AN EASY WAY TO
THE UNDERSTANDING
of
THE QURAN

Part I

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INTRODUCTION

These lists of words from the Quran form part of a significant project started with the aim of creating among the Muslims capability to comprehend the Quran and to cultivate the zest for assimilation of its teachings and philosophy touching on the widest spectrum of life.

THE QURAN

The Quran has been a charter for humanity upwards of fourteen hundred years. Muslims the world over believe in its divine revelation and consider it par excellence the word of Allah. Thus for myriads of Muslims the Quran is a meeting point of belief and brotherhood, the source and mainspring of right thought and action. To Muslims the Quran is not only Code of life but also a source of guidance to humanity at large.

The reason why many Muslims are deprived of the benefits of the Quran is that they think that the Quran is difficult to understand by self effort. The fact is that when the Quran is approached objectively it meets its reader at his own level of comprehension and reveals its meaning to him according to his intellectual capacity.

The Quranic truths have come down to us with pellucid clarity, that its word music and rhythm are in perfect confluence with its meaning and message—this extraordinary symphony of tone and text symbiosis is unique and sinks spontaneously both in head and heart. It is because of this fact that when the Bedouins of Arabia first heard the Quran, they could grasp it. But along with this simplicity the Quran holds a wealth of meaning, for example: the whole of Islamic Law of inheritance is based on a few ayat from Sura 'Al-Nisa' (chapter IV). Although these Ayat are few, they are all embracing in depth and amplitude and form part of Fiqh (Islamic Law), and constitute by themselves a comprehensive legal system. The Quran explains its terms at one place; at another it elucidates them.

The Quran rivets the reader's attention and when one reads it carefully, it influences profoundly. There is only one condition it imposes on the reader that he should read the Quran with an open mind without any reservation. There cannot be a more reasonable condition, for an impartial study.

The word Quran is derived from the word 'Qira' which means to call, to proclaim (the truth). The English word "cry" in a particular context has similar connotational affinity. According to the chronological arrangement of chapters, the first word of the Quran is 'Iqra' which is an imperative form of Qira. The meaning of the word 'Iqra' would be to proclaim (the truth) not merely 'read' as is commonly translated. The meaning of the word Quran would be a proclamation, a charter. Moulana Hali has called it 'the voice of the Guide.' Of his lines:

> "Was it the sound of the lightening
> or the voice of the Guide that shook
> the whole land of Arabia? It filled
> the hearts with a new desire. With
> one call all the sleeping people were
> awakened".

That which must have awakened the people from their stupor of ages could not be a written book but a call, a cry from the heart, a message, first uttered and then written down. The Prophet himself had made arrangements for the writing of the Quran and this work was done by Ali bin Abi Talib, Zaid Bin Thabit, Maawia and some others under his personal direction. In this sense the Quran can be considered a collection of revealed oral messages or addresses.

In every country, at all times, the language that is spoken is different from that which is written. The spoken language cannot match the literary written language. The force of the colloquial cannot be retained in the formal niceties of the written language. What is spoken impinges on the moment; its impact and effect cannot be reproduced in

the written language. The celestial melody and intrinsic merit of the Quran struck the Arabs dumb when they first heard it as well as when it was written down word by word. This spoken message turned into a masterpiece of literature and the oral messages revealed at intervals became a Code of life for all times. This in itself is a miracle not only for believers in the Book, but also for others since it encompasses fundamental realities. The claim of the Quran to its scriptural divine orgin rests on this plea.

Another point to be considered is that with the passage of time semantic changes take place in languages. Anglo-Saxon was the fore-runner of English language, but English has since become a vastly different language. Even the language of Chaucer (1340-1400) written about 600 years ago can be understood with the aid of linguistic experts. The Urdu speaking people of our day would be hard put to understand the form of Urdu, prevalent five hundred years ago, known as Dakhni. The same is the case with other languages of the world. The exception is Arabic. It should be noted that there is not much difference in the Arabic as it is spoken in the time of the Prophet, and which constitutes the language of the Quran.[1] It is no exaggeration to say that the Arabic language still draws its inspiration and etimological structure from the Quranic prototype. This is due mainly to the influence of the Quran on the Arabic language. Since its revelation, the Quran has retained its syntactic and linguistic supremacy over spoken and written Arabic.

The lapse of 14 centuries reveals no sign of decrease or diminution in the ardent love and fervour the Muslims have for the Quran. On the other hand, as human knowledge in different fields increases the position of the Quran enhances in the esteem of man because the new theories do not conflict with the Quranic views. In fact Quran comprehends them, or corrects them, if there are flaws and short-comings.[2]

1. Dr. Mohd. Hameedullah—Bahavalpur lectures—Islamia University, Pakistan
2. Dr. Mohd. Rafiuddin—Quran Aur Ilme Jadeed. Idarah Sikhafat-e-Islamia, Lahore—Pakistan 1956.

Barring the early period of Islam the possibilities of in-depth study of the Quran were never so bright as they are today. But the reason why we are not able to avail ourselves of these chances is that we do not have an Imam Gazali, or a Moulana Rum or a Dr. Iqbal amongst us who could enable the Muslim mind to imbibe the meaning and the spirit of the Quran.

The Quran has been a meeting point of belief for all Muslims and there has been no change of a single word or syllable in its text. But when we consider the plethora of interpretations and explanations of the Quran, we learn that human incapacity, selfishness and vested interest during fourteen hundred years, have screened and side-tracked the clear and simple teaching of the Book. This involves very important and far reaching results. The Quran had once held aloft the banner of progress for all mankind but unhappily today, its wrong interpretations and faulty explanations have led to the backwardness of the Muslims.

