, He
40:16 Day; it is to God, The One, The Omniscient
41:6 revealed to me that your god is God, One
42:8 if God willed, He would have made them one
43:33 it not that humanity would have been one
54:24 for they said: Follow we a lone mortal from
54:31 We sent against them one Cry and they had
54:50 Our command is not but one as the twinkling
69:13 the trumpet will be blown with one gust
69:14 will be ground to powder in one grinding
79:13 Truly there will be but one scare

3492. WAHID—masculine noun—alone
74:11 Forsake to Me whom I alone created

WH SH

3493. WUHUSH—masculine noun (plural of wahsh)—savage beasts
81:5 the savage beasts will be assembled together

WHY

3494. AWH—verb IV perfect—to reveal, to inspire
4:163 We revealed to thee, as We revealed to Noah
4:163 We revealed to thee, as We revealed to Noah
4:163 We revealed to Abraham and Ishmael and
5:111 Mention when I inspired the disciples:
7:117 We revealed to Moses that: Cast thy staff;
7:160 We revealed to Moses when his folk asked
10:12 humanity to wonder that We revealed to a
10:87 We revealed to Moses and his brother that:
12:3 of narratives through which We revealed
12:15 We revealed to him: Certainly thou wilt tell
13:30 recount to them what We revealed to thee
14:13 So their Lord revealed to them: Truly We
16:68 thy Lord revealed to thee the bee: Take to
16:123 Again, we revealed to thee that: Follow thou
17:39 That is of what thy Lord revealed to thee of
17:73 to persecute thee for what We revealed to
17:86 certainly take away with what We revealed to
19:11 revealed to them: Glorify in the early
20:38 We revealed to thy mother what is revealed
20:77 We revealed to Moses that: Set thee forth
21:73 We revealed to them the accomplishing of
23:27 So We revealed to him: Craft thou the boat

26:52 We revealed to Moses saying that: Set thou
26:63 We revealed to Moses saying that: Strike the
28:7 We revealed to the mother of Moses: Breast
35:31 We revealed to thee of the Book is The
41:12 seven heavens in two days, He revealed in
42:7 We revealed to thee an Arabic Recitation
42:13 what We revealed to thee and that with
42:52 We revealed to thee the Spirit of Our
53:10 He revealed to His servant what He revealed
53:10 He revealed to His servant what He revealed
99:5 for your Lord revealed it

verb IV imperfect (yuhi)—to reveal
3:144 That is tidings from the unseen We reveal to
6:112 Some of them reveal to some others as
6:121 moral law and truly the satans will reveal
8:12 when thy Lord reveals to the angels: I am
11:49 of the tidings of the unseen that We reveal
12:102 tidings of the unseen that We reveal to thee
12:109 Messengers but men to whom We reveal
16:43 thee but men to whom We reveal revelation
21:7 thee but men to whom We reveal
21:25 any Messenger, but We reveal to him
34:50 it is because of what my Lord reveals to
42:3 Thus He reveals to thee and to those who
42:51 or that He send a Messenger to reveal

verb IV perfect passive (uhiya)—to be revealed
6:19 And this, the Quran, was revealed to me that
6:93 It was revealed to me, when nothing is
6:106 Follow thou what was revealed to thee from
6:145 was revealed to me to taste that which is
11:36 it was revealed to Noah: Truly none of thy
18:27 recount what was revealed to thee from the
20:48 it was revealed to us that the punishment is
29:45 Recount what was revealed to thee of the
39:65 it was revealed to thee and to those who
43:43 So hold thee fast to what was revealed to
72:1 Say: It was revealed to me that a group of

verb IV imperfect passive (yuhi)—to be revealed
6:50 I follow only what is revealed to me. Say:
6:93 to me, when nothing is revealed to him
7:203 Say: I follow only what is revealed to me
10:15 I follow nothing but what is revealed to me
10:109 follow thou what is revealed to thee and
11:12 be one who leaves some of what is revealed
18:110 a mortal like you. It is revealed to me that
20:13 And I chose thee so listen to what is revealed
20:38 We revealed to thy mother what is revealed
21:108 Say: It is only revealed to me that your god
33:2 follow what is revealed to thee from thy
38:70 revealed to me only that I am a warner, one
41:6 a mortal like you. It is revealed to me that
46:9 I follow only what is revealed to me and I
53:4 It is but a revelation that is revealed

3495. WAHÃ—verb I perfect—to indicate, to reveal

verb I verbal noun (wahy)—revelation
11:37 boat under Our Eyes and by Our Revelation
20:114 not the Recitation before its revelation is
21:45 I warn you only by the revelation. But hear
Concordance of 3496. WADDA-3507. WADHARA The Sublime Quran

W D Q
3504. WADQ—masculine noun—rain drops
24:43 Thou hast seen the rain drops go forth in the
30:48 thou hast seen rain drops go forth from their

W D Y
3505. DIYAH—feminine noun—blood money
4:92 blood-money should be handed over to his
4:92 then blood money should be handed over to

3506. WĀDĪ—masculine noun (plural awdiyah)—valley
9:121 nor cross they over a valley, but it was
13:17 from heaven and it flowed into valleys
14:37 some of my offspring in an unsown valley
20:12 who is in the sanctified valley of Tuwa
26:225 considered that they wander in every valley
27:18 approached the Valley of the Ants. One ant
28:30 of the valley, in a corner of the blessed
46:24 cloud proceeding towards their valleys
79:16 out to him in the sanctified valley of Tuwa
89:9 who hollowed out the rocks in the valley

W DH R
3507. WADHARA—verb I perfect—to forsake, to allow, to let
verb I imperfect (yadharu)—to forsake, to allow, to let
2:234 forsaking spouses, they (f) will await by
2:240 death will call to itself forsaking spouses
3:179 who is in the sanctified valley of Tuwa
4:129 forsaking her as if she be one who is in
6:110 forsake them in their defiance, wandering
7:70 God alone and forsake what our fathers had
7:127 forsake Moses and his folk to make
7:127 in and on the earth while they forsake thee
7:186 He forsakes them in their defiance
10:11 We forsake those who hope not for the
19:72 We will forsake the ones who are unjust in
20:106 Then He will forsake it as a leveled
21:89 Forsake me not unassisted and Thou art
26:166 forsaking spouses whom your Lord created
37:125 Will you call to Baal and forsake the fairer
51:42 It forsakes not anything it approached, but
71:25 And they said: You will by no means forsake
71:25 you forsake Wadd nor Suwa nor Yaghuth nor
71:26 And Noah said: My Lord! Allow not even one
71:27 if Thou wert to allow them, they would cause
74:28 It forsakes not nor causes anything to
75:21 and forsake the world to come
76:27 which hastens away and they forsake
verb I imperative (dhār)—forsake, let, allow
2:278 forsake what remained of usury if you had
6:70 Forsake those who took to themselves their
6:91 forsake them playing, engaging in their idle
6:112 So forsake them and what they devise
6:120 And forsake manifest sin and its inward
6:137 have accomplished it. So forsake them and
7:73 This is the she-camel of God as a sign so allow
7:180 And forsake those who blaspheme His
9:86 they said: Forsake us. We would be with the
11:64 let her eat on God's earth and afflict her not
12:47 what you reaped, then you will forsake ears
23:54 So forsake thou them for awhile in their
40:26 Pharaoh said: Let me kill Moses and let him
43:83 So let them engage in idle talk and play
48:15 Let us follow you. They want to substitute
52:45 So forsake them until they encounter their
62:9 the Remembrance of God and forsake
68:44 So forsake Me and whoever denies this
70:42 So let them engage in idle talk and play
73:11 Forsake to Me the ones who deny, those
74:11 Forsake Me alone with whom I created
3508. WARITHA—verb I perfect—to inherit
4:11 have no children and his parents inherited
7:169 successors who inherited the Book
27:16 Solomon inherited from David and he said: O
4:19 inherit women unwillingly and place not
4:176 he inherits from her if she be without
7:100 Guides not those who inherit the earth after
19:6 He will inherit from me and inherit from the
19:6 He will inherit from me and inherit from the
19:40 We will inherit the earth and whatever is in
19:80 We will inherit from him all that he says
21:105 earth will be inherited by My servants— the
23:11 will inherit Paradise, they are ones who will
89:19 and you consume the inheritance, a greedy
verb I active participle (warithah, warathan)—one who inherits
2:3:3 one who inherits is the like of that, while if
15:23 to die and We are the ones who inherit
21:89 and Thou art Best of the ones who inherit
23:10 Those, they are ones who will inherit
26:85 and make me one who inherits the Garden of
28:5 and to make them the ones who inherit
28:58 truly We, We had been the ones who inherit
5309. AWRATHA—verb IV perfect—to give as inheritance
7:137 We gave as inheritance to the folk who had
26:59 We thus gave them as inheritance to the
33:27 He gave you their region as an inheritance
35:32 Again, We gave the Book as an inheritance
39:74 and gave us the earth as inheritance
40:53 the guidance and We gave as inheritance to
44:28 We gave it as inheritance to another folk
verb IV imperfect (yurithu)—to give as inheritance
7:128 belongs to God. He gives it as inheritance
19:63 Garden which We will give as inheritance
4:12 if a man would have no direct heirs, or a
3510. MİRATHI—masculine noun—heritage
3:180 and to God belongs the heritage of the
57:10 And to God belongs the heritage of the
3511. WARADA—verb I perfect—to go down
21:99 they would never have gone down to it.
28:23 he went down to the well of Midian, he found
verb I active participle (warid)—to go down,
water-drawer
12:19 so they sent their water-drawer
19:71 There is none of you but ones who go down to
21:98 material for hell. You are ones who go down
verb I passive participle (mauriad)— that which is led down
11:98 that to which they are led down
3512. AWRADA—verb IV perfect—to lead down
11:98 Resurrection and they will be led down into
3513. WIRD—masculine noun—a watering place, to herd
11:98 Miserable will be the watering place, that to
19:86 the ones who sin to hell, herding them
3514. WARDAH—feminine noun—crimson
53:37 the heaven was split and it had been crimson
3515. WARD—masculine noun—jugular vein
50:16 We are nearer to him than the jugular vein
3516. WARRAQ—collective masculine noun (feminine waraqah)—leaf
6:59 Not a leaf descends but He knows it nor a
7:22 the leaves of the Garden. And the Lord of
20:121 together over both from the leaves
3517. WARIQ—masculine noun—money
18:19 of you and with this, your money, send him
3518. WĂRĂ—verb III perfect—to cover up
verb III imperfect (yuwarı)—to cover up, to be kept secret
5:31 to cause him to see how to cover up the
5:31 like this raven to cover up the naked corpse
7:26 garments to cover up your intimate parts
verb III perfect passive (warıya)—to keep secret
7:20 what was kept secret from them both—their
3519. TAWĂRĂ—verb III perfect—to be secluded
38:32 when the sun secluded itself behind the
verb III imperfect (yatawără)—to be secluded
16:59 He is secluded from the folk because of the
3520. AWRĂ—verb IV perfect—to strike a fire
verb IV imperfect (yũri)—to strike a fire
Concordance of 3521. WARĀ‘-3529. WASATA The Sublime Quran

