

B A Y Y I N A H

ARS-201 SERIES

Seminar 6

1. Near Synonyms
2. Patterns of Isms

Near Synonyms

In the dictionary sense a synonym is defined as follows:

1. A word having the same or nearly the same meaning as another word or other words in a language.
2. A word or an expression that serves as a figurative or symbolic substitute for another.

The reason I chose the term 'near synonyms' because according to the definition above, there is a chance that synonymous words may have the same exact meaning or may be substitutes for one another. Arabic is a precise language in which there are NO two words that are entirely interchangeable without affecting some alteration in meaning. So there are words that are 'almost' synonyms but not necessarily synonyms.

The Qur'an, as you have observed by now, is a precise, methodical, intricate and demanding book to study. One of the core areas of any student of Arabic or the Qur'an would have to be vocabulary. We have thus far taken an alienated approach to vocabulary studying it under the umbrella of صرف patterns such as أَفْعَلْ and فَاعَلْ etc. Now it's time to appreciate a deeper and much more interesting dimension of Arabic vocabulary; near synonyms. When I say deeper, don't be intimidated. This is actually the 'fun' part of Arabic study in that it isn't so grammar intensive.

So what makes this study so important or beneficial? You see, if you learn the English meaning of an Arabic word like حمد to be praise or thanks or both, you're not too far from the true meaning but you are missing a story, really a history of the word. Discussing words like subjects and learning interesting things about them makes them easier to remember and also easier to appreciate. We are going to look at words that often translated the same way like قلب and فؤاد and explore why, if both words mean 'heart', not just one of them has been used exclusively. This study will help us appreciate the beauty of the Arabic language in general and the wonder of the Qur'an's precision in depicting realities.

In sum, we are not just going to be learning the basic meanings of words, but the shades of meanings these words carry with them. We will also look at one citation from the Qur'an for each word so we have an actual context to wrap our in class discussion around.

I've taken the ambitious goal of going through 20 cases of near synonyms in this seminar. Let's see how far we get by Allah's permission!

1. Praise & Thanks	
حَمْدٌ	This section has been left blank because only those of you who attended benefited from this discussion!
شُكْرٌ	
مَدْحٌ	
SUMMARY:	
2. Settle Down!	
سَكَنَ	<ul style="list-style-type: none"> The word سَكُونٌ is the opposite of motion or disturbance. When used for settling it implies moving from somewhere to a new location. (2:35) وَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ . This implies that the event of creation was elsewhere. (14:37) رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ ... Since he relocated his family...
تَبَوَّأَ وَبَوَّأَ	<ul style="list-style-type: none"> Two unique additions to the general meaning: Return to a relaxed environment and Used when the climate, environment, neighbors etc are all exactly as the settler wants them to be. It fits the criteria that the settler has in mind. وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ يَتَّبِعُوا مِنْهَا حَيْثُ يَشَاءُ (12:56) وَإِذْ غَدَوْتَ مِنْ أَهْلِكَ تُبَوِّئُ الْمُؤْمِنِينَ مَقَاعِدَ لِلْقِتَالِ (3:121)
ثَوَّى	<ul style="list-style-type: none"> To be buried, to stop by, to settle down. ثَوَّى الرَّجُلُ – the man died. To remain & intend to remain in the same location in the future where one has been since numerous generations. وَمَا كُنْتَ ثَاوِيًّا فِي أَهْلِ مَدْيَنَ تَتْلُو عَلَيْهِمْ آيَاتِنَا وَلَكِنَّا كُنَّا مُرْسِلِينَ (28:45)
بَدَا	<ul style="list-style-type: none"> To live as a Bedouin in the outskirts / rural areas. A place where, because of the lack of structures, one can see far and wide. A word derived from this is بَادِيَةٌ which is another word for the desert. إِذْ أَخْرَجْنَا مِنْ السَّجْنِ وَجَاءَ بِكُمْ مِنَ الْبَدْوِ (12:100)
حَضَرَ	<ul style="list-style-type: none"> The opposite of بدا in some sense. To live in a city, to take up residence in a city.

