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INTRODUCTION

Many Qur’anic surahs are densely punctuated by terms and phrases that occur multiple times across the entire corpus. For a cursory illustration of the phenomenon, one needs to look no further than the beginning of the Qur’an’s opening surah, the Fātiḥah (Q 1). As is well known, its opening invocation “In the name of God, the truly Merciful,” the so-called *basmalah*, prefaces all other surahs except for Surah 9. In addition, parts of the *basmalah*, such as references to God’s “name” and the appellation “the Merciful,” appear in a host of other Qur’anic passages (including v. 3 of the Fātiḥah). Subsequent verses of Q 1, too, are sprinkled with diction that has a plethora of further attestations in the Islamic scripture: the doxology “Praise be to God” and the epithet “Lord of the world-dwellers” (→ *rabb al-‘ālamīn*) in v. 2 (on the former, see, e.g., Q 6:1.45, 7:43, 10:10; on the latter, see, e.g., Q 2:131, 5:28, 6:45.71.162); the expression “judgement day” in v. 4 (e.g., Q 15:35, 26:82, 37:29); the concept of guidance (see under → *hadā*) and the metaphor of the “straight road” (→ *al-ṣirāt al-mustaqīm*) in v. 6 (on the former, see, e.g., Q 2:2.5.16.26 etc. or 3:4.8.20 etc.; on the latter, see, e.g., Q 2:142.213, 3:51.101, 4:68.175); and the notions of divine wrath (see under → *ghaḍība*) and of going astray (see under → *ḍalla*) that appear in v. 7 (on God’s wrath, see, e.g., Q 2:61.90, 3:112, or 4:93; on going or leading astray, refer to, e.g., Q 2:16.26.108 etc. and 3:69.90.164).

The Qur’an is thus marked by a striking, perhaps even exceptional, degree of terminological recurrence, a fact that is clearly linked to its highly formulaic character (on which see Bannister 2014). Such terminological recurrence is in fact a boon for interpreters, since it is reasonable to assume that the different contexts in which a word or phrase occurs across the Qur’an will often illuminate one another. This is so even if one takes due care to avoid what James Barr has termed the mistake of “illegitimate totality transfer,” namely, the error of reading into a particular occurrence of a given term in a specific literary context the compound meaning that emerges from aggregating the totality of contexts in which the term is used in the respective literary corpus as a whole (Barr 1961, 218). Thus, there is no doubt that the verb → *jāhada*, “to contend,” is in many Qur’anic passages used in the sense of militancy and fighting; but as discussed in the relevant entry below, it would be quite inappropriate to read this militant sense of *jāhada*, which is a feature of its employment in Medinan surahs, into an earlier Meccan occurrence like Q 25:52. Nevertheless, it is frequently the case that the occurrence of a given word or phrase in verse A shares relevant contextual or phraseological features with verses B, C, D, etc. This includes cases in which verse B replaces the word in question by a different one, which may be an indication that the two expressions are at least partially synonymous. Conversely, even where closer examination reveals that some occurrences of a term exhibit relevant differences from others, this will engender the important insight that its Qur’anic usage falls into several distinct types, which may require different translations.

The need to ensure correct translation is perhaps the most immediate reason why what one might call a “concordantial” analysis of Qur’anic language is vital. Thus, the present dictionary embraces and argues for a certain number of translational decisions that are to some degree unconventional (though not always unprecedented), such as → *rabb ʿal-ʿālamīn* = “Lord of the world-dwellers” (rather than “Lord of the worlds” or the like), → *ummī* = “scriptureless” (rather than “illiterate”), → *kafara* = “to repudiate” (rather than “to disbelieve”), → *al-rahmān al-rahīm* = “the truly Merciful” (rather than “the Merciful, the Compassionate”), → *al-ṣirāt al-mustaqīm* = “the straight road” (rather than “the straight path”), or → *jāhada* = “to contend” (rather than “to strive” or “to struggle”). It is a curious and rather lamentable state of affairs that there is both a comparative abundance of Qur’anic translations into English and other European languages and a general dearth of accompanying linguistic and semantic annotation and argument. To be sure, some translations do offer a generous selection of brief notes (e.g., Asad 1980 and more recently Droge 2013), and Rudi Paret’s German rendering (Paret 2001) is supplemented by a valuable volume of concise comments and Qur’anic cross-references (*KK*). Moreover, Arne Ambros has compiled an indispensable dictionary of Qur’anic Arabic (*CDKA*). Nonetheless, it remains a matter of educated guesswork why some translators choose to render, say, the phrase *kull nafs* as “every soul” (thus, among others, Arberry 1955) while others opt for “every human being” (thus Asad 1980), “every/each person” (Droge 2013), or simply “everyone” (Paret 2001 and also sometimes Droge 2013). The difference is not negligible: given that the phrase at hand is often found in Qur’anic statements about death and the afterlife, the translation “every soul” risks creating the inaccurate impression that the Qur’an envisages the afterlife as something experienced by disembodied souls rather than by concrete human beings who are, like pre-eschatological humans, endowed with bodies (see under → *nafs*).¹

It is of course undeniable that some translational choices are bound to be a matter of subjective taste. Yet it would be wrong to start from the defeatist assumption that questions such as the correct way of rendering *rabb al-ʿālamīn* or *kull nafs* are beyond the ken of philological argument, or to reduce the challenge of translating the Qur’an to the mere task of conflating and stylistically improving upon existing renderings for the sake of more fluent readability. Instead, a concordantial examination of the Qur’anic corpus—one that does not limit itself to a verse’s immediate or wider context, but tries to understand particularly charged or difficult terms and phrases in light of other verses exhibiting relevant similarities in diction and phraseology—will often provide essential clues as to which of two or more translational options is more defensible.

A concordantial analysis of key Qur’anic terms and phrases is also of value beyond being an essential aid for the valid translation and interpretation of individual verses. Two seminal monographs by Toshihiko Izutsu have pioneered the approach that the Qur’an’s understanding of God, the cosmos, and humankind (which Izutsu describes as the Qur’an’s *Weltanschauung*, or world-view) is usefully studied by means of a holistic analysis of “semantic fields,” that is, groups of semantically related words (*ERCQ* and *GMK*; see also Madigan 2001, 79–85, and el Masri 2020, 7–8). Izutsu examines the semantic fields surrounding, and thereby also the meaning of, key Qur’anic terms like *īmān* (“belief”), *islām* (“self-surrender” or “self-dedication” to God), *kufṛ* (“ingratitude” or “repudiation”), *taqwā*

¹ A recent contribution to Qur’anic translational criticism is Blankinship 2020. However, Blankinship’s focus is on the adequate rendering of various rhetorical features of the Qur’an rather than on semantic problems.

(“wariness” or “fear” of God), and *shirk* (the illicit “association” or “partnering” of other beings with God). By paying due attention to how such words behave in different Qur’anic contexts, an interpreter will be able to gain insight into crucial nodes in the conceptual network sustaining Qur’anic discourse, and thereby also into some of the Qur’an’s central theological, anthropological, and cosmological notions. Izutsuan semantic field analysis rests on the supposition that there is a correlation between the ideas and doctrines advanced by the Qur’an, on the one hand, and the semantics of the language—namely, Qur’anic Arabic—that is employed to articulate these ideas, on the other. Thus, the way in which the Qur’an tends to collocate certain terms and phrases (e.g., the fact that the word → *marād*, “sickness,” always co-occurs with → *qalb*, “heart”), relationships of full or partial synonymy and polarity (e.g., the opposition between “guidance,” → *h-d-y*, and “going astray,” → *d-l-l*), or the referential range of a given term in its various contexts of appearance (e.g., the fact that both natural and historical phenomena are designated as divine “signs” or → *āyāt*) are all potentially reflective of important facets of Qur’anic theology (see the valuable overview of what to look out for in semantic analysis in *ERCQ* 37–41). Of course, in tracking the behaviour of a given Qur’anic phrase or term one will come across passages that are beset by ambiguity. For instance, in the case of conjunctive statements—such as the stock phrase “those who believe and do righteous deeds” (*al-ladhīna āmanū wa-‘amilū l-ṣāliḥātī*; → *ṣāliḥ*)—it is often not immediately obvious whether the two concepts conjoined should be understood to be marked by semantic equivalence or at least overlap, on the one hand, or merely by some other, non-semantic link, on the other.² But in many cases, matters fall at least partially into place after one has examined a reasonable sample of relevant occurrences. Also pertinent to a better understanding of the Qur’anic world-view are other general observations that may be made about the behaviour of Qur’anic language, such as the frequency with which Qur’anic legal stipulations

2 One might baptise this the “equivocality of conjunction.” Consider, for example, the frequent combination of “performing prayer” (*aqāma l-ṣalāh*) and “giving alms” (*ātā l-zakāh*; e.g., Q 2:43.83.110), on the one hand, and the threat in Q 70:17–18 that the fire of hell “calls the one who has turned his back and turned aside (*man adbara wa-tawallā*) // and who has gathered and hoarded (*wa-jama’a fa-aw’ā*).” The latter passage clearly pairs up synonyms: the verbs *adbara* and *tawallā* are variant expressions for one and the same act (namely, rejecting God’s message), as are *jama’a* and *aw’ā* (namely, selfish and eschatologically short-sighted accumulation of earthly property). By contrast, prayer and almsgiving are two separate activities that are neither synonyms nor have any inherent semantic connection: the idea of the one does not entail the idea of the other at the level of linguistic meaning. In between these two poles, there are cases in which a conjunctive statement pairs up two expressions A and B that differ in meaning or sense but have the same referent. Thus, at Q 21:48 the Qur’an’s divine voice declares that “we gave Moses and Aaron salvific divine instruction (→ *al-furqān*), illumination, and reminding exhortation (*dhikr*; → *dhakkara*) for the God-fearing”; it seems quite possible or even likely that all three expressions are different descriptions of one and the same process of divine revelation. Hence, conjunctive statements can conjoin words that are partly or entirely identical in meaning, words that are identical in reference, or words that are linked merely in doctrinal or normative or empirical fact (e.g., because God demands that people both pray and give alms, or because prayer and almsgiving are in fact hallmarks of a pious disposition and therefore tend to co-occur in human individuals). The question then arises whether, say, the frequent combination of believing and doing righteous deeds amounts to a conjunction of semantically cognate concepts or whether they resemble the coupling of prayer and almsgiving, meaning that the two elements are conceptually separate but have some doctrinal, normative, or empirical link. It seems to me that the best general response to this quandary is to resist an overly rigid distinction between semantic and non-semantic conceptual conjunction. For example, even though prayer and almsgiving do not have a necessary semantic connection, the fact that the Qur’an so frequently couples them must indicate that the nexus between them, whether semantic or non-semantic, is real and robust: those who pray *ought* to give alms as well, and many of those who pray *are in fact* also almsgivers (e.g., Q 9:71). Moreover, the frequent combination of both concepts would have disposed hearers of the Qur’an to associate them with one another.

employ what Joseph Lowry has termed “exculpatory phrases” like *lā junāḥa ‘alā*, “it is no sin for . . .” (Lowry 2015–2016 and Sinai 2019c, 134–139).

To recommend that a systematic reconstruction of Qur’anic theology commence with close attention to Qur’anic language and semantics is not to posit an essential concurrence of theological and linguistic structures or to maintain that human conceptions of the world are determined by language. Clearly, one and the same language can be used to express radically incompatible world-views.³ Nonetheless, the meaning of words is shaped by the ways in which they are repeatedly and conventionally used; and it is certainly plausible to expect that important theological or anthropological tenets, such as the Qur’an’s binary division of humankind into believers and unbelievers, correlate with specific patterns of linguistic usage, such as the Qur’anic employment of *kafara* as an antonym of *āmana*. While it is often easy to read seemingly self-evident assumptions about, say, the Qur’anic understanding of human personhood into individual passages, a reasonably comprehensive attempt to track and work through, say, Qur’anic instances of the words → *qalb* (“heart”) and → *nafs* (which in many verses designates what one may call humans’ “lower” or “vital self”) as well as important terms that tend to be linked with them will provide vital safeguards against the overinterpretation or misconstrual of individual occurrences. Luckily, the Qur’anic corpus is both sufficiently large in order for the concordantial analysis of many terms and phrases to yield promising results, and sufficiently limited in scope in order for such an endeavour to remain feasible even without devoting a monograph-length study to each concept under investigation.

The preceding reflections suggest that a comprehensive historical-critical reading of the Qur’anic corpus will preferably proceed in two complementary dimensions: on the one hand, a sequential (or, to put it in Saussurian terms, syntagmatic) verse-by-verse and section-by-section analysis of entire surahs, following the basic parameters of a Qur’anic commentary (*tafsīr*); and, on the other hand, an examination of key vocabulary recurring throughout the Qur’an that may well draw inspiration from premodern Islamic dictionaries of the Qur’an like al-Rāghib al-Iṣfahānī’s *al-Mufradāt fī gharīb al-Qur’ān*. These two dimensions evidently link up to form a hermeneutic circle: a sound understanding of a given Qur’anic passage may require considerable concordantial research, but the latter will in turn depend on a sound understanding of individual passages, requiring at least a certain degree of sequential interpretation. All things considered, it seemed easier to break into the hermeneutic circle by beginning with a dictionary of key Qur’anic terms, especially given that parts of the Meccan Qur’an have now received a first commentarial treatment at the hands of Angelika Neuwirth (*PP* and Neuwirth 2017). I am nonetheless under no illusion that some of my conclusions in what follows will almost certainly require revision in light of future studies of specific verses and passages.