56:71 Considered you the fire which you strike
verb IV active participle (mūriyah)—one who kindles
100:2 by ones who strikes fire, striking fire

3521. WARĀ‘—masculine noun—beyond, behind, after, besides, ahead, to
2:91 they are ungrateful for what is beyond it
2:101 behind their backs as if they had not been
3:187 repudiated it behind their backs and
4:24 permitted to you are those who were beyond
4:102 prostrated, than let them move behind
6:94 left what We granted you behind your backs
11:71 good tidings of Isaac and besides Isaac,
11:92 whom you took to yourselves to disregard
14:16 hell is ahead of him. He will be given to
14:17 will not be dead. And ahead of him will be a
18:79 had been a king behind them taking every
19:5 I feared my defenders after me and my
23:7 Whoever was looking for something beyond
23:100 in accord with morality in what I left behind
33:53 ask them (f) from behind a partition. That is
49:4 those who cry out to thee from behind the
51:27 after that He send a
6:164 soul will bear another’s heavy load
6:31 on their backs. How evil is what they bear
7:92 full measure and the balance and diminish
8:105 on the Day of Resurrection, any weighing
11:84 the measuring vessel and balance. Truly I
11:85 live up to the full measure and balance
15:19 develop on it that which was well-balanced

3522. WAZARA—verb I perfect—to bear a load
verb I imperfect (yazīru)—to bear a load
6:31 And they will carry heavy loads on their
6:164 soul will bear another’s heavy load
16:25 they will carry their own heavy loads
17:15 and no burdened soul bears the heavy load
35:18 burdened soul will bear another’s load. If
39:7 no burdened soul will bear the heavy load of another
verb I verbal noun (āwzīr, plural aʿawzūr)—heavy load
6:31 And they will carry heavy loads on their
6:164 soul will bear another’s heavy load
16:25 they will carry their own heavy loads, that
16:25 of Resurrection and of the heavy loads of
17:15 burdened soul bears the heavy load of
20:87 with a heavy load of the adornments of the
20:100 then truly he will carry a heavy load
35:18 down calls for help for his heavy load
39:7 no burdened soul will bear the heavy load of
47:4 lays down its heavy load. Thus it is so! But if
53:38 will not bear the heavy load of another
94:2 lifted from thee the heavy loaded burden
verb I active participle (āwzīrah, feminine)—one who is burdened, that which is a heavy load
6:164 soul will bear another’s heavy load
17:15 and no burdened soul bears the heavy load
35:18 burdened soul will bear another’s load. If

3523. WAZAR—masculine noun—a refuge
75:11 No indeed! There is no refuge

3524. WAZĪR—masculine noun—a minister
20:29 and assign to me a minister from my people
25:35 his brother Aaron to him as a minister

W Z R

3525. WAZA‘A—verb I perfect—to march in rank
verb I imperfect passive (yūzā‘u)—to be marching in rank
27:17 and birds and they are marching in rank
27:83 our signs and they will be marching in rank
41:19 the fire, then they will be marching in rank

3526. AWZA‘A—verb IV perfect—arouse
verb IV imperative (aʿazīz)—arouse
27:19 My Lord! Arouse me that I give thanks for
46:15 reached forty years he said: My Lord! Arouse

W Z N

3527. WAZANA—verb I perfect—to weigh
verb I imperfect (aʿzān)—weigh
83:3 want to measure for them, or weigh for them
verb I imperative (aʿzīn)—weigh
17:35 and weigh with a scale, one that is straight.
26:182 and weigh with a straight scale
verb I verbal noun (aʿzān)—weighing
7:8 the weighing of deeds on that Day will be
18:105 on the Day of Resurrection, any weighing
55:9 weighing with justice and equity and skimp
verb I passive participle (mawzūn)—one who is well-balanced
15:19 develop on it that which was well-balanced

3528. MĪZĀN—masculine noun (plural mawāzīn)—balance
6:152 and live up to the full measure and balance
7:8 so ones whose balance was heavy, then,
7:9 ones whose balance was made light, those
7:85 full measure and the balance and diminish
11:84 the measuring vessel and balance. Truly I
11:85 live up to the measuring vessel and balance
21:47 we will lay down the balances of equity on
23:102 whose balance was heavy, those, they are
23:103 ones whose balance was made light, then
42:17 descend with The Truth and the Balance
55:7 and He set in place the Balance
55:8 that you be not defiant in the Balance
55:9 and equity and skimp not in the Balance
57:25 the Book and the Balance so that humanity
101:6 then for him whose balance was heavy will
101:8 but who whose balance was made light

W S T

3529. WASATA—verb I perfect—to penetrate into the center
100:5 and they penetrated the center with it
3530. WASAṬ—masculine noun—(feminine wustā), middle, average, most moderate
2:143 We made you a middle community that you
5:89 feeding of ten needy people of the average
68:28 most moderate of them said: Say I not to

3531. WASI'A—verb I perfect—to encompass
2:255 His Seat encompassed the heavens and the
6:80 thing, my Lord encompassed everything in
7:79 Our Lord encompassed everything in
7:156 on whom I will and My mercy encompassed
20:98 He encompassed everything in His
40:7 Thou hadst encompassed everything in
verb I verbal noun (1) (sa'ah)—plenty
2:247 as he is not given plenty of wealth
4:100 many places of refuge and plenty
4:130 enrich each of them from all His plenty
24:22 and with plenty among you to give to those
65:7 plenty will spend according to his plenty
65:7 The possessor of plenty will spend according
verb I verbal noun (2) (wus')—capacity
2:233 placed with a burden but to its capacity
2:286 not a burden on a soul beyond its capacity
6:152 place a burden on any soul but to its capacity
7:42 burden on any soul beyond its capacity
23:62 a burden on any soul but to its capacity
verb I active participle (wāsī')—
who embraces, one who encompasses,
who is extensive
2:115 Truly God is One Who is Extensive, Knowing
2:247 And God is One Who is Extensive, Knowing
2:261 and God is One Who Extensive, Knowing
2:268 His grace and God is One Who is Extensive
3:73 God is One Who is Extensive, Knowing
4:97 of God not that which is extensive enough
4:130 God had been One Who is Extensive, Wise
5:54 God is One Who is Extensive, Knowing
6:147 Lord is the Possessor of Extensive Mercy
24:32 and God is One Who is Extensive, Knowing
29:56 My earth truly is that which is extensive, so
39:10 earth of God is that which is extensive
53:32 Truly thy Lord is One Who is Extensive in

3532. AWSA'A—verb IV perfect—to be ample
verb IV active participle (mūsī')—one who extends something with, one who is wealthy
2:236 them (f). For the one who is wealthy
51:47 and truly We are ones who extend wide

3533. WASAQA—verb I perfect—to envelop
84:17 and by the night and whatever it enveloped
84:18 and by the moon when it was full

3534. ITTASQA—verb VIII perfect—to be at
the full moon
84:18 and by the moon when it was full

3535. WASĪLAH—feminine noun—an approach
5:35 look for an approach to Him and
17:57 they call to, they are looking for an approach

3536. WASAMA—verb I perfect—to brand
verb I imperfect (yasimu)—to mark
68:16 We will mark him on the snout

3537. TAWASSAMA—verb V perfect—to read
marks
verb V active participle (mutawassim)—
who reads a mark
15:75 in this are signs for the ones who read marks

3538. SINAH—feminine noun—slumber
2:255 Neither slumber takes Him nor sleep

3539. WASWASA—verb quad I perfect active—to whisper
7:20 Satan whispered evil to them both to show
20:120 Then Satan whispered evil to him. He
verb quad I imperfect (yuwaswisu)—
to whisper
50:16 what evil his soul whispers to him; We are
114:5 who whispers evil in the breasts of humanity

3539. WASWASA—verb quad I perfect active—to whisper
7:20 Satan whispered evil to them both to show
20:120 Then Satan whispered evil to him. He
verb quad I imperfect (yuwaswisu)—
to whisper
50:16 what evil his soul whispers to him; We are
114:5 who whispers evil in the breasts of humanity