	<ul style="list-style-type: none"> ▪ ذَلِكْ لِمَنْ لَمْ يَكُنْ أَهْلُهُ حَاضِرِي الْمَسْجِدِ الْحَرَامِ (2:196)
خَلَدَ	<ul style="list-style-type: none"> ▪ To remain somewhere for an extended period of time. ▪ وَهُمْ فِيهَا خَالِدُونَ (2:25)
غَنِيَ	<ul style="list-style-type: none"> ▪ To live in a place so comfortably that you don't consider the thought of moving. To be happy where you are because of being well settled. ▪ الَّذِينَ كَذَّبُوا شُعَيْبًا كَانُوا لَمْ يَغْنَوْا فِيهَا (7:92)
عَاشَرَ	<ul style="list-style-type: none"> ▪ Comes from عَشَرَ which denotes two distinct things: the number 10 and to mix, associate, interfere and be involved in one another's affairs. The word عشيرة meaning tribe also comes from this root. عاشر then means to live together with a family. ▪ وَعَاشِرُوهُمْ بِالْمَعْرُوفِ (4:19)
3. To Be Human	
إِنْسٍ	<ul style="list-style-type: none"> ▪ Ibn Qutaybah writes that إنسان is called إنس because he is visible to the eye, unlike Jinn. He cites 28:29 فَلَمَّا قَضَىٰ مُوسَى الْأَجَلَ وَسَارَ بِأَهْلِهِ آنَسَ مِنْ جَانِبِ الطُّورِ نَارًا قَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنَسْتُ نَارًا as evidence. ▪ Ibn Abbas narrates that إنسي is used because a covenant was made with him and he forgot, from the word نَسِيَ يَنْسِي نِسْوَان . ▪ Imam Raghīb assumes the word is derived from أنس; meaning a creature predisposed to loving and mutual living. From this prospective, the antonym would be وحش. ▪ Ibn Al Faris combines both of the above; a) to be visible and b) to not have attributes of wild beasts. ▪ إنس is an Ism Jins; it could mean a person or all of humanity. إنسان is the same way but mostly gets used for all of humanity. The exclusive singular for إنسان is إنسي and its plural is ناس, أناس and أناسي.
أُنَاسٍ	<ul style="list-style-type: none"> ▪ UNAAS is used for distinct groups, tribes, nations or otherwise. ▪ قَدْ عَلِمَ كُلُّ أُنَاسٍ مَشْرَبَهُمْ 2:60

	<ul style="list-style-type: none"> ▪ أَنَاسِي is used for a massive group of people. ▪ لِنُحْيِي بِهِ بَلَدَةً مَّيِّتًا وَنُضْفِيَهُ مِمَّا خَلَقْنَا أَنْعَامًا وَأَنَاسِي كَثِيرًا (25:49)
آدم	<ul style="list-style-type: none"> ▪ It comes from the root ألف و دال و ميم; meaning compassion, softness and agreement. ▪ It is the name of the father of humanity; whenever it is used in the Quran, it deals with the history of human creation.
بَشَرٌ	<ul style="list-style-type: none"> ▪ Something manifest with great beauty. ▪ البَشَرَة refers to the outer layer of our body, meaning our skin. ▪ لَوَاحَةٌ لِّلْبَشَرِ (74:29) ▪ Its plural is both بَشَر and أَبْشَار; one reason he is called this is because his skin is more visible than other animals. ▪ The word is used when the intent is to highlight the instinctive animal dimensions of people. ▪ فَقَالُوا أَنُؤْمِنُ مِن لِّبَشَرَيْنِ مِثْلِنَا وَقَوْمُهُمَا لَنَا عَابِدُونَ (23:47) ▪ قَالُوا أَأَبْعَثَ اللَّهُ بَشَرًا رَسُولًا (17: 94-95) ▪ قُل لَّوْ كَانَ فِي الْأَرْضِ مَلَائِكَةٌ يَّمْشُونَ مُطْمَئِنِّينَ لَنَنْزَلْنَاهُمْ مِّنَ السَّمَاءِ مَلَكَاتٍ رَسُولًا
4. The Sky Above	
سَمَاء	<ul style="list-style-type: none"> ▪ Essentially means height without limitation. ▪ Purely linguistically, anything that is above another thing is a سَمَاء and that which is below is أَرْض. This explains the usage in ayah 65:13 ▪ اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ ▪ Where the sky is used for heights above, the word أَرْض is used for depths below. 7:176 ▪ وَلَوْ شِئْنَا لَرَفَعْنَاهَا بِهَا وَلَكِنَّهُ أَخْلَدَ إِلَى الْأَرْضِ
فلك	<ul style="list-style-type: none"> ▪ Though commonly interpreted as the sky, it actually refers to the paths or orbits assigned to planets and stars. ▪ These orbits are usually oval in shape and so the word is appropriate in that they resemble the shape of a ship الفُلك ! ▪ وَ كُلُّ فِي فَلَكَ يَسْبَحُونَ