As illustrated by my nod to al-Rāghib al-Iṣfahānī in the preceding paragraph, the importance and value of a concordantial analysis of scriptural language is far from a novel insight. Already the author of the earliest extant full commentary on the Qur’an, Muqātil ibn Sulaymān is linked with (although probably not himself the author of) an early Qur’anic

³ These caveats are meant to acknowledge the need to frame Izutsu’s contribution in a manner that avoids inviting a Qur’anic reprise of James Barr’s trenchant criticism of the way in which Biblical scholars have sometimes deployed linguistic evidence in support of their understanding of Biblical theology (Barr 1961). Izutsuan semantic analysis does not require one to espouse “the idea that differences of thought structure will correspond to differences of language structure” (Barr 1961, 42). On Izutsu and the idea that language determines world view, see the remarks in Albayrak 2012, 76.

dictionary, the *Kitāb wujūh al-Qurʾān*, which catalogues the different semantic aspects (*wujūh*) of multiply recurrent Qurʾanic terms (Sinai 2009, 287–288). But in addition to such premodern forebears, the present work also has more recent role models. Modern Biblical scholarship in particular has taken a close interest in scriptural diction that is recurrent and theologically laden, as attested by multi-volume reference works such as the *Theological Dictionary of the New Testament (TDNT)*, whose German original was edited by Gerhard Kittel and Gerhard Friedrich between 1933 and 1979. The politics of Kittel, a member of the Nazi party and author of a pamphlet on the “Jewish question,” were deplorable (Ericksen 1977; Ericksen 1985, 28–78; Gerdmar 2009, 417–530), and at least some contributions to the *TDNT* have been found to display anti-Semitic bias (Casey 1999; see also Rosen 1994 and Gerdmar 2009, 474–478). The work’s methodology has moreover attracted forceful criticism from James Barr (Barr 1961, 206–262). Nonetheless, the *TDNT* was pioneering in its attempt at comprehensively embedding New Testamental language in its complex historical setting: its entries survey how a particular word or word group are employed in ancient Greek texts, present equivalents in Biblical Hebrew and their rendering in the Septuagint, discuss relevant material from the Pseudepigrapha, the Qumran scrolls, and rabbinic and Hellenistic Jewish texts, and then go on to outline New Testamental usage, often distinguishing between different parts of the New Testament canon.⁴ The Hebrew Bible has been the object of similar dictionary projects, such as the *Theological Dictionary of the Old Testament (TDOT)* and the *New International Dictionary of Old Testament Theology and Exegesis (NIDOTTE)*. Likewise, modern Western scholarship on the Qurʾan, though far more modestly staffed than its Biblical cousin, has investigated the continuity of Qurʾanic language with pre-Qurʾanic usage: pioneers like Josef Horowitz or Karl Ahrens have demonstrated that the meaning of key terms in Qurʾanic Arabic must be understood against the background of cognate words in Hebrew, Jewish Aramaic, or Syriac, as well as approximate semantic equivalents in Greek, while Izutsu pays particular attention to semantic shifts between the use of a given term in pre-Qurʾanic poetry and in the Qurʾan.⁵

The present book, therefore, is an attempt to undertake a concordantial and historically oriented analysis of key Qurʾanic terms, a “key” term being understood as one that is comparatively frequent (subject to the qualifications set out in the preface) and has what one may broadly call “religious or theological significance” (*TDNT* 1:vii). The essays making up the dictionary’s entries combine, in varying proportions, properly semantic investigations (i.e., attempts to delineate the putative meaning, or meanings, of a given Arabic word or phrase and to offer guidance on how best to translate it) with attempts at providing a succinct synthesis of what the Qurʾanic corpus as a whole says in employing the word or phrase in question.⁶ Although the conceptual substructure of the Qurʾan often

4 See the remarks in *TDNT* 9:v on how the format of the dictionary evolved over the forty-year period of its genesis.

5 For a cautionary assessment of Arthur Jeffery’s view that the Qurʾanic lexicon contains numerous loanwords specifically from Syriac, see van Putten 2020b, 69–72, arguing that Aramaic loanwords in Qurʾanic Arabic predate important phonetic developments in Classical Syriac, especially *begadkepat* spirantisation. Even though it is not certain that we may expect loans from Syriac to exhibit *begadkepat* spirantisation (Al-Jallad 2020a, 163–168), I have sympathy for the claim that much of the Qurʾan’s Aramaic-derived vocabulary is very old. In any case, even words loaned from an early version of Aramaic and even words that are native to Arabic might still have been affected by the semantics of a Syriac cognate (see, e.g., under → *kafara*). The importance of Syriac Christianity for the Qurʾan is, in my view, sufficiently demonstrable simply on the basis of doctrinal and phraseological observations (see, e.g., under → *rūh*) and does not require corroboration by means of specifically Syriac loanwords.

6 Especially in view of Barr’s warning against the fallacy of “illegitimate totality transfer” (Barr 1961, 218), it is important to underline that these two are not the same thing. For instance, when my entry on “God” (→ *allāh*)

forms a systemic whole marked by a high degree of consistency, I do not take for granted that it is devoid of internal tensions or diachronic evolution. I therefore endeavour to combine a panoramic interest in patterns of meaning and usage across the entire Qur'an with sensitivity to semantic shifts and developments between different surah groups, i.e., between early and later Meccan surahs or between Meccan and Medinan ones.⁷ But I do not invariably organise my data chronologically, since there are many cases in which a synchronic taxonomy is more illuminating. The understanding of inner-Qur'anic chronology and the criteria for dating Qur'anic surahs and passages relative to one another that is presupposed in the present volume is developed in detail elsewhere (*HCI* 111–137). In particular, it should be noted that my use of the category “early Meccan” marginally diverges from the well-known surah chronology of Weil and Nöldeke, in so far as it counts as “early Meccan” a number of surahs (e.g., Q 26 or Q 37) that Weil and Nöldeke classify as “middle Meccan” (see *HCI* 161). Throughout, I employ the expression “later Meccan” to refer to all Meccan surahs that are not early.

In keeping with the work of predecessors like Horovitz and Izutsu but also with the approach of the Biblical reference works named above, I pay relatively ample attention to possible antecedents of Qur'anic terms and phrases in Biblical and later Christian and Jewish literature, early Arabic poetry, or Arabian epigraphy. To forestall any misunderstanding of what I am hoping to achieve by including such comparative material, I would endorse the view that the putative etymology of a scriptural term and the meaning of its cognates in other languages do not normally settle its meaning in the scriptural corpus under consideration, an insight of James Barr's whose pertinence to Qur'anic studies has been duly underscored by Walid Saleh (see Barr 1961, 107–160; Saleh 2010, especially 653, citing Barr 1968, 90; Saleh 2015). The main evidential basis on which to ascertain the meaning of a Qur'anic term must be its usage within the Qur'an; and it is quite possible that in seeking to characterise a word's semantic role in the Qur'an the word's etymology will prove to be of little more than antiquarian interest.⁸ However, there are instances in which the semantic role of a Qur'anic term remains ambiguous even after careful inspection of the relevant Qur'anic data or in which the Qur'anic data exhibit alignment or telling contrasts with the way in which the word at hand or a cognate of it function in texts that are prior to or contemporaneous with the Qur'an. In such cases, extra-Qur'anic usage can offer important clues for determining, or at least sharpening our understanding of, Qur'anic meaning.

Extra-Qur'anic parallels can, moreover, shed light on the question of whether a given term or phrase was in use prior to the Qur'an, an issue of some importance for anyone

maintains that the Qur'an does not consider God to be an immaterial being, I do not mean to suggest that this is a feature of the very meaning of the Qur'anic word *allāh*; it is simply an important part of the various things the Qur'an says by using the word *allāh*. Indeed, I would concede that the basic linguistic meaning of the expression *allāh* in the Qur'an's late antique environment was the same irrespective of whether it was employed by Arabic-speaking Christians or Jews or pagans or Qur'anic believers, despite the fact that all four would have been committed to at least some conflicting theological views. Yet despite this caveat, it is nonetheless informative to place individual Qur'anic statements using the divine name *allāh* against the background of the full gamut of what the Qur'an has to say about God, especially if one assumes (as I think one ought to) that the Qur'anic community throughout all of the text's different periods retained a significant degree of familiarity with Qur'anic proclamations promulgated at earlier times.

7 On the significance of chronological considerations for the semantic analysis of Qur'anic terms and the need to allow that semantic change across the Qur'anic corpus might be cumulative rather than a sequence of semantic shifts, see Waldman 1968, 442–443.

8 For two examples, see Saleh 2015, 35–36.

interested in the intellectual history of late antique Arabia. The present work, for one, is animated by a strong interest in uncovering, wherever possible, glimpses of the historical emergence of the Qur'an's anthropological, cosmological, and theological lexicon. As recognised by scholars like Izutsu and, more recently, Alan Jones (*EAP*), pre-Islamic poetry can be particularly valuable as a contrastive foil to the Qur'an, since pivotal Qur'anic terms like → *ummah* ("community"), → *āyah* ("sign"), → *al-dunyā* ("proximate things" or, more freely, "this life"), → *dīn*² (in the sense of "religious worship"), or *rizq* (God's "provision"; see under → *razaqa*) are all attested in poems credibly attributed to pre-Islamic authors. A particularly good illustration of the importance of poetry is the notion of the → *nafs* or "vital self." Both the Qur'an and early Arabic poetry associate the *nafs* with a range of appetitive and aversive mental phenomena that human agents must strive to restrain and keep in check in order to assert their commitment to ethical or religious values and principles. Hence, the Qur'anic understanding of human psychology displays demonstrable continuity with that current in pre-Qur'anic poetry, despite the substantial difference that otherwise exists between the two corpora in terms of their general world views and their thematic preoccupations. Another germane example is the verb → *khalada*, "to be immortal, to remain forever." The Qur'an uses it in formulaic phrases stressing that the inhabitants of paradise and of hell will "perpetually remain" in their allotted eschatological station. Pre-Islamic poetry, by contrast, employs *khalada* and other derivatives of the same consonantal root in statements highlighting the ephemerality of human existence and humans' ultimately futile striving for permanence and immortality. As detailed in the relevant entry, the Qur'anic use of *khalada* is therefore a counterpoint to aspects of pre-Qur'anic poetic discourse in Arabic. Nonetheless, it is vital to assess every word on its own merit, as exemplified by the word → *rūh*, "spirit": although the term does figure in early poetry, its usage in the Qur'an is far more reminiscent of its Syriac cognate *rūḥā*.

In extending one's comparative horizon beyond early Arabic poetry, Arabian epigraphy is an obvious supplementary resource, and one that is increasingly accessible beyond a narrow circle of specialists, thanks to databases like the *Online Corpus of the Inscriptions of Ancient North Arabia* (<http://krccfm.orient.ox.ac.uk/fmi/webd/ociana>), directed by Michael Macdonald and based at the Khalili Research Institute in Oxford, and the online *Sabäisches Wörterbuch*, directed by Norbert Nebes at the University of Jena (<http://sabaweb.uni-jena.de/Sabaweb/>). Take, for example, the noun → *khalīfah*, which the Qur'an applies to Adam (Q 2:30) in lieu of his Biblical characterisation as God's "image and likeness" (Gen 1:26). As is well known, the post-Qur'anic Islamic tradition informs us that *khalīfah* can mean either "deputy" or "vicegerent," on the one hand, or "successor," on the other. Translators of the Qur'an have mostly taken their pick based on context and perhaps also based on other occurrences of the root *kh-l-f* in the Qur'an.⁹ But it is only in light of epigraphic data that a compelling argument for one or the other choice becomes possible: as Ruben Schenzle has reminded us (Schenzle 2017, 141–142), an inscription by the South Arabian king Abraha from March 548 CE employs a Sabaic equivalent of the noun *khalīfah* (spelled *h-l-f-t*) and its plural (*h-l-y-f*, corresponding to *khalā'if*) in a sense that scholars of Sabaic gloss as "viceroys," "governors," or "commanders"; and the same inscription contains a verb

9 For Q 2:30, "deputy," "vicegerent," or the like are generally the more popular option; but Paret 2001 at least opts for the German equivalent of "successor." As explained in the relevant entry, this choice is motivated by his awareness of other Qur'anic occurrences of the singular *khalīfah*, its plurals *khalā'if* and *khulafā'*, and the verb *istakhlafa*.

corresponding to Arabic *istakhlafa* (*s'thlf*) in the sense of “to appoint s.o. as viceroy/governor.” This shows that the Qur’anic use of *khalīfah*, “deputy,” and of the verb *istakhlafa*, “to appoint s.o. as a deputy,” has recourse to what seems to have been established political terminology, which is then transferred to the relationship between God and humans—a move that one might describe as the “theologisation” of a political concept (cf. Assmann 2000, 29–30). Another case where Sabaic epigraphy provides vital contextual background is the *basmalah* (→ *bi-smi llāhi l-rahmāni l-rahīm*).