3540. WASWĀS—masculine noun—whisperer
verb evil
114:4 the worst of the sneaking whisperer of evil

3541. SHIYAH—feminine noun—blemish
2:71 to be handed over without blemish on her

3542. WAŠABA—verb I perfect—to be perpetual
verb I active participle (uṣāb)—
that which is forever, that which lasts forever
16:52 His is the way of life, that which is forever
37:9 is a punishment, that which lasts forever

3543. WAŠADA—verb IV perfect—to weave
verb IV passive participle (muṣadah)
that which is closing in
90:20 will be fire, that which is closing in
104:8 that which will be closing in on them

3544. WAŠĪD—masculine noun—threshold
18:18 who stretches out its paws at the threshold
Concordance of AWDA’A-3562. WA’ADA The Sublime Quran

3:96 first House set in place for humanity was
18:49 Book was to be set in place and thou wilt see
verb I passive participle (mawdū‘)—that
which is set down, that which is laid down
39:69 will be laid down and the prophets and the
88:14 and goblets that are set down

3554. AWDA’A—verb IV perfect—to rush to
and fro
9:47 they would have rushed to and fro in your

3555. MAWĀDI’—masculine noun (plural of
maudī‘)—context
4:46 those who tamper with words out of context
5:13 tamper with the words out of context
5:41 they tamper with the words out of context

W D N
3556. WADANA—verb I perfect—to fold some-
thing with one part over another part
verb I passive participle (maudūn)—that
which is lined
56:15 are on lined couches

W T 7
3557. WAṬṬA’—verb I perfect—to tread
verb I imperfect (yata‘u‘u)—to tread
9:120 nor tread they any treading on any ground
33:27 wealth and a region you tread not. And God
48:25 that you tread on them and guilt should
verb I verbal noun (wakt)—the strongest in impression
73:6 night is when impression is strongest and

3558. WAṬA’A—verb III perfect—to agree with
verb III imperfect (yuwattī‘u)—to agree with
9:37 so that they agree with the period that God

3559. MAWṬI’—masculine noun—treading
9:120 nor tread they any treading on any ground

W T R
3560. WAṬAR—masculine noun—necessary
formality
33:37 the necessary formality, We gave her to thee
33:37 necessary formality. And the command of

W T N
3561. MAWṬATIN—masculine noun (plural of
maudūn)—battlefields
9:25 helped you in many battlefields and on the

W V D
3562. WA’ADA—verb I perfect—to intimidate, to
promise, to threaten
3:194 what Thou hadst promised us through
4:95 And to each God promised the fairer
5:9 God promised those who believed and did as
7:44 Surely we found what our Lord promised
7:44 Found you not what your Lord promised to
9:68 And God promised the ones who are male
9:72 God promised the ones who believe (m)
9:77 what they promised Him, because they had
9:114 because of a promise he had promised
14:22 Truly God promised you a promise of the
14:22 And I promised you, but I broke it. And I had
19:61 of Eden which The Merciful promised His
22:72 God promised the fire to those who were
24:55 God promised those who believed among you
28:61 Is he to whom We promised a fairer promise—
33:12 God and His Messenger promised is nothing
33:22 what God and His Messenger promised us
36:52 This is what The Merciful promised and the
40:8 Thou hast promised them, those who were
43:42 We will cause thee to see what We promised
48:20 God promised you much gain that you will
48:29 God promised those who believed and did as
57:10 God promised the fairer to all. And God is
verb I imperfect (ya‘idu)—to intimidate, to promise, to threaten
2:268 God promises you His forgiveness from
2:268 Satan threatens you with poverty and
4:120 Satan promises them and fills them with
4:120 desires and Satan promises them nothing
7:70 us with what thou hast promised us
7:77 Approach us with what thou hast promised
8:7 when God promises you, one of the two
10:46 thee to see some of what We promise them
11:32 us with what thou hast promised us
13:40 thee to see some of what We have promised
17:64 Satan promises them nothing but delusion
20:86 Promise you not your Lord a fairer promise
23:35 Promises He that when you died and had
23:95 We cause thee to see what We promise
35:40 The ones who are unjust promise nothing —
35:40 promises. Truly God guides not him who is
40:77 to see some part of what We promise them
46:17 Promise you me that I will be brought out
46:22 bring us that which thou hast promised us if
verb I imperative (‘id)—promise
17:64 sin their wealth and children and promise
verb I perfect passive (ou‘idu)—to be promised
13:35 A parable of the Garden which was promised
23:83 Certainly we were promised this—we and
25:15 the Garden of Infinity that was promised
27:68 we were promised this, we and our fathers
47:15 the Garden which was promised the ones
verb I imperfect passive (yu‘adu)—to be promised
6:134 Truly what you are promised is certainly
19.75 would see what they are promised, either the
21:103 This is your day that you had been promised
21:109 whether you are promised is near or
23:36 Begone! Begone with what you are promised
23:93 will cause me to see what they are promised
26:206 near them what they had been promised
36:63 This is hell which you had been promised
36:53 This is what you are promised for the Day of
41:30 Gardens which you had been promised
43:83 encounter their Day which they are promised
of sincerity that they had been promised
Day they will see what they are promised
This is what is promised for you, for every
truly what you are promised is that which is
heaven is your provision as you are promised
Day of theirs that they are promised
Day of theirs that they are promised
the Day which they had been promised
when they saw what they are promised, then
informed if what you are promised is near
truly what you are promised will be
verb I verbal noun (a‘a‘d)—promise
God was sincere to you in His promise when
promise of God is true. And who is One More
they kill and are slain; it is a promise
return, altogether. The promise of God is
they say: When is this promise if you had
the promise of God is true, but most of them
of my people and truly Thy promise is The
That is a promise, one that will not be beliefed
close to their abode until the promise of God
Truly God promised you a promise of the
God will be one who breaks His promise to
It is a promised obligation upon Him
So when the promise drew near for the first
promise had been one that is accomplished
second promise drew near, We sent your
drew near the promise of the world to come
promise of our Lord had been one that is
known that they know that the promise of
So when the promise of my Lord drew near,
He made it powder. And the promise of my
been one who is sincere in his promise
the unseen. Truly He, His promise had been
Promise you not your Lord a fairer promise
with someone
promise of God. God breaks not His Promise
promise of God. God breaks not His Promise
So have thou patience. Truly the promise of
in them forever. The promise of God is
promise of God is True. So let not this
they say: When is this promise if you had
O humanity! Truly the promise of God is
When is this promise if you had been ones
of God; God breaks not His promise
His promise to us and gave us the earth as
have thou patience. Truly the promise of God
So have thou patience. Truly the promise of
it was said: Truly the promise of God is true
promise of sincerity that they had been
Believe! Truly the promise of God is true.
they say: When is this promise if you had
apart by it. His promise had been one that is
verb I imperative (ya‘azu)—to admonish
He admonishes you with it. And be
God admonishes you of it. Truly God had
Why admonish a folk whom God is One Who

Concordance of 3563. AW‘ADA-3569. WA‘AZA The Sublime Quran

46:16 of sincerity that they had been promised
46:35 Day they will see what they are promised
50:32 This is what is promised for you, for every
51:5 truly what you are promised is that which is
51:22 heaven is your provision as you are promised
51:60 Day of theirs that they are promised
70:42 Day of theirs that they are promised
70:44 the Day which they had been promised
72:24 when they saw what they are promised, then
72:25 informed if what you are promised is near
77:7 truly what you are promised will be
verb I verbal noun (a‘a‘d)—promise
3:152 God was sincere to you in His promise when
4:122 promise of God is true. And who is One More
9:111 they kill and are slain; it is a promise
10:4 return, altogether. The promise of God is
10:48 they say: When is this promise if you had
10:55 the promise of God is true, but most of them
11:45 of my people and truly Thy promise is The
11:65 That is a promise, one that will not be beliefed
13:31 close to their abode until the promise of God
14:22 Truly God promised you a promise of the
14:47 God will be one who breaks His promise to
16:38 It is a promised obligation upon Him
17:5 So when the promise drew near for the first
17:5 promise had been one that is accomplished
17:7 second promise drew near, We sent your
17:104 drew near the promise of the world to come
17:108 promise of our Lord had been one that is
18:21 known that they know that the promise of
18:98 So when the promise of my Lord drew near,
18:98 He made it powder. And the promise of my
19:54 been one who is sincere in his promise
19:61 the unseen. Truly He, His promise had been
20:86 Promise you not your Lord a fairer promise
20:58 make a promise between us and between
3566. WA‘AZA—masculine noun—a threat
14:14 feared My station and feared My threat
20:113 the threats in it so that perhaps they will be
50:14 the Messengers, so My threat was realized
50:20 be blown. That is the Day of The Threat
50:28 I will put forward the threat to you
50:45 by the Quran whoever fears My threat
3567. MAW‘ID—masculine noun—something that is promised
9:114 because of a promise he had promised
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5:11 God let the ones who believe put their trust
8:2 and they put their trust in the Lord
8:49 puts his trust in God, then truly God is
9:51 God let the ones who believe put their trust
12:67 I put my trust; and in Him put their trust
14:11 God let the ones who believe put their trust
14:12 And why should we not put our trust in God
14:12 God let the ones who trust, put their trust
16:42 patiently and they put their trust in their
16:99 and in their Lord they put their trust
29:59 and they put their trust in their Lord
39:38 put their trust the ones who put their trust
42:36 for those who believed and put their trust in
58:10 God let the ones who believe put their trust
64:13 let the ones who believe put their trust
65:3 whoever puts his trust in God, then He will
10:84 then put your trust in Him, if you had been
verb V imperative (tawakkala)—
put one’s trust in God
3:159 thou art resolved, then put thy trust in God
4:81 aside from them, and put thy trust in God
5:23 And put your trust in God if you had been
6:61 and put thy trust in God. Truly He is The
11:123 put thy trust in Him. And thy Lord is not
25:58 put thy trust in the Living Who is Undying
26:217 And put thy trust in The Almighty, The
27:79 So put thy trust in God. Truly thou art on
33:3 And put thy trust in God. And God sufficed
33:48 put thy trust in God. And God sufficed as a
verb V active participle (mutawakil)—
one who puts one’s trust
3:159 Truly God loves the ones who put their trust
12:67 put their trust the ones who put their trust
14:12 in God let the ones who trust, put their trust
39:38 put their trust the ones who put their trust