5. Go ahead

قدم	<ul style="list-style-type: none"> To go ahead of someone on one's feet. يَقْدُمُ قَوْمَهُ يَوْمَ الْقِيَامَةِ فَأَوْرَدَهُمُ النَّارَ وَبِئْسَ الْوِرْدُ الْمَوْرُودُ (11:98) استقدم is to intend to get ahead and move forward
سبق	<ul style="list-style-type: none"> To proceed, come side by side, take the lead. سبقُ is a bet on racing. سابقِ is used for a racehorse and سبقَ for the give and take done after the race. It implies competition in getting ahead. وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ (59:10) استبق is to do ones best to get ahead in a race وَاسْتَبَقَا الْبَابَ (12:25)
أقبل	<ul style="list-style-type: none"> Both أقبل and استقبل are to proceed towards someone or alongside someone فَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتْلَا وَمُؤَنَ (68:30) فَلَمَّا رَأَوْهُ عَارِضًا مُسْتَقْبِلَ أُوْدِيَّتِهِمْ قَالُوا هَذَا عَارِضٌ مُّطْرٌ نَابِلٌ هُوَ مَا اسْتَعْجَلْتُمْ بِهِ رِيحٌ (46:24) فِيهَا عَذَابٌ أَلِيمٌ

6. What's all that noise?

صَوْتٌ	<ul style="list-style-type: none"> Used for any time of noise whether made from living or non living things. Ibn AlFaris calls defines it as any sound that hits the ears of the listener. وَاعْضُضْ مِنْ صَوْتِكَ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ (31:19)
صدّ	<ul style="list-style-type: none"> The cry of a person that has fallen or been hurt. Some have also taken it to mean the opposite; the cry of someone jumping with joy/ hooting and howling. صَدَّ يَصِدُّ صَدِيدًا وَلَمَّا ضَرَبَ ابْنُ مَرْيَمَ مَثَلًا إِذَا قَوْمُكَ مِنْهُ يَصِدُّونَ (43:57)
صرخ	<ul style="list-style-type: none"> To scream when in danger or terrorized وَهُمْ يَصْطَرِحُونَ فِيهَا (35:37)
همس	<ul style="list-style-type: none"> The sound made by any movement of a person. Whispering/ near silence. وَخَشَعَتِ الْأَصْوَاتُ لِلرَّحْمَنِ فَلَا تَسْمَعُ إِلَّا هَمْسًا (20:108)
حَسِيْسٌ	<ul style="list-style-type: none"> The sound of a footstep. The lightest bit of sound like the subtle crackling of a flame