The question of whether a given expression of Qur’anic Arabic was in use before the Qur’an is particularly relevant in cases in which the expression under consideration has an identifiable counterpart in a language utilised by late antique Christians and Jews, such as Hebrew, rabbinic Aramaic, or Syriac. Did the Arabisation of the concept at hand coincide with the Qur’anic proclamations, which would presuppose some kind of direct contact (whether oral or written) between members of the Qur’anic milieu and languages other than Arabic, or had the respective word entered the Arabic language at an earlier point in time?¹⁰ As will become clear from many of my entries, it is often the second scenario that strikes me as the correct one: rather than itself being an important catalyst of Arabisation, the Qur’an is drawing on established religious language, albeit in order to articulate its own distinctive theology (though I hasten to add that this is not to argue against first-hand contact between the Qur’anic community, on the one hand, and Arabophone Jews and Christians, on the other). Not only are there reasons to assume that the Qur’an’s Biblical onomasticon is older than the Islamic scripture (see under → *isrā’īl*); my general sense is also that significant portions of the wider lexicon of Qur’anic Arabic preserve terminology and phraseology that had been coined, in the preceding century or centuries, among Arabic-speaking Jews and Christians, who would have orally articulated aspects of their beliefs and practices in Arabic even if they continued to worship and to read scripture in other languages (thus already Hoyland 2017, 39–40). Such a scenario certainly accords with the tendency of recent scholarship to emphasise Arabia’s gradual integration into the late antique world in the centuries preceding the Qur’an.¹¹ Although the entries that follow are mostly silent on the larger historical processes standing behind the assimilation of Biblical concepts and language into Arabic that made the Qur’anic proclamations possible, I would highlight that the study of key Qur’anic terms and phrases provides evidence for what Michael Pregill has called the “indigenization of monotheist scriptural and parascriptural traditions” (Pregill 2020, 32) in pre-Qur’anic Arabia. In this sense, I embrace the traditional premise that the Qur’an was proclaimed in Arabic, and that Qur’anic terms that are ultimately borrowed from other languages, especially from those used by late antique Jews and Christians, had by the time of Muhammad become part and parcel of the established lexicon of Old Arabic, even if our direct access to the latter remains fragmentary.¹²

10 See, e.g., the discussion in *FVQ* 19–22 and the comment thereon in van Putten 2020b, 70, n. 16.

11 For an eloquent and admirably concise sketch of the Qur’an’s likely historical background, see Pregill 2020, 31, postulating “that the general integration of formerly more marginal societies into the Roman and Persian cultural and political spheres of influence that dominated the Mediterranean and Near Eastern worlds provided the concrete circumstances under which the adaptation and assimilation of concepts, convictions, and identity markers associated with the dominant religious cultures of Late Antiquity occurred in Arabia.” For an attempt to spell out aspects of how I myself imagine the Qur’an’s historical milieu, see *HCI* 59–77, integrating much recent work by others.

12 See especially the statement by Ibn ‘Atīyyah that is cited in al-Suyūṭī 1426 AH, 936 (*naw’* 38).

Some of the terms and phrases in point were no doubt shared by Arabophone Jews and Christians alike. Plausible candidates for this joint category are the verbs → *āmana*, “to believe,” and → *kafara*, “to repudiate” (even if Christians have generally been more preoccupied with definitions of correct belief than Jews) or the Biblical metaphors of “guidance” and “straying” and of God’s “path” (→ *hadā*, → *dalla*, → *ṣirāt*). Other Qur’anic terms, however, may be considered to be confessionally distinct. For instance, the adjective → *ummī*, “scriptureless,” and the nouns *kaffārah*, “expiation” (→ *kaffara*), and → *al-sakīnah*, used to mean something like “composure” in the Qur’an, are highly likely to derive from the language of Arabophone Jews. We may also assume that there was more than one pre-Qur’anic Christian Arabic lexicon, depending on the linguistic and doctrinal type of Christianity that had spread among a given section of the Arabian population. Comparing a Sabaic inscriptions by the Christian ruler Sumūyafa’ Ashwa’ from the early 530s with Abraha’s Mārib Dam inscription from 548 CE, Christian Robin notes a shift from Christian terminology that is derived from Ethiopic to terminology derived from Syriac (Robin 2015a, 153–154): in the former case “Christ” is called *krīstos* (*krs³ts³*) and the “Holy Spirit” *manfas qəddūs* (*mns^l qds^l*), whereas Abraha employs Sabaic counterparts of Syriac *mshīhā* (*ms^lh*) and *rūhā d-qūdshā* (*rḥ qds^l*; CIH, no. 541, ll. 1–3). These latter two terms are what we find in Qur’anic Arabic (→ *al-masīh*, → *rūḥ al-qudus*), but there is nonetheless a tangible Ethiopic imprint on some of the Qur’anic terminology relating to Christianity or religious matters more generally: the disciples of Jesus are called *al-ḥawāriyyūn*, from Ethiopic *ḥawārīyān*, never *rusul* (which would be the literal equivalent of Syriac *shlīhē*; see under → *rasūl*); one of the chief Qur’anic terms for hell, → *jahannam*, may well have its immediate ancestor in Ethiopic *gahannam* or *gāhannam*; and the Qur’anic word for “the Gospel” or perhaps the Christian Bible in its entirety, → *al-injīl*, was almost certainly mediated via Ethiopic *wangel*. There is no compelling reason to suppose that, say, *rūḥ al-qudus* and *al-ḥawāriyyūn* belonged to one and the same Christian Arabic lexicon: they may well have reached the Qur’anic milieu from different Christian communities, some of which had been evangelised by Syriac-speaking missionaries while others were, or had at some point been, under Axumite or Ethiopic cultural influence. Overall, one might view the Qur’an as a linguistic fusion reactor merging various discrete strands of pre-Qur’anic Arabic—poetic language, language reflecting indigenous tribal values and native Arabian pagan cults, language common to different branches of the Biblical tradition, language specific to certain Jewish and Christian communities rather than others—into the foundational layer of the language of Islam as a discursive tradition stretching across time and space.

Although the present dictionary initially emerged from an interest in key terms and phrases that occur in the Qur’an’s first three surahs, all of the terms discussed in what follows are examined across the entire Qur’anic corpus. During the course of its gestation, the dictionary has, moreover, come to include many additional expressions that do not figure in Surahs 1–3. As highlighted in the preface, many words that have not been accorded independent entries of their own are discussed—sometimes cursorily, sometimes at much greater length—in connection with other terms with which they bear a close phraseological or semantic relationship. Thus, it proved convenient to make use of the entry on → *dhabāḥa* to review a range of Qur’anic expressions related to animal sacrifice, in the interest of permitting a more coherent view of the general topic of sacrifice in the Qur’an. No entries are devoted to individuals like Abraham or Moses; Qur’anic narratives will be treated in detail in a forthcoming volume entitled *Biblical Traditions in the Qur’an*, co-edited by Marianna

Klar, Gabriel S. Reynolds, Holger Zellentin, and myself. The present dictionary does, however, have articles on important group names, such as the Israelites (→ *banū isrāʿīl*), Jews (→ *al-yahūd*), and Christians (→ *al-naṣārā*).

Finally, given that the work at hand is meant to provide some groundwork for future translational and commentarial work on the Qurʾan, I should like to state my general preference for attempting, as far as possible, to render key Qurʾanic terms by the same English term throughout. Obviously, the meaning of words is crucially dependent on context, and there is no reason to make the optimistic assumption that the vocabulary of Qurʾanic Arabic can simply be matched, in a sort of pre-established harmony, to the vocabulary of contemporary English. The purpose of an English dictionary of, say, ancient Greek has been insightfully described as providing English word-substitutions for Greek terms ensuring that “in translating the Greek sentence into English the semantic contribution made by the Greek word will be approximately reproduced by the semantic contribution of the English word” (Barr 1961, 215). As Barr adds, there will be many cases in which one and the same Greek word—or, in our case, Arabic word—will need to be rendered by two or more English terms. Qurʾanic examples for this would be the noun *dīn*, which is used in the distinct senses of “judgement” and “religion” (→ *dīn*¹, → *dīn*²), or the construct expression *dhikr allāh*, which depending on context can mean both reminding exhortation *by* God and invocation *of* God (→ *dhakara*, → *dhakkara*).

But even though some Qurʾanic terms must be rendered differently depending on their context of occurrence, there is a strong reason for trying to keep such variation to a minimum. This is because lexical recurrence—i.e., the repetition of complex phrases, individual words, and consonantal roots—is a singularly crucial literary feature of the Qurʾan: it ensures the lexical cohesion of verse groups, surahs, and also the Qurʾan as a whole; it demarcates a surah’s constituent sections by means of devices such as inclusio or parallelism; and it signals important links between non-adjacent passages in one and the same surah as well as allusions to chronologically earlier Qurʾanic proclamations (see, e.g., Zahniser 2000; Robinson 2001; Robinson 2003a, 201–223; Klar 2015; Reda 2017; Klar 2017a and 2017b; *HCI* 97–98 and 150–153; Sinai 2018b; Daood 2019; Sinai 2022b).¹³ I would submit, therefore, that an adequate translation of the Qurʾan ought to opt for a unitary translation of one and the same Arabic term wherever this is possible without distorting content, in the interest of enabling an English reader to appreciate a basic feature of the Qurʾan’s literary structure. Overall, this is much more feasible than replicating another key literary feature of the Qurʾan, rhyme. Nonetheless, there are Qurʾanic words for which such an attempt at unitary translation is doomed to fail. They include, for example, the extraordinarily polyvalent term → *amr*, which is found in more than half of the verses of Surah 65 (vv. 1, 3, 4, 5, 8, 9, and 12) yet carries several different meanings, such as “command,” “resolve,” “situation,” and “conduct.” This dictionary, then, is also an attempt to delineate the minimum degree of polyvalence that must be acknowledged and negotiated in striving to implement the literary desideratum of a maximally (but not mindlessly) consistent translation of key Qurʾanic terms into English.

¹³ On the related topic of etymological punning (that is, word play based on consonantal roots), primarily within individual verses and short verse groups, see Rippin 1994 and now also el Masri 2020 (e.g., 29–31, 69–70).

CONVENTIONS AND STYLE

The form of the Qur’anic text used is generally the Ḥaḥṣ ‘an ‘Āṣim reading of the standard *rasm* according to the Kufan verse division. This is not meant to imply that I believe this version to be inherently superior to others or to be an unfailingly accurate representation of the Qur’an’s original pronunciation. Apart from the fact that there is no reason for treating the Kufan verse division as *a priori* more authoritative than other systems (Neuwirth 2007, 11–62; Farrin 2019), linguistic research is now starting to show with increasing cogency that Qur’anic Arabic likely differed at least in some respects—such as its phonology or a lack of nunation and short case vowels—from Classical Arabic (Al-Jallad 2017b; van Putten 2017, 2018, and 2022; van Putten and Stokes 2018; see also Larcher 2020). There is accordingly no avoiding a principled distinction between the received manner (or manners) of pronouncing the Qur’an’s standard *rasm*, on the one hand, and the latter’s original pronunciation, on the other, which latter will for the foreseeable future remain a topic of scholarly debate and hypothetical reconstruction. Moreover, scholars have only begun to address whether and to what extent the standard *rasm* deserves to be privileged over non-standard recensions of the Qur’an, for which manuscript evidence is still very scarce (Sadeghi and Bergmann 2010; Sadeghi and Goudarzi 2012; see also Sinai 2020b and Hussain 2022a).

Since the objectives of the present dictionary are not linguistic or text-critical, I do not hesitate to rely on the dominant Ḥaḥṣ ‘an ‘Āṣim reading as my default version of the Qur’an. This decision is motivated by convenience and not meant to fall foul of van Putten’s convincing plea that the remaining reading traditions of the Qur’anic *rasm*, with their noteworthy phonological and morphological features, are not simply “inconvenient noise to be ignored” (van Putten 2022, 7). While more extensive attention to textual variants would no doubt have been good scholarly practice, it would also have resulted in further inflating what is already a much more sizable volume than originally planned. Hence, I have only paid attention to textual variants when encountering significant interpretive problems. My hope is that the objectives of the present book are adequately served even without extensive consultation of reading variants and manuscripts. A crucial advantage of working primarily with the Ḥaḥṣ ‘an ‘Āṣim text, moreover, is that it is conveniently searchable in a number of different ways. My most important resources in this regard were the print concordances of Muḥammad Fu’ād ‘Abd al-Bāqī (‘Abd al-Bāqī 1364 AH) and of Rudi Paret (*KK*), Hans Zirker’s electronic transliteration of the Qur’anic text (available at <http://duepublico.uni-duisburg-essen.de/servlets/DocumentServlet?id=10802>), and the database *Qur’an Tools* (<http://quran-tools.com>). *Qur’an Tools*, initiated by Andrew Bannister and formerly known as *Qur’an Gateway*, proved particularly valuable in affording the possibility of searching for verses that combine several words or consonantal roots. Thus, when I note, for instance, that particular verses collocate *kasaba* or *iktasaba* with

derivatives of the consonantal root *j-z-y*, the references provided have normally been identified with the aid of *Qur'an Tools*.