3615. WAKIL—masculine noun—trustee
4:81 God. And God sufficed as Trustee
3:173 and how excellent is He, The Trustee
4:109 Day of Resurrection or who will be a trustee
4:132 on the earth. And God sufficed as a Trustee
4:171 the earth and God sufficed as a Trustee
6:66 it and it is The Truth. Say: I am not a trustee
6:102 so worship Him. For He is Trustee over
6:107 guardian over them; nor art thou a trustee
10:108 his own loss; and I am not a trustee over you
11:12 art only a warner. And God is a Trustee over
12:66 pledge, he said: God is Trustee over what we
17:2 Take not to yourselves a Trustee other than
17:54 And We sent thee not as a trustee over them
17:65 And thy Lord sufficed as a Trustee
17:68 Again, you will find no trustee for you
17:86 not find for thee any trustee against Us
25:43 Wouldst thou then be over him a trustee
28:28 seated dislike from me. And God is Trustee
33:3 trust in God. And God sufficed as a Trustee
33:48 trust in God. And God sufficed as a Trustee
39:41 for himself. Thou art not over them a trustee
Concordance of 3616. WALAJA—3620. WALAD The Sublime Quran

39:62 of everything and He is Trustee over
42:6 over them and thou art not a Trustee over
73:9 take Him to thyself as thy Trustee

W L J
3616. WALAJA—verb I perfect—to penetrate
verb I imperfect (yalidu)—to penetrate
7:40 until a he-camel penetrates through the eye
34:2 He knows whatever penetrates into the earth
57:4 He knows what penetrates into the earth
3617. AWLAJA—verb IV perfect—to cause to be interposed
verb IV imperfect (yaliju)—to cause to be interposed
3:27 cause the nighttime to be interposed into
3:27 cause the daytime to be interposed into the
22:61 God causes the nighttime to be interposed
22:61 He causes the daytime to be interposed into
31:29 God causes the nighttime to be interposed
31:29 daytime and causes the daytime interposed
35:13 He causes the nighttime to be interposed in
35:13 He causes the daytime to be interposed into
57:6 He causes the nighttime to be interposed into
57:6 and causes the daytime to be interposed into

3618. WALIJAH—feminine noun—intimate friend
9:16 and the ones who believe as intimate friends
9:16 and the ones who believe as intimate friends

W L D
3619. WALADA—verb I perfect—to procreate, to give birth
37:152 God procreated! And truly they are ones
58:2 mothers are only those (f) who gave birth
90:3 one who is your parent and what is procreated
verb I imperfect (yalidu)—to procreate, to give birth
11:72 She said: Woe to me! Will I give birth when
71:27 to go astray and they will but procreate
112:3 He procreates not nor was He procreated
verb I imperfect passive (yalida)—to be given birth
19:15 the day on which he was given birth and the
19:33 and peace be on me the day I was given birth
verb I imperfect passive (yáladu)—to be procreated
112:3 He procreates not nor was He procreated
verb I active participle (wálid, feminine wálidah, dual wálidan) —ones who are parents, one to whom is born, one who is a mother, one who is a child
2:83 goodness to the ones who are your parents
2:180 one who are your parents and the nearest
2:215 the ones who are your parents and the
2:233 on one to whom a child is born is their (f)
2:233 Neither the one who is a mother be pressed
2:233 the ones who are mothers will breast feed
4:7 was left by the ones who are their parents
4:7 was left by the ones who are their parents
4:33 the ones who are your parents and the
4:36 kindness to the ones who are your parents
4:135 ones who are your parents or the nearest of
5:110 divine blessing on thee and on the one who is
6:151 kindness to the ones who are your parents
14:41 Thou me and the ones who are my parents
17:23 kindness to the ones who are one’s parents
19:14 and pious to ones who are his parents and
19:32 pious toward one who is my mother and
27:19 gracious to me and ones who are my parents
29:8 with goodness to ones who are his parents
31:14 human being about ones who are his parents
31:14 Me and to ones who are thy parents. And to
31:33 one to whom the child is born nor will one
31:33 recompense for the one who is born at all
46:15 with kindness to ones who are his parents
46:15 to me and to ones who are my parents
46:17 say to ones who are his parents a word of
71:28 Forgive me and ones who are my parents
90:3 and by one who is your parent and what is
verb I passive participle (mawlud) —to be given birth, to be procreated
2:233 on to whom a child is born is their (f)
2:233 one to whom a child is born for his child
31:33 recompense for the one who is born at all

3620. WALAD—masculine noun (plural awlād) —a child, a son
2:116 they said: God took to Himself a son
2:233 are mothers will breast feed their children
2:233 a child is born is their (f) provision
2:233 one who is a mother be pressed for her child
2:233 to seek wet-nursing for your children
2:233 one to whom a child is born for his child
3:10 neither their wealth nor their children
3:47 said: My Lord! How is it I will be with child
3:116 their children against God at all and those
4:11 God enjoins you concerning your children
4:11 of what he left if he would have a child
4:11 if he would be with no child and his parents
4:12 your spouses left if they be with no child
4:12 they (f) had a child, then for you is a fourth
4:12 of what you left if you be with no child
4:12 if you had a child, then for them (f) is an
4:171 One God; glory be to Him that He have a son
4:176 man perished and he is without children
4:176 from her if she be without children
5:110 divine blessing on thee and on the one who is
6:101 kindness to the ones who are your parents
6:137 polytheists was the killing of their children
6:140 lost those who foolishly kill their children
6:151 kindness to the ones who are your parents
6:151 to me and the ones who are my parents
6:151 to the ones who are my parents
6:151 to the ones who are my parents
8:28 know that your wealth and your children are
9:55 wealth impress thee nor their children
9:69 wealth and children and they enjoyed their
9:85 wealth impress you nor their children
10:68 said God took to Himself a son
12:21 or we will take him to ourselves as a son
17:31 And kill not your children dreading want;
17:64 share with them in their wealth and children
17:111 to God Who takes not a son to Himself
Concordance of 3621. WALİD—3623. TAWALLA The Sublime Quran

18:4 who said: God took to Himself a son
18:39 am less than you in wealth and children
18:39 I am less than you in wealth and children
19:35 for God that He takes to Himself a son
19:77 I be given wealth and children
19:88 The Merciful took to Himself a son
19:91 that they attributed a son to The Merciful
19:92 that He should take a son to Himself
21:26 The Merciful took to Himself a son. Glory be
23:91 God took not to Himself any son nor had
25:2 earth and Who takes not to Himself a son.
28:9 we may take him to ourselves as a son. But
31:33 by a child to one to whom the child is born
34:35 more than you in wealth and in children and
34:37 your wealth nor your children that will bring
39:4 If God wanted to take to Himself a son, He
43:81 Say: If The Merciful had had a son, then I
57:20 a rivalry in respect to wealth and children
58:17 them not their wealth and their children
60:3 will never profit you nor your children
60:12 adultery nor will they kill their children
63:9 children from the Remembrance of God. And
64:14 your children enemies for you, so beware of
64:15 Your wealth and your children are only a
71:21 a one whose wealth and children increase
72:3 onto companion (of) to turn away, to take
3621. WALİD—masculine noun (plural
4:75 the men and the women and the children
4:98 the men and the women and the children
4:127 advantage of due to weakness among children
26:18 not we thee up among us as a child
56:17 Immortal children go around them
73:17 that will make the children gray haired
76:19 ones who are immortal youth will go

W L Y

3622. WALA—verb I perfect—to be close, alladhi
9:123 believed! Fight the ones who are close to you
verb I verbal noun (wa{l}ayah)—protection,
verb I active participle (wa{l}i)—
duty of friendship
8:72 emigrate not, you have no duty of friendship
18:44 All protection there belongs to God, The
verb I active participle (wa{l}i)—
one who is a safeguarder
13:11 than He any one who is a safeguarder

3623. TAWALLA—verb V perfect—to turn
2:64 Again, after that you turned away
2:83 Again, you turned away but a few among
2:137 if they turned away, then they are not but in
2:205 when he turned away, he hastened about the
2:246 was prescribed for them, they turned away
3:20 were truly guided; and if they turned away
3:32 then if they turned away, then truly God
3:63 truly if they turned away, then truly God is