	<ul style="list-style-type: none"> لَا يَسْمَعُونَ حَسِيسَهَا (21:102)
مُكَاةٌ	<ul style="list-style-type: none"> To whistle or to use instruments that create whistle-like sounds (flutes etc.) وَمَا كَانَ صَلَاتُهُمْ عِنْدَ الْبَيْتِ إِلَّا مُكَاةً وَتَصْدِيَةً (8:35)
تَصْدِيَةٌ	<ul style="list-style-type: none"> To clap with both hands or to use instruments of percussion. وَمَا كَانَ صَلَاتُهُمْ عِنْدَ الْبَيْتِ إِلَّا مُكَاةً وَتَصْدِيَةً (8:35)
ضَبْحٌ	<ul style="list-style-type: none"> Horses panting because of their exhausting gallop وَالْعَادِيَاتِ ضَبْحًا (100:1)
خُورٌ	<ul style="list-style-type: none"> The mooing of a cow or bull. وَاتَّخَذَ قَوْمُ مُوسَىٰ مِنْ بَعْدِهِ مِنْ خَلْقِهِمْ عَجَلًا جِئِدًا لَّهُ خُورٌ (7:148)
شَهِيْقٌ	<ul style="list-style-type: none"> The progressively lower moaning of a donkey as it comes a journey's end. فَأَمَّا الَّذِينَ شَقُوا فِي النَّارِ لَهُمْ فِيهَا زَفِيرٌ وَشَهِيْقٌ (11:106)
زَفِيرٌ	<ul style="list-style-type: none"> To extend the exhale after a long inhale. The progressively louder braying of a donkey as it begins its journey. فَأَمَّا الَّذِينَ شَقُوا فِي النَّارِ لَهُمْ فِيهَا زَفِيرٌ وَشَهِيْقٌ (11:106)
لَهْتٌ	<ul style="list-style-type: none"> The sound of a dehydrated panting dog فَمَثَلُهُ كَمَثَلِ الْكَلْبِ إِنْ تَحْمِلُ عَلَيْهِ يَلْهَثُ أَوْ تَرَكَهُ يُلْهَثُ (7:176)
رِكْزٌ	<ul style="list-style-type: none"> The barely audible buzzing of a fly وَ كَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ هَلْ تُحِسُّ مِنْهُمْ مِنْ أَحَدٍ أَوْ تَسْمَعُ لَهُمْ رِكْزًا (19:98)
صَيْحَةٌ	<ul style="list-style-type: none"> To scream at the top of one's lungs. The sound of the horn being blown. A sound that shakes the insides. A cry that doesn't carry meaning. فَأَخَذَتْهُمُ الصَّيْحَةُ مُشْرِقِينَ (15:73)
تَغِيْطٌ	<ul style="list-style-type: none"> The cry of one overwhelmed with rage and fury. The sounds produced by the raging flames of hell. إِذَا رَأَوْهُمْ مِنْ مَّكَانٍ بَعِيدٍ سَمِعُوا لَهَا تَغِيْطًا وَزَفِيرًا (25:12)
صَاخَةٌ	<ul style="list-style-type: none"> A harsh deafening sound. A sound that hurts the ear. فَإِذَا جَاءَتِ الصَّاخَةُ (80:33)
هَدٌّ	<ul style="list-style-type: none"> The crashing sound of a collapsing wall or building. 19:90
عَلِيٌّ	<ul style="list-style-type: none"> The sound of sizzling or boiling stew. 44:45-46
صَلْصَالٌ	<ul style="list-style-type: none"> Is considered a derivative of the word صَلَالٌ The crackling sound of dry, hard soil. The sound of a nail or peg being driven into the

	<ul style="list-style-type: none"> ground. 15:26
قَارِعَةٌ	<ul style="list-style-type: none"> قَرَعَ means to strike one thing against another. قَرَعَ الْبَابَ is to knock on a door. Resurrection has been called قَارِعَةٌ because a lot of noise will be generated because of things striking against one another on that day. 100: 1&2

7. Executing Authority

أَمْرٌ	<ul style="list-style-type: none"> أَمْرٌ means issue or matter, the plural being أُمُورٌ. أَمْرٌ also means command and in that case its plural is أَمْرٌ. أَمْرٌ يَأْمُرُ. أَوْامِرٌ means to instruct, to send instructions or to command. It can be used for something good or bad is the most general term in the group. 3:14 34:33
أَذِنَ	<ul style="list-style-type: none"> Means to give approval or permission. It also means to command but used only when the command is to conform to divine will. 24:36
حَكَمَ	<ul style="list-style-type: none"> Means to stop someone or something for their/ its own benefit. Also used to leash an animal. حَكَمَةُ الدَّابَّةِ means the leash/ reigns on an animal. حَكَمَ has also been understood to mean مَنَعَ عَنِ الظُّلْمِ meaning a command that prevents or prohibits wrongdoing. 5:47
أَوْصَى	<ul style="list-style-type: none"> Means to take a binding promise or commitment from someone, to command or to urge & bid someone that is under one's wing. When attributed to الله it means that the command in question is being issued as counsel and the one being commanded needs to understand that it deserves extra attention because it is for his /her own benefit. 19:31, 4:11

8. The Forbidden

حَرَامٌ	<ul style="list-style-type: none"> Things or actions that are forbidden by divine law. Some have identified it as المَنْعُ الشَّدِيدُ. 2:275
سُحَّتْ	<ul style="list-style-type: none"> Is associated specifically with earnings and wealth. Moneys earned from the selling of haram or gambling etc. would all be سُحَّتْ.