In the many cases in which I do not have a particular translational axe to grind, my English quotations from the Qur'an are freely adapted from the translations of Arberry, Jones, or Droge (which show a great deal of overlap between them). Since modern English unhelpfully employs the same pronoun "you" and identical imperative forms for the singular and the plural, I follow Jones in using the superscript letters ^s and ^p in order to signal the number of the Arabic verb, though I only have recourse to this device selectively, where necessary in order to dispel ambiguity. I do not capitalise pronouns referring to God, though I retain the convention when quoting printed translations of some primary sources.

English quotations of Biblical passages are generally based on the New Revised Standard Version, which I have on occasion felt free to modify. Names of Biblical books are abbreviated in accordance with *SBLH*² 124–125. Chapter and verse references follow the *Biblica Hebraica Stuttgartensia* for the Hebrew Bible, the 28th edition of the Nestle-Aland edition for the New Testament, and the edition of Rahlfs and Hanhart for the Septuagint (all of which I have accessed via the software *Accordance XII*). As a consequence of this approach, my chapter-verse references to Biblical passages may sometimes exhibit minor divergences from current English translations. The text of the Targumim and of the Peshitta for the Hebrew Bible I have accessed via the digital *Comprehensive Aramaic Lexicon Project* (<http://cal.huc.edu/>); for the New Testament Peshitta, I have consulted the website of *Dukhrana Biblical Research* (<https://www.dukhrana.com/peshitta/>). References to the Mishnah follow the text of the *Bar Ilan Responsa Project* (<https://www.responsa.co.il/default.aspx>).

My entries often accompany English citations of Qur'anic passages with generous dollops of transliterated Arabic, on the understanding that specialists will appreciate rapid access to the Arabic wording of the Qur'an alongside any translation. There is also a fair amount of words and phrases transliterated from Biblical and rabbinic Hebrew, from targumic and rabbinic Aramaic, and from Syriac, as well as occasional material from Classical Ethiopic (Gə'əz) and from inscriptions in Safaitic and Epigraphic South Arabian. Unfortunately, despite the fact that all of these are Semitic languages, transliteration conventions between them differ in some respects. A scholar whose primary interests are linguistic would no doubt have opted for a unitary and linguistically principled system of transliteration even at the price of going against entrenched disciplinary customs. Being a scholar of the Qur'an myself, I have instead started from a variant of the standard manner of transliterating Arabic in English-language publications, and then extended some of its features to the way I handle other Semitic languages. The result is the following system of transliteration conventions, which tries to strike a tolerable compromise between those perpetual foes, consistency and established practice.

For Arabic, I largely adhere to the *IJMES* transliteration chart rather than that of the *Deutsche Morgenländische Gesellschaft* (e.g., "shams" rather than "šams," and "khatama" rather than "ḥatama"), and in keeping with this I do not represent assimilation of the definite article (e.g., "al-rabb" instead of "ar-rabb"). Word-initial glottal stops followed by a vowel are omitted in deference to ingrained habit, despite the entirely justified protestations of linguists that *hamzah* is a fully fledged letter. *Hamzat al-waṣl* is entirely ignored, as opposed to being marked by an apostrophe (e.g., I have "fi l-ard" rather than "fi 'l-ard"). I also disregard that certain syllabic contexts necessitate that vowels written

as long be pronounced as short (e.g., I have “*fī l-ard*” rather than “*fī l-ard*,” as found in the revised version of Hans Zirker’s transliteration of the Qur’an), and I apply this convention not only to the Qur’an but also to Arabic poetry, despite the fact that it misrepresents metre. I similarly do not transcribe the lengthening of the third-person singular personal suffixes *-hu* and *-hi* following an open or short-vowelled syllable (Fischer 2002, 7 and 142). I do, however, reflect the lengthening of short vowels at the end of verses of poetry (e.g., *ja’alā* instead of *ja’ala*). Against *IJMES* conventions, I render *tā’ marbūṭah* as *-ah* rather than *-a*. I have deliberately opted for “*nabiyy*” instead of the more customary “*nabī*,” but could not muster the reformationist fervour to extend the same logic to *nisbah* adjectives like *ummī* and ‘*arabī*. Qur’anic and poetic verses and phrases are normally given with full desinential endings for all words except for Qur’anic verse closers, where rhyme generally requires that short desinential endings be omitted (e.g., the final word of Q 40:35 is to be pronounced *jabbār* rather than *jabbārin*, as written). Arabic phrases that are excerpted from inside a Qur’anic or poetic verse are normally cited in their contextual rather than pausal form, unless they are verse-final; thus, I have “*bi-smi llāhi*” rather than “*bi-smi llāh*,” but “*bi-smi llāhi l-raḥmāni l-raḥīm*” (since *raḥīm* is the final word of Q 1:7 and loses its desinential ending in keeping with the principles of Qur’anic rhyme).¹ Single nouns and genitive constructions that are lifted from their syntactic context are often adduced without desinential endings.

In the interest of some uniformity, I have extended the omission of word-initial glottal stops from Arabic to Hebrew and Aramaic, though this may horrify Biblical scholars (e.g., “*ôl*” rather than “‘*ôl*”). Otherwise, I handle Biblical Hebrew in accordance with the “academic style” outlined in *SBLH*² 56–58, which notably ignores *begadkepat* spirantisation. For post-Biblical (i.e., targumic, rabbinic, and modern) Hebrew, I simplify this approach by abandoning distinctions between long and short vowels other than *segol* and *šērē* (*e* vs *ē*) and between plene and defective spellings of vowels, and by replacing *š* by *sh* (thus, I refer to “*Midrash Tanḥuma*”). Vocal *shəwa* and *ḥaṭṭēp* vowels (*ā*, *ē*, *ō*) are however retained, and word-final *hē* is transliterated *-h* (e.g., “*torah*”). Unlike Biblical Hebrew, for post-Biblical Hebrew I also separate off the definite article, conjunctions, and prepositions by means of a hyphen, as customary for Arabic (e.g., “*ha-raḥāman*,” in contrast with Biblical “*haššāmayim*”). Gemination, which is not pronounced in modern Hebrew, is retained for geminated verbs and associated forms (e.g., “*mashattēp*”) but not for the definite article (e.g., “*ha-mashattēpim*,” not “*ham-mashattēpim*”).

For Syriac, I mostly follow the system in Wheeler M. Thackston, *Introduction to Syriac: An Elementary Grammar with Readings from Syriac Literature* (Bethesda: Ibex Publishers, 1999), which dispenses with word-initial glottal stops and disregards spirantisation but retains gemination. I modify this by employing *sh* instead of *š*, as for Arabic and post-Biblical Hebrew, and by using *ī* and *ū* instead of *i* and *u* (which are invariably long). Following David Kiltz, I render the Syriac word meaning “God” *allāhā* rather than *alāhā* (Kiltz 2012, 41). As regards post-Biblical Jewish Aramaic, where vocalisation is often exceedingly uncertain anyway, I have normally opted for maximum simplicity: no distinction between long and short vowels, including *segol* and *šērē*; no distinction between plene and defective

¹ However, when referencing certain locutions in general, rather than citing a specific segment from a particular Qur’anic verse, I do adhere to pausal vocalisation for nouns in the genitive. For instance, the dictionary includes an entry whose heading is → *šāra fī l-ard* (rather than *fī l-ardi*). The reader may rest assured that most such apparent inconsistencies have been a source of due agony.

spelling; no *ḥaṭēp* vowels; and, ordinarily, no gemination (thus, “*milta*,” as opposed to Syriac “*melltā*”), though I would make an exception for geminated verbs like *ṣalli*, “to pray.” I also forego *shəwas* (e.g., “*b-‘alma*” rather than “*bə-‘alma*”), though I make an exception for a title like “*Məkilta dā-Rabbi Yishma‘ēl*.” For the sake of brevity, I do sometimes resort to hybrid expressions like “Syriac or Jewish Aramaic *melltā*,” rather than “Syriac *melltā* or Jewish Aramaic *milta*.”

Epigraphic material is generally transliterated as I have found it in the publications of specialised scholars, though I have striven for some unification. For Greek, I follow *SBLH*² 59–60. Finally, I adhere to British orthography throughout.

ENGLISH INDEX OF QUR'ANIC TERMS

Line-opening verbs are distinguished by “(v.)” in parenthesis, thus marking the difference between, for instance, the noun “command” and the verb “to command.” In some cases of ambiguity, I also identify nouns and adjectives by “n.” and “adj.,” respectively. Line-opening expressions that are commonly used with the definite article (e.g., “the hereafter”) are followed by “the” in brackets. For more detailed grammatical information regarding the Arabic expressions, see the main dictionary. As explained in the section “How to Use This Book,” for some important Qur’anic terms I include common translations that I do not endorse, such as “unlettered” and “illiterate” for *ummī* (which in my view is more adequately translated as “scriptureless”) or “upright” and “of pure monotheistic faith” for *ḥanīf*. The point of this ecumenical policy is to enable readers to use the present dictionary alongside existing translations of the Qur’an.

- abandon (v.) | *hajara, aslama*
abandon o.s. to God (v.) | *aslama*
abiding (adj.): in an ~ manner | *‘alā mukth*
able: to be ~ | *qadara*
abode: stable ~ or place | *qarār, mustaqarr* ~ of
stability | *dār al-qarār*
abode: the final or last ~, the ~ of the hereafter |
al-dār al-ākhirah
abomination | *rijs, fāhishah*
Abraham | *ibrāhīm*
abrogate (v.) | *nasakha*
absent: to be ~ | *ghāba*
absolve (v.) | *kaffara ‘an*
abundance | *kawthar*
accomplish (v.), accomplish previously (v.) |
qaddama
account (n.): a calling to ~ | *ḥisāb* to call to ~ |
ḥāsaba
accrue (v.) | *kasaba, iktasaba*
accursed | *rajīm*
acquire (v.) | *kasaba, iktasaba*
acquit of (v.) | *kaffara ‘an*
act in s.o.’s stead (v.) | *khalafa*
adherent (n.) | *waliyy, mawlā*
adjudicate (v.) | *ḥakama*
administer (v.) | *‘amara*
admonish (v.) | *dhakkara, wa‘aza*
admonition, admonishment | *dhikr, dhikrā,*
tadhkirah, maw‘izah to heed God’s ~s |
tadhakkara
adorn (v.) | *zayyana*
affair | *amr*
affection | *mawaddah*
affectionate | *wadūd*
afflict (v.) | *fatana*
affliction | *fitnah*
affluence: to spoil by ~ | *atrafā* spoiled by ~,
affluent | *mutraf*
age: maidens of the same ~ | *atrāb*
agreement | *‘ahd* to enter into an ~ | *‘ahida* to
conclude an ~ | *‘ahada*
Allāh | *allāh*
Allāt | *allāt*
all-sufficient | *ghaniyy*
alluring: to cause to appear ~, fair, or desirable |
zayyana
ally (n.) | *waliyy* to take s.o. as an ~ | *tawallā*
almighty | *jabbār, ‘azīz*
alms | *zakāh*
alter (v.) | *baddala*
al-‘Uzzā | *al-‘uzzā*
ambiguous | *mutashābih*
ancient | *awwal* writs, scribbles, or tales of the
~s | *asāṭir al-awwalīn*
angel, angels | *malak*
anger | *ghaḍab* to be angry | *ghaḍiba*
animal sacrifice | *nusuk* to perform an ~ |
naḥara
animal: land ~ | *dābbah*
animate beings | *anām*
announce (v.) | *nabba‘a*
apostles (the) | *al-ḥawārīyyūn*
appear: to cause to ~ fair, alluring, or desirable |
zayyana