The story of Islam can be thus summed up: Because of the Quran; was the awakening and ascendancy; because of its wrong interpretations the relaps in to backwardness and back-sliding. All was gained because of the Quran; once again high achievement can be attained by means of the Quran only, provided we approach it correctly, assimilate its spirit, understand its teachings, and act in conscientious confirmity. If we so endeavour to understand the Quran the elements covering its real meaning will be removed and we shall be able to see its teaching and tenets in the true light. As Dr. Iqbal has pointed out some of the early Muslim scholars interpreted the Quran in the light of the Greek philosophy. Almost two hundred years later it dawned upon them that the spirit of Islam was totally against this philosophy as well as Greek mythology. Similarly, when the Muslims conquered Persia, the conquerors were influenced by the Persian civilization and philosophy. The Greek and Persian (Ajami) influences, thus adversely affected the interpretation of the Quran relegating it from an open bright book from on high into the arena of a mysterious scripture. Later, learned men from amongst the Muslims felt that these veils should be

lifted and Muslims mind should be attuned to the true spirit of Islam. This is possible only when we try to derive the benefit directly from the Quranic text by reading it and understanding it. These developments led to a healthy reaction against both the Greek and Persian (Ajami) influences.

The Quran is the means for making the inner and the outer life of human beings clean and decent and for the betterment of prospects of life in both the worlds, provided we understand and practice its teachings. To know the Quran is to know the destiny of life.

UNDERSTANDING OF THE QURAN

By closing the door of enlightment from the Quran, the Muslims have opened on themselves a hundred windows of misery and trouble. The greatest need for the Muslims today is to create for themselves a capability to understand the Quran. Attempts are being made in the Islamic world to re-discover the Quran in its true light. It would indeed be a great accomplishment of our time if Muslims go back to the Quran as an Infallible guide without which they, as a body, would not be able to play their destined role or discharge their vital responsibilities.

The need of the day is to create and construct a mental orientation, and attitude particularly among the Muslim youth, that is in accord with the aim and purpose of Quranic teachings. To achieve this there can be two ways: one to learn the Arabic language; the other to get acquainted with the teachings of the Quran through the existing translations of the text.

For those students whose mother tongue is not Arabic, it will not be easy to gain proficiency in Arabic while studying their prescribed courses in other languages. The very existence of babel of languages in the world seems to be the will of Allah. In these circumstances, though not impossible to learn Arabic certainly presents difficulties.

LIMITATIONS OF TRANSLATIONS

There are more than ninety translations of the Quran in the Urdu language and more than thirty translations in English. Translations and explanations do go some way to help people understand the meaning of the Quran, but they alone cannot create a capability for comprehension. Translations have their limitations and shortcomings. No matter how successful a translation is, it cannot convey the original sense and feeling and it can never be perfect. The masterpiece of a language cannot be rendered in purity and precision in another language; the nuances of thought and delicate shades of meaning and ideas; depth of feeling and sensitivity of impressions cannot be conveyed with the self-same characteristics of style and diction, as in the original language.

Translations therefore, have this inherent weakness of imperfection. Translations of the Quran suffer from an additional handicap as they represent human efforts to translate the Divine word into other languages.

What is true of translations is equally true of Tafasir (explanations and interpretations). However voluminously they may add to the knowledge about the Quran they cannot provide intimate insight needed.

THE WAY OUT

The Muslims are familiar with the text of the Quran. As in the Salat, five times a day, they recite or listen to the opening chapter - Surah Al - Feteha—and several verses of the Quran in the original Arabic. This extra-ordinary phenomenon is a part of our heritage and we should put it to greater use. Basing on the familiarity with the text if we endeavour to acquire the understanding of the Quran also, it would be a great advantage and we would be on the way to grasping the spirit of the Quran.

For those who do not know Arabic, the most intelligent and scientific way to grasp the spirit and the meaning of the Quran, would be to learn at least those words (with their meaning) which are often repeated in the Quran.

If one wants to gain familiarity with a greater portion of the Quran in as less time as possible, the one way open would be to get acquainted with those words which frequently occur in the Book. This method will prove easier and most useful for students of the Quran.

In other words, it is our responsibility and also the need of the hour to make our younger generation familiar with the Quranic words; the Quranic termninology, and the Quranic proverbs, while we expose them to the conventional reading of the Quran.

WORD COUNTING

For the present we shall confine ourselves to words only. Oftrepeated words can be remembered by students and retained in mind. It is but appropriate that the term "Word Counting" should be explained here. Word Counting means counting the words of selected pieces of representative literature (of a language) and determining the frequency of words in the corpus. From such counting of words, a frequency list is prepared to indicate that some words are more frequently used while others are not (so frequently used.) The lists of frequently used words are a great asset in learning of a language and its popularization. Word Counting becomes important when on this basis words which occur frequently are carefully selected to be taught to the uninitiated. The learner will be benefitted far more by learning those words whose frequency is ten or more, than learning those words which have been used only once or twice.

For teaching purpose, educationists have accepted the importance of selected vocabulary and have recommended this method.

QURANIC WORD COUNTING

For the purpose of popularizing the understanding of Quran all the words occuring in the Quran are treated as a corpus and from this word frequency is determined.

In the first list of this book 835 words whose frequency in the Quran is ten or more have been selected.

In the second list 976 words which have been used in the Quran five to nine times have been selected.

A word counting of the Arabic language has already been done[1] but this is outside our purview. For the preparation of the aforementioned lists we have taken help from "Al - Mu'Jam al - Mufharas" compiled by Mohd. Fuad Abdul Baqi.

At the initial stage if the students are taught the 835 Quranic words of the first list and then the 976 words of the second list, Insha Allah, the revolutionary methd of teaching the Quran should produce striking results.

The need for the study of selected words arises out of practical considerations of which the foremost is the time factor. The time at the disposal of the student for the study of the Quran in Arabic, a foreign language is in most cases very limited. It is, therefore, evident that the Quranic words to be taught in the first instance should be selected ones, so that by learning fewer words one may be able to master greater portion of the text of the Quran.