	<ul style="list-style-type: none"> ▪ 5:42
9. To Guide & To Be Guided	
هَدَى	<ul style="list-style-type: none"> ▪ To guide someone to what is good out of one's grace and favor. The opposite of أَضَلَّ . ▪ It includes natural predispositions like a child suckling from the mother. ▪ (20:50) ▪ It includes the turning of one's world view from disbelief to belief. To guide someone to obedience and away from rebellion. Prophets, messengers and da'ees try to call people to guidance, but in the end Allah is the one who grants it. ▪ 28:56 ▪ Those who are guided to Islam, to show them the right way now that they are convinced of living by it.
إِهْتَدَى	<ul style="list-style-type: none"> ▪ To acquire, internalize and commit oneself to guidance. ▪ 10:108
رَشَدَ	<ul style="list-style-type: none"> ▪ The opposite of عَوَى . It describes someone who not only accepts the right path but makes changes for the better in his / her character. ▪ 11:78
10. To Recognize	
عَرَفَ	<ul style="list-style-type: none"> ▪ To recognize something after observing its signs, symbols or identifying markers. It is a less comprehensive term than عَلِمَ ▪ الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ آبْنَاءَهُمْ (2:146)
تَوَسَّمَ	<ul style="list-style-type: none"> ▪ وَوَسَّمَ means to brand or tattoo something. To scratch off a birth mark. وَسَامٌ is the tool used to brand or tattoo. وَسِيمٌ is beautiful. تَوَسَّمَ is to describe something in great detail. To demand identifying. ▪ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْمُتَوَسِّمِينَ (15:75)
11. To Purify	
مَحَّصَ	<ul style="list-style-type: none"> ▪ To purify something of flaws, blemishes or impurities. مَحَّصَ الذَّهَبَ is the term used to describe the process used to purify gold of its impurities. ▪ وَلِيُمَحِّصَ اللَّهُ الَّذِينَ آمَنُوا وَيَمْحَقَ الْكَافِرِينَ (3:141)

زَكَّى	<ul style="list-style-type: none"> To purify the inner self نفس of spiritual diseases, immorality and evil inclinations. To declare oneself pure of such ills. فَلَا تَزْكُوا أَنْفُسَكُمْ هُوَ أَعْلَمُ بِمَنِ اتَّقَى (53:32)
صَفَا	<ul style="list-style-type: none"> To remove any or all impurities. It is used to describe the process of filtration. وَأَنْهَارٌ مِنْ حَمْرٍ لَذَّةٍ لِلشَّارِبِينَ وَأَنْهَارٌ مِنْ عَسَلٍ مُصَفًّى (47:15)
بَرَّأَ	<ul style="list-style-type: none"> To acquire a cure from disease. To be free and clear of someone or something. أَبْرَأَ to make someone healthy or heal someone وَأُبْرِئُكُمْ وَالْأَكْمَهَ وَالْأَبْرَصَ وَأُحْيِي الْمَوْتَى بِإِذْنِ اللَّهِ (3:149) Also means to purify someone of an accusation or fault. To free someone. لَا تَكُونُوا كَالَّذِينَ آذَوْا مُوسَى فَبَرَّأَهُ اللَّهُ مِمَّا قَالُوا (33:69)

12. I think its bad

نَكَرَ	<ul style="list-style-type: none"> Has two implications: (i) estrangement and (ii) unacceptability. أَنْكَرَ means to deny as well as to find someone shocking. مُنْكَرٌ is everything that society finds detestable or that divine law declares unacceptable. نُكْرٌ is something considered bad universally. فَتَوَلَّ عَنْهُمْ يَوْمَ يَدْعُ الدَّاعِ إِلَى شَيْءٍ نُنْكَرُ (54:6)
نَقَمَ	<ul style="list-style-type: none"> نَقَمَ وَنَقِمَ to consider something bad. To recognize something as detestable, to find fault in something, to condemn something, to punish. Thus نِقْمَةٌ is something that is found so unacceptable to someone that whether or not it is universally bad or not, the one finding it unacceptable is willing to punish in retaliation to it. That is why it includes the meanings of punishment and revenge. وَمَا نَقَمُوا مِنْهُمْ إِلَّا أَنْ يُؤْمِنُوا بِاللَّهِ الْعَزِيزِ الْحَمِيدِ (85:8)