3:64 if they turned away then say: Bear witness
3:82 Then whoever turned away after this, then,
3:155 those of you who turned away on a day two
4:80 whoever turned away, then We have not sent
4:89 if they turned away, then take them and kill
4:115 We will turn him away from what he turns
5:49 if they turned away, then know that God
5:92 if you turned away, then know that only on
7:79 Then he turned away from them and said: O
7:93 So he turned away from them and said: O
8:23 would have turned away, and they are ones
8:40 if they turned away, then know that God is
9:76 But if you turned away, then they turned away
9:92 turned away while their eyes overflow
9:129 But if they turned away, say: God is enough for
10:72 Then if you turned away, I asked you not for
12:84 he turned away from them and said: O my
16:82 turned away, for thee is only the delivering
20:48 is on him who denied and turned away
20:60 So Pharaoh turned away. Then he gathered
21:109 they turned away, then say: I proclaimed to
22:24 turned away to him as a friend, truly he will
24:11 And as for those who turned away towards
28:24 water for them. Again, he turned away to the
37:90 But they turned away from him as ones who
44:14 Again, they turned away from him and they
47:22 Will it be that if you turned away, you would
48:16 as you turned away before, He will punish
51:39 turned away to his court. He said: One who
53:29 So turn thou aside from him who turns away
53:33 Hadst thou considered him who turned away
58:14 considered those who turned in friendship to a
64:6 So they were ungrateful and turned away. A
64:12 the Messenger. Then if you turned away
70:17 calling whoever drew back and turned away
75:32 And he denied and turned away
80:1 he frowned and turned away
89:23 But whoever turned away and is one who is
92:16 who denied and turned away
96:13 considered if he denied and turned away
verb V imperfect (yatawalla)—
to turn away, to turn in friendship, to take
into one’s protection

3:23 group of people among them turn away
5:43 Yet, again, after that, they turn away. Those
5:51 whoever among you turns away to them, t
5:56 whoever turns in friendship to God and His
5:80 Thou hast seen many of them turning away
7:196 He takes into His protection the ones who
8:20 and turn not away from him when you hear
9:23 turns away to them, then those, they are the
9:50 And they turn away and they are glad
9:74 and if they turn away, God will punish them
11:3 if they turn away, I fear for you the
11:52 strength to your strength, so turn not away
11:57 But if you turn away, that is your decision.
16:100 is only over those who turn away to him
24:47 group of people among them turn away after
24:54 obey the Messenger. But if you turn away
47:38 you are poor. And if you turn away, He will
10:62 with the faithful friends of God there will be
9:116 you other than God, either a protector or a helper
9:71 believers, some are protectors of some other
9:74 them on earth either a protector or a helper
9:116 you other than God, either a protector or a helper
8:72 and helped, those are protectors, some of
8:73 ungrateful, some are protectors of some others
9:23 brothers/sisters as protectors if they embraced
9:71 believers, some are protectors of some other
9:74 them on earth either a protector or a helper
8:34 truly its protectors are but ones who are
48:16 fair compensation. But if you turn away
48:17 turns away, He will punish him with a
57:24 turns away then God, He is the Sufficient, He is
60:6 turns away, then truly God, He is Sufficient
60:9 whoever turns to them in friendship, then
60:9 who were expelling you, that you turn to
60:13 O those who believed! Turn not in friendship
verb V Imperative (tawalla)—turn away
27:28 Again, turn away from them and look on
37:174 So turn thou away from them for awhile
37:178 So turn thou away from them for awhile
51:54 So turn thou away from them that thou be
54:6 So turn thou away from them. On a Day
3624. WALIY—masculine noun (plural auliya')—protector, faithful friend
2:107 other than God is there either a protector or
2:120 for thee from God either a protector or a helper
2:257 those who were ungrateful, their protector
2:257 those who were ungrateful, their protectors
2:282 himself, then let his protector dictate justly
3:28 one who are ungrateful for protectors
3:68 believed, and God is protector of the ones who
3:122 God was their protector, and let the ones who
3:175 Satan who frightens you with his protector,
4:144 God sufficed as a protector. And God
4:173 assigns for a protector from Thy Presence
4:176 fight the protectors of Satan; truly the
4:189 take not to yourselves protectors from them
4:45 to from them either a protector or a helper
4:49 who is fainting at death. But better
42:50 protector on this Day and theirs will be
42:9 He alone is the Protector. And He is
42:10 Him to themselves as protectors but God
42:11 those who are ungrateful for protectors
42:12 than God either a protector or a helper
42:13 other than God either a protector or a helper
42:14 as their protectors instead of the ones who
42:15 the ones who are ungrateful as protectors
42:16 other than God a protector or a helper
42:17 the Jews and the Christians as protectors
42:51 Some of them are protectors of one another
42:55 protector is only God and His Messenger
42:57 the ones who are ungrateful, as protectors
42:58 taken them to themselves protectors
42:59 to myself, other than God, a protector
42:60 Other than He there is neither a protector
42:61 other than God there is not for it a protector
42:62 moral law and truly the satans will reveal
6:127 He is their protector for what they had been
6:128 and their protectors among human kind
7:3 and follow not protectors other than He
7:27 We made he and the satans protectors of
7:30 they took satans to themselves as protectors
7:155 Thou art our protector, so forgive us and
7:31 protectors among human kind
8:34 truly its protectors are but ones who are
8:72 and helped, those are protectors, some of
8:73 ungrateful, some are protectors of some others
9:23 brothers/sisters as protectors if they embraced
9:71 believers, some are protectors of some other
9:74 them on earth either a protector or a helper
10:62 with the faithful friends of God there will be
11:19 been for them other than God any protectors
11:113 there will not be for you any protectors
12:101 Thou art my protector in the present and in
13:16 than Himself to yourselves as protectors
13:37 against God either a protector or one who is
16:63 protector on this Day and theirs will be
17:33 We assigned for his protector, authority, but
17:97 thou wilt never find for them protectors
17:111 there be for Him need for a protector out of a
18:17 find for him a protector or one who will show
18:26 no protector and He ascribes no one partners in
18:50 to be protectors other than Me while they are
18:102 servants to themselves as protectors instead
19:5 proceeds from Thy Presence a protector
19:45 that thou become a protector of Satan
25:18 to take to yourselves any protectors other
27:49 we will certainly say to his protector: We
29:22 than God either a protector nor a helper
29:41 other than God to themselves as protectors
32:4 You have none other than Him as protector
33:6 your protectors as ones who are honorable.
33:17 themselves other than God as a protector
33:65 They shall not find a protector nor a helper
34:41 Thou art our protector and not they; nay
39:3 those who took to themselves protectors
41:31 We were protectors in this present life and in
41:54 enmity as if he had been a protector, a loyal
42:6 themselves other than Him as protectors
42:8 there is not for them either a protector or a helper
42:9 Him to themselves as protectors but God
42:9 He alone is the Protector. And He is
42:28 His mercy. And He is the Protector, the
42:31 other than God either a protector or a helper
42:44 God causes to go astray has no protector
42:46 had not been for them any protector to help
45:10 as protectors. And for them will be
45:19 others. But God is protector of the ones who
45:19 who are unjust, some of them are protectors
46:32 be for him other than God any protectors.
48:22 would not have found a protector or a helper
60:1 your enemies as protectors, giving a proposal
62:6 If you claimed that you are the protectors
3625. AWL—masculine noun—closer, better for them would be, woe, with preposition bi most deserving
3:68 those of humanity closest to Abraham
4:135 you would be rich or poor, then God is closer
5:107 among those who are the most deserving
8:75 more deserving than some others in what is
19:70 they who are most deserving of roasting in it
33:6 Prophet is closer to the ones who believe
33:6 of them are closer to some other in what is
47:20 of one who is fainting at death. But better
75:34 Closer to thee! And closer to thee
75:34 to be protectors other than Me while they are
75:35 Again closer to thee! And closer to thee
75:35 and friends of God there will be
10:62 with the faithful friends of God there will be

Concordance of 3624. WALIY-3625. AWL The Sublime Quran

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other
2:142 fools among humanity say: What turned
9:25 all its breadth. Again, you turned as ones
9:57 they would turn to it as they rush away
17:46 that He is One, they turned their backs in
18:18 thou wouldst certainly have turned from
27:10 he turned as one who draws back to retrace
27:80 to hear the calling to them when they turned
28:31 he turned as one who draws back, and he
30:52 the calling to when they turned as ones who
31:7 he turned as one who grows arrogant, as if
46:29 they turned to their folk, ones who warn
48:22 they would have turned their backs
verb II imperfect (muwallā)—to turn to,
to turn one’s back, to make friends with each
other
2:115 you turn to, then, again, there is the
2:144 We will turn thee to a direction of formal
2:177 virtuous conduct that you turn your faces to
3:111 they will turn their backs on you. Again,
4:115 We will turn him away from what he turns to
8:15 then turn not your backs to them in flight
6:129 how We make some of them friends with
8:16 whoever turns his back that Day, but one
21:57 against your idols after you turn as ones who
33:15 that they would not turn their backs to the
40:33 you will turn as ones who draw back, when
54:45 to flight and they will turn their backs
59:12 helped them, they would turn their backs
verb II imperative (wallā)—turn one’s face
2:144 wherever you had been, turn your faces to its
2:144 turn thy face to the direction of the Masjid
2:149 thou hadst gone forth, then turn thy face
2:150 thou hadst gone forth, then turn thy face
2:150 wherever you had been, turn your faces
verb II active participle (muwallā)—
that which turns
2:148 has a direction to that which he turns