It is clear that the realm of the Quran with its magnificence is made up of words. A knowledge of the vocabulary of the Quran is, therefore, a pre-requisite for the knowledge and understanding of the Quran and subsequently of its higher values.

It is necessary to clarify that by Quranic words we mean all those derivations as they occur in the Quran. Each derivative as it occurs in the Book is taken as a word and not its origin or root. Thus in these lists every derived word from

1. The basic word list of the Arabic Daily Newspaper compiled by Moshe Brille, the Hebrew University Press Association, Jerusalam 1940.

the root and not the root itself, has been counted as a word. Had only the root been made the basis, the number of the words would have been considerably reduced. It would then be necessary to acquaint the students with all the derived forms of an origin and point out particularly those words which have frequently been used in the Quran. This work can be done only by trained teachers. In the project of which these lists are a part, counting of Quranic words on the basis of the root, has also been started. When these lists are prepared, there will be instructions for the teachers as well. The present lists of frequently used words of the Quran can be used by the students without the help of a trained teacher.

According to the present approach (and of Al Mu'jam al Mufharas) there are 11742 different derivations or words out of which:

1. 6579 are derivations or words whose frequency in the Quran is one.
2. 3352 are derivations or words whose frequency in the Quran is two to four. The total occurrence is 8621.
3. 976 are derivations or words whose frequency in the Quran is five to nine. The total occurrence is 6258.
4. 835 are derivations or words whose frequency in the Quran is ten or more. The total occurrence is 30312.

Derivations or words mentioned against number 4 and 3 have been included in the 1st and the 2nd lists respectively. The total number of the above 11742 derivations or words from the Quran, on the basis of frequency is 51770.

As is clear from the above chart, a student who is taught the 835 words of the first list will get acquainted with 58.63% of the text. A student who is acquainted with the 1811 words of the 1st and 2nd list will get acquainted with 70.64% of the text

proverbs are landmarks and to get acquainted with them is to acquire inner access to the Quran itself. To know the Quran one must know them. By way of illustration only 21 of these proverbs along with their meaning (in English) have been included in this publication.

THE PROJECT

We have now under preparation, part II consisting of the 37 Quranic terms, 62 representative words of the Quran with explanatory notes and 500 Quranic proverbs with translations in English. The second part will be published as the second phase of the project.

The project of which this presentation is a part is first of its kind. It is experimental in nature. It cannot claim perfection. If others follow where I have in my own humble way made a start, I will be amply rewarded.

I am fully aware of my own limitations and of the shortcomings of the present edition. Suggestions for improvements will always be welcome.

ACKNOWLEDGEMENTS

I extend my deepest thanks to my good friend Mr. Iqbal Alladin of Hyderabad, India for the keen interest taken in the project in its initial and crucial stage.

I also thank my son Mr. Zaheer Ahmed for the comfort and facilities provided with great care and devotion which enabled me to complete this book in spite of the present condition of my health. May Allah reward him.

The Urdu edition was published in India in February 1986, in which the English equivalents for the Quranic words were provided side by side the Urdu equivalents. Before publication of the present edition the work has been thoroughly scrutinized word by word. It was then revised by Dr. Ahmad H. Sakr whose mother tongue is Arabic and who is one of the great authorities on the subject in this part of the world. The real source of his contribution, however, was his genuine and pious interest. Sincere thanks are therefore, due to him.

I hope this English edition which is being published by the Iqra International Educational Foundation as a result of the personal interest evinced by its dynamic Secretary Mr. Mohammad Mazhar Hussaini, will get a positive response and will herald editions in other languages.

It is my earnest prayer that Allah will accept this humble effort and make it useful for an easy understanding of the Quran.

November 25, 1986

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PART ONE

List of 835 Words of the Quran whose requency in the Quran is 10 and above

with meanings in English

By knowing the words one can understand 58.63 percent text of the Quran

NOTE: In both lists the terms and the representative words of the Quran (along with derivitives) have been given asterisks and stars respectively. Explanatory notes on the terms and the representative words of the Quran are given in the second part.

1	Forever, Never	اَبَدًا
2	Ibrahim, name of Prophet	اِبْرٰهٖم
3	To his father	لِاَبِيْهِ
4	Our fathers (dir. obj.)	اٰبَآءَنَا
5	Your fathers (pl)	اٰبَآؤُكُمْ
6	Our fathers (subj)	اٰبَآؤُنَا
7	(You) commit, you come (pl)	تَاْتُوْنَ
8	She/it comes to them, or will come	تَاْتِيْهِمْ
9	(He) brings, comes or will bring	يَاْتِ
10	(He) comes or will come	يَاْتِيْ
11	Reaches them or will reach them	يَاْتِيَهُم
12	Come or bring	اْتُوْا
13	He gave them	اٰتٰهُمْ
14	(We) gave	اٰتَيْنَا
15	(We) gave him	اٰتَيْنٰهُ