13. Borrowing

قَرَضَ	<ul style="list-style-type: none"> A loan taken by someone because of one's personal needs. It is on the condition that it will be returned. If there is a time period allotted for the return, it is دَيْنٌ, otherwise it is قَرْضٌ. A قَرْضٌ حَسَنٌ is coined by Allah in the Qur'an for when He is collecting taking the loan from His subjects. The term is used to put the subject to shame and to challenge the
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	<p>reverence he or she may have for Allah.</p> <ul style="list-style-type: none"> مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا (2:245)
دَيْنٌ	<ul style="list-style-type: none"> Is a more generic term used for all types of transactions for which one becomes financially responsible; be they business or personal in nature. A person can be مَدْيُونٌ when engaged a mixture of accounts receivable & payable transactions. إِذَا تَدَايَيْتُمْ بِدَيْنٍ إِلَىٰ أَجَلٍ مُّسَمًّى (2:281)
<h2>14. Favors</h2>	
فَضْلٌ	<ul style="list-style-type: none"> Means for something to be more in quantity than what is fair or expected. فَضُولٌ means extra leftovers in the spoils of war. فَضُولٌ is someone does or gives extra all the time. فَضَّلَ is to prefer someone, to grant someone great honor or provision more than expected or worthy of the recipient. وَلَا تَنْسُوا الْفَضْلَ بَيْنَكُمْ (2:237) تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَىٰ بَعْضٍ (2:253)
مَنْ	<ul style="list-style-type: none"> Favor or goodness. To remind another of one's favor and to use it to impose oneself on another. It is also used for a heavy weight. أَمْنَانٌ وَأَمْنَاءُ وَمَنْ لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ (3:164)
أَنْعَمَ	<ul style="list-style-type: none"> النَّعْمَةُ is the state of well being of a person. Everything that fulfills a need and becomes a source of happiness. It is used for animate or inanimate things and is used exclusively for people. It comes from نَعُومَةٌ which means softness. وَإِذْ تَقُولُ لِلَّذِي أَنْعَمَ اللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ أَمْسِكْ عَلَيْكَ زَوْجَكَ (33:37)
أَحْسَنَ	<ul style="list-style-type: none"> Is any commendable deed whether it has to do with the self or another. وَقَدْ أَحْسَنَ بِي إِذْ أَخْرَجْتَنِي مِنَ السِّجْنِ (12:100)
<h2>15. A Lie</h2>	
كَذَبَ	<ul style="list-style-type: none"> To misinform deliberately. Inconsistency between the heart and the tongue. To misrepresent an occurrence. وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبَ (3:78)

	<ul style="list-style-type: none"> ▪ Opposite of صِدْقٌ
باطِلٌ	<ul style="list-style-type: none"> ▪ Every matter in which there is no truth or validity found after inquiry & research. ▪ Useless, incorrect, baseless and useless. ▪ Opposite of حَقٌّ ▪ يَا أَهْلَ الْكِتَابِ لِمَ تَلْبِسُونَ الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُونَ الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ (3:71)
زُورٌ	<ul style="list-style-type: none"> ▪ A lie that is meant as an offense against the truth. زَاوَرَ is to avoid or bypass the truth. ▪ وَتَرَى الشَّمْسَ إِذَا طَلَعَتْ تَزَاوَرُ عَنْ كَهْفِهِمْ ذَاتَ الْيَمِينِ (18:17) ▪ قَوْلُ الزُّورِ is something that has doubt, conflict, contradiction in it. ▪ زور is a kind of lie that is embellished and made to appear sophisticated so that it seems true. ▪ وَاجْتَنِبُوا قَوْلَ الزُّورِ (22:30)
إِفْكٌ	<ul style="list-style-type: none"> ▪ To turn away from the truth out of ill intent. To twist the truth skillfully turning into something entirely different. This is the worst kind of lie. Some attribute this to the accusation of fornication ▪ وَقَالُوا هَذَا إِفْكٌ مُّبِينٌ (24:12)
16. Come on!	
جَاءَ	<ul style="list-style-type: none"> ▪ It is the general term for coming. The arrival has necessarily already occurred. ▪ وَجَاءُوا آبَاءَهُمْ عِشَاءَ يَبْكُونَ (12:16)
أَتَى	<ul style="list-style-type: none"> ▪ Something coming as a result of an action, command or process. Like butter coming out of milk. This butter is called أَنْوَةٌ. ▪ Another difference between the two is that the latter doesn't necessarily imply that the act is done. ▪ أَتَى أَمْرُ اللَّهِ فَلَا تَسْتَعْجِلُوهُ (16:1)
هَيَّئَتْ	<ul style="list-style-type: none"> ▪ This is an informal derivative of the command version of أَتَى. It is used with the حرف الجر ل. Ibn Al Faris claims that it implies that the one calling is actually yelling & screaming. Others include the meanings of 'come quickly, come here, come now!' ▪ وَعَلَّقَتِ الْأَبْوَابَ وَقَالَتْ هَيْئَتْ لَكَ قَالَ مَعَاذَ اللَّهِ (12: 23)
هَلَّمَ	<ul style="list-style-type: none"> ▪ To call someone over and over again; desparately and relentlessly. It is an ism fi'!

