

Shā'ana شَانْ

شَانَا؛ يَشَانْ

To pursue an aim, perform a thing well, know, care for.

**Shā'nun** شَانْ / **Shā'nin** (nom. /gen): Matter; Business; Thing; Affair; State; Condition; Concern; Dignity; Natural; Propensity; State of glory; Way; Concern. (10:61; 55:29; 80:37; 24:62) (L; T; R; LL). **Shāni'uka** شَانِئَكَ see *Shana'a*. (p.299)

**Shabaha** شَبَّهَ / **Shabbaha** شَبَّهَ

شَبَّهَا، تَشَبَّهَ؛ يُشَبِّه

To liken, compare a thing with anyone, assimilate, render a thing dubious to anyone, resemble. **Shubbiha** شُبِّهَ: Was made to be like (it), made to resemble, made dubious, seemed as if had been so; Matter was rendered confused, obscure and dubious (T; R); To be made like. **Mutashâbih** مَتَشَابِه: Mutually resembling one another; Consimilar; Homogeneous; Same; Coherent; Susceptible to different interpretations. **Mushtabihun** مُشْتَبِه: That which is similar.

**Shubbiha** شُبِّهَ (pp. 3rd. p.m. sing. II.): He was made to resemble (one crucified to death). **Tashâbaha** تَشَابَهَ (prf. 3rd. p.m. sing. VI.): Became alike.

**Tashâbahat** تَشَابَهَتْ (prf. 3rd. p. f. sing. VI.): She became alike. **Mutashâbihan** / **Mutashâbihin** مَتَشَابِهًا / مَتَشَابِهِينَ (acc. /ap-der. m. sing. VI.): Consimilar; In perfect semblance; Similar (in kind). **Mutashâbihât** مَتَشَابِهَات (ap-der. f. plu. VI.): Which are susceptible to various interpretation. **Mushtabihan** مُشْتَبِهًا (ap-der. m. sing. VIII. acc.): Like each other; Similar. (L; T; R; LL) The root with its above forms has been used in the Holy Qur'ân about 12 times.

Shatta شَتَّ

شَتَّتَا؛ شَتَّتَا؛ يَشَتِّت

To separate, be scattered, be dispersed, be various, be divided, be diversified. **Shattun** شَتَّتْ plu. **Ashtât** اشْتَات: Separate; Divided into classes. **Shatta** شَتَّ: Diverse; Disperse; Separate; Divided; Separately, plural of **Shatât** شَتَّتَات. (L; T; R; Baidzâvî; LL).

**Shattan** شَتَّتَ (adj.): (20:53; 59:14). **Ashtâtan** اشْتَاتَا (acc. n. plu.): (24:61; 99:6).

Shatâ شَتَا

شَتَّوْا؛ يَشَتُّوْا

To pass winter, be cold. **Shitâ**: شِتَاء: Winter. (L; T; R; LL)

حَقَّ Haqqa  
حَقًّا؛ يَحِقُّ

To be right, just or fitting, worthy of, justly due to, proper, genuine, real, a fact, true, necessitated, suitable, necessary, incumbent upon, suited to the requirement of justice, become certain, authentic, deserve.

**Haqqa** حَقَّ (prf. 3rd. p.m. sing. assim.): It has become an established fact, has been justified, has deserved, has become necessary as suited to the requirement of justice. Is an obligation incumbent. (2:180). **Haqqat** حَقَّتْ (prf. 3rd. p. f. sing.): It has been justified. **Huqqat** حَقَّتْ (pp. 3rd. p. f. sing.): It has made fit. **Yahiqqu** يَحِقُّ (imp. 3rd. p.m. sing.): He justifies. **Istahaqqa** اسْتَحَقَّ (prf. 3rd. p.m. sing. X): Deserved. **Istahaqqâ** اسْتَحَقَّا (prf. 3rd. m. dual. X): The twain deserved **Al-Haqqu** الْحَقُّ The Truth; One of the excellent names of Allâh; Due share; Justice; Right claim; What ought to be; Duty, Incumbent. **Haqîqun** حَقِيقٌ (act. 2 pic. m. sing.): Incumbent. **Hâqqatun** حَاقَّةٌ (act. pic. f. sing.): Reality; Inevitable realty. **Ahaqqu** احَقَّ (relative.): More entitled, more worthy. (L; T; R; LL; Kashshâf) The root with its above forms has been used in the Holy Qur'ân

about 287 times.

حَكَمَ Hakama  
حُكْمًا، حُكْمُهُ؛ يَحْكُمُ

To restrain from, exercise authority, command, give judgment, judge, be wise. **Hukmun** حُكْمٌ: Judgment; Wisdom; Rule of Judgment. **Hakam** حَكَمَ: Judge. **Hâkim** حَاكِمٌ plu. **Hukkâm** حُكَّامٌ and **Hâkimûn** حَاكِمُونَ: One who judges; Judge. **Hikmat** حِكْمَةٌ: Wisdom. **Hakîm** حَكِيمٌ: Wise; Knowing. **Ahkam** أَحْكَمٌ: More or most knowing or wise. **Hakkama** حَكَّمَ: To take as judge. **Ahkama** أَحْكَمَ: To confirm. **Uhkimat** أُحْكِمَتْ: Characterized by wisdom; Guarded against corruption; Made firm, solid, sound, free from defect or imperfection; Sound in judgment. Basic and fundamental (of established meaning); Made clear in and by itself. **Muhkam** مُحْكَمٌ: Clear and perspicuous; Void of ambiguity; Having definite meanings which is clear and is to be taken in its literal sense, is distinguished from that which is allegorical and figurative. **Tahâkama** تَحَاكَمَا: To go together to judgment.

**Hakama** حَكَمَ (prf. 3rd. p.m. sing.): He judged, gave decision. **Hakamta** حَكَمْتَ (prf. 2nd.