3626. MAWLĀ—masculine noun (plural
muwallā)—defender, inheritor
2:286 Thou art our Defender so help us against the
3:150 Nay! God is your Defender and He is Best of
4:33 And to everyone We assigned inheritors to
6:62 would be returned to God, their Defender
8:40 then know that God is your Defender
8:40 How excellent a Defender and how excellent
9:51 He is our Defender. And in God let the ones
10:30 be returned to God, their Defender, The
16:76 and he is a heavy burden to his defender
19:5 I feared my defenders after me and my
22:13 Miserable was the defender and miserable
22:78 cleave firmly to God. He is your Defender.
22:78 How excellent a Defender and how excellent
33:5 in the way of life and your defenders
44:41 defender will not avail another defender at
44:41 defender will not avail another defender at
47:11 That is because God is the Defender of those
47:11 That is because God is the Defender of those
57:15 It is your defender; and miserable will be the
66:2 And God is your Defender; and He is The

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W N Y
3628. WANĀ—verb I perfect—to be negligible
verb I imperfect (yanā)—to be inattentive
20:42 you both not be inattentive in My

W H B
3629. WAHABA—verb I perfect—to bestow
6:84 We bestowed on him Isaac and Jacob. Each
14:39 The Praise belongs to God Who bestowed on
19:49 We bestowed on him Isaac and Jacob. And
19:50 We bestowed on them from Our mercy and
19:53 We bestowed on him out of Our mercy his
21:72 We bestowed Isaac on him and Jacob as an
21:90 We responded to him and We bestowed
26:21 Lord bestowed on me critical judgment and
29:27 We bestowed Isaac and Jacob on him and We
33:50 one who believes if she bestowed herself on
38:30 We bestowed Solomon on David. How
38:43 We bestowed on him his people and the like
verb I imperfect (yahabu)—to bestow
19:19 from thy Lord that I bestow on thee (f) a
42:49 He creates what He wills. He bestows
42:49 on whom He wills and bestows males on
verb I imperative (hab)—bestow
3:8 bestow on us mercy from that which proceeds
3:38 He said: My Lord! Bestow on me good
19:5 been a barren woman. So bestow on me
25:74 those who say: Our Lord! Bestow on us from
26:83 My Lord! Bestow on me critical judgment
37:100 My Lord! Bestow on me among the ones in
38:35 He said: My Lord! Forgive me and bestow on

3630. WAHHĀB—masculine noun—giver
3:8 Truly Thou, Thou alone art The Giver
38:9 of thy Lord, The Almighty, The Giver
38:35 anyone after me. Truly Thou art The Giver

W H J
3631. WAHHĀJ—masculine noun—brightly
burning
78:13 And We made a brightly, burning

W H N
3632. WAHANA—verb I perfect—to lose
confidence, to be feeble, to faint
3:146 none lost confidence with what lit on them in
19:4 Truly I—my bones became feeble
verb I imperfect (yahinu)—
to lose confidence, to be feeble, to faint
3:139 be not feeble nor feel remorse. And you will
4:104 be not feeble in looking for the folk. If you
47:35 not faint and call for peace while you have
verb I verbal noun (waḥn)—feebleness
31:14 him in feebleness on feebleness and his
31:14 him in feebleness on feebleness and his

3633. AWHAN—masculine noun (comparative
adjective of waḥn)—frailer
Concordance of 3633. AWHAN-3643. YATHRIB The Sublime Quran

29:41 house to itself. But truly the frailest of

3634. AWHANA—verb IV perfect—to be weak verb IV active participle (māhin)—one who makes someone frail 8:18 and truly God is One Who Makes Frail

WHY 3635. WAHĀ—verb I perfect—to be languid verb I active participle (wāhiyah)—frail 69:16 that day they will be as ones who are frail

WYL 3636. WAYL—masculine noun—woe 2:79 woe to those who write down the Book with 2:79 then woe to them for what their hands wrote 2:79 hands wrote down. And woe to them for 5:31 He said: Woe to me! Was I unable to be like 11:72 She said: Woe to me! Will I give birth when I 14:2 woe to the ones who are ungrateful. For 18:49 they will say: Woe to us! What is this Book? 19:37 So woe to those who were ungrateful from 20:61 Moses said to them: Woe to you! Devise you a 21:14 They said: O woe to us! Truly we had been 21:18 is that which vanishes away. And woe to 21:46 they would surely say: O woe to us! Truly we 21:97 O woe to us. Surely we had been in 25:28 Ahi! Woe is me! Would that I had not taken to 28:80 were given the knowledge said: Woe to you 36:52 They would say: Woe on us! Who raised us 37:20 they will say: Woe to us! This is the Day of 38:27 were ungrateful. Then woe to those who 39:22 So woe to their hearts, ones that harden 41:6 woe to the ones who are polytheists—those 43:65 So woe to those who did wrong from the 45:7 who were ungrateful gave up hope because 45:25 Ah! Woe is me! Would that I had not taken to 46:17 they will both cry to God for help: Woe unto 51:60 woe to those who disbelieved in that Day of 52:11 then woe to a Day to the ones who deny 68:31 said: O woe be to us! Truly we had been ones 77:15 Woe on that Day to the ones who deny 77:19 Woe on that Day to the ones who deny 77:24 Woe on that day to the ones who deny 77:28 Woe on that Day to the ones who deny 77:34 Woe on that Day to the ones who deny 77:37 Woe on that Day to the ones who deny 77:40 Woe on that Day to the ones who deny 77:45 Woe on that Day to the ones who deny 77:47 Woe on that Day to the ones who deny 77:49 Woe on that Day to the ones who deny 83:1 Woe be to the ones who gives short measure 83:10 Woe on that Day to the ones who deny 104:1 Woe to every slandering backbiter 107:4 So woe to ones who formally pray

YS 3637. YA’ISA—verb I perfect—to give up hope 5:3 who were ungrateful gave up hope because 29:23 those gave up hope of My mercy and those 60:13 God was angry. Surely they gave up hope for

60:13 just as gave up hope the ones who are 65:4 those who gave up hope of menstruation verb I imperfect (yay’asu)—to give up hope, to have knowledge of 12:87 And give not up hope of the solace of God. 12:87 Truly no one gives up hope of the solace of 13:31 those who believed have knowledge that if

3638. ISTAY’ASA—verb X perfect—to become hopeless 12:80 regard to him they became hopeless, they 12:110 When the Messengers became hopeless and

3639. YA’US—masculine noun—hopeless 11:9 truly he is hopeless, ungrateful 17:83 worse afflicted him, he had been hopeless 41:49 then he is hopeless, desperate

YBS 3640. YABISA—verb I perfect—to be dry verb I active participle (yābihs)—that which is dry 6:59 He knows whatever is on dry land and in the 12:43 seven ears of green wheat and others dry 12:46 seven ears of green wheat and others dry so

3641. YABAS—masculine noun—a dry road 20:77 strike for them a dry road in the sea neither

YT M 3642. YATIM—masculine noun (plural yatāmā)—orphan 2:83 to the possessors of kinship and the orphans 2:177 of kinship and to the orphans 2:215 and the orphans and the needy and the 2:220 and they ask thee about orphans 4:2 give the orphans their property and take not 4:3 you will not act justly with the orphans 4:6 test the orphans until when they reached the 4:8 with kinship and the orphans and the needy 4:10 those who consume the wealth of orphans 4:127 in the Book about women who have orphans 4:127 and that you stand up for orphans with 6:152 come not near the property of the orphan but 8:41 to the possessors of kinship and the orphans 17:34 not near the property of the orphan, but with 18:82 it had been that of two orphan boys in the 59:7 the orphans and the needy and the traveler 76:8 who is needy and the orphan and the 89:17 No indeed. Nay! You honor not the orphan 90:15 an orphan, possessor of kinship 93:6 Found He thee not an orphan and He gave 93:9 So as for the orphan, oppress him not 107:2 he who drives away with force the orphan

YTH 3643. YATHRIB—proper noun—Yathrib 33:13 section of them said: O people of Yathrib!

YJJ 3644. YA’JÚJ—proper noun—Gog
3645. YAD—feminine noun—hand, before, in advance of, dynamic energy, (dual yadayn, plural yadayn)—bawya yawd before, in front of, remorseful

2:9 They said: O Dhu-l Qarnayn! Truly Gog and Magog are let loose and they slide before, in advance of, dynamic energy, (dual yadayn, plural yadayn)—bawya yawd before, in front of, remorseful

18:94 They said: O Dhu-l Qarnayn! Truly Gog and Magog are let loose and they slide before, in advance of, dynamic energy, (dual yadayn, plural yadayn)—bawya yawd before, in front of, remorseful

21:96 Gog and Magog are let loose and they slide before, in advance of, dynamic energy, (dual yadayn, plural yadayn)—bawya yawd before, in front of, remorseful

21:28 in advance of them and what is behind them

22:10 two hands put forward! And truly God is not in advance of them and what is behind them

22:76 in advance of them and what is behind them

22:10 two hands put forward! And truly God is not in advance of them and what is behind them

23:88 Say: In whose hand is the kingdom of God?

24:24 their tongues and their hands and their feet

25:27 one who is unjust will bite his hands, he will

25:48 the winds, bearers of good news in advance

26:33 he drew out his hand. That is when it was

26:49 will know, I will certainly cut off your hands

27:12 Cause thy hand to enter into thy bosom. It

27:63 bearer good news in advance of His mercy?