- appoint (v.) | *ja'ala*
 appoint as a deputy or vicegerent (v.) | *istakhlafa*
 approach (v.) | *qariba*
 Arabic | *'arabī* not speaking ~ (adj.) | *a'jamī*
 Arabophone: non-~ | *a'jamī*
 archetype of scripture | *umm al-kitāb*
 ark | *tābūt*
 arrogant: to be ~ | *takabbara, istakbara*
 ascend (v.) | *'araja, raqiyah, irtaqā*
 ascertain (v.) | *balā, ablā, ibtalā*
 assemble (v.) | *hashara*
 assembly | *hashr, mala'* the ~ on high | *al-mala' al-a'lā*
 assess (v.) | *balā, ablā, ibtalā, fatana*
 assign (v.) | *qayyaḍa*
 associate (n.) | *sharik, waliyy* to take s.o. as a close ~ | *tawallā*
 associate (v., especially other beings with God), be an associator (v.) | *ashraka* the sin of associating other beings with God, associationism | *shirk*
 association: close ~ | *walāyah*
 associators (the) | *alladhīna ashrakū, al-mushrikūn*
 assurance | *sakīnah*
 astray: to go ~ | *ḍalla* to lead ~ | *aḍalla* being or going ~ (n.) | *ḍalāl, ḍalālah*
 atone for (v.) | *kaffara 'an*
 atonement | *kaffārah*
 attain (v.) | *adraka*
 attentive: to consider ~ly | *wa'ā*
 authority | *sulṭān*
 authority: entrusted with ~ | *muhaymin* (or *muhayman*)
 avoid (v.) | *ijtanaba, hajara*
- back: to bring or send ~ | *radda*
 be afraid (v.) | *khashiya, wajila*
 be afraid of God (v.) | *ittaḡā*
 Bedouin (the) | *al-a'rāb*
 being (n.): all ~s | *al-ālamūn*
 believe (v.), be a believer (v.) | *āmana, šaddaqa*
 believers (the) | *alladhīna āmanū, al-mu'minūn*
 beloved ones | *aḥibbā'*
 benefaction | *nī'mah*
 benefit (n.) | *manfa'*
 benefit (v.) | *nafa'a*
 bequeath (v.) | *awratha*
 besides | *dūna* + gen., *min dūni* + gen.
 best | *aḥsan, ḥusnā*
 bestow (v.) | *razaqa*
 bestow grace or a benefaction (v.) | *an'ama, na'ama*
 Bible: the Christian ~ | *al-injil*
 blame (n.): full of ~ | *lawwāmāh* (feminine)
 blaze (of hell) | *jahīm, sa'ir*
 bless (v.) | *bāraka* to be ~ed | *tabāraka*
 blessings (granted by God) | *ālā'*
 blind (adj.) | *a'mā* to be or become ~ | *'amiya* ~ness | *'amā*
 bliss | *na'im*
 blot out (v.) | *kaffara 'an*
- blow (v.) | *nafakha*
 body | *badan, jasad, jism*
 book | *kitāb* people of the ~ | *ahl al-kitāb*
 boundary: God's boundaries | *ḥudūd allāh*
 bounties (granted by God) | *ālā'*
 bow (v.) | *raka'a, sajada*
 breast | *šadr* to widen s.o.'s ~ | *sharaha šadrahu* his ~ became straitened or tightened | *ḍāqa šadruhu*
 bring (v.) | *atā bi-*
 bring back (v.) | *radda*
 bring down (v.) | *nazzala, anzala, nazala bi-, tanazzala bi-*
 bring forth (v.) | *ansha'a*
 build (v.) | *banā*
 burden (n.) | *išr*
 burning (n.) | *ḥariq*
- call out (v.) | *nādā*
 call upon (v.) | *da'ā*
 cancel out (v.) | *nasakha*
 capitulate (v.) | *istaslama*
 carry (v.) | *wazara*
 casket | *tābūt*
 cast (v.) | *nabadha*
 certainly | *qad*
 characterisation | *mathal*
 charge (v.) | *kallafa*
 charge one another with s.th. (v.) | *tawāšā bi-*
 charitable: to be ~ | *tašaddaqa*
 charity | *zakāh* gift or act of ~ | *šadaqah* to make gifts of ~ | *tašaddaqa*
 chastise (v.) | *adhhaba, 'aqaba*
 chastisement | *'adhāb*
 chest | *tābūt*
 choose (v.) | *išṭafā*
 Christ | *al-masīh*
 Christians | *našārā*
 circumambulate (v.) ~ | *ṭāfa, taṭawwafa*
 clarify (v.) | *bayyana*
 clear | *bayyin, mubīn, mubayyin, mustabīn* ~ sign, ~ proof | *bayyīnah* ~ speech | *bayān* to make ~, to clarify (v.) | *bayyana*
 cleave to s.th. (v.) | *'akafa 'alā*
 client | *waliyy, mawlā*
 cling to s.th. (v.) | *'akafa 'alā*
 cold: excessive, bitter, or biting cold ~ | *zamharīr*
 come near (v.) | *qariba*
 command (n.) | *amr*
 command (v.) | *amara* perpetually ~ing s.th. | *ammārah bi-*
 commit a sin (v.) | *ajrama, fasaqa*
 community | *ummah*
 companion, companion demon | *qarīn*
 compassionate | *rahīm*
 compel (v.) | *ittakhadha sukhriyyan*
 compeller | *jabbār*
 compensation | *fidiyah*
 compensation: tributary ~ | *jizyah*
 composure | *sakīnah*
 conceal (v.) | *akhfā, asarra, katama, akanna*

concealed: to be ~ | *ghāba*
conclude (v.): to conclude an agreement, contract, treaty, or covenant | 'āhada, wāthaqa
conduct (n.) | *amr*
conduit | *sabab*
confirm (v.) | *ṣaddaqa* ~ing (adj.) | *muṣaddiq*
confirmation | *taṣdīq*
conjecture (n.) | *ẓann*
connect (v.) | *allafa*
conscious: to be ~ of God | *ittaqa* ~ness of God, God~ness | *taqwā*
consecrated, in a state of ritual consecration, in the consecrated state of a pilgrim | *hurum* (pl.)
consecration: to quit the state of ritual ~ | *halla*
consequences: the bad ~ of one's conduct | *wabāl amrihi*
consider attentively (v.) | *wa'ā*
constellations (of stars) | *burūj*
constitution | *taqwīm*
consult together (v.) | *itamarā*
consultation | *shūrā*
contemptible: more/most ~ | *ardhal*
contend (v.) | *jāhada*
contract (n.) | 'ahd to enter into a ~ | 'ahida to conclude a ~ | 'āhada
conversation: to engage in intimate ~ | *tanājā*
converts (to Manichaeism?) | *ṣābī'ūn*
convey (v.), convey revelations (v.) | *awḥā* s.th. that is conveyed, the act of conveying s.th. | *waḥy*
cord | *sabab*
corrupt (adj.): to become ~ | *fasada*
corrupt (v.) | *aṣada*
corruption | *fasād* to cause ~ | *aṣada* to cause ~ and mischief on earth | 'athā fi l-arḍ muṣīdan
council: the high or highest ~ | *al-mala' al-a'lā*
course of action | *amr*
covenant (n.) | 'ahd, mīthāq to enter into a ~ | 'ahida to conclude a ~ | 'āhada, wāthaqa to impose a ~ on s.o. | *akhadha mīthāqa* + gen.
covenantal pledge: to take a ~ from s.o. | *akhadha mīthāqa* + gen.
cover (n.), covering (n.) | *ghishāwah* ~s | *akinnah*
create (v.) | *bara'a, khalaqa, faṭara* to re~ | *a'āda l-khalqa*
creator | *badī', bārī', khāliq, faṭir*
creatures (the) | *al-bariyyah*
criterion | *furqān*
cry (n.) | *ṣayḥah*
cultivate (v.) | 'amara
cunning (n.) | *kayd, makr*
curse (n.) | *la'nah*
curse (v.) | *la'ana*
cursed | *rajīm*
custom | *sunnah, shir'ah, minhāj*
dark-eyed maidens | *ḥūr*
darkness | *ẓulumāt*
day: judgement ~ | *yawm al-dīn* the final or last ~ | *al-yawm al-ākhir* the ~ of resurrection | *yawm al-qiyāmah* on that ~ | *yawma'idhin*

deaf | *aṣamm* to be ~ | *ṣamma*
decide (v.) | *fāṣala, qaḍā*
decision, decisive intervention | *amr*
decision, decisive success or victory | *fath*
deck out fair (v.) | *zayyana*
declaim (v.) | *rattala*
declare inviolable, sacred, or forbidden (v.) | *ḥarrama*
decree (n.) | *qadar, qadr*
decree (v.) | *kataba, qaḍdara, qaḍā*
dedicate o.s. to God | *aslama*
dedication (v.): self~ to God | *islām*
deed: to do righteous ~s | *aṣlaḥa, 'amila l-ṣāliḥāt, 'amila 'amalan ṣāliḥan*
deeds: wondrous ~ | *ālā'*
defiant | *mārid, marid*
definite in meaning | *muḥkam*
delay (v.) | *akhkhara*
delete (v.) | *maḥā*
deliberate (v.) | *itamarā*
delight (n.) | *na'im*
deliver (v.) | *najjā, anjā*
deliverance | *furqān*
delivery (of a message) | *balāgh*
demon | *jānn* ~s | *jinn*
deny (v.) | *jahada, kadhdhaba*
deputy | *khalīfah* to appoint as a ~ | *istakhlafa*
descend (v.) | *tanazzala, habaṭa*
descendants of Jacob (the) | *al-asbāṭ*
descendants | *dhurriyyah*
descent | *nazlah*
desirable: to cause to appear ~, alluring, or fair | *zayyana*
desire (n.) | *hawā*
desire (v.) | *hawīya, ishtahā*
detail (n.): to explain, expound, or set out in ~ | *faṣṣala*
determine (v.) | *qaḍdara*
devil | *shayṭān* the ~ | *iblis, al-shayṭān* footsteps of the ~ | *khuṭuwāt al-shayṭān*
devote o.s. to God (v.) | *aslama* someone who ~s himself to God | *muslim*
devoted: ~ to God | *ḥanīf, muslim*
devoted: to be ~ to s.th. | 'akafa 'alā
devotion (v.): self~ to God | *islām*
die (v.): to cause to ~ | *amāta, tawaffā*
difficulty | *ḥaraj*
direct (v.) | *dabbara*
disagree (v.) | *ikhtalafa*
disappear from sight (v., said of a heavenly body) | *afala*
disbelieve (v.) | *kafara*
discern (v.) | *balā, ablā, ibtalā*
disciples of Jesus (the) | *al-hawāriyyūn*
discord | *fitnah*
discourse | *ḥadīth*
dismiss as a lie or as a liar (v.) | *kadhdhaba*
disobey (v.) | 'aṣā
dispute (v.) | *jādala*
disquieting (adj. qualifying "doubt") | *murīb*
dissension | *fitnah*

- distant (in time or space) | *ba'īd*
distant relative | *mawlā*
distinct: to make ~ | *faṣṣala*
distinction | *furqān*
distinguish (v.) | *faraqa, farraqa, faṣṣala*
distort (v.) | *harrafa*
distress (v.): to be ~ed on account of | *ḍāqa bi-* + gen. *dhar'an*
divert (v.) | *alhā*
divide (v.) | *faraqa* to become ~d | *tafarraqa, taqaṭṭa'ū amrahum baynahum*
division: to introduce ~s into one's religion | *farraqū dīnahum*
do beforehand (v.) | *aslafa*
double (v.) | *dā'afa*
doubt (n.) | *rayb, shakk* to be in ~ | *irtāba* cause of ~ | *ribah*
dower | *ajr*
drive out (v.) | *akhraja*
dry land | *al-barr*
duty | *fariḍah*
dwell: to let ~, to cause to ~ | *askana*
dwelling place | *qarār, mustaqarr*
- earned: rightfully ~ | *ghayr mamnūn*
earth | *arḍ* to cause to be swallowed up by the ~ | *khasafa l-arḍa bi-*
Eden | *'adn*
elect (adj.) | *mukhlaṣ*
elect (v.) | *iṣṭafā*
elevations | *a'rāf*
emigrants (the) | *alladhīna hājarū, al-muhājirūn*
emigrate (v.) | *hājara*
endow with an even or uniform shape (v.) | *sawwā*
endow with measure (v.) | *qaddara*
endowed with power | *qadīr*
endure steadfastly (v.) | *ṣabara 'alā*
enemy | *'aduww*
enjoin (v.) | *amara*
enjoy (v.) | *tamatta'a*
enjoyment | *matā'* to grant ~ | *matta'a*
entice (v.) | *fatana*
entrust o.s. to God (v.) | *anāba*
entrust o.s. to s.o. (v.) | *tawakkala 'alā*
entrusted good | *amānah*
entrusted with authority | *muhaymin* (or *muhayman*)
equal in rank | *kufu', kuf, kufuw*
equals | *andād*
equitable: to be fair or ~ | *aqsaṭa*
equity | *qisṭ*
erase (v.) | *maḥā*
establish (v.) | *ja'ala, shara'a, aqāma, makkana* ~ed practice, custom, or manner of proceeding | *sunnah, shir'ah, minhāj*
eternal: to persist ~ly | *khalada* ~ life | *khuld*
even (adj.) | *sawīyy* to endow with an ~ or uniform shape | *sawwā*
evenness | *sawā'*
every | *kull*
evil: to do ~ | *ajrama* ~doer | *mujrim*
- exalt o.s. (v.), become ~ed (v.) | *'alā* to be ~ed | *ta'ālā*
example | *mathal*
excellent: most ~ | *aḥsan, ḥusnā*
except for | *illā*
exchange (v.) | *baddala, istabdala*
execute (v.) | *dabbara*
exemplar | *uswah, ummah, imam, mathal*
exemplary custom | *ummah, imām*
expect (v.) | *rajā*
expel (v.) | *akhraja*
expiation | *kaffāra*
explain in detail (v.) | *faṣṣala*
explain in various ways (v.) | *ṣarrafa*
explanation | *ta'wīl*
expound in detail (v.) | *faṣṣala*
eye (n.) | *'ayn* wide~d maidens | *'īn* maidens with lustrous or dark ~s | *ḥūr*
eyesight | *baṣar*
- fable: ~s of the ancients, ancient ~s | *asāṭīr al-awwālīn*
fabricate (v.) | *iftarā*
face (n.) | *wajh*
face God in self-surrender (v.) | *aslama wajhahu li-llāh / ilā llāh*
facing one another | *mutaqābilūn*
faction | *ḥizb, shī'ah, tā'ifah*
fair: to be ~ or equitable | *aqsaṭa* ~ness | *qisṭ*
fair: to cause to appear ~, alluring, or desirable | *zayyana*
faith: someone of pure monotheistic ~ | *ḥanīf*
faith: to have ~ | *āmana* the ~ful | *alladhīna āmanū, al-mu'minūn*
false gods | *al-ṭāghūt*
falsehood | *ifk*
far-fetched | *ba'īd*
father (n.) | *ab*
fault (n.) | *ḥaraj*
favour (n.) | *faḍl*
favour (v.) | *faḍḍala*
favours (granted by God) | *ālā'*
fear (n.) | *rahbah*
fear (n.): to quake in ~ | *wajila*
fear (v.) | *khashiya*
fear (v.): God~ers | *ruhban* God~ingness (used to designate the Christian episcopate) | *rahbāniyyah*
fear God (v.) | *ittaqa* those who ~, the God-fearing | *al-muttaqūn* fear of God | *taqwā*
fervently devoted to God | *ḥanīf*
fettered | *maghlūl*
fight (v.) | *qātala*
filth | *rijs, najas*
final | *ākhir* the ~ abode | *al-dār al-ākhirah* the ~ day | *al-yawm al-ākhir* the ~ state of things | *al-ākhirah*
fire (of hell) | *jaḥīm, nār, sa'īr*
firm (adj.), firmly crafted | *muhkam*
firm (adj.): those ~ly grounded in knowledge | *al-rāsikhūn fī l-'ilm*