16 We gave them اٰتَيْنٰهُم

17 You give (imp) (pl) اٰتُوا

18 They were given اُوْتُوا

19 He was given اُوْتِيَ

20 Sin (subj) اِثْمٌ

21 Sin (dir. obj) اِثْمًا

22 Wage, reward اَجْرٌ

23 Reward (dir. obj) اَجْرًا

24 Their reward, their wages (subj) اَجْرُهُمْ

25 Fixed period, yes اَجَلٌ

26 One, any اَحَدًا

27 Anybody, somebody, (subj) اَحَدٌ

28 He caught, he took اَخَذَ

29 Seized them اَخَذَتْهُم

30 We took, we caught اَخَذْنَا

31 (He) has taken, caught اِتَّخَذَ

32 They took, they adopted اِتَّخَذُوا

33 You adopted (pl) تَتَّخِذُوْٓا

34 Do not adopt, do not catch لَاتَتَّخِذُوا

35 Take, render, take to them يَتَّخِذ

36 The other اَلْاٰخَر

37 Others (ind. obj) اٰخَرِيْنَ

38 Other, also, another اُخْرٰى

39 Next, following, coming, the last اَلْاٰخِر

40 Next, following, coming, the last ones (pl) (ind. obj) اَلْاٰخِرِيْنَ

41 The here after اَلْاٰخِرَة

42 His brother (ind. obj) اَخِيْهِ

43 Adam, name of prophet اٰدَم

44 Command, permission, بِاِذْنِ

45 With his permission بِاِذْنِهٖ

46	The earth (subj. ind. obj)	اَلْاَرْض
47	The name of prophet Yacoub	اِسْرَآءِيْل
48	Ismail, name of prophet, son of Ibrahim	اِسْمٰعِيْل
49	Eat (imp) (pl)	تَاْكُلُوْا
50	You eat or will eat (pl)	تَاْكُلُوْنَ
51	They eat	يَاْكُلُوْنَ
52	You eat (imp) (pl)	كُلُوْا
53	Those women who	اَلّٰتِيْ
54	Painful (subj), grievous, hurting	اَلِيْم
55	Painful (dir. obj) grievous, hurting	اَلِيْما
56	Object of worship, god (subj) (indir. obj)	* اِلٰه
57	god, object of worship (dir. obj.)	* اِلٰهاً

58	Your (pl) god, lord	* اِلٰهُكُمْ
59	gods	* اٰلِهَة
60	Allah, the only one God	اَللّٰه
61	Bounties, benefits, blessings	اَلَآءِ
62	I, (We) commanded, instructed, commissioned, entrusted	اُمِرْتُ
63	The command, the affairs, the authority, the decree, the order	اَلْاَمْر
64	Command, affair (obj.)	اَمْراً
65	Our Command, our affair (ind. obj)	اَمْرِنَا
66	His command, his affair (subj)	اَمْرُهٗ
67	Their command, their affair (subj)	اَمْرُهُمْ
68	The commands, the affairs	اَلْاُمُوْر
69	His mother, his abode, his origin, his source (dir. obj)	★ اُمَّهٗ

70	People (Ummat), nation, generation	★ أُمَّة
71	Peoples, nations, generations	★ أُمَم
72	He adopted faith, he believed	* اٰمَنَ
73	You (pl) adopted faith	* اٰمَنْتُمْ
74	We professed faith	* اٰمَنَّا
75	They adopted faith	* اٰمَنُوْا
76	Adopt, (imp) faith, (pl)	* تُؤْمِنُوْآ
77	We adopt faith or will adopt	* نُؤْمِنُ
78	He adopts faith or will adopt	* يُؤْمِنُ
79	They adopt faith or will adopt	* يُؤْمِنُوْا
80	They will adopt faith, or will adopt	* يُؤْمِنُوْنَ
81	You adopt faith (imp)	* اٰمِنُوْا
82	Trustworthy, faithful, reliable	* اٰمِيْن
83	The faith	* اَلْاِيْمَان

84	One who adopted faith	* مُؤْمِن
85	Those who adopted faith (subj)	* مُؤْمِنُوْنَ
86	Those who adopted faith (obj)	* مُؤْمِنِيْنَ
87	The women who adopted faith, the believing women	* اَلْمُؤْمِنٰت
88	Female	اُنْثٰى
89	The human being, mankind human race	اَلْاِنْس
90	The human being	اَلْاِنْسَان
91	As per wish, where from, where, how	اَنّٰى
92	People of (such as people of book)	اَهْل
93	People of (his) household	اَهْلَهٗ
94	People of (her) household	اَهْلِهَا
95	People, descendants, family members	اٰل

96	First	أَوَّل
97	The ancients, the first, the ancestors, the forebearers	اَلْأَوَّلِيْن
98	The former (fem)	اَلْأُوْلٰى
99	Possessors of, owners of, the ones with, (subj)	اُولُوا
100	Possessors of, owners of, (obj.)	اُولِي
101	Their abode, their lodge, their accomodation	مَأْوٰىهُمْ
102	Sign, sentence of the Quran, verse, miracle	اٰيَة
103	Signs, sentence of the Quran, verse, miracles	اٰيٰت
104	Our signs, our miracles, our sentences	اٰيٰتِنَا
105	His signs, his miracles, his sentences	اٰيٰتِهٖ
106	My signs, miracles, my sentences	اٰيٰتِيْ

107	Where, wither	اَيْنَ
108	Which	اَيُّ
109	O, you who. . .	يٰاَيُّهَا
110	Our distress, strength, fortitude, courage	بَأْسُنَا
111	How bad, miserable to feign misery or distress	بِئْسَ
112	The ocean, the sea	اَلْبَحْر
113	The land, mainland	اَلْبَر
114	Increases, to extend	يَبْصُّط
115	Give good tiding (imp) (sing)	بَشِّر
116	Good tidings, good news	بُشْرٰى
117	Man, human being, mankind (ind. obj/subj)	بَشَرٌ
118	Man, human being, mankind (dir. obj)	بَشَراً
119	They see, look, realize understand, comprehend	يُبْصِرُوْنَ