28:32 Insert thy hand into thy bosom. It will go

28:47 lights on them for what their hands put

30:36 because of what their hands put forward

30:41 hands of humanity earned. He causes them

34:9 Consider they not what is in advance of them

34:12 jinn who work in advance of him with the

34:12 of the jinn who work in advance of him

34:31 the Quran, nor in what was in advance of it

35:31 what is in advance of it. Truly God is

36:9 advance of them an embankment and behind

36:35 are not what their hands did. Will they then

36:45 Be Godfearing of what is in advance of

36:65 seal over their mouths and their hands

36:71 Our hands have done, flocks? So they were

36:83 Glory be to Him in whose hand is the

38:44 take in thy hand a bundle of rushes and

38:45 and Jacob, all imbued with dynamic energy

38:75 to what I created with My two hands

41:42 it not from before it, nor from behind it

42:50 lights on them for what their hands put

43:24 their tongues and their hands and their feet

44:40 he brought out his hand he almost sees it

46:21 sandhills. Warnings passed away before

46:30 as true what was in advance of it

48:10 The hand of God is over their hands

48:10 The hand of God is over their hands

48:10 The hand of God is over their hands

48:20 He limited the hands of humanity from you

48:24 their hands from you and your hands from

48:24 their hands from you and your hands from

49:1 not yourselves forward in advance of God

57:12 their light coming eagerly in advance of

57:29 that the grace of God is in the hand of God

58:12 put charity forward in advance of your

58:13 to put forward charity in advance of

59:2 with their own hands and the hands of the

59:2 with their own hands and the hands of the

60:2 extend their hands against you and their

60:12 that they devise between their (f) hands and

61:6 what was in advance of me in the Torah and
covet it ever because of what their hands
in whose hands is the dominion and He is
in advance of him and from behind him
will look on what his hands put forward and
by the hands of generous writers
Ruined were the hands of Abu Lahab and he

62:7
67:1
72:27
78:40
80:15
111:1

3646. YÂ SÎN—letters beginning a chapter of the Quran
36:1 Yâ Sin

3647. YASSARA—verb II perfect—to make easy
19:97 We made this easy on thy tongue
44:58 We made this easy in thy language so that
54:17 We made the Quran easy as a Remembrance.
54:22 We made the Quran easy as a Remembrance.
54:32 We made the Quran easy as a Remembrance.
54:40 We made the Quran easy as a Remembrance.
80:20 Again, He made the way easy for him
verb II imperfect (yuyassiru)—to make easy
87:8 And We will make easy for thee an easing
92:7 We will make easy for him the easing
92:10 We will make falling into difficulty easy for
verb II imperative (yassir)—make easy
20:26 and make Thou my affair easy for me

3648. TAYASSARA—verb V perfect—to be easy
73:20 of God, then, recite of it as much as was easy
73:20 then, recite of it as much as was easy

3649. ISTAYSARA—verb X perfect—to be feasible
2:196 whatever was feasible of a sacrificial gift
2:196 then whatever was feasible of sacrificial gifts

3650. YASURA—verb I perfect—to be at ease
verb I verbal noun (yusr)—ease
2:185 a period of other days. God wants ease for you
18:88 we will say to him of our command with ease
51:3 and the ones that run with ease
65:4 He will make his affair with ease for him
65:7 gave him. God will make ease after hardship
94:5 So truly with hardship, ease
94:6 truly with hardship, ease
verb I passive participle (maysûr)—softly
17:28 hoped, then say to them a saying softly

3651. YASÎR—masculine noun—easy, briefly
4:30 And that would have been easy for
4:169 forever, eternally. And that had been easy
12:65 camel’s load of full measure; that is an easy
22:70 that is in a Book? Truly that is easy for God
25:46 Again, We seized it to Us an easy seizing
29:19 it to return? Truly that for God is easy
33:14 they would not have but briefly hesitated
33:19 to fail. And that had been easy for God
33:30 And that would have been easy for God

35:11 but it is in a Book. Truly that is easy for God
50:44 split open swiftly. That will be an easy
57:22 fashion before. Truly that is easy for God
64:7 of what you did. And that is easy for God
74:10 and not easy for the ones who are ungrateful
84:8 then he will be made a reckoning, an easy

3652. YUSRÂ—feminine noun—easing
87:8 And We will make easy for thee an easing
92:7 We will make easy for him the easing

3653. MAYSARAH—feminine noun—time of ease and prosperity
2:280 respite until a time of ease and prosperity

3654. MAYSIR—masculine noun—gambling
2:219 thee about intoxicants and gambling
5:90 believed! Indeed intoxicants and gambling
5:91 you through intoxicants and gambling

3655. ALYASA—proper noun—Elisha
6:86 Ishmael and Elisha and Jonah and Lot. We
38:48 remember Ishmael, Elisha, and Dhu-l Kifl

3656. YUSUF—proper noun—Joseph
6:84 David and Solomon and Job and Joseph and
12:4 Mention when Joseph said to his father: O
12:7 there had been in Joseph and his brothers
12:8 they said: Certainly Joseph and his brother
12:9 Kill Joseph or fling him to some other region
12:10 Kill not Joseph, but cast him into the bottom
12:11 Why wilt thou not entrust us with Joseph
12:17 Truly we went racing and we left Joseph
12:21 We established Joseph firmly in the earth
12:29 Joseph! Turn aside from this! To his wife he
12:46 Joseph, O thou just person! Render an
12:51 your (f) business when you solicited Joseph
12:56 We established Joseph firmly in the region
12:58 Joseph’s brothers drew near and they
12:69 entered before Joseph, he himself gave
12:76 We contrived for Joseph. He takes not his
12:77 Joseph kept it secret within himself, not
12:80 you neglected your duty with Joseph
12:84 them and said: O my bitterness for Joseph
12:85 remembering Joseph until thou had ruined
12:87 O my sons! Go and search for Joseph and
12:89 you what you accomplished with Joseph
12:90 thou truly Joseph? He said: I am Joseph and
12:90 truly Joseph? He said: I am Joseph and this
12:94 I find the scent of Joseph. If you not think
12:99 Then when they entered to Joseph, he gave
40:34 Joseph drew near you before with the

3657. YA’QÛB—proper noun—Jacob
2:132 Abraham charged his children to it and Jacob
2:133 witnesses when death attended Jacob
2:136 Ishmael and Isaac and Jacob and the Tribes
2:140 and Ishmael and Isaac and Jacob
Abraham and Ishmael and Isaac and Jacob a

We bestowed on him Isaac and Jacob. Each

tidings of Isaac and besides Isaac, Jacob

but it was a need of Jacob’s inner self which

and inherit from the family of Jacob

We bestowed on him Isaac and Jacob. And

We bestowed Isaac and Jacob on him and We

servants Abraham, and Isaac and Jacob, all

Y c Q

Y Q T

Y Q Z

Y Q N

they are certain of the world to come

manifest the signs for a folk who are certain

in determination for a folk who are certain

with your Lord you would be certain

they of the world to come they are certain

that: Humanity had not been certain of Our

irritate thee, those who are not certain in

patiently and they had been certain of Our

are signs for a folk who are certain

a mercy for a folk who are certain

and the earth? Nay! They are not certain

verb IV active participle (mustayqin)—

one who ascertains

opinion and we are not ones who ascertains it

verb V active participle (tayammam)—

aim at getting

aim at getting wholesome, dry earth. Then

find no water, then aim at getting wholesome

and drowned them in the water of the sea

Then cast it adrift into the water of the sea

Then the water of the sea will cast him up

and the earth by

cast them forth into the water of the sea and

cast them forth into the water of the sea and

that: Humanity had not been certain of Our

scatter it in the water of the sea in

verb IV perfect—to be sure

verb IV imperfect (yāqinu)—to be certain

one who is certain

would be of the ones who are certain in

if you had been ones who are certain

Truly we are now ones who are certain

if you had been ones who are certain

On the earth are signs, ones that are certain

and the earth by

one who is certain

6:75 would be of the ones who are certain in

26:24 if you had been ones who are certain

32:12 Truly we are now ones who are certain

44:7 if you had been ones who are certain

51:20 On the earth are signs, ones that are certain

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74:47 until the certainty of the Hour approached

102:5 will know with the knowledge of certainty

102:7 will see it with the eye of certainty

3664. ISTAYQANA—verb X perfect—to confess

27:14 them although their souls confessed to them

verb X imperfect (yastaqayginu)—

to be reassured

74:31 were given the Book be reassured

verb X active participle (mustayqin)—

one who ascertains

45:32 opinion and we are not ones who ascertains it

3665. TAYAMMAMA—verb V perfect—to aim at getting

verb V imperfect (tayammama)—

to aim at getting

2:267 aim not at getting the bad of it to spend

verb V imperative (tayammam)—

aim at getting

4:43 aim at getting wholesome, dry earth. Then

5:6 find no water, then aim at getting wholesome

3666. YAMM—masculine noun—water of the sea

7:136 and drowned them in the water of the sea

20:39 Then cast it adrift into the water of the sea

20:39 Then the water of the sea will cast him up

20:78 Then overcame them the water of the sea by

20:97 scatter it in the water of the sea in

28:7 then cast him into the water of the sea and

28:40 the water of the sea; so look on how had been

51:40 cast them forth into the water of the sea and

Y M N

3667. YAMIN—feminine noun (plural aymân)—oath, right hand

2:224 not an obstacle with your oaths

2:225 you to task for idle talk in your oaths

3:77 the compact of God and their oaths

4:3 then one or what your right hands possessed

4:24 but those whom your right hands possessed (f)