- firm (adj.): to make ~ | *thabbata*
 first | *auwal*
 fixed | *musammā*
 fleeting: what is ~, the ~ life or world | *al-‘ājilah*
 flow (v.) | *jarā*
 foe | *‘aduww*
 folk: of the common ~ | *ummī*
 follow (v.) | *khalafa min ba‘di* + gen., *tabi‘a*, *ittaba‘a*
 footsteps of the devil (the) | *khuṭuwāt al-shayṭān*
 forbid (v.) | *ḥarrama*, *nahā* ~den | *ḥarām*,
muḥarram, *ḥurum* (pl.), *ḥijr*
 force (n.): willingly or by ~ | *ṭaw‘an wa-karhan*
 forefather | *ab*
 foreign | *a‘jamī*
 foreordain (v.) | *kataba*
 foreordination: the night of ~ | *laylat al-qadr*
 forget (v.) | *nasiya*
 forgive (v.) | *ghafara* forgiving | *ghafūr*
 forgiveness | *tawbah*, *ghufrān*, *maghfirah* to ask
 for ~ | *istaghfara* to turn in ~ (said of God) | *tāba*
 form (n.) | *ṣūrah*
 forsake (v.) | *hajara*
 fortify (v.) | *‘ayyada*, *raḥaṭa ‘alā*
 forward (v.) | *qaddama*
 free from any needs or wants | *ghaniyy*
 freeing of a neck (= manumission of a slave) | *taḥrīr*
raqabah, *fakk raqabah*
 freeman, free person | *ḥurr*
 friend | *waliyy* to take s.o. as a ~ | *tawallā* ~ship |
walāyah
 fuel (n.) | *waqūd*
 fulfil (v.) | *ṣadaqa*, *ṣaddaqa*, *awfā bi-* to ~ one’s
 obligation or obligations (v.) | *waffā*
 fuse (v.): an act of fusing together, ~d together | *ratq*
 futile: in a ~ manner | *bāṭilan*
- garden | *jannah*
 gather (v.) | *ḥashara* ~ing (n.) | *ḥashr*
 gazelle-eyed fair maidens | *ḥūr*
 Gehenna | *jahannam*
 gentile | *ummī*
 give (v.) | *ātā*
 give insight (v.) | *aṭla‘a*
 give more (v.) | *zāda*
 give permission (v.) | *adhina*
 give s.o. an abode (v.) | *bawwa‘a*
 give up (v.) | *aslama*
 glad tidings | *bushrā* to give or bring ~ | *bashshara*
 bringer or bearer of ~ | *mubashshir*, *bashīr*
 glance (n.) | *lamḥ* like the ~ of an eye | *ka-lamḥ*
al-baṣar, *ka-lamḥ bi-l-baṣar*
 glorify (v.) | *sabbaha*
 Glory be to . . . | *subḥāna*
 go down (v.) | *habaṭa*
 go out, go forth (v.) | *kharaja*
 God | *allāh* ~s boundaries or limits | *ḥudūd allāh*
 God: ~-fearers | *ruḥbān* ~-fearingness (used
 to designate the Christian episcopate) |
rahbāniyyah
 God: ~-wariness, fear of ~, ~-consciousness | *taqwā*
- god: false ~s | *al-ṭāghūt*
 Goliath | *jālūt*
 good things | *ṭayyibāt*
 good: to cause to appear ~, alluring, or desirable |
zayyana
 good: to put in ~ order | *aṣlaḥa*
 good: what is ~, what is recognised to be ~ |
al-ma‘rūf
 Gospel (the) | *al-injīl*
 grace (n.) | *faḍl*, *ni‘mah* to bestow ~ | *an‘ama*
 grant enjoyment (v.) | *matta‘a*
 grateful: to be ~ | *shakara*
 grave (adj. qualifying “doubt”) | *murīb*
 great: to deem o.s. ~ | *takabbara*, *istakbara*
 grounded: those firmly ~ in knowledge | *al-rāsikhūn*
ḥi-l-ilm
 group (n.) | *shī‘ah*, *ṭā‘ifah*
 guard (v.) | *waqā* to ~ o.s. | *ittaqa*
 guarded tablet | *lawḥ mahfūz*
 guardians | *khazanah*
 guidance | *hudā*
 guide (v.) | *hadā* to be ~d | *ihādā*
 guile (n.) | *kayd*, *makr*
- hand | *yad*
 hard: to become ~ | *qasā*
 harden (v., tr.) | *ja‘ala qāsiyatan*, *shadda ‘alā*
 harm (n.) | *adhā*
 harm (v.) | *ḍarra*, *ḥalama*
 hasten (v., intr.): what ~s away, the world that ~s
 away | *al-‘ājilah*
 hatred | *baghdā‘*
 haughty: to behave haughtily | *takabbara*, *istakbara*
 hear (v.) | *sami‘a* ~ing (adj.) | *sami‘* ~ing (n.) |
sam‘
 heart | *qalb*, *fu‘ād* with a sound ~ | *bi-qalb salīm*
 those in whose ~s is sickness | *alladhina fī*
qulūbihim marād
 heaven | *samā‘*
 heaviness | *waqr*
 heed (v.) | *dhakara* to ~ God’s reminders |
tadhakkara, *iddakara*
 heedless: to be ~ | *ghafala* ~ness | *ghaflah*
 heights | *a‘rāf*
 hell | *jahannam*
 hellfire | *jahīm*, *nār*, *sa‘īr*
 help (v.) | *‘azzara*
 helpers (the) | *al-anṣār*
 hereafter (the) | *al-ākhirah*
 hidden: to be ~ | *ghāba* the ~ | *al-ghayb*
 hide (v.) | *akhfā*, *asarra*
 high: to rise ~, to make o.s. ~ | *alā*
 holy | *muqaddas*, *quddūs*, *ḥarām*, *muḥarram* to
 declare s.o. to be ~, to proclaim s.o.’s holiness |
qaddasa the ~ spirit | *rūḥ al-qudus*
 honour (v.) | *akrama*
 hope (v.) | *rajā*
 host (n.) | *ḥizb*
 host: the highest ~ | *al-mala’ al-a‘lā*
 hour (especially hour of resurrection) | *sā‘ah*

- houris | *hūr*
house | *bayt*
human beings, humankind | *al-ins*
humiliation | *khizy*
hypocrisy | *nifāq*
hypocrites (the) | *al-munāfiqūn, alladhīna nāfaqu*
- Iblis | *iblis*
idol | *ṣanam, wathan*
idolaters (the) | *alladhīna ashrakū, al-mushrikūn*
idols (the) | *al-ṭāghūt*
ill | *marīḍ*
illiterate | *ummī*
images | *tamāthīl*
immoral: to act ~ly | *ajrama, fasaqa*
immortal: to be ~ | *khalada* to make s.o. ~ |
akhlada ~ity | *khulud*
implausible | *baʿīd*
impose an obligation (v.) | *ʾahida, kataba*
improbable | *baʿīd*
impurity | *rijs*
In the name of God, the truly Merciful | *bi-smi llāhi*
l-raḥmāni l-raḥīm
incite (v.): perpetually ~ing to s.th. | *ammārah bi-*
increase (v.) | *zāda*
indecent | *fāhishah*
indigent | *miskīn, faqīr*
indistinguishable | *mutashābih*
inform (v.) | *aḥlaʿa*
ingratitude | *kufīr, kufrān*
ingurgitation: the ~ tree | *shajarat al-zaqqūm*
inhabit (v.) | *ʾamara*
inherit (v.) | *waritha*
injure (v.) | *ḡalama*
injustice: inflicting ~ | *ḡallām*
insight: those endowed with ~ | *ulū l-albāb*
instead of | *dūna* + gen., *min dūni* + gen.
institute (v.) | *sharaʿa*
instruction: salvific divine ~ | *furqān*
intend (v.) | *arāda*
intercede (v.) | *shafaʿa*
intercession | *shafāʿah*
intercessor | *shafīʿ*
interdiction: sacred ~s | *ḡurumāt*
intermediate community | *ummah wasaʿ*
interpretation | *taʿwīl*
interval: at ~s | *ʾalā mukth*
intimate (adj.): to engage in ~ conversation | *tanājā*
inviolable | *ḡarām, muḡarram, ḡurum* (pl.) to
declare to be ~ | *ḡarrama* ~ precinct | *ḡaram*
invisible: the ~ | *al-ḡhayb*
invocation | *dhikr*
invoke (v.) | *dhakara*
Ishmael | *ismāʿīl*
Israelites (the) | *banū isrāʿīl*
- Jacob: the descendants of ~ | *al-asbāʿ*
Jesus | *ʿīsā*
Jews (the) | *alladhīna hādū, al-yahūd*
jinn | *jinn* ~i | *jānn* ~-possessed | *majnūn*
John | *yahyā*
- join (v.) | *laḡiqa*
join (v.): an act of ~ing together, ~ed together | *ratq*
journey (v.) | *sāra, sāḡa, daraba*
Judaism: to espouse ~ | *hāda*
judge (v.) | *ḡakama*
judgement | *dīn* ~ day | *yawm al-dīn*
just (adj.): to be ~, to act ~ly | *ʾadala*
justice | *ʾadl, qisṭ*
- Kaʿbah (the) | *al-kaʿbah*
keep up prayer (v.) | *aqāma l-ṣalāh*
keepers | *khazanaḡ*
kill (v.) | *ḡatala, amāta*
kind (n.) | *zawj* to divide up into ~s | *zawwaja*
king | *malīk, malīk* ~dom, ~ship | *mulk, malakūt*
knowing, knowledgeable | *ʾalīm*
knowledge: those firmly grounded in ~ | *al-rāsikhūn*
fī l-ʿilm
- lame | *aʿraj*
land (n.) | *arḡ* dry ~ | *barr* ~ animal | *dābbah*
language | *lisān*
last | *ākḡir* the ~ abode | *al-dār al-ākḡirah* the ~
day | *al-yawm al-ākḡir*
lasting home | *qarār*
layer (n.): in ~s | *tibāḡan*
leave behind (v.) | *khallafa*
lesson | *ibrah*
letter sequences (at the beginning of surahs) |
ʿl-r etc.
- lewdness, lewd act | *fāhishah*
liar: to dismiss as a ~ | *kadhḡaba*
lie (n.) | *ifk*
lie (n.): to dismiss as a ~ | *kadhḡaba*
life, person | *nafs*
life: to bring to ~, to bring back to ~ | *ahyā* the
proximate ~, this ~, the present ~ | *al-ḡayāḡ*
al-dunyā
lift (v.) | *kashafa*
light (n.) | *nūr*
lighten (v.) | *khaffafa*
like one another | *mutashābih*
likeness | *mathal*
limit: God’s ~s | *ḡudūd allāḡ*
listen (v.) | *istamaʿa*
loan (n.) | *qarḡ* to give God a good ~ | *aqraḡa llāḡa*
qarḡan ḡasanan
lord | *rabb*
love (v.) | *aḡabba* ~d ones | *aḡibbāʿ*
loving (adj.) | *wadūd*
low: ~er, ~est | *ardḡal*
- mad, madman | *majnūn*
maiden: gazelle-eyed fair ~s | *ḡūr* wide-eyed ~s |
ʿīn ~s of the same age | *atrāb* ~s full
of bosom | *kawāʿib*
maintain (v.) | *ʾamara*
maintaining s.o. (adj.) | *qawwām ʾalā*
make (v.) | *jaʿala*
make pathways (v.) | *salaka subulan*
make things clear (v.) | *bayyana*