120 One who sees, understands, realizes, comprehends (subj) بَصِيْر

121 One who sees, understands, comprehends (obj) بَصِيْرًا

122 The sights, the insights, perceptions, the visions اَلْاَبْصَارُ

123 Their eyes (obj) اَبْصَارِهِمْ

124 The false, the futile, the baseless اَلْبَاطِل ★

125 Far form, far reaching, unusual, far away, remote بَعِيْد

126 After, in addition to, beside بَعْد

127 Thereafter, after that بَعْدِهٖ

128 After them بَعْدِهِمْ

129 Some, a little part, portion, a few, some of بَعْض

130 Some of you بَعْضُكُمْ

131 Some of them بَعْضُهُمْ

132 All of a sudden, surprise بَغْتَة

133 (If) you (pl) like, wish, desire تَبْتَغُوْا

134 Favour, desire, wish, for the purpose of اِبْتِغَآءَ

135 Satan, devil اِبْلِيْس

136 Reached, attained, (communication) بَلَغَ

137 The communication, the announcement, the proclamation اَلْبَلٰغ

138 Yes, why not, yes, indeed بَلٰى

139 Son, descendant, offspring اِبْن

140 Sons, children بَنِيْٓ

141 Sons, children, descendants بَنِيْن

142 Daughters, girls بَنٰت

143 The door, the entrance اَلْبَاب

144 Doors, entrances اَبْوَاب

145 The house, the dwelling place اَلْبَيْت

146 The houses — اَلْبُيُوْت

147 He indicates, he makes it clear, plain, obvious, or will indicate — يُبَيِّنُ

148 Which indicates, describes, or found out — تَبَيَّنَ

149 Proof, sign, clear evidence — بَيِّنَة

150 The proofs, the signs — اَلْبَيِّنٰت

151 Clear, open. plain, evident, obvious — مُبِيْن

152 Clear, open, obvious (obj) — مُّبِيْنًا

153 In between, among — بَيْنَ

154 Among you (pl) — بَيْنَكُمْ

155 Among us — بَيْنَنَا

156 Among them — بَيْنَهُمْ

157 Between the two — بَيْنَهُمَا

158 Between (you and) me — بَيْنِيْ

159 Followed — اِتَّبَعَ ★

160 They followed — اِتَّبَعُوْا ★

161 They follow or will follow — يَتَّبِعُوْنَ ★

162 Beneath it, (fem) — تَحْتِهَا

163 (He) left — تَرَكَ

164 That (fem.) — تِلْكَ

165 Are recited — تُتْلٰى *

166 Repented, turned from (in repentance) — تَابَ ★

167 They repented — تَابُوْا ★

168 He turns from or will turn to God's grace — يَتُوْب ★

169 The Torah book revealed on prophet Musa — اَلتَّوْرٰىة

170 Three — ثَلٰثَة

171 Followers of Prophet Salih — ثَمُوْد

172 The fruits — اَلثَّمَرٰت

173 Price, reward — ثَمَنًا

174 Two — اِثْنَيْن

175 The mountains الْجِبَال

176 The hell, the hellfire, the fire الْجَحِيم

177 The criminals الْمُجْرِمُونَ

178 The criminals (obj) الْمُجْرِمِينَ

179 To flow, to float, to run, to blow (wind) تَجْرِي

180 We reward or we will reward نَجْزِي ★

181 He rewards or he will reward يَجْزِي ★

182 Reward, repay جَزَاء ★

183 He made جَعَلَ

184 We made جَعَلْنَا

185 We made him جَعَلْنَهُ

186 We made them جَعَلْنَهُمْ

187 They made جَعَلُوا

188 We make نَجْعَل

189 He makes or he will make يَجْعَل

190 Make (imp) (sing) اِجْعَلْ

191 All, altogether, all of them, entirely, totally جَمِيعًا

192 All, أَجْمَعِينَ

193 Prohibition, accountability, sin, misdemeanor جُنَاح

194 The Ginn الْجِن

195 The Ginn, the obsession, the insanity الْجِنَّة

196 Mad, lunatic مَجْنُون

197 The paradise, the heaven الْجَنَّة ★

198 Gardens, heavens جَنَّت

199 They struggled, strived جَهَدُوا *

200 Hell جَهَنَّم

201 Came, brought جَاءَ

202 (She) came جَاءَتْ

203 Came to them, reached them جَاءَتْهُمْ

204 Came to you جَاءَكَ

205 Came to you (pl) جَآءَكُمْ

206 Came to them جَآءَهُمْ

207 He likes or he will like يُحِب

208 The stones, the rocks اَلْحِجَارَة

209 Talk, speech, chat ★ حَدِيْث

210 Limitations, borders, borderline حُدُوْد

211 Field or agricultural farm, tilling, tilth حَرْث

212 Pain, compulsion, inconvenience, sin حَرَج

213 Prohibited * حَرَّمَ

214 The respectable, the holy, the forbidden, the sacred * اَلْحَرَامِ

215 The parties, the groups اَلْاَحْزَاب

216 They grieve, sadden or will grieve يَحْزَنُوْنَ

217 Account, reckoning ★ حِسَاب

218 Good, better, well, splendidly, beautifully * حَسَنا

219 Goodness, virtue, good deed charity, benefaction * حَسَنَة

220 The goodness, the virtue, the best outcome, (fem) * اَلْحُسْنٰى

221 Best, better, nicer * اَحْسَنُ

222 The benefactors, the virtuous, the benevolents (obj.) * اَلْمُحْسِنِيْن

223 Came true, verified, correct, be incumbent, deserved it, (punishment) ★ حَقَّ

224 The truth, the true, the right, (correct) ★ اَلْحَق

225 True, genuine, (obj) ★ حَقا

226 More deserving, worthiness, more entitled ★ اَحَقُّ

227 He orders, or he will order he passes an opinion يَحْكُم

228 Wisdom, the legal decision, judgement, verdict, jurisdiction اَلْحُكْم