	<ul style="list-style-type: none"> فَدَيَعْلَمُ اللهُ الْمُعَوِّقِينَ مِنْكُمْ وَالْقَائِلِينَ لِإِخْوَانِهِمْ هَلُمَّ إِلَيْنَا (33:18)
تَعَالَى	<ul style="list-style-type: none"> Means a height and implies to call someone to a higher place or figuratively to a higher purpose. To call someone with enthusiasm, encouragement and /or respect. قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ (3:64)
17. To send forward	
قَدَّمَ	<ul style="list-style-type: none"> قَدَّمَ to proceed forward / to walk ahead. To take the lead. قَدَّمَ to do something before the hour of need. The opposite of أَخَّرَ to procrastination. يُنَبِّئُ الْإِنْسَانَ يَوْمَ مِيزَانِهِ بِمَا قَدَّمَ وَأَخَّرَ (2:94) Also used to inform someone of the results of their deeds ahead of time. وَقَدْ قَدَّمْتُ إِلَيْكُمْ بِالْوَعِيدِ (50:28)
أَسْلَفَ	<ul style="list-style-type: none"> أَسْلَفَ is of something to have already been done or passed. بَيْعٌ سَلْفٌ is a sale in which the price is paid ahead of time. Previous generations are called أَسْلَافٌ . وَأَنْ تَجْمَعُوا بَيْنَ الْأُخْتَيْنِ إِلَّا مَا قَدْ سَلَفَ (4:23) أَسْلَفَ also means to proceed or get ahead. أَسْلَفَ is the work one may already have committed in the past. هُنَالِكَ تَتْلُو كُلُّ نَفْسٍ مِمَّا أَسْلَفَتْ (10:30)
18. Read & Recite	
قَرَأَ	<ul style="list-style-type: none"> The general word for reading be it a book, a letter or just a word. قُرْآنٌ اسم مبالغة implying something that is read excessively. هَآؤُمْ أَقْرَأُوا كِتَابِيَهُ (69:19) أَقْرَأَ to make someone else read. سَنُقْرِئُكَ فَلَا تَنْسَى (87:6)
تَلَى	<ul style="list-style-type: none"> To follow something and to continue to do so. وَالْقَمَرَ إِذَا تَلَاهَا (91:2) تَلَى to read a book or the Qur'an