- manageable: to make ~ | *dhallala, ja'ala dhalūlan*
 Manāt | *manāt*
 manifest (adj.): to be ~ | *tajallā*
 manumission of a slave | *tahrīr raqabah, fakk raqabah*
 matter (n.) | *amr*
 meaning (n.): definite or unequivocal in ~ | *muḥkam*
 measure (n.) | *qadar, qadr* to endow with ~ | *qaddara*
 menstruation | *mahīd*
 mention (v.) | *dhakara*
 merciful | *raḥīm* the Merciful | *al-raḥmān*
 mercy | *raḥmah* to have ~ | *raḥima*
 message | *balāgh*
 messenger | *rasūl, mursal*
 middle community | *ummah wasaʿ*
 middling | *muqtaṣid*
 mighty | *jabbār, 'azīz*
 mindful: to be ~ of God's revelations or signs, to bear God's revelations or signs in mind | *tadhakkara*
 mindful: to be ~ of God | *ittaḥā* ~ness of God | *taqwā*
 mischief: to make or cause ~ | *aḥsada* to cause ~ and corruption on earth | *'athā fi l-arḍ muḥsīdan*
 model (n.) | *uswah, ummah, imām*
 moderate | *muqtaṣid*
 monasticism | *raḥbāniyyah*
 Moses | *mūsā*
 mother: the ~ of settlements, the ~-town | *umm al-qurā* the ~-scripture, the ~ of the scripture | *umm al-kitāb*
 motion: to set in ~ | *sayyara*
 multiply (v.) | *ḍā'afa*
 mustering (n.) | *ḥashr*
 mute (adj.) | *abkam*
- name (n.) | *ism*
 named | *musammā*
 narrow (adj.) | *ḍayyiq*
 nation | *ummah, ḥizb, qawm*
 native | *ummī*
 near | *qarīb* to come ~ | *qarība* to bring ~, to allow to come ~ | *qarraba* those brought ~ (to God) | *al-muqarrabūn* to draw ~ (intr.) | *iqtaraba*
 neck (= slave) | *raqabah* the freeing of a ~ (= manumission of a slave) | *tahrīr raqabah, fakk raqabah*
 necklaces: ritual ~ | *qalā'id*
 need (n.), feeling of need | *ḥājah*
 need (n.): free from ~s | *ghaniyy*
 needful | *faqīr*
 neglect (v.), neglect to pay (v.) | *aḍā'a*
 neglect to do s.th. (v.) | *akhkhara*
 next of kin | *waliyy*
 night of foreordination, night of glory, night of power (the) | *laylat al-qadr*
- obligation: to impose an ~ | *'ahida, kataba*
 observe (v.): what can be ~ed | *al-shahādah*
 observe or perform prayer (v.) | *aqāma l-ṣalāh*
 offerings | *hady*
 offspring | *dhurriyyah, walad*
- oft-repeated verses or utterances | *mathānī*
 once: all at ~ | *jumlatan wāḥidatan*
 opinion | *ẓann*
 oppress (v.) | *istaḍ'afa*
 ordain (v.) | *qaddara*
 ordainment | *qadar, qadr*
 order: to put in good ~ | *aṣḥaḥa*
 ordinance | *fariḍah, kitāb*
 originator | *badī'*
 orphan | *yatīm*
 outcome: ultimate ~ | *ta'wīl*
 overlook (v.) | *tajāwaza 'an*
 owner | *mālik*
- pair (n.) | *zawj*
 pair (v.) | *zawwaja*
 palace | *mihṛāb*
 parable | *mathal*
 paradise | *al-jannah*
 partition (n.) | *ḥijāb*
 partner, partner deity | *sharīk*
 party | *ḥizb*
 path | *sabīl, širāṭ*
 pathway | *sabab*
 pathway: to make ~s | *salaka subulan*
 patience | *ṣabr*
 patient: to be ~ | *ṣabara*
 patron | *waliyy, mawlā*
 pay in full (v.) | *waffā*
 peace | *salm, silm, salām*
 peace: to be or become at ~ | *iṭma'anna*
 pebble: storm of ~s | *ḥāṣib*
 pelt (v.): to ~ with stones | *rajama* deserving to be ~ed with stones | *rajim*
 penalty | *jazā'*
 penitent, ever-penitent | *tawwāb*
 people | *ḥizb, nās, qawm*
 perform prayer (v.) | *aqāma l-ṣalāh*
 perform the pilgrimage (v.) | *hajja*
 perhaps | *la'alla*
 period of time | *ummah*
 permission | *idhn*
 permit (v.) | *aḥalla* ~ted | *ḥalāl, ḥill* to be ~ted | *ḥalla*
 perpetually commanding s.th. or inciting to s.th. | *ammārah bi-*
 persecution | *fitnah*
 person | *nafs*
 persuade (v.) | *sawwala*
 pervert (v.) | *ḥarrafa*
 Pharaoh | *fir'awn*
 piety | *birr*
 pilgrim: in the consecrated state of a ~ | *ḥurum* (pl.)
 pilgrim: to quit the ~ state | *ḥalla*
 pilgrimage | *hajj, ḥijj* to perform the ~ | *hajja*
 pillar | *'amad*
 place where a ritual is performed | *mash'ar*
 pledge (n.) | *wa'd, wa'id*
 pledge (v.) | *wa'ada*
 plot (n.) | *kayd, makr*
 plot (v.) | *kāda, makara*

- poet | *shā'ir*
polluted | *junub, najas*
polytheists (the) | *alladhīna ashrakū, al-mushrikūn*
poor | *miskīn, faqīr*
portents (of the world's end) | *ashrāt*
possess (v.) | *malaka*
possessed (by demons or jinn) | *majnūn*
possessions, wealth | *māl*
possessor | *mālik*
postpone (v.) | *akhkhara*
posture (n.) | *taqwīm*
pour forth (v.) | *afāda*
power (n.): to have ~ | *qadara* endowed with ~ | *qadīr* the night of ~ | *laylat al-qadr*
powerful | *jabbār, 'azīz*
powerless | *da'īf* to deem or treat as ~ | *istaḍ'afa*
practice (n.): customary or established ~ | *sunnah, shīr'ah, minhāj*
praise (n.) | *ḥamd* ~worthy | *ḥamīd, maḥmūd*
praise (v.) | *ḥamida*
pray (v.) | *ṣallā*
prayer | *ṣalāh* to perform or keep up ~ | *aqāma l-ṣalāh*
prefer (v.) | *iṣṭafā*
prepare (v.), make preparations (v.) | *qaddama*
prescribe (v.) | *kataba*
prescription | *fariḍah, kitāb*
present: the ~ life | *al-ḥayāh al-dunyā*
preservation | *ḥifz*
press hard (v.) | *istaḍ'afa*
price | *thaman*
priests | *qissīsūn*
produce (v.) | *ansha'a*
prohibit (v.) | *harrama* ~ed | *ḥarām, muḥarram, ḥurum* (pl.), *ḥijr*
prohibition: sacred ~s | *ḥurumāt*
promise (n.) | *wa'd*
promise (v.) | *wa'ada*
prompt (v.) | *ṭawwa'a*
proof | *burhān*
prophet | *nabīyy* ~hood | *nubuwwah*
prosper (v.) | *aflaha*
prosper (v.): to let ~ | *aṣṣlaḥa*
prostrate (v.): to ~ o.s. | *sajada*
prostration: place of ~ | *masjid*
protect (v.) | *waqā* to ~ o.s. | *ittaqa*
protection: to seek ~ | *ista'ādha*
protégé | *waliyy, mawlā*
provide (v.) | *razaqa*
provision | *rizq*
proximate: the ~ life | *al-ḥayāh al-dunyā*
psalms: a collection of ~, a book of ~ | *zabūr*
punish (v.) | *'adhdhaba*
punishment | *jazā', rijz, rujz, 'adhāb*
purchase (v.) | *ishtarā*
pure | *ṭahūr* to be or become ~ | *ṭahara/ṭahura*
purify (v.) | *zakkā, ṭahhara* to ~ o.s. | *tazakkā, ṭaṭahhara* purified | *muṭahhar* purified spouses | *azwāj muṭahharah*
put forward a similitude (v.) | *ḍaraba mathalan*
- quake in fear (v.) | *wajila*
quarrel (v.) | *tanāza'a*
- rabbis, rabbinic scholars | *aḥbār, rabbāniyyūn*
radiant: be ~ (v.) | *tajallā*
rancour | *ghill*
rank (n.) | *darajah, ṣaff*
ransom (n.) | *fīdayah*
reach (v.) | *adraka*
reassurance | *sakinah*
recitation | *qur'ān*
recite (v.) | *talā, qara'a*
reckoning (n.) | *ḥisāb* to subject to ~ (v.) | *ḥāsaba*
recline (v.) | *ittaka'a*
recognise (v.) | *'arafa* what is ~ to be good or right | *al-ma'rūf*
recognise (v.): to fail to ~ | *ankara*
recompense (n.) | *jazā'*
recompense (v.) | *jazā*
reconcile (v.) | *allafa*
recount (v.) | *talā*
recreate (v.) | *a'āda l-khalqa*
redemption | *fīdayah*
reduce (v.) | *radda*
reflect (v., intr.) | *tadabbara, tafakkara*
refuge, place of refuge | *ma'wā, murāgham*
refuge: to seek ~ | *ista'ādha*
reign | *mulk*
reinforce (v.) | *madda*
reject (v.) | *ankara* what is ~ed | *al-munkar*
rejoice (v.) | *istabshara*
relative (n.): distant ~ | *mawlā*
relenting, ever-relenting | *tawwāb*
religion | *dīn, millah*
rely upon (v.) | *tawakkala 'alā*
remain forever (v.) | *khalada*
remain sitting (v.) | *qa'ada*
remember (v.) | *dhakara, tadhakkara*
remembrance | *dhikr, dhikrā, tadhkirah*
remind (v.) | *dhakkara*
reminder, reminding exhortation | *dhikr, dhikrā, tadhkirah* to utter ~s | *dhakkara* to heed God's ~s | *tadhakkara*
remove (v.) | *adhhaba, kashafa*
repair (n.): to keep in good ~, to bear responsibility for keeping in good ~ | *'amara*
repay in full (v.) | *waffā*
repeat (v.): verses or utterances to be ~ed, utterances that are oft-~ed | *mathānī*
repent, turn in repentance (v.) | *tāba*
repentance | *tawbah, tawb*
repentant, ever-repentant | *tawwāb*
reply (v.) | *ajāba, istajāba*
reprehensible: what is ~ | *al-munkar*
reprieve (v.) | *akhkhara*
repudiate (v.) | *kafara*
repudiation | *kufūr*
repudiator: to be a ~ | *kafara* the ~s | *alladhīna kafarū, al-kāfirūn, al-kuffār*
reputation | *lisān*