229 The wisdom ★ اَلْحِكْمَة

230 Wise, ever-wise ★ حَكِيْم

231 Ever-wise (obj.) ★ حَكِيْمًا

232 They swear, they take oath يَحْلِفُوْنَ

233 Patient, clement, gentle حَلِيْم

234 The praise, the command, the thanks * اَلْحَمْد

235 Praise worthy, deserving obedience * حَمِيْد

236 Hot, boiling, intimate, close حَمِيْم

237 Unconcerned, straight forward, true behavior (obj) حَنِيْفًا

238 Where, wherever حَيْث

239 When at the time of, during حِيْنَ

240 He gives life or he will give life يُحْيِي

241 The immortal, the alive اَلْحَيّ

242 The life, the existence اَلْحَيٰوة

243 Watchful, knower, well-acquaintted خَبِيْر

244 Watchful, knower, well-acquainted, (obj) خَبِيْرًا

245 Comes out or will come out, emerges from, flows out يَخْرُج

246 (He) produces, removes, brings before public, or he will produce اَخْرَجَ

247 He extracts, or will extract يُخْرِج

248 Disgrace, defamacy, shame, dishonor خِزْي

249 The losers, the perishers (subj) اَلْخٰسِرُوْن

250 The losers, the perishers (obj) اَلْخٰسِرِيْن

251 Permanent dwellers, ever-lasting, eternity (subj) خٰلِدُوْنَ

252 Permanent dwellers, ever-lasting, eternity (obj) خٰلِدِيْنَ

253 They differed, disagreed, they opposed اِخْتَلَفُوْا

254 They differ, disagree, or will differ يَخْتَلِفُوْنَ

255 Things behind them, successors, descendants, offsprings خَلْفَهُمْ

256 Created, originated — خَلَقَ

257 He created you (pl) — خَلَقَكُمْ

258 We created — خَلَقْنَا

259 He creates or will create — يَخْلُقُ

260 Creation, creatures, people mankind — خَلْق

261 Passed away, elapsed — خَلَتْ

262 I fear (I am afraid) or I will fear — أَخَافُ

263 They fear or will fear — يَخَافُونَ

264 Fear, dread, frightening — خَوْف

265 Good, virtuous, better, superior (subj) — خَيْر

266 Good, virtuous, better superior (obj) — خَيْرًا

267 The good deeds, the virtues — اَلْخَيْرٰت

268 Animal of the earth, beast — دَآبَّة

269 They entered, got in, penetrated — دَخَلُوْا

270 You enter (imp) (pl) — اُدْخُلُوْا

271 Grades, levels, stages, degrees, ranks — دَرَجٰت

272 Explained to you, comprehended, perceived (sing) — اَدْرٰكَ

273 (pl) You call upon, or you will call, summon, invite — تَدْعُوْنَ

274 They call upon or will call they invite or will invite — يَدْعُوْنَ

275 Call or pray (imp) — اُدْعُ

276 Call or pray (imp) (pl) — اُدْعُوْا

277 Prayer, supplication — دُعَآء

278 Inferior, lower down, (place) nearer, closer — اَدْنٰى

279 The world, the earth — اَلدُّنْيَا

280 The house, the dwelling place, the abode the residence — اَلدَّار

281 Their houses (obj) — دِيَارِهِمْ

282 Except, aside, inferior, below, under — دُوْنِ

283 Except him, other than him, without him, below him, under him — دُوْنِهٖ

284 The (Din) religion — اَلدِّيْن *

285 Your (Din) religion (pl) — دِيْنِكُمْ *

286 Their (Din) religion — دِيْنِهِمْ *

287 Race, descendants, clan, offspring — ذُرِّيَّة

288 Remember, bear in mind, think of, keep in mind — اُذْكُرْ ★

289 Remember (imp) (pl) same as before — اُذْكُرُوْا ★

290 You (pl) contemplate or will contemplate, remember, recollect — تَذَكَّرُوْنَ ★

291 (Zikr), recollection, remembrance (subj) — ذِكْر ★

292 (Zikr), recollection rememberance (obj) — ذِكْرًا ★

293 (Zikr), advice, remembrance, (to give) lesson, recollection — ذِكْرٰى ★

294 Masculine, man — ذَكَر

295 Their sins, mistakes, crimes, misdeeds — ذُنُوْبِهِمْ

296 possessor or holder of, endowed with — ذُو

297 Possessor or holder of, endowed with (obj) — ذَا

298 Possessor or holder of (indir. obj.) — ذِىْ

299 Possessor or holder of (fem) self — ذَاتَ

300 Taste (imp) (pl) — ذُوْقُوْا

301 Kind, merciful, gracious — رَءُوْف

302 He saw, perceived, noticed — رَاٰى

303 They saw, noticed — رَاَوْا

304 (You) saw (sing) — رَاَيْتَ

305 I saw — رَاَيْتُ

306 Did you see? (pl) noticed, find out — اَرَءَيْتُمْ

307 You (sing) see or will see (cond) — تَرَ

308	**You (sing) see or will see**	تَرَىٰ
309	They will see or will see	يَرَوْا
310	God (Rubb), lord	رَبِّ *
311	My lord, God (Rubb)	رَبِّيْ *
312	Your (sing) lord, God (Rubb)	رَبُّكَ *
313	Your (pl) lord, God (Rubb)	رَبُّكُمْ *
314	Lord (of) both of you	رَبُّكُمَا *
315	Our lord, God (Rubb)	رَبَّنَآ *
316	His God, lord (Rubb)	رَبِّهِ *
317	Their God, lord (Rubb)	رَبِّهِمْ *
318	My lord, God (Rubb)	رَبِّيْ *
319	They return or will return	يَرْجِعُوْنَ
320	You will be returned	تُرْجَعُوْنَ
321	Your returning place, retreat, place of refuge, recourse	مَرْجِعُكُمْ
322	Man	رَجُل