	<ul style="list-style-type: none"> ▪ اَتْلُ مَا أُوحِيَ إِلَيْكَ مِنَ الْكِتَابِ (29:45) ▪ وَاتَّبِعُوا مَا تَتْلُوا الشَّيَاطِينُ عَلَىٰ مُلْكِ سُلَيْمَانَ (2:102)
رَتَّلَ	<ul style="list-style-type: none"> ▪ رَتَّلَ is the decoration and beautification of something. To read something calmly and rhythmically. ▪ وَرَتَّلِ الْقُرْآنَ تَرْتِيلًا (73:4)
دَرَسَ	<ul style="list-style-type: none"> ▪ Was used when something aged. دَرَسَ الثَّوبُ meaning the outfit became old and withered. دَرَسَ الْعِلْمُ is to pay attention in order to memorize knowledge. It can only be done through repetitious reading; it also connotes continuous reading. ▪ وَلَكِنْ كُونُوا رَبَّانِيِّينَ بِمَا كُنْتُمْ تُعَلِّمُونَ الْكِتَابَ وَبِمَا كُنْتُمْ تَدْرُسُونَ (3:79) ▪ دَرَسَ يَدْرُسُ دِرَاسَةً to study ▪ دَارَسَ يَدَارِسُ دِرَاسًا to read off something to one another. ▪ وَإِنْ كُنَّا عَنْ دِرَاسَتِهِمْ لَغَافِلِينَ (6:156)
أَمَلَى	<ul style="list-style-type: none"> ▪ أَمَلَى is considered a derivative of two roots: أَمَلَّ يَمَلُّ or أَمَلَى يُمَلِي. In either case it is to give dictation. It is assumed that the one giving dictation is reading something to the listener. ▪ وَقَالُوا أَأَسَاطِيرُ الْأَوَّلِينَ اكْتَتَبَهَا فَهِيَ تُمَلَّى عَلَيْهِ بُكْرَةً وَأَصِيلًا (25:5)
19. Enemy	
عَدُوٌّ	<ul style="list-style-type: none"> ▪ An enemy who wishes harm on you, who constantly plans to hurt you and is pleased with any pain. Opposite of صديق ▪ إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ مُّبِينٌ (7:22) ▪ عداوة is animosity. To no longer be on another's good side.
بَغْضَاءٌ	<ul style="list-style-type: none"> ▪ عداوة is the opposite of حُبِّ. To hate someone or something. This is a step above عداوة. بَغْضَاءٌ is the intent to humiliate someone. ▪ وَالْقَيِّنَاتُ بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ إِلَى يَوْمِ الْقِيَامَةِ (5:64)
شَانِيٌّ	<ul style="list-style-type: none"> ▪ A hater, an enemy. It combines the above two. شَنَّانٌ

	<ul style="list-style-type: none"> ▪ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ (5:8) ▪ This is a step above the first two ▪ إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ (108:3)
20. The heart, the chest & the self	
قَلْب	<ul style="list-style-type: none"> ▪ Famous part of the body that is the center of life. Allah addresses the heart for thought, understanding, and reflection. In short the things attributed to the mind/brain in modern science, Allah addresses to the heart. ▪ لَهُمْ قُلُوبٌ لَا يَفْقَهُوْنَ (7:179)
فُوَاد	<ul style="list-style-type: none"> ▪ فَادٌ. أَفِيدَةٌ is a part of the heart. It is the outermost layer of the heart. Its plural is فَوَادٌ. فَادٌ is to roast meat over a flame. لَحْمٌ فَيِيدُ is roasted meat. This word points to extreme heat and intensity. Therefore it is used when extreme emotional states are being discussed. ▪ وَأَصْبَحَ فُؤَادُ أُمِّ مُوسَىٰ فَارِغًا إِنْ كَادَتْ لَتُبْدِي بِهِ لَوْلَا أَنْ رَبَطْنَا عَلَىٰ قَلْبِهَا لِتَكُونَ مِنَ الْمُؤْمِنِينَ ▪ The actions talked about in reference to فُوَاد are the ones human beings commit when overwhelmed emotionally.
صَدْر	<ul style="list-style-type: none"> ▪ Means chest. ▪ وَلَكِنْ تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ (22:46) ▪ Sometimes by saying فِي الصُّدُورِ the قلب is meant. Since that is a location, ظرف مكان a reference to the chest is made when there is an issue of space (constriction or expansion). ▪ أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ (94:1) ▪ When you want to keep a secret, it is paralleled with hiding something in a secret place. Therefore, صدر is used in context of secret knowledge or motives as well. ▪ يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ (40:19) ▪ الَّذِي يُوسُّوسُ فِي صُدُورِ النَّاسِ (114:5)
نَفْس	<ul style="list-style-type: none"> ▪ This is the entity where desires, dreams and urges rest. ▪ It is also used in reference to secret keeping when the secrets are being kept for a desirable motive. ▪ وَتُخْفِي فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ (33:37) ▪ Good and bad desires rest in the nafs

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| | <ul style="list-style-type: none">▪ إِن يَتَّبِعُونَ إِلَّا الظَّنَّ وَمَا تَهْوَى الْأَنْفُسُ (53:23)▪ Happiness is also associated with the nafs.▪ فَإِنْ طِبَّنَ لَكُمْ عَنْ شَيْءٍ مِّنْهُ نَفْسًا (4:4) |
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