- requit | *jazā'*
 requite (v.) | *jazā'*
 resembling one another (adj.) | *mutashābih*
 resistance: without ~ | *'an yad*
 resolve (n.) | *amr*
 respond (v.) | *ajāba, istajāba*
 resting place | *qarār, mustaqarr*
 restrain (v.) | *ṣabara*
 restrain from (v.) | *nahā 'an*
 restraint: self-~ | *ṣabr*
 restrict one's worship to God alone (v.) | *akhlāṣa*
 l-dīna/dīnahu li-llāh
 resurrect (v.) | *ba'atha, anshara*
 resurrection | *ba'th, qiyāmah, nushūr*
 retaliate (v.) | *'āqaba*
 retaliation | *qiṣās, 'iqāb*
 retribution | *'adhāb, 'iqāb, qiṣās*
 retribution: to exact ~ | *intaqama* exacting ~
 (adj.) | *dhū intiqām*
 return (v.) | *radda*
 return to God (v.) | *anāba*
 reveal (v.) | *nazzala, anzala, awḥā*
 revelation | *tanzīl, waḥy* to convey ~s | *awḥā*
 revive (v.) | *ahyā*
 reward (n.) | *jazā', thawāb*
 reward (v.) | *jazā'*
 right (adj.): to put ~ | *aṣḥaha*
 right (adj.): what is ~, what is recognised to be ~ |
 al-ma'rūf
 right hand | *yamīn*
 righteous | *ṣāliḥ aṣḥaha*: to be ~ | *ṣalaha* to act
 ~ly, to do ~ deeds | *aṣḥaha, 'amila l-ṣāliḥāt,*
 'amila 'amalan ṣāliḥān
 righteousness, righteous conduct | *birr*
 rightfully earned | *ghayr mammūn*
 rise high (v.) | *'alā*
 ritual (n.): place where a ~ is performed | *mash'ar*
 ritual necklaces | *qalā'id*
 ritual observances | *sha'a'ir*
 rivals | *andād*
 river | *nahar*
 road | *ṣirāṭ*
 roast (v., intr.), be roasted (v.) | *ṣaliya*
 roof | *saqf, samk*
 rope | *sabab*
 row | *ṣaff*
 rulership | *mulk*
- Sabians | *ṣābi'ūn*
 sacred | *ḥarām, muḥarram, ḥurum* (pl.), *muqaddas*
 to declare to be ~ *harrama* ~ precinct |
 haram ~ rites or interdictions | *hurumāt*
 sacrifice (n.) | *dhibh, qurbān, nusuk*
 sacrifice (n.): place of ~ | *maḥill*
 sacrifice (v.) | *dhabaha, qarraba, naḥara*
 sacrificial animals | *budn*
 sacrificial stone | *nuṣub*
 safe (adj.): render ~ (v.) | *āmana*
 safeguarding (n.) | *ḥifẓ*
 safety, sense of safety | *amanah*
- safety: salvific ~ or security | *salām*
 salvation | *najāh, furqān*
 salvific divine instruction | *furqān*
 salvific safety or security | *salām*
 sanctuary | *miḥrāb*
 Saul | *ṭālūt*
 save (v.) | *najjā, anjā*
 saying (n.) | *mathal*
 scheme (n.) | *kayd, makr*
 scheme (v.) | *kāda, makara*
 scholars | *aḥbār*
 scorching (n.) | *saqar*
 screen (n.) | *ḥijāb*
 scribbling (n.): ancient ~s | *asāṭir al-awwalīn*
 scripture | *kitāb* people of the ~, ~-owners | *ahl*
 al-kitāb ~less | *ummī* mother of the ~ | *umm*
 al-kitāb
 sea | *baḥr*
 seal (n.) | *khātama*
 seal (v.) | *khatama, ṭaba'a*
 sect | *ḥizb*
 secure (adj.): to be or become ~ | *iṭma'anna*
 secure (adj.): to render ~ | *āmana*
 security, sense of security | *amanah*
 security: salvific ~ or safety | *salām*
 seduce (v.) | *aghwā*
 see (v.) | *abṣara, ra'ā* in order to be ~n by people |
 ri'ā'a l-nās
 seeing (adj.), having eyesight (adj.) | *baṣīr*
 seek (v.) | *ibtaghā*
 self, vital self | *nafs*
 self-restraint | *ṣabr*
 self-sufficient | *ghaniyy*
 self-surrender to God, self-submission to God | *islām*
 sell (v.) | *sharā, ishtarā*
 send (v.) | *arsala*
 send ahead (v.), send forward (v.) | *qaddama*
 send back (v.) | *radda*
 send forth (v.) | *ba'atha*
 separate (v.) | *faraqa*
 servant | *'abd*
 serve (v.) | *'abada*
 serve for wages (v.) | *ajara*
 set (v., said of a heavenly body) | *afala*
 set in motion (v.) | *sayyara*
 set out in detail (v.) | *faṣṣala*
 settle (v., tr.) | *ista'mara*
 settlement | *qaryah* the mother of ~s | *umm al-qurā*
 sew (v.): an act of ~ing together, ~ed together | *ratq*
 shape (n.) | *ṣūrah*
 shape (v.) | *ṣawwara*
 share (n.) | *khalāq*
 shift (v.) | *ḥarrafa*
 show (v.) | *arā*
 shun (v.) | *hajara*
 sick | *marīḍ*
 sickness | *marāḍ* those in whose hearts is ~ |
 alladhīna fī qulūbihim marāḍ
 sight | *baṣar*
 sign, sign-pronouncement | *āyah*

signs (of the world's end) | *ashrāt*
 Sijjīn | *sijjīn*
 similitude | *mathal* to put forward a ~ | *qaraba mathalan*
 sin (n.): to commit a ~ | *ajrama, fasaqa* ~ner | *mujrim*
 sincere: to be ~ | *ṣadaqa*
 single out (v.) | *akhlāṣa*
 sit down upright (v.) | *istawā*
 sit (v.): to remain ~ting | *qa'ada*
 situation | *amr*
 sky | *samā'*
 slaughter (v.) | *dhabaha*
 slave (n.) | *raqabah* (literally, "neck"), 'abd the freeing of a ~ | *tahrīr raqabah, fakk raqabah*
 smelt (v.) | *fatana*
 so that | *la'alla*
 sojourn (n.) | *mustaqarr*
 Solomon | *sulaymān*
 son | *ibn*
 soothsayer | *kāhin*
 sorcerer | *sāhir*
 soul | *nafs*
 specified | *musammā*
 speculation | *ẓann*
 speech: clear ~ | *bayān*
 spend (v.) | *anfaqa*
 spirit (n.) | *rūḥ* the holy ~ | *rūḥ al-quḍus*
 spoil by affluence (v.) | *atrafa* ~t by affluence | *mutraf*
 sport: for ~ | 'abathan
 spouse | *zawj*
 spread out (v.) | *basāṭa, dahā, saṭaḥa, ṭahā, farasha, madda, mahada* something that is ~ | *mahd, mihād*
 stable abode, stable place | *qarār, mustaqarr, dār al-qarār*
 stairs | *ma'ārij*
 stay (v.): place to ~ (n.) | *qarār, mustaqarr*
 stay at a place (v.) | 'amara
 stay home (v.) | *qa'ada*
 steadfast: to be ~ | *ṣabara* ~ness | *ṣabr*
 stone (v.) | *rajama* deserving to be ~d | *rajīm*
 store up (v.) | *qaddama*
 stores (n.) | *khazā'in*
 storm of pebbles | *ḥāṣib*
 straight: the ~ road or path | *al-ṣirāṭ al-mustaqīm*
 straighten o.s. (v.) | *istawā*
 straiten (v.): his breast became ~ed | *ḍāqa ṣadruhu*
 stray (v.) | *ḍalla* to let or cause to ~ | *aḍalla* ~ing (n.) | *ḍalāl, ḍalālah*
 stream (n.) | *nahar*
 strengthen (v.) | *ayyada, rabaṭa 'alā*
 strive (v.) | *jāhada*
 struggle (v.) | *jāhada*
 subject (v.) | *dhallala, ja'ala dhalūlan, sakkhkhara*
 submission to God, self-submission to God | *islām*
 submissive: to make ~ | *dhallala, ja'ala dhalūlan*
 submit o.s. to God (v.) | *aslama* someone who ~s himself to God | *muslīm*
 subservient: to make ~ | *dhallala, ja'ala dhalūlan, sakkhkhara*

substitute (v.) | *baddala, istabdala*
 succeed (= follow; v., tr.) | *khalāfa min ba'di* + gen.
 success: decisive ~ | *fath*
 successor | *khalifah*
 suddenly | *baghtatan*
 sufficient, self-~, all-~ | *ghaniyy*
 suggest (v.) | *tawwā'a*
 support (v.) | 'azzara
 surah | *sūrah*
 surely | *qad*
 surplus, surplus property | 'afw
 surrender (= capitulate; v., intr.) | *istaslama*
 surrender (= give up, abandon; v., tr.) | *aslama*
 surrender (n.): self-~ to God | *islām*
 surrender o.s. to God (v.) | *aslama* someone who ~s himself to God | *muslīm*
 sustenance | *rizq*
 swallow (v.): to cause s.o. to be ~ed up by the earth | *khasafa l-arḍa bi-*
 sway (v.) | *māda*
 swerve (v.) | *zāgha* to cause to ~ | *azāgha*
 tablet | *lawḥ* guarded ~ | *lawḥ mahfūz*
 taboo | *ḥijr*
 take from life (v.), take in death (v.) | *tawaffā*
 tales of the ancients | *asā'ir al-awwalīn*
 talk to one another in private (v.) | *tanājā*
 tamper with s.th. (v.) | *harrafa*
 taste (v.) | *dhāqa* to cause to ~, to let ~ | *adhāqa*
 teach (v.) | 'allama
 teaching (n.) | *ḥadīth*
 teaching (n.): religious ~ | *millah*
 tear apart (v.) | *fataqa*
 temple | *bayt*
 temptation | *fitnah* to lead into ~ | *fatana*
 term (n.) | *ajal*
 terror | *ru'b*
 test (n.) | *balā'*
 test (v.) | *balā, ablā, ibtalā, fatana*
 testimony | *shahādah*
 that (demonstrative pronoun) | *dhālika, tilka*
 this (demonstrative pronoun) | *hādha, hādhihi*
 threat, threatening pledge | *wa'id*
 throne | 'arsh, *kursiyy*
 tidings | *naba'* to give ~ | *nabba'a*
 tidings: glad ~ | *bushrā* to give or bring glad ~ | *bashshara* bringer or bearer of glad ~ | *mubashshir, bashir*
 tight (adj.) | *ḍayyiq*
 tighten (v.): his breast became ~ed | *ḍāqa ṣadruhu*
 time (n.): period of ~ | *ummah*
 time (n.): point of ~, a certain moment in ~ | *ḥin*
 tongue | *lisān*
 Torah (the) | *al-tawrah*
 torment (n.) | 'adhāb
 torment (v.) | 'adhdhaba
 touch (v.) | *lāmasa, massa*
 towers | *burūj*
 town | *madīnah, qaryah* the mother-~ | *umm al-qurā*
 tranquillity | *sakīmah*
 transgress (v.) | *fasaqa*

- transmission (of a message) | *balāgh*
travel (v.) | *sāra, sāḥa, ḍaraba* enable to ~ (v.) | *sayyara*
treasures (n.) | *khazā'in*
treaty | *'ahd, mīthāq* to enter into a ~ | *'ahida* to conclude a ~ | *'āhada, wāthaqa*
trial (n.) | *fitnah*
tribe: the ~s of Israel | *al-asbāt*
tribute, tributary compensation | *jizyah*
troop | *ḥizb*
true: to hold, deem, or declare to be ~ | *ṣaddaqa bi-* to cause to come ~ | *ṣaddaqa*
trust (n.) | *amānah*
trustworthy | *muhaymin* (or *muhayman*)
try (v.) | *balā, abla, ibtalā*
turn about (v., tr.) | *ṣarrafa*
turn away (v., tr.) | *ṣadda, ṣarafa*
turn away, turn one's back (v., intr.) | *a'raḍa, tawallā*
turn in repentance, turn in forgiveness (v., intr.) | *tāba*
turn or return to God (v., intr.) | *anāba*
- unbelief | *kufṛ*
unbeliever: to be an ~ | *kafara* the ~s | *alladhīna kafarū, al-kāfirūn, al-kuffār*
uncircumcised | *ghulf*
unclean | *junub, rijs, najas*
understand (v.) | *'aqala, faqiha*
unequivocal | *muhkam*
ungrateful: to be ~ | *kafara*
uniform (adj.): to endow with a ~ or even shape | *sawwā*
unjust | *ẓallām*
unjust: to act ~ly | *qasaṭa*
unlettered | *ummī*
unseen: the ~ | *al-ghayb*
upright (in faith) | *ḥanīf*
urge (v.) | *amara*
urge one another to do s.th. (v.) | *tawāṣā bi-*
usher (n.) | *sā'iq*
usury | *ribā*
utterances-to-be-repeated | *mathānī*
- vain: in ~ | *bāṭilan*
veil (n.) | *ḥijāb*
vicegerent | *khalīfah* to appoint as a ~ | *istakhlafa*
victory: decisive ~ | *fath*
vilest | *ardhal*
violate (v.) | *naqaḍa*
visit (n.): cultic ~ | *'umrah* to undertake a cultic ~ | *i'tamara*
visit (v.) | *'amara, i'tamara*
vital self | *nafs*
- wage | *ajr*
want (v.) | *arāda, shā'a*
wariness of God | *taqwā*
warn (v.) | *andhara*
warner | *mundhīr*
warning (n.) | *nadhīr*
wary: to be ~ | *ittaqa* God-wariness | *taqwā*
wash (v.) | *ghasala* to wash o.s. ~ | *ightasala*
watch over (v.) | *ḥafiẓa*
watcher | *ḥāfiẓ*
water | *mā'*
way | *sabīl*
waymark | *mash'ar*
weak | *da'if* to deem or treat as ~ | *istaḍ'afa*
wealth | *māl*
whisper (v.) | *waswasa*
whole (n.): as a single ~ | *jumlatan wāḥidatan*
wide-eyed maidens | *'in*
widen s.o.'s breast (v.) | *sharaḥa ṣadrahū*
will (v.) | *arāda, shā'a*
willingly or by force | *ṭaw'an wa-karhan*
wipe (v.) | *masaḥa*
wisdom | *ḥikmah*
wise | *ḥakīm*
wish (n.) | *umniyyah*
wish (v.) | *arāda, shā'a*
withdrawal: place of ~ | *murāgham*
withheld: not ~ | *ghayr mamnūn*
witness (n.) | *shāhid, shahīd*
witness (v.): what can be ~ed | *al-shahādah*
wondrous deeds | *ālā'*
world to come (the) | *al-ākhirah*
world: the ~-dwellers, the ~s | *al-'ālamūn*
worship (n.) | *dīn* to restrict one's ~ to God alone | *akhlaṣa l-dīna/dīnahu li-llāh*
worship (n.): place of ~ | *masjid*
worship (v.) | *'abada*
worst | *ardhal*
wrapped, wrapped in foreskins | *ghulf*
wrath | *ghaḍab*
write (v.) | *kataba, saṭara*
writing (n.), writ, piece of writing, written record | *kitāb, zabūr*
writs of the ancients | *asāṭir al-auwwalīn*
written down | *masṭūr, mustaṭar*
written records or sheets | *ṣuḥuf*
wrong (n.): doing or inflicting ~ | *ẓallām*
wrong (v.) | *ẓalama*
wrongdoing | *ẓulm* to be guilty of ~ | *ẓalama*
- Zaqqūm: the tree of ~ | *shajarat al-zaqqūm*