323	The men	اَلرِّجَال
324	They hope or will hope they wish, they look forward	يَرْجُوْنَ
325	Motherly Love, grace, mercy	رَحْمَة
326	His grace, his mercy (obj)	رَحْمَتِهِ
327	The most compassionate, merciful	اَلرَّحْمٰن
328	The ever-merciful	اَلرَّحِيْم
329	In a state of ever-merciful, ever-merciful	رَحِيْمًا
330	We gave them (food, etc.), provided, bestowed	رَزَقْنٰهُمْ
331	The food, the provisions, the livelihood, the nourishment	اَلرِّزْق
332	Food, provisions, nourishment (obj)	رِزْقًا
333	We sent, assigned, delegated	اَرْسَلْنَآ
334	We sent you (sing), delegated you, assigned you	اَرْسَلْنٰكَ
335	He sends or will send	يُرْسِلُ

336	Messenger (of Allah) (Rasul) (subj)	رَسُولٌ	*
337	Messenger of Allah, (Rasul) (obj)	رَسُولًا	*
338	His (Rasul) Messenger	رَسُولُهُ	*
339	The Messengers	ٱلرُّسُل	*
340	The Messengers (obj)	رُسُلا	*
341	Our Messenger (Rasul)	رُسُلُنَا	*
342	His Messengers (Rasul) (indir. obj)	رُسُلِهِ	*
343	Their Messengers (Rasul)	رُسُلُهُمْ	*
344	The Messengers of Allah, The deputed ones	ٱلْمُرْسَلِينَ	*
345	Air, breeze, wind	رِيح	
346	Air (pl) breezes	ٱلرِّيٰح	
347	He intended, wished, desired	اَرَادَ	
348	He intends, wishes, or will intend	يُرِيْدُ	

349	They intend or will intend, wish, desire	يُرِيْدُوْنَ	
350	Doubt, suspicion, uncertainty	رَيْب	
351	The (Zakat) the alms-giving	ٱلزَّكٰوة	*
352	Wives, pairs, couples (obj) mates, partners	اَزْوَاج	
353	Wives, pairs, couples (obj)	اَزْوَاجا	
354	Their wives	اَزْوَاجِهِمْ	
355	Was adorned, was decorated	زُيِّنَ	
356	Ornament, decoration, attire	زِيْنَة	
357	I question you or will question you	اَسْئَلُكُمْ	
358	They ask you or will ask you	يَسْئَلُوْنَكَ	
359	Praise, obey, glorify (imp. sing)	سَبِّحْ	*
360	Who is much praised, who is much obeyed	سُبْحٰنَ	*
361	Glory be to Him	سُبْحٰنَهٗ	*

362 Seven سَبْعٌ

363 Path, way, road, means, access, public fountain سَبِيْل

364 Path, way, road, means, access, public fountain (obj) سَبِيْلًا

365 His path سَبِيْلِهٖ

366 Those who prostrate in worship اَلسّٰجِدِيْنَ

367 While prostrating سُجَّدًا

368 Mosque, place of prostration for worship مَسْجِد

369 Magic, bewitchment, fascination سِحْرٌ

370 Magician, sorcerer, wizard سٰحِر

371 Subjected, exploited سَخَّرَ

372 One who hastens, quick, prompt, fast سَرِيْع

373 Extravagants, prodigals, one who exceeds limits (pl, obj) مُسْرِفِيْن

374 Poor (pl), miserable, submissive, beggars مَسٰكِيْن

375 Argument, example, representative, authority, power, might, ruler سُلْطٰن

376 Argument, example, representative, ruler (obj) سُلْطٰنًا

377 Peace, safety, security greeting, salutation سَلٰمٌ *

378 Those who accepted Islam, Muslims (subj) مُسْلِمُوْنَ *

379 Those who accepted Islam, Muslims (obj) مُسْلِمِيْنَ *

380 We heard, listened سَمِعْنَا

381 They hear or will hear يَسْمَعُوْنَ

382 The hearing, the sense of hearing اَلسَّمْع

383 One who hears, ever-hearing, ever-listening سَمِيْع

384 Appointed time, fixed time, named, called مُسَمًّى

385	Name, noun, reputation	اِسْم
386	The sky, the heaven	اَلسَّمَآء
387	The skies, the heavens	اَلسَّمٰوٰت
388	Way, habit, tradition	سُنَّت
389	Years	سِنِيْنَ
390	Done wrong, bad, wicked	سَآءَ
391	The bad, the evil	اَلسُّوْٓء
392	The evil, the bad, the misdeed	اَلسَّيِّئَة
393	The evils, the misdeeds	اَلسَّيِّاٰت
394	The time, the hour (of judgement), the watch, the clock	اَلسَّاعَة
395	Soon, to put off, you will see	سَوْفَ
396	Became equal, turned to, mounted, established	اِسْتَوٰٓى
397	To be equal, to be alike	يَسْتَوِيْ
398	Equal, equality, sameness	سَوَآء

399	The tree (the tree of zaqqum)	اَلشَّجَرَة
400	Severe, ever forceful	شَدِيْد
401	Severe, ever forceful (obj)	شَدِيْدًا
402	More severe, more forceful, stronger, harder	اَشَدّ
403	The bad, the evil, the mischief, the calamity	اَلشَّرّ
404	They joined gods with Allah	* اَشْرَكُوْا
405	They join gods with Allah or will join	* يُشْرِكُوْنَ
406	Partners, associates, companions	* شُرَكَآء
407	Those who join (gods with Allah) (obj)	* اَلْمُشْرِكِيْن
408	The shaitan, the satan, the one who is thrown at distance, the outcast	★ اَلشَّيْطٰن
409	The satans, the devils	★ اَلشَّيٰطِيْن