4:25 your right hands possessed of the ones who

4:33 an agreement with your oaths

4:36 way and whom your right hands possessed

5:53 the most earnest of oaths—that they

5:89 for what is idle talk in your oaths

5:89 take you to task for oaths you made as

5:89 is the expiation for your oaths when

5:89 swore them. And keep your oaths safe

5:108 they fear that their oaths will be

5:108 will be repelled after the others’ oaths

6:109 by God the most earnest oaths

7:17 their right and from their left and Thou wilt

9:12 But if they broke their oaths after

9:12 Truly they, their oaths are nothing to

9:13 fight a folk who broke their oaths

16:38 swore by God their most earnest oaths: God

16:48 God created casts its shadow to the right and
And truly Jonah was of the ones who are
Ishmael and Elisha and Jonah and Lot. We
from its belief other than the folk of Jonah
Believe in God and the Last Day and
to what their right hands possessed so that
And cast what is in thy right hand. It will
from what their right hands possessed
those whom their right hands possessed and
nor hast thou written it with thy right hand
those whom your right hands possessed
right hand possessed from those that God
whom their right hands possessed that
but whom thy right hand possessed
what their (f) right hands possessed. And be
Two gardens on the right and on the left. Eat
they swore by God the most earnest oaths,
and God inclines from their cave towards the right
We proclaimed to him from the right edge of the ridge
someone with you on the right edge of the
We will not touch us but for numbered days
And remember God during numbered days
And remember God during numbered days
who will be given his book in his right hand
who will be given his book in his right hand
We proclaimed to him from the right edge of the ridge
or from what their right hands possessed
from among what your right hand possessed
those whom your right hands possessed and
nor hast thou written it with thy right hand
those whom your right hands possessed
right hand possessed from those that God
whom their right hands possessed that
but whom thy right hand possessed
what their (f) right hands possessed. And be
Two gardens on the right and on the left. Eat
they swore by God the most earnest oaths,
and God inclines from their cave towards the right
We proclaimed to him from the right edge of the ridge
someone with you on the right edge of the
We will not touch us but for numbered days
And remember God during numbered days
who will be given his book in his right hand
who will be given his book in his right hand
We proclaimed to him from the right edge of the ridge
or from what their right hands possessed
from among what your right hand possessed
those whom your right hands possessed and
nor hast thou written it with thy right hand
those whom your right hands possessed
right hand possessed from those that God
whom their right hands possessed that
but whom thy right hand possessed
what their (f) right hands possessed. And be
Two gardens on the right and on the left. Eat
they swore by God the most earnest oaths,
and God inclines from their cave towards the right
We proclaimed to him from the right edge of the ridge
someone with you on the right edge of the
We will not touch us but for numbered days
And remember God during numbered days
who will be given his book in his right hand
who will be given his book in his right hand
We proclaimed to him from the right edge of the ridge
or from what their right hands possessed
from among what your right hand possessed
those whom your right hands possessed and
nor hast thou written it with thy right hand
those whom your right hands possessed
right hand possessed from those that God
whom their right hands possessed that
but whom thy right hand possessed
what their (f) right hands possessed. And be
Two gardens on the right and on the left. Eat
they swore by God the most earnest oaths,
and God inclines from their cave towards the right
We proclaimed to him from the right edge of the ridge
someone with you on the right edge of the
We will not touch us but for numbered days
And remember God during numbered days
who will be given his book in his right hand
who will be given his book in his right hand
We proclaimed to him from the right edge of the ridge
or from what their right hands possessed
from among what your right hand possessed
those whom your right hands possessed and
nor hast thou written it with thy right hand
those whom your right hands possessed
right hand possessed from those that God
whom their right hands possessed that
but whom thy right hand possessed
what their (f) right hands possessed. And be
Two gardens on the right and on the left. Eat
they swore by God the most earnest oaths,
They were nearer to disbelief on that day
misers with on the Day of Resurrection
compensation on the Day of Resurrection
not with shame on the Day of Resurrection
neither in God nor in the Last Day
if they believed in God and the Last Day
On a Day those who were ungrateful and
had been believing in God and the Last Day
He will certainly gather you on the Day of
will dispute with God for them on the Day of
His Messengers and the Last Day, then
give judgment between you on the Day of
on the Day of Resurrection he will be a
today those who are ungrateful gave up
Today I perfected your way of life for you
Today what is good was permitted to you; the
among them until the Day of Resurrection
the punishment on the Day of Resurrection
them enmity and hatred until the Day of
whoever believed in God and the Last Day
the means then formal fasting for three days
On a Day that approach some signs of thy
who would say: This Day the ones who are
He will certainly gather you on the Day of
the punishment of the tremendous Day
He who is turned away from it on that Day,
And on a Day We will assemble them
And His is the dominion on a Day
Relinquish your souls. Today you will be
And mention on a Day He will assemble
warning you of the meeting of this, your Day
when it bore fruit and give its due on the day
On a Day that approach some signs of thy
The weighing of deeds on that Day will be
Satan said: Give me respite until the Day
on the Day of Resurrection. Thus We explain
This present life deluded them. So today We
as they forgot the meeting of this their Day
The Day its interpretation approaches, those
created the heavens and the earth in six days
punishment on the Day of Resurrection
would approach them on the day of the
was visible on the shore, and on the day they
surely raise up against them until the Day of
Day of Resurrection: Truly we had been ones
his back that Day, but one who withdraws
the Day of the Criterion between right and
the day when the two multitudes met one
be ones who are victors against you this day
on the day of the greater pilgrimage to
in God and the Last Day and performed the
in God and the Last Day and struggled in
you in many battlefields and on the day
who believe not in God nor the Last Day
on a Day it will be hot in the fire of hell.
On the day when He created the heavens
those who believe in God and the Last Day
who believe not in God and the Last Day
a Day they will meet Him because they
And that Day We will leave some of them to the depths of hell on that Day in plain view. And we will bring the Day of Resurrection, any peace be on him the day on which he was and the day he dies and the day he is raised and the day he dies and the day he is raised so I will never speak to any human this day the day I was given birth and the day I die peace be on me the day I was given birth and the day I die and the day I am raised up, from the scene of a tremendous Day.

Hear well and perceive well! On that Day they will approach Us: But today the ones And warn thou them of the Day of Regret hear well and perceive well! On that Day they will say: Woe to us! This is the Day of Decision which you had hoped in expectation in its belly until the Day they will be on that Day ones who are joyful in the Garden that Day are ones who are joyful in this Day because you had been beaten. And be separated on this Day, O ones who believe in God and the Last Day. And be separated on this Day, O ones who believe in God and the Last Day. As you forgot the meeting of this Day of Journey through them as ones who are safe and the day I die and the day I am raised up, and the day he dies and the day he is raised and the day he dies and the day he is raised so I will never speak to any human this day the day I was given birth and the day I die peace be on me the day I was given birth and the day I die and the day I am raised up, from the scene of a tremendous Day.

On a Day they will see the angels there will be the companions of the garden on that Day when heaven will be split open with the day the true dominion will belong to it had been a Day difficult for the ones who on a Day when one is unjust will bite his whatever is between the two in six days will be multiplied for him on the Day of at a time appointed on a known day will be multiplied for him on the Day in plain view. And we will bring the Day of Resurrection, any peace be on him the day on which he was and the day he dies and the day he is raised and the day he dies and the day he is raised so I will never speak to any human this day the day I was given birth and the day I die peace be on me the day I was given birth and the day I die and the day I am raised up, from the scene of a tremendous Day.

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38:78 My curse until the Day of Judgment
38:79 My Lord! Then give me respite until the Day
38:81 until the Day of the known time
39:13 the punishment of a tremendous Day
39:15 their people on the Day of Resurrection
39:24 on the Day of Resurrection? And it will be
39:31 Again, truly on the Day of Resurrection
39:34 on the Day of Resurrection. And it will show
39:60 Day of Resurrection thou wilt see those who
39:67 On the Day of Resurrection the heavens will
39:71 warn you of the meeting of this, your Day
40:9 guarded from the evil deeds on that Day
40:14 that He warn of the Day of the Encounter
40:15 Day when they are ones who depart. Nothing
40:16 Whose is the dominion this Day; it is to God,
40:17 On this Day every soul will be given
40:18 There will be no injustice today. God is Swift
40:19 And warn them of The Impending Day when
40:22 who believes not in the Day of Reckoning
40:29 O my folk! Yours is the dominion this day,
40:30 O my folk! Truly I fear for you like a Day of
40:32 O my folk! Truly I fear for you a Day when
40:33 Day when you will turn as ones who draw
40:46 on a Day when the Hour is secure, it is said:
40:49 to lighten the punishment for us for a day
40:51 believed in this present life and on a Day
40:52 Day when their excuses will not profit the
41:14 And warn them of The Impending Day when
41:17 There will be no injustice today. God is Swift
41:18 And warn them of The Impending Day when
41:19 On a Day when the earth will be split open
41:21 Day when the heaven will be split. For on that day they
41:26 heaven will be split. For on that day they
41:28 Day will have come to pass The Reality
41:29 seven uninterrupted nights and eight days
41:32 to Him Who created the earth in two days
41:35 to Him Who created the earth in two days
41:39 the heavens and the earth in six days
41:40 believed in this present life and on a Day
41:42 the Day of theirs that they are promised
41:43 the Day when they will go forth swiftly from
41:47 on the Day of Resurrection. And it will be
41:49 to lighten the punishment for us for a day
41:50 life deluded you. So this Day they will not be
41:52 Day when they will be presented —
41:54 the punishment of a tremendous Day
41:57 Day when they will be presented those who are
41:58 As truly on a Day they will see what they are
42:28 This Day you will be given recompense for
42:30 be said: This Day We will forget you as you
42:32 you forgot the meeting of this Day of yours.
42:34 life deluded you. So this Day they will not be
42:36 to him until the Day of Resurrection
42:40 On a Day when they will be presented —
42:43 the punishment of a tremendous Day
42:46 Day when they will be presented those who are
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