410 (They) perceive, or will perceive, know, feel, realize, notice — يَشْعُرُونَ

411 Intercession, mediation, advocacy — * شَفَاعَة

412 (You) thank or will thank — تَشْكُرُونَ

413 Doubt, uncertainly, suspicion, misgiving — شَك

414 The sun — اَلشَّمْس

415 Witness, martyr — ★ شَهِيد

416 Witness (obj) — ★ شَهِيدًا

417 Witnesses, martyrs — ★ شُهَدَآء

418 The testimony, the martyrdom — ★ اَلشَّهَادَة

419 The month — اَلشَّهْر

420 (He) willed, pleased — شَآءَ

421 We wish or will wish — نَشَآءُ

422 He wishes or he will wish — يَشَآءُ

423 He wishes or will wish — يَشَاء

424 Thing — شَيْءٌ

425 Thing (obj) — شَيْئًا

426 They became, they entered, into morning — اَصْبَحُوا

427 They patiently bore, endured — ★ صَبَرُوا

428 Be patien ،imp, sing) — ★ اِصْبِرْ

429 Those who bear with patience, forebearer (obj) — ★ اَلصّٰبِرِين

430 Comrade, people, companions of the Prophet — اَصْحٰب

431 The chests — اَلصُّدُوْر

432 Their chests (obj) — صُدُوْرِهِمْ

433 The truth — ★ اَلصِّدْق

434 Truthful (people) (obj) — ★ صٰدِقِيْن

435 That which confirms, believes — ★ مُصَدِّقًا

436 The path, the way, the road — ★ اَلصِّرَاط

437 Virtuous, good, Salih (prophet) صَالِحًا

438 The virtuous & good people اَلصّٰلِحِيْنَ

439 The virtuous and good women, virtuous and good deeds اَلصّٰلِحٰت

440 The Islamic worship (Salat); The prayer اَلصَّلٰوة *

441 Calamity, trouble مُصِيْبَة

442 The horn that will be blown on the day of judgement اَلصُّوْر

443 The terrible sound, outcry, shout اَلصَّيْحَة

444 The dwelling, returning place اَلْمَصِيْر

445 To point out a model, to strike on (a parable), to give example ضَرَبَ

446 Loss, pain, calamity ضُر

447 One who lost the (straight) path, wasted ضَلَّ ★

448 Those who lost (straight) path, wasted ضَلُّوْا ★

449 He misguides or will misguide يُضِل ★

450 Who is astrayed يُضْلِل ★

451 Error, straying from the right path or from the truth ضَلٰل ★

452 Food طَعَام

453 Name of mountain where Moses saw a fire, the Toor اَلطُّوْر

454 Obey (imperative) (pl) اَطِيْعُوا

455 Obey me (imp, pl) اَطِيْعُوْنِ

456 They have competence, ability, capability, faculty يَسْتَطِيْعُوْنَ

457 Party, group, people, denomination, minority طَآئِفَة

458 Good and chaste طَيِّبٰت

459 The bird اَلطَّيْر

460 The clay — اَلطِّيْن

461 They oppressed, they did wrong, injustice, ill-treated — ظَلَمُوْا

462 They oppress or will oppress, they do wrongs, injustice, ill-treat — يَظْلِمُوْنَ

463 They are oppressed or will be oppressed, mistreat — يُظْلَمُوْنَ

464 Oppressors or tyrants (subj) — ظٰلِمُوْن

465 Oppressors or tyrants (obj) — ظٰلِمِيْن

466 Who is more oppressive, who is more tyrant, darker, gloomier — اَظْلَمُ

467 Darknesses — ظُلُمٰت

468 The guess, thought, assumption, presumptions, the supposition — اَلظَّن

469 I worship or will worship — * اَعْبُدُ

470 You worship (pl) or will worship — * تَعْبُدُوْنَ

471 They worship or will worship — * يَعْبُدُوْنَ

472 You worship (pl) (imperative) — * اُعْبُدُوْا

473 The servant, the slave, the worshipper — اَلْعَبْد

474 The servants, slaves, the people, mankind — اَلْعِبَاد

475 Our servants, our slaves — عِبَادِنَآ

476 His servants, his slaves — عِبَادِهٖ

477 My servants, my slaves — عِبَادِىْ

478 We have kept prepared, ready — اَعْتَدْنَا

479 He prepared, made ready, set-up — اَعَدَّ

480 Justice, fairness, honesty — * عَدْل

481 Garden of Eden, everlasting garden — عَدْن

482 Enemy — عَدُو

483 Enemy (obj) — عَدُوا

484 The punishment, the agony, the torture, the chastisement — * اَلْعَذَاب

485	Punishmet, agony (obj)	★ عَذَابًا
486	The tribal Arabs, the Bedouin Arabs	اَلْاَعْرَاب
487	The throne (Al - 'Arsh)	اَلْعَرْش
488	Refuse, turn aside (imp, sing)	اَعْرِضْ
489	Those who refused	مُعْرِضُوْن
490	The recognised (practices), established (customs), universally accepted	★ اَلْمَعْرُوْف
491	The dignity, respect, glory	اَلْعِزَّة
492	The mighty, the one who dominates	اَلْعَزِيْز
493	Perhaps, may be	عَسٰى
494	Great	عَظِيْم
495	Being great (obj)	عَظِيْمًا
496	The agony, the pain, the punishment, the penalty	اَلْعِقَاب
497	Result, end, the outcome, the consequence, the effect	* عَاقِبَة

498	You understand or will understand, comprehend, reason	تَعْقِلُوْنَ
499	They understand or will understand	يَعْقِلُوْنَ
500	He knew	عَلِمَ
501	I know or will know	اَعْلَم
502	You know or will know	تَعْلَم
503	You know (pl)	تَعْلَمُوْنَ
504	We know or will know	نَعْلَم
505	He knows or will know	يَعْلَم
506	They know or will know	يَعْلَمُوْنَ
507	Know, you (pl) be aware (imp)	اِعْلَمُوْٓا
508	Knower, learned, acquainted, familiar (person)	عٰلِم
509	Known, appointed, fixed, determined, certainly, sure	مَعْلُوْم
510	I know or will know	اَعْلَم